

A DIMMICK Autobiography

I was born in the town of Ryde, on the 17th of October 1816; the old house is still standing in the High Street, and at the present time is numbered 41. My father and mother were poor; they were both descended from very poor parents. My father's family were originally salt-makers at Lymington, Hampshire. The salt then in use was condensed from seawater, and was called Bay salt. When Rock salt (that is our present fine salt) came into use bay salt was not so much in demand, consequently their business died out and the family were dispersed.

They then engaged in other kinds of work. I knew three of my father's brothers, one came with him to Ryde, one had a little farm at Lymington, and the other was a baker at Freshwater for many years. They are all dead now. My mother's side was very poor hard working people; I never could trace their history except that they lived in Ryde when I was born, but how long before I never heard. I can remember her mother, (my grandmother on my mother's side) she was a very quiet inoffensive person, very weak in body, and of very retired habits; she died at 72, and was buried at Newchurch.

Her father was one of the strongest men about, and was engaged in much of the hard labouring work of the times; he was very rough in his manners and we children had to mind him. I got into sad disgrace with him when I was quite a small boy. I don't think I was more than 5 or 6 years of age. His best coat was hung on a chair in the room where they lived, it had beautiful bright buttons and I cut them off to play pitch with of course I had to keep out of his way for a long time, and I don't think he ever forgave me.

It was a most aggravating thing to do, but being such a little fellow, all forgave me except the old gentleman. I forget his age when he died; he was buried at Newchurch that being the parish burying ground. I can remember only two of my mother's brothers, they were not the brightest of characters; the accursed drink being always in their way. My mother had two sisters, one of whom died before I can remember: the other was the attendant of the Ladies' bathing machines for many years, and was a very noted person at the lower part of the town-her name was Betty Woodford after marriage. Their maiden name was Wooldridge.

It is surprising how vividly we can recollect some of the incidents of childhood, while many of riper years are erased from, our mind. When I was about 6 years of age I was breeched, that is, I began to wear trousers; these trousers had pockets in them. I can well remember being sent round the first morning to show the neighbours that I was breeched; and they filled my pockets with coppers till they became quite heavy. My mother soon relieved me of the burden when I got home.

This was a usual thing in villages at that time, and Ryde was only a big village. About this time also I was vaccinated, and when my arm was in a proper state, I had to be taken round for others to be vaccinated from. I remember it was said that I was a nice clear, healthy looking child with a beautiful arm. Consequently I was taken to some of the leading gentlefolk's - this was another occasion for a good collection of coppers.

Since then the Compulsory Vaccination Law has been passed. This has been a very cruel law to persons who have objected to have their children vaccinated. Many have been fined and their goods confiscated and not a few have been imprisoned. This law is getting into great disrepute, and no doubt, before long, will be erased from the Statute book, and the sooner the better. Another incident I can well remember took place when I was quite young. About this time smuggling was rife, and there were "Pop Shops" in nearly every village in the Island-that is, secret houses for the sale of smuggled liquor. There was one of these "Pop Shops" nearly close to the cottage where we lived. It was situate in a passage

called the Drunge, close to where the Catholic Church now stands, in the High Street. It appears there were some tubs of liquor hidden somewhere at the back of our premises, and the owners wished to bring them through our house into the street as the most private route to this "Pop Shop" -

Consequently one evening, after dark, we children were ordered up stairs for a time. I can well remember hearing tramp, tramp, tramp, through the house - in a few minutes all was over as if nothing had happened. This kind of smuggling is nearly done away with now, as the coast is so well guarded.

My father had no certain occupation, being what is termed a day labourer. He appears to have left his home at Lymington some time during the first ten years of the century. He was a strong willing worker, and being able to turn his hand to any kind of labouring work, he was much sought after and had plenty of work, except in bad weather or in very dull times. I can well remember hearing my parents talk about what they used to suffer in war times, before the battle of Waterloo was fought and peace proclaimed; how dear provisions and all kinds of clothing were.

Two shillings a day was the wages for a strong labouring man; half-a-crown a day was the exception: with bread ranging from one shilling and sixpence to two shillings and sixpence per gallon. Farm labourer's pay was eight and nine shillings per week with cottage. My father and mother were both uneducated; they could neither read nor write, not even their own names, as there were no free schools in their early days; still they were not stupidly ignorant, and from their conversation and manners, were considered intelligent people for the times as workpeople.

My father was a strong hearty man and scarcely ever knew a day's illness. I remember he once had an accident, which laid him up for ten months. He was digging out a cellar at Westfield - then Lord Spencer's house now belonging to the Clifford family in Spencer's Road - when his foot slipped off the tread of his spade and pitched his knee on the tread and injured the kneecap. He was in the Winchester County Hospital for a time, and it was a long while before it got quite strong.

Fortunately he belonged to a benefit society, from which he received ten shillings per week, which helped us over the difficulty. My mother was a weak, nervous person and suffered very much at times from extreme weakness. There were eight children - four boys and four girls. I was the oldest of the last family, my father having had one daughter by a previous wife: five are dead and three are still living.

My half-sister left home when she was quite young and became a wanderer - her life becoming a mystery. Occasionally she would turn up for a time and again disappear. We knew but very little about her, and, not having heard from her now for a long time, we judge she must be dead.

My sister Emma died when quite a young woman and was buried in the Ryde cemetery, in the old part. My brother Tom died at Southampton, and was buried there. George went to sea when quite young; he was invalided home and died at Haslar Hospital and was buried there. My sister Ann was married to a stonemason; she was his second wife and they both had families, her husband was a Catholic. She died while some of her children were quite young and was buried in the Ryde cemetery.

My brother William has worked for us nearly ever since we have been in business, sometimes painting, at other times gardening, and a great variety of other work, He is still living and his family has grown up. My sister Maria is married to John Taylor, my wife's brother, and lives at Haven Street. She has had a family, nearly all boys, who are

now all able to work. They lost their only little girl when quite young; it was a great grief to them. I turned after my mother and was always a weakling. I never in my life knew what it was to be strong and hearty like some people.

From the time I was six till I was eleven years of age I went to the free school in Nelson Street (this school was built in 1812) dividing my time between work and school for five years. Afterwards to a night school and to St. James's Sunday school. Being very industrious in learning I picked up a very good common education.

I could read, write, and cipher fairly well. None of the higher branches were taught in the free schools in those days, and there was never any competition for prizes. In those young days my work was with my father, helping him in his jobs as best I could. It was very hard laborious work - generally task or piecework. Sometimes we had to rise as early as four o'clock in the morning, and walk several miles so as to be at our work by daylight - this was hard work for such a small boy.

My father was very kind to me, and very patient in teaching me to work. My mother also was exceedingly kind. I never remember my father or mother striking one of us. I can remember my father once threw his hat at me; it was when I had been enticed away into the country and did not get back till after they were all in bed. It was still broad daylight at summer time, but the string which lifted the latch was drawn inside, and this being all the fastening the door had, I was obliged to wake my father up to get in.

I do not remember any of us children disobeying our father or mother, and we placed the most implicit confidence in them. We used to mingle with other children in their rambles and in their play, but I do not think that children then as a rule were guilty of many of the vices that are now so prevalent. Of course Ryde was then a mere village to what it now is. I can well remember when Melville Street and the part of the town south of that were fields.

If a line was drawn from the Parish Church to Trinity Church, it was all gardens and fields south of that, except the line of houses each side of the High Street; and many of these were small and far apart. I was too young then to know the difficulty my parents had in getting food for us, but I never remember once going on short allowance - but I can well remember how anxious my dear mother was that every one should have enough.

I quite believe that sometimes she used to go short herself in consequence, and that she had great difficulty in making both ends meet. Sometimes when work was scarce, and the children were all at home, we used to go and catch winkles and cockles and sell them round the neighbourhood to bring in a few pence; and my mother used to do a little washing and ironing; in fact my mother was a very inventive person, always doing her very utmost to get bread for the family, and we all had to work hard and live from hand to mouth. Occasionally we had a little charity but that was a rare thing in those days.

There was a big house near to our cottage, and the lady used to give away bread at Christmas. I remember watching to hear the opening and shutting of the gate on Christmas Eve, expecting the butler to come with the big loaf (the butler, Walter Perkis is still alive). Bread was generally made up in gallons in those days - my mother used to say they were more economical than small ones.

I can imagine now at this distance of time, my dear mother's anxious face when counting out the few shillings that came to her hand on Saturday Nights to see how far it would go, and what it would buy. How many times when I have seen such cases since, have I wished that I was rich that I might be able to help such anxious tried ones.

There are still thousands such in our highly favoured country that we might help if we were only to husband the wealth that God has given to us, and use it sparingly as we ought to do. We might thus bring down upon us the blessing of those who are ready to perish and make the widow's heart sing for joy. What a responsibility are riches, and all will have to give an account of themselves to God for the way they have used them. It should teach us all to "Scatter seeds of kindness for our reaping by and by" for whatsoever a man soweth, that shall he also reap. My father was a drinking man, and would be very often what is called "half and half" but seldom got very drunk. He very seldom drank anything but beer (working men in those days were not so accustomed to spirit drinking as they are now) and a very little would take effect on him.

I can recollect how angry my mother used to be with him at these times, although she would try and conceal it, but oftentimes she could not help having a cry over it; for it was very hard for her to get food for the children, when part of the money was taken to the public house. Sometimes my mother could not stand it and there would be some little quarrelling with them, and she, poor thing, would mope about and cry for days afterwards.

Many a time since have I looked back to the days of my childhood and seen how the accursed drink militated against the peace and happiness and comfort of our family. My father used to earn a good bit of odd money at times, most of which used to go for drink. Also sometimes he would encroach on his regular wages. If the whole of his earnings had been taken home, it would not only have preserved the peace of the family, but have relieved my dear mother of much of the anxiety of providing food and clothing for us; and have otherwise added to our happiness.

Still our home was very much what my dear mother made it, for my father was very seldom much at home, except at night-time and on Sundays. My mother's anxiety for the welfare of the family caused her to work night and day to keep things as comfortable as possible under the circumstances, and how much so ever she suffered herself, through any irregularities, we children knew but very little about it.

There was no real religion in our family, although we were not entirely destitute of a form. My mother could scarcely ever go out to a place of worship on a Sunday, for what with cooking the Sunday dinner, and all other work, her hands were entirely full - except occasionally she would get a hour's rest between dinner and tea. My father generally sauntered about all the morning in his working clothes, and would often be muddled with drink by dinnertime; then after dinner he would lie down till teatime and get sober.

Occasionally he would dress and go to Church in the evening. Occasionally he would have a fit and go to Church in the morning, but that was not often. He used to say that Church was the proper place to go to, as it was the place we were taken to be christened; and at the end should be taken there to be buried; there being no cemeteries in those days, and no register office. When I was first married it was at the Independent Chapel, in George Street.

I remember my father was in a way about it, he said I should have to be married over again as that would go for nothing. My dear mother in her latter days went to the Primitive Methodist Chapel, Star Street-being very deaf she said she could hear better there. I remember on one occasion going abruptly into my mother's room and found her on her knees in prayer. This made a deep and lasting impression on my mind; and from what I gathered from her in after years, I have a reason to hope she had the root of true piety and a sincere love to the Saviour.

Notwithstanding her constant and extreme weakness, she lived to be 78 years of age; we buried her in the Brading cemetery. In winter evenings, when we were all children at home, we used to read the Scriptures verse by verse- and my father would sometimes have some of the Church prayers read out of the prayer book. His creed was that if we did the best we could we should be all right. He used very often to say there was no such place as hell, and that everyone made his own hell. Apart from his drinking habits I am not aware that my father was guilty of any habitual sin; and he was considered by his fellow-townsmen to be a very good sort of a man, and one that could be trusted.

I tried over and over again to teach him the way of salvation by our Lord Jesus Christ, but to him it was the most difficult of all subjects. During his last illness he used to cry over his ignorance and appeared to be humbled down before the footstool of mercy, and I can only hope for the best concerning him. He died at the age of 68 and was buried in the Ryde cemetery, by the side of my sister Emma, in the oldest part.

I left school at eleven years of age and, from that time to this; my life has been one continued scene of struggling with hard work, with business, and with circumstances. I have worked incessantly for more than fifty years, and considering that I had a very frail body to begin with and the amount of work of all kinds, mental and physical, I have got through; moreover the very many times I have been laid aside by illness, it is truly wonderful and calls for much gratitude to my Heavenly Father for thus sparing me and enabling me to accomplish so much.

At eleven I began to work in a nursery and market garden. I worked there continually for about five years. It was there I laid the foundation of the knowledge I now possess of my business. I had three shillings per week the first year and six shillings the last with no other benefits. At this place I worked hard, doing all the drudgery that boys generally do, and being very willing I oftentimes did more than my share. My master used to boast about his boy being exceedingly thrifty.

My master was a very drunken, bad man. He had three sons and they all turned out bad. They had a splendid business and scarcely any opposition - a greengrocer's and fruit and seed business in Pier Street; a florists business in Bellevue Road; and a nursery and market garden in Newport Street commencing at Brunswick Street on the east, and reaching to Upper West Street on the west, and went back as far as Green Street on the south, now all built over.

In a very few years the business was all broken up and lost through drink, and one of the sons worked in my garden for fifteen shillings per week before he died. When I left the Nursery I went to be under-gardener for William Hughes Hughes, Esq., he lived at Busbridge Lodge in West Street. He was then Member of Parliament for Oxford. He built St. James's Church and St. James's Terrace. My wages there were ten shillings per week, which were considered big wages in those days for a lad of sixteen. From there I went under gardener to the Rev. Augustus Hewitt, of Brookfield. Mr. Mew of the Ryde Cemetery was under-gardener there at the same time, and was also head-gardener at the same place for many years afterwards.

This was the age of flower shows and Mr. Mew was one of the most successful exhibitors and taught the Isle of Wight gardeners how to grow grapes to perfection. While here I think my wages were twelve shillings per week, but I cannot quite remember. I lodged at Dustans part of the time and part of the time at Binstead. From the time I left the nursery at sixteen up to the age of twenty-two my life was a varied one; sometimes I was lodging away from home, and sometimes at home with my parents.

From the age of about thirteen up to the age of about forty, I was afflicted with bad eyes, and at times suffered very much from inflammation with ulcers, and required (as often as I was attacked) very prompt attention to save it from blinding me. It appears that the disease of the eyes was caused by the weak and nervous state of the system. Being under the Allopathic system of doctoring, which was very severe at that time, at every attack, my body was reduced down weaker and weaker through the strong treatment I had received, until I had become almost an entire wreck, both of body and mind.

I went twice to Winchester Hospital: was in the Hospital at the workhouse for a fortnight and in the Infirmary at Portsea for two months. Every time my eyes were cured it was at the expense of so much more weakness of body. I tried the Homeopathic treatment, under Dr. Lowder; this was much milder than the other, but it did not strike at the cause of the disease, and I did not therefore receive any benefit from it. I then thought I would try herb medicines, and having procured Dr. Coffin's guide to health, and read it, I judged it would be the right thing for me.

I went to London and saw the doctor, and he said there would be no difficulty in effecting a cure and so I found it. I took herb medicines for many years, and from the time I began up to the present time, I have had no great difficulty with this disease of the eyes. The doctor said there was a little scrofula in the system which fell to the weakest parts of the body, and the nerves being especially very weak, required a course of tonics and anti-scorbutic. For several years I took the medicines regularly; and, occasionally, for many years afterwards.

A good herbal doctor in every town would be a great boon, if one who thoroughly understood the nature and use of herbs; for very few people can doctor themselves when they fall sick, especially with herbs, as much knowledge of their properties, and much time and care is needed in procuring and preparing them, and in the time of sickness, ones friends require that every thing should be prepared and ready to hand. Moreover very few amongst ones friends have sufficient faith in herbs to warrant them to do without the regular doctor, and when the disease appears to be dangerous they get frightened and don't like to take the responsibility, which is natural enough.

Up to the time I was twenty-one years of age, I was a wanderer from God, and oftentimes had to eat the husks of worldliness, and sin - but the Lord in His rich mercy, brought me under the ministry of Mr. Guyer, who was then the minister of George Street Independent Chapel, and the word of the Lord, accompanied by the power of His Holy Spirit, brought me into a new state of heart and life. My views and feelings were entirely changed, and I at once engaged in the service of my Lord and Master, casting in my lot with the people of God.

I now felt the benefit of education, especially of Sabbath school instruction, as I had knowledge of the plan of salvation at my finger's end, and only needed prayer and the help of the blessed Spirit to make it effectual in ministering to all my spiritual wants. Besides the precious truth of God I can remember how helpful to me were such books as "Pike's early piety," "James's anxious enquirer," "Alleine's Alarm," "Pike's guide to young disciples," also that book for all Christians "Bunyan's Pilgrim's Progress." All these, and many others, I read with avidity.

By daily reading God's word and such works as these, and by constantly communing with God's people, I made rapid progress in divine things. I at once forsook all my sinful companions and evil ways, and soon found myself happy in a Saviour's love. I did not have such powerful convictions as some people, but seemed to glide into the Christian life imperceptibly as if won by the power of love. Soon after I began to attend the Chapel at George Street, I became acquainted with my dear wife, the mother of all my dear

children, and we joined the church together; this was just before my twenty-second birthday.

After I joined the Church I engaged to go to London to live with a gentleman who had been visiting in Ryde, and who came every year principally to sit under the ministry of Mr. Guyer - he being a very popular preacher and much sought after. In looking back to the ministry of Mr Guyer, I can easily see the reason why many ministers in the present day are not popular with the people. What is needed in a minister is adaptation, and devotion for the peoples' good and the ability to gain the attention and affection of the people, the whole life corresponding with his ministry.

These qualities Mr. Guyer had in a remarkable degree. Then all his public services were so genial and impressive; he never passed anyone by; he had a word and a smile for all. He loved everybody and everybody loved him. I never heard that he had a single enemy, and he was a power everywhere, especially in the pulpit. Men of all creeds would steal away from their respective Churches to hear him; and the vast congregations that followed him would hang upon his lips and drink in the precious truths he uttered, clothed in simple and beautiful language.

I was in London about fourteen months, my work was hard, but I had good wages - £25 per year, my food, and lodgings, and the greater part of my clothing. I was able to save the greater part of my wages, which helped me much, after I came home again. While I was in London I had another attack of bad eyes, my master sent me to the Ophthalmic Institution in Moorfields. While there, I had to take lodgings in a nasty dirty court or alley - it was an awful spot - but I had to put up with it. My master came to see me and my eyes got better, but he, fearing lest the cure should not be permanent, thought I had better go back home, as invalids are only in the way where there is a lot of work to be done, I went to London by the stage coach in October, 1837 and came back by the South Western Rail to Southampton in December 1838, the Portsmouth railway was not then opened.

The stagecoach was ten hours going from Portsmouth to Clapham. At this time I belonged to a benefit society, and I had ten shillings per week when not able to work, which was a great help to me. I would advise all young men, as soon as they are old enough, to join some benefit club, as it is always uncertain when a time of need may come. During the time I was in London I became acquainted with much Church life and Missionary operations, and heard and saw some of the leading men of the age. I heard the Rev. J. Parsons of York, one of the grandest preachers of his time.

I was present in Exeter Hall, when the missionary, John Williams, with his son Samuel, took leave of the British Churches to go back to the South Sea Islands, in his famous missionary ship "The John Williams" where he was murdered by the natives on the Island of Erromanga. I saw and heard John Freeman the missionary from Madagascar who, with others, were obliged to escape for their lives from the cruel Queen of that Island. These were stirring times also in politics. Many much needed reforms were occupying the minds of our statesmen,

Cobden and Bright, and afterwards Henry Vincent were moving the country from its centre to its circumference, and the people everywhere began to see the need of an extended franchise and of free trade with nations in necessities of life.

When I came home from London it was not convenient for me to lodge at home with my parents, so I had to take lodgings and, when well enough, got a little gardening work to do, and earned just sufficient to maintain myself. My intended wife Elizabeth Taylor then lived in Spencer Road, taking care of a lodging house. I was perfectly sick of a wandering

life, and of lodgings, and sighed for a home of my own, however humble it might be. We accordingly made up our minds, if the owner would allow us to live in the house, we would get married.

The owner of the house was the Rev. Augustus Hewitt, of Brookfield, with whom I had lived under-gardener before I went to London and as he knew us both well, he consented to our proposal and we were married at the George Street Chapel on the 11th day of February 1839. Our wedding was very simple and inexpensive, we walked to the Chapel and back, had several friends to dinner and tea, and that ended our marriage ceremonies. This way of getting married was very offensive to some of our friends and relations, but we had no money to spend on luxuries, so it suited us very well. After a few months the house was let to a widow lady who wished us to remain, as she desired to have a man in the house, and she engaged my wife to act as housemaid.

Our first remove was to Warwick Street, then to Mount Street, near the infant school, where our first dear child was born, and named Elizabeth after her dear mother, I then took a situation as gardener at Captain Hoare's, at Upton, near the Windmill, My wages there was fifteen shillings a week, and a cottage; this was considered good wages at that time for a moderately good gardener, and to me it was truly a God-send, after enduring such straitened circumstances for so long and living upon the merest pittance, I remember a gentleman gave me eighteen pence which seemed like money rained from heaven, so destitute were we. At this place my work was very hard, my master being of a fiery temper, and withal a regular nigger-driver, I had only been there about a year when I had a return of my old complaint - bad eyes, I had to leave my situation as it was impossible for me to work when the disease was upon me, as I was almost blinded for the time. We then came into Ryde and lived in St. John's Road.

I had the club money to fall back upon when I was ill, or must certainly have gone to the workhouse. When I was well enough to work I found but little to do, and was so feeble at times, that I was not able to undertake any thing very great. Just about this time, besides several times before, I remember being very low in circumstances, with scarcely a friend to help. My brother William gave me half-a-crown which I have never forgotten. Finding my health very precarious, and being almost in a state of poverty, I began to look about for some kind of light business, which me and my wife could do together, and so gain a livelihood; we both being of opinion that it would be of no use for me to take another gardener's situation with so much uncertainty about my health.

I found and engaged a house and shop in the High Street, number 113, which is now our number 147; a very different looking place to what it now is. Anyone that had never seen the old place would not be able to form any idea as to what it was like. It was an old-fashioned bow window projecting on the pavement; the ceiling of the shop was low, and a very old fashioned counter. There was just a sprinkling of grocery goods scattered over the shop, a little fruit, a few garden seeds, and a bench set apart for penny ginger beer.

We were the first to sell penny ginger beer in the town, and as it cost us (after the bottles were purchased), only a halfpenny per bottle, we considered that we made a very good profit by it. It was a very small beginning indeed, but it increased daily as we were able to provide saleable articles.

Our landlord Mr. John Dashwood, did not hesitate to let me the house without even a bondsman for the rent. I suppose our furniture at the time would not be worth altogether more than £20. He was very kind and lenient to us, and we managed to pay him the rent. Our intention from the first was to carry on the seed business, and to grow flowers in the garden to sell in the shop. But this being the work of time, we had to turn the shop into a general trading shop and sell articles of any kind that would command a

ready sale - in fact we did not stick at any thing that we could sell quickly and make a little profit by.

I call well remember the first one-light garden frame that I bought for growing flowers in. I gave twenty-five shillings for it, and it was a wonderful thing for such as me to have in those days, and, although it is now forty-two years ago, it is only very lately that it has fallen to pieces. We had now to work hard and live hard, looking at every penny before we spent it. My wife attended to the shop and I did what I could in the garden. We made quantities of Ginger beer at night and sold it the next day, (being made with yeast it was ready for use, about twelve hours after bottling), and in the winter nights put up flower seeds for selling in the spring, and were constantly scheming to get things ready overnight to sell the next day-our aim being to make the shop as attractive as possible - always having an eye to the seed business as a permanent one for the shop.

Persons unacquainted with commencing business in a small way, without any capital, have no idea what uphill work it is. It is not like working for wages, when Saturday night comes once a week, and when a certain sum comes to hand that we can really call our own, and eke it out to the last penny, even if it be for a bare subsistence. The first year we paid our rent, £49, and a seed bill of £69, besides paying ready money, or nearly so, for every article sold out of the shop.

This we considered to be a good year's work, and it gave us a good start. So we went on for several years, using the most rigid economy, living daily from hand to mouth; working night and day, even beyond our strength. Often I have been obliged to lie in bed for a day or more from sheer exhaustion, and what with my wife's weakness and my own, and not having capital to fall back upon, it was a hard, struggling time. I borrowed £10 from the Ryde Loan Society, which I had to pay back by weekly instalments; and my old master, Mr. Stapleton of Clapham, gave me £2 as a present.

This is all the capital we had to start with, so we had to seek God's blessing upon our own efforts-every day we waited upon Him in prayer for His guidance and blessing, and every day since, we have done the same. He has never failed and never forsaken us; for which we have much cause to be grateful. As our seed and nursery business increased we found it necessary by degrees to give up the odds and ends, which had been so useful to us in the past, and stick to that entirely as being the most profitable. The first ten years it was a hard fight, as every spare shilling had to be spent in improving the business.

Our family also increased and we had a number of drawbacks which made it exceedingly difficult to make headway. Oftentimes we had to sell something out of the shop of a morning before we could buy a dinner, and had to go without a number of little things which would have added to our comfort and convenience. Oftentimes of a Saturday night, I borrowed of one workman to pay another, and sometimes it was the middle of the next week before I could pay it back again.

At one time I borrowed £60 of one of my workmen on interest, and a similar sum of a friend, and it was several years before I could pay it back again. I always had a great dread of borrowed money; it was to me a burden and a drag. My wife had to work very hard, she had to do the housework, attend to the children, and generally to the shop too, as I had to be in the garden, and we could not afford to hire more men than were absolutely necessary. With the help of a woman one day in the week my wife did her own washing at home for many years, until we were obliged to put it out.

We had some losses in our business and many drawbacks, with much hard work, which sometimes greatly discouraged us; but we waited upon God in prayer, and He gave us

strength and courage to proceed. During the next ten years our family increased, our business increased, and with it our expenses increased also. We had to take land for nurseries, to build greenhouses, sheds, and other conveniences, consequently with all this our expenses for rent, taxes, &c., increased to an enormous extent. Many changes took place; we had many personal and relative afflictions to contend with, and some of an almost overwhelming description, but the Lord helped us through all.

In addition to our home and business expenses we had to attend to the wants of others. My father and mother, as I said before, were very poor, needy people, and my wife's father and mother were the same. They were growing old and less capable of supporting themselves every day, and it seemed that we had been raised up by God, and that He had blessed our efforts in business, in order that we might be a help to them in their declining days. We felt that we were only stewards of God's gifts to us, and were therefore desirous of doing our duty towards them. We felt too that we had other duties to perform.

Our workman that did our work had to be attended to also. Our regular men we considered part of our establishment, and we always endeavoured to fulfil our duty towards them; we never stopped their wages in wet weather, or in times of sickness, and when old age came upon them, we always found some light work for them to do, and gave wages to them sufficient for their support. We gave them liberal wages and always paid them extra for overtime. We gave them land to grow potatoes for their families, and gave them time and manure for planting and digging them up, and sometimes found them potatoes for planting.

We also remunerated everyone that helped us in our business in ever so trifling a way, so that we could always secure plenty of help when needed. Then the claims of the cause of God and humanity had to be attended to, and we felt that we were only stewards of the prosperity God had given to us, and therefore had no right to ignore those claims. Persons taking a different view of prosperity - miserly and selfish people - would have built houses, or otherwise invested their money for their worldly interest.

Or they would have hoarded it to serve their purpose at some distant day, and so made themselves rich, and ignored the claims of poor relations, and even the claims of their own children for help in their upward path: and as for the claims which their workman or other dependants had upon them (however prosperous their business might be) besides paying them their bare stipulated wages, would never once have been entertained for a moment. Such people never have the luxury of ministering to the destitution and misery of their less favoured fellow creatures.

How many very poor persons there are all around us every day to whom a little help in some way or other, is of the greatest importance and may cause them to weep tears of joy and heap blessings upon your head. We have especially cared for the children all through their time, so that the liberal way in which they were attended to became proverbial in the town. In addition to the constant attention they received from all other sources. I arranged my insurance money to become due at a certain age, and distributed it amongst them having faith that the Lord would provide for me in my old age.

I reckon if ever children want help it is when they are first setting out in life, and in their upward course to attain a position, and a little help to them then, is of the utmost importance. But it suits the miser's greed to believe that it is best for children to rough it and make their own way in life, without being dependent upon their father, or tied to their mother's apron string, and he quiets his conscience by promising them that they shall have it all when it is of no further use to him. How many thousands there are, possessing more or less of this world's wealth, who shut up the bowels of their compassion, who entirely ignore the claims that are all around them daily, and also

ignore the Saviour's exhortation to His stewards "Occupy till I come." I can safely say, without any fear of contradiction, that nothing has been kept for my own use, except the share which I hold of the business and the estate.

All that the Lord has entrusted to my care has been used, according to the best of my judgment, for the good of the cause of God and humanity, and for the benefit of my dear children and all my other dependencies. In all this I claim no reward, having simply endeavoured to do my duty in regard to the good things which the Lord has placed in my hands. No one is perfect in this life, for all are apt to make some mistakes, and I have no doubt lookers-on may detect some blunders in my methods and proceedings. Some persons' visions are so good that they can see spots in the sun, but it is a beautiful orb notwithstanding.

This was the time when our dear children were growing up around us, and they were the subjects of our greatest care and attention. They were always treated as of the first importance - their food, their clothing, their health, their education, their companions, their Sunday Schools, their amusements; in fact, every little item connected with their well being in those young days, was scrupulously and carefully attended to. They were taught to work and had wages paid to them, even from their early days, and the most scrupulous supervision was exercised to keep them from the paths of the wicked.

Also, we were always most careful of our daily walk and conversation, in order that we might set them a good example and were always particularly careful to keep them from the prevalent evils of society, such as drinking, smoking, and other evils which lead so many young people astray.

These were the most pushing times of our business career. We had attained a position, and there were soon others, with enterprising spirits, who thought they might do the same. We do not complain of that, as everyone has a perfect right to better his condition in life if he can, even if it be by imitating others and this our opponents did in many cases to the letter. But we felt that as we were first in the field, it was only right and proper that we should endeavour to keep ahead of new comers; and as we had attained a large number of good customers, we deemed it to be only acting fair to ourselves to endeavour to keep them, even if it cost us considerable outlay to do so.

So instead of relaxing our efforts, our duties increased as time went on. Several of our dear children were now able to help us a little in various departments of our business; but still my dear wife and me had to work very hard sometimes very far into the night. What with family and business expenses and other claims, which rushed in upon us, we had enough to do to make both ends meet: besides this, my wife or myself were often laid aside for days together, which made it doubly difficult.

Many times, on account of sickness, I have been obliged to come out of my sick room, after shut-up time at night, and come down into the shop to instruct my wife about the seeds, as she poor thing was unacquainted with the names and had to puzzle her brains to learn as best she could.

The next ten years of our lives were busy, anxious times. Those who have been lookers on, and have seen how the Lord has prospered us and blessed our efforts, may think we had easy times; but they are very much mistaken. We had much hard work to do and many heavy cares pressing upon us. Our children during this term had to be educated and otherwise cared for; and all the rest of our dependencies pressed heavily upon us. It was also a time of sharp competition-our business had to be improved-nurseries had to be extended-greenhouses built and kept in condition stock increased, and at the same time expenses increased also.

Then one by one we had to place the children out in life as best we could, and as near as possible according to their own wills and desires. My son John gradually came into our business seemingly as a matter of course. My son James chose to be a watchmaker, and as he had shown a mechanical tendency we thought it would be the best thing for him. He preferred that to coming into our own business which he had the offer to do. For some time my son William had a desire to be a sailor; we persuaded him that it would be a very hard, precarious life and wished him to come into our business which he refused. My son Charles was some time choosing what he would do - he hesitated whether it should be a watchmaker or a photographer; then he thought he should like to get into the civil service, but we soon found the way blocked up.

We offered him to come into our own business, as we did all the rest, and he at last consented to it. Now as all seemed in a fair way of settling down in life, we began to look about and see what could be done for the further consolidating of our business, so as to make it as secure as possible, in order that in future it might produce the necessaries required for the benefit of myself and wife in old age or infirmities; and also to produce as much as possible to benefit those of my dear children not in the business, and to help them in settling down to their various avocations; for I could plainly see, even if everything went well, that by that time my labour would be done, and the business would have to pass into the hands of my two sons, John and Charles, for the benefit of their own families; also for the benefit of myself and wife in our old age, if spared, and for any other casualties needing to be provided for.

Everything now was laid under contribution in order that it might produce as much as possible. My insurance money as it became payable, together with every other item that could be realized, were given to those of my dear children that were not in the business, in order that they might be benefited to our very utmost.

During this time the business was in its prime, and I myself was as capable as at any other period. As a matter of course having conducted it through all its stages, and having great experience of it, I could make more out of it than anyone else could be expected to do. During this time great and sore trials came upon us - it was a time of marrying and a time of burying. My oldest daughter Elizabeth was married to Mark Smith. She had one dear babe which died soon after its birth, and we buried it in the Brading cemetery. She lived only one year after the dear child, departing in the faith and hope of the Gospel.

Her husband and myself were with her when she died; it was a happy and peaceful death, and we buried her in the Brading cemetery by the side of the little babe. Her husband afterwards married Agnes Andrews, a very suitable person, and they lived very happily together. He has long held a very responsible situation on board the Southampton steamboats and is very much respected by his colleagues. He has been a local preacher for many years in the Free Wesleyan connexion; he began to preach about the same time as my son John. My daughter Annie was married to Henry Downer Long.

My son John to Louise Way; my son James to Mary Jane Macey; my daughter Jane to Henry Sothcot; my son Charles to Adele Ahlfeldt, and my son William to Annie James. Oh, what anxious times were these; every thoughtful head of a family will have had more or less experience of such things. How many anxious days and wakeful nights, how much prayer and counsel: and how many hopeful and despairing thoughts. If ever one needs divine guidance and direction, it is at such times as these.

When we first took our house in the High Street, it was divided into two parts; after a time, as our family increased, we found it necessary to take the whole. Our landlord then offered to sell it to us; and by taking up a mortgage we purchased it; and so the whole of it became our own. It was very old indeed, and after a very little time we found that the

roof was giving way and that it was not safe. It was a long span roof and the ends of the rafters were rotted away. We had the advice of several builders and they all judged it to be unsafe to live in, and so we concluded to pull it down, and had to increase the mortgage money to pay for the new building.

While it was being pulled down and rebuilt, we took a house and shop in Union Street to carry on our business. We left the old place in August, and were back in the new shop in January of the next year, and in March the whole of the new house was ready to live in. In order to be able to pay off the mortgage at some future time, we joined the Building Society, and what with premiums and interest of borrowed money, we found we had a much heavier rent to pay for the premises, which by way of distinction we called our own: but it was a case of necessity and there was no other way open to us.

Our next great trial was the death of our dear little Mary (Minnie), nine years of age. She began to fail before we left the old house for Union Street, and after we came back she gradually faded away. We tried every thing we could think of during the summer to save her. We had a doctor down from London, but it was all of no avail - her heart had ceased to grow with her growth and she finally dwindled away and died the next February. Her thoughts and her words, during her great weakness, were constantly on spiritual subjects and her anticipated entrance into the better land. We buried her on our own ground in the Brading cemetery.

When the Brading cemetery was first opened, we stocked it with trees, and instead of receiving money for the trees, we took the amount in land: that is how we came in possession of so much. After this the Lord gave us another daughter, and it seemed as if it was given in the place of little Minnie, and we named her Helen, but she was always called Nelly. She was a beautiful child. When she was quite a child she suffered very much from weak and inflamed eyes; it was a very painful disease and caused us much anxiety, for as she grew up it left her very near sighted.

We took her to London, to Dr. Wordsworth, but she was not much benefited, she had to hold a book very near to her eyes to see to read, and did not improve as she grew older.

Our next great trial, and the greatest of all to me, was the death of my dear wife. She had passed through much weakness and much hard and laborious work. She had borne a family of nine children, had tended and watched over and cared for them with intense interest, and had ministered to all their wants by night and by day. Besides this she had done nearly all the household work through many long years, and had helped to her very utmost in the business, and had, with me all through, borne the burden and the heat of the day. This of itself was enough to break up the stoutest constitution.

Then she had a very keen sympathetic nature, and, although she said but very little, she felt strongly. For some time before she died it was very evident that she had heart disease; and it was not at all to be wondered at, seeing the many trials she had to weigh down her spirits. She was very cheerful and energetic between the paroxysms, but it has been very evident to me since, in looking back upon the few last months of her life, that sorrow and sadness had taken possession of her worn frame, and that it was not to be wondered at that she was taken off so quickly.

She died very suddenly on a beautiful May Sabbath morning. We were just commencing to rise from our beds, and, without the least sign or token, she passed quietly away. Although I was in the same room dressing myself, I had no knowledge that she was gone till I tried in vain to arouse her. Her happy spirit had fled to the mansions above. My dear wife was a simple, devoted follower of the meek and lowly Saviour. No one that knew her

had any hesitation about her decided character as a child of God. She was very quiet and reserved, and scarcely known beyond the circle of her own relations.

Truly a keeper at home, her whole soul was bound up in the temporal and spiritual interest of the family, she was all in all to me, and we truly walked together in love. Our great aim and daily prayers were for the present and eternal welfare of every branch of the family. We buried her in the Brading cemetery by the side of the dear ones that had gone before. We had the grave made nine feet deep, in order that when I pass away I may be laid in the same grave. I could scarcely realize that she was gone, and seemed the most solitary being in the world. The blow was so sudden that it prostrated me both in body and mind, and left me, for the time without power to rise.

All my children were very kind and good, and did the very best they could to comfort and help me, but there was the gap still. I suppose everyone that loses a valuable wife feels the same as I did in a greater or less degree, but in my case, and at that time, it seemed as though I had nothing left worth living for. My dear wife who had borne the weight of the family cares, and much of the weight of the business with me, for so many years was taken suddenly away and I was crushed, feeling that I had to bear the whole weight alone. This was too much for my feeble frame, and during the next winter I had a very severe illness, which left me very weak indeed.

My dear children did everything they could to comfort me, but after having had, for so many years, the help and sympathy of my dear wife on sorrowful occasions, I felt like many a one before me, that no one can possibly fill the place of a valuable wife, especially in times of weakness and affliction, and when anyone gets advanced in life. I used to weep in secret places when I thought of my lonely condition, and my nerves became very much shattered, and, as no one could possibly help me, it was no use to make known my feelings to my friends, as it would only have grieved them without rendering me any assistance.

But amidst all, the Lord was my helper, and brought me safely through, and I trust has enabled me to see, more clearly than ever, the uncertainty of all earthly connexions and of all other earthly things.

While I lay upon my bed of weakness, my daughter Jane was the only one of my daughters who was at liberty to attend to me and the family, and the time was not far distant when she would be married, and I could plainly see that there would be no one of my own family to attend to me, to my Nelly, and to the rest of the family that was at home. I laid the matter before the Lord in prayer, and it appeared plainly to me that I should have to get another wife. I could not bear the idea of a housekeeper as that generally means a housekeeper, and a servant to do the work.

This was altogether too much for my nerves, so I determined, if the Lord would guide me to a suitable partner I would marry again. A short time afterwards I was in conversation with Mr. Gunn, when he said "the only person I know that will suit you for a wife is Miss Griffin." Although I had known her from a child, and all the family, yet she had never entered into my mind, but, as soon as Mr. Gunn named her, I could see distinctly from my previous knowledge of her, that she was the right one. At that time she was living at home, taking care of her aged mother. She was a member of the Church at Swanmore, and a Sunday school teacher.

Although I was so often preaching there, she had not before entered into my mind in that capacity. As soon as it was arranged for her married sister to take her place at home with her mother, we were married at Portsea with the simple ceremony of a registrar office, and without any marriage feasting.

There are some things in our brief history which never can be effaced from our minds, and the circumstances I have here imperfectly narrated will abide with me through all time. Sometimes in my dreams as well as sometimes in my waking moments, they come up before my mind as if they were the concurrencies of only a few months ago, and the mourning and anxiety swiftly passes through my mind and causes me to shed tears again. Many years have passed away since then, and all through those years my dear wife has been devoted in her attention to me, and to all the best interests of my family and business. Her one ambition is that she may be a true helper to me in my declining days, and her sincere desire is to watch and anticipate my constant wants.

She is greatly respected by every branch of my family, and all my friends are constantly congratulating me in making such a happy choice. All her lifetime she has been used to nurse the sick and dying, so that she has rendered much valuable help to my family in time of affliction.

I pray and trust the Lord will spare her to me, even to the end of my life, and then if she should outlive her strength, and times of feebleness should come upon her I trust my dear children will gather around, and for my sake, endeavour to render her the help she needs in her declining days.

In common with others we have had afflictions and bereavements to contend with in our family. Most of the children when young had some of the little ailments which children in their early stages are subject to. My sons James and John and William buffered less from the ailments of childhood, they too have had times of weakness and affliction since. My son Charles had a very severe attack of brain fever when he was about six years of age. For some time we despaired of his life. We had a physician from London for him twice, and by God's blessing he recovered.

This was the most distressing illness I ever witnessed. My son William had a bad illness in the spring of 1881, and my daughter Annie, in the spring of 1882. Both of these illnesses seemed to partake of the nature of typhoid, and left much weakness behind. My daughter Jane had a similar illness in 1883; it was of a much milder type, but left her very weak for some time. Her husband was also laid by for several weeks. My daughter Annie lost a dear little child, it was a sweet little babe, but the Lord took it home to Himself: it was buried in the Ryde cemetery. My son James also lost a dear little one, Little Dora; she was buried by the side of her dear mother at the Brading cemetery.

At this period of my history, our business had greatly increased. Several of the children had left school, and were able to help out with the writing and many other items connected with the business: notwithstanding it was a time of hard work and hard struggling to maintain our position. Our expenses now, as ever, were enormous and threatened to swallow up everything. We had a number of good and respectable customers, among all classes of society; consequently we spared no expense in keeping every part of our establishment in a fit state for inspection at all times. We have been patronized by our beloved Queen, the Emperor of Russia, and other Royal personages; by the rich and wealthy, as well as by the middle and lower classes, so that we have reckoned every grade of society among our customers all through our career.

We have spared no legitimate expense in making ourselves known to our customers; by our catalogues, and other modes of advertising, and have been scrupulously careful in supplying all our orders with the very best material that could be produced, and in a most liberal manner. We also have been careful personally to inspect every item supplied, leaving nothing undone which would be calculated to please and to give everyone satisfaction. Upon these and other means, which have been expensive to carry out, much of the success of the business has depended.

I have been for forty years a local preacher, and have worked with nearly every section of the Christian church, so that my mind, as well as my body, has been continually occupied all through my business career. I have had, in addition to my business, to be gathering up thoughts during the week for my Sunday services, and oftentimes the thinking out of my sermons has entrenched upon my sleeping hours. All times and opportunities were impressed into its service, so that I can truly say, during the whole forty years, my body and mind were constantly at work, with but very little relaxation (except while asleep), and sometimes both were strained to their utmost capacity.

My sermons, as may be inferred, were not by any means learned or finished productions, but, if I may judge, my own work would bear comparison with those of other local preachers. Not being a grammarian, I could not be expected to preach grammatically. However distasteful this may have been to learned and polite ears, I judge there was not one soul the less converted on that account. My one desire was to preach the simple Gospel of our Lord and Saviour Jesus Christ, and to pray that the Holy Spirit of God might accompany it to the conversion and salvation of the people. I have great reason to hope that my labour of love has been made the means of the salvation of many precious souls. I began preaching in 1840; at that time many of the villages and hamlets in the Island were without Chapels, so we had to preach and teach school in rooms, and sometimes had to preach in the open air, but I have lived to see the time when nearly every village and hamlet has its Chapel, and some of the larger ones two or three.

These Chapels have been built by the various denominations: the Independents, Baptists, Wesleyans, Free Wesleyans, Bible Christians, and the Primitive Methodists. Of course the Parish Churches were in existence before, but it is astonishing the amount of ignorance that prevailed notwithstanding. These Chapels, with the large staff of itinerant and local preachers have given a wonderful impetus to the work, and in many cases have provoked the ministers of the Church of England to love and to good works, and now they are doing much to meet the spiritual wants of the people in a united and more effectual way than ever they did before.

I have had something to do with the building of these Chapels, and have preached in nearly of all them: at Ryde I have preached in the Free Wesleyan, Primitive Methodist, and Bible Christian Chapels; at Brading, in the Independent; and Warder's private Chapels at Sandown; in the Free Wesleyan Chapel at Shanklin; in the Independent Chapel at Ventnor; in the Free Wesleyan Chapel at Wootton; in the Free Wesleyan Chapel at Binstead; in the Wesleyan Chapel at Littletown; in the Bible Christian Chapel at Newport; in the Free Wesleyan Chapel at East Cowes; in the Free Wesleyan Chapel at West Cowes; in the Free Wesleyan Chapel at Chillerton; in the Free Wesleyan Chapel at Haven Street; in the Wesleyan Chapel at Green Lane; in the Independent Chapel at Weeks; in the Independent Chapel at Swanmore; in the Free Wesleyan Chapel at Haylands; in the Independent Chapel at Oakfield; in the Primitive Methodist Chapel at Bembridge; in the Wesleyan Chapel at Elmfield; in the Independent Chapel at Newchurch; in the Independent Chapel at Hale Common; in the Wesleyan Chapel at Sea View; in the Wesleyan, and Free Wesleyan Chapels at St. Helen's; in the Wesleyan, Free Wesleyan, and Bible Christian Chapels at West Brook; for the Independents, in a room.

These numerous places of worship, with the noble staff of preachers, have scattered much ignorance, and shed much Gospel light and intelligence upon the minds of all classes of the inhabitants. There is now much, true piety in all the towns and villages of the Island. The Chapels enumerated are principally in the eastern section of the Island, the western portion being now nearly equally well studded with them, and command an equally good staff of itinerant and local preachers. Besides this, in nearly every place there is a good and flourishing Sunday school and various other means of grace on the Sabbath and weekdays.

This for a small Island just over 20 miles long and 15 miles wide, and containing about sixty or seventy thousand inhabitants, and nearly all accomplished in the short space of from forty to fifty years, I judge is not at all bad work: "to God be all the glory." I have never kept a diary of my preaching time, but I have walked many hundreds of miles and preached many hundred sermons during the forty years of my preaching life. If I state that I preached one sermon on the average every Sunday for forty years, it would amount to more than two thousand times; and if I walked on the average two miles every Sunday, during that time, it would amount to more than four thousand miles; this I judge would be something below the mark: and this I can truly say, that, although I got tired often times in the work, I never got tired of the work.

Of course we had to be at our posts in all weathers and under all circumstances, or else provide a substitute. To me the work grew in importance as time went on, and it became as much a matter of spiritual duty and privilege for me to preach, as it did to hold my family worship. I never enjoyed so much of heaven below as I did when I was in full work.

I have been connected with the Temperance movement for nearly forty years. In my early life I never was a great drinker - drinking with me never became a habit, as I never cared much for it, and I never was a smoker. I gave up drinking at first entirely for the sake of others, especially for the sake of my own family. We have been a family of teetotallers: from the beginning the drink has had no quarters in our home. It would be impossible for us, as a family, to estimate the mental, physical, moral, and spiritual benefit it has been to us.

When we see the families that have been wrecked by the drink all around us-how it has blighted their homes and ruined their prospects - I am sure we have much cause to be grateful to Almighty God for such a signal deliverance. Through the whole of my public life, I have worked hard to propagate its principles. For many years I was president of the Society in Ryde. I have had something to do with all the temperance work that has been carried on in the town during my time. I have known most of the leading men in the movement, and have worked with many of them in the town and neighbourhood: The most wonderful man, in the early part of the movement, was Father Matthew, an Irish Roman Catholic Priest, whose work in Ireland, England, Scotland, and America, was tremendous.

He sacrificed himself and all he possessed upon its altar, and left such an impression upon the public mind as will never be erased. After him John B. Gough, of America, appeared on the scene: he seemed to catch the fire and enthusiasm of the Irish priest, and to have his soul filled with the same zeal for the cause. He was a simple minded, commonplace man, but a man of marvellous eloquence; men of all ages and conditions were moved by it. In America, in England, and in Scotland, noblemen, members of parliament, judges and lawyers, Christians of all denominations, and men, women, and children of all classes of the community were moved by his magic wand.

He lectured in many of our cities and towns, but so eager were the Americans to get him back again, that thousands of our countrymen were disappointed of hearing him. He could keep his audience spell bound for the two hours he was lecturing with his impassioned eloquence. He came to England twice in his young days, and once in his old age: but when the fire of his youth was gone, the fervour and brilliancy of his lectures had passed away. Mr. Robert Whittington and myself joined together and paid £25 to get him to Ryde the first time to give two Lectures, our committee being afraid to venture the outlay, and we filled the Victoria Rooms, which was the largest room in the town, with 2/6 and 1/- ticket holders, which more than recompensed us for the outlay.

I have known and worked with most of the leading men of the movement ever since, and have stood by. The society in all its struggling history, from the time when a dozen or two of working men met together in workshops or stable lofts, and when there were not a hundred pledged teetotallers in the town, up to the present 1883, when the roll books show the names of more than four thousand adherents, out of a population of about fifteen thousand, which is more than a fourth of the inhabitants. We have worked hard for this noble cause, and the blessing of Almighty God has rested upon it all through: and, with all earnest teetotallers, we are looking forward to the grand consummation when the United Kingdom Alliance, urged forward by the various temperance organisations and the mighty host of temperance reformers, all over the kingdom, shall achieve a grand and glorious triumph.

The evils arising from the liquor traffic are beyond our conception, and have been brought about mainly by the apathy of our legislators and the interested parties in both houses of Parliament. The history and enormity of those evils remain yet to be written. Our Government has been wasting its money and its precious time in bothering about our territories abroad; which in many cases will never be of any benefit, but a continual worry and loss to the nation, while they have been leaving almost untouched many of the social evils of our country, which have been preying like cankerworms upon the very vitals of society; and the time is fast coming when the effects of this awful neglect will have to be dealt with. At present the flood-gates of this mighty desolating river of social destitution, of misery and crime, which is kept closed by the genial influences of philanthropy and religion, if not restrained by a merciful God, will break forth like a mighty torrent and bid defiance to all barriers that may be raised to check it.

But if our government will only awake betimes, and put an end to this cursed traffic, and adopt wise and judicious laws to meet the destitution, and misery, and crime of those who have been the victims of it, even now, many of the evils may be averted, and our beloved country may become again prosperous and happy.

I never engaged much in politics, not because it is beneath the dignity of a Christian to attend to them: not at all, but because it would have taken more time than I could spare to master it, and attend meetings and so keep myself posted up, but I have always been a Liberal upon the broad principle, that the Liberals are working more for the good of the community at large, while the Conservatives always appeared to me to be legislating only for a select few; and because I believe, if anything is ever done in removing obstacles out of the way for the spread of the Gospel, it will be done by a Liberal government. I rejoice to know that at the present time larger measures of reform are being adopted, than at any other time of our history, which will be calculated to benefit future generations beyond our conception.

For many years I have been a member of the Ryde Commissioners and of the Town Council. I took office at the desire of the people. I worked hard to serve them, but met with much abuse, which is generally the case. I was successful in helping, with others, to promote many good works in the town, and to reform many abuses. At election times I was either first or second on the poll, and, although abused by interested parties, was treated with great respect and kindness by the mass of the people. I resigned office when my health declined.

It would be difficult to ascertain to what denomination of Christians, or to what section of the community I belonged, as all claimed me as an helper, in all works of benevolence, and in all Christian work, in connection with all denominations, and in all works of a philanthropic character. I have endeavoured to help to the best of my ability, and, as the Lord prospered me, the poor widow that couldn't pay her rent; the poor man that lost his pig or his donkey; the poor man, who in times of sickness or depression, couldn't get

bread for his family; the struggling societies that were trying to benefit their fellows; the struggling churches that were trying to build their sanctuaries; or the Christian missions for home and foreign purposes, have all found in us, ready helpers to the best of our abilities.

Thus have we brought upon ourselves the blessing of those that were ready to perish, and caused the widow's heart to sing for joy. To me it has been the greatest of all luxuries to endeavour to help those who were unable to help themselves, and it is a lesson I should like all my family to learn - that the substance God has given to us, which has raised us above poverty, has not been given entirely for our own self aggrandisement, but for His honour and glory, and for the benefit of our less favoured fellow-creatures, and if you turn away one from your door for fear of being imposed upon, you are in danger of turning away those who are ready to perish and to whom a little help, however small, might be of the utmost importance, and be prized beyond conception.

My son James first began business, for himself at Sandown, then he removed to Ryde and opened in one of our shops, and afterwards to West Cowes, where he now is. He gradually worked himself upward through immense difficulties. He lost a valuable wife in the early part of his time at Cowes. She suffered much poor thing, and lingered for a long time. She came to Ryde and stopped at our house for a change for some little time. She died happy in the Lord and we buried her in the Brading cemetery. He had also to contend with much weakness in himself, and almost overwhelming difficulties in his business, but the Lord helped him over it all, and I trust has made it subservient to his temporal and spiritual interest.

He is now married to his second wife, one who is in every way adapted to be a helpmate to him in his present circumstances. She is a kind mother to his dear child, and is highly respected by every branch of our family.

My son William was apprenticed to Mr. Hansford, cabinetmaker; he was there five years. He was very diligent and attentive to his work. We had to call him every morning in summer and in winter at half-past five in order that he might be at his work at six o'clock, and he never failed. Mr. Hansford said he was the best apprentice he ever had. When his time was up at Mr. Hansford's, he did not care to work at the business as a journeyman, and did not see any opportunity by which he could go into business for himself, so he decided to be foreman for us in the nursery.

He then got married, having purchased his house in Upper West Street, and furnished it, so that he could be near to his work.

My daughter Helen died in July 1879; she was the child of our old age. She was a very timid and affectionate child: life to her seemed to be too stern a reality, she always spoke as if she dreaded to enter upon it. The Lord spared her the ordeal and took her home to Himself. She died a most triumphant and happy death. I could fill a book with her Christian experience and dying testimony. She was a wonder to everyone who saw her in her last days, and the memory of her life and death will be to us all most delightful to trace; especially to myself and my dear, wife, who watched over her with the most intense anxiety and delight.

My dear wife was most devoted in her attention to her, and, as I was ill in bed the greater part of the time, she had both of us to attend to, and was completely worn out with anxiety and fatigue. For twenty-eight nights in succession she sat by her bedside and watched her during the whole night, getting a few hours sleep only in the middle of the day. Much of the time we were obliged to keep the window wide open, on account of her

breathing, and, although it was in the month of July, it was a very cold stormy time, and very bad for the watchers who had often to wrap themselves up as much as if they were entirely in the open air.

It was a most distressing time, but the Lord helped us through it all. Her dear brothers and sisters helped us much and were in constant attendance with us during her illness. Her brother William was strong and able to lift her about which she greatly appreciated. We had two doctors, and no expense and attention were spared throughout. Dear Lizzie Stannard also rendered us great help, and for dear Helen's sake, as well as for our own, we shall always feel that we owe her a debt of gratitude. Dear Lizzie did not long survive her; she went home, and lingered, and died of heart disease.

My dear Helen pined for my wife to be always with her, and never appeared satisfied unless she was always at her side. I have always been thankful that she was by her side when she died. We buried her in the Brading Cemetery: we had the grave dug nine feet, as it was her expressed wish that my wife at her death should be laid in the same grave. From her earliest childhood her mind seemed to be drawn towards good things, and, although she was playful as other children, she was not so frivolous as some. Mrs. Booth, of Salvation Army renown, when preaching at Ryde, interested her very much, and from that time she was fully decided for the Lord.

She joined the Bible Christian Church at Newport Street, only a few weeks before she was taken ill. At her death she had £8 in the savings bank, and she wished it all to be given to the trustees of the Chapel, to help to payoff the debt. She was taken ill the early part of April, and died the early part of July. It was a rapid consumption of the lungs, but the cause of it we never could ascertain. During the time she laid on her bed she gave all her little possessions to her friends, and arranged every little matter connected with her funeral, just as if she was doing some matters of business, and all without the least alarm or confusion.

I was able to get down to her bedroom for an hour or two on some days, and I acted as her lawyer, and had to read it all over to her for her approval. I also cut out a paper the shape of her headstone, and wrote in her name and epitaph for her to see that it was according to her liking. When we first told her the doctor's decision, (which she pressed us to do) that there was no hope of her recovery, she seemed to feel it very much for a few hours, but recovering herself a little, she said "that it was all right" and up to her last moments her soul was filled with delight at the prospect of meeting her Saviour.

This is the fourth of my dear family that has passed away from this world, and I hereby record the deep debt of gratitude I owe to my heavenly Father for giving me the delightful assurance that they are gone to be with Himself, which is far better. I trust there will be no doubt about the salvation of anyone of my beloved family, to cast a gloom over my spirits in my declining days. It is the Lord's work, and I believe He will answer earnest, believing prayer.

In regard to my own Christian experience I have enjoyed the light of God's countenance all through. Ever since I first trusted in the Lord Jesus Christ as my Saviour, and rested my soul upon His finished work, and begun with all my heart to love and to serve Him, I have never been the subject of doubts and fears. I have felt the deceitfulness of my heart, and my proneness to wander from Him, and my imperfections and my sins have been great: yet the finished work of my dear Saviour has not been hidden from my view, and I have been enabled to trust in Him and not be afraid.

My constant anxiety has been that my every footstep may be ordered by the Lord. Many times in the day have I prayed for the guidance and blessing of my heavenly Father: and

He has led me on by the right way. Once every day for many years, at a given hour, I set apart time expressly to pray for my dear children; for their conversion, for their sanctification, that they may be kept in the hour of temptation, that they may be guided by heavenly wisdom and be useful in their day and generation, and that we may all meet at last an unbroken family in heaven.

Our family has ever been the subject of our greatest care and anxiety. We have always endeavoured to set them a good example by carefully abstaining from all amusements of a light and trifling nature, and from all things which would be calculated to obstruct them in their heavenward course. We have always endeavoured to make the Sabbath day the best of all the seven, by careful attention to Sabbath duties; and by the help of God have done everything in our power, by example and precept, to make religion a pleasant and delightful exercise.

Family prayer, night and morning, has been regularly attended to throughout, when the children have been specially prayed for, so that five times daily prayer has been offered for them, and the Lord has indeed heard and answered our prayers. It is sometimes difficult to judge of children who have been brought up in Christian families, whether they have fully rendered themselves to the Lord or not, and my constant prayer still is, if there be one or more who have not fully decided for His service, that the Lord will bring them home to Himself; and I trust and still pray that the Lord will bring them speedily to His footstool, and that they may each and all give evidence of the decided change.

In regard to their temporal welfare I have never prayed that they may become rich, but that God would give them neither poverty nor riches, but feed them with food convenient for them. He has never yet withheld any good thing from us, and to His name be all the praise.

A new street has been made through our garden in Victoria Street, and to secure the land on the opposite side, we have been obliged to take the front land and build new greenhouses and sheds on it. It has put us to great expense in building and will increase our labour expenses greatly in the future. It has made our establishment more attractive, but whether the extra income will be commensurate, the future only will tell.

Before I reached the age of sixty I found my powers of body and mind begin to fail, and that I could not compete with the constant demand made for my services in connection with business and other matters. I had to give up one thing after another from sheer want of strength to perform it. For many years I have taken my breakfast in bed, in order to economise my strength and it has been a great help to me, in enabling me to compete with the labours of the day more thoroughly than I otherwise could, the mornings always being my worst time.

Many times I have had great difficulty to leave my bed, and when I was up it was not certain that I should be able to keep up the whole day, but generally I got better as the day went on, and after tea was better able to work than at any other part of the day. I regretted very much having to give up preaching and many other acts of usefulness which seemed to be interwoven with my very nature; but there was no help for it, as I fairly broke down in the work. Some of the last sermons I preached were very much confused, and, although the people may not have seen it, I felt it very much myself. In the early part of my preaching time I walked to my appointments, except on very rare occasions, but at the latter part of my time I was unable to walk, and was obliged to ride or give it up altogether; this I regretted very much, but there was no help for it.

I remember on one occasion I was planned at Brading, and when the Sunday morning came it rained in torrents, so that if I had attempted to walk I must have been wet

through before I got half way there. I prevailed upon a driver to take me over in his carriage; he said he would not put out such a morning for anyone but a preacher. He got wet through all his clothes, and, but that he had relations at Brading, he must have come back to Ryde immediately or stopped in his wet clothes all day. He changed his clothes and had the whole day to dry them.

When we got to the Mall at Brading, the wind blew so violently it almost turned the carriage over, but for all that there was an old man nearly eighty years of age who had come away from his home and was struggling towards the Chapel and appeared every moment as if he was in danger of being blown over. When I saw the old man I was glad I had come. I had about 10 people to preach to in the big Chapel that would hold about two hundred, and had to pay fifteen shillings for the carriage for the day.

The last sermon I preached was at Swanmore, from those words in Isaiah "And the Lord God shall wipe away tears from off all faces." As my friends were not satisfied to let me rest, I tried twice afterwards - once at Swanmore, and once at the Primitive Methodist Chapel, Ryde. I made an extraordinary effort both times and the people seemed pleased, but I found it would be unwise on my part to attempt it again, so very reluctantly I concluded to give it up altogether. There are many little events that took place in the course of my preaching history that I could record, only for the danger of making my book too large.

Bembridge was about the most dangerous place to come home from of a dark winter's night. First, there was the crossing on the ferry, which was always dangerous in the dark winter nights in boisterous weather; then there was a danger of getting lost in crossing the Dover, as it was impossible to keep the path when it was very dark, so I used to trace the sea shore round till I came to the old Church, and was then safe. Once when coming from Brading it was very dark, and I had got into the middle of Whitefield Wood, and met a sailor, who asked me to have some liquor which he had got in a bottle, I refused and he drew out a knife from his pocket and was going to show me how he would serve the first fellow that interrupted him.

I persuaded him, after a time, that there was no danger of anyone interrupting a sailor, and got him to shut up his knife, and got away from him and wished him good night. It didn't look very safe, for he being in liquor and flourishing the knife about in the way he did, I was glad when I got safe away from him.

I was going to Newchurch one dark night with several friends in an open vehicle. It was a terrible night; the rain and wind were terrific. Just before we got to Ashey Down, my hat blew off and blew over a high hedge into a ploughed field. I had to scramble over or through the hedge in search of my hat, and when I got back I was in a pretty predicament, but I had to put up with it for several hours till we got back home. On one occasion the driver of a carriage drove us into a deep ditch, as he was driving down Knighton Shoot, and we were in danger of being smashed up, carriage and all; but we got out, and altogether lifted the carriage out of the ditch.

The driver blamed us for shifting, but we did not; it was so dark he could not see the road from the ditch. Once son John and me got lost going to East Cowes, on a Sunday Morning. We had started away an hour earlier because we would make sure of having plenty of time, so as not to be obliged to hurry: but in crossing the fields from Wootton to Cowes, we missed the way and wandered down round by King's Quay; several miles out of our road. We had then to hurry and retrace our steps, and did not get back to Cowes till the people, being tired of waiting, had begun the service.

This was more amusing than hurtful, only we were so thoroughly fatigued, that we were unfit for our day's work. One more little event and then I will pass on. I was preaching at Wootton, and had just finished the Service in the evening, when a pain seized me in my back and seemed to paralyse me. I was afraid to sit down for fear I should not be able to get up again. I was helped to a friend's house in the neighbourhood, and was in hopes the pain would pass away.

I could not sit down, but had to stand, holding on by the furniture. I should think I stood there for an hour and a half. The friends seemed frightened and did not know what to do. I asked them if there was any kind of vehicle to be got in the place, and they said "no, nothing of the kind," at last I said "you must get me something to ride home in," as it seemed evident they had no convenience for me to stop; and they did not offer to send to Ryde – in fact they seemed paralysed, and did not know what to suggest. I asked them if there were any farmers about there, of whom they could borrow any kind of vehicle.

At last they named a person that had a dung cart, and after a deal of persuasion the person lent it. Mine host put a chair up into it and helped me up, and I managed, amid a great deal of pain, to sit down in the chair and take the reins, for no one offered to drive me home. I can assure you it was an operation that was in no wise agreeable to be jolted along at a snail's pace in a dung cart, with such spasms, as sometimes almost took away my breath. I had not proceeded far, before I was overtaken by a young man, who was going a short distance on the road.

He did not appear to understand horses, but he helped me all he could. As I did not arrive home at the time I was expected, my son James came to meet me. It was a dark night, and of course he would not expect to find me in a dung cart, and so was passing me by. I thought it might be some one come to meet me, and I spoke as he was passing the cart. This was a great relief, as he drove me the remainder of the way. I then had both hands to hold on by and so steady myself, which eased the pains considerably. When we got home it was nearly mid-night and we had some difficulty to provide for the horse for the night, having to send it back to Wootton again the next day.

This attack, with all its inconveniences, laid me up for some time, as I had to lie in bed, and it took some time to get the back strong again. These are just a few of the inconveniences attending the work; more of which might be recorded if necessary. These are not to be mentioned in comparison with the grandeur and glory of the work itself. To my mind it was one of the most sublime works that could be engaged in by a human creature, and one which even an angel might covet. To be the humble instrument of bringing the wanderer back to God and leading the poor penitent sinner to the cross of the Lord Jesus Christ, to be used to heal the broken in heart, and to pour consolation into the troubled spirit.

If I were a scribe I could write a volume on the importance and sublimity of the work; and if, during my brief career, anything has appeared most like heaven to me, it has been most the times when I have been most fully engaged in the work, and when my whole soul has been completely absorbed in it. I always preferred walking to my appointments by myself if possible-being never very strong in body to be able to walk fast-when by myself, I could start early, take my time, and so make it come easier to me; then I could also arrange my sermon in my mind as I walked steadily on.

This was always important, as I never had too much time to do it during the week, and, as I always preached extempore, with only occasionally a few notes, it was highly important that I should make myself conversant with the subject. I have had many delightful walks of this kind under the inspiration of the grand and sublime truths of

God's holy word. Occasionally one of the children would accompany me, which made it pleasant, besides giving me company home at night.

From the age of sixty to sixty-seven, I have suffered much from feebleness of body, and have found it necessary to take much rest in bed. Several times I have been laid aside altogether for several weeks at a time. During these times, my sufferings have been more from prostration and loss of vital energy than from real pain. Very little food and plenty of quiet sleep, seemed a necessity for me, and I could generally sleep well except when feverish or in pain. After each of these attacks, I found myself more feeble than before, and less inclined to attend to business or do any kind of work.

I have much cause to be grateful to my heavenly Father for sparing my dear wife, and preserving her in health and strength, and for giving to her so much patience to help me through it all, and I trust he will spare her to me, even unto the end. My aim is to give her as little trouble as I can, and so economise her strength as much as possible.

It is a pleasure to me now to take a retrospect of my past life; to trace all the way the Lord has led me; how He brought me up from obscurity; how He led me, step by step, up the hill of life till He gave me a position and standing in society; how He saved me by His grace, and taught me to love and to serve Him; how He gave me work to do in His service, and helped me to perform it; how He gave me my wives and children, my business, and my all; how in times of prosperity and adversity, He was with me; and how He brought me through. Sometimes my sins appear before me in all their dark character: but the Sacrificial offering of the great Redeemer is all-sufficient for me, and I have never failed to realize my interest in the great work.

I can truly say with the poet- "The mistakes of my life have been many, the sins of my heart have been more." To look back over the career of my dear family has been a great source of delight to me; although there is much that humbles me, yet I have much, very much to be thankful for. There has been much folly and waywardness, and no doubt there has been many mistakes on my part, yet the Lord has been very merciful. Although my dear family has had many trials and changes to pass through, yet up to this present time, in answer to prayer, the Lord has not permitted them to want any good thing: and if in any case my prayers for their salvation, have not been fully answered, I have faith to believe that God will answer them in His own way and time. If the Lord spares me, I must expect to grow more and more feeble as time goes on, and shall more and more need the consolations and support of God's holy word.

I do feel particularly grateful to my heavenly Father that I have no very painful forebodings of death, I know I must die, and I suppose I have some common feelings about my natural death with other people; but I feel assured that, as I have had the presence of the Lord with me all through, when flesh and heart fails me, He will be the strength of my life and my portion for ever.

In the spring of 1882, the Gospel Temperance Movement had made considerable progress in the town. All denominations of Christians, and all sections of the community, were anxious to help in the good work. Mr. William Noble of London, and other good men of the movement were engaged to help, and the work went on very successfully, until the man who had taken the leading part went wrong, and the Mission was likely to come to a dead lock. Up to this time, I had not taken any part in it, as I was afraid of the excitement in my weak state, but when I saw that the work was likely to suffer, the excitement of keeping aloof was greater than the other, so I decided to do my best to help, and by extraordinary means, we were enabled to establish it on a more permanent basis than before, and from the month of June, 1882, up to April, 1883, we held a

succession of extraordinary meetings, such as were never held in Ryde before, in connection with the Temperance cause.

Sometimes filling the large Town Hall, and sometimes the Theatre to overflowing. The large Town Hall will hold about seven hundred people, and the Theatre is said to hold fifteen hundred. All classes of the people attended these meetings, and numbers signed the pledge until our roll book numbered four thousand names, many of whom have kept it to the present time, greatly to their own benefit, and to the temporal and spiritual welfare of their families. My thoughts and my energies, what little I had, were all engaged to make every meeting a success, and through the whole time we had not a single failure.

On one occasion the publicans, seeing their craft was in danger, gave a number of men drink, and sent them to disturb us; but by our ingenuity we made even this meeting a success, for the publicans got into sad disgrace with all respectable persons, and the men who were sent to disturb, were actually made more favourable to us. They never attempted to disturb us afterwards. We invited them to our houses, and we have reason to believe that some of them, at least, were reformed. But all this was too much for my weak frame, and proved too great a strain upon my nervous system, for on the 15th April, after a four days' Mission, I was taken suddenly with a painful illness, which laid me aside entirely from the work.

My intention was to carry on the meetings through the summer, but as there appeared to be no one to step into my place for the moment, the meetings, as may be expected, flagged for a time. Although after a month in bed I gained a little strength, I was not able to do the least public work. The Committee is still going on with the work, and I am satisfied that it is a society that only requires to be well worked to make it a success. No section of the Temperance cause has made more progress since its establishment than this Blue Ribbon Gospel Temperance Movement.

If I was writing this Autobiography to go before the public, it might be necessary that I should state to what section of the Christian Church I belonged, but my own family will not need such information. At first we belonged to the Independent Church, but through the autocracy of one of their ministers some fifty members left. We formed a Church and met for worship in Williams's assembly rooms in the High Street, and when the Wesleyan reformers left the old body, through the intolerance of the conference, we joined them and built the little Chapel in the High Street, now called the Temperance Hall. It was in the Sabbath schools held in these two places that our children received their religious education.

The expenses of carrying on the worship here soon became too great. The people being all poor, were not able to bear it, so were obliged to give it up. For some time we did not join any Christian Church, but worked and worshipped with them all, till my daughter Nelly, as I said before, wished to join the Bible Christian Church, and my wife and me cast in our lot with them also. All the rest of the children were then married and had left home.

In 1845, one of the greatest events of the century happened -the potato disease set in with great violence. I interested myself from its commencement to ascertain its cause, and to endeavour to mitigate its violence. I wrote in newspapers, wrote an essay for a prize, and lectured and wrote a book on it. My lectures were applauded and spoken well of by the newspapers. My book was reviewed by many newspapers in England, Ireland, Scotland, and Wales, and spoken highly of. I had a thousand copies printed many of which were sold, and the remainder I disposed of to the publisher, Messrs. Houlston and Son, of Paternoster Buildings, London, at a cheap rate.

My opinions and principles were natural and practical, and I have lived to see the day when they are generally adopted in every country where the potato is cultivated, partly through the influence of my instructions, and more particularly because the same principles, being so natural, suggested themselves to other minds simultaneously with my own. In fact they are the only principles that have done much service towards mitigating the ravages of this fearful disease. The history of this disease is one of the great events of the century; especially as regards the welfare of Ireland.

Although it caused much distress among the rural population of England, and many other countries, yet it produced a perfect famine in Ireland, especially among the lower classes of that unhappy country. During 1846 and 1847, so great was the number of persons who died through the famine, that ten thousand were buried in one cemetery alone; and the sum total that died, all through the country, was never known.

Had it not been for the aid afforded by the English Government, and from the private philanthropy of many countries, especially America, the destruction of human life would have been much more fearful. The history of this fearful plague and famine has yet to be written: and when it is written, it will be seen that one half of the misery and wretchedness had never before been told; and that much of its horrible and awful consequences never will be known.

In looking back over the last forty years, I can only feel thankful that I have endeavoured to add my quota towards the mitigation of this fearful disease, and to put the public in possession of facts and principles which may go toward the prevention of a similar outbreak. During the raging of this fearful calamity in Ireland, it is said that two million acres of potatoes were destroyed, worth about forty millions of pounds. Three millions of people were relieved and fed by twenty millions of pounds that were subscribed for the purpose - while the emigration to America and other countries was enormous, and in a very short time those who emigrated sent home no less a sum than twenty million pounds to their relations in Ireland, in order that they too might avail themselves of this privilege and so escape from the distress and want of their own unhappy country.

In July, 1883, my son William decided to go with his family to Australia in the autumn. For several years he had a desire to see foreign countries, and thought that he might do better for himself and family in a new country. For a time he thought he would go to America; he afterwards decided that Australia would be best, because of the geniality of the climate. As his family increased, the idea grew upon him until he decided finally to go. Although it appeared to us that everything was favourable to his obtaining a livelihood for himself and family in England, he himself thought otherwise, and judged that there were obstacles that would always be opposed to his progress.

All his relations and friends were opposed to his going, and we had offered him every advantage that we consistently could to stop at home, but it was of no avail; he had no faith in his future in England and was determined to try the Colonies. His wife's sister and mother also made up their minds to sell out and go with them. I prayed much that the Lord would guide them, and that there might be no mistake in their decision. I also placed before him some of the possible difficulties and drawbacks he might have to encounter, but nothing seemed to deter him, so I thought it not wise to over-persuade him, lest after all the Lord might be guiding him thither, so I concluded that the best thing to do would be to help him in his preparations, to cheer him on his journey, and to help him to struggle with the great undertaking, and so ensure for him as good a start as possible in the new country.

To take a wife and five young children to Australia, is an undertaking I presume which few would have the courage to enter upon, and I felt quite sure they would need all our

sympathy and our prayers, that the Lord would go with them over the sea and watch over them all the way, and so bring them in safety to the land of their adoption: and that He would be their Friend, their Protector, and their Support all through their future life. Considering my age and infirmities, it is not likely I shall ever see my dear son or any of his family again in the flesh, so that in this respect, they will be as good as dead to me.

I can only hope and pray that I may meet him and all his loved ones in that better home where parting will be no more. As long as I live I shall hope to hear from him and communicate with him often: and shall do my utmost to help him in his new abode, the same as I always have done through his past life, and when I have passed away from this world, I trust that my dear children at home will remember him in the far off country, and will do their best to help him if occasion requires, and also that they will always be anxious to help the weak part of the family when needful, as has been my constant habit - I felt very sorry to part with my dear son; he has always been an affectionate and helpful child to me, especially in times of afflictions and trial, and I shall look back to the past with many pleasant memories having a family of little children they will be a great expense to him for some time and it may be, it will be a great struggle for him in the new country at first, but if the Lord spares him and his wife, and gives them "health and prospers them, as I trust He will, the children" may be able to help their parents as they grow old, and I trust will be a blessing and a means of support to them in their declining days.

As the time approached for my son William and his family to start on their voyage (their last little babe being only six weeks old) he was very fortunate in selling his house for the same sum as it cost, and also his furniture, &c., making the most of all: and by this means he was able to pay his debts, provide stores, suitable clothes, and all other necessary things for the journey, and after paying their passage money, was in possession of a nice little sum of ready money to help them with on their arrival in the colony. This they sent on through the bank and found it waiting for them on their arrival. After he had sold his house, rather than go to the expense of lodgings, he came with all his little family and stopped at our house till they left.

The day of their departure was a bright cheerful morning (28th of August, 1883) but to me it was like a funeral morning: it was a sad day. They started from the house at half-past six in the morning, I went from my bed to the front room and saw the corded boxes in the van, and I the little children with their merry faces, as if they were going for a ride in the same van as they had gone with me many times before. Then I saw friends around wishing them all a last farewell-one friend and his good wife had been up nearly all night putting some little memos together to present them with at the moment of their departure.

One of his fellow Sunday School teachers took out a valuable gold pin from his neck tie and presented it to him, and gave a sum of money to each of the children. I watched him and his dear wife and his dear children and all, till they were out of sight, and this is the last I shall ever expect to see of them in this world. My son Charles went to Portsmouth and saw them off by train, and I had written to one of our customers at Plymouth to secure them lodgings, and meet them at the station, which he was kind enough to do, and they were appointed to sail from Plymouth the next morning at ten o'clock.

I now left him in the hands of Him who is the God of the sea and of the dry land, in hopes of receiving letters from him as the ship "Bulimba" touched at the different ports on her passage.

We now watched the newspapers daily to see the telegrams as she passed the different Ports, and they came in the following order: Lisbon, September 1st; Gibraltar, September

4th; Malta September 5th; Suez, September 10th; Aden, September 16th; Batavia, Oct. 6th; Cooktown, Oct. 15th; Townsville, Oct. 18th; Bowen, October 19th; Rockhampton, October 20th.

We did not receive a telegram on the 21st, the day they arrived at Brisbane, as the telegraph service was out of order and could not be worked. The first letter on the passage reached us the 14th of September, and was dated at sea, September 1st. The next letter came from Suez, it was dated Suez, September 11th. The next reached us from Aden, October 8th, which contained the sorrowful news of the death of their dear little babe, nine weeks old, and stated that it was buried at sea in the usual way. The next letter was dated Indian Ocean near Sumatra, October 2nd and 4th, and reached us November 8th. The first letter from Australia reached us December 12th, and was dated Brisbane, October 26th. And ever since then we have received letters or papers, or both, once a fortnight, and sometimes once a week, and we write to them quite as often, so that we are kept well posted up in regard to each other's welfare. It is a great pleasure to know all about how they are going on, and to communicate news to them concerning ourselves.

It would seem a very small matter to some people to have an infant of nine weeks old die; but to parents of susceptible feelings, who had just broken up their home in England, and were bearing all the burden of a long and trying sea voyage to the Antipodes to have to throw their infant babe overboard, it is altogether a very distressing affair, and no doubt they all felt it very keenly.

My son left amidst the prayers and well wishes of many friends: and with testimonials of the highest character from officials and principal inhabitants in the town and neighbourhood. I insert a few which will tend to show the standing to which he had attained among his fellow townsmen: also it will show the opinions held of our family generally. These testimonials, backed by his persevering efforts, may help to obtain for him the respect and esteem of friends in his new home.

From MR. HANSFOBD,

Ryde,

July 31st, 1883.

I hereby certify that William Dimmick duly and most properly served his apprenticeship with me, and that he is now a good and quick mechanic, and I believe thoroughly honest and straight forward, and am sorry to find that he has made up his mind to leave England. I can strongly recommend him as a foremost man.

Signed, WILLIAM HANSFORD, SENR.

This was accompanied with his Indentures, which he also carried with him.

From GEORGE FELLOWS HARRINGTON, Esq., Mayor of Ryde, Northwood House,

Aug. 16th, 1883.

I have known the bearer, William Dimmick, and his family for more than 25 years. It affords me much pleasure to testify to their being one of the most trustworthy, honourable, industrious, and respectable families in Ryde: and I feel confident Mr.

William Dimmick will fulfil any occupation, for which he is adapted, with credit to himself and satisfaction to those with whom he may be engaged.

Signed, GEORGE FELLOWS HARRINGTON, MAYOR OF THE BOROUGH OF RYDE.

From the Rev. ALEX. POOLE, M.A., Vicar of Ryde,

August 20th, 1883.

Mr. William Dimmick is known to me as a very respectable and industrious young man. I have much regard for his family, and feel sure that every member of it will be a steady and useful member of society.

Signed, ALEXANDER POOLE, M.A., VICAR OF RYDE.

From ALFRED WOODWARD, Esq., F.L.S., Bloomfield, Ryde,

August 17th, 1813.

It gives me great pleasure to testify to the character of Mr. William Dimmick in the prospect of his leaving his native country. I have known him and his much-respected parents for a number of years. His moral character is unimpeachable and leaves nothing to desire in this respect for any appointment or office of trust for which he may apply. Although an excellent cabinet maker his chief points of excellence are that he is a capital British naturalist, and understands thoroughly the profession of Bird stuffing, &c., &c. I consider William Dimmick possesses uncommon talent in the latter capacity, and I am quite sure that anything valuable of this kind may be safely entrusted to him. I heartily wish him success in his contemplated new sphere of action.

Signed, ALFRED WOODWARD, MEDICAL OFFICER TO THE ROYAL INFIRMARY.

FELLOW OF THE LINNEAN SOCIETY.

From the Rev JAMES W. HOLDEN, Pompone Villa, Ryde, I. W.,

August 16th, 1883.

I have known Mr. William Dimmick for some time, and can testify to his honesty and industry, also his moral integrity and Christian character. Prior to his leaving England he was a member of my Church choir, and by his punctual attendance and interest in the singing, contributed much towards the prosperity of the Church. I may further say he is a life-long abstainer and very respectably connected. His father is the leading florist in the Island, also a leading spirit in all religious and philanthropic work in Ryde, his name being almost an household word. William Dimmick's removal to Queensland is a source of sorrow to many friends; He carries with him the best wishes of a wide circle of Christians who earnestly pray that he may be kindly received on his arrival, and that his stay in the colony may contribute to his material and spiritual comfort.

Signed, JAMES W. HOLDEN, PRIMITIVE METHODIST MINISTER.

I also insert here a copy of a letter that I gave to Willie a few days before he left home:

146, High Street, Ryde, August, 1883.

My Dear Son Willie,

As you have thoroughly made up your mind to go to Australia, it seems to give the intimation that the Lord is guiding you thither, and I have no doubt you have sought His guidance and direction in the matter. It only remains therefore now that you should make the very best arrangements you possibly can for the journey. The principal thing to do is to ask the Lord to go before you and prepare the way, and seek to be of the same mind as His servant of old when he said "If Thy presences go not with me, carry me not up hence." Your aim now should be economical, and make as much of your property as you can, and send it on before you, so as to give you as good a start as possible when you get there.

There are some few things which you must have for the journey: these must be bought and got ready, but when you get there you will find that money will be the most useful thing to fall back upon. Be careful not to begin speculating too soon when you land, but look about, and after a time you will see better what to do and what not to do. But above all don't enter into partnership with anyone with your little capital, and by no means lend money to anyone, however large the interest may be offered. There are always lots of people that like to trade with other peoples' money; but it is always a dangerous game to play, as thereby you may lose your all and be destitute in a very little time.

It is always the best way not to enter upon reserve capital if you can help it: but the rather add to it if possible. The next thing to do is to be very careful of your health, and the health of your family - good health is the best capital you can have, especially when you are away from all friends. This you will have to study daily, especially at first till you get used to the climate. On shipboard going out, you will have a variety of climates, so that you will have to arrange your diet and clothing accordingly, both yourself, your wife, and all the children. As you will have no manual labour to do, and consequently not much exercise, you will have to be particularly careful of your diet, especially when you are passing through hot regions. In very hot weather, the less animal food you take the better; in fact, you will all do better upon a moderate diet.

When you get to Australia you will have to adjust your diet accordingly as you find the different products of the Country suit you: this you will soon learn by experience. It will be a good thing for you to keep your club money paid up, so that if you are ill you may have something to fall back upon. In your anxiety to do as much work as you can, so as to earn as much money as you can, you must be careful not to overdo it, as the climate may be exhaustive to you, especially at first, and it will be best not to run any more risk than you can help of being laid up, as your constitution is none too strong, and must not be trifled with. I have no doubt at all that the climate will suit you better than England, when you once get used to it.

Don't be too much in a hurry to fix the place of your permanent abode: get the best advice you can from persons in authority, or any other disinterested persons, and consider the matter over well. If you go forward for a short distance, leaving your family at home, you would perhaps be able to judge better by seeing the spot - always keeping in view that it be a growing prosperous neighbourhood, and one where plenty of permanent works are going on. Moreover it should be in the immediate neighbourhood of the land you take up. If you have to do with the choice of land, the first thing to do is to get it as near a Station as possible, so as to save the expense of getting crops to market as much as possible.

Also see that you can be sure of getting work near to the land, so that you can be doing your work and do something with the land at the same time. It will be best to do all these things carefully, so as to secure the most desirable place at first, one that will immediately

serve you, and so minister to your present wants. There may be many places and things that may look well in the future: but your object must be to lay hold of that which will yield you most profit at the present moment, and trust providential openings as you go along for future success. I shall hope to hear from you by the first mail that leaves after you get to your destination, and as often as you possibly can afterwards.

When you write, send particulars of what you think will interest us most. When I know your locality, I shall write often, so that you may know regularly how things are going on at home. You must let me know each time you write how your funds stand, as I shall always do the best I can to help you the same as I have ever done at home. To this end you will have to let me know when you write, the nearest banking establishment to where you are located, so that I may send a cheque through our banker, the National Provincial Bank of England, which I have no doubt will be sure to reach you safe. But I will inquire of our banker who will give me proper information as to safe transit. When you set out on your journey you will no doubt find many Christian men and women on board as fellow passengers.

Cast in your lot with them at once, and declare yourself on the Lord's side, then it will be a very easy matter afterwards to carry out the great principles of Christianity. You will be very likely to find some on board who will be opposed to religion; and some half-and-half sort of people; and some perhaps who will be vicious and degraded, and who will seek to pass away the time by card playing and gambling sort of amusements, as well as doing other questionable things. Take a decided stand against it at the very first, and choose your companions from the best and most Godly men in the ship, and then it will be easier afterwards to maintain your position.

You will feel the necessity of much prayer and discrimination, in order to steer clear of evil company, especially on shipboard, where there is such a mixture of good and bad. If you have a private cabin, you may be able to maintain family prayer, and it may be that Prayer Meetings may be allowed on board, and even preaching at times, when ministers are present. All these things will help you, and will pass away the time profitably. It would be a good thing too to have the children's schoolbooks at hand, so that some time every day may be employed in their instruction. A Bible reading class among the passengers would pass away a profitable hour too occasionally, if it is allowed.

I only hope and trust you may have a safe and profitable journey. You will carry with you too your temperance principles, this I hold to be next to the principles of Christianity, and is now so interwoven with it, that it cannot be separated. It has been a great blessing to you here, as well as to all our family. We cannot tell how much we owe to it, and it will no doubt be of the greatest benefit to you in the land of your adoption. No doubt you will soon find the most suitable denomination of Christian people to join yourself to; it should be of course where you can get the most good for yourself and family, and, moreover, where you may be the means of doing the most good.

Your object should be in all your engagements to seek your own family's spiritual and eternal welfare, and the spiritual and eternal welfare of others, remembering that the Lord will honour you in proportion as you honour Him in His cause. "In all thy ways acknowledge Him and He shall direct thy paths." Ask His guidance in every step you take, and let the principles of Christianity influence all your actions. You will need to be constantly on your guard as new scenes and circumstances will bring new trials and temptations.

You will have many trials and difficulties to encounter as you pass along, for no country or condition will exempt you from these. You may often feel sad and cast down, and, being away from home, may feel solitary and alone in your afflictions and struggles. But think of

me in the early part of my life, with all my struggles, with afflictions and uphill work. I had no one to help me, any more than if I had been in a foreign country. I had to wade through it all single handed and alone-but the Lord helped me, and so He will you if you only put your trust in Him: and, when you feel most alone in this world, there will be a delight in feeling that your heavenly Father is your friend.

I sincerely trust you will get on and gain a good livelihood for yourself, and be able to place out your dear children to trades, &c., which will benefit them more than they will be likely to be benefited in England, I trust that your dear wife will be spared to you, that the climate will agree with you all, and that you may live happily together for many long years, and I trust that your dear children, all of them, may grow up in the fear of the Lord, and all of them adopt temperance principles which will secure them from much evil, and give them a high standing among the people.

As long as I live I shall be pleased to hear that you are all getting on well, and if at any time you should be able to come and see us once more, I shall be only too pleased to see you, and to hear from your own lips the way of God's dealing with you in that distant country. If at any time you fallout with the country and cannot get on, as you anticipated, or desire to come back again to end your days in England, I will do my utmost to help you to reach this country in safety, and will do my best to help you on again as I have ever done in the past.

In this world, where all is so uncertain, we cannot tell to a day what will happen: but of this we are certain, that if we trust in the Lord, He will work all things together for our good and for His glory

As I have spent my whole life in seeking to the very utmost your temporal and spiritual well being, therefore I feel your leaving very acutely, and I shall no doubt feel it more as the time of your departure is at hand, and the only consolation I have is that the Lord will watch over you still, and in answer to prayer, will guide and bless you. You will no doubt have to pass through many changes and many trials, and may have to suffer many inconveniences through being in a foreign land; you may have personal afflictions to bear, family afflictions, and even bereavements.

The Lord only knows what trials awaits you, but in all these things you will have a Covenant-keeping God to go to. Remember always that He is your Father and your Friend; and when all earthly friends fail, He will befriend you still. In the time of prosperity acknowledge Him; in the time of adversity, trust Him; in the cloudy and dark day, when you are jaded down with care, or overwhelmed with sorrow, still cling to Him, and He will help you and bring you safely through.

I am getting now nearly to the end of my journey, and I am thankful that the Lord is still with me, and that my last days are my best days. I may linger out a few more years, but it cannot of course be long, and then I shall go to be forever with the Lord. I am thankful that my dear wife is still spared to be so helpful to me in my declining days, and trust the Lord will spare her to me, even unto the end, and that He will deal very kindly and graciously with her, even unto the end of her life, and at last gather her safely into His eternal home.

The time will soon pass away; and you too, my dear Willie, will pass away from this world and from the shores of that distant country: or in whatever country the Lord may cast your lot. I trust to meet you on the shores of that blessed Eternity, and all I trust - fathers and mothers, sisters and brothers, and dear children, all will meet at last in that better and brighter land, where parting will be no more. As long as I live you will be the subject of my anxious prayers and solicitude. I shall pray for you every day, and many times in the day, and shall be always ready to minister to your wants. As far as it lays in my power, in that

far off country, in the same manner as I always have done all through your life, and shall endeavour to impress upon your brothers and sisters, and friends, always to hold you in remembrance, and be ready at all times, as far as in them lies, to lend you a helping hand if a time of need should come.

And now, my dear Willie, I will leave you and your dear wife, and each of your dear children, in the hands of the Lord, trusting that you and yours may all be preserved through the voyage, and that your heavenly Father will give you such a measure of prosperity as will be good for you in this life, and such a measure of His grace as will sweeten that prosperity, and that He will bring you all at last to His eternal kingdom and glory.

“Your affectionate father, C. DIMMICK.

Willie’s Answer:

Ryde, Isle of Wight, August 15th, 1883.

Dear Father

We have both read your letter, and thought it only right we should give you an answer to it, so that you may know what our thoughts and intentions are. We have, as you intimated, made this a matter of prayer and grave consideration for a long time before we said anything about it; and consider that our heavenly Father is leading us in the way we should go. As He has been present to help us hitherto, we trust for His guidance in all the future 'In all thy ways acknowledge Him, and He shall direct thy paths' has been and will continue to be our motto.

We thank you for the advice contained in your letter, which we consider to be good, and hope to follow as we have that contained in the one you gave us when we were first married. We intend to join ourselves to one of the Churches and Sunday Schools as soon as possible after our arrival out, and shall no doubt meet with many kind Christian friends, and shall also stick to temperance as a best friend. I will write on all possible occasions, and hope to hear from you often. If I should prosper I shall come home to see you in a few years.

We also thank you and our mother for all your kindness to us in the past, and sincerely hope she may be spared many years to you as I have reason to know how kind and valuable she has been to all of us; quite as much as any mother could be, and I am quite sure we love her quite as much. I am thankful to say my wife is a good, consistent Christian, which is a great comfort to me, and a great help too. I have already explained my reasons for going, which is without the least bad feeling to any one, so I should not like anyone to think it was so, but simply to improve my prospects and those of my Children. Hoping that our heavenly Father's richest blessing may rest upon you all,

" We remain, “Your affectionate son and daughter, WICK AND ANNIE.

I did not intend inserting any other letters, as it will make my book too large. Although many were very important and interesting at the time, when they were written or received, they would not be so interesting now. There is just one from a Dutchman, which will be always read with interest, and as it is short, I insert it. This man called upon us just as dear Nelly was lingering in the last stage of consumption, and as he seemed particularly sympathetic and interested about her, we sent him one of her memorial cards, and this letter was sent after he received it.

Haarlem, Holland, 11th of July, 1879.

Mr. Charles Dimmick, Ryde.

Dear Sir

To-day we received the touching communication of the decease of your youngest daughter: we thank you for this, as it is a proof that you think us to belong to those people who feel it a duty to do as our Saviour taught us, to feel with those who are in distress.

My parents, who do not understand your language, were touched indeed when I told them the signification of the received card. They feel what it is to lose a child, who has been always beloved like the others, but after it is taken from us, has left the impression that it was the loveliest and the best of all. But there is some consolation in the idea, if parents think their child the dearest, perhaps God did the same, and called it to Him because it was too good for this earth, and its proper place was not here, but above. The eyes may be wet with tears, but we can smile when we think of the abode where

'The tender Shepherd stilled now this little Lamb's brief weeping;
Oh I how peaceful, pale and mild in its narrow bed it's sleeping:
Now no sigh of anguish sore heaves that little bosom more.'

Heartily I hope sir, God may grant you strength and wisdom to bear what He thought to be good to you and your child.

"I am, Respectfully, M. J. VAN TUBERGEN.

I have a number of notes of Sermons preached by me during my time, which would be unintelligible to anyone besides myself, so I have revised a few and insert them here. Some of my relations will be familiar with the style, and some may remember hearing them preached. They are only outlines, but may be deemed interesting by my friends.

The first specimen I give is on "Justification." It was my first attempt, and was preached at Marsley (Mersley?) in a cottage before the Langbridge Chapel was built, about 1841. The superintendent of the Sunday School was there, and he was a great critic and criticised it all the way home, and would have greatly discouraged anyone less determined than myself.

5TH CHAPTER ROMANS, 1ST VERSE

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."

1 - THE NECESSITY FOR JUSTIFICATION

We are all by nature in a state of condemnation: having broken God's holy laws, and thereby subjected ourselves to the divine displeasure. We cannot by our own acts come up to God's standard of righteousness: hence the necessity of the interference of divine love and mercy in providing a Saviour.

2-THE NATURE OF JUSTIFICATION-WHAT IS IT?

The Sacrificial offering of the Lord Jesus Christ is the groundwork of the sinner's justification. When the sinner, by faith, rests his soul upon this finished work of Christ, he is justified, or accepted of God, through Christ: his sins are all forgiven and he is said.

3 - THE EFFECTS OF JUSTIFICATION

“We have peace with God through our Lord Jesus Christ.” God having now forgiven all our sins, for the sake of His dear Son, therefore, the cause of our condemnation being taken away, we are at peace with Him. The indwelling of God's spirit in the soul, and God's holy word, both testify to the fact, and establishes our peace.

The next is a sermon, which dear Nelly wished me to preach. She was not quite clear in her mind on the subject of the Saint's final perseverance. She selected the text herself.

PSALM 37TH, THE 23RD AND 24TH VERSES

“The steps of a good man are ordered by the Lord, and He delighteth in his ways. Though he fall, he shall not be utterly cast down, for the Lord up holdeth him with His hand.

There are three facts set forth in the text:

- 1 - The fact that a good man may fall, instance: David, Peter, and others
- 2 - The fact that a good man shall not be utterly cast down

John 10th, 28th 29th Verses

“And I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand, my Father which gave them me, is greater than all, and no man is able to pluck them out of my Father's hands.” The strongest passage I know, which appears to be against this doctrine of the Saint's final perseverance, is recorded in Hebrews, 6th Chapter, 4th to 8th Verses inclusive. But the 9th verse settles the matter in regard to God's own people “But beloved, we are persuaded better things of you, and things which accompany salvation, though we thus speak.”

- 3 - The fact that the Lord up holdeth him

The Salvation of the Lord's people is secured by the Lord's upholding power: by the strength of His hands, and not by any human agency. Nelly appeared satisfied with this explanation, and said, “it is all right.” The next Sermon is illustrative of the simple gospel of our Lord Jesus Christ, and I preached it at nearly every Station where I was accustomed to go.

The next I have called the “Apple Tree Sermon.” It was suggested to me by having an apple tree growing in front of my bedroom window, which was always so beautiful when in bloom in the spring.

THE SONG OF SOLOMON, 2nd CHAPTER, 3rd VERSE

“As the apple tree among the trees of the wood so is my Beloved among the sons. I sat down under His shadow with great delight, and His fruit was sweet to my taste.”

If Solomon in these songs refers to the Lord Jesus Christ, and His singing His praises, then this passage has a very significant reference to Him as the greatest and most sublime of all created beings.

1 - The apple tree being the most majestic, the most beautiful, and the most indispensable tree, of all the trees of the wood, so is Jesus Christ among His fellows. He is majestic in the divinity of His person. He is beautiful in His moral character. He is indispensable in the great work of human salvation: He has done what no other man could do: He is the most significantly lovely being in God's creation.

2 - The Christian has the privilege of sitting under the shadow of the great work of redeeming love and mercy: and of constantly partaking of the spiritual joy which flows there from.

The joy of pardon
The joy of communion with God
The joy of perfect peace
The anticipation of eternal felicity beyond

The following Sermon was suggested by the death of my daughter Elizabeth.

23rd PSALM, 4th VERSE

“Yea, though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me, Thy rod and Thy staff they comfort me.”

1 - THE CHRISTIAN PASSING THROUGH THE VALLEY OF THE SHADOW OF DEATH

As a rule men die by lingering disease, rather than by sudden deaths-they walk through the valley are not often hurried through-to be walking through the valley of the shadow of death, is a humiliating state to be in-the loftiness of men is brought low-all our plans and anticipations for this life are ended. The Psalmist here gives the idea that it is not death itself, but anticipated death overshadowing our life that we fear: the coming event casting its shadow before. It is like a river, over which we have to pass, may appear dark and gloomy and tempestuous in the night, but as the daylight bursts, and the sun rises upon it, all fear of passing over it is gone. Or like any other anticipated calamity, which may appear very dark and dreadful in the distance, all its horrors may disappear as we draw near to it.

2 - FEARING NO EVIL

The child does not fear if the parent is present. When the parent pointed the sword to the breast of the child, it did not fear, because the father held the sword. The evils the Christian has to fear arise from his sins: and they are all forgiven, therefore he has nothing to fear from them. The Christian has nothing to fear from the devices of the enemy, for he is not ignorant of his devices, and he is aware that he worries whom he can't devour with a malicious joy.

3 - BECAUSE THE LORD IS WITH HIM

He will be with him by His personal presence, and not by deputy: like the wise and loving parent who remains by his dying child, and superintends everything himself and not leave it to others. The everlasting arms will be laid beneath-His rod and staff will support, and cheer, and comfort; and though flesh and heart fail, He will be the strength

of their heart and their portion for ever. Prayer having been such an important item in my life, my Autobiography would not be complete without special mention of it. If it was for general circulation, I should not be so ready to comply with the promptings of my heart in reference to it, for fear the public should think me egotistical; or that I had a desire to blow my own trumpet, or extol my own virtues; but as my children will understand me better, and as the Lord knows all the ways of my life and my motives, in thus relating my experience, there is no fear of any of them thinking that I claim any merit in my prayers.

My motto has always been as the apostle said "In every thing by prayer and supplication with thanksgiving let your requests be made known unto God"; and in another place "Pray without ceasing;" and in another also "In all thy ways acknowledge Him and He shall direct thy paths."

I remember a fable, I think it is from Aesop's, of a Wagoner getting fixed in a rut, and he prayed to Hercules (I suppose this was one of his gods) to help him out; but he didn't help him. A country man coming past at the time, seeing his desperate condition, told him to put his shoulder to the wheel, which he did, and he was helped. This is but a fable, but still, it teaches us an important fact, that is, that suitable actions must accompany prayer. I also remember an anecdote told of a little boy and his father, who, when rowing across a river and it became boisterous, were in danger of being drowned, and had to pull for their lives.

The father noticed that at every stroke of the oar, the boy looked up, and he said "what do you look up for boy" and he said, "to ask the Father to save us." This is what I mean by working prayer, or as the apostle said, in "everything" or at every stroke of the oar ask God to bless. As I want to make this very plain in regard to my life, I will relate the facts which will go to show that my whole life has been one of working prayer, and that God has positively answered my prayers.

I can quite understand that some people cannot see the connexion between prayer and the answer, simply because they pray in words but not in action, and they don't attempt to make the connexion. The Psalmist said "In the morning will I direct my prayer unto Thee, and will look up" this implies that prayer must be persevered in, and looking up for the answer be persevered in too. Prayer with me has been embodied in my life, and I have endeavoured to suit the action to the word.

A story is told of an old black man, singing at the top of his voice "fly abroad thou mighty Gospel, win and conquer never cease." The collector happened to come along at the time with the plate in his hand and he presented it to the good brother and said, "Give it wings then brother, give it wings." There are plenty of persons that would professedly like to see the Gospel spread: who don't seem to understand that it can't fly without wings.

I will just mention a few facts to show that what I say about prayer, and what I have said in other parts of this Autobiography, is correct.

I have prayed for more than 40 years that I may be kept from "flagrant open sin;" having a sinful nature and tendencies to sin, in common with my fallen fellow men. Mine has been a life of hard battling and watchfulness, knowing as I did, that one open sin, known to my family and the public, would have spoiled my life and made it a failure, so far as all usefulness goes, therefore I entreated to be Lord daily, and watched with all carefulness, especially over my besetting sins, and the Lord has heard and answered and has kept me.

Not that I claim to be wiser or better than other Christians: the Lord being witness how many have been my imperfections, and how numerous have been my sins. All I here claim is, that the Lord, in answer to consistent persevering prayer, has kept me during my long life from flagrant open sin; and I glorify the riches of His grace.

Another fact to show that the Lord has answered my prayers, I have prayed that my dear children may be all kept from open sin, so as not to disgrace their character, or disgrace us as a Christian family, or disgrace the cause of Christianity, or openly dishonour God, and the Lord has answered my poor prayers in this respect. How many tears have been shed, and entreaties, and warnings been given; so that I can truly say with one of old "my tears have been my meat day and night": the Lord only knows how I have pleaded continually, with all the sincerity of my soul, that they may be kept, and the Lord, in His mercy, has kept them to the present time.

I do not claim that my children are better than other persons', and they may not be so good as some, but I claim that the Lord has placed honour upon the prayers of my long life, by keeping them from manifesting any open iniquity before their fellow men, and I give to God all the praise, as naturally they are as sinful as other people, and quite as helpless, but the Lord has done it in answer to prayer.

Also another fact "I have prayed for temporal blessings for my family" I have not prayed for riches, or honour, or distinction for them, because I think that would be best left in the Lord's hands, but I have prayed that He would give them neither poverty nor riches, but feed them with food convenient for them; that in His infinite wisdom He would give them as much of this world's goods, as He could see would be good for them, and He has answered my prayers to the very letter: not one of my dear family has ever wanted for any good thing.

It may be truthfully said I that I have been the principal actor in their prosperity, but this is the way the blessing has come to us all, and we owe it all to the Lord, in answer to a life of earnest, working, preserving prayer, and to the Lord be all the praise.

Then I have prayed for deliverance in trouble, and the Lord has, in a most marked manner, answered me, so that I can truthfully say "This poor man cried and the Lord heard him and delivered him out of all his troubles." Sometimes, yea many times, it has been so marked, that if it had been an instantaneous miracle, it could not be more satisfactory to me that the hand of the Lord was in it. I know if I could call facts to my memory, I could occupy many pages of this book with God's providential dealings with me, in answer to prayer.

In many cases He has wrought out deliverance for me which none but a Divine hand could do. In difficulties He has opened the way for my escape; in afflictions, He has sustained, and supported, and restored in a marvellous manner; in bereavement, and other overwhelming trials of a like nature, the Lord has supported with His strong arm. Oh, how many times "just in the last distressing hour, the Lord has displayed delivering power" and the mount of danger has been the place where I have seen surprising grace.

Then I have prayed for the conversion and salvation of every one of my dear children. If one thing more than another has engrossed my thoughts, and filled my soul with earnest desire, it has been this. I may say it has been my life work to present them before God in the arms of faith and prayer for their salvation. The conversion of the soul to God, being a purely spiritual subject, it is not so easy for us human creatures to speak so positively as of more visible things, but the blessed Saviour informs us, "By their fruits ye shall know them."

I am inclined to believe that no one will think me egotistical when I say, that if there be one or more that is not converted at my death, that the Lord, who has been witness to my tears and sincere desires, and my earnest working during my long life, will take charge of such a case, and see that the whole family be complete at last. All my prayers are treasured up in His memory: not one of them is forgotten by Him; and as He has lavished out His mercy upon me, and my dear family, during my lifetime, He will now fulfil His gracious promise "I will be a God to him and to his seed after him," and then, I may truly and fairly say, that this is not all the prayers that have been presented to God on their behalf: there are the prayers and earnest entreaties of their dear mother, now in heaven, and of their second mother also, who has now had the oversight of them for so many years: both of them having been most earnest in their beseeching for their souls' safety.

But some will say, "surely this is making slavery of religion." No, oh no, this is not slavery - sin and departure from God is slavery - all sin binds the soul and degrades man's moral nature, and tends to enslave and finally to ruin him. All half-heartedness in religion is also slavery, although it may be of a milder type: but to yield the heart fully and entirely to God, and become a co-worker with Him is absolute and perfect freedom, and every departure from it brings the soul more or less into bondage.

The sacrificial offering of the Lord Jesus Christ has made me free from the guilt and punishment of sin, and a life of devotedness to the service of God has made me free from a life of thralldom and slavery, which a course of sin inflicts.

I have hitherto said nothing about relaxations and recreations. Although very little of my time has been spent about them, yet it can hardly be supposed that I worked incessantly from one end of the year to the other without an) relaxation. I never cared much for sight seeing, and seldom went to see any myself, unless my object was to take the children, or in company with friends to please them, and I would well nigh as soon see a good Punch and Judy show as any of it. I saw London illuminated at the Coronation of Queen Victoria in 1838, and it was certainly a grand sight, and I saw the Lord Mayor's show in 1837.

For many years I went to London on business, on these occasions I took one or two of the children with me to show them London and some of the sights to be seen there, or else it is not likely I should have seen many of them myself. The most interesting of them to me was the Picture galleries and the parks. We saw Blondin, the great tight ropewalker, but this was too much for my nerves, and made my fingers ache up to the very roots. This was certainly a great feat, but I question the propriety of the risk. My principal relaxations from business toil and other work, was hearing sermons, lectures, &c. I was passionately fond of reading, and had to steal time from my sleeping hours, and catch a little time here and there as I could.

As I had but little time my reading could not be very extensive, and I was obliged to confine myself to a few of the best and most popular works of the different classes. I read the Bible through several times at our family worship, and during my long preaching career, I had to be continually searching to select the most suitable portions for my style of preaching, and to suit the capacities of my hearers. Every book that was within my reach, and that was likely to afford me information, either for my own advancement, or that was likely to aid me in my work, I generally managed to get a sight of, either from some of the libraries of the town, or by purchasing it, or by a loan from a friend.

In regard to preachers and teachers, nothing gave me greater pleasure than to be among their audience, and I venture to say that I heard very many of the best of the age, so that, although at first my education, even of a common kind, was not very elaborate, I

managed by all these various means to acquire a tolerable fund of information on a variety of subjects and. in my own particular way, was enabled to impart information to others.

The age in which I have lived has been the springtime of many great movements: and many generations may pass away before there may again be such stirring times. The present age has seen the time when the grandest of all truths have formed their buds which will eventually terminate in the full blown flower, and usher in the glorious millennium, when a nation shall be born in a day. It has been the age when Wilberforce, and Clarkson, and others worked for the freedom of the slave: and when liberty was proclaimed to the captive; when Cobden. and Bright, and Thompson were the mouthpiece of the country for the liberation of the Peoples' bread from taxation; and when such a blow was struck at Conservatism, which sent her staggering, and from which she has never recovered, and never will; and when Harry Vincent laboured, with brain and tongue, to keep the fire of free-trade burning in every Englishman's heart.

There are thousands of kindred spirits with myself who will remember, till their latest day, his course of eight lectures on the Commonwealth. There certainly was never anything equal to it in this century, and perhaps in no other. I have always been glad that I had the pleasure and privilege of listening to them, and also too many other of his soul stirring appeals. The tune also when Edward Miall wrote and lectured, and spent his life to free religion from State control, and others still remain, who are quietly, yet perseveringly, treading in his footsteps.

I remember walking fourteen miles once to hear him lecture; and a grand lecture it was too. The time when Joseph Sturge, John Bright, and their compeers established the Peace Society, and began to make it plain to every Christian mind how preferable it would be for nations to adopt arbitration instead of war; and that an executive of nations could settle their differences without resorting to war.

The time when the duty was taken off paper and printing, and when cheap books and newspapers, and other periodicals could be obtained by the poorest of the people; when every parent is compelled to educate his child, and fit him for the stern duties of life; when gas was substituted for the dim twinkling lamp, which made sin in some respects hide its horrid head; when steam was invented, and railways and telegraphy established; when many ran to and fro and knowledge increased; when an impetuous has been given to the spread of the Gospel, which knows no bounds; and when the emissaries of darkness are hunted out of their hiding places and crime, and misery, and destitution are being brought forth to the light.

It is the age also when the Temperance reformation first saw the light, and when the grand old man that established it lived out his 90 years; when Father Matthew, the noble Irish Priest, laid his life and all that he possessed upon its altar; when a noble host of mighty valiant men laboured and suffered for the spread of its benign and glorious principles; when our doctors and lawyers, our judges and statesmen, ministers of religion, of every creed; and Christian churches, of all denominations; and men, women, and children, of all classes of the community, are acknowledging and adopting its great and holy principles; arid when means are being adopted by societies, by men in high places, and by other agencies for the final overflow of the drink traffic, and the establishment of universal temperance.

It is also the time when the Christian missionary is everywhere to be found, and when the standard of the cross is uplifted in every nation under heaven, and when the long asked question of how to attract the masses to hear the Gospel has been unravelled; when the Puritanical style of preaching the Gospel has been revived in a more attractive

way; and when men everywhere can hear in their own language, and with mannerisms adopted to attract them, the wonderful works of God; and when the best men everywhere are labouring with tongue and pen for the uplifting of our race. When I think of these things I rejoice to know that the best forty years of my life have been spent in helping forward, in my humble way, all these grand and glorious works: and now the working time of my life is over, my prayer to God is, that He will not cease to raise up an instrumentality for the still furtherance of His work in the world, until righteousness shall make a complete and final triumph.

Willie landed at Brisbane, in Australia, on the 21st of October, which is now nearly a year ago. He found one of Mr, Osborne's sons on the wharf when he arrived, He was there quite by accident, and Willie stopped with Mr, Osborne till he got into work at Ipswich and removed his family there. At first he rented a house, then he bought one of his own, with half an acre of free land, and furnished it. He has been in the same shop of work, and lived in the same house ever since, we hear from him now once a week or fortnight, and get papers from him occasionally. Every little item of news from one so very far away is very interesting and acceptable to us.

He tells us that the climate suits them all well, and that they are enraptured with the country, and have no desire to come back. He says that his wife and children enjoy their health there better that they did in England, His wife's, mother, Mrs. James, is unwell at times, but improves as she gets more used to the place, His wife's sister has been in service, but is to be married soon to a steady respectable man. They have joined the Independent Church and connected themselves with the Sunday school, and he has been fortunate enough to get into a benefit society, and as far as we can judge from letters, he is getting on remarkably well, considering he has only been there one year, No doubt he will make more progress as time goes on.

We have sent him two cases of garden seeds which we thought he may find useful: but it is difficult to give him any advice about any little speculation, as being on the spot, he must be the best judge. I trust the Lord will guide and bless them all. They will no doubt have many difficulties to contend with, for there is no country or condition that will exempt them from the trials, common to humanity. Willie and his family suffered many privations on the voyage: an account of which he to sent us. It appears to have arisen from overcrowding and other great irregularities. I was in communication with the agents and ship owners for more than three months, trying to get him compensation, but it was all in vain, as nothing could be done without an action at law, and fetching his family back as witnesses, which of course would have been impracticable.

I have received a letter from Mr. Stannard, of Bittern, he is suffering from heart disease. Dropsy has now set in and he is very weak. He thinks he shall not be long for this world. I have written him several instructive and consoling letters: his mind was not at all clear at first, but light has gradually broken in. He says now that he can fully trust in the Lord Jesus Christ for salvation, and is looking forward to the end with peace and joy. To God be all the praise.

October 17th, 1884. Through mercy I am spared to see my birthday; I am 68 today, my father died when he was 68; my mother lived to be 78, although she was much the weakest of the two. Early this morning my dear wife wished me many happy returns of the day, I said "thank you" but I did not feel that it was likely I should see many more. During the last seven or eight years, I have suffered from great feebleness and debility. I have had the sympathy of all my dear children, but it is only my dear wife, who is my constant and faithful attendant, that can form an adequate conception of it, and it has increased upon me year by year.

During the past summer I have had intermittent fever, something similar to ague fits, which has brought me down very low indeed. I have had five of these fits in six months, and on each occasion have not been able to move off my bed for five or six days together. This has prostrated me until I have become as feeble as a child, and made me feel as though I am very near to the end of my journey, and very close to the borders of the better land. For several years, till this last summer, I have been able by riding about from place to place, in the afternoon of each day, to attend to little matters of business in the nursery, and at other places, but now it is only rarely that I leave home, and have to give all directions at home in my particular part of the business.

I can only work now with my pen and tongue, and the time will soon come when the earthen vessel will be broken and be of no further use; when my last word will be uttered; words of encouragement and hope; the last admonition given; the last act performed; when the pen will drop from my fingers; when the last prayer will be offered, and my voice be still in death; and the last look will be taken of my earthly remains; and the body, once so active in my family's welfare, and in my Master's service, deposited in the silent grave. Till then, while consciousness remains, and till my latest breath, I shall not cease to pray for the salvation and prosperity of every branch of my dear family; and when the last prayer is uttered, I shall then leave them in the hands of my heavenly Father, who has all my prayers for them-, from the time of their birth till the present, registered in His book, and who will deal with them in much mercy; and finally I trust, gather them safe home to Himself, and that I shall meet them all at last, with all their loved ones, around the throne of God in heaven.

I have often reflected upon the effect which my death will have upon my friends and all my surroundings. So far as the outside world is concerned, it is several years now since I had much intercourse with it. The friends with whom I worked, in my long preaching day, and mingled with in Church fellowship; in connection with the temperance reformation; and in all other reforms and in all Philanthropic movements, in the town, and out of the town, are growing old.

Many of them are dying out, and others like myself, are relaxing their energy, or giving up entirely, and we scarcely ever see one another now. The young workers that are now in the field, and are growing up around us, while they admire our courage and our perseverance, are striking out into new paths, and are adopting new courses of action, but the example and influence of the old workers will never be entirely forgotten. Something they did or said will occur to the mind and will form the subject for conversation, and may give an impetus to their energies for many years to come, and so the wheels of all the noble institutions will move on more rapidly than ever.

The effect which my death will have upon my business surroundings, will not be so great as it would have been had I been taken away in the midst of my work. My customers have long looked for me almost in vain; and many of our more recent ones don't even know me. The old business men, whom I traded with during my long business career, are fast dying out, or becoming incapable like myself, and their sons and relations are coming up to take their places.

Many of the lines of proceeding are different now to what they used to be; and improvements are constantly going on in every department, and the young people will have but some faint recollections of the old man that traded with their fathers many years ago. My long weakness, and incapacity for much work, has brought my sons face to face with every department of the business in a way, which they would not have done had I not been laid aside from it; and I look upon it as a wonderful providence, which has thus ordered it.

How infinitely better it is for them that they should come to it by degrees than that they should have the whole burden of it laid upon them at once. It is also a remarkable answer to my many prayers, for although it may not have been done in the way that I should have marked out, it has been done in the way our heavenly Father knows to be best. My motto has always been "In all thy ways acknowledge Him, and He shall direct thy paths." The Lord has enabled me to raise the superstructure of the business, and amidst many prayers for guidance, and much help from Him to sustain it to the present time, and now, with the same guidance and blessing in answer to their daily prayers, and earnest working, He will make it a blessing to them, as He has to me, in sub serving the purposes of their families, and be a benefit to them in their declining days.

My death will be likely to affect my two sons in the business more than any of my other dear children, because being always with them, they could have the benefit of my advice and standing; but time will soon efface it all, and new grooves and new measures, more calculated to meet the wants of the times, will be adopted, and old things, will have passed away and all things, will have become new. My principle has always been, never to cast away an old thing till I have ascertained that the new is better.

My death will of course affect my family more or less, but I have always been thankful that my dear children were married young and so formed homes for themselves. I always think it is greatly to be deplored when parents die young, and leave children who are more or less incapable of providing for themselves. The Lord has spared us this calamity, which I think is a great mercy. Still there are members of our family which are less capable than others, and my mode of action all through has been to help the weak, as the strong can help themselves.

This is the thing of all others that I hope to leave as an impression upon the minds of my children - to bear one another's burdens, and daily to watch over one another in love, and, if they remember no other action of my life, never to let this die out of their memory. I think it should be the motto of all brothers and sisters that when the old home is broken up, never to forget the family tie; but to be kind, and loving, and helpful to one another. The loss of parents is always felt, especially when the last one goes, but is never felt so much when children have a home and family of their own, and when the parents are grown old and worn out.

However much may die out of the children's memory, there are some items which will never be forgotten: the school days, the cheerful fireside on winter evenings, the books we used to read, the lectures we used to hear, the family worship, morning and evening, that was scrupulously and carefully attended too, the Sunday school, the Sabbath services, the preachers we used to entertain, the delightful 'walks we used to have together, to carry the Gospel to the distant villages, the journeys to London, the holidays in the country, and numbers of other items connected with our lives, will never entirely fade from the memory.

They will also remember their wedding days, and the letters received from us on those occasions, wishing them many years of prosperity and happiness, combined with exhortations and advice in regard to their spiritual and eternal welfare, together with some sad times when death entered our family. Then they will remember me on the bed of weakness and feebleness, and in the old armchair, gradually and surely passing away.

There comes a time in the history of nearly every Christian family when those who have been the intercessors for the family are taken away; when the daily prayers offered for the children and grandchildren cease: but the daily prayers of twenty, thirty, or forty years are registered in heaven, and the Scriptures will now be fulfilled "When my father and my mother forsake me, the Lord will take me up." But my death will affect my dear

wife; she will miss me the most, because for many years we have been constant companions, and she has been my constant and faithful attendant, listening to my every sigh, speaking soothing words, and watching my every movement, and all she lived for so long, will have passed away, and for a long time she will miss me much.

May the influence of the peaceful life we lived together cheer her, and may the great principles of the Christianity we professed and loved, animate her spirits in her declining days, and may the presence of the Lord be always with her in her solitude: and when called upon to pass away from this world, may she have a peaceful, happy death.

"ONLY AN EARTHEN VESSEL."

The Master stood in His garden Among the Lilies fair,
Which His own right hand had planted, And trained with tenderest care.

He looked at their snowy blossoms, And marked with observant eye,
That His flowers were sadly drooping; For Their leaves were parched and dry.

My Lilies need to be watered, The heavenly Master said:
Wherein shall I draw it for them, And raise each drooping head.

Close to His feet, on the pathway, Empty, and frail and small,
An earthen vessel was lying, Which seemed of no use at all.

So the Master saw and raised it From the dust, in which it lay;
And smiled, as He gently whispered This shall do my work to-day.

It is but an earthen vessel, But it lies so close to Me;
It is small, but it is empty, And that's all it needs to be.

So to the Fountain He took it, And filled it full to the brim:
How glad was the earthen vessel To be of some use to Him.

He poured forth the Living water Over His lilies fair,
Until the vessel was empty, And again He filled it there.

He watered the drooping lilies, Until they revived again;
And the Master saw with pleasure That His labour had not been in vain.

His own hands had drawn the water, Which refreshed the thirsty flowers;
But He used the earthen vessel To convey the living showers.

And to itself it whispered, As He laid it aside once more,
Still will I lie in His pathway, Just where I did before.

Close will I keep to the Master, Empty will I remain;
And perhaps, some day, He may use me To water His flowers again.

From the "Watered Lily Series."

Conclusion.

In concluding my Autobiography, I thought it might interest my friends to have my own version of my reason for adhering so rigidly to my entire abstinence from all intoxicating drink, as common beverages, at religious ordinances, or for any purposes connected with the animal economy.

I do not give it by way of apology; for I do not apologise for any principles that I believe to be correct, I know by some persons I have been deemed dogmatic and stubborn; and, by others, my notions have been treated as ridiculous or too extreme to be worth noticing. For many years now I have not taken it at religious ordinances; preferring to meet at the Lord's table where unfermented wines are used; for I cannot imagine how a wine, the principal ingredient of which is a stimulating, narcotic poison, and a source of a large amount of the vice, crime, and misery that are in the world, can in any way, or by any means, represent or set forth the shed blood of the blessed Saviour.

Of course years ago, I had to be constantly battling with ministers, deacons, and church members; for I always maintained the ground that a pure and perfect Saviour would never make, or patronize under any circumstance whatever, the use of a beverage that would take a man out of a natural into an artificial state; when he would be in danger of having the worst passions of his nature excited; and He, who condemned drunkenness in to, would not recommend a wine, with all the essential elements of drunkenness in it, to commemorate His death.

Neither have I taken it to assist me in my labours; however arduous, either mental or physical, as I always preferred to be perfectly natural in all I do or say. I am quite aware that under its influence, men have been goaded on to do more work than they would have done in a natural way; but of course it must be, in such cases, an unnatural strain upon the mental and physical forces of the body. Work done under natural impulses is always better done; and, in the long run, (and as a rule) the quantity is greater.

Then there are some men who set themselves to do work that they are physically incapable of, and resort to stimulants to push them on, and so exhaust their natural forces and cut short their days. And then there are a great number of men who don't, like work, and never would do any if they were not obliged. Such men generally keep tipping all day, and so keep themselves constantly in an artificial state. It is such men as these who declare that they could not get through their work without stimulants; but I was always fond of work, and had more need of something to restrain me than to goad me on.

It has been my heaven all through to work for my family, to work for God, and to work for the benefit of my fellow-men; and when the Lord has no more work for me to do on earth, I trust He will take me up to work for Him in a higher sphere, and I believe He will. In my humble opinion intoxicating drinks never can help men to work for God; it is work that requires to be done with the purest motives, and under perfectly natural and spiritual impulses, and not under any circumstances in an artificial way.

And in cases of sickness, or debility, caused through sickness, or old age, I have not taken it, for I hold that is neither food nor physic, Doctors and others have frequently told me that as I get older and more feeble, I shall feel the necessity for it more and more, but the longer I live, and the more feeble I get, the more I am confirmed in my belief that it is only a delusion and a snare. I have had many seasons of extreme weakness in my time, and I know something of what the feebleness of old age and infirmity is, but in no case have I preferred an artificial to a natural state, and I don't want to be under any

delusions, neither do I want my friends, at any time, to think I am better if the feeling is artificial and not real.

I want at all times to feel perfectly natural, so as to be able to cast myself entirely upon God, by the help of His Holy Spirit, and not, as I may be excited, to do so by artificial stimulation. I want at all times to see my Saviour, not with an alcoholised vision, but with the eye of simple, trusting faith, such as is prompted by the Spirit of the living God, and not by the spirit alcohol. I remember very well what a celebrated doctor told me years ago; he was not then in practice but I asked him as a favour, to call and see my daughter, who was then on her death-bed, and to give me his opinion of her.

He called and examined her, and told me she would not recover, and it was only a question of a short time, and she would die. He said she must have some port wine. I told him she was a teetotaller, and he said she must take it as a medicine. I pressed him very hard to tell me what good it would do to her; he said it would promote her appetite. I told him that was not necessary, as her appetite was good; then he said it would raise her spirits and make her feel better.

After a little more pressing he told me very honestly the secret of the whole matter, and he said the reason why we doctors order stimulants in such cases is, that the friends of the afflicted would not think we had done our duty if we did not do so. I said, "very well, if she must die let her die naturally, and let her die sober." The doctors however are growing wiser now, and for some time past have seen and acknowledged that intoxicants have only been deceiving their patients and their friends.

I am thankful to say that I have lived to see the day when the old notions of taking alcoholic drinks, as food or medicine, are passing away, and the stumbling blocks to the spread of true temperance are being removed, and the way is opening for the Legislature to prohibit its manufacture and its sale. I have always held that nothing can effectually cure drunkenness but the stopping of the traffic; and if Temperance advocates and workers were to do battle with the drink more often, instead of exclaiming against the brewers and publicans, and the poor drunkards, they would be striking at the cause instead of the effects, and would attain the desired end quicker and in a less roundabout way.

Isle of Wight Dimmick Family Tree Research

The Dimmick family tree started in 1785 (this is as far as my research has gone) or thereabouts with the birth of Joseph Dimmick. He was a salt maker who worked on the coast of England in a town called Lymington. He was married twice; his first wife was Elizabeth Cook (B:??-D: 12/3/1815) he had one daughter to her of whom I have no information. His second wife was Ann Wooldridge (B:??-D: 3/1/1871). Joseph Dimmick had three brothers. When he moved to the Isle of Wight around 1800 two brothers went with him and one brother stayed in Lymington. One of the brothers went to Freshwater and was a baker. I believe one was named Nathaniel, the other I don't know. **Joseph Dimmick settled** in the Brading/Ryde area. He worked as a labourer. It was here that he married **Ann Wooldridge** and had eight children.

- Emma (B:?? - D:29/6/1845)
- Ann (B: 2/7/1826 - D:??)
- Maria (B:?? - D:??) married John Taylor (Brother of Charles Wife)
- Tom (B:?? - D:??)
- George (B:3/6/1832 - D:??)
- William (B:?? - D:??) married (10/4/1846 to Emma Saunders
- **Charles (B: 17/10/1816 - D:??) married (11/2/1839) to Elizabeth Taylor**

Charles Dimmick is our direct ancestor and it is to his forethought that I owe a debt of gratitude. He wrote and published a book about the Dimmick Family. The book was published in 1885 and I have a copy and was able to obtain a lot of information about the family. **Charles Dimmick** had nine children to his wife **Elizabeth Taylor** (B:?? - D: 5/5/1867). Charles Dimmick started the Dimmick Nursery in Ryde. This became one of the biggest on the Isle of Wight and they looked after some of the biggest and well-known gardens. There was Osborne House, Queen Victoria's summer palace and many more. Charles's children are:

- Elizabeth (B: 10/4/1863 - D: 10/4/1883) Married Mark Smith
- John (B:?? - D: 18/12/1905) Married Louise Waye
- James (B:?? - D:??) Married Mary Jane Macey
- William (B:?? - D:??) Married Annie James ** Came to Australia in 1883
- Charles (B:?? - D:??) Married Adele Ahlfeldt
- Annie (B:?? - D:??) Married Henry Downer Long
- Jane (B:?? - D:??) Married Henry Sothcot
- Mary (B:??/??/1858 - D:25/2/1866)
- Helen (B:??/??/1863 - D:10/7/1879)

Charles also wrote and published a number of books. He published two autobiographies of which I have the first and my father has a copy of the second: the first was published in 1885 and the second was sometime after that. The other book he wrote was "Potato Disease and its Prevention" by Charles Dimmick, Nurseryman. Houlston and Sons of Paternoster Square published it, price of One Shilling. I also have a bad photocopy of this book and I believe there is a copy in the British Museum or Library.

** William Dimmick came to Australia in 1883. His grandson, Leonard Alfred tracked me down and we have put that side to the tree together. If you have any information related to our tree please let me know.

If you are a Dimmick and wish to find out more information or have some information please EMAIL Marc Dimmick: mdimmick@gmail.com