

## CHAPTER IV.

MR. SAXBY was buried by Mr. Dickerson (who, as already stated, formed the church). The latter came from London for the purpose; and in his prayer on the occasion, lamenting the bereaved state of the church, said: "O Lord, look in mercy upon this people, who are left as orphans. Send them another pastor; and if there is not one on the earth, O Lord, make one!"

Unknown to either speaker or people, the unconscious subject of this prayer had for years been in course of preparation by God for the work, having been engaged supplying the Lancashire and Yorkshire churches; and was in the providence of God at that very time on the point of removing to Sussex. This was myself.

**My own Pastorate.**

For the next few months the pulpit was occupied by various ministers, one of whom was myself. After I had preached a number of times, a church meeting was held; when I was unanimously invited to supply for several months with a view to the pastorate, which invitation I accepted. At the close of this period a meeting of the church took place (July 5th, 1868), at which I was invited to accept the pastorate, and did so; the entry in the church book recording the fact stating that, "having supplied to the profit and edification of the church, he was cordially and unanimously requested, at a church meeting held on Lord's Day, July 5th, 1868, to take the pastorate; which was accepted by him, his stated labours commencing July 12th, 1868."

The next entry records that "The church at Blackburn (of which they were members) was written to for the dismissal of Mr. and Mrs. Littleton to this church," which was subsequently received, and they were received into the church.

The following is the letter of dismissal:—

“ Chapel House, Blackburn, *Dec. 8, 1868.*

“ To the Particular Baptist Church of Christ meeting for Divine worship at Crowborough, Sussex.

“ We, the Church of Christ at Blackburn, of the same faith and order, do according to your wish give up our dear brother and sister to you to be members with you. Whilst we pray the great Head of the Church to bless your union together, to the good of each other and to the peace and prosperity of His cause amongst you, to the praise of the glory of His grace, we can truly say that they have been very honourable members with us. May the dear Lord grant them grace and strength to be so with you. Wishing you every blessing from our Covenant God,—We remain,

“ Yours in love for the Truth's sake,

“ *JAS. ARCHER, Minister.*

“ *JAS. MILLER, WM. SPEDDING, LAURENCE CROOK,  
JAMES ENTWISTLE, Deacons.*”

During the time of my supplying, previous to accepting the pastorate, I had much deep and solemn exercise on the subject; which I did not mention to the people either privately or publicly; as it referred to myself, and more immediately related to the ministry. I afterwards found that the people were very similarly exercised. At this time I found increasing liberty in preaching, and was much helped of God; dew resting upon the Word and on my own soul; and the more I was amongst them, the more I was drawn out in spiritual affection towards the people. I had within my mind certain secret evidences which I kept to myself, but wanted the open ones, and found that many of the people were deeply blessed and drawn towards me and the ministry. Among other things I may mention that I was much influenced by several solemn dreams, the subsequent working out of which I watched for, as they made a deep impression on my mind, and saw them developed. It is important on this point to avoid being misunderstood concerning

dreams ; because it would be folly in the ordinary course of things to be guided through life by the usual dreams we are all subject to. But there are dreams and dreams. As Mr. Philpot (late Editor of the *Gospel Standard*) once said : “ God occasionally speaks to His people even now, as in former days, by a dream ; but we do not dream our way to heaven.” I may also quote the following : “ For God speaketh once, yea twice, yet man perceiveth it not. In a dream, in a vision of the night, when deep sleep falleth upon men . . . then He openeth the ears of men and sealeth their instruction.” (Job xxxiii. 14-16.) One of the dreams referred to made a great impression on my mind in directing me. I was not in bed, but was sitting asleep in my armchair in my bedroom in the middle of the day. I dreamed I was preaching here. The chapel was filled with people. I was very much straitened in my feelings, and in great spiritual bondage, with no utterance. Following this spirit of bondage came a sweet spirit of liberty ; and the

following words, word for word, were given me :  
“ As for thee also, by the blood of Thy covenant I have sent forth Thy prisoners out of the pit wherein is no water.” (Zechariah ix. 11.) No particular power accompanied the words. On awakening, the scene in my dream, which the words accompanied, remained very clear to me; leaving an impression on my mind that there were a people in spiritual distress and trouble here that would be brought out therefrom (*i.e.*, “ from the pit wherein there was no water ”). On coming downstairs, I mentioned the matter to my wife; and when I was about to repeat the words to her, such a Divine power accompanied them in my mind that I was completely overcome—*so much so, that I was unable to repeat* them to her; and was obliged to leave her, and went into my garden and wept.

I may say the first time I came here to preach, one of the members (Mr. George Cole), a deeply exercised man, said to his wife, who was also in the chapel, as I entered the pulpit: “ That is the

man who was shown me in my dream, who had to come here to preach"; and that afterwards he was very deeply blessed by God under my ministry, and was brought by it into the liberty of the Gospel. He often used afterwards to say, in describing this liberty, that "he had got one foot out before, but had now got the other up, and walked at large." When he later on spoke before the church on the subject of my proposed pastorate, he stood up and said very feelingly: "I can bless God for such a ministry."

Previous to this, I dreamt that as I was coming out of the chapel after the afternoon service with a Mr. Baker (a farmer, of Poundfield Farm), there was a tall, slender person standing in the lobby. He looked the picture of distress, and was waiting to speak to me. In my dream he told me what God had wrought in his soul. I replied to him, quite overcome in my feelings: "Do you mean to say that?" and awoke.

Next Lord's day I preached at the chapel from Romans viii. 1: "There is therefore now no con-

demnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit," without the least thought of my dream. After the service, the Mr. Baker above referred to accompanied me (as he often did) down the aisle of the chapel; and in the lobby stood a tall thin person. He spoke to me and said: "I have never opened my mind as I should like to to any minister before, but I feel that I must tell you what the Lord has done for my soul." Unconsciously, I made use of the very expression which I did in my dream: "Do you mean to say that?" As I spoke these words the dream came vividly to my mind, and I said to him: "I have seen you before." He replied: "No, you have not; but I have seen *you* before, in a dream, before you came to preach here." This was the same person (Mr. Cole) previously referred to.

These influences, along with continued testimonies from one after another who heard the Word with power, decided my mind as to

accepting the pastorate; coupled as they were with the reception of my feeble testimony proving so acceptable (as they stated at the church meeting) to the more exercised, advanced, and aged members of the church.

At the meeting of the church, when the subject was put to them and the vote taken, it was unanimous with the exception of one, who was neutral. The deacons asked him if he voted against. He replied: "I can't do that."

The advice given me by Mr. Dickerson (who had a large experience of church matters) proved very useful. He said: "Should any of the people not hear you, do not retaliate. Leave the matter in the hands of the Lord. You may thus wound, but you cannot heal. They may prove your best hearers." The late Mr. John Kershaw's advice to me (when I met him at Hastings just at that time, being young in these matters at that period) was very similar, and he quoted Solomon's words: "A soft answer turneth away wrath," adding, "What must no answer at all

do?" The neutral person referred to remained a profitable praying member, frequently being led to uphold me in his prayers, and in the providence of God was shortly afterwards removed to other parts. Before this, however, he opened his house at Mott's Mill for the purpose of my preaching there, in addition to the chapel services, which I regularly did.

Mr. James Wickens, one of the leading members of Mr. Russell's chapel at Rotherfield, met me one day in his carriage, when he said: "There are some good people at Crowborough where you have thoughts of becoming the pastor, but their means are very limited;" and he asked me if it was wise to give up my present position and throw myself entirely upon them, as he feared there would not be a sufficient income to support me. I replied: "Mr. Wickens, if God enables me to feed His people, do you think I shall starve?" He replied: "Oh! if you have faith, that will do." He shook hands warmly, and wished me God's blessing; and in reply I put to

him the question: "How much faith have you, Mr. Wickens?" We parted smilingly, and I have proved during the last 31 years that my faith in God was not misplaced; that I have never wanted; and that His blessing will make a little go a long way, both in providence and in grace; the multiplying power not being either in the lad or in the loaves (John vi. 11, 12), but in the Lord Jesus Christ; otherwise the multitude would not have been fed, nor the twelve basketsful have remained over.

It is also a remarkable thing that, during the whole period of my pastorate, I have never been laid aside from preaching through illness for a single Sunday. My visit to Matlock many years ago I do not count, as this was more in the nature of a holiday, coupled with medical treatment for the general bracing up of the system.\*

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\* It will be understood that, this being a history of the chapel, and not my own biography (which will be published on a future occasion), I do not here go into the details of my call by grace and to the ministry. I may mention, however, that the first places I preached at

The late Mr. John Forster's advice to me was: "Do not rely upon any secular calling, but devote yourself to the cause. The Lord will provide." And I may truly say my life has been the hand-basket portion.

On my acceptance of the pastorate here, Mr. Forster and Mr. Winslow (pastor of Pell Green Chapel, Wadhurst) preached. The latter spoke from the following text: "And Asa cried unto the Lord his God, and said, Lord, it is nothing with thee to help, whether with many or with them that have no power; help us, O Lord our God, for we rest on Thee, and in Thy name we go against this multitude. O Lord, Thou art our God; let not man prevail against Thee." And under that sermon old Mr. Jonathan Hills, who is now 90 years of age (and has since removed to Tunbridge Wells, where he joined the Hanover

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were Chorley and Bolton, in Lancashire; since which time (45 years ago), except on the occasion mentioned at Matlock, I only remember omitting preaching on one or two Sabbaths.

Chapel), was so blest that he speaks of it to this day.

#### **Resumption of the Sabbath School.**

At this time there was no Sabbath School, and one was formed. It was well organised, and has continued up to the present time to be one of the most active institutions of the chapel; and many who are now members of the church were once children in it, and have since been called by grace. Many of these have since been married (most of them by myself) and have now families of their own. Their children have in turn become members of the school, and in many instances called by grace. There have been various superintendents, and the school has been favoured with capable and praying heads; the last two being Mr. M. Hider and Mr. J. Webb, the present superintendent. The two latter have lately also been chosen deacons. There is now also a numerous young men and women's Bible Class connected with the school, of which Mr. Webb is the present leader; a position formerly

taken in turn by the superintendent and others.

#### **Library.**

A few years after the resumption of the school a lending library was formed, consisting of about 260 works.

#### **Registration of the Chapel for Marriages.**

This was brought about by a very pointed circumstance, which raised into prominence the difficulties Nonconformists had then to contend with, and which no longer exist here. At that time they could not be married in the parish unless christened. In consequence of this, a Miss Marchant, of Boar's Head, one of the congregation, became so indignant that, as the day which had been fixed was approaching, she decided to be married—at much heavier expense—by license, and to consent to be christened under protest, at the same time asserting her views. The parties concerned are no longer here, and I would not even now refer to the event, but that the narrative of the registration renders it necessary. The

circumstances (which I do not now wish to detail) were very painful to Miss Marchant, and her determined action aroused much sympathy. On the following Sabbath I related the particulars from the pulpit, and asked for £3 5s., the cost of registration of the chapel for marriages, which was that morning contributed by the congregation, there being also sufficient given over the amount to purchase tea services for use at the public anniversary tea meetings; and the chapel was accordingly registered for marriages on May 2nd, 1872. Since then I have conducted thirty-two marriages here.

#### **Building of Schoolroom, &c.**

The schoolroom, with the present stabling underneath for six horses, and coach-house, were built in the year 1874, at a cost of £122. Up to this time the Sabbath school was held in the chapel.

#### **Extension of Burial Ground.**

Subsequently, the portion of ground then adjoining the above was added to it; the hedge

separating it being removed, the whole being drained, and the railing erected—the railing and draining at a cost of £20.

The present gallery was shortly afterwards erected at a cost of £50, and about this time the centre of the chapel was re-seated; after which the chapel house was extended and altered at the back at a cost of £45.

At the time of the erection of the gallery I called at Buckhurst House, and had a very pleasant interview with the late Earl de la Warr (uncle of the present Earl, whose untimely death was much lamented, as he was generally beloved). He gave me £5 towards the gallery, and made this remark: “I give you this, Mr. Littleton, with pleasure, as I believe your chapel has been a great blessing to the neighbourhood.” At this time Mrs. Comber, housekeeper; Mr. Garrett, the coachman, with his family; and some of the other servants of his lordship, held sittings and attended the chapel owing to the following circumstance. Alice, the daughter of Mr. Garrett, the coach-

man, had on one occasion come to the chapel. The Word was blest to her ; and after that she regularly attended. She was then seized with consumption, and after six months' illness died, and her last wish was that although all her relatives were buried elsewhere, as she had such an affection for the place, she should be buried here, and that I should inter her. During her illness she was frequently visited by his Lordship, who was remarkably kind to her, as were also the servants of the house ; and her constant allusions to the blessings she had received at the chapel under the Gospel preached were the cause of her father and mother and the other persons referred to afterwards attending. Her parents subsequently left the neighbourhood, but still held and paid for their sittings for some time.

I may also mention that I lately called to see Mr. Carnegie, the well-known millionaire, who was then staying at Buckhurst House, a few days before the anniversary ; and on my handing him the bill announcing it, he said : " Oh ! your

chapel is of the Baptist denomination. I must call Mrs. Carnegie ; her relatives are Baptists." He did so, and she handed me a cheque for £5 for the support of the cause. After a pleasant interview, I remarked to him on leaving : " I am glad you have confidence in our cause." He replied, shaking hands warmly : " Oh ! Mr. Littleton, I have no hesitation on that subject. I can read honesty in it from your countenance ;" at which I smiled, and felt thankful that the Gospel found supporters, even where very unexpected.

#### **Presentation of Chapel Gates.**

The present new gates at the entrance to the carriage drive leading to the chapel were presented by the late Mr. Prideux.

#### **Deaths of Mr. Doggett and Mr. Dickerson.**

Mr. Doggett died at his residence in London (where he had now removed for many years) on May 31st, 1880, at the age of 84. I went to London for the funeral, when he was buried by myself and the late Mr. Hazelton (then pastor of Mount Zion Chapel, Chadwell Street, where Mr.

Doggett had for years attended after leaving Withyham). On my return home I preached his funeral sermon from 1 Thess. v. 8-11. This sermon was afterwards published, but to include it here would make the work too lengthy. His custom had been for many years to compose a hymn to be sung at the Anniversary. This he had already prepared for the year in question as usual, he also having been busy for some time collecting small amounts in London, as was his custom, to add them to the collection; but he died suddenly in a fit of apoplexy the day before the Anniversary. His daughter, Mrs. Stocken, came to inform us, and brought the money with her which he had collected, £9 10s. 6d.

Shortly after this occurred the death of Mr. Dickerson. Until a year or two previous, when he became too feeble to undertake the journey, it had always been his custom to attend the anniversary of the chapel, and preach one of the sermons; and at these times the appearance of these two aged friends was always a welcome and

familiar sight, which lent interest and weight to the occasions.

**Memorial Tablet.**

A little previous to their deaths a marble tablet was erected in the chapel, with the following inscription:—

THIS TABLET  
WAS ERECTED IN COMMEMORATION OF THE INTRO-  
DUCTION OF THE GOSPEL INTO THIS NEIGHBOURHOOD  
BY  
**MR. G. DOGGETT,**  
*(Late of Withyham),*  
IN 1832; AND FORMATION OF THE CHURCH BY  
**MR. P. DICKERSON,**  
IN 1845, AND THE DEEP INTEREST SHEWN BY  
THEM TO THIS CAUSE.

The church being formed in 1844, there is an error of a year in the tablet on this point.

**Appointment of New Trustees.**

On the death of Mr. Dickerson, Mr. E. E. Hinckley, of London, one of the trustees, wrote to me pointing out that, as nearly all the trustees had died, it was desirable new ones should be chosen. I saw him, in consequence of which a

solicitor was consulted, and I gave out the following notice from the pulpit on Lord's Day, January 14th, 1883: "I give notice that a church meeting will be held in the vestry adjoining this chapel on Tuesday, the 16th day of January inst., at a quarter past six o'clock p.m., for the purpose of appointing eleven persons as new trustees of the indenture dated the 6th day of March, 1844, declaring the trusts of this chapel, in the place of eleven of the trustees who have died, and three of the trustees thereof who are desirous of retiring from the trusts thereof;" and in pursuance of the said notice this meeting was held, and the following persons appointed: Charles Masterson, Baptist minister; Ebenezer Littleton, Baptist minister; George Ashdown the elder; William Botten, Thomas Tasker, Jabez Ashdown, Ebenezer Littleton the younger, John Burfoot, Richard Bishop, William Tinley, and James Thomas Wiles; to be new trustees jointly with Edmund Edward Hinckley, the last acting trustee.

**Admission of Trustees on the Roll of the Manor.**

At this time the last named was the only remaining trustee enrolled on the Roll of the Manor; and in March, 1893, he having in the meantime died, it became important that the new ones should be enrolled. I communicated with Mr. Haynes, of London, his executor, with the result that he consented to surrender the trust to the new trustees, and very kindly attended, with several of them and myself, at the offices of the solicitors to the Lord of the Manor at Lewes, and there effected the surrender; and the names of all the then surviving new trustees were placed upon the Roll of the Manor. We expected the cost of this would be a very heavy amount, which, coming directly after the heavy contributions to the re-building fund, was a new burden, as I explained to the people from the pulpit. But, much to our relief, a generous friend was moved to undertake this, and the solicitors, in consideration of its being an old place of worship, kindly agreed to make only a nominal charge of £6 10s.,

which Mr. Jas. Baker, the friend named, himself bore the cost of, being also present with us at the quaint and, to us, interesting ceremony.

#### **Building of Chapel at Forest Row.**

Several friends being in the habit of coming from Forest Row to worship here, having no place of worship there, both Mr. Saxby and myself went over frequently to preach in the house of Mr. Stephen Card, where also resided dear old Mrs. Callow, one of the ten who were first baptised and formed the church here. In the course of time (in the year 1876) a small chapel was erected, when three of the friends (Mr. Card, Mr. Crittall, and Mr. Hever) were deputed to ask me to open it, and accordingly came over to see me one Lord's Day for the purpose. I suggested to them the late Mr. Richard Pratt taking part in the services (he having of late also occasionally preached at Mr. Card's house), to which he and they agreed, and the chapel was accordingly opened by us as arranged, being crowded on the

occasion, a number of our people accompanying me, the opening services being held on a week-day. This cause is still continued.

**The East Grinstead Chapel.**

About this time, there being no cause at East Grinstead, several came from there to worship at the Forest Row Chapel. Amongst them were a Mr. and Mrs. Smith, Mrs. Smith being a member at Gower Street. They resided in a villa near the town of East Grinstead, and had recently come from London and purchased a business, and the property near the station. Mr. Smith frequently remarked to me upon the need of a cause at East Grinstead, and proposed opening his house for services if I would go over and preach, which I did. After this a room was taken and regularly supplied by ministers. At the last anniversary of the chapel, Mr. Young, who has always attended and assisted the cause, reminded me that when opening the room, I preached from the words: "Open ye the gates, that the righteous nation which keepeth the

truth may enter in " (Isa. xxvi. 2) ; and, much to my encouragement, added that certain things I then said had taken such an abiding place in his mind that, although about a quarter of a century since, he felt the traces still. Eventually the present nice and recently built chapel, most conveniently situated in the main street, was erected, and Mr. Sturt chosen pastor.

#### **Invitations to other Pastorates.**

In the year 1885 the late Mr. Hand, of Melbourne, Australia, through my brother John, who had the year previous gone out, and was preaching in several parts there, sent me an invitation to go to Melbourne, and become the pastor of a chapel which he offered to build for me at a cost of £2,000, and which he further offered to endow for the purpose of permanently securing the pastor's income. This occurred through the insertion by Mr. Gadsby of a communication of mine in the *Gospel Standard*, which he considered displayed on my part a faithfulness to Protestant truth, and which Mr. Hand there read. At the

time of his consulting my brother on this subject, the latter informed him that he believed no inducement would persuade me to leave my own people, but that he would submit the offer to me. This he did, and in response I informed my brother that the reply which he had himself made to Mr. Hand was exactly mine.

Rather more than twenty years ago, a friend who resided here, and with his father attended my ministry at the chapel, during which time the first impressions of the things of God were made upon his mind, removed to Sunderland, and became connected with the people of the late Mr. Samuel Turner's chapel there. He wrote to me in the year 1890 to enquire if I could come and preach for them; or, if not, if I could name a minister who would be likely to become their pastor. In order to consult the people, I went up and preached two Sabbaths, when I told them I could not think of leaving my own people, and recommended my brother Samuel, who was then pastor of the Strict Baptist Chapel at Bristol.

An invitation was sent to him to supply for three months. He consented to preach several Sabbaths, and eventually became pastor. I went later, for two Sabbaths, to arrange matters with the trustees concerning the endowment and his settlement. He was pastor about six years. His last year was one of increasing illness, which terminated in his death; and for six months he was completely laid aside. During that period I assisted him and the people by going to Sunderland four times, preaching two Lord's Days on each occasion, and on Sunday afternoons and week evenings at Newcastle and West Hartlepool, where he was in the habit of preaching. I went up also to bury him, and preached again there, travelling during these journeys over 2,000 miles, journeying mercies with health and strength being given me, and the blessing of the Lord resting amongst us.\* The people, I found, were

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\* Going by steamer from London on one of these visits, a heavy tempest caused the vessel to be in the greatest danger; so much so, that news arrived by telegraph in

drawn very much towards me, and consulted me as to whether I could now see my way to take my brother's place. A unanimous invitation was sent me, signed by the deacons and members, and also the congregation, as well as by the trustees; the latter being necessary owing to there being an endowment coming exclusively to the minister, in addition to the chapel collections, and the income of about £2 per week from the appointment of Nonconformist Chaplain at the cemetery. I felt, however, such an attachment to my own dear people, over whom I had been pastor for nearly thirty years, that I could not possibly leave them, even for a better financial position. I therefore, in declining the invitation, recommended Mr. Stedman, who eventually became the pastor, but was obliged to resign owing to the illness of his wife, and Mr. House, of London, has now succeeded him.

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Sunderland (where many of the passengers were going) that the vessel actually had gone down, as we were 24 hours behind time. Owing to this, I returned by land.

**Death of Mrs. Littleton.**

During the long years of my pastorate, few have been so closely associated with the church, chapel, and Sabbath school, and the many circumstances of this extended period, as my late dear wife, to whom I was married for 42 years. With these matters her words of counsel in the Chapel House have had a great and constant influence, and many of them have been due to her suggestions. This account is not the place for a biography of persons mentioned therein; but a history of the events of the chapel would be incomplete without an abiding record of a life so deeply interwoven with it, considering the weight which, through herself and her influence in the church, on myself, her family, and others, she had and still has upon it.

“She being dead yet speaketh.”

Her death was not only profoundly felt by both myself and her loving children, but was affectionately mourned by all.

It took place on October 20th, 1896. The

following, published in the *Sussex Daily News* and other local papers, is an account of the funeral; a solemn occasion, which will not be forgotten by those present:—

“ One of the largest and most representative gatherings seen for many years assembled on Sunday afternoon last in the Forest Fold Baptist Chapel, Crowborough, and afterwards at the graveside in the Burial Ground by the chapel, to pay the last tokens of respect at the funeral of Mrs. Littleton, the beloved and universally respected wife of the pastor, the Rev. E. Littleton. The funeral service was conducted by the Rev. E. Virgo, one of the oldest ministerial friends of the pastor and family. The congregation was representative of the various Nonconformist denominations and of the Church of England, and the service was of a very affecting character. The mourning friends gathered in the chapel, with the exception of the members of the family themselves and one or two others, who accompanied the remains from the chapel house into the

building. Almost the most affecting portion of the proceedings immediately preceded their arrival, when Mr. A. J. Eade, by the request of the family, conveyed to those present the thanks of the family for the many expressions of sympathy they had received. He announced the receipt of sympathetic letters from, among others, Mrs. Joyner, Pencombe, Crowborough; the Misses Lloyd, Woodburn, Crowborough; Mr. and Mrs. Alchin, Forest Lea, Crowborough; Mrs. Adams, Worthing; Mr. Farncombe, Baptist Minister, Croydon; Mr. J. Ditch, Earl De La Warr's Steward; Rev. E. D. Kershaw, Earl De La Warr's Chaplain; Rev. R. Fisher, Vicar of Groombridge; Rev. C. N. Sutton, Rector of Withyham; Rev. S. F. Akroyd, Vicar of All Saints, Crowborough; Mr. Hoadley, Baptist Minister, Horley; Rev. H. B. Dunlop, Vicar of St. John's Crowborough; Mr. Gardner, Pastor of Baptist Church, Uckfield; Bishop Dicksee, Incumbent of Christ Church, Crowborough; Rev. James Campbell, M.A., Congregational Church, Crowborough;

Mr. and Mrs. Firmin, Wynscote, Crowborough ; and the Misses Woods, Ravencroft, Crowborough. Mr. Eade continued : A large number of other letters have been received too numerous to mention, but which have been, by God's blessing, a source of much comfort and consolation to your dear pastor and his family ; and I believe that many are the petitions that have been offered up by the Lord's people here that His strong consolations and sustaining grace might abound towards the bereaved—prayers that are recorded in heaven, and which a gracious God has abundantly answered, in the calm resignation and sacred peace bestowed upon them. Mr. Virgo, on the arrival of the remains and the family, conducted an impressive service, in the course of which he, with deep feeling, dwelt at considerable length on the life, loving Christian character, last words, and peaceful death of the departed one. This was preceded by the singing of the hymn :

‘ When langour and disease invade

This trembling house of clay ; ’

and at the close the hymn :

‘ Give me the wings of faith to rise  
Within the veil and see,’

was sung. The assembly then adjourned to the graveside, where with a final short service the remains were laid in their last resting place. The inscriptions on the coffin were as follows: ‘ Christ dieth no more.’ ‘ He giveth His beloved sleep.’ ‘ Mary Littleton, died October 20th, 1896. Aged 61 years.’ ‘ Jesus ever lives.’ The chief mourners were the bereaved husband, Messrs. E. and W. Littleton (sons), Mr. and Mrs. Eade (son-in-law and daughter), and Miss A. Littleton (daughter).—Mr. Virgo preached at the morning service upon the words, ‘ Underneath are the everlasting arms,’ referring in touching terms to the death of the pastor’s wife.”

When she died, my feelings were deeply similar to those of John Newton, that the world died with her ; and that there was nothing now any longer worth living for, except being helpful to others in my ministry ; and with Paul I said : “ Neither

count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God." What communicated grace I felt at the graveside, enabling me to say with, I think, one of the Presidents of the United States on the loss of his only son: "There lies the will of God, and I am satisfied." And this, too, under a loss that all the wealth of Britain, if offered me, could not compensate me for. I had believed and preached the union of Christ and His Church, and also the indissoluble union of the members of His body, the Church. These truths, especially the latter, were now in this bereavement to me increasingly precious. We were heirs together of the grace of life, and there was yet remaining a sweet spiritual union. Although she was not my wife, she was my sister.

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A monument is in course of being erected to her memory in the Burial Ground by the church and congregation.