

A BRIEF HISTORY
OF
HORSELL COMMON CHAPEL
(Nr. WOKING, SURREY).

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OF
HORSELL COMMON BAPTIST CHAPEL,
(Nr. WOKING, SURREY).

COMPILED BY C. C. COLBORNE.

WITH 4 ILLUSTRATIONS.
PRICE ONE SHILLING NET; BY POST, 1/2.

LONDON:
C. J. FARNCOMBE & SONS, LTD., 30 Imperial Buildings,
Ludgate Circus, E.C.

Also from Mr. C. C. COLBORNE, Wych Hill, Woking, Surrey.

1914

C. J. FARNCOMBE & SONS, LTD.,
PRINTERS
SOUTHBRIDGE ROAD
CROYDON

HERITAGE WALKS ARCHIVE DOCUMENT

INTRODUCTION.

IN writing a few words as an introduction to the following pages, having read, with some feeling and pleasure, the most interesting account of the Cause at Horsell Common, and the continued goodness of the Lord to the few that met to worship His Holy Name, being gathered by His providence and grace, His gracious dealings in them and with them, their manner of walking in the varied dispensations of His hand during the long period of over a hundred years, together with the many interpositions of His favour to supply their needs, both temporal and spiritual, so that through His abounding grace they were enabled to live the truth—which clearly manifested in their life and death the reality of that grace which He bestows on poor sinners, consummating in Eternal Glory—and, as we are admonished in the Book to consider how great things He hath done for us, to forget not all His benefits, and again, "They shall abundantly utter the memory of Thy great goodness"—I feel I can commend the perusal of the account, compiled in love by our friend, who has the concern of Zion in his heart.

vi.

Introduction.

I am persuaded that the quiet reading of the plain and homely statements, which I felt were seasoned with salt, will be received not only by those who remember the dear friends named, but by many others, for there is still a band of men whose hearts God has touched. We therefore send it forth with the desire that the Lord will condescend to own and bless the feeble attempt to speak of His wondrous works, and to His dear Name be all the glory, to whom alone it is due.

E. J. BEAZLEY.

London, May, 1914.

PREFACE.

OUR object in sending forth this brief history, is to declare to another generation the mighty acts, and to utter the memory of the great goodness of our gracious God as displayed in the rise, progress, and continuance of the little corner of His vineyard at Horsell Common, so that His mercies should not be "forgotten in unthankfulness, and without praises die." Furthermore, our desire is to perpetuate the blessed memory of our beloved ancestors, and to stimulate, if possible, a zeal in the hearts of the present seed to pray and strive for the prosperity and welfare of Zion, that her God may revive her again that His people may rejoice in Him.

The material for the work has been mainly gathered from the fragmentary records in the Church Books, and from personal relations of dear friends, some of whom are still living, and to whom we desire to express our sincere thanks, also to all who have encouraged us in the work. Our best thanks are also due to our friend Mr. A. W. Light, for the loan of the portrait of the late David Denham; to

Mr. J. Wise, of Gamlingay, for information concerning the late Mr. Spencer, and to our Printers and Publishers, Messrs. C. J. Farncombe & Sons, Ltd., for much valuable information concerning the early and last days of George Comb, and for their kind assistance and courteous attention throughout.

We are painfully conscious of our own shortcomings, and of the feebleness of our efforts, but should the Eternal God be pleased to own and bless it to the desired end His great Name alone shall have the praise.
C. C. COLBORNE.

Woking.

A BRIEF HISTORY
OF
HORSELL COMMON CHAPEL.

Establishment of the Cause.

ABOUT the year 1809 or 1810 a few godly persons met together in a building (presumably an old cottage which now forms the vestries of the chapel) at Horsell Common for the worship of God "after the order and according to the doctrines of the sect or society called Particular Calvinistic Baptists." Who this few consisted of we do not know, but we have every reason to believe one was William Millidge and another Joseph Graham, for these two names are among the earliest on record, and the only members whose entrance into the church either by baptism or transfer is unrecorded. It is therefore assumed they were among those who first formed the church. It is a most regrettable fact that some years must have elapsed before any attempt was made to record their leadings, and it is evident they met for some time before a church was formed. What the human agency was that drew or drove

B

2 *History of Horsell Common Chapel.*

them to meet at this particular isolated spot on Horsell Common cannot be imagined; we have nothing before us to adduce a reason for, with one exception,—all of whom we have any information lived some miles away; it may have been the offer of the cottage, for the owner (Damaris Roake) seems to have been in sympathy with them, for she was afterwards buried at the back of the chapel, as an old wooden rail (long since disappeared) denoted, but no reference can be found as to her burial.

David Denham.

The exact date of their first meeting is not known, but about this time DAVID DENHAM came amongst them as a supply, and in 1810 was chosen minister over them. We are told he preached with much acceptance, and every evening in the week preached in various parts of the county to large concourses of people. He left Horsell in 1813, and nothing further is recorded of him until 1831, when he preached one of the Anniversary sermons. On leaving Horsell he went to Reading, and thence to Bath where, after supplying for nine months, the deacons dismissed him, saying, "he was not sent of God, because so many came to hear him." From Bath he went to Plymouth, where his labours were greatly blessed, and he frequently had 2,500 people to hear him, and would often preach from the



DAVID DENHAM,
The first Pastor.

gallery window in order that the people standing outside the chapel might hear him; he afterwards held pastorates at Margate, London, and various other places. He wrote a number of sweet hymns, and compiled the Selection known by his name. He was born in London in 1791, and was thus only 19 years of age when he became pastor at Horsell Common. He died a glorious and triumphant death at Yeovil, in 1848, and was buried in Bunhill Fields, London. As an account of the life and death of this eminent servant of God will be found in "Bunhill Fields," a valuable work recently published by our friend Mr. Light, we refrain from saying more here concerning him.

George Comb.

In the same year that Mr. Denham left Horsell (1813) Mr. GEORGE COMB came amongst them from Guildford, and soon became their pastor, and although nothing is recorded of the formation of the church or of Mr. Comb's ordination, it is evident they increased and grew. A Church Book was obtained, and the Articles, or Confession of Faith, written in the clear and copper-plate hand of George Comb, were inserted. These Articles are believed by some to be original, and it has been stated by some of the best authorities that they are the clearest, most emphatic, and best written Articles of what is

4 History of Horsell Common Chapel.

most surely believed amongst us,—particularly those relating to the Divinity of the Lord Jesus Christ.

In the year 1814 there is a record of the first church meeting, which states:—

"At our first church meeting, held the 14th day of August, 1814, our brethren, James Walker, John Martyr, William Howard and John Skeet, desiring to walk with us in fellowship, testified repentance toward God and faith in our Lord Jesus Christ, were baptized on the 28th day of the same month at the Meeting House, West End, Chobham, and on the 1st Lord's day in September received into full communion with the church.

"GEO. COMB, *Signed for the church.*"

Appointment of Deacons.

The next entry states:—"At our church meeting held the 25th day of September, the church by prayer called our brethren Joseph Graham and James Walker to the office of Deacons, having first received their consent.

"GEO. COMB, *Signed for the church.*"

And again:—"At our church meeting held the 26th day of March, 1815, our Sister Mary Shears came before the church testifying her faith in the the Lord Jesus as her only hope of salvation and repentance toward God, and on the following Lord's day was baptized at West End, Chobham, and on

The Church Dissolved.

5

the 9th day of April was received into full communion. J. GRAHAM, JAS. WALKER, *Deacons.*"

From these entries it will be seen that the church had no pool or baptistery at this time, and was probably meeting in the old cottage before referred to; and nothing further of interest is recorded until the year 1817, when the following appears:—

The Church Dissolved.

"Horsell.

"The church congregated in this place, for want of that due discipline having become disorderly, and finding the only means to reinstate good order was a breaking up of church order and recommencing, with a view to our peace which was much disturbed, came to the resolution to dissolve the union which was agreed to by William Millidge, Henry Hone, John Skeet, John Martyr, and Geo. Comb, considering it the best way for the same, as witness our hands at our church meeting, 1st Lord's day, March, 1817." Here follows the five signatures.

Thus the church was dissolved, and we assume they continued to meet for worship, but nothing is recorded until the following April, when we are pleased to find the following entry:—

The Church Re-formed.

"At a special meeting called for the purpose of fellowship in the Gospel, we, the following persons,

desiring to walk in the fear of our Lord and in all His commands and ordinances, begging grace so to do, came to a mutual desire to be again in church union for the glory of God and our mutual edification, desiring most straitly to adhere to the written Word for practice as a church, as well as faith as members thereof, do most earnestly commend ourselves to our dear Redeemer to cause His grace to be sufficient for the same, join in fellowship in the Gospel on this day, being the last Lord's day in the month called April, in the year of our Lord eighteen hundred and eighteen; and as witness thereof see our hands, Geo. Comb, Will. Millidge, John Martyr, Henry Hone, John Skeet."

After this follows: "The church covenants declared to be for the happiness of the church, which also we sign." To which is appended 38 signatures, of which nine appear to have been written at the time.

Additions to the Church.

Further church meetings are recorded, and many come declaring what the Lord had done for them and are received, baptized and added unto the church. Scarcely a month passes but some are relating their experience before the church or are baptized and being received into full communion. Among whom we find Susannah Comb, wife of

John Glanville, to whom we shall refer later. It is very evident from this Deed that the new chapel was at the time of its execution in course of erection, and it is assumed that it was built on as an addition to an existing building before referred to as a cottage, wherein the church had hitherto met for worship, although no direct mention is made in the Deed to such old building. There is considerable mystery surrounding this part of the premises; for in July, 1836, mention is made of a penny weekly contribution being agreed upon for assisting to pay for the "New Vestry," and also again referred to in 1838, but personal experience and observations during the restoration of the whole buildings in 1907 proved the existing vestries to be an older building than the chapel. (See illustration of the chapel and vestry prior to the restoration in 1907). It is most regrettable that no reference whatever is made in the church book, neither the old nor the new, as to the completion and opening of the chapel, and the only mention made of it at all is a note of Mr. Comb having collected from the church at Hartley Row (where Mr. John Andrews Jones was then preaching) the sum of £6 15s. 9½d. on 22nd Oct., 1815; and a similar entry of £2 12s. 3d., collected at Silver St., Reading, the church to which Mr. David Denham had recently gone; and it was agreed that a letter of thanks be sent to the above

Geo. Comb, who was baptized by her husband on the 7th of June, 1818, thus intimating to us that they were in a new chapel with a baptistery, but nothing of the kind is referred to in this old book, so we must turn to the "Trust Deeds" for our information. Here we find two Deeds: one a lease dated the 1st day of Sept., 1815, and a release and a Conveyance of the same property, dated the 2nd day of Sept., 1815, from Mrs. Damaris Roake and John Roake, her son, to Messrs. Will. Millidge, Joseph Graham, Geo. Comb, James Walker and John Skeet, of a "piece or parcel of ground in the parish of Horsell, in the county of Surrey, with an erection or building thereon to be used as a chapel or meeting house for Protestant Dissenters professing the doctrines within mentioned."

The Trust Deed.

This document forms the original Trust Deed and is composed of four vellum parchments measuring 28 inches by 23 inches, and is far too extensive to reproduce here. It is, however, clearly laid down therein the doctrines to be adhered to, and the penalty for declension therefrom, and it is very gratifying to know that these doctrines have ever since been adhered to and proclaimed from the pulpit, and the jealousy with which they are guarded by the church is manifested by its treatment of one

ohurches. Nevertheless the chapel was completed and opened in 1815 by Mr. FRANKLIN, pastor of Red Cross Street Chapel, London; his text being Prov. xiv. 4, "Where no oxen arc," &c.

Jonathan Franklin.

Mr. Franklin was an eminent preacher of his day, and Red Cross Street Chapel was one of the leading chapels in the denomination. It may not be out of place to say that Mr. Franklin wrote several sweet hymns. The one commencing, "In all my troubles and distress," is perhaps the better known. He was an intimate friend of George Comb until his death, which occurred in 1833. He was buried in Bunhill Fields, London, by John Kershaw, and George Comb delivered a very solemn address at the graveside. When we read of the blessed testimony that many great and gracious men, ministers of the gospel, bore to the sterling worth of Jonathan Franklin, we cannot help feeling humbly grateful that such an eminent godly man should have preached the first sermons in this sacred little sanctuary.

First Trustees.

The first trustees were William Millidge, George Comb, Joseph Graham, James Walker and John Skeet. The following brief account of these godly men may be interesting:—

William Millidge was a schoolmaster at Woking Village, and was the predecessor of the late William Ross, well remembered by many now living as deacon of the Huntingtonian chapel at Woking Village. Mr. Millidge died on the 12th of October, 1829, "in joyful confidence in his God and Saviour," aged 91 years, and was buried in our chapel yard. After his death his daughter, a Mrs. Temple, presented to the church a cherished volume of her late father's, entitled, "Bishop Hall's Works," published in 1634, which contains the following inscription:—

"This book is presented to the Baptist Church of Horsell by Mrs. Temple, daughter of William Millidge, as a token of esteem for their kind attention and respect paid to her departed venerable parent.

"*Witness*, Geo. Newman, John Wallis."

"Oct. 29th, 1829.

George Comb was a herald painter by profession. He was a native of Edinburgh, and was born on the 12th February, 1782. His early years were spent with an afflicted and widowed mother. From a child he had been the subject of some concern of mind about eternity, but as he advanced in years that wore off until he had even been tinctured with infidel notions, and regardless of all the means of grace. About the year 1801 he left Scotland and came to London, where he indulged in gaities, and

imbibed an inclination for theatricals. A pious friend hearing him reciting from Shakespeare said: "Mr. Comb speaks well for the devil; who can tell but he may one day speak for God?" This good man lent him a book to read, an old volume of the *Gospel Magazine*, where, on reading "The Death of John Calvin," his soul became deeply impressed, and he afterwards, with this friend, attended the faithful ministry of John Hyatt at the Tottenham Court Road Chapel, where the gospel was made the power of God to his salvation. Mr. Comb soon afterwards removed to Guildford, where he was baptized, together with his friend John Andrews Jones, by Mr. Wood, who was then the pastor. They had not long joined the church before they were called to preach the gospel, Mr. Jones going to Hartley Row and Mr. Comb coming to Horsell.

Leaving Mr. Comb for the moment, we pass on to notice the next person on the list of trustees, viz., James Walker. Mr. Walker was a nurseryman at Horsell, and had his nursery adjoining the chapel premises. It has been thought by some that he was the actual founder of the cause, but of this there is no proof. His name may be seen scratched on one of the bricks, with several others, over the porch at the chapel door. He was a useful and consistent member of the church, and for many years a deacon, until his removal in providence to

Sunningdale, where he established a cause of Truth, and afterwards built a chapel in his garden, which still stands; but, sad to relate, after his death the church declined and eventually degenerated in doctrine and practice, until it passed entirely out of the denomination. James Walker died in 1864, and was buried at Sunningdale.

George Carman, who formed the fourth part the trust deed, was a builder, and lived at Woking Village. He was the builder of the chapel, and was an honourable member until his death in 1870. He was buried at Woking Parish Church, and his age was 92 years.

Joseph Graham was a farmer of Knaphill, and lived at Long Croft Farm. He was an honourable trustee until his death in 1867, and was buried at West End, Chobham, where he had become a member a few years previously.

John Skeet was a labourer, and lived near to Mimbridge. He continued a useful member and trustee until his death in 1864, and was buried in the chapel yard by Mr. Joy. Thus all these godly men faithfully fulfilled their trust, and were gathered to their fathers, and their spirits are with those of "just men made perfect."

Here it may be mentioned that in the trust deed the sum of £6 is named as the purchase money paid for the land. It is stated, however, in the church

book to have been a gift; but as the plot measured only twelve rods, it works out at £80 per acre, a price far in excess of its market value at that date, it being purely agricultural land. The same remarks will apply to a further so-called "gift" of a parcel of land of the same size from the same John Roake in 1838; but the deed relating to it states that the sum of £5 was "well and truly paid for it." This second plot of land is that in front of the chapel between the porch and the new road called "Horsell Rise," and fenced by the quick hedge. The remainder of the chapel ground enclosed by the brick wall from the new road to the back of the shed was enclosed from the Common under the "Enclosures Awards Act," about the year 1863.

Cost of Chapel Building.

The bill for building the chapel has been preserved, and is as follows:—

1815. The Trustees of Horsell Chapel to		
George Carman.		
29th Sept.—To building the	chapel	£195 0 0
To a gate post and painting	1 0 0
To a "mone" box...	4 0
19th Dec.—To 1 man a day	fencing	3 8
		<hr/>
		£196 7 8

Payment was made by three instalments, two of which are as follows:—

Sept. 29th, 1815.—Received of Mr. James Walker on behalf of Trustees the sum of one hundred pound, in part, by me, Geo. Carman.

Horsell, Mar. 2nd, 1818.—Received of Mr. W. Millidge, Joseph Graham, James Walker, Geo. Comb, and John Skeet, Trustees of Horsell Meeting House, the sum of eighty-six pounds 14 shillings and 3½d. sterling, the remaining part due of £206 14s. 3½d., which was the full amount of the expense of building the chapel at Horsell, Surrey. George Carman. £86 14s. 3½d. Receipt stamps for 1s. 6d. on each document.

The second receipt for £20 has been lost.

There is also a bill for making four stools and a table, £2 13s., and bearing date 1814. The originals may be seen hanging in the vestry. All these items appear to us very excessive, especially for the table, which still stands in the table pew.

Further Additions to the Church.

The church now being formed anew and united, began to increase and grow, under the ministry of Mr. Comb, as is shown by the numerous entries, and full accounts are given of the scrutiny of every proposed and accepted member. That the church was very particular in receiving members is evident

from the fact that some were refused as "no trace of a work of grace could be found in their souls." Others applying for membership by transfer were refused on account of the church not being satisfied with their testimony, nor with the church from which they came, but to show that no genuine applicant was refused, nor any poor trembling child of God was discouraged or sent empty away, we extract the following:—"1851, July 18th. Church meeting to hear the testimony of Mrs. Turner, who confessed she had little to say respecting the things of God, but this she could say, she hoped in the Lord Jesus to save her soul, and only there, and she did hope she loved Him and His family, and wished truly to be found among them, living and dying. Considering there be some hopers in the family of God, she was received to be baptized in the afternoon, and the same day was baptized with our sisters, Miss Elizabeth Graham, and Mrs. Hewlett, the aged mother of Mr. Hewlett; a very gladdening time to see the honour the Lord Jesus favours His children with; in return they honour Him in obeying His command with great delight. The Lord accept our praise." Mr. Hewlett was at the time a minister on probation, but he never became pastor.

Returning to the ministry of Mr. Comb, we find they were indeed days of sweet prosperity, and God was graciously pleased to own and bless the labours

of His dear servant during the whole time he was over them, and at the time of his resignation in 1824 there were 40 members, which was afterwards increased to 70, and all apparently regular attendants.

James Page.

There appears to have been no record made at the time of Mr. Comb's resignation nor of his departure, but we find afterwards Mr. Meryett, of Ripley, frequently came, baptized, and administered the Ordinance of the Lord's Supper to them until 1825, when a Mr. JAMES PAGE is mentioned, and after six months' probation was unanimously called to the pastorate on the 30th Oct., 1825, and publicly ordained in the following February.

In November, 1825, there is an account of "£6 costs to the church for bringing Mr. Page and his family down to Chertsey." They continued to increase and prosper until we find it recorded that on the 30th of April, 1826, a church meeting was held, and after receiving the testimony of one Edward White, goes on to state, "Also it was deemed necessary by our pastor that seven brethren, including the two deacons, should be appointed to take upon themselves for the better maintenance of peace in the body at large, all those affairs which require an especial consideration and adjustment in order to prevent unnecessary and unpleasant divi-

sions, and to bring all matters before the body in its proper light." Then follows the names of those chosen by the church for this purpose, and concludes with the prayer, "May the God of all grace fill them with wisdom and understanding, zeal and affection, to guide all the affairs with judgment and in all things to keep the good of the church and the glory of God in view. Amen." This appears to have borne fruit, as nothing further approaching disorder has been found.

Distance Members Travelled.

It may be interesting to notice here how frequently mention is made of changing the day for administering the Ordinance of the Lord's Supper according to the moon's age, and when we consider that members came from Albury, Horsley, Cobham, Egham, Thorpe, Chertsey, Bisley, Pirbright, and Guildford, we can understand the reason—it enabled them to reach their homes by moonlight.

Mr. Page's Resignation.

Mr. Page evidently shared in the prosperity of his predecessor, and the church continued to grow under his ministry and care, and in December in the same year two new pews are added, the gift of Thomas Hudson and Mrs. Honer, two members. In the following year Mr. Page became ill and was

unable to work; it was therefore agreed at a church meeting on the 25th Oct., 1827, that each member should double their contributions for his support until his recovery, which was accordingly done. Mr. Page continued his labours until 1831, when on 27th February he gave the church notice that he should resign owing to his want of employment and the church not being able to support him and his family; and on the 7th of August the same year, preached his farewell sermon from 2 Cor. viii. 11, afterwards administering the Lord's Supper and taking farewell, and wishing each other peace and prosperity in the Lord. It is believed he afterwards settled at Richmond, but on several occasions we read of his preaching the anniversary sermons with Mr. Comb and Mr. Meryett, of Ripley.

In the year 1828 a new church book was suggested; perhaps because the old one since Mr. Comb's departure had been so badly kept, some portions of it being almost indecipherable. The book was obtained and commences with a very brief history of the rise and progress of the cause, and here we get some glimpses of George Comb from the pen of one who knew him. He appears to have been a man of fair education and talent, and a sweetly experimental preacher, and was ever held in the highest esteem by his ministerial brethren as the following very interesting incident will shew. In "The

Mr. Kershaw and Wm. Gadsby's Testimony to George Comb.

Autobiography of John Kershaw," of Rochdale (a name cherished by lovers of Truth to this day), he says, in referring to his first visit to London, "When the time came I found many gathered together. The late Mr. Geo. Comb, of Soho Chapel, Oxford Street, prayed, and I preached from 2 Thess. ii. 16. . . . Amongst other instructions which Mr. Gadsby gave me, he said: 'You will see a Baptist minister of the name of Geo. Comb. I wish you to be very friendly with him, for there is not a minister in or about London that I think more of than I do of him.' I thought it rather remarkable that he should meet me the first time I stood up in the city, and pray as he did that the presence and the blessing of the Lord might be with me. From this time to his death there was a growing attachment between us, for we were of one heart and soul in the things of God. He preached at Rochdale the summer before his death. With many others I greatly lamented his loss." Mr. Gadsby is also reported to have said of him, in writing to a friend, "I would advise you to lose no opportunity of hearing him now you are in London, for he is one of the sweetest preachers I have ever heard."

Such testimonies are very pleasing, but let us see what is said of him in this "new" church book.

Horsell People a Tried People.

After recording the calling of the meeting, and a resolution to have a new book, to be regularly and orderly kept, and a very vague history of the cause, it goes on to say, "The Lord granted His blessing to attend the word preached, and added to the church continually; many more were brought out of nature's darkness into God's marvellous light; others were instructed more clearly in the truths of God. Thus did the church increase, the Lord's presence being felt amongst us under the ministry of His servant, Mr. George Comb; but it was the blessing of the Lord to suffer us to undergo many sorrows, temptations, and afflictions together. Truly we were from our beginning a poor and an afflicted people, and oft did Mr. Comb exclaim from his own feelings, 'I think I have the most tried people to preach to of any man, for such are my feelings as though a whole host of devils had taken up their residence in my soul, which makes me of necessity to preach the Lord Jesus Christ in His blood-shedding and righteousness for my own peace and happiness as well as the peace and happiness of every poor, convinced, law-condemned sinner!' Nor was this preaching vain, as many of us are living witnesses. We continued thus together for some years, the Lord continually adding unto us such as should be saved.

"The Lord, whose sovereign sway is over all creation, but more especially over His dear children, saw fit to remove Mr. Comb from us after about ten years' labour among us. He having a large family and being obliged to leave them all the Lord's day to the care of others, and finding his health precarious and his bodily labours all the week trying, he felt his mind unsettled; and likewise thinking his work done at Horsell (though of this there was not sufficient proof), told us whenever there was an opening in the providence of God for him to be settled over another church to be entirely devoted to the ministry, he should leave. This caused a consternation among us, and finding in some measure his affections gone, we could but give him up, though very reluctantly, knowing the will of the Lord must be done, hoping and trusting the Lord will appear."

The Road his Study.

We are told that the increasing demands of his increasing family necessitated his labouring early and late all the week, even to Saturday night, and retiring to rest fatigued in body and jaded in mind, yet up and off early next morning, praying, reading his Bible, and studying as he walked along from his home in Guildford to Horsell, a distance of eight miles. This he did every Sunday for ten years, frequently preaching at Guildford in the evening after

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Preaching Christ of Necessity.

his return. His stipend was never more than £10 per year, but he sought not theirs but them, and he frequently said necessity constrained him to preach the glorious Person and work of the Lord Jesus Christ, and to break the bread of life to immortal souls. Once he was persuaded to take a week's rest, after which he wrote, "I have been from home a week, and have preached eleven times. I feel the fatigue. I am still where I was; the text I have preached from this evening will best explain—I Cor. iii. 11: 'For other foundation,' &c., &c. I am preaching Christ Jesus of dire necessity, and I must say it to His glory that He very seldom leaves me without a witness; no thanks to me; I am vile, more so than ever, at least I feel it so, but I see that in Christ Jesus which lifts me up above all my sins and misery."

His Last Words.

As we have already observed, he resigned the pastorate at Horsell Common in 1824, after which he became pastor of Soho Chapel, London. He, however, generally preached the anniversary sermons with William Meryett, of Ripley, Joseph Irons, of Camberwell, or one other prominent minister of the day. This is all we have recorded concerning his labours at Horsell. He laboured at Soho Chapel

Error Detected and Rejected.

dence in the neighbourhood for him." This Mr. Glanville refused under the circumstances, but in March the following year, 1833, at a special church meeting, the church agreed to give him 18s. per week, which "he accepted, and cast in his lot" with them. He was not, however, publicly ordained until April, 1834, when George Comb, William Meryett, and John Foreman took part; but John Glanville's ministry was of short duration, for the church soon detected the leaven of error in his preaching, and a special church meeting was held on the 8th March, 1835, to deal with the matter; and at this meeting Mr. Glanville openly confessed that he had of late considered it to be his duty to preach spiritual repentance and spiritual faith as the duty of all men.

The record states: "The sentiment being warmly contested, the conclusion come to was that the church had been established on sound, orthodox principles, founded upon the Word and purposes of Jehovah, revealed in His Word in sweet harmony. The sentiments taken up with of late by Mr. Glanville being in jargon with that, the church could not in the least agree with him; the subject to be brought forward at the next church meeting."

The next church meeting was held on the 19th of April, and Mr. Glanville not wishing to hear any

for upwards of seventeen years in a prominent position with fidelity and zeal until the Master called him home. Some of his last words were, "My pilgrimage is ended; all my hope on Christ is stayed. Good-bye, good-bye to you all;" and then, "Glory! honour! majesty! ready to save!" Such were the last utterances on his quivering lips, and without a groan his happy spirit fled to be for ever with the Lord on the 20th Feb., 1841, aged 59. He was buried in Kensal Green Cemetery, London, on the Friday following.

John Glanville.

We must now go back to that part of our history where we speak of Mr. Page's resignation, after which the church again resorted to supplies for the pulpit, and among those that came was a Mr. JOHN GLANVILLE, from Zoar Chapel, London, then under the pastoral care of Mr. Wilks. He appears to have been well received, for we find in April, 1832, he is asked, and agrees, to "preach until some further settlement can be arrived at." Some, however, took exception to him, and objected to his administering the ordinance of baptism, and it was afterwards arranged for an exchange of pulpits for the day with Mr. Meryett, of Ripley, who came and baptized two persons on the 12th Oct., 1832.

In the December following he is invited to the pastoral office, "should a door be opened in Provi-

Mr. Glanville Resigns.

further argument on the subject, merely wished the church to decide whether he was to preach these sentiments or not, when it was decided by a large majority that he should not. He immediately tendered his resignation, which was at once accepted on the ground of principle, the new sentiments being so erroneous that "they sapped the foundation of our most holy faith, so we could not countenance it nor give it God-speed." They agreed, however, that he should stop amongst them for a month until other arrangements could be made.

He preached his farewell sermon to them on the 17th May, 1835, from Acts xx. 21, defending his new sentiments, carrying the repentance and faith in the text as being spiritual and to be preached indiscriminately, to be performed by all; thus differing essentially from the church, they could do no other than bid each other adieu. A collection was made for him at the close of the service which amounted to £3 2s. He afterwards wrote to the church saying he had renounced his faith in baptism and had joined an Independent Church under a Dr. Fletcher, thus further departing from the Truth.

Can we not here see the prudence and value of a church exercising due care when receiving new members? Had the church been loose in these important matters, and with open arms received

all comers, it is more than probable Mr. Glanville would have had a majority, and we tremble to conjecture what the ultimate end might have been.

Two Members become Pastors of Churches.

After Mr. Glanville's departure the church fell back upon supplies again, with occasional prayer meetings, reading the Word and sound authors, and about this period a member of the church began to speak in the Lord's name; he was encouraged in the work, and preached before the church in the vestry several times, and was then sent forth as a preacher of righteousness. His name was George Isaacs; he eventually became pastor of a church at Over, in Cambridgeshire, where the late Mr. Coughtrey afterwards laboured. This was the second member of the church sent forth from among them to preach the gospel, for we read of one Charles Sheppard, in 1825, preaching before the church for their approval, which was duly given. Mr. Sheppard afterwards became pastor of a church at Dunstable, and George Comb and John Andrews Jones took part in his ordination.

Mr. Potter.

On the 19th of June in the following year (1836), we find a Mr. POTTER, of London, first mentioned. He came as a supply, and in August of the same year is invited to continue until October, when he

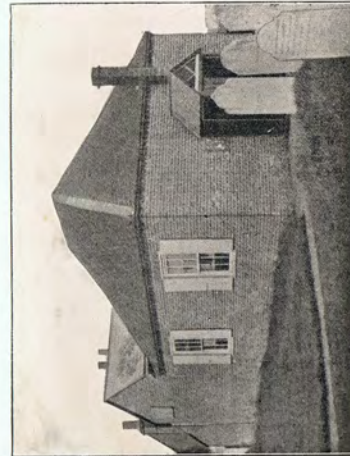
is again asked for a further three months, and upon this term expiring in February, 1837, is invited for a further period, with a view to the pastorate. We cannot but notice here how very cautious they were in choosing pastors. The entries all prove that it was done with much prayer and supplication, well trying the ministers to know what spirit they were of. Would to God that there was now in our midst that strong crying unto the Lord for a pastor after His own heart, for we are satisfied that this is the proper course for a church to follow.

Further Additions.

We next find Mr. Potter accepts the call providing the church could give him £60 the first year, £50 the second year, and afterwards as much as they could raise. They again resort to prayer, with the result their faith is strengthened, and they agree to Mr. Potter's proposal. He therefore entered upon his probation and was accepted, and was ordained pastor on the 22nd May, 1838. He came from the church in Blackfriars Road, London, then under the pastoral care of Mr. Davis. During Mr. Potter's probation and afterwards many were added to the church, notwithstanding the extreme caution exercised, and we find at this time one George Edom was required to be re-baptized, as his first baptism was carried out whilst among the General Baptist

body and in his unregeneracy. The church was also very jealous of the walk and conduct of its individual members, and many were brought before the church upon the faintest suspicion of unruly and disorderly walking, and if proved guilty were severely but kindly dealt with; that each member should abstain from every *appearance* of evil was the rule and order insisted upon.

In the year 1838 some mention is made of the costs of erecting the vestry, repairing the chapel, digging a well, and fencing in the new ground just "given" by John Roake. The amount of the bill was £76, and Mr. Potter agrees to go out to see if he can collect a little towards it, the church offering to pay his expenses. He appears to have been very successful, for at the next church meeting, held on Thursday, the 1st Nov., at 4 o'clock, he reports having collected £38—and offers to lend the church a further £30—which was gratefully accepted, but no further reference is ever made either to the money or this new vestry; the whole thing is enshrouded in mystery, as we have before shewn that beyond all probability the present vestries were in existence before the chapel was built. Where, then, is this "new vestry" built in 1838? The only conclusion we can come to is, that it was some internal alterations in the upper storey of the old one, for some such work was con-



HORSELL COMMON CHAPEL.
Before Restoration in 1907 (see pages 8 and 28).

they encountered many storms and trials, but He who promised to be a Husband to the widow, provided for and protected them and was a wall of fire round about them.

Storms and Trials.

The case of a sister keeping company with, and eventually marrying, a man of the world, caused great trouble, and it was feared would rend the little church asunder, the feeling on both sides being very severe and the controversy lasting over two years; but the case was so ably handled by the Deacons that by prayer and their untiring efforts it was at last peaceably and satisfactorily settled.

Notwithstanding this and many other trials, the church by prayer and practice kept on and continued to enroll fresh members as one by one the old sheep were being called to their eternal rest. They still cried unto the Lord for a pastor and waited upon the means; a Mr. Hewlett, before mentioned, was balloted for more than once but the majority were always against him. He afterwards became the Dissenting minister to the cemetery at Brookwood.

Isaac Spencer.

During this period a Mr. ISAAC SPENCER frequently preached—he was at the time pastor of a church meeting for worship at Barracks Fields,

Mr. Potter Resigns.

templated during the year 1828 in order to give the minister a private room, but was not then done. There are many records of monies having been expended on repairs to the chapel and premises, and one old saint remarked many years since, that enough money had been spent on the property during his connection with the cause to have built two new chapels; it is clear they were not so careful in receiving tenders as they were members. The little church, however, continued to flourish and grow under Mr. Potter's care until the year 1842, when the church being unable to support him entirely, he gave them notice in September that he should resign at the end of the year, stating that he should not take a charge over a people again unless supported entirely by the ministry, as his health was declining, and the little time at his disposal for study preventing that variety in his preaching needful for a pastor over a church. The church felt very grieved to lose so valuable a ministry, whilst they could promise to do no more than they had done, so must resign to the will of the Lord. In the meantime Mr. Potter had a call to a church at Boston in Lincolnshire, which he accepted, and preached his farewell sermon at Horsell Common on the 1st Jan., 1843. The church was now in a widowed state again and remained so for some years, during which

Guildford. He had recently married a Miss Mary Fenn, and was living at Ebenezer Cottage, in Horsell Street. Mary Fenn was a member at Horsell, and afterwards joined her husband's church at Guildford. Mr. Spencer was baptized by Geo. Comb at Hertford; he left Guildford in 1858 and became pastor at Hartley Row, where his labours were owned of God. He afterwards became pastor at Bradford-on-Avon where he remained till 1879, when he accepted the pastorate of Providence Chapel, Bath, which he held until his death in 1893. He was a deeply tried and experimental preacher, and was very popular among the churches up and down the land. A brief account of his eventful life appeared in the *Gospel Standard* in 1894.

James Farmer.

In the year 1852 it pleased the Lord to send Mr. JAMES FARMER to Horsell Common, and after supplying on various occasions, he was invited to supply for a period not named with a view to his becoming their pastor. This was on the 8th of May, 1853, and in the following December the church was unanimous in requesting him to take the charge over them, which he did, and was publicly ordained on the 30th May, 1854.

In the same year our late friend Henry Holdforth (well remembered by most of us now living) came

before the church, was received, and baptized by one of the deacons (Joseph Smith), Mr. Farmer being unwell. Mr. Smith spoke most appropriately of the appointment of the Lord Jesus in the ordinance, wisely of believers adhering to it, and solemnly of the honour conferred upon poor sinners being allowed to follow their Lord and Master. Mr. Holdforth continued a useful and conspicuous ornament in the church until his death in 1904.

Addition to the Vestry.

In the year 1856 there was added behind the vestry a small brick building with a fire-place and boiler for making tea, &c., and was paid for by penny weekly subscriptions. The new building cost £14 7s., was built in February, and paid for in the following December, a marked example of the zeal of the church and people. This building was, however, pulled down and rebuilt when the chapel was restored in 1907, it having become unsafe. At the close of this year, 1856, appears the following:—
“Just mention, on the Fast-day, collected for the India Fund, £1 10s.

In the year 1858 we find it recorded that John Andrews Jones buried our aged sister, Rebecca White, in our chapel-yard on the 8th July.

Mr. Farmer was of advanced age when he accepted the pastorate, and for some years had an



EDWARD JOY,
Pastor 1862—1877.

afflicted body, and was often too ill to preach. Nothing special is recorded during his pastorate. He died on the 25th June, 1859, and was buried in the chapel-yard by Mr. Bland, who spoke from the words, “An enemy hath done this” (Matt. xiii. 28). Mr. Farmer was a preacher of some ability, and was greatly beloved by the church and congregation, and much respected in the neighbourhood. A stone erected to his memory may be seen in the chapel-yard.

Edward Joy.

The church continued to prosper after Mr. Farmer's death, but nothing special occurred until the year 1861, when we find Mr. Joy's name first mentioned as a supply. Although he had been living at Knaphill since 1854, he does not appear to have preached at Horsell until now. He had previously served the church at Ripley for six years after Mr. Meryett's death, and it was generally believed that he was their pastor. He afterwards preached at Hungry Hill, Farnham, for one year, during which time he was invited to Horsell Common, and on the 17th November, 1861, he entered upon an engagement to supply for six months, with the result that the church gave him an unanimous call to the pastorate, which he accepted, and he entered upon his pastoral labours on the 13th of July, 1862.

Trust Deed Troubles.

In the following month his dismissal, with that of his wife's, was obtained from the church at Ripley.

During Mr. Joy's ministry several interesting incidents are recorded. In the September previous, as well as on the 6th of April in same year (1862), reference is vaguely made to the enrolment of the chapel deeds, and a receipt is preserved, bearing date 4th August, 1862, for an amount of £2 12s. 10d., which was the balance of an account for £6 12s. 10d., paid to a certain solicitor "for getting the trust deeds enrolled;" and we shall show later how carelessly and imperfectly this man did his work, which afterwards involved the church in very serious trouble and expense, with the risk of their losing the property. We also find another reference to the trust deeds made in the year 1873, when new trustees are wanted, and the same solicitor is employed to carry out the business. Again he carelessly does the work, passing over the serious error he had previously made, although the sum of £10 is paid to him for it. As all the original trustees were now dead, and this new deed was worthless, the church was unconsciously in a most serious position, but God, who is in the midst of Zion, is also round about her as the mountains are round about Jerusalem, and "as we have heard so have we seen, in the city of the Lord of hosts, in the

Mr. and Mrs. Job Carter.

Many old saints now pass to their eternal rest, among whom is the venerable Job Carter, who for 51 years had been a useful and honourable member, and for 47 years was a deacon of unusual ability. He had also kept the Church book regularly and fairly well from the 1st January, 1828, to the 31st December, 1866. He died on the 22nd July, 1872, and was buried in the chapel yard by Mr. Joy. His wife, Mrs. Mary Carter, who predeceased him about two years, was also a member for nearly fifty years; she was a very gracious woman and blessed with extraordinary judgment and foresight, and the Church individually frequently in private sought her advice in difficult matters, which was invariably wisely given and acted upon. Stones erected near the front gate mark their resting-places. Many thus being removed by death, and others in the order of providence by transfer to other churches, the church now began to decline, but still the cause appears to have been well maintained, as many now living can testify. There appears to have been eight only added to the Church during the 15 years of Mr. Joy's pastorate, and like his predecessor, he buried more in the earth than in the water. Edward Joy was a preacher of some ability, and his ministry deep and experimental. He underwent a severe law work, as the following from his own pen will show.

city of our God, God will establish it for ever," as we shall presently see.

Legacy by Mrs. Hudson.

In the year 1865 mention is made of a legacy of £50 being left to the church by our Sister Hudson for the purpose of building a wall around the ground then recently enclosed from the Common, which we have already described.

The wall was erected and the land drained, i.e., the ditch outside the old boundary was piped and filled in, the whole costing £40 18s. 10d. It is interesting to note that an item of £4 5s. is here recorded as being received for timber cut down on the chapel ground.

Jubilee Meeting.

In the year 1866, on the 28th of August, a Jubilee meeting was held, and the proceeds, amounting to £4 8s. 6d. were given to the "Building Fund," a fund frequently mentioned about this time but never explained; it may have been a standing fund, for in the following year 1867, on the 17th February, it was proposed and carried by a large majority, that a shed be built for the use of horses and carts, and for accommodation at anniversaries. It was built in the following July by James Kurn, of Knaphill, and cost £31 19s. 6d.; hitherto stable rent had been a considerable item of the church expenses.

Mr. Joy under the Law.

He says, in writing of this part of his life, "I wished I could pray but dared not, fearing God would cut me down for insulting His Majesty; but if a broken heart and groanings were prayer, I prayed indeed. The Independent Minister came to see me, and spoke many of the promises, but he came not into my prison. I am now persuaded that a minister must be a partaker of some such afflictions or he cannot know how to speak a word in season to spiritually afflicted and distressed sinners. . . . I attended church; the minister spoke of perfection, and recommended doing this and that. I thought I would try, but alas! I got no peace! death was a terror to me night and day. . . ."

Set at liberty by the Gospel.

How long he remained in this state we do not know, but he was eventually set at gospel liberty under a printed sermon by the late Wm. Gadsby, from Psalm xxxv. 3, and after reading it exclaimed, "That man knows what I want, and if he should be preaching within 50 miles I would walk to hear him." He was then led to go to hear the Gospel preached by Mr. Powell at Ropley, in Hampshire, and after a time he, with eleven others, formed a church there under Mr. Powell, having first been baptized at Hartley Row.

The Cause at Knaphill and Evening Service at Horsell.

As a man, Mr. Joy was kind, affable and affectionate, with a special place in his heart for orphans; he was much loved by his flock and respected by his neighbours. He built Providence Chapel, Knaphill, and preached in it on Sunday evenings after the morning and afternoon services at Horsell up to the time of his death, when under his will it was sold in the open market to the General Baptists; as they were unable to carry it on, it was for a time closed, and after changing hands several times, was at length re-opened as a Strict Baptist cause independently of Horsell. A few years after it passed into the hands of the present owners, and subsequently a bond of Christian love was formed between us which exists to the present day. Upon the church losing the Knaphill Chapel, they hired a room where they continued to hold evening service until the year 1904, when finding the expense greater than they could bear, they closed the room, and opened for evening service at Horsell instead, the afternoon service having declined for some years.

Mr. Joy's sudden Death.

Mr. Joy died suddenly on the 23rd August, 1877, being found by his wife dead in bed by her side about 5 o'clock in the morning. He was buried in the

The Cause declines.

After Mr. Joy's death the cause declined, and nothing is afterwards recorded of the church's affairs; no attempt seems to have been made to obtain a successor to Mr. Joy, the management having fallen into the hands of preaching deacons, the ruin of so many little causes of Truth. Thus the cause went on until the year 1895, when we find a Church Meeting was called for the purpose of appointing a secretary to continue the recording of the church's affairs, and to fill up as far as was possible all that had been allowed to lapse. This meeting was successful, and the records have since been regularly kept; much, however, that had transpired in the interval could never be accurately ascertained (our late friend, William Stedman, was responsible for the calling of this meeting and the fruit it bore); there were, however, several added to the Church during this period, and in the year 1888 the chapel was re-seated, although nothing concerning it was recorded. Previously the greater part of the seats were the old-fashioned straight, high-backed pews with doors, but a gentleman (W. Williamson, Esq., J.P., of Guildford), being on a visit to his son (who was a worshipper with us), finding the old seats so uncomfortable, suggested to his son that he would re-seat the chapel at his own expense providing the church was

chapel-yard on the following Lord's day, upwards of 500 people attending his funeral. His last text, preached from the Sunday before his death, was Zech. iii. 4: "Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment."

Miss Mercy Joy.

Of the eight members baptized and added by Mr. Joy, one was his daughter, Miss Mercy Joy, whose death on the 14th Oct., 1910, was so keenly felt, not only by the church and her immediate friends, but by the entire neighbourhood, for no person in the large area of Knaphill was better known or loved than she. She was a member for upwards of 34 years, and for some years after her father's death was largely responsible for the supplies obtained for the pulpit. She continued a useful, earnest and devout member until her death, which took place in London Hospital after an operation, and was buried in the chapel-yard, Mr. Brooks of Bexley, and Mr. Macdonald of Woking, officiating, about 300 people attending her funeral. Another of the eight baptized by Mr. Joy was Mrs. King, late of Knaphill, but now of Smallfield, who still retains her membership with us. She was baptized on the 3rd of May, 1868, and has thus been a member 46 years.

The Chapel re-seated.

willing, and his son would supervise the work. The Church gratefully fell in with the suggestion, and the present costly pitch-pine seats were supplied. After the removal of the old pews, the old pulpit (which was rudely made, being nothing better than a square box, very high, and approached by a door from the upper rooms over the vestry), being quite out of keeping with the new pews, our late friend, Wm. Stedman, agreed with a friend, subject to the Church's acceptance, to erect a new pulpit to correspond with the new seats; the offer being accepted the present pulpit was erected in 1889.

Mr. Denton's Dream.

The first minister to occupy the new pulpit was Mr. Joseph Denton, of Windsor, who frequently supplied at this time, and the night previous to this occasion he dreamt that on reaching Horsell to preach the pulpit was closed against him, which caused him some anxiety, even after waking. He arrived at the chapel next morning a little late, and the first hymn was being sung. Entering the vestry by the outer door unobserved, he proceeded to the upper room in order to enter the old pulpit as usual (not having heard of the new pulpit which was now approached from the chapel), when to his amazement

ment he found the door securely nailed up, and his dream fulfilled; his relief may be imagined when a friend observed him, and led him to the new pulpit stairs, but the circumstance had such weight upon him that it greatly affected his preaching that morning. In the year 1890 there is a very vague account of a legacy of £42 1s. 0d. being left to the Church by a Mrs. James Spooner, which became very useful. Mrs. Spooner, with her husband, had been worshippers with us for some years.

From this time the cause began to revive again, and several members were added, but many and great were the trials and difficulties encountered, but the Lord delivered us out of them all.

Mr. and Mrs. James White.

Several old friends and members were called home about this time in close succession, among whom were Mr. and Mrs. White, of Halls Farm, Knaphill. James White had been a useful and honourable member for twenty-eight years, during which time he gave out the Hymns at Knaphill, his favourite opening Hymns being 251 and 1,011, Gadsby's. Many will call to remembrance words of counsel and comfort spoken to them by this godly couple. They were true lovers of Zion, and had her welfare at heart; they passed away leaning upon "the oath and promise of the Lord," Mrs. White in June,

1893, and Mr. White in October, 1894, and were buried in the chapel-yard.

William Stedman.

In the year 1900, on the 8th of February, the church sustained a heavy loss in the removal by death of Mr. W. Stedman, of Knaphill, which also necessitated the removal of other worshippers from the district. Although he was baptized only a few years before his death, William Stedman had been a life-long supporter of the cause, his heart, his house, and his pocket were always open for its welfare; he was indeed a pillar, and his translation from earth to heaven was keenly felt by the church. He was buried in the chapel-yard by Mr. Denton; his obituary appeared in the *Gospel Standard* for June, 1900.

Trust Deed Troubles brought to light.

In the year 1906 appears an entry from which we extract the following; here we find the trouble brought about in the years 1862 and 1873 by the oversight of the solicitor before referred to; it states, "In the early part of the year 1905 it was brought to our notice that the Trusteeships of the chapel and premises were in a most unsatisfactory state, all the original Trustees being dead, and their successors (three of whom were then living) were by a serious oversight of the solicitor then acting

illegally appointed in 1862 and 1873. There were therefore no Trustees, and it behoved us to take precautionary steps to have new ones appointed upon a firm and proper foundation according to the original Trust Deed . . ." It then goes on to state that "the matter (after prayer for direction) was placed in the hands of Mr. George Marris, Solicitor, of 27 Chancery Lane, London, who was indefatigable in his labours on our behalf, and after many months of research and much unavoidable expense, which is far too lengthy to record here, we were compelled to appeal to the Charity Commissioners in London, as the only persons qualified to appoint new Trustees, and thereby secure the property to us. This we are thankful to record is now accomplished. . . ." The facts concerning this trying circumstance were far more serious, painful, and costly than the foregoing extract shews.

Chapel Restoration.

In the following year, 1907, the chapel was thoroughly repaired and renovated, a new roof being put over the entire building, but as it is of so recent occurrence, it is only necessary to briefly state the facts extracted from the records in the Church Book. The work was commenced on the 22nd July and completed on the 5th October, 1907, and cost £122 11s. 6d. The amount was raised chiefly by the church, and the whole paid for, and the church

freed from debt on the 29th September, 1909. During the renovations the chapel was closed for three Sundays only, when services were held in our friend Mr. Head's house. It was re-opened on Lord's day, the 11th of August, when special sermons were preached by Mr. Macdonald, and on the following Tuesday by Mr. Eddison, of Rochdale. In 1911 centenary services were held, when Mr. J. Booth, of Bradford, was the preacher, who with Mr. Picknell has preached our anniversary sermons for some years past.

Conclusion.

We feel we cannot conclude this brief history without mentioning the names of a few of the latter day saints whose walk and conversation adorned their profession and the cause of God and Truth, and "these all died in faith." William Head, of Chobham (who had been a member for 50 years, and at the age of 92 was burnt to death), and his sister Charlotte; "Blind Jane" (who knew all the hymns by heart); "Thatcher" Henry Cobbett, and "Gentleman" Henry Cobbett (both Deacons at the same time), John Sale and Daniel Gosden; their names alone appear in the Church Book; their "record is on high." We also feel there is cause for a note of great thankfulness that,

notwithstanding the many changing scenes through which the church has been brought during upwards of one hundred years, the cause is still very well maintained, and the interest in its welfare, both of the members and congregation, is as deep and sincere to-day as ever, and the attachment with which it holds its old friends is exhibited by their attendance, year by year, at the anniversary. It is, however, a matter for regret that the cause has not benefited by the increased population of the district, for it is no longer an "isolated spot;" and although this lowly edifice stands as a witness for the Truth in this neighbourhood, and its doors are open to all comers, yet all its members and congregation travel miles to meet there, with the exception of our friends, Mr. and Mrs. John Head, who live near, and have been our worthy chapel keepers for 33 years.

We are still well supplied and fed Sabbath by Sabbath with the bread and water of life by the Spirit through the instrumentality of good and gracious men, and as we take a retrospect of the whole, we wonder and adore with grateful humble hearts at the grace and mercy of the Lord bestowed upon this little hill of Zion at Horsell Common in maintaining it so many years in His truth, love, and fear, and, prostrating ourselves before Him we cry, "Not unto us, O LORD, not unto us, but unto Thy

name give glory, for Thy mercy, and for Thy truth's sake" (Psalm cxv. 1).

"Thus far our God has led us on,
And made His truth and mercy known;
Our hopes and fears alternate rise,
And comforts mingle with our sighs."

Amen.
