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MR. B. J NORTHFIELD.

THE
EARTHEN VESSEL

AND
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FOR
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EDITED (TILL JULY) BY
WILLIAM WINTERS.

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JANUARY.

Glensford, Laxfield, Rattlesden, Snodland, Stratford, Surrey Tabernacle, Waltham Abbey. *Baptisms*: Clapham, Guildford, Horham, Limehouse, March, Streatham, Waltham Abbey. *In Memoriam*: Golding-Henry. Boy Life. Correction. Moyle, Mrs. G. New Sunday-school Hymnal. Solo Singing.

FEBRUARY.

Acton Tabernacle, Aldbury, Fulham, Lee-common, New Cross, Notting-hill-gate, Stratford, Streatham, Waltham Abbey, Woolwich. *Baptisms*: Chatham, Guildford, Homerton-row, Meopham, Notting-hill-gate. Abrahams, Late Mr. Good Example. The Sunday-school Hymnal.

MARCH.

Claygate, Forest-gate, New York, Sheffield. *Baptisms*: Horham, Ipswich, March, Meopham, Stevenage, Two Waters, Wattisham. John Calvin Falsely Accused. Places of Worship Enfranchisement Bill. *Resignation*: F. Shaw. The Sunday-school Hymnal.

APRIL.

Bexley, Clacton-on-Sea, Dorset, Framlingham, Notting-hill-gate, Ramsey, Saffron Walden, Sheffield, Stratford, Verwood, Waddingfield, Wattisham. *Baptisms*: Gravesend, Limehouse, Ramsey, Waddingfield, Wattisham. Bowden, Late Mr. The New Sunday-school Hymnal.

MAY.

Berkhamsted, Bethnal-green, Borough, Bottisham Lode, Brighton, Broadstairs, Camden Town, Halesworth, Hoxton, Ipswich, Lessness-heath, Masborough, New Cross, Old Brentford, Stonehouse, Streatham, Sudbury, Weathersden, Whitechapel, Wood-green, Woolwich, Yateley. *Baptism*: Brighton, Hoxne, Ipswich, Limehouse, Shouddham-street, Snodland, Somersham, Stonehouse, Willenhall, Woolwich. All Blessings in Christ. Death of Dr. Doudney. Parable of the Sower. Singing Grace. *Resignations*: J. Pearce, W. Tooke.

JUNE.

Bow, Brixton, Bromley, Bungay, Chatteris, Church-end, Dacre-park, Dover, Epping, Farnborough, Finchley, Gravesend, Hornsey, Horsham, Lee-common, Marylebone, Plymouth, Snodland, Tring, Whitestone. *Baptisms*: Buogay, Chelmsford, Lee-common, Marylebone. *Calls accepted*: M. E. Green, Swavesey; T. L. Sapey, Claxton; D. Witton, Aylesbury. Aged Pilgrim's Friend Society. A Word of Admonition. Death of W. Tooke.

JULY.

Croydon, Dunmow, Hitchin, Hull, Kentish Town, Lewisham, Little Stonham, March, Mendlesham-green, Rushden, Slaithwaite, Stoke Ash. *Baptisms*: Burnham, Glensford.

AUGUST.

Bermondsey, Bradfield-St.-George, Clacton-on-Sea, Dunmow, Horham, Isle of Wight, March, Masborough, Northampton, Ramsey, Raunds, Sheffield, Stevenage, Sudbourne. Aged Ministers. *In Memoriam*: A. Whittle. *Resignation*: Raunds, Mr. Shelley.

SEPTEMBER.

Crowle, Peckham (Mizpah), Peckham (Zion), Ponder's-end, Poulner, Ringwood, Stratford, Surrey Tabernacle, Uckfield. *Baptisms*: Bermondsey, Dorset-square, Halstead, Ipswich. *In Memoriam*: Mrs. Brown, W. Winters. *The Gospel Magazine*.

OCTOBER.

Brixton, Clapham Junction, Derby, Surrey Tabernacle. *Resignations*: D. Smith, Bilston; J. B. Warron, Irthlingborough. View of Mr. Winters' residence, Waltham Abbey.

NOVEMBER.

America, Bexley-heath, Borough, Borough Green, Bow, Croydon, Finchley, Glensford, Grundisburgh, Holloway, Lee, Lee-common, New Cross, Norbiton, Peckham (Zion), Plymouth, South Lopham, Stratford, Streatham, Sudbury, Sutton, Swavesey, Waltham stow, Yateley. *Baptisms*: Glensford, Hornsey, Limehouse, Pimlico. Christmas Cards. Enemies made Friends. Mrs. M. A. Chaplin. Strict Baptist Mission. The Late Mrs. Brown, and W. Winters. The Old Complaint.

DECEMBER.

As we go to press with the inside before the wrapper is made up we cannot insert in this index many pieces of interest.

The Earthen Vessel

AND

Gospel Herald.

E. V., VOL. XLIX., No. 562. G. H., VOL. LX., No. 721.

A Few Thoughts for the New Year.

THE year 1892 will no doubt be memorable to many for special blessings realized, but to others of the household of faith, it will be remembered with heartfelt grief as a year of affliction, bereavement, and sorrow. Many dear ones whose familiar faces were, only a short time since, radiant with light and love, and whose joy it was to make the hearts and homes of many of the Lord's poor happy, are now no more; and staunch and useful pillars of the one Church militant, have been removed to the Church triumphant, and their voices will be heard no more below—

“They who have known the truth, the truth have spoken,
With few to understand, and few to praise,
Casting their bread on waters, half heart-broken,
For men to find it after many days.”

Truly this is a world of change and decay, and had we nothing to anticipate beyond it, we should indeed be of all men most miserable. The dying nature of all things around us points to the fact that this is not our rest, but internal evidence of the preciousness of Christ encourages us to believe that we shall be saved, even as others, and enjoy the rest that remains for the people of God,—

“When, in dust and ashes,
To the grave we sink,
While heaven's glory flashes
O'er the shelving brink;

On Thy truth relying
Through the mortal strife,
Lord receive us dying,
To eternal life.”

What the new year will produce we cannot tell, and are not anxious to know. If we could tell at this moment all that will fall to our lot of joy and sorrow during the year before us, we should probably be quite unable to bear it. The following lines of Dr. Watts are to the point :—

“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.”

Our aim is (as before) to press on in the strength of the Lord, leaving the issue with Him. As we move on in life the more real spiritual and

eternal things seem to us, and the more we feel constrained and determined to cleave to them.

GOD'S PRECIOUS TRUTH

is to us of more value than the friendship of men, and knowing it experimentally, as we do, we should be thoroughly dishonest to God and to our own conscience if we did not do our utmost to set it forth, and exhort others, who profess the name of Jesus, to do the same, whether men will receive it or not.

The *truth* we mean is, in our estimation, the only thing worth contending for. It is not a mere scientific or speculative matter, but a living reality. The apostle Jude calls it "the FAITH which was once delivered unto the saints," and urges all true believers to "earnestly contend" for it. It being "once delivered" there is no possibility of any other *faith* superseding it, and which affords legitimate reason for stoutly rejecting all spurious imitations and new-fangled innovations.

We are not called upon to contend for any scheme or system of things independent of divine revelation, but for the *Faith* "once delivered," which we understand to mean the whole body of evangelical truths, including all the fundamental doctrines of grace, promises, ordinances, &c. To contend for this *Faith* is to stand out for it at the sacrifice of everything else, to hold it fast, and to hold it forth as it is perfectly consistent with all that is real and God-honouring, and being inspired and infallible, will not admit of any alteration or emendation.

We contend for the *whole truth*, and nothing but the truth; that which Christ and His apostles held and taught, and for which many of the grand old reformers suffered imprisonment and death. This truth is the Word of God, and the only rule of faith and practice. "To the law and to the testimony: if they speak not according to this Word, it is because there is no light in them" (Isa. viii. 20; Gal. i. 8, 9).

"The only Gospel we can own,
Sets Jesus Christ upon His throne;
Proclaims salvation full and free,
Obtained on Calvary's rugged tree."

There is nothing so well calculated to convert sinners, and to comfort and strengthen believers in their most holy faith, as the pure Gospel of Christ when applied by the Holy Spirit; but, alas! there are numbers of professing Christians who cannot endure sound doctrine and who entirely ignore the work of the Spirit in salvation; they prefer any kind of human mixture, spiced with a very small amount of truth, to God's unadulterated Word. They desire "smooth things," and those who can best "prophecy deceits" are most admired, and in request by them. Men are called *charitable* and *large-hearted* who can most skillfully blunt the edge of Divine truth (or tone it down) and break the laws of God's House; but the old motto still holds good, and will prove right in the end—*i.e.*, "Truth is great and will prevail." Murphy says, "none but cowards lie."

It is a matter of necessity that believers (in whose hearts God has burnt His truth) walk as the Holy Spirit leads, believe the truth as He teaches, and contend for it as experimentally realized. A mere intellectual knowledge of the doctrines of grace, precious as they are, will never affect or regulate the heart and conduct of a person, they must be spiritually known and felt to be of any real service. We hold fast the

doctrines of grace, and the ordinances of God's House from an inwrought principle of love to them irrespective as to whether others esteem them or not. Hence we earnestly contend for what are sometimes sarcastically called

“THE FIVE MOOT POINTS”

and, which, we believe, are rarely mentioned in pulpits outside of our beloved denomination—viz.: 1. The fall of man. 2. Election. 3. Particular redemption. 4. Effectual calling. 5. Final perseverance.

These “points” are also arranged by theologians as follows:—

1. Particular election or predestination. 2. Irresistible grace. 3. Original sin, or the total fall and depravity of all mankind in Adam. 4. Special and particular redemption. 5. Final perseverance of the saints. If every professor of religion believed in the total fall of man in Adam, there would soon be an utter extinction of Arminianism. We have many instances in Scripture of the helpless condition of man under the law, that he has no power whatever to extricate himself, or to render willing obedience to God worthy of His acceptance, as Hart says—

“Legal obedience were complete, Could we the law fulfil;		But no man ever did so yet, And no man ever will.”
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BAPTISM AND THE LORD'S SUPPER.

We consider it right as in God's sight, and out of love to His dear name and Word, to earnestly contend for the sacred ordinances of His House. They are not, we believe, regarded by many professed Christians as they deserve to be. There is, of course, a difference (as we remarked some time since) between Church fellowship and Christian fellowship. Church fellowship can only be maintained by strict conformity to the commands of Christ. But Christian fellowship, to a limited extent, may be realized apart from Church order. We may, and do love many dear Christians, and hold fellowship with them in part, who have not as yet (for reasons best known to themselves) publicly followed Christ in the ordinance of baptism, but we dare not admit them to the Lord's table in that condition, because there is no precedent in the Scriptures to warrant us to do so. There are others who have been baptized by immersion, but with whom we cannot possibly hold fellowship at the Lord's table, because of their unsound principles, and union with free-will and duty-faith assemblies. Many false teachers represent the Church of God as having a gate into it as wide as the world, such a Church may exist in fancy, or according to 19th century theology, but it has no place in the New Testament,—

THE THEOLOGY OF THE FIRST CENTURY,

which is our guide. The Lord's Supper being of divine origin, and not of human invention, all communicants should approach it in the way the great Author has appointed, and should be of one mind in things pertaining to salvation, as there can be no true spiritual communion where there is no heart-union. “Can (says Amos) two walk together, except they be agreed?” Persons of “broad views” may say pooh, pooh, eccentric, narrow-minded, bigoted, illiberal, contracted, one-sided, too particular, non-essential, &c., but hard and evasive words do not prove we are wrong. We can only reiterate here the language of Peter and John—viz., “Whether it be right in the sight of God to hearken unto man more than unto God, judge ye” (Acts iv. 19).

May God help us as a denomination earnestly to contend for that which is scripturally right, and to be more than ever loyal to Jesus Christ. The things observed by the apostles on the day of Pentecost are worthy of imitation now—*i.e.*, “Then they that gladly received his Word were baptized. . . . And they continued stedfastly in the apostles’ doctrine and fellowship, and in breaking of bread, and in prayers” (Acts ii. 41—47).

“O LORD, SEND NOW PROSPERITY.”

We wish all our beloved readers a bright and prosperous New Year in the best sense.

“Jesus, sovereign Lord of all,
At Thy feet we humbly fall;
Lift our hearts and eyes to Thee,
Send, O Lord, prosperity.”

On Thy Church Thy Spirit breathe;
Say the Holy Ghost receive;
Void of this we ne'er shall see
Days of sweet prosperity.”

EDITOR.

Waltham Abbey, Essex.

OUR PORTRAIT GALLERY.—No. I.

MR. B. J. NORTHFIELD, PASTOR, MARCH, CAMBS.

MR. W. WINTERS.—MY DEAR BROTHER,—In the hope that the Lord may make use of the same, I forward, in compliance with your request, an account of the Lord’s dealings with me in providence and grace.

It was on Dec. 27th, 1859, that I first saw the light of this world, my native place being Potton, Bedfordshire. I cannot remember the time when I had not serious reflections of my state as a guilty sinner before God. The death of my dear mother took place when I was only about five years old. A year or two after a brother and sister died. These events had a solemn impression upon my mind, and my convictions as a needy, helpless sinner were thereby deepened. I spent my time much as other children and young people, mixing up with them, but apparently with less degree of satisfaction; for the thought of eternity, and as to the safety of my soul in prospect of it, often arrested me, and made me very unhappy. When about ten years old, I heard the late Mr. King, of Carlton, Beds (who at that time was pastor at Great Gransden, Hunts), preach at the chapel at Potton, from Heb. vi. 19. This sermon greatly moved me, and my burden for sin was increased. He spoke of a good hope, a false hope, and no hope. The latter I thought was my state. I was deeply concerned in the prospect of what would become of me. I saw my just deserts, and could realise no escape. I made vows of endeavouring to live without sinful thoughts, words, and deeds, but found sin too strong for me. My days were often filled with gloomy forebodings, and my sleeping hours frequently disturbed by terrifying dreams. I kept these things to myself. Sometimes I did not feel the burden of sin so heavy, and then I was grieved because I did not grieve for sin more. So the Lord was leading me on in paths I knew not. When about twelve years old, one day I felt my sorrow very great, I hardly knew what to do, or how to pray. But now was the Lord’s time. I retired to some secret place and poured out my soul before God, and these words were sweetly given to me by Him who

cannot err: "Thy sins are all forgiven." I had not realised such relief before, although hope often had been raised that the Lord would appear. My sins were now pardoned, my soul liberated, and a new song put into my mouth, even praise unto our God. Soon after this happy experience I found it true that through much tribulation we must enter the kingdom. I have been left to question the reality of the work of grace. My evidences have been beclouded. The enemy has come in like a flood. But amidst all the alternate experience since the Lord began the work of grace, He has fulfilled His promise in carrying it on. I rejoice in looking back over a period of about twenty years, since the Lord liberated my soul, that I have so many proofs of His infinite wisdom, boundless love, and constant faithfulness, amidst much sinfulness and many shortcomings on my part.

Passing over many other things, I will just name the way of divine leading into the work of the ministry. I had a great desire to make known a Saviour's love, and to tell to others the way of salvation. I was removed in the order of divine providence to Ipswich, Suffolk, at the age of fifteen. Joined the Church at Bethesda in the year 1878, being baptized by Mr. W. Kern. I took part in Sabbath-school work, and here my first attempts at public prayer and speaking were made. My first sermon was preached in June, 1880, in a schoolroom at Geldestone, Norfolk (near Beccles). I was on a visit to see a brother who usually accompanied Mr. H. B. Berry to the aforesaid village on Sunday evenings, and found the latter had arranged that I should preach instead of himself, and had so announced it. The friends at Hadleigh, Suffolk, seeing contributions of mine in the periodicals, and hearing of my speaking in the Lord's name, desired me to preach for them. This I did July 18th, 1880. This engagement led to them asking me for a month, then another month, followed by a six months' call, which resulted in acceptance of the pastorate. I served the Church just over nine years, during which time the chapel was enlarged and eighty-three persons added to the Church. After the first three years of my ministry amongst this people, circumstances were so improved in connection with the cause, so that I was enabled to give up my secular calling as a printer, and devote my time wholly to the ministry.

In course of time the Lord directed my steps to March, Cambs. This change in my sphere of labour caused much anxiety, and many prayers were offered for direction in the matter. Eventually the step was taken. The scene of nine years' labour, surrounded with pleasing reminiscences, and producing many hallowed friendships, was left without the violation of mutual affection, although regret was felt on both sides. My pastoral labours commenced in this larger field for usefulness at March, Lord's-day, September 1st, 1889. The Lord has confirmed the step taken in a variety of ways, not the least important of these being His own blessing on the Word preached to the people, whilst many have been added to the Church. "Having therefore obtained help of God I continue unto this day."

Yours affectionately in the Lord Jesus,

BENJAMIN JOHN NORTHFIELD.

CHRISTIANS' hearts are as iron; if they be once made hot with the love of God, they will more easily be joined together in love to one another.—*John Mason*.

OUR YOUNG PEOPLE'S PAGE.

DO YOU PRAY ?

DR. MORRISON, the first Protestant missionary that entered China, on his way to that country passed through America, and on the first night that he stayed in New York he was placed, it is said, in a bedroom where a little girl had already gone to sleep. Awaking in the morning, she turned as usual to talk to her mother, but seeing a stranger where she expected to find her parents, she raised herself with a look of alarm, and, fixing her eyes steadily on his face, she said, "Man, do you pray to God?" I would like to press home this important question on the attention of my young friends for whom I write, "Do you pray to God?"

There is a great difference between praying and merely saying prayers. True "prayer is the breath of God in man, returning whence it came." A youth, unable to swim, had been bathing, and got out of his depth. With difficulty he was rescued, and carried, in an unconscious condition, into a boat-house close by, where every effort was made to restore animation. Without, an anxious crowd waited to know the result of these efforts, till at length the door was opened, and, "He's drawn a breath," was joyously shouted. This was a sure sign of life in that youth. So true prayer is drawing a spiritual breath, a sure sign of the life of God in the soul—

"While angels in their songs rejoice,
And cry, Behold, he prays!"

In a matter of so great importance we must be careful to avoid mistakes. True prayer is not only the breath of God in man, it also arises from a sense of soul necessity. God's work in the heart makes us conscious of our need of His mercy, and urges us to pray for blessings we really need. The pardon of sins will always be sought where true prayer exists. A Hottentot of bad character was brought under deep conviction of sin, and became very anxious to know how to pray. In his distress he applied to his master, a Dutchman, but he gave him no encouragement. The sense of sin on his conscience increased, and made life a burden to him. Admitted one day with the family at the time of prayer, he heard the parable of the "Pharisee and the Publican" read. "Two men went up into the temple to pray." Ah, thought he, I shall now learn how to pray. But his spirit sank as he heard the Pharisee's prayer read. "That is a good man, not like me, I can't pray like that." The words ran on, "And the publican standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, 'God be merciful to me a sinner.'" The heart of the poor Hottentot gave a great bound, as he heard these words. "That's me," he said to himself. And when he heard the sweet testimony that follows, "I tell you this man went down to his house justified rather than the other." "Now, I know how to pray," said he, and it was not long until he was rejoicing in the forgiving love of God.

There are many precious promises connected with prayer. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you," suffice for examples; but these all imply prayer rightly presented. Many earnest prayers receive no answer for lack of this. In the early stages of experience there is not unfrequently a

prevalence of a legal spirit. We pray, and pray earnestly, but it is rather that we may be helped to overcome our sins, and become our own Saviour, than find mercy in our Lord Jesus Christ. Such prayers God cannot answer. We must approach as humble suppliants for mercy in the name of our Lord Jesus Christ.

“Nothing in my hands I bring,
Simply to Thy Cross I cling,
Naked, come to Thee for dress,
Helpless, look to Thee for grace,
Black, I to the mountain fly,
Wash me, Saviour, or I die.”

I would fain hope that many of my young friends are able to satisfactorily answer the question I have proposed, that they have been taught to pray from the heart, and in the name of Jesus. On their account I rejoice, and bless the Lord for His great mercy toward them, while I remind them of the necessity to continue instant in prayer. But some it may be who will read these lines, sad to say, have never prayed. To them I would say, To be prayerless is to be in a sad condition, to be without Christ, without God, and to have no hope in the world. Living and dying in a prayerless condition, you cannot come where God is, but must have your portion with the wicked. How it would rejoice the heart of the writer to know you had been led by God to consider your latter end; and, that taught of His Holy Spirit, you had learned to pray for mercy in the name of our Lord Jesus Christ. That it may be so, prays your affectionate friend,

E. MITCHELL.

NEW YEAR'S CHIMES.

THE BELLS OF LOVE ARE MERRILY RINGING!

BY R. E. SEARS.

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

WITH grateful hearts the past we own. We have been guided wisely, supplied bountifully, preserved continually, and blessed richly. We have had our nights, but the morning light has scattered the darkness; we have had our burdens to carry, but strength has been given; we have had our trials, but God has brought us through them; we have gone forth sometimes weeping, but the joy of the harvest has not been withheld.

Why have we been preserved from all evil? Why has God so kindly, so tenderly, and so mercifully dealt with us? We listen to the notes of the deep-toned bell of heaven! Sweetly, clearly, rings out its charming sounds,—

“GOD IS LOVE.”

Our heavenly Father has a loving heart. To His children every name, every attribute, every perfection, is but a form of love.

Will is love choosing, *Wisdom* is love planning, *Power* is love working, *Goodness* is love supplying, *Grace* is love saving, *Mercy* is love pardoning; *Omnipotence* is love's strength, *Omniscience* is love's knowledge, and *Omnipresence* is love ever with us. If God is love, then we may come to Him, and we may trust in Him.

All is well! Past sins, sorrows, and fears, are gone for ever! The

future is bright with hope! We are safe in our Father's keeping, the homeland where loved ones are gathering is no dream, for God Himself is a living bright reality!

THE LOVE OF JESUS

has been clearly proved. He is the gift of love, and He is love's brightest, clearest, manifestation. He was born to shew it, He lived to prove it, and He died to confirm it. It is *human* love, for a Brother's hand is stretched forth to help us; but it is also *divine* love, for it contains all heaven's fulness, and He Himself is very God. His life is love's wedding garment, and His death is love's payment to release the debtors. We have thoughts of love, eyes of love, ears of love, words of love, deeds of love, and love's footprints are all along our pathway.

Love is a Rock for foundation, a Building for comfort, a Garden for delight; it is our Bread, our Water, our Wine, our Milk, our Honey, and our priceless Treasure.

In the Person of Christ we have love's beautiful symmetry, and compactness; while in His face is concentrated a radiance, and a glory brighter than ten thousand millions of suns!

THE LOVE OF THE SPIRIT

is known by all true believers. In love the Spirit quickened us, in love He led us to the Book where love's great thoughts are written down. In love He guided our feet to the mercy-seat where the God of love delights to listen to the breathings of love, which are returning to Him from whence they came.

If we desire to love, we are loved. Desires after God prove that God is ours. Love begets love; and love feeds on love. God is always first, for His love is eternal. His love will never change, and never cease to be.

A drop of love in the soul of man will change its nature; the stone is turned to flesh, and the barren waste contains a well of water springing up in longing, ardent desires, unto eternal life.

Through the love of the Spirit we know the love of Christ, and in the love of Christ we see the love of the Father. Francis Quarles says the heart of man being a triangle, can only be filled by the triune God. In the glorious Trinity love is fully seen; and the heart of the believer is perfectly satisfied.

The grace-taught soul will

LOVE THE TRUTH.

If our ears are circumcised, and attuned to love's sweet melody, we shall be charmed with the bells of love as they merrily ring! *Election*, personal and eternal may sound, but no offence is given; *Predestination* sounds its note, "the road is wisely marked," and faith believes it right. *Redemption*, sure and certain, gives the best of music, and *Atonement* is in perfect harmony, for the sound is one, though men divide the note. *Regeneration* sounds "Ye must be born again," and *Calling* says, "All shall come to Me." *Pardon* rings away our fears, and *Peace* comes to rule and reign. *Justification* startles us with its wonderful sound, and softly rings the bell of *Sanctification*; and above all *Glorification* sounds the highest note, "Come up higher! Come up higher!"

Doctrines, promises, precepts, invitations, warnings, blessings, all are loved! If God points to the water of Baptism, love says, "O, what

pleasure buried with my Lord to be." To the Lord's Table love comes; and the soul washed and clothed feasts with the King Himself.

LOVE ONE ANOTHER.

Blest be the tie that binds renewed hearts together. Loved with the same love, we ought to love one another. Washed in the same blood we must love one another. Interested in the same covenant, born into the same kingdom, redeemed with the same price, called with the same calling; travelling in the same road, guided by the same Pillar, fed with the same manna, having one common foe, we must seek to abound in love yet more and more.

We are not to judge one another, not to impute wrong motives to one another, not to spread false reports about one another, not to neglect one another. No! for Jesu's sake let us seek to love as He loved; to unite, not to divide; to heal, not to wound; to cover faults, not to advertise them; not to love in word only, but in deed, and in truth. May our souls, by God's grace, be full of love's music, and in our lives may it abound yet more and more.

May the New Year be a very happy one for our Editor; may our increasingly useful Magazine go forth month by month on its mission of mercy. May our Churches prosper, and multitudes be added to the Lord. Throughout the year may the bells of love continue merrily to ring in every Church, in every house, and in every life.

"Happy, because He loves thee!
 Happy, because He lives!
 Bright with that deepest gladness
 Which only Jesus gives.
 Happy, because He guides thee,
 Because He cares for thee;
 Happy, ever so happy,
 Thus may thy New Year be!"

NEW YEAR'S REFLECTIONS.

BY THE LATE THOS. B. VOYSEY.

THE following "reflections" were found among the papers of the dear departed. They were written Jan. 1st, 1875. The only alteration for the reader to-day, is substituting the date 1874 for 1892. Jotted down on two half-sheets of note paper, just for the relief of his own tried soul, they were never intended for other eyes to scan; but surely being dead, he yet speaketh here to many a toil-worn pilgrim, pressing home to join the many loved ones who have passed on before. It is a precious testimony not to be lost, and it comes now from "the cloud of witnesses which encompass us."—E. M., Wellingboro':—

"1892 has gone. Its troubles and vicissitudes will no more be experienced, and its mercies stand out in bright relief, as so many reminders of the faithfulness and never-failing compassion of our gracious God.

"Again, can we say 'Hitherto hath He helped us.' 'Not one thing has failed of all that He has promised.' 'Strength has been equal to the day.' 'Bread has been given, and water has been sure.' Although the future is always hid to us, and at any moment we can say 'the past is known, and the future unknown,' yet at seasons like the

present we are more forcibly reminded of these things. It appears to us as though we were making a fresh start, the results of which we cannot foretell, and although we have need always, and continually, to seek for help and wisdom from above, as we enter upon a new year, we make it a special point, that the new year may prove more blessed to our souls than the past. It is a season for especial trust in God, of especial encouraging of ourselves in Him.

“Attempting to surmise what may happen in the future, let us suppose trials of the most complex character, of long duration, and peculiarly afflictive. We have it recorded that the way is ‘through much tribulation,’ let us then expect no less. Let us suppose that we may be left like Job with no earthly comforts, and those who should be our comforters should prove tormentors, and in the midst of our destitution, our persons should become equally offensive to ourselves and others. How do we stand with respect to such a storm? Is our building well-founded? Is it on the Rock? What funds have we on hand to meet the demands for faith, patience, and endurance, which such exigencies will cause? If Satan should be allowed to attack us, what forces have we at our command, wherewith to repel his attack, and to save us from his cruel designs? Have we any? Let us seriously ask ourselves on this New Year’s-day, Have we anything in the house? Is there just a little pot of oil? Then we have enough and to spare. That gives a claim to an immense fulness which can never be exhausted or diminished, from which, by the gracious Spirit’s help, we may draw as needs arise, and from which He will give ‘grace to help in time of need.’

“In ourselves nothing then, save what He has given, in Him all that can possibly be required. But, will He give when we need? Yes! He has bound Himself to that, and the past resounds with acclamations of joy from those who have trodden paths of trial, arising from the fact that His grace has always been sufficient.

“No trial has ever swamped a saint, each one has been but as a wave which has wafted the holy bark nearer the eternal shore. And as He changes not in His intentions of love to His people, and has promised ever to succour and defend them, let us, trusting on His promise, venture forward, fearing no man, dreading no trouble, not even the valley of the shadow of death, since *there* will His rod and His staff comfort, and support, and enable us to shout ‘victory through the blood of the Lamb.’”

GOD’S WORD.—The Word of God, when in a man’s hand only, is like the father’s sword in the hands of the sucking child; which sword, though never so well pointed, and though never so sharp on the edges, is not now able to conquer a foe, and to make an enemy fall and cry out for mercy, because it is but in the hand of the child. But now, let the same sword be put into the hand of a skilful Father (and God is both skilful and able to manage His Word), and then the sinner, and then the proud helpers too, are both made to stoop, and submit themselves. Wherefore, I say, though the word be the instrument, yet of itself it does no saving good to the soul, the heart is not broken nor the spirit made contrite thereby, it only works death, and leaves men in the chain of their sins, still faster bound over to eternal condemnation (2 Cor. ii. 15, 16).—*Bunyan*.

"THIS MAN!"

Notes of a Sermon preached at Zion, Norbiton, by MR. T. BALDWIN, Pastor.

(Text, Acts xiii. 38, 39.)

I. **T**HE Gospel is to be widely proclaimed. "Be it known unto you therefore." The commission given to the apostles, and through them to the "heralds" of the cross, is to "Preach the Gospel to every creature in the whole creation." Paul and Barnabas, being sent forth by the Holy Ghost, come to Antioch, in Pisidia, a Jewish colony under Roman government in Asia Minor. They enter the synagogue, and are asked by the ruler to speak. Paul stands forth and recites the history of God's dealings with His people in the past and proves by their own records that this "Man Jesus," Israel's Saviour, is the before promised "seed" of David (ver. 23) who should die and be raised from the dead according to Psa. ii. and xvi.

II. *The message is to men.* God might have employed angels to preach, but those bright spirits who do His pleasure are in a measure unfitted to extol Him, for they know nothing of sin and redemption therefrom; hence God has sent men to declare His mercy to men that by a common experience of fallen humanity and the depravity of our common nature they by His grace might meet the deep needs of sinful men.

Brethren, it is a humiliating truth to contemplate that whatever may be our parts, natural, moral, or intellectual, we as brethren, children of one common parent, must say to the felon confined within iron bars, "My brother," to the child of shame, "My sister." And if the seeds of indwelling sin have not blossomed and borne fruit to our shame, we have only to thank and praise the restraining grace of God or the moral checks which God in His great goodness dispenses as the moral Governor of the universe.

III. *The great subject of Gospel preaching.* "The forgiveness of sins." In the earliest ages and among all nations bleeding victims and smoking altars have told the continued tale of man's sin and the need of forgiveness. Myriads of sacrifices, rivers of blood under the patriarchal and Mosaical dispensations, declared the fact that no expiation had yet been found which could avail with offended Deity, whereby He might pardon the offender and yet maintain the just rights of His holy government and the harmony of His divine attributes. But behold "through this man" the forgiveness. As Abraham told his son Isaac, "God will provide Himself a sacrifice," even Jesus, "who Himself bear our sins in His own body on the tree, who was delivered for our offences." Forgiveness is a freeing from the penalty and punishment of sin, and just meets the felt wants of the penitent who feels the immense disparity that exists between a holy God, whose qualities are shadowed forth in His commands as set forth in the decalogue.

But while pardon frees from punishment, by itself it confers no title to divine favour and bliss. This is reserved for justification; this is the imputing or reckoning to the forgiven one a righteousness both negative and positive which renders him always and for ever acceptable to God, this justification being not the personal acts of the recipients, but the personal obedience of the God-Man to the law of God, from the cradle

to the tomb, as His Representative. The extent of forgiveness and justification avails far beyond its prototypes. Under the law of Moses three sins were exempted from forgiveness—viz., wilful murder, blasphemy, and adultery—but under the Gospel, “all offences, all manner of sin, is pardoned and the penalties remitted.” Hence the challenge of the apostle. “Who shall lay anything to the charge of God’s elect?” Shall God that justifieth? Shall Christ that died? whose ever prevalent intercession avails to conciliate both the offender and the offended, and to renew friendship and intercourse between the penitent and God, for “He died for our offences and was raised again for our justification” (Rom. iv. 25).

IV. *It is received and enjoyed by faith.* Saving faith has two limbs, assent and consent. Assent is the act of the mind, understanding, or intellect by which it is convinced of the truth of God’s Word and His existence (Heb. ii. 6). Consent is the act of the will and the affections in relying upon the promise and character of God as expressed in His Word “as the rewarder of all them that diligently seek Him.” Saving faith is set forth under various similes of actions performed by the members of that body. It is the eye of the soul, whereby the dying, sin-bitten Israelite looks upon God’s remedy, and while beholding lives. It is action of the hands in receiving Him. It is the thirst of the soul for the water of life. It is the repose of the soul, a leaning upon His words (2 Chron. xxxii. 8). It is a walking in His ways, a standing in His truth, a true union of soul to Jesus as the Life, the Truth, and the Way, the sigh of the soul, a desire to fear His name, the Christian’s shield and Satan’s bugbear, “the operative power of God,” God’s own donation and the peculiar property of God’s elect, which can never fatally fail or be lost in final apostasy, for it is

“Hid with Christ in God,
Beyond the reach of harm.”

A FEW TIMELY WORDS.

MR. EDITOR,—DEAR SIR,—Permit me to call your attention to the matter of the inconsistency of members of Strict Baptist Churches absenting themselves from their respective places of worship in order to attend regularly causes outside of the denomination, professing to be profited under such ministry, thus practically ignoring the teaching of their own pastors, weakening the numerical strength of congregations, and thereby injuring their own causes by slighting both pastor and people. Their language in this conduct is akin to “Only let us be called by Thy name to take away our reproach.” Such persons may make a plea for absenting themselves by saying, “Well, you see, we can hear Mr. So-and-So much better than *our own* pastor (?)—he goes deeper and more experimentally into things, though, at the same time, we do not like his mode of spiritualizing the ordinance of baptism; so you see we present ourselves at the Lord’s table once a month among our own people to report ourselves.” Such conduct is neither productive of unity nor sympathy, neither calculated to set the younger members of a Church a good example, nor encourage their pastors and deacons. Before such persons leave their own folds to seek better pasturage they should count

the cost of their selfishness and be prepared, in consideration of the confessed good which they received, to learn, at any rate, to make a sacrifice of their feelings, and to bear meekly the disturbance of the superior light which they possess as part payment for their wandering instead of railing out against the minister the instant after the benediction has been given, as if he should be bound down under a yoke of bondage to run exactly in the line of things which their minds would formulate for him. Where would be the consistency of any man who would first ascertain what would or would not suit his congregation, and avoid, clip, and pare, for the purpose of keeping the people together. The apostle said that if he did this he would not be a minister of Jesus Christ. Did he "study to please men or God?" To his own Master he stood or fell. The Word enjoins the ministers of Christ to "reprove, rebuke, exhort with all long-suffering and doctrine" that the children of God may meekly bow in submission to the authority of the spirit of the Word. This is speaking the truth in love to souls. If these few lines, or the spirit of them, should lead anyone to animadvert upon this subject, and should be the means of stirring up "pure minds by way of remembrance," and leading them into the paths of consistency, I shall feel that they have not been written in vain. SILAS.

THE FAITH OF GOD'S ELECT.

BY L. H. WILSON.

[The following excellent discourse appeared a short time since in the *Christian Observer* and afterwards in *The Regular Baptist*.—ED.]

"According to the faith of God's elect."—Titus i. 1.

THE faith of God's elect "is a faith that is born of God. He is its Author and Finisher, consequently it can never die out nor expire. Hymeneus and Alexander may "make shipwreck of their faith," whatever that faith may have been, or whatever the doctrine or doctrinal belief they may have renounced, may have been, but no shipwreck ever befalls "the faith of God's elect."

Many may turn aside from following Him whom they once professed to love and serve, and go after other gods; but not so with them. "To whom shall we go" is their reply to all the solicitations of error, and "Thou hast the words of eternal life, and we believe and are sure that Thou art that Christ, the Son of the living God," their unchangeable creed, which admits of "no revision."

"The faith of God's elect" is a

WELL-GROUNDED FAITH.

It reposes on a rock, and that rock the impregnable Word of God. One of His declarations is more to it than all besides. "Yea, let God be true, and every man a liar," is its constant reply to all the suggestions of doubt, unbelief, or uncertainty that may be presented, no matter from what source they may come. God has said it, and it cannot be untrue. Heaven and earth may fall, but not one utterance of that divine Word will fall to the ground, or come to naught. "Thus saith the Lord" is its impregnable rock of security, and on that rock it reposes, unmoved and undisturbed amid the surging waves of passion, pride, or strife.

“The faith of God’s elect” is

NOT READILY MISLED.

Many may come saying, “Lo, here is Christ, or lo, there,” but it goes not after them. It knows the Shepherd’s voice, and a stranger it will not follow. Error may come tricked up in most artful disguise, and with smooth beguiling voice, proclaim some “new” doctrine for its acceptance, but it detects the voice of Jacob under the hairy hands of Esau, and closes its ear to the strains of the charmer charming never so wisely. “Regius Professors” may come with all their pretentious clap-trap, rickety “critics” with their show of learning and “science, falsely so-called,” with all her parade of discoveries, all tending to weaken and invalidate the Word of God or impair human confidence in its declarations, and all coming, too, in the name of “Truth.” But their music, so sweet and captivating to the carnal mind, has not the right ring about it, even though sung by some “eminent” divine or titled “Doctor of Divinity,” and is unhesitatingly rejected by “the faith of God’s elect.” If it were possible, the elect of God might sometimes be deceived and misled, but it is not possible. “A stranger will they not follow,” no matter whether he poses as a “higher critic,” a pompous “professor,” or an angel from heaven. It knows well that in the latter days “some shall depart from the faith, giving heed to seducing spirits and doctrines of devils,” because the Spirit thus “expressly” testifies, and that “men of perverse minds shall arise,” even among the ministry, and “grievous wolves not sparing even the flock.” Hence it expects just such assaults against the truth and by just such men as these, and is not alarmed nor deceived and misled by them. It only recognises in these assaults but another proof of the infallible truth and authority of her own inspired word.

But “the faith of God’s elect” is a

QUICK AND CORRECTLY DISCERNING FAITH.

It has an intuitive and unerring discernment of the truth that cannot be deceived. To it the apostle confidently appealed in his day, when his claims to the apostleship were denied, doubted, or called in question by many, announcing himself “a servant of God, and an apostle of Jesus Christ according to the faith of God’s elect,” and was unhesitatingly recognized and accepted by them as such. Both in the doctrines he preached for their acceptance and belief, and in his claims to the apostleship, their faith discerned and accepted him. Having “an unction from the Holy One,” and the constant indwelling of the Spirit to guide them into the knowledge of the truth, they need no strangers to enlighten and instruct them, but unerringly discern the truth in Jesus and reject the false. The form of truth may be closely counterfeited, and error may be covered up in high sounding or plausible terms, but whether it comes as “free thought,” “advanced thought,” “liberalism,” “seekers after truth” or what not, the “faith of God’s elect” detects the disguise and receives only the truth. The heavenly anointing does not fail them.

“The faith of God’s elect” is

NOT EASILY SHAKEN.

It is not alarmed at much “noise.” It knows whom it has believed, and is not disturbed at the clamour so often raised. The Lord on high is mightier than much noise, and it rests secure. “Perverse minds,”

“grievous wolves,” “seducing spirits” and what not, either separately or all combined, make no impression upon it, for it is born of God, founded on a Rock, and rests undisturbed and unshaken.

“The faith of God’s elect” is

AN UNQUESTIONING FAITH.

It recognizes God’s authority and sovereignty of all His Dispensations. Clouds and darkness may at times be round about Him, mystery manifests itself in many of His dealings with His creatures, and it may require a struggle at times to acquiesce in all those dealings, still all is right and well, because He does it. With Abraham it goes forth to unknown duties and unseen dangers, “not knowing whither it goes,” but obeys unhesitatingly the Divine command. With Job it exclaims amid its deepest darkness, “Though He slay me, yet will I trust in Him,” or with David it cries out, “The Lord is my Rock, in Him will I trust.”

And “the faith of God’s elect” is

SURE OF CERTAIN AND ABSOLUTE VINDICATION.

It has always been vindicated sooner or later, and it always will be. The confidence of God’s people is not misplaced, and is sure of absolute vindication. “If it had not been the Lord, who was on our side, now may Israel say,” we would often have been overwhelmed and put to confusion, but it was the Lord, and He was true to His Word, and confusion of face and disaster before their enemies is not the portion nor heritage of God’s elect. Their faith and their confidence in God, and His infallible Word, is sure of abundant and triumphant vindication and they calmly await the approach of that hour in unshaken trust. “Let Israel rejoice in Him that made him, let the children of Zion be joyful to their King.”

‘‘ONCE ENLIGHTENED.’’

A SHORT time since a friend asked for a brief exposition of Heb. vi. 4—6. Without consulting any commentary, but from the Word of God alone, I beg to submit the following thoughts for the consideration of any whom they may concern.

To me, it is as clear as the sun at noonday, that those, who were once enlightened, &c., and ultimately fall away beyond renewal of repentance, are not those who are loved of Jehovah, chosen of God, redeemed by Christ, born of the Spirit and interested in the Yea and Amen promises, and that for the following reasons. Jesus declares, “My sheep (*or the election of Grace*) shall never perish, &c.” The Father hath said, “I will never leave you, I will never forsake you,” and “The righteous shall hold on his way.” Besides Jesus, in covenant, has undertaken to present such *faultless* before the throne of glory with exceeding joy. And for the consolation of all those who have fled for refuge to lay hold upon the hope set before them in the Gospel, God has pledged Himself by a *solemn oath*: “Surely blessing I will bless thee” (Heb. vi. 14—18). And there is “no condemnation to them that are in Christ Jesus,” &c. (Rom. viii.).

The apostle was discriminating between those who are possessors of the grace of God, and professors without that grace; and it is wonderful

how far people may take pleasure in religion without being converted. Jesus set forth in parable the way-side hearer, the stony ground hearer of the Word, &c., and those who received the seed of truth into good ground—that is, ground prepared by the heavenly Husbandman for the “preparation of the heart is of the Lord.”

Many people are naturally religious, have a considerable knowledge of the Scriptures, which are a heavenly gift, and can argue points of divinity even in an alehouse at times; they are naturally enlightened, and taste of this heavenly gift. Others whose walk in the world is exemplary, who are moral and well-behaved, yet not having “the root of the matter” in them, fall away, and are lost. The apostle would warn Hebrew believers by this representation to examine themselves whether they “be in the faith.”

The chief difficulty of the passage lies, perhaps, in the expression, “Were made partakers of the Holy Ghost.” Now it appears to me to be necessary to distinguish between the *ordinary operations* of the Holy Ghost, and the *extra-ordinary operations* of the Holy Ghost. It is possible to possess the latter without the former; the apostle, in 1 Cor. xiii., intimates the possibility of having the “gift of tongues,” the “gift of prophecy,” the “gift of understanding all mysteries,” and “all knowledge,” and the possession of “all faith,” and yet be destitute of love. The Lord Jesus, in His sermon on the Mount, declared, “Many shall say unto Me in that day, Lord, Lord, have we not prophesied in Thy name? And in Thy name have cast out devils? and in Thy name have done many wonderful works?” And He shall say, “I never *knew* you” (Matt. vii. 22, 23). These, therefore, cannot be those of whom He spake in John x. 27, “My sheep hear My voice and I *know* them.”

I take it that all gifts, whether natural or spiritual, proceed from the Holy Ghost; all inventions that are beneficial to our race, whether it be the enabling Noah to build an ark; Solomon to build a temple; Stephenson to construct a railway; or Wheatstone to invent an electric telegraph; all these gifts are of the Spirit of knowledge, and may be possessed without grace. But the *ordinary operations* of the Holy Ghost are “the things that accompany salvation, and are the “better things” of which the apostle was persuaded, with regard to the Hebrews to whom he wrote. What then are the *ordinary operations* of the Holy Ghost? or those that are common to all who are the children of God? Conviction of sin that leads to repentance is one of the important operations in the soul; producing faith in Jesus; shedding abroad the love of God in the heart; inspiring with a good hope through grace, and producing, at times, joy unspeakable. These *ordinary operations* are for salvation purposes, and they, who are the subjects of them, can never fall away, but must live eternally, for Christ hath said concerning all such, “Because I live, ye shall live also;” and has expressed His will in John xvii., in that memorable and precious prayer of His: “Father, I will that they whom Thou hast *given Me*, be with Me where I am,” &c. And as Jesus always did His Fathers’ will, the Father will see to it that Jesus’ will shall have its accomplishment.

The summary of the matter is. There are persons who possess the *power* of Truth. And there are others who have the form, but are destitute of the power. May the reader and the writer pray earnestly

the prayer of the Psalmist (Psa. cxxxix. 23, 24), "Search me, O God, and know my heart; try me and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting." I. C. J.

"YE MUST BE BORN AGAIN."

Awak'd by Sinai's awful sound,
My soul in bonds of guilt I found.
And knew not where to go; [slain,
O'erwhelmed with sin, with anguish
The sinner must be BORN AGAIN,
Or sink to endless woe.

Amaz'd I stood, but could not tell
Which way to shun the gates of hell,
For death and hell drew near;
I strove, indeed, but strove in vain,
The sinner must be BORN AGAIN,
Still sounded in my ear.

When to the low I trembling fled,
It pour'd its curses on my head,
And no relief could find;
This fearful truth increas'd my pain,
The sinner must be BORN AGAIN,
O'erwhelmed my tortured mind.

Again did Sinai's thunders roll,
And guilt lay heavy on my soul,
A vast unwieldy load;
Alas! I read and saw it plain,
The sinner must be BORN AGAIN,
Or drink the wrath of God.

The saint I heard with rapture tell
How Jesus conquer'd death and hell,
And broke the fowler's snare;
Yet, when I found this truth remain,
The sinner must be BORN AGAIN,
I sunk in deep despair.

But, while I thus in anguish lay,
Jesus of Naz'reth passed that way,
And felt His pity move;
The sinner, by His justice slain,
Now by His grace is BORN AGAIN,
And sings redeeming love.

To heaven the joyful tidings flew,
The angels turn'd their harps anew,
And loftier notes did raise;
All hail! the Lamb who once was slain,
Unnumbered millions. BORN AGAIN,
Will shout Thine endless praise.

THE VISION OF ELIPHAZ.

(Job iv. 12—21.)

'Twas midnight—and the host of stars
Looked down upon a world asleep.
That short oblivion of its cares,
Of all which makes it smile or weep.
Hours had rolled on—I know not why
I could not close my weary eyes;
Strange horrors through my fancy fly,
And every wind breathes mysteries.
I trembled so with wild amaze;
My bones were all convulsed with fear;
"A Spirit pass'd before my face."
Chilled was my blood—erect my hair.
It stood—no form could I discern,
Yet *something* was before mine eye;
I was all eye—all ear to learn—
It passed me, and I heard it cry—
"How shall vain man be just with God?"
Or stand from condemnation free?
The splendours of whose dread abode,
Scarce *shadow* forth His purity.
Seraphs that bow before Him there,
All hang dependent on His hand,
They're wise—but kept so by His care;
Strong—but 'tis in His strength they stand.
Not one of all the sons of men
Shall stand a quitted at His bar;
Ye who His chastisement arraign,
Stand up, and tell us what ye are!

THE EARTHEN VESSEL

Man is a creature of a day,
 His filmy web a moth might burst ;
 His dwelling is a thing of clay,
 Founded and fashioned in the dust.
 Fast as the rapid heavens roll on,
 Death beats the crazy fabrics down ;
 They die—and though for ever gone,
 The trite event is hardly known.
 They die—and, thoughtless to the last,
 Are buried to receive their doom,
 Not wise enough, before they're cast
 From this to seek another home !

From "Fragments in Prose and Verse," by Cyprian T. Rust.



THE LATE WILLIAM SIMPSON, BAPTIST MINISTER,
 LINCOLN.

MR. WINTERS.—DEAR BROTHER,—In answer to your kind request, I send the following brief account of myself. I, William Simpson, was born in the City of Lincoln, Dec. 2, 1828. My father was a master builder, but neither he nor my mother ever took me to a place of worship but once. No one cared for me, spiritually, and I cared for none. Yet I became a singer in the Church of England. I was apprenticed to a joiner, and served my master faithfully, who afterwards employed me as manager. I left his service and enlisted in the Dragoon Guards, but my friends bought me off. I had early desires after good things, yet again and again broke through them all, till the set time came.

Working at a distance from home I joined bad company, and one night, very late, in a strange and lonely place, while going to my lodgings, a voice seemed to utter these words right into my heart, "And behold thou shalt be afflicted." I stopped suddenly, terror-stricken, and looking back could see no one, I cried out, "Lord, suffer me to get to my

home," not knowing what I said, for I knew not the Lord. On October 15, 1864, the Lord cut me down to the earth, and I was picked up to all appearance dead, in fact, preparations were made to lay me out for burial, but God our God had otherwise ordered, and I was raised up again. I was in my bed ten months, and it was to me like an abyss of woe, the thought of *eternity* being solemnly impressed upon my heart, and I could only believe one thing, and that was,

I COULD NEVER BE SAVED!

I got no sleep for nearly forty days and nights, at last my reason gave way; for weeks a keeper watched me, and the doctors wanted my dear wife's consent to put me into an asylum; this, my ever gracious God did not permit. When these earthly physicians left me alone, God graciously spoke right into my soul, the blessed words contained in John vi. 39, 40. He thus changed my heart, and I came again to my right mind; the glory being so great, I asked the dear Lord to take me home. Oh, my dear brother, the happiness to me was indescribable. How I did search the Scriptures of truth till I found the words, and how I did eat them. As soon as I could get out I went to the nearest place of worship—Independents—here they took me by the hand, and, after a time, was chosed to the office of deacon.

Shortly after I went to Nottinghamshire, where I attended a Baptist cause, and was baptized in North Collingham. I was soon led to see that the principles of Strict Baptists were in accordance with God's Word, but found no place to worship in, only a room where there was no church formed in consequence of some being Baptists, and others Huntingdonians. I ministered to them for eight years, and the Lord stood by me. I have also supplied at Matfield Green, Fulbourn, Cams., Speldhurst-road, Hackney, Chatham, &c.

Another affliction was laid upon me, and for months I was at Matlock; but God raised me up again, when there I held a service each Sabbath afternoon in the hospital.

This little church at Lincoln was broken up during my affliction, though there are still a few who meet in the city; but there is no Strict Baptist Church, that I know of, nearer than Boston. These last few years I have been itinerating. Some time since I commenced business again, but had to give it up, for the words in 2 Tim. ii. 4, were forcibly impressed upon my mind.

Oh, my dear brother, I could write a volume of the deep leadings of my God. God bless you dear Mr. Editor, prays

Yours faithfully, W. SIMPSON.

THE PULPIT, THE PRESS, AND THE PEN.

Faithful Sayings. By Thomas Bradbury, minister of Grove Chapel, Camberwell. London: 12, De Crespigny-terrace, Denmark-hill, S.E. Crown 8vo, cloth, bevelled edges, price 3s. 6d.; postage 4d. The volume before us is brim full of God-honouring truths, such as cannot fail, under the teaching of the Holy Spirit, to be of real service to God's spiritually exercised people. It forms an excellent companion to *Spiritual Gleanings*, by the same author, published some time since, and which we presume has had an extensive circulation. We heartily wish *Faithful Sayings* good success. Both volumes are well printed and neatly bound.

Cheering Words Annual, 1892 London: Robert Banks and Son, Racquet-

court, Fleet-street, E.C. Price 1s., post free 1s. 2d. This annual volume is very prettily bound in cloth gilt, and contains splendid *Photographic Portraits* of MR. L. H. COLLS, of Beccles, and MR. G. W. THOMAS, of Watford, formerly of Tring, and which alone are honestly worth the money. In addition to these two portraits are twelve rare and excellent portraits of eminent *Divines and Hymn-writers*, with sketches of their lives, and other pithy articles on subjects of great interest. As we fully anticipate a very great call for the ANNUAL, we ask our readers who wish to secure copies to order them at once, either of the publishers or of local booksellers.

The New Creation and the Old, &c.,

by E. W. Bullinger, D.D. London: 7, St. Paul's Churchyard, E.C. Price 1d.; 7s. 6d. per 100. Also by the same author, and at the same price, *Things to Come, an Epitome of Prophetic Truth; The Man of God, a Bible Study; "The Kingdom" and "the Church," or, the Seven Parables of Matt. xiii.* These pamphlets are full of interesting and instructive reading.

Old Jonathan Annual Volume. Price 1s. 6d., cloth gilt 2s. 6d. London: W. H. and L. Collingridge, 148 and 149, Aldersgate-street. An excellent book, suitable for both old and young. It contains much sound and healthy reading, and many attractive pictures. We heartily wish it great success. *Old Jonathan Almanack, 1893* (sheet), to be had as above, and of all booksellers. Price 1d., or 7s. per 100.

The Baptist Almanack and Directory for the Year 1893. London: Robt. Banks and Son, Racquet-court, Fleet-street. Price 2d., interleaved 4d., cloth interleaved 1s. In addition to a beautiful frontispiece portrait of Pastor W. C. Minifie, this Almanack contains a choice portrait of "Gracie Brown" and an engraving of the new Avenue Strict Baptist Chapel, Pratt-street, Camden Town (pastor, Mr. R. Burbridge). No minister, deacon, or Sunday-school worker ought to be without this useful *Almanack*. There is nothing of the kind published that is equal to it for cheapness. This is the forty-second year of its publication, which highly testifies of its intrinsic worth.

Strict Baptist Mission Report, 1892. The Strict Baptist Mission cannot boast of being a century old, but it can boast of having been kept faithful to the grand and glorious principles upon which it was founded upwards of 31 years ago. Our two brethren, Doll and Noble, leaders in the mission-field, are men of sterling worth, sound in the faith of the Gospel, and indefatigable in every good work under their charge. The *Report*, which is full of interesting news, states that "during the year (in India) we have had 89 baptisms, of which 76 have taken place in the Tinnevely district." With regard to Ceylon, the mission "has been carried on with varying success since 1868. Much of the work has been among the Tamil population, whose migratory habits have greatly retarded its stability, and the results of which have not been fully manifest." Although the mission work is carried on in a most economical manner, pecuniary help is greatly needed, and which may be sent to the hon. secretaries, whose names appear in *The Olive Branch*, the organ of the Mission.

Is Every Christian called to be a Missionary? 50 copies post free 6d. D. Fisk, 6, Brighton-place. Brighton.

Stimulating and helpful. Mr. Fisk has also recently issued a small tract on *Absolution*, by the late Joseph Irons. 50 copies post free 4d.

"Judge." *Ten Questions for the Priests of the Papal Church.* 1s. 2d. per 100 post free. To be had of Lowe and Co., Printers, Victoria-road, New Barnet. These ten questions are unmistakably clear and straightforward, and sufficient to silence for ever the Pope and all his co-workers.

The Infallible Book; or, Biblical Inspiration. By William Frith, with a preface by Professor McCaig, B.A., LL.B. London: S. W. Partridge & Co., 9, Paternoster-row. We are much pleased with Mr. Frith's timely and well-written work. His arguments in proof of the infallibility of the Holy Scriptures are clear and well founded. A better book on the subject to put into the hands of plain and homely students of the Bible could not, we think, easily be found. In the *Introduction* Mr. Frith says: "The purpose of the author in writing this book is more especially to place before his brethren who are engaged in evangelistic and missionary work, and such poor pastors as may not be able to procure those larger volumes which are already before the Church, a small text book or *vade mecum*" We heartily wish the book the circulation it deserves.

The Search and See Almanack for 1893. Edited by M. S. H. Price 4d. "Day by Day" *Almanac* Price 1d. *Faithful Words Sheet Almanac.* Price 1d. To be had of Alfred Holness, 14, Paternoster-row, London, E.C. *Faithful Words Almanac* is the best sheet *Almanac* we have seen this year.

"*The Heavenly Dove;*" or, *Paraclete.* By J. Jenner. London: Robert Banks and Son, Racquet court, Fleet-street, E.C. also of the author, Redhill. Price 1d. A very sweet and timely tract; most suitable for free circulation. May God bless it to the good of many precious souls.

Helping Words, Volume for 1892. Published at "Great Thoughts" office, Hutton-street, E.C. A very interesting and instructive volume of general and religious articles. Will doubtless find a welcome in many a household. It is particularly suitable for working folk.

MAGAZINES RECEIVED.—*Zion's Witness, Australian Particular Baptist Magazine, The Surrey Tabernacle Witness, The Regular Baptist, Life and Light, The Gospel Magazine, The Calvinistic Pulpit, The Day Star (Tasmania), The Monthly Record of the Protestant Evangelical Mission, &c., Consecration, The Banner of Israel, Cheering Words.*

SERMONS.—*Grace for Grace*, by C. Cornwell.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

Strict Baptist Mission.

"Holding forth the Word of life."—Phil. ii. 16.

THIS is a suitable motto for every individual believer, as well as for every organized body of believers, and every institution connected with the Church of God on earth. Objectively and essentially the Word of life is Christ, substantively it may be said to be the Word of God, which is variously designated in the Scriptures as "the Word of His grace," "the Word of faith," "the Word of truth," "the Word of this salvation," in short, it is the Gospel, and to those who are in possession of it, it should be so precious that they may not only desire to hold it fast, but also to hold it forth, the latter is as binding upon the believer as the former. Let us be determined to hold it fast, and equally zealous in holding it forth. There are many ways in which we may hold forth the Word of life, such as in our living, by our giving, through our writing, and by our speaking. The object of these short papers appearing under the title of "Strict Baptist Mission" is to bring as well as to keep that institution prominently before the readers of the E. V. & G. H., and so seek to awaken their interest in it, that by a spiritual and sacred impulse they may be stirred to prayerful and practical sympathy.

I will assign three or four reasons why those who love the doctrines of free and distinguishing grace as well as New Testament Church order, or in strict communion, should accord their sympathy and help. 1st, Its principles and practices are in accordance with the denomination it represents; 2nd, Its prospects are good, especially in India, where the fields are white ready to harvest; 3rd, Its object is the salvation of poor sinners, the extension of Christ's kingdom in the earth, and the glory of God; 4th, God has graciously smiled upon and blessed it.

Allow me, dear readers, to point out one way by which you all can help, and in this respect begin the new year well, that is, by every one of you putting aside one penny per week for the Strict Baptist Foreign Mission. If you would all do that, I calculate, supposing there were only ten thousand readers of the E. V. & G. H., it would produce the sum of £41 13s. 4d. per week, which means considerably more than two thousand pounds per annum. This would enable the society to further extend its operations, and who can tell what the result would be, or how far the blessing would extend. On behalf of the executive as well as the mission I ask your prayers and your help.

F. C. HOLDEN.

CLERKENWELL. — Services commemorating the 40th anniversary of Mount Zion, Chadwell-street, commenced on Sunday, November 11th, 1892. Our brother Hunt presided at the prayer-meeting in the morning and read Deut. viii., and several brethren pleaded with the Lord for a special blessing to rest on the anniversary services. Our brother B. J. Northfield, of March, was enabled to deliver three glorious Gospel sermons, evidently under the sweet anointing of the Holy Spirit. The services were continued on the Tuesday, when, after over 200 had taken tea together, a public meeting was opened by singing, "Kindred in Christ for His dear sake." Mr. Mitchell, the pastor, presiding, read Psa. xiviii., and brother Gentle offered prayer. The chairman stated that the proceedings of the meetings would comprise a book of six chapters, and, as six brethren were to speak, they would each contribute a chapter. His (Mr. M.'s) part would be to give the preface, which is often passed by and taken little notice of. In referring to the Church at Chadwell-street, Mr. Mitchell said they were at peace and every institution working on harmoniously, and referred in most pathetic terms to the loss (still felt by the Church) of brother Edward Mote. Mr. Mitchell then called on brother Bush to give the first chapter, who spoke from the words, "O, Lord, revive Thy work" (Hab. iii. 2), making the first chapter of the book the subject of prayer. The address proved to be very savoury, and was listened to with great attention. Mr. Dolbey followed with chap. ii. on "Thou has granted me life and favour, and Thy visitation hath preserved my spirit" (Job x. 12). The animal, rational, and spiritual life was traversed and many good points brought out, engendering gratitude and praise in the hearts of those who listened. Mr. John E. Hazelton's chapter was founded on "Giving all diligence, add to your faith 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" (2 Pet. i. 5-7). The whole address was given in much earnestness and many points of interest brought out in traversing the different stages of the Christian life. Mr. Philip Reynolds added a chapter on "Responsibility," and stated that your position as a Church should remind you of your responsibility. Distinguish between responsibility and accountability. The responsibility of Christ for our eternal salvation was largely dwelt upon. Mr. Sears followed, and said the motto at the head of his

little chapter was, "A threefold cord is not quickly broken." We have not far to go to find a trinity. If we go into the field we find the sower, the soil, and the seed. There is a threefold influence to cause it to grow light, heat, and water; in its growth there is a threefold development—first the blade, then the ear, and then the full corn in the ear. Then in the harvest-time there is the cutting down, the carrying away, and the threshing. This trinity of events he very pleasingly carried through the spiritual life, and this enthralled all those who listened. Mr. Squirrel gave the concluding chapter on the words, "Leave not my soul destitute" (Psa. cxli. 5, and thus closed the book with prayer. Mr. Mitchell thought all the chapters in the book had a right ring and were in sweet harmony, and proposed to bind up the book in singing hymn 315 (Denham)—

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

and closed the meeting with the benediction. Collection, £40 10s. Brethren Sawyer, Hodges, Abbott, and Hunt took part. During the evening kind and sympathetic reference was made to brethren Burrell and Meeres, who had scarce ever before been absent from this anniversary.—J. A. GEE.

IPSWICH (ZOAR).—On December 8th a members' tea meeting was held. Between sixty and seventy were present. After tea our pastor gave out, "Kindred in Christ," &c., read Psa. cxxxiii, and prayed. Mr. Bardens expressed his pleasure at seeing so many present. Brother Sadd, senior deacon, then gave some pleasing reminiscences of the Lord's dealings in bringing him to Zoar between thirty and forty years. Brother James Sayer related some of the Lord's gracious dealings with his soul when in the army in India through the letters written to him by a friend. Brother Gardner, superintendent of the Sunday-school, spoke of the year 1877, when twenty members were added to the Church, according to the expectation of a sister, who said she believed twenty would be added that year. Brother John Morling spoke of the way of salvation, referring to the good received, while a Sunday scholar in his brother Josiah's class. Brother Dorling also spoke of the blessings received in the Sunday-school, and in God's providential dealings in bringing him to Zoar where his daughter has recently been led to confess the Lord by public baptism. Sister Aldons gave us an account of the Lord's dealings with her soul 43 years ago, referring to the instrumentality of brother George Harris, the late Mr. George Wright, and other ministers. Brother Sidney Garrard said that we had heard the experience of

those who had spoken which referred to the period previous to their becoming members of the Church; he wanted that which they had experienced since, that he might know if it corresponded with his. Sister Silburn said that she was glad brother Garrard had spoken, as he had described her state. Brother Peck spoke of his early life among the Wesleyans, and of hearing Mr. J. W. Dyer at Harwich, where he attended; and how he afterwards was favoured to come to hear the late Mr. Cozens at Zoar. Brother William Wade spoke of his experience of the bitterness of sin and sweets of pardon. Brother Wright stated that 18 had been added during the year—9 by baptism (the last one on December 4th, a sister over 70); 7 transferred from other Churches, 2 by experience only, having been members before; 6 had been removed by death—2 brothers and 4 sisters, the latter 4 dying in the month of November, 1 being a sister of brother Wright; they all left a good testimony behind. Brother Wright spoke of Christian warfare. Brother Howe spoke encouragingly to the weary and tempted. The benediction closed a very happy meeting.—PILGRIM.

THE LATE CHARLES GORDELIER.

Dear Brother Banks,—In compliance with your request, I herewith send you a few lines with respect to my late highly-esteemed friend C. Gordelier.

We had been neighbours and friends for a long time, and in the early part of the year 1891, he wished to live under one and the same roof with me, I accordingly arranged, and the short time of our closer friendship I found considerable advantage arising from my daily conversation with him on spiritual matters. For years past it was my practice to spend every Tuesday evening with him, and our favourite subjects were divine relationship and the divine sonship, which were diligently and devoutly discussed together, and I felt the influence of Christian love and the sweet advantage of brethren dwelling together in unity. Our views of the doctrines of Holy Writ and internal experience were identical.

He had a long series of trials, varied and painful, to pass through, and no one on earth had the inward feeling of his heart disclosed to them but myself. The great cause of his grief was of too weighty a character to open to all his Christian friends. We supplied frequently at one and the same church, and I had the advantage of hearing evidences with respect to the liberty the Lord blessed him with, and also the savour his discourses had left on the minds of God's saints. He, as you are aware, was favoured with a considerable capacity to open up the Word of God to the comfort and edification of such as

were passing through the paths of tribulation. He said he had a desire to continue preaching the Gospel until his last hour. He went to Banbury on the 9th July, and, notwithstanding his weak condition, the Lord gave him strength to bear his last public testimony to the exalting of his dear Lord and Master. He returned from Banbury quite exhausted, and was unable to fulfil his ordinary duties of collecting, &c. He daily got weaker, and on the 24th of July was ordered by his doctor to keep in bed. I had a little conversation with him, but he appeared too weak to talk. I said, "You are now brought to the point where Paul was when he said, 'I have fought a good fight, I have finished my course, I have kept the faith,' &c." He stopped me and said, "I feel I cannot say, 'I have kept the faith.'" I replied, "You have preached for years this glorious doctrine, you have not denied the faith." He replied, "No, but I feel I cannot soar so high," and he failed to speak further from weakness of body. He asked me to lift him on his pillow, and having done so I had to leave him to the tender mercies of his Lord and Master. He passed away July 28th, in the presence of his two daughters and nurse, in joyful hope and in full confidence of a glorious resurrection. I have lost a dear and devoted friend, but my loss is his eternal gain. JOHN SANDERS.

THE COALITION OF SECTS.

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

DEAR MR. WINTERS,—At the present time the question of reunion and dissolution of sectarian barriers seems to excite appreciable interest amongst the Nonconforming bodies, and strong efforts are being made to bring about a unification of Churches in Christendom. According to one of the leading propagandist magazines of this scheme, gratifying progress has been made, and references to the fusion of Particular and General Baptist Churches in this country and elsewhere have been noted.

Now, sir, estimable as, no doubt, these efforts may appear to a considerable section of believers, I am sure all truly spiritual minds must view with deep apprehension any combination of Strict and General Baptists which has been effected—we can conceive of it being done in no other way—at the expense of Gospel principle, and by the adoption of present-day erratic practices, which so largely prevails in the professing Church of to-day. Such a combination, we are convinced, can bring no lasting, vital prosperity to the Church, however much it may be believed in, nor will it bring glory to the dear Redeemer, which is of primary importance to the visible Church below; on the contrary, affiliation at such a heavy cost can only be prolific of great harm.

The professing Church at this period of the nineteenth century is so wrapt up in mistaken catholicity, and sets forth the Gospel by such captivating means, that we look with alarm upon it, and wonder wherever they get their Gospel from. In many instances the Gospel is placed ancillary to their social and entertaining programmes, which is, alas! clearly exhibitory of their lack of spirituality. In numerous cases it is all too evident that their religion is of the world, worldly; they, to all intents love this world and its devices, and are not hesitant as to the adopting of advice proffered them either by the secular or semi-religious press on Church matters, whether it be consistent with the revealed Gospel or no.

Our firm belief is that vital reunion can only become an accomplished fact by spiritual believers generally coming right back to the Lord Himself, obeying His blessed commands as to ordinances, and following Him "whithersoever He leadeth." Will our General Baptist friends and other sectarian friends do this? Will they eschew their open communion principles and set aside their misinterpreted doctrines in order to bring this about? We fear not. Then how, we say, can their reunion schemes be brought to a happy and God-glorifying issue?

Now, sir, while other sects hold unscriptural tenets as the ground of their practices, can we conscientiously coalesce with them? Can we extend the hand of fellowship to them, or stand quietly by while they attempt to break up our Churches in order to bring about a carnal amalgamation here below? Nay. Let us protest against it with a loud voice so that our Churches may be put on their guard.

Truly we are living in perilous times. The Pauline prophecy to Timothy (2 Tim. iv. 3, 4) seems to be fast coming true, so that we are constrained to utter with Montgomery—

"We live in evil times; and tongues
Against the truth contend;
When motive, principle, and power
Around us in rebellion tower
And loud their challenge send."

May all our Churches take this to heart and pray earnestly that they may not be drawn out of Canaan into Egypt, for there of a surety they are bound to experience spiritual famine.

Let Zion's *toes* ring out a loud sounding alarm. Let her bulwarks be well defended. Let her watchmen be on the alert night and day, for there is much in her that is exceedingly precious—even the faith which was once for all delivered unto the saints, which is far more to us than any carnal alliance with apostatizing Churches can be.

Faithfully yours in Gospel bonds,
JNO. KNIGHTS.

East Dulwich, S.E.

HOW TO SUPPORT YOUR CHURCH.

THE chief reason why many pastors are poorly supported by their congregations is the fact that all the members do not assist in proportion to their means; the greater part of the burden has often to be borne by a few. The Scriptural law of equality and duty requires that all should contribute according to their several ability, and as God has prospered them.

The following table shows what a congregation of one hundred persons may do by a proportionate giving *every* Sabbath. It is calculated for God's poor people, amounts may be respectively increased, and the numbers giving proportioned to the means and numbers of any congregation. A new congregation in a country district was especially in view in preparing this table, showing what a congregation of 100 persons can easily do in one year:—

If 10 persons give 3d., the amount will be 2s. 6d. weekly, £6 10s. yearly.
If 50 persons give 6d., the amount will be 25s. weekly, £65 yearly.
If 20 persons give 1s., the amount will be 20s. weekly, £52 yearly.
If 10 persons give 2s., the amount will be 20s. weekly, £52 yearly.
If 10 persons give 2s. 6d., the amount will be 25s. weekly, £65 yearly.
If 100 persons give 1s. 6d., the amount will be £7 10 weekly, £390 yearly.

The rates suggested are designedly very small—they commence at less than one half-penny per day—and are not to be considered in any sense a limit to giving. There are members well-to-do who can, if they are "willing of themselves," give a sovereign more easily every Sabbath than their servants can give sixpence.

It must be carefully noted that proportionate giving must be regular to be effective. Should any be absent on one or more Sabbaths from their Church, the amount must be sacredly laid aside. It is the Lord's money. "It is devoted," and brought when the worshipper appears again in the house of God. We ought to consider it a blessed privilege to be allowed to give to God for His worship and service. We should give cheerfully. "The Lord loveth a cheerful giver;" the Lord will abundantly compensate all who thus give. "There is that withholdeth and yet increaseth; there is that withholdeth and it tendeth to poverty."

The proportion must also be well settled, so that we shall not mock God by our offerings. What are a few pence offered to God by those who are well able to do more? Consider if this is as God prospers you. Would any of us offer a friend such a paltry sum who asks us to help him, if we are able to assist effectively?

It is sad that many of our causes should be so wretchedly poor, and their respective ministers so badly paid. If all the worshippers were to give as the Lord has directed, there would be a grand change for the better in all our Churches.—"A DOER OF THE WORD."

SIGNS OF THE TIMES.

Dear Mr. Winters,—Much attention has been called of late by yourself and others in our Magazine, not only to a sad lack of love in the present day for the doctrines of grace, but to the unworthy and unscriptural efforts of others to attract and keep together congregations; yet it seems to me that there is a danger lest the spirit of the times should be leavening our Churches. There appears to be a distinct effort (growing more and more general) to adapt the services, yea, the very preaching, to the taste of the times.

I should like to know what you have to say to such methods as shortening sermons, introducing organs, having more hymns, &c? What difference is there between such contrivances and the methods used by the Salvation Army or the promoters of Pleasant Sunday Afternoons? Can Scripture be quoted in favour of such things? Did our Lord or the apostles resort to such like means? Are we not to look simply to the preaching of the Gospel to accomplish the purpose of our Lord? Is there not need for a trumpet to be blown in Zion?

A LOVER OF TRUTH.

HEAVEN.

HEAVENLY music sweetly steals o'er me,
 Strains of sweet harmony filling the air;
 Harps of the glory-land, bells sweetly peal—
 Music of heaven, delightful to hear. [ing,
 Joined with these strains I hear holy voices,
 Soft and sweet, the words would I know;
 Nearer and clearer, the chorus is wondrous,
 Fain would I join, but I'm dwelling below,
 Lift up my soul, Thine eyes from the valley,
 Gleaming afar thro' the bright portals fair,
 There, far away, see the holy in glory,
 List to their music, how happy they are!
 Yes, by faith I behold them in glory,
 Walking in white with the dear risen
 Lamb;
 I hear their song, 'tis to Him that hath loved
 them,
 Who with them through much tribulation
 have come.
 Not long, when I too shall join this glad
 chorus;
 What I shall know, no mortal can tell;
 Soon I shall leave this valley of weeping
 For ever and ever with Jesus to dwell.
 Then I shall walk—with the blessed and
 holy,
 By the clear, crystal river—the streets of
 pure gold
 With rapture celestial and heavenly wonder,
 "The King in His beauty" in glory behold!

REMINISCENCES

OF THE FIRST FOUR BAPTIST CHURCHES IN SUFFOLK. *Reprinted with Corrections and Additions from the "East Anglian Daily Times" of 1889.*

BY OCTOGINTA.

[We have recently read with pleasure and profit an ably-written work entitled as above, "printed for private circulation only," and do not hesitate to say that it is in all respects a most valuable contribution to Baptist history. The worthy and venerable author has kindly allowed us the privilege of inserting what we please of it in our Magazine. The work is arranged as follows:— "Introduction: 1, Showing the origin of this movement in the Baptist Chapel, Eld-lane, Colchester; 2, Showing the occasion of the movement in the state of the National Church as it affected more especially the then diocese of Norwich; 3, The Independent Churches in Suffolk, 1775 to 1825. Reminiscences: 1, The Church at Bildeston; 2, The Church at Woolverstone; 3, The Church at Wattisham; 4, The Church at Stowmarket (parts 1 and 2). We begin with Bildeston, page 22.—ED.]

REMINISCENCES.

I.—THE CHURCH AT BILDESTON.

The early history of this Church may be briefly summarized and passed over. My chief object is to give my own reminiscences of its chief and most notable pastor William Hoddy.

The nucleus of this society is probably to be sought for at Kettlebaston, where the majority of the members met before they removed to Bildeston. It is said they were driven from this place by difficulties thrown in their way by the Vicar of Lavenham; whether it were so or not, the removal did them no harm. Other difficulties were encountered by the Church from its first formation. The date of their first covenant was July 1st, 1737; I suppose it was called a covenant because there were no ministers present to form them into a Church in the usual way. In the next year, however, May 14th, 1738, Mr. John Miller was ordained over them as their first pastor. All the ministers present were Independents, the chief men of the neighbourhood in that day and very kind it was of them to be present in the absence of all ministers of the Baptist denomination. Mr. Rootsey, of Eld-lane Chapel, Colchester, was the proper person to represent them, but he had died on May 1st this same year, and there was not another Baptist Church nearer than London, or Norwich, or Cambridge. I am not at all sure that if Mr. Rootsey had been alive and well he would have been present. The Church at Eld-lane was formed on principles of strict communion; all the members and all the

communicants had been immersed after profession of faith. The people at Bildeston were united on principles of free or open communion. Some of them had only been sprinkled in their infancy. The ministers present were Mr. S. Wood, of Lavenham, Mr. Ford, of Sudbury, and Mr. Saville, of Bury-St.-Edmund's.

I once had in my possession a copy of the unpublished notes of Mr. Harsent, on the Independent Churches of his day. He made this amusing remark on Mr. Saville, present on this occasion, "He was a good preacher, but not polite in his conversation, considering how long he had been resident in the most polite town in this part of the kingdom." The Church at Bildeston, however, in spite of what was then held to be its ambiguous position, was tenacious of its character as a Particular Baptist Church, indeed, it is so described in the trust deeds of the chapel. Mr. Miller died in 1745. July 15th, 1746, Mr. Joseph Palmer was ordained pastor. He came from London, from the chapel in Little Wild-street, Longacre. The celebrated Dr. Stennett was then its pastor; his son and assistant in the ministry, Joseph Stennett, assisted at this ordination. If there were once more no other Baptist ministers present, we must bear in mind that there was still no other Church near. That at Woolverston was not formed till ten years later. 1757, and that at Wattisham not till 1763.

Little Wild street is one of the few Baptist chapels of the eighteenth century which has not been swept away by modern improvement. In the year 1839 Elizabeth Ann, the daughter of the pastor of this Church, Christopher Woollacott, was married to Robert, afterwards Sir Robert Lush, judge of the High Court of Justice. Sir Robert and Lady Lush continued to be members of this Church till their decease. Sir Robert died Dec. 27th, 1881. It is an extraordinary and almost incredible fact that during all this long period these people continued to meet occasionally at Battsford-Tye and Bildeston. Their final settlement at Bildeston was not till 1765. Mr. Palmer continued pastor till 1774. The history of the next twenty years of this Church is not of sufficient interest to be recorded in detail. In 1795, at the invitation of every member of the Church, Mr. Wm. Hoddy accepted the pastorate. He was ordained August 18th, 1795. With what I can gather of his former history, and with what I so keenly remember of his person and character, I conclude this paper.

(To be continued.)

LEWISHAM (COLLEGE - PARK).— Anniversary services in connection with the pastorate were held here on Sunday, October 23rd, when Mr. Crook preached morning and evening, and on October

27th Mr. Mitchell preached at 3.15. Tea was served in the schoolroom, which is now free from debt, and at 6.30 p.m. a public meeting was held. Much regret was expressed at the enforced absence through illness of the chairman, Mr. Barmore, who neither forgot the friends or was forgotten of them. Mr. Taylor presided, and excellent addresses were given by brethren Tooke, Horton, Cullingford, Lynn, and the pastor. Congregations were good, collections satisfactory, and a happy anniversary celebrated. May much blessing rest upon the friends at College-park.—A. H. RIDDLE.

CANNING TOWN.—Dear Mr. Winters.—Thanksgiving services were held at Providence, Canning Town, on Oct. 23rd and 25th. Since the decease of Mr. and Mrs. Daniels, brother Flory and myself have been instrumental in aiding the cause on the occasion mentioned as above, and the blessing of the Lord God of Israel crowned our endeavours with success. Our brother Flory was much helped on the Lord's-day to preach the Word. The following Tuesday afternoon the honoured pastor of Elim, Limehouse, F. C. Holden, was the preacher, and it was a time of refreshing. He spoke from a portion in Psa. lxxviii. Tea was provided. A public meeting followed in the evening, and Mr. Turner was expected to preside, but, owing to illness, was prevented doing so; we rejoice to hear that he is better. Mr. Holden kindly officiated in his absence, who read a Psalm and admirably conducted the meeting. Mr. W. H. Lee, of Bow, Mr. Noyes, of Poplar, Mr. Lowrie, Mr. Flory, and Mr. Fountain gave addresses which were God-glorifying and soul-cheering. Mr. Holden acknowledged dear Mr. Turner's kindness, whom he wished could have been there. Anyone residing near, who have no settled place of worship, will be heartily welcomed. The little band have done what they could to keep the doors open, and we wish that the place could be acquired permanently, so that Gospel truth could ever be sounded out there.—J. D. F.

FULHAM (EBENEZER, LILLIE-ROAD).—On Lord's-day, November 13th, 1892, the opening services of the new iron chapel were held, when Mr. H. J. Wileman preached two sermons to good congregations every seat being filled. On the following Tuesday the third anniversary of the formation of the Church was held at the Railway Mission Hall, Lillie-road. Mr. John Box preached in the afternoon a most instructive and Christ-exalting sermon. About 120 friends sat down to tea. We were thankful that our beloved brother Mr. C. Wilson was able to be with us to preside at our evening meeting. The

capacious hall was nearly full of sympathizing friends. After the singing of a hymn and reading of Scripture, brother Goodley offered prayer. Brother Purkiss, the Church Secretary, read the report; after which most encouraging addresses were given by brethren Sears, Holden, Bush, Davis, and Flegg. It was proposed by brother Davis, seconded by brother Flegg, and carried unanimously that a hearty vote of thanks be conveyed to Miss Eek for so freely granting us the use of the hall, and to Mr. Gooding for his kindness in doing everything to make us comfortable. The collections on Lord's-day and Tuesday amounted to £15 1s. 5d., making with other amounts collected since, £101 2s. 9d. in hand towards the new chapel, the cost of which, including seating, lighting, &c., is about £220, leaving a balance of about £118 due to the builders, Messrs. Humphreys. We cannot sufficiently thank our God for so wonderfully blessing us. The sympathy of friends from neighbouring Churches of our beloved denomination is very cheering, for on each occasion the attendance has been very good. May the Lord so bless us in the new chapel, that we shall soon be enabled to commence building the permanent chapel. We do indeed thank God and take courage.

STEPNEY (REHOBOTH, WELLESLEY-STREET).—Services in connection with the 18th anniversary of the opening of the above place of worship under the pastoral care of the late Thos. Steed, of cherished memory. On Lord's-day, November 20th, brother J. Flory was helped to preach two sound sermons: morning from Psa. xxiii. 1; evening, Matt. v. 14, 15. On the following Tuesday afternoon brother E. Mitchell preached from 1 Pet. iv, 18. We could say at the close of the discourse that he had shown himself "approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth," which was accompanied by the Spirit, and was sweet to many who were favoured to hear it. The friends having partaken of a refreshing cup of tea, re-assembled at 6.30. The meeting opened by singing hymn 101 (Denham's). Brother Lovelock then engaged in prayer. The chairman, brother G. Turner, of Elim, who had been laid aside for some time, and who we were glad to see, was, by God's mercy, so far restored, and presided at our meeting. He gratefully acknowledged, with feeble voice, God's restoring mercy, and, after reading Psa. cxxii., gave a sweet address on "The Efficacy of Prayer." After singing hymn 313 (Denham's), brother Holden delivered a beautiful discourse on "The Trial of Faith," referring to Abraham, the three Hebrew worthies

Daniel, and Paul. Brother Shepherd followed with a warm speech upon *Psa.* cxxii. 6, and divided it thus—prayer, praise, prosperity. Brother Parnell spoke with much earnestness from *2 Cor.* x. 4 (last clause). Our brother advocated plainness of speech in the ministry, such as Jeremiah, John the Baptist, and other faithful men used. Brother W. H. Lee, following, gave a lively and excellent address from *Gal.* vi. 16. Our brother dwelt very blessedly upon the spiritual Israel, the wrestling people of God, giving an outline of the life of Jacob, and showing how his covenant-keeping God made all things to work for His good. Brother J. Flory concluded the speeches of the evening by giving a warm-hearted address from *Tit.* i. 2. His words came with power and sweetness to the soul. Truly we had "a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined," at the conclusion of which we heartily sang, "Lord, dismiss us with Thy blessing." The chairman closed this blessed meeting with prayer.—HAYTER SCRIVENER.

BRIGHTON (EBENEZER, RICHMOND-STREET).—At the pastor's eleventh anniversary, November 8th, Mr. Dolbey was unable to fulfil his engagement, owing to affliction. We were very sorry, yet our sorrow was turned into joy, since Mr. R. E. Sears, of Little Alie-street, London, rendered right welcome service. An excellent congregation listened to the preacher in the afternoon, who discoursed with pith and power, vivacity and variety, from *Jude* 20–25. The tea-tables were well served and well attended. The evening meeting was full of cheer, the pastor presiding. Mr. Sears gave an address, which was quite delicious, from the words, "Full of compassion." Messrs. Guy, Brooks, Masterson, and Turner likewise swelled the joy of the evening. We have had bright, animating anniversaries in the years that are behind us, but the tide of gladness never rose higher than at these services. The requests embodied in the prayer offered by Deacon T. Olliver were granted to the full. The Lord's kindness shall not be forgotten. Our expectation is from Him.

GRUNDISBURGH, SUFFOLK.—On Lord's-day, November 20th, 1892, the Lord of Hosts appeared within the sacred walls of this renowned sanctuary and visited His waiting people with a special shower of blessing, when three dear sisters were immersed and added to the Church. In the morning of this memorable day brother H. E. Sadler, late of Willingham, preached from the words, "The Master is come." In the afternoon great was the company to

witness the ordinance of believers' baptism. How forcibly the words of Isaiah came to the mind, "Who are these that flock as doves to their windows?" Between two and three o'clock our beloved brother Bland, of Ipswich, preached on the "Eunuch;" after which he led the three sisters down into the watery grave, and they ascended to go on their way rejoicing in the Lord. Special strength and courage our dear Master gave to those true and faithful witnesses. It was a sacred season to all present. May it be the Lord's will that this is only an earnest of a large ingathering of elect sinners into the militant Church of our now exalted Mediator Jesus the Christ. Expressions of joy abounded in the midst of the people. Some called to remembrance twenty years ago, when their beloved pastor, Samuel Collins, was famous in pointing sinners to the Lamb of God.—H. E. SADLER, Ipswich.

GLEMSFORD (EBENEZER).—Dear Sir,—It is with pleasure that I have to again report upon the continued prosperity and success of this part of the Lord's vineyard. The chapel, which is already a very comfortable one, has been still further improved by the addition of a minister's vestry, together with outbuildings containing a copper, &c., for use at tea meetings. Alterations have also been made in the old vestry, and other necessary work done, the whole costing between £40 and £50. Towards this amount about £30 has already been promised, and it is hoped that the whole may be cleared off in a very short time. The congregations are still excellent and encouraging, the school increasing, the Bible class (under the leadership of the pastor) flourishing, and the Church in a healthy and peaceful state. Our pastor dwells in the affections of his people, and everything seems very happy and comfortable. But, alas! the end of this thing is at hand, and is caused by our pastor having received an invitation from another Church in Suffolk to leave us and "shepherd" them. (If that Church has never had any intimation of our pastor's intention or wish to leave us, is it right, sir, do you think, for them to try and take him from us?) We all thought that pastor and people were bound by that three-fold cord (as he has so earnestly and many times prayed for) which can not be broken. But our cord is broken, our pastor having decided to leave us in three months time. No one would wish him to stay if his desire is to go. Wherever he is, we wish him well, and hope that he may never have cause to regret the change. No doubt we shall soon be able to fill his place again, as our cause is not one to be despised, but is considered by most ministers whom we have the honour of hearing from

time to time to be one bright spot on this dark earth. Hoping that all will prove right in the end.—ONE OF THE CONGREGATION.

ST. NEOT'S (NEW-STREET).—Dear Brother Winters,—I know the cause at St. Neot's has a warm place in your affections, therefore you will be pleased to learn a little of our history during the past year, especially as it is the first year of our dear pastor's ministry amongst us which closed the first Sunday in November, and when we look back through the past year we can but say, "What hath God wrought!" and would joyfully raise an Ebenezer of praise to His glory. He has filled our hearts with praise to His dear name for sending us such an under shepherd who instrumentally has oftentimes cheered us whilst listening to his voice in telling out the wonders of redeeming love to such poor, unworthy sinners, and we have said, "Master, it is good for us to be here." And not only have believers been cheered and comforted on their home-going pilgrimage, but the dear Lord has made him a blessing to several of our young friends, and most signally so to his own family, as two of his dear daughters have been called by grace since he has been with us, and have joined the Church. His youngest daughter with another young friend from the Sunday-school were baptized the first Sunday in August, and the other one with another young friend from the Bible-class was baptized the first Sunday in November. You may well understand the touching scenes on the occasions. The year that has just past has been one of the happiest that we as a Church and people have ever experienced, not a word to give pain either to pastor or people, and as we go along the affection, I believe, grows stronger. A proof of it is witnessed in the earnest wrestling at a throne of grace for the pastor's spiritual welfare and that he may be the means of calling many sinners out of nature's darkness into God's marvellous light, and that many may be added to the Church as shall be eternally saved, is the earnest prayer of W. B.

MASBOROUGH, NEAR SHEFFIELD.

—The harvest festival of the above place was held on Oct. 23rd, when two services were held, afternoon and evening respectively. In the afternoon brother Freston, of Sheffield, conducted the service. He took his text from Eccles. xi. 1, which he divided into three parts—namely, 1st, "The Sower," in which he described the manner and custom of the Egyptian sower, and also that Christ was set forth to be the Good Sower and the true example for all classes of sowers in the vineyard to follow, as He sowed in the morning

and evening, diligently, prayerfully, faithfully, plentifully, and also that He had deputed to others to sow the seed; 2nd, "The seed." Our brother here described the seed to sow and the seed not to sow. The sower was not to sow a poisonous nor a mixed seed, but the pure seed, "the truth," and he here very earnestly urged those in the Sunday-school and in other departments of the Church to sow the pure seed faithfully; 3rd, The encouraging effects. Here the promises of God were brought out to show the certainty of our labour not being in vain. In the evening brother Taylor, of Sheffield, preached. His discourse was based upon Ruth ii. 3. In the introduction he gave an interesting sketch of the life of Ruth, after which he dwelt upon the spiritual gleaner. The three headings of his sermon were 1st, The fields to glean in; 2nd, Rules for gleaners; and lastly, What to do with the corn. Our brother solemnly warned the gleaners in the congregation not to glean in the fields of sin, infidelity, and pleasure, which he graphically described as being full of traps, pitfalls, snares, and death, but to glean in the fields of the Almighty God's Word, as every verse, chapter, book, doctrine, precept, promise, meditation, prayer, and means of grace were the best to glean in. In giving the rules, the gleaner had to keep close to the reaper, and finally, what she did with the corn. She took it home, beat it out, took it to the mill; she ate it, and gave a portion to Naomi. Thus our brother finished a sermon full of sound and practical advice, coupled with an earnest entreaty to all true gleaners to give the pure and good corn to others. Special hymns and anthems were given by the choir, which were very suitable for the occasion, and were rendered efficiently under the leadership of Mr. J. Roper, jun. The collections, which were on behalf of the renovation of the chapel, were in advance of last year. Thus the hearts of the Lord's people at Masborough were cheered by the success of the services of the day, trusting that the bread cast upon the waters will be seen after many days.—A. T. P.

HOXTON.—We were pleased to see so large a gathering at Salem, Wilton-square, on Nov. 22nd, to celebrate the thirty-fourth anniversary of the Sunday school, and rejoice in being able to congratulate the revered pastor on having so large a number of young people still around him. In the unavoidable absence of Mr. J. Piggott, Mr. Flack presided, and spoke of his attachment to Sunday-school work; he was a Sunday-school teacher fifty-seven years ago, and has been ever since, and claims to be the oldest Sunday-school teacher in this great metropolis. The Sunday-school had been a great blessing in the

past, and hoped it might continue to be. Mr. Flack closed a warm-hearted address by saying, "May Salem Sunday-school last till Christ comes." Messrs. Cornwell, Wileman, Sears, Reynolds, W. Harris, and others took part. The gallery was full of scholars and teachers, who sang their hymns very sweetly. Mr. Reynolds preached in the afternoon. Messrs. Joyce, and White sen. and jun., and other friends from High-bury and Chadwell-street were present. —J. W. B.

—**AUSTRALIA.**—To Pastor W. Winters. —My very dear Brother in Jesus,—Grace, mercy, and peace from this blessed One flow into your soul abundantly by the gracious ministrations of the Holy Comforter. I do hope you will pardon my intruding a few lines upon your notice; but my heart has so often been writing and talking to you since your very sweet and sympathising letter to us upon the falling asleep of our dearly-beloved brother Daniel Allen, for I feel it was to all who were *one* with him, like our very dear brother Beedel, and I can assure you, dear brother in Him who wept, it was like His oil and wine in these wounded hearts, your deep-felt and so sweetly-impressed sympathy in our May magazine; many feel it is the sweetest token yet of that compassion which is in the New Commandment, loving one another, weeping with those who weep, as you have done, and as our ever-wonderful Jehovah Jesus did. The Lord bless you, dear brother, for all the great comfort you were to our now glorified beloved brother, as we often said to him in our nearly thirty years' unbroken fellowship (of John the beloved's kind), "O Daniel, greatly beloved." He was the most sensitive, loving brother we ever knew. In this department he had immense delights, and over against that, what sorrows! Therefore, dear brother, not one word of your brotherly kindness to him was lost, and, moreover, at the last day his God (yours and ours) will remember it. Oh, these cups of cold water, dear brother, how sweet in this desert here below, especially to God-sent servants. We would not misplace things. For myself I must have His visits and sympathies *first*, if the dear Lord please, and next as He Himself received and enjoyed the ministration of the dear women of old. Oh, what honourable mention of her! This encourages us in the same to each other, and our hearts yearn over the sorrowing ones, his Church and family, and we pour out our hearts to God for each other, as dear David said (he was the soft kind, like John, don't you think, dear brother?), "My prayer also shall be in their calamities." Your poem is a lifelike portrait of our dear brother; your

harp has taken up our mournful strain. Though sixteen thousand miles away, this oneness in Jesus brings us so near. I felt, though I am a tiny one, hoping in His mercy, I must write and thank you for the cordial your sweet words of comfort were to my heart, and not to mine only, for he (our brother Allen) had many dear ones in the faith and hope of Jesus, who sorrow with great lamentation for him. His God was very gracious to me, and honoured me, with others, to be with him and his dear ones during his last week on earth. The Lord did so lovingly let us talk with His dear servant right on to the brink of Jordan, for I had one of his dear hands in mine, and his dear, only daughter the other, when he smiled his farewell smile; my soul felt it must go too, but his last words, "serve Him," like the voice from heaven, "Hear ye Him," called us back to struggle on our pilgrim way a little longer, "looking up where the dear wondering ones did at Olivet, yea, beyond, where He is seated as our High Priest, who is still touched with the feeling of our infirmities." Oh, this blessed God-man, dear brother, does fold us in His bosom, and wipe our sorrows dry, even in this vale of tears, and causes us to rejoice in His salvation, and these deep-bereaving afflictions (in which you and dear Dr. Doudney have so kindly and lovingly ministered to us) are His golden cords to draw us away from earth and fix our affections more steadfastly above. We are now earnestly looking up to the same dear and gracious Shepherd who gave us this one to send another like him—a bishop, father, friend, and brother all in one—as a strength to all the little hills of Zion in these far-scattered towns and colonies. We keep hoping one might be spared from England's many. There is a wide field here. Lord of the harvest, hear us now, we pray. How we in Victoria miss his annual visits, where he came for a month and preached (I might say every day of that month), either publicly or privately. He was an early riser, and his desire was always to see his dear God first, and he was often thus favoured. Then he would come to us with such sweet words from the King, some "dainty bits from His table," and so our conversation would be in heaven from early rising to resting time, which was mostly midnight, on some occasions in his younger days, 1 and 2 in the morning. Oh, what times of love these were! How that month of March did fly, if it had five Lord's-days, yet how short it did appear! The Lord used to so favour him in these visits that he declared he was rested in this continual preaching Jesus from house to house and from pulpit to pulpit—no idle gossip, but ever redeeming the time. If there were any breaches

amongst us, how he would use the balm of Gilead, and heal and unite! He used to say, "We must love and pray for the people of God, even if they do tear our eyes out, and get out of their way if very naughty, but love and pray for them, and do them good the very first opportunity." This was his own practice to our knowledge and intimate acquaintance for nearly thirty years, and some here for forty years say the same. Praise the Lord for His free grace bestowed upon him who lived and died, or, rather, "fell asleep in Jesus." I seem to hear him now saying, "Oh, crown Him, Lord of all, Who has kept me to this day, and will not let me go." How tender he was in this when helped with great liberty, and would say, "Oh do, dear people, bless the Lord for His great help in His glorious Gospel this day!" How we have wept, and praised, and prayed: Lord, we long for the unbroken times in glory when Thy face and the light of Thy countenance shall never have a cloud between. How we have dreaded the people to move, fearing to lose this heaven begun below, especially at the Lord's table. We never heard any one so sweetly led into "this wondrous love of Jesus, this mystery" of "His standing between in garments dyed in blood" as our dear brother Allen! How often have we been melted with hope and love in singing:—

"Dear dying Lamb, Thy precious blood
Shall never lose its power."

Oh, what power is that which can blot out as a thick cloud transgressions so vile and black, and put them behind His back, so that we may now come and wash His feet with our tears, and sing:—

"Dear Lord, I throw my arms around,
And hang upon Thy breast,
Without a gracious smile from Thee,
My spirit cannot rest."

And does not. But I shall weary you, dear brother. I only meant to write you a few lines of thanks for your loving sympathy in our very great bereavement. And now pray the God of all grace to bless you abundantly, and spare you long in Zion. Just as I had finished writing, my husband came in, and I read this to him, and he says it is just his feelings, and we knelt down together and implored our dear Lord to bless you in Him who has caused us to hope in His mercy.—JOSEPH AND LUCY HOLDSWORTH, "Beulah," 31, Kilgour-street West, Geelong, Victoria, October 17th, 1892.—[Sincere thanks for kind Christian epistle. We felt a great love and union to dear Daniel Allen long before he wrote to us privately, and are frequently reminded of him when privileged to visit the scenes of his boyhood days in sunny Suffolk. We cherish his memory and hope the dear

Lord will speedily favour the Church at Sidney with another pastor after His own heart.—Ed.]

GURNEY ROAD DORCAS SOCIETY.

This society celebrated its fifth annual meeting on Wednesday, December 8th, 1892. In the absence of the pastor, brother M. Cannings presided over a well-attended meeting in the school-room. The report showed that this branch of Christian labour was progressing, that good work had and was being done amongst the poor; that whereas 72 parcels had been distributed last year, 100 parcels of clothing and grocery were to be distributed at the close of the meeting; that the Material Branch of the Society, under the able management of Mrs. Crouch, was also a veritable friend in need to the poor. The balance-sheet showed a balance in hand of £1 7s. 9d.; also that the young men's Bible-class had contributed no less than £3 19s. 9d. during the year. Addresses were given by brethren J. E. Elsey, M. Cannings, and J. H. Rider. The occasion proved to be one of the most successful annual meetings of the society. We bless God, take courage, and enter upon the New Year's work with hope and prayer.

STEVENAGE, HERTS.—Dear Mr. Winters, — In continuance of brief account of my settlement here, being called upon by brother Cannings, of Stratford (in the chair), to state my doctrinal belief, I said substantially as follows:—I believe in the verbal inspiration of the Hebrew and Greek Scriptures, that they are the infallible Word of God, that the English version of them is a faithful and perfectly reliable one, and able to make us wise unto salvation through faith which is in Christ Jesus. That God exists in a Trinity of Persons—Father, Son, and Holy Spirit. That He is self-existent, eternal, independent, and immutable. That His nature is love displayed through all His attributes of grace, mercy, holiness, righteousness, wisdom, power, goodness, and faithfulness. That in His Trinity of Persons He is the Author and Sovereign Ruler and Disposer of all creatures and things in nature, providence, and grace. That man is constitutionally immortal, and was originally perfect in every part of his being, has fallen by transgression, and is utterly ruined, totally lost, and entirely helpless. That the Son of God is God and Man in one Person, that He was born of the Virgin, and thus God manifest in the flesh. That His obedience to the law of God is the righteousness of all that believe. That His death on the cross is the exhibition of God's love to perishing sinners, a full satisfaction to divine justice, the sacrifice for sin, the redemption of His

people from the curse, and the one offering by which He has perfected for ever them that are sanctified. That His re-urrection from the dead declare Him to be the Son of God with power, the justification of the persons and faith of His people, and the firstfruits of them that sleep in Him. That He ascended into heaven, and lives there to intercede for and save them that come to God by Him. That the Holy Spirit has come by virtue of His intercession to testify of Him in the Scriptures, the preaching of the Gospel, and the hearts of sinful men to their regeneration and sanctification. That the Church of God was loved, chosen, and saved in Christ in eternity, according to the purpose of the Father, meritoriously by Christ on the cross, in the fulness of time, and will be finally, amply, absolutely, and everlastingly saved in glory. That its members were predestined by the Father to the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will. That the institutions of Christ are believer's baptism and the Lord's Supper; that the observance of these is not optional, but positively binding on all who believe the Gospel, and that the Church of Christ locally, constituted according to New Testament pattern, is composed of such as have believed the Gospel, been baptized as a confession of their faith and partake of the Lord's Supper in remembrance of Him, and such only. That the Lord Jesus will come again to raise the dead and change the living saints, reign over the earth, judge the quick and the dead, to acquit the righteous and condemn the wicked, saying to the former, "Come, ye blessed of My Father," and to the latter, "Depart, ye cursed." Addresses followed by brethren Symonds, of London, on "The Christ," Lovelock on "The Church of Christ," Gentle on "The Institutions of Christ, Bowles (of Hertford) on "The Gifts of Christ to His Church for Ministry" (Ephes. iv. 8-16). The chair was then taken by brother Tysoe, who gave a brief but weighty charge expressed in affectionate terms to the pastor, Church, and congregation, and concluded the services by hearty prayer for the work of the Lord, that minister and people might be steadfast, immovable, always abounding therein, knowing that our labour is not in vain in the Lord.—GEORGE WYARD.

SHOULDHAM STREET, EDGWARE ROAD.—The 16th anniversary of the Sunday-school was held on November 27th and 29th. Sermons were preached in the morning by the pastor, Mr. Beecher, in the afternoon by Mr. Reynolds, and the evening by Mr. Box, all of whom seemed much helped. The attendance especially in the evening

was good. Special hymns were sung. On the following Tuesday a good number partook of tea; after which a meeting was held in the chapel. Mr. I. R. Wakelin presided, who was acknowledged by the speakers as being the right man in the right place, being always full of love and zeal for the welfare of the young. A report was read stating that the school maintained its numerical strength, but still there was room, and one desire is that many from the surrounding neighbourhood might be brought in to hear the truths, which, with the blessing of the Holy Spirit, shall make them wise unto salvation. Suitable addresses were delivered by Messrs. Holden, Mitchell, Squirrel, Reynolds, and the pastor. We were glad to see friends from other Churches encouraging us by their presence and contributions. Our pastor shows a great interest in the welfare of the young by his frequent presence in the school, and our desire as fellow-labourers with him is that the dear Lord may be pleased to use us instrumentally in the conversion of their souls, and that they may be added to the Church and grow up a seed to serve Him.

In Memoriam.

MRS. O. BELDOM, of Spring-grove, wife of Mr. J. Beldom, Baptist minister and one of the deacons of the Zion Baptist Chapel, died on November 15th under a surgical operation, and was buried on November 19th at Kingston Cemetery by Pastor T. Baldwin, about sixty friends being present. A funeral sermon was preached at Zion Baptist Chapel, on Sunday evening, by the pastor to a crowded congregation from Rev. vii. 13, 14.

MRS. STARMER.—Many ministerial brethren and other friends will be deeply grieved to hear of the death of Mrs. Starmer, jun., wife of Mr. Wm. Starmer, and daughter of Mr. Thos. Branson, formerly of Hanslope. The deceased had been our organist at Providence Chapel, Northampton, for several years, and was at all times most willing to do anything in her power for us, frequently denying herself of a holiday, or shortening her stay away from home, in order to be present at a special service or meeting. She was respected and beloved by all who knew her. Her removal at so early an age is, and will be, deeply felt by her sorrowing husband and her beloved father, and by a wide circle of friends. We believe, however, that our loss is her eternal gain. She died on Lord's-day, Oct. 30th, 1892.—J. WALKER.

MRS. HANNAH PADDY.—Our dear mother triumphantly entered into rest on November 10th, 1892, nearly attaining her 76th year. She was baptized in

1838, or thereabouts, by James Wells, whom she greatly loved. Of late years the infirmities of age compelled her to seek pastures nearer home than the beloved Surrey Tabernacle, and she profited much by the ministrations of the late John Hazelton, and Philip Reynolds. The end was wonderful. Her physical sufferings were very great, but the mind clear and tranquil, in fact it seemed to be broad daylight with her right through the valley. Some of her last words were, "I am a poor sinner, &c." Precious, precious Christ! I know whom I have believed." And, after bidding us all good-bye, she said, "The Lord bless my children," and soon after, lifting up her eyes, she smiled and said, "It's all right." Presently she became unconscious, and so passed away. It was like the death of the old patriarchs. Let those friends who fear death cease, for that "God is a present help, &c.," has been once more proved.—H. A. PADDY.

WE have had many changes. 1892 has been an eventful year with us as a Church; it has not been all joy, nor all sorrow. Brother Threadgall, sen., died in January; brother Ethridge in May; and last month (November) four sisters were removed. Mrs. Wright, who had been afflicted a long time, suffering from asthma, died Nov. 4th. She had been a member 15 years. Mrs. Churchyard (sister-in-law of Mr. James Churchyard, Queen-street), who was much afflicted and tried in circumstances, but was blessed with a meek and quiet spirit, died Nov. 18th, having been a member 10 years. Mrs. Nunn had been a member about 12 months. She was transferred from Grundisburgh Church to ours. She had a rough path, but was quite resigned to the Lord's will, and was enabled to leave her husband, children, and infant in His hands, "to be with Christ, which is far better." She died Nov. 27th. Mrs. Flowers (widow of the late Josiah Flowers, who died at Durban, Natal, South Africa, about 15 years since) had a trying path, but loved the Lord, His house, and His Word. She was baptized by the late Mr. William Felton, at Zoar, Ipswich. She afterwards lived in London, and was a member at Chadwell-street, under the late Mr. John Hazelton. From there she removed to South Africa, and after her husband's death she returned to Ipswich, and joined Bethesda, and was afterwards transferred to Zoar. She died Nov. 30th. Mr. Bardens saw her a week before her death, and was glad to find her bright and cheerful, although an inmate of the Ipswich Borough Asylum, where she died of epilepsy and heart disease. This was my youngest sister. Mr. Bardens visited each of these members, and kindly referred to their death in public.—JABEZ WRIGHT.

MRS. HARRIET HART, of Castle Hedingham, departed this life on Oct. 28th, 1892, aged 64 years, after a long and painful illness of rheumatic gout and chronic bronchitis, which lasted more than three years. She has left a husband, two sons, and two daughters to mourn her loss, but eternal gain to her. She was brought to see her lost and ruined state many years ago, and I have heard say that she was brought into Gospel liberty by hearing those words spoken from Psa. ciii. 1, "Bless the Lord, O my soul, &c., and joined the Church at Hope Chapel, Great Yeldham, Essex, when Mr. I. Smith was pastor, and felt the privilege up to the time of her illness and death. Her faith and patience were often much tried, but she was greatly favoured with resignation, and had some sweet foretastes of heaven by the way, sometimes by portions of the Scriptures, such as, "The eternal God is thy refuge, and underneath are the everlasting arms, &c.," also, "I am the Way, the Truth, and the Life, &c.;" and, "My lovingkindness I will not take from thee, nor suffer my faithfulness to fail, &c.," and many more that I cannot remember. A day or two before she passed away, and was sinking fast, she said, when I was attending to her, "Dear Lord, don't forget me;" and also to me, "I have seen a light, and He has again given me the words, 'Thou art a brand plucked from (or) out of the fire.'" The hymn—

"On Jordan's stormy banks I stand,
And cast a wishful eye
To Canaan's fair and happy land,
Where my possessions lie,"

was often sweet and suitable to her soul. I have often seen her when, as she read, pause and weep when she came to the verse—

"When shall I reach that happy place,
And be for ever blest,
When shall I see my Father's face,
And in His bosom rest."

Dear mother would beg for patience to wait His time, and as her end drew near she did long to see His face, resting on the finished work of the Saviour, and though her sufferings were very great, she seemed happy and quiet in her mind and bid us good-bye as well as she could. Her end was peace. On Lord's-day, November 6th, Mr. Flory, at Hope Chapel, Great Yeldham, spoke of her departure to the better land from Rev. xiv. 13.—E. HART.

AARON MILLER.—Our friend and brother Aaron Miller, who was an old Crosby-rowite, entered into rest Nov. 24th, 1892, aged 75. The widow and family have our sincere sympathy.—J. W. B.



MR. ROBERT BOWLES, PASTOR, HERTFORD.

(See page 40.)

Frames and Feelings.

THROUGH divine mercy, we have long been the subject of religious emotions, or what is more generally termed "frames and feelings;" and although such exercises are not always reliable, but at times rather deceptive, yet we prize them when they arise from a right source, and often wish we had more *feeling* in our devotional exercises and in our daily walk, and were like those two disciples who journeyed in company with Jesus to Emmaus. Their hearts glowed and fused together as He walked and talked with them; and after He departed from them they spoke of their happy "frames and feelings," saying, "Did not our heart burn within us, while He talked with us by the way, and while He opened to us the Scriptures?" (Luke xxiv. 32).

The poet knew a little of such "frames and feelings," when he wrote on fellowship with Christ, as follows:—

" With Thee conversing, we forget
All time, and toil, and care;
Labour is rest, and pain is sweet,
If Thou, my God, art here."

There is, however, a possibility of making too much of "frames and feelings" at the expense of divine faith, which rests on the unchangeableness of God and the merits of Jesus Christ irrespective of the condition of the mind, and which, after all, is the most sure proof we can have of our union to Christ. Believers are called to "trust in the Lord and to wait patiently for Him," and not to determine their standing in Him altogether by their "frames and feelings," which at best are transient and changeful.

The Word of God says much about "frames and feelings," both in a direct and indirect manner, and especially the Psalms. David gives much of his experience in one verse, viz. : " Lord, by Thy favour Thou hast made my mountain to stand strong: Thou didst hide Thy face, and I was troubled " (Psa. xxx. 7). Of the ungodly David writes: " Because they have no changes, therefore they fear not God " (Psa. lv. 19). The operations of the Spirit of God within the heart are usually attended with mingled feelings of sorrow and joy. False religion begins with joy and ends in apostasy and sorrow (Matt. xiii. 20, 21).

While many dear friends rely very much upon their "frames and feelings," there are other professing Christians who seem to be almost destitute of anything of the kind. It is rather more easy to understand the former than the latter as there is no such thing as vital religion without "frames and feelings." True religion consists mainly of the inwrought power of the Holy Spirit, working contrition of heart, repentance and devotion. Contrition is a *feeling* of sorrow for sin; repentance a *feeling* of hatred to it, with a desire to relinquish it, and devotion a *feeling* of love to God and His ways. It would be difficult to separate the idea of *feeling* from these and other kindred acts experienced by genuine believers. Hart says :—

" Vain is all our best devotion,
If on false foundations built;
True religion's more than notion.
Something must be known and felt."

In Eph. iv. 19, the ungodly are said to be "past feeling," or, as some interpret the words "without grief." They have no sincere concern about offending God, no heart-grief for injuring His blessed name and breaking His holy law, and no sorrow for want of interest in divine things; whereas a soul awakened by the Holy Ghost pants for God and can say with Paul, "I delight in the law of God after the inward man," and with a later author :

" I thirst for thirstiness, I weep for tears,
Well pleased I am to be displeased thus."

"If our frames are comfortable," says one "we may make them the matter of our praise, but not of our pride; we may make them our pleasure, but not our portion; we may make them the matter of our encouragement, but not the ground of our security. Are our frames dark and uncomfortable? they should humble us, but not discourage us; they should make us see our own emptiness, but not

make us suspect the fulness of Christ; they should make us see our own weakness, but not cause us to suspect the strength of Christ; they should make us suspect our own hearts, but not the firmness and freeness of the promises."

It is a great mercy that salvation does not depend upon the fluctuating condition of the mind of a poor exercised sinner but upon the eternal purposes of God (2 Tim. ii. 19). Under the most trying circumstances believers are not without a Friend who fully understands their condition and sympathises with them. Paul, in contemplating the sympathy of Jesus, says, "For we have not an high priest which cannot be touched with the FEELING of our infirmities; but was in all points tempted like as we are, yet without sin." To realize this fact experimentally is very stimulating and strengthening to faith. It is, however, impossible for a believer, dwelling as he does in a body of sin and death, to be long in one frame of mind, if his soul becomes elevated by a sweet visit from the Lord he is soon tempted to question the genuineness of it, and is forced to say with Job, "Behold I am vile." But such exercises are spiritually healthy, and to be preferred to the condition of those who live always in a dead calm, as the poet says:

"More the treacherous calm I dread
Than thunders bursting o'er my head."

The Psalmist, describing the last state of the ungodly, says, "There are no bands in their death." Many of God's dear people who have been led to see a little of their own vileness are sometimes afraid they have never been called from darkness to light, and therefore have no real experience of their own, but have learnt it of others. It is doubtful whether the ungodly have any such suspicion of their own weakness. Asaph says, "Their strength is firm. They are not in trouble as other men; neither are they plagued like other men" (Psa. lxxiii. 4, 5).

Most lively Christians are exercised more or less about the reality of their call by grace. John Kent very correctly observes in a note appended to one of his hymns: "It is no uncommon suggestion of the devil to the Christian in the hour of soul desertion, that he never came aright to Christ; but as none ever came without being drawn by the Father, I presume none ever came wrong."

"But should the tempter this suggest
'Aright you never came,'
Or, why should sorrows tear thy breast?
Thy griefs remain the same?"

Ten thousand blessings on His name,
Though hell the soul pursue,
To Jesus wrong no sinner came
Whom God the Father drew."

Dear Christian reader, may you be favoured to realize your interest in Christ, and when cast down through a felt sense of His absence, may you be enabled to gather fresh strength from His precious Word, and from the remembrance of past mercies, as expressed by the Psalmist, viz.: "Therefore will I remember thee from the land of Jordan and of the Hermonites, from the hill Mizar." In the following familiar verse Hart well interprets the language of those who value comfortable "frames and feelings."

"More frequent let Thy visits be,
Or let them longer last;
I can do nothing without Thee;
Make haste, my God, make haste!"

THE EDITOR.

OUR PORTRAIT GALLERY. — No. II.

MR. ROBERT BOWLES, PASTOR, HERTFORD.

I WAS born in London, November 27th, 1824. From my earliest recollection I had a strong convictions of sin, and of the being, majesty, and perfections of God. So that I have often, when a child, crept into some secret place to call upon God to pardon my sin, and teach me to know and do His will. Under the influence of this fear I was kept from running into open sin, and was accustomed to go with my mother to hear most of the celebrated preachers of the day, who were considered orthodox. So that from the preaching and the discussion that sometimes followed it, I soon acquired some little knowledge of the letter of the word. Sometimes I would go out on a little voyage of discovery upon my own account, and bring home the report of some new star, and tell my mother that I was sure he was quite *sound*, and that she must go and hear for herself. When quite a youth I was in the habit of hearing a Mr. Goodspeed and others, who preached at a chapel in Cumberland-street, London; and there it was that I felt more deeply my lost and ruined state as a sinner. But how to get rid of the burden and guilt of sin, and to obtain peace with God and acceptance in His sight I could not understand. I felt that I was perfectly helpless and hopeless too. It was with this feeling of depression that I came out of the chapel referred to. I had only gone a step or two when I caught the sound of a voice, which proceeded from a little chapel or room in the same street. It was the voice of the late Venerable George Moyle. He was preaching there for the last time, before removing with his little flock to Artillery-street Chapel. I was greatly affected by a few sentences which fell from his lips on that occasion, expressive of the helplessness of the poor sinner, and his desire for salvation; all of which the Lord must do for him; and which words, simple as they were, found a sweet echo in my heart, as they described the path I was then in. So that I said in the words of Ruth, "Entreat me not to leave thee, or to return from following after thee; for whither thou goest I will go; thy people shall be my people, and thy God my God." So I followed them to Artillery-street Chapel, Bishopsgate, there I continued, and under this good man's ministry I was feed and instructed, and the work begun was carried on. But it was some time before I really experienced the liberty of the Gospel; therefore I was kept groaning under the law, and a stranger to real communion with God. But under a sermon from Hebrews iv. 16, my soul was then and there set at happy liberty. The experience of the bride in the Canticles became mine—viz., "The winter is passed, the rain is over and gone, and the time of the singing of birds is come," &c. I enjoyed a spiritual honeymoon, and vainly imagined that these halcyon days would continue for ever.

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

I was baptized by Mr. Moyle when I was between the age of 18 and 19. After I related my experience before the Church, one of the deacons (now in glory) remarked, "This youth is designed either for an early grave or for the ministry;" the latter proved to be correct. Concerning the ministry, how I was called and forced into it, the opposition

from within and without, to relate all would fill a volume. Suffice it to say I was first called upon to speak at a weekly prayer meeting, held at the house of one of the deacons. The verse I was helped to speak from was Psalm lxxiii. 24: "Thou shalt guide me with Thy counsel, and afterwards receive me to glory." The former part of the text has been fulfilled to the present hour, the latter part remains, I trust, to be fulfilled also. After this I was called to officiate in one of the London workhouses, where I found among the rest a few of the Lord's saints, who loved the truth. I continued going to and fro for some time, until one of the officials, who had received some hint of the character of my ministry, came and secreted himself in a part of the building where he could hear without being seen. As soon as the service was concluded he abused me most shamefully, and gave me to understand that such doctrines as election, justification, without the co-operation of the creature, &c., would not be countenanced within the wards of that house. I was warned off the premises. This gave me great distress of mind. Now I thought I have indeed run without being sent. I had better give up preaching; but whilst thus exercised in mind I was walking along Pitfield-street, near Hoxton Church, when, as though a voice from heaven had fallen upon my ear (never shall I forget that spot, for there I received my ministerial charge), the words were: "Say not I am child, for thou shalt go unto all that I send thee, and whatsoever I command thee thou shalt speak. Be not afraid of their faces," &c.

Soon after this I was invited to preach on the Lord's-day afternoons at a little chapel at Mile End, called "Mount Pisgah." While there I was asked to take the pulpit at Bethel Chapel, Poplar, where I remained some considerable time. But the Church then being open, and the friends who had been gathered under my ministry being Strict Baptists, a Strict Baptist cause was soon formed at Poplar, and which was my first pastorate. To give a full account of the rise and progress, and the building of Zoar Chapel, the why and the wherefore of my leaving, &c., would occupy too much space. The Lord gave me several seals to my ministry there; one is still living, but most of them are gone home.

After being at Poplar between 13 and 14 years, I received an invitation to enter upon my present pastorate, which was in the year 1860, and here, through mercy, I am still, "a miracle of grace," having nearly reached my three score years and ten.

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

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

ROBERT BOWLES.

Ebenezer Cottage, Hertford, Herts.

I HOPE to hear that you get worse and worse; sick, sorry, languishing, faint, tired, weary, and determined to give all up; sick at heart, and dying for love; for, when our strength is all gone, when sick indeed, and wretched, then we shall hear the voice of the Son of God and live.—
Huntington.

THE RESURRECTION!

BY W. LYNN.

HAVING my mind directed to 1 Cor. xv. 22, 23, "As in Adam all die, even so in Christ shall all be made alive" at His coming, and having considered its relative connection for 60 years, I venture to ask attention to the mind of the Lord in this important chapter. The first thing presenting itself is death, the death of the body, for it is the bodies of all that are in Christ that are to be made alive at His coming. But to get more fully into the line of truth let us follow the testimony of the Spirit by Paul (verses 3, 4). He saith, "I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures, and that He was buried, and that He rose again the third day, according to the Scriptures." Verse 2, "Therefore whether it were I or they, so we preach and so ye believed"—that is, the death, burial, and resurrection of Christ. Verse 12, "Now if Christ be preached that He rose from the dead, how say some among you that there is no resurrection of the dead?" Space will not permit going through verses 12—19; suffice it to say that in verse 20 we have the demonstration by the Spirit of God of Christ's resurrection, "But now is Christ risen from the dead and become the first fruits of them that slept." Verse 21, "For since by man came death, by man also came the resurrection of the dead"—that is, the death of the body and the resurrection thereof, and is the key to the subject in consideration. Verses 22, 23: "For as in Adam all die, even so in Christ shall all be made alive." At His coming the all in Adam consists of every creature born into the world; the all in Christ, of all that have, or shall fall asleep *in Him*, being the first fruits of His creatures (James i. 18). See the order, Christ the first fruits (nearly 2,000 years since), afterwards they that are Christ's at His coming, when the dead shall be raised incorruptible, and we shall be changed (verses 51—54). Then shall be brought to pass that which is written, "*Death is swallowed up in victory*" (Isaiah xxv. 8). Upon which we have St. Paul's glowing exclamation: "O death, where is thy sting? O grave, where is thy victory? . . . but thanks be unto God, which giveth us the victory through our Lord Jesus Christ" (verses 55—57). Then all in Him having been made alive, will share His (Christ's) reign, for "He must reign till He hath put all things under His feet (verse 25). 1 Cor. xv. 24 is the Spirit's testimony concerning the end and completion of Christ's reign, then will follow the day of judgment and "perdition of *ungodly men*;" the visible heavens will then have passed away, being dissolved by fire (2 Peter iii. 10—12). And then will appear the long promised "new heavens and new earth, wherein dwelleth righteousness" (verse 13; Rev. xxi. 1; see also Isaiah lxxv. 17, and lxxvi. 20), which the Church in Peter's day looked for, according to God's promise (2 Peter iii. 14).

I would that all who read this were looking for that blessed hope and glorious appearing of our Lord and Saviour Jesus Christ, having oil in their vessels; for they that have no oil will be shut out. "If any man have not the Spirit of God he is not of His" (Rom. viii. 9).

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OUR YOUNG PEOPLE'S PAGE.

PRAYING CHILDREN.

BY PASTOR A. E. REALFF, GUILDFORD.

MY DEAR YOUNG FRIENDS,—If you turn to Isa. xxx. 19, you will find it thus written by divine inspiration:—“*He will be very gracious unto thee at the voice of thy cry; when He shall hear it, He will answer thee.*”

Now, I dare say you will think this, like many other portions of Scripture, to have been recorded only for the encouragement of people in mature years. But why should you think so? God is quite as ready to hear the simple prayers of the youngest seeker, and quite as ready to answer them, for—

“Prayer is the simplest form of speech
That infant lips can try;
Prayer the sublimest strains that reach
The Majesty on high.”

In illustration, and for confirmation of this, I will mention a circumstance which was published in the *Gospel Magazine* for June, 1887. A lady in America was plunged into great trouble, having to remove her family and goods to a considerable distance without the expected aid of her husband, who was so situated that he could not come. When the letter to inform her of this circumstance arrived, she became so overwhelmed that she went up into her chamber, sat down on the hearthrug, and wept bitterly. Presently her dear child came in. “O, ma, what’s the matter?” she exclaimed. The weeping mother explained it to her, and added that she knew not how to settle the business alone. “Don’t cry, ma, but pray,” the little one said. “But, Lizzie,” answered she, “I am in too much distress even to pray; can you pray for me, my dear?” “O, yes,” she promptly answered; and then both knelt down together, when the little girl said, “Oh, my heavenly Father, don’t let my dear ma cry so, but please tell her what to do.”

This petition, so simple, so short, was effectual. As they rose from their knees, the mother was directed in her mind to go to a certain gentleman, and ask his advice. He was a wealthy man, but one whom her husband had regarded as an enemy. When the mother mentioned it to her little daughter, she at once exclaimed, with surprise, “But pa doesn’t like Mr. B.!” Nevertheless, as the lady seemed directed to him in answer to her darling’s prayer, she went; and, strange to say, he kindly undertook to manage it all for her. Was not that a remarkable answer to the simple petition of a little child?

Dear children, let this encourage you to pray. Did you ever ask God to give you a new heart? We all need it, even the youngest, for “all have sinned,” &c.; and the Saviour says we “must be born again”—that is, have a new and heavenly nature created within us, or we can never enter His kingdom. May you be taught of the Holy Spirit to pray for this new heart, and for the forgiveness of all your sins for Jesus Christ’s sake.

A girl belonging to a country Sunday-school was in the habit of leaving her home every Sunday immediately after dinner. Her father, wondering why she went so early, one Sunday, out of curiosity, followed her. He found that she went into a field, where she met several others

of about her own age. Hiding himself behind a bank, the father overheard one of these girls give out a hymn, which all sang. Then the leader prayed. After this, another gave out a hymn, and prayed in the same manner. Then his own dear child gave out the hymn, "Lord, how delightful 'tis to see," &c. After this was sung, she also prayed for her parents, teachers, and companions. The father, who was himself a praying man, was greatly affected and delighted.

Depend upon it, my young friends, our heavenly Father is moved, and delighted too, when He hears the prayers of His children. Many of you are the children of parents who have prayed much for you. May you now be helped and encouraged to pray for them.

"THE REFRESHING."

BY J. PARNELL.

"This is the refreshing."—Isaiah xxviii. 12.

BEING at a prayer meeting the other evening, and hearing a good brother in his earnest petition, pleading with God for a speedy *refreshing*, the above words struck me as being very suitable for the basis of a few remarks. It is only those who know something experimentally of a vital realization of Divine truth, that can speak of its charming excellence with holy fervour.

I.—*The language is full of sweet instruction*, especially to those who are teachable. The prophet speaks as one who had actually "tasted the good word of God." Hence he calls us away from empty human systems. Tasting does but whet the appetite for more. Undying realities are to be found within the doctrines of grace. Living currents of covenant mercy flow through the veins of every gospel line, precept, and promise. Yet like weaklings in the faith, we must have lesson after lesson, and chastisement after chastisement, and even then we seem to make but little or no progress in the best sense. But still, like the soil, we must not go without the much needed culture. The land that is well tilled and manured will be the most fruitful. The end of all divine tuition is for the good of the Church and the glory of God. "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, throughly furnished unto all good works." See how definitely the Holy Ghost points out the source and means of every seasonable and suitable blessing. "This is the refreshing." Evangelical obedience is the highway to happiness and prosperity. "They shall prosper that love Thee." The enlightening and enriching dew of the Word of God, is sure to produce the richest Christian experience. It is to the real necessitous, Jesus saith, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." Not sell or lend it. Thousands in God's time have found it to be so. I wonder, dear reader, if thou art amongst them? Has the Lord Jehovah ever spoken effectually to thee, through the heaven-sent language of the prophets and the apostles? Oh, that thou mightest hear the voice of Jesus calling thee to Himself, and saying, "If any man thirst, let him come unto Me and drink. He that believeth on Me, as the Scripture

hath said, out of his belly shall flow rivers of living water." "This is the refreshing."

II.—*The language is full of rich consolation*, and therefore beautifully adapted to those, who for the time being, are prisoners of hope. "For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ." Some of us know, and have known for several years, what real thirst for true comfort is, and has been. For many a long season our soul travelled mournfully the waste howling wilderness. At times we have been strongly beset by the great enemy of souls, both on the right hand and on the left. Horrible blackness, and darkness, and trembling, have taken hold of our distressed conscience; the threatening billows of Divine wrath also troubled us amazingly. For over nine years every hope seemed withered; every joy seemed blasted; every foundation seemed to be taken from under our feet; and in fact, to our thinking, nothing awaited us, "but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." Nevertheless, even then, we could not live without daily, and we might say hourly, crying to God for pardoning mercy. The sweet language of the Psalmist was indeed most appropriate to our sinking and depressed spirit.: "My soul thirsteth for God, for the living God. When shall I come and appear before God?" In this ordeal we were suffered to continue, until we heard one of the Lord's honoured servants announce for his text, "With joy shall ye draw water out of the wells of salvation," that "Ye" was for unworthy *me*, and though the full realization of Gospel liberty did not come till some time afterwards. But still, while memory holds her seat, we shall never forget the large, deep, rich, and pleasant draught of that evening. This was to us the first manifested refreshing. We think of it, and refer to it at this moment, with the greatest possible delight and triumph.

III.—*The language is full of admirable counsel.* Whether addressed to Israel national, or to Israel spiritual, every Scriptural admonition is a wise one, and every Divine threatening or warning is a righteous one. Many of the persons rebuked by Isaiah were blind, ignorant, stubborn, and deaf; not only to the revealed doctrines of sovereign grace, but to their own personal, national, and spiritual interest. The wicked scoffers shall know, therefore, from the lips of God's servant that they inherit nothing but a wretched weariness. The pride and drunkenness of mere professors must be openly and publicly exposed. All idle pursuits result in nothing better than anguish and distress. Persons drunken with the foul streams of error, have no rest and refreshing from the atoning sacrifice of Christ. We need not travel beyond the limits of God's Holy Word in search of the golden waters of the sanctuary. "Go not to glean in another field." "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." The water Christ gives is of such a nature, that it bestows upon all its recipients rest, peace, and inward satisfaction. May it please our gracious covenant-keeping God to send a reviving and refreshing blessing into the midst of all our beloved churches, that each recipient might be constrained to say, "This is the refreshing."

SWEET MEMORIES.

Recollections of a Sermon preached at Park Chapel, Tottenham, on Easter Day Evening, May 17th, 1892, by HENRY DREW.

"And they remembered His words"—Luke xxiv. 8.

ONE feels the mind irresistibly drawn, by the associations of the day, to the circumstances recorded in this chapter, and although personally we would avoid anything like an observance of days, we think the child of God cannot be more profitably employed than in reviewing the events of that glorious day of which this is the anniversary. How callous our minds, how hard, how rock-like our hearts, that matters so momentous to us can be reviewed with such apathy. With similar thoughts we approached this morning's subject,* when we endeavoured to glance at the utterly prostrate condition into which the Church was plunged by the awful events preceding the resurrection. Faith had ebbed away, hope was stifled, all promises of comfort and support forgotten, so overwhelmed were the disciples by the fearful catastrophe; so that now, instead of remembering the Saviour's words and the promise of the resurrection, we find them seeking a dead Jesus, preparing to embalm the precious remains, and then return to weep, as some of us have wept over the memory—only the memory, a dream, a shadow that has declined—of our dear ones. So those who have been with Jesus, who have seen and handled, by faith, His precious person, who have listened to His beloved voice, when they lose His presence in feeling and experience, are apt to forget His forewarnings of trouble, as well as His precious promises of deliverance therefrom, and plunging into despair, cry, "Is His mercy clean gone for ever?"

The crushed and paralysed condition of the disciples, the preparation made, and the journey to the sepulchre, all show that the resurrection was totally unexpected by them; consequently the story of the stealing of the body was sheer nonsense. Besides, the Roman soldier never slept on duty; it meant death to do so. He was trained to wonderful discipline. As an instance, at the gates of Pompeii were found the Roman sentinels, who had evidently kept their post amid the horrors of the destruction of that city. Because no order came to retire they remained to face certain death, and the fallen ashes heaped upon them preserved their bodies, monuments of fidelity to their trust to a future generation. Unlikely indeed were it that such men should betray their trust in such an easy duty.

We saw that a living Saviour such as we found in our text was the last person looked for. What a mercy they did not find a dead one! Sad indeed would our lot be. Death triumphant! The sacrifice of Calvary of no avail! A precious Jesus only a memory of the past, faith wrecked, hope for ever quenched! No! they found Him not, and there is a ring of pitying reproach, so well understood by the child of God who has passed through times of trial and unbelief, in the angel's voice as he asks, "Why seek Him here?" This is not the place to seek a living Saviour. He lives! and "the power of His resurrection," which smote to the ground the Roman soldier who could stand unmoved amidst the untold horrors of the destruction of Pompeii, and calmly await the order to leave the spot—the order that never came—that

* "Why seek ye the living among the dead?"—Luke xxiv. 5.

power will retain its vitality and force to strike down the sinner, whom all the terrors of Mount Sinai, the threatenings of the law, and the warnings of God's ministers have no power to move, until even one for whom the great sacrifice of the cross was offered shall have fallen to the ground as dead.

But it is not our purpose to repeat our morning's subject. Suffice it to say that we tried to show the futility of seeking a living Saviour among our dead works, our dead services, our dead frames and feelings, or even in dead doctrines, for a knowledge of the truth, although seemingly the sum and substance of some people's religion is but the right use of our reasoning faculties, and unless accompanied by living faith, living affection and union to Christ, His Church, and His people, is but the knowledge naturally acquired, and very imperfectly, of the Divine character. What the true child of God seeks, and mourns because he finds it not, experimentally, is a living "Christ formed within, the hope of glory." And if He lives in you, your hope of resurrection, your hope of glory, is a living hope, and even "your flesh shall rest in hope" at last, having received by faith the assurance of your interest in these things.

Having this morning glanced at the circumstances leading up to and surrounding the question put by the angel, which formed our text this morning, the mind seems led, and we trust by the Spirit, to contemplate the words of our blessed Lord brought to mind by the rebuke of the angel. The words to which the shining one more particularly referred are recorded in Mark, as well as in the other Gospels. They expressly indicate the manner of death and the final triumph over the grave. These words were explicit and plain, and such as not to be so easily forgotten. But have we not often to reproach ourselves for so soon forgetting the things most worthy of our remembrance? How oft the sweetest words of the hymn, the choicest thoughts of the sermon, the savoury unction of the prayer, fades from our minds as we leave the chapel. And the world, its associations and businesses, crowd out the memories that we trusted would remain for our comfort and solace during the week to come. Alas! my friends, we cannot throw stones at the Lord's forgetful ones. But then, they had not ready access, nor had they learned the sweet promises of the Word. So we find from the record of John xx. 9, "for as yet they knew not the Scriptures." They could not then, as we do now, listen to the Psalmist's prophetic prayer, "Gather not my soul with transgressors" (xxix. 9), or feel the inspiration of his cry, "Thou wilt not leave my soul in hell, neither wilt Thou suffer Thine Holy One to see corruption." Their early visit to the grave proved this. To their minds had not, as yet, been brought home the assuring words of the prophet, "He shall swallow up death in victory" (Isa. xxv. 8), nor had they as yet realised that their own resurrection was assured (Isa. xxvi. 19), and that death for them was completely destroyed. These things they had afterwards to learn. Enough for the present that "they remembered His words."

Some set up a standard according to which the poor sinner is to understand all these mysteries, before they will allow that he has been led to Jesus aright. Not so the blessed Master. The sinner felt his lost condition, his deep need of salvation, came to Him, was received, forgiven, then sat at His feet to hear His words. What a mercy for

you and for me that the Lord sees not as man sees, nor judgeth with the same judgment. Indeed, I do not know what would become of you and I if we were subject to the judgment of even Christian brethren. But did they remember all His words? Not just then. Their minds were too enfeebled by the heavy stroke of grief they had just sustained. The Holy Spirit was to bring "all things to their remembrance" in time, as we trust He does to ourselves, at such times and seasons as the particular words were suited to. But as yet the Saviour had not revealed Himself in His resurrection power, light, and glory. So the women sought the disciples, assembled in some secluded corner, perhaps, like a frightened flock of sheep. "We don't recollect His words," say they. "You are bringing us idle tales." But they went to see for all that; and you know that later that day the Lord Himself appeared, and then a good many more of His sweet words were brought to their remembrance.

What did Mary Magdalene remember? First sought of the risen Lord! How careful is the sacred historian to tell us again that it was she out of whom seven devils were cast. What! the glorious, triumphant Messiah, the desire of ages, the object of a world's longing, seeking first the once poor, demented, outcast, and abandoned woman? What! not first to seek those nice, sleek, religious people, the scribes and pharisees? No. He knew that with all their profession they would not have believed "though one rose from the dead." So the poor outcast sinner is the first whom Jesus seeks. "They that are whole need not a physician." Ah, Mary! what was brought to your remembrance at that meeting? "Weep not!" Yes, the Lord's people are a weeping people. "Oh," say some, "I don't care for long-faced, downcast Christians"; and yet the Christian is often in that case. "Why weepest thou?" "They have taken my Lord away." Yes, this is why we weep. The lover mourns when separated from his beloved, the loving wife from the husband, the child from the parent. Why not then the child of God for his absent Saviour? "Well, why don't you find Him?" they say. "You have only to believe, and He will soon come." Ah! He is taken away, and I know not where they have laid Him. Oh that I knew where I might find Him! This is the cause of all my weeping, all my trouble. But He is here. "Mary!" She could not believe her eyes. "Blind unbelief is sure to err." It was too good to be true. Yet the angel had just previously brought His words to her remembrance. She did not doubt long. One look of His was sufficient. "Master!" she cries. I wonder whether she understood then that all this suffering was the cost of her own cleansing, her own salvation, the price that had been paid for her redemption. She had seen the cruel torments and death, and what were her feelings as she looked up into the face of her risen Lord? Did the thought arise, "This was all for me"? Yes, poor sinner, the suffering of the cross, the grave, the resurrection power, were all for you, so much so that had there been no other to save, these would all have been as necessary for you as for the multitude that no man can number. Thou art as much thy Saviour's care as if there were not another loved one, not another soul in the vast universe. Methinks that at that moment she remembered some sweet words, that brought this assurance.

That same day, too, the Lord appeared to Peter. Alone He met the servant who had so lately denied his Master. Did the remembrance

of his fault cause the apostle to gaze enquiringly upon that loving face, and seek a trace of that anxious, reproachful, but forgiving look that he last saw there? Did he, too, then understand that it was his sin that had been atoned for, and consequently there was no look or word of reproach for him now? Was there any remembrance of the word, "I have prayed for you, that your faith fail not"? Yes, Peter, that sin of thine was foreknown, and provided for in thy Lord's sacrifice. Are even our sins then the subject of Almighty foreknowledge? This is too deep a question for us to-night, but we think that Peter remembered his Master's words, spoken at the time when he boasted of his powers, as well as that look when his boast came to naught.

But when the eleven were assembled that night, that first of Christian Sabbath evenings, did not they remember some of those precious words, so lately spoken, and recorded in the chapters we have read (John xiv. and xv.)? How did the recollection of it return to their minds? What a new light, a fresh assurance, a blessed reality was there in the words. It was indeed their hour of triumph. Their hearts had been troubled. They had been deeply wounded. In their darkness and sorrow they had feelingly lost all. He had left them indeed, but had come again. Mary had seen Him, Peter had conversed with Him. Was He coming often? Would He stay long?

"O let Thy visits oftener be,
Or let them longer last;
We can do nothing without Thee;
Make haste, my God, make haste!"

In that hour their yearning spirits might have cried. "They remembered His words"—sweet words of promise, of comfort, and of hope. They had lost their way in the gloom and darkness of the past few days. Yet they should have known the way. He had told them so lately, and withal so plainly. They see it all now. The blood-lined way, the way through the rent veil of His flesh, the only approach to the Father through a crucified Redeemer. There was no way through the law. A sight of the Eternal in His purity and holiness was obtained there, and they could not endure the sight. No way by deeds of righteousness. These were but honest dealing between man and man, and could not procure eternal life. Some tell us it does not matter what religion a man follows, so long as he follows it faithfully. "No man cometh to the Father but by Me." These are Christ's words, and if you profess His name you must believe His Word, and not man's inventions.

Then they remembered that He had promised that whatsoever they asked in His name should be given them. Perhaps they remembered His word, and were asking for a sight of Himself, just before He stood in their midst. If we are desiring a sight of Him, and in His name are asking, we shall see Him. He may delay His coming to increase our desire, to increase our joy when He comes, but He will in His own time certainly give us a faith's view of Himself.

But the words they remembered actually enjoined good works. How many, alas! are there who are always talking of the precious truths of the Gospel and the doctrines of distinguishing grace, whose love for the saints, for God's house, for His ordinances, is conspicuous by its absence, who give the lie to their profession. "Oh, generation of vipers! who hath warned you to flee from the wrath to come?" May we be mercifully preserved from a head-knowledge only. May we remember His

words, and obey them, "Love one another"—love His Church, His service, His ordinances. To such He has promised the Comforter.

The disciples were with one accord awaiting the descent of the Holy Dove. Love and unity were there. Just the place where He loves to come and bless His Word. There the people flourish under the ministry, and are like sheep led into green pastures and beside the "waters of peace." They remembered that He had told them to "abide in Him." You cannot abide in Him and in the world too. You cannot join in the follies and so-called pleasures of the world and be one with Jesus Christ at the same time. So when overtaken by the sins of the world, when led away even a little way by its follies, the saint leaves his Saviour's side, he soon misses Him, and begins to mourn because he finds no other comfort, no other solace.

Then, if we are His people, we shall remember His words, and know that we are required to keep them, and to abide in Him; and so abiding we have the blessed assurance that through Him we shall overcome the world. For us are His words (John xvi. 33), "In the world ye shall have tribulation; but be of good cheer, I have overcome the world." He too has overcome sin and Satan, death and the grave. All things, then, are yours, and "Ye are Christ's, and Christ is God's." O may His Holy Spirit sweetly bring to your remembrance all things whatever He has told you. Amen.

THE WORD OF GOD.

By D. ADAMS.

WE are distinctly informed that holy men of God spake and wrote as they were moved by the Holy Ghost; and we have been taught by the Spirit to believe the same. The sacred Scriptures, containing the Old and New Testaments, are inspired, and contain the mind and will of God, and all the threatenings and promises of God, necessary to be known for our eternal safety and salvation. They contain that wisdom which is far above the wisdom of this world (1 Cor. ii. 7). They are most perfect, pure, deep, and immutable, and contain all things essential for faith and practice (Psa. xix. 7). There is no book that brings such glory to God, or has such a power to convert sinners from the error of their ways (Heb. iv. 12), as the Holy Bible. There is every reason that we should honour the Bible as the Word of God. It is a full and authentic revelation from heaven, and is wisely adapted to our needs. The Bible comprises the counsels and purposes of God. It deals with heavenly truths and sublime interests; it does not teach science, though it never contradicts it.

The method of salvation is another proof that God Himself is the Author of the Book which announces it, and that it originated in the tender and intense love of God, and was wrought out by the life and death of His Son, and is applied by the Holy Ghost. The truths it unfolds are the truths of God, the dignity it confers is the image of God in the face of Jesus Christ, and the happiness it presents is the free favour of God. Could fallen and ungodly men have thought of such a plan to save rebellious man? The very idea of salvation is too big to have originated in a human intellect; the love displayed in it too warm

and glowing to have been nursed in a sinful mind. The great doctrines of the Bible prove it to be not of man, but of God.

The way and manner in which this salvation has been secured is equally demonstrative of the divine origin of the Scriptures. The character of God is portrayed in all its loveliness and justice. No element of perfection is thrown into the shade; not mercy alone is exhibited to the guilty, nor compassion alone to the wretched; but holiness preserves its untarnished radiance, and the claims of Justice are fully satisfied. The government of the universe is not weakened, though guilty men are forgiven. Under a human administration by which all offenders are pardoned, the law is virtually repealed; but under the plan of God His law is confirmed in the pardon and recovery of transgressors, for Jesus has died to satisfy divine justice. The majesty of the law has been fully vindicated in His obedience and death, thus saving the rebel while it glorifies the law he has broken. Inflicting the penalty, and yet sparing and blessing the actual transgressor, is blending equity with grace, majesty with love, and severity with goodness. Such a method could only originate with Him who is "wonderful in counsel and excellent in working." The Scriptures, revealing salvation through the atonement of Christ, proclaims at once their divine authority; for they tell of infinite power, guided by boundless wisdom, prompted by eternal and unchanging love, which has been put forth for the deliverance of fallen, guilty men whose names are written in heaven.

The Bible transcends human conception as it bears upon its pages the seal and impress of its authorship. It brings us the best gift of God—a salvation which satisfies all the wants and longings of the renewed heart. Its God is worthy of faith and service; its law is worthy of homage: and the life and death of its Saviour worthy of imitation and confidence. It banishes fear, and by it every wish is anticipated and hope realised. It tells of peace on earth, triumph in death, and glory in heaven.

What a great cloud of witnesses surround the Book of God! How many, too, have the witness of the Spirit within themselves, and know in their own experiences that the Bible is from God! We, therefore, take the whole Bible, and nothing but the Bible, to be the Word of God. We believe it to be all inspired and all profitable; the ideas in it are those of God put into human language. It is God's Book, for He gave it; and man's Book, for it appeals to his heart. The Scriptures could have no authority unless they were inspired, for the conscience bows to no master but God.

Therefore, search the Scriptures. Blessed is he that believeth them. I love to read the Bible because it proclaims a God worthy of love, confidence, and service. It tells of a rich, glorious, and free pardon; it promises powerful grace to help in every time of need; and points to the good Spirit, whose promptings and sealing influences are so necessary to our final perfection in Christ.

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As snow is of itself cold, yet warms and refreshes the earth; so afflictions, though in themselves grievous, yet keep the soul of the Christian warm, and make it fruitful.—*John Mason.*

GOD'S THOUGHTS AND MAN'S.

(Isaiah lv. 8, 9.)

BY SAMUEL BANKS.

DEAR READER,—As you will see, the text is the utterance of Jehovah the Lord; therefore may we give heed. Look you, how that it tells of a *sameness* and a *difference* between God and man. Man made in the likeness of God in that *he thinks*. But oh! how *different* the thoughts of God and man, even when thinking on the same subject.

The chapter from which the text is taken is one of a series of discourses addressed to a nation that was in sore need of consolation. The people of God's choice were in exile in Babylon, because of their *unmindfulness* of Him and their wicked and idolatrous *ways*. The opening words of chap. xl., "Comfort ye My people," strike the keynote of all that follows.

The text is conceived of in some attitudes of mind as an estranging gulf between the hopes, sufferings, prayers, and fears of men, and the will and decrees of some inscrutable, invincible, and unsympathising power. "There is nothing," such an one would say, "in a message like that to dry the mourner's tears. It is but the answer of a power that we cannot resist, caring little for our sufferings, indifferent to our hopes, deaf to our lamentations. If *that* is all the message brings us we can but bow our heads in sad recognition of our powerlessness, for therein we find neither sympathy nor compassion." Yet how infinitely removed are such gloomy interpretations from the tender teaching of those chapters of comfort in which the message of the text finds a fitting place! The prophet—(whose mission was to bid a sorrowing, exiled nation dry its tears and by faith behold the sunshine through the gloom)—goes on at once to speak, in the Name of Him by whose Spirit he felt himself to be inspired and guided, "As the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Higher, because wiser than ours, tenderer; truly righteous are they, far-seeing and compassionate. The same figure is used in Psalm ciii., in reference to the amplitude of God's mercy: "For as the heaven is high above the earth, so great is His mercy toward them that fear Him." Let any one who is under conviction of sin, and has formed *his own* narrow and erroneous thoughts of God and of the possibility of pardon and remission, from what he considers he would do if he were in God's place,—let him go out, and just look up, and try if he can form an idea of how high the heavens are above the earth; or say, when night comes on, he takes his stand under that starry canopy; and endeavours to think how high those heavens are above the earth, imaginatively wondering at the infinite leagues of space which lie beyond the narrow bounds of our solar system, and then remember that as high as these heavens are above the earth, so high are the Lord's thoughts above our thoughts and His ways above our ways; yea, indeed, there is no comparison, for the Lord saith certainly, "My thoughts are not your thoughts, neither are My ways your ways." What wonderful transformations in character and life our God doth work; because His ways are above our ways, therefore doeth He what we thought never could be done—thorns transmuted into fir trees and briars into myrtles. In the Christian's heart and conduct, lo! all things are made to become new—the Bible a treasure,

the Sabbath a delight, the mercy-seat a loved resort, and the path of obedience a way of pleasantness; sin uprooted, virtue implanted; evil habits withered, holy principles nourished! Those who have never (by the divine Spirit's drawings) returned from their wanderings, forsaken their delusive thoughts and ways, and come home to God, cannot conceive the bliss of the life in Jesus Christ, but they may guess that it is surpassingly delightful when they hear that as "high as the heavens are above the earth, so high are the Lord's ways above our ways."

"My thoughts are not your thoughts, neither are your ways My ways." We cannot help but note that to carnal sense and natural feelings there is *an undertone of sadness* in the message: our plans, and our outlooks for the future, are all subject to unforeseen shipwreck and failure. It is a hard lesson to learn to look up through disappointment, pain, and loss, through darkness, affliction, and bereavement, to Him whose thoughts are not as our thoughts; to learn that behind that distress there is One ready to sympathize with us in our griefs, and to aid and cheer us with inexhaustible consolation, One who is the manifestation to us of Him whose ways are higher than our ways and whose thoughts are higher than our thoughts. And yet it is the very triumph of the Gospel of Christ that this lesson has been (and still is being) learned, thus becoming a living force and spring of life to hearts that were ready to break, in lives that seemed blighted and near to despair.

See how the text is manifested in the *Providence* of God and in the experience of those in whose behalf it wills and works. God's designs are vast and far-reaching, and His methods are frequently strange and past finding out, though always wise and right. How often doth He produce superior joys out of extraordinary sorrows; in infinite wisdom causing the most furious storms to cast upon the shore the pearl of peace. We see its *bright* side sometimes, and sun ourselves in the warm light thereof, yet know not half of the hidden benefits which He is working out, nor a tithe of the goodness treasured up for us. Again, we have passed under the *dark* side of Providence, and fretted in its chill shade, it may be, even rebelled against it, though in that very season (discovered later on) have we been made partakers of heaven's choicest benediction. When *we* had thought "all things were against us," God in His love and wisdom and kindness was working everything for our highest good.

And then, in the kingdom of His *grace* truly God's judgments are unsearchable and His ways past finding out. Jehovah's thoughts in the salvation and glorification of His people, ever consistent with His ways of righteousness and judgment, how exceedingly *far above* and transcendently *beyond man's* range of thought! Even when the Lord explains His thoughts and ways to us, and brings them down to our comprehension, as far as they can be, how are we astonished at their elevation and grandeur. How oft have we wondered as some blessing of the covenant of grace before unknown by us has been revealed to the glad vision of faith; and shall we not hereby be reminded of the conduct of David when Nathan brought him tidings of the Lord's covenant with *him*: "Then went King David in, and sat before the Lord, and he said, 'Who am I, O Lord God? and what is my house that Thou hast brought me hitherto? . . . And is this the manner of man, O Lord God?'" And shall not *we*

“ Sing with wonder and surprise
His lovingkindness in the skies? ”

How God and man *differ* in thought regarding this present life! Men consider that this life is given them simply that they may “get on” and rise commercially and socially, that they might become rich, the earth being designed as a huge workshop, warehouse, market, or exchange, where the race for riches may be run and the prizes gained. With others the thought is that they are here to become learned, powerful, great rulers of men, commanders of the people, and that all things are made to subserve their ambition and minister to their advancement. And yet again, others take “*pleasure*” to be the chief good of existence, and they pursue it with all their powers. Are we not thus looking to the hole of the pit from whence *we* were digged? Was it not when thus employed that God looked down upon His erring child, saying—“Wherefore do ye spend your money for that which is not bread? and your labour for that which satisfieth not?” &c.

(To be continued.)

THE PULPIT, THE PRESS, AND THE PEN.

The Life and Work of Charles Haddon Spurgeon. By G. Holden Pike. Illustrated with 15 full-page photogravure plates. Vol. II. Cassell and Company (Limited), London, Paris, and Melbourne. This second volume is in every respect equal to the first; and if the volumes to follow fulfil the promise of the first and second, they will be of considerable value to the literary world, and especially to those who cherish the memory of Mr. Spurgeon. The two volumes already published are indeed worthy to rank with the same writer's well-known works on Baptist history. We have before us an extended review of the principal characteristics of Mr. Spurgeon as a preacher during his early career and various opinions and criticisms on his great popularity. Mr. Spurgeon's happy marriage, the founding of his college, and the sad scene in the Surrey Music Hall, are graphically described by Mr. Pike. As in the first, there is much in the second volume of interest regarding the views of certain writers (taken from THE EARTHEN VESSEL) on the doctrines preached by Mr. Spurgeon. In chap. xii., under the heading.

“ A CONTRADICTIONARY GOSPEL,”

Mr. Spurgeon's teaching, as viewed by Mr. James Wells, is discussed—viz.: “During the year 1857 the doctrines preached by Mr. Spurgeon were again subjected to the criticisms of the Strict Baptists who were also extreme Calvinists. The leader of the attack was no other than James Wells himself, who, as the ablest man of his denomination, was the recognised champion of his

party.” Mr. Wells possessed a very deep and clear knowledge of divine truth, and could easily detect error in any shape. “In the spring of 1857 (says Mr. Pike) Mr. Wells had engaged to preach for a brother minister at Brighton, but when he learned that Mr. Spurgeon was invited to preach in the same building, the Strict Baptist teacher declined. He disavowed harbouring any unkind feelings towards Mr. Spurgeon, some things in whose ministry were right enough, although on the whole his teaching was ‘divided against itself.’” Mr. Wells, we are sure, acted conscientiously in the matter. “Mr. Wells,” continues Mr. Pike, “then showed in brief in what sense he understood Mr. Spurgeon's preaching to be faulty when tested by the touchstone of Scripture. ‘Mr. Spurgeon informs us that he cannot reconcile Matt. xi. 20, 21, 23, 24, with verses 25, 26, or with verses 28, 29, 30; so that by exalting mere Ninevite repentance (first five verses) into that repentance which God alone can bestow, he hereby makes the Holy Ghost a self-contradictory witness. He thus preaches a *suicidal* gospel, a gospel divided against itself. This is that piece of delusion which softens the great truths of the Gospel down to the taste of the carnal mind, and from such a gospel I do most solemnly and conscientiously differ, and however this may tend to my unpopularity, a good conscience before God is with me a greater treasure than all the world can give. . . . Mr. Spurgeon belongs to the duty-faith class of preachers. . . . Poison is generally given in something good; or else who that wished not to be poisoned could be

so deceived as to take it? Duty-faith is a doctrine which secretly and in a most deadly manner poisons the mind against the very truths in connection with which it is preached. Some of the old duty-faith Churches have become the greatest enemies to the truth which the truth has ever known, and yet because Mr. Spurgeon unconsciously throws this poison into the food, or that he does not believe it to be poison, I am to be hated because I will not join in partnership with such unscriptural trading. Be it so, I am content with my lot, and hope to my latest breath to prove the sincerity of my decision." Mr. Wells adhered to the last to those glorious doctrines of grace which he knew well to be in harmony with the whole analogy of the Bible and antagonistic to freewill and duty-faith. In 1858 Mr. Spurgeon had arrived at the height of his popularity. "Dr. Campbell (says Mr. Pike) pronounced this popularity not only to be 'a great fact,' but 'the most remarkable thing of the sort on the face of the earth.' We can well suppose (continues Mr. Pike) that it was not altogether pleasing to certain of his compeers to see Mr. Spurgeon monopolize the Music Hall, as though no other preacher was competent to preach in such a building. Just after the Christmas holidays, therefore, street placards announced that Mr. James Wells would give a discourse in the place on Sunday evening, January 10th, 1858. . . . When Mr. Wells ascended the pulpit there were over ten thousand persons present to hear him. He mentioned thirteen charges which the Holy Spirit brought against the human race, and which had been met in Christ. Some of his followers, who were even more strict in their notions than James Wells himself, were very angry at such an experiment being made. Mr. Charles Waters Banks, as editor-in-chief of the body, quite approved of the Surrey Tabernacle being closed for once, especially as the great assembly at the Surrey Gardens contributed £50 to the funds of the Christian Blind Relief Society. The congregation was as large as Mr. Spurgeon's in the

morning, and though held in a dark winter evening, passed off without the slightest hitch." Much of interest is given by Mr. Pike on the erection and opening services of the Metropolitan Tabernacle, Mr. Spurgeon's visit to the continent, &c. The beautiful volume closes with an account of Mr. Spurgeon's address at the centenary of Dr. Carey's birth. The photogravure plates, which are exceedingly well executed, represent the Old Surrey Gardens Music Hall, Surrey Gardens Memorial Hall (*frontispiece*), and Mr. Spurgeon preaching at the Crystal Palace.

The Hidden Mystery; or, The Revelations of the Word, &c (The second and concluding series.) By Robert Brown. London: James Nisbet and Co., Berners-street. Price 10s. 6d. This ably written work is a valuable contribution to Christian literature. The author gives a fair and impartial summary of its contents at the commencement of the volume—viz.:—"This work is intended as an illustration of the origin, character, progress, and final issue of the life of God in the soul of man, as manifested in Jehovah-Jesus, pictured in the Book of creation, unfolded in the Book of the divine Word, and wrought out in the heart of the sinner saved by grace." The work is exceedingly well thought out and judiciously arranged. It is divided into eighteen chapters, each commencing with a suitable poem illustrative of what follows. The doctrine it contains is evangelical, and the entire volume displays great originality of treatment. We cordially commend the book to Bible students.

MAGAZINES on the Editor's table:—*The Surrey Tabernacle Witness, The Gospel Magazine, The Day Star* (Tasmania), *Life and Light, Consecration, The Monthly Record of the Protestant Evangelical Mission, &c., Here and There, Zion's Witness, Australian Particular Baptist Magazine, Cheering Words, The Quarterly Record of the Trinitarian Bible Society, &c.*

SERMONS.—*One Without Help*, by C. Cornwell.

CONFESSION.—Confess your fault with the greatest frankness; aggravate it to the utmost; entreat pardon and prayer from those whom you have offended. Then, and never till then, will you be in the way to peace; not by palliating a fault; not by making vain excuses; not by objecting to the manner in which others may have treated you, as if the least excess of rigor in a faithful admonition were a crime equal to some great immorality that occasioned it. This can only proceed from a madness of pride and self-love; it is the sensibility of a wound, which is hardened, swelled, and inflamed; and it must be reduced, and cooled, and suppled, before it can possibly be cured.—*Doddridge*.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

Strict Baptist Mission.

THE MISSIONARY THEME.

OUR Lord's last communion with the "Acts of the apostles" sets forth missionary work in principle and practice, authority and example. Through the former the Church has received her "marching orders," and the latter contains an inspired record of her first experience on the missionary field, for "they that were scattered abroad went everywhere preaching the Word" (Acts viii. 4). The charm of all missionary effort has always been the Gospel, the centre and circumference of which is Jesus Christ Himself; therefore the first missionaries made a gracious proclamation by preaching the Lord Jesus. When missionary enterprise is nothing more than moral instruction and social reform, it is shorn of its strength, and the glory has departed. When men go forth with any other message than that which has its alpha and omega in Jesus Christ and Him crucified, they do not testify of the Gospel of the grace of God, but they preach "another Gospel, which is not another."

The apostles had but one message for all people and in every place—in Jerusalem, through Judæa and Samaria, and to regions beyond. They determined not to know anything among men save Jesus Christ and Him crucified. In city and desert, to Jew and Gentile, they announced the glad tidings of Jesus, by preaching Him as the accepted, risen, and glorified Saviour, and salvation through His atoning blood and justifying righteousness. The glorious Gospel of the blessed God, in all its unchangeability, is the one theme for every age and in every clime, and will be the only good news to sin-stricken hearts.

"No news can suit a ruined race
But sovereign, free, eternal grace;
No other Gospel can impart
Joy, peace, and comfort to the heart."

Ministers and missionaries are commissioned to proclaim the Gospel, not to apply it. The spiritual and effectual application of the Gospel is the prerogative and sovereign right of the Holy Spirit. As this cardinal truth is known and felt, we shall not dream of converting the world, but seek to preach the Gospel to the whole creation. May the sincere and scriptural efforts of the Strict Baptist Mission be endued with power from on high and crowned with the divine blessing, is the hearty prayer of

E. T. DAVIS.

CROYDON (DERBY-ROAD).—A tea and public meeting was held on Wednesday, Jan. 4th, to commemorate the first anniversary of the pastorate under Mr. J. Copeland. A goodly number of the Church and congregation were present at the tea, which was served in the school-room. The public meeting opened at 6.30 by singing "How charming is the place," after which the pastor read Psa. cxlv. and Mr. Clutterbuck prayed. Mr. Copeland, in his opening address, stated that he did not wish to say much about himself, but about Him (the Lord), and said that he was pleased to know that his ministry had been profitable to some, and congratulated the several speakers who were present on their appearance notwithstanding the inclemency of the weather. He then called upon Mr. Sears, who, on rising, said he would take the liberty of calling upon another speaker, brother Clutterbuck, whose address he would guarantee should be profitable. Mr. Clutterbuck then stated that all present regretted the absence of their esteemed friend Mr. Woodward through indisposition. He was well known amongst them as the founder of the cause. In his absence he (Mr. Clutterbuck) had a pleasurable duty to perform—viz., to congratulate their pastor upon this first anniversary. He reviewed the work of the past year as very profitable. Practical godliness had borne fruit. He had had the pleasure, a year back, of giving Mr. Copeland the right hand of fellowship. The present occasion was the anniversary of a wedding and not a birthday. The Church and congregation wished to show by deed as well as word their love and esteem for their pastor and his work, and they asked him to accept a small present consisting of a watch. He then referred to the pastor's excellent wife, and asked him to accept for her a silver-plated teapot, and for his son a book entitled "The Land and the Book," by Dr. Thompson. In concluding, Mr. Clutterbuck wished the pastor God-speed in his work and many happy returns of the day. Mr. Copeland, in responding, said that he felt more than he could express in words the kindness thus shown to him, and mentioned that when he was at Bethnal-green the people there had often made his heart beat by their kindness, and he thought when he came to Croydon that he should escape this, but the people here had made it beat faster than ever. Brother Sears then spoke very earnestly upon "The everlasting God" (Isa. xl.); after singing hymn 51 (Gadsby's), brother Elsey spoke upon "The everlasting Gospel"; brother Thompson followed upon the

subject of "Everlasting love"; and brother Horton concluded with much power upon "Eternal life." The meeting closed with the singing of "All hail the power of Jesu's name."

BRIXTON TABERNACLE.—Special services were held here on January 8th and 10th, being the nineteenth anniversary of the Sunday-school. On Sunday, the 8th, Mr. Cornwell, pastor, preached morning and evening. A children's service was held in the afternoon, conducted by brother P. McDonald, of Woking, who delivered a very able and interesting address to the children; the scholars sang a selection of hymns at each service. On Tuesday, the 10th, the services were continued, when our esteemed brother Mr. O. S. Dolbey, of the Surrey Tabernacle, preached in the afternoon, after which the friends sat down to tea. In the evening a public meeting was held, presided over by our warm-hearted friend and brother Mr. J. Piggott. The meeting was opened by singing and prayer, after which the chairman called upon the president of the school to address the meeting. The chairman followed with an address to the teachers, and then called upon the secretary to read the report. Brethren O. S. Dolbey, T. Carr, J. Bush, R. Burbridge, and Howard also addressed the meeting. It was a time of much spiritual enjoyment and encouragement to go forward in that all-important work of teaching the young the Word of God. Total collection £11 12s. 6d.—R. GUILLE.

HORNSEY-RISE (ELTHORNE-ROAD).—A happy New Year's-day was spent at Ebenezer in celebrating our pastor's (Mr. W. Osmond) third anniversary, he preaching in the morning from Psa. ciii. 1, 2, and from Psa. xl. 11, to good audiences. On Tuesday afternoon, Jan. 3rd, Mr. O. S. Dolbey preached from "I have waited for Thy salvation, O Lord" (Gen. xlix. 18), which was blessed to many. After tea a public meeting was held, presided over by Mr. J. M. Rundell, who, after the opening hymn, read Psa. xcii., especially dwelling upon ver. 4 as a blessed experience. After prayer Mr. J. T. Bootle addressed us in a very suitable way from Gal. i. 11, 12. Mr. J. W. Banks next spoke from the words "Come and depart" in solemn contradiction as the words of Christ. Mr. J. Parrell spoke well on the promise "As thy days so shall thy strength be." Mr. W. Osmond then gave an account of his ministry here, reviewing the Lord's dealings with us in providence and grace, with expressions of praise and thanksgiving, taking as a motto-text Psa. xxiii. 6. Mr. F. C. Holden then gave personal testimony to the declaration, "I am not ashamed of the Gospel of Christ." Mr. C. Cornwell

spoke on the immutability of the Rock, mentioned in Psa. xcii. 15, and the safety of those founded thereon. Prayer by the pastor brought these anniversary services to a close. Collections for pastor amounted to £9 2s. 1d., for which he expressed grateful acknowledgment. Praise the Lord.—H. G.

GURNEY-ROAD BAPTIST CHAPEL GOSPEL BAND.

The 8th annual meeting was held on Thursday, January 5, 1893. The objects of the society are—To afford young Christians additional means of spiritual strength by mutual association to give encouragement and sympathy in health and sickness, and by study of the Word of God and prayer, to build them up in the faith, also to encourage those who have not confessed the Lord Jesus to "search the Scriptures with us." All members of the band are also members of the Church; other regular attendants at the band meetings are enrolled as associates. Associates joining the Church become members; the band meetings are devoted to the study of the Word of God, prayer, praise, testimony, &c.

The annual meeting was held in the schoolroom. About 80 sat down to tea; about 100 attended the meeting. The pastor presided. After singing "Awake my soul, in joyful lays," brothers Hardy and Howlett engaged in prayer; the pastor read Psalm xvii., and the secretary then reads a brief report, showing that since the formation of the band 73 members and 9 associates had been enrolled, 20 associates had joined the Church and become members of the band. The claims of the band were pressed home to the teachers of the senior classes with the hope that increased interest would be taken, and special efforts made to keep in full touch with the elder scholars.

After the adoption of the report, the pastor gave an address from Prov. xxiv. 30—32, he remarking that his text was a picture of the natural heart and mind. It needed well looking after, it required to be carefully trained and disciplined, to be walled round so to speak; that the slothful man for a gardener was of little use, the weeds would grow, that the garden of the slothful would soon be as Solomon depicts; activity, work, watchfulness, and prayer were needed. The breaking down of the stone wall we could compare to the heart unrestrained, undisciplined, under the influence of evil training, fulfilling the desires and lusts of the flesh. What was needed was grace, the tree of life to be planted in the heart; the love of Christ and the power of the Spirit to dwell there. The leader (brother George Crouch) followed, his bright, practical, and spiritual remarks being based on Eph. v. 14, "Awake thou that sleepest." The

sub-leader (brother A. G. Gray) was practical and comforting in his address from Luke xxii. 35, "When I sent you without purse or script, lacked ye anything?" Brother Hardy spoke from Eph. vi. 13, and brother E. E. Gray from the motto text, "Thou wilt show me the path of life."

The motto cards were distributed as usual, the text on same being "Come unto Me all ye that labour and are heavy laden and I will give you rest," and "Thou wilt shew me the path of life."

HIGH WYCOMBE, BUCKS.—Dear Mr. Winters,—I am very pleased to tell you we have much reason to rejoice and say with the psalmist, "The Lord of hosts is with us, the God of Jacob is our Refuge." We had to mourn the loss of one of our dear scholars from Zion school, on Nov. 30th, 1892, age 14 years, but were favoured to know that her end was peace and that she is now with Jesus. Through the death of that dear one the Lord has been pleased to lay another dear young girl very low, so that her mother thought she was dying, but after a weary night of unconsciousness she awoke with the words found in the E. V. & G. H. for Dec. last, page 389, under "In Memoriam—Jessie Graham":—

"Both my arms are clasped around Him,
And my head's upon His breast," &c.

The dear child seems now to be living in the enjoyment of the same. On visiting her last week I found her brother with her, who was not well, and on speaking to him the lad burst into tears, and his mother told me she had reason to believe there was a change in him (John). May the Lord be pleased to bring many more to love and fear Him, to the encouragement of our dear pastor's heart. I thought I would just let you know that the E. V. & G. H. had again proved a blessing.—Yours, &c., J. E. MAYO.—[We deeply sympathize with the bereaved, and are grateful to God for the use He continues to make of our Magazine.—Ed.]

SOMERSHAM, SUFFOLK.—Dear Mr. Winters,—I know you will be pleased to hear that our much-esteemed pastor has been and is made a great blessing to the building up of some and to the gathering in of others into the Church. On January 5th we had our New Year's tea meeting when a goodly number were present. A service was held in the evening, at which our pastor presided. Prayer was offered and addresses given by members and friends; also we had an address from our pastor on "Failure and Success," in which he spoke to deacons, members, and teachers urging for more prayer as the best means of success both in school work and in the ministry. The pastor was then presented with a sum of money as

an appreciation of his services, for which he expressed his great thankfulness, trusting each giver might receive the greater blessing through his ministry. After singing and prayer, a happy meeting was brought to a close.—J. S. S.

STAINES (BAPTIST SABBATH-SCHOOL.—Anniversary services were held on January 15th and 16th. On the Lord's-day sermons were preached by Mr. A. J. Voysey, when very suitable subjects were selected for each discourse, the afternoon being, as usual, a special children's service consisting of recitations and singing, and the chapel being filled in every part at the afternoon and evening services. On Monday afternoon an excellent sermon was preached by Mr. R. E. Sears from the text, "And salt, without prescribing how much." We should much like to see this sermon in print. A large gathering sat down to tea, which was much enjoyed. At the evening meeting we had an unexpected and pleasant surprise by the visit of Mr. I. R. Wakelin, who has been laid aside through indisposition, but who so kindly ventured to journey to Staines through rain and snow. We thank our God for so far restoring him, and trust no harm may be the result of his visit to us. Our dear brother kindly and ably presided at the evening meeting, when addresses were delivered by Messrs. Sears, Vine, Jarman, Jeffs, and Robbins. Brother Knell, of Colnbrook, engaged in prayer. Some very good recitations were given by the children. The singing through all the services was considered excellent. The Lord bless very graciously those who led this interesting part of the service of God. Another long-looked-for season has passed away. The Lord was better to us than our fears. He was indeed our Helper, and deserves all the praise.

HORHAM, SUFFOLK.—The annual tea and public meeting of the Bible-class was held on Wednesday, January 4th. Forty-three sat down to tea kindly provided by Mrs. Chapman, the wife of one of our deacons. At seven o'clock the friends assembled for the public meeting, which was presided over by the pastor and president, Mr. J. R. Debnam. The meeting opened by singing hymn 43 (Rippon's Sel., 2nd part) and earnest prayer by brother J. Chapman. After the opening address from the president, who spoke with much feeling respecting the class and its interests, also with manifest thankfulness to God who had blessed them with the light and teaching of His Holy Spirit so that the reading and searching of the Scriptures had proved a blessing to their souls, Mr. Robert Hawes, secretary and treasurer to the class, was

called upon to read the yearly report. He said that before doing so he had a pleasing duty to perform. A morocco dressing-case, also a travelling writing-case, were placed upon the table, which in loving and affectionate words he presented in the name of the class to the president and their beloved pastor, feeling sure, as he so often was called away from home to preach the glorious Gospel, he would find useful in his journeys; he prayed he might live long to use them and labour on for the Master. Mr. Debnam said he was taken quite by surprise, but was very pleased and thankful for what the class had that evening presented him with, and wherever he went he should be carrying the practical expression of their love and affection with him. The class was very dear to him, and he did still pray for larger blessings to rest upon it. Warm and loving speeches were then delivered by brethren R. Whitton and and R. V. S. Hawes (members of the class). The report showed there were forty-four members, and that two meetings were held monthly. After a hearty vote of thanks had been accorded to Mrs. Chapman for providing the tea in such a loving and excellent manner, the meeting was brought to a close by prayer by the pastor.

STOKE ASH, SUFFOLK. — On Lord's-day, Oct. 16th, 1892, every scholar in our much-loved Sunday-school was presented with a very nice book, as a special prize in addition to what they constantly receive. Our organist, Miss Bendall, also received from the hands of our president, on the behalf of the school, a beautifully bound edition of the "Teacher's Bible," for services rendered in the school and more public services of the sanctuary, an acknowledgment of loving gratitude. Giving had not yet come to an end. Our librarian, Mr. H. Cracknell, had recently been married to Miss Chapman, of Horham, daughter of the superintendent of the Baptist Sabbath-school there. In acknowledgment of past services Mr. Cracknell was presented with a family Bible. A few appropriate words were spoken by our president. The recipients appeared pleased and grateful. Sincerely we pray that the perusal of the books may prove a boon to all the recipients, and if God will may they be led to love that dear Friend "who gave Himself for us that He might redeem us from all iniquity," &c. Our annual week of prayer was held from Dec. 28th to Jan. 5th. The cold was intense, yet many travelled a good way in order to be present at these services. Our dear pastor was not able to meet with us once, yet prayers were earnest and singing stimulating. With pleasure we listened to several brethren who spake to us pleasing things; yea, more, solid facts respecting King Jesus

and His kingdom. How many who once were treading the downward road now love to speak well of Jesus; yet still we feel "The half has never been told." May the Lord add His blessing and speedily send prosperity. So prays P. BARRELL.

HOXNE, SUFFOLK.—A watch-night service was held, when a few met to thank God for His goodness to us during the year, and on Jan. 4th our annual teachers' tea was celebrated. Our brother Mr. Mutimer presided, and spoke earnestly from the words "Follow Me, and I will make you fishers of men." The superintendent and several teachers gave short addresses. Many testified by the falling tear the joy they felt on the occasion. Three of our dear teachers during the year have publicly professed Christ. Our Bible-class for young men has been well attended, and we pray that our dear brother Banham (who holds it) may realize much of the Lord's sweet presence in his labour of love for the interest of Zion. In my own beloved Bible-class I have great cause for thankfulness. The seed, although feebly sown, has been greatly blessed. God grant that it may be so. To Him be all the praise.—M. P. THEOBALD.

HOMERTON-ROW.—Dear Brother Winters.—I am pleased to say that we are happy and prospering at Homerton-row under the ministry of our beloved pastor. There is a feeling of unity and satisfaction which it is pleasing to record. We are bound together in love for the truth's sake, our pastor seems happy in his work, and we receive his ministry in love and affection. We have more than doubled our members in the two years he has been with us. Four candidates were baptized on Christmas-day. We have just appointed two brethren as deacons to assist brother Barmore and myself, as we are both getting aged. This, though sometimes necessary, is often the cause of dissension, but I am happy to say we have two good men and all seem content. Trusting it is well with the friends at Ebenezer, Waltham Abbey, and with you as their pastor.—J. HAINES.

PRITTLEWELL, ESSEX.—Dear Brother Winters,—We held our New Year's meeting on Jan. 4th, which was quite a success. The evening meeting was well attended, when addresses were given by brethren Gregory and Hicks. The collecting cards for the Building Fund were brought forward, and, with other moneys and promises, the treasurer, brother J. Burgess, gave the total amounting to £157 4s. 5d. Any help, however small, may be forwarded to the pastor, John Chandler, Prittlewell, Essex.

REMINISCENCES

OF THE FIRST FOUR BAPTIST CHURCHES
IN SUFFOLK. Reprinted with *Correc-
tions and Additions from the "East
Anglian Daily Times" of 1889.*

BY OCTOGINTA.

(Continued from page 29.)

WILLIAM HODDY was born in March, 1750, at the farm at Ringshall known as Ringshall Chapel, of which his father was both owner and occupier. In the month of May, 1762, the father died, leaving a widow and five small children. The farm was sold to Mr. John Hitchcock, who entered into possession at Michaelmas the same year. Pitying the condition of the widow, Mr. Hitchcock offered to take the eldest boy, William, to board, lodge, clothe, and educate him, and teach him the business—doubtless a most charitable offer, the best thing that could have happened for the lad. We must remember, however, that a lad brought up on the farm, rising thirteen years of age, was well worth his salt, and not likely to prove a burden to his employer.

The account that follows is that substantially given by Mr. Hoddy's son in the *Gospel Herald*. Had it only been furnished with dates it would have been all that can be desired. There is not, however, a single date given from his birth to his ordination, through the whole forty-five years. We should have been told at least at what age he was baptized, when he was sent out a preacher, when he left Mr. Hitchcock's, when he took the farm at Naughton, and when he left it to live in his house at Bildeston. Of only one date in this long interval I am sure. His father, William Hoddy, was buried in Ringshall Churchyard, May 21st, 1762.

Never was an act of Christian charity and kindness more amply repaid than in this case. The boy was bright, active, and intelligent: he seemed to have inherited the piety and earnestness of his parents, and he had the best example set before him in the family in which he lived. "At a very early age" he was baptized, and joined the Wattisham Church. As he grew older Mr. Hitchcock was able to entrust the entire management of his business to his hands. He set the men to work, he paid them their wages, he took corn and stock to market, and acted as a wise and good steward of the farm so long as they remained together. While yet "a boy in the stack-yard" he was noted for his remarkable gift in extempore prayer so that he was even then summoned to meet with the elders at the pastor's house. He was sent out by Mr. Hitchcock to preside at cottage meetings, to read the Scriptures and expound them, from which there was scarcely a step to his beginning to preach, or to his being invited to preach before the

Church, and to be sent out by them as a qualified minister.

From that time he was invited to preach in all directions wherever a minister was sick or absent from home, till at last he was invited by the people of Bildeston to become their pastor, an invitation which he accepted in the year 1795! The boy of thirteen is now a man of forty-five, and not one solitary hint is given as to when he left Mr. Hitchcock, where he lived after he took a farm of his own, and whether, after he became pastor at Bildeston, he remained a farmer still. That he had a farm of his own somewhere is clear from the following story. He was in the habit of preaching occasionally in a cottage at a village called Semer, near Hadleigh. He was summoned before the magistrates, at the instigation of the rector, for this offence, and was fined twenty pounds; the holder of the cottage, a widow woman, being fined to the same amount. Mr. Hoddy refused to pay, judging himself protected by his license, protesting that he had no intention to break the law. In this, however, he was mistaken, for as the law then stood it was necessary not only that the preacher should have a license, but that the place in which he held his service should be licensed too. So the fine was enforced. A waggon and a tumbrel were seized on Mr. Hoddy's own farm, the poor woman's house was stripped of all she had by most reluctant officers, and the whole exposed for sale in Hadleigh market. Mr. Hoddy got a friend to buy in his property, and he gave the poor woman new furniture for the old she had lost. At the next meeting of the Suffolk Benevolent Society at Stowmarket, the members came prepared to reimburse Mr. Hoddy for all his loss. Curiously enough, there is a story exactly similar to the above told of Mr. Farmery, of Diss. Were I a German New Testament critic I should say they were the same, but I am not. No doubt both the stories are authentic, though they both labour under a serious defect. Mr. Hoddy's story has no date, and Mr. Farmery's has no place. All we know is that the former happened after 1790, and the latter at a place near Diss.

After a life-long friendship, it must have been a painful affair, that settlement of Mr. Hoddy at Bildeston. It was like the separation of father and son both in their domestic and religious life. Mr. Hoddy could not have letters of dismissal from Wattisham to Bildeston. Mr. Hitchcock could not be present at the ordination, nor could there be for the future any religious fellowship between the two communities.

Mr. Hoddy was one of those extraordinary men who, when he pleased, could, by every word, and look, and gesture, create irrepressible and unex-

tinguishable laughter. He had a stolid and rugged countenance, which at first sight seemed as void of expression as if carved in stone. His remarks, when repeated again, were the tamest and feeblest of all attempts at wit. He spoke in gentle tones, as if only addressing the persons next to him, but the laughter began and went on till at last he himself caught the infection. The whole audience were in agonies, and he and they were glad to take refuge in perfect silence till they could recover from their torment. Had he not been called to a higher office he would have made a fortune for himself on the stage, and a fortune for any house that engaged him.

(To be continued.)

IPSWICH (ZOAR CHAPEL SUNDAY-SCHOOL).—The teachers' annual social tea meeting with the Young Women's and Young Men's Bible Classes was held Dec. 29th, 1892, Mr. R. C. Bardens, the pastor, presiding. After tea the school report was read, showing an increase of scholars, and financially a balance on the right side. Our friend and brother Mr. Ling then gave a short address and some good counsel; Mr. Gardner, the superintendent, spoke of the work during the year, and gave the motto for 1893—"Have faith in God"; Mr. Sidney Garrard and others followed. The evening was spent in a happy and pleasant way. The pastor closed in thanking God for the past and asking for divine help and blessing for the coming year.

AUSTRALIA (BRISBANE). — MR. WINTERS,—DEAR BROTHER,—I forward extract from a letter by my uncle, Mr. John Kingsford, Baptist minister, Brisbane. It will, no doubt, be read with interest by some of our readers in the county of Kent and elsewhere who knew, loved, and respected him as a minister of the Gospel. For years he laboured at Egerton Fostal, near Ashford, and was succeeded by my beloved uncle, Mr. Robert Young Banks, who also, having passed his fourscore years, has been compelled to retire from active service. Mr. Kingsford peruses with much eagerness the pages of the E. V. & G. H. for news from home, more especially from those to whom he was united by the fellowship of the Gospel and natural ties. In a loving Christian letter he says:—"On December 10, 1892, I shall have completed 30 years of my pastorate at Brisbane, and nearly 32 of my ministry in the colony, and I feel the time has come when I must stand aside. Of the friends who formed the Church, there are only my Kitty, myself, and about four others left, so we feel the loss of many with whom we held sweet fellowship. During my pastorate I

have baptized about 400, many of whom are scattered over the colonies. Some have formed the nucleus of other causes which, in the Lord's own time, will become established places. I am the oldest minister of our denomination in the colony. Ours is the only close or Scriptural Communion Church, which has caused us to be looked on with suspicion. Some I have known, who came from Strict Baptist Churches at home, have joined open Churches here. Well, 'the Lord knoweth them that are His,' so we leave these things to Him, and in His name plod on. Hitherto He has helped, and we want to trust Him more fully and more faithfully to the end of our days. On the 17th September next we shall, if spared, celebrate our golden wedding. Fifty years of goodness and mercy we have been the recipients of. God bless you, comfort, and ever be with you. Warmest love to all. Affectionately,—JOHN and KITTY KINGSFORD." I hope this brief extract may be read with pleasure and profit by many. I have pleasing recollections of the frequent journeys from Sturry to Canterbury on a Sunday evening, when a few friends, as they walked along the road, used to sing some of the grand old hymns to the good old-fashioned tunes, and my aunt's (then Miss K. Banks) sweet voice generally led off. It was sowing the seed, and one has a fond hope that, as the volume of praise ascended and reverberated, it found an echo in many a thoughtless heart.—JOHN W. BANKS.

OUR FOREIGN MISSION.

DEAR SIR,—I hope there will be a goodly response on the part of the "10,000" to Mr. Holden's admirable reminder, in January E. V. & G. H., of the claims of our Foreign Mission on our daily prayers and daily support. Mr. Holden's calculations are based on a penny a week. May we not in faith press these claims on the daily attention of your readers? "Give us this day our daily bread" would be fittingly backed up by a daily remembrance in our prayers and deeds of our Foreign Mission. JOHN F. MCHAFFIE.

THE WORD OF COMMAND FOR 1893.

"Go forward" (Exodus xiv. 15).

And can it be true that 1892 is past, with all its merries, joys, and sorrows—spiritual and temporal? Yet favours divine remain, and 1893 has come; and we are alive in the body and soul—which soul God the Holy Ghost has quickened into spiritual life by Jesus Christ.

Time is always advancing: first the hour, then the day, the week, and the year. All go forward; and do they, beloved reader, leave us behind? No, we advance with as much speed as the

vessel which bears us along. You must not consider in pressing the command upon your attention as exhorting you to go forward with time, but in what way to advance (by the teachings and leadings of God the Holy Ghost) to the kingdom of grace on the march to the glory kingdom.

In the first place, may the Lord enable you to "go forward" with humbleness of mind; not strutting into the New Year as if you had been acting wisely, worthily, and meritoriously through the past year, but clothed with humility, "walking humbly with your God." If you are conscious of your unworthiness, reflect not only on the sins of your former unregenerate condition, but sins you have committed since you have known God; not only your week-day, but even your Sabbath-day sins. If you reflect upon the sins even of your "holy things," can you help from exclaiming, with Job, "Behold, I am vile; what shall I answer thee?" or, with Jeremiah, "It is of the Lord's mercies that we are not consumed, because His compassions fail not."

Secondly, may you be favoured to "go forward" with gratitude in the remembrance of the Lord's mercies. Have they not been new every morning and evening, and has not the Lord been daily loading you with His benefits? How many of your fellow-creatures have gone down to the grave? Who has holden "your souls in life?" Who has preserved you in your going out and in your coming in? Who has filled your house with joy and comfort? And then, how strengthening our Sabbatical meetings in the earthly courts of our God!

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

What enjoyment have we had in His ordinances? and what but the Almighty Spirit "has helped our infirmities?" Whose joy has been our strength? whose arm has been our support?

Thirdly, may you "go forward" strengthened under a sense of present aid in opposition to complainings and murmurings. Cannot you distinguish between your desert and your supplies? Need you be told that, though in the wilderness, you are not alone there; that you have "the fiery, cloudy pillars" to guide you; that you have had waters from the Rock to follow and refresh you there; that you have manna from the clouds to feed and sustain you; that you have the mercy-seat, and God holding communion with you, and always ready to hear and answer prayer; proving that whatever your circumstances in providence or soul exigencies and trials may be, the truth

of the promise, "As thy days so shall thy strength be."

Lastly, may we "go forward" in the service of the Lord; not neglecting our privileges and duties as Christians. "For the night cometh when no man can work" (John ix. 4); but with the blessed assurance that "Now is our salvation nearer than when we believed;" knowing that through sovereign grace we shall be "more than conquerors, through Him that loved us." Jeremiah said to Haniah, "This year thou shalt die." We are not authorised to say to anyone the same, but, Christian reader, you may be with Jesus this year, and see Him, "whom, having not seen (with mortal eyes), you love; though now you see Him not, yet believing, you rejoice with joy unspeakable and full of glory."

"And there, in glory love,
Drink endless pleasures in."

In conclusion, should you, dear readers, be called to die this year, are you prepared for the eternal change and to pass the valley of death? May the Holy Ghost, according to the divine declaration, fix it down in your soul, "Except a man be born again, he cannot see (or enter) the kingdom of God."

J. FLORY.

Little Ilford.

JOHN CALVIN FALSELY ACCUSED.

DEAR BROTHER WINTERS.—I have been told from my boyhood days, that "Calvin burnt Servetus at the stake," and have heard ministers of our beloved denomination say that this was the greatest mistake he ever made, and that it casts a gloom over his whole life (which indeed it would, was it true). Having been taught this in my younger days, I, of course, believed it to be true, and continued to do so until I found indisputable evidence to the contrary.

May I crave a little space in the E. V. and G. H. for the information of those who have had similar teaching, and in defence of the memory of the great and godly man whose character is thus attacked?

I would first mention Professor Roger's "Histoire du Peuple de Geneve" where, among other evidence of the great reformer's innocence of the charge in question, we find that he was not at that time, nor, indeed, until eight years afterwards, a naturalized Swiss citizen of Geneva; was without political or ecclesiastical power, and could not have burnt Servetus even if he would. I would further refer your readers to a treatise by John Calvin himself "On the Secret Providence of God," translated by Henry Cole, D.D., Clare Hall, Cambridge, 1856, in which, at pp. 128, 129, he thus speaks:—"For which particular act of mine you accuse me of cruelty, I am anxious to know. I myself know not of that act, unless it

be with reference to the death of your great master, Servetus. But that I myself earnestly entreated that he might not be put to death. His judges themselves are our witnesses, in number of whom, at that time, two were his staunch favourites and defenders." And again, in another of his addresses, he writes:—"With what malignity some virulent ones imagined and stated that we wished him (Servetus) to be put to death you are yourselves our best witnesses. To refute such calumnies until they shall have vanished by contempt or tranquil magnanimity is the becoming duty of gravity and prudence."

AMOS C. PARNELL.

139, Landor-road, Stockwell, S.W.

THE LATE POET LAUREATE.

DEAR BROTHER WINTERS,—I do not know when my mind has been so thoroughly saddened by the death of any public individual as now. Oh, the adulation, the reverence, the hushed glory of grief and moonbeam! All gone! I wondered if any of our men of God would stand out and combat this generally received theory of death being a launching out into some unknown ocean in the hope of being piloted somehow through the deeps to a plausible God of no fixed principles, who will ignore His own revealed will, and fill some material heaven with "all sorts and conditions of men"!

As a genius, Tennyson certainly stood alone, and he "had his reward" to the full; but shall it be said, unchallenged, by a professed minister of the Gospel, that "such men were as much inspired by God as were the prophets of old"—that he was "a preacher of righteousness," &c.? Where, in all his writings, did he dwell on the atonement, or enforce the "must" of being "born again"? He wrote of "The Christ that is to be," evidently giving vent to his own hopeful belief that the "old theology" would wane before the "larger hope." Is it a "larger hope"? Could Shakespeare's "Sleep—perhaps to dream," ever give such thrilling sweetness as "To depart and be with Christ"? and for substance, what comparison is there between "Twilight and evening bell," and after that the dark, and good John Kent's:—

"My soul anticipates the day,
Would stretch her wings and soar away,
To aid the song, a palm to bear,
And bow, the chief of sinners, there."

The dead poet may have sung about Christ, but never, that I have seen, to Him. The scenes and sayings of earth were his usual element, and dying in the delights of Shakespeare, it is not uncharitable to suggest that the song of the redeemed would be strange music to him. The pitifulness of all this lies in the fact that the religious leaders of the

day with one accord have pinnacled his so-called Christianity; and his writings have been held up in pulpits as of almost equal worth with Scripture; while sceptics hug his two lines to their conscience—

"There is more faith in honest doubt,
Than may be found in half the creeds,"
and hoist the Bible to the winds.

Ah, me! I know it is sweet to let the dead rest, and for all the grace of language and beauty of expression, and chaste and tender feelings, and for a life unsullied by the immoralities of many a genius, the world may well prize his memory; but when ministers of the Bible push his theology to the fore, and bury him to the music of his own sweet words; calling the world to see how a Christian died with Shakespeare in his hand, and moonbeams on his head; no sense of sin, no reaching out in agony after the living Saviour, no thrill of joy at a Spirit-given manifestation of mercy; and call him "saint"—the call for protest becomes imperative, and leads the God-taught individually to cry, "Oh, my soul, come not thou into their secret!"

I forward some lines I wrote when Tennyson published "Crossing the Bar":—

TENNYSON'S PILOT.

A Response to his "Crossing the Bar."

Mention his name if you know him.

Oh, singer of many songs!

If ye be not a wreck in the harbour of death,

To Christ the praise belongs:

I crave you a "clear call."

A brilliant "evening star,"

And that never a soul aboard may hear

A "moaning of the bar."

But we carry a cargo, sir,

Which cannot touch yon strand,

No bark—sin-laden—ever reached

The shores of the Holy Land:

The kindred may not weep.

The bar may make no moan: [sweep,

But straight from death's harbour at one

The soul with its sins goes down.

Know ye the Pilot, friend,

Jehovah, strong to save,

Jesus, above whose precious head

The billows once did heave?

Whose chastisement He bore.

Whose wounds His stripes did heal—

For them His breath below prevents

The grating of the keel.

Oh, if ye know Him! sing,

Singer of many songs,

Say Jesus, Jesus, if indeed

For Him your spirit longs;

For never a sinner yet

Went safely across death's stream

If the Pilot had not come aboard

From the new Jerusalem.

"Twilight and evening bell,

And a clear call" for thee;

With a hope that glows like a sunset

In the light of eternity;

Is it my Christ whose face ye seek.

And is it death which looms?

Bless Him for His salvation, say,

Let the bar moan—He comes.

M. A. CHAPLIN.

Galleywood, Oct. 19, 1892.

NORBITON (ZION).—Monday, Jan. 9th, 1893, was the anniversary of brother Thomas Baldwin's recognition as pastor of this section of the Church of God, and our brother Mitchell, of Chadwell-street, was to have preached in the afternoon, but was unable to leave his house by reason of a severe cold. Brother Henry Shepherd, of Kingston, took his place and preached a good Gospel sermon from the words, "I will hear what God the Lord will speak; for He will speak peace unto His people, and to His saints" (Psa. lxxxv. 8). A good tea was provided, of which several friends partook, and a public meeting was held in the evening, presided over by Mr. G. F. Gray. This was commenced by singing hymn 596 (Gadsby's), reading Psa. lxxxvi., and earnest prayer by brother Daniton; after which the chairman congratulated brother Baldwin and the friends upon their first anniversary and then addressed them, founding his remarks on the words at the foot of the bill of the meeting, "Come over and help us" (Acts xvi. 9). Brother W. Stringer spoke from the words, "Behold the Lamb of God;" brother Chalcraft from "I have laid help upon One that is mighty," and brother Baldwin from Acts xxviii. 15, "When the brethren heard of us, they came to meet us . . . whom when Paul saw he thanked God and took courage." In the course of his (Baldwin's) remarks he said the Lord had blessed the Word by adding seven to the Church (five by baptism) during the year that was past. The congregations had kept up, and the total amount raised was £76 14s., in comparison with 1891—£62 8s. 6d. Nothing unscriptural had taken place nor had any carnal amusements been resorted to. There was a debt of £100 on the chapel and they were £2 behind in their quarterly accounts, still he and his people heartily thanked God and took courage; they hoped to clear off the £2 at least by the collection, so as to start afresh with the new year. The chairman again addressed the meeting in a few friendly words, and after prayer by brother Stevens, and singing the grand old doxology, this happy gathering dispersed, feeling that it had been good to be there. The day was most unpropitious. Not only was brother Mitchell prevented from being there, but the brethren Crutcher and Cooler were also unable to reach so far, and friends who would no doubt have been present if they could, and would have helped in the collection, were by stress of weather kept back; they can nevertheless send their contributions to brother Baldwin, who will gratefully acknowledge them, and they will thus aid their little sister who needs the helping hand. May the dear Lord incline their hearts to do so.—ONE OF THE ASSEMBLY.

STRATFORD (BAPTIST CHAPEL, WEST HAM-LANE).—The annual gathering of the members of the Church and congregation was held on Thursday, January 12th, the deacon (Mr. John Upsdale) presiding. The proceedings commenced with a short devotional service and an address by the minister, Mr. W. J. Styles, on the words, "Quench not the Spirit." The meeting was then informed that it had been determined to renovate, enlarge, and re-seat the chapel and add new offices and classrooms at an estimated cost of £500, for raising which amount various schemes had been devised. These were afterwards discussed in a series of "brief, bright, and brotherly" addresses from the chairman and several other friends. Considerable enthusiasm was manifested when it was stated that the chairman had generously promised to double all sums that should be obtained from other sources during 1893.—JOHN HOPEFUL.

WHITECHAPEL.—January 17th services were held at Little Alie-street, commemorating the tenth anniversary of the pastorate of Mr. R. E. Sears. Notwithstanding the very inclement weather, a large number of friends gathered, representing many Churches in the Metropolis, among whom we noticed Messrs. C. Wilson (Dorset-square), Licence, Fricker (Chadwell-street), D. Stanton (Swavesey), Clark (Clapham Junction), Catchpole (New Cross), C. W. Sears (Dacre-park), Chisnall (Highbury), friends from Forest-road (late Mr. Dearsley), Forest-gate, and other places. In the afternoon Mr. E. Mitchell preached, and the hearts and souls of those who listened were cheered, enlivened, and lifted above the gloom that pervaded the atmosphere outside. Willing hands, with an expression of cheerfulness, served the most acceptable and necessary repast previous to the evening meeting. At 6.30 Mr. John Upsdale, of West Ham-lane, took the chair, and asked the friends to unite in praising God by singing the hymn commencing—

"Awake, and sing the song,
Of Moses and the Lamb."

Isaiah lxi. was the portion of Scripture read, and prayer was offered by J. W. B. The chairman briefly reviewed the past year spiritually, socially, and commercially, but was led to dwell more emphatically and with much earnestness on the words, "I will greatly rejoice in the Lord; my soul shall be joyful in my God" (Isa. lxi. 10). Mr. Upsdale told us—and it was a true report he gave—there was no real substantial joy apart from the glorious Gospel of the grace of God. This statement found an echo in the hearts of those present. Mr. R. E. Sears heartily welcomed and

thanked friends from other Churches who had come to cheer and encourage him; we are holding on (said Mr. S.), and desire to be God's servant whether here or elsewhere, and while we thank the Lord for the past, we will trust Him for the future. Addresses on experience, doctrine, and practice were delivered by brethren Box, J. H. Lynn, Squirrel, and Mitchell. Mr. Hider, deacon, gave the result of the collections, which amounted to £45, and spoke kindly of and to his pastor, Mr. Sears. On the previous Sunday sermons were preached by the pastor and Mr. Squirrel.

THE "G. W. KEMPSTON FUND."—Dear Brother Winters,—It is high time some one drew special attention to the "Kempston Fund." Having been an intimate friend of our late brother for about thirty years, I do not think it is out of place for me to do so. When I say that brother Kempston was a very liberal man, both to individuals and to Churches needing help, I am putting the matter in very mild language, for in fact he was generous even to a fault. The prevailing idea seems to be that seeing he gave so liberally, he must have died well off, and that therefore there is no necessity for a fund to be raised. This, however, is not the case. I do trust that the readers of the E. V. and G. H. will rise to this occasion in the same generous spirit that has actuated them with regard to other appeals, and that the fund will soon swell to £200, as anything under this sum would not, I think, be creditable to us as a denomination.—I am, dear brother Winters, yours most sincerely, JOSEPH COOLER, 25, Montpelier-road, Peckham, Jan. 20, 1893.

In Memoriam.

MRS. ELIZABETH SARAH BANKS.—My dear Brother Winters,—You will be sorry to hear that my beloved uncle (whom you know) Mr. Samuel J. Banks, of Ireland, has recently lost his dear wife. I will not attempt to enlarge on the solemn circumstance here, beyond expressing my strong attachment to her as a kind, gentle, hospitable, Christian woman. Any words of mine would fail to give expression of her worth. The following extract from a letter by her tender-hearted and ever-loving husband thus describes his loss:—"My beloved wife has been taken from my side by a loving Father.

"She has gone to the grave, but we will not deplore her
Though sorrow and darkness encompass the tomb."

We shall see by-and-bye all is right. I am full of sorrow, still hope lights the path, and faith says we shall meet again; yes, and

"With those who have to the margin come,
And soon expect to go."

I am sure you can, in a measure, know the nature of my loss. She has been my companion for over 46 years, and now, when I want to speak to her or hear her voice, I cannot. But does she not sing among the redeemed, of whom she is one? Yes! and it is in the presence of the King. Her call from us was so unexpected. On Sunday evening we did not go to chapel; I was not able and she would not go without me; so we spent part of the time in reading and prayer. I prayed, and then she prayed for me and all her children; my heart and lip said, Amen. But I did not think she was so soon to lead the way to the glory I love to think of. On Monday, towards evening, she became very unwell and prostrate. The doctor said it was congestion of the lungs. Still we were hopeful, but on Saturday, December 17th, 1892, she fell asleep in Jesus. She will not return to me, but I shall, through grace, go to her. She was buried in the Baptist Cemetery, Tandragee, in the quiet resting-place behind the chapel, by the side of my eldest daughter and youngest son. I pray the Lord to grant my bereaved uncle all needful grace to say, "Thy will be done."—JOHN W. BANKS.

ALICE BANKS.—Mr. Winters, dear brother,—You must, I am sure, in reference to my communications this month, say, in a sense, they are like "Job's messengers," bringing mournful tidings, yet, though they bear tidings which have brought grief and sorrow into the household and hearts deeply wrung, the lines of the poet sweetly and truthfully apply:—

"Although the cup seems filled with gall,
A secret something sweetens all."

I have been asked to send you a few lines concerning my sister-in-law, Alice, the wife of my brother Samuel. I shall not attempt to write much, in fact, all could be truthfully wrapped up in one sentence, "A sinner saved by grace." Alice was born of godly parents at Whitestone, near Hereford; she was brought up in the Sunday-school connected with Whitestone Baptist Chapel. She became a teacher and led the singing in the chapel. Early in life she felt herself to be a sinner in the sight of God, and was set at liberty under a sermon by my father (the late C. W. Banks) while preaching at Whitestone, who afterwards baptized her in the same place. Eventually in this hallowed spot she was married to my brother Samuel, the rites being solemnized by her father-in-law, whom she more than once told me, was her spiritual father likewise. During the week preceding Christmas she was attending her usual domestic duties. On Monday, the 26th, she was prostrate, and on Thursday, the 29th, at 4 a.m., earth was exchanged for

heaven. A short time prior to her departure, after Samuel had read to her and prayed with her, she said, "I do love the name of Jesus, it is a precious name to me." These were almost her last words, sublime utterances emanating from the soft, sacred, silent instruction of God the Holy Ghost. For years she cherished a love to the name, person, and work of Jesus, which was manifest whenever and wherever she had an opportunity of saying a word to help on seekers or to encourage believers in the journey from this to the better country. Should it have pleased the Lord to have given my brother Samuel a pastorate, I had fondly anticipated seeing Alice an active and useful co-worker with him. However, it is all right, notwithstanding hard to bear. On Monday, Jan. 2nd, her remains were conveyed by the Great Western Railway to Whitestone, Hereford, and taken into the chapel, and during the night rested in the sacred spot where, "convinced as a sinner to Jesus she came," where she realized pardon, where she was baptized, where she was married, and where, amid many sorrowing friends and relatives, on the following day, the funeral took place, and after the service in the chapel, her remains were consigned to the custody of the grave, close by those of her kindred, as was the case with Israel of old. The numerous letters of condolence from the London Strict Baptist Ministers' Association, Mr. R. E. Sears, friends at Tollington-park, Dunstable, and numerous other places, testify of a Christian love to the departed and bereaved which no words can adequately express.—JOHN W. BANKS.

Mrs. H. S. SAWYER. — Our brother G. Sawyer, deacon at Mount Zion, Chadwell-street, has been bereaved of his beloved partner. For over 49 years they had been united in bonds of matrimony and Christian fellowship, and now for a short time they are parted. She fell asleep in Jesus, Dec. 31st, 1892, in the 74th year of her age. On the card is the following text and verse: "Thine eyes shall see the King in His beauty; they shall behold the land that is very far off" (Isa. xxxiii. 17).

"When we appear in yonder clond,

With all the favoured throng;

Then will we sing more sweet, more loud,

And Christ shall be our song."

Our deceased sister was a great sufferer for many years, and latterly she had been ripening for home. "I love to meditate," she frequently said to me of late, "on the person and work of Christ." The theme seemed to verily charm her soul and reanimate her countenance. Of her it can be truly said, "She hath done what she could." She assisted in founding the Sunday-school at Soho, and was ever active in Christian service, till an afflicted body compelled her to be quiet. She then took to gathering a penny per week from friends for the Aged Pilgrims' Friend Society, by which means she procured several pounds annually, giving force to the testimony of her bereaved husband that she was a godly woman. Now

she has gone we hope one of the family may carry on this important work. On Sunday evening, Jan. 15, her pastor, Mr. E. Mitchell, referred to the loss which the family, the Church, the Aged Pilgrims' Friend Society, and others had sustained in her departure. Between fifty and sixty years she had been a consistent and honourable follower of the Lord Jesus Christ, contending for New Testament order and practice. Baptized by the late George Coombs, afterwards a hearer of Mr. Newborn, then J. A. Jones and Mr. W. Flack, and for the last twenty-five years a member at Mount Zion, Chadwell-street. In the presence of several friends, her pastor committed her remains to the grave at Finchley, on Jan. 4, close to that of the late Mr. J. Hazelton. Much might be said of her godly life to the honour and glory of God, but we will be content by saying, "Grace taught her soul to pray," and "Grace completed the work begun."—JOHN W. BANKS.

MRS. H. HOPPER.—The ancient Church at Great Gidding, Hunts, has lost another of its old members in the recent departure to her eternal home of Elizabeth Hopper. The Lord having graciously granted her repentance unto life by showing to her the sinfulness and helplessness of everything of creature doings, and in due time showing her also her interest in the Lord Jesus Christ, to whom she was savingly brought. Being thus taught by Him as the truth in Jesus, she was constrained to seek for fellowship of the Church which was then under the pastoral care of the late Mr. Fish, under whose ministry she had been thus taught, and whom she esteemed very highly for his work's sake. She was accordingly baptized by him on June 4th, 1848, and was received into fellowship with the Church worshipping at Great Gidding, where she had maintained an honourable membership, being in attendance on all occasions when the doors were open for worship, prayer-meetings and church-meetings being considered by her of equal importance to attend as the more ordinary assemblies. Would to God that the members of all our Churches regarded with equal importance these less popular meetings at the sanctuary. I am not assuming that our late and venerable sister was an angel, but I can truthfully say that she feared God above many, for during the time that it was my privilege to be the pastor of the Church I had many and frequent opportunities of conversation with her. Well do I remember some of her more frequent remarks, such as "I'm only a poor little one," and "Well, you know, we are poor, erring mortals: we have nothing to boast of," and also

"None but Jesus
Can do helpless sinners good,"

and

"I'm a poor sinner, and nothing at all,
But Jesus is my all in all."

The following words of Scripture she particularly emphasized, "The Lord preserveth the simple: I was brought low and He helped me." Whenever she heard anything against anybody she would say, "Ah, well! we are only safe as the Lord keeps us, any of us." But she is now eternally safe. A few days before her departure brother John Bletsoe, the senior deacon, visited her, and found her sweetly resting on the Rock. Christ, and joyfully confessing that all her strength was from her dear Lord, and so she was fully satisfied that He was her all and in all. She was 76 years of age. Thus she proved Him in death as she trusted Him in life, and so departed to be forever with Him on Nov. 10th, 1892. She leaves four sons and

a daughter and a goodly number of grandchildren to mourn her loss; her son Benjamin being one of pastor Willis' deacons at Whittlesea, Camba, whose late wife also recently fell asleep in Jesus, after many years sore affliction.—JAMES GARDNER, Yaxley, Hunts.

MRS. ELIZA SANDERS.—Mrs. Eliza Sanders, of Clapham, who has been a member with us at Rehoboth, Clapham, for many years, departed this life Jan. 5th, 1893, after much bodily suffering, aged 70 years. She was baptized by Mr. Stenson, at Carmel Chapel, Pimlico, at the age of 15 years. She has left a husband, who has been for many years (and is now) a faithful deacon at Rehoboth, also a son and daughter, who mourn the loss of one who was both a godly and affectionate wife and mother. She was well grounded in the truth, and walked consistently, and was much blessed in her last illness with faith, patience, and resignation to the will of the Lord, and gave good evidence of the work of grace in her soul. Her end indeed was peace.

ELIZA RUSSELL.—In loving memory of Eliza Russell, who departed this life Dec. 13th, 1892, aged 69 years, much lamented. Her end was peace, fully assured the Lord was calling her to Himself.

MR. JOHN HOWARD.—Mr. John Howard, late of Glemsford, departed this life Dec. 15, 1892, aged 88 years, after a short illness. He was a very constant hearer with us at the chapel for some years, and was buried at Sudbury Cemetery, Dec. 22nd, 1892, Mr. D. Perry officiating at the grave.—T. S.

ELIZABETH RIMES, at the age of 56, entered the joy of her Lord, Jan. 9th, 1893. For some time she acted as corresponding secretary to the cause at Teddington, and for the last twelve months a faithful nurse to my dear wife. Acute bronchitis was the vehicle for taking her across Jordan. During the passage (which was very rough at times, by true faith she saw Christ at the helm, and "smiled at the storm") she tried to sing "Praise God from whom all blessings flow," but failed for want of strength. Her loving aunt Charlotte repeated it for her, and after a few hours struggling with the last enemy, she left the Pilgrims' Lodge, Hackney, for the pilgrims' home in heaven. Her dear aunt Charlotte was her only natural relative. Her spiritual relations and earthly career are fully described by the apostle James as one of the "poor of this world rich in faith." To me she was a faithful help, and did everything to facilitate my early attendance at the means of grace. At the conclusion of the Sabbath-day she would say, "Now Mr. B. will tell us about the subjects of the day," and from a few notes which I took was enabled to talk the matter over a little, for which she was very grateful: and then we would have over the hymns, and, in our crippled manner, sing them, and, as there were no "Bristol"-onions present, we had no one to criticise the harmony. By the kind permission of Mrs. Manning she was enabled to end her days at the Pilgrims' Lodge, Hackney, amidst the care of true, earnest friends. Among those who mourn her loss is—J. W. BANKS.

MRS. SARAH MOORE.—Mrs. Sarah Moore, of Beddingfield, Suffolk, wife of Mr. Fenn Moore, one of the deacons of Horham Baptist Chapel, left earth for heaven Dec. 17th, 1892. Our dear sister was a godly woman, a true follower of her beloved Lord and Saviour, a true pastor's friend, and a peaceable member of Christ's Church. In early life she was the subject of strong con-

victions of sin, and often obliged to leave her bed and get behind the curtains to pray for forgiveness through the precious blood of Jesus. She was much blessed under a sermon by the late James Galpine, a former pastor of Horham Church, the text being Eph. ii. 1. She was baptized August 7th, 1870, and added to the Church, where she remained a member till her death. She was much favoured of the Lord prior to her last affliction, when she entered very deeply into soul-distress and darkness, the enemy being permitted to harass her at times; but at the close of her journey her gracious Lord appeared, dispersed her darkness, dismissed her fears, and her end was peace. On Dec. 23rd her mortal remains were committed to the silent tomb by her sorrowing pastor, J. R. Debnam, in our quiet burial-ground, where many loving friends gathered. Our beloved sister was the daughter of the first pastor of the Church, Mr. Edward Manser, whom he left behind an infant in arms. She was most anxious that every member of the Church should honour their Lord at the means of grace, especially at the prayer-meetings. A loving message to this effect she sent from her dying bed by her pastor. At the same time she congratulated him upon having preached Christ and Him crucified, and exhorted him to continue to do so. Our dear sister leaves two sons, two daughters, a sorrowing, affectionate husband, the pastor and Church.—J. R. DEBNAM.

MRS. MOORE.—Mrs. Moore, of Brixton, daughter of the late Mrs. Mitchell, of Somersham, Hunts, was taken ill on her way home from a public meeting at Mr. Cornwell's, held on Tuesday, January 10th. I believe Mrs. Moore was a partaker of grace. I buried her mortal remains (in the confidence of their resurrection with the just) in Tooting Cemetery on Monday, January 18th, 1893.—J. FLOREY.

JANE BOYES.—In loving memory of Jane Boyes, who peacefully passed away Nov. 5th, 1892, aged 62 years. "I waited patiently for the Lord" (Psa. xl. 1). Interred at Nunhead Cemetery. No. of grave 11098, 115 sqr.

ELIZABETH DILLIWAY.—Dear Brother Winters,—I desire to inform you of the death of our dear sister Elizabeth Dilliway. You remember her, no doubt, as you gave a brief sketch of her life in the March number of *Cheering Words*, 1887, headed "A Bold Blasphemer." She passed away on Saturday night, December 17th, 1892, aged 83 years. I saw her a week or two before she died at the Rochford Union, where she ended her days, and found her mind very weak on natural things; but when I talked with her about her precious Lord, she, with tears in her eyes, remarked how precious He was to her, and she was waiting and longing for Him to call her home. She passed away without a struggle as she was sitting in the chair beside her bed apparently in her usual health. She attended Prittlewell Chapel from the time it was first opened, and as a member for many years. I saw her remains interred in Prittlewell Cemetery on the following Thursday by the parish authorities. She never had any family, so leaves none to mourn her loss; but the little girl you mentioned, who has grown to a young woman now, was at the funeral with her mother. The young woman seemed to feel the loss of her very much. I referred to her on the Sunday following from John i. 16, 17.—J. CHANDLER.

EMMA WILSON.—In memory of Emma Wilson, who fell asleep in Jesus at midnight of December 22nd, 1892, at the age of 20 years.

She had been a scholar in the Sunday-school at Cransford, Suffolk, from a child, and so continued up to the time the Lord laid His afflicting hand upon her nearly twelve months since, occasionally taking a class as teacher, but clinging to her much-loved place in the Bible-class, still a learner and a diligent Bible student; she had been, moreover, for several years truly taught of the Spirit of God. Three years ago she thus wrote to the superintendent of the school and his wife, her teacher:—"Dear Mr. and Mrs. Capon,—I will try, the Lord helping me, to write a few lines to you. I feel I want to be with you more often. I must say that when Mr. Verdon was at chapel I felt it good to be there, for he seemed to be telling the Lord about me and pleading on my behalf, and I trust God has answered his prayer. I cannot express in words how I felt, but there was One who knew. It gave me great encouragement to keep on seeking Him whom my soul loveth. Dear Mr. Capon, I have a great desire to follow that blessed commandment that Jesus has set before all who love Him, and I hope God will give me more and more desire. I daresay you remember Mr. Rumsey taking that text, 'Come unto Me, all ye that labour and are heavy laden, and I will give you rest.' I felt I was heavy laden with sin and wanted some one to take the burden for me, and

"I came to Jesus, as I was,
Weary and worn and sad;
I found in Him a resting place,
And He has made me glad."

And now, when I am in trouble, I can go to Him and tell Him, and He helps me to bear it, for He promises He will never leave or forsake me. I had a great trouble when my dear mother died. I thought I could not love anyone more than mother, but I feel I must and do love Jesus best, and I remember He said,

He that loveth father or mother more than Me is not worthy of Me. Oh, dear Mr. and Mrs. Capon, I want to love Him more and more! He has been so good to me, and I feel I am so unworthy of the mercies He bestows upon me. Dear Mrs. Capon, I thank you for what you have said in our class. I thought at first I could be a secret lover of Christ, but I have found that I cannot help talking about His goodness to me, and I feel anxious that my father, brothers, and sisters may have their eyes opened, for I can say, 'Whereas I was blind, now I see,' and it is all God's goodness and love. I thought at first that I was not fit to be baptized, but

"All the fitness He requireth
Is to feel our need of Him,"

and I can say I do feel I have need of Him, for I cannot and shall never wish to live without Him. I hope you will not mind writing to me. Excuse these feeble remarks, and, if I have said anything wrong, I hope the Lord will forgive me, for I feel I am very weak to do that which is right. This is all I am able to say.—Your loving scholar, E. WILSON." I had the privilege of baptizing this "child of Jesus" with two other scholars on Dec. 15th, 1889, and the same day receiving them into the Church. Her Christian walk in the Church and at home proved the reality of her confession; but early last year she was stricken with severe fever, and after that influenza; this attacked the lungs and rapidly consumed her strength and wasted her bodily life. Very delightful was the evidence of the divine life in several visits I paid her towards the last. Never have I

witnessed a brighter looking forward to depart and be with Jesus. Brother Capon also wrote me thus:—"Her affliction has been borne with great patience and resignation to God's will. She always seemed anxious to come to God's house and to meet with His people whenever opportunity was afforded. Amidst her sufferings she enjoyed much of her Saviour's presence, and said she was not afraid to die, mentioning her brothers and sisters and hoping that all her loved ones would meet her in heaven; then she put up her arms as if about to embrace her Saviour with such a radiant smile and exclaiming, "How can I sink with such a prop?" At another time she repeated the verse—

"My Jesus, I love Thee.

I will love Thee in life, I will love Thee in death,

I'll love Thee as long as Thou givest me breath,

And say when the death-dew lies cold on my brow,

If ever I love Thee, my Jesus, 'tis now."

The last day she lived the enemy seemed to trouble her at times. Once or twice she said, "Dark - dark!" but after a little while said, "The light is coming again, O blissful light!" When in great pain, and breathing with much difficulty, she would pray for patience to wait the Lord's time; but she longed to be gone, and at length peacefully and without a struggle passed home to be for ever with the Lord." On December 30th we laid her body to rest by the side of her mother—teachers, scholars, and fellow-members joining in the parting hymn, "Asleep in Jesus." I believe this is the first bereavement the school at Cransford has known for twelve years, and surely remains a precious witness to the reality of the love of Christ and faith in Him.—S. K. BLAND, Ipswich.

MRS. MARIA BARNEY, of Bedford, Suffolk, wife of Mr. Simon Barney, one of the deacons of Horham Baptist Chapel, after a long and painful illness borne with Christian patience, peacefully fell asleep in Jesus Jan. 6th, 1893. For 31 years she had been a consistent member of the Church; of quiet habits, a deeply-thoughtful mind, a constant reader of the Word of God, also of the E. V. & G. H., and every book of sterling truth she could obtain. Not a large talker, but a doer of the Word, the subject of doubts and fears, till the time came for her to prove the faithfulness of her God and Father, and the sufficiency of His grace in the furnace of affliction. For several months she suffered much pain, and as her end drew near she spoke sweetly and emphatically of the love and faithfulness of her Lord. She longed to depart and be with Christ. When her desire was granted, she breathed her last while being waited on by her beloved husband. Her mortal remains were interred in the chapel burial-ground on Wednesday, the 11th, her pastor, J. R. Debnam, officiating. She leaves behind one child and a loving, devoted husband to mourn her loss.—J. R. DEBNAM.

MR. THOMAS GARMENT, many years a worthy member of the Church at West End, Tring, passed to his eternal rest at the ripe age of 81 years. His end was peace. His remains were interred in the chapel burial-ground, Akeman-street, on Friday, Dec. 30, 1892. Mr. S. Kendall officiated at the grave.

CATHERINE IRONS.—In loving remembrance of Catherine Irons, who died Jan. 30, 1892, aged 54 years. "Be ye also ready, for in such an hour as ye think not the Son of man cometh."



THE LATE MR. WILLIAM KEMPSTON.

(See page 72.)

Progress of Christianity.

FOR the past few weeks a severe and solemn discussion has been carried on through the public press under the somewhat striking title,

“IS CHRISTIANITY PLAYED OUT?”

If Christianity means Christ in the heart, “the hope of glory,” we emphatically say, No, Christianity is not “played out.” Thank God there are hosts of genuine Christians living, who, if required, could bear their united testimony to the fact, that vital godliness, though as great a mystery as ever, still lives, and is the only lasting and successful power that can fashion and regulate the minds of men, women, and children, to glorify God here, and fit them to dwell with Him for ever above. “We

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look upon Christianity," says an old author, "not as a power which has sprung up out of the hidden depths of man's nature, but as one which descended from above, when heaven opened itself anew to man's long alienated race: a power which, as both in its origin and its essence it is exalted above all that human nature can create of its own resources. The prime source of this power is He whose life exhibits to us the manifestation of it—Jesus of Nazareth. In the devotion of faith to Him, and the appropriation of the truth which He revealed, consists

THE ESSENCE OF CHRISTIANITY."

The root and fruit of Christianity being Christ, it is worse than sheer nonsense, yea, it is blasphemy to suppose that it has no existence only as a matter of past history. If such a thing could be proved, life would indeed be an intolerable burden, and not "worth living;" "the lust of the eyes, and the pride of life" would make earth itself the very centre of hell, and the council chamber of demons. Paul says, "If in this life only we have hope in Christ, we are of all men most miserable" (1 Cor. xv. 19).

Christ's true definition of the Christian life is seen in the words He addressed to His disciples—viz.: "Ye are the light of the world" (Matt. v. 14). Christianity is not, therefore, a mere influence or something outside of a man, but a reigning and ruling power within him, a light that can never be extinguished; not one that shines simply in the light of others, but one that burns and shines by direct personal contact with the "Father of Lights," and for His glory. Without the light of Christianity the world would soon collapse and drop into total darkness.

Christ does not confine His interpretation of the Christian life to the metaphor "light," but also speaks of it as "salt," and thus compares His elect people to it. "Ye are the salt of the earth" (Matt. v. 13). Christianity exists for Christ's sake, and for the world's sake too. It is the powerful antidote of moral corruption which prevents the entire world from perishing by the worst of diseases, sin. There is an ancient proverb, taken no doubt from the two passages in Christ's sermon on the Mount, just quoted, and which couples together *sunlight* with *salt* as the two things which keep the world alive and sweet. As salt is a necessary ingredient in the mighty ocean to keep it from becoming putrid, so Christianity is an indispensable element in the great sea of life to sweeten, purify, and enrich it, which idea we believe to be the meaning of the Saviour's teaching.

We are not surprised at the failure of a certain spurious imitation of Christianity. Failure must inevitably follow, sooner or later, where illegitimate means are used to gather and keep people together. Persons as a rule do not run into open infidelity until they have become surfeited with false systems of religion (Matt. xii. 43—45), but where persons are united together in Christ by the Gospel, the Gospel only, and their souls are fed and blest from time to time in the service of God,

FAILURE IS REALLY A THING UNKNOWN.

Christians thus favoured may be poor as regards this world's goods, and very few in number, but their spiritual success is certain, God has ordained that His Word shall prove effectual. He says, "My Word that goeth forth out of My mouth, shall not return unto Me void, but

it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isa. lv. 11). Causes may fail, and ministers to some extent, but the truth of God cannot, it must answer the end eternally designed of the Lord Jehovah.

An able author, referring to the progress of Christianity, says : "Destitute of all human advantages, protected by no authority, assisted by no art; not enforced by the eloquence of its advocates, the Word of God grew mightily, and prevailed. Twelve men, poor and artless, we behold triumphing over the fiercest and most determined opposition; over the tyranny of the magistrates, and the subtleties of the philosopher; over the prejudices of the Gentile and the bigotry of the Jew. They were instrumental in establishing a religion which held forth high and venerable mysteries, such as the pride of man would induce him to suspect, because he could not perfectly comprehend them; which preached doctrines pure and spiritual, such as corrupt nature was prone to oppose, because it shrunk from the severity of their discipline; which required its followers to renounce almost every opinion they had embraced as sacred, and every interest they had pursued as important; which even exposed them to every species of danger and infamy; to persecution unmerited and unpitied; to the gloom of a prison, and to the pangs of death. Hopeless as this prospect might appear to the view of short-sighted man, the Gospel yet emerged from the obscurity in which it was likely to be overwhelmed by the complicated distresses of its friends, and the unrelenting cruelty of its foes. It succeeded in a peculiar degree and in a peculiar manner; it derived that success from truth, and obtained it under circumstances where falsehood must have been detected and crushed." Thus Christianity, like true charity, never faileth.

Under the Old Testament economy it was the glory of Israel to praise the Lord "in the great congregation." Asaph says, "God standeth in the congregation of the mighty;" but we rejoice that in the present dispensation God condescends to visit exceedingly small gatherings. We do not, of course, rejoice that so many of our chapels are diminutive and located in out of the way places or at the paucity of the worshippers, but we do bless our God that He does continue to carry out His precious promise as recorded in the annexed verse, "Where two or three are gathered together in My name, there am I in the midst of them" (Matt. xviii. 20). He has also said in allusion to the certainty of the success of Zion, "Not by might, nor by power, but by My Spirit, saith the Lord of hosts. For who hath despised the day of small things?" (Zech. iv. 6—10). Despised as Christianity has been, and still is, it has had a most extensive progress through the earth, and had it not been a divine revelation, it would not have flourished to-day as it does; but the Word of God, the power of the Holy Ghost, and Christian experience prove it to be from heaven and consequently imperishable. Dr. Watts evidently rejoiced in the immutability of the truth of God, and the lasting success of Christianity when he penned the following beautiful lines:—

" We'll crowd Thy gates with thankful songs,
High as the heavens our voices raise;
And earth, with her ten thousand tongues,
Shall fill Thy courts with sounding praise.

Wide as the world is Thy command,
 Vast as eternity Thy love ;
 Firm as a rock Thy truth must stand,
 When rolling years shall cease to move."

Christianity may be at a low ebb in places, but it is not so in all. God grant that the daily life of every professed Christian connected with the Strict Baptist Denomination may be a standing rebuke to those who declare the work of Jesus Christ to be a failure.

Dear reader, may the Lord of Hosts graciously enable you to prove from personal experience of the indwelling of the Holy Ghost that Christianity is a divine reality, and that so far as concerns your own soul's interest, it is not "played out." Amen.

THE EDITOR.

Waltham Abbey, Essex.

OUR PORTRAIT GALLERY. — No. III.

THE LATE MR. WILLIAM KEMPSTON.

THE late Mr. William Kempston was born April 1, 1844, in the parish of Shoreditch. He was left an orphan when very young, and was educated at the Forest-lane Schools, Forest Gate, and confirmed, when a boy, at the parish church, West Ham. After leaving school he was apprenticed to a cabinet-maker in Bethnal Green, and, during his apprenticeship, he attended the Independent Chapel in Old Bethnal Green-road, where a Mr. Williams was the pastor. On one occasion, while attending service, the Lord showed him what a great sinner he was. This revelation had such a powerful effect upon him, that he fell fainting to the floor, and had to be carried to the vestry. He found no peace or satisfaction until one week evening, some time afterwards, when he went to a mission service, and heard a Mr. Winterford speak, and who gave out the hymn, "Rock of Ages," which was the means of bringing his soul into spiritual liberty. The ministry he was then sitting under he felt to fall short of the fulness of truth which he found when reading the Scriptures; this caused him much soul-anxiety, and he was advised by a friend to go and hear Mr. C. W. Banks, who was then preaching at Bethel school-rooms. Here he found what he had been searching for, and the Word was greatly blessed to him. Some time afterwards he was baptized by the late C. W. Banks, at Camden Town, the chapel being lent for the occasion by Mr. G. Webb, then pastor. In the course of time the Church removed to Hope Chapel, Norton-street, Bethnal Green, where he took an active part in the school with Mr. J. J. Cooler, and there he preached his first sermon before the Church, on August 12, 1867, when he was 23 years of age, the text was 2 Cor. iv. 7: "But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us."

One of the first causes he served was that at Harrow Weald; Mr. J. J. Cooler having persuaded him to go, he being too ill to fulfil his engagement. From this time he continued to serve many causes of truth in London and provinces (Charlwood, Hayes, Guildford, Saffron Walden, Dunstable, Morley, near Leeds, &c.). His sermons, in his earlier days, were usually prepared while working at his bench, he having to work very hard, having a large and young family to provide

for. During the twenty-five years of his ministry, he had two calls to the pastorate, one being at Croydon, the other at Ramsey, Hunts. Although he made it a matter of prayer and serious consideration, he never had the way made clear to give up his business.

He preached his last sermon at Ebenezer Chapel, Ilford, about a fortnight before his death. He being in much trouble at the time, and feeling ill, did not want to go; but mother persuaded him to go, thinking the change might prove beneficial to him, he went, and preached from the words, "All things work together for good to those who love the Lord," &c.

He passed away on Sunday evening, July 3, 1892, after five days illness of pneumonia, leaving a widow and three children under eleven years of age, also an afflicted son 21 years of age in consumption, who has been unable to follow his employment for the past eighteen months, and who is now very ill.

[Sincere thanks to our friend for the above account of our departed brother W. Kempston. We knew him many years, and very highly esteemed him in the Lord for his faithfulness as a preacher, and affectionate disposition. The trying position in which his sorrowing widow and children are placed at the present moment, calls for immediate sympathy and substantial help. When our now glorified brother was in his usual health, and busy among the churches of truth, he was most generous so far as his means would allow; but without any fault of his own, his income, just before his death, suddenly became reduced to a very low figure; consequently his widow and children are deeply in need of help, and it would delight us and others much to see them secured from actual want. A fund is now open for their relief, and help, however small, may be sent either to Mr. F. C. Holden, Hon. Secretary, 42, Wallwood-street, Burdett-road, Limehouse, E.; or to Mr. G. Turner, Treasurer, 409, Romford-road, Forest Gate, E.—ED.]

DIVINE APPROVAL OF THE FAITHFUL.

BY MR. E. WHITE.

Notes of a Sermon preached on the occasion of the Death of MR. R. ABRAHAMS, who for forty years was the honourable and honoured Deacon of the Enon, Woolwich, Strict Baptist Church, on Sunday evening, Jan. 22nd, 1893.

"His Lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."—*Matt. xxv. 21.*

IN reading this chapter we find in these two parables God's people in two attitudes. First, they are waiting for the Lord. In the parable of the ten virgins we notice them waiting for the bridegroom. In the other parable, from a verse of which our text is taken, we find them serving. And thus our Lord has given us the two sides of the Christian character, waiting and service. The Christian is not of this world, therefore he is waiting for his Lord to come and take him home; but while he is waiting he is serving, and is found as one who is very active in the service of his Divine Master. The Lord is pleased to give gifts and talents that His people may use them for His service, and He gives a variety and number of gifts. Unto one He gives five talents,

unto another two, and unto another but one. And He is not only pleased to give gifts, but also to give glory to the gifts which He has given. But the recipients take no glory to themselves, and our dear brother would not like us to place the crown on his brow, but would say, "Give it to my Lord." And there are two things we should have—diligence and fidelity in service. Our brother, doubtless, saw many who started very diligently, but they did not continue, and he would say, like Paul, "Ye did run well; who did hinder you that ye should not obey the truth?" We will now divide the text as follows:—
 I. *The pleasing commendation.* II. *The peculiar reward.* III. *The perpetual joy.*

I.—*The pleasing commendation.* "Well done, thou good and faithful servant: thou hast been faithful over a few things." These words come from the lips of unerring wisdom; and when Christ says, "Well done, good and faithful servant," depend upon it, it does come from unerring wisdom, for we should never have dared to say them. They come from the lips of Him who speaks that which is perfectly right and perfectly just, and when He commends He does so righteously and justly. Some are commended who do not deserve it, and others are passed by; but when the Lord does it, it is righteously done. And God has a right to speak thus, because He has given the graces, as we have already remarked, and He crowns them; therefore He has a right to say, "Well done, good and faithful servant."

The commendation is couched in two adjectives. "Well done, thou *good* servant." Good relatively, as standing in connection with the Lord Jesus Christ, for of themselves they are not good—there are none good; but when they have been washed in the precious blood of Christ they are so, for God the Father pronounces them good; the Holy Spirit and the angels all testify the same thing; but it is only by union to Christ that this is accomplished. Are we united to Him by vital, precious faith? If you are standing on your own good works you are not good, and unless you have faith in Christ there is no goodness in you. Our brother was good because he was united to Christ.

They are good intrinsically. Our brother had his heart changed long, long ago by the Divine Spirit, and therefore he was good, for he had a new heart, a clean heart, and a right spirit given to him by the Holy Ghost. They are good comparatively: good compared to what they were in an unconverted state. Perhaps I have an unconverted friend here to-night. The world can say nothing against you, you lead a perfectly moral life, but unless you have a new heart you are not good. Our brother was a different man after he was changed to what he was before. Then they are good evidentially. Whatever a man is it will show itself. Christ said, "You cannot gather grapes of thorns, or figs of thistles;" therefore if a man has a changed heart it will show itself. A man may be obscure and unostentatious, yet it will be seen. Our brother has read the hymns sometimes with such feeling that we could see he felt what he read, that heaven was his home, and, though trembling, feeble, and weak, it was evident the good work was in him.

Then there is another adjective used—faithful. "Thou good and faithful servant." Faithful in the trust reposed. Our Lord speaks of giving talents into the hands of His servants, and to those who were faithful He says, "Well done, good and faithful servant." Our brother

was deacon of this Church for forty years, a member for fifty-three years, and a treasurer of the Church funds for many years ; and I believe that not one penny of the money was put to a wrong use. Faithful is to be trustworthy, and he was trustworthy ; and that is a great thing to say, for have we not had painful experience of late of those who have stood high in profession, but they have caused trouble to very many. It also means fidelity to the Lord, attachment to His cause, to His people, to His truth ; and to be faithful to the Lord is no mean thing in these days, to stand firm through good report and evil report. He never thought of swerving from the truth of God, altering the doctrines, or departing from the ordinances left by our Lord. He was not a harsh man, nay, rather, a loving brother, but he stood firm, and he was one with whom you could not easily quarrel. He told me once he had had nine men in office with him, and he had never quarrelled with any of them. A man who is faithful will have to be firm and loving, and such was our brother, I am sure. He was a faithful servant, unswerving, not turning aside. He was not brilliant, but very quiet. People think that a man will not get on if he is not eloquent, but our brother, though not brilliant, was faithful. If I am not known beyond the circle in which I move, let me be faithful to my Lord. God's servants are faithful to the opportunities which they have given to them. I now speak to the members of this Church, and of other Churches. Did you not, when you were baptized into Christ, mean to follow Him in every way ? Therefore let us embrace every opportunity. Then we must be faithful in rebuking and counselling one another. Our brother was faithful in this way.

II.—*The peculiar reward.* “Thou hast been faithful over a few things, I will make thee ruler over many things.” It is a peculiar reward, because of its nature. What ! the Lord gives graces and gifts and then rewards them ? Truly, it is a peculiar reward, to be made ruler over many things : a few things entrusted to him here, and made a ruler in that upper and better world. Then it is a peculiar reward because of its greatness. What ! a ruler over many things ? We are told we shall judge the angels. How wondrous ! Why, it is more wonderful than that Joseph should be made next to the governor ; and our brother, last Sunday evening, while we were worshipping here, his body was so weak that he had hardly strength to get up the stairs, from which he never descended until he was carried out, yet now he is a ruler and inheritor of that crown that fadeth not away. And we think of its undeservedness, that the Lord should crown the grace which He has given, and I am sure every real Christian will answer as in the thirty-eighth verse : “When saw we Thee a stranger, and took Thee in ? or naked, and clothed Thee ? ” You know it is held by some that there are degrees of glory, and some have higher bliss than others. This may be so, but I believe it will be so glorious that we shall not envy each other ; but though one has five talents and the other but two, they both received the same welcome, “Enter thou into the joy of thy Lord.”

III.—*The perpetual joy.* “Enter thou into the joy of thy Lord.” The joy somewhat enters into us here, but we have to enter into that to enjoy it thoroughly. It is the joy of the Lord, and it is what our dear Lord bargained for when He entered into the plan of salvation, when He

undertook to come down on earth for us. And this joy was the reward which He was to receive, and which His servants were to have; and our brother has entered into it. It is that for which the Saviour wrought for Himself and for His people. He had it in His view all the way along; while enduring the agony at Gethsemane; when on the cross at Calvary; and His people, the followers of the dear redeeming Lamb experience it. It is the joy which He entered upon when He entered heaven; He took possession of it, and Christians, when they die, enter into it and take possession of it.

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

All His people enter into this joy, and it supports them in their trials. In John xiv. Christ told His disciples He was going to leave them, to go back to the country He had come from, and then He says in John xv. 11, "These things have I spoken unto you, that My joy might remain in you, and that your joy might be full." My joy! There are different kinds of joy. There is the joy of the worldling; the joy of the stony ground hearer, they who hear the word with joy, but in time of temptation fall away. But the Christian's is a lasting joy, and it is satisfying joy, for in that kingdom are pleasures for evermore. Our brother has entered that joy; it is what he waited for. Oh, my Father has been so good to me all through life, and especially these fifty-three years! This was his testimony. Called by grace at the age of twenty-two; which was my age when God called me. I do not know if I shall have fifty-three years in His service, but for twenty-five years He has been good to me. Here is another sentence which came from his lips, "all of grace;" and that will find an echo in all your hearts. This is after years of troubles and joyful leading, it is all of grace. Again, "I thought the Lord was going to take me home." "Where your treasure is," the Saviour said, "there will your heart be also." He felt this was a home to him, for he loved this spot, but his home was not here, it was above. Another sentence, "He does all right. Oh, for more patience!"

Here is another of our brother's last sayings: "Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus, my Lord." He loved these words. One was talking to him about last Sunday night's sermon, and he said, "What a mercy, but are we worthy?—are we worthy?" Oh! my friends, here is a man with fifty-three years' record, and he says, "Are we worthy?" If a man like that talks so, we say, Are we worthy to walk with Him in white? No, we are not, only as He makes us worthy. I have a few sentences here which are remembered to have been uttered by him at different times: "Oh, that my dear Lord would take me home to Himself!" Though he did not feel worthy, he wanted to go to Jesus. And so do I, friends, for though I am not worthy, I do want to go, and I should feel very disappointed if I did not go there.

Here are the last words which are remembered to have been uttered by him, though I have mentioned them before: "What a mercy—oh, what a mercy!" Yes, he began with that. I can imagine him fifty-three years ago beginning with that prayer, "God be merciful to me a sinner;" and now, when the darkness of death is creeping over him, it is still, "What a mercy!" What a mercy it is to be called by grace, to be kept by grace, and to have Jesus with us in the article of death. "I

am going," he said, and fell asleep; asleep in Jesus, and entered into the joy of his Lord. Oh, for grace to follow him! And if we have an epitaph on our tombstone, we should like it to be, "Well done, good and faithful servant, enter thou into the joy of thy Lord." Amen.

SPIRITUAL COMFORT.

Sketch of a Sermon by MR. J. PEARCE, Pastor, Drybrook, Glos.

"As one whom his mother comforteth, so will I comfort you: and ye shall be comforted in Jerusalem."—Isa. lxvi. 13.

OH, how loving is our covenant-keeping God, *full of pity* joined with power! The apostle ascribes praise to the God of all comfort, "who comforteth us in all our tribulation, that we may be able to comfort them who are in any trouble by the comfort wherewith we ourselves are comforted of God."

First, *The consolation promised*: "I will comfort you." Now the promises of God apply to real cases. They are clear as to their expression, certain as to their accomplishment, and suitable as to their nature, and they meet the condition of the helpless. Are we weak? It is, "I will help thee." Are we in danger? It is, "I will deliver thee." Are we ignorant? It is, "I will instruct thee." Are we disconsolate? It is, "I will comfort thee." Every pilgrim Zionward finds that discouragements are many, trials various. "Man is born unto trouble as the sparks fly upward." There is a class of troubles which is eminently provoking. No serious results may hang upon them, but they try and vex us, stir up our feelings, and disturb our minds. They are, as it were, stones in the shoes of our daily life. There is another class which might be called gnawing troubles, such as eat slowly into the heart, such as fret silently. As the moth does the garment, they destroy life's brightest colouring and its most beautiful patterns, and leave wreck and ruin behind. Ah! there are a great many of God's dear people who have a kind of gnawing at their hearts which is to them what the canker is to the bud. Then there are perplexing and distracting troubles. They do not gnaw the heart, but they are too intrusive and pressing for that. They confuse and harass, and put a person almost to his wits' end. Then the Psalmist speaks of overwhelming troubles—troubles which sweep over the soul just as the mighty billows of the ocean sweep over and submerge the sands. These are troubles which struggle with us, as it were, for life and death; struggles which would leave us helpless wrecks! troubles which enter into conflict with us, and threaten to conquer us by sheer force, no matter how bravely we may contend. Oh, how sweet to be able to cast ourselves on God, and hear Him say, in loving tones, "Look unto Me, and I will give you rest." "I, even I, am He that comforteth you."

To you, my reader, it may be given to suffer affliction. Does it seem to you as if the hand of God is heavy upon you? You may have bereavement, sickness, poverty, &c.: but cheer up, sad one: it is your Father that is trying you, and be assured that all His dealings will yet bear the stamp of love. Aged Jacob exclaimed at first, "All things are against me": but at last, when his spirit revived, he saw that the Lord had done all things well. Tried brother, do not misinterpret God's

dealings. There are blessings on the wing of the most fierce wind. Our fountains of joy are fed from dark, lowering clouds. Sainted Cowper sings:—

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

(a) *This consolation is Divine.* It springs not from creature. The Most High claims the prerogative as His own—“I, even I.” This stamps the highest worth on the blessing, and warrants the most lively hope. As one said of old, “My expectation is from the Lord.” Kind is the mountain wave that washes the shipwrecked mariner on the rock. And thrice blessed is that trial that brings a poor sinner low at the feet of Jesus, with the cry, “All my help from Thee I bring.”

(b) *It is select in its subjects:* “Blessed are they that mourn,” &c. Subjects of godly sorrow, and contrition of heart. “They that are whole need not a physician, but they that are sick.” Our blessed Saviour said when on earth, “The Spirit of the Lord God is upon Me, because the Lord hath anointed Me to preach good tidings unto the meek, He hath sent Me to bind up *the broken-hearted*, to comfort *all that mourn in Zion*, to give them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness, that they might be called trees of righteousness, the planting of the Lord that He might be glorified.”

Secondly, *Notice the manner in which consolation is afforded:* “As one whom his mother comforteth.” A stranger may administer comfort, but it is in a distant way. A friend may console you, and this with kindness; a father also, with tenderness still more impressive; but none comforts like a mother. She has feelings of her own, and a manner peculiar to herself. Let us try to illustrate the subject by this tender expression.

(a) *The affections of a mother are warm.* She loves her child as part of herself. “The Lord loveth the righteous.” He has said to all His children, “I have loved thee with an everlasting love.” The Apostle John says, “Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God,” &c. And as sons He treats us, as children He comforts us and bids us confide in the affections of His heart. In His love we may well confide, for it is *stronger than death*. “Many waters cannot quench it, neither can the floods drown it.”

(b) *The care of a mother is indulgent.* She watches over her child with the most tender solicitude. The Lord’s care of His people is great, as His Word declares, “The very hairs of your head are all numbered.” “He that toucheth you toucheth the apple of His eye.” Is there not a very precious truth in these declarations? Do they not bring consolation? Oh, to realise from day to day and in the hour of trial the indulgent tenderness of our loving God! True! yea, sadly true! We forget Him, but He never forgets us. How cheering to know that all that befalls God’s people is of God. Every minute circumstance He arranges, and all that befalls them are in agreement with the stupendous plan of His wisdom,

(c) *The attention of a mother is prompt.* If the child is in danger, she is instantly at hand to help; if sick or in pain, she is always ready

to administer relief. And such is the readiness of our loving God. When in unseen danger, remember, sad one, it is written, "The angel of the Lord encampeth round about them that fear Him and delivereth them." You may be beaten down with a great fight of afflictions, like the disciples out in the midnight storm, but fear not, all must be well. When the tempest has done its work, the voice which hushed the waters of old has only to speak, "Peace, be still."

(d) *Think of the assiduity and self-denial of a mother.* She best knows the sleepless nights and anxious days she spends in paternal duty. Yet love makes it all easy. What will she not do for her child? She will stoop to any service to make it happy; suffer any want. And what does the Lord for His people? "Herein is love, not that we loved God, but that He loved us."

OUR YOUNG PEOPLE'S PAGE.

HEAVEN.

BY R. THOMSON.

MANY years ago, I knew a godly mother, who had a son whom she dearly loved. He was called by grace in early years, and soon afterwards was called to glory. He could not speak for a week before he died, by reason of lock-jaw. At the last moment, however, he made an effort, and with a voice which was just loud enough to be heard, he said: "I'm going, mother—up! up!" He pointed heavenward as he spoke, and in another second expired.

Not every one, dear children, goes up when he dies. Alas, many go down—down to the pit! for God has declared that He will cast the wicked into hell. But the souls of all Christians are, at death, borne up beyond the sky, to be for ever with the Lord. It must be a delightful thing to go up to be with Jesus. All who love Him feel that they cannot have too much of His company. Those are their happiest times on earth, when they are favoured to hold fellowship with their Beloved, when they look upon Him with the eye of faith, and hearken with the ear of faith to the music of His voice. When He shows Himself to them as He does not show Himself to the world, it is as if a young heaven were born within their soul, and as if they had a foretaste of the beatific vision enjoyed by saints in glory. But when at length they go up to the place whither He has gone before to prepare it for them, then will they taste of such joy as shall exceed their brightest hopes and their most radiant dreams of bliss. Not only will they see Him and behold His glory, but they shall also sin no more. It is the presence of indwelling sin which is the chief cause of the unhappiness they experience here below. They have within them that which is in league with Satan, and which tries to crush their soul and kill their faith. But in heaven they shall never more be troubled in that nor in any other way. They carry about with them the old man of sin as long as they are in the body, but that old man dies utterly as soon as the soul has escaped from its prison-house and has gone to its mansion in the skies. The world, the flesh, and the devil often tempt them here on earth, but heaven is a place whose inhabitants are for ever freed from the temptings of the powers of evil.

Seeing that they are Christians who are thus taken up to heaven when they die, it becomes a very important question—what is a Christian? A Christian is one of those whom the Father gave to His Son Jesus Christ, and for whom the Redeemer shed His precious blood. He is one whom God loved long before he was born, and long before the Saviour died for him. God set His love upon him from eternity, gave him to Christ to be one of His people, and in due time sent Jesus to bear the punishment of sin in his stead. But now comes another most important question—viz., how do we find out whether we are Christians or not? The answer is, that they who are born again belong to Christ. They belonged to Him before their new birth, but it is through that event that they get to know it. And should you ask me, dear children, what it is to be born again, I would reply that it is to feel I am a poor sinner ruined by the Fall, that in thought and word and deed, I have grievously broken the law of God, that I need a Saviour, and so be led to seek for pardon and healing through the blood and righteousness of Jesus Christ. Have you yet been brought, dear child, to feel this and to desire salvation through Him who is the Friend of sinners? It was a saying of a mighty man of God—the late John Stevens—that “there is salvation for all who want it.” God does not offer salvation (offered mercies cannot be “sure mercies”), but He graciously gives it to every one who desires it, and the desire itself is part of it. Have you really a desire to be made good and holy by the Spirit of God, to be saved from the dominion as well as from the punishment of sin? It is the Holy Spirit who implants this desire, and we would say to you in the language of another servant of God, the late Mr. Hart :—

“ Let not conscience make you linger,
Nor of fitness fondly dream,
All the fitness He requireth
Is to feel your need of Him :
This He gives you,
’Tis the Spirit’s rising beam.”

That God may be pleased to make this prayer a blessing to some little ones is the prayer of His servant.

S A T I S F I E D .

“ Then shall I be satisfied, when I awake with Thy likeness.”—1838.

WHEN justice bares her sword
On my devoted head.
And Sinai’s sin-avenging roar
Strikes all my comforts dead,
If I but hear Thee say :
“ Fear not, for thee I died,
Thy sins are far removed away,”
Lord, I am satisfied.
When on the howling seas
My shattered bark is tost,
Despair itself stands at the helm,
And every comfort lost:
If I but see Thee walk
Upon the roaring tide,
I know ’twill dash me nearer home,
And I am satisfied.

When cold and dead I lie,
And no devotion feel,
My soul with neither wings to fly,
Nor pow’r, nor scarce a will,
If once again Thou’lt show
The fountain from Thy side,
Like Thy first pledge of love it seems,
And I am satisfied.
And when death’s icy hand
Shall freeze about my heart,
And, racked with agonizing pains,
Body and soul must part,
In Thy own gentle breast
My head O’ let me hide
And though hell’s legions roar around,
I shall be satisfied.

And when that mighty blast
Shall wake the day of doom,
When ev’ry voice in heav’n and earth
Shall shout—“ The Judge is come!”
If in Thy likeness I
Rise glorious at Thy side,
Lord, ’tis enough—my soul shall be
For ever satisfied.

From “Fragments in Prose and Verse,” by Cyprian.

T. RUST.

GOD'S THOUGHTS AND MAN'S.

(Isaiah lv. 8, 9.)

BY SAMUEL BANKS.

(Concluded from page 54)

IS not "man's chief end to glorify God and enjoy Him for ever?" and are not all things which are seen and temporal bestowed upon us as means to this glorious destiny—altar-stairs, as it were, leading up to the highest altitudes of spiritual blessedness?

And then, how *diverse* are the thoughts of the Creator and the creature touching afflictions, difficulties, and sorrows. The natural way of looking at these things is to view them as unmitigated evils or manifestations of ill-will and judicial anger. "Why have we to wear our lives *out* in the honest endeavour to keep them *in*?" "Life is not worth the living;" "The miseries of this life are so numerous and poignant, it would have been better for us had we never been born." These are specimens of the thoughts of many earth-bound men. But, as seen in the light of the Lord, these troublous circumstances are either the fruit of selfishness and sin; or, educative agencies employed to make the soul strong, tender, and true, even for the testing of heaven-born faith—more precious than gold. Is not the son chastened wisely and well by the ever-loving and all-wise Father? There must be pruning for the bearing of the much more fruit. The waters and the rivers are to be waded, yea, even the fire must needs be walked through, ere we reach the blissful shores of the home over there; but list ye to the sweet words of Him whose thoughts and ways are higher than the heavens above us: "When thou passest through the waters I will be with thee, and through the rivers they shall not overflow thee. When thou walkest through the fire thou shalt not be burned, neither shall the flames kindle upon thee." Is it not true—that the latent powers of the soul are made strong by wrestling with difficulties, temptations and dangers? Assuredly, "the path of sorrow, and that path alone, leads to the land where sorrow is unknown."

"The heavier cross, the heartier prayer;
The bruised herbs most fragrant are;
If wind and sky were always fair
The sailor would not watch the star;
And David's songs had ne'er been sung
If grief his heart had never wrung."

May we have grace to inly learn and practise the prayer and precept of the Saviour on the subject of forgiveness of offences and the treatment of offenders. How vastly *divergent* are the points of view on this all-important matter! "Forgive us our debts, as *we* forgive *our* debtors." "And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses." It is *natural* to dislike those who dislike us, to act upon the principle of an eye for an eye and a tooth for a tooth, to rejoice in the injury of those who sought to do us harm; for evil rendered, evil is repaid in full measure, pressed down and running over. Far otherwise is it with the Lord, and with those the children of His grace, who have the Spirit of Christ. When Adam and Eve sinned against His holy commandment, and thereby became His enemies as well as their

own, the Lord did not cause to fall on them the full weight of His displeasure; He made them the recipients of His tender mercy, and then and there preached unto them the first Gospel sermon, contained in the promise that the Seed of the woman would bruise the head of the serpent, and thereby redeem the race of which Jesus is the Head. Of old did He proclaim His name unto Moses as "the Lord God, merciful and gracious, slow to anger, and of great mercy." Follow Christ, if you will, from the manger to the cross, and mark how He treats His enemies, and acts and speaks to those who opposed Him with intensest bitterness and malignity. Did He not ever manifest the spirit of love and compassion and forgiveness? And see you how this spirit received the fullest manifestation, when ere He bowed His head in death, He prayed for His murderers, "Father, forgive them for they know not what they do." And now, look ye at the verse (7) to which our text belongs, which leads up to it, in fact, and to which it is linked by the conjunction "For." "Let the wicked forsake *his* ways and the unrighteous man *his* thoughts, and let him return unto the Lord, and He will have mercy on him, and to our God, and He will abundantly pardon." "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sin;" we also should love our enemies, doing good to those who despitefully use us. God's thoughts are—love, pity, tenderness; man's are—forgetfulness, ingratitude, and hard-heartedness. He thinks of His wandering ones,—(ere they "hear and live" and return),—as lost sheep are thought of by the shepherd, as a prodigal child is thought of by his loving father; but their thoughts are not of the like kind. In its wandering state the sheep has *no thought* of returning to the Shepherd; and the prodigal son, until converting grace meets with him, has no reciprocal affection towards his Father. When the Lord Christ deigned to visit earth as the incarnate God the acts of man proved that his thoughts are not God's thoughts. The thoughts of the Lord were all goodness to men, but they, finding Him here in human form, had thoughts and ways full of enmity and murder towards Him; therefore gnashed they upon Him with their teeth, from between which they hissed,—prompted by the hatred in their hearts—"Crucify Him! Crucify Him!"

Behold the disparity between God's thoughts and man's in reference to *the Truth*! Each generation appears to bring forth its own line of men who set themselves to oppose God's truth from some new point of attack. Have we not *now* among us a great company of men who have attained repute by daring to assail established truth? Wise men, if we take their own judgment of themselves, for they are never more at home than when sounding the praises of their own culture and breadth of mind. These Modern Philistines and "Higher" critics intrude themselves into our holiest places under the pretext of *trimming* our lamps, while their covert aim and purpose is to *extinguish* them. Man thinks himself so wise and noble, that he does not like God's thoughts concerning himself, his fallen and depraved nature, his guilt, and his danger; if God thinketh that the wicked shall be cast into hell, where their worm dieth not, men's fears are quieted by being assured by some great divine that there is no hell, and that at the worst he will only cease to be. How easily they seem to lose sight of the fact that if the Scriptures teaching eternal punishment in hell for the lost and impenitent

do not mean everlasting, without end; then, since the *very same terms* are used in reference to the inheritance of the saints in light, *if it were so, as they would have us believe*, why then the bliss of the saved believer in heaven would not be everlasting either, and would be also equally liable to come to an end. The substitute is pooh-pooed, and the Blood of the Covenant is trampled under foot of men; and yet God thinketh that man has *so* sinned that he must be condemned except a substitute be found, and that "without shedding of blood there is no remission," and without sprinkling thereof, there is neither purging nor passover.

God's thoughts are declared by Himself to be exceedingly above man's, and yet, if ever man is to dwell and walk with Him, *he* must think *as God thinks*; seeing that if my thoughts run in an opposite direction to His, then necessarily I cannot have fellowship with Him. How can I rise to Him? God is yonder, far above me, and my thoughts can no more attain unto Him than an infant can write a theological work in several volumes. Still, if *my* thoughts can bring Him down to me, and when He has established a connection between the heaven which is above me and the earth which is beneath Himself, then I, by grace and faith laying hold on His revealed thoughts, shall be drawn up towards Him, and I shall come to think in harmony with His thoughts, and so be graciously brought into communion and fellowship with the Most High. God in Christ Jesus, by His almighty grace, must raise us up together with Christ, washed in His blood, and indwelt by His Spirit.

Into the light wherein He dwelleth we can never come, except by the operations of His Divine Spirit. The Holy Ghost must quicken us out of our trespasses and sins, deliver us from the ways in which we walk according to the course of this world, and redeem us from the dominion of the carnal mind, which is enmity against God.

In conclusion: How God and man differ in their thoughts regarding death. How often do we hear the expression of the procrastinating idea of death-bed repentance. He who realizes not his pardon and peace with God in life is scarcely likely to realize it in death. Nine out of ten professed death-bed salvations are a delusion. A certain physician once collected notes of several hundreds of cases of persons who professed conversion when they were supposed to be dying, but who, on being upraised from their sickness, in the case of *all but one*, lived afterwards just as they had done before, notwithstanding that when thought to be dying they appeared as if they were truly converted.

When our friends in Christ depart, they do not cease to be. They change their conditions, shuffle off this mortal coil, and pass, consciously, into a state more suited to their inner life than the one which is left behind. Death is the porter which opens the door from the seen to the unseen, the corruptible to the incorruptible—from friends on earth to the glorious company of saints in heaven; but *best of all*, we awake therefrom with His likeness, the likeness of Him whom our soul loveth, and so are we for ever with the Lord.

When a medical man visited a young woman who was on her death-bed, he uttered the "common thought" of the world, when he said to her weeping mother—"It will soon be *all over* with your daughter." She who was about to depart, hearing the announcement, raised herself on her arm, drew aside the curtain, and looking into the face of the

doctor with that peculiar look that characterizes those who are being thus loosened, said: "*All over, sir! all over!*—no, mother; believe him not. When I die, it will *not* be all over with your daughter, it will truly be *all beginning!*" This young woman knew whom she had believed, and that she would see Him for herself, and be like Him and with Him for ever. May this be your happy portion, dear reader, through His infinite mercy—"for as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts," saith the Lord.

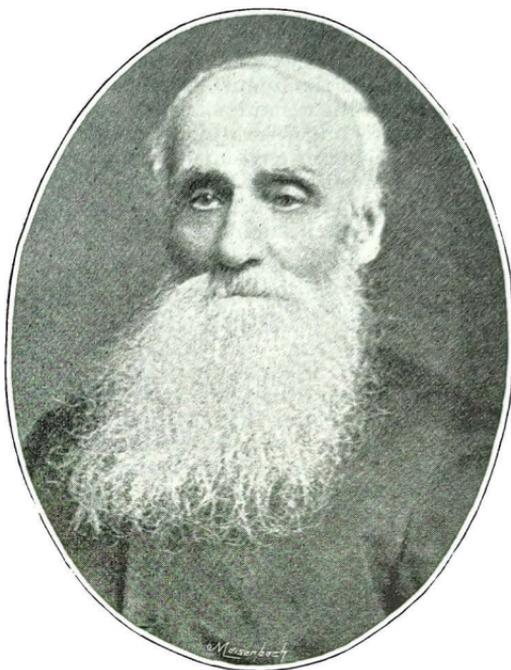
263, Victoria Park-road, London, N. E.

CERTAINTY OF SALVATION.

BY W. ROMAINE.

IT is much to be lamented that believers in general take so little pains to get a clear knowledge of the doctrine of the ever-blessed Trinity, for want of which their faith is unsettled, and they are liable to many errors both in judgment and practice. I would, therefore, most earnestly recommend it to all that are weak in faith to be diligent in hearing and reading what in Scripture is revealed concerning the Trinity in unity, looking up always for the inward teaching of the Holy Spirit. Concerning the nature of Christ's salvation, young believers are apt to have many doubts. Carnal reason is strong in them, the spirit of bondage resists with many and mighty arguments, and unbelief musters up all its forces, and there is a long and obstinate fight against being saved freely and fully by the grace of Christ Jesus. But the arguments which God has provided in His Word, when applied by His Spirit, will prevail and overcome. Meditate upon them, consider first the covenant. Salvation is not a thing of chance, or left to man's will or power, but it was contrived by the blessed Trinity in the covenant of grace, and everything belonging to it was perfectly settled. It is said to be (2 Sam. xxiii. 5) an "everlasting covenant, ordered in all things and sure." O thou of little faith, wherefore dost thou doubt? What! doubt of God's love? Here's a covenant springing from His love, and from everlasting. Doubt of its being well contrived? Infinite Wisdom orders it in all things. Doubt of its being well executed? It is in all things sure, sure as God's almighty power and faithfulness can make it. What motives are here for the strengthening of thy faith? May the Lord render them effectual.

Reflect, secondly, upon the undertakings of the Lord Christ, the Surety of this covenant. There was nothing left out of this covenant; it was ordered in all things belonging to salvation, and Christ undertook to perform all things on the part of His Father, that His law might be magnified, and His justice made honourable and glorious; and, on the part of the sinner, that he might be saved from all evil and entitled to all good. And being God and man united in one Christ, He was a proper Surety to reconcile God to man, and to reconcile man to God. May these things then sink deep into thy heart, that thy Surety has undertaken the whole of thy salvation, to do all for thee, and all in thee, and all by thee. What canst thou desire more for the settling of thy faith?



THE LATE MR. ROBERT ABRAHAMS.

MR. ABRAHAMS, senior deacon of Enon Chapel, Woolwich, departed this life, January 16th, 1893. "The memory of the just is blessed." Their names are fragrant on earth after they have departed to their heavenly rest. The subject of this grateful tribute was born at Sible Hedingham, Essex, October 2nd, 1817. His father was a godly man, an honourable member of the Baptist Church at Hedingham for many years, and an ardent lover of Christ, His truth and cause. His mother also was a devoted Christian, gentle and loving in disposition. We think our dear brother must have inherited some of the natural qualities of his parents, for these were very conspicuous in his character. But, alas! for him, when quite a boy, he lost a loving mother by death. When old enough he was apprenticed at Halstead, returning home once a week. His brother William, who was three years his senior, frequently waited for his return, in order to read and pray with him. Not that he valued his brother's prayers at that time, but he prized them in after years, when the bond of brotherhood was cemented by a spiritual relationship. But the prayers of his godly parents and brother had some influence upon him; even then, and in after years, they saw their fervent supplications answered. Soon after he had served his apprenticeship, he removed to Woolwich, and married. One Lord's-day morning he strayed into a Wesleyan Chapel, there the Lord was pleased to awaken him to his state as a guilty sinner. His feet were then directed to Enon, where under the ministry of the deeply revered pastor, Mr. C. Box, his soul was instructed and brought into gospel liberty. We have often heard our brother speak with grateful affection of how much he owed, under God, to the ministry of Mr. Box. He was baptized by him, and joined the Church at Enon in 1839. Thus for the long period of 53 years our dear brother was upheld and continued a consistent member of one church. He at once throw all his energies into the cause of God; his sweet silvery voice (for he was fond of singing) was

now devoted to the praises of the most High God. The Lord had saved him and called him by His grace, henceforth his one desire was to serve his Lord. He held the doctrines of grace in love firmly to the end. During 42 years he gave out the hymns, when his health permitted, and the emphasis and pathos of his tremulous tones linger in our memory as we call to mind the deep feeling with which he read the hymns. The last Lord's-day he attended chapel he gave out "Jerusalem, my happy home," and the last hymn he gave out was 905 (Stevens), "The sands of time are sinking." He came to the prayer meeting the following evening, but was too weak to take part, "except announcing,"

"If such the sweetness of the stream,
What must the fountain be,
Where saints and angels draw their bliss
Immediately from Thee!"

This was his last appearance (in September last) in dear Enon, until his coffin was placed in the chapel where he had so often stood to pray and praise. He was elected deacon in 1853, and for 40 years exercised his office with fidelity and zeal, to the satisfaction of the Church. He was peculiarly adapted to visit the sick, suffering much himself, it enlarged his sympathies, and made him tender of heart and expression. In 1858 he had a very serious illness, but God heard the prayers of the Church and raised him up, though he never recovered his former health. He suffered from chronic bronchitis for more than 30 years. His cough was most distressing at times, causing him many sleepless nights. In 1879 God removed the dear partner of his life. She was a meek, humble follower of the Lamb. He was then in such weak health, that his son William (another honoured deacon of Enon) took his father to live with him, and for the last 14 years he and his dear wife felt it an honour to minister to him, not only as a parent beloved, but also as a servant of God. As they resided some mile or so from the chapel, he was entertained each Lord's-day by a family living near; each one of the family feeling it a pleasure to add to his comfort; one of them (a dear sister in the Lord), who was baptized in the same year as himself at Enon, now waiting her reunion with many who have gone before. Our brother was a man of few books, but there was one he prized above all others—the Word of God. He was a man of prayer, and his earnest pleadings at the prayer meetings convinced one that he was a man who held habitual communion with God. When he had been a member 50 years, the Church and congregation presented him with a life-size portrait of himself, with other tokens of love and esteem. These he would show to friends with tears of gratitude glistening in his eyes saying, "What have I done that they should shew such love to me?" He felt very depressed at times, especially during the last few months of his earthly pilgrimage, owing chiefly to the exceeding weakness of his body. But when we conversed with him on spiritual things, his face would light up with animation, his soul would rise above his weariness and pain. As he talked of what he had tasted and hoped for of heavenly things, such expressions as the following fell from his lips: "Oh, my Father has been so good to me all through life, especially these 53 years." "All of grace." "I thought He would have taken me home before this, He always does right." "Oh, for more patience!"

"Give me a calm, a thankful heart,
From every murmur free,
The blessings of Thy grace impart,
And make me live to Thee.

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."

He loved to dwell on Paul's words in Phil. iii. 7—9: the language found there was the ardent desire of his heart. The last Sabbath he spent on earth he held sweet communion with a dear friend, and enquired if there

were many at chapel, saying—"Oh, that the friends would attend God's house more! Would not I be there if I could." His daughter talked with him on Monday morning about the Sunday evening sermon from the words, "They shall walk with me in white, for they are worthy" (Rev. iii. 4). He exclaimed, "Yes, what a mercy! but we are not worthy. Oh, that my Lord would take me to Himself!" His last words were, "What a mercy! Oh, what a mercy I am going!" He sweetly fell asleep in Jesus about 9 o'clock in the evening. While we were pleading for him at the chapel, he was passing through the pearly gates, to be for ever with the Lord. He now beholds the unveiled glory of Him whom on earth he loved so well. On the Friday following, his dear remains were carried to the chapel, and placed upon the platform, the place where he had so often stood in joyous praise and fervent prayer. At 3 o'clock the sanctuary was nearly filled with sorrowing and sympathising friends; the pastor, E. White, commenced the solemn service with prayer, then announcing hymn 898 (Stevens). After reading some suitable portions of Scripture, he called on Mr. Squirrell, a former pastor, to invoke the Divine blessing for the bereaved family and sorrowing Church. Hymn 906 was sung, "Jerusalem, my happy home." Mr. Lynn, also a former pastor of Enon, then gave a very suitable address, which was solemn in its warnings, tender in its allusions to the departed, and comforting to the sorrowing. "For ever with the Lord" was then sung. The pastor spoke a few words and pronounced the benediction. A long procession of relatives and friends then proceeded to the tomb, and the pastor committed his body to the grave in sure hope of a joyful resurrection. At 6.30 another service was held in the chapel. After reading and prayer by the pastor, Mr. Squirrell preached an appropriate sermon from Gen. i. 24. On the Sunday evening following, the pastor preached a funeral sermon to a full chapel of sorrowing friends from Matt. xxv. 21. We shall miss our brother, for he was a true pastor's friend.

E. WHITE.

IN LOVING MEMORY OF ROBERT ABRAHAMS.

One more gone home, no longer shall we hear that old familiar voice
Which has for many a year resounded in our ears.
The silent instrument lies now with broken string,
But still the music of that voice lives on;
And shall, as long as earnestness calls forth the sympathy of kindred souls.
Gone home! Yes, home! He knew his Father's blest abode,
And in the weary watches of the night of earth,
Would call aloud for his loved Elder Brother to appear.
But now he is at home, the frail old earthen vessel soon shall crumble into dust.
He, he! The man! The soul! has soared aloft,
Untrammelled, by the universal force of gravity
To join the revelries, the holy revelries of heaven.
We follow on, or rather we are pressed, and who can tell,
It may be but a step, and we shall soar above,
And view him there, around the family board,
Looking with anxious eyes, as he was wont on earth
For us his brethren to be with him, and although
Our hearts may sink within us when the thought occurs,
That we shall see his face no more on earth;
Yet memory, sweet memory, will evermore present
A duplicate, to stimulate to sweetest reminiscence.
And often as the cares of life press on us we will think
Of that calm, earnest face, and feel that He
Who led dear Robert Abrahams through so many difficulties,
And kept him steadfast to the gates of death,
Will also guide our feet in a safe way, till He
Shall say to us, as He has said to him,
"My child, thy hour has come; come home."

E. T. H.

Enon, Woolwich, Jan. 24, 1893.

OIL AND WATER.

I SAW in my dream that the Interpreter took Christian by the hand and led him into a place where was a fire burning against a wall, and one standing by it, always casting much water upon it to quench it; yet did the fire burn higher and hotter. Then said Christian, "What means this?" The Interpreter answered, "This fire is the work of grace that is wrought in the heart; he that casts water upon it, to extinguish and put it out, is the devil; but in that thou seest the fire notwithstanding burn higher and hotter, thou shalt also see the reason of that." So he had him about to the back of the wall, where he saw a Man with a vessel of oil in His hand, of which He did also continually cast (but secretly) into the fire. Then said Christian, "What means this?" The Interpreter answered, "This is Christ, who continually with the oil of His grace maintains the work already begun in the heart, by the means of which, notwithstanding what the devil can do, the souls of His people prove gracious still. And in that thou sawest that the Man stood behind the wall to maintain the fire; this is to teach thee that it is hard for the tempted to see how this work of grace is maintained in the soul."

JOHN BUNYAN.

ON THE DEATH OF A GODLY MOTHER.

BY R. THOMSON, PASTOR, CLAPHAM JUNCTION.

[The following lines were composed with a view to the comfort of a dear sister in Christ (a member of the Church at Providence Chapel, Clapham Junction) recently bereft of a pious mother. May they prove consolatory to other bereaved ones in the Lord's household.]

SHALL I, O mother dear, ne'er see thy face
Again thro' all my future years?
Is't true thy race
Is run, and I am left in tears
To long in vain for one more sweet embrace?
And shall I never pillow on thy breast
Again, this weary, aching head?
Ah, well! 'tis best
Thy spirit should to heaven have fled:
Thou, too, wast weary, and didst yearn for
rest.

Embalm'd 'tween memory's green and fade-
less leaves,
I treasure words and looks of thine;
Thy nature grieves,
Still fragrant recollections twine [heaves.
Around the heart which now with sorrow
In childhood's days thy loving hand did
Thy little nursing's cherish'd life, [shield
As one afield,
When high and gusty winds are rife.
Doth with his hand his lighted taper shield.
When 'mid my childish sports, I tript and fell,
And, crying, ran to thee for aid,
I soon was well—
Thy soft, sweet tones, such music made,
As sooth'd and lull'd me like some magic
spell.

Thou wert my best, my wisest earthly guide
In all the troubles of my mind;
When thou didst chide,
Thine accents left no sting behind,
Yea, in my thoughts thy kind reproofs abide.
How oft hast thou at dewy even-fall,
When o'er the sky the sunset spread
Its crimson pall,
In prayer to God thy children led,
Praying that grace might their young hearts
enthrall!

Oft hast thou knelt with us at heaven's gate,
Prayer's golden knocker in thy hand,
With faith elate.
That God would even *then* command
For thee and thine a blessing rich and great.

And when uplifted on a mother's knee,
The stories of the Word of God
Were told to me
By lips now mute beneath the sod,
Each scene I could with vivid clearness see
Elijah, Moses, Samuel, David, Paul,
Lived in the pictures thou didst paint;
And with them all
Thou didst the mind's eye so acquaint,
That now they hang for aye in memory's
hall.

Thy gentle presence made our little home
The happiest spot on this sad earth;
Where'er I roam
To share the joy of household mirth,
Thine image vaults my being like a dome.
Ah, me! a perfume from the hours of time
Has flown away since thou didst die;
An inner chime
Of bells that rung when thou wert nigh,
No more will charm with notes which higher
climb.

Henceforth a haunting sense of orphanhood
Will cling to me in every place;
Whate'er my mood,
'Twill never, never quite efface
The sense of loss with which my heart's
imbued

But thou, my mother, art supremely blest
Beneath thy heavenly Father's smile;
Thy soul doth rest
In yon fair realm where nothing vile
Thy peace and happiness shall e'er molest.
Within that circle of divine delight,
Thou for thy child dost calmly wait
In garments white,
Until she too sweeps thro' the gate
Into the land where faith gives place to
sight.

And so, dear mother, I'll not mourn as one
Who ne'er shall see thee any more;
For when I've done
With things of earth and life is o'er,
Then higher life with thee will be begun!

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

Strict Baptist Mission.

JOYOUS tidings and enlarged responsibility compel our gratitude and praise.

In the Indian field the word given to Israel's great leader when pursued at the Red Sea, "that they go forward," is the motor, and the Spirit of the Lord is leading us on. The Tinnevely district is a fruitful field that victorious grace has especially fertilized.

In Ceylon testimony is sprad out on the highways, and some precious issues of Immanuel's travail have been gathered. Our brother Noble has, however, to labour under difficulties and infirmity.

At home we have had some anxious moments in committee. Hope was high in regard to the long-cherished thought of sending out an agent, and it seemed as if a peculiarly fit man had been presented to us; but, whatever he great Shepherd's purpose may be, we have yet to wait. Samuel said of Jesse's eldest son, "Surely the Lord's anointed," but his judgment was corrected, "for the Lord seeth not as man seeth."

It has long been felt that if some wise and perceptive brother could carefully survey the fields and report, it would be of the greatest possible advantage in many ways, and that, although a somewhat costly procedure, the expense would be both a true economy and the wisest possible use of such funds as would be devoted thereto. The value and manifold uses of the service of such a Commissioner space forbids reference to now, but to most of our friends they will be self-evident.

Such a brother has been presented to us. The committee are carefully considering the proposals that are in their hands and very earnestly entreat that all who have the truest prosperity of the Mission at heart will lay the subject before the Lord, and "as helpers together in their prayers for us" take active share in this responsible deliberation. Although it would be premature to enter upon particulars in this column now, it may be stated that he of whom we think is an honoured pastor of one of the home Churches, whose character, disposition, faithfulness in the truth and intelligence, command our confidence and love.

We bless the Lord that while "in the field" the work widens and deepens, and the dear ones there are kept in the truth, there has been corresponding growth of interest and prayerful co-operation and gift at home; and we pray that we may be favoured to be entrusted with far larger means with

which we could at once respond to the urgent call for extension of the Mission. The doors wait open and labourers are ready.
J. H. LYNN.

LEWISHAM (COLLEGE-PARK).—Our school anniversary services were commenced on Sunday, January 22nd, when two sermons were preached by the pastor, Mr. J. Crook. In the afternoon a children's service was held, when able addresses were delivered by Messrs. Payne and Tyrell. On the following Tuesday our brother Mr. G. W. Thomas preached in the afternoon, a goodly number of friends being present. Our brother's testimony was much enjoyed. At the close of the service the children and friends met in our spacious school-room, where a most excellent tea was provided. The evening service commenced soon after six, our kind friend and brother, Mr. I. R. Wakelin, presiding, expressing in a few loving words the pleasure it afforded him in being present with us. Addresses were delivered by the president and Mr. G. W. Thomas, who, in his characteristically happy manner at once secured the attention of all present, both the young and the aged, the chapel being filled in every part. Several excellent recitations were given by scholars, and special hymns sung, reflecting much credit on the part of the children, and also in regard to the previous careful training at the hands of our beloved superintendent, Mr. A. H. Riddle. The report, considered to be highly satisfactory, was read by the secretary, after which about a hundred prizes were distributed by the pastor. Our brother Hall then proposed in a few well-chosen words a hearty vote of thanks to the chairman, who closed the meeting with earnest prayer. That the Lord may be graciously pleased still to prosper us, is the united prayer of all, not even excepting—"OMEGA."

HOMERTON ROW.—Under cheering and promising circumstances New Year's services were held in the well-known sanctuary at Homerton-row, on Sunday and Tuesday, January 29th and 31st. It is pleasing to know the Lord is continuing to bless the labours of our esteemed friend and brother S. T. Belcher, by which the hearts of the two brethren Barmour and Haines, who have grown grey in the diaconate, together with the Church and all concerned, are made to rejoice. On the Sunday, sermons were preached by the pastor and Mr. F. C. Holden, and on Tuesday Mr. W. K. Squirell preached in the afternoon. At the evening meeting Mr. Haines presided, read Psa.

cxlvi., and Mr. George Webb offered prayer. The chairman expressed his pleasure in seeing so many present. Some of us have been many years in connection with the cause, and seen many changes, but we have great reason to thank God and take courage. After referring with affection and respect to the late W. Palmer and others who had occupied the pastoral office, their esteem for brother Belcher, though last, was none the less. During the two years of the present pastorate, their numbers had more than doubled. The meeting was subsequently addressed by brethren W. H. Lee, F. C. Holden, J. Crook, W. K. Squirrel, and S. T. Belcher on the "Need, Source, Suitability, Perfection, and Blessedness of Salvation." Tea was served in the schoolroom, which was quite full. Among others present we noticed H. F. Noyes, J. Taylor, Turner, Youdan, and Howard. All services were well attended.—J. W. B.

RAUNDS.—In the latter part of January the friends held a New Year's thanksgiving tea and meeting. The tea was well attended. The provisions for this were generously furnished by a lady—an old and staunch friend to the cause—Mrs. Field. The public meeting in the evening, which was held in the chapel, was an unusually pleasant and interesting one, being made the occasion of several presentations. Mr. W. Skelly, the pastor, presided, and announced that the proceeds of the tea were £3 2s. 10d., and said that although the original cost of the renovations and alterations in their sanctuary was £650, he was able to state that by the continued efforts of the friends, only £70 of the debt remained. Mr. Skelly then said he had the pleasing duty and privilege on behalf of the Church and congregation of making a presentation to their esteemed friend, Mr. G. Pulpher, their organist. He then asked Mr. Pulpher to accept the present he had to give him as the tangible expression of the kindly feeling of the Church and congregation in recognition of his services, and hoped he might be spared to be with them for many years to come. A handsome 30-day black marble time-piece, with malachite marble pillars and ivory dial-plate, with a suitable inscription on a plated brass was then given to the organist. Mr. Pulpher, in accepting the present, said it came quite as a surprise. He had no idea of any such thing, and he thanked them most heartily for the present. Mrs. S. Field then rose to make a presentation to Ernest Burton, the organ-blower, for his valuable services. A beautifully-bound and nicely-illustrated copy of the "Pilgrim's Progress." This having been accepted with thanks, Mrs. Skelly rose to make yet another presentation.

After explaining in an appropriate manner the way in which the idea of making a presentation to the organist first originated in her mind and the ready response it met with in soliciting subscriptions, said she had the pleasure of presenting Mrs. Pulpher (wife of the organist) with a glass-biscuit basket with electro-plated handle and cover, with her initials engraved thereon, in recognition of her kind help in the cause. Mrs. Pulpher, who received the present with evident feelings of emotion and surprise, briefly thanked all for the unlooked-for present. After the presentations, a brief address was given by the pastor, and hymns were sung. Prayer closed the happy meeting.

HOXTON (BETHEL, NEWTON-STREET, ST. JOHN'S-ROAD.—Very encouraging anniversary services were held in connection with our Sunday-school on Jan. 10th. Brother E. Mitchell preached from 1 Pet. i. 19. At the evening meeting, over which brother Haines, of Homerton-row, kindly and ably presided, an encouraging report was read by the superintendent, brother Caplin, in which was stated the important fact that this school was conducted in the desire of keeping to the good old paths; and attention was paid to the course of teaching, that it might be in strict accordance with that which went forth from the pulpit. Brethren Beecher, Copeland, Mitchell, and the pastor gave addresses on the subject of Sunday-school teaching and its influence on the welfare of the Church. It was felt to be a very useful and profitable meeting.

CLERKENWELL.—Sunday-school anniversary services at Mount Zion, Chadwell-street, commenced on Lord's-day, February 12th, when Mr. Mitchell delivered discourses suitable to the young as well as to those more advanced in life. In the afternoon Mr. W. J. Styles gave a most instructive and spiritual address to the large congregation of young people who crowded the galleries, which presented a most cheerful and animated appearance, all of whom paid strict attention to an excellent discourse from the words, "And there were also with Him other little ships" (Mark iv. 36). Mr. Styles' telling manner, suitable similes, and simple expression completely compassed the minds of his juvenile audience, and secured the attention of the adults who filled the body of the chapel. The services were continued on Tuesday, the 14th. Notwithstanding the very inclement weather, near 200 gathered at five o'clock to tea, and at 6.30 Mr. Mitchell, president of the school, took the chair, and commenced the meeting by singing 957, Denham's, and after reading the Scriptures and prayer being offered by Mr. Hodges, Mr. Mitchell called on

Mr. Gee, the secretary, to read the report, from which it appears the school has been twenty-one years in existence, and made touching reference to the late Mr. E. Mote, who was a warm friend to the school. The Lord has cheered the teachers by blessing their labours in constraining no fewer than six scholars to put on Christ by baptism and join the Church. The monthly and quarterly prayer-meetings have been sustained and enjoyed; total number of scholars, 245; Bible-class well attended; collected in school for Strict Baptist Mission £23. Mr. Hodges, treasurer, read cash account, which showed receipts and expenditure £64. Mr. Mitchell gave a hearty welcome to friends from other Churches, spoke of the great need for better accommodation for school, and hoped the way would soon be made plain for obtaining it. Brethren Dadsell, Belcher, Beecher, and Noyes gave addresses suitable to the occasion. Among those present were Messrs. Barrowdale (Hill-street), J. Taylor (Bermondsey), Freeman (Richmond), Wood (Forest Gate), and others. The pastor closed with the benediction.—J. W. B.

BOW (MOUNT ZION).—The fourteenth anniversary was held on January 15th and 17th, and although the weather was most unfavourable, we had good meetings. As Mr. Bradbury, who was to have preached, did not put in an appearance, brother G. Webb preached to a good company of friends from Heb. xii. 12. The evening meeting was very ably presided over by brother J. M. Rundell, who spoke well on eternal things and helped us liberally. Brethren Shepherd, Holden, Webb, Margerum, Flory, Taylor, and the pastor took part in the evening service. We had a good day in every sense.—W. H. LEE.

BERKHAMSTED.—New Year's services were held here on January 24th, when Mr. A. Dye preached two solemn and searching sermons which were much appreciated by those present. The Lord be praised.—J. R. SHIPTON.

HERTFORD (EBENEZER CHAPEL).—The annual meeting took place on Thursday, the 26th inst. An excellent sermon was preached in the afternoon by Mr. F. C. Holden, of Limehouse, from Isa. xxvii. 6, "He shall cause them that come of Jacob to take root; Israel shall blossom and bud, and fill the face of the world with fruit." At five o'clock tea was provided in the schoolroom adjoining, and a public meeting was held at 6.30. Mr. J. W. Banks, of London, presided. Mr. G. Lovelock, who had been announced to preside, was absent through indisposition, but sent a liberal donation to a purse presented to the pastor (Mr. R. Bowles) as a New Year's gift.

Addresses were given by the chairman, and Messrs. Samford, Holden, Lake, Coles, Alfrey, Blaine, and others. The presentation was made by Mr. J. Gilbert, deacon, on behalf of the subscribers, and the sum contributed was £31 11s. A vote of thanks was accorded to Mr. and Mrs. Lake, who had acted as collectors. The meeting was well attended considering the inclemency of the weather.—*Herts Guardian.*

SURREY TABERNACLE.—On Wednesday afternoon, February 15th, a considerable number of friends gathered to hear a sermon from Mr. Dolbey, the occasion being the celebration of the completion of the third volume of the *Surrey Tabernacle Witness*. Following this service a tea was served. At 6.30 Mr. Dolbey commenced the evening meeting, and gave an interesting speech. Mr. W. Battersby, the secretary to the committee, read a report of the work of the past twelve months; then followed addresses by Messrs. Rundell, Gray, Carr, W. Osmond, Stockwell, Watson, Davey, Crowhurst, Bush, and other friends who assisted in the prayer and praise portion of the service.

NORWICH (ORFORD HILL).—We held our annual Church meeting on January 12th, Mr. Geo. Pung, pastor, presiding. The tea was kindly supplied gratis by lady friends, after which our pastor stated he had arranged to bring all five deacons into harness. First he called on our senior deacon, R. Hovell, to read a summary of all business transacted at our Church meetings during the past year, touching on Church finance; he read the admirable article in January E. V. and G. H., page 28, "How to Support your Church," and was followed by J. Maskell, who spoke well on our present satisfactory financial position and suitably enforced the scripturalness of "systematic giving." Next J. Hazell gave some excellent advice on "punctual attendance at the house of God," followed by J. Tuck in the same strain. After singing, R. Fordham attempted to speak on "Prayer: Its Origin, Nature, Uses, and Essentiality." Our pastor next noted the pleasing fact that we had eleven new members in our midst, added by baptism during the year, and called on two of their number to say a few words, when D. Dye and J. Forster briefly spoke. Our esteemed brother Sapey then delivered a telling address, after which our dear pastor gave us a short characteristic speech full of point, good advice, thankfulness for past mercies and trustfulness for the future. The doxology concluded one of the best yearly meetings we ever had. That we may still experience the good hand of our God upon us is the prayer of R. FORDHAM.



JOHN NEWTON.

On Wednesday, January 25th, 1893, a ceremony of singular interest was celebrated at Olney Church, when the remains of John Newton, and of Mary, his wife, were re-interred in the parish churchyard. The following is an extract from his will, which will be read with interest:—

"In the name of God, Amen I, John Newton, of Coleman-street-buildings, in the parish of St. Stephens, Coleman-street, in the city of London, being through mercy in good health, and of sound and disposing mind, memory, and understanding, although in the seventy-eighth year of my age, do, for the settlement of my temporal concerns, and for the disposal of all my worldly estate which it has pleased the Lord in His good providence to give to me, make this my last will and testament as follows: I commit my soul to my gracious God and Saviour, who mercifully spared me when I was an apostate, a blasphemer, and an infidel, and delivered me from that state of misery, on the coast of Africa, into which my obstinate wickedness had plunged me, and who has pleased to admit me (though most unworthy) to preach His glorious Gospel. I rely with humble confidence upon the atonement and mediation of the Lord Jesus Christ, God and man, which I have often proposed to others as the only foundation whereon a sinner can build his hope, trusting that He will guard and guide me through the uncertain remainder of my life, and that He will then admit me into His presence in His heavenly kingdom. I would have my body deposited in the vault under the parish church of St. Mary Woolnoth, close to the coffins of my late dear wife, and my dear niece, Elizabeth Cunningham; and

it is my desire that my funeral may be performed with as little expense as possible consistent with decency."

John Newton's early career was full of adventure and eventful incident. Born in 1725, he was sent as a lad to sea, and went on many voyages, and suffered a variety of hardships. At one time he practically became a slave, and was treated with great cruelty on the coast of Africa, but was rescued by a passing ship which happened to belong to his father's friend. At a time when, according to a publication by the Religious Tract Society, slave-holding and slave-dealing were regarded as consistent with religious profession and the strictest orthodoxy, Newton seems to have been engaged in the slave-trade. The history of his spiritual experience is full of vivid interest, and he took no small part in the religious revival of the last century, his name being more prominently associated with the evangelical movement in the Church. Having, after some difficulty, obtained ordination, he succeeded Moses Browne in the curacy of Olney, where he prepared the well-known Olney hymns, and in this work his coadjutor was the poet William Cowper, and it is some of these hymns which have immortalized his name.

He was on terms of warm friendship with Joshua Symonds, minister of the Bedford Bunyan Church, with William Bull, of Newport Pagnell, and with Thomas Scott, a curate in a neighbouring parish. He was also intimate with the Wesleys and George Whitefield. In 1780 John Newton accepted the living of St. Mary Woolnoth, Lombard-street, where he remained until his death in 1809, his wife having died in the winter of 1790. Both bodies were deposited in the vaults of St. Mary Woolnoth, where they remained until their removal to Olney on Tuesday, Jan. 24th. John Newton was born in London on the 24th of July, 1725, old style, and perhaps the briefest possible memoir of his life is to be found in the following epitaph in St. Mary Woolnoth Church, which he himself composed:

JOHN NEWTON,
Clerk,
Once an infidel and a libertine,
a servant of slaves in Africa,
was,
by the rich mercy of our Lord and Saviour
Jesus Christ,
Preserved, restored, pardoned, and appointed
to preach the faith he had long laboured to
destroy.
He ministered
Near xvi. years as curate and vicar
of Olney, in Bucks.,
and xxviii. as rector of these united parishes.
On February the first, MDCCL, he
married Mary,
Daughter of the late George Catlett,
of Chatham, Kent,
Whom he resigned to the Lord who gave her
on Dec. the xvth, MDCXC.

Newton died on the evening of Monday, Dec. 21st, 1807. and was buried in his church on the 31st of that month, in the vault which contained the remains of Mrs. Newton.

For sanitary reasons an order in council was recently issued, directing the removal of the bodies, some 3,000 in number, from the crypt of St. Mary Woolnoth to Ilford Cemetery. By the exertion of a few interested persons, headed by Mr. J. T. Maitland, of Croydon, in conjunction with the rector of the Church (J. M. S. Brooke) a special order was obtained for the re-interment of the bodies of John Newton and his wife in Olney Churchyard. It was thought befitting that a place, to which cling so many interesting memories of the deceased, where Newton himself had laboured with great earnestness, and produced the poems which have been keenly appreciated all over the English-speaking world, should receive these remains. Subscriptions were asked for to defray the expenses, and the greater part of the sum has been raised, but Mr. Maitland, of 12, Wellesley-road, Croydon, is open to receive further contributions. Messrs. Dove Bros., builders, of Islington, prepared the new oaken cases which enclosed the original metal shells, that of Mr. Newton being of an alloy, and that of his wife was of lead. Mr. Dove says the two coffins, with two others lying above them, were found immediately under the chancel of the church.

The shells were not opened, but were screwed down in the new coffins in the presence of Mr. Maitland, Mr. Hinton, and others. They were taken in a hearse from the church to St. Pancras station, accompanied by Mr. Maitland, Mr. Hinton, and Mr. F. L. Dove, the two former having legal custody of the bodies. On their arrival at Olney station they were removed to the church in a hearse, one at a time. They were met at the station by Mr. T. T. Coles, one of the churchwardens of Olney parish, and a large number of people. A bricked grave was prepared to receive the remains in the extreme northern corner of the churchyard—a picturesque spot sheltered by an old and high wall, which may have been there at the time the grave was first prepared to receive the remains of Mrs. Newton's father, George Catlett, who was buried there in 1777. A square tombstone records that George Catlett was late of Chatham, Kent, and father of Mary, wife of John Newton.

A light mist veiled the Ouse Valley on Wednesday morning, but it disappeared by noon, and the weather was bright and cheery. Half-past twelve was fixed for the ceremony at the church. A large contingent of distinguished visitors from London came down by the last arriving train, among them being Canon Benham, Sir Henry

Peck, Bart., Mr. W. H. Collingridge, Mr. George Collingridge, Mr. E. W. Matthews, Mr. Densham, Mr. W. M. Cross, Mr. Shillingford, chairman of the Gospel Standard Aid and Poor Relief Societies. Among others present were Mr. Thomas Wright, Dr. Edward Wilkinson, Mr. C. M. Amos, Mr. G. F. W. Munby, Mr. J. R. H. Duke, Mr. J. Linnell, Mr. G. Carruthers, Mr. J. Ashton, Mr. Croxton, Mr. H. Bradford, Mr. G. Whitehead, Mr. G. P. Soames. Mr. Garrard, represented by Mr. A. Allen, and Mr. Coles rendered every assistance. The full service for the burial of the dead was read.

Early in the afternoon a luncheon was provided. Mr. W. H. Collingridge, by whose hospitality the visitors were entertained, presided, and about forty sat down to dinner. During the few minutes that remained before the visitors caught the next train to London, the chairman said he would ask Canon Benham, who had favoured them with his presence, to speak a few words as to the character they had met to bury.

Canon Benham said he need not speak of the life of John Newton, who was well known to all present. It was the story of the profligate, the infidel, the mathematical student, the classical student, the slave in Africa upon whom other slaves used to take pity, and to whom they gave a few crumbs to save him from starving; the infidel reading Thomas a Kempis and the Bible—such was the early life of John Newton as a sailor. On one occasion he deserted and was flogged. In his wretchedness he went away to commit suicide, but was restrained by the memory of Mary Catlett, whose coffin they had just seen lowered into the grave. He saw her as a girl of fourteen; he loved her at first sight, remained faithful to her for so many years, married her at last, and declared that by the providence of God he was saved from committing suicide by the memory of her sweet face. They had sung that morning the hymn which he need not read, for everybody remembered it so well—a hymn which had touched more or less so many hearts and comforted every soul in that gathering. He had with him the first edition of the Olney hymns, and one had struck him as so thoroughly characteristic of Newton. It began:—

"Lord, Thou hast won, at length I yield;
My heart, by mighty grace compelled,
Surrenders all to Thee;
Against Thy terrors long I strove,
But who can stand against Thy love?
Love conquers ev'ry foe."

Canon Benham quoted the remaining verses of the hymn, and added that it was a wonderful poem, for it was the history of a man's soul. His attention was called to it that morning by Dr. Doudney, and he (Canon Benham) was

fascinated by it. When Europe was torn almost to pieces by the French Revolution, and the principles of that Revolution were promulgated in this country by tracts written in English, it was the influence of John Wesley and John Newton that saved England from going to woeek as the French nation did. Another notable name was that of Legh Richmond. In the south of England, next to "The Pilgrim's Progress," no book was read so much as "The Dairyman's Daughter." By the kindness of Mr. Collingridge, he (Canon Benham) once went over to the village in the vicinity, and saw the original manuscripts of Legh Richmond. Henry Venn, his grandfather, was Newton's curate. A man's work did not end with himself.

Sir Henry Peek proposed a sincere vote of thanks to Mr. Collingridge for his kindness and courtesy, and said they were also much obliged to Canon Benham for his remarks. He did not know until to-day that Mr. Collingridge was a native of Olney, but it appeared he was actually born in the house of which they had heard so much that day. Long might he be preserved to benefit society at large, and Olney in particular.

Dr. Wilkinson, of Leamington, seconded, and spoke of the great pleasure of being present when so many friends of John Newton were thrown together by the bond of union, which is truth. It is gratifying to find that John Newton's religion had been commended by Canon Benham as one founded on Christ; for he had lately discovered that since the establishment of Christendom the Pope and others had substituted "Churchianity" for Christianity. Lately he had been reading Newton's lines on "What think ye of Christ?" and he commended the following to their attention:—

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

The chairman said they were especially grateful to see present Mr. Thomas Wright, the author of what he considered was the *only* Life of Cowper. Mr. Thomas Wright, in the course of a few remarks, which he had not time to complete, said Canon Benham's biography had been very helpful to him in the preparation of his own work. Most of the company then made their way to the station. Canon Benham, who was *facile princeps* in the local topography, pointing out spots described in Cowper's poems and quoting *ad lib.* in a manner that was most appropriate and entertaining.—From the *Bedfordshire Times and Independent*.

STOKE ASH, SUFFOLK. — Our annual meeting of officers, teachers, and friends connected with and interested

in our Sabbath-school was held on Tuesday evening, Jan. 24th. A good number sat down to a substantial tea provided by our good sister Miss Benn. A public meeting followed. Mr. T. W. Colson implored the divine blessing; our secretary, Mr. S. Buck, read a very satisfactory report for the year. After all expenses were paid a small sum of money was left in our treasurer's hands. Four from the school had during the year been baptized and added to the Church; other young hearts, having been attracted to King Jesus, have expressed a desire to unite with us by following in His footsteps. A few appropriate, helpful, and stimulating remarks were made by brethren L. Moss, J. Taylor, J. Knights, and T. W. Colson. After singing, and prayer by Mr. J. Hitchcock, this happy meeting was brought to a close. We left for our respective homes thanking God and taking courage.—P. BARRELL.

PONDER'S END. — On Wednesday, January 25th, a New Year's social tea and public meeting was held, presided over by brother C. Hewitt. Several hymns were sung and encouraging addresses delivered by brethren Smith (Bush-hill), Allen, Nash, Ellum (deacon), and Moore. The season proved to be one of much spiritual profit and pleasure. To the Lord be all the praise.—C. H.

MEMORIES OF THE BAPTIST CAUSE AT RATTLEDSEN, SUFFOLK.

The cause of Christ at Rattlesden had its origin in the preaching of the Gospel in a cottage at Hightown-green, about two miles from the Street. This was begun by the first pastor of the Wattisham Church. Mr. and Mrs. John Cooper came to reside at Whitefield House, Drinkstone, an adjoining village, in 1803. They were Baptists, and felt much the religious destitution of the district, there being no Baptist chapel nearer than Bury-St.-Edmunds, a distance of about eight miles. A chapel was built at Rattlesden in the year 1807; it measured 40 feet by 18, and was afterwards enlarged to 40 feet square, with a vestry, which, with half an acre of ground, cost £624. On July 19, 1813, the Church was formed, consisting of fifteen members dismissed from the Baptist Church, Garland-street, Bury, under the pastoral care of Mr. Cole, who was assisted in the service by Mr. Thompson, of Grundisburgh, father of Mrs. John Cooper. On the following day, Mr. Thomas Middleditch, of Bury, one of the fifteen members, was publicly recognized as pastor, and came to reside at Rattlesden. He was an excellent reader of the Scriptures, an able and acceptable preacher. In the autumn of 1818 he removed, and became pastor of the Baptist Church at the Old Meeting,

Biggleswade, and was very popular and useful in the county.

Mr. Philip Dickenson followed him in the pastorate at Rattlesden, whose ministry was accompanied by the power of the Spirit to many young and other persons in the congregation. He was a great reader, of retentive memory, of social disposition, and an interesting preacher. In the spring of 1832 he removed, and became pastor of the Baptist Church, Little Alie-street, London.

Mr. Joseph Norris, from Aylesbury, followed in the pastorate. He was somewhat stern in appearance and lacking in education, but a deep thinker and an instructive preacher. He came to Rattlesden in 1833, and after a few years he left for the pastorate of the second Baptist Church at Bury-St.-Edmunds, about 1840. He was pastor of the Church at Cransford, Suffolk, in 1842, but returned to the pastorate at Rattlesden, March 30, 1845, and left there for Swavesey, Cambs., December, 1846. After this he was pastor of the Church at Great Gidding, and died there.

Mr. Henry Howell, of Chelmsford, was invited to the pastorate at Rattlesden, and was publicly settled June 16, 1840, when all the former pastors were present and took part in the services of the day. Some twenty ministers were present. Mr. George Pritchard, of London, gave the charge. Mr. Howell was a preacher of some experience, was earnest, faithful, and Scriptural. He preached his farewell sermon Oct. 12, 1841, and accepted an invitation to the pastorate of the Church at Kenninghall, Norfolk, where he died. A memoir was published in the GOSPEL HERALD soon after his decease.

Mr. William Parson, who was then living at Bury St.-Edmunds, was invited to supply, and at length became pastor. His ministry was a blessing to many, but at length circumstances led to his resignation, and he returned and spent the remainder of his life at Bury.

After this Mr. Robert Bird, a deacon of the Church at Beccles, accepted the pastorate, and exercised a plain and faithful ministry through several years and showed a friendly disposition and was much respected in the district and county. He retired from the pastorate on account of age.

The writer has heard all the above-mentioned pastors; they were ministers variously gifted, but preached one Gospel of salvation by the grace of God through faith in Jesus Christ.

This village Church has existed through an extended period and amidst many changing circumstances, but has borne a faithful testimony, by the lives of its pastors, deacons, and members, to the truth and grace of Christ.

W. ABBOTT.

Bedford.

HORNSEY RISE (ELTHORNE-ROAD).

—The usual united New Year's meeting of Ebenezer and Zoar Sunday-schools was held at the above on the afternoon of January 1st. Mr. Osmond presided, who addressed us from, "Remember now thy Creator in the days of thy youth." Mr. Thorn followed with the motto, "Consider thy ways and God's ways." Mr. Sandell dwelt on things recorded in the Bible as transpiring on the first day, and Mr. Goodhew spoke from the words, "Whatsoever thy hand findeth to do, do it with thy might." On January 17th a very interesting gathering took place, first at an excellent tea provided free by a lady friend to seventy youthful guests, who thoroughly enjoyed it; next at the annual distribution of the prizes by our pastor, Mr. Osmond, at which several of the scholars read their papers on the subject of "Praise," which showed that their Bibles had been diligently searched for the subject matter. An interesting episode occurred during the evening by a handsome marble timepiece being presented to the superintendent, Mr. Goodhew, with the inscription thereon, "As a token of loving esteem from the friends at Elthorne-road"; this was quite a surprise to him, the secret being well kept. However, he very warmly thanked the friends for their kindness so practically manifested, and trusted his ten years' labour with them had received the Lord's blessing in many instances. Mr. Sandell gave us an address on the subject of the evening "Praise," and handsome text-cards were distributed to each of the scholars. Thus closed a happy meeting with the young ones, although the weather was wintry.—H. G.

WATTISHAM, SUFFOLK. — Dear Brother Winters,—It may be that some of the readers of your most valuable Magazine will be glad and rejoiced to hear that the full and glorious Gospel of Jesus Christ is still proclaimed in our midst. It was preached by that dear old servant of God, John Cooper, for nearly fifty years, to the ingathering of many precious souls, and also during the short stay of our good brother F. S. Reynolds amongst us; but upon his leaving we seemed to settle down for a time to the "supply system," and at the end of one year was still without an under-shepherd; congregations were upon the decrease, deacons and members complaining that something must be done. It was suggested that we should have a week of prayer, that the Lord would send us a pastor, and prayer was made by the Church without ceasing, and we rejoice to know that it was not in vain, for the Lord has been pleased to send amongst us His servant, our dear brother John Hazelton, who, we believe, came just at

the right time. Congregations are now on the increase, week evening prayer-meetings also well attended, our hearts seem to overflow with joy, that sinners are broken down, and are coming forward, telling us how the Lord has been working in their heart. Six were received—three by baptism—on Lord's-day, February 5th, our pastor taking for his text Matt. iii. 15. It was a day which we shall ever remember, the large chapel being almost filled with attentive hearers. We feel it a great blessing, that the dear Lord has opened the eyes of some to see that baptism by immersion is the right way into the Church. Our prayer is, Lord, make it plain to others.—G. SQUIRRELL.

SUDBOURNE.—Dear Brother Winters.—Once more we have to record the lovingkindness of our heavenly Father towards us through another year. It has indeed been a year of blessings to us as a Church. Our pastor has been greatly encouraged during the year by seeing seven come forward, who were baptized and added to our number—three of them teachers in the Sunday-school. On February 1st we held our social meeting, when a good company sat down to tea. In the evening the chapel was well filled, it being the 30th anniversary of our pastor's ministry amongst us. We thanked our God for His past mercies in sparing him to us, for he was not laid aside one Lord's-day during last year. Several of our sisters wrote and read papers, and brethren made speeches, interspersed by suitable hymns, &c. Some friends came over from Aldringham with their pastor to join us, and I believe that all could say it was good to be there.—**ONE WHO WAS THERE.**

CROYDON (SALEM).—On January 25th, the day of our New Year's meeting and eighth anniversary of our pastor's settlement, a good company assembled to hear our brother Mitchell in the afternoon, when he preached an excellent sermon. Tea was provided by our sisters, and was much enjoyed. The public meeting in the evening was presided over by our friend and brother, Mr. W. Abbott, of Chadwell-street, and the way in which he was enabled to open the meeting and conduct it throughout won for him expressions of appreciation and thanks at the close. The speakers for the evening were the pastor, who briefly reviewed his eight years' labours, followed by addresses by brethren Beecher, Sears, Copeland, Mitchell, and Cullingford. The pastor W. Horton, notwithstanding his own affliction during the year and the long affliction of his beloved wife, gave a very cheerful and God-glorifying report of his pastorate at Salem, and the brethren who followed spoke words

which were both encouraging and Christ-exalting. The meeting throughout was a most enjoyable one. The collections, through the liberality of our chairman and a dear old friend present, amounted to over £13, for which we thank our dear friends and praise our gracious God. Our Sabbath-school goes on well under the devoted energies of our brother Lawrance as superintendent and his son as secretary. Much affliction abounds in our Church and congregation. We are asking the Lord to give us back our dear friends who have thus been laid aside, and thus we hope and pray that many more bright and happy days may be in store for much-loved Salem.—J. C.

HOXNE, SUFFOLK.—The annual members' tea meeting was held on Feb. 1st, when a fair company sat down to tea. The evening was spent with addresses from Messrs. Debnam (who presided), Rayner, Thorndyke, Banham, Cegryce, G. Margerum, and others. Our prayer is that love and unity may more and more be felt amongst us, and that the Lord would prosper and bless the humble efforts put forth in the Church and in the school to the ingathering of precious souls and to the building up and establishing of His saints in their most holy faith. So prays A. W. BANHAM.

I P S W I C H (BETHESDA).—Dear Christian Brother,—Our annual school meeting took place on Thursday evening, January 12th. Our pastor presided in his usual manner, supported by brethren Bland, Bardens, and Ling, whose expressions of sympathy and encouragement seemed to nerve us for more earnest and vigorous work. Our superintendent (Mr. Jabez Bird) implored the divine blessing on the meeting. The secretary then gave a brief report of the past year. While acknowledging the mercies of God through the year that had gone, he wished he could have given a more prosperous account. The actual number of scholars on the books at the beginning of the year was 108. Through removals, &c., we have had to part with no less than 40 scholars and 3 teachers during the year, being the largest number for several years; admitted during the year, 20 scholars and 3 teachers; actual number on books for 1893, 25 officers and teachers and 186 scholars; the average attendance for the year—morning 107, afternoon 138. As regards our financial condition, we have a balance on the right side. Our dear friend Mr. H. W. Harris, although absent through illness, was mindful of us and sent us 10s. 6d. to add to our school fund. Our prayer for him is that he may be speedily restored to health and strength. We have also an excellent library in connection with the

school, which, I am happy to say, is in a prosperous condition under the able management of our esteemed young friend Thomas Garrod, recently a scholar in the Bible-class. We also collected during the year for Foreign Mission £2 19s. 2d. Our meeting was a truly good one. On Sunday afternoon, January 22nd, the scholars received their prizes for early attendance. About a hundred books were given to those who had made the required number of early attendances. The following teachers each received a token of love from their scholars: Brother S. Kenney, Mrs. Bird, and the Misses Farrow, Cattermole, and Gooding. Beautiful books were also given to the members of the Bible-class from their teachers. —J. SCARLETT.

MARCH, CAMBS. (PROVIDENCE).—The Church members of this place of worship held their annual tea and social gathering on Tuesday, January 31st, when a large number were present. The tea was kindly given by Mr. W. Morton. The treasurer's statement showed that the financial position was very encouraging, a good balance in hand being reported. Statistics of the various branches of work displayed a healthy state of affairs. A few losses by death had occurred during the year, but several additions to the Church had been made. A vote of thanks for the gift of the tea and to the ladies for superintending the same having been passed, the happy meeting terminated, after prayer by the pastor. —*Local Paper.*

CAMBRIDGE (EDEN).—Dear Brother Winters, — At our New Year's meeting on Thursday evening, January 12th, about 140 sat down in our schoolroom to tea, after which we had a public meeting, commencing about seven o'clock, by which time our spacious schoolroom was comfortably filled. After singing "O bless the Lord, my soul," followed by reading and prayer by brother Bennett, and a few opening remarks by the chairman, the senior deacon, in the name of the people, presented the pastor, Mr. Jull, with a New Year's gift, consisting of a purse containing £20 10s. as a token of their love and regard to him as their minister; after which Mr. Reynolds, from Over, gave us a sweet address, founded upon "Strength to Strength," and then Mr. Reynolds, of Highbury, spoke for nearly an hour upon Israel's great war with the Amalekites, and their great and decided victory by prayer.

"When Moses stood with arms spread wide,
Success was found on Israel's side;
But when through weariness they fail'd,
That moment Ameleck prevail'd."

It refreshed our souls, encouraged our hearts, together with the heart of our minister, and we all with one heart and

one soul were constrained to thank God and take courage.

WALWORTH (PENROSE-STREET STRICT BAPTIST SUNDAY-SCHOOL).—On Saturday, February 11th, this school completed its twenty-first birthday. Through evil and good report, through many difficulties and troubles, it has been sustained through the mercy of God, to whom be all the glory. Being a specially interesting occasion, the committee invited a few of the old friends, teachers, and helpers, and a very nice company was thus brought together. About seventy sat down to a comfortable tea provided by the ladies. At the meeting which followed Mr. John Green, the superintendent of the school, presided, and after reading a portion of Scripture, called on Mr. Standbrook to ask the Lord's blessing. Mr. Green then gave a passing review of the history of the school, of which the keynote was "thankfulness," and after a very interesting speech called on Mr. Joseph Falkner, whose remarks, although brief, were well listened to and were not without profit. Mr. Loosely followed with a spiritual address, which gave great satisfaction. Mr. O. S. Dolbey then gave the features of a good teacher, pointing out that he or she must have a teachable disposition, a believing heart, an observant eye, an open ear, a heart that is humbled, a persevering spirit; the teacher's motive—to be useful to the scholars, with the love of Christ constraining him, that God may be glorified; and, above all, he or she must have an abiding sense of dependence upon God. These points were pithily enlarged upon, and were much appreciated by the audience. Mr. John Pig-gott, the late superintendent, spoke from 1 Thess. i. 2, 3, which, like all his utterances, were eminently practical and to the point, and showed that, although separated by distance, his spirit is still with the school, and his prayers ascend to the throne of grace for its temporal and spiritual welfare. Mr. Herbert Falkner gave some hearty words of encouragement to "little ones," and Mr. R. Stockwell closed with a few brief remarks on 1 Pet. iv. 11. Mr. George Falkner was unable to be present. If he had, there would have been a trio, which, as the superintendent remarked, is unique, three members of the same family being engaged in the same school with the same object—viz., to glorify God in teaching the young. Happily, yea, thrice blessed are the parents who have their quivers full of such children. An old friend, helper, and well-wisher, Mr. William Wakely, was kept away through an accident, which had happened to him, but who is, we are glad to hear, progressing favourably. The committee were much

cheered by such a gathering, and feel truly thankful to the God of all their mercies for the encouragement and sympathy manifested on that occasion.
—R. STOCKWELL.

"THE ANCIENT OF DAYS."

GREAT Ancient of days, the eternal I AM,
Whose glorious praise for ever the same,
Took part of our flesh the Church to redeem
From sin, curse, and death, how sweet is the theme!

The time was appointed, as all blessings are,
When Christ, the anointed, a babe should appear:

Immanuel's glories by faith here behold,
Of Jesus, what wonders in Zion are told.

He is God, He is Man, the natures are two,
And yet He's but one, if the Scriptures are true:

His Person and Sonship eternal divine,
The Godhead and manhood all blessings combine.

His life was perfection, His death was the same,

The smallest defection none justly can name.
Thus, up from the tomb Emmanuel arose,
Delivered His Zion and vanquished her foes.

And now He's exalted, in Heaven He stands
At the right hand of God, and justly demands

Salvation with glory for those He redeemed,
To make them an honour and highly esteemed.

Our glorious High Priest is now entered in,
Because He has made an atonement for sin:
His Person and merits, presents for His Bride,
And sends His sweet Spirit to quicken and guide.

When all by Him bought are fed by His Word,

When every hoof brought, He'll have His reward:

In body and soul complete each shall stand
And chant Hallelujah in Emmanuel's land.

Yes, the conquest is gained, all sin is atoned,
The devil is chained, and death is dethroned,
The wicked are damned, the righteous are blest,

Our Jesus is famed and Zion's at rest.

And through blest eternity the Church shall rejoice.

Adoring His Person while hearing His voice,
Bathing in glory and singing the praise
Of Jesus our Lord, the great Ancient of days.

O may it be mine among them to be,
And with them to shine, sweet Jesus to see;
I'll fall at His feet, all honour disown,
In astonishment great my Jesus I'll crown.

Till then, dearest Lord, sincerely I sigh,
Thy Spirit afford and help me to cry
For wisdom, for strength, for faith, hope, and love

To plod on my way till I meet Thee above.

Let not Thy sweet teaching, Thy chastening rod,

Be cast on my soul, my Saviour, my God:
But make me a blessing to many below,
And then with good conscience through Jordan I'll go.

ALFRED DYE.

In Memoriam.

A. V. NEAME. — In affectionate memory of Albert Victor Neame, who departed this life Jan. 22nd, 1893, aged 16 years. The youngest child of widow Neame has now joined his loving father, brother, and sister; and widow Neame is waiting for the joyful summons. Bertie (as he was usually called) was what we should call a good boy both at home and school; amiable, loving, and intelligent, quite a mother's boy, always trying to do something for her who had done so much for him. He was just able to realize the death of his dear father ten years ago, and grieved most bitterly at the grave and for years afterwards. The striking conversion of his sister Lizzie (see E. V. & G. H., Oct., 1891) affected him, but being of a lively disposition the impressions wore off until Aug., 1892, when, as he was sitting with his companions at church, he looked out of an open door and his eyes rested on the graves, and at that instant the singing struck up, and also at that moment the life of God entered into his soul. The words, "Great God, what do I see and hear!" shot like an arrow from the Almighty's quiver, and he sank upon his seat and fainted. His companions ordered a fly and took him home. His mother was naturally alarmed, and said she would send for a doctor. Hearing this he broke out with convulsive sobs, saying, "Oh, no, mother, it's no use; it is my soul, my soul, my poor lost soul, for ever lost!" She stayed up with him all night, and tried to soothe him, but the hand that wounded was the only one that could heal. She did all that a mother's love and prayers could do, but poor Bertie, although somewhat better, went mournfully about crying, "God, be merciful to me," "Lord, remember me," &c. He used to be satisfied with saying his prayers; now his urgent need compelled him to cry from his heart. The event spoiled his church-going, and he turned his feet to another road; still no comfort could he find. He looked in the Bible, and there was nothing but condemnation; then he read hymns and there was no comfort. We tried to turn his feet to Calvary, and assured him that no thunderbolts would be hurled at him from thence, that there was One who had been sorely wounded for his transgressions, yes, even for Bertie Neame's, and that, although it was very dark, Jesus was near him. We cannot tell how near an object may be in the dark, but when the light appears it often reveals a precious Christ ready to serve. One Sabbath-day in December he read the address on "Repentance," by the worthy Editor of the E. V. & G. H. (May, 1892). The Lord was pleased to comfort him greatly, and he said, "Well, mother, although I am in Achors gloomy vale,

there is a dawn of hope, and I'll knock till I die, and if such a dear man of God as Mr. Winters is willing to sit there, surely I may, with some hope that I may one day feel that I have a place in Jesu's riven side. His wan look indicated that he was declining fast. He took to his bed on Christmas-day, and looking up to the doctor he said, "I shall not get better in one sense, but oh! I shall in another sense; yes, yes, I am very young, but I have seen the vanity of earthly things." Looking affectionately at his mother he said, "There is nothing worth living for, but

" 'Tis a heaven worth dying for,
To see a smiling God."

Mother, dear, what a highly-favoured woman you are; all your children that have departed are with Jesus, and I am going soon; and you know father is there, too, and you are coming soon. Please do not weep. Oh, may Jesus wipe your tears away! If it were God's will I wish that we could go hand in hand and heart in heart through Jordan, but I must leave you a little behind, but Jesus will conduct you safely home. Oh, what a glorious home! I have just a little view, heaven opens to receive me.

" 'Eternal glory just before
And Jesus waiting there,
A heavenly gale to waft me o'er,
What have the saints to fear?"

Mother, dear, take my hand. Oh, Lord, do comfort my dear one; be everything to her that she needs. Oh, do bless dear Mr. Winters; spare his precious life, if Thy sacred will. Dearest Jesus, I'm coming now.

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

With the last faltering word dear Bertie fell asleep and awoke in glory.—M. L. L. PELLATT.

FANNY GAYLOR, member of the Church of Christ at Two Waters, entered her eternal rest in peace at the age of 77 years. Her mortal remains were interred in Hemel Hempstead Cemetery on Wednesday, Jan. 11, 1893, Mr. S. Kendall officiating.

MRS. MILLUS.—Dear Brother Winters,—A good helper to the little cause at Barking (Mrs. Millus) quietly passed away on Saturday, Jan. 7th, aged 76. She attended the two services on the previous Lord's-day, commemorated the Lord's death, with other friends, and by the next Sabbath was seated at the marriage supper of the Lamb. She only took to her bed on Thursday night. She was a very regular attendant on the means of grace, and also a liberal supporter. She will be much missed.—W. BEDDOW.

MR. S. SAVEALL.—In loving memory of Mr. Samuel Saveall, of Billericay, who fell asleep in Jesus, November 11,

1892, aged 75 years. He was a lover of the Lord and His truth and cause. In his last illness he kept his bed but two days; during that time he was much favoured to hold sweet fellowship with the Lord. Before he died he repeated several hymns from Gadsby's selection; among them were (766) "Sovereign grace o'er sin abounding"; 232, "Be-gone, unbelief." The following was very sweet to him (357), "Welcome, sweet day of rest," and especially the third verse. He expressed with Moses, that he would "rather suffer affliction with the people of God than enjoy the pleasures of sin for a season." When near his end he said, "Do come, dear Lord, and take me home, for I long to be gone," and the gracious Lord heard his prayer and in due time took him to Himself. "The memory of the just is blessed."

MR. JOHN HIGGS.—Dear Sir,—Just a line to say our brother Higgs has passed over the river and is now in the land of the blessed. He was a dear friend of the late C. W. Banks. We have a few more left on this side to follow.—Yours truly, ROBERT LEE.—The following note from a newspaper accompanied the above:—"HIGGS.—At the residence of his daughter, Mrs. E. C. Daniel, Nyack, N. Y., on January 21, John Higgs, born at Goring, England. Funeral services at the residence of his son, 173, 11th-street, Long Island City, Wednesday, January 25, at one o'clock."

MR. T. S. BARTON.—Dear Brother Winters,—Grace, mercy, and peace be with you and yours, and especially in your work and labour of love in the Master's work. It is pleasant to feel the Holy Spirit's power, and this we realize in our work at Dover, and rejoice in it, and praise the Lord our God; but in the midst of joy, sorrow will be found making the sweet bitter, and, while we hoped to start the new year with gladness, one of our beloved deacons was taken ill as the old year was passing away; he lingered on till the 27th, and passed to the better home on high. Our brother T. S. Barton, of whom I write, was baptized in April, 1845, so he had lived nearly 48 years a pilgrim bound for glory. The last conversation I had with him his whole soul gave expression with his feeble voice to the words, "My Jesus! precious, precious Jesus!" A little before his daughter tried to sing to him something that he loved to sing when in health—viz., "All the way my Saviour leads me," but he could not sing it all, and thus he passed away, proclaiming his heavenly Father's faithfulness and resting by sovereign grace in the arms of Jesus. May the Lord comfort the sorrowing widow—a widow indeed; "they had been married fifty years last September." Our brother Barton was 70 years old on New Year's Day; he had

thus completed his allotted time. We were helped to preach on Sunday evening on our brother's life and death; text, Deut. viii. 2. "Thou shalt remember all the way the Lord thy God hath led thee."—W. E. P.

M. HOWARD. — In loving remembrance of Matilda Howard, of Wooburn Green, Bucks, who peacefully fell asleep, January 4th, 1893, in her 50th year. The annexed verse was one of her last sayings—

"So, dearest Jesus, be to me
My soul's defence and light,
My covering till Thy face I see,
My guide by day and night."

Her remains were interred in Wooburn Cemetery.

MR. ISRAEL PEARCE. — Our dear brother Israel Pearce, of Lee Common, Bucks., passed into the presence of his Lord and Saviour on Tuesday, January 17th, 1893. For many weeks during the early part of his affliction he was often very painfully harassed, so much so that he thought his hope had perished; but God, who comforteth those that are cast down, comforted him by very blessedly applying the following words to his soul, "And you hath He quickened who were dead in trespasses and sins." He oft expressed a fear that his dear friends thought him a better man than he was, and his language very often was—

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

Hymn 881 (Denham's) was often very sweet to his taste, and he often expressed his feelings in the language it contains—

"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."

As he approached the end of his journey his mind enjoyed much of the divine presence, which often set his soul singing, and as far as he had strength he joined his beloved companions in singing—

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

Several of his companions were present with him when he passed joyfully—a sinner saved by grace—into the presence of his Lord. On the following Monday his remains were laid to rest in the churchyard. A previous service was held in the chapel, conducted by Mr. Humphreys, of Tring, an old friend of the family. After the service at the grave, conducted by the vicar, hymn 231 (Denham's) was sung, and Mr. Humphreys closed with prayer, the vicar remaining in a kindly spirit all the time. On the Lord's-day following the funeral brother Jas. Pearce preached a sermon to improve the event from Psa. cxvi. 15. The chapel was full. God grant the seed thus sown may yield a

gracious harvest, and His blessed name shall have all the praise.—ADAM MARK-HAM.

MRS. A. E. TURNER.—Died at Buenos Ayres, in South America, November 16, 1892, Ann Eliza Turner, wife of William Turner, late of Brixton, aged 51. She was a member of the Surrey Tabernacle, and was among the last number baptized by the late esteemed James Wells. She was the subject of much bodily affliction for several years before her decease, and her pathway temporarily was a tribulatory one; but she was favoured with a good knowledge of the truth, and the promises of the Gospel were her comfort in her affliction. She knew whom she trusted, and when death appeared to be drawing near she feared no evil and could resign her husband and children into the Lord's hands with a desire to depart and to be with Christ, which is far better. May her godly example comfort her bereaved husband, and may the children be made partakers of like precious faith with their departed parent, that all at last may be found at the King's right hand.

JOHN HAMMOND, many years member at Mount Zion, Bow, entered into rest, January 8, 1893, aged 82 years. During the last ten years he suffered much bodily affliction, but, through grace, bore it patiently. Mr. W. H. Lee frequently visited him, and officiated at his burial in West Ham Cemetery.

MRS. HANNAH WOODBRIDGE. — In loving memory of Mrs. Hannah Woodbridge, who sweetly fell asleep in Jesus, February 14th, 1893, in the 76th year of her age. She was for more than fifty years a worthy and consistent member of the Church at Ebenezer, Waltham Abbey. Her remains were interred in Waltham Abbey Cemetery, on Feb. 18, in the presence of a large number of sorrowing relatives and friends, Mr. W. Winters, pastor, officiating.

"In vain my fancy strives to paint
The moment after death,
The glories that surround the saints
When yielding up their breath,
One gentle sigh each fetter breaks,
We scarce can say, 'They're gone!'
Before the willing spirit takes
Her mansions near the throne."

MR. JOHN HAWKINS (son-in-law of the late John Andrews Jones), some time pastor of the old Strict Baptist cause at Bradford-on-Avon, was released from pain and sorrow, February 13th, aged 85. How true, "If by reason of strength our years be four-score, yet is there strength, labour, and sorrow!"

SATAN layeth upon men a burden of cares above a load, and maketh a pack-horse of men's souls, when they are wholly set upon this world. We owe the devil no such service; it were wisdom to throw off that load into the mire and cast all our cares upon God.—*Rutherford.*



THE LATE MR. JOSIAH COWELL, BAPTIST MINISTER.

(See page 103.)

Forsaken of God.

“The doctrine of our dying Lord,
The faith He on Mount Calv’ry sealed,
We sign, asserting every word,
Which in His Gospel is revealed.”

THE dear Redeemer in His death throes cried with a loud voice, saying, “My God, My God, why hast Thou forsaken Me?” What astonishing language from the lips of One perfectly holy and innocent, who came to do the will of His Father, and to eternally benefit His people! There is no intimation in the whole of the Scriptures that God ever forsook His saints in a similar manner. In Psa. xxii. 1 the same words occur, and which refer to the sufferings of the Messiah. To the saints the Lord is “a very present help in trouble” (Psa. xlvi. 1), and has promised never to leave them (Heb. xiii. 5).

Jesus must have keenly felt the unkind treatment of His brethren the Jews (John i. 11), and especially that of His beloved disciples who forsook Him in the hour of sore distress; but such desertion was nothing to be compared to that which wrung from His loving heart the cry, "My God, My God, why hast Thou forsaken Me?" The answer to this solemn question will be found in Heb. v. 8, 9. The language is not that of murmuring. It is not indicative of despair or distrust. Our blessed Lord did not complain of the nails, spear, &c., He being cruelly reviled did not retaliate, but rather prayed for His enemies, and bore all His sufferings with fortitude and courage, that we might never be forsaken of God. The expressive repetition, "My God, My God," implies that He held fast to the truth that God was still *His* God notwithstanding all that appeared to the contrary. His sufferings were infinite; He suffered in all His offices by all sorts of men urged on by Satan, but the greatest part of His mental and physical sufferings was the felt absence of the presence of His Father. This awful desertion was the crowning manifestation of God's wrath against sin. The question, "Why hast Thou forsaken Me?" is one of faith as well as of untold anguish. He calls God *His* God as David had done (Psa. xxii. 1), although David spoke in relation to Christ as an antidote to despair, and a pledge that the Lord would deliver him in due course.

During the sufferings of Christ on the cross the Godhead dwelt in Him bodily, He was never separated from the affections of God the Father; but, as a Son and a Mediator, He always realized the same interest in His Father—God. The Father did not forsake the Son in a sense of ceasing to love Him, for at that moment Christ was carrying out an act of obedience worthy of the admiration of His Father, yet the absence of the Father's presence and favour being so keenly felt by Christ proves the truth of His human nature, and that "He was in all things made like unto His brethren." He was made to be sin for His people, although He knew no sin (2 Cor. v. 21). The Father laid their iniquity upon His shoulders, He stood in their stead as Surety filled with a sense of divine wrath which their sins deserved, and made complete satisfaction for them. The Father, to show a sense of His utter abhorrence of sin, forbore to interfere on His Son's behalf to terminate His sufferings, but allowed the law to take its full course. It was the love of the Father to His people that caused Him to forsake His beloved Son in a moment of inexpressible agony. The whole of the wrath due to the sins of His people was poured upon the naked soul of Christ that they might go free. Hence sang Toplady—

"From whence this fear and unbelief?
Hath not the Father put to grief
His spotless Son for me?
And will the righteous Judge of men
Condemn me for that debt of sin
Which, Lord, was charged on Thee?"

Christ drank the cup of wrath dry. "Without this last trial of all (says one) the temptations of our Master had not been so full as the human cup could hold, there would have been one region through which we had to pass wherein we might call aloud upon our Captain-Brother, and there could be no voice or hearing: He had avoided that fatal spot." We grieve that our sins His chief tormentors were, yet rejoice in faith at His condescension and love in bearing our sins in His own body on

the tree. "Christ took not (says good old Sibbs) the desert of punishment upon Him from any fault in Himself. He took whatsoever was *penal* upon Him, but not *culpable*. As He was our Surety, so He every way discharged our debt, being bound over to all judgments and punishments for us." All this was in exact agreement with the covenant made before all worlds. He set His face to it as He knew that either He or His people must suffer.

What unspeakable love is seen in the great transactions of Calvary!

"The soldiers pierced His side, 'tis true,
But we have pierced Him through and through."

He trod the winepress of divine wrath alone, destitute of a sense of the Father's love and protection, and became the end of the law (Rom. x. 5) that poor hell-deserving sinners might find comfort in the hour of trial, as Hart says:—

"We bruised His body, spilt His blood,
And both become our heavenly food."

Thus believers are warranted amidst spiritual darkness and desertion to call God *their* God by covenant love and promise, as He will never finally forsake them (Psa. xlviii. 14). The dear Lord often withholds His sensible presence from those whom He loves and upholds, and which may at times be experienced by them as a requisite discipline to wear their souls from earthly things. There is nothing in the relationship of the children of God to hinder that experience. The last lamentation of Jesus has no doubt touched many hearts and comforted them in deep distress. It is recorded of Job Throgmorton, a puritan divine (who was described by his contemporaries as being "as holy and as choice a preacher as any in England"); that he lived thirty-seven years without any comfortable assurance as to his spiritual condition. When dying he addressed the venerable Mr. Dod in the following words, "What will you say of him who is going out of the world and can find no comfort?" "What will you say of Him," replied Mr. Dod, "who, when He was going out of the world, found no comfort, but cried, 'My God, My God, why hast Thou forsaken Me?'" This prompt reply administered comfort to the troubled spirit of his dying friend who departed an hour after rejoicing in the Lord.

"Oh, Thou dear suffering Son of God,
How does Thy heart to sinners move?
Help us to catch Thy precious blood,
Help us to taste Thy dying love."

The rocks could feel Thy pow'ful death
And tremble and asunder part;
O rend with Thy expiring breath
The harder marble of our heart."

THE EDITOR.

Waltham Abbey, Essex.

OUR PORTRAIT GALLERY. — No. IV.

THE LATE MR. JOSIAH COWELL, BAPTIST MINISTER.

MY beloved husband was born at Camberwell of godly parents, both of whom were members of Grove Chapel. He received very early impressions direct from God, which were confirmed by constant attendance on the searching ministry of the late Joseph Irons. He possessed a strong character—clever, artistic in his tastes, his energetic mind fired by the fervour of youth and a desire for honour and distinction in all

knowledge. He found rest and refreshment especially in his loved occupation, painting, in which he greatly excelled, as well as that of music, both of which were great temptations. Later on he was led by the Spirit of God to the chapel where the faithful pastor, Mr. Richard Luckin, ministered. On this occasion his text was "Will ye also go away?" This was the sword that pierced his very heart and cooled his excessive love for his earthly idol painting. I never remember him ever alluding to this circumstance either in public or private without tears. From this time his thoughts were given to meditation on the things of God, and a faithful melting letter from his dearly-loved elder sister led him to "consider his ways."

After this he was laid aside with a serious illness, when the Lord indulgently appeared and proved to him that He was all-powerful to beat down Satan and all enemies beneath His feet. It was about this time the voice of the Lord came with power to him, "Arise, shine, for thy light is come," and, to use his own words, "Then was the vow made unto the Lord, when repentance was an easy thing, when hope ran high, and faith was strong, that he would serve the Lord gladly." He came down from his sick chamber with these words, "Beware, lest any man spoil you, through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after God." The late chastisement had brought with it much blessing, an evidence of sonship before unknown, a tender conscience, and a desire to live wholly to the Lord.

Not very long after this he was directed to a highly-respected firm in Essex, whom he faithfully served for more than forty years, and whose kindness to him he never forgot. In his home in that town he was taught bitter lessons in the school of affliction; the loss of his second daughter, also his only son, were life-long sorrows which he felt none but God could heal. That shadowed home, however, was cheered by visits from the late Mr. W. Tufnel, Mr. Edward Mote, Miss Searle, Mr. Groom, and others, whose spiritual intercourse cheered him in his saddened path.

He had been asked by the late Joseph Irons to write a treatise on infant baptism, but not being able, after searching the Word of God, to find a "Thus saith the Lord" for it, he gave it up, and for some years his mind was much exercised on the subject of immersion, and he, being at length led to see it in the light of God's Word, was baptized at Dane Hill, Surrey, by the late John Poynder. His life was a life of constant prayer and close study of the Bible. He supplied for many years several pulpits in Essex, Suffolk, and elsewhere, never taking anything for his services, but rather ministering to their needs. For this he was often found fault with, but he felt it to be kind to those who were struggling to carry on a cause of truth. His whole soul went out in prayer for the prosperity of Zion. His ministry was full of deep truth, searching, and always Christ-exalting.

He was unanimously requested to take the pastorate of the Church at Harwich in the year 1880, where he continued for eight years and a half, taking no payment, but wishing the monies collected to go to pay off a debt of many years standing, and I believe one hundred and ten pounds were paid off while he was there, the friends always doing all they could in their power. He deeply felt the "burden of the Lord,"

but loved his work and rendered all the help he could in the ever dear Sunday-school. He was much saddened in feeling called upon to leave. After a life of fifty years in Essex it was indeed a trial, but his frequent attacks of bronchitis compelled him to seek a more genial climate, and the word came "Come ye yourselves apart and rest awhile." This decided him to follow his doctor's advice and try Bournemouth, where he was much better and able to take his loved work till within a few Sundays of his death from influenza, which took place Jan. 22nd, 1892, aged 77.

Many testimonies I have received as to the blessing his faithful, instructive ministry had been, also his writings. One friend said, "He came to hear him under much prejudice, but at the very opening of his sermon all fell to the ground and he heard with profit." Another member of our Church on hearing of his death said, "A pillar of our Church is taken from our midst."

From the first of his painfully sudden illness he was unable to speak much. On Sunday he seemed well, and said, "What a happy day we have had: such sweet meditation; the Lord does give me enjoyment in His precious Word." He read Psa. xc. On Wednesday, being taken very ill, he said to me, "Do not worry; the Lord will take care of us." I asked him if Jesus was near. He said, "Yes, yes," and gave distinct utterance to the sweet words, "Divine light." He passed peacefully away on Friday morning. His remains were buried at Bournemouth, the service being conducted by his esteemed friend Mr. Wileman, of Kilburn.

"My treasure is in heaven above,
Where all the atmosphere is love;
For Jesu's presence makes it bliss,
And what, my soul, can equal this?
Then oh! the Hallelujah's sweet
That I at my Redeemer's feet
Shall all to Jesus Christ be given,
My Lord, my life, my home, my heaven."—*Josiah Cowell,*

R. C.

SEASONABLE COUNSELS.

BY PASTOR EDWARD MITCHELL.

A Paper read at the Annual Meeting of the Metropolitan Association of Strict Baptist Churches, March 14, 1893.

DEAR BRETHREN AND CHRISTIAN FRIENDS,—I find myself to-day in a position I have never coveted, but rather shrunk from occupying. But your kind call to service I could not decline. I thank you for the honour you have conferred upon me, and shall cheerfully endeavour to promote the objects our association has in view. Contemplating standing before you to-night, my mind has been exercised in relation to a suitable theme. I dare not claim to be either prophet or mediator—we have heard enough, and more than enough, of such claims in a certain quarter recently, reminding us that

"Men rush in where angels fear to tread"—

yet the anxious feeling of my soul has found voice in the enquiry, "Is there any word from the Lord?" Has the great Master a message for His people He will deign to communicate through His unworthy servant to-night?

It were easy on an occasion like this to win a measure of cheap applause, and make things comfortable all round, by dwelling on the departures from the truth, so apparent, alas! in many places, and contrasting therewith our own fidelity to the Gospel; using the defections of others as a foil to set off to greater advantage our own faithfulness. But this to me would savour of Laodicean pride and presumption, so severely rebuked by our adorable Lord. That our Churches do hold fast, "and contend earnestly for the faith which was once for all delivered unto the saints," is with me a matter for devout thankfulness; but the condition of many of them leaves small room for self-gratulation—a despicable thing at best, and ever fraught with imminent peril to all who indulge in it. Satan is never so dangerous as when he paints a flattering picture of our graces and spiritual attainments. Avoiding all approach to self-laudation, suffer me to offer a few practical hints, which I will venture to call "SEASONABLE COUNSELS," praying the great Head of the Church to make them a benefit to His people.

Two short words that frequently occur in the Scriptures will serve for hinges on which my suggestions will turn—one is "*Come*" and the other "*Go*." The selection of a few of the passages in which they occur will afford me the scope I require for the remarks I purpose to offer.

The "*comes*" of Scripture are very sweet. The word itself has a pleasant sound, and its connections make it very precious. "All that the Father giveth Me shall *come* to Me, and him that *cometh* to Me I will in no wise cast out," contains a sweet cordial for the weary worker, and a strong consolation for the seeking sinner. The labourer is assured that his "labour shall not be in vain in the Lord," all-conquering grace shall bring the ransomed to the Redeemer, and the coming sinner is insured a gracious reception by the loving Saviour. "*Come* unto Me, all ye that labour and are heavy laden, and I will give you rest," and "If any man thirst, let him *come* unto Me and drink," are delightful examples of our Lord's gracious "*comes*"; while, "Let him that is athirst *come*; and whosoever will, let him take the water of life freely," stretches its arms wide enough to embrace all who truly desire salvation. These gracious calls resound in the Gospel ministry, and are sweetly attractive to poor and needy souls. They are not the chief articles of our preaching. The principal part of our ministry is to set forth the Lord Jesus Christ, "to preach Jesus Christ and Him crucified," but the spirit they breathe should permeate our hearts and our discourses. The doctrines we hold are doctrines of grace, and should never be presented in a harsh or forbidding manner. Election is not a board set up to warn sinners off the premises, nor a fence erected to prevent them entering the fold, but, rather, it is God's long arms of love and mercy stretched out to gather His people to Himself. Not for a moment would we tone down the truth to suit carnal apprehensions. Let the distinguishing doctrines be clearly proclaimed, "whether men will hear, or whether they will forbear." But let us speak "the truth in love," and present to our hearers a true portrait, and not a caricature—the Gospel in all its fulness, and harmonious proportions, and not a partial representation. It is impossible not to give offence to some, when the Gospel is faithfully preached, but let us be careful that it is the truth itself that offends, and not the spirit or manner in which we present it.

We need, too, the spirit of the Gospel "*Come*" to pervade the pew as well as the pulpit. It is to be feared that there is no small amount of selfishness, sluggishness, and indifference prevailing in the Churches. "All seek their own, not the things that are Jesus Christ's," was Paul's complaint. Is it any less true to-day? Too many appear to regard the Church as having been designed for their personal benefit alone. If their own comfort is secured it suffices; the care of the Church pertains to the pastor and deacons. If the congregations decline, and ingatherings are few, the pastor is blamed, and his preaching criticised; but it does not occur to them to enquire how far their own influence has contributed to produce these results. Nor do they endeavour to fill the empty seats by kindly inviting their careless neighbours or acquaintances to *come* and hear the Gospel. They were never heard to say to anyone, "*Come* thou with us, and we will do thee good"; rather, they whisper that the pastor's work is done, and gently hint that the good man ought to seek another sphere of labour. The late John Bright was once asked how it was that with a large majority in the House of Commons, the government of which he was a member, made so little progress with the legislation they had promised. His reply was to this effect: That if sixty men were engaged in dragging a vehicle up a hill, and forty other men were hanging on behind, and doing their best to impede its advance, the sixty would find progress to be both slow and difficult. Too often something a little resembling this may be found in Churches. A few earnest souls are pressing onwards with all their might, while a not inconsiderable number hang at best a dead weight on the car, and some appear bent even upon dragging it backwards. I knew a man in a Church in the country, who, if called on at a prayer-meeting to follow an earnest brother whose soul had been led out in fervent supplication for increase and prosperity, was sure to pray, with great earnestness, "Lord, keep out the hypocrites." And a careful observation of his conduct led to the conclusion that he regarded himself to have been appointed as a kind of watch-dog to fulfil his own petition; though I fear his snarls and snaps more frequently wounded the little ones of the family than they took effect on the tough hides of the hypocrites. I am not pleading for the careless admission of members into the Church. Let us use all due and Scriptural caution, but our zeal for the purity of the Church's membership should at least be equalled by our desire to see the Redeemer's kingdom increase.

The spirit of "*Come*" should also be diffused through our lives. A truly godly life is sweetly attractive. "Who is he that will harm you if ye be followers of that which is good?" We are exhorted to be "loving," "pitiful," and "courteous," "to do good to all men," and "by well doing to put to silence the ignorance of foolish men." The world does not read the Bible to ascertain what Christianity really is, but it reads the lives of those who profess to be Christians, and judges our religion by what it discovers in us. A harsh, sour, repellent life creates a prejudice against the truths we hold, nullifying the language of our lips. But a gracious, loving spirit, shining through our lives, exerts a powerfully attractive influence. The apostle Peter exhorts gracious women, who had unbelieving husbands, to seek to win them by their chaste conversation. And who shall say in how many instances the attraction of a godly life has been the means in the hand of the Holy Spirit of leading sinners to the Saviour. Can it be doubted that Naomi's

gracious disposition and life was a prime factor, in the hand of God, in producing Ruth's blessed resolution, "Entreat me not to leave thee, or to return from following after thee; for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God, my God"? Were there more Naomis it is possible there would be more Ruths. Some one said of John Newton's generous friend, Mr. Thornton, "The Church does not want more preachers so much as more Henry Thorntons." Let it be ours so to strive to adorn the doctrine of God our Saviour by our lives that both life and lip may unite in saying, "*Come* thou with us, and we will do thee good; for the Lord hath spoken good concerning Israel."

It is time that I turned to my other hinge, and led you to a few passages in which "*Go*" appears. As a kind of transition passage, I direct you to the gracious prediction in Zech. viii. 23: "In those days it shall come to pass that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, *We will go with you*, for we have heard that God is with you." This prediction of the spread of the Gospel may be taken, without doing violence to its spirit, as the response of souls, under the Spirit's influence, to the *comes* of the Church. For these responses we fervently long—to see sinners flying to Zion "as clouds, and as doves to their windows." Not one of us but would rather be associated with twenty real believers than with five thousand merely nominal Christians. Yet it would produce great joy in our hearts to see our churches thronged with men and women, "asking their way to Zion, with their faces thitherward." We believe when the spirit of *Come* thoroughly pervades and prevails in the Churches, these sights will be beheld. For, "as soon as Zion travailed she brought forth her children."

In the psalmist's words, "I was glad when they said unto me, Let us *go* into the house of the Lord," we have an expression of the joy of Zion's true citizens in the worship of their King. It is to be deplored that, while strangers imagine godliness to be gloom, some within the house give colour to their error by mistaking gloom for godliness. The longer the face, and the sourer the visage, the more eminent the piety, and the more manifest the grace, in some quarters. Yet the precept is, "Serve the Lord with gladness," and some measure of cheerfulness is essential, both for free service, and to reflect the praises of our God. We have no stripes for the truly sad and sorrowful—our commission is to comfort them—but we are jealous for the glory of our God. We have a sweet picture in these words of mutual encouragement in the service of the Lord. Some said, "Let us *go*," and others gladly responded. Judged by their conduct, some professors know little of the pleasure experienced in waiting on God in His sanctuary. We have a number of half-timers among us, whom once a week appears to satisfy, with a few breaks in their attendance in the event of the weather being unpropitious, or a slight indisposition felt. Like the camel, they can live on one good meal for a considerable time, and travel a long way in the desert without drinking at the wells of salvation. May I venture to remind these friends that though God has made this provision in the camel to adapt it for its home in the desert, it is only brought into use in cases of necessity. The camel never goes without its regular meal when it can obtain it, nor passes a well without drinking its fill. If we slight the provision of God's house, small wonder if, when we go, the

table for us is bare, and the well dry. "I was glad" represents a healthy, cheerful soul, running in the way of God with rejoicing.

"Go ye, therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I commanded you" (R.V.), is the grand commission on which all our efforts to spread the Gospel are based. We cannot claim to have been the foremost in the important work of sending the Gospel into heathen lands. The disciples were bidden to "tarry in Jerusalem until they were endued with power from on high." They obeyed this command to admiration, tarrying in Jerusalem long after the descent of the Holy Comforter. Indeed, it was not until they were scattered by persecution that they "went everywhere preaching the Word." We, like them, have tarried long, but we rejoice that our "Mission" is now well on its way, and increasing in usefulness every year. But we are in need of greatly increased support. Some of the Churches up to the present time have left us severely alone. I know that in some cases the pressure of a heavy debt, and the absence of any wealthy persons in the congregation, have prevented them rendering us any assistance. But I think of the poor widow of Zarephath and "her handful of meal in a barrel and drop of oil in a cruse." "Make me thereof a little cake first," said Elijah. O what faith it needed to obey that word! Yet what wondrous results followed, and how often the widow must have blessed God for enabling her to believe His word from the mouth of His servant! Brethren, the "Mission" asks for a little cake first from your handful of meal. God grant you faith, and you will never repent the sacrifice you make. We fear, however, with some of our Churches it is a lack of sympathy rather than means that deprives us of their support. May I affectionately suggest these questions for their consideration? Is it consistent to blame others for circulating a mixed Gospel if we make no effort to send forth the pure truth of God ourselves? If we are in possession of the one remedy for sin, and have our Lord's command to make it known everywhere, on what ground do we base our refusal to obey His command? and how does our conduct appear in His sight?

But "Home Missions" are as necessary as "Foreign Missions." Some of us, for good or for ill, are located in the central parts of this huge metropolis. A constant exodus into the suburbs denudes us of our members, generally those who possess most material means to support the cause. For the most part the people who live around us do not attend with us, and a constantly increasing number attend nowhere. We are surrounded with a mass of practical heathenism. What are we to do? Remove into respectable suburban neighbourhoods, and leave our present positions entirely to the devil? I think there is a more excellent way. The people do not *come* to us, then we must *go* to them. We have one church in the Association whose members visit weekly 780 houses, containing 1050 families, and beside speaking a word, as opportunity affords, and leaving sound gospel tracts, distribute 1,000 copies monthly of good gospel periodicals. Another church employs a "Bible Woman," and conducts open-air services during the summer months. Other churches are doubtless doing similar things, but there is much room for expansion in these directions. These efforts entail an amount of self sacrifice, and probably will meet with little favour in some quarters. But a policy of

masterly inactivity will most likely result in the extinction of the church that pursues it. Our Lord's command is to *go*, and preach the Gospel to every creature, and His promise is "He will be with us alway, even unto the end of the world." Christianity is essentially aggressive. We must not content ourselves with defending our citadels, but carry the war into the strongholds of the enemy.

One other reference, and I have done. "Speak to the children of Israel that they *go forward*." Progress is a law of creature life. When we cease to progress we retrograde. Like the boy on the bicycle, we only keep from falling off by going on. We have a considerable number in our congregations who ought to *go forward* in making a profession of Christ's name. The Lord has blessed their souls, but they have not acknowledged it before His Church. The privileges of Church fellowship are unappreciated, and the duties of Church membership evaded. Having "believed with the heart unto righteousness," they should *go forward* to make "confession with the mouth unto salvation," and thus honour their Lord, by obedience to His commands, and strengthen the hands of His people, by open union with the Church.

We should, too, *go forward in spiritual attainments*. Declension is both sad and dangerous, and the only sure way to avoid it is by pressing onwards. Nor need we fear reaching too great an altitude. Paul was far beyond any of us, yet he says:—"This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press towards the mark for the prize of the high calling of God in Christ Jesus." Joshua's remonstrance might be fitly addressed to many of us—"How long are ye slack to go to possess the land which the Lord God of your fathers hath given you?" Not rest, and be thankful, but onward, should ever be our motto. He who is satisfied with his spiritual attainments it is probable is destitute of grace altogether.

It appears also very important that we should *go forward in founding churches in new neighbourhoods*. Some of us must stay where we are, but we rejoice in seeing new districts opened up. To assist in this work is one of the objects of our Association, and it should never be lost sight of. Care must be taken to select eligible sites, and to erect suitable buildings. It is a pleasure to me that we are meeting in this commodious chapel to-day. It affords an excellent example of *going forward*. Our brethren have considered the character of the neighbourhood, procured an admirable site, and erected a building which is a credit to the denomination. Our brother Cornwell is one of the hardest working of our pastors. The Church here has kept its eye on the future, and not considered its own convenience merely. A large sum of money has been spent, and a heavy debt yet remains. It were a worthy act to lift some of the load from off the shoulders of our brethren here. I venture to suggest that we pledge ourselves individually to do something toward this during the year, so that, relieved of pressure, the Church here may *go forward* with renewed vigour, and increased activity. But the clock warns me to bring my simple suggestions to a close, lest I rob the brethren who are to follow me of both time and temper. May the great Head of the Church graciously pour out His Spirit on the churches, revive His own work mightily, consecrate us afresh to His service, and vouchsafe unto us a large measure of spiritual prosperity.

THE DIVINE ROYALTY OF JESUS.

BY PASTOR R. THOMSON.

A Paper read at the Annual Meeting of the Metropolitan Association of Strict Baptist Churches, March 14, 1893.

TO the disciples of Jesus there can be no subject more inspiring than the Divine Royalty of their Lord and Master. Such is its sublimity that I must necessarily fail to do it justice. My heart is indeed "inditing a good matter; I speak of the things which I have made touching the King;" but it would need an archangel's intelligence and a seraph's eloquence fitly to enlarge on so transcendent a theme. So dazzling is the light which proceeds from His throne that it is often but a dim view we can obtain of His Sacred Majesty. Nevertheless, may our contemplation of Him at this time result in the deepening of our loyalty and love towards our gracious King.

I.—According to the Scriptures, the Lord is "*an everlasting King.*" He is "the King eternal, immortal." And this is a truth which derives emphasis from the evanescent character of other royalties. We see how the thrones of earth are beginning to tremble and shake. European thrones are not nearly so stable as they once were. How it will eventually fare with *them* God only knows; but with respect to that heavenly throne whereon King Jesus sits we rejoice to believe that it is "for ever and ever," that "His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed." Founded on the divine decree, and bestowed on Him as the reward of His obedience unto death, Christ's Kingship over saints will outlast "the wreck of matter and the crash of falling worlds." Altering but a single word, we may say with the poet:—

"His throne at all times firmly stood,
And shall from age to age endure."

II.—Again, the Lord Jesus is King *by divine right*. Many earthly monarchs have obtained and retained their regal power by force of arms. Their authority has been based upon the principle that "might is right." But as God and as Mediator our Lord possesses a far better title to sovereignty than any mere temporal potentate. Satan seeks to usurp the throne of the universe, and attempts to allure the disciples of Jesus to fall down and worship himself; but he is nothing more than an impostor, and deceived are all they who do him homage. Many kings and queens, together with the Popes of Rome, have claimed the headship of Christ's spiritual kingdom as it has existed within national and terrestrial boundaries; but such government has likewise been a fraud, an impertinent usurpation of that rule over His Church and people which by divine right belongs to Christ alone. We repudiate the claims of Cæsar to reign over Christ's spiritual realm. And we refuse to acknowledge that the Pope of Rome has any right to assume supreme authority over the followers of the Lamb.

Let none imagine that at the present day, and particularly in an assembly of Englishmen, there is no need for this repudiation of the Papacy. I am well aware there are many Protestants who entertain the notion that there is now no sufficient cause for taking any further thought with regard to the encroachments of the Man of Sin. Sirs, never since the Reformation has there been a time when it more behoved

those who are jealous for the crown-rights of King Jesus to give vigilant heed to the doings and utterances of the Papal Antichrist. No Pope during the last 350 years has received so many and such distinguished tokens of regard and reverence from professedly Protestant nations as the present wearer of the tiara. The advisers of our own Sovereign (forgetful that "the friendship of the world is enmity with God," and that whosoever "will be a friend of the world is the enemy of God") have grievously erred in counselling her to extend to the head of the Romish confederacy those so-called courtesies, which are simply an unwarrantable and unhallowed recognition of the religious status of the Man of Sin. These royal courtesies are never extended towards the presidents or chairmen of any of our own Protestant Nonconformist denominations. Such behaviour compels us to think that her Majesty's advisers hold the chief enemy of Christ's kingdom in much greater veneration than they hold those servants of God who preside over the various Protestant communities in their own land. Were the Pope a territorial ruler, as he once was, there might be some excuse for this conduct; but to extend to the head of the most corrupt religious organization on the face of the earth those royal courtesies which are withheld from the Queen's own Protestant Nonconforming subjects is, in my opinion, an affront against which we ought indignantly to protest. The Pope has no more right to spiritual than he has to his lost secular jurisdiction. Christ alone is supreme Governor of the Church which He has purchased with His own blood. And it is because we are so jealous for His prerogatives as King of Zion that we cannot contemplate unmoved that loosening of the fibres of our national Protestantism which is so sad and appalling a feature of the present age.

III.—Further, the Lord Christ is an *Omnipotent King*. He says of Himself, "All power is given unto Me in heaven and in earth." His realm is no "limited monarchy"; as King of Providence and King of Grace, His sovereignty is absolute. His will is law; and, moreover, with Him to will is to perform. Consequently He is not, nor can He be, a disappointed King. As Mediatorial Ruler, governing the universe with a view to the eternal well-being of His chosen, "He shall see of the travail of His soul and be satisfied."

A little while ago an extensive correspondence was carried on in the columns of a leading London newspaper concerning the question, "Is Christianity played out?" The crudest, most unscriptural, and ridiculous notions were ventilated with regard to the desires and intentions of our Saviour, showing that many of the writers had not the slightest knowledge of what constitutes the essence of that Christianity which they either ignorantly impeached or ignorantly sought to defend. The correspondence arose from the publication of a poem, wherein the author, Mr. Robert Buchanan, misrepresented our Lord as full of disappointment at the results of His mission. If the purpose which brought Christ from heaven to earth was merely the moral reformation of the race, then undoubtedly He has failed. But that was *not* the grand end He had in view in becoming incarnate. He was born that He might redeem by His blood sinners "out of every kindred, and tongue, and people, and nation." The doctrine of the Atonement—of a *substitutionary* atonement, a *particular* atonement, an *efficacious* atonement—is essentially bound up with a true and scriptural conception of

Christianity and of Christ's design in taking upon Him the form of man. He came to redeem from the power and penalty of sin a people over whom God had made Him Lord and King, saying, "Yet have I set My King upon My holy hill of Zion."

In experimentally imparting to favoured sinners, through the Holy Spirit, that finished redemption which He wrought out for them, Christ (in the language of the Westminster Assembly's Shorter Catechism) "executeth the office of a king in subduing us to Himself, in ruling and defending us, and in restraining and conquering all His and our enemies." Who will dare to aver that in thus executing His kingly office the Lord Jesus ever fails in doing that which He has resolved to do? Is it not written, "He must reign till He hath put all enemies under His feet"? In spite of the temptations of the world, the flesh, and the devil, and notwithstanding their own frequent falls and manifold failings, Christ, their great Shepherd-King, will undoubtedly retain every sheep of His fold. He will not have to mourn over the loss of one of them. Disappointed? Nay. As King in Zion He has but to will the subjugation of a soul unto Himself, and that soul is straightway called by grace. He has likewise but to will the removal or destruction of a foe, and that foe immediately ceases to oppress and annoy His Church.

But although never a disappointed Sovereign, King Jesus must often be *grieved* (speaking after the manner of men) by reason of our failure to render complete obedience to His royal commands. Hitherto I have been speaking of His *secret* will, that will by which He ordains whatsoever comes to pass, and which cannot be successfully resisted, according as it is written, "My counsel shall stand, and I will do all My pleasure." I come now to speak of that *preceptive* will which Christ, as King in Zion, has revealed in Scripture for the guidance of our conduct. Gospel precepts, including ordinances, constitute that rule which Jesus has laid down for our direction in manifesting loyalty to His person and His throne. In how many cases, alas, do those who profess to be subjects of King Jesus exhibit an unseemly opposition to His regal authority! Take, for instance, His royal mandate with respect to the baptism of believers. We hold that there is nothing plainer in the whole Bible than the revelation of His will regarding this ordinance. And yet, through their tradition of infant sprinkling, the vast majority of His people have practically despised His great behest. Multitudes who would shudder at the thought of such heinous wickedness as is committed by those who bluntly declare, "We will not have this Man to reign over us," do yet refuse to bend to the yoke of Christ in this matter. Their preconceived and traditional notions usurp that place of authority which rightly belongs to the law of Christ.

I take it that these annual meetings of the denomination are fit occasions on which to emphasize our distinctive principles, and to utter our protest against those remnants of Popery which still linger in our Reformed Churches. The Church of Christ at the present day has largely given over protesting; so much so, indeed, that the appellation of Protestant has lost well-nigh all its significance. We are a body of Christians, however, who still consider it incumbent upon us to be Protestants in truth and not merely in name, to hold aloft the candle of the Reformation, and even to extend our protest to certain rites and dogmas

whose unscripturalness was overlooked by most of the leading reformers. If Christ be indeed King in Zion, true loyalty demands that we avail ourselves of every suitable opportunity to protest against that virtual deposing of our Sovereign which is involved in habitually acting contrary to His edicts. We must above all things maintain the crown rights of King Jesus, even though our advocacy should lead us to censure Christian brethren, many of whom may in other directions be more faithful in their allegiance to His Sacred Majesty than some of ourselves.

IV.—Again, Christ Jesus is a King who is *essentially glorious*. There have been monarchs who, like Nero and George IV., have been monsters of cruelty and debauchery. There are others who, like Queen Victoria, have adorned their royal station by the possession of many virtuous and amiable qualities. But, being human, even the best and most illustrious of earthly sovereigns have had blemishes and defects in their character. He whom we adore is the only King whose glory is innate, essential, and complete. Everything connected with His Person is odorous with the fragrance of Paradise. All His garments—all those glorious doctrines of grace which are so closely related to His Person and His work—“smell of myrrh and aloe and cassia.” Many emblems—such as the sun, the stars, the rose of Sharon—are employed in Scripture to show forth His glory. When on earth His glory was hid from the eyes of those whom the god of this world had blinded, but His disciples “beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.” And it is even so still. To the carnal apprehension He is still but as “a root out of a dry ground:” only to such as by grace have had their eyes opened to discern it is the supreme and sacred glory of our Saviour-King made manifest. And I would here observe that the glory of the Bible itself mainly arises from its being a revelation of the glory of our incarnate God. The poet says that

“A glory gilds the sacred page,
Majestic like the sun;”

and that glory proceeds from the savour of Christ’s name, offices, words, and finished work. Deprive Him, if that were possible, of His true and proper Deity, His substitutionary sacrifice, and His covenant relationship to His people, and you empty the Scriptures of all their divine sweetness and of all their distinctive glory. Blind professors fail to see this. They imagine that by divorcing the Saviour from that truth with which He has been pleased to identify Himself, they have succeeded in providing us with a Gospel which, besides being up-to-date, is more attractive and influential than the old-fashioned Gospel formerly in vogue. They are grievously mistaken. The shallow-minded may applaud their impious efforts, but all who have ever truly beheld the spiritual glory of Emmanuel reckon the new Gospel to be, in comparison with the old, as “moonshine unto sunshine,” and as tinsel unto gold. It is only in so far as we contemplate Him as our covenant Head—appointed to carry into effect covenant arrangements, making His people “willing in the day of His power” to receive Him together with those truths that concern Himself—that we behold, *with any degree of clearness*, that essential and superhuman glory which belongs to Christ as our Mediatorial King.

V.—I desire next to say a word or two with respect to the bearing of

Christ's royalty on *the various social questions of the day*. As Christians and as Christian citizens, you and I have duties to discharge towards our neighbours as well as towards our God. By means of the parable of the Good Samaritan, and also in other ways, our Lord has taught us this. No one who has the mind of Christ can be altogether indifferent to those matters which affect the temporal well-being of his fellow-men. He has learned, of course, the immense superiority of things spiritual over things temporal; yea, the comparative nothingness of the things that concern this life when placed alongside the things that relate to eternity; but, if he has rightly studied the Word of God, he has also learned that it has much to say regarding the duty of being just and kind towards all men, of doing to others as we would that they should do to us. Now, there are many social evils which our Lord has not expressly named in His royal precepts, but in His statute-book He has given us a code of general principles intended to be applied to every question on which it is important that we should arrive at a proper decision. When I open my newspaper each day—not to read the reports of trashy and trivial incidents which occupy far too large a space in journalistic literature, but in order to see how my Lord, as King of Providence, is carrying on His providential government of the world, in what order He is making all events (revolutions, earthquakes, famines, floods, &c.) work together for the good of His chosen—I am confronted with the record of movements which ought to awaken a lively interest in the mind of every one who loves his neighbour as himself. Such matters, for instance, as the drink traffic, the opium trade, the legalizing of sexual immorality, the expediency or otherwise of effecting a more equitable distribution of outward comforts, come within the scope of the law of Christ, inasmuch as we may discover divine directions, couched under the form of general precepts, for dealing with them. In our conduct as Christian citizens our Lord has not left us to be guided merely by the dictates of whatever measure of natural wisdom we may possess, but has supplied us with inspired counsels which should be a lamp to our feet and a light to our path. If we sincerely believe in the Divine Royalty of Jesus, then His Word will be law to us, not only with regard to what we owe to our God, but likewise with respect to what we owe to our neighbours, especially to such of them as are of the household of faith. The language of the apostle in Phil. iv. 8 is very pertinent to this practical aspect of my theme—viz., “Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things.”

VI.—I will close by briefly adverting to one other aspect of our Redeemer's Kingship. Observe *the dignity and lustre which it confers upon His Bride, the Church*. As it was in His own case when here on earth, so is it with her; she is despised and ignored by the world that lies in wickedness. Yea, multitudes of religious professors act towards her as the Scribes and Pharisees acted of old towards her Lord. They seek to humiliate, harass, and crush her. Papists, Puseyites, and Downgraders are all leagued together in a malicious attempt to put an end to her existence. Her doctrines are vilified, her ordinances are ridiculed, her separation from the vanities and follies of this present evil

world is stigmatized as asceticism and puritanic narrow-mindedness; she is sneered at as behind the age; she is reproached with the odious offence of being out of touch with the times. If to be in touch with the times—*i.e.*, with the spirit of the age—is to be *out of* touch with the Spirit of God, then we have no desire to go hand-in-hand with the times. But we are greatly comforted under all these reproaches by the knowledge that we are predestined partakers of that glory which belongs to our King Himself. In Psa. xlv. 9 the Church of Christ is thus depicted: "Upon Thy right hand did stand the queen in gold of Ophir." Even now the Church is to some extent a sharer in the honour of her Lord. The golden robe of His precious righteousness is thrown around her, and she is declared to be the spouse of Him who is the supreme Potentate of heaven and earth. She can afford patiently to wait the coming of that day when, in the sight of an assembled universe, her doctrines, her ordinances, and her unworldliness shall be openly and triumphantly vindicated, and all her enemies be put to silence. "The Lord reigneth," and all His saints shall likewise "reign for ever and ever."

OUR YOUNG PEOPLE'S PAGE.

GATHERED HOME.

(A brief account of *Mary Ann Burrow Wilson*, of *Finedon*, who died
Dec. 29th, 1892.)

BY PASTOR E. MARSH, WELLINGBOROUGH.

MY DEAR YOUNG FRIENDS,—What a beautiful text is that in Isaiah, "He shall gather the lambs with His arms." Jesus is the good, great, and chief Shepherd. Young disciples are His lambs, and by His own arm are gathered to Himself from the love of the world and the pleasures of sin, that they may at last be gathered to Himself in glory. We sometimes say the old *must* die, the young *may*. How many of our dear young ones are gathered home, "taken from the evil to come"? Have you not often, as you have read the stones in the cemetery telling of the young ones gathered by Jesus, asked the question, "Am I prepared to go if Jesus calls for me?"

It is of one of His own gathered ones that I want you to hear of now. In a village about three and a-half miles from here lived one of the lambs of Christ's fold. About twelve months ago I was sitting by her, listening to her sweet voice as she sang one of Zion's songs, and played the harmonium. As I thought how many times I had heard her thus engaged, I felt condemned that I had never spoken to her of her soul's welfare, and this evening determined not to let the opportunity pass, and put a very pointed question touching the hymn she had just been singing. She seemed glad of the opportunity to speak to someone of the deep concern she was evidently in, and her reply told the anxiety of her mind as she said, "*Oh, sir, I do want to be right, and know these things for myself.*" Many a nice conversation I had with her after that. She had a loving Sunday-school teacher, who used to speak very pointedly to her about her soul.

About three years ago she became very anxious, and she, with a fellow scholar in the class, asked their teacher to pray for them. Oh, how con-

cerned she was on her death-bed for this "other scholar," who gave no evidence of a change of heart. Last summer it became very evident that she was stricken down with consumption. She became more and more concerned about her soul. She would say, "Oh, I do not want to be a hypocrite; I want to be right." "I would not be a wolf in sheep's clothing." "I want to be clothed in the robe of righteousness."

Three months ago she had to keep her bed, and only came down as a dear brother carried her. She was a great sufferer, and so patient. She would say, "Oh, if I should get better, how I should like to go about visiting the sick." One evening she sang so sweetly that beautiful hymn:—

"I thirst, Thou wounded Lamb of God," &c.,

dwelling with such emphasis on those lines:—

"Take my poor heart, and let it be
For ever closed to all but Thee."

It soon became evident her end was drawing near. She said to her dear sister, "Oh! Lucy, if I was but right." Her sister said, "I feel sure you are; it is the Holy Spirit working within you, for you would not trouble about it of yourself." She then requested her sister to read about Christ in the garden. One evening this sister went into her room, and found her writing on a slate; she asked what she was writing, and replied, "Oh! only a few texts." The first one was that from which her funeral sermon was preached, though it was then unknown to the writer. "He shall gather the lambs with His arms," was the text. She said she should so like to get better, and labour for Christ, but added, "If I am not to, it will be beautiful to see Jesus; He will open the pearly gates Himself to me, and say, 'Come, ye blessed of My Father.'" "Oh," she said, "if I had wings like a dove I would fly away and be at rest."

After a severe fit of coughing when being held up in bed, she burst out singing, "Shall we gather at the river," and "They are gathering homeward, one by one." Her dear sister Kate was with her one Sunday evening, and she said, "Can't we sing together?" and then joined the sisters in singing, "Thus far my God hath led me on," "Rock of Ages, shelter me," and "Jesus, Lover of my soul." "Ah," she said, "it is not my strength; Jesus gives me strength." For weeks before she died her cry was, "Do come, dear Lord, and take me home," and, turning to her sister, said, "Cannot you pray the Lord to fetch me?" "Sister, do you think it will be to-night?" After distributing her books and other little things, she spoke to each in the room about going, and said, "You may not like to hear of it now, but it will comfort you afterwards." Her attention was called to the waits playing outside. "Ah," she said, "I want to hear better singers than those;" but when she heard them singing, "O come, let us adore Him," she tried to join the song.

The evening she died she said, "Oh, do you think I shall go to-night? I wish the Lord would come and fetch me, but pray that He will give me patience." And, turning to her widow sister, said, "Don't cry, I am going to see Will (the sister's late husband). She added, "I shall know him; but I shall see JESUS first, and He will say, 'Come, thou blessed.'" A few minutes after this she asked for the hymn, "Thy way, not mine, O Lord," to be sung, then for the verse, "A little talk with Jesus." This done, she turned round and said, "I shall soon be in heaven; my head aches, my ears are getting blocked. Oh! my poor lung, my throat

is bad," then fell asleep without a struggle to be for ever with the Lord. We laid the dear body to rest in Fineden Cemetery on Wednesday, January 4th, in the presence of many who loved her in life, and keenly felt this early gathering home; for she was not yet 17 years of age.

Dear young friend, have you asked your teacher to pray for you? and do you, like this dear "Annie," look forward to being with Jesus the good Shepherd? God bless you with that change of heart to prove you, too, are a Lamb in His redeemed fold.

"Then we shall meet and never part,
On yonder happy shore."

"LIKE PRECIOUS FAITH" (2 PETER i. 1).

BY MR. W. OSMOND, PASTOR, ELTHORNE-ROAD, HOLLOWAY.

IT is an unspeakable blessing to be able to read this portion with the happy assurance of faith, that we are amongst the number; if so, we have a sure refuge in time and eternity. It is not usual, now-a-days, to begin our letters as the apostles did theirs—that is, we do not begin with our own name at the outset; but in those days there was a needs be for this, sending epistles to various Churches that they might know they came with Divine authority, the apostles being inspired with the Holy Ghost, and receiving their commission from the lips of Jesus, which was to them their faith and order. Well, Peter has given us a little of his official character; he was literally a fisherman, but called to be a disciple, a learner, a follower of Jesus, and instructed to service, a servant of Christ, no longer a slave to Satan, but a servant of Christ to bear His yoke, endued with the Holy Spirit of wisdom, power, and grace from on high. This is his 2nd Epistle addressed to the same characters, only under a different name. His first is addressed to strangers scattered, &c., elect, &c.; but here to them "who have obtained like precious faith, with us," and I think this will include all the people of God from the beginning until the end, throughout all ages and generations, all are made partakers of the like precious faith.

Now there are divers acceptations of the word faith in the Scriptures.

1. Faith, fidelity, faithfulness in keeping promise, whether in respect to God or man: "Shall the faith of God be made of none effect?" (Rom. iii. 3).

2. It is taken for the doctrine of the Gospel: "Many were obedient to the faith" (Acts vi. 7).

3. It is taken for the dictates of conscience allowing of things indifferent in themselves: "Hast thou faith? Have it to thyself" (Rom. xiv. 22).

4. Belief of the history of Scripture: "King Agrippa, believest thou the prophets? I know thou believest Paul" (Acts xxvi. 27). This is called by some, historical faith, by others, faith of credence.

5. "Though I have all faith so that I could remove mountains," &c. (1 Cor. xiii. 2). This is called the faith of miracles.

6. A naked knowledge of God, joined with an outward and bare profession of the Gospel: "Even so faith, if it hath not works, is dead" (James ii. 17).

7. It is taken for strong belief or confidence in prayer: "The

prayer of faith shall save the sick" (James v. 15). Then it is revealed as a holy, firm, and well-grounded, and steadfast belief in the merits and righteousness of Jesus Christ for justification and eternal life; or a going out of ourselves, fetching all our hope and comfort from Him and His glorious undertakings. This most noble and precious grace is wrought in the soul by the Spirit of God when born again. One ancient and learned divine says: "Faith is a grace, a most precious and excellent grace of the Spirit of God, whereby the soul is enabled to believe, or go out of itself and wholly to rely and rest upon Christ crucified, or on His active and passive obedience, upon the warrant of the promise for justification and eternal life (added to this Christ's resurrection)." We find many names and appellations given to faith in the Holy Scriptures. It is called living faith (lively), effectual faith (1 Thess. i. 3). Faith of God's elect (Titus i. 1). Unfeigned (1 Tim. i. 5; 2 Tim. i. 5). Faith that works by love (Gal. v. 6). Faith of operation of God (Col. ii. 12). Holy faith; faith of the Son of God. All these names set forth its transcendent nature.

This faith is of a spiritual kind, far superior and pre-eminently above and beyond natural faith (which some say is the same with the faith of our Lord Jesus Christ), the same as we read and believe a newspaper report, so in reading and receiving the Word of God. Alas! alas! this cannot be the "faith of God's elect," the "precious faith" which we are now considering. By grace are ye saved, "through faith," and that not of yourselves, it is the gift of God. Jesus is the Author and Finisher of this faith, the Holy Ghost is the Almighty Operator of this grace in the souls of the children of God, when regenerated; hence the apostle says: "Ye are all the children of God by faith in Christ Jesus." Hence faith is to the soul what the senses are to the body. The apostle says: "The life that I live in the flesh, I live by the faith of the Son of God, who loved me and gave Himself for me." "Faith of God's elect" is the outcome of the Holy Spirit of God in the believer; he looks to Christ by faith, he hears the Word of God by faith, he tastes that the Lord is gracious by faith, he holds fellowship with Jesus and saints by faith, he walks with God, and after the Spirit by faith; yea, his whole conduct is ruled and directed by this spiritual and Divine principle. Its nature, characteristics, trials, and triumphs are most blessedly described by the apostle in Heb. xi. There he says, it is holy, spiritual, substantial, imperishable, necessitous, tried, victorious over every foe.

But then our text says, it is "precious faith," and I think if we could say no more, enough has been said for us to rely upon its preciousness or value; but just a word or two on its preciousness. It is precious in its origin—our Father, a precious Saviour and Friend is God the Spirit, its Originator; it is the gift of grace, love, and mercy. It is precious in God's sight; we cannot please God without it. It is precious in respect to the object it embraces—Jesus. It is precious in that it joins the soul to Christ, unites our hearts to His mystical body. Faith is most precious, because it is the fruit of the Spirit, affording life, light, peace, purging, boldness at the throne of grace, joy in the Holy Ghost, hope and good assurance of eternal life. It is precious for its utility; it preserves, protects and enables the saints to persevere. "This is the victory that overcometh the world," &c. (1 John v. 4). It is precious in prayer and praise, in all our devotions,

in the study of the Word, in the means of grace, and in ordinances of the Lord's house. How valuable in all our exercises, trials, afflictions, bereavements, and experiences in the pathway to heaven. How useful and precious in the anticipation of death and glory to all the saints. It is precious to all the people of God in all the various dispensations and vicissitudes of this life, in all their tribulation through which they are called to pass. The poor and needy, the timid and trembling sheep and lambs, all the redeemed flock share in this precious faith, the same in quality, though not always the same in quantity. Precious it is in its continuity, precious in its character to all the saints, servants and ministers, and every member of Christ's mystical body in its working alike as regards its quality in Abraham, Abel, Noah, Moses, David, Samuel, and all the prophets and apostles. And how is it obtained? Not by works of righteousness which we have done, but according to the mercy of God through the washing of regeneration and renewing of the Holy Ghost which He shed on us abundantly through Jesus Christ our Saviour, that being justified by His grace, we should be made heirs according to the hope of eternal life, not of works lest any man should boast.

The election hath obtained it and the rest were blinded. Obtained it by the free unmerited favour, through the righteousness of God which is full, rich, everlasting. This is the one faith needed in all our hearts and homes, and by all the Churches of God, as there can be no Gospel revelation received without it, no right proclamation of the Gospel of salvation without it. The precious promises and the precious blood and righteousness of Jesus Christ are the grounds of faith and encouragement for increase of strength and growth in Divine things. He that is the Author is the finisher of faith. "Being confident of this very thing that He which hath begun a good work will perfect it unto the day of the Lord Jesus." May we all be enabled to anticipate with holy joy and gladness the period, when this precious faith shall be turned into light, when we shall see Him as He is, and be for ever like Him."

"There shall we see His face,
And never, never sin,
There from the rivers of His grace,
Drink endless pleasures in."

Amen.

THE LATE MRS. MITCHELL.

THE sudden, very sudden, removal by death of Mrs. E. Mitchell, the beloved and devoted wife of Mr. Edward Mitchell, pastor of Mount Zion, Chadwell-street, has created a vacancy in the family circle which the Lord only can fill up. At the age of 45, deceased has been removed from a sphere of great usefulness among the Lord's family in the Church below, to join the ranks of the redeemed in the Church above. Her departure has cast a great gloom over the Church, of which she was a most active and honourable member. Grace made her what she was, and it is no mere sentiment to say she was a most gentle and unassuming Christian woman. Why the Lord has taken her home so soon we cannot understand, but Cowper helps us a little, and the words he wrote were wrung out of his heart through an extreme trial:—

"God moves in a MYSTERIOUS way,
His wonders to perform;"

but the words of our sympathising Jesus are still more helpful—viz., "What I do thou knowest not now; but thou shalt know hereafter." Human reason, however, seems as if it would debate the matter with the Lord; but we know "He is too wise to err, and too good to be unkind." Yes, the poet is right:—

"Blind unbelief is sure to err
And scan His work in vain:
God is His own Interpreter,
And He will make it plain."

May God grant to our bereaved brother Mitchell, his family, and the Church at Chadwell-street, all needful grace; and may we all be enabled prayerfully to bear them up before the Lord in the arms of a living faith, knowing that "all things work together for good" to His own children:—

"His providence enfolds the book,
And makes His counsels shine;
Each opening leaf and every stroke
FULFILS some BRIGHT design."

Our sister was out the week previous to her death visiting the sick. On Friday, March 10th, she attended to her usual domestic duties, and on Saturday, 11th, was prostrate with influenza, followed with acute inflammation of the lungs, which made rapid strides, and on Monday, March 13th, 1893, at mid-day, the vital spark—the soul, the heaven-born principle—was summoned home. Her husband and her friends who were with her did not think her end was so near. So gentle was the passage through the Jordan that, as Mr. Reynolds said, "She scarcely wet her feet in going over." Her words at the close were few; they were not needed to prove her interest in Christ. Her life spoke for her, and that told of the reality of her religion. We are thankful to the Lord for lending her to us the time He did, and that she was not permitted to suffer long, but that, in a few short hours she realised the truth of Pope's words:—

"The world recedes—it disappears:
Heaven opens on my eyes; my ears
With sounds seraphic ring."

At the prayer-meeting on Monday evening, the intelligence of Mrs. Mitchell's death came as a thunder-clap. Brother Hodges presided, and, after making the sad announcement, plaintively read Rev. xix. Nine brethren engaged in prayer under somewhat suppressed emotion. There was scarcely a tearless eye in the place. On Thursday, the 16th, Mr. P. Reynolds preached from the words, "Thou saidst, I will surely do thee good." The word was appropriate, and many enjoyed the discourse. After this service the Committee of the Sunday-school met, when, on the suggestion of Mr. Webb, the business matters were postponed, and special prayer was offered for the pastor and his family. About ten brethren earnestly supplicated the throne of grace.

THE FUNERAL

took place on Friday, March 17th, at the Cemetery, Finchley. A large number of friends from Chadwell-street and Providence, Highbury, being present to pay the last tribute of respect. The service was conducted by Mr. Reynolds; the funeral being superintended by Mr. Fricker, and consisted of a hearse and four coaches, besides several private vehicles. The funeral service was on Sunday evening, March 19th, when Mr. Reynolds delivered a suitable discourse from the words, "When thou passest through the waters I will be with thee," &c. (Isa. xliii. 2). The preacher used the words for the most part as affording comfort to the pilgrim in his homeward journey.

Mrs. Mitchell was brought up in a Christian household; was called by grace when about sixteen years of age; she was about two years under the law; after she had experienced deliverance, she conferred not with flesh and blood, but followed the Lord's command, and was baptized by the late Israel Atkinson of blessed memory.

J. W. B.

THE PULPIT, THE PRESS, AND THE PEN.

Glorious Things Touching the King.
By Andrew Bools, minister of the Gospel. To be had of the author, 28, Shakespere-crescent, Patricroft, near Manchester. Price 3d. Mr. Bools has given us a cluster of glorious truths in plain and simple verse. We hope God will make the book a great blessing to many precious souls.

The Labourer, the Farmer, and the Landowner in Trouble: How They Came There and the Only Way Out. By J. W. Wren, pastor. To be had of the author, Bedford, price 1d. It is with peculiar pleasure that we welcome this timely and well-written pamphlet, as it clears up the difficult question with which it deals. We wish it an extensive sale.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

Strict Baptist Mission.

To advocates of this Mission it is highly encouraging to note the practical interest which is being taken in sustaining and extending its operations. In many of our Sunday-schools the young people regularly contribute towards its pecuniary support. And now the committee have decided to make the request that among the Churches the second Sabbath in May be, as far as possible, observed as Mission Sunday. It is hoped that on that day the importance and the need of foreign missionary enterprise may be brought prominently under the notice of all our congregations, so that the number of those who by their prayers or contributions seek to help on this good work may be largely augmented.

The injunction, "Go ye into all the world and preach the Gospel to every living creature," is still binding on the Church of Christ. It is particularly binding on ourselves, inasmuch as we profess to have embraced in its purity and integrity that Gospel which we are commanded to carry everywhere. If it be conceded that it is the duty of denominations which are more or less tainted by the great Arminian heresy to preach to the heathen whatever measure of truth they have been enlightened to perceive, much more must Christian propagandism be incumbent on us who believe that in this age of sad departure from the sound doctrines and true ordinances of the Gospel we have been kept staunch in our allegiance to the faith "once delivered to the saints." It is written that, "Unto whomsoever much is given, of him shall be much required." Has Christ been pleased to reveal to us the same covenant truths which He made known to Paul? How it behoves us, then, to be zealous and energetic in proclaiming them! Shall adherents of the emasculated milk-and-water gospels of the present day be permitted to excel us in earnest and intense desire for propagating the savour of Christ's name? Nay; let it rather be our holy ambition to possess and to manifest all that missionary enthusiasm which distinguished the great apostle of the Gentiles, whose creed corresponded with our own, and who evidently found it to be a mighty stimulus and in no sense a hindrance to evangelistic activity. R. THOMSON.

WOOD GREEN.—My Dear Brother Winters.—It gives me much pleasure to inform you that the Church at Wood Green have given an unanimous call to brother James Flegg to the pastorate,

and he having accepted the same, will (D. V.) commence his pastoral duties on Lord's-day, April 2nd. Our brother during this year has served us with a view to the pastorate, and the Word through him has been heard to profit, hence the call. The step was not taken without much prayer, and we believe the Lord has heard our often repeated cries, and has, we trust, sent a faithful servant to deliver unto us the precious Word. We take this opportunity to thank the brethren who have so faithfully supplied us, and pray that their labours may be rewarded.—W. F. W.

METROPOLITAN ASSOCIATION OF STRICT BAPTIST CHURCHES. ANNUAL MEETINGS.

To those who have the cause of God and truth at heart there is always something very refreshing and stimulating about these annual gatherings, not only in the meeting of a large body of dear friends, but from what may be gathered of interest respecting the condition of the associated Churches. The pastors, members, and Sunday-school teachers connected with the Association form a noble band of Christian workers in God's vineyard, and so long as they abide by the doctrinal basis of the Association (which is in strict harmony with New Testament faith and order), the great Head of the Church will own and bless their labours, and make the Association an immense power for good to the denomination at large. Their God-glorifying words and deeds as a body are felt far beyond the limits of this highly favoured land; and considering the strength of the disseminators of gross error in foreign parts connected with other religious bodies, it is very gratifying to know that the Strict Baptist Mission is not forgotten by the Association, and that the grand old-fashioned Gospel is preached in parts of India and Ceylon with the same discrimination as it is by the most genuine Strict Baptists in this country. The general welfare of the Sunday-schools in and around the great metropolis is a matter not overlooked by the Association. Many are the proofs of the usefulness of the Association; its growth is steady, but its existence will be felt more and more a necessity as years roll on. It was never in a more healthy condition than it is to-day. We heartily wish it God speed.

The annual meetings of the Association were held in brother Charles Cornwell's noble tabernacle, Brixton, on Tuesday, March 14th. A large number of pastors and delegates assembled in the morning at 10.30 for business. Great

sorrow, however, was experienced by all present at the absence of the President elect, our dear brother Edward Mitchell, whose beloved wife died almost suddenly on the day before. Never shall we forget the scene when the sad event was first publicly announced. The greatest possible sympathy was evinced by all present. Brother F. C. Holden, the retiring President, occupied the chair, and after a hymn, read Psa. c. Prayer was offered by the writer. A very touching letter of condolence was then sent to brother Mitchell, and messages of sympathy conveyed to brethren J. L. Meeres, H. Myerson, and W. Flack, who were unable to be present. Brother Holden, having very ably discharged his office as President, retired from the chair, and in doing so expressed his deep regret at the absence of brother Mitchell, and in a few suitable words introduced the Vice-President, brother R. E. Sears, who, amidst evident signs of approval, occupied the chair. Brother Holden received a hearty and unanimous vote of thanks for his valuable services during his term of office; and words of thankfulness were expressed in relation to the restoration to health of our brother G. Turner, whom all were pleased to see occupying his usual position as one of the hon. secretaries of the Association.

Brother Sears, in his homely and happy manner, proceeded to conduct the meeting. Brother J. H. Lynn read the magazine account, which proved encouraging, and brother Albert Steele read, to the satisfaction of all present, the balance sheet and Loan Fund account for 1892. Earnest prayer having been offered by brother E. Beecher, brother J. Copeland read a very interesting report of the progress of the Sunday-school Committee ending 1892. He said: We take this opportunity to tender our hearty thanks to all kind helpers. Special thanks are due to brethren R. Sampson, John Box, and R. E. Sears for having presided at conferences held, and to Chas. W. Sears, J. H. Lynn, and E. T. Davis for having opened those conferences. The conferences convened (three in number) have been fairly well attended, but they deserve a far greater patronage than they have yet received. The new *Sunday-school Hymnal* referred to in former reports was published last June, and your committee had the pleasure of sending a specimen copy to each associated school. Our finances are as follows:—We commenced with a balance of £2 18s., have received during the year £5 6s. 6d., and have spent in printing, etc., £6 8s. 2d., leaving a balance in the treasurer's hands of 10s. From this it will appear that our expenditure has been £1 11s. 8d. in excess of our receipts. We cannot so continue. Brethren, help us. We ask not for large contributions, but a number of small

ones sufficient to cover our yearly expenditure, which is not great.

Brother Cornwell made encouraging reference to the Places of Worship Enfranchisement Bill, in which he had taken so much interest from the first. The chairman closed the business meeting with prayer. A large number of friends then adjourned to the spacious schoolroom under the chapel and partook of an excellent dinner.

In the afternoon, after singing, reading of the Scriptures and prayer, brethren G. Turner and W. K. Squirell shared in the reading of the annual letters from associated Churches, and prayer (interspersed with singing) was offered by brethren Abbott, Sampson, Mutimer, Thomas, and (G.) Webb. Brother I. R. Wakelin spoke a few words of special interest relating to the Strict Baptist Mission, and the chairman closed the meeting with the benediction. Tea was served to a large number of friends in the chapel and schoolroom.

In the evening there was a very large gathering of friends. Brother Sears, presiding, read Rev. i., and brother Davis, of Wandsworth, offered fervent prayer. After a few suitable words from the chairman, brother Abbott expressed a few touching words relative to brother Mitchell's sore bereavement, which all present seemed keenly to feel. Our beloved brother John Box then read a very interesting account of the work of the Association during 1892, and which will be published in full, with other important matter, in the Annual Report.

Our indefatigable co-worker, brother John Waters Banks, made a few timely remarks respecting *paid* advertisements, urging friends to send to the Magazine such advertisements of their anniversaries, special meetings, &c. Loving reference was made to the memory of the late hon. solicitor, Edward Mote, by brother C. Wilson, hon. treasurer, who also proposed a hearty vote of thanks, seconded by brother A. Steele, to brother Cornwell, and especially the ladies, who had worked hard during the day to make all comers comfortable. Brother Cornwell briefly responded. Brother Sears then read a splendid paper prepared by our sorrowing brother Mitchell, who was unable to be present, and which was followed by two other able addresses by brethren R. Thomson and H. F. Noyes. A collection was taken, which amounted to £21 12s. 6d. Hymn "All hail the power of Jesu's name," and prayer by the chairman closed the happy meetings of the day.

In the company we were pleased to see friends—in addition to those already mentioned—James Mote, Esq., hon. solicitor, S. T. Belcher, J. Parnell, R. Burbridge, G. J. Baldwin, J. Taylor, H. D. Mobbs, C. Hewitt, T. Rush, J. Kingston, P. Davies, T. Baldwin, F. Shaw, M.

Branch. B. Woodrow, and other ministers and friends of truth.—THE EDITOR.

STOWMARKET, SUFFOLK.—Dear Mr. Winters.—Will you have the kindness to find room for a few lines from Stowmarket? We held our 80th anniversary of the chapel on Jan. 30th, when a goodly company sat down to tea, after which a public meeting was held, presided over by our brother R. A. Huxham, who is now a member with us, and resides in Stowmarket. It has been stated we have altered and put the chapel into thorough repair, which was very needful after 80 years. There are no members living now that remember the opening services. Some of them have only a short period been called home that were at the opening services of the chapel. We have spent no money in ornamental work, but have gone through the building inside and out and made it thoroughly substantial. After the opening address by our chairman, our brother Bland, who was architect for us, gave an address, as also did Mr. Samuel Haddock, Mr. Strickson, and Mr. S. Baker. Brother Garrard gave us the financial account. After the union of the two Baptist causes we did not want the two chapels, and it was agreed by the trustees and members of the united Churches to sell the small chapel, which was carried out, and sold for £150. After paying off the mortgage and expenses connected therewith, we had £376 towards the renovation fund. We have had many kind friends to help us by subscription and collecting cards and the sale of old materials. We have paid our way to the best of our ability, leaving us a debt of £130. We have had, through the kindness of the Baptist Building Fund, £120 without interest. This will have to be paid by half-yearly instalments. We as a small and hard-working people are very anxious to get this debt paid off, and shall be glad of any little help from kind friends. We have sent out some collecting cards, and they have been liberally responded to; some have not been returned. We feel we have much to be thankful for to our precious Lord, but still feel we are poor and needy. We as a Church are still having supplies. May the Lord hear our earnest prayers, and send us an under-shepherd that will take the oversight of the Church, whose labours shall be abundantly blessed to the gathering in of precious souls, and the welfare of the Church, and the honour of our God. So prays yours faithfully JAMES GARRARD.

COLNBROOK.—The 74th anniversary of the Colnbrook Baptist Sunday-school was held on Lord's-day, Feb. 26, when two sermons were preached by the pastor, Mr. A. Knell. On Tuesday

afternoon, Feb. 28, Mr. W. J. Styles, of Islington, preached a very excellent sermon from John iv. 24 to a large congregation. Tea was provided in the public rooms at five o'clock. A public meeting was held in the chapel at 6.15. Mr. W. J. Styles presided. Brother Andrews, a deacon of the Baptist Church, Staines, offered prayer, and brethren Morling, Lloyd, Robbins, Cowdry, Howse, and the pastor addressed the meeting. This proved one of the most successful of our Sunday-school anniversaries. Unto the Lord be all the glory.

TROWBRIDGE.—ZION CHAPEL SUNDAY SCHOOL.—The annual gathering of teachers and friends took place on Feb. 8th. About 170 partook of tea in the school-room, which was neatly decorated, after which a meeting was held, presided over by Mr. W. Schofield, late pastor. The committee's report and financial statement were read, showing the school to be in a prosperous condition. Several connected with the school gave addresses. The Chairman contrasted the character of Sunday-school teaching in its early history with that of the present day. Then the duty of teachers was to instruct the children in elementary subjects; but with our present system of education the Sunday-school teachers' duties are drawn entirely from the Word of God. He trusted that the parents would encourage their children to come to the school, and his best wishes were that much good might be the result. Mr. W. Applegate (senior superintendent), who has recently purchased property adjoining the chapel, for the purpose of erecting and presenting to the trustees new class-rooms and minister's vestry, as a memorial to his late wife, said he felt his mind impressed to do something to meet the growing requirements of the school, and in doing so the only objects he had in view were the glory of God and the good of others, and he sincerely trusted they would prove of very great service. Mr. G. Gore (superintendent) thanked Mr. Applegate for his munificent gift, which, when carried out, would give them excellent accommodation. He said the new class-rooms would not be erected for ornament, but for use. He therefore urged upon the scholars, as they grew up to be young men and young women, to stick to the Sunday-school, and not spend their Sabbaths in idleness. The speaker dwelt upon the greatness of England in the past as being due to the influence of the Bible, and trusted that its reading would not be neglected, but that its teachings would continue to be their guiding principles. Messrs. F. Grist, D. Simonds, J. Gore, J. Smith, and J. A. Bannister also gave interesting addresses.—*Wiltshire Times*.—The foregoing report omits to mention one

important item in the gift of Mr. Applegate—namely, the presentation of two Alms-houses, for the aged poor of Zion. When the buildings are completed we shall (D.V.) give our readers a more detailed account of this munificent act.—J. W. B.

PIMLICO (REHOBOTH).—Through the liberality of kind friends the children attending our Sabbath-school were given a tea on February 26th. This school was opened in August of last year with 16 scholars. Since then their numbers have increased to 30, and we still look for greater results, praying that the Holy Ghost will bless the word of instruction given to the young ones.—THE SECRETARY,

BOROUGH.—The friends who meet for worship in Trinity Hall, 34, Great Suffolk-street, Borough, London, held a special meeting for the benefit of the cause on Feb. 28th. Mr. Edmonds presided, and read Psa. xxxvii., and Mr. Markrill offered prayer. Mr. Stringer spoke well on Heb. ii. 10, also Mr. Crutcher on Psa. cxviii., 26, and Mr. Baldwin on Psa. cx. 2. The meeting was brought to a close by prayer. Collection only £1 0s. 10d. The friends here are poor, and much in need of help to keep the doors open for worship. A little money would be a great blessing, just now. Will friends send a trifle to James Scarfe (deacon) at the above address for the cause!

HOLLOWAY (ZOAR, TOLLINGTON-PARK).—The 13th anniversary services of the Sunday-school were convened on Sunday, Feb. 26th, two sermons being preached by Mr. H. D. Sandell. In the afternoon a children's service was held. Mr. Sandell, who presided, read a few verses out of Matt. xix., after which Mr. Mayhew offered fervent prayer. Essays on the life of David and life of Joseph, written by the scholars, were read, evidencing their diligence in studying the Word of God, followed by recitations (chiefly hymns) from several of the younger scholars, while singing and prayer closed the happy gathering. On the Tuesday following (Feb. 28th) a goodly number of scholars sat down to tea in the afternoon, and at 6.30 a public meeting took place, our esteemed friend and brother, Mr. I. R. Wakelin, occupying the chair. After briefly expressing his pleasure in being present, he read Psa. xxxiv. Mr. Jones invoked the Lord's presence and blessing. The annual report was then read by the secretary, which showed that satisfactory progress had been made during the year. Interesting and profitable addresses were given by brethren Kingston, Willey, Mayhew, and Sandell, followed by the distribution of Prizes. The chairman, in presenting

the books, made very suitable remarks to each recipient. Mr. Thorn, superintendent, proposed a hearty vote of thanks to the chairman, brethren, and friends for their kind help and presence, and the enjoyable meeting was brought to a close by the children singing the doxology.—A. H. SANDELL.

LIMEHOUSE (ELIM).—On Lord's-day evening, Feb. 26th, our beloved pastor, Mr. F. C. Holden, was favoured to baptize four persons, two males and two females. One of the males was James, the second son of our beloved brother Baldwin; the others were for the little Church at Canning-town. God be praised.

IPSWICH (BETHESDA).—We are pleased to be able to report the addition of six more into our ranks. A baptizing day is generally experienced, we believe, by the Lord's people as a high day. On Lord's-day, March 5th, our pool was opened with a two-fold object:—1st, to allow of those who, on a confession of repentance toward God and faith in our Lord Jesus Christ, to pass through the watery grave; and 2nd, to declare unto those looking on our belief in the old-fashioned ordinance, appointed and graced by Him who "spake as never man spake." Of the six candidates mentioned two were from the Salvation Army, and one from our pastor's Bible-class; another brought up at Bethesda under the truth, and, when leaving for a distance, carried with her words repeated by an aged member, which led to further perusal of the Word, brought back in the providence of God, and helped to follow her Lord. Our pastor, Mr. Kern, preached to a large congregation from Isa. xliii. 12. In the afternoon the above-named were received into full communion with a text, as a means of help to them, found in Eph. v. 8. The heart of our pastor was cheered, he having thought of giving up his class to another so as to be able to devote more time to his other important work, but we think he dare not do it now, for the Lord is working in the class and in the school. We cannot tell but that in the near future our souls may be gladdened by again hearing of good done.—A WELL-WISHER.

HARWICH BAPTIST CHAPEL.—My dear Brother,—In reference to our conversation relating to the above, the following are the remarks I wish to form the basis of any notice you can give in the E. V. and G. H.:—1. Our chapel, as well as others in the town, are under some disadvantage on account of their naturally isolated position, being at the extreme edge of the sea-coast, and consequently are not so well known to the public. 2. The chapel where I am pastor is very old

and old-fashioned, and requires renovating and re-modelling, having, in the seaside season, many visitors who love a free grace Gospel, and these naturally look out for a decent and respectable building. 3. This chapel is the only Baptist for many miles round, and from the gradually increasing congregations it is imperatively necessary that more suitable accommodation should be provided. 4. A building fund has been started to obtain £150 for alterations and improvements, and which is being responded to; but having a debt of £60 to liquidate, and the congregation being chiefly poor people who of themselves are unable to raise the necessary funds for the above object, we are obliged to appeal to the sympathy of the Christian public. 5. The congregations are increasing, and there is every sign of future prosperity.—PRESTON DAVIES, 43, Church-street, Harwich.

DOVER, PENT-SIDE.—A New Year's tea and public meeting was held on March 1st, in connection with which a hearty welcome was given to Mr. W. E. Palmer as pastor. A large number gathered to tea and at the after meeting; the pastor in the chair. Hymn 793 (Denham's) was sung; reading of Eph. iv. Mr. Carpenter led us to the throne of grace, asking the Father's blessing on the union of pastor and people. Mr. G. Knott gave an account of God's directing hand in the call of the Church. Mr. J. Scott, sen., gave us a welcome address on the subject of true worship of God. Mr. W. E. Palmer made a few remarks on the leadings of our covenant God in Christ Jesus; subject: "What do we understand by watching the hand of God?" Mr. Walker led again to the throne of mercy. Mr. T. Knott spoke on "Looking unto Jesus." Mr. T. Youden exhorted the friends to show their love to the pastor by praying to God for him, and by filling their seat whenever the doors of the chapel were opened. Mr. Fakeley gave a warm-hearted welcome, and spoke of how the Lord had blessed the Word preached. Mr. Barber closed the meeting with prayer. Suitable hymns were sung between. Our brother, Mr. W. Jones, sen., leading in his happy way the songs of Zion, which he has done for over forty years at Pent-side. The pastor pronounced the benediction, and ended a happy meeting.—W. E. P.

SOHO.—Very interesting and well-attended services were held at Soho Chapel on the 7th ult., when the 51st anniversary of the Sunday-school was celebrated. A goodly number of friends gathered in the schoolroom to tea, and sweet fellowship was enjoyed till we were summoned to the chapel to commence the evening meeting, which was presided over by our genial friend and

brother Mr. John Piggott. Mr. Thwaites, the secretary, rendered a most encouraging report, honourable mention of which was afterwards made by each of the following speakers—brethren Thomas, of Watford, Squirrel, of Dorset-square, and I. R. Wakelin, of Keppel-street. Mr. Thomas, as an old teacher of Soho, was exceedingly happy and homely while urging the Sunday-school teacher to preparation, prayer, and practice. Mr. Box, the pastor, in his usual kind manner, gave a hearty welcome to all, and spoke to the spiritual edification of those present. Among others who came to manifest their esteem to the cause were Messrs. Abrahams (Woolwich), Smith (Waltham-stow), and Licence (Chadwell-street). Prayer was offered by Mr. F. J. Moule, and the profitable service was closed by the pastor pronouncing the benediction.—J. W. B.

HULL (CHARLES-STREET).—Dear Brother Winters,—You will, I am sure, rejoice that a few of the brethren who were in the habit of worshipping at the "Free Grace Mission" conducted in Bond-street have, after very much thought and prayer, separated themselves and commenced services in Charles-street, where they hope to carry out the ordinances according to New Testament lines. It had long been impressed on the minds of many the desirability of obeying their Divine Master's injunctions, in accordance with His word and the convictions of their hearts. The services were commenced at the beginning of this year, and already tokens of the Divine approval are apparent. Much sympathy has been shown by friends, and having started a Sunday-school, they also purpose as soon as they can see their way made clear of being formed into a Strict Baptist Church. The services are morning and evening, and are conducted at present by Messrs. Kirk and Boden, but hope is cherished that the friends will shortly have Baptist supplies. I trust that the united prayers of yourself and numerous readers will be many and fervent on behalf of this noble effort which is thus put forth, for be it known that there exists no Strict Baptist cause in the town of Hull, but speedily may this last sentence be inaccurate. May the Lord prosper His work, bless His cause, and gather together His family who love His Word, and obey His commands. "O Lord, bless Thy people, and establish Thou the work of our hands," is the prayer of—Yours very truly, SYMPATHY.

GRAYS (EBENEZER).—A New Year's meeting was held on Feb. 8th, the first of the kind in connection with our cause. Brother Holden preached in the after-

noon a soul-cheering and comforting discourse from 1 John v. 13. Our brother was favoured to speak with liberty from the subject, to the satisfaction of the weak and timid children of God, and we could testify to the fact that Christ in the heart the hope of glory was a living witness that Christianity was not a failure, as some would have us believe. After tea our brother J. W. Banks presided. After singing and reading Psa. ciii., our brother H. Lee engaged in earnest prayer. Our brother Banks, in his usual pleasant and pithy manner, spoke of his love to the old-fashioned gospel, hymns, tunes, etc. Brother Maycock gave us a good lift in speaking on the pre-eminence of Christ in the vast universe and the Church. Brother Holden spoke on "All my times are in His hands." Then followed brethren Sanders and Beddow in like manner, which brought a very enjoyable meeting to a close. We trust our good brother Banks will be spared for many years, and prove a help to the Churches of truth.—W. HEYMER.

CHATHAM (ENON).—Dear brother Winters,—We held special services on Lord's-day, Jan. 22nd, and Monday, 23rd, to commemorate the Lord's goodness to us as a Church and congregation during another year. It was our privilege to hear brother W. Horton, of Croydon, who preached the sermons on the Sabbath and Monday afternoon to appreciative congregations, brother E. Mitchell speaking to us on the Monday evening. It did our hearts good to hear the Lord's servants extol their Master in the glorious Gospel of salvation, and pray that lasting results may accrue therefrom. A good company of friends sat down to tea in the interval. Collections were good, considering that several extra calls have been made of late on the dear friends. We can cheerfully say, "Having obtained help of God, we continue unto this day." Deep sympathy was felt for brother Horton in the heavy affliction of his dear partner, and trust that sustaining grace may be abundantly realised. Our eyes are still up unto our heavenly Father, who has been with us, and pray that a man of God may be sent in our midst, to boldly and lovingly proclaim a free and full salvation to poor perishing sinners. The harvest truly is plenteous, but how few are the labourers. May many be thrust out, to instrumentally build up saints and gather into the Church many poor sin-sick souls, through the Spirit's mighty power. How grievous it is to know so many causes of truth where the complaint is, "We cannot afford to keep a minister," especially where a bond of union has sprung up between a good brother and the members of a Church: for it to be said, "I cannot see my way clear to leave

a good situation to settle entirely among you." Is there not something wrong here or there? May there be more whole-heartedness to the work, both in Churches and in those who serve the same.—E. C.

ST. NEOTS, HUNTS.—On the 21st ult., in the Public-room, St. Neots, Mr. Frederick C. Banks, of London, delivered a lecture on "Slavery, and the Slave Trade in Africa," illustrated by scenes of slave-raiding and slave-life shown by a powerful limelight lantern. There was a crowded audience, for many of whom only standing room was available. Mr. Clark presided, and after singing and prayer, introduced Mr. Banks as the representative of the British and Foreign Anti-Slavery Society, who had come down specially to tell of the extent and horrors of African slavery at the present day, and what was being done to suppress the evils the society sought to grapple with. Mr. Banks was well received by his audience, and proceeded to show scenes illustrating Arab raids on peaceful villages and on dwellers in solitary huts, and the methods used to hold captive the slaves who, in long gangs, were driven from their native places to the slave-markets in Africa itself, or to the coast to be shipped in dhows to Arabia across the Red Sea, or up to the Persian Gulf and elsewhere. The cruelties of the march from the interior to the coast or market, the horrible murders perpetrated by the Arabs, the shooting down or clubbing to death of the sick and weakly slaves, and of all who attempted to avoid or escape captivity, was fully explained by Mr. Banks and forcibly illustrated by the scenes on the screen. In reference to the work done by the society he represented, Mr. Banks gave several instances of its success in past years, adding that the way in which its work had been and was still carried on was entirely on peaceful lines. Their chief aim now was to induce the rulers of all slave-dealing countries to render a slave of no secure value to his master by simply abolishing the legal status of slavery. This accomplished, a deadly blow would be struck at this horrible traffic in human flesh, and the slave merchants would soon find that there was no longer a market for their captives. After pleading earnestly for sympathy and practical help for the society, a most interesting exhibition of slave yokes, ropes, and chains, placed on the necks and shoulders of four boys, terminated this interesting lecture. A collection was made for the society's benefit, and, after singing the doxology and the benediction offered by Mr. Clark, the audience dispersed. Messrs. T. R. Hodgson, W. A. Leach, F. Newman, and G. Smith were amongst the audience. We understand that the visit

of Mr. Banks was brought about, and the arrangements for it made, by the co-operation of the pastor and deacons of New-street Baptist Chapel.—*Local Paper.*

WHAT IS A GODLY EXPERIENCE?

BY THOMAS JONES, PASTOR,
SLAITHWAITE.

MOST devoutly would I say, Grace mercy, and peace to the godly editor and readers of the E. V. & G. H., and would say I believe most emphatically in an experimental religion, wrought in the soul by the power of the Holy Ghost, who takes of the word of eternal life and effectually applies it to the heart, for nothing less than a deep and real experimental knowledge of the pure and unadulterated Gospel of Christ Jesus can satisfy the holy longings and spiritual aspirations of the awakened and quickened children of God. Therefore the twaddle of free-willism, or any other *ism*, as propagated in the present day, possesses no charm to ensnare or in any way decoy the living family of the King of kings, whom to such He is the Alpha and Omega of their salvation, a salvation which is absolutely complete in Christ Jesus, so that being the highly favoured objects of Divine choice, we are eternally safe and secure, because united to Christ, our living Head, by the bonds of the everlasting covenant, a covenant which is cemented by the immutability of the Divine will, the omnipotent and unchanging love of Jesus Christ, and the efficacious power of the Eternal Spirit. Thus the Triune Jehovah is deeply interested and engaged to work in us and for us all the Divine purposes of love and grace in making us meet to dwell with the saints in light.

Allow me, dear reader, to define more particularly the important question before us. In doing so I shall lay before you the following things:—

I.—That a godly experience consists in a saving knowledge of salvation. There are comparatively few but what possess a theoretical knowledge of salvation. There are legions who profess to know something of a historical redemption. But when we come to enquire into the one essential knowledge which far transcends all other knowledge—that is, to know personally and experimentally the saving, delivering, emancipating, renewing, and transforming power of salvation upon the heart, we fear the number is limited. What we understand by godly experience is the realization of the Christ-exalting, soul-elevating blessings of the new covenant, the possession of the grace of Christ. It is to know Him, not merely as a Saviour, God's unspeakable gift, but to know Him personally, and to be able to say *my* Saviour, Redeemer, Inter-

cessor, yea, "My Lord and my God." To be able also by divine grace to give a reason of the hope within us, that hope arising from the possession of the saving grace and power of Christ and His resurrection resting upon us. In a word, it is to know in whom we have believed, to be fully persuaded that our hope is cast within the veil, to be resting upon and trusting in the finished work of Jesus as the only Rock of our salvation, to be able feelingly to adopt the words of Mote—

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

II.—That a godly experience consists in the possession of certain proofs. It must necessarily have some substantial, some positive proof, some inward reason to give for the profession we may make. The great question is, By what means do we acquire this proof? Have we been called out of bondage and death into the liberty, light, and life of the Gospel? Do we possess the indwelling of the Holy Spirit? Does the Spirit of God bear sweet and blessed witness with our spirit that we are born of God? Has the incorruptible Word gained an effectual entrance into our souls? These are momentous questions, and can only be truly answered by God's dear saved people. The possession of these things are the undeniable proofs of that experience which agrees in substance with the Word, and also with those who are the chosen, called, adopted sons and daughters of the Lord God Almighty.

III.—A godly experience consists in a twofold approval of service. This the apostle Paul points out very clearly in Rom. xiv. 17, 18, where the Christian is said to serve Christ by righteousness, peace, and joy in the Holy Ghost. The possession of these spiritual graces constitute the essential part of vital religion, and he that experiences and exercises these virtues renders acceptable service to God. When by Divine grace we are enabled to live as becometh of the Gospel, we have the testimony of God, our brethren, and even our enemies, for doubtless such conduct commends us to the consciences of men in general. Even bad men admire good qualities as exhibited by the godly.

IV.—A godly experience consists in the testing and trying of our faith. The trial of faith (1 Pet. i. 7) is the testing of it in order that it may be found genuine and capable of enduring the strain put upon it. The means used for this testing process are called "divers temptations" (Jas. i. 3). The trials which befall us discover the genuineness of our faith, and at the same time manifests the hollowness of the mere professor. In the experience of the godly man, he is led to approve of the trials, because he regards them as beneficent manifestations of the divine love, and

that his daily trials are not inconsistent with divine compassion, but that they prove the tender regard God has toward all His family (Heb. xii. 6).

Happy is he who can bear with constancy the trials of life, who can endure as seeing Him who is invisible, and who can manifest a patient adherence to the Divine will. Verily his experience will be rich, and his joy divine. May such be ours.

CORRECTION.

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

DEAR SIR,—Will you be kind enough to rectify the *error* on page 100 in this month's (March) E. V. and G. H. I am still in the land of the living, and continue my ministrations as pastor of the Particular and Strict Baptist Church, Plastow-street, Lingfield, Surrey. My address is—Fernleigh House, Guildford-road. It was my dear brother William, well known among the Churches of truth, by his preaching and his Sabbath-school publications, specially his "Sabbath-school Hymn-book," "The Baptists of Knowlsford Dean," and "Lydia and Phillip."

JOHN HAWKINS.

In Memoriam.

MR. J. A. ACLAND.—Dear Brother,—It has been my painful lot to lose a dear and valued friend with whom I have walked in fellowship during nearly 14 years, at Plymouth and Stonehouse. James Adolphus Acland, who died on Wednesday, Feb. 22nd, was for about 30 years a useful and faithful servant of Christ among the Churches in the neighbourhood of the three towns. His Sundays were occupied in preaching the Gospel. He was called by grace when a young man, and was much blessed under the ministry of his father-in-law, Mr Westlake (now 89 years of age), and also under Mr. Bull, late of Wellingborough, and formerly pastor at How-street, Plymouth. Our dear brother was baptized at How-street, and continued a member of that Church till it was broken up and scattered. A few years after he joined the Church, he received his commission from the Master to preach in His name. The words given to him with irresistible power were, "He that hath My word, let him speak My word faithfully." Shortly afterwards a door was opened by the earnest request of a brother to go with him to a neighbouring village. At last he did so, and preached his first sermon from the text, "Unto you, therefore, which believe, He is precious." From that time doors were constantly opened for him to preach the unsearchable riches of Christ, and his testimony was from time to time blessed to many souls. Ivybridge and Plymton were for many years visited regularly by

our brother. Nearly twelve months ago he began to complain of symptoms of coming trouble, but he knew not what. The doctors treated him for congestion of the lungs, but it was not that. It proved to be an internal disease, which wasted his life and reduced his flesh. He used to say, "My heart and my flesh faileth me, but God is the strength of my heart and my portion for ever"—that just describes my case." About six months ago he was obliged to give up business, and keep to his room. It was very painful to witness his slow wasting of strength and life, but as he became weaker in body the inward man grew in strength, so that he was able to preach to us many a little sermon, and our weekly meetings he called "Bethels." At the beginning of his illness he was on one occasion so blessed with a sense of thankfulness for the goodness of God displayed in His providential dealings with himself and family (three sons and three daughters) that he fell on his knees and poured out his heart to God in thankful praise. The answer came, "Thou shalt see greater things than these." "What greater things, Lord? I desire no greater; I have enough." He told me afterwards that on his bed of pain he had learned what those "greater things" meant, for he had been so favoured in being drawn away from all earthly good to desire none but Jesus, to find his all in Him for time and eternity. As appetite and enjoyment of the products of earth fled, he longed still more and more for the "greater things" of the Gospel of Christ and the kingdom of God. The seasons enjoyed with him will be ever memorable. At last the end drew nigh. We had ceased to pray for his recovery, but continued to pray for more grace to endure the greater agonies—connected with the inward hemorrhage and sickness—and that the Lord would hasten His work and take His child to Himself. On the Monday before he was taken the Lord gave him what he felt to be a presage of coming release in the words, "Arise, my love, my fair one; come away." He said, "I had such sweet communion with Jesus in meditation on those words." On the Tuesday evening when I left Him I said, "Send for me if I can be any help to you." "Ah," he said, as he held my hand as if he knew it was the last time,

"One there is above all others
Well deserves the name of Friend."

I shall not soon forget that look. That night he was much worse, and the following day—all his family and his dear father-in-law were around his bed—he said, "One more heave, one more sigh, and the last." And so it was. Looking at them he said, "Why are you all looking at me? Look up there!"

(lifting his feeble hand). "Look to Christ." A few minutes before he departed he said, "Father, into Thy hands I commend my spirit," and so quietly passed away. I received a note after the Wednesday evening service to say my much loved brother in Christ was gone. I felt I had lost a true and faithful friend. Our brother was buried at the cemetery in the midst of a goodly number of sorrowing relatives and friends. In the evening of the following Lord's-day a memorial service was held at Ebenezer. A sermon was preached by the pastor founded on the words, "For me to live is Christ, and to die is gain." Our brother will be greatly missed as a cheerful and ever-willing worker in the cause of Christ. "He rests from his manifold labours, and his works do follow him."—W. TROTMAN.

CHARLOTTE BRETT REALFF. — My beloved mother was born at Dunmow, Feb. 25th. 1812. She became early the subject of religious convictions. It was her privilege to be born of godly parents, but she was called to part from her mother when only twelve years of age. She was a Sunday scholar, and her memory had been well stored with texts, and catechisms, and hymns, many of which she remembered distinctly even in old age, and repeated with much feeling. She was not favoured with great assurance, but upon being asked, some time since, whether she would give up her hope, she replied, with emphasis, "Not for all the world!" Toward the close of last year, when the cold weather set in so suddenly and so severely, she was seized with bronchitis, but so great was her natural vigour that she did not take to her bed until Jan. 3rd. When her nurse arrived, almost the first thing she said to her was that she had greatly enjoyed the reading of Hawker's portion for the previous morning, which I believe was the last she had strength to read. Nurse then read the hymn commencing, "Jesus, my kind and gracious Friend." This was according to her own desire, and when it was finished she expressed great delight in that also. Frequently during her short illness she was overheard quietly pleading with the Lord. Upon my arrival, she said, "I want my brother," alluding to the subject matter of one of Dr. Doudney's little books. She then tried to quote the language of Zeph. iii. 17. When I was about to leave her, she said, "I shall not get to the house of God on Sunday, but I shall be thinking all day of you, my dear son, and asking the Lord to help you speak His words only." On Tuesday, 10th, I found her decidedly weaker. Enquiring if Jesus was near and precious to her soul, she could scarcely reply for weakness, and only said, "The Lord is good! The Lord is good!" Lifting her up to

administer a little nourishment, she whispered, "Oh, if He will receive me; if He will hide me!" Then she said again, with much feeling, "Yes, hide me, hide me!" I then repeated the well known lines, "Hide me, O my Saviour, hide," &c., which appeared to afford her much satisfaction. Then she said, "Pray for me, my dear," to which I replied, "Dearest mother, I have been constantly doing so, and have been asking that at evening time it may be light." I repeated some verses of John xiv, a very favourite chapter; also Isa. xli. 10. A little later she said to her nurse, "A guilty, weak, and helpless worm," and nurse repeated the rest of the verse, at which she was understood by signs to say, "That is exactly the feeling of my heart." Hearing early on the morning of Friday that she was evidently sinking, I hastened to Croydon again. She could scarcely articulate even in a whisper, but she made me understand she felt in the night she was going. She struggled hard for her breath, and pleaded earnestly to be spared till morning, that she might see me once more, "and," she added, "He heard me: He heard me!" She then pressed me fondly to her bosom. That was her last embrace. I enquired if she had been able to read my last letter: she gently nodded. I asked if it had afforded her consolation? She nodded again; then reaching out her hand, she put the letter to her lips, kissing it several times. Presently, making a great effort, she whispered, "Heart—flesh—faileth," upon which I repeated the words in Psa. lxxiii. 26, and she appeared pleased. These were almost her last utterance. She then requested that a cup of tea should be made, but she scarcely tasted it, and, falling into a gentle doze, she waved her hand, as bidding adieu to all earthly things: then, about an hour afterwards—viz., five o'clock—sweetly passed away without a tear or a groan. The sun was just setting; thus at evening time there was light indeed, for her happy, liberated spirit was "with Christ, which is far better."

"They sleep in Jesus and are blest;
How kind their slumbers are!
From suffering and from sin released,
And safe from every snare."

On the following Thursday (Jan. 19) her sorrowing only son, accompanied by his wife, son, and only sister, interred her remains in Croydon Cemetery, "in sure and certain hope of the resurrection to eternal life."—A. E. REALFF, Guildford.

BLANCHE AMOS AND ETHEL AMOS — In fond remembrance of Blanche Amos and Ethel Amos, who fell asleep in Jesus, January 15th, aged 14 years. These twin sisters were interesting children, lovely in appearance, and amiable in disposition. But how sad would

have been their destiny but for the precious blood of Jesus. They were taken ill January 12th. Their mother was most anxious to know their state of mind, and asked if sin had ever been a burden to them. They both burst into tears, and said it had long been a grief and burden to them, but had a little hope, and referred to the experience of Mr. B. J. Northfield, related in January No. of the E. V. and G. H., and also to Katie Johnson's Diary in *Cheering Words*. The doctor saw them on the 15th, and said, with tears, "I can do no more for them." Blanche looked up and said, "But Jesus can; He can do everything." The mother said, "Blanche, dear, do you really feel forgiven?" She smiled, and with reverence said:—

"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."

"Mother, darling, I have often hung down my head for shame at the thought of my great sins, but now I feel forgiven." The quick pulsations, the parched lips, and the glazed eyes indicated the approach of the last foe. The mother laid her poor head on her arm, and she quietly breathed her last. Her last words were, "Jesus, take my hand, press me to Thy dear bosom for ever." Ethel said, "Sister has just landed, and Jesus is coming for me. Nothing but precious blood will purge a guilty conscience." Just an hour after the mother raised her up a little, and she said, "Oh Jesus, I come, I come. In Thy bosom there is room even for me," and with a gentle sigh, fell asleep, and now they are both—

"Safe landed on that peaceful shore
Where pilgrims meet to part no more"

JOSEPH COXILL.—This aged disciple was called home on Friday, Feb. 24th, 1893, in his 91st year. Born at Winslow, Buckinghamshire, in 1802, he very early sought to improve his position by London experience, where the musical proclivities of his mind could be better trained and indulged. Here in the order of providence he was led to Old Beulah Chapel, Chapel-street, Somers Town, long since demolished, but which figured conspicuously some time ago in the history of the London Churches of our denomination. He was admitted into the membership of this Church after baptism in February, 1829, by Mr. Carpenter, the minister. About this time he was conductor of a choir using St. James's Hall for oratorio performances. From Beulah his membership was transferred, on March 2nd, 1856, to Keppel-street Chapel, Russell-square, where for many years he held office as precentor, services being then held three times a day in that time-honoured sanctuary, now in its 99th year. After faithfully serving this Church for a

quarter of a century, by consistent conduct and regular attendance upon the means of grace, and having then removed to Wood-green, Mr. Coxill joined himself to the Baptist Church of that place. Five years ago sight entirely failed, thus shutting out that world of reading and music he loved so dearly, though up to a day or two prior to death it afforded him pleasure and delight to heartily join in any familiar tune. His mind was clear to the last, and great patience in his affliction was exhibited. He taking a keen interest in all the news of the Churches, of which by his long career he knew so much. The last illness, an attack of bronchitis, of which he had suffered much the last few winters, lasted but a few hours. Having declared his faith to be resting on Christ, the only but sure and all-sufficient foundation of his hope for salvation, he was taken home to sing a nobler song of praise and to see Him face to face whom he had learned to love here below so many years ago.

MRS. MARY SALES.—Dear Mr. Winters, I write to tell you of the death of my dear mother, which took place on Friday, Jan. 27th, in her 82nd year. Mrs. Mary Sales was the widow of the late Mr. Wm. Sales, of Orpington, Kent (an account of whose death may be found in the *EARTHEN VESSEL* for Jan., 1875, at page 20). My mother was a member of Zion, New Cross, but had not been able to attend much since the death of Mr. J. S. Anderson, whose death she much lamented. Mother's illness lasted a fortnight. It was influenza, followed by exhaustion. The last three days she was unconscious, but previous to that she was very happy. It was sweet to hear her repeat several passages of Scripture, and many verses of hymns, among which were those containing the following well-known lines, viz:—

"Sweet to lie passive in His hands,
And know no will but His."

Also—

"Keep me, O keep me, King of kings,
Beneath Thy own almighty wings," &c.

She also sweetly sang, "Praise God from whom all blessings flow"; and as she bade us good-bye and blessed us, it was really beautiful to behold her countenance. She then prayed the Lord to take her to Himself. Her end was peace.—**LOUISA MITCHELL.**

MRS. PLEDGER.—Death has made a breach in our Church at Zion, Maynard-road, Walthamstow, by taking away our dear sister Pledger. She was one of the first that joined the Church when it was formed in 1874. She fell asleep in Jesus on Sunday, Jan. 29th, in her 70th year, after a season of severe suffering. Her end was peace. We have lost a good friend, ever ready to do deeds of kindness. Death rends asunder the

closest natural ties, yet it does not dissolve the union that exists between Christ and His people. May the Lord grant much of His supporting grace to our bereaved brother in his old age, and the stroke be sanctified to us all.—E. S.

MR. F. GREEN.—Mr. Frederick Green, known to most of the Churches of truth in town and country, entered his eternal rest February 24th, 1893, aged 72. Our brother was born in Canon-street East. At the age of 18, after pursuing the "pleasures" of this life, convictions of sin set in, followed by deep sorrow of heart and anguish of mind, which lasted some two or three years. As he said:—

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

At length he realized the pardoning love and mercy of God, and joined the Church at "Trinity," Hackney, under the pastorate of the late Mr. Hughes. In a short time a desire arose in his heart to—

"Tell to sinners round;
What a dear Saviour he had found;"

and first began preaching in the open air at the corner of Bethnal Green-road and in Victoria Park. He then preached in his own house for a short time. Soon after he received invites from Charlwood, Harrow Weald, Tring, Colnbrook, Manchester, Aylesbury, Chesham, &c. Our departed brother's first pastorate was at Zoar, Holloway, afterwards at Waltham Abbey, then Bethel, Hoxton, his last pastorate being Plymouth. For the past two or three years, as health permitted, he had been itinerating. His last sermon was preached at Carmel, Woolwich, Dec. 29th, 1892. Since then bronchitis and other ailments pulled the poor tabernacle down on Feb. 24th. His mortal remains were consigned to the custody of the grave at Abney Park Cemetery, on Thursday, March 2nd, by Mr. R. E. Sears. A small knot of friends gathered round the grave, showing due and proper respect to the memory of a brother beloved. Our sister, the widow, was a sincere, earnest, and devoted partner, and true helpmeet, and will require the aid of friends to get her on the Aged Pilgrims' Friend Society.—J. W. B.

MR. R. QUINTON.—Our dear brother Robert Quinton passed away February 21st, at the age of 93, to join the Church above. He has told us that when a young man one day he indulged in such dreadful language that at night he was afraid to go to sleep. This was the turning-point in his life. He was led to attend the ministry of the late esteemed pastor, Mr. John Cooper, and was baptized by him May 24th, 1834. Mr. Cooper, before leading our brother Quinton into the pool, said to those assembled to witness the ordinance:—"Here stands one of your companions,

who has been the ringleader of those who have taken the name of God in vain. May He prove faithful to Christ and His service." We can truly say that he did. Our dear brother, after working hard all day, seldom ever failed to cheer his pastor's heart by his presence at the prayer-meeting. He was laid aside four years, but was always glad of the company of those who loved the Lord Jesus Christ, although of late his mind became weak on some subjects, but was always lively on spiritual things, and ever ready to talk of his sovereign Lord, often remarking "I want to go home." His remains were interred at Wattisham, Feb. 25th, by our pastor, J. Hazelton, who spoke on the following Lord's-day from the words recorded in Malachi, "And they shall be Mine, saith the Lord of hosts, in that day when I make up My jewels."—W. DEAVES.

In loving memory of ELIZA HAYNES, youngest daughter of the late William Haynes, of Keppel-street, who entered her eternal rest, February 7th, 1893, aged 69. "Looking unto Jesus."—F. A. H.

CELIA HOLLAND, wife of Mr. G. Holland, Baptist minister, Boro' Green, died March 4th, after a painful illness, aged 76 years, and was interred in the chapel burying-ground. Mr. A. H. Brooks officiated.

LOSS OF FRIENDS.—When Christians speak of losing a Christian friend, let them think what they mean, and beware of forgetting their spiritual relations and their blessed hopes. Those who fall asleep in Jesus are not lost to those who survive them. They are only parted from them for a time, to meet again, and to meet at home. They are no more lost than a dear friend is lost who goes home before us, after we have sojourned for a while at a distance, and whom we are soon to follow, and know where to find. But to our society, our counsels, our plans, and our labours here below they are lost; and the loss will be deeply and lastingly felt in proportion to the greatness and variety of the excellences by which in life they were distinguished and endeared.—Dr. Wardlaw.

MARRIAGE.—BALDWIN—YUDAN.—March 15th, 1893, at Elim Chapel, Limehouse, by Mr F. C. Holden (pastor), assisted by the bride's two uncles—Mr. J. Griffith (late of Hope Chapel, Bethnal-green) and Mr. G. Webb (late of Dover)—James Thomas Everitt Baldwin, second son of G. J. Baldwin, of Elim Chapel, Limehouse, to Lila Harriett Youdan, third daughter of Mr. G. Youdan. The chapel was well filled with friends, and many were the congratulations and good wishes for their welfare. Nearly 70 handsome presents were received. Mr. Holden gave a most kind and affectionate address.



MR. I. C. JOHNSON, GRAVESEND, KENT.

(See page 135.)

Hope of Glory.

“Hope is a lively act
Of Jesus life within,
And grounded in the Gospel fact
That Jesus died for sin.”

CHRIST in the heart the believer's hope of glory is a great mystery which human wisdom cannot explain. Divine faith receives the Saviour and embraces Him as the only hope of glory. He dwells (Eph. iii. 17) by His Spirit in the believer's affections, and is Lord of his will, Guide of his understanding, Master of all his other faculties, and the motive power of every good thought and deed. He is, moreover, the secret source of all spiritual life, and the basis and medium of hope, also the root and fruit of all that is God-glorifying. The believer under the most trying circumstances dare not give up his hope, yea, he cannot,

as it is too deeply rooted in the Rock of Ages ever to be lost. When the joy of his hope disappears, the foundation of it remains, and, however low his spiritual life may be, he generally has enough courage left to breathe out the publican's prayer (Luke xviii. 13), and such sweet lines as those composed by the late Edward Mote, of blessed memory:—

"My hope is built on nothing less
Than Jesu's blood and righteousness;
I dar: not trust the sweetest frame,
But wholly lean on Jesu's name,
On Christ, the solid Rock, I stand;
All other ground is sinking sand."

Without the indwelling of the "Lord of glory" by faith there can be no true conception of His beauty, character, and worth. Paul experienced much of the power and sweetness of this profound mystery when writing to the Churches of Galatia—viz., "My little children of whom I travail in birth again until Christ be formed in you." The apostle prayed for their deliverance from Judaism, into which they had fallen; and many of the Lord's people since then have travailed in birth for others, and have lived to see the fruit of their spiritual struggles. When the Holy Spirit forces a believer from time to time to pray and wrestle for the salvation of a person, that is a sure sign He intends in His own time to quicken the same into spiritual life, which is a great encouragement to persevere in prayer.

Christ in the heart is the pledge of eternal glory; and the believer's hope (the anchor of his soul) is already there. Faith and hope, although not identical in their operations, rest upon the same foundation—Christ. Faith surmounts all difficulties, and views the glories of the celestial city, but hope patiently waits for admittance there. The hope of the believer is "laid up" for him, and is therefore a "blessed" one, being Christ Himself (Titus ii. 13). This hope purifies the heart. As stated by John, "Every man that hath this hope in him purifieth himself, even as He is pure" (1 John iii. 3). It arises from the indwelling of the Saviour, and is consequently a living and lively hope. Leighton says it is a "living hope, living in death itself. The world dares say no more for its device than *whilst I breathe I hope*, but the children of God can add, by virtue of this living hope, *whilst I expire I hope*."

The glory associated with this hope is too great and weighty to be fully realized by believers in their present condition, but the time is coming when it will be revealed in them (Rom. viii. 18); they will then see the King in His beauty, and ever bask in the full splendour of His lovely face. The sweetness of His presence is felt at times here, and which the apostle experienced when he said, "I live; yet not I, but Christ liveth in me" (Gal. ii. 20). This precious testimony is supported by John to the encouragement of humble believers—viz., "Greater is He that is in you than he that is in the world" (1 John iv. 4).

The glory which the saints enjoy above is a transforming glory; they shine in the light of Him who is the "brightness of His Father's glory," and are like Him, and which is realized in part by saints here—viz., "For God . . . hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor. iv. 6). It is a God-given glory. Christ says, "The glory which Thou gavest Me I have given them." In its fulness it is called an "exceeding and eternal weight of glory," and is the crowning manifestation of the

merits of Christ as it was purchased by His sufferings and death, and all who share in it will glorify Him for ever.

The anticipation of this glory is often found to be refreshing and stimulating to weary pilgrims in their homeward march. Dear reader, if you have been taught by the Holy Spirit to feel your utter helplessness and the need of Christ as the hope of glory, you will one day hear His sweet voice saying, "Come up higher." Many dying saints have had very blessed foretastes of glory, but have not been able to give utterance fully to their feelings. True religion is always better felt than expressed. Joseph Swain's sweet hymn on anticipated glory reminds us of what it must be to be there (Denham's Selection, 1,011):—

<p>"Oh, how the thought that I shall know The Man that suffered here below, To manifest His favour For me and those whom most I love; Or here, or with Himself above, Does my delighted passions move At that sweet word, for ever !</p>	<p>For ever to behold Him shine, For evermore to call Him mine, And see Him still before me ! For ever on His face to gaze, And meet His full assembled rays, While all the Father He displays To all the saints in glory."</p>
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THE EDITOR.

Waltham Abbey, Essex.

OUR PORTRAIT GALLERY.—No. V.

MR. I. C. JOHNSON, GRAVESEND, KENT.

ON the 28th January, 1811, a weakly atom of humanity was ushered into this sin-covered world. He was the second born of his parents, and the only one out of several to struggle through the various stages of life, all the others dying in infancy. His mother often grieved over him, saying, "He will never make old bones." At the age of three years something happened to him that is not easy to describe. Whilst lying in a little bed in a recess, he was the subject of a sort of visitation, such as is seen in pictures, where angels are hovering over a sleeping child, by which he was much frightened, and the manifestation of that fear alarmed his parents.

Without attaching undue importance to the circumstance, whether it was a childish dream, or otherwise, this one thing is certain, from that time forth he had a constant sense of the existence of God, and dreadful fear of Him, and any manifestation of His mighty power; in storms, would cause him to hide himself wherever he could.

As he grew up to boyhood and youth the all-seeing eye of the Almighty seemed to follow him everywhere. Although he was fond of mischief, and no better than other lads, yet he could never sin cheaply, conscience was always accusing. He was the subject of the fear of God, but it was law fear. He could read the Scriptures at a very early age, and was much impressed by them.

One Sunday he was taken by his friends to be amused on the ice, and well remembers how that scripture followed him, "the way of transgressors is hard." Very often he was taken to pleasure parties on the Lord's-day, but he believes he was the only one of the party who had any qualms of conscience.

The sovereignty of the Most High is shown in a marked degree in the career of the subject of this sketch, when it is considered that all

his surroundings from childhood up to the time of leaving home to serve as an apprentice, was characterized by the absence of any Christian influence to teach or guide him in a right course. To the best of his recollection the voice of prayer was never heard in his home, unless it was from his own lips as the result of fear.

Although the subject of this sketch had been attacked by all the diseases to which infancy, childhood, and youth are liable, such as small-pox, measles, scarlet fever, and influenza; although near to drowning by having fallen into the Thames; although having been once in flames by getting too near the fire with a light dress on; although having been bitten by a mad dog which rendered necessary the prompt use of the surgeon's knife in order to prevent fatal results,—yet, from them all he has been mercifully saved, and, in addition to all this, through the covenant goodness of the Almighty, saved from the power and consequences of sin, “Preserved in Christ Jesus and called.”

For the glory of God it is only right to state, that although his parents did not for many years know anything of vital godliness, yet there is hope of their safety, for his mother, merely out of maternal affection, having no other opportunity of seeing her son, used to meet him on Sunday evenings, sometimes at the Surrey Tabernacle. There the Lord met with her. She was cordially received by the Church, and baptized by Mr. Wells when far advanced in years.

As for the father, when the mother died, he went to live at Norwich, was paralysed for ten years, and died there. During his last illness Mr. John Corbitt, who was then the minister at Orford Hill Chapel, visited him frequently to read and pray with him, apparently without any hope of him, until at length the good minister had the satisfaction of stating that a change had evidently been wrought. Truly,

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

Cast into London amidst infidels, drunkards, and swearers, without any counteracting influence, it is not to be wondered at that the subject of this sketch should be found in the society of a fellow apprentice, and with him to frequent music-halls and other public places of amusement; his comrade's idea of life being, let us enjoy ourselves whilst we are young, and become religious when we grow old. This same young man, however, never passed the stage of youth, but became a victim of his own folly and found an early grave. But God, who is rich in mercy, had thoughts of love and tender compassion on the subject of this paper. One evening he was at a public house where singing was going on, and every one seemed to be happy; he, however, was miserable beyond expression; he hastily left the company, went home to his lodging, threw himself on his bed with groaning, and with a horrible feeling of sorrow and dismay at his state and condition, without one ray of comfort or hope for the future. He was lodging at the house of his master; none of whose family were God-fearing people. So he had neither precept nor example before him. As for his companions in the workshop, they sought occasion to make him intoxicated, and alas! often were successful. His conscience, however, constantly told him it was wrong. He ardently wished that he could get with some religious family, that he might learn the right way, but by force of temptation, and to divert the mind, would attend theatrical representations. Arriving

at about the age of 22 he got married. His wife however, although a moral and respectable person, was, like himself, in a state of nature's darkness, quite destitute of the knowledge of God and of the way of salvation. Soon after this there came a young man to work in the same shop, and one day invited him to go and hear his minister, to this he willingly consented, and on the following Sunday morning they met by appointment on Westminster-bridge, and went to the chapel. He listened to the preacher with attention, but could not make much of the preaching, only it seemed to be something very different from what he had ever heard before, for he had been in the habit of attending different churches and chapels without acquiring any knowledge or experience of the Truth. At one of the chapels the pew-opener advised him to go and hear a minister in the Borough-road, who preaches about a wheelbarrow. Now as he had no wish to hear such preaching, took no further notice of the suggestion.

Going again, and again, with his friend, for it was to the Surrey Tabernacle, and the preacher was

MR. JAMES WELLS, OF BLESSED MEMORY,

the Word at last came with power, his eyes were opened, his heart enlarged, Jesus was precious, and much of Gospel truth burst on his astonished view; it was indeed a coming from darkness to light, from bondage to liberty. He literally danced for joy, as David did before the ark. He might have exclaimed with Archimedes, "Eureka!" for indeed he had found the Pearl of greatest price.

The reader will readily believe that he continued to attend the ministry of this good man; three times on a Lord's-day, and as many evenings in the week when Jesus was preached; thus grew into a deeper knowledge of self, and a greater experience of the covenant mercy of God in Christ. The Bible became his constant companion, so that he could say, "I have esteemed the words of Thy mouth more than my necessary food." One thing, however, at first gave him much concern, Mr. Wells preached about election as being the ground-work of salvation. The subject of this sketch could not make it out, and was silly enough to think, that the preacher had not noticed certain Scriptures opposed to that doctrine. So he put down on paper one text, part of which is "who is the Saviour of *all men*, especially of them that believe." He consulted his friend on the subject as they walked together to chapel. On arriving there, and taking their seats, judge their surprise, the hymn being sung, Mr. Wells announced the chapter for reading, and began at the very verse to expound the meaning, much to their mutual satisfaction and instruction.

Was this a mere coincidence? No more so, it is thought, than that was when Philip joined himself to the chariot of the Eunuch. Well, the glorious truth in question has from that time to the present (1893), about sixty years, been engrafted into his heart, being burned in as it were indelibly, that all the sophistry of speech or books has not been able to shake, being received in the love of it, with demonstration and with power.

His wife attended the ministry with him occasionally as a matter of wifely duty. One evening there was a baptizing. They both attended. She was so affected and overcome with the solemnity of the ordinance as to cause her to say, "Well, if this is the Lord's way, I

pray that my dear husband and I may both be led into it." She was no longer an occasional, but a constant attendant on the services, and that in all weathers. How true it is, often, "The first shall be last, and the last first." Although he was the first to be concerned about salvation, she was the first to seek an interview with Mr. Wells, with a view to be baptized; he afterwards went with fear and trembling before the church; both were received, and both were baptized in Surrey Tabernacle No. 1. They sat under the ministry of Mr. Wells for about two years, finding it as breasts of consolation, for the Word was with power. They were then, in 1836, removed in Providence to Swanscombe in Kent, and were led by the good hand of God, with another, to be the means of founding a cause of truth at Gravesend now known as Zoar. Like most young men who have received the Truth in the love of it, he became desirous to tell others about it, and a few years after the Lord favoured him with the gift of speaking in the Lord's name. The first pulpit to which he was invited was at Meopham in the time when Mr. Pope was pastor, which led to invitations from all parts, taking the counties from Kent to Northumberland, and at a later date to different parts of France and Italy. He is still a deacon at Zoar, Gravesend, and preaches the Word occasionally. He has never made any pretensions to be anything more than a helper to the Churches, and to do this the Lord has helped him, and he cannot help saying the longer he lives the more precious the truths of the Gospel appear in his view. For many years he has contributed papers to the EARTHEN VESSEL, GOSPEL HERALD, and other publications on Scriptural subjects, bearing the initials, "I. C. J.", and sometimes "I. C. JOHNSON."

Gravesend.

[A very interesting account of the Lord's dealings in Providence of the subject of this sketch appears in the *Biographical Magazine* for March, 1893.—Ed.]

"WHERE IT LISTETH."

BY W. ROWTON-PARKER.

"IT is a fact, Mrs. Benson, I never met with any one so hard-hearted. The door of her heart seems not only shut, but locked, bolted, bared—nay, more, *nailed up*."

"My dear friend! What a sweeping assertion! You have never been inside of her heart! You cannot hear or feel the gentle whisperings of the 'wind' that may be quietly heaving her soul! I had a very important and salutary lesson taught me only last Sunday, as I lay on the sofa, unable to go to my Bible-class. It brought home to my mind so clearly, that God the Holy Ghost, who, in the third chapter of John is compared to the "wind," can, and often does come in even where doors and windows are all closed and made fast. You will remember the text no doubt: '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.'"

"Oh, yes, Mrs. Benson, I know the passage very well, and have often thought it a most wonderful description of God the Holy Ghost."

"Well, dear friend, never until last Sunday did I understand the

force of those words, "*Where it listeth,*" but they came home to me, then, with very great power. In Rev. iii. 20, the second Person of the blessed Trinity is represented as saying, "Behold I stand at the door and knock," as if He was seeking admittance into man's heart, but was shut out, and refused admittance, the door locked and bared, nailed up, as you said of your protégé just now. But blessed be God, it is said of the third Person of the Trinity, "*Where it listeth,*" or "*Where He listeth;*" so that where He will come in, He WILL come in. He does not ask leave: nor can any bolt or bar keep Him out, and this being so, may you, dear friend, be helped to pray earnestly to Him on behalf of the one whose heart you say is hard, locked, nailed up."

"I hope I may be so helped, Mrs. Benson; but please tell me what is the important lesson to which you referred just now."

"Well, dear, if I *do* tell you, you must come down into the dining-room. I had a new carpet fitted down ready for Easter, to surprise Ada when she comes home from school, and I want to see if your opinion is the same as my own."

* * * * *

"Oh, yes! Mrs. Benson, you are quite right, I never saw a carpet made so beautifully, you cannot find any of the seams, and it is stretched to its utmost."

"Just what I expected and wanted you to say. It has been made by an experienced hand, and is well done. The man who put it down did it with such willing vehemence, too, I quite admired him. Late on Easter-eve he came, saying, 'What I promises I do; I said you should have it for Easter, and here it is.' He and his apprentice at once whisked out the sofa in a trice; and the chairs and tables were all removed before you could count them; and the carpet was nailed down in almost no time."

"Well really, Mrs. Benson, it is *splendid*, I am sure NO *dust* can ever get under it, it is nailed down so VERY *close*."

"Just to the point again, my friend; but the WIND can get in, whether the dust does or not. As I was lying there upon the sofa, last Sunday during the storm, and thinking, with a grateful heart, how cosey we were compared to the poor sailors at sea, or even the travellers by land, at each gust of the wind that struck the outside of the house, I thought to myself, 'Ah! there is no inlet for you, here, Mr. Wind, when all of a sudden, to my great surprise, I saw the carpet heaving; at the first impulse I thought, 'Why surely it isn't an earthquake?' and my eyes began to swim, but the next minute it was repeated, and so at every fresh gust of the storm the carpet kept rising and falling. Seeing that it is nailed down so tightly, I could not have believed it possible if I had not myself witnessed it; but so it was; the insidious power of the wind found its way in. Ah! Ah! thought I, 'Where it listeth!' '*Where it listeth!*' and that was my lesson."

As I read this incident, which I give, in substance, as related by the lady herself, who is a very dear friend of my own, I could not help but think, what a beautiful illustration it is of Divine and spiritual workings. How sweetly it brings home to us the sovereignty of the Holy Ghost, and how it falsifies the notions of those who represent God as standing over sinners urging them with tears of entreaty to let Him save them, and that He would save all the world, if men would but take Him, and *let* Him

save them, as if men were stronger than God, and God had no power to overcome, or influence them for good. The stubbornness of the sinner, we do not for a moment dispute, but the resistless energy of the Holy Spirit, which "makes us willing in the day of His power," we know by experience, and we have, therefore, no difficulty at all in harmonizing the seeming contradiction between God's sovereignty and man's will, in the matter of salvation. And how sweetly, too, does this Sovereignty of the Holy Spirit's work assure the souls of such as are the subjects of Divine grace. Without this we could have no sure standing place or abiding comfort, but WITH *this*, thank God, we can never be moved. My very soul revels in the sweet and blessed assurance which the knowledge of this brings. How unspeakably blessed is the thought that the power rests, not with feeble, sinful man, but is all of God. *His* power, *His living, glorious power* works all in us, and secures all for us. They who know, by blessed experience, this perfect method of sovereign grace, will know, full well, that it *is* 'where He listeth,' always and only *as*, and "*where* He listeth." *His* love-power, life-power, grace-power is the 'All in all' of our salvation.

"Loved of our God, for Him again,
With love intense we burn;
Chosen of Him ere time began,
We chose Him in return."

"We love Him because He first loved us."

Nor need this blessed truth present any difficulty whatever to a seeking soul, for the very consciousness of sin, and the desire for saving mercy, are the gift of God, and are the clear evidence that the Holy Spirit has begun already to deal with that soul in mercy, and that the work of grace is already there, preparing and inclining that soul for the way of salvation and peace. Nor does this truth contain or even suggest any reason why the Gospel of God's rich grace should not be proclaimed in the hearing of all men. "Preach the Gospel to every creature," is the Great Master's own command; God elects to work by means; His messengers are sent to declare His truth, that is their part, and all they can do: HE makes that truth effectual "*where He LISTETH.*" Nor is this all, there is great comfort, too, in these words for the saints of God, in their seasons of trial and sorrow. If the enemy comes against us, it is still subject to and under the control of our Sovereign Lord, *as* and "*where He listeth.*" Take the case of Job; the enemy seemed to have great power over him, but he could not go one step further than God gave him permission, "Upon himself put not forth thine hand;" "Touch not his life." Only so far as Infinite Love and Wisdom saw fit to allow could the enemy go. It was so, also, in the case of the Hebrew children; God allowed them to be cast into the fire, and the fire burned their fetters, but it could not singe a single hair of their heads, although it could, and did, destroy their enemies; in all this it was clearly "*where—or AS—He listeth.*" God allowed men to cast His servant Daniel into the lion's den, but HE did not allow either men or beasts to harm His chosen prophet. And so it is, calamities of whatsoever kind have all their tether beyond which they cannot go: in every case and everywhere it is only "*as He listeth.*"

"His salvation everlastig,
As He listeth, He doth give;
Since, in His eternal purpose,
He ordained that some should live.

His protection faileth never;
None can harm the saints of God;
Every evil } as its tether
Held in check by changeless love."

Crowle, Doncaster.



THE LATE MR. RICHARD BATCHELOR, BAPTIST MINISTER.

MR. RICHARD BATCHELOR, Minister of the Gospel, born 1818; died August 23rd, 1892. This faithful servant of the Lord was well-known to the churches of truth in this neighbourhood, and also to many in Lancashire and Yorkshire. He left behind him an account of the Lord's gracious dealings with his soul (which is too long for the present purpose) in bringing him out of an intense love of sin, and an earnest and willing service of the devil, and translating him into the kingdom of His dear Son. Oftentimes in preaching he would speak in the most feeling terms of the goodness and mercy of the Lord, displayed in his conversion; he was far off by wicked works, but the Lord found him, and brought him to His feet.

At the age of 23, while attending service in the Church of England, the Lord first applied His Word to his heart. The minister took for his text Prov. xiv. 9. The words filled him with dismay, and for months he went under the keenest sense of God's righteous anger against him.

One day, while bemoaning his sad case and writing bitter things against himself, the gracious Spirit spoke these words into his soul, "For My thoughts are not your thoughts," &c. He searched for the chapter (Isa. lv) in which the words are found, and he says, "the whole chapter was a full breast of consolation to me." For some time after this he met with the Wesleyans. They said, "The Lord has done great things for you; now you must do something for the Lord." So they sent him out to preach. He says, "I went, I think, as near as I can remember, about three or four times; but how to preach, so as to reconcile the doctrines they held and the things done in my soul, I was quite unable to find out; and feeling it a solemn and weighty thing I refused to go any more." The writer has often heard him say what opposition he met with in the early stages of his ministry, and that the Lord made him a minister and not man.

In the year 1873 he became the pastor of the Church at Providence Chapel, Biggleswade, Beds. The cause was very low at that time. But the Lord so blessed the Word, that not only was there a large increase in the congregation, but many were added unto the church, the writer being one of the first. He laboured among

the people 11 years, during which time he raised (principally away from the town) a good sum of money, which was expended upon the building, etc.

For several years before his death he was afflicted with a disease of the throat, which was almost painless, but rendered it exceedingly distressing to hear him. Notwithstanding, he could not lay down the harness, but supplied the churches of truth near and far. After the death of his wife, he went to live at Potton, with the Misses Croot. In sickness and in health their loving attention to his wants never failed.

He ceased to preach in April, 1892; early in August he took to his bed. The writer was supplying at Gamlingay, August 14th, and having a desire to see his dear old pastor once more in the flesh, drove to Potton between the services. He was in great pain, but his confidence in his God was unshaken. He said, "My work is done." "I can die by what I have preached." "Give my love to the friends at Gamlingay." They who attended him heard many things which proved the Lord was with him; at eventide it was light. A few days before his death he said, "Precious in the sight of the Lord is the death of His saints" "I hope I am one. I believe I am." He entered into rest August 23rd; was interred at Biggleswade Cemetery, August 26th; Mr. Wilson, of Clifton, officiating, assisted by Mr. T. Wilson, of Biggleswade.

St. Neots.

S. BURKITT.

CHRISTIAN LOYALTY.

BY MR. H. F. NOYES, PASTOR OF BETHEL CHAPEL, POPLAR.

A Paper read at the Annual Meeting of the Metropolitan Association of Strict Baptist Churches, March 14th, 1892.

THE Divine Monarch of the Church, while addressing His disciples in Galilee in the place appointed just prior to His ascension to heaven, declared unto them His supreme, absolute, and universal dominion and authority, and in no ambiguous terms accompanied the same by a claim to the loyalty of His subjects, 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, and of the Son, and of the Holy Ghost: teaching them to observe all things, whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world. Amen.

This authority the Lord Jesus has never delegated nor transferred. All His servants, as His ambassadors, are unreservedly to obey His commands, act under His instructions, deliver His messages, and do His bidding. To deviate in the smallest matter would be disloyal, since nothing is left to their discretion. The command is in effect, "Go ye and obey My orders."

Christian loyalty is strongly enforced in our Lord's messages conveyed by the apostle John to the seven Churches in Asia. In these the glorious qualities and characters which distinguish His divine person are graciously described by Himself and require to be emphasized in the ministry of our day. Each is definite and instructive. To the Church at Ephesus He says: "These things saith He that holdeth the seven stars in His right hand, who walketh in the midst of the seven golden candlesticks." To Smyrna: "These things saith the First and the Last, which was dead and is alive." To Pergamos: "These things saith He which hath the sharp sword with two edges." To Thyatira: "These things saith the Son of God, who hath His eyes like unto a flame of fire, and His feet are like fine brass." To Sardis: "These things saith He that hath the seven Spirits of God and the seven stars." To Philadelphia: "These things saith He that is holy, He that is true, He that hath the

key of David, He that openeth and no man shutteth, and shutteth and no man openeth." And to the Church of the Laodiceans: "These things saith the Amen, the faithful and true Witness, the beginning of the creation of God."

Christian loyalty is the loyalty of Christians; none else can be loyal to Christ. A Christian is "Christ's one": he belongs to Christ, he is a disciple and follower of Christ, he is ONE with Christ, Christ is in him and he is in Christ. The disciples were called Christians first in Antioch. Who were they? They were those who heard the Word preached, the doctrine of the Lord Jesus; those to whom the Word was applied by the Spirit of the Lord, who consequently believed and turned to the Lord; they were those who possessed the grace of God and manifested it in loyal conduct, so that Barnabas and others, beholding their loyalty to Christ, were glad, and whom he exhorted "that with purpose of heart they would cleave unto the Lord"; they were those who were added to the Lord, who, loving the Lord Jesus, loved the brethren also, and so loved that every man of them, according to his ability, contributed to the relief of those who were in need.

True Christian loyalty is adherence to the Word of God, the covenant and charter of grace, the doctrines and ordinances of Christ, and eschewing the false dogmas of men. Christ says, "In vain do they worship Me, teaching for doctrines the commandments of men." The beloved John says, "Whosoever transgresseth and abideth not in the doctrine of Christ hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God-speed." Paul charges Timothy thus, "Take heed to thyself and unto the doctrine." He admonishes the Philippians, "Only let your conversation be as it becometh the Gospel of Christ. . . . Stand fast, in one spirit, with one mind, striving together for the faith of the Gospel." Jude says, "It was needful for me to write unto you, and exhort you, that ye should earnestly contend for the faith which was once delivered unto the saints." Certainly, then, those who knowingly depart from the truth in doctrine or ordinance are disloyal to Christ.

What, then, are the doctrines and ordinances of Christ in devout regard to which our Christian loyalty is to appear? Surely those which Himself and His inspired apostles taught, as recorded in the New Testament—a fair summary of which constitutes the doctrinal basis of this Association, as set forth in the first pages of our Annual Report. Christian loyalty is demonstrated in fidelity to loyal precepts. There cannot be alliance with the world and allegiance to Christ. His kingdom is not of this world. "Come out from among them and be ye separate, saith the Lord." "What concord hath Christ with Beliel?" The ministry of the Gospel is designed to gather the Church out from the world. To seek to bring the world into the Church is to act disloyally. The world hated Christ, and it hates His people. "The friendship of the world is enmity with God." "Whosoever therefore will be a friend of the world is the enemy of God." Professed communion with Christ and fellowship with the world is an anomaly. Loyal Christians are required to pray for kings and for all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty: "To render to Cæsar the things that are Cæsar's." But the world and its practices, amusements,

&c., and worldly people and carnal ordinances have no place in the Church of Christ. When tares are sown among the wheat, not a loyal Christian but "an enemy hath done this."

Christian loyalty is exhibited in a prayerful spirit. Christ's kingdom consists of those given to Him by the Father—sanctified, set apart for Christ, redeemed to God by His blood, and born into the kingdom. This kingdom is His inheritance; He must have full possession of it: "Thy kingdom come; . . . for Thine is the kingdom." So we pray by His teaching. His prayers were intensely earnest and importunate. He devoted whole nights to prayer. All His liege, trusty, faithful subjects pray too. "Prayer also shall be made for Him continually." They must prevail, because He must. He pleads, He intercedes, "Father, I will that they also whom Thou hast given Me; be with Me where I am." He prayed with the most sublime confidence and expectation. He could say to His Father, "Thou hearest Me always." Surely, too, our prayers should be with intense vehemence, importunity, and frequency; and being in unison with His, they shall have their fulfilment.

Christian loyalty should be intensely practical. Christ said of one, "She hath done what she could." To how many of us could Christ give a similar commendation? 'How very changed would be the aspect of many of our Churches if it could be said of the members, "They all have done what they could"? We read of many that were rich, casting much into the treasury. A poor widow threw in two mites which make a farthing; but she cast in more than they all. They cast in of their abundance: "She of her want did cast in all that she had, even all her living." How few of us have attained to this expression of godly gratitude? And probably we should be censured if we had. Our fathers in the faith, however, were more noble than many of us. They, for the kingdom's sake, took joyfully the spoiling of their goods. Yet, for all that, there is real practical loyalty now. "To Him is given of the gold. And thank God for those who right loyally contribute to the support of Christ's kingdom. The hundred-fold shall be theirs. The law of the kingdom is, "If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not." And the King says, "Inasmuch as ye have done it . . . ye have done it unto Me."

Christian loyalty is shown in a primary and paramount concern for His exaltation above all others. "Seek first the kingdom of God and His righteousness" is the King's command. If this loyalty involve disloyalty to the authorities and "powers that be," it must be maintained. Does Nebuchadnezzar set up an image of gold and command us to worship it, or in the neglect of such homage be cast into a burning, fiery furnace? Our answer must be, "O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning, fiery furnace, and He will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image thou hast set up."

Christian loyalty, true and real, will not be deterred or hindered by the dearest or closest relationship. Not even by father or mother, husband or wife, son or daughter; not by the sacrifice of our own lives,

nor all that is included in what makes our lives joyous and glad. "One is your Master, even Christ. His servants ye are, whom ye obey." That was a loyal answer Peter gave to the council, the senate of the children of Israel, "We ought to obey God rather than man." It is written of Christ. "The zeal of Thine house hath eaten me up." Without aspiring the judgment-seat, we fear this could not be said of many of the Lord's own children. How many there are who have no apparent necessity to stay at home, yet are satisfied with only one attendance a week on the means of grace, and sometimes fail in that one attendance when some visitors call on them. "My brethren, these things ought not to be."

Nor can true loyalty be accorded to those who are easily provoked; and for the sake of their own pre-eminence, or from some frivolous disagreement, desert the cause of Christ, and become religious wanderers. Neither those who have itching ears can boast of Christian loyalty.

My brethren, the time is short, and the days are evil. Are there not some in our Churches who are taking their ease, and some others in our congregations who are of little practical service? And others who could find spheres for usefulness in some of our smaller causes, and with God's blessing, be a valuable accession? "I speak as unto wise men, judge ye what I say."

The loyal heart is troubled at the low condition of Zion. True fidelity and patriotism weeps and prays, and hangs the harp on the willow when Zion is in captivity. Babylonians may and will laugh and sing their own songs in their own country; but the loyal soul belongs to another country, and another King, and cannot forget Zion. "If I forget thee, O Jerusalem: if I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy."

Christian loyalty, like the kingdom of Christ, is founded in love; it is established in love; it is governed by love. The kingdom itself is the love gift of the Father to the Son; it is the glory of Christ; it is rooted and grounded in love; it is an everlasting kingdom, because the love that founded, and governs, and keeps, is everlasting, infinite, sovereign, personal, and unchanging. This love comprehends all wisdom, grace, mercy, power and salvation. It is antecedent; ours is consequent. "We love Him because He first loved us." The love of God is shed abroad in our hearts by the Holy Ghost which is given to us." The sense, realization, and experience of the love of God which is in Christ Jesus. Therefore, real Christian loyalty is the loyalty of love—love inseparable from Christ; love strong as death. Nothing can destroy it; not distress, persecution, famine, nakedness, peril, sword, death, life, angels, principalities, powers, things present, things to come, height, depth, nor any other creature. None of these shall be able to separate from the love of God which is in Christ Jesus. Any professed loyalty which is not founded in love, love to God, and love to His Word, is spurious, illegitimate and false. "If any man love not the Lord Jesus Christ, let him be Anathema—Maran-atha." Blessed are they whom the love of Christ constraineth: they are the truly loyal.

Christian loyalty is *militant*. Led by the Captain of the host of the Lord, the Captain of our Salvation, we have need to take the whole armour of God—to stand and withstand. This warfare is aggressive and defensive. The enemies are many and mighty. Blessed be God our Captain is the Almighty. The world, the flesh, and the devil;

principalities, powers, the rulers of darkness of this world, and spiritual wickedness in high places, are not impotent foes. We need the whole armour to stand in the evil day against the wiles of the devil; and to quench all the fiery darts of the wicked. Thank God it is all provided, and by God's all-sufficient grace our triumph and victory is certain. We shall be more than conquerors through Him that loved us. By God's grace, may we please Him who hath chosen us to be His soldiers; and be willing to "endure hardness as good soldiers of Christ."

Confidence in the Captain of our salvation is true Christian loyalty. Some years since great encouragement was derived by the writer of this paper from a discourse, the subject of which was, "Toiling in rowing." In the course of his remarks the preacher observed that "It is easy to row in fine weather. But when wind and tide are against us—when toiling in rowing, in darkness of night, and despairing of life—this is the time to show thoroughness. And surely this is the time for the Master to step into the boat." And is it not comparatively easy to fight with the larger number against the few while success attends us at every step? But when against terrible odds, it is with difficulty we stand our ground. When one falls away on one side, and another on the other; when we are driven back step by step, and defeat seems inevitable, to step forward, *again and again*, determined, in His strength, to conquer or to die, never to yield, hoping against hope, persevering when defeat follows defeat—this is the enduring of hardness as good soldiers sustained by confidence in Jesus Christ. Fight on, brother, the day will break, the Master will appear, conquest is certain; the crown is prepared; the "well done" from His lips shall salute thee.

Again, my brethren, Christian loyalty thinks more of the approval of the Royal Master than the neglect or disdain of men. Are we prepared to work on in simplicity and silence? It is comparatively easy to work in a condition of prosperity and popularity. Can we work where there are few to applaud us, none to admire us? It may be that sometimes, like as it was with Elijah under a juniper tree, when he requested for himself that he might die, and said, "It is enough, now, O Lord, take away my life; for I am not better than my fathers." So it may have been with some of us. We may have felt that it was of no use to try to continue the work. After repeated endeavours we have met with little success; and it seems we must give it all up. Oh! my brethren, not so! *not so!* Jesus is on the throne, Jesus lives and reigns, Jesus lives and loves. And He says, "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." Brethren, by His grace, whatsoever He saith unto us, may we do it. And among the surprises of the great day we shall see many who while here, were very little noticed, honoured by our Divine Master." "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know that your labour is not in vain in the Lord."

WE see how prone is the disposition of us all to relapse into forgetfulness when God in any measure relaxes in His discipline. We presently shake off every fear when exempt from evils.—*Calvin.*

IT is not *abstract* truth, but *applied* truth that saves the soul.

OUR YOUNG PEOPLE'S PAGE.

SPIRITUAL DIRECTIONS.

MY DEAR YOUNG FRIENDS,—In taking up my pen to address a few words to you, it is with the deepest concern for your natural and more especially your spiritual welfare, knowing what a world of sin, deceit, temptation, and wickedness we all have to pass through, and which seems to be more and more engaged and endeavouring day by day to catch the young, and lead them in paths which will eventually land them in the confines of eternal punishment, unless the mighty power of God is manifested on their behalf.

There is but one true pathway to eternal happiness and joy, to which I would direct your attention, and which our Saviour Himself declared, walked in, and acted up to in all respects to His own glory, and for each child of sovereign grace. The words you will find in John xiv. 6: "Jesus saith unto him, I am the Way, the Truth, and the Life; no man cometh unto the Father but by Me." There are many ways, but only one, in which law, justice, and God the Father can find satisfaction, and which will be of any benefit to be found in. The ways of sin, carnal pleasure, vain delights, self-righteousness, fleshly perfections, and moral rectitude, which may be summed up under the ways of transgression and profession, will, perhaps, yield to those who are found in them pleasure and satisfaction for a time, and unless sovereign grace intervene, those who are found in them will find "the way of transgressors is hard."

"There is a way which seemeth right unto a man, but the end of that way is death," and so every way, every path, every doctrine, and every form of religion which has not Christ as its way absolutely and solely, Christ first last and all in all, leads astray. But Jesus said, "I am the way." Are you weary and heavy-laden with sin? Christ is the way of relief. Do you feel an aching void within? Does your soul find expression in the words: "Give me Christ or else I die?" He alone can fill that aching void and bestow that blessing which will enable you to see you are a child of grace. Are you tempted on every side to do those things you feel are wrong? and yet have no power to prevail against them? Christ is the way by which you shall conquer, for "He was tempted in all points like as we are, and yet without sin." Are you persecuted by ungodly companions? are taunts and sneers cast at you on account of your belief? Christ is the only way of strength by which you shall be enabled to quench the fiery darts which are thrust at you.

The path will be dark and rough, storms and troubles will prevail, sorrow and tribulation must be passed through, but the glorious righteousness of Christ, that blessed imputed dress, will be the only armour with which you will be able to pass through that path which leads from time to eternity, from sorrow to joy, from tribulation to peace, from darkness to light, from this world of sin to the eternal haven of rest and love.

"I am the truth." Christ is true, and He has said, "Without Me ye can do nothing." "Wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat. But strait is the gate and narrow is the way that leadeth to life, and few there be that find it." Therefore it becomes you to ask yourself, Am I in that broad way—that way which is teeming with professors of religion, free thought,

wide and charitable views of all and everyone (except the election of grace), that way in which the Church (so called) and the world are becoming more and more united in aims and objects—because, if so, you are fast hastening to destruction.

May you each be enabled to bring every doctrine you hear advanced, every principle set forth, every precept made known, and test them all by the Word of God, for that alone is true and righteous altogether; and if it will not stand that test, don't accept it, don't yield to it, don't pander with it, whoever may be the advancer of such a system.

Free-will is man's darling divinity, and a divinity which the devil finds no fault with. You will be told its only to take God at His word, you can have salvation if you like; but the Word of God says, "Without Me ye can do nothing." "I, if I be lifted up, will draw all men unto Me:" not that all shall come on their own account. The Word further says, "The wages of sin is death." "All have sinned and come short of the glory of God." "The soul that sinneth shall die." This is true, and you and I come under the condemning power of these words, and shall die there unless we are taught to fly to the Rock for want of a shelter, and to fall down before our Creator, and cry with one of old, "God be merciful to me a sinner;" and then the words are just as true, "Deliver him from going down into the pit, for I have found a ransom," and that ransom is Christ. Yea, He says, "I have loved thee with an everlasting love, therefore with lovingkindness have I drawn thee." What a mercy it is everlasting love and not finite and waxing and waning such as ours!

"I am the Life," says Christ. He is the eternal life, and every true believer lives, moves, and has his being; and if you have been brought to feel He is the Way and the Truth, you will yearn to have made known to you, He is the Life. Yes, no man can keep alive his own soul. Therefore, how necessary to have Christ the life of the soul, Christ the life of the desire, that I might know Him! Christ the life of the spiritual body; "for know ye not ye are the temples of the Holy Ghost?" Christ the life of the hope, which hope we have as an "anchor of the soul both sure and steadfast." Christ the Author and Finisher and Life of our faith; for the life we live is it not a life of faith upon the Son of God? Christ the life of our expectations, that when all these mortal scenes are over we shall rise to that home of rest and happiness, where the "wicked cease from troubling and the weary are at rest."

Everything here below is dying. However high we may rise in knowledge, wisdom, learning, power, or natural ability, it must all be laid aside, it will all be "burnt with fervent heat." Therefore, how blessed to have that principle within which shall never die! "I give (says Christ) unto My sheep eternal life, and none shall pluck them out of My hands."

May you each realize that you are in the heavenly path, that you are under the teaching and direction of God's truth, and that you are a partaker of eternal life through the merits of Him who said, and still maintains the position, although glorified and exalted now: "I am the Way, the Truth, and the Life." Amen. JOHN FRANKCOM.

ASSURANCE is what every Christian desires, and what but few possess, for the language of the great majority of God's people, in this time-state, is, "'Tis a point I long to know."



THE LATE MRS. SAMUEL JONES.

Mrs. Jones (relict of the late Mr. Samuel Jones, who was well known in connection with Mount Ephraim, Margate) peacefully passed away February 27, in her 79th year, at the residence of her eldest son, Bethune-road, Stoke Newington. Deceased was a noble specimen of God's workmanship—upright gait, cheerful, bright, happy-looking Christian woman. Her pleasing countenance, always beaming with joy, gave one the impression of her being favoured with much of the Saviour's presence in her heart. In her younger days, with her husband, of blessed memory, she was favoured with the ministry of the late David Denham (by whom she was baptized) and Joseph Irons, subsequently J. A. Jones, of Jireh Chapel, in whose company and fellowship her love to the Lord Jesus Christ was deepened, the recollection of their spiritual converse leaving a lasting impression on her mind. For a number of years she resided at Peckham-grove, Camberwell, but it was her wont to pay periodical visits to her son at Stoke Newington, also to her daughter, Mrs. Hodges, of Highbury-place, whose husband is a deacon at Mount Zion, Chadwell-street, on which occasions she invariably worshipped under Mr. Mitchell's ministry. The sudden death of her daughter two years ago was a great trial to her, but supporting grace was granted. On February 13, she left her home in Camberwell on a visit to her son as above stated. The following day she was seized with paralysis, which resulted in changing earth for heaven in less than a fortnight. Her speech becoming affected by the paralysis, she could say but little during her illness, but through the Spirit's influence she cheerfully expressed her resignation to the Lord's will and thankfulness for His goodness to her in the past, and for the blessings by which, up to the end, she was surrounded. She lived the life of a Christian, and died trusting in the death of her Saviour. Her remains were laid to rest in Norwood Cemetery, March 4th, 1893; the funeral service being conducted by Mr. Mitchell, of Mount Zion Chapel. By the kindness of Mr. S. Jones, of Stoke Newington, we are enabled to give the above portrait.—J. W. B.

The Apocalypse: Is It for the Instruction of the Church of God Alone? By W. R. H. James Carter, Aldine-chambers, 13, Paternoster-row, London, E.C. Price 6d., post free. This work contains much that is both instructive and interesting on the Apocalypse.—Ed.

SAFETY BY BLOOD.

BY THE LATE T. B. VOYSEY.

"When I see the blood I will pass over you."—Exod. xii. 13.

THE circumstances with which these words are associated are solemnly interesting. The time fixed upon for the deliverance of Israel was just due; the 430 years determined as the time of their sojourn and service in Egypt was just ending; and God was about to display in a most marvellous and marked way the love He bore to them, and His wrath against their enemies. He was about to bring His people out from their servitude and bondage with His high hand and His outstretched arm, with such a perfect deliverance that not a hoof should be left behind of their cattle, nor should a dog's tongue move against either man or beast. In His goodness He instructed Israel to kill and roast a lamb for an household, thereby providing for them a good substantial meal upon which they might travel, when the order to march was given. The blood of the lamb was to be caught, and used as directed. Let us consider—

First, THE DISTINCTIVE BLOOD—not any blood, but *the* blood. Choice was given as to the animal, whether a lamb or a kid should be slain, but beyond this nothing depended upon the Israelite to determine; upon fixed rule he was obliged to proceed. Hence note the blood was :

1. *Divinely appointed.* God knew what He was about to do, and at the juncture of time made known His course of action, giving directions to His people how they were to proceed. The appointment of this blood to its purpose made it of value. In itself it had no protecting power. As lamb's blood merely it had no intrinsic value; but in its position according to God's appointment, it was instrumentally Israel's salvation. As a Divine appointment it was associated with God's eternal purposes, and therefore it was no insignificant matter to be attended to or not, according to the will of the individual, but it was binding on the part of all to attend to it in God's own way. God's purpose was to save Israel—it was equally His purpose to save them by the blood. As such, the appointment of the blood in its use was associated with the continuance in life of the least to the greatest of God's host.

2. *The use was divinely revealed.* God not only resolved what He would do by it, but condescended to make known salvation by it. Call it not a mean, low, method—it was God's way: and that the way of grace and mercy and salvation. Take the blood, strike it upon the two side posts and the lintel, and "It shall be to you for a token; and when I see the blood I will pass over you." The use manifested the thoughts of the great Jehovah towards His oppressed people. Egypt had not this revelation, only to Israel was it made known. It was a sign of His intention in the midst of wrath to remember them in mercy. Destruction was to take place all around them. Death was to cause many a heart sorrow and many a shriek of agony, as loved and cherished ones should be found fast in his chill embrace—but no death should be where the blood was. *No* death—not one passed away in the houses where the blood was, for it was seen by the great God who passed over.

3. *It was sacrificial blood.* Yet not by way either of a' onement or expiation. For it was neither a sin, nor a trespass, nor a burnt, nor a peace offering. In these offerings which were afterwards instituted were various features according to their nature, which were entirely

absent from the Paschal Lamb. We do not read of this as a sweet smelling savour to God, as was the burnt-offering. Neither was this slain without the camp as was the great sin-offering. Nor was the blood of the lamb taken into the most holy place. True, the lamb was slain—there is sacrifice—but the whole of the lamb was for the immediate benefit of its owner. The flesh he ate with his family, the blood he sprinkled for a token. Without the sacrifice there had been neither blood to sprinkle, nor flesh to eat, therefore the death of the lamb must take place that so the slayer may live.

Was it said just now that *no* death entered Israel's habitation? It was, and truly so, as regards the human occupants, but death was there, or the outcome of the sacrificial death of the lamb, seen in the blood-besprinkled posts and lintels. God was pleased thus graciously to work. The death of the lamb was Israel's welfare.

4. *It was blood of a perfect animal.* Upon this point the utmost care had to be taken. Of a certain age, it had to be severely scrutinized so that no flaw or blemish should be passed by; though for the people's use it was in connection with God's operations; therefore perfection was necessary.

5. *It was struck or sprinkled blood.* The instructions given were to be attended to, and the blood was struck upon the posts obediently and believingly. Obediently, as the Divine command was received and recognised in which faith's power were exercised, producing a believing observance. In fact, the obedience and the confidence were both the outcome of the reception of the Divine command in faith. In passing, we would say that that faith was not necessarily associated with the eternal salvation of each Israelite; but without doubt it was connected with their salvation, for we do not read of one Israelite being among the number of those visited by the destroyer; therefore each was obedient.

6. *It was exhibited blood.* So to speak, whichever way the destroyer came to the entrance of the dwelling, there was blood—above, to the right, to the left, was blood, put there between the evening to be of service at midnight. Mark, God did not put the blood there, He provided it in the lamb. He gave instructions how to act with it, but it was the action of the householder himself to exhibit the blood, and in exhibiting he was assured of safety, being warned not to go out of doors, but instructed to remain under the protection of the blood which he had placed, which, perhaps, as night drew on, he could no longer see, but which He, to whom darkness and night are both alike, passed His word to look upon, and when He saw, He would pass over the exhibitor. Thus the exhibition of the blood was in faith upon God's own declaration; and while the instrument itself was powerless to protect, its appointment and its associations, with the assurance of Jehovah, made it a safe shelter and abiding.

Secondly, THE ANTOTYPE. We are left in no doubt whatever with regard to the higher meaning of the passover. Paul, in 1 Cor. v. 7, says, "Christ, our Passover, is sacrificed for us," thereby directing attention at once to Him in whom all the types have their fulfilment. But, as each type can only convey a part of Him, and that, too, only in small measure, it becomes us to enquire the special signification of the figure before us. Bringing the blood over to that of Jesus Christ, let us follow the same order as that followed previously.

1. *It was divinely appointed.* Herein how gloriously are sovereignty and grace seen together! *Sovereignty*, in that the blood is to be of use to the people. Jehovah has an undisputed right to determine all matters relative to His own worship and to those matters which pertain to the salvation of "utterly lost" ones. Sin having entered and separated the sinner from God, and placed the transgressor under the curse of a broken law, has also rendered its subject incapable of producing any solid ground upon which to approach God-ward, and necessitates him remaining (without the exercise of Divine mercy) exposed to everlasting destruction from the presence of the Lord, and from the glory of His power (1 Thess. i. 9). But God, who is rich in mercy, has appointed this blood for a refuge, a safe abiding-place, under which those who shelter shall be for ever secure. What *grace*, too, is seen! "God so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish but have everlasting life." Not the blood of one who was only man, but of Him who took on Him the seed of Abraham. This appointment gives a worth to the blood of Jesus, although, unlike its type, it is of intrinsic value in itself on account of the dignity of the Person who shed it. Coupling this with the appointment we see its exceeding preciousness. True, it is the only blood appointed for salvation purposes, but it is in itself and by its appointment of such merit and value that He who shelters beneath it shall be passed over in mercy.

NOTE.—The above *unfinished* paper was found among the papers of our dear departed. He is no more with us to work out those precious thoughts in relation to Jesus, as he would have done but for his Father's call home. May the fellow pilgrims he has left on the road find much food in beating them out, unhelped by him, but blessedly helped by his Lord, the Spirit, both his and theirs.—E. MARSH.

THE PULPIT, THE PRESS, AND THE PEN.

MAGAZINES on the Editor's table:—*The Gospel Magazine*, *Zion's Witness*, *The Banner of Israel* (weekly or monthly), *Life and Light*, *The Surrey Tabernacle Witness*, *Australian Particular Baptist Magazine*, *Faithful Words*, *The Sword and the Trowel*, *The Kingdom of God*, *Consecration*, *The Regular Baptist*, *Here and There*, *Rays of Light*, *The Day Star* (Tasmania), *The Monthly Record of the Protestant Evangelical Mission and Electoral Union*, *The Calvinistic Pulpit* (containing sermons by able ministers of the Gospel).

SERMONS.—*The Tears of Jesus*. By Edward Mitchell. This sermon, from a short but precious text, "Jesus wept," is characterized by thoroughness of treatment. We never remember to have read a sermon on the subject more to our taste. It would be a blessing indeed to the religious community at large if all published sermons were as full of true

spiritual excellence as the one before us. We heartily wish it an extensive circulation. To be had of Messrs. R. Banks & Son, Racquet-court, Fleet-street, London, E.C. Price 1d., one dozen post free 1s. *Unequalled Eloquence*. By Mr. C. Cornwell. Full of sound and savoury truth. Price 1d. *Able to Keep*. By Archibald G. Brown. Interesting and instructive. *Baptism*. By C. Cornwell. "Thy Praise" and "My Praise." By Archibald G. Brown. *Eternal Distinction*. By C. Cornwell. *My Mother*. By A. G. Brown. To be had of Messrs. R. Banks & Son, Racquet court, London, E.C.

The Fourth Annual Report of the Calvinistic Protestant Union for the year ending December, 1892, gives encouraging evidence of progress. The report contains an excellent portrait of the late John Vaughan, whom we highly esteemed in the Lord.

Try and Try Again; being an outline of the lives of two youths who became clergymen of the Church of England. By "Old Jonathan" (illustrated). London: J. and A. Mack, 28 Paternoster-row, London, E.C. We heartily congratulate our esteemed friend "Old Jonathan" on the production of a work so well calculated to stimulate and encourage youths in that which is good and praiseworthy. The volume, which has been published some time, is elegantly got up, and is peculiarly suitable as a present to the young.

Retracings and Renewings; or, Gleanings from a Journal extending over nearly Half-a-Century. By David Alfred Doudney, D.D. London: W. Mack, 28, Paternoster-row, E.C. This excellent work was first issued at the close of Dr. Doudney's fortieth year's editorship of the *Gospel Magazine* and twenty-fourth year of "Old Jonathan." It has passed through several editions and is much prized by a large number of friends who have read it with profit. The work is beautifully bound, and contains a splendid full-page portrait of the author.

The Surrey Tabernacle Benefit Society. Report for the year ending Dec. 31st, 1892. The present year is the jubilee of this excellent society. We rejoice that it still continues in a most healthy and flourishing condition, with an invested capital of £13,800. The society has sustained a great loss in the death of Mr. Albert Boulden, senior trustee, who laboured heartily and well in its interest for very many years. The vacancy in the trusteeship has been duly filled up by the appointment of Mr. E. W. Syms, an old and valued member of the committee. Great credit is due to the worthy secretary of the society, Mr. Thomas Knott, for the able manner in which he has executed his work.

Suffolk and Norfolk Home Mission. This excellent society still continues to flourish. The report for 1892 states, "For over sixty years our society has been the means of maintaining and dispensing the glorious Gospel of the kingdom, and it is no small blessing to be able to state that there is no sign of decay." It is very gratifying to know that the present secretary of the mission, Mr. L. H. Colls, pastor, of Beccles, "has been greatly cheered by the spontaneous and loving help of the old and tried friends of the mission, whilst others have been added to the list of the society's helpers." God bless the mission and the many self-denying pastors and friends connected with it.

Samuel Peach & Sons, Nottingham, Lace Curtains, &c., Price List, 1893. To be had of S. Peach & Sons, Lister gate, Nottingham. Price 6d. Full of beautiful illustrations. This firm were the originators, and have for years advertised as their speciality a popular 21s. parcel of curtains, and which is now known all over the globe. Their "popular parcel" for 1893 contains:—1 pair choice drawing-room curtains, 4 yards long; also a pair for dining-room, 3½ yards; a pair suitable for breakfast-room, 3 yards; and a pair, 3 yards long, for bedroom. Also a lady's fancy handkerchief, 2 d'oyleys, and 12 yards durable washing lace, and 6 yards of a fine quality trimming lace. Besides these a roller-blind is given with each parcel.

Love in Wrath; or, The Perfections of God's Judgments, &c.: An Address. By Arthur T. Pierson, D.D. London: Passmore and Alabaster, Paternoster-buildings, E.C. This very able address, delivered before the Mildmay Conference, London, in the June of last year, contains much that is interesting and instructive.

Ireland: Its Priests and Its People. Gleaned from plain matters of fact during a nearly twelve years' residence among them. By David A. Doudney, D.D. (second edition). London: printed by W. H. & L. Collingridge, 148 and 149, Aldersgate-street. Price 6d. A most valuable and timely work, which all Protestants should read. It deserves a very wide circulation.

Snowdrop Letters (first series). London: The Book Society, 28, Paternoster-row. Price 6d. Full of pleasing information addressed to "Girls."

The Gospel of the Kingdom: A Popular Exposition of the Gospel according to Matthew. By C. H. Spurgeon. London: Passmore & Alabaster, Paternoster-buildings. This excellent work contains an introductory note by Mrs. C. H. Spurgeon, and textual index of sermons, &c., by C. H. Spurgeon, on various passages in the Gospel according to Matthew. Students of God's Word will find much of great practical use in this work. It is a valuable contribution to modern theological literature.

Crutches for Cripples. By J. Jenner. London: printed by Robert Banks & Son, Racquet-court, Fleet-street. Price 2d. May be had of the author, Landscape-villa, Redhill. Brimfull of precious truths suitable for "those of full age, even those who by reason of use have their senses exercised to discern both good and evil." We wish Mr. Jenner's work the success it deserves.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

Strict Baptist Mission.

THE GOLD FOR JESUS.

JESUS is our King; and all who have been subdued by sovereign grace should pay their willing tribute to Him. "*To Him shall be given of the gold of Sheba.*"

Jesus is worthy of our best; nothing can be too good for Him.

Under the old dispensation *how freely the people gave to the work of the Tabernacle!* "And they came, both men and women, as many as were willing-hearted." Moses did not go round the camp begging, but the people came with their voluntary gifts. They not only offered "unto the Lord," but they brought

"THE LORD'S OFFERING."

They gave back to the Lord that which He had first given them.

All classes had a share in the giving. The princes, the men and women, and no doubt the children, all brought their offerings. He that could not offer gold, silk, or purple, might bring goat's hair. God will not despise the day of small things. Those who cannot give gold, may bring silver, and those who cannot bring silver, may bring copper.

THE GOLD IS WANTED.

Money is a blessing if rightly used. Jesus accepts our gifts; and He will use them for the advancement of His kingdom. "No alchemist ever dreamed of transmuting metal so wondrously as Christ is doing. Under His spell it ceases to be 'filthy lucre.' It is changed. It vanishes as money and reappears in qualities of character which shall outlast the stars."

Heaven's bank is safe. Money given to Jesus from a right motive is never lost. It is gone only as the rain is gone, and the sunshine is spent, when flowers come, and fruits and harvests and songs.

All that we give we should

GIVE TO JESUS.

Give as in His sight, give from love to Him, and give for His glory. "Give, and it shall be given unto you." A man once lent Jesus an "upper room," and the Lord did with it what the owner could by no means have done; for in it were spoken the deathless words about the "Comforter."

It has been truthfully said, "Our possessions ceasing to be ours, and becoming His, acquire a new value, even as the water at Cana became wine; and they are made to bless multitudes, like the five loaves and the few small fishes which, being given into Christ's hands, more than sufficed the hungry thousands."

Dear brethren and sisters, what you give for our Mission work you give to Jesus. May God give us more faith, and more generosity. God loveth a cheerful giver, for He is a cheerful Giver Himself. "Freely ye have received; freely give." R. E. SEARS.

OTLEY, SUFFOLK.—Dear Mr. Editor, I cannot resist sending you a short account of what took place in the chapel at Otley on Lord's-day, March 26, 1893, "For the voice saith, Declare the Lord's doings among the people." I doubt not but you are acquainted with the fact, for the present, at least, the burden is removed, and anxious care has given place to gladness in the Church, because the Lord has sent a pastor after His own heart, and whom we believe the Lord Jehovah will help to be an instrument in feeding His people here with wisdom and understanding. The 26th of March was a lovely day. It had been previously given notice that the ordinance of believer's baptism would take place that morning, and as we neared the place we were the more delighted to see the teeming throng wending their way to the capacious building, which I knew would be packed, and it was so. Many there were who feared God, but there were others who we fear did not. May the Lord bless their souls and save them. On rising to sing the opening hymn we looked round and saw the four persons whom God had made willing to show practically that their love to Christ in obedience to His command. It melted us down and nearly choked our voice so we could scarce join in the singing. After the singing, the pastor (I think I might just say here that this day he entered upon his charge as pastor—what a blessed and encouraging event in his new capacity) read Acts viii. and made some impressive comments, and I feel persuaded by the earnestness of His requests at the throne of grace he felt the weight and responsibility of his position. Bless the dear Lord, He made him equal to the occasion, for by the side of the pool he gave a short address defending our mode in administering the ordinance and the characters who have a Scriptural right and privilege to attend to it as the gate into Church communion, remarking that "when a person is dead it is best to bury him or her," a sign of being dead to the old path of sin and folly, and a resurrection to a new path of righteousness and life. It was also an important and sacred ordinance, because our dear Lord and Saviour went through it Himself and said, "For thus it becometh us to fulfil all righteousness." The four candidates

were then immersed. The beloved pastor keeping his position, appealed to the mass of affected spectators on the baptism of his dear Lord and Master, and hoped there were others amongst them whom the dear Lord would soon bring to follow His commandment as set forth in His word. After the pastor had ascended the platform, he gave a short discourse from Solomon's Song ii. 3, which was very sweet and pithy. And now, dear Mr. Editor, will you not exclaim with me, in the language of the apostle, "O the depth of the riches both of the wisdom and knowledge of God; how unsearchable are His judgments, and His ways are past finding out" (Rom. xi. 33).—GEO. H. S. FREEMAN, High House, Otley, Ipswich, Suffolk, April 6, 1893.

NORBITON (ZION).—Special services were held on Easter Monday. Brother E. Beecher preached an excellent sermon in the afternoon from Rom. iv. 25. Over a hundred friends sat down to tea. The evening meeting was presided over by the pastor in the absence of brother S. F. Gray, who was unable to be there through illness, but sent a kind note and a donation. "Grace, 'tis a charming sound" was sung to the grand old tune Cranbrook, and brother Beldam engaged in prayer. Good speeches were afterwards delivered by brethren W. Stringer from Psa. xx. 5, E. Beecher on the intercession of Christ, T. Baldwin from Psa. xxxvi. 8, and W. Chalcraft from Sol. Song iv. 7. The meeting closed with the doxology. The attendance was good and the services much enjoyed.—ONE OF THE SPEAKERS.

NEW YORK, AMERICA.—Dear Brother Winters,—I send you a synopsis of how the Lord has thinned us out since we met first at Grand-street, Williamsburgh, in April, 1889. On March 20th, 1890, the Lord called away from us W. Mott in the 81st year of his age. His obituary appeared in your columns at the time. The next the Lord called was Mr. John Axford, on July 29th, 1891, in his 82nd year. His obituary likewise appeared in your columns with portrait. The next was Mrs. A. J. Hill, who died on February 6th, 1892, aged 49 years. Her obituary likewise appeared in your columns at the time. She was one who helped to form our little Church in June, 1891. The next the Lord called away was Mrs. Mary Simms, on November 21st, 1892. She was a member of Beulah Church, under Mr. Bennett, and continued to worship there until her death in her 90th year. The next the Lord called away was George Wells, on January 9th, 1893, aged 75. He worshipped with us in Grand-street, and was one that formed the first Church in Brooklyn at my house. He worshipped for a good

many years at Hill-street, Dorset-square, in Mr. Forman's time. He was a humble Christian, well taught of God, and loved the Lord and His people. He worshipped latterly at Beulah Church (Mr. Axford's). John Higgs died on January 21st, 1893, in his 68th year. He preached the first sermon when we opened the place in Grand-street, Brooklyn. He worshipped later on, when able, at Beulah Church, and died of paralysis. On March 12th, 1893, Mrs. Chas. Graham; she was only one Lord's-day absent from our meeting, and the next Lord's-day after she entered into her eternal rest. On March 13th Louisa Fox, widow of Henry Fox, formerly members of the Baptist Church, Soho, London, and both of them many years members of Beulah Church, Christopher-street, New York. She died peacefully in the Lord in the 82nd year of her age. These all died in faith, having received the promise of a better resurrection through Jesus Christ our Lord. The Lord has taken many lovers of the great doctrines of grace. It is sad to think the truth is trampled under foot. We pray the Lord to send labourers into His harvest field, for truly it is plentiful, but the labourers are few.—CHAS. GRAHAM, Madison-avenue, New York.

STEVENAGE, HERTS.—A quarterly social service in connection with the pastor's Bible-class took place on Good Friday. The chapel was well occupied at tea-time and comfortably filled at the after service, when Scripture selections were read, Gospel addresses delivered, and prayers offered by the pastor, deacons, and brother J. Gray, a member of the Church, and Gospel anthems rendered by the choir. "Search the Scriptures." "Pray for the peace of Jerusalem."

WELLINGBOROUGH (THE TABERNACLE).—Dear Mr. Winters,—The 2nd anniversary services in connection with the settlement of our pastor, Mr. E. Marsh, were held on Sunday and Monday, April 2nd and 3rd, 1893. Our brother F. C. Holden, of Elim, Limehouse, preached two sermons on Lord's-day. The services were continued on Monday, when Mr. S. K. Squirrel preached in the afternoon from Sol. Song v. 16, "This is my Friend," and an excellent discourse it was, calculated, we believe, not only to cheer those who are already in the enjoyment of this friendship, but also to cause the inquiry in the hearts of others, "Is He my Friend?" At five o'clock a social tea took place, and our schoolroom was comfortably filled, exceeding in number what we could have anticipated, considering the various meetings around us. The evening meeting commenced at seven o'clock, and was presided over

by our pastor, who feelingly alluded to the Lord's goodness to himself and the Church over which he presides, when on a recent Lord's-day eve at the ordinance of the Lord's Supper the body of the chapel was nearly full, a striking contrast to the time when he first administered the ordinance, when there were about thirty members present. He then called upon Pastor J. Hand, of Knox-road, Wellingborough, to seek the Lord's blessing. The following brethren in the ministry—Messrs. J. Jull, of Cambridge, S. Willis (Whittlesea), S. K. Squirrell, and A. J. Voysey, of London—delivered sound Gospel addresses, and we could but remark that as each dilated in his own way upon the empty tomb and a risen Saviour, there was a beautiful correspondence in their setting forth these truths which are the Christian's joy. Had time permitted, doubtless our brethren Walker and Flavel, who were also upon the platform, would have given short addresses upon the occasion. It would be wrong to omit that we were favoured with so many willing helpers who did all they could to make it a success, and this rendered the duties of the deacons very light. There was a nice balance after expenses were paid, which was handed to our pastor, for which he tendered his sincere thanks.—WM. LISSENDEN, Church Secretary.

IPSWICH (ZOAR).—Special services were held on Good Friday. Mr. J. Hazelton, of Wattisham, preached in the afternoon from 1 Pet. i. 11—the sufferings of Christ and the glory that should follow. The public tea was well attended, 200 being present. The evening meeting was commenced with the hymn, "Kindred in Christ," &c. Mr. Ranson prayed. Mr. Bardens, who presided, read a few verses from Phil. iii., and, after singing, Mr. Edgar Haddock, of Blakenham, was asked to speak in place of Mr. Ling, who was suffering from a cold. He referred to his knowledge of Zoar over twenty years and made some good remarks on the words, "Ye are all one in Christ Jesus." Anthem by the choir, "Sing ye, redeemed of the Lord." Mr. Hazelton then spoke from 2 Tim. ii. 19. Mr. Ranson, of Somersham, followed with an address from, "Unto you therefore which believe He is precious." Another anthem, "Come, let us sing unto the Lord," and Mr. Welton spoke from Isa. xxvi. 3, 4, and after a hymn, "All hail the power of Jesu's name," &c., Mr. Bardens concluded with prayer one of the best attended meetings we remember. Friends from Stowmarket, Wattisham, Somersham, and adjacent villages united with us. The following Sunday the ordinance of believers' baptism was administered to two brethren, with their wives also. In the evening a funeral sermon

was preached in reference to the decease of one of our oldest members, Miss Mary Ann Kirk, his text being taken from Rev. xiv 13.

GLoucestershire (RUARDEAN-HILL PARTICULAR BAPTIST CHAPEL).—During the winter the pastor, Mr. J. Pearce, has conducted a large Bible-class. On Good Friday the class and the pastor had a social tea, over forty young people being present. After tea some choice pieces were recited and select pieces sung, interspersed by the pastor with some old English proverbs. On Sunday Mr. Pearce, much to the sorrow of the Church and congregation, announced his resignation. The depression of trade necessitates him taking this step, as the congregation are all working people and depending on the coal trade, and a great many families are wanting bread. Mr. Pearce is open to supply any vacant Church of truth.

DUNSTABLE (OLD BAPTIST CHAPEL).—Dear Mr. Winters,—Through the goodness of God we were enabled to celebrate the anniversary of the Sunday school on March 19. Special sermons were preached by Mr. S. Banks, who was helped to sweetly sound forth the praises of a covenant-keeping God in the morning from Psa. c. 5. In the afternoon an address was given to the children from the parable of the sower. In the evening the discourse was based upon the sayings of Jesus in the closing verses of the sixth chapter of Luke's gospel. Good congregations attended throughout the day. Special hymns were sung by the scholars and friends under the direction of Mr. Boskett. Collections amounted to £5 0s. 3d., an advance upon former years. In taking a retrospective view of the past year, the teachers cannot but acknowledge the goodness of God to them, although our increase has been but small. We pray earnestly that the seed sown may in due time bear fruit to the honour and glory of God.—OMEGA.

PASTORAL SETTLEMENTS.

Sunday, April 2nd, 1893, must be recorded as a red-letter day in the history of the Strict Baptist denomination. No less than four ministers of the Gospel entered upon the pastoral office on the above-named date. In the South-western district of the great Metropolis, within easy distance of each other, three brethren commenced their stated labour—namely, Carmel (Pimlico), Rehoboth (Pimlico), and Courland-grove (Clapham). At Clapham our genial friend and brother Henry Dadswell, a member of Mount Zion, Chadwell-street, after supplying some time, accepted the unanimous call to take the oversight of the Church; his distinct and savoury utterances, his homely

phraseology and spiritual intercourse, will be much missed at the Monday evening prayer-meeting at Chadwell-street. God bless Henry Dadswell in his new sphere and first pastorate.

Carmel, Pimlico, have chosen our brother Kingston to steadily labour among them. Brother John Kingston is well known among the Churches of truth in London and the suburbs, and we pray that "here he may find a settled rest," to the joy and rejoicing of the Church and God's glory.

The Church at Rehoboth, Pimlico, have elected brother J. B. Wise, late of Margate, to go in and out before them. He also is a well-known warrior in the Christian ministry, and is sound in the truths and doctrines of the Gospel. We trust the cause may prosper through his instrumentality, and that his last days may be fraught with much spiritual blessing.

The cause at Wood Green have been wisely led in the early period of their existence as a Church, to chose a pastor (an example which we should like to see followed by Churches many years their senior). Our young brother James Flegg has our earnest prayer and best wishes on entering for the first time the office of pastor. We trust pastor and Church may grow together and prosper in word and deed, and that they may have a long and happy future for the good of the Church and neighbourhood, and the glory of God.

J. W. BANKS.

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PONDER'S - END (EDEN SUNDAY-SCHOOL)—On Good Friday, March 31st, through the liberality of teachers and friends, the children attending our Sabbath-school were given a tea; also a social tea was provided for parents and friends, when about forty adults partook of tea; after which a public meeting was held, presided over by brother W. Ellum, superintendent. This school was opened in August, 1891, by brother Ellum at his own house with ten scholars, which has now developed to about fifty, and we still look for greater results, praying that the Holy Ghost will bless the word of instruction given to the young ones. The treasurer's report was read, showing the school to be in a fairly satisfactory condition. Interesting and profitable addresses were given by brethren Hewitt (president), Nash, and Smith (Bush-hill, followed by the distribution of prizes. The chairman, in presenting the Bibles and Denham's Hymn-books, made very suitable remarks to the recipients. The superintendent moved a hearty vote of thanks to brethren and friends for their kind help and presence. The children singing suitable hymns from the new "Sunday-school Hymnal" brought the happy meeting to a close. — THE SECRETARY.

STEPNEY (REHOBOTH, WELLESLEY-STREET).—Services were held on April 2nd and 3rd in connection with the jubilee of the Sunday-school. Mr. J. Parnell preached Lord's-day morning and evening; the discourse in the morning was from Psa. xxvii. 4, evening, 2 Cor. ix. 9 (first clause). A very interesting service was held in the afternoon. Our brother gave an excellent address to the scholars from 1 Cor. xii. 31. The address was listened to by scholars and teachers with pleasure and profit. Easter Monday afternoon Mr. E. Mitchell preached a thorough children's sermon from "Remember now thy Creator" (Eccles. xii. 1). Our brother said when he preached at our school anniversary on the last occasion he was so pleased to see so large a gathering of children that he had made up his mind, if ever he should be asked to preach for us again on our school anniversary, he would preach specially to the young. The promise was fulfilled, for we had the pleasure of hearing a simple yet beautiful discourse, which the children thoroughly enjoyed, and the fathers and mothers also. The children and friends, having partaken of a good tea, re-assembled at 6.30. Mr J. Piggott presiding, read the first seventeen verses of Luke xviii., after which brother Lowrie engaged in prayer. The chairman then asked the superintendent, Mr. Hayter Scrivener, to give the report, which proved to be a very encouraging record, showing the school had been well sustained, and an increase of thirty-eight scholars during the past year, making the total in good attendance 170, with a staff of ten teachers and officers. The origin of the school fifty years ago was a few scholars meeting in a day-school in Shadwell, kindly lent by a member of the Church, a Mr. Moffitt, in the time of Mr. Milner's ministry in Bluecoat Fields. Shortly after this a piece of freehold land was purchased adjoining the chapel, where a good school was erected. The chairman made a few congratulatory remarks upon the report, and delivered a good address from 1 Cor. iii. 9 (first clause), "For we are labourers together with God." Our brother said: Ministers of the Gospel, in delivering the message of God to their fellow men, are simply servants. There is not a minister present who would like to be in business in this sense on his own account; and so with superintendents of Sunday-schools. With regard to this life, man wants to be his own master; but with regard to spiritual things, he must be the servant of the Lord—he never wishes to be master. You have been going on from week to week, from month to month, and from year to year; your stook-in-trade, so to speak, is the same to-day as it was fifty years ago, and your strength comes from the same

source. He felt quite sure their work was not in vain. After our brother had spoken, Mr. J. Hall, of Walworth, came forward and begged to say a few words. Mr. Hall said he was in Rehoboth Sunday-school forty years ago. He then produced for our inspection some relics which he had preserved, including a list of the trustees, a copy of the first hymn-sheet used in 1843, some early attendance tickets, &c., all of which were of great interest to the friends present. Mr. Holden then followed with a very warm speech. He said he was very glad to be there to celebrate the jubilee of the Sunday-school. This institution he felt an interest in, and wished, subject to the Lord's will, that there might be a long life of usefulness before many of them. In order to live a life of usefulness, it is necessary that they should possess knowledge. Sunday-schools were established for the purpose of imparting knowledge and giving instruction to the young, and the special knowledge and instruction they were established to give was that which we term "Biblical," or the knowledge of the Holy Scriptures. Not only did he want them to live long lives, but happy lives, and reminded them of two or three things that were necessary to this. One was truthfulness, another kindness, and another industry. He also would like them to live successful lives, and in order to live a successful life it was necessary to be industrious and persevering. He prayed that their lives might be useful, that their lives might be successful, their death happy, and their eternal future that of glory. Mr. Noyes, who next spoke, said he had been for more than forty years engaged in Sunday-schools, and knew that they were "labourers together with God." There were apparent failures, but in the end these proved to be great successes. Mr. Parnell, in the course of his remarks, said he thought Psa. cxxvii. was a father's psalm—a children's psalm. The Lord tells us there, "Lo, children are a heritage of the Lord." He hoped the children would recollect that the great eye of God was upon them, and that the Lord would bless them from this time forth, and even for ever more. Mr. Sears following, said it was not far short of fifty years since he first went to a Sunday-school, and there he received deep impressions from an address delivered. It was in the Sunday-school he first opened his mouth in prayer publicly, and also in connection with speaking in the name of the Lord. Mr. Waite, in concluding the speeches for the evening, remarked that a great flock of children enrolled in the school books could never satisfy a superintendent's heart. He wants to see something more than numbers; he wants to see the Lord working, breaking up the ground, His Word dropping into the heart, so

that he may see first the blade, then the ear, and afterwards the full oorn in the ear. He wished the superintendent and teachers every blessing which God can bestow upon them. The dear children and elder scholars helped to make these happy meetings a success, by blending their sweet voices in the songs of praise, the hymns having been composed for the occasion by the superintendent, Collections, including handsome donation from the chairman, also Mr Baldwin (who was absent through indisposition) and Mr. H. Maryon (received after meeting), amounted to £9 15s. 5d. Brother Holden closed a good day with prayer.—HAYTER SCRIVENER.

HIGHBURY.—The thirteenth anniversary of the pastorate of Mr. P. Reynolds was held on Tuesday, April 18th. Mr. L. H. Colls, of Beccles, delivered a savoury discourse in the afternoon from the words, "Serve the Lord with gladness." A public meeting was convened at 6.30, presided over by Mr. E. Harris, of Shouldham-street. After singing hymn 793 (Denham's) and reading Psa. cxlvi., Mr. Harold Cooper, of Soho, offered prayer. The chairman, referring to his long career in connection with the causes of truth, touched on the great blessing of the Gospel ministry. Mr. Willey, secretary of the Church, spoke of the Lord's goodness to them during another year—it has been one not only of prayer, but of praise, and we have much to be thankful for. All the institutions connected with the cause are in a healthy and prosperous state; twenty-seven have been added; the ministry is blessed; we do not want our pastor to leave us, and he does not wish to go, so we are united and in peace. Addresses were delivered by brethren Beecher, Box, Colls, Sears, Thomas, and the pastor. Brethren Joyce, Adams, White, Stiles, and others took part in the service and in giving a welcome to visitors. Between the services the large and commodious school-room was filled, where tea was served. The congregations were good, many being present from other causes of truth. Collections were excellent, amounting to nearly £30. Miss Reynolds efficiently presided at the harmonium. The benediction brought the service to a close.—J. W. B.

HOMERTON - ROW. — Profitable services were held at this time-honoured and truth-loving cause on Tuesday, April 11, when a good company of lovers of truth assembled in the afternoon to listen to Mr. Mitchell, who spoke with much freedom and evident spiritual fervour on some of the things which the true believer experiences in his pilgrimage to the city not made with hands. This was strikingly manifested by the rapt attention and the

frequent brushing away of tears that occasionally fell from not a few of those who were favoured to be present. The school-room was crowded at tea time. In the evening Mr. Barmore occupied the chair at the evening service, and, in his opening remarks, expressed his sympathy with Mr. Mitchell in his recent heavy bereavement. In reviewing the two years of brother Belcher's pastorate, the chairman said the Lord had worked marvellously; we have increased financially, in numbers, and in sweet fellowship and communion. Mr. Haines said he had been a deacon forty years, and never experienced the cause so low prior to brother Belcher commencing his pastorate; our numbers have doubled, and we are going steadily on in peace, and have reason to be thankful to the Lord. Addresses were then delivered on "The minister's character," as a soldier, a wrestler, a husbandman, a vessel, a servant, by Messrs. Sears, Reynolds, Mitchell, Lynn, and Belcher. Among others who were present and took part were H. F. Noyes, Dawson, P. Davis, and G. Webb.—J. W. B.

POPLAR.—Very interesting Sunday-school meetings, at Bethel, Poplar, were held on Good Friday (so-called), when the sweet voices of the dear children in no small degree gave a delightful feature to the evening service. The painstaking of the teachers in training the scholars were well repaid, the efficiency of the children eliciting the spontaneous admiration of the chairman, ministers, and congregation. It has been our custom to attend this anniversary service for some years, and it is especially pleasing to note, in this East-end district, so much earnest interest taken in endeavouring to train the rising race in the paths or rectitude and Gospel truths. There was a good attendance on this 33rd anniversary, the chapel being well-nigh filled in the evening. Mr. H. G. Maycock preached in the afternoon a sermon full of instruction and interest both to old and young. At the evening meeting Mr. Youdan presided, read a portion of Scripture, and made some remarks suitable to the occasion. Addresses, interspersed with hymns and recitations by the young people, were delivered by brethren W. Tooke, jun., H. G. Maycock, Noyes, Endersby, Welstand, Phillips, and—J. W. BANKS.

REMARKABLE CONVERSION.—*"Too late! TOO LATE! TOO LATE, my boy!"* said a young man to a friend of his, and again repeated those two words. "Pardon me," I said (as I sat partaking of some light refreshment at a Temperance Hotel), "but I do most earnestly hope that those two solemn words may not be pronounced against

you by the Judge of all the earth when you are summoned to appear before Him." "That's right," said the first speaker; "you are just the one to talk to him. He is a Roman Catholic." I said, "And what are you, my friend?" "Oh! I'm nobody. I make no profession, &c. I say my prayers, go to church, read my Bible on Sundays, and read anything I like best on week-days." I said, "My dear friend, you need salvation as much as your other friend." "Yes, madam," he said, "I know I do; only there is just this difference, I do believe in the doctrine of Jesus, and he believes (or pretends to) in the doctrine of the devil." I said, "Gentlemen, my time is limited; therefore will you kindly promise to read a book which I will give you?" They both said, "Yes, we will," and I handed each a copy of the E. V. & G. H. A month ago I was at our station, when a young gentleman was sitting thoughtfully in the waiting-room. He looked at me and said, "Madam, pardon me; but are you not the lady who gave me this?" (producing the E. V. & G. H.). I said, "Yes." "Only just fancy," he said, "that other poor fellow was hurrying to the station yesterday, and fell down dead. In his pocket was that book you gave him (the E. V. & G. H.), and he had written in his pocket-book: '*No more Rome!* I've found a home in Jesu's loving heart. The Bible is the Book for me. With it I'll never part.'"—M. L. L. PELLATT.

ROMAN CATHOLICS AND CALVINISTS.

In the *Douay* version of the Scriptures used by Roman Catholics occur the following notes:—

"Den of Thieves" (Note).—"If the Temple was then a den of thieves because of profane and secular merchandise, how much more now, when the house appointed for the holy sacrifice and sacrament of the body of Christ, is made a den for the ministers of Calvin's breed?"

"The Abomination of Desolation" (Note).—"No heresy doth so properly and purposely tend to this abomination of desolation which by Antichrist shall be achieved, as this Calvinism."

Calvinists are by the Romish Church excluded from the privilege of blessing the Virgin (see Luke i 48).

Roman Catholic readers are exhorted (by the *Douay* notes) to "beware of the wicked and vain commentary of the Calvinists, glossing the justice of God to be that which is resident in Christ, apprehended by our faith, and so that imputed to us which we indeed have not." In another place of the same Bible, Luther and Calvin are called "great blood-sucking wolves and wasters of the flock of Christ." From the power of Rome, good Lord, deliver all Calvinists. Amen.

THE BELIEVERS' RIGHTEOUSNESS

By W. OSMOND, PASTOR.

"The Lord hath brought forth our righteousness: come and let us declare in Zion the work of the Lord our God."—Jer. li. 10.

The apostle Paul declares "that all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works (2 Tim. iii. 16). And Peter saith, "The prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (2 Peter i. 21). And Paul again, in writing to the Romans, says, "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort might have hope" (Rom. xv. 4). So that, in introducing this subject, we feel persuaded that it is equally important to us as to those who lived so many years ago, they being a portion of the Church of God in the wilderness, even as we now.

This is a very important part of God's Word in connection with the overthrow and destruction of "Babylon." Babel signifying confusion or mixture. When God fights against His enemies and ours they must be overthrown. The sons of Reuben and the Gadites made war against the Hagarites, Jetur, Nephish, and Nodab. God's people were helped against them, and all were delivered into their hands, for they cried unto God in battle, and he was intreated of them, because they put their trust in Him. For there fell down many slain because the war was of God (1 Chron. v. 18-22). So in this destruction of Babylon, the battle is said to be the Lord's; He must conquer, and to Him shall be ascribed all the glory and the victory.

It is not my intention to say much concerning the literal of our text, but rather to seek by the Spirit's teaching and influence to gather from the Word that which is spiritual, holy, and divine for our mutual profit and edification, so shall we be well rewarded in our research. That solemn period has passed away, but we have still to contend against the same evils—namely, powers of darkness ("Babylon," confusion, a mixture), opposed to the ever-blessed Gospel, which is the Gospel of light, of order, and peace, unmix'd, unadulterated, "the whole Gospel."

The Assyrian and Babylonian armies are not altogether extinct. Hence the believers' continual warfare, both without and within; fightings and fears, Satan, self, sin, and the world are all against them, and will not cease till we are called away from the noise and din of the battle as conquerors through

our Captain, who hath Himself triumphed over all our foes, and loved us with an everlasting love.

The Lord hath brought forth our righteousness—literally. The Lord had vindicated the character of His people, who had been engaged in this war. It was just and equitable, conforming to the principles of justice, uprightness, and rectitude, and proper on their part for doing the Lord's will in slaying the enemy. The Lord of hosts had determined the destruction of Babylon, and these were His servants, His destroyers, appointed and decreed. A few verses in chap. l. 17-25 will confirm this remark. This righteousness is therefore the perfection of the divine nature whereby God is most just and most holy in Himself and in all His dealings with His creatures, and observes the strictest rules of rectitude and equity. Thus He brought forth their righteousness.

Now, "the Lord Jesus Christ" is set forth in the sacred Scriptures as not only the righteousness of God, but as the righteousness of the saints (see Jer. xxiii. 6). "And this is the name whereby He shall be called, the Lord our Righteousness." He is essentially righteous. Righteousness is essential to His Deity, His Godhead equal with the holy and righteous Father, and holy and righteous in His human nature. Righteousness is and must be of necessity associated with all His glorious being, attributes and perfections, names, person, characters, and offices. We would speak with reverence. The God-man, Christ Jesus the Lord, must be righteous in Himself and from Himself equal with the Holy Father and the Holy Ghost, not derived, not received. Hence "in Him dwelleth all the fulness of the Godhead bodily," and it pleased the Father that in him all fulness should dwell. He, therefore, being righteous innately, necessarily possesses righteous judgment; all His thoughts, words, and works are righteous. Did He create the heavens and earth and all they contain? His purpose and performance is, therefore, righteous. Did He command the flood and fire to the destruction of the wicked? He did it righteously. Did He speak His mind and will at Mount Sinai? He spake righteously. Does He punish the ungodly and save His own, though children of wrath and disobedience even as others? He does it righteously.

But His righteousness is especially seen in the redemption of poor sinners; and, according to the honour of His name and glory of His character, He is a righteous Sovereign, and punishes and rewards righteously, and no sinner can be saved without righteousness. The Lord Jesus becomes the sinner's surety. The eternal Word became flesh and dwelt among us, and we beheld His glory—the glory of the only begotten of

the Father, full of grace and truth. Jesus Christ is the righteousness of the law, and is the end of it to every one that believeth.

The righteousness of Christ, which is by faith communicated by the Holy Ghost, is the active and passive obedience of Jesus Christ to all the Father's will and word, every jot and tittle that justice demanded He fulfilled in our stead; He made Himself of no reputation, &c. (see Phil. ii. 6—11).

By His bloodshedding we are sanctified, cleansed, and fitted for heaven; by His obedience we are fully justified from all things from which we could not be justified by the law of Moses. Jesus therefore performs all the requirements of God in the poor sinner's behalf, removes all his sins, guilt, and shame; and the Holy Ghost reveals this great work, convinces and comforts the people of God in this assurance, and they are thus reconciled to God, realizing sweet peace and joy in believing. If redeemed and united to Jesus by love, blood, and power, the Lord Jesus is emphatically our righteousness by ties everlasting and bonds that can never be broken.

Jehovah hath brought forth our righteousness. How sweetly doth the Holy Spirit mention this truth in the character of the Virgin Mary (see Luke ii. 7, corresponding with Isa. ix. 6). "Our righteousness," in the person of Jesus Christ throughout the sacred Scriptures, in His life, conduct, and example. In the days of His flesh, what glory, dignity, power, grace, mercy, love, wisdom, truth, and faithfulness were seen, He was "brought forth" in the garden of Gethsemane as our burden-bearer; He was "brought forth" on the cross, in all His sufferings and death, as a Substitute and Mediator; He was "brought forth" from the grave and exalted at the Father's right hand as the ever-living Intercessor and Advocate; and the Holy Spirit brings Him forth in the experience of the children of God before the eyes of faith and love (Heb. ii. 9). But we see Jesus who was made, &c., our Redeemer, Friend, Saviour, our righteousness; and a sight of Him deadens us to the world, and earthly objects grow less in value and appearance. Nothing in self or elsewhere is to be compared with or unto "the Lord our righteousness." He shall be brought forth at the last day as the Judge appointed, for the Father hath committed all things (judgment) into His hands. "Every eye shall see Him," &c.

We believe we shall behold Him in love and affection, not as the criminal, with terror, alarm, dread, hatred, but with the assurance of a near and dear One, a Friend that loveth at all times, and sticketh closer than a brother.

The exhortation, "Come and let us

declare," &c., &c. Now this language is dead against the righteousness of the creature. The work of the Lord is our righteousness, not our good works (see Titus iii. 5—7). Declare the work that He hath done, is doing, and will do. This was the mission of Christ Himself. I have preached righteousness in the great congregation, and it is the mission of all His servants and saints. The work of creation, providence, grace, redemption, righteousness, and salvation. The Father's work, the Son's work, and the Holy Ghost's work, in regenerating grace, redeeming mercy, and in eternal, electing love the everlasting Gospel sets forth. We are to declare it before His enemies, declare it in the way of confirming the truth and exalting Christ by word, life, and conduct, in the midst of a crooked and perverse generation. Declare it prayerfully, dependantly, earnestly, exhortingly, lovingly, faithfully, extolling His work, its majesty, might, mercy, mystery, greatness, and glory in the midst of Zion, God's people. His work is the overthrow of all our enemies, and the exaltation of His Church in union with Himself.

THE PROGRESS OF CHRISTIANITY.

DEAR MR. EDITOR,—Your article on "Is Christianity Played Out?" is very good and vigorous. I did not see the correspondence, though I saw somewhat similar in the *Echo* some time ago. How it does seem to emphasize such Scriptures as, "If therefore the light that is in thee be darkness, how great is that darkness?" And, "But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned." These natural lights who strut about in the blaze of their own glory and achievements do not really know what Christianity is, nor can they know it, because they are destitute of that spiritual grace which enables even unlettered people to see and understand things that are undiscernable to the natural eye and mind. But O how they do voluntarily expose their own ignorance and spiritual blindness who have the effrontery to ask such a question through the public press as, "Is Christianity played out?" When those ancient obdurate Pharisees demanded of Christ, when the kingdom of God should come, He replied, "The kingdom of God cometh not with observation." Now that is what our modern Pharisees are looking for; they want some outward manifestation of it, and because, being spiritually blind, they cannot see any such outward manifestation, they in their ignorance imagine that Christianity has failed of accomplishing its object. But those who understand the

meaning of the words, "The kingdom of God is within you," as a reigning power of divine grace, bringing into subjection the rampant nature from the dominion of sin and subduing the lion-like passions of men, making them humble and meek and teachable as lambs; they will be able to answer the question with an emphatic no. Christianity is not played out.

Yours sincerely, A BEREAN.

DEATH SWALLOWED UP IN VICTORY.

DEAR BROTHER WINTERS,—In some of the back numbers of the EARTHEN VESSEL frequent mention is made by the late editor, C. W. Banks, of a Mr. John Dillistone, of the firm of Sargeant and John Dillistone, nurserymen, Kedington, Suffolk. The intimacy between them commenced in the following manner. Deacon John Dillistone, who was at this time passing through some peculiar soul-trouble, requested by the Church at Kedington to invite C. W. B. to preach their anniversary sermons, being a minister from London, a great man and great things were expected; but when Mr. J. D. saw in the preacher a man of small stature, feelings of prejudice arose in his mind against him, amounting almost to rebellion, judging from such a small vessel there would be but little wine of the kingdom for the thirsty souls gathering on that day. But these feelings soon passed away as Mr. C. W. B. was helped to bring forward the wine and oil of gospel grace, and which Mr. J. D. was enabled to drink as it was being poured out, much to his joy and satisfaction. Thus the friendship commenced continued up to the death of Mr. John Dillistone. Mr. Banks for several years preaching the anniversary sermons there.

Mr. Sargeant Dillistone was not a member of the Church at Kedington, but found peace at the eleventh hour. He left behind him a large family and widow, Mrs. Susan Dillistone, who was called by grace at the early age of 17, and afterwards joined the church, and was a member when I took the pastorate there. We lived in Christian communion 20 years, five of which we resided under the same roof in Christian fellowship. My last letter from her is dated Nov. 20, 1892, when she says, "If I do not see you again on earth, I hope to meet you in heaven." She has gone on before. Her daughter-in-law writes me from Clare:—

"My dear Friend,—You will be surprised at receiving a letter from me. The circumstances which have caused me to do so are of no common nature. It may be you have heard of them; if not, they are these. You will remember receiving a message from me by Miss Willis, to ask you to write to old Mrs. Dillistone, which you did. The dear

old lady used to come over for a few days, or week or two, to stay with me now and again. She came over here on the first week in February, and took cold. She seemed sadly the first week or so, but cold and bronchitis set in. On Wednesday evening, before going to bed, my Willie read the last chapter in Revelations. We had some conversation about it, on the wonders of what heaven must be like. She said, 'Well, although no one has ever come back to tell us what it is like, when we get there we shall be satisfied, and shall not want to come back, I know.' Speaking of my dear Ada (who I lost on the last week of the old year), she said, 'If we do know each other in heaven, what a wonderful thing it must have been for dear Joe (meaning my husband) to meet his darling Ada, such a favourite as she was of his!' About five o'clock in the afternoon of Saturday, I went up to her, and she said, 'I don't know what it means, but these words have come so powerful. "Return unto thy rest, O my soul, for the Lord has dealt bountifully with thee."' She continued, 'Yes, Lord, so Thou hast. Thou hast been good to me.' I at once felt she was worse. About four o'clock in the morning, sitting up in bed, she exclaimed with clasped hands, 'Cast thy burden on the Lord; He will sustain thee.' I said to her, 'That is where you have cast your burden many times; have you not?' 'Yes,' she said, 'I don't want to go anywhere else. Peter said, "To whom can we go?" And where else should I go?' She passed away quietly at half-past six. What a blessed exchange for her. We, of course, miss her, but we could not wish her back again, for we feel sure she is gone to dwell with Jesus, whom her soul loved and admired. She was 82 years of age. I am writing you this because I thought that it ought to go in the E. V. & G. H. Her son died just 13 hours before her. On the Wednesday following I was sent for to go to Sudbury to see my uncle and aunt, Walter Price. When I arrived I found poor uncle died about three hours before I got there. My aunt was just alive, but died on Thursday, at nine o'clock in the morning, just 24 hours after my uncle. It will be two years next May since I laid my dear husband's remains in the grave. He left me with nine dear children, one of which was afflicted. In great mercy the Lord has preserved me through all my troubles, and I am still enjoying better health than might possibly be expected, just showing the proof of that promise, 'As thy day thy strength shall be.' I must ask you to excuse my writing so much about myself, but I feel it is required to explain this matter to you.—Yours in Gospel bonds, ESTHER DILLISTONE, Clare, Suffolk, March 3rd, 1893."

JAS. D. BOWTELL.

In Memoriam.

E. A. PELLATT.—In affectionate memory of Elizabeth Ann Pellatt, who departed from earth to dwell for ever in heaven, March 10th, 1893. The subject of this short memoir was in early life associated with the Wesleyans, and was a warm-hearted, affectionate woman naturally, but grace beautifies and brings to the front those finer feelings, and through the blessed influence of the Holy Spirit she possessed a large measure of spiritual love, and often said to me, "Well, dear, if I have no other evidence of being a child of God, I can say that I do 'love the brethren.'" She often entertained pilgrims and ministers at her home, and counted it an honour. In 1887 her daughter visited us. She used to attend the Church of England, but on the Sabbath, much against her own private inclinations, she accompanied me to hear our dear brother Mr. Gentle. He related part of a dream. I and the young woman were alone in the vestry during the service, and I could see and feel how much she was impressed by Mr. Gentle's very solemn remarks. She went home with me, and never shall I and my dear husband forget the night we passed with her. Her sobs, tears, and prayers were deeply affecting. She went home the following day, and in a short time died rejoicing in the Lord. This circumstance greatly affected her mother, and was the means of bringing her into gospel liberty and to admire the sovereign grace of God. She passed through the ordinance of immersion, and remained a God-honoured and consistent member. I was favoured to see her on her deathbed. "My dear (she said), I am like an infant going to sleep on its mother's breast. I have no fears. His everlasting arms are all around, and that spotless robe encircles me;" and repeated, "And lest the shadow of a spot," &c., and "For ever with the Lord" (the whole hymn). She said, "I have had some glimpses of His sweet face, but, oh, what will it be to be for ever with Him? It will afford me unspeakable pleasure to be re-united with my beloved husband and dearest daughter; but, oh, the infinite delight of being for ever with my precious Lord. Help me to praise Him." And while she tried to sing, "Oh that with yonder sacred throng," her dear head dropped on her pillow, and she passed away to carry on that never ending song, "To Him that loved us," &c.—M. L. L. PELLATT.

EARNEST KEMPSTON.—Beloved Brother Winters,—The long afflicted son of our departed brother W. Kempston was released from all his sufferings on March 7th. I saw him on the Monday. He was longing to be gone, and was able to express himself as at last having a good hope that he was a vessel of

mercy. "But I am waiting," he said, "for a special word or visit from the Lord." I read and prayed with him, and left feeling the dear young man was safe for eternity. As I was leaving he said, "Mr. Holden, good-bye. Thank you. You have been very kind to me. I should like you to bury me." And then, fixing his languid but expressive eyes upon me, he said, "You will be able to bury me in hope, wont you?" I said, "Yes, I shall." I think he had the word or visit he longed for. His dear mother told me that between his death struggles for the last half-hour he calmly wished them all Good-bye one by one, and several times repeated the words, "Come, Lord Jesus, come. Oh, Lord, how long! Come, Lord, come." I buried him on Saturday, March 11th, at Ilford, in the same grave with his father, his mother and all the family, with many sympathising friends, being present. Among them was brother G. Webb, who offered the concluding prayer at the grave. Deceased was 21 years of age.—F. C. HOLDEN, 42, Wallwood-street, Burdett-road, Limehouse, E.—[We hope the friends who have not as yet contributed to the fund now being raised for the widow and children of Mr. W. Kempston, will kindly do so at their earliest convenience. Help, however, will be most acceptable, and may be sent either to brother F. C. Holden, or to brother G. Turner, 409, Romford-road, Forest-gate, E.—ED.]

MRS. GRAHAM.—Dear Brother Winters,—This is the most sorrowful letter I have ever written to you or any one else for publication. I lost my dearly beloved wife on the morning of March 12th, 1893, at twenty-five minutes past five, through pleuro-pneumonia, after six days of great suffering. I fondly hoped the Lord had given her to me to smooth my steps to the place appointed for all living. She was a model minister's wife, and one who adorned the doctrines of God her Saviour in her walk, life, and conversation. The morning she died I telegraphed to brother James Etheridge that she was dead, and at our meeting it gave every one of them quite a shock. They all knew they had lost a kind and sympathizing friend, one ever ready to assist in distress or affliction and to encourage me in my work and labour of love. She was called by grace when seventeen years of age, and truly her path through life was one of tribulation. Her first husband—a Baptist minister—died suddenly on the 23rd of December, 1880. I had known him many years, and conducted his funeral services and preached the funeral sermon. When she was first taken sick, we all thought it was only a cold, but had a trained nurse, an excellent young woman, with my granddaughter. Everything that human

skill could do for her was done. We had no idea within a few hours that she was likely to die. The fever was so great, and when that subsided, her weakness was so extreme no one was allowed to speak to her or go near her except her nurse. On one occasion I went in and asked if her mind was staid upon the Lord. She complained that she had no access in prayer, but her sufferings were very great. On Saturday morning she whispered to her sister for me to come and take her hand, which I did, and began to repeat Psa. xxiii., but the nurse promptly stopped me. She then went into a nervous chill. On Saturday night I slept very little. I heard someone stir. I put my head out and saw her sister in the passage, and asked if she was any worse. She said, "No; you go and have some rest." I said, "I can't sleep while she suffers." At ten minutes to five I heard someone stir again. I opened the door, and asked how she was. Nurse said, "She is no better, she's a very sick woman." In less than twenty minutes the nurse opened the door and said, "Your wife is dying;" and just as I entered the bedroom she breathed out her soul to God who gave it. Thus passed away the dearest companion of my later days. She was as dear to me as life itself. Nearly three years we lived together; it was to me like an oasis in the desert. We never had an angry word pass between us. Thus died a jewel of the Lord's making and choosing. She was born in Somersetshire, England, not far from Bath, on Jan. 6, 1844. Her maiden name was Louisa S. Stevens. I found out last December that Miss Fanny Crosby, the blind poetess, lived near us. I sent to her; wished to see her, but found she had been very sick, and was afraid of pneumonia. I afterwards called at her house and saw her amanuensis. I set a day for her to visit us. On March 22nd she and her amanuensis called, but had not heard of my wife's death. She was greatly moved, and said before leaving that she would come on Saturday and bring me a peace of poetry on her death. She came at the appointed time, and I had two or three hours conversation with her. Whatever may be her creed, she is well taught of the Lord. She is a small woman, and you had a good likeness of her in the *Cheering Words* for May, 1892. She was 73 years of age 23rd of March last. She thinks the Lord did wisely in taking her sight from her when a babe. She said the Lord had taken her natural sight from her, but He had given her a far better sight into the heaven of heavens, and a good hope in Jesus Christ the world could not take away.—CHAS. GRAHAM, 1,236, Madison-avenue, New York.

[Lines dedicated to my friend Mr.

Charles Graham, on the Death of his Beloved Wife:—

Through a path of deep affliction,
That we cannot understand,
God is leading thee, my brother,
Yet His mercy holds thy hand;
Why the silver cord is broken,
And thy dear one called away,
Thou wilt know when thou shalt meet her
In the cloudless realms of day.

It was hard for thee to lose her,
And to feel her parting breath
On thy lips with sorrow trembling
As she neared the stream of death;
It was hard for her to leave thee
With her heart so linked to thine,
That you clung around each other
Like the ivy and the pine.

O, how lovely her example,
And how pure her every thought;
How impressive are the lessons
That her Christian life has taught:
Still their hallowed light will linger
As the smile on evening's breast
Is reflected in its beauty
When the sun has gone to rest.

She has gathered in the harvest,
And has gone to her reward;
She has laid her sheaves in triumph
At the feet of Christ her Lord.
She has followed out her mission,
Now her work on earth is done;
She has run her race with patience,
And the promised crown has won.

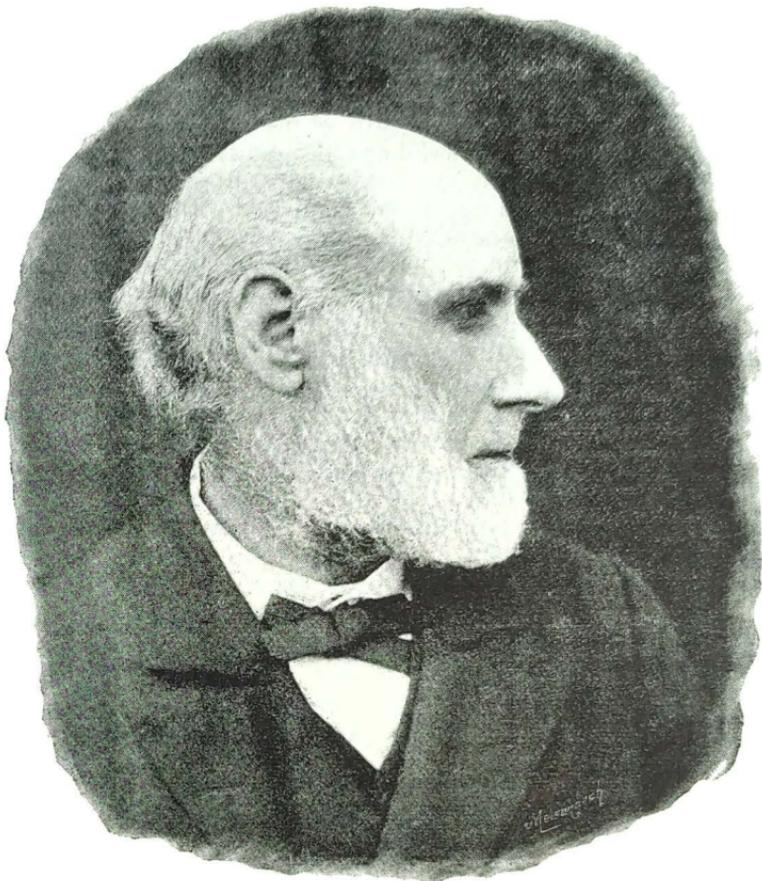
O, the veil will soon be lifted
That divides her from Thy sight;
Thou wilt clasp her hand for ever
In a land where all is bright.
Look beyond the clouds, my brother!
There no waves of trouble roll,
But eternal joys await thee
In the homeland of the soul.

March 25, 1893.

FANNY CROSBY.]

MRS. PLAYER.—The Lord has been pleased to take to Himself the soul of our sister Mrs. Player, widow of the late Mr. Player, Baptist minister, of Saffron Walden, Essex. The Lord called her by His grace when young, and she was brought by the Spirit's teaching to receive the truth in the love and power of it. But the great enemy was for years permitted to try her exceedingly, inasmuch she was brought to think she could not be a subject of grace, or she would not have such thoughts pass through her mind. But the Lord carried on His own work in her soul, and this experience tended to keep her very humble before the Lord, and to endear His truth more and more unto her. Thus the Lord led her on until she passed her 90th year, and then, on March 24th, she quietly fell asleep in Jesus without pain, to be for ever with the Lord.

MR. BOWDEN, the warden of the Aged Pilgrims' Asylum, Hornsey-rise, died, after a brief illness, March 23, and was buried on the 29th. Mr. Sinden officiated, assisted by Messrs. Osmond and Reynolds. A large concourse of people surrounded the grave, many of the inmates being taken to the cemetery in braltes. We hope to give a more detailed account soon,



MR. J. JULL, PASTOR, EDEN CHAPEL, CAMBRIDGE.

(See page 167.)

The Triumphs of Grace

THERE is a great fulness in the Scriptural meaning of the word *grace*. Although it is used in various senses in the Word of God, its primary meaning is

FREE UNMERITED FAVOUR,

as displayed in the salvation of sinners. The Apostle Paul is very explicit in his interpretation of it, and which he forcibly uses in the argument of the Epistle to the Romans against the self-righteous legalists who sought to obtain justification by the works of the law. Divine grace is sovereign, rich, and free, and appears in the salvation of sinners with majesty to the glory and honour of the God of all grace. Its greatness is seen in the words of the Spirit by Paul: "Where sin abounded, grace did much more abound" (Rom. v. 20)—that is, all

who are justified by faith in Christ Jesus receive abundance of grace over all the abounding of sin. Sin conquered man, but grace conquered sin, therefore grace is triumphant.

THE EFFECTS OF SIN.

Sin has marred the material world and defaced its beauty, but what is worse, it has totally ruined man, body and soul; sin is deeply seated within the heart and the whole man is infected with the fatal disease. Sin has filled the mind of man with deadly errors and prejudices, and set the will in determined opposition to the will of God. It has driven human passions to awful excesses, and fixed the affections on earthly objects instead of on things above. Sin has set up

A FALSE CHURCH WITH A SPURIOUS HEAD,

in direct opposition to Jesus Christ and His Church. In an address delivered by General Sir R. Phayre, K.C.B., on the "Signs of the Times in England," speaking of the "*Three Leavens*," or the "many Antichrists," he says, "These (*i.e.*, *Three Leavens*) are the spirits of devils working miracles, and are manifested in the

SACERDOTALISM, THE RATIONALISM, AND THE FALSE SPIRITUALISM (or devil worship) of 1893."

PROGRESS OF POPEERY.

The Church of Rome had only 16 convents, and no monasteries in Great Britain in 1829, whereas in 1892 there were 474 convents, 233 monasteries, and 2,952 priests. "Popery (says Dr. Wylie) has been on its trial before the world these three centuries; and evil are the effects which it has produced under the heaven where it has existed. It is truly

"THE ABOMINATION THAT MAKETH DESOLATE."

This "mystery of iniquity" (or "embodiment of lawlessness") began to "work" in apostolic times. Paul says, "For the mystery of iniquity doth already work: only He who now letteth will let, until he be taken out of the way, and then shall that wicked be revealed, whom the Lord shall consume with the Spirit of His mouth, and shall destroy with the brightness of His coming" (2 Thess. ii. 7. 8). Antichrist's manifestation and destruction are declared together. "As Israel's reign in Canaan was ushered in by judgments on the nations for *apostacy* (for the Canaanites originally worshipped the true God: thus Melchizedek, King of Salem, was priest of the most High God—Gen. xiv. 18. Ammon and Moab came from righteous Lot), so the Son of David's reign in Zion, and over the earth, shall be preceded by judgments on apostate Christendom."

"Eternal Judge! Almighty Lord!
Seal home and bless Thy solemn word;
And O that we poor sinners may
Of Thee find mercy in that day!"

GRACE TRIUMPHANT.

It is very comforting and encouraging to know that divine grace, through the intervention of the Lamb of God, triumphs over sin. It removes the sting of death, the burden of sin, and speaks peace to the troubled conscience. It implants new life in the soul and produces new feelings and aspirations after God. It triumphs in the invaluable blessings it assigns to all who are under its power. It gives rest *in* trouble here,

and rest *from* trouble hereafter, with a glorious inheritance and an incorruptible crown.

Divine grace will appear in the resurrection and prove triumphant over sin, death, and the grave. It will then give Satan his final blow, according to the first promise, after the fall (see Gen. iii. 15). What a triumphant display of gracious power will that be, when the bodies of the saints, many of which have long crumbled to dust, shall appear in resurrection light and eternal glory. "Then shall be brought to pass the saying that is written, Death is swallowed up in victory." Sovereign grace will prove triumphant in

THE LAST GREAT DAY

when the Supreme Judge of the whole earth shall pronounce the final benediction: "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." Grace will prove triumphant in

THE NUMBER OF THE REDEEMED,

not one shall be lost for whom the Saviour shed His precious blood. "They shall be Mine, saith the Lord of hosts, in that day when I make up My jewels." John saw in vision the Church complete, and declared the number to be beyond human calculation (Rev. vii. 9). Grace triumphs now in the public ministry of the word of life and in the free circulation of the Scriptures.

IT TRIUMPHS IN THE CHARACTERS IT SAVES—

i.e., "The chief of sinners." The Word of God presents to us many wonderful examples of the conquering power of divine grace. Dear reader, may you be favoured to live in the experimental enjoyment of free and sovereign grace, and, in anticipation of glory, sing:—

"Let me among Thy saints be found,
Whene'er th' archangel's trump shall sound,
To see Thy smiling face:
Then loudest of the crowd I'll sing,
While heaven's resounding mansions ring
With shouts of sovereign grace."

THE EDITOR.

Waltham Abbey, Essex.

OUR PORTRAIT GALLERY.—No. VI.

MR. J. JULL, PASTOR, EDEN CHAPEL, CAMBRIDGE.

DEAR MR. WINTERS,—As you have expressed a wish that I should give you a short account of my call by grace, and to the ministry, for publication in the E. V. & G. H., I do so with pleasure.

I was born at Wrotham Water Farm, in the county of Kent; was brought up in a moral way, and at the age of 14 years left boarding-school, and came home to assist my mother (who had been left a widow) in the management of the farm. Through leaving school and becoming my own master while so young, the seeds of evil and wickedness began to show themselves in my using oaths, hating the Bible, and speaking of it in a most contemptuous manner—"of which things I am now ashamed."

In the summer of 1849, I witnessed the ordinance of believers'

baptism several times. I had convictions that those people were right, and I was wrong; I longed to be a Christian, and wished such feelings might continue; but they were like "the morning cloud and early dew which passeth away"—proving to me they were only *natural*.

In the month of September, 1849, while I was walking across one of the fields on the farm, without any thought of God or care about my soul, these words came into my mind, "Cursed is every one that continueth not in all things written in the book of the law to do them" (Gal. iii. x.); then followed, "Cursed is every one that hangeth on a tree" (Gal. v. 13). The effects it produced were all new to me. I felt that I was a lost, guilty sinner in the sight of a holy and righteous God, and *justly* deserved the curse of God for my sins. Sin then became a great burden to me; my soul was distressed. I did not know there was any remedy or hope for such a sinner as I felt myself to be. This great burden of soul led me to pray to God, and for the first time in my life, *out of real distress*, did I pray for mercy, and the pardon of my sins.

I now began to read the Bible, and to go to chapel, with very *different* feelings and desires from any that I had ever had before. When I went to chapel before, the service was irksome, and I wished myself away. Now I went with a burdened conscience, as a poor, lost, and guilty sinner. How I longed to hear if there was any pardon or *hope* for a sinner like me. Sometimes there was a little hope, at other times all darkness and despair; the burden of sin continued, and how I longed to know if Jesus would save a sinner like me. But after anxiously seeking by continued prayer, and while coming home from chapel, in the spring of 1850, thinking of the sermon and the text, "O thou of little faith, wherefore did thou doubt?" (Matt. xiv. 34) *a ray of light* entered into my soul—I felt the power of Jesus' blood to take away *my* sin, and to cleanse *me*; the burden was gone, and I felt I was a forgiven sinner. Now I could see Jesus died for me. There was no great ecstasy of joy, but a *sweet* persuasion that my soul was saved.

But, alas! after a time this peace and joy subsided; I began to question the *reality* of my religion—whether I was right after all. Oh! how I longed to know if all the past experience was from God, and I was really and truly *born again*, or if it was only a deception from the enemy. My soul became greatly troubled, and I even tried to give up my religion, and go back into the world again; yet I felt so unhappy, so tried, so tempted, so tossed to and fro, that I did not know what to do. The only relief of mind I obtained was by pouring out my soul before the Lord.

At last I went to Boro' Green Anniversary. The minister quoted these words: "He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And He hath put a new song in my mouth," &c. (Psa. xl. 2, 3.) My soul was liberated, my fetters were all snapped and gone, my fears were all removed—I could now see my religion was of the Lord, and my soul was happy. I *went home singing* through the wet cornfields; and rejoiced for many days in the deliverance that the Lord had given me. I attended the Baptist Chapel at Ryarsh, where my soul was greatly blessed under the supplies that came. At length Mr. Inward became the settled pastor, under whose ministry my soul was *still further* blessed, and my mind *instructed* in the truth of God. For some time my mind

had been exercised about baptism; I desired to join the Church, but felt my unfitness. However, I was proposed and accepted, was baptized at Boro' Green in May, and was received into the Church at Ryarsh, by Mr. Inward, on the 6th of June, 1858.

As to my call to the *ministry*. My exercise of mind commenced in the year 1856, which seemed so strange to me, that I could not understand it; I trembled at the thought of it. I feared it was from Satan, to fill me with pride, and I tried to resist the thoughts and exercise of mind about it. I was also very fond of business, and therefore was determined to follow my business, and *not be a minister*; in fact, I thought it was a delusion on my part to think of it. Then also I felt the solemnity of the office, the solemn responsibility of being a minister, and my total unfitness and unworthiness for it. I felt I had no gifts or qualifications for it, so I tried all I could to banish the thoughts from my mind; but *still they were there*.

During the year 1859, my mind was deeply exercised about the work, the burden of my private prayers was about the *work of the ministry*; yet, with all my resisting this exercise of the mind, and resolving that *I never would preach*, there was in my heart a deep yearning for souls—a love for poor sinners—that I might be useful to them. Such was my yearning for them, amidst all my felt unfitness, that I was like Jeremiah, "Then, I said, I will not make mention of Him, nor speak any more in His name. But His word was in mine heart, as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay" (Jer. xx. 9). However, the time came for me to open my mouth in the Lord's name. It was at Ryarsh, on the 1st January, 1860. The text was, "I have finished the work Thou gavest me to do." None can tell the distress of soul I suffered, for I felt that the Lord had not called me to the work. I then resolved *never* to speak again. But I was soon asked again to go to a cottage at Upper Halling; there the Lord blessed the Word, to the calling of one, and the setting at liberty of another, who afterwards joined the Church.

At length, I was chosen as their minister at Ryarsh. For eight years I laboured there with the Lord's blessing on the Word, during which time 40 were baptized and added to the Church.

In the year 1873, I was settled at Carlton, Bedfordshire, where I had a happy pastorate for six years. I left them on terms of greatest love and esteem; and we parted in prayer for each other's welfare.

In the year 1879, I came to Cambridge, and have been with the Church at "Eden" *fourteen* years. The Lord has graciously supported me; and, amidst all the changes that have taken place, I am thankful to say the Word has been made useful to *many* souls. Many have been brought to know the Lord, and to join the Church; and there is great cause for thankfulness and for feeling helped in the work, while often have to say, "*Who is sufficient for these things?*"

JOHN JULL.

April, 1893.

SANTIFICATION does not consist in entire freedom from unholy thoughts and wandering desires. The presence of these do not prove the absence of grace. They make us wretched but not reprobate.—*Rufus*.

ALL HUMAN BOASTING SHUT OUT.

BY CHARLES MASTERSON.

“But God hath chosen the foolish things of the world to confound the wise. . . . That no flesh should glory in His presence.”—1 Cor. i. 27—29.

GRACE, free grace alone, reigns in a sinner's salvation. From the context we learn that the plan of salvation, of salvation itself, and the instrumentalities by which God carries His plans into effect, are such as would not be thought of by men; but would, on the other hand, have been viewed as foolishness. And while looking through the pages of the Bible, we for the most part perceive the most momentous matter effected by the most simple instrumentality, and whilst we enjoy the blessing, God secures to Himself all the glory. With a view to our profit I shall seek to illustrate *the sentiment of the text*, and then notice the *reason assigned* for such a procedure, “That no flesh should glory in His presence.”

I.—Illustrate the sentiment, “God hath chosen the foolish things of the world to confound the wise.” Not a few instances are found in the Old Testament which serve to prove how that the most wonderful events have been accomplished by the most simple instrumentality. Look at the *paschal supper*. The lamb, chosen, slain, blood sprinkled, &c., the means of preserving them from the sword of the destroying angel, and their deliverance from Egypt. The means were simple, but the results were great and glorious. Think how the *waters of Marah* were sweetened; the serpent-bitten *Israelites healed*. The walls of Jericho fell down at the sound of the *ramshorn trumpets*. Elisha healing the waters of Jericho, sweetening salt water by *casting in salt*; and others might be mentioned. Now, undoubtedly, whilst these things are intended to adumbrate the mode of our redemption by the blood of the cross—the bitter waters of affliction sweetened, soul-healing effected, and victory over all our foes obtained—they likewise indicate the disproportionate degree of the means employed to the ends achieved. So we behold the sentiment illustrated in the *divine modus operandi*, in the setting up, carrying on, and building up the Church of God. Not by might of the sword—weapons not carnal, but spiritual. Not by the power of states; but through the Gospel, and by the Spirit. Here we see poor men sent forth to preach, and their leading doctrine was very unpopular: “That Jesus, who died on Calvary, was risen from the dead, was now in heaven, and able to save to the uttermost.” Jews and Gentiles alike opposed to them. Then we do well to think the kind of men and *means He employs* in bringing sinners to Christ. How simple the means sometimes! A slip of paper with a portion of Scripture upon it is blest to the awakening of a sinner. A poor illiterate man, preaching in a barn in Ireland, is blest to the conversion of the immortal Toplady. A poor shoemaker's boy to the late Mr. Thompson (of Grundisburgh), and I believe the cause of Aldringham (Suffolk) was raised by means of an afflicted lady. Then think of that poor obscure cobbler, who afterwards became the renowned Dr. Carey, raised up of God to carry the Gospel to the East.

Dear Sunday-school teacher, be not discouraged, for far-reaching and lasting may be the fruits of your labours over which you may now pray with many tears. This is but one out of many. A little Sunday-school

girl was the means of her dying father's salvation at Hackney. But we hasten to notice, before concluding,

II.—The reason assigned for such a procedure, "That no flesh should glory in His presence." Poor, frail, dying man may glory not before God, but *in Him*. Nothing of our own in which to boast. God puts to shame the wise by effecting through His chosen instruments, without human wisdom, what the worldly-wise wish it cannot accomplish—viz., to bring sinners to Christ. Many years of experience has taught us the emptiness of the creature, the fulness of Christ, and the glory and greatness of God's salvation. "That no flesh should glory in His presence." "God is jealous of His own glory." All men appear to be prone to idolatry. *The heathen*, however much sunken, must worship something. Alas! in their blindness, worship idols of their own making, or some visible object in creation, whether in the heavens above or earth beneath. *The Israelites* worshipped Aaron's golden calf, and, strange to tell, the brazen serpent till the reign of Hezekiah. *Even Christians are prone to it*; but God *must always* have the glory. Have you more gift than another? Give to God the glory. Are your labours more blessed than others? Praise God. All we have is the Lord's. Hope in His promise. Let us ever be humble, and pray for grace to be useful and joyful all our days.

14, Waterloo-place, Brighton.

ADOPTION.

BY PASTOR A. E. REALFF, GUILDFORD.

"When ye pray, say, Our Father."—Luke xi. 2.

IN Old Testament times comparatively little was revealed concerning the Fatherhood of God. True, Moses said, "Is not He thy Father that hath bought thee?" (Deut. xxxii. 6). David, when blessing the Lord before all the congregation, on one occasion said, "Blessed be Thou, Lord God of Israel, our Father;" but this is the only time we find the word thus used. In Psalm ciii. we read, "Like as a father pitieth his children, so the Lord pitieth them that fear Him;" and there are about half-a-dozen similar expressions to be found in the writings of the prophets, but these are all. As applied to God, the word "Father" was not unknown, yet it was very seldom employed; which, indeed, is no wonder, seeing that the dispensation was legal. It was left for God's own Son to reveal the glorious fact, and to speak of God to His disciples as their "heavenly Father," but especially to teach them thus to address Him in their supplications.

"May I then, indeed, thus speak to God?" Certainly, if one of His heaven-born children—

"Abba, Father, Lord we call Thee,
(Hallowed name!) from day to day;
'Tis Thy children's right to know Thee:
None but children 'father' say."

But this is not on the ground of creature relationship. We do not, and cannot, believe in the doctrine of "Universal Fatherhood"—God the Father of all men. There is doubtless a sense in which this is true.

By creation, and in the way of providence, God is undoubtedly the Father of all men; but then, so He is the Father of lions and tigers, of scorpions and serpents—viz., of the whole creation. In this sense He was the Father of Cain and Judas, and He is still the Father of all the wicked. But such a Fatherhood as this is not what the Lord Jesus meant when He taught His disciples to say, "Our Father;" and it is needful to observe that He never encouraged any others but true believers thus to address the Majesty of heaven. In *grace* God is truly the Father of His blood-bought family. It was such as these only, that Jesus meant when He said, "Your heavenly Father feedeth them;" "I ascend unto My Father and your Father." "Wherefore He is not ashamed to call them brethren;" whereas to the carnal Jews He said, "Ye are of your father the devil." And therefore it is that He speaks in His parables of "the children of the kingdom," and "the seed of the wicked one," "the children of this world" in contrast with "the children of light."

If the question be asked—"Am I included in the family of God, so that I may, without presumption, thus call upon the Lord?" the answer is to be found by comparing one's experience with what is recorded in the sacred Word. Suppose you turn first to Gal. iv. 6. From these words it is not evident that whosoever has received the "Spirit of adoption," is really one of God's elect. Dear reader, if you have been blessed with the gift of that Spirit, you will find that He is a *Spirit of prayer* in your heart, crying within you after God, as a child cries after its parent, and depends upon that parent for the continual supply of its necessities. This glorious truth is further amplified in Rom. viii. Look, dear reader, at verses 13 and 14. If you possess this Spirit, you are led by Him to mortify the deeds of the flesh. He always leads in the way of *holiness, truth, and peace*. He delivers from bondage (ver. 15). A true child of God knows what it is, at least sometimes, to be brought nigh to God, as a child to its earthly father. He gets delivered from that spirit of bondage which all the world is under by nature, a spirit of legal servitude and works, which men feel and know they are bound in duty to render. The real child gets delivered from that spirit, and his service becomes one of choice and love. This causes the heart to rise at times to God, saying, "Father, Father!"

Then there is also, sometimes, a sweet witness within (see ver. 16). This may be realised while under the preaching of the Word, while reading it in private, or at any other time—yea, even in the midst of business. A sweet feeling steals into the heart, something like this—"These words are for me!" or like this—"Surely God is my Father, and I am His child, and Christ is my Saviour!" or it may be like this—"I really believe I shall get to heaven after all!"

The apostle gives yet another evidence (verses 17 and 18). Dear reader, did you ever feel willing even to suffer for Christ's dear sake? Perhaps you have done a kind deed, or spoken a good word, and it has been misunderstood, or evil spoken of. You know your motive was good and you remember that Jesus thus suffered very frequently. You feel a blessed union with Him, and this leads you to realize that His Father is your Father. At such a time you can understand the meaning of Heb. xiii. 13.

And there is one other evidence to which we must just refer; it is in 1 Pet. i. 14—17. Turn to the passage, dear reader, and note that all who

are the real children of God possess this "fear," which, indeed, takes the place of the legal fear that God's perfect love "casts out of the heart—viz., "the spirit of bondage." This gracious fear teaches God's children to live in constant dread of the world, self, and Satan, lest they should be taken off their guard, and so be guiled into folly or sin. If you possess this gracious, filial, wholesome "fear" you are indeed a real child of God by regenerating grace, and therefore you may, without the least presumption, say, "Our Father."

"BROTHERLY COUNSEL."

Substance of a Sermon preached by MR. F. C. HOLDEN, Thursday evening, April 13, 1893, at Elim Baptist Chapel, Pekin-street, East India-road, Limehouse, E.

"Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistles."—2 Thess. ii. 15.

THERE has always been a need for such exhortations as these to be addressed unto the Church of Jesus Christ on earth, and we know not, I think, how soon there may be even more special need than ever. One thing is certain, that Romanism is spreading to a most serious and rapid degree.

The apostle, in commencing this chapter, exhorts the brethren to be steadfast in the faith, and then he cautions them about being troubled with respect to the rumours of the speedy coming of the Lord Jesus Christ. For he tells them that before that day shall come, there shall come a falling away first, and that man of sin be revealed, whom he here terms "the son of perdition." I think, if we read through the successive verses of the chapter, we must see that the Holy Spirit is here moving the apostle to write concerning that, shall I say, apostate church—the Romish Church—for what he says certainly applies unto that iniquitous system? And hence he speaks first of the awful presumption of sitting, as God, in the temple, and showing himself to be God. And then of the manner after which they shall, in a pernicious way, succeed and deceive the souls of the people. For, he saith, "The mystery of iniquity doth already work; only he who now letteth will let, until he be taken out of the way." That, then, signifies to us, that mighty and powerful as are the Romish prelates, that their system will one day be taken out of the way. "Then shall that wicked be revealed, whom the Lord shall consume with the Spirit of His mouth, and shall destroy with the brightness of His coming, even Him, whose coming is after the working of Satan with all power, and signs, and lying wonders." I will not take up your time by enumerating these signs and lying wonders, of which there are many in connection with the Romish Church.

There are three things in our text this evening that we may say something to you upon. First of all, The characters to whom the apostle is here speaking—"Brethren." Secondly, "The need that there is for this exhortation." Thirdly, "What he here exhorts them to stand fast in, and to hold fast to—"The traditions which ye have been taught, whether by word, or our epistle."

First, we notice the characters to whom the apostle here speaks—"Brethren." And you will find that in his epistles he very frequently

uses this term as applying to those whom he is addressing. Now, this is a relationship which identifies those who hear it with the Lord Jesus Christ; and, although the apostle magnified his office as an apostle, we do not find that he ever lifted up his heart above his brethren. If he speaks of himself, he saith, "Unto me who am less than the least of all saints;" he seems glad, at any time, to recognise that bond of relationship which identifies him with the saints. And so in writing to them (and doubtless it was his continual habit in speaking to them) he addresses them as "brethren."

Now, this relationship suggests that they who are brethren have one parentage. "They have one Father, and that is God Himself. You find that the apostle sometimes speaks of them, or to them, as "holy brethren." "Wherefore, holy brethren," which is a term significant of the sacredness of the bond; that there is a sacredness attaching to this brotherhood that distinguishes it from all others; none are so sacred, and, therefore, none so much to be desired, as a personal interest in the bond of brotherhood with Christ.

Again, "brethren" may be said to have mutual interests; that is certainly a feature in the spiritual brotherhood. If we are brethren of Christ, and brethren in Christ, then our interests are mutual, and we shall feel that we have a mutual interest in the cause of our Elder Brother.

Our ends, and aims, and hopes, will be pretty much one and the same; they will vary in degree, but the object will be the same. And so we sometimes sing:—

"Blest be the tie that binds
Our hearts in Christian love;
Our hopes, our ends, our aims, are one;
Our comforts and our cares."

But whilst there is this sameness in the brotherhood of Christ, in this and many other respects, there is, nevertheless, variety. There are no two of them exactly alike; and hence, though they are, in a sense, one, as bound in the bond and relationship of brotherhood, there is variety, and hence, personality and individuality.

Now, take the apostles. You know they saw eye to eye in all things; they were one. One in the truth; perfectly one in the truth; one in Christ; one among themselves, and yet, you see, there was a considerable difference between John and Peter, and, again, between Peter and Paul. There were various features connected with them which constitute personality and individuality.

But now, secondly, the needs-be that there is for such an exhortation as that contained in my text, "Therefore, brethren, stand fast, and hold the traditions which ye have been taught." Let us never suppose that we are so well grounded, and so established in the faith, or in the truth as it is in Jesus Christ, that it is impossible for us to be moved! I say, let us never suppose that. "Let him that thinketh he standeth, take heed, lest he fall." He may fall; and so there is need for these exhortations that are contained in the Word of God, and this one too, that we stand fast. Let us not forget that we have a sinful nature; that we have a carnal reason. The reasonings of our carnal mind will, sometimes, by the tempter's aid, infuse dreadful suspicions and questionings as to the most solemn and important matters, that you tremble sometimes—though you are a child of God—at the infidel thoughts, the

sceptical thoughts that may be injected into your mind, and if there were no carnal reasoning in you, these thoughts could not be injected. The devil works upon the old man, the man of sin; he works upon the carnal mind. I don't believe he can touch the spiritual mind, that is too strong for him; too holy for him to tarnish. We have a sinful nature, and we have still a carnal reason within us; we have a tempting devil, and the allurements of the world. And we not only have the allurements of the world, but we have also errors abounding on every hand, and surrounding us. Why, you cannot take up a paper; you cannot take up a book to read, but you will find these errors in it, and you need the grace of God to keep you standing firm and fast in the truth, as it is in Jesus Christ, and in the simplicity of the Gospel. I was going to say, it is almost dangerous now to do too much reading, especially in so-called religious periodicals; and yet the mind that is sanctified and kept by the grace of God, will be preserved from these errors. And so error abounds on every hand; we are surrounded by it; and I am sure of this, that we need the grace of God in us, and we need that grace in full exercise to keep us steadfast, and firm, and unmoved in the grand essentials and realities of the glorious Gospel of the blessed God. So these exhortations, my hearers, are needful in the day in which we live.

Oh, how dreadful are the evils, and errors, and superstitions, and abominable practices of that apostate church, the Church of Rome! And while, perhaps, our greatest danger is not there; perhaps there is little danger of our being caught, I was going to say, in their trap. There are other errors and superstitions abounding that we have need to be more on our guard against. Why, there is Arminianism on every hand, and there is something that comes from it, akin to it, and that is Fullerism or duty-faithism as it is called. And there is Socinianism, and Unitarianism, and a thousand other isms all antagonistic to the pure Truth of God, and the simplicity of the Gospel, and prone to lead the soul away and astray from it. And so we need these exhortations to stand fast.

There are two tremendous evils in our day rampant in the land; one I would say is Popery, and the other is Socialism. In other words, rationalism and infidelism. You will find that's what is at the root of it. This abominable Socialism of the day. Now these two are antagonistic the one to the other. I do not say that there is any affinity between Roman Catholicism and Socialism; they are antagonistic the one to the other, and they are both equally antagonistic to the truth as it is in Jesus Christ; and I hate the one as much as I do the other, and I hate both alike; because I know they are antagonistic to the simplicity of the Gospel; they are antagonistic to the welfare of the souls of men; they are antagonistic to Jesus Christ; they are anti-Christ: and they are antagonistic to the glory of God! "Therefore, brethren, stand fast, and hold." That is, stand firm in the good old ways, the doctrines as well as the promises, declarations, precepts, and practices of the Gospel. Stand fast and firm in Zion's ways, and hold—that is, lay hold of, grasp, continue to hold, do not let go of them, cleave to them, cling to them.

Now I come, lastly, to what the apostle here exhorts them to stand fast in, and hold to—"The traditions which ye have been taught, whether by word or our epistle." Now the word "traditions" signifies

what had been taught them; the doctrines that had been taught them. Hence, you know, there are what they call the traditions of the Jews, and these are, of course, the traditions of the Catholics or the Romish Church. They have their traditions. It is a Greek word that is here rendered "traditions," simply meaning anything delivered in the way of teaching; and here, obviously, the word "traditions" refers to those doctrines which the apostle and the apostles had taught these Thessalonians. "The traditions"—that is, the doctrines "which ye have been taught." And, doubtless, he has special reference here to what he had taught them in his first epistle, wherein you will see that he taught them very plainly, and very distinctly, the doctrines of grace. "Knowing, brethren, beloved, your *election* of God." How? How is that to be known? By the Spirit's power attending the Gospel to their hearts; and that is the only way in which you and I can know our election of God, by the Spirit's power attending the Gospel to our hearts (see also 2 Thess. ii. 13).

And then I would have you observe that in reference to these traditions which they had been taught, He saith, "Whether by word or our epistle." "Whether by word." Well, that will take in his preaching, and also his conversation with them; signaling that there was a perfect harmony in the preaching of the apostle, and in his conversation with that which he wrote to them in these epistles. The apostle is evidently not at all afraid of telling them that as to his preaching the Word, and as to his conversation with them, as well as to his epistles, there was a harmony, a unity, and a concord which was according to the Gospel, according to the economy of grace, and the glorious plan of salvation.

Oh! may these glorious truths and doctrines, promises, precepts, and ordinances of the Gospel, being the traditions which have been taught, both by word and by epistle, may they be the things in which we shall be found faithful, even unto death, and by the grace of God stand fast in, through evil, and through good report; standing fast, and holding the traditions which we have been taught, whether by word, or by epistle. God add His blessing. Amen.

THE Holy Ghost is the Author of *all* grace in the heart, and *one* grace there is a pledge of the rest, whatever that one may be, faith, hope, or love. "For this cause many are sick among you" (1 Cor. xi. 30). What was the cause? Contentiousness. Love is feigned and unfeigned, in word or in deed, in tongue or in truth. In the context heart-assurance is shewn to take its rise from true love. However and whenever assurance comes into the heart, it will not enter without love; nor will it abide without it.

SALVATION is due to those whom the Son has redeemed, in consequence of the Father's election. Grace makes it their due, by the Father's appointing and accepting such a ransom as engageth even righteousness itself to save them. Who shall condemn the elect since Christ has died for them? Paul therefore builds his hope of the crown on God's righteousness, engaged through Christ's ransom, to secure perseverance to the elect, and to bestow the crown at last. Hence God is said to be *just*, as well as faithful, in forgiving our sins.—*John Berridge*.

OUR YOUNG PEOPLE'S PAGE.

IN the year 1850, one Lord's-day morning (I shall never forget it), when teaching a class in the Sabbath-school, at Eden Chapel, Cambridge, one of the deacons (as usual with him) came round and gave to each class a text. The one he gave to us on this never-to-be-forgotten morning was, "Is thy God, whom thou servest continually, able to deliver thee from the lions?" (Dan. vi. 20). Here are *three persons*. 1st, the person speaking; 2nd, the person spoken to; and 3rd, the person spoken of. *The person speaking,*

DARIUS.

He was the son of Ahasuerus, a Median; he thought more of Daniel than he did of the other princes (Dan. v. 31; ix. 1, 2; xi. 1). These princes and presidents were very jealous of Daniel, and they persuaded the king to make an edict, whereby Daniel was cast into a den of lions (read chap. vi.). Jealousy is a dreadful weed; it grows in the heart of every one, and if this weed is not cut down, it will grow until fearful consequences follow. Remember poor little Joseph, how his own brethren hated him. Dear children, whenever you feel this weed growing, may you be helped to use the only tool that will cut it down—viz., *prayer*. Christ said, "Suffer little children to come unto Me," &c. So you may go to Him, and ask for help to pray, to think, and feel aright. *The person spoken to,*

DANIEL.

He was one of the twelve minor prophets who, through continuing to *pray*, was put into a den of lions; but even there he trusted under the shadow of Jehovah's wings, and was held in safety. Now Darius, when he saw Daniel was not hurt, was very glad; he then commanded those jealous persons, Daniel's enemies, to be put into the lion's den, with their wives and children. Then the wonderful hand of God opened the lion's mouths, and they break all their bones. What a sad end for jealous persons! Daniel served the only true and living God, but those persons served a

DEAD GOD.

Both Daniel and Ezekiel were amongst those persons whom Nebuchadnezzar had carried away captive into Babylon. Ezekiel saw his vision in the fourth month, Tammuz, which corresponds with part of June and part of July. This month bears the same name as an eastern or Syrian god whom the Jews then worshipped. This god was named after the sun. Two feasts were held in honour of this god every year. They were solstitial; one was consecrated to lamentations (Ezek. viii. 14), the other to joy. Solstice means when the sun is farthest from the equator—*i.e.*, midsummer and midwinter. These persons actually believed their god Tammuz was dead in mid-winter. Their priests every year pretended to go in search of their god who was dead. They made a vessel of bullrushes, and sent it out to sea, and then announced, when midsummer came, that their god had risen again (Isa. i. 2). This is one of the many dead gods those poor little heathen children were taught to worship; but you, dear children, of happy England, are taught to worship the *Person spoken of*, the

LIVING GOD.

The God who *created* the sun, the moon, and the stars, and holds them all in His hand. This wonderful God often causes me to think of that dead god; for when He hides His face behind the clouds of sin which come between me and Him it is mid-winter then, until He shines forth and arises with healing in His wings (Mal. iv. 2). I know some children who are always thinking of dress, their little hearts think more of dress, and what other people will think and say of their dress, than they do of any other thing. *Dress is their god.* Others think more of entertainments (*worldly*) and so-called pleasures. Mammon is the god they serve, for they "cannot serve God and mammon." Where their treasure is their heart will be. My dear little children, *what do you think the most about all the week?* for that is the God you serve. That the fear of the living God may dwell in your hearts, causing you to depart from evil, and to seek and to serve Him whom Daniel worshipped, is the prayer of your loving friend,

MARY.

A CHOICE DROP OF HONEY FROM THE
ROCK CHRIST.*

BY THOMAS WILCOX

(Died May 17th, 1687).

A WORD of advice to my own heart and thine:—Thou art a professor, and partake of all ordinances; thou dost well, they are glorious privileges; but if thou hast not the blood of Christ at the root of thy profession, it will wither, and prove but painted pageantry to go to hell in. If thou retain guilt, and self-righteousness under it, those vipers will eat out all the vitals of it at length. Try and examine with greatest strictness every day, what foundation the profession and thy hope of glory is built upon whether it was laid by the hand of Christ; if not, it will never be able to endure the storm that must come against it. Satan will throw it all down, and great will be the fall thereof. (Matt. vii. 27).

Glorious professor! thou shalt be winnowed. Every vein of thy profession will be tried to purpose. It is terrible to have it all come tumbling down, and to find nothing but it to rest upon.

Soaring professor! see to thy waxen wings betimes, which will melt with the heat of temptations. What a misery it is to trade much, and break at length, and have no stock, no foundation laid for eternity, in thy soul!

Gifted professor! look there be not a worm at the root that will spoil all thy fine gourd, and make it die about thee, in a day of scorchings. Look over thy soul daily, and ask, where is the blood of Christ to be seen upon my soul? What righteousness is it that I stand upon to be saved? Have I got off all my self-righteousness? Many eminent professors have come at length to cry out in the sight of the ruin of all their duties: *Undone, Undone, to all eternity.* Consider! the greatest sins may be hid under the greatest duties and the greatest terrors. See the wound that sin hath made in thy soul be perfectly cured by the blood of Christ; not skinned over with duties, humblings, enlargements, &c. *Apply what thou*

* Per favour of Mr. A. G. Perring, Saffron Walden, Essex.

will besides the blood of Christ, it will poison the sore; thou wilt find that sin was never mortified truly; that thou hast not seen Christ bleeding for thee upon the cross. Nothing can kill it, but the beholding of Christ's righteousness. Nature can afford no balsam fit for soul-cure. Healing from duty, and not from Christ, is the most desperate disease. Poor, ragged nature, with all its highest improvements, can never spin a garment fine enough (without spot) to cover the soul's nakedness. Nothing can fit the soul for that use but Christ's perfect righteousness. Whatsoever is of nature's spinning must be all unravelled before the righteousness of Christ can be put on; whatsoever is of nature's putting on *Satan* will come and plunder it every rag away, and leave the soul naked and open to the wrath of God. All that nature can do will never make up the least dram of grace that can mortify sin or look Christ in the face one day. Thou art a *professor*, goest on hearing, praying, and receiving, yet miserable mayest thou be. Look about thee; didst thou ever yet see Christ to this day, in distinction from all other excellencies and righteousnesses in the world, and all of them falling before the majesty of His love and grace? (Isa. ii. 17). If thou hast seen Christ truly, thou hast seen pure grace; pure righteousness in Him every way infinite, far exceeding all sin and misery.

(To be continued.)

THE DOCTRINE OF CHRISTIAN PERFECTION, AS SET FORTH IN THE WORD OF GOD.

BY MR. E. DIFFEY, RINGWOOD, HANTS.

IN the Scriptures the word "perfect" answers to sincere, or upright (see marginal reading of Gen. xvii. 1; Deut. xviii. 13). To be perfect, as shown in these passages, signifies to be upright and sincere in heart. Perfection, as taught in the Word of God, does not refer to a state of sinlessness of life. We find it stated therein that man is full of sin, having an evil nature; also, "if we say we have no sin we deceive ourselves, and the truth is not in us" (1 John i. 8). The apostle here was not writing concerning the world, but respecting God's children. Again we find, in the same epistle, the following words: "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." If God's children lived a life of sinlessness would this work of an advocate be required? Again, we read of a very gracious promise to keep us from despairing if we are overtaken or drawn from the right path—viz., "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Here we see that upon our confession of sin we shall realize that all is forgiven and put away.

The question must necessarily arise in many minds, Would this promise be needed, or be of any value, provided we could live a life of perfect holiness, without committing sin, or without offending in one point the holy and righteous laws of God? I think not. In James iii. 2 we are told that "In many things we offend all," and a description of a perfect man is given in these words: "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." Is it possible to live in such a condition of heart and mind as described here? Some may ask, Would God command us to be what it is

impossible for us to be—viz., perfect—as in the case of Abraham, mentioned in Gen. xvii. 1, where God commanded him to walk before Him and be perfect, also in the case of the Israelites of old in Deut. xviii. 13? Would such exhortations as “Watch and pray, that ye enter not into temptation,” “Let him that thinketh he standeth take heed lest he fall,” be necessary? Our Lord, in Matt. v. 48, commands us “to be perfect, even as your Father which is in heaven is perfect.” What are we to understand by these commands? When we look at the word “perfect” in the connection it had with Abraham and the Israelites of old as meaning simply upright and sincere, we get a little light on the subject, and can understand that perfection, as set forth in these two illustrations, may be obtained or attained. In reference to the command of the Lord Jesus, as quoted before, He simply intended to set forth that the disciples were to follow or imitate Him in His life and character, which was of a holy, pure, and perfect nature, as far as possible, taking Him for their model and pattern. He could say what no other ever could—viz., “Which of you convinceth Me of sin.”

Again, in Eph. v. 1, the apostle of the Gentiles writes, “Be ye followers of God as dear children.” Those who seek to imitate Christ are at the same time imitating our Father in heaven, for Christ’s own words show that He is one with the Father. The idea presented to the people was not one of sinless perfection of life as He was living, but rather that they were to take His life and character as the standard to which they should strive to attain to. The same meaning is attached to such sentences as the following, which fell from the Great Teacher’s lips: “Learn of Me; follow Me.” Peter writes thus concerning our following Christ: “For even hereunto were ye called, because Christ also suffered for us, leaving us an example that ye should follow in His steps.”

None but one who was absolutely perfect in holiness, in character, and in life could counsel as the Lord Jesus did. Only One dared thus speak—that One who knew no sin, neither was guile found in His mouth. The apostle Paul could not say, “Follow me,” but “Be ye followers of me, even as I am also of Christ.” No individual, however holy and sincere in heart and life, can attain to that high degree of perfection that Christ was possessed of, and that shone forth in Him. A state of perfection as applied to any individual is not, therefore, a state of perfect holiness without an act of sin, for Job was a perfect man before God; yet when Job was brought to see the majesty, the holiness, power, and wisdom of God, we hear him say, “Behold, I am vile.” We read of Noah being a perfect man (Gen. vi. 9), but did he live without sin? “There is not a just man upon earth that doeth good and sinneth not.” If God’s Word contains objections to the doctrine of sinless perfection, how erroneous of many who say they do not need to ask for forgiveness of sins because they have not committed any for a certain period of time!

In the face of these declarations, can we find any answer to our question, Is perfection to be attained? Yes. Let us consider how believers in the Lord Jesus may attain unto perfection or become perfect (for only such can), and such are perfect, although they are painfully conscious of great failings and transgressings of God’s law, and often cry out, “Oh, wretched man that I am! Who shall deliver

me from the body of this death?" Yet this does not alter the fact set forth in the word of Holy Writ, that every believer is perfect in God's sight. In the case of such men as Noah, Abraham, and Job, of whom God speaks as being perfect, they were not without sin, but, through the working of God upon their souls, they yielded obedience to His will, walked in His fear, and served Him with sincerity of heart.

There is a sense in which the word "perfect" is applicable to every Christian. Where many are making great mistakes in this matter, is in thinking perfection may be attained by our own doings and failing to satisfy themselves that they can attain to it, they become discouraged and cast down. The sense in which the doctrine of perfection is wrought in God's Word is as follows: Every believer in Christ is the workmanship of God (Eph. ii. 10); If any man be in Christ, he is a new creature (2 Pet. i. 4); Believers are made partakers of a divine nature born of God, and that new nature which is born of God sinneth not (1 John iii. 9). The new nature that is of God cannot sin, because it is of a divine origin, of a divine birth. The perfection of the Christian does not lie in himself, but in another—viz., in Christ Jesus the Lord—of which Paul writes, in Col. i. 28, "Perfect in Christ Jesus," and again, in Col. ii. 10, "Ye are complete in Him"—in Christ Jesus. This reveals to every enlightened mind the secret of the whole matter in a nutshell. God the Holy One beholds His people in His Son, in Christ who is the Head of the Church, and sees no spot in the members of Christ's body, and says concerning such, "There is no spot in thee."

Christ has taken away our sins, borne them in His own body on the tree, suffered the wrath of God against sin, died in our room and stead, or, in other words, has become our Righteousness, our Redemption, our Substitute, our Sanctification. Well may the apostle say, in Col. i. 12, such words as these: "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light. Notice the apostle does not say who will make you meet or fit, but who hath done it. Christ has covered us and clothed us with His own spotless righteousness, and clothed thus,

"Bold shall we stand in that great day,
For who shall then have aught to say?
While through His blood absolved I am
From sin's tremendous guilt and shame."

God is well pleased with the work of His Son and our Redeemer, and to all believers, whether of weak or mighty faith, His word holds true alike in each case: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the Spirit" (Rom. viii. 1).

"No condemnation, O my soul,
'Tis God that speaks the word;
Perfect in comeliness art thou,
In Christ thy risen Lord."

God's work in the believer is a perfect work, making him a new creature, freeing him from the guilt of sin, the power of sin, and the consequences of sin, and the believer is said to have died with Christ and risen with Him to newness of life, and to all such the promise of God is true that "sin shall not have dominion over you, for ye are not under the law but under grace" (Rom. vi. 22). Although while in this mortal body we shall be called upon to wage a holy war against the world,

flesh, and Satan, yet, through the divine presence and help, these enemies shall not prevail. "In the world ye shall have tribulation; but be of good cheer, I have overcome the world," is the word of our great Captain, and let us go forth to the battle strong in the Lord and in the power of His might, resting assuredly that we shall come off more than conquerors through Him that loved us.

I N S T R U C T I V E S .

REFINING SILVER.

SOME years ago there were a few ladies in Dublin who met together to read the Scriptures, and to make them the subject of conversation. They were reading the third chapter of Malachi. One of the ladies gave it as her opinion that the "fullers' soap" and the "refiner of silver" were only the same view of the sanctifying influence of the grace of Christ. "No," said another, "they are not just the same image; there is something remarkable in the expression, 'He shall sit as a refiner and purifier of silver.'" They all said, possibly it may be so. The lady was going into the town, and she promised to see a silversmith, and report to them what he said on the subject. She went without telling him the object of her visit, and begged to know the process of refining silver, which he fully described to her. "But do you sit while you are refining?" "Oh yes, madam; I must sit with my eyes steadily fixed on the furnace, since, if the silver remains too long, it is sure to be injured." She at once saw the beauty and comfort of the expression, "He shall sit as a refiner." As the lady was turning from the shop-door the silversmith called her back, and said he had forgotten to mention one thing, and that was, he only knew when the process of purifying was complete by seeing his own image in the silver.

A SAFE COMPASS.

We read of a country lad who was about leaving his Sunday-school and friends to go up to the Metropolis to take a situation, that he was accompanied to his starting-place by a Christian friend, who kindly said to him, "Now, my boy, recollect, you are going to launch your craft on a dangerous ocean." "Yes, I know it," said the boy: and taking a Bible out of his pocket, and holding it up, he added, "But you see I have got a safe compass to steer by."

TALKATIVENESS.

A courtier, in the retinue of Alexander the Great, paid a visit to the studio of Apelles the celebrated painter, and was received with the consideration due to his rank. This excited his vanity and talkativeness, which, unhappily, sallied forth upon the fine art in question, exposing his ignorance in a variety of questions and criticisms. Apelles interrupted him at length in an undertone: "Do you see those boys that are grinding my colours? while you were silent, they admired you, dazzled with the splendour of the purple and gold with which your habit glitters, but ever since you began to talk about *what you do not understand*, they have done nothing but laugh at you."

PRACTICAL KNOWLEDGE.

"I used, frequently" says Cecil, "to visit Dr. Bacon at his living,

near Oxford; he would frequently say to me, 'What are you doing? what are your studies?' 'I am reading so-and-so.' 'You are quite wrong. When I was young I could turn any piece of Hebrew into Greek verse with ease. But when I came into this parish, and had to teach ignorant people, I was wholly at a loss; I had no furniture. They thought me a great man, but that was ignorance, for I knew as little as they did, of what it was most important for them to know. *Study chiefly what you can turn to good account in your future life.'*"

NOTE.—I hope the title of this short paper may be deemed, by very many of your readers, to be an appropriate one, and that the instructions it gives will be extensively and permanently used.

H. C.

Buckhurst Hill, Essex.

VICTORY THROUGH CHRIST.

The substance of an Address delivered at the funeral of Mr. J. A. Acland, by MR. W. TROTMAN, of Stonehouse, Devon.

WE are here to-day not as vanquished but as victors. "Thanks be unto God who giveth us the victory through our Lord Jesus Christ." We do not stand on the old foundation of the covenant of works, under which every soul so found is condemned as a guilty transgressor; but we stand on the foundation which God hath laid in Zion, which is Christ Jesus, in whom all who believe are justified and their many transgressions forgiven.

The word "But" here—"But thanks be unto God," &c.—is very important; it both divides and unites the two verses, behind it there is a world of terrible meaning—(1) *Death*; (2) *Sin*, the sting of death; (3) *The Law*, which is the strength of sin, and justifies God in the infliction of death. From all these the believer is redeemed by the precious blood of Christ. From death—so that death, the death of our dear brother J. A. Acland, which we so deeply lament, is not death to him, it is a sleep—sleeping in Jesus. Sin for him is for ever put away; the law on him has no claim at all, since Christ, his ransom, died. Therefore it is that we "sorrow not as those who have no hope." We do indeed sorrow and weep with those who weep for the loss of him, but we also rejoice because God hath given to him, and to us with him prospectively, in faith, the victory through our Lord Jesus Christ. In all the sufferings and conflicts of this present time we are more than conquerors through Him that loved us. We come here not only to put the body out of sight, under ground, in hope of the resurrection of that same body by the power and presence of Christ at His second coming, but we come as children of one common family, to weep with the weepers, and mingle our prayers and sorrows, that we might be comforted together in the hope of the Gospel. We remember our brother as we knew and loved him, as a brother in Christ Jesus, a true, honest, and faithful servant of the same Lord Jesus; as a loving son, husband, father, and friend, ever remembering his own humble confession, "What I am, I am by the grace of God." His

" . . . hope was built on nothing less,
Than Jesu's blood and righteousness."

And that hope of the Gospel was his constant joy to preach to the people, I for one can say in deed and in truth, I have lost a friend. Yet he is not lost, only for a short season absent; he is gone before, and we hope to meet where parting is no more. Amen.

INDWELLING SIN.—To hear a believer speak his apprehensions of the evil of sin, the vanity of the world, the love of Christ, the beauty of holiness, or the importance of eternity, who would not suppose him proof against temptation? To hear with what strong arguments he can recommend watchfulness, prayer, forbearance, and submission, when he is teaching or advising others, who would not suppose but he could also teach himself, and influence his own conduct? Yet, alas! the person who rose from his knees before he left his chamber, a poor, indigent, fallible, dependent creature, who saw and acknowledged that he was unworthy to breathe the air, or to see the light, may meet with many occasions before the day is closed to discover the corruptions of his heart, and to show how weak and faint his best principles and clearest convictions are in their actual exercise. And in this view, how vain is man; what a contradiction is a believer to himself!—*Newton*.

DEAR brethren, give not place to the devil, by indulging malice or envy one towards another; but if you feel them rise, pray earnestly to Jesus to cast out these devils. Remember, He has strictly forbidden you to harbour them; and your inability to subdue them is no excuse for indulging them. It is hardly truth to say, "It is not I, but sin that dwelleth in me," while we willingly yield our heart and tongue to the service of sin and Satan.—*Hardy*.

THE PULPIT, THE PRESS, AND THE PEN.

MAGAZINES on the Editor's table:—*Australian Particular Baptist Magazine*, *The Surrey Tabernacle Witness*, *Regular Baptist, Life and Light*, *The Monthly Record of the Protestant Evangelical Mission*, *The Calvinistic Pulpit*, *Zion's Witness*, *Here and There*, *The Gospel Magazine*, *Rays of Light*, *The Olive Branch*, *The Day Star* (Tasmania), *The Quarterly Record of the Trinitarian Bible Society*.

From *John O' Groats to Land's End. Interesting Chats with old Patients*. This charming little book cannot fail, we think, to be unusually interesting to many who may be suffering from Consumption. The "Interviews" so ably recorded in it relate to the treatment of Consumption, Phthisis, and other Chest Complaints, by Mr. G. T. Congreve, of Coombe-lodge, Peckham, London, S.E.

An Upgrade Criticism. The Infallible Word. By Henry Varley. London: Alfred Holness, 14, Paternoster-row,

E.C. Price One Shilling. Although this excellent work was unquestionably written principally for Biblical scholars and deep thinkers, it is one in which most Christians will find much that is interesting as well as important.

"*Even to Old Age*"; being some records of the life of the late Mr. John Row (pastor of Ebenezer Chapel, Tunbridge). Edited by his widow. Here is a worthy sketch of a very worthy life. The work contains an admirable portrait of the late Mr. Row. To be had of E. Wilmshurst, Blackheath; and 10, Paternoster-square, London.

Led from Darkness. The History of a Life Struggle. By H. E. Stone. London: E. Marlborough & Co., 51, Old Bailey, E.C. Mr. Stone has presented us here, in a compact and readable form, much that is interesting and instructive. The work is affectionately dedicated to William Willis, Q.C., B.A., LL.D., etc.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

Strict Baptist Mission.

"Fields white for harvest."

WHEN looking over a yellow waving cornfield at the fall of the year our hearts say, "Put ye in the sickle, the harvest is ripe." And our Lord says, "Lift up your eyes." Ye members of our Churches, look away to India and Ceylon; many are there seeking to reap a harvest for our Master. But how? Teaching free-will, which is directly against the Word of our Lord.

Shall we who love the truth and have been divinely enlightened hold our hand and only look on? No, the fields are white; help us reap, is the cry of our missionaries to the Committee, and the cry of our Committee is sent out to the Churches and schools of the Strict Baptists, Help us reap! Converts are waiting for baptism, for which we thank our God.

NEW DISTRICTS ARE OPENING UP.

God's white-souled but dark-skinned elect are stretching out their hands, saying, Give us pastors! They hunger and thirst for the pure Word of life. Men are ready to go forth. Dear brethren and sisters, do help us to carry the pure and unadulterated Word of life to the saved and unsaved in India and Ceylon.

Now, some will say, How can we do more? I have been thinking of the power of littles. Suppose the 4,094 children in the schools of our associated Churches could give 1d. per week, that, I think, would amount in twelve months to £887, or thereabout. Suppose 1,000 Church members and teachers contribute 1s. per month, there you have the noble sum of £600, making £1,487 from the associated Churches alone. See, dear friends, the power of littles! Many a penny, many a shilling, is thrown away. See how easily willing labourers could be sent into our Lord's great harvest-field by the lovers of truth! Our brother Sears wrote an article last month on "The Gold for Jesus"; let me add the shillings and the pence for Jesus.

Ponder this, and ask yourself the question, Have I done all for the Mission that I could? And then rise and be giving, and the Lord be with thee.

GEORGE W. THOMAS.

DRURY LANE.—The twentieth anniversary of Mr. Licence's mission work in this district was held in the Workman's Hall, 66, Drury-lane, on Friday evening, April 28. The large hall where the service is held every Tuesday evening at 8 o'clock, was well filled,

most of whom attend the usual weekly service. Mr. Licence presided, and gave out that beautiful hymn commencing:

"O for a heart prepared to sing
To God, my Saviour, and my King,
While with His saints I join to tell
My Jesus ha'h done all things well."

After reading and prayer, the chairman spoke of the pleasure he realized in the work to which the Lord had called him. Twenty-two years he had been in that neighbourhood, and twenty years a regular weekly service had been conducted; they commenced with about eight persons, now more than a hundred often assembled on the Tuesday evening and many signal manifestations of the Lord's blessing resting on His own Word had been witnessed. On the platform were Messrs. E. Mitchell, Fricker, Hodges, Hutchinson, Cole, Death, Licence, and J. W. Banks, all of Mount Zion, Chadwell-street, who took part. Just before the conclusion of the service about 125 $\frac{1}{2}$ -lb. packets of tea were presented to those who were in the habit of attending, which took them by agreeable surprise.

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

was sung to the tune, "Church-street," with the benediction, brought the pleasing service to a close. Mrs. Licence and family greatly helped in the service of praise.—J. W. B.

HOXNE, SUFFOLK. — Wednesday, September 28th, 1892, will long be remembered by many dear friends, being the day when the debt was cleared off, which was incurred several years ago by the erection of the schoolroom and enlargement of vestry; the cost was about £250. A special effort was made, and by the blessing of God proved a success. Mr. Ward, formerly of Glemsford, preached two impressive sermons from Psa. cxv. 11; it was indeed a happy day when God's goodness was recognised, not only for the seed-time and harvest, but that we may now worship in our dear little chapel, free from debt. On March 14th a special prayer-meeting was held, when we were cheered by the presence of Mr. Debnam, Horham, whose earnest words melted our souls into love and praise. God has greatly blessed us with good supplies. Oh that He would soon answer our prayers on behalf of an under-shepherd to take the oversight of our little Church, for we believe there are anxious ones in our midst. We are enabled to worship now without the burden of a debt on the chapel. What shall we render unto the Lord for all His benefits towards us?—MARY THEOBALD.

RECOGNITION OF MR. JAMES E. FLEGG AS PASTOR OF WOOD-GREEN.

Services of a very solemn, interesting, and encouraging nature took place on Tuesday, April 25, 1893. In the afternoon Mr. Thomas, of Watford, presided, and after a hymn had been sung, commencing "Shepherd of Israel, Thou dost keep," &c., read Psa. ciii., and Mr. Dalton offered prayer. Mr. Thomas, in his opening remarks, thought that one older in the ministry should have been chosen to fill the position, but he was glad to be present and take a part in the recognition of his brother James Flegg, who was once a scholar in his (Mr. Thomas') class at Old Soho. I have watched his growing up; I was with him when he came before the Church, with him when he was baptized, and with him in Church fellowship; and I am glad to be with him this afternoon. The work of the ministry is a very important one, and I earnestly ask you to pray for and be very kind to my young brother Flegg.

Mr. Box then proceeded to state the nature of a Gospel Church, which was clear, sound, scriptural, delivered with much freedom, and evidently under the Spirit's influence.

At the request of the chairman, Mr. Flegg related his

CALL BY GRACE.

It is neither an easy nor a pleasant task to have to talk about one's self. We feel greater freedom in talking of others, especially when that which we have to say concerning them is worth saying. I would much rather talk about my Master than myself; yet there are times when it is fitting some reference should be made to the path through which we have been brought, and the present is such an occasion. On Aug. 20th, 1865, in a humble home in the parish of St. Paul, Covent-garden, a godly father had occasion for the fourth time to thank God for life spared and life given on the previous day. The child, what will he become? Who can tell? Committed to the care of loving, godly parents, by them dedicated to the Lord, and watched over with care. Their chief concern and daily prayer was that their children might be saved, and they have lived to prove that God answers prayer, for out of five children four have through mercy been brought from darkness to light. The earnest supplications and the words spoken, particularly the tender appeals of my mother, still echo in my ears, and will while life shall last. The Spirit acts in a sovereign manner in bringing the redeemed to a knowledge of the truth, and in my own case there are not those thrilling incidents to relate which some have, for, as will be seen, the Lord graciously preserved me. For some

years I went in my own way, as others, without any regard for the eternal welfare of my soul. During those years the Lord was watching over and preserving me. There are two incidents which, though not taken much notice of at the time, I have often thought upon since with feelings of deep gratitude, and I will just refer to them. On one occasion I was watching some workmen. They told me to move away but I did not. As I did not they threw some lime into my face, some of which went into my eyes. On another occasion I had been teasing a dog for some time, until at length it turned and flew at my throat; but, though much frightened, I suffered no hurt. One cannot but call to mind in after life such interpositions, and mark the preserving care of our heavenly Father. Though carefully instructed in the letter of the Word, and knowing the right way, I chose the wrong. I will not tarry to go into the events on that dark page of life's history, for the recital of them would not be to the profit of any. All is known to One—even to Him who searcheth all hearts—and our rejoicing is to believe that the sins of those years have all been removed by the precious blood of Christ. In the year 1879 I went into my first situation. At that time I was in the Bible-class at Soho, and had a good opinion of myself. On Sunday I would pass my ordinary companions with a good-sized Bible under my arm feeling I was much better than they. This, however, did not continue long, for I liked their society. They loved the world and its pleasures, and these things were to my taste. In the society of these ungodly companions I was growing bolder in sin. To my own mind this was an important period in my life, and I often ponder to think where and what I should be now if the Lord had not drawn me from these things when He did. Plans were formed in my mind which I was prevented carrying out. Mr. Thomas became the teacher of the Bible-class, and taking a deep interest in the welfare of each scholar, soon won their esteem and confidence, and we felt we could talk to him upon anything that exercised us. His teaching was very simple, and made useful to me. It was a Monday evening when, after returning from business, I went out to join my companions as usual. I was standing by myself waiting for some of them. Whilst so standing a feeling came over me which I cannot describe, and I felt constrained to go to the prayer-meeting. I went, very quietly entered, and slipped into the back pew. As soon as it was over I hurried out, and told no one where I had been, but on subsequent Mondays I seemed unable to stay away. As I was returning home from chapel

one Sunday morning about this time the words in 1 John iv. 19, came to my mind with power—viz., "We love Him," &c. On reaching home I penned a few thoughts upon this passage, and in the afternoon gave the same to Mr. Thomas for his perusal. From about this time things seemed changed. The services of the sanctuary became attractive to me. I loved to be there and to listen to the Gospel as proclaimed by Mr. Box. I had been in the habit of hearing him continually, and also watching the clock for half-past twelve to come, being anxious to get out, for I was there not by choice but necessity, and had begged to be allowed to stay away. It was different now. I found in his preaching what I wanted. Former pleasures could not satisfy now. I had desires new; my soul thirsted for God. I truly could say, "How sweet the name of Jesus sounds." Sin was a burden, and I was brought to the footstool of divine grace to confess my sins and seek forgiveness. The Word of God was now a delight to me. It will thus be seen there was not at all events to myself a sudden turning, but a gradual work. I did not at this time have that sight and sense of sin and of the evil of my own heart as some have had. This was reserved for a later day, a day never to be forgotten. It was a Sunday afternoon, and I had been walking in darkness. I sat before the window and closely questioning myself, and then my sins seemed to rise up before me in all their horror, and I felt undone. I went into my bedroom and with weeping made deep confession of my sins, and pleaded for an assurance of forgiveness; and while there, as a ray of light breaking through the darkness to bring warmth and peace to my soul, the words flashed into my mind with such power, "Thy sins are forgiven thee." I used to remain to witness the ordinance of the Lord's Supper, and this service, solemnly conducted by Mr. Box, made a deep impression on my mind. I felt I should like to be amongst those who were thus gathered. About August or September, 1880, I told Mr. Thomas of my wish. He expressed his pleasure, and we went together to see Mr. Box, and in December, 1880, I was baptized by him.

Mr. Thomas having expressed his satisfaction, requested his young brother to relate his

CALL TO THE MINISTRY.

Now, with regard to the work of the ministry, it would seem that early I had a leaning towards public speaking, for my parents tell me that when about ten years old they remember mestopping my companions in play to lecture them, and from my conduct about this time and subsequently they believed that eventually there would be a work for me. It was

my delight, when left at home during the winter months to have a Bible on a book-rest and with my brother at the other end of the table as clerk to conduct service in my own fashion. In the early part of the year 1882 one of the classes in the Sunday-school being without a teacher, Mr. Thomas told me to take it. I did so, and some time after I became a regular teacher. About this time a City missionary asked me if I would give an address for him at one of the week-night services in his mission-room. At first I declined, but subsequently I promised him I would, and on Tuesday, March 21, 1883, I gave a short address from Matt. xxv. 46. Prior to this my mind had been exercised concerning the work of the ministry. This concern increased until my experience in relation to the matter became most trying. Several times I made up my mind to speak to my pastor on the subject, but when the time came I did not do so. I earnestly sought the Lord to guide me right, and many times I had to lay aside my work and seek that relief which prayer affords, and plead with my God about the matter so distressed was my mind on account thereof. The work was, in my view, so exceedingly solemn. The texts taken and the sermons preached therefrom on the Sunday after I had been thus wrestling during the week at times seemed on purpose for me, dealing as they did with my experience. Two I well remember—one, by a stranger when I was away for my holiday, the text being, "Preach the Word," and the other by Mr. Shaw, of Gravesend, at Old Soho, the text being, "My presence shall go with thee." I kept the matter a secret between myself and God. I remember also one Sunday afternoon, as I was closing my lesson, Mr. Thomas came and sat on the end of the form of my class, and when I had finished he put his hand on my shoulder, and little knowing the working of my mind, said, "Jim, you'll be a preacher some day." I only smiled at his remark, which, however, was helpful to me. In the year 1885, whilst the Church and congregation of Soho were worshipping in the Albert Rooms, Whitfield-street, it was decided that some of the young men should hold open-air services, and in September of that year they were commenced. On Oct. 18th it came to my turn to give an address. One of our deacons happened to stay, and after we had finished spoke to me in an encouraging way about my remarks. My experience at this time was this:—I felt if I attempted to preach and the Lord had not called me I was wrong, and if I ought to preach and did not I was equally wrong, and I was therefore in a great strait, and begged the Lord to let me know one way or the other. Shortly after this, my mind having been much agitated about the

matter during the week, Mr. Box gave out his text on Sunday evening, part of which, "Arise, go forth," seemed to be spoken directly to myself. When the service was over I told Mr. Box I should like to have a little conversation with him, and he asked me to call upon him and talk the matter over. This I subsequently did, and some little while after I was invited to speak on certain Monday evenings at the prayer-meetings. This was followed by preaching on four Wednesday evenings. On Sunday, Feb. 9th, 1886, I preached at Borough-green, which was my first engagement. The members of the Church at Soho, at a Church meeting held subsequently, having expressed their satisfaction, it was decided I should go forth, and I received then and there from Mr. Box two engagements to preach for him in his absence. I soon afterwards received invitations from various places, and from then till now I have been engaged almost every Lord's-day, besides many week evenings, and having received help of God I continue unto this day. Notwithstanding the Lord was pleased to bless the word, however, I often felt I had made a mistake, and ought never to have engaged in so solemn and important a work, but when I thought of giving up, these words seemed to ring in my ears, "No man having put his hand to the plough and looking back is fit for the kingdom of God." At last I came to this determination—that while invitations came for me to preach I would go, and when none came I would conclude my work was done.

INVITE TO THE PASTORATE.

Mr. Waller, Church secretary, then gave the reason, or the leading of God, in causing them to invite Mr. Flegg to the pastorate, which is as follows:—

It gives me abounding joy to report the actions of the Church with regard to the invitations of our brother Flegg; first, to serve with a view to the pastorate; and secondly, to take the oversight as pastor. We are a praying people, and each step we have taken in these directions has not been without due consideration and much prayer. The Lord has, we firmly believe, honoured the prayers by sending a faithful servant, whom we have learned to love for Christ's sake. It gives us pleasure to state that we already witness signs of the Lord working in and by him; but we do not build too much upon outward signs. Since his serving with a view to the pastorate, the congregations have wonderfully increased, and on the first day of his pastorate he had the privilege and joy of receiving four into fellowship; and there are two others before the Church whom we hope he will shortly receive in also. We praise the Lord for these tokens, and have faith to believe that ere long

many who are hovering about the doors will be constrained to cast in their lot with us, perceiving that the Lord is with us. I will now briefly relate what led to the Church giving the call. We had, since the Church was formed (which was in August, 1888), been supplied by different able ministerial brethren, amongst whom was our brother Flegg. For about five years he occasionally served us, and I may say to profit. We, however, lost him for some time, owing to the invitation given him by the Church at Fulham, but after his decision with regard to that Church he again served us, but not so frequently as hitherto. After our giving up the temporary meeting-room we then worshipped in for to worship in this sanctuary, it occurred to us to have an alteration in the mode of engaging supplies by reducing the number to three to fill up the first six months of this year. This was considered last August, and we decided to endeavour to secure three brethren whose preaching had been well received. The idea of changing the method had been in our minds for some time, but I may say, for the encouragement of brother Cooler, that idea was strengthened after reading his paper on the "Supply System." One of the brethren chosen was brother Flegg, whom we engaged to serve for two Lord's-days in each of the first three months and the whole of April, also for the most of the week-night services during the time mentioned. However, after making this arrangement it was thought by some that for the welfare of the cause it was advisable to have a pastor, and at a Church meeting, held on the 16th November last, the subject was introduced. It was then unanimously agreed that brother Flegg be asked to serve during the time formerly arranged with him, with a view to the pastorate. The invitation was accepted by him, and he continued to serve acceptably. This led us to consider the inviting of him to the pastorate, and at a Church meeting, held on Feb. 25th, it was resolved unanimously that, as his preaching met with acceptance by the Church and congregation, the word having been heard to profit, and believing it to be the Lord's leading, to invite him to the pastorate, that he be invited to commence his pastoral duties on the first Lord's-day in April. He, feeling that it was a call from God, by its being unanimous, readily assented, and thus he is here to-day as our pastor. We thank God for sending him, and as our love to him continues to deepen, we pray that the union may be lasting. In conclusion, we seek your prayers, dear friends, on his behalf, that the Lord will sustain him, so that he might build up a spiritual Church here to the honour and glory of Him whom we love and whom we desire to serve.

In answer to the chairman, Mr. Flegg related his

CALL TO THE PASTORATE.

Although the matter was mentioned to me on several occasions, I declined to entertain any thoughts of becoming a pastor, feeling that was not my work, but to go here and there; so I continued until the year 1891, when I received two invitations to the pastorate, one from the Church at St. Albans, to preach for three months, with a view to the pastorate, and the other from the Church at Fulham to preach for six months. My position in business had then lately become altered so as to permit of my accepting such an invitation, and circumstances at the time seemed to indicate I should be right in doing so. After due consideration, I accepted the unanimous invitation given by the Church at Fulham, and preached for the six months, and had evidence of the blessing of the Lord resting upon my labours there. I look back with pleasure upon the time spent amongst the friends there; in fact, there I received a training which I find useful to me now. In February, 1892, a Church meeting was held with regard to the matter, and on the following morning I received a very kind communication from the secretary of that Church informing me of the result. As out of a small membership there was a minority, I deemed it better I should not go, and, though with feelings of the deepest regret, I wrote declining the invitation. Amongst the Churches I had served almost from the commencement of my ministry was that at Wood Green. After declining the invitation to Fulham, I served various Churches. In the autumn of 1892 our brother Waller, the secretary of this Church, in the course of conversation, said the friends here were desirous of reducing the number of their supplies, and wished to know if I would serve them during the months of January and February, 1893. Having already made engagements for part of that time, I told him I could not do this, but promised to serve them on alternate Sundays, and I afterwards promised to preach on certain week-nights also. Towards the end of November, however, he asked if he might submit my name to the Church with a view to my becoming the pastor after having preached for a specified time. I told him I saw no objection. Some days after I received a letter stating it was the unanimous wish of the Church that the engagements I had already made with them should be with a view to the pastorate. To this I agreed. After having preached for some time, another Church meeting was held when the friends were still unanimous and requested me to become their

pastor. As the Word was heard to profit, and I myself enjoyed liberty and freedom in preaching amongst them, I felt it was the Lord's will I should accede to that request, which I accordingly did, and look to Him to supply the needed grace to enable me rightly to discharge the duties of a pastor.

Mr. Box then asked all the members of the Church present to stand up and hold up the right hand, thus ratifying the choice. This having been done, Mr. Box proceeded to unite pastor and Church by joining the hands of Mr. Flegg and Mr. Brain (representing the Church), offering solemn prayer, amid marked silence. The doxology brought the afternoon service to a close.

EVENING MEETING.

Mr. Edward Mitchell, of Mount Zion, Chadwell-street, and president of the M. A. S. B. C., presided, and after reading and prayer by Mr. Flegg, sen. (father of the newly-chosen pastor), whose pathetic utterances moved the tender passions and touched a chord in the heart of all, which elicited a spontaneous response. The father had always prayed for his boy, he now witnessed the gracious answers thereto, and it would have been not a little surprising had the dear old man got through the solemn exercise without manifest emotion. Mr. Mitchell, in introducing the business of the evening said: It is a matter of great joy and pleasure to see young men being brought into the ministry. Some of us are getting on in life and growing grey; it delights our heart, therefore, to see the Lord is raising up others to carry on His work when we have passed away. I would not miss being here for ever so much to hear the father pleading for his boy. Mr. Mitchell then called on Mr. Flegg to state what he intended to preach. Our brother then gave a summary of the articles of faith he believed, which we need only say were in strict harmony with the Word of God.

Mr. W. K. Squirrel then addressed the pastor from the words, "James, a servant of God and of the Lord Jesus Christ" (James i. 1). Mr. Squirrel divided his text as follows

Jealousy. He hoped brother Flegg would be jealous of the honour of God and reputation of the Church, and prosper under the

A approving smile of the Lord Jesus Christ.

Message. You will want to feel your message to be inspired by the Holy Ghost, and you will have to

Endure hardness as a good soldier of Jesus Christ; for this you will need much grace.

Servant. Your life must be one unbroken service, remembering you are a servant for Jesus' sake, a servant of the Church, for Christ's sake.

Mr. Adam Dalton then gave out a hymn and addresses to the Church and congregation were given by Messrs. Sears, Reynolds, and Thomas. Among others who took part were Messrs. E. W. Flegg (brother of the pastor), Burrows, Barrett, Brown, Kingston, Gentle, C. Wilson, Dickens, White, &c. The chapel was crowded afternoon and evening. Messrs. Brain, R. Mister, Waller, and others did their best for the comfort of visitors.

HARWICH (BAPTIST CHAPEL).—My dear Brother Winters,—Visitors to the seaside at Harwich or Dovercourt will find the Gospel preached at the above chapel in King's Head-street by myself. This is most important, for I am continually learning that free-grace Baptists in London are ignorant that there is a chapel of our faith and order in Harwich, or who is the pastor, and my desire is to circulate the news as far as practicable. I may add that there is quite a revival going on, many being induced to attend, drawn purely by the Gospel's attractive power. I am still obliged to live in London, journeying weekly to and fro at an expense of 8s., but when we are sufficiently financially improved, and the chapel renovated, I am in hopes that this will be partially, if not altogether, remedied. I am very well in health, and trust your foot is improving, in which you have my cordial sympathy and prayers that we may (God-willing) for many years have your valuable editorial help.—P. DAVIES, 12, Kempson-road, Fulham, S.W.

GUILDFORD (OLD BAPTIST CHAPEL).—The twentieth anniversary of the Sunday-school was celebrated on Sunday, April 16th, when the pastor (Mr. A. E. Realf) preached two excellent sermons. In the afternoon the pastor gave an address to the parents and scholars after which the prizes were distributed for attendance. On Wednesday the services were continued, when Mr. R. E. Sears, of London, preached a good sermon in the afternoon, at the close of which a large number of parents and scholars, with friends, partook of tea. In the evening a meeting was held in the chapel, presided over by Mr. I. R. Wakelin. After the devotional exercises the chairman called on Mr. P. Pickett, the energetic superintendent, to read the report, which stated that during the past year five of the scholars had joined the Church; one scholar had died, the first loss by death throughout the history of the school. For the Stockwell Orphanage the young men's Bible-class had collected about 35s., and by their own efforts made up the amount to £43s. 4½d., while the other boxes made the total up to £110s. 10d.—more than double they had ever done before. For the Strict

Baptist Mission the girls' Bible-class box contained 6s. 6d., and the young men's Bible-class 10s. There were 139 scholars in actual attendance, a slight decrease on last year, and 14 teachers, 11 of whom were members of the Church. Average attendance in morning—scholars 80, teachers 9; afternoon, 117, 11. A balance of £114s. 8d. remained in hand after paying all expenses. Mr. Sears and Mr. Wileman, of London, then addressed the meeting in a most interesting manner, followed by the distribution of special prizes, the following scholars being awarded: For assisting in the singing, Florence Attfield and F. Walker; for best behaved boy and girl in the gallery during service, Fred. Pickett and Lizzie Parker; for the best boy and girl in the school, Wm. Handley and Ada Woodger. The pastor then briefly addressed the meeting, and the services, made bright by the excellent singing of special hymns, were brought to a successful issue, the collections being over the average of other years.

HACKNEY-ROAD.—Shalom Chapel having been repaired and renovated, special services were held on Tuesday, May 2nd, on which occasion Mr. Mitchell preached in the afternoon, and a public meeting was held in the evening presided over by brother Henry Mobbs, one of the deacons. Henry Myerson and Henry Mobbs have worked on harmoniously together, like Jonathan and David, for over thirty years; they have grown grey in the service of the Lord, and we hope they have still before them many years of useful work. The evening service commenced by singing that beautiful hymn 794 (Denham's), founded on the words, "Love as brethren"; it is a sweet hymn (D.C.M.) with a seven-line chorus; it is the first time we ever heard it sung with the chorus, and our brother Crispin led it very nicely—the hymn to the tune "Palestine," 280, "Union," and the chorus to "Refuge," 225, "Union." We give this, thinking, perhaps, it may be information to some who have the responsibility of leading the service of praise. Mr. Mobbs gave, in his own warm-hearted way, a thorough experimental address; it was a pleasure to listen to the gracious words which the Holy Spirit indited in his heart and flowed from his lips. The meeting was afterwards addressed by brethren Mitchell, Holden, Branch, Griffiths, Burbridge, J. W. Banks, and the pastor. Among those present were brethren Fricker, of Chadwell-street; J. Taylor, Bermondsey; our dear aged friend Poyton, whose voice in the service of praise has been heard in the Lord's house for over fifty years, and is still silvery and mellow; he has passed his four-score years, and his chief occupation now is reading and

singing those blessed hymns which have employed his tongue and sweetened the pathway of life for many years; he has a good home to go to, and, if he cannot help singing God's praises here, we are quite sure he will not cease when he enters into the rest prepared for him. The meeting was well attended and proved a sweet spiritual season to many. "All hail the power of Jesus' name" and the benediction brought the happy meeting to a close.—J. W. B.

HULL (EBENEZER).—The spread of New Testament principles of faith and practice is certainly a cause for thanksgiving to all those who have been divinely led to fully embrace the tenets believed in and practised by our Churches. Hence April 19th and 20th, 1893, will long live in the memories of those who are specially interested, and closely attached to Ebenezer Church meeting in Charles-street, Hull. The formation services were conducted by Mr. T. Jones, of Slaithwaite. The first evening he devoted entirely to the exposition of the nature and constitution of a Gospel Church, taking for his text Ephes. v. 23, "Christ is the Head of the Church." The meaning of the word "Church" was carefully defined, after which the preacher proceeded to show that the foundation of the Church was the impregnable Rock, the Chief Corner-stone was elect, tried, and precious—Christ Jesus. He next pointed out that the Church was not a material building established by Acts of Parliament, &c., but that the Church of Christ was a spiritual structure, as seen in the fact that Christ and His Church are One, and that Christ dwells in His Church, and His Church dwells in Him. After touching upon the fact that the Church was an organised society, founded upon the original model given by Christ, the preacher proceeded to show that the Gospel Church was spiritual in its nature. Under this part of the subject, spiritual quickening, deliverance and sanctifying power of divine grace upon the heart were scripturally enforced; also that the members of the Church were eternally united to Christ and were favoured to enjoy fellowship with the Father and the Son Jesus Christ. In conclusion, it was pointed out that the divine purpose for which the Church existed in the world was to promote each member's spiritual good, to extend the kingdom of Christ and to glorify the adorable name of Jehovah. The second evening was devoted in giving a statement of the doctrines and ordinances held by a Gospel Church. Special attention was given to the particular doctrines as held by our beloved denomination, such as the existence of the Divine Being, the divinity of Christ and the personality

of the Holy Spirit. The inspiration and divine authority of the Holy Scriptures, human depravity, election, particular redemption, effectual calling, regeneration by the Holy Spirit, final perseverance of the saints and the ultimate glorification of the whole Church of the living God. Then followed an exposition of the ordinance of believer's baptism by immersion, which was divinely instituted by our blessed Lord, and which He enjoined upon all His loyal and obedient disciples. It was shown very clearly that the ordinance of baptism preceded the table, and that it was incumbent and binding upon all God's children to obey the divine commands of their divine Master. At the close of the public service the brethren were then asked the following important questions: Do you believe yourselves to be spiritually quickened by the Holy Spirit—*i.e.*, born again? Have each one of you been baptized in the name of the Father, Son, and Spirit? Do you individually believe in the great doctrines to which you have listened, and are you prepared to maintain and practice them? Is your object sincere and honest before God in seeking thus to unite yourselves in Church fellowship? These questions were each answered in the affirmative. After a few words of affectionate counsel, &c., the newly-formed Church proceeded to elect three of their number to the office of deacons. The ordinance of the Lord's Supper was then administered in the usual way and earnest prayer for the future prosperity of the infant Church, for divine blessing to attend the noble effort made by our beloved friends, the benediction pronounced, and thus brought to a close the happiest services it was ever our privilege to attend. May the Lord gather together His own children who love His Word and who prize the Gospel ordinances.

SWAVESEY, CAMBS.—The anniversary of this old-established cause of truth was celebrated on Tuesday, May 2nd, when two sermons, full of sound gospel truth, were preached by Mr. J. Box, of London, to good and attentive congregations, the chapel being almost full in the evening. Many felt it good to be there, and had their hearts refreshed with the dear Master's presence as they drank in the words of eternal life from the lips of God's servant. The collections were in advance of those of previous years, amounting to £12 11s., including the trays for the tea, which were given by members and friends. We were pleased to meet our good brother Mr. A. Baker, pastor, of Needingworth, who announced the hymns in the afternoon, and in the evening our brother M. E. Green, of Raydon, Ipswich, Suffolk, commenced the service by giving out that grand old hymn,

"Kindred in Christ for His dear sake," which all joined in singing very heartily. The sermons on the previous Lord's-day were preached by Mr. M. E. Green, to good congregations, who has in the good providence of God been directed into our midst to occupy the pulpit on previous occasions, and his ministry having proved acceptable to the people, have invited him to occupy the pulpit for twelve months with a view to the pastorate, to commence the second Lord's-day in June, which invitation, after much earnest prayer, he has accepted. We were pleased to see in the gathering on Tuesday brethren W. Gill, of Willingham, F. S. Reynolds, of Over, Hudson, of Earith, also friends from Eden Chapel, Cambridge, St. Ives, Oakington, Dry Drayton, and elsewhere. May God bless the cause at Swavesey, and crown the labours of His servant who is so soon to go into their midst with rich and lasting blessing, and that success may attend the ministry of the Word, prays—ONE WHO WAS THERE.

MARGATE (MOUNT EPHRAIM).—Our numerous friends in all parts will be glad to know that under the good hand of our God we are still preserved as a united people, even though but a few and feeble folk. We are still looking to the Lord for a pastor, feeling and knowing this blessing to be our greatest present need, and have gone so far as to give a three months' invite to two of our brethren, under whose ministry we have been blessed, but neither of them (owing to providential matters) have been able to give their acceptance. We are hoping to see a goodly number of our visiting friends through the summer, and to be cheered and encouraged by their affection and sympathy. Our pulpit, by the will and goodness of God, is to be occupied through the season by the pastors of Churches in and around London, who will visit us in the order named:—Messrs. R. Thomson, Clapham-junction; J. Kingston, Pimlico; F. Shaw, late of Gravesend; R. Mutimer, Brentford; W. Horton, Croydon; F. C. Holden, Limehouse; J. Copeland, Croydon; R. E. Sears, Little Alie-street; J. Bush, Kingston; and E. Marsh, Wellingborough. We hope our brethren and ourselves will be cheered each Lord's-day by the presence of large and sympathising congregations.—J. M. DOUGHTY.

IPSWICH (BETHESDA).—A very interesting and full meeting was held on Wednesday evening, March 22nd, which brought to a close our winter evening singing-classes in connection with our Sunday-school. Our brother J. Oxborrow, a teacher, opened by prayer, after which our beloved president and pastor, Mr. Kern, gave us some interesting and good advice as teachers

and scholars, his motto being, first, Seek to be good; 2nd, Seek to get good; and third, Seek to do all the good you can. Our worthy superintendent, Mr. J. Bird, also gave our friends a good motto, his being, "Go forward." He described the various ways of going forward in the service of Christ. Next came our esteemed treasurer, brother J. Motum, who brought to our notice the faithfulness of God. Then followed our valued secretary, brother J. Scarlett, who gave us a few words about sacred song, and referred to the classes we had been engaged in during the winter. Then followed a few words by brother E. Chilvers, a teacher, describing the various ways in which we may praise the Lord, not only with our lips, but with our walk. Our past superintendent, brother Garrard, a deacon, gave a few touching incidents of Sunday-school work. Then followed brother Kenny, who gave us some thoughts on "Memories of the Past." Under the kind tuition of Mr. B. Oliver, with Miss Harris presiding at the organ, the various speeches were interspersed with singing by our young friends, which was specially selected for the occasion. The benediction brought a very happy meeting to a close.—ONE WHO WAS THERE.

RECOGNITION OF MR. JOHN KINGSTON.

MR. WINTERS.—Dear Brother,—Services of special interest, and devoutly sacred, engaged the attention of not a few ministerial brethren and a large company of lovers of truth connected with our beloved denomination on Tuesday, May 9th, at Carmel chapel, Pimlico, to publicly recognise brother John Kingston as the pastor. It would be pleasing to give a lengthened account of what took place, but as there is so much pressure on your space, and as an account of our brother's first settlement is given on page 188 of the EARTHEN VESSEL for 1880, a brief summary must suffice.

In the afternoon, brother R. E. Sears, vice-president of the M.A.S.B.C., presided, and after singing, reading the Scriptures, and prayer, called on Mr. Thomas, of Watford, to deliver an address on "The Nature of a Gospel Church," who spoke of its origin in the mind and will of God, and of its constitution by Christ Himself, the Holy Spirit being the chief factor, and is composed of sinners saved by free, sovereign, unmerited grace. In Church order we cannot be too strict. Every Church should have a pastor, a man of God; there should be deacons, and pastor and deacons must work harmoniously to secure peace and prosperity. Pastor, deacons, and members go to make up a Church. The ordinances of the Church are two, baptism and the Lord's Supper. No one, according to

the New Testament, has any right to communion who has not been first immersed in the name of the Father, and of the Son, and of the Holy Ghost.

Mr. Thomson, of Clapham-junction, spoke on "The Blessings of the Means of Grace," and referred to praise as being a pleasant and profitable part of the means of grace. Preaching the Gospel is also a great blessing to God's people. Prayer, united supplication, is another of the blessings of the means of grace. The means of grace are blessed in the conversion of sinners and building up of saints. The ordinances of believers' baptism and of the Lord's Supper, have been a blessing to many. The prayer-meeting often proves a great blessing. After all (said Mr. T.), it is the Holy Spirit's power that is needed. Never rest on the means, but look to the great Comforter, and a blessing will be realised.

Mr. Sears then asked Mr. Kingston to give his call by grace and to the ministry, which was quite satisfactory, and has already appeared. A few words from Mr. Chisnall concluded the afternoon service.

At the evening meeting brother W. K. Squirrel presided, and read 1 Cor. ii., and brother Beecher offered prayer. Mr. Squirrel said: We are here to-night to recognise our brother as the pastor of this Church. We have never heard a word against brother John Kingston, and believe him to be a spiritually-minded man. This only can make him a minister of the Gospel.

Mr. Kingston stated his reason for accepting the pastorate, and Mr. Emms, senior deacon, said after hearing Mr. Kingston with profit, the Church unanimously invited him to take the oversight as pastor, upon which Mr. Squirrel asked the members present to stand up and hold up their hands to ratify the choice. Pastor and deacon then joined hands, and Mr. Squirrel offered the "Ordination prayer."

Mr. Sears proceeded to deliver "The Charge" to the newly-elected pastor, founding his remarks on Paul's charge to Timothy, "Preach the Word." After referring to the solemnity of the occasion, he enjoined on brother Kingston to preach the Incarnate Word. A Christless sermon is no use, however well got up. Preach the written Word. Preach Jesus in the glory of His wonderful person and in His wonderful life. Preach Him in His suffering, dying, resurrection, and ascension glory. Let there be no "ifs," "buts," or "peradventure." Preach Him as your Saviour. Preach Him always—Sunday morning, Sunday evening, week-night, always, and every day. Preach Him earnestly, lovingly, faithfully.

Mr. Sampson, of Keppel-street, proceeded to deliver a discourse "To the Church," founding his remarks upon

Ephes. iii, 14—19. A sweet passage in the outset of Mr. Sampson's address was his touching reference to Christ's own words (Matt. xviii. 20), "Where two or three are gathered together in My name," as the Master's own description of a Christian Church. This is a New Testament Church. A New Testament Church needs a New Testament minister, and a New Testament minister has a right to New Testament treatment. He will need your help, to the best of your ability. Co-operate with him in a New Testament spirit. If you cannot support him financially, support him with your earnest and constant prayer. Encourage him by your presence, and be in the sanctuary ten minutes before the time for commencing divine worship, on week-days as well as on Sunday.

Short addresses were then delivered by brethren Flegg, Baldwin, and Mobbs.

We were pleased to see the chapel so neat and clean. Among others present were Messrs Brown and Woodrow (Fulham), Clark (Clapham-junction), Burrows (Kentish-town), and Barrowdale (Dorset-square). The benediction brought this happy meeting to a close. —J. W. B.

PRITTLEWELL, ESSEX.—On Tuesday, May 9th, interesting meetings were held at Prittlewell, on the occasion of laying the memorial stone at the new chapel, which has been erected on the site of the old one. The roof is on, so the meeting was held inside. At 2.30 Mr. I. C. Johnson, of Gravesend, delivered an address to a large number of friends, founded on the motto engraved on the stone, "Salvation is of the Lord," showing that it is so in its origin, progress, and consummation, after which the stone was fixed by the Chairman in front of the building. Offerings were laid on the stone amounting to considerably over £50. The friends then adjourned to a large room in North-street, where the meetings have been held whilst the chapel is in course of erection. There Mr. Johnson again presided. After singing, reading, and prayer, Mr. Holden, of Limehouse, delivered a vigorous address, dwelling on the truths that would be preached in the new chapel, insisting on the five points which are sneered at by some professors, but delighted in by the children of God. As Mr. Holden had to leave in order to attend another meeting in London, Mr. Johnson reserved his remarks until afterwards, giving an account of his connection with the cause for about 40 years. He stated that at Southchurch, a short distance from Prittlewell, an old gentleman named Smith preached in a cottage, or, rather, two cottages made into one. At this place the speaker sometimes preached the Word, and so became

acquainted with a Mr. Sutton, a retired silversmith, who, being unwell and much depressed in spirit, attended the ministry and was much blessed and comforted by the preaching of Mr. Smith. This fact induced him to endeavour to do something that should further the interest of the minister and extend the usefulness of the cause of truth, so he sought to purchase some land on which to build a chapel. It becoming known, however, what the land was wanted for, it was refused. Mr. Sutton then enlisted the services of Mr. Johnson to try and secure some property for the purpose. In this he was successful. The chapel was built on a freehold site. On the same estate were some cottages, the rents of which supplemented the minister's income. The estate was invested in trust, and the chapel was opened for public worship on June 18th, 1854, or 39 years ago in June. Mr. I. C. Johnson preached the two first sermons on that day, founded on the words in Psa. cxxvi. 3, "The Lord hath done great things for us, whereof we are glad." Services have been continued from that time to the present, the truth has been maintained, good has been done, and God glorified. It is gratifying that the young minister, Mr. J. Chandler, is successfully preaching the Word, and seems to be much respected. May the Lord abundantly bless his labours to the salvation of many souls. Another meeting was held in the evening, at which several ministerial brethren were to speak; but as the writer of this sketch had to leave before the meeting, he cannot report on it, only to say that further sums were promised in the evening. The fine weather and other circumstances conspired to make the meeting a very successful one.—I am, dear Mr. Editor, yours sincerely, A VISITOR.

A VOICE FROM THE ISLE OF WIGHT.

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

DEAR SIR,—Surrounded on all sides with the most beautiful scenery, with land more fertile, and climate more genial than that of any other part of our native land, a casual observer might conclude the Isle of Wight to be the happiest spot in the whole of the British Isles; it would go a long way towards making it so were our spiritual at all equal to our natural advantages. But, alas! there is not a single cause of truth (so far as I have been able to learn, and I have resided here now for over two years) in the whole island, with its great population of (in 1881) 73,045 persons, and nearly 15,000 inhabited houses. Lovers of old-fashioned Gospel truth are few and far between—two at Freshwater, two at Newport, and the same number in this place constitute, apparently, the

whole number; yet who shall say but that the Lord has, as in the days of Elijah, reserved to Himself many more who have not bowed the knee to the modern Baal of "downgrade" theology, nor gone after the false teachers of the present day; if so, they are "hidden ones"; may the Lord bring them forth and enable them to come out boldly on the side of right and truth. The whole island reeks with Arminian lies—from every pulpit and platform—free-will heresy goes forth with no uncertain sound; the local Press is in the hands of those who despise the ordinances of God's house and ridicule the doctrines of grace, while, professedly at least, advocating liberty of conscience for all. Myself and a dear brother at Freshwater are shut out from every pulpit, and quietly ignored at all public meetings of the so-called Baptist Churches (of which there are three about 2½ miles distant from each other), although our services have been eagerly sought for, and awedly appreciated in the past, and what for? because we cannot go against the plain teachings of the Word of God, but insist upon the Holy Spirit's work in the regeneration of the soul; in short, our declaration of the Gospel of Christ, even "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." This testimony they will not receive. A Bible-class held at another brother's house has been broken up by the perverters of the truth, so you see we are in anything but a flourishing state, and yet what can we do?

Some three or four lovers of the truth meet together on Sunday evenings for the prayerful study of the Word of God. But shut out from the ordinary means of grace, and with little or no opportunity of meeting with the Lord's dear people in public worship, we greatly miss the advantages we enjoyed in our much-loved work of preaching the glorious gospel of the free and sovereign grace of God in our own dear little Ebenezer in London (Canonbury). We had a home then, but now we are strangers in a desert land.

I can assure you, dear sir, that E. V. & G. H. is eagerly looked for by us month by month, for, apart from the soul-feeding contents of the interior, the covers supply much information concerning dear friends and causes of truth in London and other places with which we have been familiar in days gone by. Our harps are upon the willows, and we sit by the waters weeping for the sad condition of Zion.

Can any of our dear friends who are favoured to sit under sound Gospel ministries in the great Metropolis and other places help us with the means to

erect an iron chapel (it would be but a small one) to be devoted to the setting forth of the doctrines of grace? A plot of ground has been offered for the purpose, but we are quite unable to put up the building by ourselves. The entire cost would not exceed £50 or £60. I should have said the ground will be given—a freewill offering to the Lord—if funds can be raised for the erection of the chapel.

Apologising for length of letter, and thanking you in anticipation for its insertion,

I remain, dear sir,
Yours in Christ Jesus our Lord,
JOHN WHITAKER.

Rose-villa, Yarmouth, Isle of Wight.

NEW CROSS (ZION).—Dear Mr. Winters,—Mr. J. H. Lynn preached his farewell sermon last night (April 30th), at Zion, New Cross, to a large audience. It is largely felt, I know, that the effects of his ministry at Zion has been, and will be, to the glory of God and the blessing of souls. As a mark of our high esteem, we have presented him with a memorial of appreciation, written by an artist on vellum, and framed, signed by over 100 of the Church and congregation. On Saturday evening we had a homely gathering at a member's house, where Mr. Lynn met 50 or 60 of us, at which we presented him with a purse of £25, which we collected amongst those in sympathy with him and his ministry.

WALTHAM ABBEY (EBENEZER).—The 69th anniversary of the formation of the cause was celebrated on Thursday, April 20, when an excellent company of friends assembled. In the afternoon our beloved brother O. S. Dolbey, pastor of the Surrey Tabernacle, preached a soul-cheering and Christ-exalting sermon from Isa. cxxv. 4, and which suited the varied experiences of many exercised believers who were favoured to listen to it. The hymns were announced in a clear and able manner by our valuable friend and brother J. M. Rundell, of the Surrey Tabernacle. After the service a good number of friends sat down to tea in the school-room adjoining the chapel. In the evening our brother J. M. Rundell presiding, read, after a hymn had been sung, Psa. cxlv., giving a few very savoury comments here and there. Our dear brother Davey, of the Surrey Tabernacle, offered fervent prayer. The chairman then gave an able address, full of sound spiritual truth appropriate to the occasion, on Psa. cxlv. 4. Other excellent addresses followed by brethren J. W. Banks, R. Bowles (Hertford), C. Hewitt, E. Langford, J. Parnell, O. S. Dolbey, and W. Winters (pastor). The chairman closed the happy and in every sense successful meeting with earnest

prayer for the welfare of pastor and people at Ebenezer, Waltham Abbey. Praise God from whom all blessings flow. Amen.

CLERKENWELL.—The 39th anniversary of the Benevolent Society in connection with Mount Zion, Chadwell-street, was held on Thursday, April 27. Previous to the friends partaking of tea Mr. Mitchell preached a sermon from the words, "The poor have the Gospel preached unto them." Mr. Sawyer presided at the evening meeting, and after reading the Scriptures called on brother John Taylor, of Bermondsey, to ask the Lord's blessing on the meeting. Mr. Sawyer, in his opening remarks, said Mr. Mitchell had just received a telegram from Brighton to the effect that his late dear wife's mother was on the point of death, and he had been summoned to her bed-side, that was the reason he (Mr. Sawyer) was in the chair. Mr. T. Cole, the secretary, read a most interesting report, which showed that the sum of £66 12s. had been distributed amongst forty of the Lord's poor connected with this cause in about 310 grants. The committee feel thankful that the hearts of friends connected with the cause here had again been moved to remember their needy brethren and sisters during another year, not forgetting the extra gifts of monies, groceries, and coals at Christmas. The report also referred in true and tender terms to the loss sustained by the pastor, the Church, and the Benevolent Society by the removal to the church triumphant of Mrs. Mitchell. The adoption of the report was moved by brother Hutchinson, and seconded by brother Sylvester. Brethren Hodges, Abbott, Hunt, and others took part. The meeting was well attended, and the Lord's presence was realized. To Him be all the praise.—J. W. B.

LEE (DACRE-PARK).—The 41st Church anniversary services were held on Sunday, April 23rd, and Tuesday, the 25th. Sermons were preached on Lord's-day by brother W. H. Jarman, who was divinely helped, for much spiritual enjoyment was realized at both services. In the morning the text was "The glorious Gospel of the blessed God," in the evening, "I will rain bread from heaven for you." We all felt that God was in the place, and we shall not easily forget the delightful sweetness of the time. On Tuesday afternoon brother Mitchell preached from Rom. x. 10 to a goodly number, who expressed their delight at the divine message. In the evening Mr. John Piggott presided over a happy gathering, and gave a truly spiritual address. Brethren Copeland, White, Kiddle, Jarman, and Mote each gave good addresses, which were well received, and we trust the words spoken

may find an abiding place in the heart of those who listened. Financially the services were very successful, more than the amount required being raised. Proceeds, £15 12s. 10d. We have now no debt whatever in connection with the Church or societies.

BEEES, DRONES, AND HORNETS

Are each represented, more or less, in our Church hives. Would that the former were more so, and the latter very much less. The bees must increase, and both drones and hornets decrease, if our Christian communities are to thrive spiritually and numerically. I fear, too, there is a degree of this tripartite representation in the individual. Who can claim to be quite free from seasons of *ennui* (wearisomeness), if from no other cause, being disheartened and discouraged in the way? One sigh incites many. "I go a-fishing," said disappointed Peter, and immediately Thomas and Nathanael and the sons of Zebedee and two other disciples said, "We also go with thee." Furthermore, though unwittingly it may sometimes be, who has not said, or looked, or done the thing which has produced irritation and smart like unto the sting of the hornet? O for grace to be more "diligent in business, fervent in spirit, serving the Lord"! Hath not our Master given in His Church the wholesome principle of the sub-division of labour? Then, why is it so many members flag in prayer, lose zest for the Word of God, and for the "meat indeed" and "drink indeed" as evidently set forth at the Lord's table? What our Churches need next to the outpouring of the Holy Spirit is the development of the gifts and graces in their members. If pastors are frequently overworked it is certain a number of the people are under-worked. In most Church hives there are far too many drones. A gift to every man, and no one neglecting his gift is our need. The peculiar gift of and place for each member is the one that God has endowed him with and appointed him to, mistaking it is sad indeed; to desert or neglect it is at once a disgrace and a crime. "We hear of some," saith the apostle, "that walk among you disorderly, that work not at all, but are busybodies;" not exactly slothful, be it observed, for they are serving the evil one, instead of errands of mercy, going out on visitations of gossip. The only cure for the idling drone, the meddlesome finger and tattling tongue of the hornet, it seems, is an "alterative." O for that grace which will make us all busy bees, and deliver us from the busybody whom Paul doth exhort to "work with quietness and eat his own bread." What cannot the grace of God accomplish, which maketh the busy bee in the

Church hive out of the same material from which Satan had developed an idle drone and a troublesome hornet! May our hearts be gladdened, our eyes brightened, our spiritual pulses quickened, the kingdom of Christ prospered, and the name of the Lord praised by the sight of countless such miracles of His power. Amen. SAMUEL BANKS.

263, Victoria Park-road, London, N.E.

In Memoriam.

SARAH ELIZABETH BUTCHER.—May 3rd, at the residence of her son-in-law, 112, Elizabeth-street, Cheetham, Manchester, in her 81st year, Sarah Elizabeth Butcher, many years member at the Surrey Tabernacle, Wansey-street, London.

MR. THOMAS GEORGE —Dear Brother Winters, Mr. George, one of our own number, was called to his eternal home on February 14th, 1893, after many years of suffering. I can speak of him as one who sincerely loved the truth. I visited him occasionally for some years past, as he was not able to attend the public means of grace. He was always pleased to see anyone with whom he could converse about heavenly things. I can truly say I have often found these visits most refreshing to my own soul. He was very fond of talking about the union between Christ and His Church. Joseph Irons' and Kent's hymns he was very fond of, especially that one of Kent's beginning, "In union with the Lamb." He formerly attended Bethel Chapel, Lower Norwood, where the late Mr. Silvester was pastor. But when I first knew him he worshipped with a few others in a room in Oakers-lane, Streatham. He used to lead the singing at that time. Brother Battson supplied the pulpit. Shortly afterwards the late Mr. S. Ponsford preached and formed a few into a Church, and became their pastor. Our brother was confined to his bed for several weeks and suffered much at times, and often asked the Lord to take him, but said, "Not my will, but Thine be done." I said to him the last time I saw him, "The Lord is faithful; He will never leave you." "No," he said, "that's a precious promise." During the last few days of his life he was too weak to say much, but the firm grip of the hand and the falling tear spoke more perhaps than words. He was very open and candid—a thorough free-grace man, but had no sympathy with party zeal. He would say, "Grace be with all who love our Lord Jesus Christ in sincerity and in truth." He lived to the good old age of 83. I might add that he leaves a widow to mourn her loss, which we firmly believe is his eternal gain. May God bless and provide for the widow is our earnest prayer.—F. M.

Two Preachers, Printers, and Publishers.

THE LATE DR. DOUDNEY.

WE deeply regret to announce the death of David Alfred Doudney, which took place at Southsea, on Friday night, April 21st, at the advanced age of 82.

Mr. (afterwards Dr.) Doudney in early life carried on business as a printer, in Long-lane, City, on the site where the Aldersgate-street Railway Station now stands. Deceased was born on March 8, 1811, at Mile End, Portsea. He left home at the age of 13, and was apprenticed to a printer at Southampton, with whom he remained some years after the close of his articles. Subsequently he came to London and commenced business as a printer, first at Holloway, then in the City, and founded the *City Press* printing establishment in Long-lane, where the first edition of Denham's Hymn-book, now so generally used in the Strict Baptist Denomination was first printed.

Shortly afterwards he purchased the *Gospel Magazine*, of which he became the editor, a position he held up to the very last. It is not without interest to note, as showing his literary activity, that only on one occasion during the whole of his fifty-three years' editorship did the *Gospel Magazine* appear without the first article being from his pen. The Doctor subsequently founded *Old Jonathan*, of which he also remained the editor until the day of his death. In spite of his active ministerial and editorial labours, deceased found time to devote himself to literary research, and to write many religious works, as well as innumerable pamphlets, all deeply imbued with the evangelistic views he so strongly held. In fact, he was never so happy as when at work. He remained in Long-lane until the year 1846, when, having disposed of the business to Mr. W. H. Collingridge, his assistant, he visited Ireland, and entered the Established Church, being ordained by bishop Daly to a curacy in Tipperary. There he is still fondly remembered for his great exertions at the time of the dreadful famine that occurred in the following year.

In 1848 he left Tipperary to undertake a curacy at Bonmahon. It was while there that he established a printing school, the extent of which may be judged from the fact that "Dr. Gill's Commentary," a work extending to six octavo volumes of 1,000 pages each, was printed by the Irish boys who worked under his tuition.

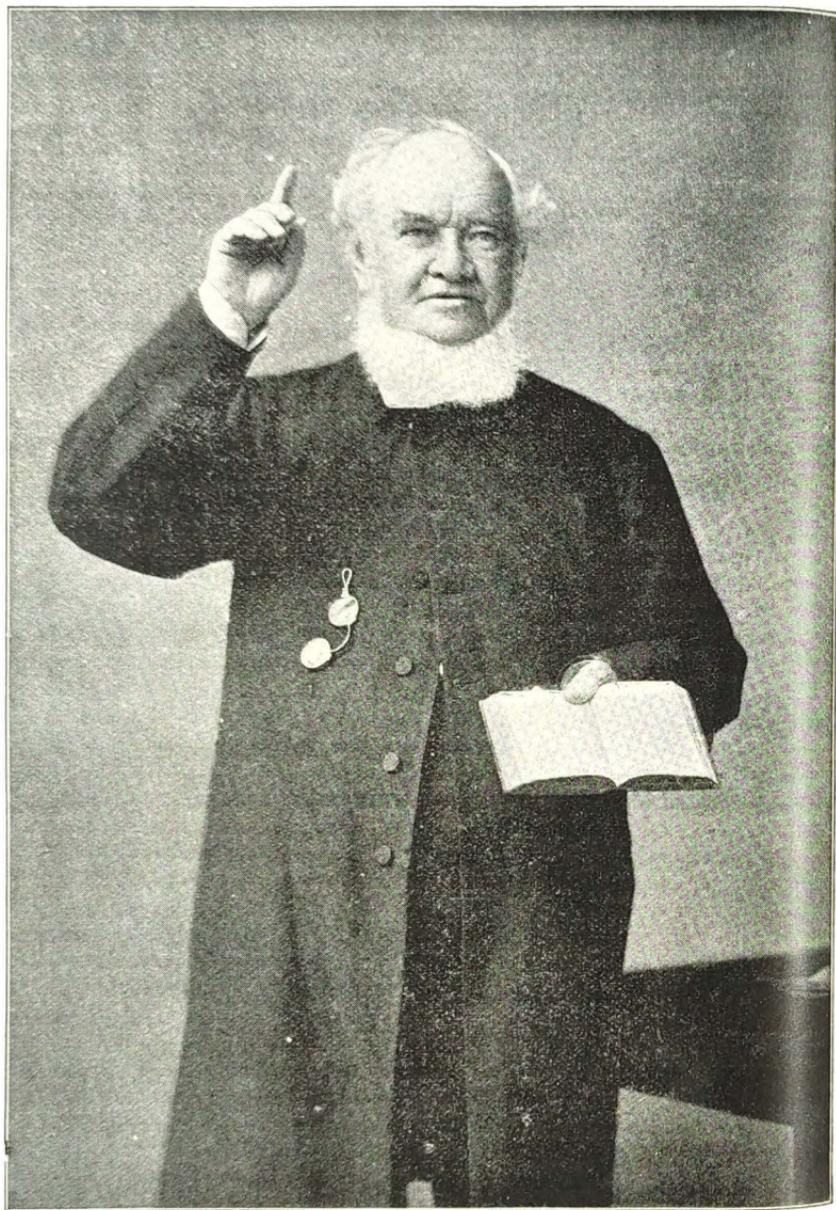
In 1858, after ten years good and faithful service—a service throughout which he was the subject of many bitter persecutions—Mr. Doudney left Ireland, and commenced his labours at St. Luke's, Bedminster, the parish with which he remained associated as the vicar until three years ago he retired on account of advancing age and consequent infirmities. When he was appointed to the living, there was but a temporary wooden church in the parish. Soon after, however, mainly through his indefatigable zeal, a permanent church, a vicarage, some fine schools, and a mission hall were erected at a total cost of upwards of £50,000.

Not long after he entered upon the living, the Doctor established a printing school on the lines of the one he was the founder of in Ireland. From this second school many of his own works, as well as others of a like character, were sent forth. It was in the year 1890 that the Doctor resigned his living and retired to Southsea, where he resided with his wife for the remainder of his days. Of Dr. Doudney's large family, four sons and two daughters are living. The news of his death, aged as he was, and failing as he had been for some time, will be received with deep regret by many, and more especially by the readers of the *Gospel Magazine*, to whom he was known, not merely as the editor, but as a friend and confidant, a sympathizer with them in their sorrows, and a participator with them in their joys. Close indeed was the relationship existing between editor and readers. On three occasions he was the recipient at their hands of gratifying marks of their good-will and affection. The last such presentation took place only three years ago, when at the Memorial Hall, London, with Sir Andrew Lusk in the chair, supported by the Baroness Burdett-Coutts, he was presented with an illuminated address and a cheque for £1,000 in celebration of his jubilee. Mr. W. H. Collingridge acted on each occasion as honorary secretary.

A few words as to the two charitable organizations with which the Doctor was closely identified, will serve to bring our sketch to a close. The one charity in which he had throughout his life taken an active interest was the Aged Pilgrims' Friend Society, for which he had preached on many occasions, the last two being at St. Mary Woolnoth, and St. Andrew-by-the-Wardrobe, London. The second charity which the Doctor had keenly at heart was the Printers' Corporation, with which he was officially connected as the honorary chaplain of the almshouses, Wood Green. Here, in the presence of a sorrowing congregation of the inmates, a memorial service, conducted by Mr. W. P. Wood, of Mark-lane, was held on Sunday afternoon, April 23.

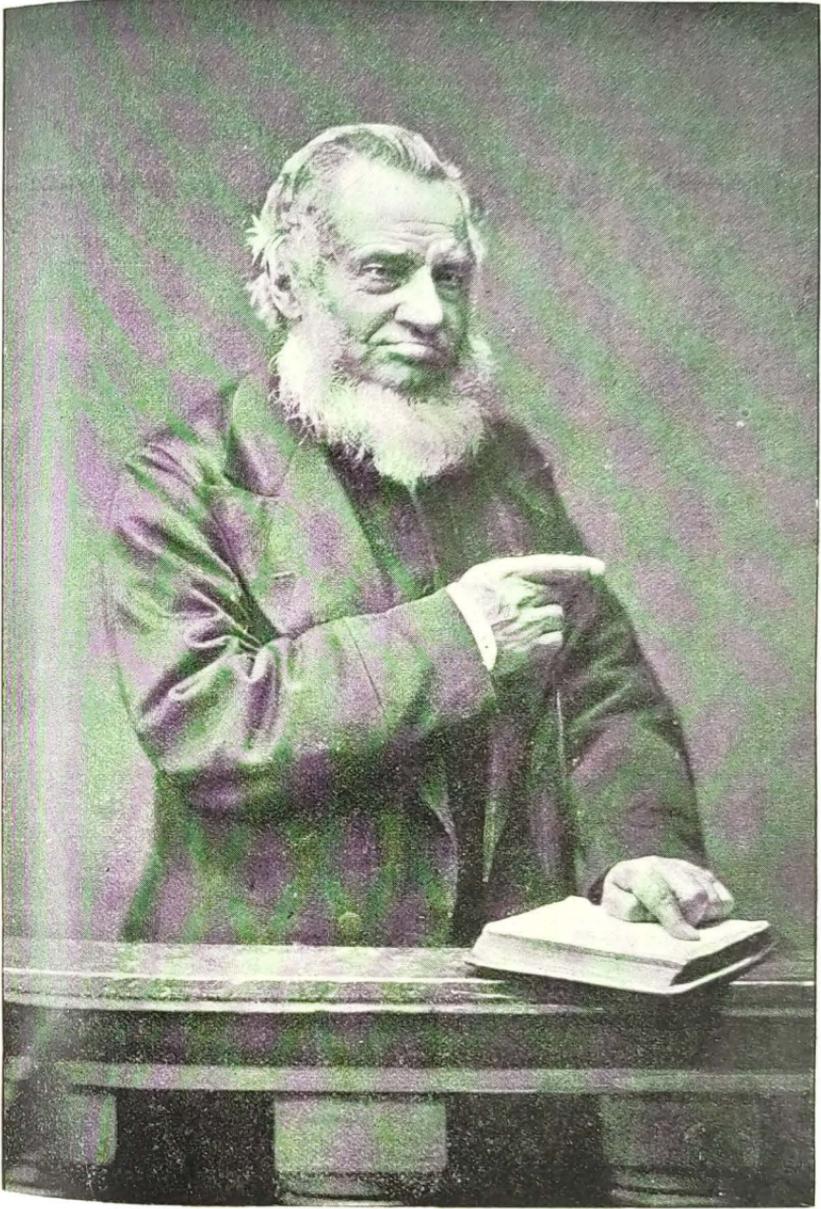
The funeral, which took place April 25th, was attended by hundreds, including many members of the St. Luke's congregation, who came to pay a last tribute of affection and respect to their late pastor, and whose presence afforded ample testimony, if any were needed, of the esteem in which the Doctor was held by all who were privileged to know him. The Rev. D. A. Doudney, rector of Ore, Hastings, son of deceased, officiated at the proceedings in the Church; while the Rev. J. C. Martin, of the Circus Church, Portsea, and St. Simon and St. Jude, Southsea, an old friend, delivered an impressive address to the many mourners who gathered around the grave.

Several hundreds of letters and telegrams from friends throughout the country have been addressed to Mrs. Doudney and the members of the family, sympathizing with them in their sad bereavement. The Baroness Burdett-Coutts and Mr. Alderman and Sheriff Renals, both of whom took an active interest in the jubilee testimonial, are amongst those who have thus come forward with expressions of sympathy. No less warm than the personal tributes have been those that have appeared during the past few days in the press. Everywhere it is recognized that the doctor's death is a sad loss to the cause of evangelical truth (See *City Press*, April 26, 1893).



THE LATE D. A. DOUDNEY, D.D





THE LATE C. W. BANKS.



THE TWO PRINTERS, PREACHERS AND PUBLISHERS.

In presenting our readers with a portrait of Dr. Doudney, we have thought the re-appearance of his old co-temporary would not be inappropriate. A parallel more unique in the history of Dr. Doudney and C. W. Banks could not be found. First of all they were Christians, lovers of the free discriminating doctrines of grace:—

“Ordned to salvation of old,
And chosen in Jesus their head;
Preserved and brought into His fold
They loved in His footsteps to tread.
No theme upon earth was so sweet
As Christ in His Person and grace,
And now in His image complete
They dwell in the light of His face.”

Secondly—They were both apprenticed to the printing trade, in which they took an unflagging interest, and were engaged in its pursuits till almost the last.

Thirdly—They were preachers, called by God to proclaim salvation through the finished work of Christ Jesus; trained in the school of experience, they were often a means of comfort to the tried children of God. They were editors—in their writings there was a great similarity. We have often heard the remark, “How much Mr. Doudney and Mr. C. W. Banks do write alike, alike in manner and matter.”

Fourthly—They were publishers, whose chief and only delight it was, through the medium of the press to send forth works of sterling worth—true Gospel productions. They both died in harness; yet, though dead they still speak, and, as long as the world lasts, the names of C. W. Banks and David Alfred Doudney will live. We thank God for such men—men valiant for the truth—and as they one by one are being taken home, we pray the Lord to raise up others to carry on His work—He has done it, and will, without doubt, continue to do it.

THE LAND OF PROMISE.

FAST wane earth's brightest glories,
All time-things disappear,
And I am pressing onward
To the bright goal so near,
Where shade of gloom ne'er cometh,
But the full light of day
Beams on the walls of jasper,
Chasing night away.

O where's the Land of Promise,
The milk and honey too?
I've tasted here a little,
The wine that's always new.
But my faint soul longs ever
To deeply drink and sing:
Spring up, O well of glory—
Yea, within me spring.

Waltham Abbey.

What have I here, O Jesus,
Thou chief of heaven's joy?
If Thou be not my Saviour,
How shall I dare to die?
But O, the words, how precious
They seem to speak to me:
“I'll cast out none that cometh,”
Lord, I come to Thee.

Let not my anxious spirit
Falter at death's grim call:
But let me tread the waters
With Thee, my all in all.
And when I enter glory,
Across the surging sea,
I'll praise the love that saved me
To eternity!

W. WINTERS.

THERE is as much difference betwixt the tears, which are forced by the terrors of the law, and those which are extracted by the grace of the Gospel, as there is betwixt those of a condemned malefactor who weeps to consider the misery he is under, and those of a pardoned malefactor who receives his pardon at the foot of the ladder, and is melted by the mercy and clemency of his gracious prince towards him.—*Flavel*.

CALLED ASIDE.

"I have somewhat to say to thee."

Called aside—
From the glad working of thy busy life,
From the world's ceaseless stir of care and
strife,
Into the shade and stillness by thy heavenly
Guide,
For a brief space thou hast been called
aside.

Lonely hours
Thou hast spent, weary on a couch of pain,
Watching the golden sunshine and the fall-
ing rain:
Hours whose sad length only to Him was
known.

Laid aside—
May not the little cup of suffering be
A loving one of blessing given to thee,
The cross of chastening sent thee from
above,
By Him who bore the cross whose name is
Love?

Called aside—
Hast thou no memories of that "little
while,"
No sweet remembrance of thy Father's
smile,
No hidden thoughts that wrapt thee in their
hold
Of Him who did such light and grace un-
fold?

Called aside—
Perhaps into a desert garden dim,
And yet not lone when thou hast been with
Him,
And heard His voice in sweetest accents say,
"Child, wilt thou not with Me this still hour
stay?"

Called aside—
In hidden paths with Christ thy Lord to
tread,
Deeper to drink at the sweet Fountain Head,
Closer in fellowship with Him to roam,
Nearer, perchance, to feel thy heavenly home.

Called aside—
Oh! knowledge deeper grows with Him
alone—
In secret oft His deeper love is shown,
And learnt in many an hour of dark distress,
Some rare sweet lessons of His tenderness.

Called aside—
O restless thought! "He doeth all things
well,"
O blessed sense, with Christ alone to dwell;
So, in the shadow of Thy cross to hide,
We thank Thee, Lord, to have been called
aside.

Dec. 25, 1892.

REST REMAINETH! (HEB. IV. 2.)

WE have passed another milestone,
And afresh we speed our way,
Thro' scenes of conflict many,
To the rest of endless day.
The Captain of Salvation
Strands in waiting to receive
His band of faithful followers
And the crown of life to give.

The first to fall in battle
Is the first to enter "Home;"
The fighting ceased for ever.
They shall hear His welcome "Come,
Lay aside thy well-tried armour,
For thy foes are vanquished now;
The eternal rest remaineth
Where no winds contrary blow."

Oh, thou blest Emmanuel, Jesus,
Is this rest for me secured?
Was Thy living death of victory
For even me endured?
Ah! say, dear Lord, if 'twas not,
What makes this soul to long
And thirst to be where Thou art,
And Thon, my only song?

'Tis thus my soul in triumph
Hails the new-born year with joy,
As it brings us nearer, nearer
To the rest of sweet employ.
If 'tis blessed here to serve Him
In the darkest shades of night,
Say, how blest will be that service
In those realms of pure delight?

E. MARSH.

GOD'S COMFORTS.

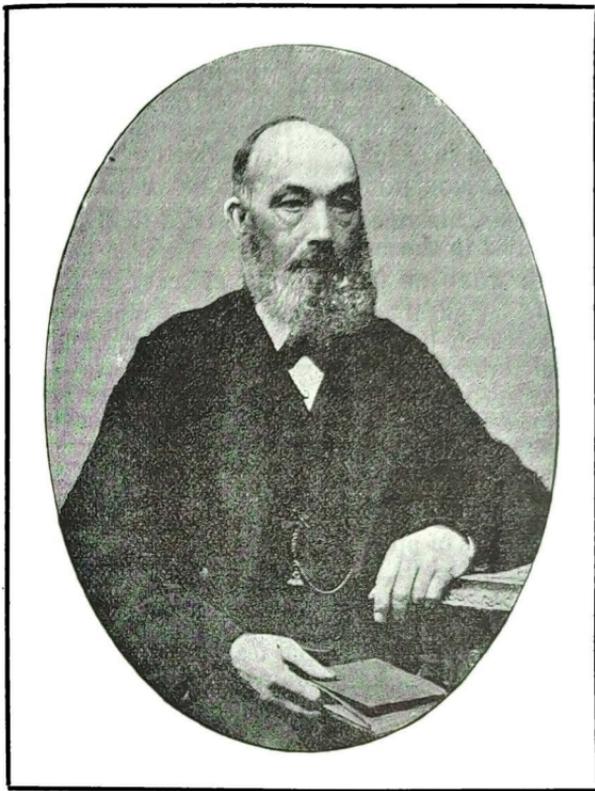
It seems to me from what I see,
As through the saints I move,
The yearnings of God's family,
Their tears, their failings prove
That in our day is missing most
The comforts of the Holy Ghost.
We dare not charge the Church's need
Upon the nation's sin;
But if the judgments of the Lord
Must at His house begin,
We lift our sorrows to the sky,
And ask of Him the reason why.
Ah! needless quest, let conscience speak,
Lay level with our lives
His living precepts, weigh His death,
Recall the histories
Of His best followers, and say—
Is it a marvel that to-day—

The comforts of the Holy Ghost
Are few and far between?
That gloom, and doubt, and righteous fear,
And conscience, like a screen,
Hide from our spirits and our songs,
The hope which yet to faith belongs.

We come to dying one by one,
And who can fail to see
How broken-hearted anguish seems
To gain the mastery,
Till He, whose kindness cannot fail,
At last in mercy lifts the veil.

O for God's comforts as they fell
In pontecostal days, ^{[prayer,}
When the Church breathed the breath of
And lived a life of praise;
And knew, and felt, and lived upon
The love of God, like holy John.

Ah! lax the age and dim the light
Within the Church to-day:
Ours is the weakness, Thine the power.
Oh, look on Christ, we pray,
And pour upon Thy ransomed host
The comforts of the Holy Ghost,



THE LATE MR. W. TOOKE, SENR.

(See page 199.)

Divine Mercy.

MERCY is one of the noblest attributes of God which secures His eternal glory and the happiness of His chosen people. In the inspired Word

MERCY AND TRUTH

are united to show the goodness that precedes and the faithfulness that accompanies the promises of God. The chief object of mercy is human misery. God's mercy is His wealth; He is not only "rich in mercy" (Eph. ii. 4), but He delights to exercise it toward those who mourn on account of sin.

"We all have sinned against our God,
Exception none can boast;
But he that feels the heaviest load
Will prize forgiveness most."

Divine mercy is set forth in

THE COVENANT ARRANGEMENTS OF JEHOVAH

for the salvation of sinners; also in the incarnation of Jesus and the operations of the Holy Spirit. Mercy shines in the pardon of crimson sins (Isa. i. 18). "It is," says one, "the free compassion of Almighty God to cast all our sins into the depths of the sea. The boundless ocean of God's mercy can swallow up the mightiest sins. It is His merciful power to blot out sins as a cloud." Divine mercy is manifest in

THE REVELATION GOD HAS GIVEN OF IT IN HIS WORD.

Many foolish persons, like Jehoiakim, have tried to destroy the Word of Life, but have failed in the attempt.

THE WORD OF GOD IS SELF-PERPETUATING,

and consequently immortal and imperishable. Where are many of the infamous works written by the most noted infidels? The Word of God being of heavenly origin is indestructible. Dryden says—

"Whence but from heaven, could men unskill'd in arts
In several ages born, in several parts,
Weave such agreeing truths!"

Divine mercy is seen in the general

PROVIDENCE OF GOD

in supplying the needs of all His creatures and even of those who hate and blaspheme His name. It is equally manifest in a special way toward His own dear people in the means appointed for their salvation. The rest of the attributes of Deity are engaged in the purposes of mercy to the eternal welfare of all who love and fear Him.

There is mercy in the fact that Jesus Christ

SAVES TO THE UTTERMOST,

and that He completes the work He begins. How sweet to contemplate the unbounded stores of mercy which flow on in every direction, and which, as the Psalmist says, "endureth for ever." Mercy is stamped on all the works of God in nature, and especially on

THE OFFICIAL WORKS OF THE DEAR REDEEMER

in the kingdom of grace. The preparation of a glorious mansion for weary worn-out pilgrims is a grand act of mercy. The subject-matter of the everlasting song springs from Mercy—

"Mercy when the heart shall fail,
Will all needful help afford:
Mercy shall o'er death prevail:
Hallelujah to the Lord."

God "delighteth in mercy through His beloved Son Jesus Christ." Dr. Hawker says, "Mercy, properly speaking, the name of Jesus; for David, speaking of grace and pleading for it before the Lord, saith, as an argument and plea for receiving it, 'There is Mercy (that there is Jesus) with thee (Psa. cxxx. 4). And when Zacharias prophesied, under the influence of God the Holy Ghost at the coming of Christ, he said it was to perform the mercy promised (Luke i. 72)

JESUS IS THE MERCY PROMISED."

Mercy is a sovereign attribute and is in sweet harmony with the NAME of Jehovah as interpreted to Moses (Exod. xxxii. 9). Mercy is also eternal in its duration and will sustain saints and angels in glory for ever

and ever. Mercy, like its Author, is infinite, unchangeable, and inexhaustible. The godly who feel their helplessness and mourn their sinful condition, hang with safety upon the mercy of God in Christ. The moralist and the openly profane alike, in many instances, rest for salvation upon the abstract mercy of God, and think that if they are not worse than other people, God in His mercy will not be so severe as to cut them off, but they forget that

GOD IS JUST AS WELL AS MERCIFUL,

and "will by no means clear the guilty" (Exod. xxxiv. 7). There can be no safety in the bare mercy of God apart from the all-sufficient merits of Jesus.

"Thy mercy in Jesus exempts me from hell;
Its glories I'll sing, and its wonders I'll tell;
'Twas Jesus my Friend, when He hung on the tree,
Who opened the channel of mercy for me."

God be eternally praised. Amen.

Dear reader, what is the ground of your hope for eternity?

THE EDITOR.

Waltham Abbey, Essex.

OUR PORTRAIT GALLERY. — No. VII.

The late MR. W. TOOKE, SEN., many years the beloved Pastor of the Church at Bedford-road, Clapham.

MY dear father was born on the 7th of March, 1823, in the parish of M Hackney, being the youngest son of Samuel and Sarah Tooke, who, I believe, were members of the Church at Homerton-row for forty years, the former occupying the position of deacon of that Church for a long period. In his youth he sat under the ministry of the late Daniel Curtis, but as far as I know there did not appear to be a work of grace began until he was twenty-one years of age. To use his own words: "I was kept very strictly at home, and determined that when I was of age I would have my fill of the pleasures of this life." Accordingly, one Lord's-day morning he set out to have, what he then estimated, a good day, and a good day it was, for it proved to be the day of good to his soul. Passing through Islington, he was attracted by the singing in a little chapel and went in, and there the Lord met with him. I cannot remember the text preached from, nor the name of the preacher, only that he was an aged man. He then attended the ministry of Mr. William House, and was set at happy liberty under him from a text in the Song of Solomon. During the whole of his ministry he was particularly fond of that wonderful song, and frequently preached from it; and no wonder, for through it he was enabled to sing, "The Lord is my strength and my song, and is become my salvation." Here it was that he met my dear mother; they both joined the Church, and there spent their early happy days together, and with the people of God.

Removing, in the providence of God, to Stepney, where he undertook the charge of Beaumont Cemetery, remaining until it was closed, he became an attendant, and finally joined the Church at Cave Adullum, then under the pastoral care of Mr. William Allen.

About the year 1856 he joined the Church at Bethel, Poplar, during

the ministry of Mr. T. Davies. It was there that he first opened his mouth to speak in the name of the Lord. On Lord's-day afternoons they had a kind of Bible-reading, and this opportunity, I believe, was his college of training for future usefulness in the ministry of the Word. At that period he opened his house on Friday evenings for prayer and exposition, and I well remember the gatherings of the godly, and the union of heart there was among those that "feared the Lord, and spake often one to another."

Circumstances, of which I know nothing, occasioned my father and other friends leaving Bethel, and a school-room in Willis-street, Poplar, was hired, and a Church was formed by the late lamented C. W. Banks, for whom my dear father entertained the highest regard. Some measure of blessing followed his ministry there; several persons were baptized by him, among them my dear wife.

In August, 1867, he received a call to minister to the Church at Oundle, Northamptonshire, leaving there to supply at Peterborough in 1870; thence to Chesham, labouring there until June, 1872; then to Earls Barton, until December, 1874. During his pastorate the chapel was built, and much blessing followed his labours. I have just received a letter from Brother Ward, of Laxfield, who was brought up at Earls Barton. He says: "Your father's ministry was an unspeakable blessing to me, and under a sermon he preached from Song of Solomon viii. 5, I lost my burden of sin, and separated from my worldly companions; until then I had been sinning against light and knowledge, but that day the bonds were broken. He took me by the hand, and I found him a faithful father and friend. He baptized me on February 26th, 1874. He always said that the Lord had a work for me to do, and some day I should be in His service, but he was removed before I went out, to my great grief."

He removed to Norwich, and remained there until January, 1878; from thence to Mendlesham, until 1881; then removing to Bury-St.-Edmunds. In 1883, having a preaching engagement in London, he came up, bringing my dear mother with him. She was taken ill, and never returned, but died at my house. He then resigned his pastorate at Bury, and came to live with me until his second marriage in September, 1890, travelling about among the Churches until 1885, when he accepted the invitation to the pastorate at Bedford-road, Clapham, where he finished his course.

It seems remarkable that he should be so moved about, yet he appeared to have a work to do in all these places, though short in duration, never moving without feeling that it was the will of the Lord, and having the same confirmed by seeing an open door before him. For twenty years, up till the time of my dear mother's death, notwithstanding his many spheres of labour he never had one Lord's-day cessation from preaching, and I do not think that in any place where he remained, that signs of blessing in the ingathering of God's elect did not follow. To-day there are very many of God's dear people who can testify to having received some tokens for good through his ministry.

As a man, he was quiet, rather reticent, but friendly with those he was brought into contact with. As a Christian, I can bear the most unqualified testimony to his uprightness of walk and conversation. His life was in harmony with his profession.

As a minister of the Gospel, he was faithful, never shuning to declare the whole counsel of God. Perhaps the following incident, communicated to me by my sister, Mrs. Rowell, will better tell the story of his ministry than anything I can say:—"Just before my marriage, one Lord's-day afternoon, he was in such an awful state of mind. You know he was not a man to shed tears often, but he was broken down with such a sense of guilt and shame before God; he prayed for pardon very earnestly, but such was his sense of sin that he desired me to go and tell Mr. —, the deacon, that he could not preach, and never should again. Dear mother and I pleaded with him, and at last he went, saying he should not be permitted to preach, and could think of nothing to say, his previously-arranged subject being gone from his mind. He commenced; his prayer was heart-breaking. He then spoke from the words, 'Christ Jesus came into the world to save sinners, of whom I am chief.' There was scarcely a dry eye in the place, many were broken down, some were converted to God, backsliders were reclaimed; perhaps we shall never know the good resulting from that occasion; he never could have preached such a sermon if he had not passed through such an experience."

The last twelve months we noticed that he seemed to age, and friends have remarked upon his feebler gait, but our fears were not excited until March last, when he was attacked with vomiting, which returned at intervals. These attacks pointed to some serious mischief within, and increasing in violence so that he could keep nothing down, speedily brought him to his end here.

A fortnight before his death he came to spend a day or two with us, and was taken worse, the next day took to his bed, and instead of returning to his earthly home went to his better home on high. The last sermon that he preached was on April 16th, in the evening; it was on the occasion of the death of a member of the Church; he was not fit to do it; I assisted him in the service. On the first Lord's-day in May he got to chapel in the evening for the last time. My son preached at night, and father conducted the ordinance. He seems to have been very happy that night. It was the first hearing of his grandson, and he took up the theme at the table: "Rejoicing in hope, patient in tribulation, continuing instant in prayer"; and as he lay upon his deathbed he spoke of the text and sermon to me, saying, "It has been with me ever since." It was true of him to the letter. He also made some remarks upon the words, "It is Christ that died." His last public utterances were upon the one great theme, a crucified Christ. His last and repeated testimony was that his hopes were built upon the finished work of our Lord and Saviour Jesus Christ. He retained consciousness until the afternoon preceding the day of his decease; his mind then was constantly working, his tongue constantly speaking of things pertaining to the Church and the Gospel he loved to preach. He gently breathed his last here on May 25th.

WILLIAM TOOKE.

June, 1893.

THE FUNERAL

took place at Forest Hill Cemetery, on Thursday, June 1, 1893. At the special request of the family, M. J. Parnell conducted the service, who asked brother Cornwell to read Psalm xc., and brother R. E. Sears

offered prayer. Brother Parnell read a portion of 1 Cor. xv., and 1 Thess. iv., and brother O. S. Dolbey further supplicated the throne of grace. Mr. Parnell, in the course of an address, said, No one would miss their departed brother more than himself, for they had been closely attached to each other more than twenty years, and could say he was "a brother beloved," and the question suggested itself, What is death to the child of God? it is a blessing, for, "Blessed are the dead which die in the Lord." Death is a great gain, "For me to live is Christ, and to die is gain." It is a death full of hope—a hope that looks for the fulfilment of the promise (Prov. xiv. 32). It is precious (Psa. cxvi. 15); and it is but the putting off the old tabernacle; it is the emancipation of the imprisoned spirit—the termination of all life's trials, &c. The hymn, "Why do we mourn departed friends?" was then sung, and prayer by brother Osmond closed the service in the chapel.

At the grave Mr. Parnell continued his remarks on death, and quoted Rom. xiv. 8: "For whether we live," &c., so that our brother is not lost, but gone before. We commit the body to the grave, but it shall rise again. Death leads to rest—"the rest that remains for the people of God." It leads to comfort and to a crown of life. It leads to a joyful resurrection, and a perfect conformity to Christ—"we shall be like Him." What a comfort this must be to the beloved mourners. Mr. Parnell concluded his address by asking "How stands the matter with us individually? Where shall we spend our eternity?" for death is universal. Brother F. C. Holden earnestly sought the throne of grace. Toplady's hymn, "Rock of Ages," was sung, and our brother Parnell, who was graciously helped in conducting the service, closed by commending widow and family to the care of the Lord.

It was very pleasing to see so many present, the chapel being crowded with friends intent on showing their esteem for the departed, among whom we noticed Messrs. J. H. Lynn, Rundell (of the Surrey Tabernacle, who lead the service of praise), Boulden, Gray, Maycock (of Bexley), Barmore (Homerton-row), Burbridge, Clark (Clapham Junction), Battson, Brain, Woodrow, White, and Stringer.

The funeral was conducted by Mr. Debnam.

J. W. B.

MEMBERS TRUE AND FALSE.—A church is really in a more flourishing condition with only a half-a-dozen true members than if her membership embraces as many as three or four hundred unregenerate men and women. There never was a time when so many Churches were filled up with simply professors of religion as at the present time. Discipline is a thing of the past amongst many congregations, and so we see Christendom flooded with Christless professors. O! that the awakening power of God's Spirit may come and cause a glorious revival of pure religion.—A. C.

FREE-WILL has carried many a man to Tyburn, and, it is to be feared from Tyburn to hell; but it never yet carried a single soul to holiness and heaven. "O Israel, thou hast destroyed thyself;" free-will can do that for us; "but in Me," says God, "is thy help." His free grace must be our refuge and our shelter from our own free-will; or it were good for the best of us that we had never been born.—*Toplady.*

CHRISTIAN FELLOWSHIP.

BY PASTOR W. ROWTON-PARKER, OF CROWLE.

SELFISHNESS and Christianity are as opposite as the poles, as contrary as light and darkness, and can never possibly dwell together in the same heart. Wherever selfishness is cherished, there love either pines to death, or takes an early flight. Selfishness is as cruel as the grave, and altogether unchristian, alike in character and influence. But true love is unselfish, and unselfish love is magnetic and sweetly forceful. With holy bands it binds hearts in one, and hence love is the foundation and strength of all true fellowship.

The fellowship of saints is a saving, moulding, sanctifying, inspiring, helpful power, and is the blessed outcome and fruit of Christly love. "God is love, and he that loveth is born of God." The love of Christ softens the heart, melts the soul, subdues the spirit, constrains the will; and where this love really exists, fellowship is not only possible, but a sure result. Just as the magnet never fails to attract the steel, so the love of Christ is sure to gather true saints into holy and loving compact, and this is fellowship. The Gospel of Jesus Christ is essentially of this character. Indeed, all spiritual life depends upon vital union with God in Christ, and the Scriptures of divine truth everywhere recognise and reveal the essential connection: Father, Saviour, Saint—Husbandman, Vine, branches. "Thou, Father, in Me, I in Thee . . . they one in us." "I in them, and Thou in Me, that they may be made perfect in one."

But what if we say there is fellowship in the Godhead? God is one, truly, and yet there is a plurality and fellowship in the divine nature—Father, Son, and Holy Spirit. "In the beginning was the Word, and the Word was with God, and the Word was God." The Lord Jesus Christ seemed to be specially careful to impress upon all minds this truth, "I am in the Father, and the Father in Me." The Father, Son, and Spirit co-operate, work together, act as one, are one in the great and glorious scheme of man's redemption; and this is fellowship, mysterious yet divine. This divine fellowship and oneness of purpose is the crowning joy of Deity, the climax of the mysterious and incomprehensible unity. Sinners are saved by being made one with Christ the Saviour, ingrafted into or in fellowship with Christ; and without this close and vital union to and with the divine Saviour, there can be no salvation or true spiritual life for any. Sinners, arrested by sovereign grace, are turned from their selfish pursuits and unholy wanderings, are cut off from their carnal courses, and brought by the power of the Holy Ghost into union with the divine nature, and thus united to the centre of true life they also live. "I live, yet not I, but Christ liveth in me." Thus fellowship with God and Christ is full salvation. Communion with the Divine makes the soul of man a partaker of the Divine nature, and so of eternal life.

The teaching of Jesus Christ is to the same effect: "I am the Vine, ye are the branches." As the branches of the vine are one with the vine, and draw life, nourishment, and fruitfulness from the vine, so our union to Christ and His dwelling in us by His Divine Spirit, is the vital source of life to us. The branches in the vine and the life of the vine in the branches ensures life to the branches, and so, spiritually, we have life in, through, from Christ, and this is the life eternal which issues in

everlasting glory. Clearly then there must be true and real fellowship between saint and Saviour—not a mere sensuous hope, but a living and vital union; and this is just the crucial point, the vital fact which distinguishes between the true elect of God and such as are mere professors only. It is the seal of the covenant of grace, affixed, established, and witnessed of the Holy Ghost.

Faith and love, both of them God-given graces, are the holy bond by which all who are called to be saints are made one in and with Christ. And just as fellowship between saint and Saviour is a necessity, and not merely a superficial notion or fancy, so union between saints is also vital and real. There is a vital compact, union, oneness among all true saints of God, a mysterious power which draws and compacts them in a holy fellowship, such as language cannot fully explain. Ah! blessed, blessed fellowship of saints, and divinely blessed saints so in fellowship. "All things are yours, and ye are Christ's. and Christ is God's." "Heirs of God, and joint-heirs with Christ." The life of Christ is the life of His people. "The spirit of glory and of God resteth upon them." They are truly His; they share His glory, and shall sit upon His throne. Being members of His mystical body, their lives are hid with Christ in God; they are one in blessed and eternal fellowship.

We say this union and true heart fellowship among the people of God is a very necessary grace, and one to be devoutly and prayerfully cherished and cultivated among all those who bear the name of Christ. The Lord Jesus Himself magnifies this fellowship. He enjoins it, and promises special blessings to all such as cherish it. "They that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name. And they shall be Mine, saith the Lord of hosts, in that day when I make up My jewels," or as it is in the margin, "My special treasures." If two or three gather together in His name, He is in their midst to honour, endorse, smile upon, encourage, and bless their intercourse and fellowship. If two or three agree in prayer for any given mercy, blessing, or holy dispensation, He pledges Himself that such union of soul and holy purpose in prayer shall have His signal and complete answer, and that because such union of heart and soul is His delight, and is in harmony with His holy purpose.

The great apostle speaks very strongly of the value of true fellowship. He says, "Ye are all one in Christ, and members one of another." He is careful to emphasize the fact that we are all "quickened together with Christ;" "raised up together, and made to sit together in heavenly places in Christ Jesus." And this spirit of holy fellowship, union, communion one with another, and all with Christ as the supreme Head, is constantly set forth and enforced, in various ways, in His discourses on the work and process of divine grace in the heart and life. "No man liveth unto himself." "Bear ye one another's burdens, and so fulfil the law of Christ." "Be ye all of one mind, love as brethren, be pitiful, be courteous." Clearly, then, every true saint is one with Christ, and all the saints are one in heart and purpose. By a divine and holy compact they are "one body," so that "if one member suffers, all the other members suffer with it," and in this way each bears the other's burdens. They "strive together in and for one faith," and are

mutually comforted, "being knit together in love." And when this is truly so, then jars and discords are unknown. There must be no schism in the body. "The eye cannot say to the ear, I have no need of you; nor the hand to the foot, I have no need of you."

If we are truly God's elect, we are, and must be, intensely one. We draw our life from the one source, we are begotten of the one Spirit, and are included in the one covenant. Being truly His, we all walk in the light of His countenance; and, "walking in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." From all this it is very clear that the Saviour had a fixed and holy purpose, deep and solid reason, for anxiety (if we may so express it) that His followers should be united, should love each other, should pray and praise in concert, and together break the bread in His name.

The Gospel plan is perfect; the purposes of God are perfection itself. The one grand ideal set before us is Christ, in all His love, sympathy, tenderness, and truth—a perfect pattern, without spot, or wrinkle, or any such thing, in every part lovely, pure, true, transparent, real, and of good report. He loved His enemies without stooping to their ways; He prayed for His foes with a sincerity that moved their hearts; He dealt out mercy and goodness to the rebellious also. The Gospel of the grace of God is, in its very essence, a gospel of love and fellowship; its very spirit is, in a holy sense, communistic. This fellowship of love is the bond of perfectness, and is the sign and seal of God's election. "This is My commandment," says the Master and Lord, "that ye love one another, as I have loved you." "By this shall all men know that ye are My disciples, if ye have love one to another."

THE PATH OF TRIBULATION.

Copy of a Letter written by the late Mr. John Warburton to Mr. John Carr, High Street, Crawley, Sussex. Communicated by MR. ADAM MARKHAM, of Dalston.

MY DEAR FRIEND,—The Lord is leading you in the path of tribulation, the good old path which has been travelled over in all ages. The most honourable among men, the wisest have walked therein, and they, every one, were helped in and through all that befell them, to the advantage of their faith, the strengthening of hope, the increase of love, and to the earnestness of prayer. That glorious company, who having obtained grace, to help them through all adversity, to the obtaining the glory of God, all of them came out of "great tribulation" (Rev. vii. 14). And, of course, when they were in tribulation, they every one had circumstances, arising on every hand, which caused their trouble; and these events came not without Divine appointment, they every one came by the direction of infinite Wisdom. The wisdom ordaining of them may not have appeared at the first. At their first coming they did no doubt appear confused, shapeless, dry and dark; but if placed over against the new covenant character of God, the promises of the Gospel, and the example of the dear Redeemer, the most trying of circumstances will be straight. God takes upon Himself the character of a refuge (Psa. ix. 9). So the prophet

Jeremiah found him—"O Lord, my Strength, and my Fortress, and my Refuge in the day of affliction, the Gentiles shall come unto Thee from the ends of the earth" (xxi. 19). Then as to the promises. The exhortation of the apostle, "That ye be not slothful, but followers of them who through faith and patience inherit the promises" (Heb. vi. 12). And again, "For ye have need of patience, that, after ye have done the will of God, ye might receive the promise" (x. 36). Patience supposes that there is something to endure, trials to pass through, afflictions abounding even after the will of God is done in serving, loving, seeking, and praying to Him. Oh, how mysterious to flesh and blood principles, doing the will of God and afflictions abounding! Ah, my friend, human prudence, human diligence, human knowledge, human reason, human zeal is of no use in the Christian course; all that is nothing but hay, wood, and stubble, and it must and will be burned up; we must walk by faith.

Then as to the example of the dear, precious, glorious Redeemer, when upon the earth He was "a man of sorrows." Then again—"For we have not an high priest, which cannot be touched with the feeling of our infirmities, but was tempted like as we are;" we have to fill up that which is behind of the afflictions of Christ. The cross-bearing Christian can and does have fellowship with the cross of Christ.

The suffering of saints is not a dry, dead, barren root; it bears fruit, even the fruit of righteousness, to them that "exercise thereby." Hence that beautiful exhortation of the apostle: "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you. But rejoice, inasmuch as ye are partakers of Christ's sufferings, that when His glory shall be revealed, ye may be glad also with exceeding joy."

You see keen, painful, piercing, flesh-mortifying afflictions are sent for trial to prove things. The Lord says, "His fire is in Zion, and His furnace in Jerusalem" (Isa. xxxi. 9); and again, "I have chosen thee in the furnace of affliction." Now that things may be accomplished in the experience of the Lord's family, the Redeemer takes upon Himself the character of a refiner, "The Messenger of the covenant shall come; but who may abide the day of His coming? and who shall stand when He appeareth? for He is like a refiner's fire, and like fullers' sope" (Mal. iii. 1—3). When He thus comes forth in act, in the experience of believers, everything of the flesh will give way,—fleshly faith, hope, love, joy, and profession will be reduced to ashes. The afflicted one will sometimes fear that he is nothing but ashes; that is not the intention of God. It is His will to give beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that He might be glorified."

Blessed be the Lord that these fruits of righteousness have, by the Sun of Righteousness, been brought forth in you. You have been made by the beams of mercy shining into your heart to rejoice in tribulation, which no natural man can do. You have been enabled to consider your affliction light, compared with the exceeding and eternal weight of glory into which the Lord will introduce thy soul.

The Lord be gracious to thee in supporting thee. One smile of His is worth thousands of troubles; it is an earnest of glory. Commit thy way

unto Him, seek Him in all things, and may the spirit of the fear of the Lord and of counsel, peace, and joy rest upon thee. Give my love to your parents, brothers, and sister. The Lord bless thee is the desire of

Yours in love,

J. WARBURTON.

46, Wandle-road, Croydon, June 17, 1890.

P.S.—I leave on Thursday (D.V.).

THE BELIEVER'S NEVER-FAILING COMFORT.

"Jesus Christ, the same."—Heb. xiii. 8.

WHAT a fountain of comfort we have in the immutability of our covenant God. Not one ripple can disturb the eternal calm of His unchanging nature.

"All things are changing here."

Friends who sweetened our pilgrimage with their presence are now gone. But Thou, Saviour, art the same. Here we have a sure and safe anchorage amid the world's heaving ocean of vicissitudes.

"All is changing but the unchanging One."

The weak reed may bend to the blast, but the living Rock spurns and outlives the storm. Oh, tried and tempted brother, thy God is faithful to His promises. "His faithfulness reacheth unto the clouds." "As the mountains are round about Jerusalem, so doth the Lord compass His people." But firmer than even these types of immutability in the kingdom of nature is the word of the covenant-keeping God in the kingdom of grace. Mountains, nature's best emblems of steadfastness, may depart and the hills be removed, "but," says our loving Father, "My kindness shall not be taken from thee.

My soul, take hold of those blessed words which have been to many a tossed soul as a polar star in the nights of darkness—viz., "Having loved His own which were in the world, He loved them even unto the end." He loves them in life, loves them in death, loves them through death, above and beyond death. It is with a "Verily, verily, I say unto you," He endorses every promise. In Jesus every promise centres, the fountain from which every stream of blessing flows to His chosen people.

"O sacred name! O love immense!

Thy wondrous glories strike my mind

With rapturous joy; it is from thence

My life, my bliss, my heaven I find,

'Tis here I cast my eternal hope,

Nor can I sink with such a prop."

J. PEARCE.

Drybrook, Gloucestershire.

STRONG lusts are sometimes in a swoon, but they revive again at unexpected seasons. Watch and pray. "And shall assure our hearts before Him" (1 John iii. 18, 19). John has been called the apostle of love, because he insists so much upon that one grace. In this epistle of 5 chapters, with an average of 21 verses in each, no less than 37 are devoted to the praise and possession of this superlative and supreme grace, Love.

OUR YOUNG PEOPLE'S PAGE.

MY DEAR YOUNG FRIENDS,—With your worthy Editor's kind permission, I will talk to you a little while. I have ever felt a great interest in the young and also the aged. I have several subjects on my mind, but must try and keep to one. I have recently visited the death-bed of a little boy who was brought to feel sin a burden in very early life. He used to play with other children, and unfortunately met with an accident which brought on a spinal disease, so that for years he could not set up. He was a quick, shrewd child, and I knew he could bear cross-examination, so I asked if it was kind of God to afflict him so, while others could play and run anywhere. He looked up at me and said, with tears,

“He is too wise to err,
Too good to be unkind.”

“Do you not wish to be quite well?” “Yes!” he said, “if it were God's will; and if not, I would rather be as I am. Jesu's will was suspended on God's will, and I want my will to be the same.” He had great faith in prayer. One day the mother asked the children to sing the grace, and, poor dears, they looked on the table, and said, “Why, mother, there is nothing to sing for.” Oh, yes there is,” dear Jimmy said, “for I can see some water, and what would the rich man have given for a glass of that! and beside, I have asked God for bread, and I am sure we shall have it, and perhaps a nice dinner too.” Scarcely had he uttered these words when a lady came with a large loaf and a nice beef-pudding, &c. One day there was nothing in the house, and Jimmy kept saying that they would have a dinner, even if the *cat* brought it; and strange to say, their cat brought a rabbit untouched into the house—that is to say, she had killed it, but had not eaten a bit. The dear boy was always grateful and always wanted his mother, brothers, and sisters to share all he had sent to him. Now, was not this admirable? Some children say, I have an apple or an orange, and it is all for myself. They do not know what a luxury it is to share it with others.

Poor Jimmy had not much, but oh, he was so grateful and good-natured with the little. Once when I handed him some grapes, he said, “Oh, ma'am, I do not deserve these, nor indeed anything, but they are purchased for me through my precious Jesus.” Yes, every temporal and spiritual mercy comes through Calvary's precious blood. Once he was sorely tempted and said to me, “Oh dear, I shall, I must be lost; my religion is not real,” and so on. Finding words could not comfort him, I said, “Dear Jimmy, let us pray together;” and my mind was led to that precious verse:—

“The **VILEST** sinner out of hell,
That lives to feel his *need*,
Is **WELCOME** at the throne of grace
The *Saviour's* **BLOOD** to *plead*.”

“Now, my dear,” I said, “*plead* that *blood* till you *die*, and I am sure you will never perish, no, *never! no, never!* Claspings his hands together he quoted that dear verse:—

“Here's my claim, and here alone,
None a Saviour more can need;
Deeds of righteousness I've none,
No, not one good work to plead.
Not a glimpse of hope for me
Only in Gethsemane.”

Yesterday I was sent for, and found poor Jimmy dying. I said, "Where is your hope, my dear?" He said, "Fixed on Jesus only." "Then you are not afraid to die?" "No, ma'am," he said; "I cannot be afraid to sleep on Jesu's dear bosom; I feel it throb for me, even me." His breath grew shorter and he could scarcely speak. I said, "My dear, if you die happy and sensible, wave your hand as you pass through Jordan." He laid for an hour, and then with a deep, sweet smile (that only the dying can give), he waved both hands and said, "*Vic! Vic!*" I said, "Victory through the blood of the Lamb." He nodded, smiled, and sweetly breathed out his life in the dear bosom that once bled for him. My dear children, may sin be a burden to you, and then Jesus will be precious.

Yours affectionately,

M. L. L. PELLATT.

THE GOSPEL MINISTRY.

Sketch of an Address by MR. CALEB BROOM, of Fressingfield, delivered at the Annual Meeting of the Suffolk and Norfolk Strict Baptist Association, held at Hadleigh, Suffolk, June 1st, 1892.

AFTER some prefatory remarks incidental to the occasion, Mr. Broom said the subject of his address was a very important and large one, "The Ministry of the Gospel." Jesus Christ was Himself the great sum and substance of the Gospel, and on His death He gave His disciples a solemn charge to preach the Gospel to the world. So they would see that the Gospel and the ministry of it were closely connected. The Gospel saved men from utter sin and ruin, and they, as ministers, who were educated for the work, were to raise these sinners up to be followers of Jesus Christ. The Gospel had proved the greatest blessing the world had ever known. One would think that men in general would bid a hearty welcome to all the Lord's servants whose business it was to show unto men the way of salvation; but, alas! it was not so, and had never been so. Man was his own enemy, his soul's enemy against his God. The Gospel of the grace of God had never been pleasant to carnal men, and he did not expect it ever would be, because its tendency was to "lay the creature low," to humble the pride of man. Many in the present day would not endure sound doctrine; any mixture would suit carnal men better than the pure doctrine of salvation; but they must not dilute their subject to please men. Jesus Christ had told them to preach His Gospel and they considered it was suited to all ranks and conditions of men, and to all nations, to the very end of time. The glorious doctrines of the Lord Jesus were not fashionable. Some told them they were old-fashioned and were not suited to the times. Men, they were told, had got exceedingly wiser now, but they did not find that carnal men were more wise with regard to the Gospel than they were in the days of Jesus Christ. They were told that in teaching the Gospel there was a compromise of truth and error, darkness and light, but they must keep to the good old Book and preach the truth once delivered to the saints. If they could preach a more fashionable gospel, resort to more carnal, flesh-pleasing methods, they might perhaps increase their congregations and fill their church registers, but they would not please their God. The Gospel was not so successful in the conversion of sinners

as they might wish, but they must still adhere to its principles. God would always stand by His own true servants, and he had not the least doubt it would ultimately be successful. What they wanted was to be more like their Divine Master, who never sought to please men. There should be more distinction between the Church and the world. They must aim at bringing men forth from the world; they themselves must not conform to the world. What a mercy it was that they had such a Gospel to preach.

THE LATE MRS. SAMUEL COLLINS, OF STOKE ASH.

It has been said that of all witnesses and testimonies for God, there is nothing to be compared to a consistent Christian life. The Church at Stoke Ash has sustained a great loss in the death of Mrs. Samuel Collins, wife of the late Mr. S. Collins, of Grundisburgh. She died at Eye, on April 28, at the ripe age of (nearly) 92 years: She was baptized on the 17th of May, 1834, being a consistent and useful member of the Church at Stoke Ash 59 years. She was interred in the family vault at Stoke, on May 4. Mr. C. Hill officiated, assisted by Mr. J. R. Debnam. A large concourse of friends assembled to pay the last token of respect to one whom they loved and valued for Christ's sake. On the following Lord's-day, May 7, Mr. C. Hill referred to her useful life and Christian career, while preaching from the words, "To depart and be with Christ, which is far better." The following note was supplied to me by Mrs. E. Gibbs, of Eye, a Christian lady who frequently visited and spent much time with Mrs. Collins during the latter years of her life. I give it in her own words:—

"Our dear friend Mrs. Collins, whose loss we mourn to-day, was for many years a prisoner of the Lord's. It is five years last November since she attended the house of God. She was a great sufferer, through spasms of the heart, which would attack her suddenly. After the attacks were passed off there was great prostration. This deprived her the pleasure of receiving friends, as these attacks would come on if anyone was announced. For many months she daily became weaker, and since the 7th of March she was not able to leave her bed, her sufferings were great, breathing distressing. Yet she bore all with great resignation, and never a murmur against the Lord's dealings with her. When taking her medicine she would always say, 'May the dear Lord grant a blessing.' Upon one of my visits she informed me that she awoke that morning with the following words deeply impressed on her mind: 'Having a desire to depart and be with Christ.' Those words ever remained with her, and were as an anchor to the soul. Often she expressed a desire for more of the Divine presence. I said, 'You will have to die to realise the full enjoyment; but you have now no conflict.' She said, 'I fear I have been a dull Christian.' I replied, 'Oh, no! you will leave a sweet memory of a Christian life.' One day she looked up with great expression in her eyes, and said to one, who was very dear to her, 'I am longing my dear Saviour's face to see. I am like my dear husband; waiting, waiting, for the summons. May the dear Lord grant me patience; may I lie passive in His hands, and hold everything here with a loose hand.' Often she would say, 'What must it be when the spirit takes its departure?' Her bright intellect and powers of mind remained unimpaired to the last. A few days before she died she quoted the verse commencing, 'When I can read my title clear.' Twice during her illness I heard her pray for Mr. Hill and the dear friends at Stoke. She said it was her spiritual home, and a spot very dear to her heart. As each succeeding Sabbath came round it was ever her theme, 'I awoke

thinking of Stoke this morning.' In her confinement she realised sweet seasons from a little book, entitled, 'Daily Portions.' She was very fond of the E. V. & G. H., which she eagerly looked for every month. On the 27th of April she became worse; her sufferings were intense, and at seventeen minutes past one, on the morning of the 28th, she peacefully passed away. I can bear testimony to the value and supporting grace of God which sustained her on a dying bed. Her Christian course bore witness to her life of faith on the Son of God. Those who were near and dear to her by the ties of nature, and those who were privileged with her friendship—each and all have lost a most devoted relative, a kind friend, and a good counsellor.

"E. GIBBS."

Eye, April 28, 1893.

Words fail to express how much dear Mrs. Collins will be missed in the Church, among her friends, and in the home circle; but we rejoice in the fact, that our loss is her eternal gain. May the Lord speedily raise up others to fill the vacant places. Thus shall our hearts rejoice, and all the glory will we give to Him, to whom alone it is due.

P. BARRELL.

ECCE HOMO.

"And some began to spit on Him, and to cover His face, and to buffet Him, and to say unto Him, Prophecy: and the servants did strike Him with the palms of their hands."—Mark xiv. 65.

Oh, horror that might well have struck
To statues all the passers-by!
Oh, vileness such as well might pluck
From hell the crown of infamy!
These human fiends, dead to all sense of
shame,
At God's dear Son their frothy spittle aim.
Whilst some blindfold His gracious eyes,
They smite their Lord on either cheek;
And many a ribald ruffian cries,
"Who smote Thee? If Thou knowest,
speak!" [the throng,
The high priest's servants, foremost 'mid
With itching palm His sufferings prolong.
Dumb as a lamb, divinely still,
The God-Man stood, and let them strike,
He who, if it had been His will
To render to them like for like,
Could straight have summoned legions
from above
To avenge such outrage on Incarnate Love.

And was it all for thee, my soul.
That blows and spitting He endure'd?
That thou might'st reach the heavenly goal,
And have thy happiness secur'd?
Was it that such a worthless thing as I
Might share His bliss in yonder world
on high?
Oh then be willing to submit
To shame and insult for His sake!
Remember it is plainly writ
That of His woes we must partake:
In order that we all may reign with Him,
Our glorious Head must suffer in each
limb.
Rejoice when evil tongues revile,
And evil mouths spit out contempt!
It is but for a little while,
And if from this we were exempt,
We then should lack one of the clearest
signs [us shines.
Which point to where Christ's image in

R. THOMSON.

NEW AND OLD.—We being born in atheism, and bairns of the house that we are come of, it is no new thing, my dear brother, for us to be under jealousies and mistakes about the love of God. What think ye of this, that the man Christ was tempted to believe there were but two persons in the blessed Godhead, and that the Son of God, the substantial and co-eternal Son, was not the lawful Son of God? Did not Satan say, "If thou be the Son of God?"—*Rutherford*.

THE PULPIT, THE PRESS, AND THE PEN.

The Life and Work of Charles Haddon Spurgeon. By G. Holden Pike. Illustrated with fifteen full-page photogravure plates. Vol. III. Cassell & Company, Limited. London, Paris and Melbourne. The third volume of this splendid work fully sustains the high standard of its predecessors in every way. It is, indeed, an interesting study of a wonderful life. The Strict Baptists, as a body always appreciated the ability of Mr. Spurgeon as a marvellous preacher; they could not receive all he preached. Mr. Pike says (chap. li.), "During this year (1864) the Strict Baptists still regarded Spurgeon as the hero of the Metropolitan Tabernacle, as well as a figure in the religious world of singular interest, although there does not appear to have been any controversy in regard to practice and doctrine. To them the popular preacher was, of course, much more than he could otherwise have been to persons who viewed him from the standpoint of the Surrey Tabernacle, because he came so near to their recognised standard, and yet not near enough to be altogether approved. Thus it happened in due course that the same people who maintained that

"FULLERISM" WANTED THE MARROW OF THE GOSPEL,

saw little or nothing more in Spurgeonism than the practical side of Christianity. At the same time Spurgeon's old friend Charles Waters Banks, as the chief literary veteran of the Strict Baptists, still continued to harbour sincere affection for one whom he had been among the first to welcome to London. In taking a retrospective and prospective view of things about this time, Mr. Banks wrote: "It is now eight or nine years since we bent our knees beside Mr. Spurgeon's little bed on a certain occasion when he was very ill; and in the arms of our faith, in the simple affection we feel for all young men who are enlisted under the banner of Christ, we were helped to plead with the Lord for his speedy recovery. It was such a season of holy fellowship and earnest wrestling with God as we have known but seldom during our five and thirty years' pilgrimage in the truth, and so fully did we receive that young brother into our heart, that neither his rapid rising, nor our circumstantial descending, has ever caused us to forget. He has gone up into the skies of popularity; we have gone down into the valley of adversity; he has stretched himself so extensively as to take in almost everybody; and almost everybody in some shape or

other has taken him in; the circles of his ministry are so immense that you can never say of him he is the same yesterday, to-day, and for ever. He travels round the whole of the evangelical globe, and touches more or less at every point; while we, having sunk almost into obscurity, can perhaps understand but little of what passes in these days for religion, for revivals, for conversions, and for Christian Churches. . . . We have always believed him to be a tender-hearted child of God, and although he hur's dire contempt down upon us poor little Zionites, Zoarites, and Bethlehemites sometimes, still having had some boys of our own we know they will be naughty now and then; but love covers their folly and aims to correct their fault. Whatever Mr. C. H. Spurgeon may do or not do on this imperfect stage of time, we hope through grace to meet him in that kingdom where pleasure in perfection is and all are like their Lord. We have thought—we hope it is not a wicked thought, but we have thought what a changed scene it will be if in that bright celestial world, on some future period, and sitting on one of those heavenly hills we should happen to see a company of the Southwark divines, good old George Francis, in all the youth and beauty of a Saviour's healing life; dear old Master Thomas Gunner, with a heart as soft and a mind as refined as the loving John and the holy Jesus Himself; Hugh Allen, as tame as Noah's dove; James Wells in the shining robes of his Master's righteousness; and Charles H. Spurgeon close beside John Forman and J. A. Jones (for we believe the ancient Jireh patriarch will go home some day), and then and there, as our favourite poet says, *we*, yes, even *we*, hope to see

"The glorious tenants of that place
Stand bending round the throne!"

This volume contains much that is interesting, relating to work at the Tabernacle, London Baptist Association, Church and State, Spurgeon and the Clergy. The frontispiece and other plates are beautifully executed.

The Model Trust Deed (2nd Edition). We have received from the author, James Mote, Esq., of 29, Queen-street, London, E.C., a copy of the above, which was originally produced with the object that all churches holding Close Communion principles, might have a safe and well-prepared guide for drawing up their chapel deeds. We understand that a considerable number of the churches have

taken advantage of it, and doubtless the new edition which has been thoroughly revised and corrected by the author, will find as much favour as the first. The author is the Hon. Solicitor to the Metropolitan Society of Strict Baptist Churches, and knowing as we do his wide experience in connection with the Strict Baptist body, we can confidently recommend the model which he has produced.

Mysteries of Godliness, or Deep Things of God, &c. By George Murray. Here is a cluster of precious truths suitable for discerning minds.

The Promotion of Unity, a Paper read at the Half-Yearly Meeting of the Bucks, Berks, Herts, and Oxon Association. By the President, Mr. Josiah Morling. This is a most timely and well-written paper, Mr. Morling may be congratulated upon the completion of a task so full of important reading. We hope the pamphlet will be read not only by the Associated Churches, but by the whole denomination. Price 1d. each. To be had of the Secretary, Mr. John Dulley, Wooburn, Bucks, or of the President, Mr. Josiah Morling, London-road, High Wycombe, Bucks.

MAGAZINES on our table:—*The Surrey Tabernacle Witness, The Gospel Magazine, Zion's Witness, Australian Particular*

Baptist Magazine, The Banner of Israel, The Day Star (Tasmania), The Monthly Record of the Evangelical Mission, &c., Life and Light, The Olive Branch, The Calvinistic Pulpit, Rays of Light (New South Wales), Consecration, Here and There.

SERMONS.—*A Blaze of Diamonds.* By A. G. Brown. *Spiritual Succession.* By C. Cornwell; also, *Caiaphas' Prophecy.* By C. Cornwell. To be had of Robert Banks & Son, Racquet-court, Fleet-street, London, E.C.

The Covenant of Grace. By Robert Brown. London: The Book Society, 28, Paternoster-row. Price 4d. *The Covenant of Grace* is a very blessed theme, and worthy of contemplation. We wish Mr. Brown's book the circulation it so well deserves.

A Pamphlet, by G. Elven, Baptist Minister, *on the Liver, its Offices and Disorders.* Fifth edition. Ten Thousand. G. Elven, 56, Leatherdale-street, Globe-road, Mile-end, London, E. Price three half-pence. Post free, twopence. This pamphlet contains much that is interesting and instructive on the liver, its offices and disorders, and is well supported by excellent testimonials.

NIGHT TOILERS.

"TOILED all night and taken nothing,"
So the labourers grieve;
Clamouring church or children round them,
Who can scarce believe
In the skilfulness or wisdom
Of such fruitless toil,
While their hearts ache at the failure
Of the midnight oil.

"Toiled all night and taken nothing,"
And the need so great;
Nothing comes without the toiling
In our lowly state.
Some may pile their gold about them
In the glowing sun,
We have toiled all night for fishes,
And have taken none.

Lord, we sigh, because so little
Would relieve our care;
Something for the Church to feed on,
Or the child to wear;
Something that should prove our office,
Pastor—parent—friend;
We have toiled all night, Lord, hoping
For this blessed end.

Nevertheless, at Thy command, Lord,
In the morning light,
Once again we work the waters
Where we've toiled all night.
Help, oh God of our salvation,
Give Thy word its due,
Fill our toil-frayed net with fishes
Neither small nor few.

Words of cheer lie thickly round us,
But each promise palls,
Till the plenty of the promise
In our life-lap falls.
Then we hide our tear-stained faces,
And with Peter cry:
"Is it possible that sinners
Can have God so nigh?"

This our night, Lord, is the longest
We have ever known;
Hope itself by disappointment
Is nigh overthrown;
Prayer and faith and patience faileth;
We are hungry, too;
Bring the dawn, and with the morning
Shew what Thou canst do.

Ah, my friends, we too much murmur
At Jehovah's ways,
What if toil and darkness wither
All our earthly days,
Is there not a cause? He waiteth
In the morning light
With His hands full for the children
Who have toiled all night.

Gallywood.

M. A. CHAPLIN.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

Strict Baptist Mission.

HAVING received and begun to read a "living epistle" from the mission fields of Southern India, I feel stirred to take up my parable on the evidently God-honoured service of our native brethren there. That noble specimen of a high caste native, with emphatic capabilities of natural gift and spiritual life and force, brother J. B. Pandian, pastor of the Strict Baptist Church in Madras City, gave us two fervent and clearly honest addresses at our meetings of the Suffolk and Norfolk Association, and was most intently listened to and cordially welcomed. His special mission to this country—the upraising and emancipation of the shamefully down-trodden Pariahs—in no way interfering with, but the rather aiding his zealous work as an ambassador of Christ for the salvation of men.

Very touching was his reminiscence of the effect on him of feeling the Mediterranean gale, the same "Euroclydon" which wrecked Paul's vessel.

One thought possessed the mind—what a gracious and powerful influence a deep practical interest in foreign missions is calculated to have on our Churches at home! The reflex awakening beam from the brighter zeal, facing far greater obstacles in preaching and teaching Jesus Christ than His servants evidence or have to encounter in our own land. We are convinced that there would be nothing more stimulating for our Churches to take up and practically promote the preaching of the same Gospel in heathen lands. The ever increasing readiness to hear, meditate on, and receive the plain, homely preaching of the Word in India and other distant lands. There is certainly nothing like it in our own country. And proof is not lacking where this interest is already shewn of the faithfulness of Scripture testimony. "He that watereth shall be watered also himself." History is full of this proof, and "our gospel" is not changed. God is not slack concerning His promise. That He has a people in the dark places of the earth is evident, and these are included in His assertion, "Them also I must bring."

The Divine raising up and employment of native agency is delightful in its effects, but these crave for sympathy, and are greatly cheered by knowing they have it. "One hundred and twenty-nine converts baptized and received into fellowship" in the Tinnelly district alone, and these, after long waiting, watching, and testing, would be startling if the promises were

not so large! No indiscriminate or scattered results were these. Those baptized believers have received careful teaching, after confessing their faith, testing as to their changed character, and either received into already established Churches, or formed into little growing groups on New Testament principles, shewing also strong desire to spread the knowledge of their salvation, that others may hear the same word of life and share the same blessing. Would that we could say the same of all our Churches at home!—S. K. BLAND, Ipswich.

SUFFOLK AND NORFOLK ASSOCIATION OF STRICT BAPTIST CHURCHES.

122ND ANNIVERSARY.

The annual two days' gathering has been held at Tunstall, the association tent in which all the gatherings take place being pitched on a meadow kindly lent by Mr. W. H. Borrett. As usual, there was a large gathering from all parts of the large district which the association covers. The same characteristic of deep earnestness was observable throughout the meetings as in previous years, and from the returns given we gather that the number of Churches included in the association is larger than in the previous year, an important accession of strength being acquired in the joining of Bethesda Chapel, Ipswich. The meetings opened with early morning service on Tuesday morning, and at 10.30 the general meeting was held. The Moderator (Mr. W. Ling, Ipswich) presided, and there were also present Mr. S. K. Bland (secretary), Mr. Joseph Hitchcock (treasurer), Mr. R. E. Sears (London), and most of the following ministers and messengers:—Ipswich: pastor W. Kern, brothers Gooding and Brown. Aldringham: brothers Botwright and Lockwood. Beccles: pastor L. H. Colls, brothers Lockwood and Buckenham. Blakenham: pastor E. Haddock, brothers Taylor and Moore. Bradfield: pastor W. Dixon, brothers D. Bland and W. Scarfe. Bungay: pastor J. D. Bowtell, brothers Manning and Johnson. Charsfield: pastor T. Field, brothers E. and G. Wright. Cransford: brothers Skeet and Kindred. Fressingfield: pastor Caleb Broom, brothers Rouse and Burgess. Friston: pastor R. Frankland, brothers Puttock and Cooper. Grundisburgh: brothers R. Tyler and H. Reynolds. Hadleigh: pastor A. Morling, brothers Harris and Wollard. Halesworth: pastor H. Berry, brothers Brabben and Green. Hoxne: brothers Raynor and Norman. Kenninghall: pastor J. Saunders. Laxfield: pastor A. J. Ward, brothers Selsby

and Allen. Mendlesham: pastor D. Dickerson. Norwich: pastor G. Pung, brothers Hovell and Maskett. Occold: brothers Ling and Shelver. Pulham St. Mary: brother M. Bird. Rattlesden: pastor W. H. Evans. brothers T. Stearn and J. Jewers. Rishangles: pastor G. Harris, brothers Ling and Peck. Somersham: pastor W. H. Ranson, brothers Ladbroke and Beaumont. Stoke Ash: pastor C. Hill, brothers Coulson and Moss. Sutton: pastor J. Cook, brothers Turner and Coates. Stowmarket: brothers Rayner and Wright. Tunstall: pastor W. Glasgow, brothers Stollery and Pritty. Waldringfield: pastor J. Andrews, brothers Skeet and Bovill. Wattisham: pastor J. Hazelton, brothers Robert and George Squirrel. There were also present B. J. Northfield (March), W. K. Squirrel (London), J. Bonney (Biggleswade), E. Marsh (late of Laxfield), W. Large (Sudbourne), Mr. Sadler (Ipswich), E. J. Harsant (Otley), brothers J. Churchyard, J. Bird, R. C. Bardens (Ipswich), &c.

After singing, and prayer by brother Buckenham,

The Moderator delivered the annual address. He said on this 64th anniversary of the association they met holding the old creed, the same creed that they had held since the formation of the association. They had no new thing to bring before them, no innovation, no sceptical doubts, he took it, about the divinity of Christ, or insinuations about the inspired Word—not an iota of these down-grade questions, he felt warranted in saying, had crept into their society. Some learned men had suggested that Moses never wrote the Pentateuch, and that the prophet Isaiah was a myth, but they did not believe a word of it. The subject on which he most particularly desired to address them that morning was aggressive work in connection with their association. Whilst not prepared to substantiate the assertion that had been made that Strict Baptists throughout Great Britain were less active in their movements than other denominations, they would be disposed to admit, subject to some exceptions, that the Churches of the association, collectively and individually, were not aggressive enough in evangelistic work. Where the villages were regularly worked from Church centres, with cottage meetings, and the same vigilant attention given to home services, they would always find a decided measure of prosperity. One of their Churches, the pastor of which conducted 360 services during last year, he could testify to being a growing village Church, but chapels, whose doors were but rarely open save on the Sunday for the usual services, whose prayer-meetings had become almost *nil* and week-night gatherings discontinued, received but few additions, and could

not be said to be flourishing, though still existing. The average number of members to each Church in their association in the decade ending 1891 was somewhat below that of the previous ten years. This was, doubtless, attributable largely to the migration of the rural population into the towns, but he did not regard this as the sole cause. Recalling the history of bygone years, they found the great forces used to obstruct religious liberty and Christian enterprise were legalized persecutions, with more than brutal cruelty. That spirit was dormant to-day, but in its stead was the dead weight of phlegmatic apathy, crushing zeal, subduing effort, and hanging like a millstone about the neck of Christian endeavour. Empty benches indicated the fact, and this indication was confirmed by what they gathered from an authentic source that only one in every five of the population of London attended a place of worship. This in itself was lamentable, but the evil did not end there. This indifference to religious worship was casting its shadows over their Churches and instilling its poisonous breath into their organizations, with a consequent reduction of vitality. The old fire and zeal of the Christian workers of the past, with some notable exceptions, were sadly lacking.

What he submitted to them was that the present state of the masses, allured by the seductive attractions of worldly amusements—some of them refined, recreative, and under the protection and patronage of religion (to which they decidedly objected)—had become a source of anxiety and difficulty to Christian workers. It was not the coarse, brutal sports and pastimes of past generations, but the toned and polished attractions that leaders in Christian labour had to contend with. These were even sometimes allied to and issued from and with the sanction of Christian Churches; and their baneful influence was fast leading their followers on to atheistic and agnostic principles, to an utter indifference about a future life. Apart from bread-winning, the pleasures of the age were, or would be, the absorbing theme of their existence. The youth of to-day, entering into life to take their share in the busy world, found religion and amusement so intermingled and the line of separation between Christianity and the world so blended with both that it subdued the influence of their early pious training, and they entered with eager zest into the arena of freethinkers. These were strong reasons why they should renew and extend aggressive operations. The fields were wide, the principles they had to combat were pernicious and destructive in their effects upon the soul. Surely their stronghold, the Rock Christ Jesus, was

firm standing ground, their position impregnable so long as the weapons of defence were from the armoury of the Lord. It was with the Gospel truths that they must contend against the neutral teaching—neither God nor devil—of to-day.

Admitting that Christianity was distinctly aggressive, which few would contest, were they justified in continuing strictly on the old lines or order of procedure? The nature of their services might, perhaps, in some cases, be altered with advantage to suit the aspirations of the young. Our Lord Himself initiated aggressive mission work in His youth, and practically made His first advance in the Sanhedrim, and His whole life bore out this first public act of His belief. The desert, the wayside, the seashore, or the deck of a vessel were equally, or more than equally, sanctified by soul-winning and in-gathering with the temple or synagogue. Phases of the so-called forward movement taken up by many of the religious bodies at the present day offered some points of interest for the further development of aggressive work, though they might not entirely agree with the mode of procedure, such as Christian endeavour bands, guilds, and mission-work organizations.

Apathy was not the only foe that Christian workers had to contend against. The struggle which was now being vigorously contested between the observers and non-observers of the Sabbath as to the opening of public libraries, picture galleries, gardens, and parks on the Lord's-day was but the beginning of a fierce battle to further desecrate the Sabbath by the opening of theatres and all public places of amusement. Last summer a minister of the Church of England opened his private grounds and engaged a band to amuse those of his parishioners who chose so to avail themselves on Sunday afternoons. These are but initial steps, and a clamorous world would not be satisfied until profanity was legalized and the restrictions on the Sabbath removed. If they were regarding the advance of these terrible and destructive opponents as too far off to be dangerous, their observation was misleading. They were not only close upon them, but actually in their midst. Some of their banners bore the device, "Neither God nor Master," while others had outstripped the Athenians in Paul's time, denied God *in toto*, had no religion, and abhorred Christianity. Another section pleaded for sober and rational Christianity, which meant no Christianity at all. They advocated the formation of a so-called Church, to include all sorts and conditions of men, and to run a theatre and a public-house in connection therewith. If the adversaries of Christianity, with a portion of

the press flanking their position, were swaying the masses in a considerable degree, it behoved the followers of Christ to redouble their efforts. They did not need a new Gospel for this enlarged sphere. The old was as powerful, precious, and inspiring as in apostolic days, but they wanted an earnest, bright, and pointed proclamation of these Christ-born, long-lived truths. Might the Lord reveal to them their responsibilities, for

"There is a battle thou must bravely fight,
There are dark spots which thou must
show the light."

Around Christianity the contest was gathering. The armies of infidelity and socialism, apathy and indifference, the so-called "Higher Criticism," or the question of biblical inspiration and carnal amusements on the Sabbath-day—these hostile disputants were marshalling their mighty forces, assisted by

THE POWERFUL LEVER OF THE PRESS,

and making a terrible onslaught against the King's warriors in the field of enterprise. The battle had been long but to-day it waxed hotter and raged sharper than at any period of modern history. To meet these formidable antagonists every true and lawful weapon must be used. The Church must have no rusty irons on her wrist when fighting the Lord's battle, but must awake to her position and carry the glorious Gospel, the message of salvation, into the citadel of error and scepticism.

The Moderator concluded his address with some reference to the means by which their work should be carried on. He first enforced the necessity of prayer and then appealed for evangelists, men divinely qualified to preach the Gospel to the unsaved masses. He advocated evangelistic services, bright and cheerful services for the young, the formation of Bible-classes, week-night services, teacher's preparation classes, and the like, concluding with Paul's exhortation to the Hebrews, "Let us consider one another to provoke unto love and to good works, not forsaking the assembling of ourselves together."

Mr. S. K. Bland read an abstract of the reports from the various Churches. All the Churches have sent in their statistics, from which we gather the following results:—

	Baptized.	Received.	Members.	Scholars.	Teachers.	Village Stations.
Wattisham ...	9	3	84	75	8	1
Beccles	7	16	170	172	19	1
Halesworth ...	2	—	39	—	—	—
Rattlesden	3	—	88	75	11	3
Friston	5	—	59	75	12	2
Grundisburgh	3	—	100	97	16	8
Laxfield	4	5	175	179	16	8
Waldringfield	1	2	42	45	8	5
Somersham ...	6	1	54	65	—	—

Cransford	3	—	43	31	6	2
Oceold	1	—	43	52	6	—
Pulham S. Mary	—	—	39	12	4	—
Stoke Ash	7	1	177	111	19	—
Sutton	—	—	31	38	4	—
Itishangles	—	—	74	35	8	—
Rushway	4	—	77	25	6	2
Bungay	1	—	45	81	9	4
Charsfield	4	3	74	60	7	6
Hadleigh	1	—	108	100	10	6
Tunstall	1	—	69	83	13	—
Hoxne	2	1	49	64	17	3
Aldringham	17	2	156	130	14	—
Norwich	1	—	70	65	8	3
Bradfield	—	10	76	54	11	—
Slowmarket	—	1	44	85	7	—
Mendlesham	1	—	22	22	3	—
Blakenham	1	—	49	60	7	2
Kenninghall	1	4	242	186	25	—
Ipswich	7	—	54	50	7	4
Fressingfield	1	—	—	—	—	—

The meeting concluded with singing, prayer, and the benediction. In the afternoon the usual meeting of pastors and messengers took place, and at the same time service was held in the tent, conducted by Mr. Osborne (Hornsey). The preacher was Mr. B. J. Northfield. In the evening another service was held in the tent, conducted by Mr. Bonney, and Mr. Squirrell, of Marylebone, preached.

By six o'clock next morning many were gathered under the tent for prayer, a number of delegates from the Churches taking part therein. Again, at nine, devotional services were resumed under the guidance of several ministers. During this meeting Mr. K. E. Sears, of London, introduced brother T. B. Pandian, a noble-looking and very black East Indian, pastor of the Baptist Church in Madras, and representing the STRICT BAPTIST MISSION IN SOUTHERN INDIA.

In eloquent and fervent terms this good man addressed the assembly, stating that one chief object of his visit to this country was to interest the people and those in authority on behalf of the down-trodden Pariahs.

At the close, by suggestion of the secretary, the whole assembly rose to testify their sympathy with his work, and to welcome him as "a man and a brother." After very hearty singing, and prayer by Mr. Ward, the new pastor at Laxfield, the first "association sermon" was preached by Mr. Abner Morling, of Hadleigh, from Psalm xxviii. 9. In the afternoon, to a still enlarged congregation, stretching out beyond the rolled-up curtains of the tent, Mr. Charles Suggate, late of Halesworth, read and prayed, and Mr. Kern, of Ipswich, preached from Hab. iii. 4. All the services were very enthusiastic and favoured by brilliant weather. Hearty thanks were voted to Lord Rendlesham for use of the tables, &c.; to Mr. W. H. Borrett, kindly placing his barn and stables for use as at the meeting in 1877; and to many other helpers and hosts. The meetings next year are to be held at Fressingfield.

RECOGNITION OF MR. HENRY DADSWELL AT COURLAND GROVE, CLAPHAM.

Wednesday, May 24, was a red-letter day in the history of the Church worshipping at Zion's Hill, Courland-grove, Clapham. The good folk here have never evinced any pleasure or desire for the supply system. The first pastor (the late Samuel Ponsford), was instrumental in founding the cause about 1840, and ministered to the Church for nearly forty years, with honour, pleasure, and profit, seeking the glory of God. Thomas Chivers, for years a deacon of the old Surrey Tabernacle, commenced his labours as pastor in the year 1880, and remained till he entered into rest.

In the year 1887, Mr. W. H. Evans, of Rattlesden, was the third pastor. Now, our beloved brother, Mr. Henry Dadswell, from Mount Zion, Chadwell-street, is the fourth pastor, and enters upon the duties under very encouraging circumstances. On arriving at the chapel somewhat early, it was most gratifying to see so many gathered, and ere long the chapel was well filled. The

AFTERNOON SERVICE

was conducted by Mr. Squirrell, and after reading Psa. xlviii., prayer by Mr. Parnell, and Dr. Watts' hymn:—

"How pleased and blessed was I,
To hear the people cry,
'Come, let us seek our God to-day.'
Yes, with a cheerful zeal,
We haste to Zion's hill,

And there our vows and honours pay" —

Mr. Squirrell said he would not occupy time in addressing them, and wisely acted on that decision, but, in plain and simple Gospel language wished them "God-speed," and hoped we might be cheerful and happy in God's house and service this day. You have chosen a pastor, and we are gathered to publicly recognise him. At the request of the chairman, Mr. Dadswell gave a brief statement of his call to the ministry, and the leadings of Providence in regard to his acceptance of the pastorate at Courland-grove, Clapham, which is as follows:—

It was some time after my call by grace, and baptism, that I felt any anxiety about the work of the ministry. I had taught in the Sabbath-school, and in other ways tried to serve the Church of which I was a member. After a time I began to think about the preaching of the Gospel, but was so impressed with the greatness of the work, and my insufficiency, that I tried to banish the thought from my mind, but failed to do so. One week evening, after service, I was walking home with my dear friend and pastor, Mr. Styles, when, to my great surprise, he suggested that I should speak in the Lord's name. I felt I dared not repel the suggestion, and soon after a way was opened for me

to preach at a little chapel at Poynings, near Brighton. I preached in the morning from Matt. xi. 28, and in the afternoon from John xi. 36. I felt some measure of liberty in speaking, and a dear old brother, Muzzell by name, encouraged me, and told me I must go on. For nearly twelve months after this I spoke occasionally, on week-nights, to the friends at Camden Lecture Hall, and twice on Lord's-days at Poynings.

In September, 1889, a brother being unable to keep his engagement at Camden Lecture Hall, asked me to take his place. It was the first time I had been asked to preach on the Lord's-day in London, and with some misgivings I consented. On the Saturday previous I received a telegram in the morning telling me that my dear mother had been stricken with apoplexy, and was unconscious. I tried to think over my sermons in great sorrow of heart, and in the afternoon came a further telegram to say there was no hope, and she was dying. Though I wanted to hasten to her bedside, there was no one I knew of to take my place at Camden Town, and so, on the Lord's-day morning, with a heavy heart, I tried to speak of my Lord. Between the services I poured out my cry to the Lord who had promised to be a very present help in trouble, and preaching in the evening from the words, "Whodelivered us from so great a death, and doth deliver, and in whom we trust, that He will yet deliver us," the Lord so caused the cloud of my sorrow to lift, that in felt enjoyment of His love, I was enabled to speak of the great deliverance He had wrought for my soul. Going from the chapel direct to London Bridge, as I was passing down Bishopsgate-street the word came to my heart with unspeakable power, "I am poor and needy, yet the Lord thinketh upon me." It cheered me then, and the savour of it still remains, and whatever hope of blessing I have in my ministry here, rests upon the hope that the Lord is still thinking of His poor and needy servant. My dear mother passed peacefully away to be with Jesus the next evening. From that Lord's-day till now, with scarce any intermission, I have been occupied in speaking on Lord's-days, and sometimes in the week in the name of Him who loved me and gave Himself for me. Travelling about among the Churches I met with great kindness, and there will always remain in my heart as a fragrant memory, the names of many of the Lord's people to whom I became attached as we spake one to another about Him we loved. I felt for a long time, that considering the responsibilities of the pastor's work, and the fact that I could only give a portion of my time to it, it would be unwise to even allow such a thing to be hinted at.

I came to Courland-grove for the first time in April, 1891, and at once found myself very much at home among the people. Succeeding visits only made the attachment stronger. When for the first time they gave me an invitation to the pastorate, I felt that if there were one Church more than another that I should desire to labour among continuously, it was this. I sought the Lord earnestly, but there was no word of direction, and I felt compelled to say "No." When, however, during the next year, a similar invitation was sent, I laid the letter before the Lord, and the word came to me, "Prove me now, herewith," and I felt I dared not refuse. In entering my acceptance in my diary, I have written under as the deep desire of my heart, "I will go in the strength of the Lord God; I will make mention of Thy righteousness, even of Thine only."

Mr. Ponsford, one of the deacons, said the Church were unanimous in inviting Mr. Dadswell to the pastorate; they were deeply impressed with him from the first time of hearing him, and that impression had greatly increased, and we have every reason to believe the Lord's hand is in it.

Mr. Squirrell then joined the hands of pastor and deacon, and fervently sought the Lord's blessing to rest on the union.

MR. MITCHELL'S ADDRESS TO THE PASTOR.

The chairman called upon Mr. Mitchell to address the pastor. Taking John xxi. 16, as the foundation of his remarks, he addressed him very affectionately, alluding to having known him from his early boyhood—his father having been one of his earliest Christian friends—and the interest with which he had watched his career, and his pleasure in seeing him in his present position. After briefly reviewing the text in its primary bearings, he applied it to the pastor just entering upon his labours, as presenting,

I.—AN INDISPENSABLE QUALIFICATION.

Various gifts and graces are bestowed by the Lord on His servants, but love to Himself is indispensable. All who love not the Lord Jesus Christ are hirelings and intruders. Christ only commits His flock to those that truly love Him. Supreme love to Christ is necessary to the pastor in order to—1. Deal tenderly with the flock. 2. Bear with their infirmities and waywardness. 3. His service being acceptable. He believed his brother truly loved the Lord, but would remind him that love was a grace capable of increase, and exhort him to seek that he might grow in this grace.

II.—AN IMPORTANT COMMISSION.

The word translated "feed," was rendered "tend" in the Revised Version.

It included the whole work of a shepherd, leading, guiding, guarding, folding, and pasturing. He was to remember that it was Christ's flock committed to his care, and he was to feed, and not fleece them.

I.—It was an onerous task. It needs (1) Wisdom. The notion that anyone would do for a parson was a most mischievous error. The work was the most solemn on earth, and required heavenly wisdom. (2) Courage. Foes must be faced. Popular currents withstood. The sheep themselves are sometimes affected with depraved appetites, which must not be pandered to. (3) Grace. Must be example to the flock. Confirm by your walk what you utter with your lips. Sheep very susceptible to the influence of example. (4) Industry. Must be a labourer, not a loiterer. Expect God's blessing on honest labour. Many a promising commencement has ended in miserable failure from lack of industry. Ox the symbol of minister.

II.—Pasturage one of its chief features. However carefully you guard and guide the flock, the sheep will be poor unless the pasture is good. (1) Give them plenty of food. If dishes are homely in pattern, see that they are well filled with good food. Don't imitate the gold-beater. (2) Supply variety. The mind tires of one dish, however good it may be. God has provided variety in word. See you let the sheep have His provision. (3) Endeavour to give appropriate food. Rightly dividing the Word of truth. (4) Aim to declare all the counsel of God. Keep nothing back. (5) Let the people have it fresh and warm. Milk warm from the breast is better than giving it cold from a bottle. (6) Spice it with prayer.

Remember that you have—1. Gracious helps. The promises of God, the power and presence of the Holy Ghost. 2. An account to render. Watch for their souls as one that must give an account. 3. A promised reward. "When the Chief Shepherd shall appear, you shall receive a crown of glory that fadeth not away." The Lord grant you grace to be faithful, and make your pastorate long, happy, and successful.

At the conclusion of Mr. Mitchell's address, Mr. W. J. Styles, who was instrumental in bringing Mr. Dadswell into Gospel liberty, and by whom he (Mr. D.) was baptized, discoursed on the duties and obligations of the Church, which was well to the point, told out in an intelligent and impressive manner, and was much appreciated. Tea was then served by many willing hands,

THE EVENING MEETING commenced, presided over by Mr. W. Abbott, deacon of Chadwell-street, who in a most efficient manner read Psalm cxv., and Mr. Hodges, another deacon of

Chadwell-street, sought the Lord's blessing on the services, and addresses, encouraging, congratulatory, and spiritual, bearing on the interesting occasion, were delivered by Messrs. Cornwell, Piper (Brighton), Porter, R. E. Sears, and Dadswell. The sacred and happy services were closed with prayer and praise. Among those present, beside a large number from Chadwell-street, by whom our brother Dadswell is held in high esteem, were brethren Burrows, Dadswell, sen., Jeffs, Kingston, Chisnall, Woodrow, Mutimer, Clark (Clapham Junction), and Voysey. The deacons, Messrs. Vine, Brinsley, Larby, Ponsford, and Wilbey, gave a hearty welcome to visitors. Not the least pleasing feature in connection with the cause was the large number of young people present. May the Lord's blessing rest upon pastor and people is the earnest prayer of all.

J. W. B.

SURREY TABERNACLE. — The sixth anniversary of the pastorate of Mr. O. S. Dolbey was held in this noble building on Tuesday, the 14th June. In the afternoon a good congregation assembled to listen to the word of the Lord by the mouth of His servant brother Mitchell, of Mount Zion, Chadwell-street, who was favoured to preach a good, excellent, and spiritual sermon from the words, "Consider the work of God; for who can make that straight which He hath made crooked?" (Eccles. vii. 13). A goodly company sat down to tea in the large and deacon's vestries; ample provision was made, and the tables presided over by several ladies, assisted by the deacons and other friends. A public meeting was held in the evening presided over by the pastor, and commenced with singing, "Kindred in Christ, for His dear sake," reading a portion of Scripture, and prayer by brother Osmond, of Elthorne-road. The chairman, who was surrounded by several ministerial brethren and all his deacons, then, in a loving and lively address, introduced the subject of the meeting, and the "twin deacons"—brethren Carr and Rundell—spoke words of good cheer on behalf of themselves and their brethren in the diaconate, and expressed their gratitude to our covenant God for the mercies of another year, for sparing the pastor, sustaining and helping him for six years, for the peace and unity that existed in the Church and among the people, and for the blessing that had attended the ministration of the Word. Gospel addresses were then delivered by brethren Morling, Thomas, Bush, and Mitchell, interspersed with the singing of verses of hymns which bore upon the subject of the addresses, announced by the deacons. Afterwards the pastor, in his usual happy style, summed up the addresses, thanked the brethren for the

kind help, the friends for their presence and encouragement, praised God for His felt presence, and after singing the last two verses of the grand old hymn of lofty praise, "All hail the power of Jesu's name," and prayer having been offered, this happy and large meeting dispersed, and we felt, as was expressed by many, that this was one of the very best meetings that had ever been held in this beautiful sanctuary, in which the pure truth of God has been for so many years faithfully proclaimed, and could not help singing as we left the building—

"I have been there and still will go,
'Tis like a little heaven below."

—ONE OF THE ASSEMBLY.

PIMLICO (REHOBOTH).—On Monday, 22nd May, the twenty-second anniversary of the formation of the present Church was held. Brother F. C. Holden preached a sermon from the words, "Who is gone into heaven and is on the right hand of God, angels, and authorities, and powers being made subject unto Him" (1 Pet. iii. 22). About 40 partook of tea. At the evening meeting brother R. E. Sears presided; brother Eggerton asked the Lord's blessing on the cause; the chairman read Psa. xxiii.; brother Battson spoke from Psa. lxxiii., and said what God was in eternity He was in the purposes of His grace; Mr. Howard and brother Sanders spoke of the doctrines of the grace of God. Brother Holden said that brother Sears as chairman was the right man in the right place, and he thought that whatever position the Church called us to it was our duty as far as in us lie to fulfil that part. Brother Holden said this place was very dear to him. It was one of the first he spoke in, and he remembered some of the blessed times he and the people had together. Brother C. Z. Turner spoke from the words, "It is good for me to draw near to God." Brother Wise, in the name of the Church, thanked the brethren for coming amongst us. The meeting was closed with prayer.

CANNINGTOWN (SHIBLEY-STREET).—On Whit-Monday services were held in connection with the anniversary of this place of worship. In the afternoon a sermon was preached by Mr. Maycock. In the evening Mr. W. H. Lee presided, and was supported by Messrs. Coles, Maycock, Lovelock, and Lowrie. The chairman said it was an unspeakable mercy to be found amongst the ransomed Church of God, and he was sure he could say solemnly with the poet:

"There his best friends and kindred dwelt,
There God, his Saviour, reigned."

For had it not have been that God, his Saviour, reigned in Zion, there would have been no desire to mingle with the

people of God. He loved the blessed Book and found much companionship with good old Jacob. In an admirable speech he expatiated on the analogous experiences of Jacob to the Lord's people at the present time. Mr. Coles spoke from, "My son, despise not the chastening of the Lord; for whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth." Mr. Maycock dwelt upon the words, "Of whom the whole family in heaven and earth is named." This family was vitally united by an invisible and indissoluble union to Christ from everlasting ages. Mr. Lovelock gave a good exposition of John xi. 43, 44, "The Lord performed miracles now as He did in the days of His flesh. They did not always hear that the Lord Jesus Christ spoke with a loud voice; there was no necessity for it. It was the power that accompanied the voice which executed His command; for where the word of a king is, there is power. He spoke to Lazarus who had been dead and buried four days, and so He spoke now with a loud voice, at times, to those who were dead in trespasses and sins. Mr. Lowrie had a few words to say upon, "Restore unto me the joy of Thy salvation." Collections amounted to £4 14s. 3½d., including £1 given by Mr. Howard, of Elim. Afters a vote of thanks to the chairman, the meeting concluded.

LEWISHAM (COLLEGE - PARK).—Anniversary services in connection with the opening of this chapel were held on Sunday, May 14th. Mr. Crook preached in the morning, and Mr. Holden, of Limehouse, in the evening. On Thursday, the 18th, Mr. Squirrelle preached the afternoon sermon to an appreciative audience, and after tea, the chair having been taken by Mr. Haines, the following ministers gave good addresses:—Messrs. Squirrelle, Lynn, Eley, and the pastor. Collections good; meeting much enjoyed by those present, for which we desire to be grateful.—A. H. RIDDLE.

LIMEHOUSE (ELIM).—The tenth anniversary of laying memorial stones was celebrated on Sunday, May 28th, when two appropriate sermons were delivered, morning and evening, by our beloved pastor, Mr. F. C. Holden. On Tuesday afternoon the services were continued, when Mr. Marsh, of Wellingborough, preached an able and thoroughly appreciated discourse from Ephes. i. 7: "In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace." At the close a pleasant company of friends and ministerial brethren partook of tea. In the evening a public meeting was held, at which our esteemed brother Mr. Haines presided. After the

opening hymn, the chairman read Psa. cxv., and Mr. Mobbs engaged in prayer. Mr. Haines then gave a short and savoury speech, in which he paid an affectionate tribute to the memory of the late brethren James Lee and Wm. Kempston. Mr. Crook, of Lewisham, the first speaker, struck a good spiritual keynote from Heb. ii. 18, which was well sustained by Mr. Osmond from the words, "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are His." Mr. W. H. Lee encouragingly dwelt upon the Christian's hope, from Cor. ii. 12, and was followed by Mr. Shepherd, who gave a very interesting exposition of Luke ix. 33, "Master, it is good for us to be here." During the singing of hymn 316 (Denham's) a most liberal collection was taken for the support of the cause, which was kindly augmented by the chairman. Mr. Marsh, who apparently was not at all fatigued by the afternoon service, spoke from the latter clause of Heb. ii. 11, "For which cause He is not ashamed to call them brethren." The pastor then concluded the truly spiritual addresses by expressing gratitude to the chairman and numerous friends from neighbouring causes who had come to stimulate and wish him God speed. Hymn, "All hail the power of Jesu's name," and benediction by the chairman terminated our first decade of prosperity at Elim. May it continue.—A. H. POUNDS.

VICTORIA PARK.—During the past year a prayer-meeting has been held at 58, Bandon-road, Victoria-park, the first anniversary of which was held on May 14th. Brother Poyton presided, and spoke of God's goodness and mercy during the year. Brethren Jacobs, Bradbury, Whalley, and Cleaver gave spiritual addresses, and brethren Monton and Southern offered prayer. The place was crowded, and expressions of gratitude to God were given for inducing brother Everet and his wife to open their doors to continue this good work.—GEORGE POYTON.

WOOLWICH (ENON, HIGH-STREET).—On Thursday, June 1st, the members of the Church and congregation were cordially invited by Mr. and Mrs. W. H. Abrahams to a social tea in celebration of their silver wedding. A very happy evening was spent. During the meeting the pastor presented to Mr. Abrahams and his wife on behalf of the Church, congregation, and teachers of the Sunday-school an illuminated address, with a suitable inscription, expressing gratitude to our covenant God and recording the fact that they had been spared to see their silver wedding, also that they had with loving earnestness and fidelity held the office of superintendents of the Sunday-school

for twenty-one years, and nearly as many years our brother has filled the office of deacon with faithfulness and zeal. The Church and congregation have erected the memorial tablet in the chapel, "In loving memory of Mr. C. Box, who for more than thirty years was the honoured Pastor of this Church," and beneath his name is inscribed the deeply-revered name of "Robert Abrahams, who was baptized by Mr. Box, and for forty years a Deacon of this Church." The tablet stands a lasting monument of the appreciation in which they were held; the tablet was unveiled at the same meeting by our dear sister Mrs. Furlong, sen., who was also baptized by Mr. Box in the same year as Mr. Abrahams, now fifty-three years ago, and who is waiting to join them again in the unveiled splendours of Immanuel's land. Thus were we privileged on the same evening to do honour to the living and departed.—E. WHITE.

PONDER'S END (EDEN CHAPEL).—Special services in connection with the first anniversary of the formation of the Church were celebrated on Whit-Sunday and the following Tuesday. Brother Bowles, of Hertford, on Whit-Sunday preached suitable sermons which were much appreciated. On Whit-Tuesday Mr. Copeland, of Croydon, delivered a sound and savoury discourse in the afternoon. Tea was provided at the close of the service, and a public meeting was convened afterward, presided over by Mr. W. Abbott, of Chadwell-street Church, whose timely and tender remarks, based upon the first verse of Psa. lxxxiv., were indeed stimulating and encouraging. The devotions were led by brother Saville, of Waltham Abbey. Brethren Copeland, Preston Davies, Osmond, Sandell, and Alfrey delivered spiritual and cheering addresses, with which the friends were delighted and profited. The collections realised £2 18s., which, with the kind donation of £3 2s. by our sympathising chairman, made up £5, the proceeds going towards the building fund.—C. H.

YORKSHIRE.—Dear Mr. Winters,—As I know you are so much interested in the Strict Baptist Churches, I feel I should like to tell you a little about them here in Yorkshire. I sometimes feel as if they had almost died out here in Yorkshire, for I have lived in Wakefield five years and have only found out where I could meet amongst a few of the Lord's children that believe in the good old Baptist doctrine, the nearest little cause that I can get to is at Ossett, 4 miles from here, and I am very sorry to say that they are too weak to pay a stated minister; but I am very glad to tell you, dear brother, that we always

find our Lord and Master's promises true to us there, for though we are but few, His presence is always near, and our earnest prayer is that He will bless our feeble efforts in raising our little cause in His own good time. There is a stronger cause than ours, for we had the pleasure of going over to Thornhill Edge on Easter Monday last, and there was added to their Church eleven by baptism, and two more were added to the same Church on Tuesday last.—Yours truly in the Lord, EDWARD ARTIST, Webster's - buildings, New Soarbro', Wakefield, Yorks.

TROWBRIDGE.—At Zion, on Sunday morning, June 4, the ordinance of believer's baptism was administered to eight—five females and three males—by Mr. Moxon, of Bury, Lancs. One of the candidates was the wife of Mr. Porter, who for many years has given out the hymns at Zion. These, with four others, were received into full communion in the afternoon. The chapel was crowded to its utmost capacity. It is pleasing to know the cause of truth here is well sustained.—H. JONES.

HILPERTON (NEAR TROWBRIDGE).—We are grieved to hear, through Mrs. Jones, of the continued illness of our dear friend and brother Mr. West, pastor of the cause of truth here. We pray, if it is the Lord's will, he may be restored.—J. W. B.

SHEFFIELD.—Dear Mr. Editor,—The expression used by me and quoted in Mr. Roper's letter in the E. V. and G. H. was not used in any way as a vindictive expression, but as indicating one of the reasons why we did not retain the title of "Strict Baptist" for the time being; now I am willing to bear my own share of responsibility for so doing, for it was the only probable course of success in the case, for want of more support on my own side. But when brother Roper states that I went and took the room myself, and that the Church knew nothing of my intentions, that they got to know of the opening services, &c., from other sources, and not from myself, his words require an answer to justify my own integrity in this matter. 1st. I admit I did not call a Church meeting at Masbro', or ask the Church for any assistance, because what I and others were doing at Sheffield was altogether apart from our cause at Masbro', and we had no need to ask for any pecuniary help, having a sufficiency for all purposes. 2nd. We have frequently mentioned both our Bible - class and prayer-meeting in brother Roper's at our home, but never met with one word of encouragement either from himself or Mr. Price. 3rd. We never expected those members who were at Masbro'

either to come to our Bible-class or prayer meeting, being eight miles from us. There are four members in Sheffield who all knew what we were doing, and our invitations were given specially to one, and through him to all, to come and join us in the class and prayer-meeting. For six months our work went on, and for a long time our prayer-meeting, yet not one visit was paid us by any of our own friends at Masbro' or Sheffield, although I also have grown grey in my service for that Church free of charge or expense for over twenty years, even willingly paying railway fare and supporting the cause as well. 4th. I personally invited Mr. Day and Mr. Freston to come and help us. Their letters of reply I forward you, which show that our intentions were known, and that it was a matter of question as to whether what we were about doing would interfere with Masbro' or not. 5th. A fortnight before the opening service, a week after we decided to take the room, the very first bills out were given by me to Mr. Snow to take down to Masbro' on Sunday, that day being his appointment there. He took those bills, gave them to Mr. Roper. Mr. Roper read one in the chapel and was asked to distribute the others. I went down the following Sunday, but no bill was in the pulpit, and, as I knew they were opposed to our work, I did not announce it myself. Four friends in Sheffield came to our opening service, but not one from Masbro'. Mr. Day, Mr. Freston, and all the Elams were absent, nor have any been present with us at any of our meetings since, save one on one occasion, but he was not a member with us. Mr. Price did suggest the alteration of one or two tunes already fixed, and we accepted his suggestion. The fact is, Mr. Editor, we have opposed the introduction of Sankey's hymns into use in our services, and also the singing of solos and other modern vanities, and, as Mr. Roper's son is our leader, I have given great offence by not consenting to such things. The best of all is, we know that God is with us, and that He is more than all that can be against us.—Yours truly, JOSEPH TAYLOR.

THE CRUCIFIXION.

THE question has often arisen respecting the day on which Christ was crucified, whether Thursday or Friday, and, not having heard a satisfactory answer, I have endeavoured to clear up the mystery by studying the Scripture. One thing is very certain, that early on the first day of the week the women came to the sepulchre and found it empty; hence, if the crucifixion took place on the preparation day, the day before the Sabbath, Christ only remained in the tomb the latter part of preparation day,

the evening and morning of the Sabbath-day and the evening of the first day of the week, which only makes two days and two nights, thus—

Letter part of Friday (morning)=1 day.
 " " Saturday (evening)=1 night
 " " (morning)=1 day.
 " " Sunday (evening)=1 night.

—which would at once make the prophecy of Christ concerning Himself (Matt. xii. 40) to be fulfilled, "For as Jonas was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth"; whereas, by the way in which I shall now reckon the days, by comparing one account with another, the prophecy is proved to be exactly fulfilled.

In the first place, I read ver. 62 of Matt. xxvii. with a slight alteration in the punctuation, thus, "Now the next day that followed, the day of the preparation, the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, after three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest His disciples come by night and steal Him away and say unto the people, He is risen from the dead, and the last error shall be worse than the first. Pilate said unto them, Ye have a watch; go your way, make it as sure as ye can. So they went, and made the sepulchre sure, sealing the stone and setting a watch."

Now I base my conviction that I am right in thus altering the position of the comma from after the word "day" to after the word "followed," on the fact that these men being the chief priests and Pharisees, would have been too busy with the worship on the Sabbath (this Sabbath being an high day) to have had opportunity to do anything else, and neither do I believe they would have done so, for their great point was the keeping of the Sabbath strictly to the letter of the law; but, should the objection be raised that they could do anything, having consciences which would extend to any limit, I then point you to the conduct of some, which could not be questioned, and which is moreover supported by the testimony of the Holy Spirit in Luke xxiii. 54-56. Here we find that that day was the preparation, and the Sabbath drew on, and the women returned and prepared spices and ointments, and rested the Sabbath-day, according to the commandment. Now, if this had been the Friday, 6 p.m., or the twelfth hour, they must have prepared the spices and ointment on the Sabbath, for the Sabbath was sacred from evening to evening, 6 p.m. to 6 p.m. (see Neh. xiii. 19); but we are confident they did not do this work on that day, else they could

not have rested on the Sabbath-day according to the commandment, which was, "Remember the Sabbath-day to keep it holy. . . . In it thou shalt not do any work."

Turning to John xix. 42, it is recorded that, "There laid they Jesus therefore because of the Jews' preparation day; for the sepulchre was nigh at hand." Now, there would have been no necessity to have said this had the crucifixion have taken place on Friday; because, by the time the ceremony of burying our Lord was completed, the evening of the Sabbath would have arrived, so I conclude that the crucifixion took place the day before the preparation, as is also shown in Mark xv. 42, "And now when the even was come, because it was the preparation, that is, the day before the Sabbath," &c., which I take to mean that the day was so late that even' of next day had approached very near, for the Jews reckoned their days, as before stated, from even to even, as in Gen. i. 9; the evening and the morning were one day. Now my statement is—

Crucified Thursday, death somewhere between 3 and 6 p.m., buried end of Thursday=1 day.

In tomb—Friday (evening) = 1 night.

" " (morning) = 1 day.

" " Saturday (evening) = 1 night.

" " (morning) = 1 day.

Resurrection, Sunday (evening) = 1 night.

—which makes the three days and three nights.

JOHN J. SAMPSON.

Mount Zion Young Men's Bible-class,
 Marylebone.

HEBREWS VI.

DEAR MR. WINTERS,—I have never heard or read an exposition of the solemn 6th of Hebrews that satisfies my mind as to the true meaning thereof. Of course, according to our sentiments, "the faith of God's elect," all His children are loved with an everlasting love, chosen to salvation, and to eternal glory through God's dear Son; therefore there is no possibility of such falling entirely or for ever away from the hope of the Gospel, so as to be for ever lost. But, while acknowledging the truth and admiring the wisdom of the remarks of your correspondent, I. C. J., in the E. V. & G. H. for Jan., p. 19, I feel there is yet room (without controversy) for a few of my thoughts.

It has always been a point in my poor ministry to endeavour to get at the main drift of the inspired Penman, or the true connection of texts, &c. Now the latter part of chap. v., the apostle reproves the Hebrews for their poor or mean attainments. They were evidently still babes in knowledge, whereas, in consideration for the time and of their privileges, they ought to have been men able to teach, &c. And, by the way, if

that was the case with primitive Christians, how about us, or the children of God, in our day? I am afraid many are ever learning to seek and never attaining to a higher class; too much nursing and too much caressing spoils children.

Then the apostle commences chap. vi. with the exhortation to "leave the principles" (that is, as he terms them, in chap. v., ver. 12, the *first* principles) "of the doctrines of Christ, and let us go on unto perfection;" not, of course, in or of the flesh, but to a more perfect knowledge of Christ; "not laying again the foundation of repentance," &c.—viz., not always harping upon one string, not always using milk. A house all foundation, or without windows, doors, roof, &c., would be a queer sort of building. The true Church needs light. Doves fly to the windows for light upon the subject. Christians, true Christians, want knowledge—a spiritual appetite and stomach for strong meat.

"And this (he saith) we will do if God permit." Now, for my part, without stating whether these, who were supposed to be once enlightened, &c., are intended for the children of God, as having most awfully fallen away or backslidden, or whether the apostle intends (as many great and godly authors and as "I. C. J." believe) persons who have light, gifts, common operations of the Spirit, &c., and yet have no saving grace, I shall not determine. But, following the main drift, I believe the apostle supposes a desperate case, or rather desperate characters; and that, too, in order to stir up the Hebrews to more diligence. For instance, although a person may be regenerated, who can say, therefore, who dare say how long such an one may be left to sin against light and knowledge; or how far such an one may be left to go from God or the means of grace; or how impossible, by human instrumentality, to "renew such to repentance"? Or, also, who can or dare say how desperately wicked is the human heart; how hardening and deceitful is sin; and what power Satan may be allowed to exercise over a child of grace? Looking for a moment, then, upon these characters as backsliders, their enlightening and gifts and repentance and partaking of the Holy Ghost was real and saving. Yet, through the desperate wickedness of the human heart, the awful deceitfulness of sin, and the power of Satan, God, as a punishment for their sins against light, &c., has left them beyond the reach of ordinary means or human instrumentality, until, like the good shepherd, He leaves the ninety-nine sheep, or the saints taken care of by the usual ministry, and goes Himself after this outlandish one, and brings it home. So He "renews it again unto repentance" Himself—that is, rather than

lose, I say, the purchase of His blood. And, indeed, does not an open backslider "crucify to themselves the Son of God afresh?" reopen, as it were, all His wounds—that is, show by their relapse into a course of sin, as if His blood was not efficacious or saving; that He must suffer again? And, indeed, such who do crucify Him afresh in His members; make the hearts of His poor people bleed at their looseness. Let the reader peruse Joseph Hart's experience. He calls his restoration a "sort of re-conversion." He was gone too far for all human instrumentality. It was impossible for dear Romaine, or any of the faithful, to renew him; yet the dear Redeemer did. And oh, what he suffered! Although pardoned, he had sinned against light, but not with light and spite. Therefore, if the apostle does suppose it possible for a child of grace to fall so fully, you see, either way, it is a desperate case, and a warning to the Hebrews who had made such little progress in the right direction.

Again, supposing the apostle means by these enlightened, real hypocrites, then it is also a desperate case and a warning—at least, an admonition. One thing is certain; if God left me without the influence of His grace, after all that I have experienced, I should soon become like the barren heath, and like land untilld "that beareth thorns and briars," and be rejected by the spiritual Church—"a castaway"—and the end of such an evil state must be by burning, not in hell locally, but by a hell in the conscience. Hence we read of the spirit of judgment, and of the spirit of burning; yes, of the Lord washing away the filth of the daughter of Zion, and of purging the blood of Jerusalem (see Isa. iv. 4). Yet the Hebrews had not so fallen away, for there were things about their character at the time the apostle wrote that accompanied salvation, although he thus spoke of the possibility of the final fall of hypocrites, or real apostates, or of the possibility of subjects of grace falling so fully so as to make the outward means ineffectual to their recovery. But whichever view be taken, it is an awful case. The Lord preserve us. "Lord, hold Thou me up, and I shall be safe." "Keep back Thy servant also from presumptuous sins, then shall I be clear from the great transgression."

For my own part, my solemn impressions are that the apostle does not so much here, nor in chap. x, refer to real hypocrites or to non-elect persons, as he does to the possibility of subjects of grace outwardly falling. And does not Peter speak of the same thing in chap. i. of his second epistle shewing the blessedness of a lively use of means? And one evil in lacking these things is blindness—that is, such were once enlightened, and could see by

faith the pardon of their sin their interest in Christ; but now they have forgotten they were once purged; are blind also, and cannot see afar off, &c.

In conclusion, I would observe that my experience tells me that if we ministers were more earnest in preaching the true character, drawing the true features of a saint from practical premises, shewing what grace, with a diligent use of means, leads to, and what evil the wilful neglect of them leads to, instead of trying or aiming at comforting our hearers, or hammering hard at bare doctrine, general experience, or mere precept, we should be more useful to God's dear people, have less chaff with the wheat, and be more respected by men; for their consciences would tell them we are dealing honestly with their souls. To preach an experience is one thing; to preach the true character that is formed by the grace and spirit, or experience of the spirit, is another.

ALFRED DYE.

ALWAYS REJOICING.

"Rejoice in the Lord alway."—Phil. iv. 4.

THE exhortation in the text quoted is often read with an inward feeling that it is an impossibility, because there are times when the heart is sorely perplexed and sad, when circumstances are not as we would like them to be, when darkness of mind and want of feeling in desiring and longing after holiness of inward life are experienced. Then the joy of being "in Christ Jesus," and saved with an everlasting salvation, appear impossible. The heart, instead of resting in or on the covenant promise of a faithful God and Father, is tossed about with fear and doubt, until its faith seems gone, and, alas! its past experience appears as nothing, a mistake altogether, and the poor tried and perplexed soul would, but cannot, say with David, "What time I am afraid I will trust in the Lord." How is this? why is this? Is God changed because we have changed? No. He is of one mind; He changes not. Why can we not sing now, as once we did,

"Did Jesus once upon me shine,
Then Jesus is for ever mine."

O, child of God, is it not because we have forgotten that all (yes, all) things are in His hand? "All power in heaven and in earth." Yes, this is gospel, or good news. This was the solid rock on which the disciples were to found the joys of their salvation, given by Jesus Christ Himself (Matt. xxviii. 18, 19). It was this that made salvation good news, or gospel. I think, beloved in the Lord, we err, in that we gladly receive as coming from Him (the Lord) all that is pleasurable to us in our Christian life; but are we as glad to receive as coming from Him all that seems so contrary to us. To illustrate what I mean, the fol-

lowing true case is to the point. Some few weeks ago I was called to preach in Cambridgeshire, and after the evening service I was asked if I would visit a member of the Church who had been confined to her bed for about five years, to which request I gladly consented. Arriving at the house, I was introduced to the invalid, and listening very attentively as she told of the joys she once felt in the mercy and love of God, and of Jesus as her Saviour, and how she thought she never should doubt or fear again of her being a saved sinner; but now all the joy was gone. Oh! how she would like to rest in Him, and on His promise trust; but the more she prayed and asked for this, the more dark and troubled her mind was. After she had told me her tale, I said, "There is a terrible war within." "Yes," she said, "a terrible war within,"

"Twixt reigning grace and striving sin:"

that is, if I dare say 'reigning grace.' I said to her, "Thank God for that." "What, sir! thank God? Why it takes all my strength, and is often all my prayer, to ask God to take this terrible war away, and give me peace and joy in believing." My answer was, "If there was no war against sin in us, then we should have need to fear the Spirit of God was not in us; but because the Spirit being there and sin dethroned, that sin was fighting for the throne from which it had been cast by the mighty power of God through the Spirit." It will be a long while before I forget the look of that dear suffering child of God. She looked at me, and with her heart as well as her tongue she exclaimed, "Oh! this is a lifting up. This then is the witness within, to thank God, instead of murmuring, doubting, or fearing." We joined in prayer at the throne of grace, and felt glad to realize the power of Paul's words, "Rejoice in the Lord alway."—W. E. PALMER.

In Memoriam.

WILLIAM LYNN, of Hebron, New Eltham, Kent, peacefully fell asleep in Jesus, Tuesday, May 2nd. His earthly remains were lovingly laid to rest in the family tomb at Nunhead on the following Saturday afternoon, his son, Mr. John Hunt Lynn, conducting the service, both in the chapel and at the grave. Since his call by grace, at the early age of 16, the Lord has given him to walk consistently with his Christian profession. His conversation was in heaven, from whence also he looked for the Saviour, the Lord Jesus Christ. He often spoke of the coming of the Lord, and his chief joy in the thought seemed ever to be that he would then be with Him. The last night he spent with his family he could not speak plainly, but

was fully conscious, and appeared as one who was watching as well as waiting for his Lord. Since his illness began he dwelt much on the thought of fellowship—fellowship with the Father, and communion amongst His children in spiritual things, being distressed at the predominance of worldly matters in the conversation of professing Christians. Several times he was heard to say, "I want Jesus to put His strong arms about me, and take me to Himself." Last February he completed his eightieth year on earth, and now he has entered into possession with his Forerunner, even Jesus, in the eternal abode, where may we, through infinite grace, mercy, and power, soon join him, is the prayer of SAMUEL BANKS.

MRS. BRIDGER, of Freemantle, Hants, passed away March 17th. Her Bible and hymn-books were her daily delight till the very last. She used to enjoy Mr. Webb's ministry, at Southampton, but could not often get there on account of the distance, so I used to read one of Mr. Battersby's sermons to her on Sunday evenings. My loss is her eternal gain.—GEORGE BRIDGER.

MRS. H. PETERS fell asleep in Jesus April 6th, aged 84 years. She was one of the first that Mr. John Foreman baptized at Mount Zion, Hill-street. The Lord graciously kept her in His faith and fear. She was a faithful helpmeet, a Christian, and a loving mother of two sons. Her husband and one son died some 25 years ago, but the Lord put it into the heart of her son Charles to take care of and provide her with every temporal comfort. May the good Lord reward him. She has been a sufferer some few years, confined to her room, but about six weeks ago she seemed much better, and was able to get out. About this time I visited her, and her conversation was on the goodness and mercy of God. Since then I have conversed with her, and her desire was to depart and to be with Christ, which is far better. Her son writes:—

"Eighty-four years have passed away
Since mother saw the light of day;
But now she views the light of heaven,
Was loved by all, and not forgotten."

According to her wish, we officiated at the funeral on the 13th at Ilford Cemetery.—W. OSMOND.

MRS. ANNE HORTON, the beloved wife of William Horton, Baptist minister, of Salem Chapel, Croydon, was called to her eternal rest on Friday morning, April 28th, after many years of patient suffering, endured with Christian fortitude and holy resignation to her heavenly Father's will, in her 74th year.

"Not gone from memory,
Not gone from love;
But gone to her Father's house above."

Yes, she is gone, and I am left alone, yet not alone, for the Lord is my refuge

and strength, and He alone is my hiding-place. The subject of this brief memoir, as well as the writer, was called by grace in early life, under the faithful ministry of the late Mr. William Chappell, of Maidstone, Kent, and was baptized by him on the last Lord's-day in the year 1843. Before and after baptism she took an active part in Sunday-school work. That was her loved employ, and although residing at Loose, a village about two and a half miles from the chapel, she was invariably waiting outside the chapel gates for entrance, until the arrival of the superintendent. Often have I heard her speak of her spiritual enjoyment, in meditating over her lessons for the day, in her walk from her home to dear old Providence, Mote-road. Ah! those were happy days, spent in the happy work of Sunday-school teaching, and her labour was not in vain in the Lord, for several of her scholars in after years became members of the Church, now under the pastoral care of our good brother Dennee. In 1849 she removed to London, and was married in July of the same year, at old Soho, by the then pastor, Mr. George Wyard. In after years we joined Mr. Stevens' Church, then under the pastoral care of Mr. John Bloomfield. Here she enjoyed much under the gospel ministry, and was much loved by all the members of the Church. On the resignation of Mr. Bloomfield, we found a resting-place at Chadwell-street, under the instructive ministry of the late beloved Mr. J. Hazelton. Here she found a spiritual home until we retired from business in September, 1872, removing to Gravesend, from thence to Tunbridge Wells, but not finding a spiritual home there removed to Brighton, and united with the Church under the pastorate of the late Mr. Atkinson. Here she felt at home, fed under the ministry, and often said, "Oh, what a father in Israel he is." During this time I had been supplying at Uckfield with much acceptance, and at the earnest request of the Church accepted the call to the pastorate. Here we continued over seven years, and upon the death of her sister, who had resided with us for 21 years, we removed to Croydon, in 1884, where I have now been the pastor nearly nine years. From this time up to the time of her death she suffered much from palpitation, inaction of the heart, shortness of breath, and in addition to all this dropsy set in. This combination of complaints terminated her earthly existence. Prior to her death, for many years she had been in bondage through fear of death, often exclaiming, "How can I die? How can I die? Oh! I cannot die." In vain I tried to comfort her with the sweet truth, "The Lord does not give dying strength to live by," and "At eventide it shall be light"; but still the feeling of dying was uppermost. "I cannot

die. Oh! I cannot die." But in the Lord's time this fear of death was removed. She often prayed to the Lord to take her, saying, "I can die now. Lord, do come and take me home." Looking earnestly at me about two o'clock one morning, she said, "I am safe now. I can die now. Do pray for the dear Lord to come and take me. You can spare me." Then exclaiming, "Precious Jesus! Solid Rock! Thou only art my hope. No other refuge. I can trust now. I will trust. I am not afraid to die. Jesus is my all. Oh! His face was so marred." Those were a few of her dying expressions, and at last, with all our earnest watching, she passed away in her sleep, without a pain or a struggle. Who can define the moment of her death? Surely it can only be found in the expression, "Absent from the body, present with the Lord." Her remains were taken to our chapel on Monday, May 1st, where an impressive service was held, brother J. Cullingford giving out that well-known hymn, "Give me the wings of faith to rise." Brother Box gave a suitable address to a large congregation of mourning and loving friends, brother Andrews giving out another hymn, and our esteemed brother Copeland closing with fervent prayer. We then proceeded to the cemetery, where brother Copeland gave a suitable address at the grave, thus leaving the precious remains of our loved one in safe custody and keeping till the morning of the resurrection. Brother Copeland preached a very suitable funeral sermon the following Lord's-day evening from Rev. xiv. 13 to a large and attentive congregation. Thine in the pathway of sorrow—WM. HORTON.

WILLIAM LINCOLN, one of the oldest trustees of Pulham-St.-Mary Strict Baptist Chapel, was seized with paralysis, after reading the Word and praying to be kept in the faith. While being helped to bed he said to his wife:—

"Shall such a worthless worm as I,
Who sometimes am afraid to die,
Be found at Thy right hand?"

She replied, "Yes, I know you will." He said, "I hope so." These were his last words. He died May 5th.—MRS. LOAN.

MRS. HAWKINS.—Dear Brother Winters,—I have been called again to stand at the open grave. It has pleased the Lord to take unto Himself the aged mother of my beloved wife. Mrs. Hawkins had been a widow for nearly 41 years. For the last 20 years it was our happiness to have her living with us, which was a great comfort to her, as well as to myself and wife. After the death of her husband she went to Bow Church, where the Lord met with her, and continued there some time, but ultimately joined the Church meeting

at George-street, Bromley, and was a member there for about 23 years, but when the new tabernacle was built she left with us, and we all joined at Mount Zion, Bow, and for about 15 years stood a member with us there under the pastorate of Mr. W. Webb and Mr. W. H. Lee. She never recovered the loss of our beloved son Leonard, June, 1892, and seemed lost to think that so promising a youth should be taken and she left. She had been failing for some time, and took to her bed in January and never got up again. She was very sure of her standing in Christ, saying on one occasion, "Ah, John, I shall never go to hell, because Christ died for me." Her last audible words were that sweet verse:—

"Hide me, O my Saviour, hide,
Till the storm of life is past,
Safe into the haven guide.
O receive my soul at last."

She lost all consciousness for 12 hours, and then her ransomed spirit soared away to the mansion prepared for her. Her remains were committed to the tomb by our pastor on Feb. 2nd, who on the Sunday evening following preached a funeral sermon showing the work of grace in the soul, how it was developed from little faith to the full assurance of faith in Christ Jesus.—J. E. BIRKITT, 3, Eagling-road, Bromley.

MISS MARIA JANE COLLINS. It is with deepest sympathy for the sorrowing friends, as well as for the Church and school at Zion, New Cross, we record the decease of our sister, beloved in the Lord, Miss M. J. Collins, who was called home to be with Jesus, very suddenly on May 2nd, at the early age of 34. From childhood she had been associated with the Sunday-school, her father, the late Mr. F. R. Collins, having stood in honourable membership with the Church for many years; her brother, Mr. J. W. Collins, being the very efficient librarian of the school. It was while very young the arrow of conviction found its way to her heart and conscience, while singing the verse—

"Oh, watch and pray, fast falls the day,
And night will soon be here;
The end of all things is at hand,
And Jesus will appear."

awakened at first a feeling of dread which through the gracious influence of the Holy Spirit gave way to gladness as the Lord Jesus became to her "a living, bright Reality." She was soon after led to make confession of her faith in and love to Him, and, passing through the waters of baptism, joined the Church in October, 1879. Since then she proved herself a very active and efficient worker in the Sunday-school, took her part in presiding at young women's prayer-meetings and exercised an immense amount of influence for

good in the houses of business she was connected with. Her remains were laid to rest in the Cemetery at Brockley on May 8th, and were followed by her mother, brother, and sister, with other relatives, the deacons Armstrong, Catchpole, Norman, and Webb, and their wives, our brother, Wm. Barnes, to whom she was engaged to be united in holy matrimony, and a large number of teachers, scholars, and friends. The service was conducted by her late pastor, Mr. J. H. Lynn, and a short address was given at the grave by Mr. Armstrong, superintendent of the school, the friends present joining in singing a very appropriate hymn. The following Lord's-day evening Mr. J. H. Lynn preached with special reference to the deceased from 2 Tim. i. 15, "I know whom I have believed," the chapel being filled with a large and attractive congregation.—T. G. C. A.

CHARLOTTE WATTS.—In memoriam of Charlotte Watts, the beloved wife of Mr. Henry Watts, of 33, Ashmead-road, St. John's, in her 54th year, who fell asleep in Jesus on April 20th, 1893, after two days' illness from pleurisy and inflammation of the lungs. She was for many years a member of Collegepark Baptist Chapel, and late of Zion, New Cross. Interred at Brockley Cemetery, April 20th, the pastor, Mr. J. H. Lynn, officiating, many Christian friends being present.

MR. D. COOPER.—In affectionate memory of Daniel Cooper, of Brockley, Suffolk, who passed from earth to heaven on April 13th, after fifteen years battling with the disease diabetes. He worshipped with the Brockley friends for the last time on Good Friday, when Mr. Marsh, of Wellingboro', preached. Three days before he died he took to his bed. In answer to his wife, he said his hope was "very little," but she prayed that he might be set at liberty, and just before he died he said, "The Lord is my Rock, my Fortress, my Deliverer, my Rock; my feet shall stand. My Hiding-place, and

"Would He have taught me to trust in His name,
And thus far have brought me to put me to shame?"

"Oh, no." His dear wife thanked the Lord for an early answer to prayer, and said, "Oh, how much easier I can give him up now!" He passed easily away to be for ever with the Lord.

MRS. E. POWELL.—My beloved mother, Eliza Powell, fell asleep in Jesus on March 30th, 1893, at the advanced age of 83 years. Through her great age, she had not been able to attend to the public means of grace at our Ebenezer Chapel, Fulham, for some time, but her end was very happy and peaceful. She said just before she passed away that Jesus was

very precious to her soul, and her last words were—

"Rock of Ages, cleft for me,
Let me hide myself in Thee."

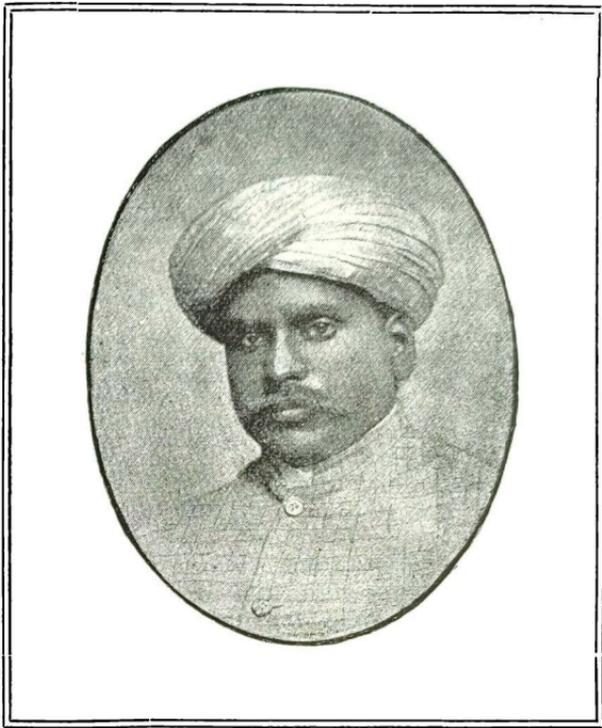
—SARAH WOODROW.

ISABELLA GARMENT, of Tring, passed across the river to her heavenly inheritance. She was a consistent follower of her dear Lord for twenty-three years, having been born again under the ministry of Mr. Edgerton seventeen years before her baptism under a sermon preached from the words, "Speak, Lord, for Thy servant heareth." Her life was a life of many trials, but her faith failed not. She was baptized by Mr. Thomas, and joined the Church at Akeman-street, Tring, November 24th, 1887. She had the joy of seeing her husband made a follower of Jesus, and added to the Church about twelve months after herself. Our sister had been ill for five weeks, and was better; but, having to leave home, and being very weak, the sun was too powerful, and she succumbed to sunstroke. A few minutes before she passed away she said, "I am going to be with my Lord." May our Lord comfort our sorrowing brother. Her age was 51 years. She died in May; the date was not given me.—G. W. T.

MRS. DAVIDSON.—Dear Brother,—Just a line to let you know that our sister Mrs. Davidson has at last gone home. She died on Mon 22, after a very long and painful illness through the whole of which she was sustained and helped by the Lord. She has longed to depart, and almost at the close she exclaimed, "The Lord is mine, and I am His." Thus the Lord takes His children home. To our sister death had no terrors, but she looked forward to it with joyful anticipation.—A. T. BLACKMAN, 133, Alscot-road, Bermondsey.

MRS. ANNIE LAST, of Bradfield-St. George, fell asleep in Jesus June 9, 1893. Our dear sister had been suffering from internal affliction, which told us her end was near, and which was borne with calm resignation to the divine will. Mrs. W. Scarfe spent most of the day with her. She was never moved about by every wind of doctrine. "All of grace," "Jesus only," "None but Jesus," "It is finished," were some of her last words. Her husband died on the same day of the month 18 years ago. She leaves one son, her only child, the subject of many prayers. Our beloved sister was loved and respected by the Church and congregation, many of whom attended her funeral. We shall miss her in the house of God; was never absent from the prayer-meeting when able to get out.

JOHN WATERS BANKS, my eldest son, entered into rest June 14. More next month, D.V.—J. W. B.



MR. PANDIAN, OF PURSAWALKAM.

(See page 231.)

Sympathy.

DEAR BROTHER WINTERS,—Accept my hearty sympathy with you in your affliction. I am better able to enter into your present condition by reason of my own indisposition. I have been laid aside three Lord's-days myself, and cannot expect to resume my labours for some weeks to come. We are called to "walk by faith, and not by sight." "All things work together for good to them that love God." This is sometimes hard to believe. "All these things are against me," cried Jacob. But the sequel gave the lie to unbelief, and demonstrated God's truth.

May you my dear brother, be favoured to roll all your burdens on the Lord, who will sustain you, to be careful for nothing, to say with the poet,—

"My favoured soul shall meekly learn
To lay her reason at Thy throne;
Too weak Thy secrets to discern,
I'll trust Thee for my Guide alone."

We do well to remember the exhortation "which speaketh unto us as children. My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him. For whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth. 'Tis through much tribulation we must enter into the kingdom." And now may the God of hope fill you with all joy and peace in believing, that you may abound in hope, through the power of the Holy Ghost.

With warm fraternal love,

I remain, yours affectionately in Christ,

EDWARD MITCHELL.

Margate, July 17th 1893.

BROTHERLY LOVE.

How sweet, how heavenly is the sight,
When those that love the Lord,
In one another's peace delight
And so fulfil His Word.

When each can feel his brother's sigh,
And with him bear a part;
When sorrow flows from eye to eye,
And joy from heart to heart.

WE feel very thankful for the timely and sympathetic letter which the Lord has constrained our dear brother, Mr. Edward Mitchell, to send to brother William Winters, which forms the first article in this month's E. V. & G. H. Two good, gracious, godly, useful men, laid aside for awhile by the afflicting hand of God. While we grieve, we would not murmur, believing these dispensations of God's providence are among the "all things" that "WORK TOGETHER for good to them that love God, to them who are the called according to His purpose." Hence the truth of Cowper's lines—

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

Our earnest daily prayer is that our brethren may be speedily restored to health, and spared for many years of usefulness to the Church of Christ, in the spheres in which they have been called to exercise the gifts and talents which God has graciously given them.

At the time of writing our brother Mitchell is, we rejoice to say, improving. May the genial rays of the Sun of righteousness shine into his heart, and enable him to sing with Watts—

"In Thee my hopes and wishes meet,
And make my meditation sweet."

The Lord grant that he may soon be strengthened in body and mind, and return to his much-loved work of preaching the glorious Gospel.

Our highly esteemed friend and brother Winters is somewhat prostrate through weakness of the body; not able to preach, but can dictate in regard to his editorial work. His mind is good—his body weak. Our hope and prayer is that the Lord may strengthen, support, and sustain his inner and outer man for His own glory and the benefit of the Churches of truth up and down the land.

While these circumstances humble us, may He who has given us a hope that we have been redeemed by the precious blood of Christ, give us grace to exalt His name, and bow to His will.

"Judge not the Lord by feeble sense,
But trust Him for His grace;
Behind a frowning providence
He hides a smiling face."

“Brotherly love” emanates from the grace of God instilled in the heart by the Holy Spirit. We are always glad to see it exercised, and rejoice to experience its gracious influence. “Brotherly love” is never out of place; there are times when it is more opportune, like the present; it comes like a cordial, a balm, a comfort. The heart devoid of grace is a stranger to its sweet and sacred longings. Brotherly love is the atmosphere the Christian delights to breathe. Thank God it does exist, and in the language of the apostle we say, “Let brotherly love continue.”

J. W. B.

OUR PORTRAIT GALLERY.—No. VIII.

MR. PANDIAN, OF PURSAWALKAM.

WE are enabled, through the courtesy of Mr. J. Briscoe, to give the portrait of Mr. Pandian, pastor of the Strict Baptist Church at Pursawalkam, Madras, a station of the Strict Baptist Mission. The following statement, extracted from the *Olive Branch*, was given by Mr. Pandian, when he was publicly recognised in December 24, 1889:—

“I was born a Hindoo of the Maravar caste, in the year 1861, at Perurani, Tinnevely District. I belong to the family of Maniachi, Zemindar (a petty prince). My father was a wealthy man, and as I was his only son, he employed a Brahmin teacher to instruct me, in the Hindoo religion. Many a time I accompanied my grandmother in her pilgrimages to sacred places, and on our journeys she used to tell me about the fearful and avenging gods and goddesses whom we were going to pay our vows to. Nothing but fear induced me to worship these gods, and I had no idea of love towards them. My father also would take me to sacred places. Besides these we had our home gods, which were idols kept up in certain parts of our house, and before which we every morning and evening used to burn incense and offer sacrifices in the shape of cocoa-nuts, plantains, rice, &c., &c. We were so zealous, that none would take meals before duly sacrificing to these home gods. About the year 1875, my father had to go to Madras on account of certain civil suits. During his stay in Madras, he met with some Christian people and books, and being impressed with the truths of Christianity, when he returned to our native place there was a marked change in him, and he began to teach the truths of Christianity to the people at home, and especially to me. Great opposition and troubles were raised by our relatives and friends against my father, to avoid which he removed to the nearest missionary station in Tinnevely. At this time I was a boy, and though I had been taught the Bible stories, yet I had not tasted the ‘sincere milk of the Word.’ It was only on my father’s account that I had professed Christianity (not in the true sense). Then I was recommended by the local missionaries to be sent to Palamcottah to study in the Mission Seminary. Still I had experienced no change of heart. After finishing my course there, I married a Christian girl, and went to Trichnopoly.

“I was then attending my own church, S.P.G., at Trichnopoly, but the ritualism of its worship caused me to feel very uneasy, when I witnessed again such ceremonies as I had once given up in Hindooism. I could not bear to see such heathenish ways of worshipping God. I

therefore was very anxious to find out some other place where I could worship God in spirit and in truth. Since I was not aware of any other church at Trichnopoly, I ceased to attend the church, and was praying to God in my own house. While I was in this state of uneasiness, I was informed that there had been started one reformed (Wesleyan) church in the cantonment of Trichnopoly. One Sunday evening I went to that chapel, and to my joy I found what satisfied my longing soul. At the close of the service I had a conversation with the minister, John Dixon, who taught me good Christian principles. Then I regularly attended the chapel, and became a member of the Church. In the year 1881, I suddenly fell sick, and was very ill for two months. I was afraid to think of the future, and began to be troubled for my soul, and prayed earnestly to God to wash me in the blood of Christ; but soon afterwards I obtained the assurance of complete forgiveness from the third verse of the 103rd Psalm, which was read to me by my wife. I well remember how happy I felt. I spoke to my wife and to my aunt of the Lord's goodness to my soul.

“CALL TO THE MINISTRY.

“When on my sick bed, in March, 1881, and feeling peace and happiness because Christ Jesus had pardoned my sins, I made resolutions that I would devote myself to God, and that if I recovered I would serve my Lord by preaching the Gospel to my countrymen, who were in the darkness of heathenism. By God's providence and mercy I recovered, and began with constraining love to carry out my resolutions. The first Sunday after my recovery, when I went to chapel to praise the Lord for His goodness to me, I had the privilege of hearing a sermon on the text, ‘Go ye into all the world, and preach the Gospel to every creature.’ This made me understand and feel that I was specially called by God to do His work. Then I opened my mind to the local missionary, Mr. Williams, who was very glad to hear of my willingness to preach the Gospel. He afterwards took me as an assistant preacher to himself. Next year he recommended the District Committee to take me as a divinity student, and I had to undergo a regular theological course for two years. On finishing my studies I accompanied the missionaries, Messrs Gosteck, Boulter, Dixon and Williams to Southern India on their preaching tours. Afterwards I was in charge of a sub-station in the Tanjore district. While there I was puzzled with conflicting doctrines, such as free-will and free-grace. I could not see the real meaning of them, owing to the prevailing opinions of the Church. While my mind was troubled with these doctrinal points, I had the pleasure of meeting one Mr. Ingram, of the 30th regiment, M.N.I., and a Mr. Paul at Trichnopoly. From these friends I received much information and instruction about baptism and free-grace, salvation and election, which I found cleared away the doubts I had on these doctrinal points in searching the Scriptures. Afterwards God, in His providence, directed my steps towards the north. During a few months' stay in Madras, I heard of the Baptist denomination. I went to see Mr. H. F. Doll, the Superintendent of the Strict Baptist Mission, and opened my mind to him. I visited him several times, and received further instruction, and being fully persuaded of the truths as believed by the Baptists, I was immersed and received into the Baptist Church. It is a joy to me to be reviled for Christ's sake who has borne away my sins, and for the free

doctrines of the Gospel of Christ, as believed and taught by the Strict Baptists. I am fully convinced that the doctrines and ordinances as held and practised by them are according to the teaching of the Bible. Mr. Doll, temporarily employed me as a preacher, as I told Mr. Doll, that I determined, God helping me, to serve Christ while I had breath in my nostrils; for I had a great desire to preach the Gospel. From the time of my conversion, soon after my recovery from illness, I have been preaching the Gospel, and glorying in nothing but the cross of Jesus Christ. The love of Christ which called me from nature's darkness into the marvellous light of the Gospel, has enabled me to proclaim the whole counsel of God boldly and plainly in this city for the last two years* of my connection with the Strict Baptist Mission; and much good and encouraging work is being carried on in the Lord's name and strength.

"As for my doctrines of faith, they are exactly those of the Strict Baptist Mission. I have searched, examined, and proved them to be the doctrines of the Bible. All these doctrines I intelligently believe, teach, and shall teach and advocate, God helping me."

FREE AND SOVEREIGN GRACE.

IT is evident that the apostle knew something about this grace of which he so often speaks in his epistles, and he very plainly points out, in writing to the Church at Ephesus, what they were by nature, and what they were by grace. He tells them that salvation is entirely of grace, showing that they were by nature dead in trespasses and sins; that they walked according to the course of this world, they loved the things of this world, they loved riches and honour, and the praise and applause of men. They had their conversation in the lusts of the flesh and of the mind, and were children of wrath even as others. But says the apostle, by grace they were quickened; they were raised up together, and made to sit together in heavenly places in Christ Jesus, that in the ages to come He might show the exceeding riches of His grace in His kindness toward us through Jesus Christ. But see how clearly he makes it known that we are saved by grace: "For by grace are ye saved, through faith, and that not of yourselves: it is the gift of God; not of works, lest any man should boast" (Ephes. ii. 8, 9).

The apostle had need to say that this salvation was by grace, after he had experienced such a change of heart, and felt the power of the Spirit, and at the very time that he was going upon such an errand to persecute the saints of God. But the Lord had a different work for him to do. And suddenly there shone round about him a light from heaven, and he fell to the earth, and he heard that powerful voice, which immediately humbled him and brought down his proud Pharisaism, and destroyed his self-righteousness, and made him cry out and say, "Lord, what wilt Thou have me to do?" And the Lord told him to "arise and go into the city, and it shall be told thee what thou shalt do," and the Lord graciously led him to Damascus, but for a very different purpose than he intended. Instead of persecuting the saints, he went to preach Christ the Son of God to them. What was it then that made so great a

* This was written in 1889.

change? It was grace. So it is with every Spirit-born child of God. They will have to say, "By the grace of God I am what I am."

Some people tells us that salvation rests entirely upon ourselves, that we can either receive it or reject it, and if we want this salvation we must do this, and do the other, and turn over a new leaf, and do our part—then Christ will do His part. What an awful and weak foundation to rest upon. The Word of God says to such people, "But ye have not so learned Christ" (Ephes. iv. 20). If what people say be true, how can salvation be free? If we have to do something to merit it, then it must be of works and by the law. "But we are not under the law, but under grace" (Rom. vi. 14, 15). The law says, "Do this and live." The Gospel of grace says it is done. How can a poor sinner draw salvation from the law, which says, "Pay me what thou owest"? But the poor sinner says, "I have nothing to pay." Again, the law demands a perfect nature. "But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf, and our iniquities like the wind have taken us away" (Isa. lxiv. 7). It demands a perfect heart, but "the heart is deceitful above all things, and desperately wicked" (Jer. xvii. 9). It demands perfection of thought, but "every imagination of the thought of our hearts is only evil continually" (Gen. vi. 5). It demands perfection of words, but "the throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips" (Rom. iii. 13). It demands perfection in the feet, or in the walk, but "their feet are swift to shed blood; destruction and misery are in their way, and the way of peace have they not known" (Rom. iii. 15, 16, 17). If the law requires those things, how can we draw salvation from it when it does nothing but condemn? We bless God that "Christ is the end of the law for righteousness to every one that believeth" (Rom. x. 4). And He hath fulfilled it and paid all its demands, and when Christ was in that dreadful suffering He uttered those words, "It is finished, and gave up the ghost." He has borne our sins in His own body on the tree, and we who sometimes were afar off are made nigh by the blood of Christ. "For He is our peace, who hath made both one, and hath broken down the middle wall of partition between us; made us heirs of God and joint heirs with Christ." We are brought into the liberty of the Gospel, and are made more than conquerors through Him that loved us. And the child of God can truly say:—

"Payment He will not twice demand,
First at my bleeding Surety's hand,
And then again at mine."

What a consolation to know that we have not to merit salvation, but that it rests entirely upon the finished work of Christ, and we are saved by His precious blood, not by our own good works, for we have none, nor of our own will. For the Lord hath said, "I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that showeth mercy" (Rom. ix. 15, 16). The apostle goes on to show that the Lord hath mercy on whom He will have mercy, and whom He will He hardeneth. Who hath resisted His will? And shall the thing formed say to Him that formed it, Why hast Thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel to honour and another to dis-

honour? Oh this precious, saving, free and sovereign grace. Had it not been for this grace we should have been now travelling headlong down to destruction. 'Twas grace that chose us in eternity. 'Tis grace that has saved us. 'Tis grace that has written our names in the Lamb's book of life. 'Tis grace that kept us through the ages past, and this grace will keep us through this life's journey, and at last land us upon Canaan's shores of bliss, where we will join with the redeemed in singing, "Unto Him who hath loved us, and washed us from our sins in His own blood, be glory and dominion for ever and for ever. Amen."

"Grace all the work shall crown
In everlasting days;
It lays in heaven the topmost stone,
And well deserves the praise."

JOSEPH BASSFORD.

Bilston.

TREASURES IN HEAVEN.

BY PASTOR W. ROWTON-PARKER, OF CROWLE.

THE whole country has been distressed, more or less, by reason of the disastrous failure of "the Liberator" and other similar concerns, and many have lost their all, so far as this world's riches are concerned. If they have nothing beyond, they are poor indeed, and for them we have deep heart-pity. Whoever it may be that lays up all their treasures in this world, are trusting, at best, to a failing concern, and will be sure, sooner or later, to find to their grief that all their investments are an utter loss. Happy, thrice happy is he who, by grace, lays up "treasure in heaven," and is "rich toward God." Some may think, perhaps, that to "lay up treasure in heaven" seems like making one's investments a long way off. But this is a very grave mistake. Both God and heaven are very near to grace-taught souls, and the time will not be long—it is shortening every day—when every blood-bought soul will reach the heavenly land. Even now, when we get, ever and anon, on the hills of holy communion, or the heights of Pisgah, we get glimpses of the land of light and joy, hear the songs of gladness, and feel the life-giving breeze which comes fresh from the presence of God.

Every soul, when converted by the regenerating Spirit of God, enters at once on a new state and condition, and they are as much the Lord's as they ever will be. They have not entered into all the fulness, 'tis true, but the God of the fulness is theirs, and He has taken them as His possession, and therefore all is sure. The home of bliss on high is so perfectly holy that we could not endure to enter it at once; hence, the dear Lord keeps us here for a little while under training, and a course of special preparation, and when He has fashioned us to His divine will and sovereign purpose, and so metened us for His presence and glory, then He will call us home. Our citizenship is in heaven, if we are truly the Lord's, and being His, no matter how humble on earth our lot may be, we have a grand share in the treasures at His right hand.

These treasures are of various kinds. The everlasting hope which the Spirit of God has implanted in the believer's soul belongs to these treasures. Paul knew this—hence his holy confidence. "I know," said he, "whom I have believed, and am persuaded" (mark his holy confi-

dence, beloved) "that He is able to keep that which I have committed unto Him against that day." Paul, by the grace of God, had been enabled to commit, in sure trust, his soul into the hands of Jesus Christ, to be kept against the day of his home-coming. He had deposited, so to speak, his soul and all its interests with Jesus Christ. From that time forward his treasure was consciously in heaven. He laid up nothing on earth for the moth, the rust, or the thief. All his investments were spiritual, and they were in the sure keeping of Jesus Christ. So, too, every true-born Christian, whether in a stately mansion or mud-wall cot, may congratulate himself or herself that they have treasure in heaven, and that it is in the safe keeping of Jesus, whose love and grace makes all things sure.

Nor is this all. The spiritual results of the apostle's life were also in heaven. So, too, the spiritual results of our poor lives are there. And, thank God, strange as it may seem, our earthly losses and crosses, all our trials and disappointments here below, will be found to have increased our treasure above. Whatever sacrifice we make for Jesus' sake, is transmuted into the currency of the skies, and increases our treasures in heaven. The money or gain which we sacrifice for conscience sake adds to our heavenly wealth. Keeping often impoverishes, while giving up enriches. Whatever we may give, sacrifice, or surrender here for Jesus' sake, or our love of Him or His, is laid up to our account yonder. God is faithful. He keeps a book of remembrance, and He will reward every one as his work may be, not of merit, but all of His pure grace. The investments of our life are very poor, and would not pass current at all, but for the fact that He stamps them all with His own precious name, and so by His grace they become true wealth. If a sinner's reward will be in hell, a saint's will certainly be in heaven. Ah! surely there will be some spiritual millionaires in glory, such as Paul, and Luther, and Calvin, and others of earlier and later days! The abundance of grace given to them enabled them to dare and do and suffer much for Christ, all of which, through the infinite grace of God, becomes for them transmuted wealth in the treasury of heaven, to the unspeakable joy of the saint, and the everlasting glory of Christ. John Bunyan, when confined in Bedford Jail, was comforted with the thought that he had "rich lordships" in those souls which by God's grace he had been instrumental in leading to Jesus. What a cræsus that old tinker will be when he has entered into full possession of his inheritance! Many thousands will thank God throughout eternity for John Bunyan, and for the grace that was put upon him.

Surely Robert Raikes, too, will have a grand inheritance when he meets in glory all the souls that have been led to Christ through Sabbath-schools. They will be part of his treasures in heaven, though they will be the treasures of Christ too. Time would fail me to mention Elliott and Wilberforce, Carey and Hall, Judson and Knibb, Spurgeon, Banks, and Doudney, and a host of other faithful men, who, being truly consecrated to Christ, and divinely indwelt, were used of Him for untold good. Troops of deacons, also, holy men and true; private members and obscure saints, whose cup of cold water, unnoted on earth but recorded in heaven, is rewarded with an everlasting well-spring of joy. Yea, every little thing done for Christ and love of Him and His, prove grand investments in the "better country."

Furthermore, the gains there are both steady and sure. Poor pastors, humble deacons, Sunday-school teachers, tract distributors, sick visitors, Dorcas workers, praying, plodding, helpful, members, who are wont to think themselves very poor, have their investments at God's right hand. God's bank can never break. The only fluctuation or change ever known there is in the way of enlargement and increase. There is no corruption within, and no wasting without. The moth can never fret, nor thief break through or steal. It is impossible to conceive what our wealth in glory will be. Even the humblest amongst us, if by grace we are faithful and true, shall have riches inexhaustible, and treasures that can never fade away. Every blood-bought, saved, sanctified, grace-taught soul, has his or her "record on high"; and many an act of love, thought of kindness, and word of help—little thought of at the time—will be found to have its "memorial before God."

In closing, we must say the investments in heavenly treasure bonds are not only the grandest, safest, most enriching, but they are the only investments which, while they make rich and add no sorrow therewith, do at the same time endure for ever, without any adverse change or possible loss. Treasures in heaven are heavenly treasures—perfect, pure, holy and divine. "Death strips a selfish, greedy, earth-bound sinner of all his treasures, and sends him into eternity an everlasting bankrupt." But for the saint of God, however feeble, death unlocks the gateway, and gives him an "abundant entrance" into his Father's house and home, where he will be enriched with untold wealth, and treasures that can never fade or decay. Lift up your heads then, ye faint and feeble ones, for your emancipation is near, and your inheritance sure.

PEACE OF GOD.

ARE there not many true believers, who all their days never come to any abiding sense of peace with God, but are filled with trouble, and are exercised with fears and perplexities, so that they go mourning and heavily all their days? But we should not forget that it is one thing to be in a state of rest, and another to know that a man is possessed of it. Believers are by faith instated in rest, being reconciled to God by the blood of the cross; but all may not have actual rest in all particulars; nay, a state of rest in general may admit of much actual disquietment, whereby the state itself is not overthrown, nor the interest of any in it disannulled. There is a great difference in the state itself and men's participations of that state. This gospel state of itself is an estate of complete peace and rest; but our participation of it is various and gradual. A full rest in it is provided and exhibited; but this we receive according to our several measures and attainments.—*Owen*.

"HE that humbleth himself shall be exalted." To be humbled by men, or even by God, is not to humble one's-self. Those are *forced* down who will not *fall* down. Job was humbled by adversity and by argument, and yet he did not humble himself. The adversary pressed him by adversities; his friends, and Elihu, plied him with arguments; and yet he stood his ground—until the Lord answered him, and then he humbled himself.

CHRIST'S PRAYER FOR HIS DISCIPLES.

(JOHN XVII. 1--19.)

BY CHARLES W. BARNES.

THE Lord is now drawing to the close of His ministry in the flesh, and having comforted His little band of followers, He now commends them to His Father's care during their pilgrimage here, and to His tender compassion during their coming bereavement of their incarnate Lord and Master. There is a variety of opinion as to where this prayer was offered. Some think in the upper room, and others on the way to the garden. This is perhaps attributable to the two passages of chap. xiv. 31 and xviii. 1. To my own mind it appears to have been uttered on the way to the garden. But it is of trifling importance where it was poured forth, if we can only by God's Spirit grasp its soothing and comforting words for the hour of temptation and season of trial. How refreshing to the weary and disturbed heart to ponder its sentences, all of them so full of inexhaustive teaching. They seem like the Master's oil and wine, which He is by His abounding grace so freely pouring into our wounds—wounds inflicted by our great adversary and our own misdeeds.

How tenderly He whispers, "Let not your heart be troubled; ye believe in God, believe also in Me." Some have called this the Lord's Prayer, in preference to that recorded in Matt. vi. 9 and Luke xi. 2, and I think not unappropriately, for that recorded in Matthew's Gospel seems to me to have been the Lord's object lesson to His disciples when they asked Him to teach them how to pray, as John also taught his disciples; and He says, "When ye pray, pray on this wise"—that is to say, similar to this, on this principle. But here He lifts up His eyes to the Father in heaven, and pours out His heart's desire for the welfare of His flock, present and future.

Oh, to imagine the solemnity of the event, as, first, we ponder over the words which were passed across the table in the upper room concerning how He should be betrayed by one of His own professed disciples. David under similar circumstances exclaims, "It was not an enemy, for then would I have borne it; but it was my own familiar friend." Do you not think it would lay even heavier upon the Redeemer's heart, after living a spotless life of love and kindness? And, secondly, we must note that it was in the dead stillness of the midnight hour, with that fearful agony in view which He was about to pass through in the garden. Therefore let us seek the Spirit's help, as we talk together of these precious words of Jesus, that we may give them due solemnity as we draw from them unsparing comfort for our own souls.

Ver. 1: "These words" (the words which He spake in the preceding three or four chapters). "Father, the hour is come: glorify Thy Son, that Thy Son may also glorify Thee." Christ's ministry to the world as the incarnate Son was now accomplished. He had completed His miracles of kindness and tender love, and as far as God's decrees were concerned, His whole mission of redemption was fulfilled, so sure and firm are God's plans; and now that the hour is drawing near for the literal accomplishment, He prays as man that in His death He may glorify the Father as He had done in His daily life. And does He not also glorify God in the hearts of the redeemed by grace, by inclining

them to be more obedient to His will, and produce within them an unabating thirst for more of Himself, and less of the flesh; for in ver. 2 He says: "As Thou hast given Him power over all flesh, that He may give eternal life to as many as Thou hast given Him."

We must not pass over the distinction which He makes here, "all flesh," and "as many as Thou hast given Him." It seems to imply two parties, even as it is to-day. He still has, as He has had, and always will have, power over the world as Creator to use them for the carrying out of His purposes, and to give eternal life to as many as the Father gives them. It was the persecutions at Jerusalem that laid the foundation of missionary work. It was the wickedness of the patriarchs that made Joseph the saviour of that favoured family of Israel from starvation; and lastly, but not least, it was the wickedness of the Jews that consigned the Lord to the curse of the cross, though He was delivered by the determinate counsel and foreknowledge of God. Such is the power, I believe, that He displays over all flesh.

Ver. 3. Oh, how different are His dealings and the power displayed upon His loved ones! To them it is eternal life—that they might know Him, the only true God, and Jesus Christ whom He has sent. That they might know Him, not as a Judge and just Ruler, not as an angry and revengeful God, but as a merciful Father, full of compassion and longsuffering, abounding in grace and love so matchless, so divine, and so free. To them He is the bearer of good tidings, the binder up of the broken heart, the deliverer of captives, etc. His power upon all flesh brings temporal blessings, but His sovereign grace brings spiritual as well as temporal. "Seek ye first the kingdom of God," etc., "and all these things shall be added unto you." "Oh that men would praise the Lord for His wonderful works to the children of men," who are so undeserving of the smallest drop of the showers of heavenly blessing. How sad to think of the thousands who are to-day denying the very existence of both God and the devil, whilst their life, their actions, their thoughts, and their whole being is wrapped up and controlled by one or the other of these powers. Oh, may the Lord open their eyes, and give them understanding hearts, and, above all, may He help us to put this question to ourselves, "Which power is the predominant ruler in our hearts to-day, the Spirit of God or the devil?" Oh, God, help us one and all to answer the question to Thy satisfaction, and with peace to our own souls.

Ver. 4: "I have glorified Thee on the earth; I have finished the work which Thou gavest Me to do"—the works of charity and love, as I have already expressed, as far as God's plans are concerned, His work of redemption. How many of God's servants to-day are able to kneel before our infinite Father and say, "I have finished the work which Thou gavest me to do"? They may be able to say that they have finished it, for I believe that God will not allow death to take hold of them, whether it be by the sure and steady march of a long bed of sickness, or by the violent hand of affliction, until they have completed the work which He has ordained they should accomplish; but if they have done it, has not there been a little self-righteousness, a little thirst for the praise of men, a little gratifying of the flesh? Alas! I think so. But with the Lord, His whole life and work, in every minute particular, was for the advancement of His Father's kingdom of glory. It seems

to me that the apostle Paul got very close when he writes to Timothy, being very near the pearly gates of the New Jerusalem, "I am now ready to be offered: I have fought a good fight, I have finished my course, I have kept the faith."

Ver. 5. The Lord now prays to be glorified in heaven with the glory He had as the Fellow and yet a part of the Triune Workman of the creation—"Let us make man"—and that glorious state which He enjoyed until His divine love clothed Him with our flesh and brought Him a little lower than the angels, to suffer death to redeem poor perishing sinners by His precious blood.

Ver. 6, 7: "I have manifested Thy name unto the men which Thou gavest Me out of the world. Now they have known that all things whatsoever Thou hast given Me are of Thee." They were God's by choice before the foundation of the world, and according to His pleasure He brought them under the sound of the words of Jesus, which kindled a flame in their hearts which God preserved and kept burning, and so He has kept all His saints in the ages that are passed, and will in the ages that are to come. The eye of the Lord is upon the righteous and them that fear Him. And so these disciples were under God's eye and preserving grace, that they kept His Word, and for all the blessings that they received they were indebted to God, through His dear Son, our Lord and Saviour Jesus Christ.

Ver. 9: "I pray for them; I pray not for the world, but for them which Thou hast given Me, for they are Thine." This verse contains a similar distinction as the second. He only prays that the Father may keep those whom He is pleased to call out of nature's darkness, and bring into the glorious light of the Gospel of peace.

Ver. 10: "And all men are Thine, and Thine are Mine." How beautifully these words bring before us the oneness of the Godhead; they are two persons, but yet one God, each having an important part in the salvation of man; God as the forgiver of our sins, and Christ the Atonement, and therefore He is glorified in us.

(To be continued.)

THE END OF SIN.

HE that cares not for the act of his sin shall care for the smart of his punishment. The damned are weary of their torments, but in vain. He that would not keep his brother is cast out from the protection of God; he that feared not to kill his brother, fears now that whatsoever meets him will kill him. The troubled conscience projecteth fearful things, and sin makes even cruel men cowardly. God saw it was too much favour for Cain to die; He therefore wills that which Cain wills; Cain would live; it is yielded him, but for a curse. How often doth God hear sinners in anger! He shall live, banished from God, carrying his hell in his bosom, and the brand of God's vengeance in his forehead. God rejects him, the earth repines at him, men abhor him, himself now wishes that death which he feared, and no man dare pleasure him with a murder. How bitter is the end of sin, yea, without end! Still Cain finds that he killed himself more than his brother.—*Bishop Hall.*

OUR YOUNG PEOPLE'S PAGE.

A GATHERED LILY.

ON Wednesday, June 14th, Grace Ruth, the beloved daughter of Mrs. Bax, and the late Mr. Richard Bax, for several years the pastor of the Strict Baptist Church at New-street, St. Neot's, fell asleep at the early age of 17, after nearly six month's illness. The first indication of indisposition was an attack of rheumatism in November last. But on the last Sunday in January following, she had a stroke of paralysis, and, though she rallied considerably, she did not entirely regain the use of her faculties, her memory being specially impaired. She had another seizure on May 15th, and again on June 11th. She did not recover consciousness after the last attack, but gradually sank, and gently yielded up her ransomed spirit at an early hour of the 14th, without a struggle or a sigh. Her loving spirit had greatly endeared her to all who knew her, while her beloved mother, and sister and brother, specially feel her removal. The funeral took place on Saturday the 17th, and was conducted by her pastor, Mr. Clark, in the presence of a number of sorrowing friends. A short epitome of her spiritual experience, culled from a letter written to her mother, and a diary she kept, is deemed worthy of record, and may prove helpful to seeking souls. The extracts are given almost entirely in her own words, and were mostly written when she was but 16 years of age.

"As far as I can trace, the workings of grace began in my heart about the middle of autumn, 1890. I was thinking one night, as I had often thought before—for I was a Pharisee—that I was not half so bad as some people. I did not think I had done anything deserving of hell, and I believed I should at last be received into heaven. And I was just wondering what my catalogue of sins would be at the 'Judgment Day,' when such a sense of iniquities and sins came over me, that I began to see I was guilty of the foulest sins man could possibly commit. I had mocked God, drawing near to Him with my lips, when my heart was far distant. As time went on God showed me more and more what a vile and unholy thing I appeared in His sight. I knew He was a just and holy God, and felt if He should take my life from me at any moment, hell was my just and only portion. And, though I understood the way of salvation by the Lord Jesus Christ, and knew it was for sinners such as I that He left His glorious home, and came to earth, suffered, bled, and died, yet I could not realise it was for me. I had not then that faith which was afterwards given me. I tried to keep His commands, and to love Him, though I only saw Him through the law; my efforts were without success, and it was only then I felt I must ask Him to be my Surety. I felt that if I 'stayed away I must for ever die.' I knew He was the only Way whereby I could be saved. And then in His great love and mercy He sent His precious word as a healing balm to my diseased spirit—these were the words: 'God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.' Immediately I saw it was for me He died, for me He shed His blood. He suffered and hung upon the tree that I through Him might live. . . . Then again I was tempted, supposing this feeling is merely a passing fancy, and I have no real love to Him. If I should prove like the stony ground, where the seed sprang

up, but withered when the sun shone upon it. But I received again and again sweet encouragements and confirmations, both at chapel and in private reading. So that when one Sunday Mr. Rowland preached from the subject of 'the woman with the issue of blood,' and having painted her case so much like mine, when he said she was not ashamed to confess what the Lord had done for her, I felt within myself, God helping me, neither will I be ashamed. And on the following Wednesday, for the first time, I spoke of my love to the Saviour, and what He had done for me."

Thus far the extract is from the letter mentioned, the following are from the diary:—

"Saturday, September 11th, 1891. I feel so happy and calm to-night. I feel to have such a sweet, calm, implicit faith in my Jesus, feeling 'He careth for me.' He has been saying to me all the day long, 'I will be with thee,' and I know He will be, for the Lord is mindful of His own. Mr. Bush is to baptize us—Annie Smith with myself. O, that it might be the drop before the shower!

Sunday, September 12th. This is my baptizing morn. The sun is shining, both literally and spiritually in my heart. I know He is able to keep that which He has enabled me to commit into His keeping. Oh, may He be ever near me! May He help us both this morning! I feel so weak and helpless, I dare not take a single step without Him. I am leaning hard on the arm of my Beloved. Oh for grace to lean harder and cling nearer to that precious wounded side, that the pure blood may overflow and wash away all my stains! He still whispers, 'I will be with thee.' Oh be with me now, and all my journey through!—5.30. I have now been buried in the waters of baptism, and risen again with Christ. What a glorious happy day is this! The day of my espousal to Christ! This is a day which I trust I shall be enabled to look back upon as one of the happiest days I have ever spent. It is the happiest day I have spent so far. . . . The same sweet text was with me all the while, 'Fear not, for I am with thee.' All through the sermon, by the side of the pool, and in the pool, He was with me. I felt His presence most forcibly. Oh, that the Lord may bring my darling brother and sister—yea, and many others—to know and to love the dear and precious Saviour, whom to know is life eternal!

August 25th, 1892. What numberless things have happened since last I wrote in this book. God has been very good to me. I have proved His promise true, 'I will never leave thee nor forsake thee.' I have sometimes been tempted to think He would, but it is I who wander from Him. But He again folds me to His bosom, and I weep with mingled joy and sorrow—joy to feel His tender love again, and sorrow to think I should have grieved Him so.

September 11th. Had a very happy time at the prayer-meeting this afternoon. Mr. W. Smith prayed. Such a happy frame of mind he was in, and seemed so dependent on His Lord. . . . He is a wonderful old Christian. How often my heart wanders from God, and what a solemn thing it is to be brought to pray the prayer of the poet—

"Turn every cursed idol out,
That dares to rival Thee!"

yet, I believe I pray that honestly and earnestly. Idols do get into our

hearts, though we would not have them, and they sometimes have taken such a strong hold before we discover them. Yet, dear Lord, I would ask Thee to turn them out; but, Father, do it in as merciful a manner as can please Thee—for it is sometimes a fearful wrench. And, oh, keep me in such a humble frame that I may be thankful for all Thy kind gifts, without making an idol of any one of them! Amen.

“ ‘ When my wand’ring foolish heart,
Attracted by a creature’s power,
Would from this ble-sed centre start,
Lord, keep it there, to stray no more.’ ”

We close these short extracts confident that the spiritual reader will discern the gracious operation of the Holy Spirit in the experiences recorded. Her sun, in this world, has gone down long ere it was mid-day, but only to rise in a brighter world to set no more for ever. The blossom has been gathered ere it had expanded and discovered its full beauty, but it was plucked by a loving hand, and will bloom unfadingly in the heavenly home on high. May He who has inflicted the pain upon the sorrowing bereaved ones, with His own tender hand dry their tears, and help them to rejoice in the midst of their sorrow, remembering that “in His presence there is fulness of joy.”

SHADOW AND SUBSTANCE.

THE legal ceremonies were not of fit means to bring the heart into a spiritual frame. They had a spiritual intent; the rock and manna pre-figured the salvation and spiritual nourishment by the Redeemer. The sacrifices were to point them to the justice of God in the punishment of sin, and the mercy of God in substituting them in their steads, as types of the Redeemer and the ransom by His blood. The circumcision of the flesh was to instruct them in the circumcision of the heart; they were flesh in regard of their matter, weakness, and cloudiness; spiritual in regard of their intent and signification; they did instruct but not efficaciously work strong spiritual affections in the soul of the worshipper. They were weak and beggarly elements; had neither wealth to enrich nor strength to nourish the soul; they could not perfect the comers to them, or put them into a frame agreeable to the nature of God, nor purge the conscience from dead works to serve the living God; being carnal they could not have an efficacy to purify the conscience of the offerer and work spiritual effects. At the best they were but shadows, and came inexpressibly short of the efficacy of that Person and state whose shadows they were. The shadow of a man is too weak to perform what the man himself can do, because it wants the life, spirit, and activity of the substance.—*Charnock*.

ALL that are chosen are vessels of mercy; all that are regenerate are patterns of mercy; all that are saved are monuments of mercy; and the work of heaven is to sing the loud praises of mercy.

I AM “made nigh” (Eph. ii. 13), and invited to “draw nigh” (Jas. iv. 8), but yet how seldom enabled to get nigh, being so often either puffed up or cast down by sin and Satan.



THE LATE JOHN WATERS BANKS.

TAKEN, NOT LEFT.

"He giveth His beloved sleep!"
 No thought more calmly sweet than this.
 After life's cares and sorrows, deep
 Peace, and eternal bliss.

So weep not, nor repine, but leave the rest
 To His most loving hands who does whate'er is best.'

JOHN WATERS BANKS, the subject of this sketch, was born Oct. 8th, 1852, and was taken Home June 14th, 1893. It is not my intention to write much concerning his last days. That will be done by good men and true who visited him. Were I not unmistakably convinced of a work of grace in his heart, I should keep silent. I shall, however, chiefly refer to him from a moral point of view. In this respect he never gave me a moment's uneasiness. He never, to my knowledge, swerved from the path of rectitude. In things pertaining to this life he was just, honest, and true, and respected by all who knew him. His home he loved and worshipped, seeking the comfort of his devoted wife and children. Though seldom attending a place of worship, he insisted on his children going to Sunday-school, and would have them there in time. He was not strong; he inherited many of his mother's infirmities, and when laid by (formerly) through affliction, would call in question God's mercy. Never having injured anyone, he imbibed the spirit of the Pharisee. He was no hypocrite. A clergyman once said to him, "Mr. Banks, your grandfather a Christian, your father a Christian, how is it you are not a Christian?" He replied, "Do you want me to be a hypocrite, and say I am what I am not?"

Enough on this point. During his last illness, which confined him to his bed for ten weeks, the Holy Spirit wrought with him. The spirit of the Pharisee was taken away, and he was brought, with calm resignation, like a child, to sit

at the feet of Jesus, and gladly listened to the mention of His name. The Bible became his companion, and he wanted to see none but those who could converse with him spiritually. The day before he died, he had two views of his heavenly home. Once he exclaimed, "Oh, look, how bright!" I said, "What do you see—angels?" He nodded assent. About an hour after he woke out of a doze, and said, "I thought I was at home. I am come back again. I am sorry." A little while before he departed, he called his four children round him, and told them they had been good children, and hoped they would continue to be kind to their mother. He then allotted to each a souvenir, blessed, and bid them good-bye. His dear wife nursed him night and day, the whole of the time, and he frequently asked her to sing to him, which she did, evidently to his comfort. Mr. John Hunt Lynn, Mr. Dymond, of Forest-hill, Mr. Licence, of Mount Zion, Chadwell-street, and other Christian friends visited him. Not least among them was his sister-in-law, Mrs. Lewarne, of whose prayerful watchfulness too much cannot be said, but she shall speak for herself.—J. W. B.

Our valued friend and brother, Mr. J. H. LYNN, says:—

"In his early days, he knew much of those who love the doctrines of grace, and theoretically learned the truth. Many professors, however, impressed him with their inconsistency, and he turned from them, and, not being able to receive the contrary teaching, took refuge in his own works, seeking to make the best of facts, and be clear of the strifes of differing sects. The zeal and kindness of some, however, won him towards the end to more frequent attendance at religious meetings. Meanwhile, his soul's condition had been an ever present anxiety. The confusion of tongues brought him mental bewilderment. Who is right? What is truth? Such were his secret questionings. In such conflict the tempter easily exaggerated to him the supposed faults of those who loved the truth, or professed to do so. To mental bewilderment was joined the deepening anguish and anxiety that accompanied his growing sense of guilt; and despair of his own works, as fruitless efforts to 'establish his own righteousness,' became an added burden to his soul. Desires to *know* the truth, to be a true child of God, to *realize* the living acts of God's pardoning love, to *experience* salvation were a consuming fever in his soul. Thus far years of weary strivings. The words of men and their acts had been his contemplation at one time, and his bane. Then his own life and conduct became the object before him. Then, supremely anxious not to be deceived or a deceiver, his own experience or lack of it became almost absorbingly the object to which he turned. Hungry, thirsty, disappointed, and with none to help, one who had been through similar history came to his bedside, saw his case, sought the Lord with him and for him, and was enabled to draw off his mind from himself as an object to the Lord and His unspeakably precious words. The prison was broken and the chains burst. Immanuel was now the all-absorbing object. His Word the consuming ministry that annihilated all the old confusion, and the inflowing life that made heaven of the death-chamber. The whole man was subject to the energy of the mighty Spirit, who graciously and to the end kept the glad sufferer beholding the Lamb, and heeding the Father's mandate on the holy mount to *Hear Him!*

"We trace his mortal history, and, beholding the victory of immortal life in Immanuel's unquenchable love, cry, 'What hath God wrought?' He is now at home with the Lord, and we who know somewhat of 'the love of the Spirit,' gratefully say, 'He that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit.'"

MRS. LEWARNE writes:—

"Dear Mr. Banks,—It was on a Monday evening, during his illness, that dear John first spoke to me. He said, 'O, Julia, I do wish I could talk to you. I have long wanted an opportunity to speak to you.' But perceiving he had no strength, I said, 'I will talk to you,' and asked him, 'Is it well with your soul?' 'Yes!' he replied, 'but I do want to have a firmer grip on Jesus.' After talking to him of the reality of true religion, I read the 103rd Psalm, and prayed with him, concluding with the Lord's Prayer, which he repeated very distinctly. I shall never forget how eagerly he listened to every word. I left him that night feeling it was all right with him. The next day he seemed much happier, clinging to God's Word, and when he dosed the Bible was clasped to his heart. When nearing his end I said, 'You will soon be with Jesus.' A little later on, he called 'Lizzy' (his wife), and said, 'I think heaven is very near, dear,' and shook hands and bid us all good-bye. I shall never forget how pleased he was to think he was so near

home. At one time he thought he was at home, and on waking said, 'I am come back for a little while, and must wait my appointed time.' He then requested me to pray and ask the dear Lord to come quickly. I am glad you were able to be with your dear son so much, and remained with him till the last. All I can add is, 'Blessed are the dead that die in the Lord.' With kind love, yours affectionately—*JULIA LEWARNE.*"

Testimony of Mr. A. LICENCE, of Mount Zion, Chadwell-street:—

"Dear Brother Banks,—You have been laid much upon my mind in connection with the bereavement of your dear son. I feel a word may cheer your heart, I having visited him, know something of the state of his mind as to his spiritual welfare. Our conversation I shall not soon forget. I think I am right when I say that he was a strict moral man, a beloved husband and father; but what of all this if there is no change of heart by the quickening power of God's gracious Spirit? This matter was the great concern in my visits. I found in his case, as in many others, no date could be given of any change, and he, not seeing any fruits of the Spirit himself, concluded that he had no part nor lot with the children of God. Yet he could not but confess that he had heart-breathing sighs, tears, and often had to break out in prayer to God on account of something he had long felt within. Well do I remember putting to him a question—namely, 'Did you ever lead prayer in a prayer-meeting?' 'No,' said he. My answer was, this was not necessary for salvation, though a privilege. He said, 'Oh!' with such feeling, 'mine is a hopeless case, if this were so.' No, he was looking in another direction, even unto Jesus, and enjoyed something of the fact, 'He shall save His people from their sins.' On my part, I could not help feeling he was a brother beloved in the Lord. I must thank you for the invite to see the last of his remains. The solemn service had its bright shinnings. 'Jesus said, I am the resurrection and the life,' comforted my heart, with the singing of those sweet words written by brother Winters:—

"On that morning, when I gather
At Thy feet, O say to me,
"Come, thou blessed of My Father,"
Enter joys prepared for thee!"
Then I'll triumph
Through a blest eternity!"

And our own brother J. H. Lynn's remarks largely confirmed my hopeful views respecting the safety of your beloved. May his dear bereaved wife and children in their new experiences, find the promises fulfilled, 'I will be a Husband to the widow, and a Father to the fatherless.' Commending you and family in all your trials to the all-supporting arm of our covenant God, I am, yours in Christian bonds—*ALFRED LICENCE, L.C.M.*"

The annexed is extracted from a letter by MY ELDEST GRANDSON:—

"Dear Grandfather,—The change for the worse came on Tuesday evening, 13th. Mother, aunt, and myself were with father. Aunt Julia said, 'Is the way clear?' He answered, 'Yes,' and pointed to heaven. He then asked us to sing, and mother sang—

"Sleep on beloved, sleep
And take thy rest."

A sweet smile of approval came over His countenance, and, pointing upwards, exclaimed, 'Come, dear Lord, come, and take me home!' So he continued all night. Mr. Dymond came in to wish father good-bye, and prayed, which father enjoyed, and added 'Amen.' In the evening Mr. S. Banks came, and stayed till within a few minutes of his death. Father called for a light; he could not see it. But soon the brightest light of all came—the Light of the better world, and, pointing upwards, he said, 'Oh, how bright!'—Your affectionate grandson, *JOHN ARTHUR.*"

The following is from my brother, CHARLES BURT BANKS:—

"Lord, now lettest Thou Thy servant depart in peace!"

'Ah! lettest, Lord, Thy servant now
Depart in peace:
Let all the discord of my life
For ever cease.

Thy hand hath led me all the way,
So now I come,
And ask Thee in Thy tender care
To take me home.

Mine eyes have Thy salvation seen,
Receive me now:
As, trembling before Thy feet,
I lowly bow.

"These lines, written by Adeline Mary Banks, forcibly express the condition of dear John, just before he was translated to the many mansions. Antiphonically, how grand is the answer, a response that should soothe the troubled hearts of the dear ones who mourn a great bereavement:—

'Angels of life and death alike are His;
Without His leave they pass no threshold o'er:
Who, then, would wish, or dare, believing this,
Against His messengers to shut the door?"

"THE FUNERAL.

"It was on Saturday afternoon, June 17th, 1893, that John Waters Banks the younger was taken to the sepulchre. It was a magnificent day. The sun shone in his strength; the birds were singing anthems to their Creator, and as the wind swept through the trees, they reverently bowed their heads, as though rejoicing in the fulness of life. And as one was making his way to the house of mourning in the Stanstead-road, Forest-hill, numbers of these trees, still gracefully bowing, silently whispered, 'Cheer up, lone heart; there is no such thing as death! Had you looked upon our poor leafless branches a few weeks since, you might have thought us dead. *We were only sleeping.* Look now, as we stand clothed in our resurrection robes! Listen! The Lord Jesus Christ destroyed death. Go! give this message to the sorrowing ones, Death is cast out! "Now is Christ risen from the dead, and become the firstfruits of them that slept." And again they bowed their heads.

"There was no need to deliver the message. There were the sorrowing ones, yet the atmosphere in the house seemed to be peaceful. 'The Lord gave; the Lord hath taken away,' appeared to be the spirit pervading those who wept! The widow, surrounded by her sons and daughter, was agonised with the sorrow of her irreparable loss; yet she was rejoicing—rejoicing that her loved one, whose body had been racked with pain for ten weeks, was at rest.

"The last rites were carried out with becoming solemnity. The residence of the deceased was left at half-past two, amidst every token of respect in the neighbourhood. A carriage containing the officiating ministers took the lead. An open car, drawn by four horses, followed. Then came several carriages conveying the relatives. Arriving at Nunhead Cemetery, nothing but beauty met the eye, and songsters were ignorant that they were singing over "the city of the dead." *There is no such thing as death,* again sounded out from nature's lovely choir. 'Amen' was the inward response.

"NUNHEAD CHAPEL.

"In the chapel the scene was different. Gloomy—made gloomy by the hand of man; here everything seemed to be like death. Why should the Christian church be made so frightfully desolate? Enough! The coffin is placed in front of the pulpit, and loving hands have placed some of God's lovely messengers on it. Flowers are there; and amidst these an affecting memento sent by colleagues of the departed one from Messrs. Waterlow's—colleagues who knew him so well, and respected him so highly. Mr. Dymond conducted the service in the chapel, assisted by Mr. S. Banks, Mr. Licence, and Mr. Spiller.

"AT THE GRAVE.

"What thoughts were suggested while here. It is only a few short years since that the mother, sister, and brother of John were laid in the grave. And there, close at hand are the places of sepulchre of his grandfather, C. W. Banks, and of his uncles George and Robert, while nearer to the newly-cut pathway, a tomb to 'Dear little Jessie,' a cousin, taken home 'ere life's rough wind had blown on her fair face.' The reverie is stopped, as Mr. Dymond's voice breaks the silence with the words: 'Forasmuch as it hath pleased Almighty God of His great mercy to take unto Himself the soul of our dear brother here departed, we therefore commit his body to the ground; earth to earth, ashes to ashes, dust to dust; in sure and certain hope of the resurrection to eternal life, through our Lord Jesus Christ, who shall change our vile body, that it may be like unto His glorious body, according to the mighty working whereby He is able to subdue all things to Himself.' There was a solemn 'Amen' to this grand refrain. Then John Waters Banks the elder, looking in the grave, gave God thanks that 'his boy' had shewn abundant evidence of the converting power of the Holy Spirit. This was a peculiar scene! the father stating he could sing that day, for 'his John' was taken home in safety. After this, Mr. John Hunt Lynn delivered an

address, and Mr. Samuel Banks—who was with deceased till a few moments before he left this world—offered a fervent prayer. A hymn written by Mr. Winters was sung, and the benediction was pronounced by Mr. Dymond. The bereaved ones and the company then retired.

‘On the resurrection morning
Soul and body meet again;
No more sorrow, no more weeping,
No more pain.

For awhile the tired body
Lies with feet towards the morn;
Till the last and brightest Easter
Day be born.

Oh! the beauty; oh! the gladness
Of the resurrection day,
Which shall not through endless ages
Pass away!

“Alleluia! for the Lord God omnipotent reigneth!”

THE LATE MR. CHARLES GRAHAM, OF NEW YORK.

WE very deeply regret to announce the departure of our highly esteemed friend and brother Mr. Charles Graham, of New York, U.S.A. In the July number of the *E. V. & G. H.*, 1892, we gave a portrait and sketch of deceased, from which it appears Mr. Graham was born Dec. 5, 1811, at Dunkeld, Perthshire, Scotland. In 1836 he came to London, where the Lord graciously revealed Himself to him, and called him by His grace. He became a staunch believer in the doctrines of the Gospel and Strict Communion principles, from which he never swerved one iota. His own words are, “The Lord has kept me and borne with my manners in the wilderness these many years, and has not cast me off, as I have thousands of times deserved.” We have heard him say with what pleasure and delight he had listened to the late C. W. Banks, James Wells, John Foreman, and other decided Scriptural and experimental ministers of the Gospel. He is gone to his rest. We mourn the loss of a true and sincere friend, and one who took great interest in circulating the *E. V.* and *G. H.* in New York and its environs. The following letter is from one of deceased’s most intimate friends:—

“Dear Mr. Winters,—My beloved pastor, Mr. Charles Graham, has entered into the presence of his Lord, of whom he loved to speak and exalt for so many years. The (to us) sad event occurred on June 21, 1893. I saw him the night before he died. He raised himself, gripped my hand, and said, ‘Brother, I shall never see you any more at our place in Brooklyn.’ I said, ‘I hope the Lord will raise you up again.’ He replied, ‘I am in the Lord’s hands, and all is well with me.’ Our loss is great—very great. He often spoke of you and the late C. W. Banks, of blessed memory. I know we, as a Church, will have your hearty sympathy in our great loss. Pray for us, that the work of the Lord may be carried on in Brooklyn, so that the few sheep may not be scattered, and His name glorified. Yours in Christian love—JAS. A. ETHERIDGE.”

We have very pleasant recollections of the kindly nature, generous sympathy, and spiritual conversation of our translated brother, and sincerely pray the Church in Brooklyn, to whom he ministered, may be held together, and another under-shepherd raised up to go in and out before them, and instrumentally build them up, and gather in others, to the honour and glory of His holy name.—
J. W. B.

DEATH OF MR. C. MASTERSON,

OF BOND-STREET, BRIGHTON.

CAN it be true—the genial pastor of Bond-street, Brighton, no more? ‘Tis even so. For some little time our brother had been ailing; but, at last, a chill, taken after preaching, did its fatal work. For days he was very ill with severe vomiting, the result of congested liver. But the end was not even anticipated by himself. On Saturday afternoon, July 15th, he was taken with more violent vomiting, complained of a pain at the heart, and suddenly, without a warning word, dropped asleep. Yes, that is the right word for it—*asleep*. Thank God! he knew nothing of the agonies of death.

As we are just going to press, we cannot stop to dwell upon the great loss which the Church and our denomination has suffered. We will promise our readers a memoir of our departed brother in our September issue. May the loving Master be very near the sorrowing widow and family.

The funeral took place on Thursday, July 20th, the remains of our beloved

brother being interred in the extra-mural cemetery at Brighton. Mr. Gray presided at the funeral ceremony; and Mr. P. Reynolds, of Highbury, London, delivered an address. Mr. Hugo, of Brighton, also took part; and other ministers of the town were present, to show their last token of respect.

On Lord's-day, July 23rd, Mr. P. Reynolds preached the funeral sermon in Bond-street Chapel. The gloom over the Church is very great. Our brother was taken away quite in the prime of life; but our loving Lord has made no mistake, and the life ended below has not gone out in darkness, but has simply stepped into a light too grand for mortal eye to gaze upon.

MADE OVER.

LITTLE and big sirs, I and you.
The aldermen's courts and Barnardo too,
County Council, and prince and queen,
And beggar, and all that roll between.
By the breath of a papist, the fool and the wary,
Are body and spirit made over to Mary.
Do I speak lightly? But thunders roll
Through the precincts of my quivering soul;
Where is the God of Elijah—Where?
For the prophets of Baal do and dare;
I might think Him dead if I did not know
That His patience is long and His anger slow.

Can they be other than idiots who run
To a woman who died in the century one,
And beg and implore her that she will wake,
The place of our God and His Christ to take?
Blasphemy is it!! Don't come to me,
But take your charge to the "holy See"!

What do they say by this impious act,
But that God and His Christ have failed? in fact,
That their hearts go out with a yearning cry
That *Mary* would save tho' the *Lord* pass by;
And our realm and its riches to *her* they pour
As the devil to Jesus did of yore!

Galleywood.

Is Cardinal Vaughan like Endor's witch,
Who could bring the dead from some hidden breach?
One could almost excuse the bewildered
For he was king of the people all: [Saul.
And *they* must suffer if *he* must flee;
But "nobody asked *you*, sir," say we!
"The earth is the Lord's, and the fulness thereof,"
And the very heathen would turn and scoff.
If the men of the "mission field" should run
To a woman who died in the century one;
While the earthly queen and the heaven's Lord
Are scorned, and insulted, and ignored.
Ah, ah! God reigns, tho' the cardinals swear,
Or invoke *Mary*, or mutter a prayer:
The dear old Book which the popes forbid
Shall clench the nails in Rome's coffin lid:
She may in her death throes dismember our
isle, [while,
But He will be working His purpose the
He may use Vaughan's pride and the pope's pretences
To hurry the nation to its senses:
Our banks may break and our ships go down:
Our grass may wither afore 'tis mown:
But the keenest sign of God's faltering grace
Is the smile of power on the papal face.

M. A. CHAPLIN.

SALVATION OF GRACE.

SALVATION is of grace, oh sing
Eternal honours to our King!
Exalt the Father's glorious name,
Whose love is evermore the same.
From that deep spring pure waters rise
To gladden burdened hearts and eyes:
From underneath His glorious throne
A river flows to all His own.
Electing grace, the mighty theme,
Is no imagined human scheme,
But God's own word to man made known,
That all our works may be o'erthrown.
All, all was lost, by sin undone,
None righteous, says the Word, not one;
Thus condemnation justly passed
O'er all the race from first to last.
No help in Adam or his Eve
Could e'er be found themselves to save;
Or in succeeding heirs of death
By blood, or by a natural birth.
What if the offended God should leave
Poor fallen man as Satan's slave,
Beneath his cruel yoke to groan,
And his own foolishness to mourn:

Drawn down to death by his vile hand,
All must, alas! at length be found:
Not one being saved, not one to tell
How he escaped the powers of hell.
But oh, electing grace reserved,
A remnant for Himself preserved,
God in His Son adopted them,
And gave them as a seed to Him.
They were His own beloved ones,
To be redeemed from Adam's sons:
Scattered o'er all the earth they lie—
The chosen objects of His eye.
The Father claimed them as His own,
And gave them to His glorious Son:
Grace saw them, chose them, kept them too,
Grace seeks and saves and brings them through.
This must be so, for my poor soul
Can only its deep sorrows roll—
By faith alone on Jesus' breast,
And in such mercy find its rest.
To God, and to His sovereign grace
That shines and reigns in Jesu's face,
And by the Spirit makes us new,
Is everlasting praise is due.

J. T.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

Strict Baptist Mission.

STRICT Baptists have plentiful reason for insisting that, if other denominations have business in the missionary field, "they more." It is well for Particular Baptists to be in that field, but it is better for Strict and Particular Baptists to be there.

Baptists, and they only, delight to translate and circulate the entire Word of God, but Strict Baptists have the extra distinction of declaring the whole truth, restricting communion agreeably with the legislation of their God and Lord.

"God redeem the captives" was the motto of Hetzer, the noble Swiss Baptist of the Reformation era. With the companion of Hetzer, and of Hetzer's Lord, floating in its eye, our beloved mission has wrought and fought: building, sword in hand. Grateful as we do well to be for results attained, let us set our hearts on greater things by far. Dr. Chalmers, when he was ripe in the grace of God, bearing the honours of princely service thick upon him, summed up his sentiments in one word: "Desirousness." With desire we desire that our covenant God may multiply our mission supporters, stations, labourers, and converts.

God notices the endeavours of men. Evidoers are rewarded not only according to their deeds, but according to their endeavours (Psa. xxviii. 4). It is a sweetly animating thought that God the Father notices the endeavours of the household of faith even as God the Ruler notices the endeavours of the ungodly. If we attain not the full results we covet, God is not unrighteous to overlook, or forget, our endeavours.

In seeking to remember, after a very practical sort, that saints are "the light of the world," we tread in the footsteps of the primitive disciples who went everywhere preaching the Gospel. To any who look coolly upon our activities we say, "Is it nothing to you, all ye that pass by, that we should be followers of men who were the fruit of apostolic labour?"

In proclaiming the Gospel where Christ was not so much as named, we are on Pauline lines. To the unsympathetic we say, "Is it nothing to you, all ye that pass by," that our beloved mission is unwilling to let Paul die?

In seeking the heathen for an inheritance we are acting conformably to Christ, who at His enthronement was bidden to ask the ends of the earth for a possession and the heathen for a heritage. To any who regard us with eyes of disfavour we say, "Is it nothing to you,

all ye that pass by," that our requests look in the same direction as Christ's!

Sunny helpers, shine more and more. Ye that look on, put your hand to the plough. Hinderers wheels need grease, not grit.

S. GRAY.

Brighton, July, 1893.

RECOGNITION OF MR. JOHN HAZELTON AT WATTISHAM, SUFFOLK.

Wednesday, June 21st, 1893, will long be remembered by the Church at Wattisham. The grand old building was well filled afternoon and evening. Mr. S. K. Bland presided at the afternoon service, and was supported by brethren Jull, Burgess, Ranson, Dickerson, Huxham, and J. Hazelton.

After a hymn of praise, Mr. Ranson read Gal. i., and Mr. Dickerson offered prayer.

Mr. Jull then gave a clear, sound, Scriptural address on "The Nature of a Gospel Church" from Ephes. i. 22, 23. Mr. Jull said he was glad the Church had arranged for an old-fashioned recognition service, because it gave opportunity to make known the order of a New Testament—*i.e.*, a Strict Baptist Church. Turning to the text, Mr. Jull asked them to notice (1) the Head of the Church, (2) the position of the Church, (3) the officers and ordinances, (4) the present position of the Church, and (5) our future condition. He gave a very clear and forcible exposition of each section, his well-known fluency and earnestness being very noticeable.

Mr. Bland then asked Mr. Hazelton to relate his

CALL BY GRACE.

Mr. Hazelton said: It was my privilege to be born of godly, praying parents, who have been many years members of the Strict Baptist Church at Chelmsford. I was one of ten—the late W. Hazelton, of College-park, Lewisham, being my eldest brother. My parents were strict in discipline, and we were early taken to chapel. But grace does not run in the blood, and it was soon apparent that I was a child of wrath even as others. We were cautioned against associating with bad company; yet this was the evil to which I more readily yielded, and despite the earnest entreaties of my parents, I still pursued the downward road, called in question the truth of the Bible and imbibed sceptical thoughts: the house of God to me was hateful, and I looked with pity and scorn upon His people. But, thanks to His name, the time came, not to *propose* but *call* by grace. I left off attending the old Baptist Chapel and went to the Congregationalist; there a good old man (a Mr.

Ford) was conductor of the Bible-class; the first time I went and saw him I became attached to him; he was kind, gentle, cheerful, and sympathising; I loved his manner, but not his matter. Some of the young men in the class spoke nicely, they had the fear of God in their heart; this made me think, and I began to be wretched, yet I determined in my own mind not to cry for mercy, at the same time I felt I was an undone, hell-deserving wretch, worse than anyone else; no matter where I went, all was misery. At last I fell flat on the ground and with tears and groans cried for mercy and pardon. I was told, "Only believe." I tried to do so, but could not, till one Sunday afternoon at the Bible-class the subject was "The Beatitudes." When the teacher came to ver. 6, "Blessed are they who hunger and thirst," &c., I felt that to be a word from the Lord to myself. I hungered and thirsted for righteousness, and realised the truth of the promise, "They shall be filled." I also received an encouraging letter from a dear sister; in short, I felt my need, hungered, thirsted, was filled, satisfied, my cup run over. My Beloved came and my soul rejoiced. After a time I returned to the old Baptist Chapel, was blessed under the ministry of Mr. Burgess, and was, with six others, baptized by him, February 24, 1888.

Mr. Bland then said he rejoiced that his brother Hazelton was able to give so clear and honest an account of his call by grace, and he would now ask him to relate his

CALL TO THE MINISTRY.

In reply, Mr. Hazelton said: After the Lord had blessed my soul I felt a burning desire to tell others of it; it was as a fire in my bones. For over twelve months my mind was tossed about (occasionally painfully so) with the matter. I first opened my mind to Mr. Ford, who kindly talked to me and advised me to "wait and watch." About this time I sought the company of Mr. Burgess. I often went to his house, and conversed on the Scriptures. On one occasion he (Mr. B.) said, "John, did you ever think of going into the ministry?" I did not know what to say. Eventually I told him how my mind had been exercised on the matter. On Sunday, March 4, 1888, I was received into the Church at Chelmsford. At the close of the service I was called into the vestry and Mr. Beach said he and Mr. Burgess felt convinced I was called to the work of the ministry, and booked me to preach at Braintree, May 13. After this Mr. Beach was taken ill, and wrote for me to go to Braintree, April 15. I went. My first text was Mal. iii. 17. As soon as the service was over I hurried into the vestry out of sight, but was soon fetched out and re-

ceived great encouragement. Since then I have been, with few exceptions, constantly in the work. Have had many doubts and fears as to whether it was of the Lord. When I think of my preaching the Gospel, I feel I can say, in my humble way, I now preach the faith I once tried to destroy.

Mr. Bland said the advice given to him to "wait and watch" must be the right sort, for he remembered when he himself was thinking of preaching the Word of God. Dear old George Wright, of Beccles, gave him the very same advice fifty years ago. He (Mr. Bland) would give him no other, and, although he thought it was very cold, he did "wait and watch" for over two years. He asked his brother Hazelton to still go on watching and waiting. There had not been a recognition service in that building for sixty three years, when the late Mr. John Cooper was chosen to the pastorate. The afternoon service closed by singing—

"With heavenly power, O Lord, defend,
Him whom we now to Thee commend."

EVENING MEETING.

Mr. J. Jull, of Cambridge, presided, and after singing, said he was very pleased indeed to see the parents of the newly-chosen pastor present. It must gladden their hearts to see their boy in the position he held.

Mr. Hazelton, sen., then engaged in prayer, and while speaking with great emotion asked God's blessing on the work his son was doing.

Mr. Jull then called upon the pastor to state his doctrinal views, which space forbids inserting. Suffice it to say they are in accord with the Word of God.

The chairman said: We now want Mr. Hazelton to give his

CALL TO THE PASTORATE.

Mr. Hazelton said: After going about for three years, I had three invites with view to settlement. For twelve months I held the pastorate at Clare, and then resigned. When I resigned I had but two engagements, but brother Winters (who would have been here to-day but for affliction) put a notice in the E. V. and G. H. of my leaving Clare. The Church at Wattisham, where, after supplying occasionally, invited me for three months with a view to settlement, at the close of which I received a unanimous call to the pastorate. I did not accept it till the Church had received a statement of my doctrinal views, &c. These were also unanimously adopted. Feeling it was of the Lord I was compelled to accept the pastorate; at the same time I felt the sphere too large for me, but in humble dependence on the Lord, I entered on my labours the first Sunday in November, 1892. The signs which have followed give reason to believe the step

is a right one. There is a kind, loving feeling among the people. Eight have been baptized, three others have been received, congregations considerably increased, and we have a Bible-class with sixty members.

MR. R. C. BROOK,

in answer to Mr. Jull, gave the guidings of God in choosing Mr. Hazelton to the pastorate. We first came to know Mr. Hazelton through Mr. Crown, of Keddington; we wrote him to come and supply. He could not come for three months. We waited; he came. We heard he was leaving Clare, we invited him for three months; Church and congregation heard well; there was a spontaneous hearty spirit of prayer that he might be settled amongst us, and live as long in the pastorate as the late dear Mr. Cooper did. The more we as a Church are able to pray for our pastor the stronger we shall be, and then Wattisham—DEAR OLD WATTISHAM!—will rise again, and prosper to the honour and glory of God. Mr. Brook had been a member of the Church thirty-six years and a deacon twenty-one years.

Mr. Jull then asked the members of the Church to confirm the choice by holding up the right hand. This done, Mr. Huxham united the Church and pastor by joining the hands of Mr. Hazelton and Mr. Brook, and offered prayer.

Mr. F. G. Burgess, of Chelmsford, then delivered the charge to the pastor. Taking his text from Jer. xxiii. 28, "He that hath My Word, let him speak My Word faithfully. What is chaff to the wheat, saith the Lord?" In the text there are three things which I hope may be fixed in your mind—1. Here is something to ask. What is it to have the Word of the Lord? "He that hath My Word." 2. "He that hath My Word let him speak My Word faithfully." On all these points Mr. Burgess dwelt with much earnestness and profit, not only to the pastor, but to all present.

Mr. S. K. Bland then gave a very thoughtful and reasonable address of encouragement to the Church and congregation, which was listened to with profound attention and evident interest by the eager and large congregations.

Mr. Hazelton testified to the great pleasure it had given the Church and himself to have so many ministerial brethren present, and also friends from Somersham, Stowmarket, Sudbury, Rattlesden, and other places.

Brethren Hitchcock, Squirrel, and W. Deaves, were among those who took part in the interesting proceedings, not forgetting Mr. H. M. Whitelaw, Stowmarket.

Mr. Jull announced, "All hail the power of Jesu's name," and brought the services to a close.

PRITTLEWELL.—The opening of the new chapel on Tuesday, June 27th, was a day long to be remembered in the history of the Strict Baptist Church meeting at Providence, Prittlewell, Southend-on-Sea. The old chapel being too small and inconvenient, the friends, after much prayerful consideration, determined to pull it down and erect a new one on the same freehold spot. On this occasion friends gathered from Chelmsford, Billericay, Southminster, Grays, Gravesend, Burnham, London, and other places. The one and only disappointment to the otherwise cheerful and soul-animating services was the absence of our brother Winters through affliction, who was to have preached the opening sermon. Expressions of regret and sympathy were universal on this account. The afternoon service commenced by Mr. I. C. Johnson, of Gravesend, giving out the hymn commencing—

"All people that on earth do dwell
Sing to the Lord with cheerful voice."

The sermon was preached by Mr. Beecher, of Shouldham-street. The discourse was a sound, experimental exposition of the "faithful saying" recorded in 1 Tim. i. 15, and was listened to with pleasure and profit. About 150 sat down to tea in a large warehouse kindly lent by a friend. At the evening meeting Mr. Oates, of Shouldham-street, presided. "Come, Thou Fount of every blessing" was the opening hymn. After reading Psalms cxvii. and cxxxiv., J. W. Banks offered prayer. The chairman expressed the great pleasure he felt in being present, and sweetly dwelt on the words, "The Lord hath done great things for us, whereof we are glad." Mr. I. C. Johnson said he was delighted to be with them on the present interesting occasion; he was connected with the cause from its commencement, which received much opposition from priestcraft. One Mr. Smith opened his cottage, and he (Mr. Johnson) preached the first two sermons, so you will understand me when I say I have much pleasure in being here to-day. The Lord hath done great things for you indeed. You have a good minister, one of the right sort, and I hope and believe you will soon have to lengthen your cords. Mr. Chandler (the pastor) made a brief statement. The building cost £410; £228 has been subscribed, leaving a balance of £182 to be met. Glad to see so many kind friends from a distance. We have had some enemies, but these have driven us to a throne of grace. Messrs. Burgess (of Chelmsford), Branch, and Beecher subsequently addressed the meeting. A unanimous vote of sympathy to Mr. Winters was passed, which the secretary was requested to forward. Collections amounted to £22. Among those present

we noticed brethren H. Lee, Delaney, Debnam (Colchester), Woodrow, Ely, Hall (Bethnal-green). Visitors to Southend will receive a hearty welcome at Providence Chapel, Prittlewell.
—J. W. B.

SAFFRON WALDEN.—The anniversary services of London-road Baptist Chapel were held on July 5. Mr. Jull (in the absence of Mr. Mitchell) was the preacher. Our brother gave us two excellent sermons; afternoon, from Heb. vi. 19; evening, "I also say unto thee, Thou art Peter, and upon this Rock I will build My Church, and the gates of hell shall not prevail against it." He divided the text into four heads: 1, The foundation laid; 2, the building; 3, the building material; 4, Peter's right answer. The discourse was prefaced by reference to Christ as the Foundation, not to Peter as stated and believed by the Romish Church. Christ Himself the Rock. This Rock the prophets and patriarchs and all believers built upon in all times and seasons. Collections not quite so good as last year. Glad to say we have received the legacy from the executors of the late Mr. Joshua Clarke, a little over £600, the interest of which will keep the chapel in repair.

STOKE ASH.—The anniversary of the Sabbath-school was held on Lord's-day, June 18, when Mr. E. T. Davis, of West-hill, Wandsworth, visited us for the first time. He preached the old-fashioned gospel. Christ was the theme from beginning to end. Sermons we much enjoyed. Congregations large; collections satisfactory. Mr. Davis expressed himself gratified with our chapel, Sunday-school, singing, etc. Mr. Davis felt quite at home with us, and we with him. Singing was conducted by Mr. and Miss Bendall.—P. BARRELL.

STOWMARKET.—For the first time, on Lord's-day, May 21, we were favoured to visit this God-honoured sanctuary. It was the anniversary of the Sabbath-school. Children sang heartily, reflecting credit upon their teacher. Mr. E. Marsh preached morning and evening, and gave an excellent address to the children in the afternoon. Congregations, owing to other attractions in the town, were thin morning and afternoon, but chapel well filled in the evening. There seems to be plenty of scope and work for an energetic, earnest pastor at Bethesda.—P. BARRELL.

IPSWICH (ZOAR).—Sunday-school anniversary services were held on Sunday, June 25th, by Mr. R. Thomson, of London, when teachers and scholars were glad to see many friends assemble, the chapel being well filled at each service. In the afternoon scholars

recited portions of Scripture, poetry, and a dialogue, "David and Goliath," after which Mr. Thomson gave a short address on the solemnity of death, the sovereignty of God, and the work of His Spirit. We pray the Lord may from these services have some poor soul made rich, and live eternally to the praise and glory of His grace.

RECOGNITION OF MR. R. MUTIMER AT OLD BRENTFORD.

ON Thursday, June 29th, 1893, Mr. R. Mutimer was publicly recognised as pastor of North-road chapel, Old Brentford. Afternoon service was announced to commence at two o'clock, but long before that time friends began to assemble in the vicinity of this well-known sanctuary. It was a high day in the history of the cause, while, at the same time, a cloud hung over the meeting. Mr. Mitchell, of Chadwell-street, president of the M. A. S. B. C., was to have presided, but being unable to do so through affliction, our brother John Box, at short notice, kindly filled his place, who, after singing, reading, and prayer by brother Millwood, proposed that a telegram of sympathy be forwarded to Mr. Mitchell, which was unanimously adopted. Mr. Box expressed regret at the position he occupied in consequence of the illness of brother Mitchell, and proceeded to say we were met in God's name to exercise a function in connection with His cause. He was thankful the Church had been kept in peace and unity while without a pastor, and prayed that the services of the day might prove to be for the glory of God and the good of His Church. After some further congratulatory, spiritual, and instructive remarks, Mr. Box called on Mr. W. J. Styles to state the nature of a Gospel Church, who truthfully and tersely spoke of its origin, order, and ordinances.

The newly-chosen pastor, in answer to Mr. Box, then related his

CALL BY GRACE,

of which the following is a summary. Brother Robert Mutimer said: "I was born at Welby, Suffolk, Dec. 23, 1861. When very young, my father used to take me to Laxfield Baptist Chapel, a distance of three miles. As I grew up I felt a hatred to divine things. On Sunday evenings I had to read the Bible at home. I disliked the restraint, and longed for the time to come when I could get away from parental control. At twelve I was apprenticed away from home, and soon got into ungodly company, and the evil practice of swearing, &c. I hated God's house, His people, and my father's prayers. I readily imbibed and enjoyed all manner of vice. But

"The appointed time drew on apace,
Not to propose, but call by grace."

I heard that a young man by the name of Marsh was going to preach at Laxfield. I was constrained to yield to a pressing invitation to go and hear him. With enmity in my heart to people and preacher (though I did not know him), I started off on the Sunday morning. Mr. Marsh, in his prayer, said, 'Lord, I am a devil-hunted and sin-harrassed soul.' This so arrested my attention that I could not take my eyes off him. The text taken was John i. 29, and the preacher so exactly described my character, and showed me I deserved to be cast for ever from the presence of God. This made me feel so uncomfortable that I wished I had never heard the man. I went home (three miles), determined not to go any more; but after dinner I could not rest, feeling as I never had before. I was obliged to go in the afternoon, and the sermon was more condemning than the morning, and made me feel very miserable. I could rest nowhere, and was obliged to walk back again to the evening service, which added more to my sorrow. I remained in great distress of mind for a considerable time, often wishing I had never been born. I felt sure I must go to hell, and was afraid to go to sleep. When I did sleep, I was terrified with awful dreams. I have often walked about the fields during the night, trying to pray the Lord to have mercy on me. One day Mr. Marsh had to go to Eye station. My father was to have driven him, but could not; I had to. This was a trouble, as I did not want to meet him. We had not gone far on the road before he began asking me questions about my state, and before we got to Eye I had told him all my experience. After this the devil set sore at me. I was driven to despair, and tempted to drown myself. The next Sunday Mr. Kempston preached at Laxfield. I resolved to go once more, and prayed the Word might be a blessing to me. Mr. Kempston read Eccles. iii., and commented thereon to the joy and rejoicing of my soul. Mr. Kempston's text was, 'Unto you, therefore, which believe He is precious.' Under this sermon my bonds were broken, and my soul brought into happy liberty. I felt Christ precious to me. I longed to tell Mr. Marsh. As soon as he saw me he said, 'Robert, the Lord has appeared. I can see it in your countenance.' I said, 'Yes, He's precious to my soul.' Darkness of mind followed, but under a sermon by Mr. Marsh, from John ix. 24, I was brought again to rejoice in Christ Jesus. I then became anxious to join the Church, stated my experience, was received, and my wife and I were baptized Jan. 11, 1885."

Mr. Box expressed great pleasure in listening to brother Mutimer's call from nature's darkness into the light and liberty of the glorious Gospel, and

asked him to give a brief account of his
CALL TO THE MINISTRY.

Mr. Mutimer said: "After joining the Church I became intensely desirous for the salvation of my fellow-creatures. I especially prayed that I might be made a blessing to my companions in sin. Eventually a prayer-meeting was held at my house on Sunday evenings, which my pastor recommended, and announced from the pulpit that I was to conduct the service. This lasted nine months, when through domestic affliction (illness of my dear wife, of twelve months' duration) it had to be given up, to the grief of many. When she recovered, we commenced the meeting again, but not so many attended. Miss Goldspink said, 'You should stir up the talents God has given you, and give us an address for about twenty minutes, which would improve the attendance.' With much fear and trembling I did as Miss Goldspink wished. The gatherings largely increased; many could not get in, and stood outside. A farmer then offered the use of his barn. Over a hundred came together. God blessed the means of grace. Some were brought to a knowledge of the truth; others were set at liberty. About this time I was chosen superintendent of the Sunday-school, and to the office of deacon. Mr. Marsh having resigned his pastorate, he suggested I should take charge of the village stations, as he was convinced the Lord had a work for me to do. Doors began to open in the surrounding villages, and I felt constrained to go forth in the name and fear of the Lord. The Word was blessed to saint and sinner. I had invites from numerous Churches, Brentford being among the number. In August, 1882, I received an invite from the Church here to supply for three months with a view to the pastorate. After much prayer and consideration, I felt convinced it was of the Lord. I wrote complying with their request to preach to them for three months, and commenced the first Lord's-day in January this year. On April 14th the Church gave me a call to the pastorate, and feeling it to be the Lord's will, in His name and fear I accepted the same, the Word having been blessed to many precious souls."

Mr. Box considered the statement quite satisfactory, and asked Mr. Mutimer to tell us the doctrines he intended to preach. Mr. Mutimer complied, to the satisfaction of the chairman, Church, and congregation, which we would willingly insert, but want of room forbids.

Mr. Box asked one of the deacons to give the leadings of God in asking Mr. Mutimer to take the oversight of the Church. Mr. Gregory, in reply, gave a most satisfactory statement, who also

read an interesting account of the history of the Church, which, God-willing, may find a place in our pages a little later on. A most interesting part of the proceedings followed. Mr. Box said, having heard the statements of brethren Mutimer and Gregory, he asked the members of the Church present to confirm the choice of Mr. Robert Mutimer to the pastorate by holding up the right hand. This done, brother Box joined the hands of pastor and deacon, speaking most affectionately to each, and concluded by saying, "What God hath joined together let no man put asunder." The "Ordination" prayer by brother Squirrel brought the afternoon service to a close. Tea being served, the

EVENING MEETING

commenced at 6.15, when brother John Box again occupied the chair, and after singing, read Phil. i., and brother Davey offered prayer. The chairman, in his usual cordial way, expressed his great pleasure in seeing so many present from other Churches, and asked brother Marsh to give the charge to the newly-chosen pastor, who took for his text, "For we are labourers together with God" (1 Cor. iii. 9). Mr. Marsh's opening remarks must suffice. He said: "My beloved brother, seeking rather to stimulate each other in the work for which the Lord has set us apart, than deliver what is known as 'the charge' to you, I have sought the Lord for a word most suitable to such an end," and proceeded to deliver a sound Scriptural discourse which was listened to with great interest.

Brother S. T. Belcher spoke to the Church and congregation, from "God hath chosen the weak things of this world to confound the mighty." Brother Squirrel gave words of congratulation to the brethren and sisters at Old Brentford upon having a pastor. Solid and savoury remarks, in his usual affectionate way, were given by brother John Bush, from the words, "For My brethren and companions' sake, I will now say, 'Peace be within thee.'"

The concluding address by brother T. Vincent, on "See that ye love one another with a pure heart fervently," was very timely, and much enjoyed.

The chapel was very full afternoon and evening, a spiritual atmosphere pervaded this time-honoured and truth-loving sanctuary; many silent prayers going up for rich blessing to rest upon pastor and people. "All hail the power of Jesus' name," brought the happy day's services to a close. The brethren Fromow, Beir, Gilbert, and others assisted. May the union prove to be lasting and prosperous to God's glory is our humble and fervent prayer.

J. W. B.

REJOICINGS AT BEXLEY.

How pleased and blest was I
To hear the people cry,
Come, let us seek our God to-day:
Yes, with a cheerful zeal
We haste to Zion's hill,
And there our vows and homage pay."

THIS was the key-note to the interesting services at Bexley, on Tuesday, July 18, 1893. It certainly was a good day. Those who were favoured to get down an hour or so before the time for commencing service, had the privilege of admiring the works of God in creation. The grounds in rear of "Parkhurst," the suburban residence of Mr. John Piggott, are simply entrancing; hill and dale, gravel and green-sward terraces; here and there nature-formed copse with rustic seats, shaded from the heat of the sun by oak and helm in full leaf; flowerbeds emitting an enticing, pleasing, and fragrant aroma, lawns, gardens, walks, &c. Such, and far better, is the place where, on this most auspicious occasion, some of Mr. Piggott's numerous friends at Bexley, London, and various parts of "the garden of England," were invited to a "cold collation" under a spacious marquee. All was free, easy, no stiffness, and the affability of Mrs. Piggott and Miss Piggott, with a free and generous invitation to visitors to wander where they pleased, enhanced the pleasure of the propitious event. All nature smiled, the beautiful little birds fluttered over the scene, and while the friends walked and talked of the things concerning God's goodness in creation, Providence, and grace, the little warblers hovered about the gathered groups, and accompanied the much enjoyed fellowship and conversation with their note of praise and adoration. Such is but a faint description of the preliminary to the more important service—yes, service; there was but one theme all the day—whether partaking of the bread that perisheth, or roaming through the glades, beneath the hedges, or under the grand old oak, or trying to gather some crumbs of comfort to nourish the soul, it was but one theme. Presently we wended our way to the chapel, the now neat, clean, comfortable sanctuary, the top of which has a tablet with the inscription:

"STRICT BAPTIST CHAPEL,

BUILT 1846.

RESTORED AND SCHOOLS ERECTED,
1893."

The afternoon service commenced with Cowper's well-known hymn "God moves in a mysterious way." Mr. Styles was to have been the preacher, but indisposition prevented, our brother George Webb taking his place, and delivered a glorious experimental discourse. At the conclusion of the service friends retired to "Parkhurst," where about 130 much enjoyed a well-prepared tea in the tent.

The evening service commenced under

the presidency of Mr. John Piggott, who read Psalm c. Mr. G. Palmer offered prayer, and Mr. Clutterbuck, secretary, read report, of which the following is an extract:—

REPORT.

"In presenting this report your committee desire to acknowledge the good hand of the Lord in bringing about so desirable an object as the restoration of this place of worship, erection of school-room, and the establishment of a Sabbath-school, and say with the Psalmist, 'Not unto us, O Lord, not unto us, but unto Thy name give glory, for Thy mercy, and for Thy truth's sake.' In an abridged form we make reference to the establishing of this cause of truth, which, until the year 1876, was the only dissenting place of worship in this village. We are informed that Mr. Kelsey, the father of our brethren T. and W. Kelsey, being brought to the knowledge of the Truth, sought to raise a New Testament cause in this village. Having this land in his possession, he sought the help of friends, with the result that in 1846 this building was opened for the preaching of the Gospel of the grace of God. Many dear and honoured servants of God have proclaimed the unsearchable riches of Christ within these walls to the joy of the people of God and His glory, and, for the past five years, it has been our privilege to listen with great profit to the ministry of our beloved pastor, Mr. H. G. Maycock. Many have been the discouragements brother T. Kelsey and our pastor have encountered; but the dear Lord has not been unmindful of His promises to them that put their trust in Him.

"In the year 1890 this cause had got so low that there was neither week-day services or Sabbath-school, and so unsuitable had the building become that during winter-time it was most painful to stay through the whole service. A desire arose to start a prayer-meeting; friends attended, and pleaded for the help which none but our gracious God could impart. Like many of God's purposes His Providence works in an opposite manner to all human plans; thus we find that our worthy chairman was influenced to come to Bexley, through whose instrumentality we are able this day to meet in so comfortable a structure. We desire also to thank the Lord for the generous spirit bestowed by our friends at Bexley, and also the Churches of Jesus Christ who have sent us their loving help and good wishes.

The report goes on to say the Church has been reformed, the whole of the freehold property has been put in trust for the Strict Baptist Denomination. Mr. T. Kelsey equitably relinquishing all claim to the property. The committee, brethren W. and T. Kelsey, J. Piggott, Todd, R. Lane, F. Linggood,

A. J. Franklin, and W. Clutterbuck, were much encouraged by the goodness of God, and generosity of friends, from the first.

After the report, Mr. John Piggott, the chairman, gave an instructive and interesting exposition of the Psalm read at the opening of meeting, referred to his first connection with the place, how Mr. Kelsey got into his heart at the throne of grace, and finding Mr. Kelsey was anxious to get the cause of truth at Bexley secured to the Denomination, he (Mr. Piggott) felt constrained to cooperate with them to this end.

Mr. T. Kelsey spoke of the goodness and faithfulness of God in granting to them some very blessed seasons of fellowship in that place. Why! exclaimed the grand old man—"Religion makes us happy." Fifty years last November, the first gospel sermon was preached in this place. Previously they used to go up to London, to Zoar and Gower, where they heard John Warburton, John Kershaw, Philpot, Smart, and other sterling men of truth. In 1846 this place was opened for preaching the glorious Gospel of the grace of God, when Mr. Blackstack preached from the words, "I will bring the blind by a way which they knew not," &c. Then we started a Sunday-school with four teachers; two passed away, leaving behind them a most glorious testimony. We have experienced many scenes of disappointment—many sneers and contempt, but, by the grace of God, we continue to this day; love, blood, and power (and here the dear old man grew emphatic) has held us up, and to God be all the praise and glory.

Mr. John Bush, J. W. Banks, pastor Maycock, J. Sanders, G. W. Shepherd, and others, gave spiritual addresses.

The nature of the services took the form of re-opening and recognition. Although our brother Maycock has been ministering to the people for over five years, he has never been publicly recognised; the usual formula was dispensed with in one whose views are so well-known.

Among the company we noticed Mr. James Mote, Howard, Crispin. The chapel and vestry were well filled, and best of all, the Lord's sweet and gracious presence was realized.

On the following day, July 19, the children of the school, to the number of fifty, were entertained to tea in the grounds of Parkhurst. A number of juveniles were cheerfully entertained, and a large number of toys distributed. Altogether we are much encouraged, as the school has not yet been re-established twelve months.

AYLESBURY.—Full report to hand, but unavoidably postponed till next month. The pastor and Church have our best wishes.

LAXFIELD.—Account of settlement of Mr. A. J. Ward shall appear, D.V., next month. Sorry we are compelled to postpone these two (Aylesbury and Laxfield) interesting matters in connection with the Churches of truth.

FULHAM.—Dear Mr. Winters,—On Tuesday, June 20th, we held special services in the new chapel. Brother Mitchell preached in the afternoon. We felt it a privilege to hear him. The people were edified and comforted. A goodly number took tea. In the evening Mr. Rundell, of Surrey Tabernacle, presided, and brethren James Mote, Beecher, Langford, Belcher, and Styles came, as announced, and their cheerful words were appreciated and felt to be profitable. We thanked God, and took courage. The secretary read the following report: "Beloved friends, We give you a hearty welcome in our midst to-day, and hope the Lord may be pleased to graciously bless us in this new sanctuary, erected in a neighbourhood where no cause of truth previously existed. The Church at Ebenezer, Fulham, are sincere lovers of the distinguishing doctrines of grace and New Testament order. The experimental realisation of these blessed truths in our own soul, by the influence of the Holy Spirit, has been a mighty incentive to us to press on with the erection of this place of worship. Since the first gathering of the people in a room at a member's house, in the autumn of 1889, an earnest, solid effort has been in progress to establish a true Gospel Church, the formation of which took place in November, 1889, and Divine service and worship conducted for three years after in a fitted-up shop, spoken of by one as "the Gospel shop," and we indeed felt it was the Gospel we had brought to us by the Lord's servants. At the commencement we felt the importance of lengthening our cords and stretching forth our curtains, and systematic effort was made to raise a building fund. Lovers of truth, far away from Fulham as well as those near, responded kindly and liberally, and the work found favour with the Metropolitan Association of Strict Baptist Churches, the secretary, Mr. Box, having expressed a long-felt wish to see Fulham possess a Strict Baptist cause. We soon bought for cash this freehold site at the low total cost of £255, including law costs. At that time the large open space opposite our chapel was a mere waste howling wilderness, but now it is an ornamental park, adding considerably to the worth of our property, and certainly making the chapel more beautiful for situation. Plans for a substantial chapel were prepared, but the means to build with did not justify us going on, but the absolute need of a larger place led us to resolve to build

the present chapel. We at once saved a rent of 6s. per week to start with, and although an iron building is not generally advised, yet our circumstances as they have become better known have merited expressions of favour. In the 3½ years of our work we have collected £395 7s. 1d., and the Metropolitan Association lent us £150 free of interest for the maximum period of 10 years. We have just completed the important addition of vestries, kitchen, &c., and the total cost of the chapel, including furnishing, &c., is about £308 at most. Need we say the years of an iron building are numbered? We hope, however, to gain by the rent we would otherwise have to pay for an hired place. Still do we pray for the co-operation of God's people in His blessed work, so that when the authorities under which even the children of God live shall certify the building to be removed may a stone and brick chapel take the place of what is but a shadow in the eyes of the London County Council. The property has been put in trust, thus securing it to its original purpose. We close our report, feeling that

"He who has helped us hitherto
Will help us all our journey through."

ENFIELD (PROVIDENCE).—The anniversary was held Wednesday, July 12. There were a good number present at the afternoon service, also at the tea and evening meeting. Our brother Baldwin, of Limehouse, spoke in the afternoon from Titus i. 2, and his truthful testimony to the faithfulness of "God that cannot lie" was evidently blessed to many present, and will be remembered with thankfulness for many days to come. The chair at the evening meeting was occupied by brother Lovelock. Brother Pallett, of Waltham Abbey, addressed the throne of grace, after which the chairman made a few remarks on Psa. xxxiv., and addresses were given by brethren Bowles, J. W. Banks, W. Stringer, Sampford, Hewitt, and Alfrey, all of whom referred in very feeling terms to the illness of brother Winters, and to the trying circumstances in which Mrs. Winters is now placed, arising from incessant attention and painful anxiety, and a resolution of condolence with brother Winters and his wife was unanimously adopted and sent on. In reviewing our position we gladly acknowledge that notwithstanding all our ungrounded misgivings, the Lord has again appeared for us, and we have had a good day both as regards spiritual and temporal matters, for which we are very thankful, and trust that the blessing of the Lord may so rest upon the labours of our brethren that His own name may be glorified and His people who were present cheered and encouraged on their way home.—R. ALFREY.

HORNSEY-RISE (ELTHORNE-ROAD).—The tenth anniversary of the Sunday-school was celebrated as follows: On Sunday afternoon, June 18, sermon by Mr. W. Osmond, pastor, from Psa. xc. 14, and on the following Thursday evening a public meeting, the pastor in the chair. The annual report was read, showing an increase of both teachers and scholars; portions of Scripture and poetry were repeated from memory by thirteen scholars in a very creditable manner, for which they were each rewarded with a good book; interesting addresses were delivered by brethren H. J. Wileman, H. D. Sandell, and H. S. Boulton. Special hymns were sung during the evening. Our Church has recently been favoured with an increase, in answer to fervent prayer, and through the Lord's blessing upon the preached word by our pastor, who was privileged to lead through the waters of believer's baptism two young brethren and two young sisters, on Thursday evening, June 29, and on the following Sunday accorded them, together with another sister, the right hand of fellowship on behalf of the Church. May the good Lord bless them and make them a blessing in His Church, and encourage others to follow in their steps, and increase us in grace as well as numbers, so that we may truly say, "The Lord of hosts is with us, the God of Jacob is our refuge."—H. G.

CLERKENWELL.—The fifth annual meeting of the Chadwell-street Sunday-school and Chapel Building Fund, was held Thursday, June 30. The following is an extract from the unique report, by Mr. S. Hutchinson, Secretary. "On the one hand financial success has in great measure rewarded our effort; so much so, that probably no movement in the history of this Church has been more successful. In these five years we have collected the sum of £513 9s. 6d., which, after deducting all expenses, gives us £500. Last year we had to record some falling off in subscriptions, but we now have the pleasure of saying that, owing partly to the generosity of one of our brethren, this year's subscriptions are larger than those of any previous year. We can now say, not only 'The God of heaven He will prosper us,' but 'He has prospered us'; and, remembering the fact that so little appeal has been made, and that no other church interest has suffered, we have much reason to thank God and take courage. The Church and committee therefore desire this report to be both a memorial of our heavenly Father's goodness, and a prose doxology of grateful thanksgiving. But while in that respect it may be said, 'This work goeth fast on and prospereth,' it is also true that we have much need to humble ourselves before God, to seek of Him a straight way for us and for our little

ones.' As the fund has increased, the necessity for its existence has become more and more apparent; and as the difficulty of accommodating the children in the present schoolroom becomes greater, so does our perplexity as to how that accommodation is to be provided. A few months ago, through the kindness of another of our brethren, we thought we saw a possible means of solving this problem. It soon proved, however, that there were certain complicated obstacles in the way; but, by the energetic and persistent effort of our brother, Mr. H. S. Nunn, these were gradually being removed, when, to our disappointment, the way suddenly closed. The committee, nevertheless, greatly appreciate the valuable service so willingly rendered, and trust that it may yet prove to be of use. The difficulty itself we confidently leave in the hands of Him who turneth even the hearts of kings as the rivers of water." Addresses were given by brethren E. Mitchell (pastor and president), J. Hodges, T. Cole, W. Abbott, and others.—J. W. B.

STRATFORD.—May 14th and 16th of this year was held the 22nd anniversary of Gurney-road Sunday-school. On Lord's-day morning, Mr. W. Moxham, of Clapton, preached from Proverbs xxiii. 15: "My son, if thine heart be wise, My heart shall rejoice, even Mine." The text was divided thus: (1) The best thing—wisdom; (2) The best place—the heart; (3) The best results—rejoicing in God's heart. In the afternoon there were gathered 407 scholars and 41 adults to hear Mr. W. J. Styles, whose subject was from 2 Kings v. 1: "But he was a leper," emphasizing some "but's" of the Bible as broken bridges; also describing the "disobedience," "unwillingness," "broken resolutions," "bad companions" of boys and girls as so many "but's" in their character, otherwise commendable. Mr. Styles also preached in the evening. Hymns specially printed were sung, half of which were from the new hymnal compiled by Mr. Winters, and became at once favourites with both young and old. Mr. Caleb Fereday ably conducted the singing. Collections over £6. On Tuesday, May 16th, at 7 o'clock, Mr. John Piggott, our sympathizing and helping friend, presided, and portions of Scripture and suitable recitations were given by some scholars. Over 100 prizes of books for early attendance and good conduct were given. This pleasant duty the chairman fulfilled with ease, brightness, and comfort. The annual report was presented by the secretary, Mr. S. J. Taylor, the reading of which evoked special interest this year, being framed in 29 verses of original rhyme. Herewith subjoined is a few of its principal statements:—Officers and teachers, 23; average morning atten-

dance, 7; afternoon, 21. Scholars, 485 (Bible-classes being 42 and infants' class 170); average morning attendance, 127; afternoon, 329. Our school still holds its place as the largest amongst the Strict Baptist Churches. An unusually large number of teachers (11) left us during the year, some doing so as the result of the very unhappy division which the Church experienced in the early part of the year. But God caringly sent us twelve labourers to take their place, and though 108 scholars left through good reasons, 144 joined us in the twelve months. The children's service averages 120; the band of hope flourishes still with an average of 109; the International Bible-reading Association, 80 members, an increase of 30; two dissolving view lectures given, and a new hymn-book (the "Sunday-school Hymnal") adopted. Four scholars baptized, these and two more joining the Church. Prayer and teachers' meetings have been well sustained. We are hoping soon to see others openly confessing Jesus and uniting with the Church. The financial statement showed an income of £73, and expenditure £78. Collections nearly £13. School excursion on Tuesday, July 4, by train to Theydon Bois; 68 adults and 190 children sat down to an excellent tea in Mr. Dowsett's retreat. Three deacons, 17 teachers, and other friends did their best to make the children happy. Mr. Wire's gift of three baskets of gooseberries and other things were distributed among the children. It was, said one of the deacons, notwithstanding many drawbacks, the finest excursion Gurney-road has had for the spirit, unity, and good feeling displayed.—SAMUEL J. TAYLOR.

BOW (MOUNT ZION, BOTOLPH-ROAD).

—The 15th anniversary of the laying of the stone was held on Lord's-day, July 16; the pastor preached morning and evening. On Tuesday, the 18th, brother G. W. Shepherd preached a good experimental sermon; brother H. Lee set forth the praises of Jehovah. At the evening meeting brother Gray, of Surrey Tabernacle, presided; H. Lee gave out the hymn, "Beneath the shadow of My love"; brother W. Symonds engaged in prayer; the pastor read Psalm xlvii.; brother G. Turner gave out a hymn; the chairman made an excellent speech on "A morning without clouds," and then called on brother Belcher, who spoke earnestly on "A brand plucked out of the fire; brother Bootle spoke well from Lamentations iii.; brother F. C. Holden gave an address on "The faith of God's elect"; brother Lovelock made a telling speech from "He that is a surety for a friend shall smart for it." The pastor made a few remarks, saying he was pleased to see friends from other

causes, and proposed a vote of thanks to the chairman, which was heartily responded to. The collections were good; helped very considerable by the chairman. Brother F. C. Noyes concluded with prayer.

HORNSEY RISE.—We were favoured with a typical July afternoon on Friday, the 7th, the day set apart for the anniversary services at the Aged Pilgrims' Asylum at Hornsey. Many friends of "the pilgrims" had journeyed from the four quarters of London to hear the discourse that Mr. Baxter, of Eastbourne, had kindly undertaken to deliver at the afternoon service, which was held in the beautiful little chapel of the asylum, a model building that might with advantage be copied by any committee anticipating the erection of a new chapel. The service was much appreciated, not only by the friends, but by some of the pilgrims whose privilege it was to be present. Following this service a well provided tea was served in the asylum hall, and then time was allowed for a ramble in the pretty grounds and pleasant conversation with friends. The opportunity is also afforded to visit the homes of the pilgrims and to see their quiet contentment in the winter of their life, and last but not least, the privilege to assist the funds of the institution by making purchases of some of the very many useful and fancy articles that have been made during the past few months by the industry of some of the lady friends of the aged pilgrims. We noticed that not only was there a good supply of "fancy work," useful articles of clothing, &c., but such household requisites as Dunn & Hewitt's cocoa and chocolate, Colman's mustard, &c., were to be obtained, the proprietors of these specialities having kindly given a supply for the purpose of this sale. The prices asked were reasonable, and we would advise our lady readers who may not yet have seen the Hornsey-rise asylum to be present at the next anniversary and encourage those who endeavour to assist the good work in this direction. At a few minutes to seven o'clock the ringing of a bell announces that the evening service will shortly commence, and a considerable congregation assemble in the asylum hall to hear the sermon by Mr. Hazelrigg, of Leicester, who has kindly come to London to assist in making these anniversary services successful and profitable.

WALTHAM ABBEY.—Seventeenth anniversary of the pastorate of our beloved brother William Winters was held on Thursday, July 20th. The continued affliction of our highly esteemed friend and brother, which enforced his absence, cast a cloud over the proceed-

ings; nevertheless, a large number of friends from London and the surrounding villages determined to manifest their esteem to our brother in his affliction by their presence. The spiritual fellowship of loving, kindred spirits, and the realized presence of the blessed Spirit in the service rendered the meetings truly helpful and refreshing seasons. The afternoon service commenced with Joseph Irons' beautiful hymn commencing—

"Let saints proclaim Jehovah's praise.
And acquiesce in all His ways:
He keeps eternity in sight,
And what His hand performs is right."

A sacred sweetness pervaded the assembly as they solemnly sang verse by verse, "'Tis the right way," &c. May God give us grace to wait and watch at His feet for the restoration of the pastor to health and to his labours of love. Mr. Thomson, of Clapham-*junction*, preached an excellent Gospel sermon, which was much appreciated. In the evening our cheerful brother Barmore, from Homerton-row, presided, and conducted the service in a most admirable way; he read 1 John v., and gave a very spiritual and experimental exposition as he went on. Brother Death, of Chadwell-street, offered prayer. Addresses were given by brethren Bootle, Noyes, Osmond, Licence (of Chadwell-street), Hughes, and J. W. Banks. Brother Bootle brought a brake full of friends from Hoxton, which, with other visitors, well filled the sacred sanctuary on this occasion. Each speaker made sympathetic reference to brother Winters and his beloved partner, the practical expression of which took the form of a largely increased collection to be presented to the pastor.—J. W. B.

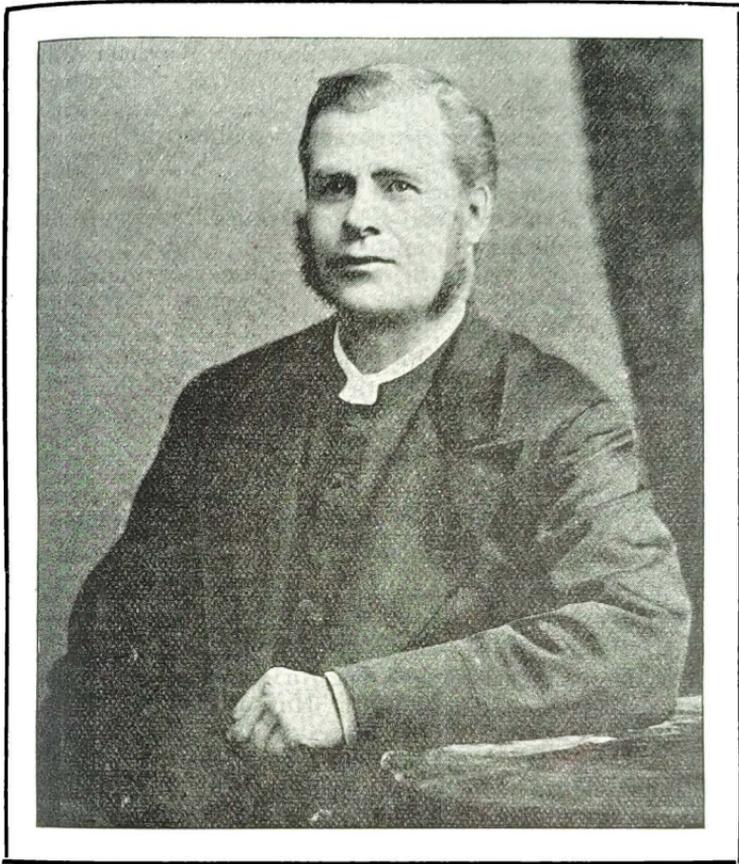
BILSTON, STAFFS.—Sunday-school anniversary was held Lord's-day, June 25. Our esteemed brother and former pastor, Mr. A. B. Hall, of Meopham, preached with much acceptance at each of the three services; the congregation was excellent. In the evening the chapel was crowded. Friends from Willenhall, Coppice, and other places came to help and encourage us. The children sang sweetly. Brother D. Smith, the pastor, is much blessed in preaching the Word, and is surrounded with many loving friends.

RYARSH, KENT.—The anniversary of this old-established cause was held June 21. Mr. A. B. Hall, of Meopham, preached two sermons, and was graciously helped afternoon and evening in unfolding the truths of the Gospel, to the joy and rejoicing of God's people. To Him be all the praise. Friends from Snodland, Meopham, and other places came to cheer and help us. The Lord's presence was realised.

WATTISHAM, SUFFOLK.—Since our pastor has been with us a young people's Bible-class has been started which has been held weekly during the winter months, which the Lord has so blessed that its membership has grown to sixty. The class, with our pastor and a few friends, on May 31st made an excursion to Felixstowe and back, where a very enjoyable day was spent, returning, through mercy, in safety. On May 28th our Sunday-school anniversary services were held. Mr. P. Reynolds, of Highbury, preached. The chapel was packed full, which gladdened our hearts and made us think of old times when our chapel was nearly always full. The friends contributed liberally. Over £24 was collected. God bless Zion everywhere is our prayer.

MEOPHAM.—Tuesday, July 18, 65th anniversary of this cause was held. A number of friends from neighbouring Churches and from the Surrey Tabernacle came to encourage and help. Mr. O. S. Dolbey preached in the morning and afternoon, and Mr. W. K. Squirrel in the evening. Our brethren were greatly helped in opening up the Word. Mr. Hall and deacons and friends gave a hearty welcome to visitors, among whom were Messrs. Horton, Bourne, Wood, Dunkley, Gilbert, and others. Collections good, chapel well filled, and our hearts rejoiced. In every respect we had a good day.

IPSWICH (BETHESDA SUNDAY-SCHOOL).—Dear Mr. Winters.—Again we have to record the goodness of our covenant-keeping God to us on our school anniversary, held on July 16th. Mr. W. K. Squirrel, of London, preached morning and evening to large gatherings, and addressed the teachers and scholars in the afternoon from Zech. ii. 4 (part of), "Run, speak to this young man," and was enabled by the Holy Spirit to give some very soul encouraging advice to the workers in the Church and Sabbath-school, which we earnestly pray may bear good fruit in time to come to the honour of our blessed Redeemer. Recitations were given by some ten scholars, which reflected great credit on themselves and their teacher, Miss Jessie Farrow, and we hope good results will attend God's Word thus impressed on the youthful mind. The children, who had been trained by brother B. Oliver, assisted by Miss Clover as organist, quite repaid the careful teaching in the hearty and spirited songs of praise they so nicely rendered. The services were well attended, and, crowning all, the Master of assemblies was there, shedding His divine influence in the heart and mind of the speaker and His people at Bethesda; thus ended a day long to be remembered.—J. BIRD.



THE LATE CHARLES MASTERSON, OF BRIGHTON.

(See page 276.)

The Late Mr. William Winters.

“SUCH talents and such piety combined,
With such unfeigned humility of mind,
Bespoke him fair to tread the way to fame,
And live an honour to the Christian name ;
But Heaven was pleased to stop his fleeting hour,
And blight the fragrance of the opening flower.
We mourn—but not for him removed from pain ;
Our loss, WE KNOW, is his eternal gain.”

WILLIAM WINTERS has entered into his rest. He whose name had become a household word in every truth-loving family is gone—gone from time to eternity—from the Church below to the Church above ; he is not dead, no ! he lives still : his memory is, and will be, fragrant in the minds of all who knew him. He lives in her affectional

who was his devoted, self-sacrificing, unexampled, true, Christ-loving help-meet; he lives in the Christian esteem of the Church and congregation over which he was the pastor, at Ebenezer, Waltham Abbey; he lives in the minds and memory of every lover of the distinguishing doctrines of grace, and New Testament Church order, from which, through sovereign grace, he never swerved,—and for which he held with a loose hand numerous easily-to-be-obtained earthly laurels that would have brought him fame among men of letters and the aristocracy of the land. He lives in his “Sunday-school Hymnal,” which is a literary monument to his memory, unsurpassed as it is for Gospel truths put into sweet and simple rhythm, whereby the rising race in our Sabbath-schools are enabled to raise their voice in hymns of praise, written under the inspiration of the Holy Spirit, and which strictly harmonise with the Word of God. Though gone from sight he lives in his many works of faith and labour of love, and will live on, and on, and on, till the last vessel of mercy is gathered home, and the earth is rolled up as a scroll. He lives in the house of many mansions—the haven of rest, the heaven of glory, of which, when on earth, he delighted to sing, write, and preach. Here are our departed brother’s own words,* from his own busy pen,—on the rest that remains for the children of God—

“O blest retreat, O sacred rest,
Beyond the surging deep,
Where never sin disturbs the breast,
Or mourners ever weep.

There in that holy, blissful place
Our brother fills a seat,
And the sweet sight of Jesus’ face
Makes all his joys complete.”

It goes without saying that what William Winters was—was due to the free, sovereign, distinguishing grace of God. This was the theme which filled his heart with ecstasy and joy. How often have we heard his melodious voice roll out in sweet strains Doddridge’s hymn, commencing, “Grace, ’tis a charming sound,” the very mention of which lit up his spiritual passions to a flame; it made his face to shine, warmed his heart, and set in motion his whole frame, till the very walls of the sanctuary echoed and reverberated with his mellow bass and jubilant tenor, to the intent that “God well deserves the praise.”

The decease of our brother, say a hundred voices at once, is “a calamity” to the denomination. In attempting to give expression to our feelings of attachment to and love for him we feel our inability to find words suitable. Nay, we think the hand is not yet formed to guide the pen in doing justice to the sovereign grace, the natural gifts, the superior genius, the undaunted perseverance, the genial disposition, unequalled kindness, and the loving, tender heart which at once made up the inner and outer man of our translated friend and brother, William Winters.

We now briefly cull from his autobiography

HIS BIRTH AND PARENTAGE.

It was on the morning of Tuesday, August 31st, 1834, that I first saw the light of day in an humble cottage, in “Sweep’s-lane,” or “Tilley Talley-lane,” Walkerne, Herts. This ancient village is a very quiet one, and extremely picturesque in its surroundings. One might imagine from the old, rustic homesteads, gable-fronted cots with low-thatched roofs and over-hanging eaves, that little or no change had

* Hymns for Funeral Services, composed by W. Winters, published by R. Banks & Son.

passed over the village since, at least, the days of Elizabeth. My dear father, though a godly Dissenter, made no scruple of having me "Christianized" according to the rites of the Church of England. There was some difficulty as to the name I should eventually bear. My mother was desirous that I should have a name selected from the Holy Scriptures, and so she fixed upon the great leader of the Philistines. Whether at that time they saw in me anything portentous of certain war-like propensities or not, I hesitate to say; perhaps it was that I was unusually large for my age. However, my father, like the good man of the New Testament when he came to the temple, decided that I should take his own name—William. My father's ancestors, I believe, originally settled at Cambridge, and were known chiefly as humble, godly people. About the close of the last century my grandfather removed to the village of Walkerne, and took up his abode in Church-lane, near the old stream which ripples across the lane, by the sacred relics of the past, where many of "the rude forefathers of the hamlet sleep."

In that house my grandfather and grandmother died firm in the faith of God's elect.

In Sweep's-lane, Walkerne, the first two years of my life were spent, but within that time I lost my dear father. I knew him not in the flesh, yet from what I was told about him when young, I have learnt to love him in the spirit. Just before he died he wished to be raised up a little in his bed and to have me brought to him, when he prayed for my future welfare and that of my mother, and told her with his dying breath to do her best to keep me under the sound of the Gospel, and that I might be trained in the fear and admonition of the Lord, and this dying request she endeavoured with all her might to carry out.

HIS EARLIER YEARS.

I was now left fatherless, and mother a widow. She was long afflicted bodily, through real sorrow of heart at the loss of him she loved, and was also brought into great pecuniary difficulties. However, in due course, the Lord "turned her captivity," and she obtained a situation in Waltham Abbey. Grandmother Horwood took charge of me, and on one occasion, my grandfather and grandmother were out, my clothes caught fire and burnt my legs most severely, the scars remain to this day. It was a most marvellous thing that I was not burnt to death. Some few years after father's death, my mother married Mr. W. Perry, and had issue two sons and four daughters. They lived together upwards of thirty-four years. When she died I embalmed her name in a short elegy. A portion of it runs thus:—

"Thy speedy exit
From the bounds of time, bears hard upon my
Sorrow-stricken heart, though ripened years
Have silently crept o'er my brow. A mother's love,
Who can express its real intensity?"

And truly I have never recovered from the shock I had when I witnessed her departure, although it was rather time for rejoicing in spirit, for she, like my dear father, "fell asleep in Jesus."

When my mother married again, I came to live with my new father. I was then four years of age. On taking up my abode in Waltham Abbey, I was sent to the Sabbath-school, Paradise-row, and on week-days attended a Mrs. Cannon's school. About this period the

silk manufactory was flourishing in Waltham Abbey, and a number of small boys were in requisition, so I desired to go and try my hand at this. Mother consented, after some consideration. I was then only eight years of age. I continued to go, till the factory was entirely closed. I was afterwards employed in the service of James Wright, Esq., Government storekeeper, with whom I stayed about eight months. After this I was sent to work at the Government Factory, Enfield Lock, where I remained two-and-a-half years. I was discharged from this place because trade was slack.

SEARCHING FOR THE LORD.

After leaving Enfield Lock I was engaged looking after cattle, a situation I held for five years, it being always my aim to accept the first office presented to me. In this situation I laboured mostly alone, which for some reasons was a great comfort to me. My days were long and my wages small; nor did I, during the whole of the five years, have one day's holiday or rest either Sunday or week-day. But I shall never forget how, while I was here, my trouble of soul increased, and sin appeared to me exceeding sinful. I often prayed aloud while at work, but after awhile these feelings of emotion towards God again departed.

When I was twenty years of age I was offered a situation in the Government Factory, Waltham Abbey, which I accepted, and where I stayed upwards of eleven years. When I was about twenty-two years of age I attended chapel with my mother; here light soon broke in again upon my mind in such a manner, the like of which had never before occurred. I began to be much troubled about my eternal salvation, and no peace could I get day or night. I feared that I was too great a sinner to be saved. One day I was so cast down that I ventured to tell my complaint to my mother. As I was telling her of my sore troubles of heart, my misgivings, doubts, and fears, she at one said, "Ah, boy, such troubles don't spring from the dust." I knew what she meant, and I shall never forget the relief I felt; for in the past I had much opposed her in religious matters, because I truly hated the doctrine of grace which she loved.

At this time I attended the Particular Baptist Chapel on Sundays, and on the week-nights the General Baptist Chapel, Paradise-row. The minister of the latter place of worship endeavoured to induce me to join his church; but though I liked him as a man, I did not like his ministry, and could not profit by it, as he was not sound enough in doctrine for me. In fact, on one occasion, when he pressed me to join, I told him plainly that I could not, as his preaching only perplexed me. It was a sort of mixture of law and Gospel, free-will, duty, and faith all huddled together. However, he took the answer very kindly, for he was a very polite gentleman and a scholar. I did not go to see him much after this, but went to Bethel Chapel, and here I was continually blest by the preaching of the Word of God.

I was much relieved in mind also in reading Huntingdon's "God in Israel" and Havel's "Touchstone of Humanity." I was brought to see the fulness and efficiency of Christ Jesus to save my soul.

HIS MARRIED LIFE.

At this time the Lord selected me a partner who has now long been to me the very best of all earthly friends—a most gracious, loving, and

industrious Christian. I first met with her at an anniversary meeting, August 27th, 1857, and on the 29th June in the following year we were married at the old Abbey Church, Waltham. Her maiden name was Mary Maynard, daughter of James and Mary Maynard. They were godly parents, and used to attend the ministry of Mr. John Foreman, Dorset-square. My dear wife was "born again" and divinely blest with the ministry of that excellent man of God just named, John Foreman, by whom she was baptized at Bethel Chapel, Waltham Abbey, November 29th, 1855. I was present at the time, but did not think she would be my wife. I was baptized by Mr. Cooke, July 8th, 1858. Shortly after I became a member I was elected to the office of clerk and eventually deacon.

SEASONS OF DOUBT.

About this juncture I was in great distress of mind respecting the doctrine of the Trinity, I knew not whom I was to address at the throne of grace, whether God the Father, Son, or Holy Ghost, until the Lord made the matter clear to me through a passage of Scripture (Matthew xxviii. 18): "And Jesus came and spake unto them, saying, All power is given unto Me in heaven and in earth." I saw at once that it was to Jesus I was to pour out my petitions through the help of the Spirit. Since then I have had some very dark seasons of soul-trouble, but have now and then received great comfort from some of God's ministers whose spiritual names are written in the Book of Life. Those I most recollect are Mr. Cooke, Mr. Bird, of Clapham-rise, James Wells (Surrey Tabernacle), Daniel Smart, Samuel Milner, John Glaskin, Frederick Wheeler, and others.

ENTERS INTO BUSINESS.

Soon after I was married I purchased the business of my wife's grandfather, Mr. W. Maynard, he being too old to carry it on himself. He resided with us until he died, November 17th, 1869, in his 91st year. The same business (bookseller and stationer) he had carried on near forty years in the Churchyard, before I took it of him. The Lord prospered my way in life, which enabled me in a few years to resign my office in the Government Works, and to pursue the one course as a means of a living, and to this day I have not once had cause to regret the step I was led to take.

[His literary labours must be deferred till next month.]

HIS LAST DAYS.

The following is by his loving son in the faith, William Pallet, Junr., he says:—

"About three years since, our late dear pastor complained of pain in his foot. The pain gradually increased, and being unable to walk with ease, medical advice was sought. In May, 1891, it was considered best that hospital treatment should be tried, and after attending the hospital for several weeks, the doctors there having done all they could at the time, recommended a change at the sea-side. Accordingly, our pastor, accompanied by his beloved wife, sought rest for a few weeks, and returned home much better and continued so for some time. Eventually the disease showed itself in another place and local advice was again sought. During the whole of this time (or nearly so) the dear man sat while preaching. In the summer of last year (1892), the foot was very

much better, and some hopes were entertained that it would heal, but the improvement only lasted a few months, for the disease gradually appeared in other parts of the foot, and it was with great difficulty that the dear departed one walked at all. For some time he was unable to walk to the chapel, and, although but a short distance, had to be conveyed to and fro. During the whole of last year the dear friends at Ebenezer frequently remarked how very savoury the word was. Those who had long been in the Church found it to be a special time of spiritual feasting. The Church at Ebenezer always highly appreciated the ministry of their under-shepherd, but latterly, there seemed to be such special unction and blessing with the Word. The congregation increased and several were added to the Church by baptism during the year 1892. I think I may say that it was such a year of blessing and spiritual life never before known by the dear people at Ebenezer. Some said it was too good to last long. The things of eternity and soul concern were, during the time named, most specially prominent in the language of our now glorified brother. The importance and value of the soul, its eternal safety, the reality of heaven and the only way of salvation by grace were his constant theme. Great blessing accompanied the Word preached. The most painful thought was that the preacher, although favoured to speak so blessedly, was often suffering great uneasiness from the troublesome member of his body. This at times seemed the only thing (and a matter which one could not always forget in listening to the blessed words) which marred the otherwise happy seasons. Of course, our dear pastor through this sore affliction was prevented from attending anniversary and other services about the country as had been his wont. In February last (five months since) an aged sister, who had been a member of the Church for upwards of 50 years, passed away, and our pastor consented to conduct the funeral service providing it was held in the chapel (Ebenezer), so that he might sit. This being the wish of the relatives and friends, the service was held in the chapel, and our brother, in the course of a very solemn address, said, 'Who will be the next?' So far as the Church at Waltham Abbey is concerned, he (the speaker) is the next. In April (this year) the foot, which had been so troublesome, seemed better and partially healed, and for a few days our brother appeared better in health. Hoping that this apparent improvement would continue, he accepted an invitation from Mr. Chandler to preach the sermon at the opening of the new chapel at Prittlewell, Southend, but the safety valve of the body was closed, and within a few days from the time of accepting that engagement he became worse. From that time he gradually lost strength. His medical adviser recommended him to ride out as much as possible, which he did. In the month of May he was perceptibly weaker, and the voice which had been so powerful was low, the appearance of the body languid, with scarcely any use in the left side. These symptoms caused great anxiety. On the 9th June, the doctor said his patient was very weak indeed and must not attempt to preach, and from that time the Church has had to obtain supplies. Thursday, June 8th, was the last time we were favoured to listen to the Word from the lips of our dear pastor. On Lord's-day, June 18th, our brother E. Fletcher preached, and Mr. Winters sat in an easy chair in the vestry, and at the close of the service expressed how much he had enjoyed the Word and the hymns sung. On the next evening (Monday) he rode to the chapel

and conducted the prayer-meeting, but appeared exceedingly low and weak. The following Thursday, June 22nd, he was again present, but did not take any part in conducting the service. He constantly responded during that service, which was the last time our dear pastor entered the chapel where he had laboured so long and so faithfully. During the last two months of his life he enjoyed much of the Lord's presence, and was constantly expressing his gratitude to God for the spiritual and temporal favours he had been the recipient of. He expressed to the writer his readiness to go whenever the Lord should please to call him. The seasons of doubt and anxiety concerning soul-matters and death, which had so troubled him, appeared to be entirely removed some few weeks before he fell asleep, and one morning I specially remember, he said to me:

“IT IS ALL RIGHT, WILLIAM

I have had such a blessed time with the Lord. I only want to know that the cause at Ebenezer and my dear one (meaning his beloved wife) will be all right and I am ready to go when the Lord calls.’ He gradually became weaker and very helpless, but did not have to keep his bed. With great difficulty the writer succeeded in helping him to get a little way along the garden-path, agreeable to his wish. This was on Saturday, July 22nd. Our brother, Mr. R. E. Sears, visited him in the afternoon of that day. On Lord's-day, July 23rd, at 6 a.m., I was called, and hurried to the house to find him unconscious. It appears that about one hour previous, speaking to his dear wife, he quoted the text, ‘Unto you, therefore, which believe He is precious,’ giving, with as much emphasis as possible, the Revised Version—

“HE IS THE PRECIOUSNESS,’

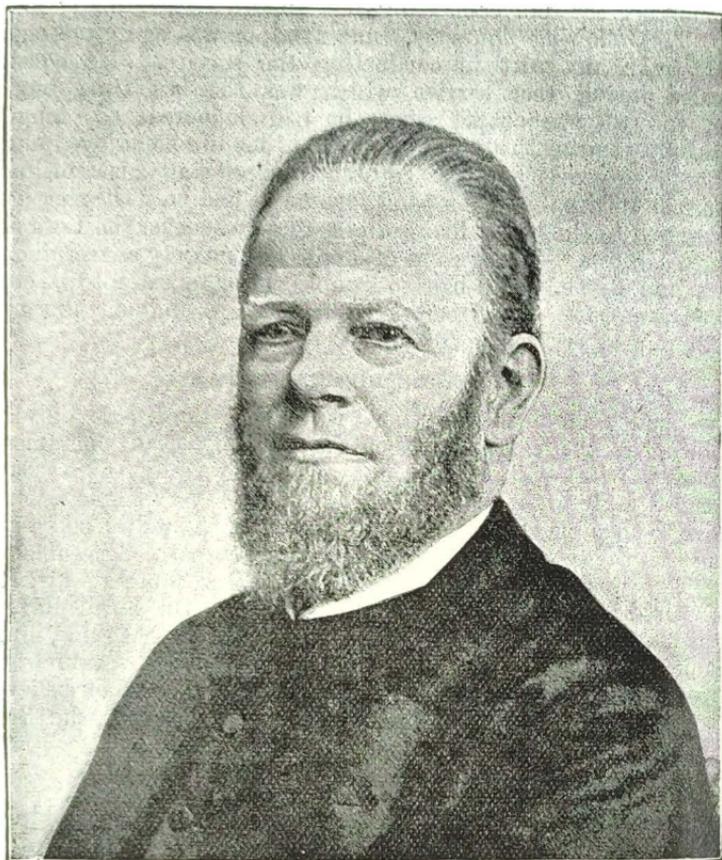
adding, ‘May He be precious to your never-dying soul.’ Addressing his dear friend, attendant and amanuensis, he said: ‘The Lord bless thee,’ and these were his last words. He then became quite unconscious, in which state he lay for about six hours, and at 11.40 a.m. he gave two gentle sighs and the spirit had gone. Our brother, Mr. Randle Ash, was with him a few minutes before he breathed his last; the writer was present when he fell asleep, and so quiet was the last sigh that it was difficult to realize that the good man had gone.

“One gentle sigh each fetter breaks,
We scarce can say, ‘He's gone,’
Before the ransomed spirit takes
It's mansion near the throne.’

Personally, I feel the loss to be very great indeed. The Church at Ebenezer feel that a faithful, loving pastor is gone, and the whole denomination with them mourn his loss, but our loss is his eternal gain.

“Oh! who could wish him back again
To suffer in a world of sin?”

Our brother was favoured with a most devoted and loving partner who has been a help-meet indeed. The Lord graciously sustain and bless her and the Church under this heavy bereavement, is the prayer of
“WM. PALLETT, JUNR.”



THE LATE MR. WILLIAM WINTERS.

THE FUNERAL.

[BY OUR SPECIAL COMMISSIONER.]

"On Sunday, July 23, the town of Waltham Abbey was startled by the announcement that Mr. William Winters, the well-known archæologist and pastor of the Ebenezer Chapel, had passed away." So writes the special correspondent of the *Weekly Telegraph*, the local authority, and it is placed at the head of this paper to show that the people of Waltham, who knew so well and esteemed so highly the departed minister and man of letters, had a sorrow that was more than of mere passing wonderment. The shock fell upon the neighbourhood like the sudden booming of cannon, and neighbour called on neighbour, and with voices hushed into solemn tones whispered, "Have you heard that Mr. Winters is dead?" "Yes! he who has dwelt amongst us for over half a century is dead." To those of the household and at the Baptist Church the shock was yet more acute; but in the latter, amidst the pain and sorrow, words of supreme beauty were silently chanted by angel choirs, "The Lord gave, and the Lord hath taken away: blessed be the name of the Lord."

The town of Waltham Abbey is, considering its short distance from London, remarkably antique. The Abbey tower attracts attention soon after leaving Waltham Cross Station; it has a boldness about it which seems to speak of having withstood many a storm and tempest; yet it is not pretty. Inside, however, there are records which, thanks to the late Mr. Winters, have become known to many thankful readers. The "History of the Lady Chapel, adjoining

the Abbey Church of Waltham Holy Cross" is one of the most interesting of modern historical books. Mr. Winters was perfectly at home on this work, and so universally was it admired that two others followed, namely, "The Visitor's Handybook of Waltham Holy Cross" and "The Queen Eleanor Memorial, Waltham Cross." These, with his "History of Waltham Abbey," 3s. 6d., render the whole neighbourhood alive with persons who long since have passed over the border.

These prefatory observations bring us to note that the first party to attend the funeral left London for Waltham Abbey on Thursday morning, July 27th, by the ten o'clock train from Liverpool-street, and no record of the funeral day would be complete without reference to the

ASPECT OF THE TOWN.

No sooner had we passed over a little bridge than we came to "the beginning of houses," and at every few doors persons were standing evidently for the purpose of seeing the arrivals from London. A great and good man, "one known to them all," had been removed, and their lawful curiosity was raised. There was a respectful silence maintained, and the very atmosphere breathed calmness. Shops were closed and shutters were drawn, and so we made our way to the Churchyard, which had been the home of the departed William Winters for so long a time, and "where his wife's grandfather for forty years previously carried on the old-established bookselling and stationery business." It was here that Mr. Winters became noted as an archæologist, "and was frequently engaged in tracing genealogies and writing the records of distinguished families." It is somewhat remarkable that, like his predecessor in the editorial chair of this journal, Mr. Winters spoke with a kind of loving attachment to the churchyard home.*

On the funeral day a visit was paid to this churchyard home of Mr. Winters. There, under the shadow of the Abbey, with the lovely old churchyard in front and all around, stands the shop, on the facie of which are the words in fair Roman letters—

W. WINTERS.

Everything around was as quiet as quiet could be. Memory, of course, did its work—memory was given to men for work—and it was not hard to imagine the tall figure of the now translated William Winters passing in and out of that home. But to-day it is, like all other shops, closed. There is only this one shop here, and the E. V. & G. H. commissioner took a sketch of it, with the words written on a small piece of creamlaid, "Closed for the funeral." Turning from the Churchyard home, we made our way to

THE OTHER HOME,

where Mr. Winters hoped to have lived in greater retirement—a retirement in every way well earned. This, to use common parlance, is a "nice house in the Sewardstone-road." Closed! There in the study the mortal remains of the good man were only waiting to be conveyed to the sepulchre. "He was not only a voluminous writer, sir," said a gentleman, "but a great reader. Yes, he read the Holy Scriptures in the original Hebrew and Greek languages." Dead, yet living tongues, like the good man who is silent, and yet who by his writings still speaks. "When he removed from the churchyard, what do you think his library weighed?" The answer was, "No idea." "Five tons, sir." "Then," said your special commissioner, looking at the casket containing the remains of William Winters, F. R. His. Soc., in such a room, and under such circumstances, "how appropriate are the words of Longfellow:—

"Dead he lay among his books!
The peace of God was in his looks.

Ah! his hand will never more
Turn their storied pages o'er;
Never more his lips repeat
Songs of theirs, however sweet.
Let the lifeless body rest!
He is gone who was its guest,
Gone as travellers haste to leave
An inn, nor tarry until eve.
Lying dead among thy books,
The peace of God in all thy looks!"

* See the "Life of C. W. Banks," 3s. 6d., published by R. Banks and Son, Raquet-court, Fleet-street.

INSIDE THE CHAPEL

By half-past two Ebenezer Chapel, Fountain-square, the scene of the ministerial labours of the deceased for seventeen years, was packed in every quarter, vestries and school-rooms being also full. Ministers and well-known laymen were present, among whom were Messrs. O. S. Dolbey, J. H. Lynn, C. Hewitt, R. Bowles, G. Turner, G. Baldwin, A. Licence, R. E. Sears, R. Steele (who led the singing), W. Osmond, J. R. Rundle, G. Gray, W. Stringer, C. Cornwell, H. Clark, R. F. Banks, R. Alfrey, S. T. Belcher, J. Barmore, J. Haines, J. T. Bootle, R. Burbridge, J. Parnell, W. Chisnall, W. Pavey, W. Samford, S. K. Bland, J. Chandler, J. Flory, J. Kingston, G. Lovelock, J. Mote (hon. solicitor to M.A.S.B.C.), H. F. Noyes, Debnam, Holton, and numerous others.

At ten minutes to three the coffin, on which were beautiful flowers, was reverently placed in front of the pulpit and the thirty-five mourners were shown to their seats. The scene was inexpressibly solemn. There was not a sound for a few moments. Though in the presence of death, yet there was a feeling that "he is not dead but sleepeth." Then the silence, which seemed so long, was broken by Mr. J. W. Banks (who presided) calling on Mr. Licence to offer prayer. This was followed by a hymn, which was announced by Mr. Hewitt, of Ponder's-end. Mr. John Hunt Lynn then read selected passages of Holy Scripture, and Mr. Belcher, of Homerton-row, prayed. This concluding, Mr. Robert E. Sears, of Alie-street, delivered the following address on

DEPARTED WORTH.

ADDRESS IN THE CHAPEL BY R. E. SEARS.

Brethren beloved, I have been asked to give expression to your sorrow of heart on this "cloudy and dark day." If *Jesus wept*, we too may let fall upon our brother's bier love's common emblem of grief. "Devout men carried Stephen to his burial, and made *great lamentation over him.*"

We greatly lament the departure of our brother WILLIAM WINTERS! To know him was to love him. His stirring worth commanded the *esteem* of many friends. He was a *love-winner*, for he scattered with no niggard hand the seeds of kindness, and he failed not to reap the golden sheaves of earth's best harvest, the love of true and faithful hearts.

But is it true that he is gone? Only on Saturday last we saw his smiling face and heard his words of cheer. During the parting prayer his voice responded many times. Yes, our *parting* was at the mercy-seat; but our *meeting* will be at the throne of glory. Yes, our dear brother WINTERS is gone; it is no dream, no false report. Never again on earth will that vanished hand touch us! His voice is still, and its melody will thrill us no more!

There is a time to die, and for our departed brother it was *the Lord's-day*.

"His spirit with a bound
Left its encumbering clay;
His tent at noonday on the ground
A darken'd ruin lay."

The *redeemed* soul has passed into the presence of the Redeemer, the *saved* by grace has entered the Saviour's glory. The child is in the Father's house, the son has taken possession of the inheritance. The *sheep* is safely folded on the high mountains of Israel. The *traveller* has reached his destination, the *runner* has gained the prize, and the *soldier* has fought his last battle, and now is more than conqueror through Him that loved him. The *spirit*—"the guest"—in this earthly tent has departed; the cage is opened, and the winged tenant is free.

Our brother is gone! gone from the sin and strife of earth, gone from toil, and storms, and sorrows; gone from Satan's shafts and the tribulations of this mortal life. Death has broken the fetters of mortality, thrown open the prison doors, and led the immortal spirit out into the brightness of a blissful day.

We think of the outmarching of our brother's soul from bondage to perfect liberty. In this tabernacle he groaned being burdened, but the tent is taken down. Here is the house, but the tenant is gone. Here is the body, but the soul is yonder. Here is the flesh, but the spirit is fled. Here is the casket, but the jewel is in the Saviour's bosom. Gone! yes, to the better country, where sickness and sorrow, pain and death, are feared and felt no more. Gone! to meet the company of the redeemed.

"'Tis sweet, as year by year we lose
Friends out of sight, in faith to muse
How grows in paradise our store."

Gone! to see the face of Jesus, and to dwell with Him for ever, and this is best of all.

Our brother Winters was a CHRISTIAN. The sovereign grace of God made him what he was. In his natural state he hated the doctrines of grace, but God had thoughts of mercy towards him, and the enmity of his heart was slain. Jesus was all-sufficient for him, and filled his heart with joy. When first brought to rejoice in Jesus his joy remained for some five years, and he thought his rapture would always abide.

Our brother was a CHEERFUL Christian. He looked on the bright side, and rejoiced in the love of a happy God. With what joy we have heard him sing:—

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

Our beloved brother was a CONSISTENT Christian. His *life* was a *light*. He was sound in the faith, but he was not sound asleep. He loved God, and lived a godly life. To-day we praise the grace of God that kept our brother pure in faith, firm in the truth, and clean in life; so that this whole neighbourhood mourns his loss and follows his remains to their last resting place with every mark of respect.

William Winters was a CHRISTIAN MINISTER. God in His providence gave him gifts; and having an active mind, he sought by diligent study to improve himself, and to satisfy his thirst for knowledge. *God called him to the ministry.* Here in this place he faithfully served his God, first as a member, then as a deacon, and lastly as a pastor; and not only here did he preach the Gospel of the grace of God, but all about the country the churches of his loved denomination sought our brother's help. His sermons may not have been as methodical as some of our brethren, but they were brimful of truth, always instructive, and often sparkled with beautiful thoughts from heaven which had not lost the lustre of the place from whence they came. Again and again the Churches sought our brother, until he became quite an anniversary bishop. The fact that no Church was satisfied with his first sermon proved that unction and power were with him. We commend “*Ebenezer*,” so faithfully served by our brother, to the great Head of the Church. In their trying position we sympathize with them, and on our heart we bear them before the Lord.

THE LITERARY WORK

of William Winters was of no mean order. As a Fellow of the Royal Historical Society he has done good service to his country. Amongst these works we have “Biographical Notes on John Foxe, the Martyrologist,” “Ecclesiastical Works of the Middle Ages,” “Annals of the Clergy of Waltham Holy Cross,” “Life and Reign of Harold,” &c. Amongst his other works we have “Is the Soul Immortal?” “The Wesley Family,” “Memoirs of Augustus Toplady, B.A.,” “Who was the Author of the ‘Pilgrim's Progress’?” “Memorials of the Pilgrim's Father,” &c. “Boy Life” is the result of great reading, and is full of interest.

As the editor of the EARTHEN VESSEL AND GOSPEL HERALD we shall *greatly feel his loss*. At present it seems *irreparable*. Our brother had a large number of readers. Different men, different minds. His position as editor required tact, kindness, and firmness; these our brother possessed, and he did his work well.

Cheering Words was another monthly he edited, and here he did a good and useful work. We must not omit to mention his last work, “The Sunday-school Hymnal.” This is a beautiful work, and will live for many a year to come. About one hundred of the hymns are from our brother's own pen, and sweetly in many of them has he given expression to child-feelings.

It seems to us too sacred to speak of our brother's home-life. Our sister has lost a *loving husband*. But, leaning upon her Husband who never dies, she will press forward through the valley of weeping, to the home of song. God bless the widow. God comfort the mourning relatives.

Most of us feel that *we have lost a friend*. One could not be dull in his company. His genial disposition, his loving heart, his brotherly counsel made room for him, and made him welcome everywhere. *Give God the glory*, our brother would say, if he could speak; and so we will praise God that He gave us WILLIAM WINTERS, and that He spared him to us so long. *God has called him home*. The Master had the right so to call him, and we must not complain. We

weep, but we do not murmur. And now we are going to the grave. The body is here, and devoutly would we bear it to its resting-place. *Farewell, dear brother!* we are glad to have known thee. Home first, but we are coming after thee. We will seek for grace to hold the banner high thou lovest so well. *Farewell!* till the shadows flee away, and the morning cometh. By God's free, rich grace we will come to thee, and see what thou seest, and hear what thou hearest, and feel what thou feelest, and know what thou knowest. Yes, we shall live together with HIM, who is our Lord and Saviour, our Heaven, our All in all." "I will appoint a place for My people Israel, . . . that they may dwell in a place of their own, and move no more" (2 Sam. vii. 10).

This discourse was listened to with breathless attention, and ever and anon, as reference was made to the translated pastor, there were signs of sorrow.

Mr. Osmond having announced the final hymn, it was sung, and the solemn service in the chapel closed by prayer, offered by Mr. Charles Cornwell, of Brixton. Then all that was mortal of the pastor was taken out from his beloved scene of labours, and this placed in the funeral car, was followed by nine funeral coaches and some private broughams.

THE SCENE *en route* FOR THE CEMETERY

was imposing. About 100 ministers and friends walked in front of the hearse; while after the coaches there followed members of the church and congregation and a great throng of townspeople. The procession moved slowly along—the distance being about a mile. The greatest possible respect was shown from the beginning to the close.

AT THE GRAVE.

Arriving at the cemetery, an immense concourse of people had assembled, and the greatest solemnity prevailed.

A hymn having been sung, announced by Mr. Baldwin, Mr. O. S. Dolbey, minister of the Surrey Tabernacle, delivered the following address at the grave:

"My dear friends, we have just committed the remains of our dear friend Winters to the grave, and the words the Saviour spake to Martha, the sister of Lazarus, strike us as being calculated to comfort our hearts under the stroke that has fallen upon us. Upon being informed that Lazarus was dead, Jesus said to Martha, 'Thy brother shall rise again.' Even so we believe that our departed friend will be raised from the dead at the last trump, for the trumpet shall sound and the dead shall be raised incorruptible, and the living saints shall be changed. In the words the Lord spake to Martha we have a term of relationship, 'Thy brother.' Dropping the natural relation for a moment, we desire to look at the spiritual. William Winters was our brother in the Lord. He was related to us in a way of grace. He was born of God's Spirit and made a part of the great family of God. As our brother, we may say he was 'A brother beloved.' First he was beloved of his God. The words God spake to Jeremiah the prophet, may be applied in this case: 'Yea, I have loved thee with an everlasting love.' Yes, before the foundation of the world our brother Winters was loved of his God, and with loving-kindness was drawn in time, so that all the gracious things he experienced when upon earth arose from the unchanging eternal love of his God toward him. Again, our brother was beloved by those who knew him in the Church of God. His brethren in the ministry loved him. They loved him because of the grace of God that was in him. They loved him because of his faithfulness in the discharge of his ministerial work, because he stood fast in relation to the glorious truths of the everlasting Gospel, and the manly outspoken way in which he made those truths known. As the editor of the *EARTHEN VESSEL AND GOSPEL HERALD*," he was beloved and highly esteemed, and the denomination of Strict Baptists do and will mourn the loss they have sustained by our brother's removal. The church and congregation, over which our brother presided, and unto which he ministered the Word of Life, will greatly miss their beloved pastor, and we pray God comfort their hearts, and sustain them in the hour of sad bereavement. But, friends, the brother beloved is removed from us. He is no more to be seen on earth. Here in this open grave his mortal remains are lying. He has finished his earthly course. He fought the good fight, and has obtained the victory; he kept the faith which had been committed to his trust, his race is run, and now the oft wearied body is laid to rest in the silent tomb. But as we put our ears to the Holy Oracle of God we hear the heart-cheering declaration, 'Thy brother shall rise again.' Yes, friends, our brother shall rise again; he shall come forth from this grave; he shall hear the voice of the Son of

God, and in immediate response thereto shall leave the dust of death and rise to die no more. But some man will say, 'How are the dead raised up, and with what body do they come?' Bless God we are not at a loss for an answer to such a question. The dead will be raised by the mighty power of God. He who first formed the body of man will reform it, and it shall be fashioned like unto the glorious body of Jesus Christ, according to the working whereby he is able to subdue all things unto Himself. 'It is sown in corruption, it is raised in incorruption; it is sown in dishonour, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, 'Death is swallowed up in victory.' May God in His infinite mercy give us grace to know and do His will, and so work in us that we may be prepared to follow those who through faith and patience now inherit the promises, and to Him shall be all the glory. Amen."

At the conclusion of this address, Mr. Samuel King Bland offered prayer.

Mr. J. W. Banks followed. He remarked that it was with difficulty some of them said "Farewell." He who was so beloved by many had gone, but it was difficult to realise that William Winters had been called home. Personally, he could not utter the word "Farewell," without making one or two observations. That morning he (the speaker) read that remarkable query, "But man dieth and wasteth away: yea, man giveth up the ghost, and where is he?" "Where is he?" With some of our fellow-creatures whom we have known, and have gone to the grave, it was a question, a doubt, but, in regard to our brother beloved there was no doubt. If any wished to know where the immortal part of their friend was, the answer was distinct—he was in heaven! Where is he? Gone to be with Jesus. It was only as recently as the previous Thursday that he (Mr. Banks) saw him, and he was strongly impressed with the hope that he (their beloved friend) would get better, that he would be again raised up to carry on the work to which he was so devotedly attached—that of proclaiming by pulpit and pen the divine love of God to sinful men. When he (the speaker) saw him on Thursday, he quoted Joseph Irons' hymn, 459 Denham, and spoke of the inestimable value of the atonement. Mr. Banks, in conclusion, asked the assembly to take farewell of our brother till the resurrection morn by singing a hymn, the last verse of which is—

"Soon we hope to meet again,
And with Christ in glory dwell,

Death shall not for ever reign.
Servant of the Lord—Farewell!"

and Mr. Chandler closed the proceedings with prayer.

His hope of salvation was alone in the finished work of Christ—in the atonement of our Divine Lord; the precious blood of Jesus Christ was to our departed friend the beginning and the end of salvation. Farewell, dear brother Winters (said the speaker), it is a word of earth that can but poorly express how well thou farest now; but farewell till that great day.

In the evening, a devotional service was held in the chapel, which was quite full, presided over by Mr. J. Parnell, who read part of John xiv., and made some very excellent remarks on the "many mansions," and an address couched in very touching terms was made by Mr. R. Bowles, of Hereford. Messrs. Ash, W. Pallett, Alfrey, Kingston, Lovelock, Howard, J. W. Banks, and others took part. The whole of the services were carried through without a hitch, and, by the numerous items in the solemn proceedings, were not wearisome.

Letters of sympathy and regret at being unable to attend were received from Messrs. F. C. Holden, J. Box, E. Langford, W. K. Squirrell, Hall, W. Applegate (Zion, Trowbridge), Samuel Banks, B. Woodrow. Messrs. R. E. Sears (vice-president) G. Turner (hon. sec.), J. H. Lynn and Steele, represented the Metropolitan Association of Strict Baptist Churches, and S. K. Bland, the Suffolk and Norfolk Association, Mr. Kingston, Mr. Chisnall and others were present from the London Strict Baptist Ministers' Association.

LETTERS.

To the Church of Christ worshipping at Ebenezer Chapel, Waltham Abbey.
MY DEAR BRETHREN AND SISTERS,—I have been desired by our beloved pastor and my esteemed brethren, the deacons of the Church of Christ worshipping at the

Surrey Tabernacle, to convey to you the Christian and sincere sympathy of its members with you in this your sad and very painful bereavement, and having passed through a similar dispensation, we can, indeed, sympathise with you in this your time of trouble and great sorrow. Truly you have sustained a great loss, but it is our brother's gain, and we would have you to remember that the hand which has removed your late beloved and revered pastor is the hand of everlasting love directed by infinite and perfect wisdom, and though you may not all recognise this, His word declareth that "He dealeth toward us in all wisdom and prudence." The Church of Christ has lost a faithful and beloved ministerial brother, and one whom, as it appears to us, we could not well spare; but in this, as well as in all other painful or pleasant dispensations, we pray that we may see that "the Lord had need of him," and that such is in accordance with His divine and gracious purposes, and the unfolding of them to His people. May you, as a Church and people, realize that, though your dear pastor has been called *home*, the Lord is still with you, and that by the power and presence of the divine Spirit He is with you to comfort and bless, and whilst you loved, and would have kept him in your midst, the Lord Jesus Christ had a prior claim, and that it was *His will* that dear brother Winters "should be with Him where He is that he might behold His glory." We would with you acknowledge Jehovah's great goodness for His sustaining grace in the departed, and to you through him; and He that has helped hitherto will help you all the journey through. May the great Head of the Church appear for you, and send faithful men of God, whose testimony may be with the Holy Ghost and with power, and in His own time may He send you a servant of His to stately minister to you in holy things. With Christian love to each and all of the Church.

I remain, yours faithfully in Christ Jesus,

JOHN M. RUNDALL
(*on behalf of the Church*).

5, Somerleyton-road, Brixton, London, S.W., July 28, 1893.

DEAR MRS. WINTERS AND SISTER IN THE LORD, - On behalf of the pastor, my brethren the deacons, and the Church at the Surrey Tabernacle, I am desired to convey to you their Christian sympathy in this the time of your deep trouble and sorrow, praying that the God of all grace may sustain by His gracious and almighty hand, and give you to prove that He is still the God of all comfort and consolation. We all mourn the loss of our beloved brother, but would remember that our loss is his eternal gain, and that he is for ever delivered from all sorrow, grief, and pain, and has entered into his eternal rest. In the removal of the dear departed one we feel the Church of Christ has sustained a great loss, inasmuch as both by pen and by mouth he was a faithful witness of the truth of God, and did not shun to declare the whole counsel of the triune covenant of Jehovah, neither did he depart from the Scriptural ordinances of the Lord's house. To the God of all grace we desire to unite with His saints in acknowledging the boundless goodness, grace, and mercy to the departed, in sustaining and keeping him as a watchman upon the walls of Zion, and desire to commend you to the care of Him who worketh all things according to the counsel of His own will, and who has said: "I will never leave thee; I will never forsake thee"; and further, "As thy days so shall thy strength be." Again commending you to the God of Israel, who keepeth the feet of His saints, and praying that the consolations of the Gospel through the Divine Spirit may abound in your own soul,

I remain, yours faithfully in Christ Jesus,

JOHN M. RUNDALL
(*on behalf of the pastor and deacons*).

The Baptist Church at Hadleigh.

TO MRS. W. WINTERS.—DEAR MADAM,—We have heard with the deepest regret of the death of your beloved husband, and knowing of his love to the Churches of truth and of his labours in their midst, of which we have been partakers, we desire to express our heartfelt sympathy with you under the very heavy trial you are called upon to bear. We pray that you may be upheld by the dear Lord, and that great grace may be imparted to you that you may be enabled to say, "The will of the Lord be done." We rejoice to know that your beloved one is now at rest in the presence of his Saviour whom he loved to exalt while

with us in the flesh. Commending you to the loving care of our heavenly Father until the happy hour that you shall be called to meet your dear departed one,
 We remain, yours in the truest bond of sympathy and love
 (Signed on behalf of the Church), ABNER MORLING, *Church Secretary*.

TO MRS. WINTERS.—DEAR SISTER IN THE LORD,—At the meeting of the *Pastors' Conference* held this evening, the following resolution was unanimously passed, and ordered to be entered upon the minutes:—

“With great sorrow we record the death of our brother WILLIAM WINTERS, of Waltham Abbey, at the comparatively early age of 58 years. The call came on Lord's-day, July 23rd, 1893; and thus began a Sabbath of endless delight. He was a sincere Christian; following his Lord in His own appointed ways. He was a diligent student, and thus acquired a vast amount of useful knowledge. His F. R. His. Soc., was honestly earned. Our brother was a good and faithful minister of Jesus Christ: greatly did he love the discriminating doctrines of grace; and boldly did he defend them. He was an acceptable preacher, and a faithful pastor. He was the author of several useful works; but especially will his loss be felt as the editor of our denominational magazine, ‘THE EARTHEN VESSEL AND GOSPEL HERALD.’ He was a kind-hearted friend, and a genial brother. He has left a good name, and we shall long cherish his memory. We desire to express our deep sympathy with his widow, and with the bereaved Church. May God comfort and bless them. May the living Saviour scatter the darkness that hovers around the tomb: *Our brother shall rise again!*”

With Christian love, on behalf of the brethren,

I am, dear Sister, yours in Christ Jesus,

R. E. SEARS, *Hon. Sec.*

50, Grove-road, Bow, E., July 28, 1893.

DEAR MRS. WINTERS,—I hasten to express to you the deep sorrow I feel, and my family, I am sure, will feel the same, to hear of the decease of dear Mr. Winters. Truly a man of God—most able minister of the gospel—an accomplished man—a bright and emphatic example to millions of his fellows—a business man—kindliness itself! “Not lost but gone before.” Most sincerely my wife, I, and my family deplore his loss, and condole with you and survivors. I am greatly obliged for the most interesting published biography and account you have kindly sent.

Allow me to remain, dear Madam,

Yours truly and respectfully,

61, Cheapside, August 1, 1893.

E. C. FOREMAN.

DEAR MRS. WINTERS,—The Committee of the Strict Baptist Mission desire me to express their sincere condolence with you in the sorrow and affliction through which you have been called to pass. They deeply sympathise with you in the heavy loss you have sustained, in which, to a limited extent, they also share. May the great Burden-bearer, whose grace only is sufficient, support you: and may you be enabled to lean upon the arm of His faithfulness, who has promised to be “a Husband to the widow, and a Father to the fatherless.”

I remain, yours sincerely, JOSIAH BRISCOE.

August 7, 1893.

Strict Baptist Ministers' Association.

MY DEAR MRS. WINTERS,—At our regular monthly meeting the members unanimously requested me to tender you our sincere sympathy, and our united prayers are that you may be sustained and comforted by Him who only can really comfort those that are cast down; and although the loved one is taken, may you have *very* much of the presence of the dear Lord, who says to you, “Thy Maker is thine Husband.” Also the brethren desire if you will kindly convey our condolence and sympathy to the sorrowing Church which is left pastorless by this sad dispensation of our all-wise God. With Christian love to you, dear sister in the Lord, and to the officers and members of the Church. Our earnest prayers are for your spiritual prosperity.

On behalf of the Association,

I remain, yours sincerely in covenant bonds,

JOHN KINGSTON, *Hon. Sec.*

Provence House, Edmonton, August 7, 1893.

THE LATE CHARLES MASTERSON, OF BRIGHTON.

A BRIEF MEMOIR, BY PHILIP REYNOLDS.

IT is with a feeling of pain that those words, "*the late,*" are penned. It is, alas! too true. Charles Masterson is no more. Stay! that is not exactly correct. Charles Masterson is *alive for evermore*. The goodly tabernacle has been suddenly shaken down, but its fall has not ruined its late resident. Absent from the body, he is present with the Lord.

Our beloved brother began his natural life in the parish of Laxfield, Suffolk, in the year 1846. He was, therefore, still in the prime of life when stricken with his last illness, being only *forty-seven* when the Master called him home. The Lord had need of him.

How many of God's ministering servants have need to bless Him for godly parents. The subject of this brief sketch ever cherished a sacred memory of his dear mother. It was her habit to talk almost daily to her children of the love of Jesus, and also of the intense affection of the martyrs, who would rather die than give up their Lord. This talk made Charles burn with a kind of affection towards Christ and His people, and of indignation towards His enemies. Between the age of thirteen and fourteen, however, he became very careless and indifferent about attending the means of grace; and, although preserved from launching into great iniquity, he wandered from the path of rectitude. This gave his friends, and especially his dear mother, great distress of mind. But, through sovereign grace, he was not permitted to remain long in this state of open revolt against God and His ways.

The Lord has varied means of bringing sinners to Himself. In Charles Masterson's case, the fact of attempting to do what he was not spiritually fitted for was blessed by the Holy Ghost to his conversion. He was asked to take a class in a Sunday-school, and for some little time refused, but at last consented. He says, "I shall ever have cause to bless God that I was led to do so; for it was while there that serious thoughts concerning my spiritual and eternal condition were produced, I became convinced of my sins, and, with a broken and bleeding heart, was enabled to cast myself upon the merits of Christ for life and salvation." Bunyan's "*Visions of Heaven and Hell,*" coming into his hands about this time, greatly deepened his sense of sin. Although he had no long law-work, it was yet deep enough to create a solemn concern in his mind. He had gone so far as to hate the doctrines of distinguishing grace, which were so precious to his dear mother. Let us have his own words concerning the glorious change which came to him:—"One evening, in 1860, as I sat by the fireside, thinking over my state and wondering what my end would be, all in a moment, like lightning, a ray of divine light darted into my soul. Oh, what feelings were at once produced! My chains had fallen off from me; darkness, ignorance, prejudice, and all the feelings attendant upon conviction of sin, had gone, and a sweet sense of Divine forgiveness was communicated. After this marvellous change, the truth and nothing but the truth in Jesus became exceeding precious to me, more precious than gold, yea, than much fine gold."

At the time this spiritual blessing came to him, he was a teacher in a Church of England Sunday-school; but he was shortly constrained to

leave, and seek spiritual food and instruction elsewhere. At the Baptist Meeting-house, Toning-st., Lowestoft, he found the food his soul craved, under the faithful ministry of the pastor, Mr. Dunn. Here, on Lord's-day, April 7th, 1861, in his *fifteenth* year, he was publicly immersed in the name of the Sacred Trinity, and the following month was received as a member of the Church. For some time the young disciple continued in a state of holy joy and delight, not thinking that he should ever feel miserable again; but, in common with the rest of the Lord's family, he soon found a warfare begin between the old and new nature, which only terminated with his death.

It is said that a real poet is born, not made. The saying applies to a true Gospel minister. Those who have proved themselves to be *true* preachers, stamped with Divine approval, have most of them evidenced in very early years a longing for the sacred exercise of preaching. When quite a child, Charles Masterson attended missionary meetings, and had his soul so stirred within him, that he vehemently desired to become a preacher of the Gospel to the heathen. The Master, however, had other work for him. In the beginning of 1863, when he was in his seventeenth year, he was invited to conduct a prayer-meeting at Pakefield, a village about a mile from Lowestoft. While reading the Scripture, he was led to address a word of exhortation to the people. He was requested to continue his visits. This he did; and, on one occasion, ventured to take a text, and attempt to sermonise. His first text was illustrative of his character, and was also a great solace to him in after times. The words were, "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you." He was helped to speak with liberty, and the congregation heard with profit. At this little village of Pakefield he was enabled to minister the word of life for upwards of two years, and not without signs of usefulness both in the conversion of sinners and the edification of believers. As the result of his labours, a band of believers was formed, which, keeping together, afterwards erected a neat little chapel.

When it became known that the Lord had opened Charles Masterson's mouth, the saintly Taylor, of Pulham-St.-Mary, gave him much encouragement, and helped him greatly in procuring suitable books for study. He was soon engaged preaching at various places, such as Carlton Rode, Norwich, Yarmouth, Shelfanger, Fressingfield, Bungay, Pulham, Halesworth, and Hoxne. The last-named place he visited for the first time in July, 1865, when he preached from the words, "Being justified freely by His grace, through the redemption that is in Christ Jesus." After one more visit to Hoxne, he accepted an invite to labour among the people for three months. After this, he accepted a twelve months' call, with a view to the pastorate. Very soon he was exercised as to how he was to subsist, since the people could only raise him £40 a year. It was now that the first text he ever preached from proved its value as a solace; and its truth was proved, too, for help was sent from other quarters, so that he never wanted.

At Hoxne our brother laboured for over five years, with considerable success. From a membership of only fifteen, the church increased to eighty-four, chiefly by baptism, while the debt on the building was almost obliterated, and various additions made to the structure. Six preaching stations and a flourishing Sunday-school were established.

The second Lord's-day in November, 1870, was a memorable day for Charles Masterson, since it was the first time he occupied the pulpit of Little Alie-street Chapel, London. The pulpit of this honoured sanctuary had for many years been filled by that faithful and savory man of God, Philip Dickerson. He was still alive, but was happy to resign, and serve as a deacon, in order that the ministry might be carried on by a younger and more energetic man. To this sphere of labour our brother Masterson received a *unanimous* call. His recognition services were held on Thursday, May 11th, 1871. All those ministers who took a prominent part in that service have gone home to glory,—namely, Messrs. Anderson, Collins, and Milner. For eleven and a half years he laboured at Alie-street, beloved by all. It was in the latter part of his term of service at Alie-street that the writer first met him, and found him a hearty and genuine friend.

It is not necessary that we should attempt to gauge the influence of his ministry, since many who read these lines, and who still remain at Alie-street, can do that much better than a comparative stranger. Nor are we able to state why he left London; but, doubtless, he felt that the call to Brighton was a Divine call. This we are glad to record, that our brother ever had some of his best friends in London, and could always depend upon a hearty welcome at Alie-street, from both the present pastor and the people.

The early part of his ministry at Brighton was fairly successful, but the last two or three years were clouded; and, doubtless, our dear brother worked with a great strain at his heart. Very few understand the trials of the ministry, the constant strain upon brain and nervous system. It is hard when everything connected with the Church is most peaceful, but it is increased a thousandfold when church unity is impaired.

His life ended peacefully; for he literally fell asleep. The account of his death was given in the pages of August "E. V. & G. H." The Saturday of his life came, and he gladly went to rest, to wake up in the eternal Sabbath. There are no "last words" to record, for he did not know he was dying, but went over dry-shod.

A faithful servant of Christ has gone; a devoted adherent to New Testament doctrine and practice has passed away. We thank God for him, and pray that the Divine Comforter may solace his widow and children, and also support the dear aged father-in-law, Mr. Ince, who was one of his deacons. May wisdom be given to the Church; and may all of us, who knew our dear brother, gird our loins tighter for service now there is one less to work for our common Master.

WHO can promise the standing of that fabric which rests on a doubtful foundation? To build hay and stubble on the rock has not half that danger in it as gold and silver on the sand. The one shall be saved, though with difficulty; the other loses both his work and himself; for let redemption be never so firm and solid in itself, yet if its standing and efficacy depend upon that which is fleeting and unfixed, the ground of our confidence is gone; it is like those pumps that have water within, but yield you none unless you first put in some of your own, which yet you have not; like Jacob's well, but nothing to draw with.—*E. Coles.*

CHRIST'S PRAYER FOR HIS DISCIPLES.

(JOHN XVII. 1—19.)

BY CHARLES W. BARNES.

(Concluded from page 240.)

VER. 11: "Now I am no more in the world, but these are in the world, and I come to Thee." Whilst I am away they will be subject to temptations, trials, and afflictions; "Keep them, Holy Father, in Thy name," that they may be preserved and be one as we are. In the world they will be tossed up and down upon the sea of life, on the mountain top to-day, down in the valley to-morrow, buffeted by the world, harassed by Satan, worried by the flesh, irritated by circumstances, and exercised with cares of many varieties; Holy Father, keep them through all this, and give them grace to bear it all, and always grant that their strength may be equal to their day.

Oh, poor soul, are not these thoughts your spiritual experience? if not yours, all of them are mine. Many, many times has Satan come with his mighty army, and threatened to stamp out what little light we seem to possess, and one is reminded of our dear Redeemer's words to Peter, "Simon, Simon, Satan hath desired to have you, that he may sift you as wheat, but I have prayed for thee;" and his prayers shall prevail; Satan may storm, he may roar, he may threaten to extinguish that light because it shows up and exposes too plainly his grinning and smutty face, which is so terrible and obnoxious to the poor, tried believer in the Lord; but fear not, my soul, the Lord lit the light, and the Lord will keep it burning; it may grow dim by reason of doubt, but it will not go out. God help us to let down our buckets in this inexhaustive well of comfort, which these words bring before us, for a draught of the refreshing water of life; only let us examine our chain of faith for the well of divine love is deep, yea, unfathomable.

Ver. 12: "While I was with them in the world, I kept those whom Thou hast given Me in Thy name, and none of them is lost save the son of perdition, that the Scripture might be fulfilled." None of them are lost, and they NEVER WILL BE (John x. 28, 29; Rom. viii. 38, 39). The son of perdition doubtless refers to Judas who should betray Him.

Ver. 13, 14: "And now I come to Thee, and these things I speak in the world that they might have My joy fulfilled in themselves. I have given them Thy Word, and the world hath hated them, because they are not of the world, even as I am not of the world." All whom the Lord is pleased to call by grace are thereby entitled to the blessings which a life in Christ signifies. Hence He prays that His joy might be fulfilled in them. The Spirit beareth witness with our spirit, that we are the children of God, and if children, then heirs, heirs of God, and joint-heirs with Christ; and if so be that we suffer with Him, that we may be also glorified together. The world hateth them. It hateth us, first, because we are not of the world, and if not of the world, we must be of that blessed kingdom of light, which the Lord came to set up. Therefore, it hateth us because that light, be it ever so dim by our own failings, it makes manifest the deeds of the ungodly, who desire the darkness for their iniquitous works; and, secondly, it hateth us because the conversation and walk of the true child of God is unsavoury to them. The new convert to the Lord need not fear how he is to shake off his

old companions, but to pray to God for grace to live Christ, and they will soon forsake him. They who before greeted him with smiles, full of temptation, will now scowl at him with sneers and jeers; but fear not, My child, says the Master, they hated Me, and so they are hating you, because you love and try to serve Me, don't be afraid, I have bought you with My blood, and therefore I am holding you, and no harm shall come to you, for I have thee 'in the palm of My hand,' and am keep thee as the apple of Mine eye, and no man shall hurt thee, neither shall any pluck thee out of My hand; so let us take courage, and "Esteem the reproach of Christ greater riches than the treasures of Egypt," for they cannot deal with us worse than with the Lord. "He came unto His own, but His own received Him not." We have not to bear a thousandth part of what the Lord bore for us. Then let us remember that He knows our state, and is still carrying on His intercessory work. As He prayed for this little company of old, so He is praying for us. I believe it is just the same prayer, for our God is the same yesterday, to-day, and for ever. Therefore, "Quite you like men, and be strong," for "If the Lord be for us who can be against us?" The Master knows it is not an easy, comfortable, and smooth, but a straight gate, a difficult gate through which we have to enter, but, oh, to think of that, "far more exceeding and eternal weight of glory which awaits beyond!" "Through much tribulation we must enter into the kingdom of God."

Ver. 15: "I pray not that Thou shouldst take them out of the world, but that Thou shouldst keep them from the evil, for they are not of the world, even as I am not of the world." Our Lord says in another place, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." It seems very evident that this is the cause which prompted the Master's prayer of the fifteenth verse; for it is through their feeble instrumentality that God is building up His Church brick by brick, that by His blessing, and the effectual power of His Spirit upon their precepts and Christian living, many may be brought to feel their need of Christ's cleansing blood, and thereby be made recipients of His saving grace. Oh that we might live more Christ-like! "How far we seem to wander from His commandments!" but thanks everlasting be to God, that we can never wander out of His grace, as Phillip Dodderidge beautifully puts it in his well-known hymn beginning:—

"Grace, 'tis a charming sound,
Harmonious to the ear!
Heav'n with the echo shall resound,
And all the earth shall hear."

Therefore fear not if you are tempted, for Christ is still praying that ye may be kept from the evil. What a poor idea Rome seems to hold as touching this verse, though she has it *verbatim* in her own Bible with the exception of one little word, "the" (evil) which she has omitted.

She practically says to her converts, do you wish to be kept from the evils of the world? then you must be shut up in our monastic and conventual institutions; it is all holy there, and you must not see the world. Why where does she expect us to look for her good works, through the brick wall that generally, yea, always surrounds those places? It is worse than the bushel basket, for we can catch a few glimmers through the crevices; but you may depend that Rome will take care that there are no crevices in her conventual walls.

Oh, friends, let us abandon such a foolish idea as this; it is not the literal world that brings the evil, but our own flesh, which is continually warring against the inner man.

Ver. 17. By these means we shall be, as the Lord prays in the next verse (17th), sanctified through the truth, that as Christ was sent into the world to show forth His love to fallen men, so we may be sent forth to testify of what that love has done for us, not so much by precept I think, but by a Christian walk and example.

"O for a closer walk with God!
A calm and heavenly frame;
A light to shine upon the road,
That leads me to the Lamb!"

Ver. 19. When the Lord says in the 19th verse, "I sanctify Myself," I cannot think that His meaning was as we understand it—namely, purifying from sin; making holy, for how could He who knew no sin be purified from sin, but does it not refer to His death; He had completed His work; but now He must be set apart solely for that one object—namely, the redemption of His spiritual Israel, for He again says immediately afterwards, "That they may be sanctified through the truth," and how can we be sanctified through the truth except we experience the new birth brought about by the Holy Spirit and the cleansing of that precious blood which flowed from His riven side.

OUR YOUNG PEOPLE'S PAGE.

DEAR YOUNG READERS,—What a remarkable number of the E. V. & G. H. was that for the month of August! How instructive and helpful, and yet how solemn! Its opening article relates the serious illness of two faithful and prominent ministers of the Gospel. On page 11 of wrapper we find the beloved editor, under date July 22, thanking friends for sympathy, and expecting soon to recover and be able to answer their letters. Then on page 6 of same wrapper we have a paragraph in black, relating how on the very next day (Sunday, 23rd), while we were all worshipping in God's house, he passed away unconsciously to his heavenly rest. Turning over to page 248 we read of two other of our beloved pastors, Mr. C. Graham, of New York, and Mr. C. Masterson, of Brighton, the former in advanced years, but the latter suddenly and unexpectedly, in the very prime of life. Then turning back a little we have the experience and triumphant departure of J. W. Banks, Jun., in the 41st year of his age; and then, coming to the "Young People's Page," we have the sweet story of the conversion and happy death of a dear girl who has been known to the writer for some 10 years past. Is it not instructive to observe from these solemn circumstances.

1. That death is no respecter of persons? He calls for the young as well as the old, the comparatively healthy, vigorous and strong, as well as the sickly and weak.

2. That death may be caused by trifling circumstances, a chill, a little rheumatism, or a very little inward pain.

3. That sometimes it occurs quite unexpectedly, snatching away a much-loved child; or the husband and father, so greatly needed by his

wife and family; or the minister in the very height of his usefulness; or the editor, his table covered with articles and letters for publication.

O, my dear young friends, do not these events call aloud unto each of you, saying, "Prepare to meet thy God"? May grace be granted to many of you to hear that call, and to respond thereto. What a mercy for dear Grace Bax, and what a comfort to her sorrowing mother, brother, and sister, that "the great change" took place in her three years ago, and, therefore, that she was prepared! May God sanctify the sorrow to her bereaved brother and sister, that when their turn comes to die, they may be privileged to join their now glorified relative, and spend a blest eternity with her and their departed father in the realms of bliss.

Dear young readers, who can tell who among you will be the next? I trust you will read over and over again that sweet experience, and earnestly ask yourselves each one, "How would it be with *me*, if I were called to die?" Have you indeed been brought, like her, to see yourself a lost sinner; and then, like her also, to cast yourself, just as you are, at the dear Saviour's feet, looking entirely unto Him for salvation, trusting wholly in His finished work on Calvary's cross, and in His intercession in the courts of heaven? Believe me, unless you are, each one for yourselves, brought there, you "cannot see the kingdom," which the dying robber prayed about when he said, "Lord, remember me, when Thou comest into Thy kingdom."

A little American girl said to her Christian mother, "Can you know whether or not I am a Christian by my feelings?" "My dear," replied her mother. "I must first know what your feelings are." The child smiled and said, "Well, then, you know, when you have been angry with a person, and it is all made up, how happy you feel. Now I have been a long time angry with God, and it is all made up, and *I feel so happy.*" Thus she expressed a sense of reconciliation to God through Christ Jesus her Redeemer.

Now, if you will turn to 2 Cor. v. 17—19, you will read about this reconciliation of the sinner unto God. You will see there that it is God who works this in the heart. "The carnal mind is enmity against God," and it is not until the sweet love of God, through the sacrifice of Christ, is shed abroad in the heart by the Holy Spirit that this reconciliation is effected.

What an awful thing to live and die in a state of enmity against the good and holy God! But this is the case with us all until grace makes a change. God grant it unto each dear young reader for Christ's sake. So prayers your sincere friend and well-wisher,

A. E. REALFF.

Guildford.

THE plough pierces deep into the bosom of the earth, makes, as it were, a gash or wound in the heart of it. So does the Spirit upon the heart of sinners; He pierces their very soul by conviction. He comes upon the conscience with piercing power, and sends the sword of conviction so deep in their souls that there is no staunching the blood, no healing this wound, till Christ Himself come, and undertake the cure. This barbed arrow cannot be pulled out of the heart by any but the hand that shot it in.—*Flavel.*

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

Strict Baptist Mission.

THE word "mission," if not a Bible word, is, nevertheless, full of Bible teaching. To the Christian mind how it glows with the thought of sending or being sent, reminding us of the apostle's significant inquiry, "How shall they preach, except they be sent?"

The individual or community that has not found cause to use the word "mission" may well ask, "Is life worth living?" True life ever throbs with the conscious power of being sent; this gives force of character and indomitable will in our Master's service. Relying on, and sweetly experiencing that promise, "Certainly I will be with thee," the weakest of men and women, yes, and of boys and girls too, have glorified God in the accomplishment of noble desires, to which the Holy Spirit has set His seal. They were sent of God to enrich the lives of many. We thank the Lord for our "Strict Baptist Mission," for gracious souls devoted to that important field of labour, and for giving us the joy of seeing some of those dear fellow-labourers, face to face. We must not forget our very great need of practical and continual help. Our committee is very desirous that our annual meeting, to be held on Tuesday, Oct. 24, should be well attended by friends eager to help the Mission. Subscribers are entreated to send, if possible, enlarged amounts before that date.

We purpose sending a box of articles for the mission schools shortly. Will my readers kindly see to it, that it shall be in every sense worthy of the cause. "Freely ye have received, freely give." are the words of Him, who fulfilled His mission for us, and said, ere He returned, "I have finished the work which Thou gavest Me to do."

W. K. SQUIRRELL.

RECOGNITION OF MR. A. J. WARD
AS PASTOR OF THE BAPTIST
CHURCH AT LAXFIELD, SUFFOLK.

JULY 6th, 1893, will be a day memorable, not only in old England, but wherever the British flag is hoisted, on account of the royal wedding between Prince George and Princess May. It will also be a day memorable in the history of the Church at Laxfield, Suffolk, for on that day took place the public recognition of the pastor of their choice, Mr. A. J. Ward; it was a wedding graced by the presence of an illustrious royal personage—"King Jesus." Afternoon service commenced by singing and prayer by Mr. J. R. Debnam; Mr. E. Marsh, of Wellingboro' (late pastor of

Laxfield), presided. Ministerial brethren present were:—R. E. Sears, W. K. Squirrell, A. Morling (Hadleigh), F. J. Harsant (Otley), J. R. Debnam (Horham), C. Broome (Fressingfield), — Hazelton (Wattisham). The chairman expressed great regret that Mr. W. J. Styles was not able, through illness, to meet with them, but felt much pleasure in meeting with brethren W. K. Squirrell (of Mount Zion, Hill-street), and R. E. Sears (of Alie-street) on this important occasion, but felt much pleasure in having brother W. K. Squirrell, of Mount Zion, Hill-street, who had kindly come to help us on this important occasion. Mr. Marsh then went on to speak of the pleasure it gave him to be present himself, and to see brother Sears present upon this occasion, as brother Sears and himself had both been pastors at Laxfield, they still loved the people, and the welfare of the Church was still very dear to them both; they were glad to be present to take part in the public recognition of brother A. J. Ward, and to thank God for sending the Church a pastor after His own heart. They were there by Divine appointment, they expected a good meeting in answer to prayer, the Lord has in a most signal way blest Laxfield with pastors. He takes one here and sends another there, we recognise and bow to His sovereign will. After singing, Mr. Marsh called upon Mr. R. E. Sears to state the nature of a Gospel Church. Mr. Sears loves Suffolk. The love is quite reciprocal, for somehow Suffolk people love him. Mr. Sears could not announce his text until he had said the president's words had found an echo in his heart. He looked back for 28 years, Mr. Trotman laboured lovingly at Laxfield then. On the 3rd of May, 1860, he (Mr. S—), quite a youth, came to be their pastor. For 18 years he laboured there under God's smile and blessing; during those 18 years 240 were added to the Church. Since he had left Laxfield God had blessed the Church with the short ministry of brother G. Webb, followed by that of brother E. Marsh. On looking back they had cause to exclaim, What hath God wrought? Mr. Sears' text was Eph. v. 32: "I speak concerning Christ and His Church," and went on to say he could not speak of Christ without speaking of the Church. He, Christ, is the Redeemer, the Church are the redeemed; He the Saviour, they the saved; He the Vine, they the branches; He the Head, they the body. The Church can do nothing without Him. He the King, the Church His Kingdom; He the Bridegroom, the Church His bride. Good old George Wright used to say, "God had two objects of love. He had one Son, and He gave the Church

to Him. He had one Church, and He gave His Son to the Church." In every age God has had a Church in the world. When angels fell, heaven was swept clean of every rebel, and no mercy shown; when man fell, mercy stepped forward and run in the channels of the fall. We believe Adam and Eve belonged to Christ's Church; then it was kept alive by Abel, Enoch, Noah, Abraham, &c. Then we read of the Mosaic Church, or the Church in the wilderness, which lasted till Christ came. Then the New Testament Church was formed. I love to think of the union of the Church; I love to think of the gathering together of this mighty host. The Church of Christ is upon one foundation, immovable—its pillar and pedestal is *truth*. Love, blood, and power are there. The doctrine of election is there; they were all chosen; all were deep in debt, but all are bought and paid for. Christ redeemed them with His own blood. God did not die, but He who was God did. Explain that to yourselves if you can. The Church of God is not a material structure but a spiritual edifice. The Gospel Church is not a state Church, not a national Church, not a parochial Church, not a parliamentary Church. What then is it? "A called out assembly"—a spiritual Church. There must be signs of life, of regeneration, in those whom we receive. A Gospel Church is composed of baptized believers in Jesus. We make baptism the badge of our discipleship. Baptism and the Lord's Supper are the ordinances of a Gospel Church. In the days of old, as a matter of course, believers were baptized, and then added to the Church. Every Church has a right to choose its own officers and pastors. A Gospel Church is to carry out laws the King has given. The Church must be conservative and aggressive. May God give you His rich blessing. Amen.

After singing, Mr. Ward related his

CALL BY GRACE,

a brief outline of which is as follows:—He said: I was born on the 13th of July, 1854, in the village of Earls Barton, Northamptonshire. My parents were godly people, members of the Church at Earls Barton. One Sunday in January, 1860, when I was about 5½ years old, I was led to feel myself a sinner through the singing of the hymn commencing—"Begone, unbelief! my Saviour is near." &c. The verse most impressed on my mind was:—

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

I felt I was lost, and had no "Ebenezer" to raise. Two hymns in our Sunday-school hymn-book were very precious to me—viz.:

"God is in heaven and can He hear
A little prayer like mine?"

And the one commencing—

"Among the deepest shades of night,"
Especially the verse—

"For could we find some cave unknown
Where human foot has never trod,
E'en there we should not be alone,
On every side there would be 'God.'"

As I grew up these feelings gradually wore off, and I grew up into sin. I was always of a light and cheerful nature. I had two companions, and we were all very fond of each other; in all Northampton there were not three young men so fond of each other as we were. It was predicted nothing but death would sever us, but the grace of God did. With them I used to go to places of amusement, and was glad when I grew up and able to throw off the restrictions of home, for I loved the world and its pleasures. In the Spring of 1872, Mr. George Bachelor, of Tring, came to preach in what was known as the Co-operative Stores, when the Lord sent home the word with power to my soul. My companions and I sat side by side; the arrow of deep conviction entered my heart, but not theirs. The text was Lam. i. 12: "Is it nothing to you?" &c. I still kept going on in sin, though I carried about with me an aching heart. I kept praying and sinning. My companions and I always went to chapel morn and eve, and went out for pleasure in the afternoon. We were all teetotalers, through that I was kept from many sins others have been led into. Thus things went on until January, 1873, when, being in such distress of mind, I went into an out-building and prayed that the Lord would put an end to this confusion. I went to chapel. They sang the hymn commencing—

"Hail, sovereign love, that first began," &c.

The late Mr. W. Tooke was preaching. His text was Song of Solomon viii. 5. Then I felt my burden roll away; my soul was set at liberty, I felt I had an interest in the Lord Jesus Christ. From that time till now the Lord has upheld me, and on looking back I can say—

"Grace led my roving feet
To tread the heavenly road;
And new supplies each hour I meet
While pressing on to God.
Grace taught my soul to pray
And made my eyes o'erflow:
'Twas grace that kept me to this day,
And will not let me go."

CALL TO THE MINISTRY.

As a boy I had three wishes impressed on my mind, though I never told them to anyone. The first was to be a Christian, the second to lead the tunes at chapel, the third to be a minister. Almost the first time I went to chapel, after being led to rejoice in Jesus as my Saviour, I was asked to start the tunes. They soon

found me work in the Sabbath-school, and I much enjoyed Sunday-school work; it did me good, for it led me to search the Word of God; and the superintendent asked me to give addresses in the Sunday-school. I had long known it was right to be baptized before joining the Church, but now I felt a *desire* to obey the Lord's command. Accordingly I applied for admission to the Church, was accepted and baptized by the late Mr. Tooke, February 26th, 1874, and received into full communion with the Church on the first Lord's-day in March. I was soon chosen superintendent of the school, still I felt a burning desire to tell to others "what a dear Saviour I had found," though I kept it to myself. Text after text was laid upon my mind, the following would not leave me: "Go ye into all the world and preach the Gospel to every creature." "He that knoweth his Lord's will and doeth it not shall be beaten with many stripes." The fire kept burning, at times I was miserable. So things went on until brother T. Read (Leyton Buzzard) had been preaching. I accompanied him to the station, carrying his bag, for I was always fond of ministers, and doing anything for them gave me great pleasure. Just before I left brother T. Read I said to him, "It's nice to be you, going from place to place to tell of the Saviour's love." And he asked me what I meant. I said, "to preach," and on that the train was off. When he came the next time he informed me that I was to meet him at Walgrave and take the afternoon service, as he had arranged with the deacons. I went to Walgrave in March, 1877, and preached from the words, "Come all ye that fear God, and I will tell you what he hath done for my soul." My heart was filled with joy; such joy as I had not felt for two years. They asked me to go again. I went, did not get on quite so well, but guess my surprise to hear the word had been blessed, and the dear friends asked, "Would I go again?" I went; the Lord graciously helped me again to preach to them, blessing the word to saint and sinner. God was pleased to open other doors for me.

CALL TO LAXFIELD.

I keenly feel my position now, after I received a call from the Church at Laxfield. I was full of sorrow, I loved my Glemsford people, and was very happy with them. After much exercise of mind, earnest wrestling, and many texts being applied to my mind with power, I felt fully convinced it was the Lord's will I should come to Laxfield. I received letters from ministerial brethren telling me I ought to go, but these did not move me I can truthfully say in the sight of God. His voice alone in my soul decided my coming. Because

He bade me "Arise and depart" I am here to-day.

Mr. Crane (deacon representing the Church at Laxfield) then briefly related the leadings of Divine providence in bringing Mr. Ward into their midst, who said the Church was fully persuaded it was of the Lord in answer to prayer.

The members of the Church present were then asked to hold up their right hand as a public confirmation that they had chosen Mr. Ward as their pastor. This being responded to, Mr. Marsh united the hands of pastor and deacon Crane (representing the Church), and earnestly and lovingly commended them to God. The benediction brought this part of the service to a close. A public tea followed, the chapel was crowded, but the Laxfield people were equal to the occasion, and gave all a hearty welcome. Over 500 sat down to tea.

EVENING MEETING.

Mr. Marsh again presided. After singing, Mr. Crane sweetly led us at the throne of grace. At the request of the chairman the pastor then read a summary of the articles of faith he believed and intended to preach, which were quite in harmony with Scripture teaching. Mr. C. Broome then offered the recognition prayer, such a prayer it was, coming quite out of his fatherly heart, full of tenderness, pathos, and love. After another hymn, Mr. A. Morling ascended the pulpit and addressed the pastor affectionately from the words in 2 Tim. iv. 5; and Mr. W. K. Squirell proceeded to address the Church and congregation from the words: "Walk worthy of God" (1 Thess. ii. 12).

The pastor thanked all who had come from the neighbouring Churches to wish them God-speed, and all the willing helpers.

The Lord Himself presided and crowned the services, and all heartily sang "All hail the power of Jesu's name!" There was much to stimulate and encourage Zion's pilgrim's throughout the services.

P. BARRELL.

July 12th, 1893.

BOROUGH (TRINITY HALL).—The friends meeting here held their anniversary on Sunday, July 23rd. Mr. Jutsum preached morning and evening, and Mr. Gray in the afternoon. On the following Tuesday evening, a public meeting was held. Service commenced with singing, "Awake, my soul, in joyful lays." Brother W. Stringer read Psa. ciii. Brother Baker prayed. Brethren present made some heart-cheering speeches. Collections, including donations from absent friends, amounted to £2 4s. 4d. We take courage and go forward.—J. SCARFE, Deacon.

RECOGNITION OF MR. D. WITTON AS PASTOR AT AYLESBURY.

Seldom has the chapel here been so well filled as on Tuesday, July 11th, and seldom have more inspiring services been held. Friends from High Wycombe (where brother Witton has gained a good report in residence there of some years) came in large numbers, and most of the Churches in the surrounding villages, where Mr. Witton has supplied, were well represented. Like the Church mentioned in the E. V. & G. H. for June, Aylesbury has never been enamoured of the "supply system," and the feeling of thankfulness is great that the Lord has so remarkably appeared in sending them a pastor: and from the unanimous feeling in favour of brother Witton, and from the marked improvement in the congregations and other unmistakable signs, the Church at Aylesbury feels that this thing is of the Lord.

Mr. W. J. Styles was announced to preach in the afternoon, and to give the charge to the Church in the evening, but owing to illness was unable to be present, and at the last minute Mr. W. Moxham willingly filled up the breach. Service commenced at 2.30, and after singing, reading, and prayer, Mr. Moxham preached an encouraging sermon from 2 Kings ii. 14: "Where is the Lord God of Elijah?" Rapidly surveying the career of Elijah from his abrupt entrance on to the scene of his labours to his extraordinary exit to heaven, the preacher proceeded to give an interesting and spiritual discourse, which was listened to with great attention and much pleasure.

The afternoon service, which all felt to be a fitting prelude to the more diversified evening meeting, was brought to a close with singing and prayer, and tea was then provided, of which about 160 partook.

THE EVENING MEETING

commenced at six o'clock, by which time the chapel was full and seats had to be placed in the aisles. Mr. E. B. Lloyd, of High Wycombe, presided, and the service commenced by singing hymn 768 (Denham), "Jesus, accept our humble praise," after which a portion of Scripture was read by Mr. White, of Waddesdon, and prayer offered by Mr. H. J. Lester, of Aylesbury, followed by hymn 771, "Lord, we welcome Thy dear servant."

Mr. Lloyd said:—My dear friends,—I am very pleased to be here on this very interesting occasion. Brother Witton is no stranger to me; it has been my pleasure to know him for a great number of years. Some people the more we know of them the less we want to know, but it is not so with our brother; the more I know of him the more I love, regard, and esteem him.

He is a man who knows the Lord, and who rejoices in God's truth. You will find him diligent in business, fervent in spirit, serving the Lord. He will be a worker and he will be a sympathizer. I think a pastor should be like a father to sympathize with and to help his people. Mr. Lloyd then gave a timely discourse from the words, "He worketh the works of the Lord."

Hymn 769, "Dear Saviour, may this Church of Thine," was then sung, and brother Henry North (senior deacon) made the following statement of the leadings of providence in bringing brother Witton among them. He said: It is with much pleasure I have to state some of the Lord's dealings with us as a Church and congregation in bringing brother Witton amongst us. When our late pastor, Mr. Fuller, left us rather more than two years ago, it caused us great regret, and a dark cloud appeared to hang over us respecting the carrying on of God's cause here. However, we were favoured with the services of some good men of God—brethren Ives, Price, and Welman being the most frequent supplies—and the Church desires to thank all the brethren for their services so willingly rendered. But the Lord's ways are not our ways, neither are His thoughts our thoughts, and as time went on the people became more hopeful, and notwithstanding the serious difficulties surrounding us, chiefly of a financial character, a spirit of prayer for a stated ministry was given and exercised, and we now believe that in answer to those prayers our brother was sent this way. He first preached here on Jan. 24, 1892, having been mentioned to us by brother Morling, and again in June of that year. The Church then expressed itself as having heard our brother with profit and pleasure, and it was resolved that his services be secured if possible more frequently. At our church meeting in September it was decided to ascertain whether our brother would be willing to accept a six months' engagement from the beginning of this year, a hope having arisen in the hearts of some of our friends that at the expiration of that period we might see the way to arrange for a stated ministry. Our brother subsequently accepted an invitation for three months, but as the Lord saw fit to lay the hand of affliction upon him, he was not enabled to commence this engagement until March last. This seemed a cross-providence at the time, but we believe it was all for the best. During the time our brother was fulfilling this engagement we observed an increasing desire, both on the part of the Church and congregation, to secure his permanent services as pastor, and the friends promised support beyond our hopes. Here I beg on behalf of the Church to thank those members of the

congregation who have so willingly come to our help in this respect, although at the same time it is felt that our brother is worthy of a larger supply of this world's goods than we have at present been able to promise. We fully believe that the matter has been one of serious and earnest prayer, and the invitation to our brother was unanimous. In conclusion, we hope and trust that the Lord will graciously show His approval of the union which has now taken place, and that He may grant that it may be a long and lasting one, and that as a result the presence and rich blessing of the God of Jacob may be known and felt in the building-up and establishment of His people and the calling into His fold of many precious souls. This is our earnest prayer for Christ's sake.

CALL BY GRACE.

Mr. Witton was then asked to give his call by grace and to the ministry. He said:—My beloved brother Lloyd, brethren in the ministry, and Christian friends,—It is in one sense with a very good deal of pleasure that I look into your faces to-night and stand here in the position I occupy. I must say that I feel grateful to friends who have come from such distances to pay us a visit and to wish us God-speed. You see it is stated that I have to give you three subjects to-night: first, my call by grace; secondly, my call to the ministry; and thirdly, my doctrinal views. Of course, all this must be curtailed. I shall therefore go through each part as quickly as I can. I was born at Dereham, in the county of Suffolk, on Aug. 22nd, 1845, and when I was old enough I was sent to the Church Sunday-school, and when I became of age I was confirmed, but there was no grace in my heart at that time. In process of time as I grew into my teens I was sent to a situation, where I stayed at twelve months and then went to another, and it was while I lived at this second place that a young man whom I had known when but a little lad came on to the village green on Sunday evenings to preach the Gospel in a cottage there. This young man used to come into the village where we resided with his father, an old blind gentleman who played a fiddle, and this lad used to dance barefooted for a crust of bread or a penny. In course of time the Lord met with him. Having known something about him before, I felt very much interested in him and went to hear him preach, and it was there I was first led to think seriously about the salvation of my soul, and I had there very deep impressions made concerning my state. I trust I have always been thankful for the words that young man was able to speak, though I don't remember much about them now. I left

this place and went home to reside with my parents, and attended the ministry of that honoured servant of God, Mr. Thos. Hoddy, late of Horeham, in Suffolk. I often heard him with pleasure, and the work of grace was still going on in my soul. One afternoon as I was returning home from my work I overtook my dear mother, and as we were going home I was just about crossing a ditch to go to our house and as I was about placing my foot upon the bridge the word of the Lord came to my heart, "I must work the works of Him that sent me while it is day: the night cometh when no man can work." We went home, but my heart was very sad. We sat down at the tea-table that night, but my mother soon saw that there was something the matter, and she began to talk to me the best she could, and I was compelled to cry out, "God be merciful to me a sinner." I was obliged to leave the table, and I went to my bedroom and there with God I pleaded for the salvation of my soul and the forgiveness of my sins. But I was in a state of distress of soul for some considerable time, still going to hear Mr. Hoddy, of Horeham, and attended all the prayer-meetings I possibly could get to, and our brother Sears knows they are very frequent in the Eastern Counties, and that they have some good praying brethren there. I was always anxious to get there and hear what the dear old Christians were talking about. One man, now in heaven, especially I used to envy his Christian character, so much so that I would often turn round after he had passed and say, "Oh that I were such a man as he." Still I was in my sins full of distress. Well do I remember Mr. Hoddy preaching from the words, "Be not drunk with wine, wherein is excess, but be filled with the Spirit" (Eph. v. 18). That word did me a great deal of good, and I was encouraged greatly to go on. Still I was not set at liberty, and my heart was sad on account of my sins, till unexpectedly the word of the Lord came again, "The blood of Jesus Christ His Son cleanseth us from all sin," and then and there I found peace, and I was led to rejoice in the Lord Jesus Christ as my God and Saviour. After a time my name was given in at Horeham Church, and Mr. Hoddy baptized me one Sabbath morning. From that time to this I trust I have been walking in the way of the Lord; many imperfections have marked my path, but "having obtained help of God I continue unto this day." That, dear friends, is my call by grace. I have no doubt about the question. God spoke straight to my soul.

CALL TO THE MINISTRY.

In the order of divine providence, I left my native country and went into Lancashire, where I joined the Strict

Baptist Church. There I entered upon Sunday-school work, and there it was that I was first asked by a dear brother to give an address. When he asked me I said, "I cannot give an address: I don't know what to say, and if I did I don't know how to say it." But still he said to me, "You must give an address," and so at a cottage meeting I began to open my mouth. That was my first attempt to speak, and afterwards when walking home with the brother I said to him, "I cannot go on any more." He said, "You have been greatly helped, and must not think of stopping here." So again I was urged to speak, and having spoken a few times I felt I had no more to say. I said to my brother Edward, "I have no more to say." "I am very glad, David, to hear you say so," he replied, "for if you are full God cannot fill you, and if you are empty He will. Say all you can when you get up: empty yourself, and God will fill you." That gave me great encouragement, and I went on, thinking probably the Lord had something for me to do. Subsequently I made application to the Colportage Association, and for sixteen years I served in that association, and during that time I have preached the Gospel, though very imperfectly, in many parts of England, and I trust that the blessing of God has followed my poor endeavours; the desire still growing in my soul to tell the story of the wondrous love, and life and death of Christ. Nine years ago or more I came to High Wycombe, and while there I have been called upon to preach in various places, and God's blessing has rested on His own word.

CALL TO THE PASTORATE.

The first time I ever saw Aylesbury was at our association meeting, when Mr. Sears preached. Next I received an invitation to supply the pulpit on Jan. 24, 1892, which I did, and I believe we had a good day and the Master's presence with us. Subsequently, Feb. 25, I came with brother Morling and gave an address on behalf of the association. I felt almost from the first drawn to the place and to the people: why it was I could not tell. I did not think of the pastorate, because I thought the people could not support a man here. I came again, as you have heard, in June, and also in July and September, and on the last named evening I preached from Mark iv. 38, 39, and truly I can say for myself the Lord was here, and I think many others felt it the same. I saw, on looking through my diary that I had marked under that Sunday evening's service here "a precious time." Now, dear friends, when this had happened, on Oct. 4, when sitting beside my fire, very ill and cast down, not knowing what was in the future. While in this dejected state by the the midday post I

received a letter from the Church here asking me to supply the pulpit for six months with a view to the pastorate. In a moment the word of God flashed across my mind, "They that honour Me I will honour." That same afternoon I went to Prestwood anniversary, and I remember how much I enjoyed the service, though I could hardly sit in the chapel. From that time I became very ill, and my life was despaired of. My daughter was home on the sick list, and I dictated to her as best I could a letter stating that I could not think of taking a six months' engagement and carry on my own work at the same time. Eventually I came for three months, and commenced the first Sunday in March, and since then I have been preaching the Gospel by God's help to the best of my power and ability. When I had preached here two months the Church sent me a unanimous invitation, and the word of the Lord came to me, "Go, and I will be with you." I could not help thinking it was from the Lord, and so, after laying the matter before Him, I accepted the invitation, and thus, dear friends, we have come together as pastor and people. Mr. Witton then gave his doctrinal views, which are in accord with God's Word.

Mr. Sears joined hands of pastor and deacon, and offered the ordination prayer.

The charge to the pastor was then given by brother R. E. Sears from 2 Tim. ii. 3. It was a sound, truthful, savoury discourse, which we hope to find room for later on.

Brother Moxham followed with an address to the Church, which with the doxology brought this long-to-be-remembered day to a close.

Brethren Austin and Price (of Wycombe), Wheeler (of Thame), J. Brooks, H. Witton (the pastor's brother), J. Smith, and others took part.

[We should like to have given the excellently-written and carefully-compiled report intact as sent, but this would have occupied nine pages of small type, which our limited space forbids.—J. W. B.]

WOOD GREEN.—Fifth anniversary of formation of the cause. Special services in commemoration of the above were held on August Bank Holiday, when in the afternoon Mr. R. E. Sears (in the absence of brother E. Mitchell, through indisposition) favoured us with a sweet discourse, taking for his text Psalm xlv. 13, 14, 15. The Master's presence was realized, and hearts made glad. A goodly number took tea. Public meeting was presided over by Mr. C. Wilson, of Dorset-square, who, after the singing and reading of the Word, called upon brother Guy, of Brighton, to seek the Lord's blessing. The secretary made a statement to the effect that

during the past 12 months, the Lord had done great things, the congregation having increased to such an extent that additional sittings were needed; also that since brother James Flegg's pastorate (little over four months) the membership had increased by 14 (three having been baptized), and others were before the Church. There was no debt on the chapel, and negotiations were being made for the purchasing of the land. The chairman, in the course of his timely remarks, stated that he had never attended a meeting where it was put forth that funds were needed for the purpose of increasing the sittings, and expressed his pleasure with the report. Savoury addresses were given, much to the comfort of those present, by brethren Beecher, Parnell, Reynolds, and Sears. The Lord bless the good things of the Gospel which were brought forward to the salvation of sinners. Our beloved pastor closed the meeting by thanking the brethren for their services, also the friends for encouraging us with their presence. Thus ended one of the happiest of meetings, and our prayer is that the Lord might be glorified thereby. With regard to all the blessings we, as a small portion of God's people have received, we say, "This is the Lord's doing; it is marvelous in our eyes."—W. F. W.

IPSWICH (BETHESDA).—We again had the pleasure of seeing the baptismal pool opened. August 6, our pastor, Mr. W. Kern, baptized one brother and two sisters, who, with another sister, were received into full communion. Mr. Kern gave a soul-cheering address on the occasion, and our prayer is that many others may be constrained to follow the Lord in His own appointed way, and fill up the vacancies caused by so many deaths. The congregations were good. To God be all the glory.—A LOVER OF ZION.

KENNINGHALL, NORFOLK.—Our brother W. Trotman of Stonehouse, has been visiting some of his old friends in Norfolk. Early in July he preached the Sunday-school anniversary sermons at Kenninghall, assisted by the pastor, Mr. Saunders. The services were followed by the usual treat, when about 400 children and friends came together.

HORSHAM, SUSSEX (REHOBOTH).—One of the most successful anniversary days of recent years in connection with this cause was held on Tuesday, June 27th. The friends were favoured with the presence of Mr. J. Clark, of St. Neots, who was enabled instrumentally to lead the people into some of the "green pastures," so that many found it good to be there. A goodly number partook of tea. The chapel had been reopened the previous Sunday, after

thorough renovation, and great pleasure was expressed at its clean and comfortable appearance. It cost £140, toward which, by a combined effort, £100 had been raised. The friends are now anxiously looking to the Lord to enable them to clear off the remaining debt. Who will help us to accomplish this object?—GEO. W. C.

VICTORIA, AUSTRALIA.—In a kind letter Mrs. Lucy Holdsworth tells of the blessing received in reading the article by our translated editor in the May issue: "The Hope of Glory." Sister Holdsworth's letter reached his residence at Waltham Abbey, the day dear William Winters' "Hope of Glory" was changed into realization. Many thanks to our sister for her truly spiritual letter.

SOMERSHAM, SUFFOLK.—On Sunday, June 18th, anniversary services were held in connection with the Sunday-schools, when brother A. J. Ward preached and addressed the parents, teachers, and children. The services were much enjoyed. On Monday, the 19th, a tea was provided, and a service held in the evening, the pastor presiding. Brother Dickerson read and prayed, and very suitable addresses were delivered by brethren Hazelton, Kern, Morling, Bardens, and Bland; collections and congregations good. The scholars were well thought of on the 20th by a tea, presents, and recreation on a meadow kindly lent. Thanks are due to the friends for their presence and help.

BURGH-LE-MARSH AND MONKSTHORPE.—The 224th anniversary of this time-honoured Church of truth was held on June 25 and 27 at Burgh, when suitable and experimental discourses were delivered by Mr. W. Rowton-Parker, of Crowle, who, for the fourth year in succession, has preached the anniversary sermons at one or other of these united places of worship. The dear Lord gave fine weather without, and a feast of fat things within, thus making manifest His divine favour to His chosen people. The congregations were better than usual, the public tea was well attended, many friends coming from a distance, and all passed sweetly under the smile of our covenant Lord and the droppings of His grace and love. Mr. Pitts, who has recently entered upon the pastorate, is working diligently among the people, and with apparent success. The prayers of God's people are desired, that the divine benediction may rest upon both pastor and people, and that our covenant Lord may yet be abundantly glorified in the future of this cause, the existence of which, after so many years of testing, gives proof that God is in it.

RECOGNITION OF MR. J. B. GROVES AT ALDRINGHAM, SUFFOLK.

On Monday, August 7th, services were held for the recognition of brother J. B. Groves as pastor of this Church. Brother S. K. Bland presided. After singing, reading the word, and prayer, by deacon Botwright, a brief discourse was given by brother W. Glasgow, of Tunstall, on the nature and constitution of a Gospel Church. Brother A. Morling, of Hadleigh, asked the usual questions, receiving explicit, interesting, and satisfactory answers from brother Groves. The chairman asked for a public testimony of the Church's choice and the pastor's acceptance, and "grasped hands" as witness. Brother Morling engaged in fervent prayer for both.

In the evening, after reading and prayer by brother W. Leggett, brother Bland delivered the charge to the pastor, founded on the words: "*For ye serve the Lord Christ.*" Brother Suggate, late of Halesworth (now supplying at Lowestoft), gave good and affectionate counsel to the Church, and so with prayer and praise closed a solemn, hopeful and profitable series of services, which the Lord grant may be the forecast of long and much blessing.

IPSWICH (ZOAR). — Services were held on Aug. 7th, in connection with the pastor's anniversary. Mr. Harsant, of Otley, preached in the afternoon from Luke ii. 14, "Glory to God in the highest, and on earth peace, good will toward men." The text was divided into three principal parts—the anthem of the angels, the blessings proclaimed, the spring and fountain of all good will. After tea a public meeting was held in the evening, the pastor, Mr. Bardens, presiding, which commenced by singing, "For mercies countless as the sands." Brother Hine prayed. The chairman read Psa. xlvii., and gave a short address on the Lord's goodness and manifested presence during the past year. Twenty-six have been added during the second year of his pastorate. Mr. Sadler gave an address on the name of Jesus; Mr. Ranson, the sight of Jesus, "Thine eye shall see the King in His beauty"; Mr. Reynolds, of Over, on believing in Jesus. Mr. Harsant spoke of its being the Church's anniversary as well as the pastor's; compared our position with that of Moses when on Pisgah, retrospective, prospective, the end, the beginning, looking back the way the Lord has led us, forward to the blessings in store for us, the end of a trying life, the beginning of a never-ending life. "All hail the power of Jesu's name" was sung, and Mr. Bardens concluded with prayer a very pleasant and profitable meeting. "Not unto us, not unto us, but unto Thy name give the glory."—J. W.

BROMLEY. — On Wednesday evening, Aug. 2nd, a Strict Baptist Church was formed of six persons by E. White, of Enon chapel, Woolwich. A very solemn and soul-cheering service was held, in which E. W. Flegg, and C. Haggerty, took part. Members of the Surrey Tabernacle were present to bid the newly-formed Church God speed, and to wish brethren Lockwood, Aspinall, and the other friends every blessing in the union they had entered into. There are signs of great encouragement in the little cause. They have erected a nice, comfortable iron chapel, which, I trust, will soon have to give place to a more commodious and substantial structure. Bromley is a large, growing town, with no other cause of truth in or near it for some miles, I believe. If there are any lovers of the doctrines of grace and the scriptural order of Church fellowship dwelling in or around Bromley who will go and strengthen the hands of the little band in College-slip, I am sure they will receive a hearty welcome from the brethren and sisters there.—E. WHITE.

HOXNE.—The anniversary sermons were preached to large congregations, on behalf of the Sabbath-school, on Sunday, July 16th, by our formerly beloved pastor, Mr. W. J. Dennee (Maidstone). Words fail to express our deep gratitude to God for bringing him once more into our midst. He was warmly welcomed by all among whom his ministry had been greatly blessed. The service of praise was efficiently led by Mr. Clarke (Horham). On the following Wednesday recitations were given by the children; also "Not in vain," and "Fifty-six Wants of the Children of Zion," all supplied from the fountain-head, were well given by two of our dear teachers. Tea was provided by our dear sister Mrs. Rands, and in the evening gracious addresses were given by Messrs. Debnam, Brome, and Dennee. On Wednesday, July 26th, Mr. Dennee preached from Josh. i. 5: "As I was with Moses, so I will be with thee." The sermon was much enjoyed. May our united prayers be heard in making us more zealous in the cause of the Redeemer, and for the advancement of His kingdom, is the desire of—M. P. THEOBALD.

LAYING FOUNDATION STONE OF NEW CHAPEL AT EPPING.

It was certainly a high day in the history of the Strict Baptist Church at Epping, on Monday, August 7th. A number of friends came together from London, Waltham Abbey, and the surrounding villages. Mr. Cottis, in fulfilment of a vow made some years ago, as will be seen by his statement, has given a piece of freehold land, and will pay the whole cost of erecting and fur-

nishing a place of worship specially for the use of the Strict Baptists. The building promises to be a most substantial one, and capable of accommodating double the number of the old chapel. The proceedings were of a most unpretending character. The town had not been placarded with announcements, no flourish of trumpets; nevertheless there was a large company to witness and take part in the sacred and interesting occasion. After a hymn, reading and prayer, Mr. Cottis, senior, proceeded to lay the stone, which had the following inscription:—

"SALVATION IS OF THE LORD.
ERECTED

FOR THE WORSHIP AND GLORY OF GOD,
IN GRATEFUL ACKNOWLEDGMENT
FOR MERCIES RECEIVED
DURING A PILGRIMAGE OF 84 YEARS.
AUGUST 7, 1893. W. COTTIS."

Mr. Cottis declared the stone to be well and properly laid. Mr. Cottis, jun., for his father feelingly read the following paper:—

"I was about 20 years a deacon of the Strict Baptist chapel, meeting for worship in Heybridge Hall-road, near Maldon, in this county, until the year 1858, when I removed to Epping. This was a time of great anxiety. I had a wife and six children, one only having attained his majority. I was leaving an employer whom I had served upwards of 20 years, to commence a new business here with a very small capital. I was led to pray earnestly to the Lord for His blessing on my undertaking. My feelings were somewhat like the patriarch Jacob's, at Bethel, and, like him, I vowed a vow, saying, 'If God will be with me, and keep me in this way that I go, and prosper the work of my hands, that then I would build a house of prayer for the Baptists of Epping.' There being no Baptist chapel here at that time, I journeyed on Sabbath-days to Waltham Abbey, until the year 1862. In that year, finding five others like-minded with myself, we hired a cottage in Epping for worship. In the following year, 1863, friends from Lindsey-street chapel joined us, among them Mr. and Mrs. Whipps, and Mr. and Mrs. Haslam, John Weeks, and John ——. The old chapel was built, three others and I guaranteeing the rent to the builder for ten years at least. Here we have worshipped for 30 years. In the year 1876 a Church was formed, consisting of eight members, increasing at one time to 20, but by deaths and removals it is again reduced in numbers. I alone am left of the original six. Now, the old chapel is not our own, and it is in a bad position, and the Lord has blessed me abundantly, and I am thankful to have lived to see this day, and to have been used as an instrument in the Lord's hands to build this house, and my prayer

now is that it may be filled with worshippers."

Mr. R. Burbridge followed with an animated address on the distinguishing doctrines of grace and New Testament order. J. W. Banks said as the friends were precluded from putting offerings on the stone from the fact that dear old Mr. Cottis had undertaken to pay all cost of the chapel including the freehold land, yet the friends connected with the cause saw the necessity for a Sunday-school, and had agreed to erect a room joining the back of the chapel, for which the speaker solicited subscriptions, and proceeded, hat in hand, among the crowd, who responded liberally, Mr. Cottis's two sons contributing £5 each. Pastor H. G. Maycock, of Bexley, then gave a soul-stirring, scriptural, and interesting address on the gospel of the grace of God. Brethren Sanders, Palmer, Garrod, Giddens (of Gower-street), Chilvers, and Saville (Waltham Abbey) were among those who took part. Mr. Cottis, jun., presided. After the benediction, the friends (over 200) adjourned to the Wesleyan school-room (kindly lent), where tea was provided.

The evening meeting was held in the old chapel, presided over by Mr. Sanders, Messrs Burbridge, Cottis, Chilvers, Dale, Maycock, Palmer, Garrod, and others taking part, which concluded with "All hail the power of Jesu's name." During the meeting special and sympathetic reference was made to the decease of Mr. Winters, and votes of condolence with the widow and Church at Waltham Abbey were passed.

LAYING MEMORIAL STONES OF BETHESDA PARTICULAR BAP- TIST CHAPEL, ROYTON, OLD- HAM.

On Saturday, July 29, the memorial stones of the new Bethesda Chapel, Royton, were laid by Mrs. Suttle. Miss Crowther (in memory of her father the late Mr. W. Crowther, of Gomersal), Mr. J. Hope of Mossley Hall, Congleton, Mr. W. Hirst, of Golcar, and Mr. Samuel Drousfeld, of Oldham. Stones were also laid on behalf of the church and school by the pastor, Mr. W. B. Suttle, Mr. R. Grindrod, senior deacon, and Mr. O. Knott, of Manchester, in the presence of a large concourse.

The new building is on the site of the former chapel, at the junction of Rochdale-road, and Dogford-lane. At the meeting subsequently held, Mr. Suttle presided, and read a statement, from which it appears that the first building was erected in 1775 owing to the liberality of a Mr. Taylor. Here Mr. John Kershaw, of Rochdale, preached his first sermon. Amongst the ministers who were called to labour at Royton were Mr. Withington and Mr. Holiday, the

latter of whom died on the platform at an Oldham political meeting when a candidate for Parliament.

The second chapel was erected in 1860, during the ministry of Mr. Thos. Suttle, and was opened by Mr. W. Crowther. After Mr. Suttle's death in 1873, the Church called Mr. Butterworth to the pastoral office, and on his removal to Yorkshire some years ago, the oversight finally devolved on the present honorary pastor. The need for new premises has become imperative, owing to the condition of the old building. Mr. Fisher, of Marsden, congratulated the Church on their spiritual progress, and spoke of the very acceptable service their pastor had long rendered to Yorkshire Baptist Churches. Mr. Hirst addressed the meeting on "The Foundation Stones of Strict Baptist Principles," Mr. O. Knott on "The Position of the Church as Contrasted with that of 1775," Mr. J. Hope on "The Unity of the Faith," Mr. S. Drousfeld on "His Sympathy as a Member of the Established Church with Free Grace Doctrines;" and Mr. Bradbury on "Woman's Influence and Work in the Church." Messrs. J. Arthur, W. Brundish, and G. Suttle, also spoke. The arrangements of the meeting and tea (at which some 300 sat down) were ably carried out under the surveillance of the building committee, Messrs. Grindrod, Jas. Windle, John Butterfield, W. H. Spivey, and Edmund Taylor, who will gladly receive help towards the balance of the £900 required to free the building from debt.

NORBITON (ZION)—At the close of the pastorate of T. Baldwin, the members and friends worshipping at the above place, on August 20, pleasantly surprised him by presenting with a purse, and the following address: "To Mr. Thomas Baldwin—Dear Sir and Brother in Christian bonds—We, the undersigned, beg to express our sympathy and sorrow at your leaving Zion Baptist Chapel, having received comfort and instruction under your ministry. We earnestly pray you may be led amongst a loving and united people, and that your work of faith and labour of love may be abundantly blessed. Hoping you will accept this small tribute of our affection, not for its value, but in the spirit intended by us. Signed on behalf of church and congregation.—JAMES BELDAM, *Deacon*."

DUNMOW.—On Lord's-day, August 13, it was my privilege to witness five brethren and one sister baptized by brother G. Palmer. As God was in the ark and blessed Noah, so our God blessed our souls in "the Ark" at Dunmow on this occasion. Three soul-comforting services were held, and we found it good thus to assemble, for the

Lord's gracious presence was realized, and we hope, ere long, others may be constrained by the Holy Spirit to follow the command of our dear Lord, and that He may be pleased to hear our prayers and send us an under-shepherd to feed us with the bread of life. By God's grace we have been kept together in peace, love, and unity, and we have had our souls comforted by the good brethren who have come and preached to us the glorious Gospel. I am now waiting for the fulfilment of the first promise the dear Lord gave me when 14 years of age, "Blessed are they which do hunger and thirst after righteousness for they shall be filled."—S. BELL.

FRISTON.—The anniversary of the Sunday-school was held July 16. Our dear brother Mr. Roe preached in the morning from Job xxxviii. 35, latter part ("Here we are"). In the afternoon dialogues and recitations were given in excellent manner, which reflects great credit to the superintendent, brother Burrell, and others, for teaching the children. Our singing was excellent. Lord's-day, August 13, every available space in the chapel was filled to welcome pastor T. B. Pandian, now becoming the well-known brother from Madras, and we did welcome him with all our hearts. Having secured the loan of the Congregational Chapel at Leiston for the evening service we wended our way thither; the chapel was well filled, seats had to be placed in the aisles, Mr. Pandian, who was full of the Spirit of his Master, preached Christ to the great joy of his hearers. May the abundant blessing of the Lord accompany his efforts. We hope to baptize a dear sister this month, which will be ten added to our number this year. May showers of blessing come on all the Churches.—ROBERT FRANKLAND.

In Memoriam.

MRS. WALPOLE passed away in her sleep, July 15, aged 75. Deceased was a member for twenty-six years at Hope Chapel, Bethnal-green. She was convinced of her state as a sinner before God, under the ministry of the late Samuel Milner, at Rehoboth, Shadwell; afterwards she attended the ministry of Mr. Griffiths at Hope, by whom she was baptized. When drawing near her end she said to her sister (Mrs. Holt), "Oh, I have had such sweet communion with my precious Jesus. Yes! He is precious." After Mr. Holt had read and prayed with her, she exclaimed, "My Jesus, I love Thee, I know Thou art mine." She profited under the ministry of Mr. G. W. Shepherd.

MEMOIRS OF S. A. Elener, G. Brettell, E. MARGERUM, J. FULLER, Mrs. C. FISHER, are in type for next issue.



MR B. T. DALE, OF BERMONDSEY.

[From: Photo by MESSRS. EMBERSON & SON, 83, Gracechurch-st., E.C., & Chertsey, Surrey.]

(See page 297.)

A Gracious Direction.

BY EDWARD MITCHELL.

“Pray without ceasing.”—1 Thess. v. 17.

PRAYER is the earliest and the latest exercise of the spiritual life. As soon as the “life of God” is implanted in any soul, the heart instinctively turns upwards, and desires for spiritual blessings ascend to God.

“While angels in their songs rejoice,
And cry, Behold, he prays!”

In every after experience of trial, temptation, affliction, and sorrow, the believer finds prayer his sweetest solace, and by far his most successful weapon. “Satan must be whipped by prayer,” was one of the sayings of the renowned coalheaver. And in the last dread hour, when the things of time fade, and the solemnities of eternity open to his view, prayer becomes

"His watchword in the hour of death,
He enters heaven by prayer."

It cost much to secure us this blessed privilege of prayer. "The throne of grace" is built upon the mediation of our Lord Jesus Christ. The God of all grace is enthroned thereupon, and waits to be gracious to all humble supplicants, who approach Him in the appointed way. The Holy Ghost—"the Spirit of grace and supplications"—indites prayer in the hearts of His people, and is ever ready to help their infirmities. The Lord Jesus Christ receives the petitions of His people, amends them as may be necessary, perfumes them with the incense of His own merit, presents them to His Father in His own name, and backs them with His own powerful and prevailing intercession. In response to prayer, blessings in rich variety descend upon the Church. Believers obtain mercy, and find grace to help in time of need, filling their souls with joy and gratitude.

Surely, then, there can be little need to exhort Christians to pray. Alas, we must confess there is great need to do so. To no spiritual exercise are the saints at times more backward than to prayer.

"What various hindrances we meet,
In coming to a mercy seat."

These hindrances arise partly from indwelling sin—the old man ever opposes the new man, "the flesh lusteth against the Spirit," and is a sworn enemy to prayer—and partly from the devices and power of Satan, the great enemy of souls. For, as,

"Satan trembles when he sees
The weakest saint upon his knees,"

we may be sure he will do his best, or rather worst, to keep him away from the mercy-seat. Believers of any length and depth of experience, are not ignorant of his devices in this matter. Hence, too, it becomes necessary that we should be stirred up to this exercise by the goads of exhortations.

"Pray without ceasing!" Must we then pass all our time upon our knees? Verily, no, but we may and should live in a prayerful spirit. We may hold converse with God in the midst of the busy scenes of life, and like Nehemiah dart up ejaculations to our heavenly Father. At a conference of ministers this text was once discussed, and not being able to come to a conclusion as to how one could "pray without ceasing," the subject was adjourned for a month, and one of the brethren deputed to write a paper upon it. A female servant engaged in the room, overheard the conversation, and exclaimed, "What, wait a month to tell the meaning of that text? It is one of the easiest and best texts in the Bible," and then gave the following exposition: "When I first open my eyes in the morning I pray, Lord open the eyes of my understanding; and, while I am dressing, I pray that I may be clothed with the robe of righteousness; and when I have washed me, I ask for the washing of regeneration; and, as I begin to work, I pray that I may have strength equal to my day; when I begin to kindle up the fire, I pray that God's work may revive in my soul; and, as I sweep out the house, I pray that my heart may be cleansed from all its impurities; and while preparing and partaking of breakfast, I desire to be fed with the hidden manna, and the sincere milk of the Word; and, as I am busy with the little children, I look up to God as my Father, and pray for the spirit of

adoption that I may be His child: and so on all day. Everything I do furnishes me with a thought for prayer." To "Pray without ceasing," is to live as it were in an atmosphere of prayer; to have the gracious instincts of the new nature in constant exercise, so that the heart's desires go continually forth to God. We cannot well be short of matters for prayer if we are truly spiritually-minded. The state of our own souls, the perplexities of life, the condition of Zion, the state of our own families, the needs of other saints with whom we are acquainted, the welfare of the nation, and a thousand other things will supply us with errands at the throne. It is, alas, our carnality that makes "prayer a burden and task." Prayer is to the soul what exercise is to the body, it exercises and strengthens every grace; it is the key that winds up the spiritual machinery and keeps it going; it is the spiritual man's breath, by it he exhales the poisonous vapours of the flesh in humble confessions, and inhales the pure air of heavenly grace to reinvigorate his soul; it is the remedy for all his sorrows.

"If pain afflict, or wrongs oppress;
If cares distract, or fears dismay;
If guilt deject; if sin distress;
The remedy's before thee—Pray."

Prayer is God's appointed means by which His people obtain every needed blessing. May the gracious Spirit so work in our hearts that we may indeed "pray without ceasing."

OUR POSITION AND OUR FUTURE.

CALAMITY has befallen us in the translation of dear William Winters to his heavenly home. Fellowship with him has been a delight and a means of grace. His gentle love, his lowliness of mind, his willing service and self-forgetting, and his manly faithfulness made him a charming colleague. The loss to the Churches of our genial brother's presence and voice is very great, but the loss of his pen is greater.

These sweet memories are now amongst our treasures, and will doubtless often prove springs of blessing in coming days. Heart promptings bid us linger over them, but the Word of our Lord is that we "go forward."

At this juncture our position and our future demand our attention, our prayer, and our action.

OUR POSITION IN REGARD TO RELIGIOUS LITERATURE is almost unique. There are few publications advocating the old and eternal Gospel of the grace of God, maintaining that form of doctrine propounded by the Apostles of the Lord, and enforcing the great principles that constitute the essentials of the testimony of God's giants of the Reformation. Excepting in the *Gospel Magazine*, in the *Gospel Standard*, and in a few other serials setting forth the same sentiments, it is a rare thing to find an article indicating the actual facts of the atonement; and we cannot point to one that does not perpetrate teachings that exalt the will of fallen man to supremacy in the determination of everlasting issues. We are still more isolated as to the observance of the two great institutions of Baptism and the Lord's Supper according to Divine precept and to Apostolic example.

We write thus, not vaingloriously, but with a chastened sense of solemn responsibility, and we find in the conditions surrounding us the great need of our most strenuous labours.

The past is replete with proofs of Divine favour and help, and, with such evidences of the will of God, we anticipate both grace and wisdom for the future conduct of this magazine.

The loss of our greatly beloved Editor has appeared to be irreparable, but in our stress and need we look to Him who is able to provide and to wield a pen that under His guiding shall cause our future service to yield fuller and clearer light in the surrounding darkness, more abundant blessing to His people, and greater glory to His name.

OUR POSITION DENOMINATIONALLY. It has frequently been said that the *EARTHEN VESSEL AND GOSPEL HERALD* is the organ of the Strict and Particular Baptists. There is, however, the large group of sister Churches maintaining the same faith and order who hold themselves aloof. For these Churches we cherish warm affection, and we desire for them, and for their valuable monthly organ, enlarged prosperity, and the increase of God. With this important exception our magazine fills the place indicated. The Metropolitan Association of Strict Baptist Churches is the proprietary, but in the broader sense it belongs to the denomination. As a means of inter-communication it has proved of great value, and we rejoice to record the fact that its pages have conveyed much important teaching, and have been greatly used of the Lord in edifying and comforting His people.

All gracious readers are earnestly entreated to wait on the Lord, remembering that "the effectual fervent prayer of a righteous man availeth much," so "helping together by prayer for us, that for the gift bestowed upon us by the means of many persons thanks may be given by many on our behalf."

OUR FUTURE, under God, depends on present action. Immense possibilities of good are before us. The trustees, who constitute the committee of management, need much grace and enlightened judgment in the present conduct of the magazine, and especially in the responsible and perplexing duty of electing and appointing the Editor.

The Churches are asked to exercise patience, and to extend the most active sympathy to the trade-manager, on whom, at present, rests the responsibility of arranging the matter contained in our pages, as well as that of the diligent supervision of our circulation.

There are difficulties in the conduct of our magazine that are unique. We need, and pray that we may find, an editor of many and peculiar gifts. He should be able and intelligent; a ready writer; familiar, and in fullest sympathy, with the habits of thought of the members of our Churches; a man of varied and rich experience in the things of God; a man well-trying and proved; devoted supremely to the true welfare of the denomination; known and trusted by his brethren; fervent in love, very gentle, but firm, and a man of tact and clear judgment; determined to exclude theological eccentricities and his own personal hobbies, if he has any; and above all a well instructed theologian and lucid expositor of the Oracles of God, whose studies and whose writing are wrought at the mercy-seat.

We seek the utmost co-operation of our beloved readers. Looking to the Lord for help and counsel, we commit our way and our work to

Him in the earnest hope that the unction of the Spirit may rest on all who contribute to our pages, and that the self-same Spirit, who divideth the gifts severally as He will, specially anointing the man of His choice, will speedily manifest that choice.

OUR PORTRAIT GALLERY.—No. X.

MR. B. T. DALE, OF BERMONDSEY.

DEAR BROTHER,—According to your request, I send you a few particulars of my life. I was born on March 3rd, 1853, and as the Scriptures affirm, and which I fully believe, born in sin, as my after-life goes to prove, although I thank God I was never left to enter into any open sin which the world could point to with the finger of scorn. Yet I can say with the Psalmist, “My sin or mine iniquities are great,” and have more than once felt the truth of John Bradford’s words when he saw a man walking up to the gallows, “There goes John Bradford but for the grace of God.” Twice in the course of my boyhood have I been preserved from death, which caused the thought of eternity to rise in my mind more than once in a very solemn manner, but these things were soon choked by thoughts of pleasure. My parents were very poor, and I being the eldest son, now about nine or ten years of age, had to assist in earning something towards our support, and might have been seen vending newspapers round City-road, Shepherdess-walk, and surrounding neighbourhood, Sundays and week-days; but about this time the Lord saw fit to lay me aside with dropsy, and to remove my only sister by death; my mother also was in bed by my side, and my father came home exhausted and weak, and there we lay almost without a friend to help. I have heard my mother say that she vowed to the Lord that if He restored her she would serve Him. It pleased the Lord to restore us all except my only sister, whom, as I have just stated, died; and as soon as we were recovered my parents, according to their vow, sought for a place to hear the Word, but being ignorant of true religion, first went to hear such men as W. Carter and R. Weaver. Not finding anything there they felt to want, they went to hear a Mr. Searle, of Shaftesbury-court, Aldersgate-street. There they met with a member of the Metropolitan Tabernacle, and he was going to move to New Cross. This was about the year 1864. We also moved to New Cross, and now sought again for a place to hear the Gospel. Sometimes we journeyed to our good brother Anderson’s, but eventually found out a Mr. Butterfield, in Rotherhithe, where, in a few months, my father was met by the Lord, and soon after my mother was called by the Lord, and they both cast in their lot with the people of God there under the pastoral care of Mr. J. Butterfield. About this time I, being about twelve years of age, was sitting in the Sunday-school, when the superintendent (Mr. Sly) gave an address from the words, “Is it nothing to you, all ye that pass by? Behold, and see if there be any sorrow like unto My sorrow” (Lam. i. 12). I cannot describe my feelings as I sat listening to him, my eyes streaming with tears, and my heart feeling as though it would break as he (the superintendent) shewed the cause of this sorrow. I felt that I was truly a dreadful sinner, and felt to need pardon, but knew not as yet where or how pardon was to be obtained.

Soon after this Mr. B. preached from the words, "For this child I prayed," from which I received a little comfort; and now began my trials and heartfelt exercises, sometimes hoping I was among God's people, and at other times fearing I was not. These exercises lasted for about ten months. On one occasion my father was led out in prayer on my behalf more especially. One expression I well remember; it was, "GOD BLESS THE BOY." This was more than I could endure. It fairly broke me down, but still I tried to keep my exercises to myself, fearing I might after all be wrong; but one Sunday morning, going along the Deptford Lower-road, my mother said to me, "My son, I have something to say to you." I answered, "Mother, say on," and she told me all that was in my heart, how she was convinced of the work of God in my soul, and I was obliged to confess and say, "It is even so," and we wept together in the road. That morning I was introduced to Mr. B., and in due time became a member of that Church. I shall never forget the evening I had to appear before the Church. I walked from Holborn Viaduct with my father to the chapel in Deptford-road without opening my mouth, but with heart uplifted to God to help me tell the truth. I was helped greatly in speaking my experience, and was received, and remained a member until the chapel was sold.

THE LATE MR. W. WINTERS.

IT is impossible to pass over the (to us) sad circumstance of the removal of Brother William Winters from our midst without again referring to it. By those who adhere to "THE TRUTH" he was so highly esteemed and universally loved and respected, that each one, in some way or other, feel they must give expression to their feelings of sorrow and sympathy with the dear widow and the bereaved Church at "Ebenezer," Waltham Abbey. We intend (D.V.) to notice the names of each who have sent words of condolence, but we cannot insert (for want of room) all the letters sent. The following from brother F. C. Holden, of Elim, Limehouse, fairly well expresses the feelings of most. Mr. Holden says:—"I feel I have lost both a brother and a friend. . . . I do not know when I have felt the loss of a brother so much; he was always so warm and hearty, as well as kind and genial, towards me, that I can scarcely realise he is gone from us."

Last month we referred to our departed brother's origin, call by grace, &c., and promised to allude this month to some of his literary attainments, and intellectual acquirements. God be praised for such a mind and such a man. Taking all circumstances into consideration, neither the past nor present centuries bear record of his equal. In his archæological researches he made numerous discoveries which brought him many honours, all of which, in his esteem, lost their lustre, and dimmed before the glorious motto which was deeply graven on his heart and ever on his lips, "By the grace of God I am what I am."

We feel we should not be doing justice to the man "whom the King delighted to honour" were we to omit, from this literary monument to his sacred memory, his great achievements in the world of books. Here is a little summary, taken from his autobiography, of

HIS LITERARY LIFE.

Not having had the advantages of an early sound education, I found the course of my procedure in obtaining knowledge attended with untold difficulties. However, as I found no "royal road to learning," I contented myself with reading the works of the best writers of prose and poetry, and I also imposed upon myself the task of studying Lindley Murray's English Grammar, and other similar works. I never expected to "wake up and find myself famous," as some asserted would be the case. That is not my ambition. I have long loved learning, and have always respected those who possessed it. With Dr. Channing I can say, "God be thanked for books. They are the voices of the distant and the dead." But let me here enter my strong protest against light reading. A person may read them for years, and be not a wit the wiser. I had an insatiable thirst for reading poetry. I devoted every spare moment I could to the study of the muses, and for about seven years I read little else than the Bible and the English poets.

Some years ago I had a great love and zeal in trying to read the New Testament in the original, so I purchased an old Greek grammar, written for the use of private students, and committed portions to memory, and I eventually succeeded in my desire. As I progressed, I thought that I should like to read, if possible, the Old Testament in Hebrew, so at once purchased the *Biblia Hebraica*, making a grammar for myself. I had a portion of the Old Testament in Hebrew, bound with several blank leaves for translation, which I found very handy. In 1867 I was bent on obtaining admission as a reader in the British Museum. This has proved to be of great service, as I found not the works in my own library that I often desired, though I had several hundred volumes of choice old books.

I also had free access to the Public Record Office, Fleet-street, and the Court of Probate (Literary Department), Doctor's Common, where I had an opportunity of reading a vast number of the finest and most rare works ever published, besides unpublished and published MSS. in abundance. From 1868 to 1872 I collected and transcribed from old unique works, and especially from the Hunter MSS. preserved in the British Museum, much for the Rev. A. B. Grosart, of Blackburn, Lancashire, in order to complete his series of "Fuller's Worthies Library." I have also contributed largely to *Notes and Queries*, *Long Ago*, *The Antiquary*, *The King of Arms*, and other journals on subjects of archæology and local interest. I have also written for the *Christian Standard* on a variety of subjects. I have written much for the local county papers on "Celebrated Women of Essex," etc.; also largely for the *Waltham and Cheshunt Weekly Telegraph*, under the title of "Bibliopola," on celebrated men of the surrounding neighbourhood, and epitaphs. Being very fond of archæology I was induced to join the Essex Archæological Society, but the meetings were held so far away that I was obliged to give up the membership. I became a member and afterwards a fellow of the Royal Historical Society. I have contributed largely to different Christian publications besides those named, such as THE EARTHEN VESSEL AND GOSPEL HERALD, *Christian Era*, etc. I have also written a number of fugitive pieces of poetry, many of which have been published and well received. I have written on the "Pilgrim Fathers of Nazing and Waltham," the first of which was published in the Genealogical and Historical Register of Boston, U.S., besides a great number of other works almost too numerous to mention.

With a view of publishing a thick quarto edition of the Ancient History of Waltham I have written hundreds of folios, and have purchased many original MSS. of Waltham. In 1870 I published the Visitors' Handbook of Waltham Holy Cross, which is nearly out of print. Encouraged by this I published the Visitors' Handbook of Cheshunt. In 1872 my memoirs of the life and writings of A. M. Toplady were published, which sold well, and was highly spoken of by the Press.

In 1874 was published my account of the remarkable musical talent of the Wesleyan family from original MSS., with memorial introduction and notes. In 1874, after the Bunyan memorial was erected at Bedford, there arose a dispute about the authorship of the "Pilgrim's Progress." I immediately wrote two articles which were published in the *Christian Standard*, and reprinted with a commendatory note by the editor. I have also written a small work on the restoration of the old Lady Chapel, Waltham Abbey; also a work on the "Immortality of the Soul"; also a work on some remarkable passages in the life of Harold, the last of

the Saxon kings. I have also collected every entry from nine folios of the Parish Register of Waltham, and entered them in two thick volumes, bound with separate index. I also helped the late Capt. F. M. Smith with notes for his "Handbook of the Manufacture and Proof of Gunpowder," printed by the order of the Secretary of State. I have also been intimately acquainted with many men of letters far superior to myself both in knowledge and station of life.

But how far my labour of love will be useful and appreciated I cannot say. Notwithstanding all my mental toil, there is a kind of reward which is enjoyed at the time, especially in composing sacred poetry, if it may be so called, with propriety. I desire to disseminate some of the varied branches of truth, the result of which I must leave. I fear much of it will pass away unheard and unseen. However, in the language of Coleridge. I know that great books are not in every man's reach, and though it is better to know them thoroughly than to know them only here and there, yet it is a good work to give a little to those who have neither time nor means to get more. Much of the best literature of this and the past ages has been produced amongst the most dark and trying vicissitudes of life. But the Lord—in whom I trust—has blessed me with many domestic comforts, such as I did not in the least deserve. How much have I to be thankful for; surely the lines have fallen to me in pleasant places, and, above all, I hope to have a goodly heritage. May it be my happy lot while resident here to live more to the honour and praise of Him, who has given me all I possess, and who

Gives to every man
The virtue, temper, understanding, taste
That lifts him into life, and lets him fall
Just in the niche he was ordained to fill.

This brief summary of his literary life and labours would not be complete without again referring to "The Sunday-school Hymnal," which must have cost him an incalculable amount of time, and which nothing but a sincere desire to provide for the use of our Sunday-schools hymns untainted with Arminian poison. Here we leave this part of the matter, and give place to others desiring to bear testimony of their love to his memory and usefulness.

A W R E A T H .

DEAR SIR,—Indulge me with permission to add just a "wreath of words" to those that have appeared in iuk relative to the decease of our much-esteemed, though now greatly lamented brother, Mr. Winters. Although we had knowledge of his tryingly-tedious indisposition of body—his "fight of affliction," as Paul puts it, yet when the news reached us soon after of his happy departure to glory, our heart sank within us, and it was with extreme difficulty that we brought our mind to really apprehend it. When we did, all we could articulate was—

"O Death! thy dart
Hath suddenly uncaged the soul of one,
Whose name wakes fragrant memories."

Now, of a truth, he *has* gone. How much more we shall know it, as time wings itself away. He, the bold Bible-guarder, the courageous truth-defender, and unctuous writer, has gone

"Far beyond the world's alloy,
Secure in Jean's love.

What an unspeakable loss to the truth-loving portion of the Church! Truly, whilst smarting under the stroke, it seems irreparable. But the "honey and the wine," as Bunyan says, are beyond this wilderness; and these he richly feasts upon now, with the glorified many, while we labour on under what appears for the time being an irremediable smiting. But the light will break through the leaden-like clouds, and He that smiteth will heal and build up, and great shall be the praise given unto Him.

Mr. Winters was to many of us a source of veritable inspiration; indeed, we may say we were under his direct tutelage. When we sat under the shadow of Arminian teaching his—Divinely-ordered, we solemnly believe—was the hand that inscribed truths that led us into the light. And we bless God for it. He led us not into the ditches of error, but through the "Gates of Life" to peace and tranquility of spirit. And who shall say the number whom he was privileged,

under the Master's sanction, to feed and lead? They are, we are persuaded a great number, whose prayer now is—

“Tune us, O Lord, into one harmony
With Thee, one full responsive vibrant chord ;
Unto Thy praise all love and melody
Tune us, O Lord,”

and whose spiritual appetite is such as to warrant our believing that they are among the truly saved.

“His work shall praise him in the Gates.” He has left a fragrance that continually fill our beings; and his death will, by the Holy Spirit's influence, be an incentive to us to seek more earnestly and more faithfully the dear Master, who has done so much for us. The father has fallen, and we pray God may move the hearts of many young men in our “beloved” denomination to rise up and help to line the battlements of Zion!

Language is feeble; but we must use it. We shall miss him much. It is but a short while since he wrote those heart-stirring sentences, “How sweet is rest!” It is the wish of the sick, the desire of the weary, and the hope of the faithful, causing us to think at the time that he had a preventient knowledge of his impending call to glory. Now he sweetly rests, like John, on the Master's breast, enjoying the truest felicity in the “many mansions,” where his thesis is, “Worthy is the Lamb that was slain,” to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

We will say but little more, for fear of trespassing on your limited space. But what he said but a little while back in verse to good old John Warburton in the spirit, we will say to him—

“Sleep on, dear friend, thy memory we cherish,
Blest is the just!
Sleep till the morning, when the world shall perish,
O sacred dust!
Then shall the Saviour come with shouts victorious,
In bright array!
And saints shall rise with bodies bright and glorious,
O happy day!”

East Dulwich.

J. KNIGHTS.

BROTHERLY BREATHINGS.

DEAR BROTHER,—In addition to the numerous testimonies from brethren that you will receive, to the sterling worth and priceless services of our departed and much-lamented brother, Mr. Winters, I should like to contribute a few brief words of commendation, as a neighbour, friend, and fellow labourer with the deceased. For the past five or six years I have proved him to be a *faithful, sympathising, and practical* friend. Having been a member of his Church, and being the last ministerial brother that visited him while still living, I consider it an honour and a privilege to record my humble witness to his loved memory.

On the Saturday before his departure next day to the everlasting Sabbath, I had the mournful duty to perform of officiating at the funeral of a person at Waltham Cemetery, and called afterwards upon our beloved brother Winters whom I found seated quietly (with his dear wife) in the back garden. Brother R. E. Sears had just previously taken tea, had prayed with our brother, and left for London. Mr. W—— desired me to lead him a time or two up and down the garden for a change. I did so, and then we returned within doors (that being his last earthly walk, and was performed with great difficulty). We then spent another half-an-hour in interesting converse respecting experimental religion, and of things touching the welfare of the Churches.

The next day at even, upon my return from Tollington Park (where I had been supplying) I learned the heavy tidings from Mrs. Hewitt that his precious soul had bidden farewell to all that is trying and afflicting below. The beloved denomination which he loved so much, and to which he was so faithful, has thus lost an invaluable helper. The Church, which had grown and thrived under his fostering care, has become bereaved of an affectionate pastor, minister, and guide; and, I myself, shall severely miss one, whose genial fellowship, judicious counsel, and encouraging sympathy, were so opportune and helpful. The Lord be praised for him, and for the grace that shone so conspicuously in his life and character; and also for the rich legacy of his writings and his works, which will follow him.

C. HEWITT.

Ponder's End.

Metropolitan Association of Strict Baptist Churches.

MR. R. ASH.—MY DEAR CHRISTIAN BROTHER,—The sad intelligence contained in your letter of yesterday's date occasions solemn and profound concern. I desire on behalf of our Committee, to express the deepest and most affectionate sympathy with the bereaved family and the widowed Church at "Ebenezer," Waltham Abbey, in the grief occasioned by this lamented removal of its beloved, faithful, and zealous pastor. I pray that rich divine consolations may abound to assuage the sorrows of heart which will be felt under the stroke of our Heavenly Father's hand, and grace submissively to look up and say,

"By Thy hand the boon was given,
Thou hast taken but Thine own.
Lord of earth and God of heaven,
Evermore Thy will be done."

Believe me, dear brother, most fraternally yours in Jesus,

JOHN BOX, *Hon. Secretary.*

July 24, 1893.

[Our brother Box's letter did not reach us in time for insertion in last month's issue.—J. W. B.]

To the Deacons of the Baptist Church, Waltham Abbey.

I have just seen an account of the decease of your late pastor. I deeply sympathise with the family, and also with the Church who have been so bereaved. May the Lord graciously support and sustain the bereaved widow and family, and you, as a Church, may you be kept together by the care and hand of the cheering Shepherd, though He has seen fit to take away one of His under shepherds from you.

With due regards and sympathy,

Yours truly, J. JULL.

Eden Lodge, Cambridge, July 28, 1893.

At the first meeting of the Committee of the Metropolitan Association of Strict Baptist Churches, held since the translation of our beloved brother Winters, in proposing a resolution of condolence, brother R. E. Sears said he was sure he expressed the feelings of all present when he stated with what sorrow he referred to the death of our late beloved brother William Winters, and he moved that letters be sent to the widow and to the Church, expressing sympathy with them in their bereavement, and a hope that the Lord would appear for them to console and to bless them, and that the letters be signed on behalf of the Committee by the President, Vice-President, and the three Secretaries. This was seconded by brother Holden, and unanimously agreed to. The Committee then rose, at the request of Mr. Sears, and sang the following verse in memoriam:—

"Give me the wings of faith to rise
Within the veil, and see
The saints above, how great their joys,
How bright their glories be."

IN MEMORY OF MR. WILLIAM WINTERS.

His long-last sleep has come to that tir'd brain,
Whose consecrated force was dally spent
In weaving thoughts into a golden chain
Of rich discourse and luminous argument.
Wearied thro' mental toil and waning strength,
God's servant, whom we loved, has found his rest at length.

His quest was truth. The naked truth bore aye
To him a look majestically grand,
Like that of our first parent on the day
When, naked, he arose at God's command:
One of its foremost champions he became—
Its radiant loveliness delighting to proclaim.

Athirst for knowledge, many books he read;
On ancient manuscripts, whose curious lore
Attracted his regard, much light he shed
As patiently he scann'd them o'er and o'er.
From time to time his busy pen set forth
Whatever he had glean'd of interest and of worth.

His country's poets were for many a year
 His constant study, and in them he sought
 That joy and solace which companions dear
 Have oft to one another's bosom brought;
 Those were his chief delights who sung of Him
 With love of whom his soul was fill'd e'en to the brim.

But 'mongst the books he cherish'd there was one
 That he took pleasure in above the rest—
 Ev'n that bless'd volume which reveals the Sun
 Of Righteousness, and wherein is express'd
 The love of God towards the chosen race,
 On whom He doth bestow the riches of His grace.

The antiquarian skill that he display'd
 In searching records of the days gone by
 Obtain'd its noblest exercise when made
 Subservient to those Scriptures which supply
 Instruction in the earliest things of all,
 Creation's wondrous work and man's most woful fall.

Although not number'd with those kings of thought
 Whom Fame's loud trumpet to the world makes known;
 Although no crumb of earth's applause he sought,
 But liv'd to glorify his Lord alone;
 Yet will the memory of his name be kept
 Within the hearts of those who o'er their loss have wept.

True greatness is possess'd by such as go
 Against the evil temper of their time;
 An age is like a climate; few men show
 That they above its influence can climb;
 But he resisted it whene'er opposed
 To those divine decrees which God's own Word disclosed.

Well may we say of him that "he being dead,
 Yet speaketh," for the words our brother wrote
 Are with us still, through many volumes spread,
 And they our spirit's growth will oft promote;
 Yea, souls unborn will live to bless the name
 Of him whose gracious lines our hearts with love inflame.

As for himself, he dwells in that far land
 Where all who die in Jesus find a home,
 Where there are pleasures at the Lord's right hand
 For evermore, and whence none wish to roam,
 For all the ransom'd soul can e'er desire
 Of pure seraphic joy it doth in heaven acquire.

R. THOMSON.

THE FOUNDATION.

(Isa. xxviii, 16; 1 Cor. iii. 19.)

BY PASTOR S. T. BELCHER.

IN speaking of the Foundation we must premise "a building," which building is spoken of in Scripture as a building of mercy (Psa. lxxxix. 2). A building of God, a habitation of God, a holy temple, the Church, the Church of the living God, the pillar and ground of the truth. This building was designed in eternity and established on an immovable foundation by an immutable covenant, so that notwithstanding the rasure of the first house by the fall, His second house, called also the house of the God of Jacob, should be built up for all generations, and, for this purpose, God laid in Zion, in the counsel of peace, the foundation. The chief corner-stone, elect, precious, upon which this building should be erected, so that whosoever believeth, or buildeth his sole hope of eternal peace, should never perish. As a

house depends upon the foundation, and not the foundation on the house, so the finality of God's people depends upon God and not man. A foundation may be sound and the house perfect, yet both may be removed, and they and the builder perish. But this house, whose house are we, is built upon an immovable foundation, of imperishable materials, whose Builder and Maker is God; hence the foundation of God standeth sure, having this seal, "The Lord knoweth them that are His." Upon the stability and durability of this foundation momentous issues are involved—viz.: the vindication of God's truth, the establishment of God's righteousness, ratification of the covenant of grace, the redemption and justification of the Church, and the final salvation of every elect stone. It was upon this foundation that Paul built ministerially, and of which he declared that other foundation can no man lay than that is laid, which is Jesus Christ, once the crucified, but now declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead. This, the truth of His person and the grace of His work, Paul also called, "The foundation of the apostles and prophets" (Eph. ii. 20). Upon this foundation all God's saints that were, are, or shall be, must be built, that the foundation and edifice may be one house: being fitly framed together for an habitation of God through the Spirit. Though Christ is the foundation, the Father and the Holy Spirit were equal in its coalescence. As the Father's elect, He was chosen, precious, given, qualified, and sent. Of the Holy Spirit He was begotten, indwelt, anointed, and led: by whom ultimately He offered up Himself without spot to God. He is, therefore—

I.—*God's foundation!* Behold! *I* lay in Zion for a foundation, a stone, a tried stone, a precious corner-stone, a sure foundation. God's; because it is instinct with God Himself, for Christ is God! and that foundation which has anything less than the Divinity of Christ is not only a false foundation, but a fatal one. He is God's solid rock, all other ground is sinking sand! There are many things about which we may differ—honestly—but to make a mistake here is fatal. God says so. For he that believeth not that Jesus Christ is come in the flesh shall never see life. He is God's foundation, because God has the only right to decide upon what foundation a poor sinner shall be saved. Man has been tried in all ages and found wanting, having corrupted everything touched by him. He failed in Eden, he failed after the flood, he failed at Sinia. He has failed under the Gospel. He has corrupted the earth, broken the law, and would, could he reach them, corrupt the heavens, which still declare the glory of God. Therefore if He is the salvation it must be by the provision which God in sovereignty provided, which provision is Christ. Blessed is the man who can say of Him, "Thou art the Christ, the Son of the living God."

II.—*He is God's sure foundation.* By Luke vi. 48, men are taught the wisdom of digging deep, and founding their structures on a rock; and it is said of God's wisdom, which is Christ; When He appointed the foundations of the earth then I was by Him, rejoicing always before Him, and My delights were with the sons of men; being the foundation of all things, as the beginning of the creation of God, for, by Him and for Him were all things created. Thus, deep in eternal decrees, deep in eternal love, deep in the covenant of grace, deep in the gospel

promises, deep in the typical rites of the old dispensation, deep in the prophetic chart of the Gospel dispensation, the Rock of Ages was laid in the wisdom of God, for a safe, sure, durable, immovable, impregnable, suitable, precious foundation. Safe, for God laid it; sure, for God said it; durable, for God tried it; immovable, for God is in it; impregnable, because of its impeccability; suitable, because of its complex construction; precious, because of the burden it supports.

III.—*He was God's one foundation.* The will of the Father in bringing the many sons to glory was, that they all might be one. Two foundations would involve two houses, two houses two Christs, two Christs two Gods, and two revelations would naturally involve opposition, contradiction, strife. But said Moses, "Hear, O Israel! the Lord our God is one Lord!" and this not as a denial of Jehovah's tri-unity, but in opposition to the many fatal gods of the heathen. In this revelation of the triune God, Father, Son, and Holy Ghost are one. All one God, and God all three in essence, identity, will, and action. The Father is said to be revealed, the Son is said to reveal Him, and the Holy Spirit gives discernment for the apprehension of the revelation. Thus, in the grand scheme of salvation, Jesus Christ, God's Son, is the Alpha and Omega, in whom centres every desire of the Father's heart, every promise of the Father's love, and every purpose of the Father's grace, through whom the Father speaks, and by whom the Father effects the salvation of His people. He may be called, and is, by many metaphors in Scripture, such as a Rock, the Rock, a Spiritual Rock, a Foundation, a Sure Foundation, a Stone, a Spiritual Stone, a Horn of Salvation, a Refuge, a Sanctuary, a Shadow of a Great Rock, a Faithful Witness, the Holy One of Israel, Strength to the poor, the Hope of His people, a Strong Tower, a Shield and Buckler, the Sun of Righteousness, the Light of the World, the Bright and Morning Star, the Root and Offspring of David, the Resurrection and the Life, the Last Adam, a Quickening Spirit, Head of the body the Church, and Head over all things to the Church, and we bless God that He is all these and a thousand and one besides. But we rejoice in the fact that Christ is the One, and only One that could be all these; and that as such He was God's gift, God's one only foundation; for there is none other name given under heaven whereby men must be saved, but by the name of Jesus. The one only gift upon which He could build His Church; His most costly gift, for God could give no more. For in Him dwelt all the fulness of the Godhead bodily, with whom was durable riches and righteousness unsearchable and unspeakable, and God could give no less. By Luke xiv. 28—30 we are taught the wisdom of counting the cost ere men begin to build. In choosing this foundation upon which the Church should be built, every exigency was duly considered and legislated for, so that in the laying thereof, righteousness was laid to the line and judgment to the plummet.

IV.—*He is the mediatorial foundation,* in whom all the building is fitly framed together, for by the incarnation of Christ, God set forth Him who is the Lord our righteousness; for no unrighteous man can enter into heaven, hence Christ is made unto us righteousness, even the righteousness of God, by the Plummet Line's righteous life's work, and the unnerving plummet of divine judgment, by which the law's threatenings fell upon Him for our offences, while, though His work

was before Him, His reward was with Him, and He was raised again for our justification that all that the Father had given Him should be with Him. His mediation involved a complex nature: hence Christ was God and man. He who was very God before the worlds, came into this world a very man, not by assuming a human person, and so making two persons, the one a saviour the other a sinner in conflict, and needing salvation; but by the assumption of our nature, of which it is written, "A body hast Thou prepared me," so constituting one person with two natures without conversion, co-mixture, or confusion; in which body He was capable of experiencing human weaknesses, and enduring all the sufferings of divine judgment caused by His people's sin. Thus Peter confessed Him to be *the* Christ, the Son of the living God.

V.—*He is the meritorious foundation of a poor sinner's hope*, his whole, sole, and only hope! for He is the Rock, and His work is perfect. He fulfilled the law, bare our sorrows, carried our griefs, met every claim that law and wrath could demand, purchased heaven for us, and secured every needed grace, by which His person and work should be apprehended, appropriated, and appreciated.

VI.—*He is the foundation of a poor sinner's union*, as the stone cut out without hands, He partakes of the nature of the stones of the building, for verily He took not on Him the nature of angels, but He took on Him the seed of Abraham that they might be one. for both He that sanctifieth and they who are sanctified are all of one: hence believers are called living stones, and are built-up a spiritual house, stones hewn from nature's quarry and are built up, in, and with Him, whose lineage the evangelists trace back from generations of these same stones, from the same quarry. Matthew begins with Abraham and comes down to Joseph and Mary. Luke begins with Joseph and goes back to Adam. In these records notable sinners are named as having been the ancestors of the Lord Jesus Christ, stones hewn from the quarry of nature, from whence came the Stone of Israel. Here, my soul, pause for a moment and ask, What more canst thou require? What doth this union signify? Are the husband and the wife one? So art thou with Christ! Are the head and the members one? So art thou with Christ! Is the father and the son one? So art thou with Christ! Is the foundation and the house one? So art thou with Christ! Then who can take thee hence or sever thy connection?

VII.—*He is the foundation of a poor sinner's life*, for, "Because I live ye shall live also," saith Christ. This is a vital question. Poor souls, dead in trespasses and sins, quickened together with Christ, and your life is hid with Christ in God. The vital breath of living stones is the life of God in the soul! and, as lively stones they are built up a spiritual house, and their language is, "The life which I now live, I live by the faith of the Son of God, who loved me and gave Himself for me."

Poor, tried, tempted, harrassed soul! does Satan and unbelief assail thee? By telling thee, first, that the devils believe and tremble, and cause thee to think that thy repentance is no more than theirs? and then to set thee on the rack of doubt as to thy past transgressions and present position. Know, then, that whosoever believeth on this Foundation shall never perish? Turn thyself again, and look to Him who is thy Rock, thy Hope, thy Prop, thy one thy only Foundation; thy repentance

cannot add to thy security, neither works, nor prayers, nor sacraments, for thy life is hid with Christ in God.

He is the foundation of thy repentance, having been exalted to give it; of faith, being the Author and Finisher of it; of peace, having made it by the blood of His cross; of reconciliation, having made it with God; of adoption, by the gift of His Spirit; of justification and sanctification, having been made both by God; of spiritual joy, by His perpetual presence; of victory over sin, self, death, and the grave, and of our ultimate resurrection and final glory. Other foundation can no man lay than that is laid, which is Jesus Christ.

THE NATURE AND ORDER OF A NEW TESTAMENT CHURCH.

Delivered at the Recognition of Mr. Dale, September 5th, 1893, by

MR. F. C. HOLDEN.

"Many have taken in hand to set forth in order a declaration of those things which are most surely believed among us."—Luke i. 1.

AFTER this manner Luke commences his preface to the gospel he was about to write, and which he addresses to one whom he styles "Most excellent Theophilus." Whether it was an individual, as many believe, or a community, as some suppose, is not of very much importance. And who the many were that had taken in hand what Luke was now about to do is not necessary for us to determine; we may safely say that many have taken in hand what we are about to do. And some might ask, Where is the need for it? and, Why are you about to do it? I will assign three reasons—1. Because I believe it is according to God's word and will; 2. Because I have been asked to do it; 3. For the same reason that Luke mentions in the fourth verse.

The Church of God is spoken of in His Word under various figures; it is compared to a building of which God is the Builder and Christ the Foundation; a flock, of which Christ is the great and chief Shepherd; a vineyard, of which Christ is the true Vine and His Father the Husbandman; a city, a garden, a house, a kingdom, and a body, the Head of which is Christ and the members of which are those individuals of the human race who were loved, and chosen, and blessed by God in Christ before time; these were all redeemed by the precious blood of Christ, and are as sure to get to heaven as that Christ Himself is there; some are already there, others are on the way; some are still in a state of unregeneracy, and some are yet unborn, yet the Lord knoweth them all, and in His sight they are one complete and perfect body, called the general assembly and Church of the firstborn, which are written in heaven. I rejoice that this Church is not confined within the limits of the Strict and Particular Baptists, or any other denomination of Christ in the world. But whilst the Church of God is perfectly one in Christ Jesus, we cannot read the New Testament without seeing that God has so ordained and ordered it that Christians forming the one Church on earth should be united and dwell together in distinct and separate communities, and that these were termed Churches. Hence, from the one comparatively small and primitive Church at Jerusalem there sprang up,

as the result of God's blessing upon the labours of the apostles, Churches at Antioch, Corinth, Galatia, Philippia, Collosse, Ephesus, and many other places, and it is more especially our province this afternoon to notice the nature and order of these Churches, how and by whom they were governed. Was it by kings or queens and parliaments? Were they supported by the civil State? Had they for a head one called a Pope? Were they governed by cardinals, or bishops, or conferences, or presbytery? Nothing of the kind. Did they, as the Congregationalists and others do, ignore or set aside baptism and practice the Popish right of infant sprinkling? Nay, they were self-governing bodies, as every Church should be, choosing its own pastor, deacons, or elders, and receiving (as well as dismissing) its own members. They believed in and practised baptism by immersion in water as a prerequisite to Church membership; in fact, they were what we are, or rather we are what they were—Strict and Particular Baptists. But some say, Why call yourselves Strict and Particular? I answer, because we are strict in communion as to baptism, and particular in doctrine as to Church membership and fellowship. If all professed Baptists had remained faithful to New Testament Church order and doctrine, these distinctions would not be necessary. The blame rests with them, not upon us; they compel us by their laxity in departing from the primitive order of the Churches so to do.

In the further prosecution and explanation of my subject, I shall notice—I. Who the persons were that formed our constituted New Testament Churches? II. What were the ordinances they observed and attended to. III. The purposes for which they were as Churches banded together.

I. The persons who formed these Churches were not simply natural; they were spiritual, and none but those who were spiritual, or spiritually minded, were admitted into them. In other words, none but regenerate persons who were fitted and qualified by the Holy Spirit. Christ said to Nicodemus, "Except a man be born again, he cannot see or enter into the kingdom of God," and unless a person can see and enter into the kingdom of God they are not fitted or qualified, and ought not to be allowed to enter into a Gospel Church state; only such as are begotten again into a lively hope by the resurrection of Jesus Christ, who, "as new-born babes, desire the sincere milk of the Word that they may grow thereby, and in whom there is reason to believe there is spiritual life, ought to be received as candidates for baptism, or admitted into the Church. They should give satisfactory evidence that to them has been given repentance toward God, and faith in, as well as love to, the Lord Jesus Christ, and also that they are believers in these doctrines which set forth and proclaim that "Salvation is of the Lord," that it is by grace we are saved through faith, that not of ourselves, it is the gift of God." This is necessary to the peace, unity, and spirituality of the Church. Receive members into the Church, who, whilst professing to believe in Christ, do not understand or believe in the doctrinal basis upon which the Church is formed, and you admit an element of discord, which, if grace prevent not, will assuredly break up sooner or later the peace and unity of the Church. If they cannot see the necessity for believing in the distinguishing doctrines of grace, let them stand over until they can. But, say some, can we expect the young to understand these matters? Certainly we can, if we will only take the trouble to

teach them. We must deal kindly, gently, tenderly as well as firmly, and with God's blessing, the young as well as those more advanced in years may be brought to understand, believe, and love them as we ourselves do. Again, it is very clear that none were admitted into these Churches but baptized believers. The three thousand on the day of Pentecost were first baptized, then added to the Church; so again in the case of those to whom Philip preached at Samaria, Paul at Phillipi, Corinth, and elsewhere; in every case they were first baptized, then formed into or added unto churches.

II. We notice the ordinances which they observed, and to which they attended. They continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. 1st. Meetings for prayer and praise. Would that this ordinance was more observed, and better attended upon than it is. 2nd. Meeting together for the preaching and hearing of the Gospel. Hearing is a very important part of Divine worship and service, as well as speaking. Good hearers help the speaker. Thank God we have some such. Our aim should be, and is, under God's blessing, to convert bad hearers into good ones. 3rd. The ordinance of believer's baptism. 4th. The ordinance of the Lord's Supper, perhaps the most sacred, solemn, and blessed of them all; but they are all very important, and it behoves every member of a Gospel Church to be diligent in the observance of them.

Lastly, the purposes for which these Churches were, and continue to be, formed. 1st. The honour and glory of God. 2nd. For their own mutual edification and comfort, as well as establishment in the faith. 3rd. That they may contend earnestly for the faith once delivered unto the saints. 4th. For the maintenance of Church ordinances as they were instituted by Christ and His apostles, and commanded to be observed. 5th. For the furtherance of the Gospel and the gathering in of others beside those that are gathered ("home and foreign mission work"). 6th. For the maintenance of the ministry of the Gospel. 7th. For the ministering to the wants and necessities of the poor. Woe be to that Church that does not minister to the poor! 8th. For the instruction of the young (Sabbath-school work). 9th. That they may be as a city set upon a hill, whose light cannot be hid, letting their light so shine before men that they may see your good works and glorify your Father which is in heaven.

Thus, beloved friends, I have sought to make a declaration of some of those things (not all) which are most surely believed amongst us, and to place before you somewhat of the nature, constitution, and order of a Gospel Church. May God add His blessing, and may He graciously bless the pastor, deacons, members, teachers, children, and congregation meeting here. Amen.

A GOOD man of the last century says, and with great truth, the strongest believer of us all is like a glass without a foot, which cannot stand one moment longer than it is held. And our Lord had a similar view of the matter when He declared, that He holds all His sheep in His hand; as much as to say, were I to leave you for an instant, down you would fall; therefore I hold you fast, and none shall pluck you out of My hand.—*Toplady.*

OUR YOUNG PEOPLE'S PAGE.

COME OF AGE AND CALLED HOME.

DEAR YOUNG FRIENDS,—In August your beloved and now glorified Editor gave you to read the sweet account of one of the Lord's own "Gathered Lilies," in the translation from the garden of His Church here to the garden of glory above, of dear "Grace Bax," and I hope those precious cuttings from her own diary may lead you also to keep account, and note down in a book your own experience also of the preciousness of Jesus to your soul for the encouragement of others. The Lord is continually gathering home one by one His loved ones; and who knows how soon reader and writer too may be called also? Are we ready and waiting? Perhaps you will be interested this month to hear of another of the Lord's choice plants taken to bloom in the garden above.

ALFRED BEALE.

On Jan. 11, at the age of 21, he was called to exchange earth for heaven. He had long been connected with the Sunday-school at the Tabernacle, Wellingborough; but it was only lately he experienced that change of heart without which none can see the kingdom of God. About two and-a-half years ago he became deeply concerned about his soul, was obliged to break away from his old associates, and again came into the Bible-class and prayer-meetings he had forsaken. He was very fond of bicycle riding; and when about to mount his machine one Lord's-day, his dear mother said, "Oh, Alfred, I never thought you would come to this."

The mother's words went home to his heart. He loved his mother and was pained to see her distress. A great change soon became manifest to all who knew him. With a heavy heart he would slip into the young people's prayer-meeting on the Wednesday evenings, burdened with his sins and seeking for mercy. His sorrow was turned into joy, and the seeker became a finder true to the promise of the Lord, and being brought to rejoice in "so great salvation," he was desirous of telling those who feared the Lord what He had done for his soul, and well do we remember the church meeting when he stood before the people to tell them of the mercy and grace which sought and found him and brought such joy to his soul.

On Lord's-day, May 1st, last year, he, with three others, confessed a precious Christ, in His own command, being "baptized, and the same day added to the Church." He possessed a gift for writing poetry, and has left some precious lines written on seasons of blessing under the Word preached. We were looking forward with joy to see him grow up a useful servant of Christ amongst us, but the Lord had ordered it otherwise.

When he "came of age" at the beginning of this year he had a few friends to his house to commemorate the birthday, and rejoice with him also in the second birth, by which he was secured from eternal death.

On June 24th, he was taken with vomiting and spitting of blood—the next day he was able to get to chapel in the morning only. He became rapidly worse, and on July 11th fell asleep in Jesus—blessed sleep, from which none ever wake to weep. During his illness he was obliged to be very quiet, and, indeed, was only at intervals able to speak at all. From his dear friend, Mr. Peters, who had been so helpful to

him in spiritual things, I am able to give you a few sentences that fell from him. Mr. Peters says, "On Thursday, not quite a fortnight before he died, he was told the doctor did not think he would recover; he seemed very quiet. When a dear friend said, 'Underneath are the everlasting arms,' he smiled, and said, 'Yes'! 'Yes'! Up to this time he had looked forward to getting better and filling his place in the sanctuary, and his class in the school. His soul was stayed on the Rock of His salvation. He often quoted the lines:—

"Sweet to lie passive in His hands
And know no will but His."

On Friday he very much wanted his dear mother to sit by his side and take his hand in hers; when he said, "I am happy," and began to talk about his departure. He said, "If I am restored I hope I shall not be lazy." His sister asked what he meant, when he replied, "I hope I am not lazy in the Lord's cause, perhaps He has a work for me to do." (He was always afraid he might not be a *useful* member.) When his dear sister said, "The Lord sometimes lays His children aside to teach them lessons," he said, "That's it, that's it; I hope He will take away the dross, there is so much dross." He could not talk much, but his mind was ever after the friends at the Tabernacle, and when told they enquired after him, said, "What! all about this poor worm." Seeing we felt it when he talked of dying, he said, "I ought not to talk so, I ought to cheer you up." Very early on the following Sunday, he said, "John, come closer," and then asked, "Do you think the Lord's hand is in my affliction," I said Yes! perhaps to teach some lessons, for "all His saints are in His hands." "But," he said, "I cannot see it." When I quoted :

"He hides the purpose of His grace,
To make it better known."

"That's it," he said; "that's it," and fell into a peaceful sleep.

When speaking to him of God's great mercy in calling him by His grace, I quoted the words,

"Jesus sought me when a stranger," &c.,

he instantly replied :

"Were the whole realm of nature mine,
That were a present far too small,
Love so amazing, so divine,
Demands my life, my soul, my all."

When reminded that it was the Lord's-day, he expressed such a longing to be with the saints in the sanctuary. He asked those near him to sing:—

"Away my needless fears," &c.,

and when they broke down at the second line he tried to sing it himself.

A few days before he died, he suddenly woke up, and asked his sister "If she had seen the glory of the Lord." She said, "I hope I have a little: have you?" "Yes!" he said; "but I cannot describe it." The end was near. Though evidently conscious to the last, he could not talk, and two days after this he peacefully fell asleep in Jesus—a sinner saved by grace. On Saturday, July 15th, we laid the dear dust to rest in sure and certain hope of a glorious resurrection.

Dear reader, Is it well with thee?

E. MARSH.

Wellingborough.

THE HAPPY DEATH OF A YOUNG BELIEVER.

WRITTEN BY F. C. HOLDEN.

PRISCILLA, the youngest daughter of Mr. and Mrs. Youdan, of Cottage-grove, Bow-road, died on Friday, Aug. 11, 1893, aged 19. She was the child of many prayers, and trained up in the nurture and admonition of the Lord from her infancy. She attended with her parents the means of grace at Hope Chapel, Bethnal-green, and was for several years connected with the Sabbath-school, under the ministry, first of Mr. Griffiths, and afterwards of Mr. Copeland, and was instructed at least in a theoretical knowledge of the truth as it is in Jesus, and was the subject of many serious impressions. Being of a very lively and cheerful disposition, it was not so manifest to her beloved parents as they could desire that she was really a partaker of divine grace; hence, when her illness assumed a very serious aspect, they were exceedingly anxious and concerned about the state of her soul. This was made known to the writer, and he was requested to have an interview with her. This he had first about six weeks before her death. There was evidently a conviction of her state as a sinner, which seemed to have been gradually wrought in her, and not suddenly as in some cases. There was also a feeling of her helplessness in the matter of salvation, and a clear apprehension of the fact that if saved it must be by sovereign grace; but she did not appear to be at all assured or satisfied that she was saved. She could get no further than "a hope." She had a strong desire that her natural life might be spared, which was not at all surprising in one so young in years and vivacious in spirit. After spending a few minutes in prayer we left her, feeling it was a very hopeful case. Subsequent visits confirmed that hope, which at last ripened into full assurance.

Our last visit will ever be remembered. How freely she spoke of the exercises of her soul, the dark clouds that had for a time overshadowed it, their dispersal, the goodness of the Lord, and her resignation to His will. The Lord greatly blessed the reading and brief comments made upon Psa. xl. She afterwards said to her mother, "I can understand and enter into the Psalmist's experience now as I never could before." As the end drew near she said, "Mother, do you think I am dying?" "Yes, my dear." Her mother commenced the verse, "There shall I bathe my weary soul." She took it up, and with amazing energy and emphasis went through it: then folding her hands across her breast, she said, "Lord Jesus, receive my spirit. She then calmly bade her parents and sister all good-bye, and observing their tears said, "Don't weep. I shall soon be at home with Jesus. She then appeared to be in the attitude and exercise of prayer, and upon being spoken to said, "I am praying for you all, that when you come to die the same grace may be given you that is now being given to me," and asked her father to read to her. He said, "What shall I read, dear?" "Read the 23rd Psalm"; and whilst with deep emotion her father was reading the 4th verse, "Yea, though I walk through the valley of the shadow of death, I will fear no evil," her ransomed spirit took its flight, and so ended the happy, glorious, never-to-be-forgotten scene by those who witnessed it.

The funeral took place at Ilford, on Friday, Aug. 18th, at which

many relatives and friends were present, including Mr. Shepherd, pastor, and the deacons of Hope Chapel, Messrs. Theobald and Stockdale, whose many visits during her illness were highly prized and blessed, also Mr. G. Webb and Mr. Griffiths, who very feelingly conducted the service in the chapel. The service at the grave, which was very short owing to the great heat, was conducted by Mr. F. C. Holden, who, on the following Lord's-day evening, sought to improve the solemn event at Elim Chapel, Limehouse, of which her parents and other members of the family are now members.

THE EVERLASTING SONG.

[Lines suggested on hearing a sermon by Mr. Shaw in Mount Zion, Chadwell-street, Thursday, July 27. from Rev. i. 5, 8.]

To Him that ever loved, and loves us still,
And made us kings and priests unto His
God,

To Him be glory, majesty, and praise,
For ever and for evermore Amen.

To Him that loveth! Have none loved but
He?

No tender mother, no devoted sire,
No Christian brother, sister, comrade,
friend?

Yes, but they all, like the pale lamps of
night.

Fade, and are lost before the noontide ray.

"Jesus," we cry, "Thou lover of my soul,"

Thine is incomparable love indeed.

To Thy bosom, Lord, I long to fly;

"Thine love unquenchable. Throughout His

life

"Twas tried by "many waters," at His death

Was lashed with floods of whelming agony;

Yet, still undamp'd by anger or regret,

His flame leaped heavenward in the pitying

cry.

"Father, forgive, they know not what they

do"

Then say, despondent heart, can such a fire

By all your waywardness, so much de-

plored,

Be chilled and vanquish'd now?

Impossible!

Nor earth's neglect, nor hell's infernal spite,

No past, no present things, nor ought to

come,

Shall change, divert, or minimize His love.

He loves thee when He wounds, as when He

heals;

Love draws the sable curtains o'er the soul.

And love dispels the gloom with vital rays;

Unchanged, unchangeable, in grief and joy.

The same deep, tender, everlasting love.

"And washed us from our sins in His own

blood."

O matchless proof of love! O fount divine!

Washed there, our ingrained scarlet sins
become

Whiter than snow. Can such a wonder be?

Yes, snowflakes passing through the murky

air

May be defiled ere yet they touch the

ground.

But spotless purity adorns the soul

That's cleansed from guilt in Jesus' precious

blood.

And mark the triumphs of Almighty grace.

He's made of slaves and rebels glorious

kings,

And Satan's drudges now are priests to

God,

Ordn'd to shine through everlasting days.

The highly-favoured trophies of His power.

Thine His beloved name, who wrought it all

By love, and blood, and power, we gladly

praise.

To Him be glory, might, dominion bliss.

While countless ages roll. Amen, amen.

Mourner in Zion, can you not join the song?

Fear you to say, "My Saviour lov'd me,

And rais'd me from my sinful low estate?"

Or does the present cloud o'ershad'e the

pa-

st, When you in Him exulted all the day?

Then can you help to swell the grand

Amen,

That crowns Him Lord of all with glad

acclaim?

Say, is it your desire that He should reign?

Then say, Amen, and it shall surely prove

That yours shall be the whole eternal joy;

For verily His own Amen assures

That where the Saviour is His friends shall

be.

Yes, Lord, Thine oath shall validate our

prayer.

And Thine Amen give blissful force to ours.

Thanks, everlasting thanks, to Thy dear

name.

H. S. LAWRENCE.

IF God give you Christ, in the same charter all things are yours,
"because ye are Christ's, and Christ is God's."—*Rutherford*.

IF a man begin to live in sin, religion must go down. His heart
begins to be hardened, and he soon begins to be uncomfortable at chapel.
Then he begins to spend his time badly, and to spend his money badly,
until at last, through the deceitfulness of sin, he seems given up to sin
altogether. It is like a wheel going down hill; the *farther* it goes, the
faster it goes.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

Strict Baptist Mission.

"SING unto the Lord, for He hath done excellent things; this is known in all the earth" (Isa. xii. 5). Such were the words we were favoured to hear a discourse upon from Pastor T. B. Pandian, of the Strict Baptist Church at Pursawalkam, Madras. We were delighted to hear the preacher enlarge on the many excellent things which God had done for the welfare of mankind generally, and the way in which the Most High had glorified Himself therefrom; but when he discoursed upon the "most excellent of the excellent" (to use his own phrase) and spoke of the great work of salvation, by the redemption which is in Christ Jesus, and of how this is known in all the earth, we could not but consider our brother a living witness to the truth of his text.

That God has blessed the humble efforts put forth by the Strict Baptist Mission, and prospered the cause which lies so near to the heart of many of His children, and heard their prayers, is evident from the very presence of our brother in our midst, and the mission upon which he has come. We most earnestly wish him God-speed, and trust his life may be long spared to labour in the Master's vineyard.

We have often joined our Christian friends in a song of thanksgiving when we have heard the reports which have reached us from the mission field of blessing attending the labours of our brethren there. How ready have we at all times been to gather some good news or faithful report from the far-off land! But, as our brother comes into our midst, it does not seem to be so far off, and the difference does not seem so great between black and white as we hear him pleading with our Father and his Father, our God and his God.

We are hereby surely reminded of the great necessity for renewed effort and increased service on behalf of our mission, and we trust the forthcoming annual meeting, to be held at Keppel-street on Tuesday, October 24th, will testify to the fact that He who hath blessed doth bless and will yet bless us.

C. J. B.

GUILDFORD.—A most interesting baptismal service was held on Aug. 27, when two sisters were immersed by the pastor, one being a daughter of the late Mr. John Hyde, deacon. Mr. Realf's discourse was from Mark xvi. 15, 16. There was a large attendance, and we hope that good impressions were produced by the Holy Spirit's power.

RECOGNITION OF MR. B. T. DALE, AT LYNTON-ROAD, BERMONDSEY.

TUESDAY, Sept. 5, will long be remembered by the Church worshipping at this place, and we most earnestly pray this interesting and auspicious occasion may be followed with showers of blessing. It is a long day since Lynton-road presented such a cheerful appearance. Lovers of the truth gathered from all parts to wish the Church and pastor God speed. This is just as it should be. Before the time for commencing the service friends began to arrive from far and near, with expressions of joy and gladness on their countenance; hoping, longing, praying in their heart for God's blessing to rest on the day's proceedings. There was no attempt at display on the part of the officials, each and all quietly settling down in simple faith and humble assurance in the eighty-fourth Psalm.

At 3.30 Mr. Holden entered the pulpit, and Mr. Dale, the pastor-elect, as precursor, announced hymn 164, Denham's

"Jesus, Thy saints assemble here,
Thy power and goodness to declare;
Oh may these happy seasons prove
That we have known redeeming love."

One of the officials in the congregation unostentatiously raised the tune, and the congregation caught the strain, and a volume of praise and prayer couched in this sweet hymn of Swaine's rose, as Stennet says, "Like grateful incense to the skies." As the service commenced so it went on to the close, at the orthodox hour of nine o'clock, a commendable time. Certainly there was the interval for tea (provided in the spacious school-room under the chapel), which afforded an opportunity for Christian greeting and salutation, sincerely reciprocal. The Church here has long been in the lowlands; darkness and almost death had enveloped the Church, but there were "Beams of daybreak," and this elicited from all present songs of adoration and praise. But we must proceed with the report without giving further expression to the pleasure we felt in being present.

At the close of the hymn, sung through after the prevailing fashion, Mr. Holden, the afternoon preacher, read from the second chapter of "The Acts of the Apostles," and fervently sought the Lord's presence and blessing on the services of the day. After hymn 168 (Denham), Mr. Holden proceeded to state the nature and order of a Gospel Church, which, for its excellence, simplicity, scriptural truthfulness, straightforward statement, and comprehensiveness, we greatly admire, and which will be found in substance on page 307. Hymn 749 —

"Would you the Church of God survey,
 Its beauty, strength, and harmony?
 Then Christ Emmanuel see!
 Where all perfections in Him meet,
 'There is the Church of God complete,
 The sum of all is He,"

sweetly rolled out to "Praise," brought the afternoon service to a close. At the

EVENING MEETING

Mr. E. Beecher presided, and gave out hymn 793, read a portion of Scripture, and Mr. W. Osmond prayed for God's blessing on the sacred and interesting occasion. The chairman expressed sorrow at the cause of brother Cornwell's absence, hoped the Lord would soon restore him, and also expressed gratitude to the Lord in guiding the Church to choose a pastor, and constraining brother Dale to accept the same, and asked Mr. Dale to give his call by grace (which will be found on page 297), and his

CALL TO THE MINISTRY.

Mr. Dale said: I always felt in my earlier days I should like to be a minister, although I neither understood the duties or the anxieties attending that position. When about 18 years of age, I was asked to speak to a company of young men. Being carried away with the thought, I consented, and when the time came I stood up and gave out my text, 1 Cor. xv. 58, and when I read my text I had not a word to say, and simply said, "Excuse me, friends, I have nothing to say," and sat down covered with shame and confusion. I felt this so severely that I vowed I would never attempt to speak in the name of the Lord any more, and the burning desire to preach which I once had had nearly expired, but still it would now and then rise, and I thought again and again of my failure and vow, which seemed to tell me if I was a child of God I certainly was never meant for a preacher of the gospel. This went on for some two or three years, when I was called upon to give an address in the Sabbath-school. It was a long time before I consented; at last I did, and this time I cautiously and prayerfully stood up to speak from the words, "Nothing but leaves," and as I tried to describe a fruitless professor I trembled lest I should be found one of them. But the dear Lord broke in with such peace that I was helped and enabled to feel that at least I had had joys the world could not boast of; I had felt my heart go out in love to Jesus Christ, yea, rather that Jesus Christ was all in all to me. Still for years I laboured under my felt unworthiness to minister to God's saints. About this time I was led to cast in my lot with Mr. Meeres, of New Church-street, Bermondsey, and sweet have been the seasons in listening to the Word from his lips. After I had been there some time my old feeling returned, and

I was greatly exercised about it. Passing across the gallery on one occasion, I was met with these words, "I will be with thy mouth, and teach thee what thou shalt say." Not knowing quite what to think of them, when, one Sunday morning, much to my surprise, I received a message from our brother Vincent asking me to go to St. Albans for him, as he was too ill to go. I went praying the whole of the way that I might not be put to confusion. The Lord blessed me with a door of utterance, and it was felt by some to be a good time. But I did not feel quite satisfied yet about my call to the ministry. On receiving another application to supply the pulpit, I was led out most earnestly in prayer that the Lord would assure me whether I was to speak or keep silent, and the words already quoted sounded again. "I will be with thy mouth," and as I feelingly told the Lord my weakness and unfitness, I had the following words with great power, "Trust ye in the Lord for ever, for in the Lord Jehovah is everlasting strength." These words were followed up with, "Thou wilt ordain peace for us, for Thou hast wrought all our work in us." With these words I went forward, and by the help and in the strength of the Lord I have continued, and with the apostle Paul feel, "Having obtained help of God, I continue until this day."

Mr. Beecher expressed satisfaction at the statements made by Mr. Dale, and of his doctrinal belief, and called upon Mr. Knott to state on behalf of the Church, the leadings of Providence in inviting Mr. Dale to the pastorate.

Mr. Knott, after referring to the absence of brother Cornwell through severe indisposition, and expressing a hope that the Lord will speedily restore him to his much loved work, said it was now nearly 11 years since the Lord in His inscrutable wisdom saw fit to remove from the Church their much loved pastor. Mr. Lawrence, since which time up to 1887 the Church had supplies, whose testimony from time to time was owned and blessed, notwithstanding which the Church and congregation gradually declined in numbers till, in 1887, Mr. Ward served the Church stately for a short time; but the Lord not blessing the Word, recourse was again had to supplies, but up to the end of 1889 things seemed to get worse and worse, and it really seemed as though the doors would have to be closed, and the speaker well remembers walking across Blackheath with an esteemed colleague, talking over the gloomy state of affairs and what would be the end of it, till there seemed no other resource left but to "cry unto the Lord," and He who has always heard the cry of His children, was faithful to His promise still, for, as it afterwards

appeared, a sowing time had been going on, and the ministry of brethren Bush, Carr, and Rundell, and last but not least, that of our good brother and colleague, Mr. Blackman, had been owned and blessed by the Lord. And just when it seemed to us at the darkest point, one dear sister, whose heart had long pined for a knowledge of her interest in a precious Christ, was set at happy liberty and became desirous of telling to the Church what the Lord had done for her never-dying soul. On announcing this, others were led by the Lord to do likewise, so that in the year 1890 nine were baptized and added to the Church, our good friend and brother Mr. Bush kindly leading them down into the water. Again in 1891 our brother had the happiness of baptizing eight, and also of baptizing again in the early part of 1892. Notwithstanding the Lord was blessing us with supplies, we yet felt more and more our need of a settled ministry, and on June 11, 1891, instead of our usual preaching service a special prayer-meeting was held to ask the Lord, if His gracious will, to send us an under-shepherd. No immediate result followed this service, but we were kept waiting and watching. In October of that year Mr. Dale was mentioned to the speaker, who at once wrote asking him to supply one Thursday evening, but at that time Mr. Dale was not able to leave business sufficiently early to get to chapel in time for the commencing of the service, and therefore declined. A little later on, however, things altered, and Mr. Dale found himself in a position to come one Thursday evening, when the Lord so blessed his testimony that the friends wished to hear him again. Again his testimony was blessed, and he was asked for many Thursday evenings during the ensuing year, during which time his testimony seemed to be made a comfort to the tried and tempted of the Lord's people, as also as a word of encouragement to seeking souls. A conference as to a settled pastor took place between the deacons and all the male members of the Church on Sept. 5, 1891, when it was evidently the feeling of nearly everyone present that Mr. Dale should be asked to supply with a view to the pastorate, and this was finally done at a special Church meeting, held Oct. 10th, 1892, the Church having heard him preach between 30 and 40 times. He commenced his six months' labour on Jan. 1st of the present year, and so acceptable was his ministry made that at a Church meeting held June 26th, he was unanimously elected to the pastorate, the vote being taken by ballot, as stipulated in the trust deed. Before this Church meeting he had preached to the Church and congregation over 100 times, besides conducting the Monday evening prayer meetings for six months. Thus the

scriptural injunction of laying hands suddenly on no man had been carried out. The desire of the deacons was that the Lord would continue to make the Word a blessing, that the union would be a lasting one, one which should be to the honour and glory of God, and be blessed to the welfare of many souls, and that the Church may be handed down to future generations as one that stands out boldly for the truth of God, and that the grand and glorious doctrines of distinguishing grace which have been held by the Church since its formation in 1813 may ever be maintained within its walls.

The chairman expressed appreciation of Mr. Knott's comprehensive reply, and asked the members of the Church present to rise and hold up their right hand to ratify the choice, after which Mr. Beecher joined the hands of the pastor and brother Blackman, deacon (representing the Church), and declared the union to be consummated in the name of the Father, and of the Son, and of the Holy Ghost, declaring, "What God hath joined together let no man put asunder," concluding with a very solemn and impressive prayer.

Mr. Myerson followed with a brief address to the pastor, and Messrs. Bush, Carr, and Rundell spoke on the privileges and obligations of the Church and congregation.

The body of the chapel was quite full, and a great many in the gallery, from Surrey Tabernacle, Chadwell-street, Snodland, Brixton, Camden-town, Limehouse, Norbiton, &c., among whom we noticed Messrs. Arnold Boulden, Bennett, Burbridge, J. Taylor, J. Wheeler, and others. The Lord prosper the Church at Lynton-road, prays—J. W. B.

YATELEY (CRICKET-HILL).—Anniversary services in connection with the above were held on Monday, Aug. 7th. Sermons were preached in the afternoon and evening by brother Morling, of High Wycombe, brother Fells, pastor of Hartley-row, assisting at evening service. Both services were well attended, and the power of God was felt by preacher and hearers. Tea was provided between the services. Special collections on behalf of chapel alterations and improvements were made, to which the friends contributed very liberally. "The Lord hath done great things for us, whereof we are glad."

CHATHAM (ENON).—Services to publicly acknowledge our heavenly Father's manifold mercies in providing food for man and beast were held on Sept. 17th and 18th. Our esteemed brother F. Shaw preached excellent discourses, which were listened to with mingled feelings of joy and solemnity by the dear friends assembled. On Monday afternoon our dear brother E.

Beecher was helped to give us a sound, suitable sermon, leading us from a survey of providence up to the higher and blessed realities of the spiritual life in Christ Jesus. Tea was partaken of by a goodly number of friends from far and near, with whom we were glad to meet in Christian fellowship. The evening sermon, by brother J. Box, was based on the words found in Hosea ii. 21, 22, and he was enabled graciously to speak many precious truths for the instruction and comfort of the lambs and sheep of the one fold. So passed away another season of refreshing, the memory of which is sweet. That the seed sown may take root by the Spirit's power in the hearts of the hearers, and grow and ripen for the heavenly garner, and that at the great, solemn harvest home, when the final reaping-time shall come, we each may be bound up in the bundle of life, to praise Father, Son, and Holy Ghost for ever, is the prayer of—A LOVER OF ZION.

GREAT BERKHAMSTED. — We held our anniversary on Tuesday, Aug. 22, 1893. Brother Squirrell was helped to speak of goodness and mercy with feeling and liberty, and the Holy Spirit took the Word home to the hearts of the people. We thank and bless the dear Lord for such witnesses of divine truth as our brother and others who set forth the rich, free, and sovereign grace of God. It is grievous to part with such dear friends as brother Winters; he took very great interest in the cause here, and as he was at the opening we know he would have rejoiced to see us out of debt, which we hope to be shortly. — J. R. SHIPTON.

POPLAR. — In celebration of the 11th anniversary of Pastor H. F. Noyes, on Tuesday, August 29th, a sermon was preached in the afternoon by Mr. W. H. Lee, who kindly stepped in and took the place of our brother C. Cornwell, who was unable to be present through illness. Our brother Lee was quite at home in contending for gospel truths and ordinances. In the evening brother Barmore, of Homerton-row, presided, and in his usual instructive and cheerful way ably conducted the meeting, which was afterwards addressed by brethren W. H. Lee, F. C. Holden, S. T. Belcher, J. W. Banks, and H. F. Noyes, the pastor, who said it was, for spiritual and experimental matter, the best meeting ever held in Bethel. Brethren Philips, Wellstand, and others took part. — J. W. B.

CANNING TOWN. — The dear friends who have so kindly helped us and who feel an interest in the cause of truth at Shirley-street will be glad to hear that our special meeting on Tuesday, Aug. 29, in aid of the purchase

fund was a blessed success. Our brother Reynolds gave an experimental and Christ-exalting sermon in the afternoon. The evening meeting was pre-empted over by our kind, genial friend and brother Mr. Piggott, of Bexley, who, notwithstanding the many claims upon him, greatly encouraged us spiritually and temporally. Brother Cullingford gave a suitable address founded on Neh. iv. 6: "For the people had a mind to work." The work of the great Master was first referred to—the work of Christ and the Holy Spirit in the heart of the believer. The speaker then referred to the work they had in hand in connection with this cause and hoped all would unite in the effort to purchase this nice freehold chapel and put it in trust for the Strict Baptist denomination by the appointed time—Easter Monday next (see special advertisement). Brother Lovelock gave a soul-stirring speech on "The kingdom of Christ," noticing the King, His kingdom, His subjects, their loyalty, &c. The chairman then gave a God-glorifying address from the words, "The God of heaven, He will prosper us." Most blessedly did he (the chairman) lead our minds up to God as the great source of every blessing and all real prosperity—spiritually, to strengthen and sustain; temporally, to supply all needs, for the earth is His, and the fulness thereof, the people's hearts and hands are at His disposal. Brother Lowrie then gave a short but savoury address. The chairman having left, brother Cullingford announced that through Mr. Piggott's great liberality the amount now in hand was £40. Mr. Spiers (husband of one of the three sisters who are heirs to the property) said his wife was so gratified with the progress made that she would contribute £20 instead of £5, which raised the amount to £55. After a few words of grateful acknowledgment, "All hail the power of Jesu's name" brought the meeting to a close. Mr. W. Abbott, of Chadwell-street, and other kind friends sent donations which greatly enhanced the collection. — J. C.

HERTFORD. — Anniversary of Ebenezer Chapel, Hertford (pastor, R. Bowles), was commemorated on Wednesday, Sept. 13. The natural sun shone forth from its place in the material heavens, and the Sun of Righteousness shone in upon our hearts, for, as our brother Mockford was unfolding to us the blessed Word, our heart was made to rejoice, so that it was indeed a time of refreshing from the presence of the Lord. There was a good company present, including friends from Waltham Abbey, Ware, Welyn, Buntingford, Datchworth, and other places. Collection liberal. To God be all the praise. — BETA.

THE FIRST OF AUGUST AT
STOKE ASH, SUFFOLK.

By P. BARRELL.

It has been said the flower of youth never looks so lovely as when it bends in humble submission to the Sun of Righteousness, beautiful and pleasant as it is to see the youth fired with love and holy zeal, promising an abundance of fruit, it is far more beautiful to see the aged Christian borne down with fruit, whose life has been spent in the service of Him whom they hope will soon welcome them home. Such were some of the feelings occupying our minds upon the first Lord's-day in August, as our venerable pastor ascended the platform, announced his text (Dan. xii. 13), and preached in his usual eloquent style for an hour, the grand old Gospel of the grace of God. The brief address given by our pastor on the same day, at the Lord's table at the breaking of bread, was very impressive, he told us it was indeed an anniversary to him, for on the first Lord's-day in August he was converted—on the first Lord's-day in August he was baptized—on the first Lord's-day in August over fifty years ago, he commenced speaking in the name of the Lord in a cottage meeting in Suffolk, and there to one who was listening outside the window, the arrow of conviction was sent home with power—and on the first Lord's-day in August, forty-five years ago, he first came to Stoke Ash. Forty-four years of pastoral labour in our midst had ended. The forty-fifth now commenced. Many changes had taken place during that time; but, amid them all, He who ever remains the same had been his all in all. Still, he was willing to serve to the best of his ability while it pleased the Lord he should remain in this world. We thank God for bringing us into His service, for truly His service is blessed. We look back with thankfulness, and forward with hope. May the Lord add His blessing, for His name's sake. Amen.

SANDHILLS, WITLEY.—The anniversary of this interesting little cause was held Sept. 13th. An animating and instructive discourse was delivered by Mr. J. Bonney. Visitors came from Guildford, Haslemere, and other parts, and were cordially welcomed at the tea-tables. The evening meeting was presided over by Mr. King, of Godstone, in his accustomed genial and able manner. Brother Standbrook prayed with much unction and feeling, and Gospel addresses were delivered by brethren Ayling, Chubb, Realf, Nash, Mills, and Bonney. The attendance was encouraging, collections satisfactory, and many said they found it good to be there.—A. E. R.

GLAD TIDINGS FROM GREAT
YARMOUTH.

ANNIVERSARY services were held as usual at York-road, Great Yarmouth, on the second Lord's-day in August, and the following Monday. Friends visiting Yarmouth look forward with much pleasure to these meetings; while the little cause, with its hard working pastor, heartily appreciates the liberal support and help of their many friends at this season of the year.

On Monday, August 14th, a larger number than usual sat down to tea. It was evident the blessing of the Lord on the word preached on the past day abode with a savour on the hearts of His people, from the conversations at the tea-table. Brother Holden, of Limehouse, was the preacher again this year, and his faithful ministrations, as he unfolded the word of life, both morning and evening, made it one of those red-letter days, so cherished by the Church of Christ, when His dew rests upon the branch of His love.

The public meeting on Monday evening was opened with the well-known hymn, "Kindred in Christ for His dear sake," &c. After which the chairman (Mr. Harsant) read Psalm xlvi., and brother Elliot, of Norwich, sought the divine blessing. The writer was then called upon to address the meeting, which was done in a few words, touching "the face of the King." Brother Sapey followed with a heart swelling up with love to the Master in the remembrance of what His face had often been to him. A precious Gospel address was then delivered by him from the words, "Where are these, thine accusers—hath no man condemned thee?" Our dear brother was very greatly helped to make plain the glory of that truth, "Where sin abounded grace did much more abound."

From the opening of this cause of truth it has been closely associated with our beloved veteran brother, W. Beach, of Chelmsford; but who for the last four years has been unable to be present. This year, however, he, with his beloved wife, quite unexpectedly put in an appearance, to the joy of all present. We had the privilege of once more listening to the familiar voice of this aged father in Israel, who evidently lost sight of all his own weakness while dilating on "the fame of Jesus." He said, "We have had many men of fame, but none like Him, His fame was unique in all. He was as Teacher, Prophet, Priest, and King. He could give capacity to know and do His will. Famous for power, He could silence the devil and all His enemies, and bring forth His redeemed more than conquerors through Himself for ever to glory in His fame." Our brother was but a few minutes in

speaking the savoury thoughts of his soul touching his Lord. The Lord graciously bless him and his dear companion, for they have been succourers of many, and not the least the Lord's tried ones at Yarmouth, as the writer knows well.

Brother Holden followed on the words, "He hath done all things well." "He hath done;" no workman like Him—for His work was done at the right time—done so well it could never be undone—and need never be done over again—and so well it could never be improved upon. These thoughts were worked out in a blessed manner by our dear brother, to the joy of our hearts. The Lord bless our brother at "Elim" with his valued deacons, two of which it was our privilege to welcome at this meeting (brethren Baldwin and C. Walter). Brother Bedingfield spoke well on "God's non-remembrance of sin by virtue of His continued remembrance of His covenant with all the glory of His grace therein displayed.

The worthy pastor Mr. Muskett in a few sentences based on the word "Ebenezer" gratefully reviewed the goodness and mercy of our covenant God toward the Church at York-road, and expressed on their behalf the pleasure given them year by year in meeting so many visiting friends who have long since ceased to be strangers among them.

Our brother Pittcock, who has so long and faithfully served the Church as deacon, warmly proposed a vote of thanks to all who had combined to make the meeting such a success, which was seconded in a few well-chosen remarks by Mr. Reeder, one of the teachers of the school. Our young brother's remarks, after the words of the aged deacon, made us rejoice to see here and there the young coming to the front. The Lord encourage them in His cause and interest that instead of the fathers may come up the children.

The collections were for the benefit of the pastor, and together with several gifts from friends at a distance amounted to £10 18s. 2½d. The singing of "All hail the power of Jesus name," brought to a close one of the best meetings for several years at York-road.

E. MARSH.

Wellingborough.

MAYFORD, WOKING.—The anniversary of this little cause of truth was very happily and profitably celebrated on Aug. 30th. Mr. Bush was helped of God to preach a very encouraging discourse in the afternoon. After a very pleasant social repast, the public meeting was ably presided over by Mr. King, of Godstone, and addresses were delivered by brethren Standbrook, Nash, Realf, Ayling, and Bush. The collections exceeded £5.—A. E. R.

BETHNAL GREEN.—Thirty-ninth anniversary of Hope Chapel was held September 5th, 1893. Mr. Copeland preached in the afternoon and Mr. J. Piggott presided at evening meeting. After reading a portion of John vi., brother G. Webb asked the divine blessing upon the speaking and hearing. The pastor, Mr. G. Shepherd, then rendered the report. He said: With considerable pleasure I do this. We have had many aged brethren taken from us during the past year, and there are many more who are going home very fast. We have been kept in harmony and brotherly affection and unity. We are very careful whom we receive into our communion. We think it best only to receive those who see eye to eye with us. However, there is one drawback we have here, and that is, such poorly-attended prayer-meetings. It is the prayer-meeting which acts as the barometer to test the condition of a Church. During the past year five have been baptized and received into full communion. I am somewhat covetous, (the pastor went on to say), "for does not the Word say, 'Covet earnestly the best gifts'?" and so in relation to this cause I long to be encouraged by seals to my ministry, and having souls for my hire. Nevertheless, we look to the Lord and we hope soon to have our baptistry open again. Invariably I notice when the frosty weather sets in then many come forward who seem to stay back during the mild and genial weather. We have only one story to tell, and we have heard nothing said against our ministrations from time to time. We are only human, but if we were spiritual we should not be so received. Many have been the times I have come into this chapel feeling very cast down, but ere the services have been over the Lord has lifted me up. Every organization in connection with us has been sustained. We long to realize more and more of God's blessing resting upon us, so that we may in time see every seat filled by longing souls. Great comfort I have received from Psa. xxiii. I am inclined not so much to look at that part of the Psalm 'valley of the shadow of death' as referring to death, but compare it to this world, for truly it is a valley of the shadow of death."—The Chairman then spoke from the words, "It is the spirit that quickeneth, the flesh profiteth nothing." Distinct words—*Spirit* and *flesh*. Having read Paul's list of the works of the flesh and of the Spirit, he said: The flesh lusteth against the Spirit. Is this so? And it will continue so to do. Is this our experience? Many men's religion is morality; they don't like the words I have brought before you this evening. The Spirit of God never helps the carnal nature; the flesh profiteth nothing. I believe that the flesh and human nature

of the child of God is better for religion. "Nothing." I have tried to think upon that word nothing. The grain of sand is something. Then if the flesh profiteth nothing, let us give up the flesh and seek more of the quickening of the Spirit. That which is flesh is flesh and that which is Spirit is Spirit, and nothing but Spirit. The Spirit not only gives life but preserves life. We read, "You hath He quickened" (Eph. ii. 1). We can't explain life, not even in a chicken, neither can we the spiritual quickening. After a hymn, the chairman called on brother W. H. Lee, who spoke of the second comings of our Lord and Saviour Jesus Christ (Tit. ii. 13). Brother Holden followed with some sound and solid remarks on Rom. xi. 36. Brother Henry Mobbs, with his heart full of the love of Christ, said that if our ministers were to lift up our blessed Lord Jesus more and less of self we should have more profitable times. To possess Christ is to possess everything—"He is altogether lovely." If He is altogether lovely now, what will He be when we go home to be with Him for ever. "All hail the power of Jesu's name" brought the happy meeting to a close. Collections nearly £11.—
PHILIP J. CHAMBERS.

HORNSEY RISE (ELTHORNE-ROAD).—This Church has again been favoured with the addition of four members, the Lord blessing preached the Word to their souls. On Thursday evening Mr. W. Osmond, preached from Ezek. xliii. 12, "Behold, this is the law of the house, after which he was privileged to lead through the waters of baptism two dear sisters in a solemn yet sacred manner, in the presence of a goodly number of witnesses. We were thus again enabled to honour the Lord in keeping His commandments, and trust the great reward in so doing was realized. On Sunday evening, September 3rd, our pastor gave the right hand of fellowship to the two candidates above-mentioned, and also to two older sisters who were baptized some years since, at the same time giving suitable words of welcome to each, with motto texts to commemorate the occasion. It was felt to be a happy season, and we trust the new members, together with the rest of the Church may be led to adore the doctrine of God our Saviour in all things.—H. G.

MARGATE (MOUNT EPHRAIM).—Successful anniversary services were held on Lord's-day, August 27th, and the evening following. Two sermons were preached by brother R. E. Sears on the Sunday, which were listened to with great attention by congregations which filled the chapel. The Monday evening meeting was ably presided over by brother T. Green, of the Surrey Taber-

nacle, who kindly came forward at a short notice, and contributed not a little to the success of the meeting. Very suitable addresses were delivered by brethren J. Copeland, R. Grimwood, W. Chisnall, and R. E. Sears. The friends present, including several from London Churches, greatly enjoyed the meeting. The collections at the services, supplemented by the kindness of one or two friends, realized the sum of £10 in aid of the cause. To Jehovah be all the praise.—J. M. DOUGHTY.

BISHOPSGATE.—Thirty-second anniversary of Artillery-street chapel, was held on Tuesday, September 12, 1893. Mr. E. Mitchell preached in the afternoon, and in the evening a public meeting was held, presided over by Mr. John Piggott, of Bexley. The theme of preacher in the afternoon was the lovingkindness of the Lord. In discoursing on this most sublime theme, the preacher at times waxed warm and eloquent, and his hearers rejoiced as they listened to this grand and glorious truth so sweetly told out. Thank the Lord Mr. Mitchell seemed quite himself again. The subject for the speakers at the evening meeting was "Blessing"—as follows:—Mr. Holden, "That in blessing, I will bless thee;" Mr. G. W. Shepherd, "The blessing of the Lord it maketh rich;" Mr. E. Mitchell, "I will bless the Lord at all times;" Mr. S. T. Belcher, "I shall come in the fulness of the blessing of the Gospel of Christ;" Mr. G. Webb (in the place of Mr. Cornwall), "That ye should inherit a blessing." Each speaker was helped graciously to unfold the subject allotted him, and altogether it was a rich, spiritual feast, the aged smiled for joy, and the young rejoiced. Brethren James Applegate and Mills gave a hearty welcome to visitors. Mr. Mills said they had been kept together in peace thankful for the mercy that has followed us through another year, and we have a blessed hope that our sins have been washed away by the precious blood of Christ. The meeting closed with the benediction.—J. W. B.

STAINES.—We are pleased to record the goodness of the Lord to us as a Church. Through the long illness of our late beloved pastor, T. B. Voysey, and his removal from us, we have been deprived of a stated ministry, but the Lord in His goodness has sent His servants to break the bread of life to us. We have long been seeking divine guidance, and many have been the prayers sent up that the Lord would in His own good time send us an under shepherd to go in and out amongst us, to feed His lambs and to establish His saints in their most holy faith; and we feel the Lord has graciously heard and answered our prayers. Our brother Mr.

W. H. Jarman, who has been supplying us for some time past, has been heard with much profit and blessing. Our hearts were so drawn out towards him that the Church gave him a unanimous call to the pastorate, which he ultimately accepted, and on Sunday evening, Sept. 10, he had the honour and privilege of leading a brother through the baptismal waters as the first fruits of his labours, and we believe there are other sheep and lambs bleating outside the fold who have heard the Shepherd's voice and will shortly be constrained to follow Him in obedience to His command. We heartily thank all our dear brethren who have supplied the pulpit during our late pastor's illness, and since his call to heaven, for their service to us as a Church. The congregations have been well sustained, and unity and peace reigns in our midst.—H. ANDREWS.

FOREST GATE (CLAREMONT HOUSE).

—Pastor's fourth anniversary was held in Norwich Hall, Sept. 12. Mr. John Box preached in the afternoon, and after tea had been served to a goodly number, a public meeting was held, presided over by Mr. Rundell, of Surrey Tabernacle. After singing and reading, Mr. Saville offered prayer. The chairman spoke of the preaching of the cross as the power of God. Having referred to the importance of the divinity of Christ, said it was in the highest degree necessary that God's servants should use scriptural phraseology in support of their argument. Religion is a personal matter. We are not saved by believing, but mediatorially, and by the power of the Holy Ghost. We may have ten thousand doubts, but if the Gospel is precious and suits you, it is an evidence of your divine interest. Brother Noyes then very blessedly dwelt upon "the salvation of God" in relation to the adversary. God's people are surrounded by many hedges which the adversary cannot get through—(1) Divine purpose; (2) Covenant of grace, engagements, and certainties; (3) Divine power—strong arm; (4) Divine presence—"I will never leave thee nor forsake thee"; (5) The finished work of Christ, righteousness, covenant, etc.; (6) Divine mercy—"I am a sinner still! He crowneth me with lovingkindness and tender mercy, abundant and tender; (7) Everlasting love greatest of all the hedges, the heights and depths, lengths and breadths of the love of God which passeth knowledge; (8) Precious promises; (9) Holy Ghost. Taking a view of the whole we have this mighty and glorious fact kept by the power of God. After a verse of a hymn, brother Box, in his usual genial and brotherly manner, compared the Church to a pasture—Christ the Shepherd, the "remnant" the pasture. Provision,

repose, satisfaction, and security are found in the pasture of God, and prayed God to lead us into green pastures of His Word. Brother Lee spoke of the children of God being "sons" and "joint-heirs" with Christ: brother Crook, of Lewisham, dwelt experimentally on the words in Job, "I know Thou canst do everything"; brother Markham spoke from, "Thou art my hiding-place." After a few words from the pastor, the collection was announced to be £5 4s. 3d. A vote of thanks was given to the chairman and all who took part in the services. "Praise God from whom all blessings flow" brought the service to a close.—PHILIP.

LESSNESS - HEATH. — Anniversary of Sunday-school was held August 27, when two sermons were preached by brother Robert Bowles, of Hertford. Mr. Bowles has for several years preached these sermons. We look forward with pleasure to his visit, and hope he may be spared for many years to come over and help us. In the afternoon the children recited some passages of Scripture and truthful hymns, and sang sweetly. Brethren Abrahams, Coles, and others gave short addresses. Some Gospel seed was sown, and we asked the Lord for the Holy Spirit to water the same that it may bring forth fruit to the honour and glory of our covenant-keeping Jehovah.—ALPHA.

OUR NEIGHBOURS.

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

DEAR BROTHER,—In order to carry out the principle enunciated in Mark xii. 31, we must evidently strive so to arrange our affairs as not to injuriously affect each other, no less as regards Churches than individuals. Yet how often we find special services in connection with neighbouring Churches occurring on the same date. Surely to a great extent, if not entirely, this might be avoided, to which end I would suggest that when arranging for such meetings the pastor of each (S. and P. B.) Church in the immediate vicinity should be invited to take part in the same, and their reply received before any further step be taken in the matter; and as I believe it is usual, in the event of one declining the invite on the ground of prior engagement, to state where so engaged, should it be at a neighbouring cause, it would then be possible to alter the date of the projected meeting. By adopting this course, the appearance of two such advertisements as are to be found in E. V. & G. H., *re* Providence, Canningtown, and Bethel Poplar, for 29th ult., would be a rarity.

Yours, &c.,

REB MULP.

NOTICE TO CHURCH SECRETARIES.

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

DEAR SIR,—I find through the arduous nature of my secular calling, and my weakly body, that I must not book any more regular preaching engagements, only regarding myself in future as a stop gap in cases of illness, &c. I would not occupy space in the magazine, only with the object of saving Church secretaries the trouble of writing to me, as I am continually receiving applications for my services for 1894. I much appreciate the many and long continued kindnesses I have had from all the Churches I have laboured in, and hope that my work has not been altogether in vain. I find it hard indeed to relinquish my much-loved occupation; but I believe I am obeying the voice of the Lord speaking to me in His Providence. Should my way be cleared of the difficulties that at present confront me, I will (with your kind permission) notify the same in this periodical. With Christian regards,

I am, dear Sir, yours sincerely,
THOS. VINCENT.

426, Old Kent-road, S.E.

[While we deeply regret the occasion of brother Vincent's partial retirement, we think the decision he has come to is right, prudent, and honourable. It were far better that he should seek rest now than go on till he suddenly collapsed. Our brother's services have been very acceptable, and, we are sure he will not be forgotten at the throne of grace.—J. W. B.]

"THE CRUCIFIXION."

DEAR MR. WINTERS,—I hail with much pleasure the insertion of Mr. Sampson's letter on this subject, but am under the impression that his "statement is incorrect. The type of passover lamb sacrifice, if carefully considered in connection with this subject, is instructive. The language is very definite (Matt xii. 40), so much so that I could never receive the commonly-accepted explanation "that according to Jewish custom and reckoning part of a day or night was counted for the whole." "Three days and three nights" is the language of Scripture. Given that the resurrection took place on the seventh day prior to 6 p.m., by working backwards it will be more clearly understood (as the Jewish Sabbath, being the seventh day, and ours the first day of the week, we are apt to get muddled somewhat).

From the seventh day (our Saturday) at 6, to the sixth (Friday) at 6, is one day and one night.

From the sixth day at even, to the fifth at even, is one day and one night.
From the fifth day at even, to the fourth at even, is one day and one night.

Thus it will be clearly three days and three nights from the Sabbath or Saturday to the fourth day or Wednesday at even. Therefore, I conclude that it was on the Wednesday, so-called, that our Lord was crucified.

This may seem strange, but carefully examined alongside the Scriptures may well be understood. Sufficient notice has not hitherto been taken of this subject, which has been a handle for the sceptic. Your space is valuable. If desirable, I shall be pleased to add more in your next on this subject, suggesting only further in this that many feasts in the Scriptures are named Sabbath, and sometimes two of these occurring in one week.

ISAAC SMITH,

Vice-president Liddal Baptist Bible-class.

Halifax, July 6, 1893.

GOSPEL FEAST.

OH, ye that are thirsty, come, drink at the Fount,
Ye poor and ye hungry, come, feast at the Mount;
The Mountain is flowing with love, joy, and peace,
The fulness and freeness, and riches of grace.

This Mount when approached in the spirit of love,
By faith a free gift of the heavenly Dove;
No blackness, or darkness, or tempest shall awe,
But Jesus smiles sweetly the end of the law.
Unbelief, sin, and Satan, says, Soul, thou must die,
But Jesus, the Saviour, in mercy draws nigh;
With words deep and lofty, rich grace to display,
"Your thoughts are not My thoughts, nor your way My way.

"Return unto Me and your own way forsake,
Give ear to My words and a covenant I'll make;
This covenant shall stand from which sin ne'er allures,
The mercies of David for ever endures."
When Jesus commands there's power with His Word,
The soul then arises and follows her Lord
Through fires and through waters, temptations and fears,
To triumphs of gladness and wiping of tears.
The heart like the heath where grow briar and thorn,
The ever-green fir-tree by grace shall adorn
The soul once so dead, but now born from above,
Show fruits of the Spirit, the Myrtle of love.
This sign to the Lord shall eternal appear.
This name to Jehovah for ever be dear;
The world's empty name shall but perish and die,
While grace assures glory with God in the sky.

J. C.

In Memoriam.

JOSEPH FULLER, senior deacon at Claremont House, entered into his rest, May 10, aged 67. He was truly a man of God; one who unflinchingly maintained the truths of the Gospel. His last words were: "Conqueror over all."—A. J. M.

MRS. CHARLES FISHER (dear Maggie, as she was known by her intimate friends) fell asleep in Jesus, June 1st, 1893, aged 39 years. She was baptized by Mr. George Webb, Oct. 29th, 1869. For 23 years she was a member at Camden Lecture Hall, Camden Town. She was a great sufferer all her life, but never once lost sight of the precious Saviour who she loved so well, a true servant of God, a loving and faithful wife, dearly beloved by all who knew her. In 1886 she, in company of her husband, went to Sydney, Australia, where for a time she sat under the ministry of that dear good servant of our God, the late Daniel Allen. In 1890, owing to her bad health, we both returned to London. Her last illness was a great and severe trial to her and those dear ones around her. She leaves no family, but a sorrowing, heart-broken husband, who lives in the sure and certain hope of being re-united again in that glorious home where she has gone, where there shall be no more partings, trials, or tears. By her special request, my own and her parents, our dear brother in the Lord, Mr. J. C. Burrows, laid her mortal remains to rest in Finchley Cemetery.

"Our whole anticipation,

Our Master's best reward,

Our crown of bliss is summed in this:

For ever with the Lord."

—CHARLES W. FISHER, 117, King's-road, Camden Town.

MRS. S. A. ELMER passed away, July 1, 1893, aged 77. She was baptized at Wattisham by the late Mr. John Cooper; she afterwards removed to Stowmarket, and was united with the people here in 1842, and for over 50 years continued an honourable member. Since the death of her husband in December, 1888, she resided at a distance, but visited us whenever she could, and ever evinced the deepest interest for the cause. Although subject to frequent and severe attacks of illness, the end came somewhat sudden and unexpected, but to her, who had so often expressed herself as "only standing waiting," it was the joyful summons: "Child, your Father calls, come home." Her remains were interred in Haughley Churchyard, with those of her beloved husband, several relatives and friends attending. Her children will greatly miss her, but while mourning their loss, are comforted by the thought of her eternal safety, and the hope of meeting "beyond the river."—JAMES GARRARD.

ELIZABETH MARGERUM, aged 51, was taken from the trials and cares of time to enter on the eternal inheritance, July 4, 1893. She had been an humble and retiring follower of the Lamb of God 30 years.—A. J. M.

GEORGE BRETTELL, after a long and painful illness, fell asleep in Jesus, August 12, 1893, aged 64. Our brother was called by grace when about 21 years of age, under a sermon by the late C. W. Banks, at Nelson-place, City-road; was baptized by Mr. Peacock, and joined the Church at Spencer-place, Goswell-road. After a time he was led to unite with the Church at Mount Zion, Chadwell-street, under the ministry of the late J. Hazelton, whose ministry, and that of our present beloved pastor, Mr. Mitchell, was blessed to his soul. I occasionally visited him during his illness, and found them to be profitable seasons, in reading the Word and praying with him. The last three days of his earthly career he held sweet fellowship with his dear Saviour. This was a help to those who waited. To his dear wife and help-meet he calmly said: "Good-bye, my dear, God bless you!" The funeral took place at Finchley, on August 16, Mr. W. J. Styles kindly and efficiently officiated. Thus another has been removed from the Church at Chadwell-street to the Church above.—W. R. FRICKER.

GEORGE WHITLOCK, who, for many years, sat under the ministry of the late James Wells, and latterly attended "the Grove," Camberwell, entered into rest September 6, 1893, at the age of 62. The poor of "the household of faith" have lost a sincere friend and generous supporter. Deceased was a provision merchant, and we take the following from the *Grocer's Gazette*, which so well expresses our own feelings. "It is our painful duty to record the death of Mr. George Whitlock, partner in the firm of Messrs. Whitlock Brothers, wholesale provision merchants. Mr. Whitlock had been at the warehouse on Tuesday, Sept. 5, but felt very poorly, and next day, Wednesday, he was attacked with illness, and died within a few hours at his residence, Dainton, Bromley, Kent, in his 62nd year. He had only returned home a fortnight ago from Carlsbad where he had been in the habit of going for some years to spend a few weeks at a time for the benefit of his health. Deceased, who had been a partner in the firm since its foundation, was very quiet and unassuming, and greatly respected by the trade generally." The funeral took place on the 9th, and was conducted by Mr. T. Bradbury (under whose ministry our departed friend greatly profited and much enjoyed), in the presence of a goodly number of people from Grove Chapel, many members of the trade, and the clerks and men belonging to

the firm. He lived a firm believer in the doctrines of free and sovereign grace, and died resting on the Rock, Christ Jesus. On Sunday morning, September 17, Mr. Bradbury improved the solemn event from the words, "I have waited for Thy salvation, O Lord" (Gen. xlix. 18), and delivered a most excellent discourse to a large number of sorrowing relations and friends. He leaves a widow and twelve children.—J. W. B.

MRS. MARY WINCH, of Bagshot-street, Waltham, entered into rest on the 17th August, aged 76. Called by grace early in life, she was enabled to walk for many years in the ways of the Lord, and at the time of her death was one of the oldest members of the Surrey Tabernacle. Like all the saints of God, she knew what trial was, but in all her afflictions she realized the supporting hand of the Lord. She was always more or less fearful—not of the ability of Jesus to save—but of her own interest in His salvation. The verse commencing, "Ye fearful saints fresh courage take," being an especial favourite. But there were seasons when faith was in lively exercise, and she was enabled to feel that she was indeed interested in the covenant ordered in all things and sure. Some few months ago she had a very serious illness, and although the Lord was pleased to raise her up, she could not be said to have ever really recovered from it, and she felt that she would not be long in this world. The Word was her constant delight, and the pencil marks made by herself and her late husband, bear testimony to the fact that they both found the Bible a living Word, and that it was indeed precious to them. During her last illness she was enabled to speak with confidence of the fact that she was nearing home, and of the love of Jesus to her; still Satan was permitted to becloud her mind with doubts, but almost, if not quite her last words, were "The Comforter has come." Precious words indeed. How encouraging and how confirming of the sure promises of the Lord who has declared that He will never leave nor forsake His people. Truly, blessed are the dead which die in the Lord.

On the 10th August MRS. SARAH CODD, formerly of Ipswich, went home to be with Christ, which is far better. She was in her 77th year, and through a long life had known, perhaps, more than the majority of the people of God what tribulation was. Truly it may be said of her, "Through much tribulation she entered the kingdom." But in all her trials the Lord graciously supported her, and gave her sweet resignation to His will, and the letters she from time to time wrote to her children, show what a living reality religion was to

her, and how she lived by faith upon the Lord. In her younger days she was well known to nearly all the Strict Baptist ministers then living, and was made instrumental in the Lord's hands in ministering to their comfort. The grand truths of the everlasting Gospel were her delight. Most firmly did she rest upon the eternal faithfulness of God, and for years felt persuaded that the Lord was her portion. She knew in whom she had believed, and was certain that she should enter into the joy of her Lord as she has now done.

IN MEMORIAM.

LINES suggested on the departure of my dear young friend, Lizzy Blanche Neame, born April 20th, 1871, and died Oct. 15th, 1891, aged 20 years and 6 months. (See an account of her conversion in the E. V. and G. H., page 336).

"Them also which sleep in Jesus will God bring with Him. Be patient, brethren, unto the coming of the Lord."

Oh, call it not death, it is life begun!
For the waters are past, the home is won;
The ransomed spirit hath reached the shore,
Where they weep and suffer and sin no more.

She is safe in her Father's house above,
In the place prepared by her 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;
She shall again awake, and be satisfied
With the likeness of Him who for her died.

As He rose again she shall also rise
From the quiet bed where safe she lies;
Then cheer, ye fond mourners, who sadly weep,
For happy are they who in Jesus sleep.

Oh! call it not death, 'tis a glorious rest;
Yea, saith the Spirit, for all such are blest;
They rest from their labours, their work is done,
The goal is attained, and the race is won.

The battle is fought, the struggle is o'er,
The crown now replaces the cross she bore;
The pilgrimage path shall no more be trod;
Sweet "rest that remains to the people of God."

Oh! call it not death; it is true, indeed,
The soul from the shackles of earth is freed;
'Tis true that dissolved is the house of clay,
And the spirit unchained has passed away.

'Tis true the loved one hath gone before,
The home now darkened that knows her no more:

He hides not your grief, for Jesus, too, wept
O'er the grave where His dear friend Lazarus slept.

But call it not death; a few short days o'er,
Ye shall meet her in glory to part no more.
What a blessed hope, lo! Christ shall appear
For the restitution of all things here.

Then, if not till then, you will see her again,
When brought by the Lord with His glorious train,
Those "sleeping in Jesus" shall then be re-
And "so shall we ever be with the Lord!"

M. L. L. PELLATT.



THE LATE MR GEORGE MURRELL, OF ST. NEOTS.

(See page 331.)

A Spiritual Desire.

BY EDWARD MITCHELL.

“O Lord, revive Thy work.”—Hab. iii. 2.

MUCH is often heard in certain quarters of what men are doing for the Lord. We rather delight to dwell on what God has done for us. With respect to our own works, our feelings resemble those of Mr. Hervey, the godly author of “Theron and Aspasio,” who, upon being complimented by a lady on the great service he had rendered the Church, and the consequent reward he might expect, replied, “Madam, the most I can hope for with respect to my own doings is that God will pardon the sins and imperfections that cleave to them all.” But the works of our God form themes for delightful contemplation to our soul. “His works are indeed honourable and glorious, sought out of all them that take pleasure therein.”

Thy work. Many wonderful works the Lord has done for His people, all of which deserve to be kept in remembrance by them—

“But one strange work exceeds the rest,”

and should never be forgotten. The gloriously perfect work of our

Lord Jesus Christ, His obedience unto death, by which He has "magnified the law and made it honourable," satisfying every claim of justice, and by His one offering perfecting for ever them that are sanctified, is the sole hope of the Spirit-taught sinner, who sings—

"I cling to His cross, here I see my salvation,
 'Tis finished complete, I'm redeemed from all woe;
 I read, and rejoice that there's no condemnation
 To those in Christ Jesus; ah, never! O, no!"

Thy work, the work of the Holy Spirit in the heart, is also absolutely essential to the salvation of every sinner. The office work of the Spirit is to apply the salvation of God to the hearts of His people. This work is sovereignly commenced, graciously carried on, and finally perfected, by the same Spirit. "He that hath begun a good work in you will perform it until the day of Jesus Christ."

"Grace will complete what grace begins,
 To save from sorrows or from sins,
 The work which wisdom undertakes
 Eternal mercy ne'er forsakes."

Revive Thy work expresses a gracious spiritual desire for an enlarged experience of the Spirit's work in the heart. The sovereign determinations of God do not exclude prayer. He has determined to bestow rich blessings on His chosen people, but He has also decreed they should seek these blessings by prayer. "I the Lord have spoken it, and I will do it. Thus saith the Lord God, I will yet for this be enquired of by the house of Israel to do it for them." Prayer occupies a middle place between the promise and the bestowment of the promised blessing. Desires are excited in our minds, and we pray because the Lord has purposed to bless us. That we should feel need for the work of God to be revived in our hearts is no strange thing. When we consider our present condition and position, the influences with which we are surrounded in this present evil world, the corruptions of our own nature, and the power of the evil one, it is nothing short of a stupendous miracle that our spiritual life is preserved at all.

"See a bush that burns with fire,
 Unconsumed amid the flame!
 Turn aside the sight t' admire,
 I the living wonder am.

See a stone that hangs in air!
 See a spark in ocean live!
 Kept alive with death so near,—
 I to God the glory give."

We pray, "*O Lord, revive Thy work.*" Thou didst come, precious Lord Jesus, Thou great and good Shepherd, that Thy sheep "might have life, and that they might have it more abundantly." Let us realize this grand design. Break and subdue the power of corruption within us, deliver us from an ensnaring world, and keep us from the evil one! Shed abroad Thy love in our hearts, and cause us to glow afresh with love to Thee; and, by Thy Holy Spirit's power, make us fruitful to Thy praise! *O Lord, revive Thy work!*

What we desire for our own souls, that we also long to see in the Churches of our God—a gracious reviving of the work of God in their midst. There have been so many spurious so-called revivals in the religious world that devout minds have become well-nigh disgusted with the very word. But let us remember there have been real gracious revivals in the Church of Jesus Christ, and surely the present state of the Churches generally indicates the great need of reviving which exists. We want no noise and bluster, no beating of drums or exciting mere natural

emotions. "The kingdom of God," we know, "cometh not with observation." Outward pomp and show are foreign to its very nature. But we long and pray to see the Holy Spirit's presence and power made manifest, the branches of the Vine laden with fruit, the ministry of the Word clothed with divine power, the empty seats filled with spiritual worshippers, the prayer-meetings crowded, and the prayers fervent, and multitudes flocking like doves to their windows, coming to tell what God has done for their souls.

"Let our mutual love be fervent,
Make us prevalent in prayers;
Let each one esteemed Thy servant
Shun the world's bewitching snares:

Break the tempter's fatal power,
Turn the stony heart to flesh;
And begin, from this good hour,
To revive Thy work afresh."

Revive Thy work. Our God is able to answer this petition. He has bidden us open our mouths wide, and has promised to fill them. "He is able to do exceeding abundantly above all that we ask or think." He can "open the windows of heaven, and pour us out such a blessing that there shall not be room enough to receive it." Gracious Spirit, stir up the hearts of Thy people to wrestle for a gracious revival of Thy work, and especially lay it on the hearts of Thy servants, whom Thou hast placed "as watchmen on the walls of Jerusalem, that they may never hold their peace, day nor night; ye that make mention of the Lord, keep not silence, and give Him no rest, till He establish, and till He make Jerusalem a praise in the earth." "O LORD, REVIVE THY WORK!"

"IN CHRIST BEFORE ME"

(Rom. xvi. 7).

BY PASTOR A. E. REALFF, GUILDFORD.

THE expression "in Christ" is a remarkable one. It is of frequent occurrence in the writings of this apostle; it occurs once also in the Acts (xxiv. 24), and once in the writings of another apostle (1 Peter iii. 16). What is its signification?

I.—To be "in Christ" is to be *connected with Christ in covenant relationship*. The elect were all chosen in Christ before the foundation of the world. In the eternal ages, before the worlds were framed, the Sacred Three entered into a solemn compact, which was to save an immense number, "a multitude which no man can number," of the race of Adam, who God foresaw would fall in him. The Eternal Father is said to have given these unto His co-equal Son: "Thine they were, and Thou gavest them Me" (John xvii. 6). He accepted them, and undertook to be responsible for them. In the fulness of time He would clothe Himself in their flesh, He would give Himself a ransom for their sins (Matt. xx. 28), indeed, He would be made sin for them (2 Cor. v. 21); He would take them for His spouse, His Church*; He would give Himself for them (Eph. v. 25); and so make peace in their behalf by the blood of His cross. The blessed Holy Ghost undertook, for His part, to quicken every one of these, though naturally, like all the rest of the children of Adam, dead in trespasses and sins. He would work the new birth in every one of their hearts, and supply them with grace from time to time, testifying continually of Christ, and enabling them to persevere unto the end.

II.—To be “in Christ” signifies to be *connected with Christ as our Root, Father, Brother, Husband, Head*. In each and all these respects true believers are “in Christ.” Adam is our root by nature; we all sprang from him, and we were all in his loins when he sinned. Consequently all that is merely natural in us, and every sinful disposition and inclination, we have by virtue of our natural union with him, just as the sap, twigs, leaves, flowers, and fruits of a plant are all derived from the root of that plant. But a precious Christ is our root in the order of grace. If we possess the very least degree of grace, even though it be only at present manifested in a sigh, or groan, or tear of real repentance; or an upward glance, or even feeling, as of earnest, heart-felt prayer, or a desire to be holy, it proves beyond a doubt that such are “in Christ.”

Dear fellow-sinner, I would for your encouragement say that you are certainly connected with Christ, the Root of holiness. He is yours, and you are His, and you will assuredly know more about this by-and-by. Jesus is therefore called “the last Adam” (1 Cor. xv. 45), and it is said that as in Adam all die, so all in Christ shall be made alive (1 Cor. xv. 22). Your being “made alive,” to see, and feel, and lament your sinnership, proves beyond a question your oneness with Him. He is said to bring many sons unto glory (Heb. ii. 10), and is therefore styled their Everlasting Father (Isa. ix. 6), who “shall see of the travail of His soul, and shall be satisfied” (Isa. liiii. 11). Moreover, He is called our Brother, our Husband, our Head, and we the members of His body mystical (Ephes. v. 30). O blessed Head and Husband, Brother and Friend, bearing all the Church’s ill-manners, making every allowance for her, hiding her failings, and constantly speaking well for her in the court of heaven.

III.—To be “in Christ” signifies, moreover, our *union with Him* in His incarnation, life, death, resurrection, ascension, and session at the Father’s right hand in glory. All that He did in the body He did for His people as their Representative, Substitute, and Surety; therefore we are said to have done it with and in Him. Beloved, did He become incarnate?—it was for thy sake (Heb. ii. 14). Did He by His spotlessly pure and holy life perfectly fulfil the law?—it was for thee. He is therefore “the end of the law for righteousness to every one that believeth.” Our life is imperfect indeed, but then we have perfect righteousness in Him. Did He die on the cross? Then the whole Church, represented by His natural body, was, as it were, nailed there with Him their Head. We all died in Him unto and for sin, and each believer may say with this apostle, “I am crucified with Christ; if one died for all, then were all dead.”

We are one with Him in resurrection (Rom. vi. 3—8). God is said to have “quickened us together with Christ” (Eph. ii.), “raised us up together, and made us sit together in heavenly places in Christ Jesus,” so that all the glorious work of Christ was done for us as our Representative and Surety, and we did it *in Him*. O wondrous, precious truth!

Dear soul, canst thou trace out any interest here? May the Lord make it still clearer to thee, and as thou art in Him, seek to grow more and more like Him. But once again.

IV.—To be in Christ signifies that *He is our Life*. “God hath

given unto us eternal life, and this life is in His Son." He is the Vine, we the branches. "Who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." We are in Him, because *His life is in us*. If we have any spiritual life at all, we have it only *in Him*. Our righteousness is in Him, as Paul's was (Phil. iii. 9). We are perfect and complete, yet only in Him (Col. ii. 10).

But now we find the apostle writing concerning Andronicus and Junia that they were *in Christ before him*. He does not mean that these persons enjoyed any priority over himself as to their election in Christ their covenant Head, because, as we have seen, when one was chosen all were chosen.

" 'Christ be My first elect,' He said,
Then chose our souls in Christ our Head,
Before He gave the mountains birth,
Or laid foundations for the earth."

But there comes a time with each of the chosen when their eternal union with Christ is *made manifest*. This occurs with different individuals of them at different periods of life. Some are not called by grace till late in life, like the thief, at the "eleventh hour." Others are brought down, and wounded in heart by an arrow from the Almighty in the prime of their days; others, again, are quickened by the Spirit, and taught to believe in Jesus in very early years. Now these two kinsmen of the apostle's were *manifestly* "in Christ" while he was yet "a persecutor and injurious." No doubt all the Lord's people are called and quickened, renewed in mind, and converted in heart at the right time. There is a predestined hour for each. He who appointed the time, place, and circumstances of our natural birth, fixed also the hour and circumstances of our second birth; and He doeth all things well. But what a mercy it is to be called early in life! What sins and dangers are escaped!

These two friends of the apostle, his kinsmen according to the flesh, who had at some time been his fellow prisoners for the cause of Christ, are honoured by him as having been faithful labourers in the Master's vineyard when he was evincing enmity and rage against Him. And we may look around and say concerning this brother or that sister, "*In Christ before me!*" So are we taught to esteem others better than ourselves.

But, dear reader, whether called early or later into the Gospel vineyard, may we be "zealous of good works." "Herein," said our precious Christ, "is My Father glorified, that ye bear *much fruit*; so shall ye be (manifested, clearly proved) My disciples."

OUR YOUNG PEOPLE'S PAGE.

GOD'S SOVEREIGNTY.

WHEN we speak of the sovereignty of God many people are immediately quite frightened, not because the word is too long or too difficult to pronounce, but because they *think* it has such a *dreadful meaning!* I heard a speaker at a Sunday-school meeting once say, "If a horse shies at any strange object, his driver, if he is a wise, kind man, will not beat or be angry with the animal, but will just dismount and lead up to the spot to see for itself that there was nothing to be

frightened at." And in like manner I am wishful to lead my young friends to look fairly at words and phrases which they may often be troubled at, and show them how groundless are many of their fears.

A word often has not just the meaning that at first sight it seems to have. Two illustrations occur to me, both relating to my dear old pastor Mr. Hazelton. For many years he suffered from chronic bronchitis, and one Sunday morning, as he was leaving the chapel he, in answer to enquiries about his health, referred to that fact. "Ah!" said a friend, "there will be no chronic *up there*." With his own peculiar smile Mr. Hazelton answered, "Well, in one sense it will be *all* chronic there," and left us to explain the riddle. My friend, turning to me as he walked away, said, "Then what does chronic mean?" "Lasting, I believe," was my reply. "Oh, I see now what he meant," she remarked, and we both felt how sweet it is to remember that heaven's joys are lasting and, more than that, are everlasting too.

On another occasion the teachers were holding a meeting in the table-pew at the close of a service and Mr. Hazelton said as he passed and nodded a farewell, "Holding a conspiracy, eh?" Catching at the common acceptance of the word our superintendent answered, "I hope not, sir;" but as our pastor walked off smiling I said, "You know we may take conspiracy in a good as well as a bad sense; it simply means uniting together," and Dr. Watts beautifully says—

"Salvation! let the echo fly
The spacious earth around,
Till all the armies of the sky
Conspire to raise the sound."

And now to come back to our present point. What does sovereignty mean?—Supreme power, supreme dominion; and it comes from two Latin words, "super," meaning "over," and "regno," "to rule." God therefore is the great and glorious Sovereign ruling over all, and His sovereignty is His authority, His right to govern all. And who so worthy or so fit to rule as He?

Suppose, since we must of necessity have some one to govern the world, we had the choice of a king, what should we require? Certainly we should want a perfectly just and righteous person, or what a terrible being such a monarch would be! We should need one all-wise and almighty, or he would not be able to cope with the difficulties of his position, and it would be most desirable that he should be good and kind, approachable and merciful. There is but One that answers to these requirements. and He is Lord of all. "Great He is, and greatly to be feared in the assembly of His saints, and to be had in reverence of all that are about Him;" but as he thought of God's sovereignty the psalmist could sing, "The Lord reigneth; let the earth rejoice, let the multitude of the isles be glad thereof" (Psa. xcvii.).

"The Lord is King! Lift up thy voice,
O earth, and all ye heavens rejoice!
From world to world the joy shall ring,
The Lord Omnipotent is King."

"But He will have mercy on whom He will have mercy, and whom He will He hardeneth." Dear young friends, do not be alarmed at this. On whom will He have mercy? On the miserable, the helpless, and poor. "He hath filled the hungry with good things." What can be kinder than this? "The rich He hath sent empty away." What

wrong is there? "God resisteth the proud, but He giveth grace unto the humble." There is mercy for all who, by the Spirit's influence, seek it through the Lord Jesus Christ. "Whosoever shall call upon the name of the Lord shall be saved," and "Whosoever will, let him take the water of life freely."

And Jesus the blessed Saviour who died to save the ungodly is King of kings and Lord of lords, sitting with His Father on His throne. O may we be led to bow to Him as our Sovereign, and rejoice that He who governs all things does and ever will do all things well.

H. S. L.

OUR PORTRAIT GALLERY. — NO. XI.

THE LATE MR. GEORGE MURRELL, OF ST. NEOTS.

George Murrell, sober, grave, discreet,
In manners kind, in spirit sweet,
And peaceful as the dove,
Retiring from all noise and strife,
And brawling tongues of this vain life,
Imbued with Jesu's love.

Whatever now his soul annoys,
In Christ he finds peculiar joys;
He leans on Jesu's breast.
Where Jesus is, he soon will be,
From wildest storms of hell set free,
His wearied soul at rest.

THUS wrote William Garrard, of Leicester, in the year 1853, in his "Valiant Men of Israel." It was the wish of our late beloved editor to furnish the present, as well as the generation that is coming up, with a brief history of the Church at St. Neots. This desire we will try, by God's help, to carry out. Although most of those of our readers who are somewhat advanced in life may be pretty well acquainted with St. Neots and its pastors, there are many to whom it may not prove uninteresting.

FORMATION OF THE CHURCH.

The Baptist Church in this town was formed in the year 1800, consisting of thirteen persons, "United together in solemn covenant to maintain the doctrines of sovereign grace, and the primitive order of government in the Church of Christ." Mr. John Stevens was the first pastor, sustaining the office about five years. After Mr. Stevens left, the Church obtained occasional supplies for the next five years, spending many Sabbaths in prayer. During this five years, troubles and wars arose, but the "Venerable Fairey" and a few others, "abode by the stuff." Mr. George Murrell commenced his ministerial labours in 1810. "After preaching to them six months," says Mr. M., "I received a unanimous invite to the pastorate at £40 a year. I said to the deacons, is that all the friends can afford to do? if it is, it's all that I can require of them: and believing—

"The Lord has led me here,
I'll cast myself upon His care."

The then place of meeting became too strait; in 1816, a new place was built and opened by Mr. John Stevens and Mr. Freeman. It was soon filled; side galleries were put in. "I kept on praying as well as I could (says Mr. M.) and the Lord kept on working." Church and congregation increased slowly; chapel was again enlarged, the Lord continuing to bless His own word. "Our high sentiments have done us no harm (said the sainted G. M.); no, the sovereign and savoury truths of the Gospel have cheered our heart, fed our faith, and raised our hopes beyond the starry skies."

A PAINFUL, PERPLEXING, YET PLEASING PASSAGE IN THE PASTOR'S LIFE.

The following dialogue, as given by Mr. Murrell, may prove profitable instructive, and interesting. "I remember coming down out of the pulpit on one occasion and going into the table-pew and saying to dear old Mr. Fairey, 'I can't preach.'

"Mr. Fairey—'Get along up with ye, do!'

"Mr. M.—'No use, I can't!'

"Mr. F.—'Won't believe ye, get along up!'

"Mr. M.—'What's the use?' asked I, perplexingly.

"Mr. F.—'How do you know what God will do? You go up and pray and try to preach, and then, if you can't, I'll believe ye.'

"Mr. M.—'I went up into the pulpit again, and, in prayer, my heart was softened and was helped through.'

Many instances of a striking character in his life could be recorded, but space forbids. A gentleman once asked the late C. W. B.: "Is Mr. M. a VESSEL man, a *Herald* man, or a *Standard* man?" The answer given was "He's all three—a Vessel prepared by God to Herald forth the Gospel and lift up a Standard for the people."

A most interesting part in the life of Mr. Murrell and history of the Church at St. Neots was the celebration of his pastoral

JUBILEE,

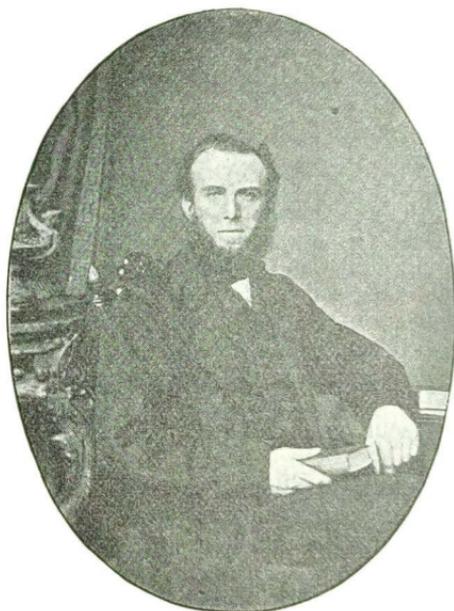
which took place on May 22nd, 1860. In the EARTHEN VESSEL for June, of that year, a full account of the Jubilee services were given. Acting on the suggestion of the editor of the E. V., dear old Mr. Minton, then a deacon of Mount Zion, Chadwell-street, of blessed memory, chartered a special train, on the Great Northern Railway, from London to St. Neots, taking down 400 Strict Baptists, to the services. Vehicles from towns, hamlets, and villages around, kept pouring in, and the inhabitants observed the occasion as a general holiday, shops closed, &c. The services were held in the spacious tent belonging to the Suffolk and Norfolk Association. It required but a slight stretch of the imagination to have fancied that the Jubilee tent stood on the plains, near Sinai, and that the groups traversing up the various roads were the tribes of Israel coming up to listen to the proclamation of the Jubilee." There are but few left of the great company of standard-bearers, who took part on that memorable day. S. K. Bland is one of the succeeders, and we hope his valuable life may be spared to the denominations for years to come; and there is John Bloomfield, still in the flesh, and, we hope, in the spirit, he takes a two-fold capacity—a succeder and a seceder; he seceded from the sect everywhere spoken against years ago, and became united to the "respectable" party. What a changing world this is! With all our waywardness, what a great mercy to have a God that changes not—"Jesus Christ, THE SAME yesterday, and to-day, and for ever." From the covenant of grace none can ever secede, however much they try.

We must draw this article to a close by a brief reference to

GEORGE MURRELL'S ORIGIN,

who was born (we believe) in Whitechapel, East-end of London, and brought up under the care of a gracious father. "My dear parent (writes Mr. M.) was never what I call sound in the faith, but he pos-

essed the root of the matter. I was convinced of my state as a sinner while very young, from remarks which my father used to make while reading the Scriptures; this did not produce change of heart, but was the means God used to keep me from open sin. The terrors of the law wrought on me for some time, till one day, in a private room, I got a full discharge; a view of the sufferings of Christ FOR ME melted my heart; my faith was strong, and not a shadow of a doubt remained on my mind as to my interest in Christ's finished salvation. I then felt a strong desire to go and tell to poor sinners of the love of Christ, and joined an Itinerant Society, at Zion, Whitechapel; was first sent to teach in a Sabbath-school. After a while, I was requested to try my gifts before a sub-committee, who, being satisfied God had called me to preach His Gospel, sent me thither and thither, till I settled here in the year 1810." Mr. Murrell continued to sustain the pastorate till within three years of his decease, May 4th, 1871, having been pastor of the Church nearly 58 years.



We now proceed to give a brief sketch of the late

MR. RICHARD BAX,

who succeeded Mr. Murrell in the pastorate at St. Neots, chiefly selected from statements delivered by him on the occasion of his ordination, on June 30th, 1868.

On the 23rd of August, 1834, he says: "I was born a sinner into a sinful world. Sin lived and reigned in me long ere I had moral consciousness to know what it was to live in sin. His father was a godly man, but a Huntingonian of the most rigid school; but his mother was a Unitarian, reverencing Christ as an Exemplar, but not as GOD the SAVIOUR, by the shedding of His own blood.

When and how the first conviction of his sinfulness laid hold of him does not appear; but when not more than eight years of age, so powerful was the Word of God in his conscience that he wondered why He did not cut him down as a cumberer of the ground, or cause the earth to swallow him up. Often at night did he get out of bed to pray when alone, saying: "Lord, if Thou wilt, Thou canst make me clean." His mind passed through a variety of changes, and at times most deeply exercised, till he was between ten and eleven years of age, when the death of his dear mother occurred, and his mind became powerfully exercised with our Lord's words to Nicodemus, "Ye must be born again." The question would recur again and again: "Am I born again?" After this, his soul sank into deep darkness, and he feared he had sinned the unpardonable sin, and was tempted to give up prayer altogether, lest he should incur greater damnation; and for a long time he gave up the *form* of prayer, though not the *desire*.

Passing over several years of his life, during which period he was constantly and intensely exercised about the state of his soul, we find him at length in company with a cousin at Brighton, who said to him: "Come, cousin, tell me what the Lord has done for your soul!" To this he hesitatingly yielded, and told him all his heart. This appears to have been a most sacred season, for they both wept and prayed together. The next day, however, his soul sank into a horror of great darkness, with deep searchings of heart, as to whether he had said more than was true, and whether his experience was a genuine work of grace. Life he felt, at this time, to be a burden, the whole world a blank, and the future filled him with dismay; when, in a moment, the Lord broke in upon his soul, filling him with unutterable delight, causing his tears to flow with joy, and as he walked along the road in the company of his beloved, he sung and sobbed, "Why me, Lord; why me, Lord?" The chief Scripture sealed home upon his heart at this season, was: "I have loved thee with an everlasting love, therefore, with loving-kindness have I drawn thee." Then he felt that his guilt was removed, his sins pardoned, and his soul clothed in the spotless robe of the Saviour's righteousness.

Our brother being eventually led to take a situation as a draper's assistant, in the town of Beccles, in Suffolk, was favoured to sit under the ministry of Mr. George Wright, and was by him baptized, and united to the Church, under the pastoral care of this eminent servant of God. At a very early period in his soul's experience he had thoughts prompting him to speak of God's great salvation to others, but had no idea of becoming a settled minister. He was induced to open his mouth in the Lord's name for the first time at Barsham, in Suffolk, at a cottage service.

After this, he was invited by his pastor, Mr. George Wright, to assist him in his ministerial duties. From this time, invitations to preach were received, and doors opened more numerous than he could serve. Our brother accepted a call to occupy the pulpit at Romney-street, Westminster; from there he removed to Tunbridge Wells. Meopham, in Kent, was the next place to which he was led, and from there he removed to Carlton, Beds, and from this place he came to St. Neots; having received and accepted a unanimous invitation to succeed the venerable Mr. George Murrell, in the pastorate at New-street Chapel. Here he

laboured, beloved and respected, for the period of ten years; when, after a long, lingering illness, he peacefully entered into eternal rest on September 16th, 1878.

His mortal remains were interred in the cemetery opposite the chapel, near to the spot of those of Mr. George Murrell, his venerable predecessor. "The memory of the just is blessed."

Next month (D.V.) we hope to give a portrait and sketch of our highly esteemed and beloved brother, Mr. James Clark, the present pastor of St. Neots, thus giving what we hope may prove a profitable and interesting history of the Church at this renowned and sacred sanctuary.

J. W. B.

ASKING IN THE NAME OF JESUS.

"Verily, verily, I say unto you, Whatsoever ye shall ask the Father in My name, He will give it you."—John xvi. 23. [R.V., "If ye shall ask anything of the Father, He will give it you in My name."]

THE plant and the animal have a *limited* range of necessary wants, and these secured, they progress no further; the years come and go, and there is no *new* appetite, no change in either habit or requirement.

But in man, a progressive and continuous hankering is manifested. Each fresh gratification does but increase and intensify his wants, he becomes less and less satisfied, his unrest and longing growing still more urgent. He calls upon earth and sea and sky to do more for him than they have done before, diving, hunting, and digging to discover and utilize forces that may open to him fresh opportunities for self-aggrandisement.

Alas! sin has so disturbed and distorted both the will and the wants of mankind, that their requests are, for the most part, unrighteous and turbulent and vain. Their asking reflects the mere passion or selfish greed of the asker. In all this babel of requests, this jumble of contradictory demands, there is no appeal winging its way upward to the Throne of God. It is not the pleading of a trustful child, anxious to be loyal to the parent's wish, and in harmony with the father's will; it is not here that you find the true prayer of faith, blended with that intuitive understanding and responsive love which are at once a fruit and an evidence of the new creature in Christ. Truly of the prayers of the carnal man must it ever be said, "Out of the corruption of the heart the mouth speaketh."

Yet, again, there are the vain petitions of heathen darkness. Men surround their fetish idols with the monotonous accompaniment of drums; they seek to enforce their claims with charms, or by cutting themselves with knives; others raise murderous altars and bring as pledges of their needs the bodies of their sons and daughters, even passing children through the fire, if by any means they might wring an answer from an obdurate god.

But how merciful, and immediately and bountifully effectual, is the way *direct* to the Throne of Grace, where, through our Kingly High Priest, God waits to be gracious, ever more ready to hear and answer than His children are to cry unto Him. It is important in considering this subject to note the *relationship* of the Promise-giver to the promise-receiver

and of both to "the Father": "Verily, verily, I say unto *you*, Whatsoever *ye* shall ask *the Father* in My name, He will give it *you*." The true disciples of Jesus are born—(according to the will of the Father, through the Person and Priesthood of the Son, by the power of the Holy Ghost)—into the family of the Lord, quickened and called to walk in newness of life. The prayer of the righteous man availeth much, we are taught. In its primary sense, of course, the Righteous Man is Christ, our Intercessor:

"With cries and tears He offered up His humble suit below,
But with authority He asks, enthroned in glory now."

Though in another aspect we have here the man *in* Christ, and the prayer presented in His name. In the name of Jesus alone can any petition now be sanctioned. There is only one medium of access and bestowal, it is the precious name of Jesus.

The influence of Christ's name in relation to the prayers of His disciples is *redemptive*. Our poor, blind wants that we bring before God are, in themselves, so beside the mark; the spiritual so mixed with the carnal; selfishness and self-will, and unworthy motives insinuate themselves into our holiest aspirations and truest desires. The mercy is that our prayers go up *inside* His; Jesus takes them from us, and makes them His own especial care, and thus are they purged from their short-coming and redeemed from their faultiness. Through faith in His name our petitions enter *within* the veil, and come in before the presence of our Father in the holiest of all, whither Jesus our Forerunner is gone for us, presenting our pleas, sanctified and harmonized with His own, thus prevailing, and procuring for us favourable answers of peace and blessing.

Further, the effect of the name of Jesus in relation to the asking of His brethren is *regulative*, in the fashioning thereof. Our desires and our prayers, by the grace of the Lord Jesus Christ, become conformable to His own; the name of Jesus will select and prune and qualify the burden and details of our supplications; and as our inner character is thus renewed and balanced, and harmonized with the divine will, so verily will our prayers indicate the God-wrought change, even as the fruit denotes the nature and quality of the tree. It is well for us if by the sweet discipline of that hallowed name, by the gracious operations of the Holy Spirit, we are passed through some such examination as this: "Would my Lord Jesus offer this petition on my behalf? Can I seriously and unhesitatingly ask the Father to receive it as from the sacred lips of Jesus Himself?" Seeing that my every petition which is accorded entrance and access must be presented in that all-glorious and adorable name, doth it not behove me to watch and exercise the greatest care, as enabled by grace divine, that I offer nothing unworthy thereof or inconsistent therewith?

Oh, for such a blessed outpouring of the spirit of prayer and supplication upon us individually, and the beloved Church of Christ as His body, that even while we are gratefully adoring the Lord for the precious *drops* of mercy He hath bestowed, our prayers may be so enlarged and attuned, that, as they are presented by the person and *in* the Name of Jesus, our Father will open the windows of heaven and give to us *showers* of blessing. May we have grace to cease from *our own* works, and to pray more harmoniously and constantly in that

name through which the blessing is promised and through which it will surely come; till, finally, we awake with His likeness and are satisfied—constant prayer being exchanged for perfect and unending praise.

SAMUEL BANKS.

263, Victoria Park-road, London, N.E.

THE SCRIPTURAL METHOD OF ADDRESSING THE UNCONVERTED.

Paper read at Pastor's Conference, Little Alie-street, September 29, 1893.

BY E. WHITE.

AS ministers of Jesus Christ we desire to make full proof of our ministry, and to rightly and faithfully discharge every part of the solemn trust we have received from our Lord and Master. We are anxious that we may be able to say to our hearers in the language of the apostle, "Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God." We have the flock of God to feed which He hath purchased with His blood, and who are savingly brought to know Him. But we have to seek the wandering sheep who are of His fold, and yet they are far from Him by blindness, alienation, and rebellion.

How shall we address men in a state of unregeneracy? This is the question which occupies our consideration at this time. Shall we indiscriminately tell all men that Christ died for them, and now He waits for them to take His offered mercy? Nay, this is to deny the plainest statement of Scripture, and contradict the distinguishing doctrines of grace, which are as clear as the sun at mid-day to eyes spiritually enlightened. Shall we command men who are dead in sins to do spiritual living acts, such as godly repentance, which is given by an exalted Saviour, or evangelical faith which is a free grace gift of God to His own elect: "For by grace are ye saved through faith, and that not of yourselves, it is the gift of God"? Shall we tell unregenerate men that every sermon they hear, if they do not repent and believe the Gospel, will add each time to their damnation? Such statements as these make the Gospel, instead of a message of good tidings, a law of terror. The Gospel is wholly remedial and not punitive; it brings the news of salvation, and not of avenging justice. Shall we beseech, implore, entreat, and persuade dead sinners to turn to God, and tell them they will be damned for not doing so? We are not lacking in tenderness of spirit towards our fellow-sinners, and deep anxiety for their salvation, but we dare not tell them to do what we know is impossible, and for which we have no scriptural warrant. Amidst these conflicting opinions and self-contradictory assertions, let us seek out the more excellent way. We turn to Holy Writ and seek not only our matter, but our method from that pure fount.

I.—We insist upon the authority of that Word. It unhesitatingly and clearly shows man's lost and ruined condition as a sinner in the sight of God. It shows what a rebel he is; and the holiness and majesty of God. It charges him with guilt, and convicts him as a criminal. It lays the axe to the root of the tree unsparingly, and denounces sin in all its forms. It condones, mitigates, or extenuates man's guilt in no

way whatever. Thus would we show the unconverted man his state, speaking especially against those crimes we may know certain persons to be guilty of; as Peter showed in the days of Pentecost that his hearers were guilty of imbruing their hands in Christ's blood; and Paul when speaking before the adulterous Felix, reasoned with him of righteousness, temperance, and judgment to come.

II.—We would explain and enforce the holiness and inflexibility of God's law; that though man has fallen and become a ruined, helpless creature, the law has not changed nor relaxed in the least any of its claims. It still demands perfect obedience, and metes out its punishments unsparingly against every offender. It curses and condemns for the least transgression; and we should point out to every unconverted man, whether he prides himself on his morality, or is living in open, flagrant sin, that by his works he cannot be saved: that he is already under the curse of a broken law. We would show the spirituality of that law; that it takes cognisance of the thoughts and intents of the heart. We would follow our Master and explain the law in the light of the sermon on the Mount. All ungodly men are prone to think sin a trifle and God's denunciation an unmeaning threat. The devil still insinuates his infidel doubts against the truth of God's Word. "Ye shall not surely die" is whispered in every sinner's ear by him. We must denounce his falsehood, and constantly assert God's truth, the purity and unchangeableness of His law.

III.—We would declare to the sinner the consequence of his sin in the punishment it entails: that the punishment is just; that it is endless in its duration; that a never-ending hell is not a human theory, but that it is based on Scripture, and as clearly revealed in Scripture as salvation from sin. We shall speak of this solemn subject with no hesitancy: in no trifling, flippant mood. We shall speak as those who know the terror of the Lord; as those who have been snatched as brands from the burning, and saved as hell-deserving sinners, and know by terrible experience what it is to feel ourselves to be in the hands of an angry God. Hell is real to us because we have felt it in our own conscience, and feared it would be our everlasting doom. We shall speak of these things with intense earnestness; our fellow-sinner's danger in an ungodly state will be an awful reality to us whenever we deal with this solemn theme. This subject, though so terrible, must not be kept back, but in the faithful discharge of our ministry we must always proclaim that "the wages of sin is death."

IV.—We would continually insist on the sinner's helplessness to remedy his state by his own efforts: that he is bound hand and foot by the chains of disobedience: that he has no power to rectify his condition: no prayer or penance will avail to atone for his past sins, or blot out one transgression: that all his works are nothing worth. The best obedience of his hands will not be accepted, because it is all tarnished with sin and pride: and, moreover, it comes short of God's demands. He is a bankrupt debtor owing 10,000 talents, with nothing to pay with; therefore he is hopelessly involved, and can by no means extricate himself. This is discouraging to the guilty sinner, but it is the teaching he needs, for he wraps the flimsy rags of his own righteousness about him, and thinks they will prove a covering: he promises himself to repent

and turn to God at a future time; he thinks he has the power to do so. We must show his error, strip him of his self-sufficiency, and cut the ground of his doings and willings from beneath his feet, and leave him without one refuge of his own to hide himself in; but stripped, helpless, bound, condemned, all exposed, with only one way of escape, and that not in himself at all.

V.—We would ever show the sinner's only hope is in Christ: that there is no way of deliverance for the guilty but by His perfect righteousness imputed, and His sacrificial blood applied. This is the one and only way a sinner can be saved. We would preach Christ in His person: show what He is in His power to save as God. We would declare the perfection of His work; that while the sinner comes short in everything, Christ is the fulfilling end of the law for righteousness to every one that believeth. We would dwell on the eternal all-sufficiency of His expiatory sacrifice for guilty, helpless, sensible sinners: that His blood cleanseth from all sin: and that while sin is damning and defiling, Christ's atonement removes every blot and charge. Someone has said, "the best way to preach sinners to Christ, is to preach Christ to sinners." And thus would we open and allege that He must needs suffer; explain His work; the necessity of it; for whom it was intended; and show its security, its grand issues, its greatness, and glory. We would show its admirable suitability and adaptation to the sinner's every need. It meets all his guilt helplessness, and misery as a poor, lost, undone wretch. The whole of the Gospel scheme views man as a sinner; all its provisions are made for him as such: thus it expects no doings from him, but does all for him, and bestows all freely upon him, without merit, without price, or deserving on his part. This preaching does not laud up man's doing, but God's free grace, and Christ's worthy merit.

VI.—We would explain to the sinner how these blessings are enjoyed, that they are by grace through faith. Thus we shall have to explain the nature of faith: What is its object? Who is its Author? its necessity; its experience as it is felt and exercised in the soul. We shall not shout or vociferate Believe! Believe! without showing what it is to believe: we shall be careful to point out the difference between historical belief in the Bible as a revelation of Divine truth, and that faith which is of the heart unto righteousness, a gift of God; not the bare assent of the intellect unto certain truths; but a faith which trusts all to Christ, clings to Him with all the affection of the heart, casts the soul's entire burden upon Him in unreserved dependence on His merit and blood. We shall be careful to show the sinner that faith is not a work in any way; that his believing is not putting the topstone on Christ's work and making salvation complete thereby to himself: that while he cannot keep the perfect law, God has made another law of faith which he is to obey, and thus be saved by that. We must ever insist that faith comes empty-handed, is simply a receiving grace. It looks to Christ for all, and claims no merit of its own. We would endeavour to show the free and gracious manner in which these blessings are dispensed: that God is ready to pardon the guiltiest offender fully through Christ, and justify completely on the grounds of His merit every coming, penitent sinner, and that their coming is of His constraining grace operating on their hearts and consciences by the power of the Holy Ghost in quickening and calling them.

VII.—We would joyfully tell of the blessedness of an interest in Christ, and by contrast the state of those who have no interest in Him: the security of the man who has passed from death unto life, whose guilt has been put away by the sacrifice of his great Surety; who enjoys in his breast that assurance by precious faith; whose heart is at peace with God; whose conscience is freed from those dread alarms the ungodly have; the joy which now fills his soul, which he never knew in the happiest days of his unregeneracy, nor ever yet was known by an unconverted man. The ungodly man clothes religion with melancholy, but we would show him otherwise. Then the possession of the godly man is far beyond the perishable things of earth, or all it can yield; and also the happiness found in the paths of holiness and communion with God, which yield more real delight than all the pleasures of sin for a season. Also that the Christian has the present smile and approbation of his God, while the wicked have His frown and wrath resting upon them. And lastly, the differing prospects before the two: heaven's glory; hell's dark shades; the palm; the welcome home; the everlasting bliss with Christ! The dread depart; the companionship of devils; the worm; the never-ending torment throughout eternity! And as that judgment bar, that grand assize, is before our vision, before which preacher and people all must stand, it will cast a lurid light upon our ministry, stimulating us to faithfulness in dealing with the souls of men; it will stamp our work with grave and solemn responsibilities in view of that eternity to which we are fast hastening.

THE LATE MR. W. WINTERS.

THE following letter was written at the unanimous request of the Committee of the Metropolitan Association of Strict Baptist Churches:—

“To Mrs. W. Winters, Waltham Abbey.

“BELOVED SISTER IN CHRIST JESUS,—The stroke of our Heavenly Father's hand, by which your heart has been made sorrowful, and a shroud of sadness encircles your home, was the subject of deep sympathetic reference at our recent committee meeting—the first convened since your beloved husband was called from your side to dwell for ever in the radiant presence of Him, whose ‘countenance is as the sun shineth in his strength.’ Happily conscious that it is indeed ‘well’ with him, whose genial spirit and godly counsel often aided us in spiritual service, and largely ministered to the pleasure we derive in co-operating in the work of our dear Master's vineyard, we nevertheless mourn our loss of the advantages resulting from his godly use of those talents committed to him, and which in a lengthened, faithful stewardship he delighted to employ for Jehovah's glory and the advancement of Zion's interests and welfare. A fellow labourers with our dear brother who has gone before us to join the redeemed throng who bow adoringly before Immanuel's throne, we embrace the opportunity afforded us, to give expression, tender and kindly, to our fraternal regard and sympathy with you in the grief occasioned by the hand of death in parting you from your dear companion, uniting our supplications in your behalf at our Heavenly Father's throne of mercy, that He will generously vouchsafe to you that efficient consolation so precious to the stricken soul when ties so endearing are severed. May you, dear sister, in every season of ‘Weeping o'er the spoils that death has won,’ often hear the cheering tones of His voice, whose ‘Mouth is so sweet,’ and receive to your joy the smile of that countenance that is altogether lovely, and such strength that shall enable you to look above your sorrow to your compassionate Redeemer, and respond:—

“ By Thy hand the boon was given,
 ‘ Thou hast taken but Thine own :
 Lord of earth and God of heaven,
 Evermore Thy will be done.’

We cannot doubt that you will often be permitted to realise a relieving pleasure in reflecting upon the useful life, which, through enriching grace from on high, your dear departed one spent while here with you, and the ‘ much fruit ’ he was favoured to bear in his willing subjection to his Lord’s will. And we pray that to this solace may be added the daily witness-bearing and consequent comforts of the Holy Spirit.

“ We are, dear sister, ever yours,

“ EDWARD MITCHELL, *President.*

“ R. E. SEARS, *Vice-President.*

“ JOHN BOX, GEORGE TURNER, JAMES J. FROMOW, *Hon. Secretaries.*

“ September, 21, 1893.”

IN AFFECTIONATE REMEMBRANCE OF MR. W. WINTERS,

Who fell asleep in Jesus, July 23rd, 1893.

GONE on before a little while
 To his inheritance above;
 Delighting in his Father’s smile
 And full fruition of His love.
 Greatly esteemed—by all beloved
 Who once enjoyed his friendship here—
 And though from this vain world removed
 We cherish still his memory dear.
 Our loss is his eternal gain—
 No more to tread this vale of tears,
 No more disquietude or pain,
 No more perplexing foes or fears.

Faithfully he maintained the fight
 With love and courage to the end :
 In holding forth the Gospel light,
 And lifting high the sinner’s Friend.
 He gloried in Christ’s precious blood
 As all-sufficient to atone—
 Washed, clothed, and justified he stood,
 And all through sovereign grace alone.
 Those blissful plains once seen from far
 With holy ecstasy he treads ;
 No intervening cloud to mar
 The beams Emmanuel’s glory sheds.

Resting beneath the hallowing shade
 Of Heaven’s eternal Tree of life,
 No earthly sorrow there can jade
 The spirit, with its mortal strife.

July 26th.

H. D. SANDELL.

THE LATE MR. JOHN GADSBY.

THOSE who have been in the habit of meeting with the late Mr. John Gadsby during the last few years will not be surprised to hear that he has been called to his home above. For some considerable time it has been evident the work he so much delighted in in connection with the Church below must be exchanged for higher and better employ in the Church above.

We were once in his printing establishment in Manchester, and afterwards in London, and well recollect his activity and zeal in the work of the Anti-Corn Law League, which brought him in frequent contact with such men as Milner-Gibson, Gladstone, Bright, and Cobden. After the repeal of the Corn Laws, he sought rest—travelled much—hence his “ Wanderings in the East,” a book which has proved a boon to thousands.

Mr. Gadsby breathed his last at his residence Cambridge-road, Hove, Brighton, on Thursday, October 12, 1893, in his eighty-fifth year. The funeral took place on Thursday the 19th, at Rusholme-road Cemetery, Manchester. The body was conveyed from Brighton by rail, and the procession left London-road Station shortly after noon for Rochdale-road Strict Baptist Chapel, where deceased’s father preached so many years, where a service was held at one o’clock. The officiating ministers were Mr. Moxhon, of Bury; Mr. Croughtrey, editor of the *Gospel Standard*; and Mr. Turner, of Southport. The procession to the burial ground was a large and imposing one. It was preceded by about twenty ministers on foot, who had come specially to attend the funeral from different parts of the country, and following the hearse were fifteen coaches containing the chief mourners, among whom were Mrs. Gadsby (widow), her son, and numerous relatives, and a body of 500 or 600 people on foot. At the graveside a hymn was sung, and Mr. Chandler, of Accrington, delivered an address. The funeral arrangements were conducted by Mr. S. Anscombe, of Brighton. The name of “ Gadsby ” is a household word in the Churches of truth.

J. W. B.

THE SUPER-EXCELLENCE OF GOD'S THOUGHTS.

*Lines suggested by a Sermon preached by MR. E. MITCHELL, on Sunday evening, June 25, 1803,
from Isa. lv. 8.*

"For My thoughts are not your thoughts, neither are your ways my ways, saith the Lord."

"THUS saith the Lord, My thoughts are not like yours,
Nor are your ways the ways of Israel's King."
"Truch, Lord," we cry, "when Thy displayed designs
Quite disconcert our plans, defeat our aims,
And blight the blossoms of our cherished hopes."

"Yet, O My people, turn this truth around,
And see what blessedness it holds for you.
Lift up your eyes to yonder azure vault,
How high above the earth that heaven towers !
Yet yon ethereal, star-bespangled *roof*
Is but the *parvment* of a higher realm,
And as the *highest* heavens the earth transcend,
My thoughts and ways excel the best of yours,
And all to you are thoughts and ways of love."

The sinner trifles on the brink of death,
Full many a bitter thing he reckons sweet,
And if some more repulsive form of guilt
Scare him a moment—he recovers soon,
And grows more careless than he was before.
His thoughts indeed are wholly unlike God's ;
For what Jehovah hates with all His heart
Is but a peccadillo in the sight
Of guilty man, worthy of no regard !
Yet know the soul that sinneth it shall die,
Judgment moves steadily, but soon will strike
The deadly irrecoverable blow.
Yet let the wicked man forsake *his way*,
And the unrighteous his erroneous thoughts,
Let him but like the prodigal return,
And he shall share reception just as sweet.
Thus, only thus salvation can be found,
For *all* like wandering sheep have gone astray,
And *all* must die unless to God restored !

But let us visit an awakened soul ;
Sin is no trifle now in his esteem,
It rather seems too great to be forgiven ;
And the sad spirit often sighs and fears
Mercy despised so long is lost for aye.
Hear then the tender voice of love Divine,
"Only confess thy sin with heart sincere,
Thy deep iniquity with sorrow own,
And God will all abundantly forgive."

*Abundantly ! O linger on that word—
Press to thine ear the bright celestial shell,
And catch the cadences that murmur there
It tells us of the fulness of the sea ;
The flowing tide in-rolls *wave upon wave*,
Until it covers all the sandy beach ;
So pardoning mercy through the Saviour's name
Covers unworthiness, drowns every sin,
And brings us health and cure for every ill ;
Fear not, He will abundantly forgive.

His thoughts are not like ours in after days ;
We might *for once* forgive a grievous wrong,
But weary when *repeatedly* provoked—
Not so our God—His mercy never fails.

The Jewish exiles forced to Babylon,
Bewailed their cruel lot, yet they were spared,
While all in Jewry miserably died.
Thus oft our calculations are at fault,
We grievously misajudge our heavenly Friend,

* Abundant is derived from the Latin word *Unda*, a wave.

Yet His great love no variation knows,
Though we believe not, He is faithful still.

Then let us sing—Though tears bedew the night,
Joy cometh in the beauteous sunny morn,
His precious thoughts to us are numberless ;
And when they all are fully realized,
We shall be with and like our Lord on high,
In glory such as eye has never seen,
Nor thought of man at any time conceived.

Dear Lord, accept our thanks for grace so vast,
Conform us to Thy holy perfect will ;
Thy loving, trustful, and obedient ones
We would for ever be—and Thine the praise
In time and through eternity.—Amen.

H. S. L.

THE PULPIT, THE PRESS, AND THE PEN.

The Life and Work of Charles Haddon Spurgeon. By G. Holden Pike. Vol. IV. Cassell and Company (Limited), London, Paris, and Melbourne. Vol. IV., like those which have preceded it, is well got up, paper, printing and binding excellent. The contents embrace a great number of topics, written in an easy and readable style, each topic claiming much interest and rivets the reader's attention. "First mention of the Orphanage," Mr. Spurgeon preaching to 16,000 in the Agricultural Hall, Islington; Disestablishment of the Irish Church, Mr. Spurgeon's splendid letter thereon; "Great speech by John Bright"; Contention for Believer's Baptism; Popish teaching in the Established Church, and a great number of other subjects are treated upon with great ability by Mr. Holden Pike, and we are sure all who have the first three volumes will be anxious to see Vol. IV.

Mary Smith. (Two vols. London: Bemrose & Sons. Carlisle: The Wordsworth Press). Vol. I. is an autobiography of Mary Smith, schoolmistress and Nonconformist. The authoress possessed an ability beyond many women as a scribe, and in the book before us there is a combination of the cheerful, the plaintive, the serious, and the orthodox. It tells of the conversion of her father from formal Churchism ("he only went to Church to please the vicar") to a real longing after Christ, and of the persecution and boycotting he received at the hands of "the parson and squire" in consequence. We have more than scanned the work, and find nothing in it objectionable. It reads easy and pleasant, and affords a suitable pastime round the fireside on a winter's evening. Vol. II. is a book of poems on various subjects, written in the same easy style as Vol. I.

The Gospel Magazine for September (W. H. & L. Collingridge, 6d. monthly) contains a portrait and sketch of the rector of Bewcastle, Cumberland (Mr. Titus E. Laurie), one of the few ministers in what is called "the Church of England" who contend for the distinguishing doctrines of grace. The subject of this sketch was born in Kilburn, London, July, 1843. In 1859, while listening to a sermon by Mr. Pym in a Wesleyan chapel, the arrow of conviction went home to his heart. At Bonn, in Prussia, in 1861, he met with one Dr. Graham, "a dear man of God," and through him first heard of covenant promises and electing love. In 1863, while in London, he was led to hear the late Mr. James Wells, Mr. John Hazelton, and J. J. West, through whose ministrations he became established in the truths of the Gospel. In 1874 he was presented to the living at Bewcastle, where he still labours, "telling to old and young, with no uncertain sound, the blessed story of eternal love." We thank God for such men, and take it that he is one of the handful of salt that preserves "the Establishment" from corruption entirely.

The Portrait of Mary in Heaven is the title of a neatly printed 32-page tract published by the Protestant Evangelical Mission, Racquet-court. The tract exposes the sad and awful way in which Jesus is blasphemed and Mary idolized by the Papacy. It should be distributed by thousands among the Romish-Ritualistic-Papists. The price is 1d., or 6s. per 100.

Life and Light and Here and There each refer to the great loss to the denomination by the removal from earth to heaven of W. Winters, "a brother beloved."

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

Strict Baptist Mission.

"Therefore came I forth."—Mark i. 38.

At the head of this page we read "Our Churches, Our Pastors, Our People." May we say our Mission? But let us be sure we have an interest in what we claim as our own, by giving as the Lord hath prospered us, or by a remembrance of the Mission before the throne. "This honour have all His saints," of speaking to Him—the Lord over all is rich unto all that call upon Him Jesus in our text is employed as a missionary and preacher of the Gospel. He came. Yes, but He was sent; the words He should speak, and the work he should do were given Him by the Father. I have given unto them the words which thou gavest Me. Yes, the gracious words, when He opened His mouth and spake to contrite souls and broken spirits, were the words of the Father. I have given them Thy Word. Jesus the great preacher. Did Jesus lay down His life? Yes, "who gave Himself for our sins, according to the will of God and our Father." "Therefore doth My Father love Me, because I lay down My life" (John x. 17, 18). O that the love of Christ constrained us more and more to make returns of love to our best Beloved! Jesus rejoiced when He saw His kingdom grow (John iv. 34, 35). Do we rejoice at the growing empire of King Jesus? New fields are opening in our mission work. Other labourers are needed. We want to maintain efficiently those fields we have entered. We have faith in the Gospel of Christ; we know it is the power of God unto salvation to every one that believeth. We have heard of universal remedies and healings. Yes, we say the Gospel is Divinely appointed to be that remedy and healing; "He sent His Word and healed them" (Psa. cvii. 20). The Gospel we own is Christ all in all. The Lord works by the Gospel, making the desert to blossom as the rose; "Men shall be blessed in Him." Let us not be content to say only,

"Fly abroad, thou mighty Gospel;
Win and conquer, never cease."

Our Mission needs help. Our Mission is best carried on by native workers, not only because it is less expensive, but we believe more efficient. All the home work is freely given. Our Commissioner, brother S. Gray, of Brighton (D.V.), will soon visit our mission fields. Will friends who have not given kindly send what they purpose giving at once? Our annual meeting will have been held before this appears in E. V. & G. H., and most of our friends will have been stirred up to give at that meeting. Will those who were not present hear

the Master's words. "Give and it shall be given unto you" (Luke vi. 38)?

HY. CLARK.

Clapham Junction.

METROPOLITAN ASSOCIATION OF STRICT BAPTIST CHURCHES.

The half-yearly meeting was held on Tuesday, October 10th, at Bethesda Chapel, Kensington-place, Notting-hill-gate. The pastor (brother Herring) and friends were early in attendance, and gave a hearty welcome to the ministers and delegates of the associated Churches. Among the first to arrive were brethren H. Clark and Realf, C. Wilson, Presi- E. Mitchell, F. C. Holden, C. Cornwell, G. Baldwin, W. Pallett, R. Ash, J. Hodges, M. Branch, &c

At 2.15 the afternoon's proceedings commenced by singing—

"Come, gracious Spirit, heavenly Dove,
With light and comfort from above;
Be Thou our Guardian, Thou our Guide,
O'er every thought and step preside."

The president, Mr. Mitchell, read Psa. cxxii., and Mr. Thomas, of Watford, offered prayer. The president in his own genial way then gave a hearty welcome to the ministers and delegates of the associated Churches, and, in referring to the pleasure he felt in being present, remarked, "I dwell among my own people," commended all to pray for the peace of Jerusalem, and act accordingly. The president in feeling terms referred to the deaths of brethren W. Winters and W. Tooke, both of whom are now present with their Lord.

The vice-president, R. E. Sears, then moved—

"That letters of condolence and sympathy be sent to Mrs. Tooke, the widow, and the Church at Bedford-road, on the great loss they have sustained by the death of brother William Tooke."

This was seconded by brother J. Par- nell, and unanimously carried.

A hymn composed by our late brother Winters, commencing, "Our much-loved brother's gone," was sung, and then brother J. W. Banks moved the following resolution—

"While we grieve at the loss the denomination has suffered by the departure of our brother Winters—a man, a Christian, a scholar, a brother beloved,—we pray for grace to submit to God's divine and holy will, and that this meeting of pastors and delegates send their Christian love and sympathy to the bereaved widow and Church at Waltham Abbey, and hope the Churches will unitedly pray the Lord to raise up one, if it be His will, to take his place as editor of the denominational magazine."

This was seconded by brother Lynn, and unanimously carried.

Brother J. W. Banks suggested that a monument be erected in Waltham Cemetery by the whole of the denomination to the memory of our brother Winters, and stated that he would send out applications for subscriptions.

The right hand of fellowship was then given to delegates representing Churches at Ponder's End, Canning Town, and Forest Gate, and these Churches were united to the Association.

The business of electing president and vice-president for the next year was then proceeded with, and the lot fell upon brethren R. E. Sears and C. Wilson. The committee and officers were also chosen, which is practically the same as last year.

Brother Cornwell, who has been so persevering and energetic in regard to the Bill before Parliament for the Enfranchisement of Leasehold Chapel Property, stated that he had received a letter from the chairman of the Parliamentary Committee to the effect that there was a probability of the Bill passing this year.

The appointment of place for the annual meeting of 1894 was attended to. The invitation to Soho (Shaftesbury-avenue) was accepted.

"Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above"

was heartily sung to the proper tune ("Glasgow"), and brother West, of Erith, made a suggestion in regard to Gunpowder Plot which will be found below, and the afternoon's proceedings closed with the benediction.

About 300 were served with tea, admirably waited on by our friends at Bethesda.

The evening service commenced by singing—

"Descend from heaven, celestial Dove,
With flames of pure seraphic love
Our ravished breasts inspire,
Fountain of joy, blest Paraclete,
Warm our cold hearts with heavenly heat,
And set our souls on fire."

The president read Psa. cxxxiii. and part of John xiii. Brethren Realf, of Guildford, and Beecher, of Shouldham-street, offered a prayer.

A vote of thanks to the friends at Notting-hill-gate for the use of the chapel, and the kindly way the ministers, delegates, and other visitors had been received, was proposed by Mr. R. E. Sears, and seconded by Mr. R. Steele. Mr. G. Herring, the pastor, responded in words of welcome, saying the suggestion to form the Association originated at Bethesda.

Mr. Sampson then gave a sound, practical discourse from the words in

Acts i. 8, which was listened to with pleasure, profit, and interest.

The benediction and "All hail the power of Jesu's name" brought the half-yearly meeting of the M. A. S. B. C. to a close.—J. W. B.

GUNPOWDER PLOT.

DEAR BROTHER BANKS,—The committee of the Metropolitan Association of Strict Baptist Churches having decided to issue a letter to the associated Churches reminding them of the fact that November 5th will fall on a Sunday this year, and urging that it will be honouring to the Lord to remember the great deliverance wrought in the discovery of the "gunpowder plot," I think it may be well to extend the reminder through the columns of the E. V. and G. H., by your permission. It must always be to God's glory and to the profit of His people to acknowledge His goodness and tender care. To be reminded of this diabolical conspiracy and of its discovery, and the prevention of its accomplishment, will bring back to grateful children of God the memory of the treasured history of the conflicts, testimony, suffering and death of those gracious men of whom the world was not worthy, and from whose service and labours we have reaped so large a harvest of liberty and blessing. Above all, the heritage of truth in the ministry of the Gospel, purified in the fires, maintained against Satan's masterpiece of craft, superstition, and insult to the Great Bishop of our souls and the true High Priest, and handed down to us with an open and unchained Bible demands our praise.

We do well to acknowledge the facts firstly of the weakness as to the truth of God of many in whom we ought to expect better things, and, secondly, of the unchanging resolution of the encroaching Papacy whose emissaries and teachings so rapidly increase; and laying these matters to heart, to look to ourselves and seek both the searching of God in our own souls and enabling grace for such faithfulness and labour in the defence and propagation of the precious Gospel as the honour our indulgent but so much dishonoured Lord demands, and the present conditions around us require.

In our early morning prayer-meetings, or in the more public devotions in our pulpits, both praise for the history of divine goodness that the date reminds of, and prayer for more grace, and that the good Lord may frustrate the designs and turn back the advance of Popery and Ritualism, would be reasonable and appropriate exercises.

Against the powers of evil we have no strength, but as instruments for the Master's use we pray to be energized by His gracious power. "Not by might, nor by power, but by My Spirit, saith

the Lord of hosts." "Be Thou exalted, Lord, in Thine own strength; so will we sing and praise Thy power."

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

RECOGNITION OF MR. F. J. HARSANT AS PASTOR OF THE BAPTIST CHURCH AT OTLEY, SUFFOLK.

(From our Suffolk Correspondent.)

SUFFOLK—dear old Suffolk—we love thee well! For what art thou famous? For beautiful, verdant, rural scenery, with here and there a sightly mansion of nobility? Yes! but that is not all. Many of thy sons have been illustrious champions for God and His truth. As we journey through thy lengths and breadths, we find here and there a palace erected (by some of Thy heroes who have long since gone home) for the worship of God by a people who are now looked upon and spoken of as somewhat "out of date," known as Strict, Particular, or Primitive Baptists. Such an house, neat and commodious, is to be found in the village of Otley, Suffolk, and thither were favoured to wend our way, on Wednesday, Sept. 27, for on that day took place the public recognition of Mr. F. S. Harsant. Mr. E. Roe, of Framsdon, presided throughout the services, and if we may judge by his words and manner, God's cause at Otley, and God's truth at large, is dear to his heart.

THE AFTERNOON SERVICE

commenced by singing, reading, and prayer by Mr. A. J. Ward. Among the ministerial brethren present were the late pastor, Mr. P. B. Woodgate, who was thirty years pastor of the Church, and who resigned about two years ago because the work was too much for him; Messrs. T. Field, C. Cornwell, L. H. Colls, A. J. Ward, and the pastor-elect, F. J. Harsant. Friends were also present from Ipswich, Laxfield, Grundisburgh, Stonham, Crowfield, Stoke Ash, and other surrounding villages.

After a few preliminary remarks by the chairman, Mr. C. Cornwell whose voice we were favoured for the first time to hear, was asked to state the nature of a Gospel Church, basing his remarks upon the words, "To be conformed to the image of His Son" (Rom. viii. 29). Mr. Cornwell proceeded to give a sound and savoury discourse on the nature and constitution of a Gospel Church. His (Mr. Cornwell's) name alone, and his long connection with the denomination, is quite sufficient for our readers to know that he would in no wise swerve from, but most earnestly contend for, the New Testament order. His Scriptural address was listened to with pleasure and profit.

Hymn 411 was then heartily sung,

and the chairman, after speaking of the pleasure it gave him to see and hear brother Cornwell, called upon the pastor-elect to relate his

CALL BY GRACE.

In response. Mr. Harsant said,—I was born at Framlingham, in Suffolk, forty-one years ago. My parents were not Christians at that time, so I received no early religious training. At the age of eleven I was very anxious to leave school. An opening presented itself, and being an only boy I was allowed to have my own way, and at that early age was apprenticed to a business. When I had served four out of seven years my master died; thus my indentures were broken up and I was set at liberty. Fourteen months I worked at Wickham Market, and at seventeen years of age I was receiving journeyman's wages. I earned plenty of money, and spent it foolishly. When about 18 I fell in love with a young lady, got crossed, and being very much upset I took the Queen's shilling and enlisted. This was a great trial to my parents. Leaving the army, I made up my mind to master my business, devoting my whole energy to it. I toiled, and was successful. At the age of twenty I married. This was the first step to a better life, for God gave me a godly woman for my wife. We went to London. While there I came in contact with a Roman Catholic. He asked me to go with him to his chapel. Being ignorant of Bible truths, I went, I fell in love with the music, embraced their views, and became a Roman Catholic. I was with them two and a-half years. This was a great grief to my mother, who had now become a manifested child of God. I was very bigoted, and did not often write home, because mother would put something in about religion. This I very much detested. About this time I was brought very low by affliction; the doctor pronounced me to be consumptive, but somehow a passionate desire came over me to return home, though I had not written to mother for some time. Gaining permission from the doctor, with my wife I started for my mother's home on March 7th, 1874. I was so weak that arriving at Ipswich I could not walk alone. My mother was then living at Aldringham, and thither I went; but weak as I was, how I hated any religion except Roman Catholic. I went to bed early to get out of the way of family worship, but mother would set the door open that the rebellious boy might hear. By God's grace I was soon led to see Romanism was a great error. That scripture, "The wicked shall be turned into hell," was applied with power to my mind; I was in terror, fearing I should sink to hell. "God be merciful to me a sinner," was my cry. After

some time the words came, "Ye are not your own; ye are bought with a price, even with the precious blood of Jesus." No man had anything to do with my conversion, it was a work between God and my soul only. For twelve hours I was unconscious. It was indeed heaven on earth; I wanted there and then to go home.

The chairman being satisfied with the statement, asked him to relate his

CALL TO THE MINISTRY.

Mr. Harsant said,—As soon as I was able to be visited, Mr. Snaith, of Aldringham, who was pastor there at that time, visited me. From him I received much good. He was a great comfort to me. My heart was full of Christ, but I had not a great knowledge of Bible truths, but Mr. Snaith's conversation not only cheered me, but set me thinking and searching for myself the grand old book. Being convinced that believers should be baptized, I asked Mr. Snaith if he thought me a fit subject for believer's baptism. He said he should be pleased to propose me to the Church. He did so; I was accepted and baptized. I felt a burning desire to do something for Him who had done so much for me. I soon found work in the Sunday-school. I began with the infant class; from that I worked up until I was chosen superintendent. For ten months the burden of the ministry lay upon my mind. I prayed against it; yet the more I prayed the heavier the burden grew. One Sunday evening I was asked to read at a prayer-meeting. Somehow I was forced to speak to the people of God's love; the words flowed out, but all the next week I was much harassed about it, and made up my mind not to go again; however, by the earnest request of a brother I did go, and the Word was blest. In course of time I was led to cast in my lot with the Church at Friston, and found in the late Mr. Brown a father, friend, and counsellor. Not long after I received a call from the Church at Claxton, Norfolk, which I was led to accept.

At the close of this statement the pastor-elect was asked to state the articles of his faith, which were all quite in harmony with Scripture teaching, and were, we believe, but the echo of the creed, believed, loved, and contended for by all living, loyal subjects in our own denomination.

After singing and prayer this part of the service was brought to a close. A public tea followed, a large number being kindly and cordially entertained at the numerous tables, the Otley friends working hard to make everyone comfortable. After tea we were favoured to enjoy a stroll into the village till time for

THE EVENING SERVICE,

which commenced by praising God in singing hymn 412, 2nd part, Rippon's Selection; Mr. Roe read 2 Cor. iv. and Psa. cxxxiii.; and brother T. Field implored the divine blessing. Mr. Harsant was then called upon to give a statement of the leadings of divine providence in bringing him to Otley.

He (Mr. Harsant) said.—I must go back a step or two to help me forward. I have told you that my first pastorate was at Claxton, Norfolk. I was happy there, and the work of the Lord prospered. I left not for want of prosperity, but for want of means. The people gave £40 a year. I worked at anything I could get to do, but being brought low I could not do it; health gave way. When I left there I went, recommended by brother Holden, to the Church at Peckham. Prosperity attended us there, but in due time I tendered my resignation. After this I received several invites which much perplexed me. My prayer was that the place the Lord would have me go to it might be said to me personally, "Arise and anoint him, for this is he." While staying at Friston I received an invite to supply one Sunday at Otley. I went, and at the close of the morning service a good brother came and shook me by the hand and said, "I felt, sir, while you were preaching I must get up and shout, 'Arise and anoint him, for this is he.'" I preached three times on the Sunday and on the Monday evening, and when I left I must confess I felt strong attachment to the people at Otley. I came again, stayed a fortnight, and during that time preached in the chapel and surrounding villages nine times. Brother Wilson told me before I left there was going to be a special Church meeting and that he should put mine and another brother's name before the people. I anxiously awaited the result, wondering if I should get my petitions fully answered, as I had only told them to God. After it was over brother Wilson told me that at a full Church meeting I had every vote—not one dissentient. When asked would I accept it, I could only say, "My brother, I belong to you." Accordingly I came, and after serving the people twelve months, at the close of which another full Church meeting was held, when every one voted for me to accept the pastorate, I feel convinced God sent me to Otley.

The chairman then asked Mr. Wilson to relate how they as a Church were led to make choice of Mr. Harsant and invite him to be their pastor.

After corroborating Mr. Harsant's statement in relation to the leadings of divine providence, Mr. Wilson went on to say that after Mr. Woodgate resigned they as a widowed Church keenly felt

their position, and cried to God for an undershepherd who would go in and out among them to break the bread of life. In a marked way they felt God had answered their prayer by sending Mr. Harsant among them. He has now been with us since May, 1892. God has blessed his labours, and we have had proof that He did direct the steps of brother Harsant to Otley. Saints have been established and sinners converted, and we can say, "The Lord hath done great things for us, whereof we are glad."

After a show of hands from the members present ratifying the choice of the pastor, Mr. P. B. Woodgate united the hands of the pastor and deacon Wilson (representing the Church), and in the name of a triune God wished them every blessing from on high, and offered the ordination prayer.

Hymn 415 was then sung, and Mr. L. H. Colls with great power and feeling earnestly and lovingly gave the charge to the pastor, basing his remarks upon the words, "Take heed to thyself and to the doctrine" (1 Tim. iv. 16).

At the conclusion of Mr. Colls' able sermon the whole congregation, with few exceptions, united in singing very heartily to a grand old tune hymn 416, Rippon. From all parts of the spacious building God's praise reverberated.

The late pastor, Mr. Woodgate, then proceeded to address the Church and congregation from the words, "I speak concerning Christ and the Church" (Eph. v. 32). This address was listened to with marked attention and pleasure, for do not the words of the aged carry power with them? They seemed to flow forth from a heart full of affection, for the people and Church are still very dear to brother Woodgate's heart. The choir followed with an anthem creditably sung. Prayer by Mr. Harsant, and the hearty singing of the doxology, brought these happy services to a close. We returned to our homes feeling that

"Not the fair palaces
To which the great resort
Are once to be compared with those
Where Jesus holds His court."

May God's richest blessing rest upon pastor and people at Otley is the sincere desire of P. BARRELL.

Wickham Skeith, Eye, Oct. 10, 1893.

STAPLEFORD (CAMBS).—Brother Squirrel preached our harvest thanksgiving sermons Sept. 28, which were listened to with pleasure and profit. Friends from Cambridge and neighbouring villages rallied round, and we found it good to hold fellowship with them between the services at tea. Our pastor (Mr. Simkins) and Mr. Parsonage from Saffron Walden assisted. To God be all the praise. May the seed sown bring forth fruit to His holy name praise—**ONE WHO WAS THERE.**

CLAXTON, NORFOLK.—Dear Mr. Editor,—You will doubtless be glad to know that our young brother T. L. Sapey, of the Orford-hill Church, Norwich, has been led to accept a call to the pastorate of this old-established cause of truth, and the writer hopes that customary ordination services will shortly be arranged in connection therewith. May all spiritual and temporal blessings essential to that office be bestowed upon our brother, so that he may feed the flock of God, and, further, may he be made very useful in gathering in the Lord's elect. The chapel will hold six hundred to seven hundred persons, and in the days of Utting, and later still of Hupton, it was often full. Oh that this may again be the case! A harvest thanksgiving tea and public meeting was held here on Tuesday, September 26th, when Mr. T. L. Sapey, the pastorelect, presided; he was well supported by friends from Norwich, Great Yarmouth, Lowestoft, Beccles, Kenninghall, and Salhouse. After tea our aged brother Elliott, of Beccles, opened the meeting with prayer. The chairman then made a few introductory remarks and called upon brother Oldman, of Salhouse, who enlarged upon Psa. civ. 30. After singing, brother Buckenham, of Beccles, spoke upon the "joy of harvest." Brother Saunders, of Kenninghall, followed with a short speech, his leading idea being "the dawn of spiritual light," and brother J. Musket, of Great Yarmouth, gave us a good address, full of solid truth, founded on Psa. xxxvii. 3. A few words of hopefulness and thankfulness from the chairman concluded a very comfortable, and we trust profitable, evening, which closed with singing and prayer.—R. F. —[We most heartily rejoice to hear that the friends at Claxton have made choice of brother Sapey as pastor: we have heard him with pleasure, and pray he may have a long and prosperous time at Claxton.—J. W. B.]

NORWICH (ORFORD-HILL).—Special harvest thanksgiving services were held on Sunday, September 24th, when our venerable brother Bland, of Ipswich, was greatly helped by the Lord, the Spirit, to deliver appropriate and soul-stirring discourses morning and evening, which were much appreciated by both old and young. It is now some years since our good brother preached for us, and we are agreeably surprised to find that he still retains his vigour mentally and otherwise. May God yet spare him and make him very useful in strengthening the Churches in Norfolk and Suffolk, and in instrumentally guiding the future of our Strict Baptist Association, of which he is the indefatigable secretary. A tea and public

meeting was held on the following Thursday, Sept. 28th, in the chapel, which was tastefully decorated by lady friends, and in the evening R. King, Esq., C.C., of Plumstead, kindly acted as chairman, when seasonable and characteristic addresses were given by brethren T. L. Sapey (Claxton), J. Muskett (Great Yarmouth), and J. Dunham (Wymondham). The results financially and otherwise were very encouraging, for which we desire to be thankful.—R. F.

PULHAM-ST.-MARY.—We echo the expression of a correspondent who says, It will rejoice the hearts of the readers of the E. V. and G. H. to know that Mr. G. Dearnle, who has been working with the Baptist friends at Pulham-St.-Mary for the last fifteen or sixteen months with the desire of bringing back the scattered flock and restoring order, has been signally blessed in accomplishing this great and worthy object, and, he having received a unanimous call to become their pastor, has accepted the same, and commenced his labours in that capacity on October 1st. "Pray for the peace of Jerusalem; they shall prosper that love her." God has done great things for us whereof we are glad. Praise the Lord.

STOKE ASH, SUFFOLK.—Harvest thanksgiving services were held on Thursday, October 21st. Mr. A. J. Ward, of Laxfield, preached afternoon and evening. Both sermons were listened to with pleasure. Mr. J. R. Debnam kindly assisted in the services. Our pastor was also present. A goodly company assembled. Nearly 200 took tea, and a far larger number gathered in the evening.—P. BARRELL.

NORWICH.—In reference to the report of our anniversary at York-road, Great Yarmouth, given last month, may I be allowed to tender our heartfelt thanks to the friends from various places who have visited us during the summer months and who by their gifts as well as their presence greatly help this little cause, and myself as its pastor, so that many who are not with us at our anniversary also render us welcome aid. The Lord be praised.—J. MUSKETT.

DERBY.—The first anniversary of the Church now meeting for worship at the Y.M.C.A. room, Derby, was celebrated on Wednesday, October 11th. The friends being very few, did not expect great things, but the Lord was gracious beyond anticipation. Mr. March, of Nottingham, preached in the afternoon from Isa. xxvi. 20, after which 43 sat down to tea. In the evening Mr. Nathan Barber, of Leicester, preached from Judges vi. 23, and part

of 24. The Lord's presence and blessing was greatly realized, and we trust it was a day never to be forgotten. The collections amounted to £2 14s., and the hearts of a few of the Lord's little ones were encouraged.

SOMERSHAM, SUFFOLK.—On Monday, September 25th, we held for the first time our harvest thanksgiving services on a week-day. Brother Morling, of Hadleigh, preached a stirring sermon in the afternoon. Tea was served to about 100. At the service in the evening the pastor presided. Brother E. Haddock read Psa. cxlv. and prayed. Addresses were delivered by brethren S. K. Bland on "The Variety of Gifts," W. Kern on "The Paths that Drop Fatness," A. Morling on "The Cruise of Oil." Brother Morling surprised the pastor in presenting him with a parcel from some unknown friend, who acknowledged the present with gratitude in suitable terms. Brother Ladbroke, deacon, moved a vote of thanks to all who had helped to make the services so successful, which was duly responded to. Congregations were good; the chapel was full in the evening. To God be all the praise.—ONE WHO WAS THERE.

LEWISHAM (COLLEGE-PARK).—By the help of our covenant Lord we have been enabled to hold the following services in connection with the third anniversary of our pastor's settlement here. On Sunday, October 8th, Mr. J. Parnell preached (morning from Psa. cxvi. 7, and evening from 1 Thess. v. 21) savoury discourses which were much enjoyed by the friends present, and on the following Tuesday two sermons were preached by Mr. T. Jones, of Slaithwaite, Yorkshire — in the afternoon from 1 Cor. iii. 9, "Ye are God's building," and in the evening from Sol. Song i. 5, "I am black, but comely," both of which were listened to with wrapt attention by large congregations, many of whom expressed themselves as having found it good to be there and having enjoyed a feast of sound gospel. Truly our own soul was strengthened and encouraged whilst listening to the faithful preaching of our dear brother. Collections good. Praise God from whom all blessings flow.—S. D. R.

STOWMARKET.—BETHESDA. Harvest thanksgiving services were held on Sunday, Sept. 24. Brother Boutell, of Bungay, preached three sermons. On Monday, 25, brother Hazelton, of Wattisham, preached in the afternoon. A goodly number gathered to tea. Afterwards a public meeting was held, brother Huxham in the chair, brother S. Haddock offered prayer, and addresses were given by chairman and brethren Hazelton (Wattisham), Dickerson

(Mendlesham). Baker (Buxhall), Strickson (Stowmarket), Boutell (Bungay), Evans (Rattlesden), and others. Brother J. Garrard, Secretary to the Church, read a statement of amount received from collecting cards, which, with the Sunday collection, amounted to £27. Many friends came over from neighbouring Churches to help us. We are still without a pastor. May the Lord hear our earnest prayer, and send us one that shall be made a blessing to us, and be the means of bringing many sinners to the feet of Jesus. The chapel was nicely decorated by willing hands and kind friends. A very pleasant time was brought to a close by singing and prayer.—JAMES GARRARD.

CLERKENWELL.—The annual sermons in aid of the Aged Pilgrim's Friend Society at Mount Zion, Chadwell-street, on Lord's-day, October 8, were preached by Mr. J. E. Hazelton. Collections amounted to near £29.

HOXNE, SUFFOLK.—Special services were held on Sept. 21, to commemorate the ingathering of the fruits of the earth, when two sermons were preached by Mr. Morling from Hadleigh (whom we were truly glad to meet). In the afternoon the subject was Psalm xxxiv. 8, in the evening from Heb. vii. 25, which were much appreciated, the occasion was found by many to be a profitable one. The fruit and flowers looked very nice. Our beautiful little chapel has been repaired and renovated at a cost of about £27, towards which £20 have been paid. We sincerely thank our God and all dear friends who have kindly helped us. Our prayer is that the place may be filled with anxious hearers, and that soon we may be favoured with a pastor.—M. P. THEOBALD.

STAINES.—Harvest thanksgiving services were held here on Oct. 5th. Mr. Thomas, of Watford, preached a sermon in the afternoon from Acts xiv. 17, dwelling chiefly on the goodness of God in providence and grace. A goodly number sat down to tea. The evening meeting was presided over by Mr. Thomas, who struck the keynote for the evening, followed by H. D. Tooke, E. W. Flegg, A. Jeffs, and W. H. Jarman (pastor) following on the same theme—the goodness and mercy of God in caring for His people. It was a good time to many. The Lord is blessing the word to the awakening of many. One brother was baptized in September, and two others the first Lord's-day in October, and there are others waiting to follow in the Lord's appointed way. These, with three others, were received into the Church at the Lord's table in the evening, one being our pastor. There is a spirit of earnest prayer going up that

the Lord may shower down upon us the early and latter rain, and the drops are already falling in our midst.—H. ANDREWS.

SIDCUP, KENT.—Third anniversary of the Rock Meeting-room was held October 4th. In the afternoon at 3.30, brother E. Beecher, of London, was helped to preach a soul-inspiring sermon from Rev. xxii. 4, dwelling (1) upon the characters (2), glorified sight, (3), Christ's name upon the forehead. The small company present proved it to be a time of refreshing to their spirits. Tea was kindly served by Mrs. Hodder. At 6.30 a public meeting was held, brother Hodder presiding. Chairman reviewed the past twelve months' services. Many things to be thankful for, but lamented that so few people want the truth, and assured us that God's ways were not as man's. Brother Brooks addressed the friends from the words "All are yours." Brother Fletcher followed with "Comfort me with apples." Brother Beecher then followed with "Clouds and darkness round about him," but no darkness in him, for God is Light.—A. H. BROOKS.

STREATHAM.—Special anniversary services were held at "Providence," Hambro'-road, on September 4th. Mr. Squirrel preached an excellent sermon in the afternoon, after which about 70 persons partook of tea; and in the evening a public meeting was held, and suitable gospel addresses were given by the following ministers: Messrs. Mead, Squirrel, Horton, Copeland, Everitt, and Lambourne. A very happy day was experienced by all present, which we trust is only a foretaste of many such times; and with the kind help of a few friends our collections were good, amounting to £10. We are very glad also to state that the congregation and members, though few, are kept in the fear of God, nothing being preached from time to time but the unsearchable riches of Christ. Every Wednesday our good brother Mr. Lambourne comes to speak of the things touching the kingdom, and many happy seasons have we had. Service commences at 7.30. To God be all the glory and praise. (See advt., page 2).—F. MAYNE.

MENDLESHAM GREEN.—Our anniversary and harvest home took place on September 17th and 18th. On the Sunday, Mr. Cordle, of Chelmondiston, preached three sermons. He was greatly helped to extol a precious Christ, and many felt it good to be there. Our cup was well nigh filled on the Monday evening, as we sat listening to the precious truths as they fell from the lips of our kind friends, Mr. Grimwood and Mr. Strickson, and our pastor, whose face bespoke the joy he felt, which

springs only from the wells of salvation. We could say, "Did not our hearts burn within us, while He talked with us by the way." God bless all such meetings, which certainly tend to strengthen the bond of love which binds us one to another, and make us want to love and serve Him better. The fire burns so low it needs fanning to a flame, and we bless God for the means He uses for this purpose. As a Church, we deeply feel the loss of dear Mr. Winters, whose face we loved to see, whose voice we loved to hear, whose words we loved to read. And thank God we still have that privilege. His works remain, though himself has gone to "rest from his labours." The hymn 128 in his new hymnal is not his language now, for Jesus is there, and no fears enchain his happy soul now.—L. SCARFE.

TRING (WEST END).—We had the pleasure of hearing brother Cornwell preach two sermons, on October 4th (our school anniversary). In the afternoon from the words, "The kingdom of God is within you." After which a goodly number sat down to tea. That in the evening from the words, "All things work together for good," which he opened up to the joy of those who heard him. May he long be spared to preach the truth as it is in Jesus. After the evening service, brother W. Gunn (deacon and superintendent of the Sunday-school), who is leaving Tring for Aylesbury, was presented with a writing-desk, on behalf of the Church, school, and congregation, with their best wishes for his future welfare. We had a good day. To God be all the praise.—S. KENDALL.

VERWOOD, NEAR CRANBORNE, DORSET.—The first anniversary of the re-organisation of the cause, combined with harvest thanksgiving services, was held on Lord's-day, September 24th. Mr. W. Lloyd, of Broadstone, preached three sermons. On Thursday, September 28th, a public tea was provided, to which a goodly number of friends sat down. A public meeting followed, the chair being taken by Mr. W. Lloyd. After the opening hymn, Psalm lxxv. was read by Mr. E. Diffey, of Ringwood; and Mr. E. Langham, of Salisbury, implored the Divine blessing. Addresses were given during the evening by Mr. W. Lloyd on, "They overcame by the blood of the Lamb," &c.; Mr. E. Langham followed with a few thoughts on the words, "Unto Him who hath loved us and washed us from our sins in His own blood," &c. Mr. E. Diffey spoke on "Thoughts suggested by the harvest season." Special hymns were sung by the friends, Miss A. Bacon leading the voice of praise at the harmonium. This little cause, which at one time nearly became extinct, has, during the past

year, been taken up by Mr. W. Lloyd, who has (under God's blessing) done a good work here. Three friends have put on Christ by baptism, others are waiting to follow their Lord thus. A Sunday-school has been formed under the care of Mr. Bailey, a warm-hearted brother of Christ's family. Several friends have preached the Gospel of the grace of God, and there is abundant reason for gratitude to God for past help given.

"His love in times past forbids us to think
He'll leave us at last in trouble to sink."

If any of the Lord's stewards could help the friends they would not lose their reward. I trust at some future time the way may be opened to commence building a new chapel. There being no baptistry in the chapel, the friends are obliged to come over to Poulner to thus walk in the Lord's commands. Any information respecting the work will be gladly given by the writer of this notice.—EDWARD DIFFEY, Ringwood.

SOHO CHAPEL.—Services commemorating the 19th anniversary of Mr. John Box's pastorate were commenced on Lord's-day, October 1 (when the pastor preached morning and evening), and continued on the Tuesday following. A service of prayer and praise was held in the afternoon, the pastor presiding, which commenced with Watts' hymn—

"Far from my thoughts, vain world, begone
Let my religious hours alone;
Fain would my eyes my Saviour see,
I wait a visit, Lord, from Thee."

Brother E. White, of Woolwich, read the Scriptures, and brethren White (deacon, Soho), W. Abbott (of Mount Zion, Chadwell-street), and Baldock, offered prayer. Brethren F. C. Holden and J. H. Lynn gave short addresses, and among others who took part were R. Mutimer, J. Copeland, W. Simpson, and J. W. Banks. Tea was served in the spacious schoolroom beneath the chapel, and in the evening a public meeting was held, the pastor again presiding, beginning the service by singing Swain's delightful hymn (562 Stevens), "To Zion we go, the seat of our King." Prayer was offered by brother Haggerty, and brother Box, in his opening remarks, said God's goodness claims our gratitude; the Word has been blessed. Last month completed the 19th year of our pastoral work. The cause is 102 years old. We are Strict and Particular Baptists; never had one unbaptized person at the Lord's table: and we have held to the distinguishing doctrines of grace. He (Mr. Box) went on to speak of the importance of the gospel ministry—a minister must be a partaker of the grace he preaches, and a preacher's business is to preach the Gospel of the Lord Jesus Christ with a desire that all who hear it should see its importance,

and I rejoice that I am in the midst of a loving and praying and paying people. God has blessed us much. Spiritual addresses were also delivered by brethren E. T. Davis, Bush, J. E. Flegg, J. Parnell (who made feeling reference to the loss the denomination is suffering by the removal from earth to heaven of dear brother Winters, and also spoke of the deaths of brethren Masterson and Tooke), W. K. Squirrell, Sampson, Belcher, E. White, and others. The chapel was nicely filled, among whom we noticed brethren Fricker, Licence, Abbott, W. H. Abrahams, Baldock, Wright, Fromow, Millwood, Wakelin, W. F. Wallet, Brown, and other friends from Fulham, Waltham Abbey, Chadwell-street, Brentford, Woolwich, Dorset-square, Wood Green, and most of the London and suburban causes.—J. W. B.

PONDERS END.—In this growing suburb, pleasantly situated in Nag's Head-road, stands the neat little sanctuary known as "Eden" chapel. The present building is the schoolroom only, but there is freehold land, bought and paid for, sufficient to erect a more commodious place, when circumstances warrant. A Church was formed about eighteen months ago by our departed brother Winters, whose name is sufficient to assure anyone that it was according to the Word of God. Wednesday, Oct. 4, the second anniversary of the opening was celebrated, when Mr. Hewitt, preached in the afternoon, followed by a tea and public meeting, presided over by our genial brother I. R. Wakelin, who spoke very sweetly of some of the things touching the kingdom of our Lord and Saviour Jesus Christ. Mr. Hewitt said they were getting on very well—sometimes nearly fifty congregate on the Lord's-day. Brethren Chisnall, Langford, and J. W. Banks also spoke about their Master and His vineyard. Brother Pallett, of Waltham Abbey, supplicated the throne of grace. All seemed very happy in the service; singing was sweet and hearty, and we separated praising God from whom all blessings flow.—J. W. B.

WILLENHALL, LITTLE LONDON.—On Sunday, October 1st, very encouraging harvest thanksgiving services were held in the above place. The pastor, Mr. George Banks, preached in the morning from "He reserveth unto us the appointed weeks of the harvest" (Jer. v. 24). After indicating several ways in which we may express our gratitude for the fruits of the earth safely gathered in, he noticed some few of the many lessons suggested by the harvest. (1) It illustrated the power, faithfulness, and love of God. (2) The abundant increase illustrated the growth in grace of the individual

believer; and also the increase of the Church of the living God. (3) It suggested the fact that honest toil is honoured by God. The Christian toiler shall not labour in vain, but shall reap in due season if he faint not. (4) It reminded us that patience is rewarded. Let us wait patiently through the dark and dreary days. "Be patient unto the coming of the Lord" (James v. 7). (5) It also illustrated the progressive periods of life, followed by glorious consummation. Childhood, youth, manhood, old age, are the four seasons of the human year. In the case of the Christian, these seasons are the sowing time, the ripening time, the reaping time, and the time of garnering; the blessed consummation, followed by eternal rest. Mr. David Smith, of Bilston, occupied the pulpit in the evening, and preached an impressive sermon from "The harvest is the end of the world" (Matt. xiii. 39). The collections, which amounted to over £9, were devoted to the reduction of the chapel debt.

WOOLWICH (ENON).—On Tuesday, September 26, we were privileged to pay a visit to this old-established cause and participate in celebrating its 136th anniversary. "Enon" certainly is one of the green spots in the Metropolitan area, where the doctrines of grace are preached. New Testament order is maintained. On this occasion there was a cheerful, happy-looking company gathered together, comprising fathers and mothers in Israel, whose hoary hairs gave a genial dignity to the proceedings and commanded respect; many in the meridian of life and no small number of young men and women uniting in heart and voice for the furtherance of the gospel and the glory of God. How sweetly they sang that grand hymn at the commencement of the evening service, "Come, Thou Fount of every blessing"; every voice seemed to unite in invoking the Divine blessing, and the Lord heard and answered that prayer, for God was there, His presence was realised. Mr. Mitchell preached in the afternoon and was at happy liberty while speaking of the malady, sin; and of the remedy, the Lord Jesus Christ. In the evening Mr. J. Haines presided. Mr. W. Stringer offered prayer. The chairman spoke of his acquaintance with the cause and many connected with it for a number of years, and dwelt intelligently and significantly on the word "Enon." Addresses were then delivered by brethren Belcher, G. W. Thomas, R. E. Sears, Squirrell, and E. White (the pastor), who, in his usual genial manner and in the Lord's name, thanked the friends from other Churches who came to visit them. Mr. W. H. Abrahams (deacon) referred to the past history,

present standing, and future prospects of the Church. J. W. Banks spoke of the great pleasure he felt in being present. With a sweet and emphatic accent the people sang, "All hail the power of Jesu's name," and the chairman dismissed the meeting with a few words in prayer and the benediction. On the previous Lord's-day sermons were preached by brethren E. White and W. J. Styles.—PARMENAS.

WALTHAM ABBEY.

WITH mingled feelings, a large number of friends assembled at Ebenezer, Waltham Abbey, on Thursday, October 5, to unite in thanking God for His goodness through another year in supplying the needs of His creatures. Among the congregation we noticed brethren Howard, Beale, Walters, Youdan, and many more from Elim, Limehouse; Mount Zion, Chadwell-street, was represented by brethren Licence, Death, and several others; Spratt and friends from Homerton-row; Debnam, and a numerous company from different parts of the Metropolis and surrounding villages. The chapel was well filled, but there was one seat vacant—it was on each one's tongue—it was on each one's mind—the seat where that noble form sat with note-book in hand; yes, we thought, as brother Holden said, we could see him in his accustomed place—so familiar was the sight. Alas, no! he was not there, and he will never sit there any more—this thought is still too much for some. Yet, withal, there was a calmness, a sacred serenity pervading the sanctuary, for he who occupied that seat now vacant is translated to a seat in heaven, and although now glorified, we could not—

WE DID NOT WANT—

shut him out from our vision. Do the spirits of the departed hover over us at such times as these? We do not know, but this we do know—the savour of his genial disposition—the influence of his loving heart—his honest contention for THE TRUTH—his hearty smile, his cheerful countenance—was present in the minds of one and all. Brother William Winters has left a name, the savour and perfume of which will live on through the present, and shed a fragrance on future generations. But our soliloquy must cease for the present, and endeavour to put on record a brief account of the harvest thanksgiving services. As in previous years, the preacher, chairman, and speakers were from "Elim," Limehouse; the whole of the names on the bill announced to take part hailing from that highly-favoured sanctuary.

There seemed to be—there was—a desire among the lovers of truth to manifest their esteem to the memory of the late pastor, and sympathy with the

widow and Church, so that at 3.15, the time for commencing the afternoon service, nearly every seat was occupied, and the stillness of the moment was broken by the announcement of (hymn 376, Denham)—

"Come, saints, and sing in sweet accord,
With solemn pleasure tell:
The covenant made with David's Lord,
IN ALL THINGS ordered well."

The service was of an *In Memoriam* character, and Mr. Holden all through his sermon inevitably took this course, founding his discourse on the words: "Well done, good and faithful servant, . . . enter thou into the joy of thy Lord" (Matt. xxv. 21). Our brother dwelt upon the two clauses of the verse quoted, and, applied the text to the removal of "our beloved brother William Winters." Mr. Holden, at the outset, expressed regret at being unable to be present and pay "the last tribute of respect" to his memory at the funeral, and this being the first opportunity he had of publicly adding his testimony to "departed worth," proceeded to deliver a discourse full of warmth, feeling, and sympathy with the widow, Church, and denomination generally.

The large school-room was quite full at the carefully provided tea.

The evening meeting commenced at 6.15, by singing, reading, and prayer, offered by brother Licence. Brother G. Baldwin, the chairman, in his opening remarks made touching reference to the departed, and gave a thorough experimental speech, and was followed in the same sweet strain, with some savoury, solemn, sound, and suitable speeches by brethren G. Webb, G. Turner, G. Lovelock, F. C. Holden, W. Lowrie, — Pounds, and J. W. Banks. It is a great encouragement to the dear friends at Waltham Abbey to see those from far and near rally round them at this juncture, and we hope that in the future, there may be no diminution in the number of visitors to "Ebenezer" on anniversary occasions, especially as the sanctuary is a sacred and hallowed spot to very many lovers of the distinguishing doctrines of grace, and New Testament Church order.—JOHN W. BANKS.

CAMDEN TOWN. — The first anniversary of opening the new chapel, the "Avenue," was held Oct. 3rd. Brother Rundell, of the Surrey Tabernacle, preached in the afternoon. Brother Piggott, of Bexley, occupied the chair in the evening, who, having read Zech. iv., called upon brother Sanders to ask the Divine blessing. After a hymn, sung to the tune "Inheritance," the chairman asked the secretary to render the report. He said they had had many difficulties to encounter with regard to the erection of the chapel; but all their trials have driven them to the throne

of grace, and God has answered their petitions. We have looked unto the Lord first, and then used all lawful means to provide money to build. He went on to say he remembered reading in the E. V. & G. H. an account referring to Mr. Wells, who was heard to say that he had held no bazaars, etc., in connection with his building fund, and so with us, and neither have we gone to any other denomination for assistance, and he didn't believe there was a free-will brick in the building. They had gathered more than £1,100 thus far, and thus leaving a debt of £800. The Lord, therefore, has greatly blessed us. The pastor having in a few concise words endorsed the secretary's remarks, said the Lord was to be thanked. Brother Piggott said it was very encouraging to hear that this people were going forward, for to-day we are told our denomination is going backward. He then dwelt very beautifully upon the words, "I sleep, but my heart waketh" (Song of Sol. v. 2). Jacob's sleep was a beautiful sleep, because He gave him that dream. There are two natures expressed in these words. Here is confession. To-night, left to ourselves we should sleep. The apostle said, "Therefore let us not sleep as do others." As a denomination we need to awake out of sleep, for fear we should go out of the right way. It is a mercy that He that keepeth Israel shall neither slumber nor sleep. Then the waking heart is the Spirit of God at work in the soul. David says, "Lighten mine eyes, lest I sleep the sleep of death" (Psa. xiii. 3). After a verse or two of a hymn, brother Maycock spoke very truthfully from the words, "Prove all things; hold fast that which is good" (1 Thess. v. 25). A "Thus saith the Lord," in my judgment (he said), settles all arguments. Brother Rundell dwelt for a few minutes upon the words of Mary's song, in Luke i. 49, "For He that is mighty hath done to me great things." He referred to the many mighty acts recorded in the Word, and then spoke of the mighty work of redemption. The secretary's son was called upon, who said he had £5 to hand over to the fund from the Sunday-school, and also a dying legacy which one of the scholars (only ten years of age) had left, it being 6s. 3d., which had been saved up in farthings, and expressed a wish that it should go towards the chapel fund. Mr. Johnson spoke from the two words, "The truth," and dwelt very aptly upon the question, "*Quod est veritas?*" What is truth? (a) Essential truth; (b) Revealed truth. Many men preach truths, but it is another thing to preach "The truth." The truth in its entirety is one, like a circle. He compared truth to music and light, harmony of sounds and rays of light blending. Brother Myerson

spoke very blessedly from the last word of the last verse of Matt. i., "Jesus," Collection was a little over £20. The meeting closed with the doxology.—
PHILIP J. CHAMBERS.

SUNSHINE AND CLOUD.

AT "Providence," Clapham Junction, Oct. 3, services were held of a two-fold character—viz., harvest thanksgiving and Mr. R. Thomson's farewell as pastor of the Church. Mr. R. E. Sears preached in the afternoon from 1 Cor. xiii. 12, "For now we see through a glass darkly, but then face to face." He divided his text, 1st, Now; 2nd, Then. The discourse was listened to with much pleasure and profit by a goodly gathering. The evening meeting, ably presided over by T. G. C. Armstrong, Esq., commenced by singing—

"Eternal Spirit, 'twas Thy breath
The oracles of truth inspired"

(379 Denham). Psa. lxxv. was read, and brother Beecher led us to the throne of grace. The chairman, in a good speech, referred to the meeting as of a dual character. Parting was always painful. Now we have gladness and sorrow; by-and-by all gladness. Pastor Mr. R. Thomson referred to his work at Providence, and the sign of blessing attending his ministry here. Christ had been the Alpha and Omega of his preaching. Outside of truth,

"Change and decay in all around I see."

He rejoiced, however, in the fact that we have an unchangeable gospel. Some like a changeable gospel, but wherever he may be he was determined to preach the unchangeable gospel. Unchangeable promises; Yea and Amen in Christ Jesus, unto the glory of God. Also an unchangeable covenant God. Twenty-seven had been added during his pastorate. His earnest prayer was that the Lord would send them a pastor who would be more successful. The chairman remarked after days would manifest that Mr. Thomson's coming there was of God. Mr. Thomas, of Watford, spoke upon the words, "It is finished." The work of Christ included the past, present, and future. The excellent collection, amounting to £31 10s., was presented to the pastor. After singing, "In songs of sublime adoration and praise,
Ye pilgrims to Zion who press."

Mr. R. E. Sears spoke from Heb. xii. 28, "Wherefore we receiving a kingdom." Mr. E. T. Davis said farewell meetings to him were always painful, and gave words of encouragement to brother Thomson and to the Church out of a full heart. Mr. E. Beecher spoke from Psa. xcvi. 2. Our brother gave goodly words, wishing the Lord to direct the pastor and the Church, and bring about His own glory and our good.

"Grace, 'tis a charming sound,"

was sung, and Mr. R. Thomson gave thanks for the kind expression shown in the offerings to him, and said he was cheered and helped much by the brethren who had spoken, and to them he gave his hearty thanks, and to those friends from Wandsworth and other Churches for their presence. The chairman closed the meeting by prayer. Thus ended a most profitable meeting. The Lord be praised for all the blessings of that day, and all the days of grace here below.—HY. CLARK.

SURREY TABERNACLE. — On Wednesday, the 18th of October, the 63rd anniversary of the formation of the Church was held in this noble building, truly a house built for God, and it was felt that the words recorded in 1 Kings viii. 11 were literally fulfilled, "The glory of the Lord filled the house"; yea, that the place of Jehovah's feet was glorious. His presence manifestly realised by the large congregation of saints who assembled both in the afternoon and in the evening to hear, not only what the pastor and speakers would say, but what the Lord would graciously say unto them. The afternoon service commenced with singing, reading, and prayer, and the beloved pastor—for he is a "man greatly beloved," because it is felt that he is like David, "a man after God's own heart"—delivered a very precious, God-honouring, and soul-edifying sermon from the words, "Kept by the power of God" (1 Pet. i. 5). And well he showed who the people are that are kept, in what they are kept, what they are kept from, and how they are kept. A great company sat down to tea in the large and deacons' vestries, and while enjoying the ample provision prepared for and lovingly dispensed to them by the wives of the deacons and other lady members of the Church, also enjoyed spiritual conversation as saint to saint talked over the way the Lord had led, and was leading them on their pilgrimage to the better land, and surely the recording angel had much to write down in the book of remembrance spoken of in Mal. iii. 16 of what the God-fearing ones spake to one another. The evening meeting was presided over by the pastor, who was surrounded by his eight deacons and the ministerial brethren Holden, Lee, Mead, Northfield, Beecher, and Osmond, and commenced with singing the well-known and favourite hymn, "Kindred in Christ for His dear sake," after which the pastor read a part of Psa. ciii., and brother Beecher implored the Divine blessing in sweet and earnest prayer; and after singing another hymn, announced by brother Osmond, Mr. Dolbey, in his usual lively and loving manner, addressed the large assembly. The address was spiritual, earnest, instructive, and encouraging, and he

referred to a report of the proceedings at the stone-laying of the tabernacle on the 17th Oct., 1864, just twenty-nine years ago, and read three principles held by the people at the Surrey Tabernacle, as stated by the late pastor, Mr. James Wells, on that occasion—viz., 1st, Goodwill to all; 2nd, the right of every man to judge for himself; and 3rd, that all men are sinners, and that whatever difference there may be in the practices of men, there is no difference in their nature; that the Lord Jesus Christ came into the world to save sinners, that He wrought out and brought in an everlasting righteousness, and that He has put away sin by the sacrifice of Himself. Brother Holden spoke very graciously from the words, "Therefore it is of faith that it might be by grace, to the end the promise might be sure to all the seed" (Rom. iv. 16). Brother Lee spoke from 2 Thess. i. 10. Brother Mead followed with some words of remembrance of the good old times in the Surrey Tabernacle with the late pastor; and brother Northfield came up with good and loving words of encouragement and kind wishes for the prosperity of the pastor and cause. Brother Crowhurst, one of the deacons, spoke on behalf of the deacons, and wished the pastor every blessing, and expressed his prayerful desire that the Lord would go on to be gracious to the Church. His words were weighty and affectionate. Hymns were sung between the addresses, and after the benediction the people with one accord and one heart joined in singing, "Praise God from whom all blessings flow," and the large concourse separated, blessing and praising God for the privilege enjoyed, and praying that peace and prosperity might ever continue within the Church at dear Surrey Tabernacle, and that the power of Jehovah God might still continue to be displayed in the building up of the saints and the pulling down of Satan's kingdom, and the conversion of untold numbers to God; and so prays—
A PRAYING ONE.

CROWLE, DONCASTER. — Harvest thanksgiving services were held in the ancient Baptist meeting-house at Crowle, on Sunday and Monday, Sept. 17th and 18th. On Sunday Mr. Rowton-Parker, the pastor, preached appropriate sermons, morning and evening, to large and appreciative congregations. In the evening the chapel was more than full, so that the school-room had to be thrown open to accommodate a number of persons. On the Monday a public tea was provided in the school-room. A public meeting followed in the evening. Mr. R. Glassby presided. Addresses were given by the president, also by Mr. S. P. Barker, Mr. Croft, and the pastor, each address bearing upon the goodness of God in the harvest, its

spiritual teachings, holy incentives, and imperative claims. Man's dependence was shown, God's grace and divine sovereignty upheld, and incentives to a holy life, as the grace of God may help, urged upon all who know the Lord. Special harvest hymns were sung at all the services, and collections taken in aid of the funds of the Church.

In Memoriam.

MRS. SARAH TAYLOR.—We have to record the decease of our aged sister who was called home to rest after much suffering on June 19th last. She was born at Deal, Kent, on Sept. 25, 1817. Her parents were godly people, and took her with them to the house of God from infancy. A sermon preached by Mr. Martell, on the Ten Virgins, when in her 10th year, impressed her very deeply, and awakened a strong desire in her heart to be one of the Lord's children. A short time after she left home to live with an aunt at Southampton, where she remained for many years. She attended the ministry of Mr. Atkins, which was much blessed to her soul. In the providence of God she was removed to London, and found a home at Zion, New Cross, then under the pastoral care of Mr. William Felton, by whom she was baptized, and maintained a consistent membership to the time of her death. She was married to the late Mr. D. Taylor, for many years a deacon of the Church, who predeceased her by some twenty years. Her remains were laid to rest at Brockley Cemetery, the service being conducted by Mr. T. G. C. Armstrong, a number of the older members attending to testify to their esteem for her, who, "being dead, yet speaketh."

MR. W. COX, aged 42, for twenty-two years a member, and fourteen years a deacon of West Hill Chapel, Wandsworth, passed to his eternal rest on Saturday, October 8. The obituary of such a man as our brother can be written in very few words. He was a man in whom the Spirit of Christ dwelt richly, and sorrowing friends gathered round his grave on the 12th, felt that they had indeed sustained a heavy loss. Of a retiring disposition, outside his own circle he was little known; but when all accounts are rendered, and the powerful effects of a godly life made manifest, we who knew him best believe that it will then be seen that by God's grace his consistent life has borne fruit a hundredfold. A raging fever destroyed his peace of mind the last days of his illness, which lasted but three weeks. A short time before his illness, on leaving the prayer-meeting, he said, "These are helpful seasons; which called forth the reply, "Yes, they do stimulate a desire to be made more useful. With a more than usual lingering

good-night, he said, "I have been praying the Lord that I might be made more useful." God has heard his prayer, and taken him into higher service.—F. J. D.

LILY EMMA BANFIELD entered her eternal rest Sunday, May 14, 1893, at the age of 17. She attended, with her parents, the ministry of Mr. Mead at Nunhead, through whose instrumentality she was convinced of the doctrines of grace. During her illness she suffered much from darkness of mind as well as bodily. But the Lord appeared and she was enabled to say,

"Arrayed in perfect righteousness,

This soul of mine shall shine;

My Jesus wrought this wedding dress,

And grace has made it mine."

Her remains were consigned to the grave at Hadlow Cemetery, Mr. E. White, of Woolwich, officiating. A large number of friends gathered at the grave, and united in the solemn service. We feel our loss greatly; she was a fond, affectionate, praying child.—E. BANFIELD, Nunhead.

R. B. HORNE passed away suddenly on Friday, Sept. 8, 1893. He was for nine years the faithful pastor at Carlton Rode. He loved the people of God and was an earnest labourer in His Master's vineyard. We miss him very much, we are like sheep without a shepherd; we are praying the Lord to send us a good, faithful, free-grace preacher. We have had Mr. S. K. Bland; we heard him well; he gave us good advice.—ROBERT J. GOODRUN, Carlton Rode, Attleboro, Norfolk.

ISAAC PACKARD, my dear husband, after a long and trying affliction, entered his eternal rest Sept. 26th, 1893. He was brought into a sweet realisation of pardoning mercy under a sermon preached by Mr. C. Hill, at Cransford, from Psa. lxxx. 14, and was baptized in the same place, Aug. 27th, 1865. He was a lover of the distinguishing truths of the ever-blessed gospel, and was very zealous for the spread of the same amongst his fellow-men, for which he had to endure great persecutions. Deceased was one of the number who were formed into a Church of truth at Framlingham. While passing through the furnace of affliction he had many painful experiences. Satan seemed to take advantage of his weakness. He would beg of the Lord to give him patience and resignation to His divine will. Sometimes, in sweet anticipation of the rest that remaineth, he would say, "I know that my Redeemer liveth," &c., and

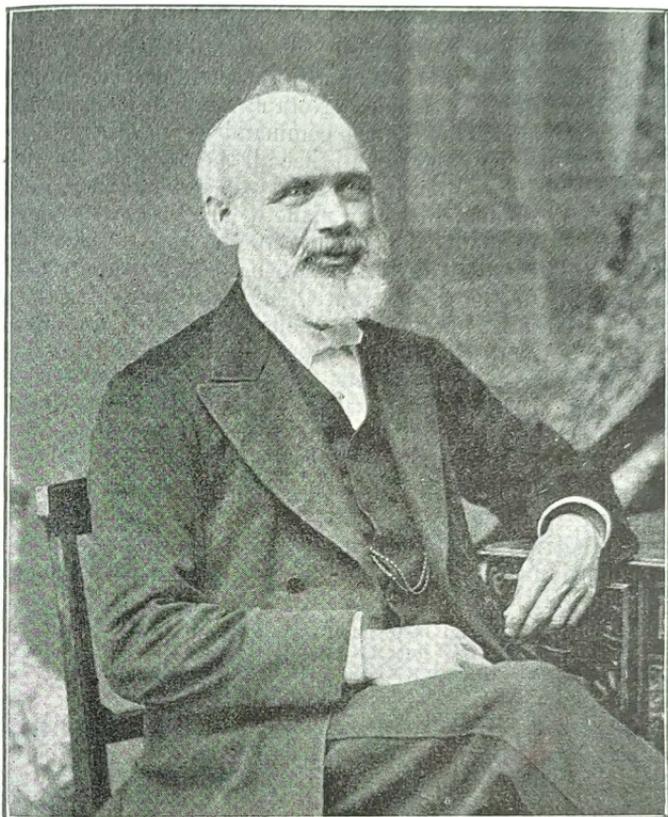
"There shall I bathe my weary soul

In seas of heavenly rest,

And not a wave of trouble roll

Across my peaceful breast."

Our loss is his eternal gain. O for grace to say, "Thy will be done." By his own request Mr. J. Garrard committed his mortal remains to the earth on Saturday, Sept. 30th.



MR. JAMES CLARK.

(See page 357.)

A Precious Promise.

BY EDWARD MITCHELL.

“He hath said, I will never leave thee, nor forsake thee.”—Heb. xiii. 5.

PROMISES form a large part of the believer's treasure while he sojourns here on earth. They reveal the gracious purposes of his God; beget, strengthen, and confirm his faith; raise and nourish his hope; comfort his heart, and become the food on which his soul thrives. Promises derive their value, not only from the good they promise, but also from the character, ability, and resources of the promiser. We need be under no apprehension concerning the fulfilment of the word we are considering, for “the eternal God” is the great Promiser. Nothing can outmatch His ability, or exhaust His resources, and it is impossible for Him to lie, or deceive—

"As soon might He His Being quit,
As break His oath, or word forget."

This promise is found substantially in several Scriptures—we might say it is the substance of all those portions wherein God promises His presence to be with His people. Notably we find it made to Joshua after he had succeeded Moses in the command of Israel. "There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee" (Jos. i. 5). The application, made by the inspired writer of this epistle, of this promise to the whole Church, and to each individual believer, is very precious. It accords with Peter's words: "Whereby are given unto us"—the whole Church, and each individual member in particular—"exceeding great and precious promises"; and harmonizes with Paul's words: "For all the promises of God in Him"—that is, Christ—"are Yea, and in Him Amen, unto the glory of God by us." We as much need the presence and help of the Lord as did Joshua, and it is equally secured to us by promise, if we are members of Christ's mystic body, for the least believer has whole Christ, and an interest in all the promises which are in Him.

The learned inform us that the language used is very emphatic, no less than three negatives being employed in the last clause, which cannot well be rendered in our language, though one of our poets has attempted to express them:—

"The soul that on Jesus hath leaned for repose,
I will not, I will not, desert to its foes;
That soul, though all hell should endeavour to shake,
I'll never, no never, no never forsake."

It is always safe to give Scripture testimonies the most comprehensive meaning the words will fairly bear. We need to be on our guard against what Bunyan calls Mr. Clip-promise. This promise is blessedly full, and adapted to meet our every necessity. "*I will never leave thee,*" promises the Divine presence, to be with us all our journey through. "*I will never forsake thee,*" assures us of the Divine aid in every difficulty, distress, trial, and temptation. Well may such a Word be styled, an "exceeding great and precious promise," securing for us as it does, the presence, comfort, and help of our precious Lord all the journey through, until we reach "the better country."

While we admire the grace displayed in this precious promise, let us also observe the ends for which it is employed by the apostle. It is used as an argument against *covetousness*, and for *contentment*. "Be ye free from the love of money"—"let your turn of mind be free" (margin) "content with such things as ye have; for Himself hath said, I will in no wise fail thee, neither will I in any wise forsake thee" (R.V.). Not a few of God's people are tried in relation to the things of this life, and not unfrequently they are tempted to be "envious at the foolish," when they see "the prosperity of the wicked." Here is a sovereign remedy against evil *coveting*, and a sweet aid to *contentment*—the promised presence, and assistance of our Lord. Christ, and all the promises, are yours, tried believer. What more can you need? Let us learn to be content with such things as we have, since He is ever with us, and will never fail us, nor forsake us.

This promise is also employed as an argument for *courage*. "So that with good courage we say, The Lord is my Helper: I will not fear:

What shall man do unto me?" (R.V.). Believers need great courage, and "the fear of man bringeth a snare." No small amount of courage is required often to make an open confession of our faith in Christ; to openly avow our belief in the great doctrines of grace, so unpopular in the day in which we live; to swim against the stream of worldly influences and maxims, with which we are confronted; to encounter the sneers, covert scorn, and more open persecutions, of the men of this world, and a thousand things beside. A man needs courage to dare to be singular, and separate from the world; to conduct his business, or render service, on righteous principles; to make the precepts of the Word of God the only rule of his conduct. These, and many other things to which we are called, need courage far beyond anything that nature supplies. But in the promised presence, and aid of our Lord, we have all we can require. "If God be for us, who can be against us?" If the Lord be our Helper, why should we fear what puny man can do against us? May this precious promise be a cordial to our spirits, a comfort to our hearts, filling us with contentment in relation to providential dispensations, so that we may be—

"Pleased with all our Lord provides,
And weaned from all the earth besides,"

and inspiring us with courage, which shall enable us to overcome all difficulties, and banish all our fears.

OUR PORTRAIT GALLERY. — No. XII.

MR. JAMES CLARK.

MY DEAR BROTHER,—In acceding to your earnest request, I herewith send you a brief account of the Lord's dealings with me. I was born into this world of sin and sorrow on April 27th, 1841, in the town of Tring, in Hertfordshire. It was my privilege, from my earliest days, to be brought up under the influence of a godly home, my parents being members and my father a deacon of the Church in Frogmore-street, in the above town. I was sent very early to the Sunday-school there. As far back as I can recollect, I was the subject of very solemn and serious impressions, which often led me to cry unto God in secret to save and deliver me from my sins. But though my mind was often exercised about my state before God, I do not think that a work of grace was really begun till the year 1857, when I was placed under the tuition of a very spiritually minded and godly teacher, who evinced the deepest interest in the welfare of his scholars.

This teacher was accustomed, at set times, to meet with his class and affectionately to pray for each boy by name. By this means he arrested our special attention, and his earnest prayers live, in their influence, in the memories of several of his scholars to this day, and have produced by divine grace an effect that will survive when this world shall have passed away. One Sunday in June, 1857, our teacher was more than usually devout and solemn in his class, and just before we separated he looked at us so kindly, and spoke to us so tenderly (it is as though I can see his face and hear his voice while I am writing these lines), and said, "My dear boys, I want each of you to ask yourselves this question—namely, 'Am I on the road to heaven, or am I on

the road to hell?" Little did we then think that would be the last time we should ever hear our dear teacher speak to us, but so it proved, for during the week following he was taken ill, died on the Friday, and was buried on the Wednesday next following. This question entered my heart by divine power. All my sins seemed to be brought before me and laid home upon my conscience. From that moment I stood guilty and condemned before God, and felt that I was verily the chiefest sinner out of hell. With a heart cut asunder with the acutest anguish, I stood by the opening grave of this dear man of God. O what sacrifice would I have made could I but have had the privilege of opening my mind to him. I felt and knew that I was on the road to hell, and began to think for me there could be no mercy. In this anguish of mind I continued for several months. A work of grace having been begun in the minds of others in the class at the same time, we agreed to meet privately together for reading the Word of God and prayer. This continued up to March, 1858, when one evening, just before going to the meeting, I thought it was no use for me to seek the Lord any more. He seemed to shut out my prayer. The more I cried to Him, the blacker and deeper did my guilt and sin appear. I sunk to the lowest depths of dejection, and a horror of great darkness came over my soul. I seemed on the very brink of despair; not a ray of light, and I trembled even to hope, while the words, "You are on the road to hell," rent my inmost soul. I drew aside in secret, and once more pleaded my case with tears and groans before the mercy-seat, imploring the Lord, for Christ's sake, to decide the case for me.

I arose with this thought, I will go to the meeting this once, and if I get no relief then I must decide it is no use for me any more to hope that the Lord will have mercy upon me. I went to the meeting as wretched and miserable, I think, as any poor creature could be; but before the service closed the Lord broke into my mind, and His Spirit very blessedly applied the words, "Son, be of good cheer; thy sins are all forgiven thee." The burden was removed, the darkness fled away, and light and joy and peace followed. The happiness of that hour I shall never forget. A companion present being blessed likewise at that meeting, we both sang and praised God till two o'clock the next morning. I could now understand something of the feeling of John Bunyan's pilgrim, when before the cross he lost his burden, and gave three leaps for joy. After this I was led to see the Scriptural ordinance of believer's baptism, and on the first Lord's-day in April, 1858, was baptized and united with the Church at Frogmore-street, Tring.

In reference to my call to the ministry, my mind from childhood was the subject of deep desires that, if my life were spared, the Lord would call me to this work. In my childish way, many times did I attempt to preach, having tables and chairs for my congregation. After the Lord had so mercifully revealed Himself to me, I had a yearning, longing love for precious souls, and the desire to tell to others the glad tidings of redeeming love was intensified in my mind. But of this I did not speak to a living creature. One day while thinking over the subject, a voice seemed distinctly to say, "Go to Buckland-common," a place I knew comparatively nothing of, situated between Tring and Chesham, Bucks. My companion had a similar impression, and after much prayerful consideration we set off to Buckland-common. Here

we found at this time no place of worship, nor was a religious service of any kind publicly held in the place. We distributed some tracts from house to house, and very soon were pressed to hold a service, which we consented to do; and in this way the Lord led me eventually to speak from a text. My companion assisted by acting as clerk. The Lord wonderfully blessed the Word till, in 1859, it was deemed necessary to build a chapel: which was done amidst considerable persecution from the vicar of the adjoining parish, who, by his influence, deprived us of the first plot of ground and built a little church thereon himself. However, a more eligible plot of land presented itself, the chapel was built and opened for public worship in August, 1860, and in November of the same year a Church was formed on New Testament principles, and I was ordained as the pastor of this little flock. Mr. C. W. Banks, Mr. J. Bloomfield, Mr. S. K. Bland, and other brethren took part in the services. The chapel and church are in close proximity to each other, standing almost side by side.

This little cause I served during the time of my apprenticeship, walking seven or eight miles and preaching three times on the Lord's-day. In 1862, the term of my apprenticeship expiring, I felt it my duty to devote my whole time to the ministry, and from that day to the present have been called to labour in various places—namely, for a few months at a little cause at Rushden; then for ten years at Stowmarket and Somersham, in Suffolk; for six years at Chatteris and Dunstable; for eight years at Peckham and Wandsworth, London; when through ill-health I had to remove into the country, and having accepted a unanimous call to the pastorate of the Old Baptist Chapel, Bradford-on-Avon, laboured there between five and six years. Here Christian friendships were formed that are fragrant in their memory and sacred and hallowed in their character. We left this scene of labour amidst expressions of the greatest affection and mutual regret. Having received a unanimous invitation to the pastorate from the friends at Newstreet, St. Neot's, after much prayerful solicitude for divine direction, we were led to accept the same, and entered upon our labours here in November, 1891. We heartily pray that on this time-honoured place the dew of heaven may continue to rest, and that, as in the years gone by, the Word may be made a great blessing to many precious souls.

In reviewing the past we are constrained to sing:—

“And since my soul has known His love,
What mercies has He made me prove;
Mercies which all my praise excel,
My Jesus has done all things well.”

In the covenant Christ had a sevenfold relation: (1) As He is more than a creature, He is the Covenant itself (Isa. xvii. 6); (2) As He dealeth between the parties, He is the Messenger of the covenant; (3) As He saw and heard, and testifieth all, He is the Witness of the covenant; (4) As He undertaketh for the parties at variance, He is the Surety of the covenant; (5) As He standeth between the contrary parties, He is the Mediator of the covenant; (6) As He signed the covenant, and closeth all the articles, He is the Testator of the covenant; (7) As He is a side, or the half of the covenant, He is the party contracting in the covenant.

—*Rutherford.*

THE MASTER, THE MISSION, THE MAN.

(Substance of MR. GRAY'S Address at the Annual Meeting of the Strict Baptist Mission.)

MR. GRAY, in his preliminary remarks, said: A situation like his at the present time reminded him of the little girl who defined nervousness as "being in a hurry all over." But coming at once to the real object of his address, he would deal with it under three heads—

I. The *Master*. II. The *Mission*. III. The *Man*.

I.—Concerning the Master, the Lord Jesus Christ, much has been said, but the *best* word that could be said has not yet been uttered, and the *last word never will be said*. He is the great *Redeemer*, the great *Conqueror*, the great *Benefactor*. His redemption is a fact, not a fiction, real as the redemption of Israel from Egypt. His work God-ward was atoning, man-ward delivering, and in it we find *substitution* and *satisfaction*, and both are necessary, and we can sing:—

"Ere since by faith I saw the stream
Thy flowing wounds supply,
Redeeming love has been my theme,
And shall be till I die."

Then He is the great *Conqueror*. Over the gates of a mosque in Constantinople, which was once a Christian place of worship, the words are inscribed, "Jesus Christ conquers." Let all our music be set to this key; let this be the motto of our lives, Jesus conquers: He conquered the devil in the wilderness, He conquered on the cross, in the sepulchre, in His ascension on high, He led captivity captive. Pompey in the year 61 B.C. had a triumphal procession in which he was proclaimed "conqueror of the world"; but we claim that high title for our Lord alone, who conquered when He fell, and lives to conquer still; He hallows or He humbles men according to His will, and He will go on conquering till He is hailed from shore to shore the wide world over, and men of every nation shall crown Him Lord of all. He has not "*had His day*," as sneering cynics tell us; He is *having His day* now. Prophecy has become history, and again history is prophecy, and as His name *has* been mighty, so *shall* its power extend, till earth's darkest place has seen the light of His salvation. He is the great *Benefactor*. A good man once said to his minister, "Ah, sir, Jesus left one part of His work unfinished. He led them out to Bethany, He stretched out His hands to bless them, and in the very act of blessing He was caught up to heaven, and ever since He has kept on blessing His people, and will not finish it until He comes again." He has blessed us beyond all calculation and all declaration, and, as Mr. Cheyne beautifully sings:—

"When I stand with Christ in glory,
Looking o'er life's finished story,
Then, Lord, shall I fully know
Not till then how much I owe."

II.—Our *Mission*. Its *sphere* is heathendom; cultured and uncultured alike are sitting in darkness and in the shadow of death, but who doubts the power of the Gospel to save them? Newton said, "I never doubted the possibility of God converting the heathen since He converted me." A good man once affirmed, "Could I write a book that should fully portray the evils of idolatry, it would be read with eyes filled with crimson tears of blood." But there the Gospel has won its

glorious victories. William Carey preached, heard, and was converted, and wrote the beautiful hymn—

“O thou, my soul, forget no more,
The Friend who all thy miseries bore,”

and thousands more have since received the glad tidings and joined to praise the Saviour's name. Caste is rampant in India, but not in India alone; it exerts its influence elsewhere in different ways. Nicodemus was once a slave to Pharisaic caste, but the bonds were loosed a little and he came to Christ by night; a little more and he spoke a timid word for Him in the council, and at length they were completely burst as he joined in the reverent burying of the crucified One. Yes, Jesus is superior to caste, and we have a living witness to the fact here in our brother Pandian. Our mission—its aim, salvation, not the natural and social good of the heathen only, but their eternal life.

“Salvation, let the echo fly
The spacious earth around.”

And the preacher of salvation is important because of his work. A son of William Carey who went out as a missionary became an ambassador in the Burmese Court, and when Carey heard it he exclaimed, “O Felix, hast thou shrivelled into an ambassador?” Ours is the “*Strict Baptist Mission*.” To me there is music in the title. We baptize on the authority of Jesus; that is the root of our “dogged dogma,” our persistency is but a persistent following Christ's command. We are not like Cowper's dubious man who

“Knows what he knows as if he knew it not;
What he remembers seems to have forgot;
His sole opinion, whatsoever befall,
Centreing at last in having none at all.”

A Roman Catholic priest fell on a canon's grave and prayed for the repose of his soul. Rising, he remarked to a Protestant companion, “I daresay you wondered what I was doing.” “No,” was the answer, “I did not wonder *what* you were doing, but I wondered *why* you did it.” And so to those who sprinkle infants we say, “We wonder *why* you do it.” Anyhow, the only hope for sinners is a baptized Saviour, and the New Testament is pre-eminently a Baptist Book. Then we are Strict! Why not? Should we not strictly follow what is right and true? Never mind hard names. Elijah was called “the troubler of Israel,” and Luther “the trumpeter of rebellion.” But let us have the cream, not skim milk, and be altogether what we believe to be right. Erasmus, in the Roman Catholic controversy, took first one side and then the other, until he was caricatured in the public prints as being half in heaven and half out; and though we may be called bigots, let us dare to be true to the convictions of our hearts.

III.—Then the *Man*. Concerning himself, he would only say that he was going as their commissioner in the Lord's strength. One said, “He that runneth before the cloud of Divine guidance goeth a fool's errand”; but he felt the Lord was guiding him. The Scotch have a proverb, “Set a stout heart to a steep brae.” He had to leave a loving wife and nine children, and a Church which he loved above all other Churches, whose deacons and members were the kindest that any pastor could desire; but they felt with himself that it was the Lord's will, and, as one of them said, “We must lend him to the Lord for four months.”

He was going as the *jealous servant of the Lord* and the *impartial agent* of the Mission. He held the doctrines of saving grace firmly, and could not tolerate the preaching of duty-faith. The Lord's due is the measure of man's duty, and if saving, gracious faith be man's duty, we are saved by duty, by works; but all is of sovereign grace. The first time Mr. Balfour and I met I told him how much I had enjoyed his little book, "Glimpses of Jesus," and what union of heart I had felt with him as I perused it, but I added that I could not get on at all with his views on duty-faith. I said, "You from your standpoint assume three positions: 1st. You tell men it is their duty to believe on the Lord Jesus Christ. 2nd. You assure them they are dead in sins and can't do it. And (3rd) you tell them that God will condemn them eternally for not doing what they cannot do." "Well," was his reply, "that is putting the matter pretty strongly." But I answered, "That is the true statement of the case. You drape it with beautiful language, you garnish it with lovely flowers, but it just amounts to what I have said after all. You do preach the Gospel, I know, but when you do so you leave your own premises and come on *mine*—viz., salvation is of the Lord from first to last." And as the agent of the Churches, he would fairly observe and faithfully report. He fully believed that he should find all satisfactory. A good man, a Presbyterian, since departed, once incidentally told him that he knew Mr. Doll and his work; but said he, "Brother Doll could do more if he were not so high-doctrined and strict principled." This was good testimony! and he went with a *lofty hope*. Lord Shaftesbury, when appointed President of the Bible Society, wrote in his diary: "I am not indifferent to the honour, or the utility of my position." Thus he felt, and desired that God's blessing would rest upon his enterprise. We sometimes wish for a thousand tongues to sing our Saviour's praise, but every soul brought to Jesus is another tongue to sing, and other hands and voices may through our instrumentality be devoted to the Saviour's cause. And he hoped that the result of his journey would be stimulated effort, increased interest, and that the case of the boy would be repeated, who, eating an apple, and seeing a little fellow looking hungrily at him, said, "Take a bite," and when the apple was given back with only a little piece eaten he good-naturedly said, "Take a bigger bite." Let us all do our utmost; we know that our Lord Jesus Christ will do His utmost, until all His ransomed ones from earth's remotest bounds are gathered home, and there we hope for ever to record the wonders of redeeming, sanctifying love—"ourselves the astonished talkers and the tales." P. BARRELL.

THE CHRISTIAN'S ARITHMETIC.

BY THOMAS JONES.

"For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."—Rom. viii. 18.

THE apostle had alluded to two important personal experiences known by the children of God. These two things are exceedingly perplexing to many of us while in this present transitory condition. The first is that of the law of sin and death working in us, and which the apostle argues out to some extent in the preceding chapter. This the Christian finds to be an important part of his daily experience. Ex-

perience teaches many lessons of which we were before very ignorant, for doubtless many of us thought when we passed from death to life that a great battle had been fought and victory gained, but we soon found out that the conflict had only commenced. Hence I would say, for the encouragement of those whose experience may be somewhat limited, that you must not be discouraged if you find a frequent uprising of evil within, if you are made to sigh, and even groan, because you cannot reach a certain standard. It should be remembered that as long as we are in the body so long shall we feel the power of evil within. Yet we thank God that the day is not far distant when this body of sin and death will be laid aside; then sin, bondage, and corruption will have no dominion over us, for such will have passed away, and the ransomed of the Lord will enjoy absolute freedom, and everlasting joy shall be upon their heads.

The other difficulty which often presents itself is "the sufferings of this present time." Possibly some of us thought that we should be free from many things which press and vex the children of men; but, alas! we have found that we are the subjects of infirmities, and, like Job, we have long since discovered "that man is born to trouble," and that the whole race, whether saint or sinner, are included. Were it possible for us to interview the glorified saints one by one, they would doubtless have a different story to relate, but it would be one of suffering; for "these are they which came out of great tribulation." So, then, just as we are tried, they were when on earth. Patriarchs, prophets, and apostles have each a case to relate, and although the stories may vary in detail, when placed side by side you would discover an agreement. At the same time they, with us, are constrained to acknowledge that all is wisely and graciously designed by God to bring them safely by the "right way." For us to attempt to understand the why and the wherefore of these "fiery trials" is, to a very large extent, useless.

When the apostle laid this truth before the Roman saints, he in nowise sought to under-estimate the present sufferings. His eventful life was too powerful a witness, and as he reflected upon his remarkable experience he could bear a most convincing testimony that the godly are the subjects of much suffering, so that he is simply stating the exact circumstances as they existed when he wrote. Paul knew well that whatever the believer's position in life, whatever his circumstances, it would be impossible for him to escape the common troubles of life. He knew that very few were free from afflictions, diseases, pains, and losses which are the common inheritance of mankind. Paul would have gone farther than this, for he knew that while the saints shared in all that is common to man, they also had certain "present sufferings" to which the majority of mankind are total strangers, sufferings arising from within, so that the Scripture which states that "the heart knoweth its own bitterness," was true then as well as now in the experience of the family of God.

In the passage at the head of this paper the apostle is counting the cost, a kind of reckoning or balancing accounts. In doing so he reasons out the things calmly, taking into consideration the *pros* and *cons*. Who could better do this than Paul? Did he not fully understand both sides of the question, and was thereby prepared to give the best possible reason for both?

In trying to follow the suggestions of our text we shall notice:—

I.—*This spiritual arithmetic.* “I reckon.” Such is the keynote of the text. It appears to me that the whole case rests upon a personal, experimental, and spiritual arithmetic. The word was familiar to our younger days, because our divine Lord has given us the example in the following question: “What shall it profit a man if he gain the whole world and lose his own soul?” Those who are well up in the science of arithmetic will be utterly unable to calculate the immense sum of profit and loss suggested by the stupendous question of our Lord. In regard to the subject before us, we consider that Paul was pre-eminently qualified to reckon the sum contained in our text. This will be seen by a little reflection, and upon reflection we shall discover three things in connection with the apostle’s sufferings. These shall be gathered from his own words. If my good friend will have patience to turn to 2 Cor. xi. 23—27, he will there find a most graphic account of the apostle’s *physical* sufferings which he endured, such as being “beaten with rods,” “stoned;” “thrice I suffered shipwreck; a night and a day I have been in the deep;” “in perils of water; robbers;” . . . mine own countrymen, . . . by the heathen, . . . in the city, . . . wilderness, . . . the sea, “false brethren;” “in weariness and painfulness, watchings, hunger, thirst, fastings, cold and nakedness, in labours abundant, stripes above measure, in prisons frequent;” and to crown all, “in deaths oft.” Surely, then, the apostle was the man to say, “For I reckon.”

But are we not led to notice further that Paul suffered *mentally* as well as physically? We think so; for if the reader will turn to the same chapter already noticed he will find a very significant expression in the 28th verse, “The care of all the churches.” I take this to mean all the churches which the apostle had been instrumental in establishing (Acts xv. 36—41), and which needed his constant supervision, advice, sympathy, and prayers. There were other churches he had not seen (Col. ii. 1), and for them he manifested great concern, and deep solicitude that they may be kept from the evil of false philosophy, and that they may be established and well rooted in the faith and love of the Gospel. If then you note these and other statements and put them together, you will find them a great total of physical and mental suffering. To this you can add a further item, that of his own *spiritual* suffering. It should be borne in mind that if the apostle was free from bodily pain, and the mind concerning temporal affairs comparatively easy, there still existed the spiritual conflict, the trial of his faith. This would cause much anxiety. Hence the man who is “caught up into the third heaven,” finds himself shortly afterwards battling with “a messenger of Satan to buffet him,” and “a thorn in the flesh.” My reader may be tempted to ask, Why all this? Let Paul answer: “Lest I should be exalted above measure” (2 Cor. xii. 7—10). Nor would we forget to add to this long list the internal workings of his own fallen nature. Surely then we can admire the truth so well expressed by Dr. Watts:—

“Once they were mourning here below,
And wet their couch with tears;
They wrestled hard, as we do now,
With sins, and doubts, and fears.”

But, after all, we would not forget that, on the other hand, the hero

of the cross had exceptional experiences above the majority of his comrades. It was only Paul who was "caught up," and to whom things hidden were revealed. This thought suggests that God gives special grace to those whom He calls to pass through extraordinary trials. This has ever been so.

II.—*The limitation of suffering.* All suffering relative to "the whole family on earth" is by the text limited to the "present time." This idea is fraught with great consolation to those who are in the furnace, and to all the "heirs of promise" who are in the path of tribulation. Let us try and analyse the words of our text, and by this means we shall discover much to help us in our daily life. Notice then the period—"present time." Yes, however deep the waters may be, they will cease to flow. However heavy the burden, and weighty the cross and great tribulations, "fiery trials," and even "manifold trials," certain we are that they are confined to the present period, and this period is only "threescore years and ten." "It will cease before long." Again, it is transitory in its nature, ever changing. The dark night will soon give place to the noonday splendour; the storm will give place to the calm, and the boisterous waves will give place to the placid "sea of glass clear as crystal." Cheer, brother, cheer! The morning dawneth, the light is near! O ye afflicted sons of God, be of good cheer; the Master is coming. "The days of thy mourning shall be over."

There is a definiteness in this statement of Paul's. He says, "This present time." This should be a source of joy to us to know that we must shortly put off this tabernacle, and that the bounds of our habitation are fixed, to feel that the night of weeping must give place to the morning of joy. The day is fixed, the hour will come, when we shall see the King in His beauty, and behold the land which seems afar off to-day.

In all this do we not discover a great design in these sufferings? If you will turn to 2 Cor. iv. 17, you will there find that the great design in our sufferings is the working out "a far more exceeding and eternal weight of glory." Thus by a few strokes of the pen the inspired apostle clears the whole matter up.

But may we not pause for a moment to ask, What are our sufferings compared with those who have gone before us? of those "who were destitute, afflicted, tormented," of gracious men who were loyal to Christ's cause, and faithful to His word and doctrines, who passed through seas of blood and flames of fire, whose way was hard, and whose trials were many? Truly their path was thorny, their afflictions numerous, and trials severe. We live in smooth times, and in quiet places. Truly our "lines have fallen to us in pleasant places." We trust our privileges will not condemn us.

III.—We have in this text a *very cheering comparison*. "These present sufferings are not worthy to be compared with the glory which shall be revealed in us." Just as one drop of water compared to the great ocean, so are our sufferings in comparison to "the glory which shall be revealed." Again I must ask you to take Paul's own contrast of present and future conditions (2 Cor. iv. 17). Then he calls afflictions "light," and the glory as being a "weight." So that we may say that our deepest sorrows are transitory, our joys will be eternal.

Here we suffer for a moment; there we dwell with God for ever. Here all is fleeting, perishing; there all is permanent and abiding. Here are cares and trials for the day; there is peace and tranquility for evermore. Here are the heart-throbs, there the beatitudes. Here the wilderness, there paradise. Here the weeping, there the "new song."

Note the certainty of all this, "which *shall* be revealed in us." Do we suffer with Christ now? we shall reign with Him also. Is the God-man in glory now? so shall His friends be there as well. He shall share the glory, and His sublime prayer (John xvii.) shall be fully answered. As to the nature of that glory which shall be revealed, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him" (2 Cor. ii. 9). I know not the glory my Lord will bestow upon His purchased inheritance; but I cherish the hope, by and through divine grace, of one day participating in the glory, when I shall have done with the momentary things of earth. Fellow-pilgrims, "heirs of God," be of good cheer. Our day is to come, when the glory of the Lord shall rise upon us, and the beauty of the Most High shall overshadow us.

"I would not be a stranger still
To that celestial place,
Where I for ever hope to dwell,
Near my Redeemer's face."

Amen.

Slaithwaite.

CHRIST EXALTED AND HIS WORK CONTINUED.

CHRIST'S exaltation to the throne of His glory, after His humiliation on the earth, has not removed Him from the great work to which He had eternally given His heart. He is the same yesterday, to-day, and for ever. In humiliation and honour alike; "this same Jesus." In His exaltation *He retains the same care for His Church*. From His *upper* chamber He views the movements, the needs, and the sorrows of His people in this *lower* chamber; and He directs, blesses, and sustains accordingly. The Church is indeed all the richer for His promotion to glory, for "When He ascended up on high, He led captivity captive, and gave gifts unto men. And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." Thus, though visibly absent, He is nevertheless present in the person of the Holy Spirit, and in the various forms of the ministry of the Word. It was expedient that He should go away, in order that the Holy Comforter and Guide should come unto us, and that the Church should outgrow its infancy and develop into a robust spiritual manhood; and so "be no more children, tossed to and fro, and carried about with every wind of doctrine." So the blessed work which He commenced, He still carries on by chosen instrumentalities. Seeing then that our glorified Lord is still with us let us go forth joyfully as an army with banners.

"Forward be our watchword, steps and voices joined;
Seek the things before us, not a look behind;

Burns the fiery pillar at our army's head;
 Who shall dream of shrinking by our Captain led?
 Forward through the desert, through the toil and fight,
 Canaan lies before us, Zion beams with light."

Moreover, *He also continues His work of gracious conquest.* By His death on the cross He won a conquest over sin *for men*; now He reigns upon His throne to win conquests *over men*, and so bring them as loving and loyal subjects to His feet. The prophet Isaiah describes this work of the exalted Christ thus, "So shall He sprinkle many nations." Moses sprinkled only one nation, the Jews; but Jesus shall sprinkle "many nations." He shall sprinkle them with the purifying and refreshing word of truth; and with "the blood of sprinkling;" thus sanctifying them from uncleanness, ratifying to them the purposes of love, and securing them against the avenging sword of the destroying angel.

The prophet also describes *the effect* of this continued work. "The kings shall shut their mouths at Him." Kings, and their subjects too, saved by His grace, shall cease their opposition and unbelieving objection. The mouth of objection shall be shut, and the mouth of praise opened. They shall shut their mouth in token of surprise at the magnitude of His work—at the revelations, and the success of the Gospel. "That which had not been told them shall they see, and that which they had not heard shall they consider."

Dear reader, are you among the number of those graciously conquered by the Lord Jesus? Remember, "He must reign till He hath put all enemies under His feet." How much better to be under the sceptre of His grace, than under the feet of His crushing judgment! Blessed be God, Jesus has "received gifts for the rebellious also." Oh, may divine grace enable you to "kiss the Son, lest He be angry, and ye perish from the way, when His wrath is kindled but a little." "Blessed are all they who put their trust in Him!"

GEORGE BANKS.

Willenhall.

HEBREWS VI., 4—6.

DEAR MR. EDITOR,—I have read and re-read the article by our friend, Mr. Alfred Dye, on Heb. vi., pages 223—5; and either through the obtuseness of my understanding, or from some other cause, I cannot find out what he would have us believe, unless he takes up a position in direct opposition to the inspired writer, and says, that it is possible for those that fall away to be renewed again unto repentance. For though all human means may fail, as all human means will fail until God sets His seal upon them, in less desperate cases than those which he supposes, he yet tries to make it out that such desperate characters may by God be renewed. I grant that there is no case too hard for the Lord; but is God and His word at variance? And if His word says "it is impossible," will God use His Almighty power and efficacious grace to make that possible, which His word says "is impossible?" Has our friend A. Dye got a clear idea of what is meant by "crucifying the Son of God afresh?" Seeing the inspired penman assigns that as a reason why, if such fall away, "it is impossible to renew them again unto repentance."

I naturally turned to the article by I. C. Johnson, in the January

number; and I also turned to the volume of the *EARTHEN VESSEL*, for 1855, wherein I knew there were several articles on the subject. The first article, which gave occasion to those that followed, commences page 37, and is entitled: "A five-fold description of the children of God: or, who are the real characters spoken of in Heb. vi. 4—9?" I knew this writer personally, and he was the first man and minister I ever heard state his experience; he could not be much over 22 years of age, if so much, when he wrote the article: his name was B. Davies, South Chard. The title gives a fair idea of the line of thought he took, but the pith of his argument on this part of the subject, seemed to be that those that fell away, could not be renewed again to a legal repentance: whatever that may be.

The next article on the subject commences on page 67, and is signed David Dudley, Wellingborough. This article is a much longer one than the one by I. C. J. in the January number for this year, but the sentiments respecting the characters of those who fall away are in agreement. I think it would do our friend A. D. good to see this article entire. If mine had been unbound, I should have been inclined to send it to him, but I have got the years 1855, 6, and 7, all bound together. There is much sterling truth in these early volumes of the *E. V.*, for there were stirring times then.

The next article on the subject commences on 93, and is signed "A Blast from the North," Houghton-le-Spring. I do not know that I can do this writer justice in a short notice, but he seems to lay the greatest stress that these and similar Scriptures are so many beacons of caution to the children of God; but he does not appear to admit a possible renewal again unto repentance of those who fall away. He says, "A child can understand that these Scriptures are a fearful warning to all professors—a pillar of salt in the way to Zion, cautioning all that walk therein, against the danger of apostacy." Further on, he says: "Arminians judge from these Scriptures that a believer may apostatize; but though it is said, 'It is impossible to renew such unto repentance who have been once enlightened, &c.,' it neither says nor implies that the believer can fall away. He is cautioned as well as others against this sin, and it is the believer only that profits by it. While others fall away in the time of temptation, the believer, like gold, endures the fiery trial.

Dr. Gill justly observes, that Arminians gain nothing by this Scripture. 'A caution against apostacy is no proof that God will ever suffer a believer to fall away; but may be (and doubtless is) the means of his preservation.'

The next article on the subject, is signed H. S., 7, Holland-place, Denmark-street, Camberwell. And it is said to be a *verbatim* quotation from W. Huntington's work, entitled: "Forty Stripes for Satan." This is a very long article, occupying about six columns, commencing on page 110, and the sentiments are in accord with I. C. J. The concluding paragraph of the quotation reads: "I have led thee this round-about track, reader, that thou mightest be enabled to distinguish between grace and gifts." None of these testimonies suppose a possible renewal again unto repentance of those who fall away, not even a desperate case. But as our friend, A. Dye, refers also to Joseph Hart, the reader may possibly wish to know my opinion of his case. I have read and re-read the nar-

rative of his experience, as published with his hymns in 1811, an edition said to be "From the Author's last corrected printed Edition." And I cannot find any evidence of his falling away.

All Joseph Hart's religion before the Easter of 1757, seems to me to have sprung entirely from his head notions of doctrinal truth; and he simply fell deeper and deeper into actual sin, before he ever experienced the exceeding sinfulness of sin, and held to his religion, such as it was, all the while he was living in sin. There is no doubt, that after he had had his eyes opened, and his heart broken, to see and feel the exceeding sinfulness of sin, he would write as bitter things against himself as his bitterest enemy could desire; because he would see and feel, as no other man could, how vile his career had been with the knowledge he possessed. So that I do not count Joseph Hart's case an instance of the renewal again unto repentance of one who had fallen away; for the simple reason that he never did fall away.

It should be particularly observed, that the inspired writer is writing to Hebrews. Also, that the falling away after being enlightened, in my opinion, is not a mere falling into sin, but from being a professed friend and advocate of the doctrine of the Gospel—salvation fully and freely by Christ, to that of a determined opponent; and, perhaps, I should not be stating it too strong if I were to say, a malicious opponent: a denier that Jesus was the Christ.

That this, Heb. vi. 4, and similar Scriptures do operate as cautions to the real children of God, I think cannot be denied; nor do I think it desirable that it should be otherwise. Their effect on the heart seems to me to form an evidential test of the sincerity of their religion who are exercised by them.

Yours sincerely,

A. BEREAN.

A GLAD DAY AT ZION, TROWBRIDGE.

A MUNIFICENT GIFT—OPENING OF NEW CLASS-ROOMS.

IMPORTANT additions have just been made to Zion Chapel and Sunday-schools. Some time ago, Mr. W. Applegate, who for many years has been prominently identified with the cause here, purchased a block of property adjoining the chapel, and the greater portion has been taken down, and a site furnished on which three useful class-rooms have been built in connection with the school, in addition to a vestry for the use of the minister. The two cottages which are left standing have been turned into almshouses for the accommodation of aged and deserving members of the congregation, while a couple of other houses near have also been acquired by Mr. Applegate, and by trust-deed he has directed that the rents accruing from these dwellings, shall be paid over, after reasonable deductions have been made for cost of repairs, &c., to the inmates of the almshouses. A further result of these benefactions is to provide a fresh entrance to the Sunday-school, which can now be approached on either side of the chapel. The class-rooms, which measure 14 ft. by 10 ft., were urgently needed, in order to supply proper accommodation for the rapidly increasing number of scholars, and to enable the tuition to be carried on under more favourable conditions. Each room is well lighted and ventilated, and communicates directly with the school-room, into which the four old class-rooms also open. The minister's vestry is a cosy little apartment, neatly furnished, close to the back of the chapel. The plans of the class-rooms, &c., were prepared by Mr. Stanley, and the work was carried out by Mr. E. Linzey. The total cost of Mr. Applegate's benefaction amounts to above £600.

The opening took place on Wednesday, November 8, 1893, when a crowded meeting, preceded by a tea, was held. Mr. J. W. Banks (of London) occupied

the chair, and he was supported by Mr. W. Applegate, Mr. G. Gore, Mr. J. Gore, Mr. J. Merrett, &c. The Chairman having referred to the unavoidable absence of Mr. Bond, said he was glad to be able to attend the interesting service for which they had met that night. He had been looking over the new buildings and had much admired them, and they must be thankful to the Almighty and to Mr. Applegate for such a beautiful gift to the Church.

Attention was drawn to the tablet in the minister's vestry, of which the following is an exact copy:—

THESE BUILDINGS,
COMPRISING MINISTERS' VESTRY AND
THREE CLASS-ROOMS,
WERE ERECTED AND GIVEN TO THIS CHURCH,
TOGETHER WITH TWO ALMSHOUSES,
IN THE YEAR OF OUR LORD 1893, BY
WILLIAM APPLGATE,
MANY YEARS DEACON OF THIS CHURCH
AND SUPERINTENDENT OF THE SUNDAY SCHOOL,
AS A MEMORIAL TO HIS LATE DEAR WIFE,
MARY ANN APPLGATE,
WHO DEPARTED THIS LIFE MAY 30, 1888,
HAVING FOR VERY MANY YEARS TAKEN
A DEEP INTEREST IN THE CAUSE OF GOD HERE
AND EVER MANIFESTING AN UNCEASING
CARE FOR THE SICK AND POOR OF THE
CHURCH AND CONGREGATION.
THE THREE ROOMS AT THE BACK OF THE
SCHOOL-ROOM WERE GIVEN BY THEM
DURING HER LIFETIME.

"He that hath mercy on the poor, happy is he."—PROV. XIV. 21.

Mr. Applegate said it gave him great pleasure to meet them under the circumstances for which they were gathered, and yet on the other hand it was a source of pain to him, as he had given the class-rooms in memory of his late wife. The matter had been in his mind for a long time, and he had felt that he ought to put up some memorial to her, and after looking round he thought he could do nothing better than erect those buildings in close proximity to the chapel. He and his wife had been connected with that place over fifty years, and he had been a member for over forty-three years. He had been associated with the school for about thirty-six years, and they could therefore understand, after his long connection with that place as a member and as a superintendent, that it was very near and dear to him. He had recognised the value of the class-rooms he had built there some fourteen years previously, and as their school had greatly increased since then, he saw there was need of further extension. Other churches all round them at that time were making accommodation for their scholars, and this had led him to see that they must also do something. His wife, during her lifetime, had always helped him in all work for the good of the school, and it was in co-operation with her that he had given the first lot of class-rooms at the rear of the school. They had been found very useful for the holding of the young men's and young women's Bible-classes. They had for a long time felt the need of a more convenient vestry for their ministers, and he hoped and believed they would find what they wanted in the new vestry. Then there were the two almshouses for the use of the poor, and he felt sure that if Mrs. Applegate had been alive she would have been greatly pleased with them. During her life she had always taken a great interest in the poor, and she used to distribute a certain sum amongst them every month. It would be a pleasure to him, when he went into those almshouses and saw the good old Christians there, to know they were there for life, with no one to turn them out. They would as yet receive no money, as there was no balance in hand, but he had resolved that the rents from the two houses in front should be devoted to the purpose of supplying a sum to divide amongst the occupiers of the almshouses. He trusted they might be a blessing to the Church and those connected therewith, as well as a memory to his late wife, and that the blessing of Almighty God might rest upon them.

He then handed over the deeds and documents connected with the almshouses, &c., to Mr. Gideon Gore, as one of the trustees.

Mr. Gore said he had hoped and trusted for many years that they might some day have rooms of that sort, but the kindness of Mr. Applegate, and the way he had done it, was far more than they could have expected. They had heard the motive for which the buildings had been erected—in memory of his wife—one who had always been to the front in any good work. What she had done had been done quietly and unostentatiously, and those who had known her knew this was correct. The rooms Mr. Applegate erected for them fourteen years ago had been the means of giving them nearly half of their scholars, and he should be more than thankful if such advantages followed his new gift. They could not say too much of the almshouses. He had always wished this property belonged to the chapel, and now they had come altogether. He should therefore like, on behalf of himself, and on behalf of the people of Zion Chapel, to express the warmest thanks to Mr. Applegate for his kindness.

Mr. G. Huntley (Upper Studley) spoke of the valuable assistance rendered by Mr. Applegate to the cause of God at Southwick as well as at Trowbridge; and Mr. J. Merrett (solicitor), one of the trustees, said, having drawn up the trust deed, every care had been taken to secure the property to the Church at Zion. Addresses were also delivered by Messrs. F. Grist, D. Simons, J. Gore (who referred to the presence of Mr. A. Applegate and Miss Applegate, and other members of the family, giving their assent to the gift of their father), S. Dew, and others. Mr. Pollard offered prayer. During the evening anthems were given by the choir, and at the close votes of thanks were accorded to the Chairman and others. Mr. J. Gore proposed that the thanks of the meeting be accorded to Mr. J. Hanley for furnishing the class-rooms, and this having been responded to, the proceedings terminated with singing and prayer.—Culled from the *Wiltshire Times and Trowbridge Chronicle*.

[Zion, Trowbridge, is well-known to our readers as the place where dear old John Warburton preached so many years. It was certainly most pleasing to see so many cheerful and happy faces—with a large proportion of young people—on the occasion, and such unanimity of feeling. May peace and prosperity attend Zion is our earnest desire.—J. W. B.]

LIMEHOUSE (ELIM) ANNIVERSARY.

ANNIVERSARY services in commemoration of the opening of the chapel were commenced on Sunday, Oct. 29, 1893, when appropriate sermons were preached morning and evening by our beloved pastor, whom the Lord has graciously sustained for sixteen years in connection with this cause. On Tuesday, in continuation of the above, Mr. O. S. Dolbey delivered an able and most acceptable discourse upon the priestly character of Christ, founding his remarks upon Heb. vii. 19. A good company of friends partook of tea, which was provided in the chapel. Amongst the numerous representatives of neighbouring and suburban Churches was the widow of our much esteemed and departed brother Winters, of Waltham Abbey. Mr. Gray, of the Surrey Tabernacle, presided at the evening meeting, which commenced with singing hymn 793 (Denham's), after which the chairman read Psalm xxxiv., and Mr. Rundell, also of Surrey Tabernacle, earnestly sought the divine blessing upon the church and people. In his opening speech Mr. Gray said he could not do better than continue the strain adopted by Mr. Dolbey during the afternoon. He therefore, in a savoury manner, dwelt upon the kingly office of the Lord Jesus. Mr. G. J. Baldwin, the first speaker, freely spoke upon the "glory of Christ" in His name and person from Psa. xxix. 9, and was followed by Mr. W. H. Lee, of Bow, who from Rom. viii. 14 warmly contended that the leadings and teachings of the Holy Spirit alone manifested the Lord's people to be the sons of God. Mr. Belcher then gave a fourfold exposition of the words, "This poor man cried, and the Lord heard him," &c. Mr. Dolbey followed with a most encouraging description of the distasteful features of "those who feared the Lord" (Mal. iii. 17), which subject was continued by Mr. Shepherd with a telling application of the liberal formation of diamonds to the work of grace in the soul, preparing it after cutting experience eventually to be set as a jewel in the Redeemer's crown. Mr. F. C. Holden then briefly thanked the chairman and friends who had come to encourage the cause at Elim, and the meeting terminated by singing the doxology, and benediction by the pastor.—A. H. POUNDS.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

Strict Baptist Mission.

THIRTY-SECOND ANNUAL MEETING. The thirty-second anniversary of the Strict Baptist Mission was held at Keppel-street, Oct. 24th. The noble and spacious sanctuary was well filled on this interesting occasion. In the afternoon John Underwood, Esq., Mayor of Leicester, presided, and addresses were delivered by Messrs. J. H. Lynn, T. B. Pandian, F. C. Holden, E. Mitchell, W. K. Squirrel, and others. About 400 took tea, and the evening meeting commenced at 6.15, the president, Mr. John Box, in the chair. A hymn being sung, Mr. Box read Joel ii., from 21st verse. Mr. Jull, of Cambridge, offered prayer.

The Chairman remarked that this was a very important day, and the executive desired that all said and done might be under the guidance of the Holy Spirit, and that we might have fellowship with Jesus as the Head of the Church, as well as our own personal Saviour. An interesting and remarkable coincidence had occurred in connection with this 32nd anniversary of our Mission. We have with us a trophy from India, one called by divine grace, who, after careful and prayerful consideration, had deliberately chosen to unite himself with us as being the nearest to, if not the exact representatives of the principles of Jesus and His apostles. He came here not directly as our missionary, but was helped hither by a noble heathen who pitied and cared for the downtrodden Pariahs of India, and for four months he has been here pleading their cause. But it takes two to make a Co., and now we come to the second important feature of this anniversary. The Mission has been steadily advancing, and the British people are sober, thinking, and practical. We have full confidence in Mr. Doll; but he is not an Englishman, and only partly European, and he has often urged, and we have desired, that one of our own countrymen should go as the representative of our Churches and see the work abroad. The Lord bids us in all our ways to acknowledge Him, and we have done so, and believe that He has directed us to choose our beloved brother Gray as our commissioner. (Here he shook hands with him.) And though as a husband, father, and pastor there were many difficulties in the way of his leaving home, the God of heaven has been regulating all, and he is ready to go. Cease not to pray for him and his beloved ones, and all the interests concerned, that no regret may be felt in future days at what is now being done.

Mr. Josiah Briscoe read extracts from the report, a copy of which can be had

on application to either of the secretaries. It is of a most interesting nature, and worthy of perusal.

Mr. Colls, in moving the adoption of the report, said he had often wished to see a real live missionary from India, and now he had that pleasure, and he was one of the Lord's own making. We never had, and he trusted we never should, try to manufacture any for ourselves. He believed that much indirect good would accrue to our Society from our brother Pandian's visit on behalf of the Pariahs. Many with whom he pleaded would say, "Why we never dreamed that the Strict Baptists had such a missionary as this." We have been in our shell long enough, but it has begun to burst, and this well-hatched chicken has flown over to us from India to stir up and encourage us. Too long we have been like the smoking flax, and we have not been quenched; but we want to have a real good blazing fire of love and zeal in the cause of Christ. Carey and his successors have done a great work. May the spirit of that first meeting at Kettering animate us still, when they embraced each other, no doubt with tearful eyes, and pledged themselves to devote every power to the glorious work of spreading the Gospel abroad. May we echo the Psalmist's prayer, "Let the whole earth be filled with His glory." Pray the Lord of the harvest that He will send forth more labourers, and may we have the honest pride to do the very best we can in the name of our own denomination, and do all we can to follow out the first command of our risen Saviour, "Go ye into all the world and preach the Gospel to every creature."

Mr. Herring seconded the motion in a few earnest words.

The Chairman spoke of echoes from the provinces, showing an awakening of interest all over the country, and a desire to be represented at our Metropolitan gatherings, and he trusted that these desires would be granted. We are misunderstood all over the world, and we ourselves are much to be blamed for it.

Hymn, "Lord, give us light to do Thy work," was sung, and the chairman called on Mr. Gray to address the meeting. [Mr. Gray's address, "The Master, the Mission, the Man," will be found on page 360.]

Mr. Sears spoke briefly on the question, "Why have I found grace in Thy sight?" and trusted that it might be pressed home on every heart; that we might desire not only our own spiritual joy, but earnestly seek the salvation of others; that many might be stimulated to go forth as missionaries, and others who could not go might with their

prayers and interest and money help to send those who could.

Mr. Pandian spoke a few earnest words upon "Christ as the desire of all nations." The deep yearning desire for a religious teacher and guide was deep down in the human breast, and only Christ could really meet that need and satisfy that craving. Let us send His Gospel forth.

An African missionary, appointed by the American Baptist Board, who was present, was asked to speak. He related how from 10 years of age he longed to be a missionary; how at 15 years the love of Jesus filled his heart; how he had enlisted as a soldier in order to get to his countrymen, and after doing what he could there purchased his discharge, spent three years in a Baptist College, and was now appointed as a missionary in Jamaica. With forceful pathos he repeated:—

"Let the Indian, let the negro,
Let the rude barbarian see,
That divine and glorious conquest
Once obtained on Calvary."

The meeting closed with the benediction.—H. S. L.

FAREWELL TO MR. S. GRAY.

By MR. EDWARD MITCHELL.

An interesting event, marking an epoch in the history of the Strict Baptist Mission, occurred on Monday, November 6th, in the departure for India of our brother Mr. S. Gray, of Brighton. Our brother has gone as commissioner to fully inspect our mission stations, and to report thereon. A goodly number of pastors and friends gathered on the departure platform of the Victoria Station of the London, Chatham, and Dover Railway, to bid him God-speed. Friendly greetings, hearty hand-clasps, warm expressions of esteem, and wishes for journeying mercies were frequent and continuous from about 10.20 until a few minutes to 11 a.m., the time for the departure of the train, as one after another, and in groups of twos and threes, the friends arrived.

Two minutes before the train started all the friends gathered around the door of the compartment in which our brother was to travel, and, led by brother J. H. Lynn, sang one verse of hymn 205 in the Sunday-school Hymnal (brother Winters' selection)—

"God be with you till we meet again,
"Neath His wings securely hide you,
Daily manna still provide you;
God be with you till we meet again."

Our brother was visibly stirred to the depths of his soul, as he entered the carriage and the train slowly steamed out of the station, the friends waving him a last farewell.

May we venture to ask the Churches to remember our commissioner at the

mercy-throne, praying that he may be favoured with a safe journey, health and strength, be prospered in his work, and return safely to his family and Church. We also commend to their prayerful sympathies his brave little wife who has so ungrudgingly given up her husband for months that he may do his Master's bidding, and her family of nine children; also the church at Ebenezer, Brighton, who at the call of the mission have parted with their loved pastor for so long a period. May we further solicit an enlarged interest in our Mission, its labours, and its results. The Lord is opening before us a large field; may we be diligent and not slothful in going in to possess the land. Increased contributions are urgently needed. "How much owest Thou my Lord?"

Among those on the platform we noticed Messrs. W. Abbott, J. W. Banks, Beckett and Mrs. Beckett, S. K. Bland, Box, Burrows and Mrs. Burrows, Catchpole, Davies, Clark, Freeman, Frith, Harris, Holden, Ince, Kerley, Licence, Lynn, Millwood, Mitchell, Morling and Mrs. Morling, Mutimer, Parnell, Robertson Brothers, R. E. Sears and J. W. Sears, Simpson, Wake- lin, Wright, and other ladies and gentlemen numbering nearly 50.

AN EARNEST PETITION.

By WALTER ABBOTT.

Great Father, Thy protecting arm
Around our brother cast,
And keep the treacherous waters calm,
And chain the vengeful blast.
On ocean's surface may he see
Thy face reflected bright,
And in its blue profundity
The hiding of Thy might.
Steer Thou the vessel to its port,
And in the distant land
For him O may a path be wrought
By Thy presiding hand.
Let no temptation overtake
Our pilgrim brother there;
But such as Thy good grace shall make
His soul unscath'd to bear.
As Enoch trod, so may he tread
The earth, still at Thy side,
And, by Thy gracious Spirit led,
See death at last defied.

SURREY TABERNACLE BENEFIT SOCIETY JUBILEE.

Services commemorating the jubilee of the Surrey Tabernacle Benefit Society were held on Tuesday, November 7, 1893. A very large number from all parts of London and the suburbs were present, the body of the spacious sanctuary being quite full at the evening service. Mr. Dolbey in the afternoon delivered a sound and savoury discourse from "I am not ashamed of the gospel of Christ" (Rom. i. 16). With many others we were favoured with the hearing ear. The preacher was at happy liberty, so that there was a true spiri-

tual reciprocity between pulpit and pew. About five hundred took tea, and at 6.15 the evening meeting commenced. Mr. John Mead, senior trustee of the society, occupied the chair, and commenced by announcing the hymn—

"Kindred in Christ for His dear sake,
A hearty welcome here receive."

Mr. Marsh, of Wellingborough, read Psa. cxliv., and Mr. Burbridge engaged in prayer.

Mr. Mead in his opening remarks observed that they were assembled on a most interesting occasion, and he, at the special request of the committee, consented to preside. Fifty years ago a few godly men met together and formed themselves into association for the purpose of helping each other in times of sickness. The society has for its basis the fundamental truths of the Gospel. Its beginning was small, but its vitality was great; it has grown—not like the mushroom, but like the oak—steady, sure, and solid, the character of its members—and we can have no better—being those who love the Gospel. During the fifty years of its existence how helpful has it been to many! Instances out of number could be given of great usefulness. The society has an excellent committee—men with the grace of God in the heart; this is a great cause for gratitude. This committee is voluntary. You have also a most energetic secretary, one who does all he can to promote the individual welfare of the members. The society has a locale at the Surrey Tabernacle, which gives cause for congratulations, and that, like the oak, we pray the Surrey Tabernacle and its institutions may exist for hundreds of years.

Mr. Crowhurst gave out the hymn—
"O God of Bethel, by whose hand
Thy people still are fed."

and Mr. Rundell followed with a sound Gospel address from the words, "The Lord hath done great things for us, whereof we are glad," and urged young men whose hearts had been wrought upon by the Holy Spirit to join the society.

Mr. Holden, as an old member, spoke of the value and usefulness of the institution, and made graceful reference to the energetic service rendered to the society by the late secretary, Mr. Robert Banks, as did also Mr. T. King, Mr. Parnell, Mr. Knott, and others.

Addresses were likewise given by Messrs. T. Carr, Mitchell, Bush, White, and Dolbey. Among others who took part were Messrs. G. W. Clark, T. Green, G. Webb, A. Boulden, A. Dalton. The proceedings, which were of a soul-cheering character, closed with the doxology.

Our readers, by referring to the advertisement on the cover, month by month will see that the invested capital is now

£14,000, and that all particulars regarding the society can be had of the secretary, Mr. Kuott, 1, Lynton-road, Bermondsey, London, S.E.

J. W. B.

STONHAM.—We held our harvest thanksgiving services at Bethel, Little Stonham, on Lord's-day, Oct. 15. Mr. F. J. Harsant, of Otley, was the preacher, and we bless God for such a man of sterling worth. He was enabled to feed us with some of the finest of the wheat. Our hungry souls were fed. It was a good day to many. We had good congregations, good preaching, good collections. Friends came from a distance, and we were encouraged.—
A. G. HALL.

MASBRO', NEAR SHEFFIELD.—The harvest thanksgiving services were held on Lord's-day, Oct. 15th. Two able sermons were delivered by brother Snow, of Hillsbro' (Sheffield). In the afternoon his discourse was based upon Prov. x. 37. He spoke of the goodness of the Creator to all humanity in providing for their wants, and he also gave some straightforward hints as to reasons why some people attend God's house on such annual occasions—namely, to see the decorations, which he was pleased to say they would not find there, and to see old friends; but there were those who came to give thanks unto God for His providential care over them. In his closing remarks he hoped his hearers thanked God at every meal, and not once a year only. In the evening we were cheered to see the sanctuary full of attentive hearers, our brother's text being taken from Rev. xiv. 15. He dwelt mainly upon the spiritual harvest, and described the soil, the seed, weeds of sin, sieve the harrow and furrow of God, and the gathering in of the harvest with marked thought and clearness; and with solemn words our brother spoke of the last harvest, when the angel should thrust in his sickle and reap, and the need for self-examination, as there was a time coming when the tares would be separated from the wheat. Thus the hearts of the Lord's people at Masbro' were cheered by the services of the day. To our covenant Jehovah be all the glory and praise.—A. T.

CAMBRIDGE (EDEN CHAPEL).—On October 15th services were held on behalf of the Strict Baptist Mission, at which we had the presence of Mr. Pandian, of India, who preached to good congregations morning and evening. He took for his text in the morning Psa. lxxxvii. 2, "The Lord loveth the gates of Zion." His exposition of the text was original, helpful, and instructive. Very striking was his illustration, in which he showed that the Eastern monarch would have his throne facing the main gates of the palace, by which

means he could see his people passing to and fro. His face would suddenly light up. Why? He has seen his son pass the gates. So the Lord watches the gates of Zion, and is pleased as He sees the believer passing to and from the gates of His house. In the evening he took for a text Isa. xi. 6, "And the wolf shall dwell with the lamb, and the leopard shall lie down with the kid." He likened nations and individuals to lambs, wolves, and leopards in their characters; but the grace of God causes men of these diverse natural characteristics to meet together in unity and peace in the Gospel kingdom. What a power indeed is "living" Christianity wherever God produces it in hearts which by nature are wild! Our pastor, Mr. Jull, remained "at home" during the day, and gave out very appropriate hymns. Collections were taken which exceeded £9. On Monday evening, the 16th, Mr. Paudian gave an address in a Baptist mission hall in the town, when he more especially enlarged upon the servile condition of poor Pariahs. It seemed evident that he has received the spirit of his Master, whose presence we felt in these services. At Eden Chapel on Thursday evening, the 19th, we had another interesting service conducted by Mon. Cadot, a French pastor, who made an appeal on behalf of the Baptists in France. He was attentively listened to, and gained the sympathy of his hearers, as he told the incidents of his conversion from Roman Catholicism and of the arduous difficulties that he and his brethren in the work have had to pass through. Our pastor felt that he could not ask the people for a collection after their giving on the previous Sunday. However, they showed their sympathy with our French brother by getting together three guineas for his work.—D. BENNETT, B.A.

DORSET SQUARE—The 57th anniversary of Mount Zion Chapel Sunday-school was held on Wednesday, November 8th, 1893. Brother Thomas was greatly helped to preach a very truthful sermon in the afternoon. The pastor, brother Squirrell, presided at the evening meeting, when a goodly number of friends and children met. The chairman opened the meeting by prayer, then, after a hymn, referred to the unity and love between both Church and school. The secretary read a very excellent report. Seven from the school have joined the Church during the year, making twenty-three during the past three years. There are twenty-nine teachers, 129 infants, and 240 children. Brother Moxham, from Clapton, moved the adoption of the report, and re-election of officers and teachers. He then addressed the teachers, and spoke from three points:—The teacher's commission: the teacher's equipment;

the teacher's success. Brother Sears seconded the adoption of the report, and very ably spoke from the words: "O satisfy me early with Thy mercy." Brother Thomas said the Bible is the book for the children, and took the word "Obedience" for the basis of his remarks. Between each speech, some most remarkable and interesting recitations were given by the children, together with some very suitable pieces of sacred song, which showed that the great success of the meeting was due to some indefatigable workers in the school, whose hearts the Spirit of God has greatly blessed, enabling them to deny self, and take up their cross and follow their Master. The collection amounted to £11 14s. 5d. against £8 last year. This bright and blessed meeting concluded with the anthem, "Lift up your heads," etc.—PHILIP J. CHAMBERS.

FORMATION OF A STRICT BAPTIST CHURCH AT SHEFFIELD.

ON August 7, 1893, a little company were formed into a church on New Testament order. The afternoon service was held in Freedom-road Baptist Chapel, kindly lent for the occasion. Brother David Smith, of Bilston, preached in the afternoon from "One Lord, one faith, one baptism" (Eph. iv. 5). The people of God were one people, having one home, one King, one goal, one God, one Father. Baptism shadows forth our fellowship in the sufferings of Christ. If we baptize a man before he believes, we transouse the order of Scripture (see Acts viii. 37, xviii. 8): it is the answer of a good conscience towards God. Mr. Smith set forth the true order and doctrines of the Word. The hymn

"Jesus, and shall it ever be
A mortal man ashamed of Thee?"

was sung with much feeling, and then Mr. Smith baptized our brethren Turner and Fletcher. The afternoon service concluded with "All hail the power of Jesu's name." A good company gathered to tea, and the

EVENING MEETING

commenced by singing, "Great God, attend while Zion sings." Pastor Jones preached from "Christ is the Head of the Church" (Eph. v. 25), and spoke of the Church as a divinely formed institution. An organized Christian assembly, having for its foundation the Rock of Ages, Jesus Christ Himself being the chief corner-stone, which no storm, however long or strong can destroy. We are often told by way of scorn, "you are dying out;" but how can the Church die while Christ lives. The Church of Christ consists of persons redeemed, regenerated, created anew, chosen of God and precious; the materials are sinners, and the best

recommendation we can have to its membership is being made sensible by the Holy Spirit of our sinfulness and our need of a Saviour. The Church of Christ is spiritual in its nature; its members are spiritually quickened, effectually called out of nature's darkness into light, washed and sanctified, and eternally united to Christ, from whom nothing can separate. You, as a Church, must follow His teaching, and be loyal subjects. The Church exists to help each other, promote good and glorify God. Do not forget your mission—sow the seed, and water it with your prayers.

After singing a hymn, Mr. Jones again preached; his text was, "And they continued steadfastly," &c. (Acts ii. 42), and said they must abide by the doctrines—(1) Belief in the Divine Being; (2) the infallibility of the Scriptures; (3) the universal fall of man; (4) regeneration by the Holy Ghost; (5) total depravity of man's nature; (6) eternal election; (7) particular redemption—Christ our substitute suffered in our stead—we were given to Him—every sinner is dead till quickened by the Spirit of God; (8) final perseverance of the saints. Mr. Jones concluded by referring to the Scriptural ordinances and order of God's house.

Pastor D. Smith gave out the hymn—"Thy Church, O God, that's planted here," and conducted the concluding services of the day.

Thus we blessed the Lord for His goodness in fulfilling His promise in answering prayer, in gathering a few together in oneness of heart, and we go forward believing that He who has worked for us in the past, will do so in the future.—AMICUS.

[The above report has been unavoidably delayed in reaching us. We heartily wish the newly-formed Church God-speed; let old and young, rich and poor, learned and unlearned, practice Phil. ii. 3, and, by the blessing of God, "The little one will become a thousand."—J. W. B.]

WINCHMORE HILL.—Wednesday, November 1, anniversary services were held. Mr. Ashdown preached afternoon and evening. A good company gathered and the presence of the Lord was realized.—SARAH.

HACKNEY.—The 34th anniversary of brother Henry Myerson's pastorate was held October 31, 1893. Brother Burbridge preached in the afternoon, in the place of brother Bush who was prevented through indisposition. Brother H. Mobbs presided at evening meeting which was opened by singing

"Blest be the tie that binds
Our heart in Christian love."

Brother P. J. Chambers sought the

Divine blessing. The chairman read 1 Pet. ii. Brother Shepherd spoke from the words in the chapter just referred to, "Like precious faith." Faith is said to be something uniform in relation to all the people of God. "Obtained like precious faith." The apostles obtained it, and so have all the disciples from that time until now. Faith in His Word. A living voice which speaks to a living ear, and creates a living throb. The faith of all God's select rests on Christ. This faith must have but one object: Jesus. A Socinian Christ is no use to anyone. Brother S. Banks said a few words from the narrative given in the middle of John xx. When Christ showed His hands and His feet to His disciples and said, "Peace be unto you." Note Thomas was absent. The disciples went and told him what a blessing they had received. We should bear up our pastor's hands in the same way; when we have been blessed under his ministration, we should go and tell it to our absent members, and thus we may, no doubt, create love and unity, and our chapels will be better attended. Thomas had his doubts dispelled and his thoughts revealed. Notice Thomas' reply. "My Lord and my God." The chairman interspersed a few helpful and homely remarks between each speaker; among the subjects he referred to was the grand and glorious one of prayer. Brother Kingston spoke from the words, "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen." Two things relative to these words he spoke of (a) a point in theology, "Grow in grace." (b) A point in doxology, "To Him be glory both now and for ever." Brother Osmond, having referred to the long period brother Myerson had been helped to preach the "good news," made a few remarks respecting the glorious doctrines we hold. After brother Burbridge's address on Isa. liii. 10, the chairman called upon brother Myerson. He said he felt too full to speak—full of gratitude to God. Having related the way in which he was called to the ministry, he said he had a truth-loving and God-honouring people that love and prize the gospel preached, and he who preaches it. Collections amounted to £8 16s. 7d. To God be all the glory. Brother Myerson said God has given me double what I expected respecting this meeting. The chairman closed the meeting by prayer. May God bless and increase this part of His vineyard.—PHILIP.

PRAYING CALEB AT IPSWICH. A GRAND example of sympathy is set by our brethren worshipping in Crowfield Strict Baptist Chapel, Suffolk. Tidings had been conveyed to one of the deacons that in Ipswich, among the 80 thousand

inhabitants, there was hidden a praying Caleb, whose needy circumstances were fully known to Him whose throne is in heaven, and yet who dwells in the humble and contrite heart. On Lord's-day, October 1, God's dear and suffering servant was the chief topic at the dinner hour in Crowfield chapel. It was our much tried, afflicted, and suffering brother Walter Wright that engaged the interest of a few friends. Through God's grace our brother's first visit to supply was made a great blessing. Our dear Lord blessed the word preached, and the people who heard. Within ten minutes of his name being mentioned, and the remembrance of his first sermon, a practical sympathy was soon manifested. Ten shillings and sixpence was soon subscribed by five or six friends. At the close of the afternoon service, our esteemed brother J. Hart, deacon, informed the congregation that a few friends were sending a little help to one of God's sick and suffering servants in Ipswich, and if anyone present would like to increase the amount, Mr. Sadler on his return to Ipswich would be pleased to take it. A generous response was given, and the 10s. 6d. was augmented to £1 4s. 6d. The gift was handed to Mr. Sadler to take to brother Wright. It was 7 o'clock the same Lord's-day evening when the receiver heard of the Lord's great goodness unto him. The humble bearer tried to describe how the Lord opened one heart, and another, until all was moved with bowels of tenderness and compassion. It is utterly impossible for the writer to describe the emotions of heart gratitude that our dear brother expressed for such unlooked for, and unexpected help from this quarter, saying, "How good of the blessed Lord to move their hearts to render me help in my time of real need."

H. E. SADLER.

Foxhall-road, Ipswich.

WALTHAM ABBEY. — Harvest thanksgiving services were held at Bethel on Thursday evening, Oct. 19th, preceded by a tea meeting. Mr. Chisnall presided, and gave a most suitable opening address. Mr. Young spoke on "Seed time and harvest, summer and winter, day and night shall not cease while the earth remaineth." The secretary said their numbers had increased and their cause had prospered more than in any past year. Mr. F. B. Johnson, the vicar of the parish, in a friendly and homely speech, said lasting comfort and consolation was only to be found in the Lord Jesus Christ. Mr. Everett followed with some remarks on "What shall I render unto the Lord for all his benefits?" Mr. Welsh, Mr. Webster, and Mr. Wright also spoke. A spirit of unanimity marked the proceedings, and a good collection was made. — W. DERRETT.

THE BAPTISTS IN AMERICA.

During a short visit to America, I felt desirous of seeing and hearing what our brethren were doing there, in order that I might ascertain whether their existence and practice in a new world were different and an improvement upon ours in the old. Accordingly, after a short sojourn at a Lake district a few hundred miles from New York, I returned to the latter place, and on a Sunday morning found my way to a Baptist Church near the Central Park, the pastor of which, I was told, was a D.D. and had one of the wealthiest congregations in New York. This locality, I should observe, is in a very fashionable part of New York, inhabited principally by the upper classes, if I may be allowed such a term in speaking of a people who are all, with one exception, which I shall hereafter allude to, considered to be equal. However, money there, as in every other part of the world, makes a distinction in the religious as it does in the outer world, which it seems impossible at present to get over. The place was most elegantly fitted up, and the first novelty in the service that struck me was its commencement, when the whole congregation rose and sung—

"Praise God from whom all blessings flow,
Praise Him all creatures here below,
Praise Him above, ye heavenly host,
Praise Father, Son, and Holy Ghost."

Having read in my Book (Psa. c. 4) that we are to "enter into His gates with thanksgiving, and into His courts with praise," it struck me that this was an improvement upon the practice of many of the Churches in our own land and certainly in accordance with Scripture. After reading, a lady in the gallery sang a solo, which, I suppose, must have been a psalm or hymn, but which I could not distinguish; and during the service we had a quartette to the same purport, in which the congregation did not join, but remained silent listeners. The singing was everything one could desire, and executed in the best style; and I was informed that all the vocalists were paid for their services, and some of them had high salaries.

My son, who was my guide, and had been accustomed to worship with me some twenty years in a plain Baptist chapel near London, where we can only boast of a small harmonium, was so overjoyed at what he saw and heard musically, accompanied as it was by a very fine organ, that on his return home he recounted to his wife and children what a great improvement had taken place in the Baptists since he left his home in the old country, and wished them to go to see and hear for themselves what his eyes and ears could scarcely credit in the great change for the better which had taken place in the Baptist denomination caused by their

being transplanted to a new country, whose views were so much in advance of those of the old one. The impression it made upon my mind was somewhat different; but I prefer merely stating facts, leaving your readers to form their own opinion as to whether our mode of worship is not more scriptural than that of our cousins across the Atlantic.

A visit to another Baptist Church was somewhat similar. In both cases the churches were not half full owing to the fact of the respectable New York Baptists not having returned to town, although they had then been absent more than two months. Usually they stay away nearly three months, to avoid the excessive heat which is then experienced in New York, necessitating, as I was told, in some cases, the shutting up of their places of worship for a short period.

One thing, however, which struck me was the utter absence of a coloured person in these two churches. On enquiring the reason, I was told that they preferred to worship by themselves, and not in company with white Baptists. I was not, however, satisfied with this explanation, for from observations I had made, and conversations with many Americans, I am satisfied that the coloured man is not looked upon by them as their equal, and this feeling, I am sorry to say, I think has found its way into the Baptist Churches, where the coloured people are conspicuous by their absence. I accordingly made enquiry after the coloured Baptists, and was told they had a church of their own, whither I accordingly found my way one Sunday morning, and was pleased to find that it was a church of many hundred members, all coloured, who seemed somewhat surprised at seeing two white people in their midst. To me the service was most interesting, as it was conducted simply and purely in the same manner as our own, the whole congregation joining in the hymns and responses, and no solo or quartette singing by professionals was allowed.

The pastor gave a most impressive address to his congregation, who several times audibly expressed their approbation of his discourse in a manner I had not been accustomed to at home, and which made it a great difficulty for me to repress smiling at several of the audible remarks thus made during his sermon, especially by the female part of his congregation. I could not, however, help observing the happy countenances of my coloured brethren and sisters, and the friendly greetings that took place all round on their leaving, and regretted that a difference of colour should produce such a feeling of estrangement as that which existed between the white and coloured popu-

lation of the United States, especially where the Church of God was in question, remembering also that God is no respecter of persons, and therefore man ought not to be.

My enquiries were hitherto directed to one class of Baptists, but I was told there was another class in America, and that the two classes were respectively known as the "hard-shelled" and the "soft-shelled" Baptists. My enquiries had hitherto been directed to the latter, which answers to the description of the members of the Metropolitan Tabernacle, and the others to those known as Strict Baptists in England. Upon enquiry after the latter body, I found it very small, and worshipping in an upper room at Brooklyn, which is separated from New York by a large river crossed by the celebrated Brooklyn suspension-bridge. To this place I wended my way one Sunday afternoon, but owing to my having been given the wrong number of the house where they met, I failed to see them, although I made every enquiry in the street where they were located. I cannot, therefore, give any account of their mode of worship, which, however, I have been informed is strictly in accordance with that practised here by Churches of the same faith and order.

Of the kindness and courtesy of the American pastors and brethren I met I cannot speak too highly. They do all they can to show that seas do not divide hearts, and the very fact of being an English Christian Baptist brother is a sure passport to their warmest sympathies, and the greatest claim upon their hospitality and friendship. The costly nature of their buildings also surprised me, and speaks loudly as to the wealth of our Baptist brethren across the Atlantic, who occupy a far more important position in the religious world than we do here, both in wealth, influence, and number, and consider that they cannot too highly honour God with their substance, which they do by the noble buildings they worship Him in.

JAMES MOTE.

29, Queen-street, London, E.C.

FINCHLEY (C. End).—On Wednesday evening, Oct. 25, the first anniversary of the inauguration of our services was held. Tea was generously provided at Queen's-terrace by one or two ladies of the congregation, and a public meeting was afterwards held in the iron school-room in Station-road, very kindly lent for the occasion. Mr. John Piggott, of Bexley, took the chair at 7 15, and the proceedings were opened with the hymn, "Behold the throne of grace." The chairman read a portion of Scripture and prayer was offered by Mr. J. W. Banks. The secretary read extracts from letters expressing sympathy and good wishes from the following ministers:

Messrs. H. Dadswell, Charles Harris, J. Mead, R. Sampson, and E. Wilmshurst. He then made a brief statement concerning the year's work. The inaugural meeting was held on Oct. 27, 1892, and the first service on the following Sunday evening, since which time divine service had been regularly held on Sunday and Thursday evenings, and all expenses had been met. The endeavour which was being made was not merely denominational, but was also of an evangelistic character, an evidence of which was the monthly leaflet which for the last four months had been distributed from house to house in the neighbourhood through the kind agency of a member of the Church in Chadwell-street. It had, however, become clearly evident that accommodation of a more public and suitable character must be provided. A building fund had therefore been opened with the object of providing an iron chapel, and an appeal for funds circulated, the result being, so far, that about £40 had been promised. The chairman, addressing the meeting, drew a parallel between the circumstances of Nehemiah's service and these, pointing out the wonderful way in which God managed affairs so that help arose from the most unexpected quarter by the Persian monarch broaching the subject of Nehemiah's thoughts and asking, "Why is thy countenance sad?" So, with regard to these services and the necessity for providing other accommodation, it might be that some in this neighbourhood whom we should not have dreamt of would come forward and help. He thought the response already made to the appeal for funds indicated that the time had come to arise and build. Having done all we could, however, our trust must be wholly in the Lord Jesus Christ. It was as easy for God to bless as for us to gather together, and he trusted that this meeting was the beginning of greater things. Mr. Steele expressed his agreeable disappointment at the number present, and thought that we should thank God and take courage. There were peculiarities attending this effort, since the maintenance of the services at present fell chiefly upon persons outside the congregation, but the signs were so promising that he trusted they would soon see the pleasure of the Lord prospering in their hands. He particularly emphasized the fact that this was not a "split," but a *bona fide* attempt to maintain the honour of God's name. No feeling of rivalry existed, but an intense desire that the inhabitants of the neighbourhood might share the spiritual privileges we enjoyed. Mr. Steele concluded by saying, through the instrumentality, interest, and exertion of Mr. S. Hutchinson, of Chadwell-street, the movement had been well carried on during the

year, and had much pleasure in presenting him with the following address:

"DEAR SIR,—We desire to take advantage of the first anniversary of the meetings for the worship of God held in the room, 12, Queen's-terrace, Finchley, to testify to our warm appreciation of your labours in connection therewith. We know you have devoted much time and energy to this effort to establish a cause in the interests of the Strict Baptist Denomination in the neighbourhood. Our hearty thanks are due to you, and are hereby tendered in all sincerity and Christian love. May the Lord richly reward you, and may His blessing ever attend you and prosper you in all the work you undertake for His name's sake. Signed on behalf of the worshippers.

"C. SHRUBSOLE, H. & C. WHITE,
"J. & C. HYDE, J. BROWN,
"E. HOWE.

"Oct. 25, 1893."

Pastor E. Mitchell, Messrs. J. E. Hazleton, R. Fricker, S. Hutchinson, and others from Chadwell-street, and Mr. J. H. Lynn took part. We were glad to see friends present from Soho, Surrey Tabernacle, Artillery-street, &c., to support this healthy-looking infant.—
PARMENAS.

THE WORD "BAPTIZO."

A Mr. Leo Rossell wrote to Professor Tucker, of the Melbourne University concerning the meaning of the word "baptizo," and the following is the reply of a man who takes, probably, the first place as a Greek scholar on this side of the world. Baptists have no need to be ashamed of the Scriptural practice of immersion.

The University, Melbourne.

May 31st, 1893.

LEO ROSSELL, Esq.

Dear Sir,—I know of no honest Greek Lexicon which gives "sprinkle" as a meaning of "baptizo." I would have little respect for a Lexicon which did give any such meaning. You must understand that I look at the word purely as a word of Greek, and that I am not the least concerned with any theological question which may arise out of it. I am not a Baptist, but was "sprinkled" in the Church of England when an infant, but I have studied Greek for many years, and claim to have some authority in regard to it. Whether men continue to "immerse" or to "sprinkle," the word "baptizo" will never mean anything but to "dip" or "soak."

Yours faithfully,

T. G. TUCKER.

[The above is extracted from *The Day Star* (Tasmania), for September, 1893. It may prove a word of instruction to Pedobaptists—*i.e.*, infant sprinklers—but we hope it may, by God's blessing, prove a convincing word to our younger readers, or any who may be "halting between two opinions."—
J. W. B.]

STOKE-UPON-TRENT. — Ever since a Strict and Particular Baptist Church was formed in an upper room in this town in 1850, a few of us have laboured to maintain Sunday services regularly. But Jacob's friends are few; some have been removed by death, some gone from the district, others have ceased to meet with us, so that our number is reduced. We have had much to discourage, but the Lord lives and reigns. Any of the readers of the E. V. & G. H. visiting Stoke will receive a hearty welcome. — W. H. SKELTON.

KEPPEL-STREET. — Notwithstanding the inclemency of the weather, a goodly number of friends met at Keppel-street chapel, on Tuesday, Oct. 17, to celebrate the 99th anniversary and the third year of the pastorate of brother Sampson. Our esteemed brother Styles preached in the afternoon from John vi. 66–69, and W. Abbott, Esq., deacon of Chadwell-street, admirably presided over the evening meeting. After a hymn the chairman read Psa. cxxxii., and brother Harris sought the Divine blessing. The pastor explained the reason for the absence of brethren Reynolds, Sears, Bush, and Moxham. Brother Abbott expressed his pleasure at being present, and said what a hallowed place this must have been to many precious souls during 99 years. How these walls have echoed and reverberated with the sound of the glad news of salvation through Jesus Christ by the Holy and ever-blessed Spirit; what prayers and praises have ascended up to our God from these pews. And that is not all. What gracious answers have been sent down, what blessings enjoyed; how sweet their memories to those who have grown grey since they first crossed the threshold of this time-honoured sanctuary. Brother Coope then said to him Keppel-street chapel was a beloved place. He could not remember when he was first brought to the chapel; he had been nowhere else. They had had an anxious time, but prayer had been their exercise, and they had gathered here to-night in direct answer to prayer. Arrangements had been made with the Duke of Bedford (the freeholder) to remain as yearly tenants as long as they thought fit. What a blessed fact that for 99 years this noble building has been standing, and it was a matter for rejoicing that the same God, the same truth, and the same principles were preached at Keppel-street as they were 99 years ago. Brother E. T. Davis spoke an encouraging word on "Continue in prayer," and was pleased to know Keppel-street had stood firm to the principles of the Word of God. Brother Box, having referred to the love and unity which existed between Soho and Keppel-street, dwelt upon the

words, "We have heard Him ourselves," in connection with the woman who conversed with our Lord at the well at Sychar. In relation to the anxiety and trial of the faith of Keppel-street friends, he said now God had unbuckled the burden from off their shoulders he hoped they would bound forth like hinds and say, "Come, see a man which told me all things that ever I did; is not this the Christ?" Then our highly esteemed brother Wakelin, having mentioned the fact of its being the third year of brother Sampson's pastorate, said he hoped God would greatly bless him. God had greatly blessed the people last Lord's-day; rather remarkable that the pastor, who preached in the morning, and Mr. Shepherd in the evening, should take the same text, "Who is like unto Thee, O Lord, among the gods? who is like Thee, glorious in holiness, fearful in praises, doing wonders?" (Exod. xv. 11). This chapel was opened on June 28th, 1795, so really their 99 years were scarcely up. The first meeting was on a Monday evening, when (said Mr. W.) he would like to have had a look at them on that memorable occasion. The following Friday they had services, when God's blessing was sought to rest on the forthcoming Lord's-day. Brother John Martin preached the first sermon, from the words, "Blessed are the people who know the joyful sound." Fifty years afterwards the same text was preached from. John Martin preached 20 years here and 20 years at Grafton-street, when God was pleased to mentally afflict him. He (brother W.) had a slight recollection of the jubilee, being seven years old at the time. He concluded his remarks by speaking of faith, prayer, and reading of the Word. Brother Beecher said the first sermon he preached in London was at Keppel-street, three years ago. Last year he spoke from the words, "He will appear for their joy," and so He has. Mr. Beecher then dwelt very earnestly upon the words, "For the Lord hath comforted His people: He hath redeemed Jerusalem. Brother Thomas, with his usual happy, ruddy countenance, said he remembered Keppel-street 40 years. He was taken there when a child, and has been in active contact for the last 15 years with this place. Mr. Shepherd then spoke from "Is it well with thee?" Collections £15 5s. 8d. This encouraging and interesting meeting closed with "Praise God from whom all blessings flow." — PHILIP J. CHAMBERS.

SWAVESEY, CAMBS. — Harvest thanksgiving services were held in the above place of worship (which has been established upwards of 100 years) on Wednesday, October 4. A tea was provided at 5.30, which was well patronized.

At 6.30 a very largely attended public meeting was held, presided over by Mr. E. Green, who is supplying the pulpit for twelve months with a view to the pastorate. We were glad to hear the Word was so well received, and also that the congregation were much increased. The meeting on this occasion was commenced by the Chairman announcing hymn 793, Denham's, "Kindred in Christ," &c., and reading Psalm lxxv. After which Mr. B. J. Northfield, of March, very earnestly led us to a throne of grace, another hymn was sung, and the president said how very pleased he was to see so many present to render thanks to Almighty God for His great goodness in again giving them another harvest. He felt a very peculiar interest in that meeting, and had been very anxious that it should prove a success, and that for two reasons. First, because it was the first time a public harvest thanksgiving service had ever been held in the place (the established Church only excepted), and, secondly, because it was on his account the service was held. A hearty welcome was then given to the ministers who had come to address that meeting. Special reference being made to Mr. B. J. Northfield, who the chairman said he had known for upwards of twelve years, and a mutual feeling of Christian love and esteem had always existed between them since brother Northfield baptized him and his dear wife just eleven years since. Mr. W. Gill, of Willingham, spoke sweetly of the great goodness of God in a way calculated to stimulate us to more gratitude and thankfulness to Him. Mr. B. J. Northfield, of March, made feeling allusion to the chairman, and expressed his great pleasure in seeing and meeting him once more, and especially in the position he now occupied, he hoped and prayed that whatever might be in the future with regard to brother Green, whether he in the providence of God stayed amongst them or removed to another sphere of labour in the great Master's service, he might be divinely directed. He still retained for him and his dear wife, the highest esteem and affection, and remembered with pleasure the joy it gave him some years since to baptize him, and also Mrs. Green. He (Mr. N.) prayed that during brother Green's stay amongst them, his labours might be abundantly owned and blessed of God. The speaker then went on with his address, which was listened to with rapt attention for forty minutes, to which we added our hearty amen. Mr. Reynolds followed with a very spirited address, which was much appreciated. The chairman then thanked the kind friends who had so kindly given the tea for the benefit of the cause, and to the ministers and congregation for their presence and attention; hymn 315, Denham's, "Blest

be the tie," &c., was sung; prayer and the benediction brought this most happy meeting to a close.—A LISTENER.

ROME AND THE INQUISITION.
The first lecture in connection with Highbury auxiliary of the Calvinistic Protestant Union was held in Barnsbury Hall, Upper-street, on Friday, October 27. Walter Walsh, Esq., was the lecturer, and J. Kensit ably presided. The subject of the lecture was "Rome and the Inquisition." The lecturer said, "We claim that it is to Protestantism that we owe our civil and religious liberties. I should not be here to-night if the Church of Rome had ceased to teach persecution. If a Protestant persecutes it is because he is worse than his religion. The Church of Rome's Christianity is to burn heretics; Christ prayed for His enemies. Father Croke Robinson, lecturing a few days ago, said, 'Why, you don't know your own mother.' Mr. W. said, 'Strange mother who puts her child on the fire. If she obtained the upper hand in England, she wouldn't allow you liberty of conscience for one day. Persecution is the last rag of Popery which clung to Protestants. Romanists in the reign of Queen Elizabeth were persecuted for their religion, but not one was put to death, it was as a traitor to his country. The Pope claims *to-day* the power to depose sovereigns from their thrones.

We are willing to give Romanists as much liberty of conscience as possible, but *not* politically. The inquisition never converted anybody, but made many hypocrites. What have we to do with the inquisition to-day? In the Catholic Directory there is a whole page giving a list of the "sacred" congregations. The first in honour is the "Holy Inquisition." The same which butchered our fathers, having the same teeth. Inquisitors have been canonized. To put to death heretics, Romanists say is not sin. Dr. Smith's work teaches that every bishop is an inquisitor. Acknowledged by all Roman Catholics that the inquisition had its "prisons"—its "tortures." Every torture that their ingenuity could invent was practised because the prisoner loved his God and Bible better than the Pope. All Protestants should buy Dr. Grattan Guinness' work, "Romanism and the Reformation." The Church of Rome has never expressed her regret at her great and many evils. Three things Mr. Walsh said he wished to impress, and they were these:—

1. Thank God for the Reformation.
 2. Thank God for civil and religious liberty.
 3. See that your children are brought up under Protestantism.
- Give political power to Roman Catholics as long as they swear undivided allegiance to the Queen.

Our brother Allen, of Highbury, proposed a vote of thanks to Mr. Walsh. The meeting was open for discussion, but only one Romanist spoke in defence of his Church, and his arguments were very lame. Several ransomers were present, but were held in bounds by the chairman. The meeting concluded with the Doxology and "God Save the Queen."—P. J. CHAMBERS.

"I WILL TRUST AND NOT BE AFRAID."

TRUST in God—the storms increasing,
Waves of fierce contention roll;
Trust in God—though without ceasing—
Earth should shake from pole to pole.
With the darkness thick around us,
And the billows rushing past,
There is One who, having found us,
Will for ever hold us fast.
Though the tempest gathers fury,
Though the waters menace round,
There is One who guards us surely,
And our souls are with Him bound.
Bound in bonds ne'er to be broken,
By the powers of earth or hell;
Bound in bonds which well betoken
That with Him we yet shall dwell.
Need we fear, then, though the tempest
Rages round with angry blast?
No! for all we reckon dearest
Shall for ever with us last.
No! above the raging billow
There is One who lives and reigns;
And His breast we make our pillow,
While our all He safe retains.
At His word these vast commotions
Cease, and calm before Him stand;
For He holds earth's mightiest oceans
In the hollow of His hand.
Trust in Him—His word is given
That His people shall not die:
Trust in God when tempest-driven
Far from any human eye.
Red-hill. (Copied) J. J.

AN ACROSTIC.

MAY the blessing of thy Master
Rest upon thee day by day,
Filling all thy life with radiance,
Chasing gloom and care away.
Holding fast truth's stainless banner,
Over error mayest thou ride,
Lifting high thy precious Saviour,
Daring all things by His side,
Ever loyal, brave, and true,
Never yielding to the foe.
Leaning on the Strength of Israel,
In thy labours still abound;
May the seal of His approval
Ever on thy work be found.
Honoured thus, though often weary,
O how dear that work will be;
Unto thee salvation's story
Sweetest theme of grace and glory,
Every day shall sweeter be.

F. H.

In Memoriam.

AMELIA WILLS left earth for heaven, August 19th, 1893, at the age of 53. She was a vessel of mercy, "Ordnained to salvation of old." A great sufferer for

many months from an internal disorder, but, through grace, bore all with great patience. "Fear not, I have redeemed thee; thou art Mine"; "I, even I, am He that blotteth out thy transgressions, for My name's sake," and such-like passages of Scripture supported her in her long and trying affliction. "A daughter of Abraham beloved," she longed to be free; her prayer was, "Dear Lord, fetch me." Among those who visited her were her pastor (Mr. Reynolds) and Mrs. Reynolds, Mr. and Styles, Mr. and Mrs. Willey, Messrs. Briscoe, Hammond, and other well-known friends, whose visits were much blessed to her, and she passed away triumphing in her ever-glorious Lord. Her remains were laid to rest in the family grave at East Finchley, October 22nd, 1893, amidst a large circle of those who knew her, among whom were friends Willey, Hammond, James, Adams, J. W. Banks, and others. Deceased was a grand-daughter of the late J. A. Jones.—S. G. W.

MRS. HODDER.—Our sister was called in early life. Uninfluenced by anyone she went to Sunday-school—Congregationalists; she did not know why she went—it was because she liked to go. Leaving here, her feet were led to Zoar, Poplar; Mr. R. Bowles (now of Hertford) was the pastor. Her former friends urged her not to go where such dangerous doctrines were preached; and that he only preached to the elect. This frightened her, and feeling she was not one, was afraid Mr. B. would turn her out she left. Yet her soul longed for the truth, and seeing Mr. Bowles was going to preach an anniversary sermon in another chapel—where she thought he would not turn her out—she went, and, after the service was over, Mr. B. asked her where she had been so long? Eventually she went again, and the ministry was greatly blessed to her. Removing from Poplar to Islington, she went to Mr. Flack's; joined the Bible-class; Mr. Evans, now of Rattlesden, being the teacher, where she gained much spiritual instruction. Another move brought her to Mount Zion, Chadwell-street, under the ministry of the late Mr. J. Hazelton, by whom she was baptized. She lived with the late Mr. Hoddy for some time, and much enjoyed his spiritual conversation. Her health had been gradually giving way during the last three years. She dreaded death, but the Lord called her home very suddenly. October 31st she went to bed, better than usual, was seized with a fit, and at three o'clock in the morning of November 1, she entered into rest. Her remains were interred at Finchley, November 8th, by Mr. Mitchell, her pastor. May God sanctify the solemn event to His glory and good of souls prays—R. CHALMERS.