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AND  
GOSPEL HERALD  
FOR  
1903.

CONDUCTED FROM JANUARY TO MARCH

BY

E. MITCHELL AND E. MARSH.

FROM APRIL TO DECEMBER

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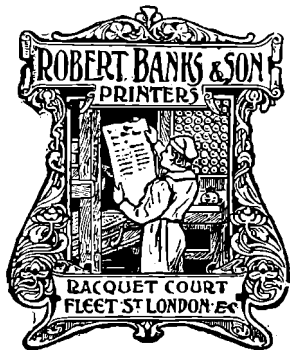
W. JEYES STYLES AND JAMES E. FLEGG.

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VOLUME LIX.

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ROBERT BARNES & SON, RAQUEL COURT,  
FLEET STREET, E.C.



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### JANUARY.

Camden Town, Haverhill.

### MARCH.

Acton, Chatham, Chelmsford, Hertford,  
Ipswich (Bethesda).

### APRIL.

Askett, Clapham Junction, Saxmundham,  
Stoke Ash, Stratford (Gurney Road), Thame.

### MAY.

East Ham, Grays, Guildford, Pimlico, St.  
Albans.

### JUNE.

Chatteris, Chesham, Ilford, Limehou-  
Wandsworth Common, West Ham.

### JULY.

Aldringham, Bradfield-St.-George, Leyton,  
Northampton, Peckham (Zion), Peckham  
(Mizpah), Stonham Parva, Sutton, Society  
for Relief of Protestant Dissenting Ministers,  
Wetherden.

### AUGUST.

Clapham (Bedford Road), Gaddesden  
Row, Grays, Stevenage, Stoke Ash.

### OCTOBER.

West Ham.

### NOVEMBER.

High Wycombe, Maidstone, Saxmundham,  
Stevenage.



THE  
EARTHEN VESSEL  
AND  
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The Lord's Perpetual Presence with  
His People.

BY E. MITCHELL.

“Lo, I am with you alway, even unto the end of the world.”—Matt. xxviii. 20.

THE commencement of another year brings H. F. Lyte's beautifully expressive lines to our remembrance with some degree of power, while the petition they present expresses the deep feeling of our heart :—

“ Swift to its close ebbs out life's little day,  
Earth's joys grow dim, its glories pass away;  
Change and decay in all around I see ;  
O Thou who changest not, abide with me.”

The words at the head of this paper assure us that our petition shall be granted. Whoever else we may lose we shall not lose our Saviour. He will be with us all the days, even unto the end of the world :—the end of the world for us, when we slip off this mortal coil, and with each succeeding generation of His disciples, until He Himself shall personally appear to wind up the affairs of the world, and take His people to be with Him in our Father's house on high. Let us then dismiss our fears, and go cheerfully onward in the, to us, all unknown way.

We remark that the words constitute

A PRECIOUS PROMISE.

The occasion on which they were originally spoken was an august and memorable one. The risen Redeemer was about to return to His heavenly home from whence He had come to fulfil His great work here on earth, but ere He quits the little band of devoted disciples, He commissions them to carry His Gospel throughout the world. As the basis of this commission, He informs them that all power (“eccousia, delegated authority, liberty or authority to do anything ; combining the two ideas of right and might.” Bullinger), was given unto Him in heaven and in earth ; and, for their encouragement, He promises to

be with them, even unto the end of the world. The words have special application to all who are seeking the spread of the Gospel, and the establishment of Christ's kingdom on earth, but they apply also to every disciple of the Lord.

God has ever dealt with His people by promises. He has chosen this method for the manifestation of His own glory, and the education of His people. The whole Word of God, from the first promise given in the garden of Eden, prior to the ejection of Adam and Eve therefrom, is replete with promises, given by God from time to time to His chosen. These promises constitute the wealth of the Church, and are not, any more than the prophecies, of any private interpretation. Peter says—“Whereby are given unto us” (that is, to all who “have obtained like precious faith with us,” the apostles, namely, every true believer) “exceeding great and precious promises.” Paul declares, “that *all* the promises of God in Him” (that is Jesus Christ) “are yea, and in Him Amen, unto the glory of God by us.” And the writer of the Epistle to the Hebrews applies one of these exceeding great and precious promises to all believers indiscriminately, when he writes—“Let your conversation be without covetousness; and be content with such things as ye have; for He hath said, I will never leave thee, nor forsake thee” (Heb. xiii. 5). We well know that the Holy Ghost administers the good contained in the promises to meet the needs of His people from time to time; but it were ill done to tell believers they must not rely upon such a word as that of our text, or the kindred promise we have quoted from the Hebrews, unless they have had a special application of them to their own souls. What is this but to encourage unbelief, which robs God of the glory due to His Name, as the God of Truth, and the believer of the support and comfort which the Word furnishes? In Heb. xii. 5, reproof is administered for forgetting the exhortation, which *speaketh*, not which was spoken, but *speaketh*—in the present tense—to all believers under the chastening rod. It is manifest that not some special application to individuals is intended, but the voice of the Word, which is ever speaking to the people of God. Happy is he who hears and attends to what the Spirit saith to the Church in His Word.

Faith has special dealings with God's promises. It is formed by God in order to receive, embrace, plead, and live upon His promises. As in pieces of machinery, intended to fit together, we see such a correspondence as enables us to recognise at once that they are meant to go together, so in faith we see how it exactly corresponds with the promises, and is manifestly intended to receive them. God has ordained that we should live by faith, and He has given the promises for faith to feed upon; He has appointed that we should walk by faith, and the promises are the rule by which faith is guided. The promises are certain in themselves, but it is the province of faith to make them real to the believer; for “faith is the substance of things hoped for, the evidence of things not seen:” it makes the things that are certain in themselves, real and substantial to the soul of the believer, just as truly as if they were before His eyes. This faith is the gift of God, and is actuated, inspirited, and kept alive by its great Author, the Holy Ghost.

We notice with respect to the promise we are considering that it is

THE PROMISE OF A PRESENCE,

“Lo, I am with you alway.” It is emphatic in expression, *Lo*, I am with

you. The Saviour does not promise an angel guard, although that He bestows, for all the angels are "ministering spirits, sent forth to them that shall be heirs of salvation," but "I," to whom all power in heaven and in earth has been delegated, "I will be with you." This is glorious news, a most reassuring promise. If He is with us, what have we to fear? "If God be for us, who can be against us?" We know nothing of the road we shall have to travel, but He is acquainted with every inch of the way; difficulties we shall meet with, foes will beset our path, the way may be rough and rugged, we may have to wade through rivers of sorrow, and pass through fires of trouble and distress, but He will be with us, and all must be well,

"For I will be with thee, thy pathway to bless,  
And sanctify to thee thy deepest distress."

There are several ways in which departed friends may be said to be with us. They may be said to be with us as entwined in our memory. To some this has been so vivid as to amount almost to a presence; with many more, and with the writer among them, the memory we cherish only serves to accentuate the absence of the dear ones who are gone before. Departed ones may be said to be with us in the example they have left us. None can approach our Lord in this point. His example was perfect, and more powerful than that of any who ever lived on this earth, and it has extended down through all the ages, and is as potent to-day as ever it was. But still more departed ones may be said to be with us in the words they have left behind them. The author's spirit breathes through the words which embalm his thoughts. Truly in this way our Lord is with us. The words which He spake are spirit and life. They have lost none of their force and power, and we feel Him very near to us at times, as we ponder over the precious words that fell from His lips. But over and beyond all these ways in which in a sense departed fellow creatures may be said yet to be with us, our Lord is with us by His Spirit, in a way that none but Himself can be with us. His Spirit is present and presides wherever "two or three are gathered together in His Name;" He dwells in the heart of every believer, whom He has regenerated by His invincible grace, and it is He that gives life, power, and efficacy to the words our Lord has spoken. In a real, true, though mysterious way, unexplainable to the natural man, the presence of Jesus is experienced by His people. They speak to Him, and He speaks to them; they tell Him their needs, and He supplies them; they confess their sins, and He forgives them; they pour out their griefs and sorrows, and He comforts and cheers them. It is no mere figure of speech, but a blessed experienced reality, that our Lord's presence is with His people. He is with us in the efficacy of His blood, in the sufficiency of His grace, the fulness of His love, the authority of His throne, the might of His sceptre, and the aboundings of His mercy. What more can we need?

"Though sometimes unperceived by sense,  
Faith views Him always near;  
A Guide, a Glory, and Defence,  
Then what have we to fear?"

THE PRESENCE IS PERPETUAL.

"I am with you *always (all the days)*, even unto the *end of the world*." Down through all the ages Jesus has ever been with His people.



He has never been absent one day, nay, not for an hour, nor even for a second of time. Wherever His people may wander throughout this world, in the torrid zone, in the Arctic regions, or in more temperate climes, He is ever with them. No prison doors can exclude Him. He was with Paul and Silas in the Philippean gaol. In the fiery chariots by which not a few have ascended Jesus has always been present, as He was with the three in Nebuchadnezzar's day. Whatever the trial, temptation, or distress that may await us in the future, we may always count on His presence being with us. By day or by night, at home or abroad, on the land or the sea, He will ever be with us. We may rely upon His help, lean on His power, trust in His wisdom, and draw from His resources. We may look to Him at all times, and in that last extremity, when we face our last enemy, He will not be wanting.

" Jesus can make a dying bed  
 Feel soft as downy pillows are,  
 While on His breast I lean my head,  
 And breathe my life out sweetly there."

May He who has given us the promise, enable us to receive it, rest upon it, and derive from it the comfort and strength it is designed to impart.

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## GOD'S GUESTS.

(Psalm xxxix. 12).

BY W. H. ROSE.

THE pensive musing of the Psalmist on human frailty and mortality issues in the pathetic appeal: "Hold not Thy peace at my tears; for I am a stranger with Thee and a sojourner, as all my fathers were." His fathers had entered:—

"The undiscover'd country, from whose bourne,  
 No traveller returns."

And he was fast following after them. "Stranger and sojourner" himself, as they all were, he would fain realize the comfort of Jehovah's providing and protecting care. The language is an echo of Lev. xxv. 23, "The land shall not be sold for ever: for the land is Mine; for ye are strangers and sojourners with Me." The idea conveyed in the phrase, "*strangers with Me*," is that they were to consider themselves as God's guests. The figure in our motto text reflects an instructive fact, namely, that the godly Israelite viewed life as a journey towards a city of habitation, and the world as an inn where God was Host and he himself a pilgrim guest. In the proportion in which this view influenced him amidst life's change and decay would be the invincibility of his courage, the strength of his patience, and the depth of his peace. Stepping across the threshold of the New Year, "not knowing the things that shall befall us," what richer consolation, what stronger support can we desire than that yielded by the same conception of our life—"a sojourning;" our character—"a guest;" our hospitality—"a guest with God?"

As God's guests we are ever sure of a gracious welcome. Eastern travellers exhaust the superlative adjective in describing the spontaneity and exuberance of the Oriental welcome of the stranger to shelter, food and

rest. Job but voices the universal sentiment of his race when he says, "The stranger did not lodge in the street; but I opened my doors to the traveller." The grateful acknowledgment by the Lord Jesus of hospitality extended to Him in the person of a disciple may fittingly be returned by the disciple himself: "I was a stranger, and ye took Me in." He does indeed take us in "unto Himself" (so the Geneva Version here reads) that is, He *embracingly* welcomes us. All through the year, "When other helpers fail and comforts flee," there will always be for the weary, lonely pilgrim an open door, a pressing invitation and a tender greeting with Him. Bunyan's title for his most encouraging work,\* "Come and *Welcome* to Jesus Christ," reveals his own personal sense of the Lord's whole-hearted reception of a needy soul to His entertainment of grace and love. There is such an exceedingness of welcome in His looks, His words, His tones that Hart may well be credited when he says, "The poorer the wretch, the welcomer here." Satan may work upon our diffidence, and keep us in the street, but the Holy Spirit will sweetly persuade us to take the Lord at His word, and believe that He is always more ready to receive than we can be to come. He who knows the heart of a stranger (Exod. xxiii. 9), will in no wise cast us out. "Welcome may become wearisome if he stay too long," says the old Norse proverb. But, blessed be His name, our welcome with the Lord will never, never wear out. May the sojourning stranger and the welcoming Host meet oftener than ever during 1903!

As God's guests we may anticipate a *bountiful provision*. An Eastern host will bring out the very best he has, and press it in abundance upon the acceptance of the traveller guest. So did the ancient Ephraimite (himself a sojourner in Gibeah) to the belated Levite. What a wealth of courtesy and generosity is suggested by his words: "Howsoever, let all thy wants lie upon me." If at the dawn of the New Year our Divine Gaius shall whisper to our hearts, "Let all thy wants lie upon ME," how easy it will be to cast all our anxiety (R.V.) upon Him! Nothing that He promised has failed us yet. Hitherto He has prepared a table before us, and *hitherto* is the infallible guarantee of *henceforth*. The message of the past years rings out to the present one—"Trust in the Lord and do good: so shalt thou dwell in the land, and verily thou shalt be fed." The American Revisers read: "Thou shalt feed on His faithfulness." What a glorious feast for such unworthy guests! Fed and nourished thus, however slender material provisions may be, we shall be strong in our inner man both to suffer and serve as He may appoint. The God of providence is more than the providence of God. He who possesses the first may confidently reckon upon the second. What provision may he not expect who is indulged to be the guest of God? "Jehovah is the portion of mine inheritance and of my cup." The cup indeed "runneth over" that is filled "unto all the fulness of God."

"From Thee is all that soothes the life of man,  
His high endeavour, and his glad success,  
His strength to suffer, and his will to serve.  
But oh, Thou bounteous Giver of all good,  
Thou art of all Thy gifts Thyself the crown!  
Give what Thou canst without Thee we are poor,  
And with Thee rich, take what Thou wilt away."

---

\* Attractively re-issued by Mr. Wilmshurst.

"I leave you the Covenant to feed upon," said the departing Cromwell to his weeping wife and children. It will be truly a "Happy New Year" if we have grace to place our implicit confidence where a greater ruler than the Protector rested his: "He hath made with me an everlasting covenant, ordered in all things and sure; *this is all my desire.*" The glorious prospect of the revelation and bestowment of the provisions of that covenant, "perfect in all points" (Genevan Version) exhausted David's every wish. We may be reduced to the straits of the Sareptan widow; but the renewal of the meal and the oil is ordered in the covenant. We may be pressed out of strength, like Paul; but we shall prove that sufficient is the covenanted grace and perfected is the covenanted strength.

As God's guests there is pledged to us *an inviolable security.* Hospitality among Orientals involved the protection of the guest from predatory designs or revengeful attacks. The host would sooner sacrifice his own life than suffer that of his guest to be jeopardized. Hence the significance of the familiar words: "Thou preparest a table before me *in the presence of mine enemies.*" The Psalmist could dismiss his fears because he knew there was a "covenant of salt" between Jehovah and himself. The Divine honour would be stained if he were betrayed to his foes: that could never be. We know not, nor need we know, what enemies will seek to rob us of a good conscience, to tarnish our reputation, to slay our hope through this year; but we know that resting upon His plighted word we need not fear what man or demon can do unto us. The present general outlook is far from inspiring; but faith remembers that Jehovah has magnified His word above all His name; she trusts that word of honour, and sings with the confidence it so worthily inspires:—

"A sure stronghold our God is He,  
A timely shield and weapon;  
Our help He'll be, and set us free  
From every ill can happen.  
And were the world with devils filled,  
All eager to devour us;  
Our souls to fear shall little yield,  
They cannot overpower us."

Our hope for 1903 is in Jehovah's promise, "I will never leave thee nor forsake thee," and that hope He will never put to shame.

---

## GOD-LIKE MEN.

BY PASTOR A. E. REALFF.

"I said, Ye are gods."—John x. 34.

OUR blessed Lord had been using very remarkable words. He had spoken of Himself as the "Good Shepherd," who "giveth His life for the sheep." He would voluntarily *give* His life (ver. 11). This statement He amplifies in ver. 18: "No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again." Surely no lesser being than Almighty God Himself could possess this power. But His claim to Divinity was disputed, and "there was a division among the Jews for these sayings" (ver. 19).

Some held with Him, but others called Him a devil, or a madman (ver. 20). So they gathered around Him in "Solomon's porch," and charged Him with causing this division among them, saying, "How long dost Thou make us to doubt? If Thou be the Christ, tell us plainly. Jesus answered them, I told you, and ye believed not. . . . But ye believe not, because ye are not of My sheep." Here was the onus of the difficulty; but not with Jesus. It was the wretched unbelief of their hearts, the result of the Fall. This is found in every natural man, however well cultured he may be, and however well acquainted with the mere letter of Scripture. The disease is in the heart, and nothing but sovereign, omnipotent, invincible grace can cure it. He who possesses, therefore, the smallest grain of spiritual faith in Jesus as the Son of God, yea, even though it be but as a grain of mustard-seed, is proved by that to be one of Christ's sheep, *i.e.*, a chosen vessel of mercy, ordained unto eternal life before the foundation of the world (2 Tim. i. 9). Jesus gives them "eternal life, and they shall never perish." He holds them in His Divine hand, as does His great Father, who is one with Him in this covenant purpose. "All His saints are in Thy hand" (Deut. xxxiii. 3); so that Jesus and His Father both hold them, in order that they may "never perish," but be brought at last into the full enjoyment of that "eternal life" in glory. "Whom He justified them He also glorified." So Jesus adds, "I and My Father are one." The word "one" is neuter; it does not mean one person, but one substance, *viz.*, that both Father and Son are equally *Divine*. "Then the Jews took up stones to stone Him" as a blasphemer, and truly that He was, if He were not God.

Jesus meets this, not by the putting forth of His Divine authority and power, because it was His will to keep these attributes in abeyance. He only reasons with them as a man with his fellow men—"Is it not written in your law, I said, Ye are gods?" By the term "*your law*," the Redeemer meant the Hebrew Scriptures, *i.e.*, the whole of the Old Testament. This quotation is from Psalm lxxii. 6, where the word is used of judges or magistrates. "God standeth in the congregation of the mighty; He judgeth among the gods" (ver. 1). Then follows exhortation and commandment to all such to judge justly, and defend the poor, the needy, and the fatherless, and then come the words, "I have said, Ye are gods, and all of you are children of the Most High. But ye shall die like men, and fall like one of the princes." This is the passage our Lord quotes, and then proceeds to apply it thus—"If He called them gods, unto whom the word of God came, and the Scripture cannot be broken; say ye of Him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God? If I do not the works of My Father, believe Me not."

Magistrates and judges were called "gods," because they stood in the place of God, to execute His laws, to deliver the needy, and punish evil-doers in His Name. How much more, therefore, did the title belong to Him who was indeed God's Son? They were called "children of the Most High," but He was really by nature God's Son, who had been "sanctified, and sent into the world."

Pause, dear readers, and consider for a moment what this means. The Father "sanctified" the Son, *i.e.*, He set Him apart, as it were

in the eternal council, to be sent into the world for a specific purpose. And the Son, being of one mind with the Eternal Father, agreed on His part to become Surety and Substitute for all the chosen race. Jeremiah was "sanctified," or set apart to the prophetic office, prior to his birth (Jer. i. 5). But Jesus was "the Holy One of God," and in His prayer, recorded in chap. xvii. 19, He says to His great Father, "And for their sakes I sanctify Myself." In Heb. x. this is explained—"Wherefore when He cometh into the world, He saith, Sacrifice and offering Thou wouldest not, but a body hast Thou prepared Me. . . . Then said I, Lo, I come," etc. Then follow these words, "By the which will *we are sanctified* through the offering of the body of Jesus Christ once for all. . . . For by one offering He hath perfected for ever them that are sanctified." And this is explained to be *the Covenant blessing*. O, beloved, it was through pains and sorrows unutterable!

"What He endured no tongue can tell  
To save our sinful souls from hell."

"AND THE SCRIPTURE CANNOT BE BROKEN ;"

no, not even such a passage as this, which speaks of men as being called "gods." Every word of Scripture is Scripture; yea, every *letter* of the original. We find here an important deduction concerning the dignity of the Lord Christ brought from the use of one single word in the book of Psalms; and in Gal. iii. 16, a great distinction is made between a singular and a plural noun—"Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to Thy seed, which is Christ."

My brethren, what reverence does this inculcate concerning the sacred Word of God! Even the difference between a singular and a plural termination is no mere chance, or slip of the writer's pen, for upon this may be established a very important doctrine of the Gospel. What care—what scrupulous care—must the inspired writers have taken! Yea, what care did the Holy Ghost Himself take concerning every *iota* of the Word! And Jesus says, "The Scripture cannot be *broken*."

The word really signifies *unloosed* or *undone*. No Scripture must be pulled to pieces, or explained away, dissolved, made to mean something else than the plain words indicate, or *deprived of its binding authority*. And how marvellously has the Providence of the Almighty watched over the words of Scripture all down the ages, when they have passed under the hands of so many copyists, redactors, translators and editors! From what accidents, enemies, and ravages of time has the sacred Volume been delivered! And, dear child of God, it contains the Gospel of your salvation, "for therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith."

"YE SHALL BE AS GODS :"

so said the tempter to our mother Eve. And when Moses was commissioned to take his brother Aaron with him, and go before Pharaoh, the Lord said, "He shall be thy spokesman. . . . he shall be to thee instead of a mouth, and thou shalt be to him instead of God" (Exod. iv. 16). But how much more wonderful is what we read in the New Testament! "Ye are all the children of God by faith in Christ Jesus." "I ascend unto My Father, and your Father." "Wherefore He is not ashamed to call them brethren." "Ye are the temple of the living God;

as God hath said, I will dwell in them, and walk in them ; and I will be their God, and they shall be My people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing ; and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty." "For as many as are led by the Spirit of God, they are the sons of God." Dear readers, "this honour have all His saints." What a stupendous privilege ! Let us, who are thus born from above through sovereign grace exercised by the Holy Spirit in regeneration, rise to the dignity of our "high calling." "Know ye not that ye are to judge angels ?" The redeemed are destined to "reign with Christ." "To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne" (Rev. iii. 21). O the exalted dignity to which worms of the earth will thus be raised by the sovereign grace of a Covenant God ! Beloved readers, in conclusion, let it be ours to evince by our daily life, walk and conversation that the Holy Spirit of God and of Christ dwells in us. May we "grow in grace," and in the likeness of Christ, "speaking the truth in love," showing that "charity" which "suffereth long and is kind," etc. (1 Cor. xiii), remembering that "if any man have not the Spirit of Christ he is none of His." And may God grant unto each of us a *New Year's Blessing*. Amen.

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## OUR YOUNG PEOPLE'S PAGE.

BY H. S. L.

OPPOSITES.

No. 1.—*Apostles or Agnostics ?*

FROM fishes and feathered folk to our "kith and kin" is rather a long journey, I must admit ; but if our peeps into the regions of sea and air have afforded us any pleasure or profit, surely we ought not to find "our own relations" a dry or distasteful study. And there is such variety, too, in this subject that monotony is out of the question ; but, lest while we "expatiate wide o'er all this scene of man" and tread its "mighty maze of walks," we should get bewildered and lose our way, let us be careful to take with us, and carefully keep and follow, the "clue of the maze," the plan that shall "guide our doubtful footsteps right."

"Follow my leader" is a game that children play at, but in life's most important business we all more or less do the same, for the world is made up of "leaders" and followers ; but it is most necessary to know *whose* lead we are following ; for if the blind lead the blind, it is more than probable that both leader and led will fall into the ditch.

"If sinners entice thee, consent thou not," and "follow not a multitude to do evil," are maxims of practical wisdom that come to us with the force of Divine authority. And if in the everyday matters of this present life it is so dangerous to be led astray, what shall we say of those eternal things which affect our everlasting interests ? What must it be to miss the heavenly way, and be lured to the awful regions of eternal death !

Our New Year's paper is designed to describe two opposite sets of leaders, both of which call for followers, and both of which are followed by different classes of people, who may be briefly called *believers* and *unbelievers*. There are many others who claim disciples in the religious world, but when all comes to all, there are only two great field-m Marshals of all the forces of human minds—two heads or principals of all the "schools of thought," whether ancient or modern, two masters who claim and receive the homage of men and women, yea, even of children too! One from above, the other from beneath; One is the Holy and the other the evil one; one is the Lord Jesus Christ, and the other His implacable enemy, Satan, "the god of this world."

Among the generals in the Lord's host the apostles of Jesus hold the highest rank; amongst the captains of Satan the agnostics are to be found. A great many people would not think the last half of my sentence true. One of our admired poets has said—

" There is more faith in honest doubt,  
Believe me, than in half the creeds,"

and agnostics have often been looked upon as honest doubters, and really as very admirable sort of people; but if we look into things a little, I think we shall not find much to admire in the wilful, conceited ignorance of those who pride themselves in *knowing nothing* about God or religion.

Bunyan in his "Holy War" makes "Incredulity," or Unbelief, "Lord General" of the army of Doubters that Diabolus brought to make war upon Mansoul, and which wrought such terrible havoc, until the Prince Emmanuel came to the relief of the beleaguered town. And those who have been harassed by doubts and fears, after they have "tasted that the Lord is gracious," know by experience that Bunyan's powerful "word-picture" is not overdrawn; to lose faith is to lose heart; to "falter where" once "we firmly trod" is bitter and painful in the extreme, and whatever makes us doubt God's truth must be an evil to be dreaded, and resisted too.

Cowper, the poet, in his interesting poem entitled "Conversation," describes the agnostics of everyday life—the people who are never sure of anything—in a very amusing, yet forceful, way—

" Dubius is such a scrupulous good man—  
Yes, you may catch him tripping if you can;  
He would not with a peremptory tone  
Assert the nose upon his face his own;  
With hesitation, admirably slow,  
He humbly hopes—presumes it may be so.  
His evidence, if he were called by law  
To swear to some enormity he saw,  
For want of prominence and just relief  
Would hang an honest man, and save a thief.  
Through constant dread of giving truth offence,  
He ties up all his hearers in suspense:  
Knows what he knows as if he knew it not;  
What he remembers seems to have forgot;  
His sole opinion, whatso'er befall,  
Centering at last in HAVING NONE AT ALL."

Something like the tit-bit I read the other day of a young fellow boasting to an older friend that he was an "agnostic." "What is

that?" queried the other. "Why, you know, it means you are not quite sure of anything." "Then," said the older one, "how can you be quite sure you *are* an agnostic?"

We have had enough and to spare of these "doubtful characters," and should be very glad to find their numbers diminished, and many of them removed to a more salubrious neighborhood than the dark land of "Doubting" can afford; and we hope and pray that our young readers may be brought in their early days to believe with all their hearts the sacred Word of God, rejoice in the light of His precious Gospel, and catch some of the beams of that glory that ever dwelleth in Emmanuel's land. The Lord Jesus Himself was and is *the Truth*, and He spoke with no uncertain voice when He was here. To Nicodemus He said, "Verily, verily, I say unto thee, We speak that we *do know*, and testify that we have seen" (John iii. 11). To the woman at the well He declared, "We *know* what we worship, for salvation is of the Jews" (John iv. 22). Again we find Him saying, "As the Father knoweth Me, even so know I the Father;" and, "I know My sheep, and am known of Mine" (John x.).

His apostles, taught by His Spirit, take up the same strain of exalted confidence. "We know," says the beloved apostle, "that the Son of God is come, and hath given us an understanding that we may know Him that is true, and we are in Him that is true, even in His Son Jesus Christ" (1 John v. 20). We know that we dwell in Him, and He in us, because He has given us of His Spirit (1 John iv. 13). "We know that we have passed from death unto life, because we love the brethren" (1 John iii. 14). "We know," said Paul, "that all things work together for good to them that love God; to them who are called according to His purpose" (Rom. viii. 28). "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens" (2 Cor. v. 1). And so on, and so on. Wherever we turn in Old Testament, or New, we have knowledge, confidence, assurance. God has revealed Himself, His people know Him; God has promised, it must come to pass: "The mouth of the Lord hath spoken it," it must be true. Seek for His knowledge, dear young friends, that you may not be carried about with every wind of doctrine, like a leaf or a feather, driven hither and thither by the gale, but that you may be well rooted in love and grace, like a vigorous, growing, fruitful tree, and grounded like a firm building on a solid foundation, so that you may not be moved away from the hope of the Gospel.

We in all sincerity wish you a "Happy New Year," with this specific New Year's gift from God—*knowledge* that you may say from heartfelt experience, "I know that in me, that is in my flesh, dwelleth no good thing;" yet, "One thing I know, that whereas I was blind, now I see;" "I know that my Redeemer liveth;" "I know Whom I have believed, and am persuaded that He is able to keep that which I have committed to Him against that day." "Yes, this is life eternal, to know the only true God, and Jesus Christ, Whom He hath sent." And so we close our New Year's paper with the question, Do you know the Lord Jesus Christ? Do you know the Father? O that you may, by the Holy Spirit's teaching, acquaint yourself with Him, and be at peace here and to eternity. Amen.



## EARTHLY GUIDANCE AND HEAVENLY RECEPTION.

BY E. WHITE.

“Thou shalt guide me with Thy counsel, and afterward receive me to glory.”  
—Psalm lxxiii. 24.

**W**HAT confidence the writer of this Psalm had in his God! He had made many blunders and mistakes, but now henceforth he will give up trusting his own wisdom, and take God for his guide alone.

It is so easy to fall into error when we trust our own shortsighted judgments. It is very assuring when we walk with God, not before Him; when we mark the course He leads, and not mark one out for ourselves. We may with confidence go forward when He leads the way without the slightest fear or hesitancy in any path He calls us to tread.

“Thou shalt guide me” in *experience*. To give up our will to God costs the proud heart many a conflict, until we are perfectly humbled to God’s will, and become as a little child in His hands. There must be first this full subjection, this entire surrender of heart, will, and conscience unto God, before our souls will know what that perfect peace is which passeth all understanding. Our thoughts and imaginations must be brought into captivity to Christ, the reins given into His hands to guide our thoughts, our inward trust. Our inward doubts and fears would oft be at once laid to rest if we did not listen to the surmisings of our own heart, and the suggestions of the evil one, who is ever ready to lead us astray, to prevent our soul’s rest and confidence in our divine Lord.

“Thou shalt guide” in *faith*. God has been pleased to reveal certain definite truths emanating from His eternal counsel, which are the ground of our faith. We are not called upon to follow the ever-changing vagaries of men, but the clear shining light of God’s Word. Here is a safe guide in all matters of belief, whatever is revealed by God in His Word we are bound to accept, and upon it we may safely build. This would lead to the union of the Church of Christ. It would greatly increase her prosperity; an implicit faith in the Divine oracles, a close adherence in the practise of all which God’s Word teaches. The Church at large, and each believer would then have a stronger faith, a deeper spirituality, greater power in prayer, and more conformity to Christ. The world guides the Church far too much, it is frequently her guide, I fear, not “what saith the Scriptures,” but what is most expedient in faith and practice. Those who follow in their faith without swerving the counsel of God must be prepared to walk an isolated path with only here and there a fellow-traveller.

“Thou shalt guide me” in *service*. The redeemed soul should stand with all their ransomed powers waiting to be employed of God; but in what particular way we may best serve Him is often a source of perplexity. We would not thrust ourselves into positions to which we are not called, and for which we are totally unfitted. “Lord, what wilt Thou have me to do?” is a prayer which has often been used by the loving disciple of Christ. We take God at once into our counsel; He will point out the way and open the door of usefulness for us, for which our qualifications are best fitted, and we must keep to His counsel for our use in His service. He does not call us to air the notions of our mind, but to make known in this dark world the thoughts and purposes of His eternal mind; and if we are desirous of making known His

counsel to men, He will find us a congenial sphere of service, fitted to our talents.

“Thou shalt guide” in *Providence*. God is very seldom pleased to lift the veil of the future; we must walk by faith, not by sight. We dare not take a step till He opens the way, and leads us on, then with confidence may we tread the path, though we see not far ahead; we only need to follow the cloud of His Divine leadings, and no step will then go astray. We shall not misjudge His dealings if we watch His hand; we shall not question the equity of His rule, nor murmur at the unequal character of His dealings with the sons of men; we shall not be envious of the wicked who prospers in his ways, but shall wait with patience the unfolding of all events, knowing the unerring Providence of our Heavenly Father can make no mistakes. He will lead us safely right to the end of our journey, removing every care and fear, taking every responsibility upon Himself for safe conduct, providing for our every need until our journey is ended. Being guided thus we shall be spared many a regret for mistakes we otherwise should have made.

When our path here below has reached its termination, we shall be received to *dignity*. Here unknown and unrecognised by the world, but then crowned with honours worthy the children of God, exalted to the mansions of glory and fellowship with the angelic throng, ushered into the immediate presence of God, to stand nearest His throne, to enter into the glory with Christ, with Him exalted, sharing His honours, basking in His smile, conformed to His image. A dignity shall sit on every brow as they are acknowledged as kings and priests unto God, the dignity of the Lamb's Bride as He will then present her to the Father without spot, wrinkle, or any such thing.

Received into *splendour*. Such as the imagination of man has not conceived as yet. What glory is, no mortal here below can fully know; some dim perception God is pleased now and then to give His loved ones, but this is but as the starlight heavens compared to the full blaze of meridian day. Before the splendour of one hour at God's right hand all the pomp of earth fades away, as the morning cloud before the rising sun; the splendour of the place, the company, the provisions, the entertainment, will fill the most expansive mind with adoring wonder and gratitude that God has prepared all this for sinners of a mortal race, and made them sons of God.

Received to *full satisfaction*. Not a power but is gratified, not a faculty but is full of bliss ineffable; every emotion of the heart thrilling with superb delight; every avenue of the glorified and enlarged mind filled with perfect knowledge; no secret now hidden; no perplexing problem which our poor finite minds cannot unravel; we shall know as we are known, no ardent longing now unappeased, no reaching after that which we cannot attain, no changing frames, the height of joy and the depth of despair, but one eternal ecstasy of delight. We long for the wheels of time to roll on more swiftly, and hasten that all-glorious day when we shall be satisfied, and only then.

Received into *perfection*. The perfection of holiness, for that is true glory. Sin has degraded our human nature—lowered us in every way; but then raised up to glory, when every vestige of sin and its consequences are vanished for ever, and the glory of perfect holiness sits on every brow, everyone bearing the image of Christ, the only perfect one

who has ever trod this earth since sin entered, and Adam fell ; the glory will be congenial to our renewed natures, and we shall be fitted for the glory, made meet for such a high abode and such glorious company. Then Christ will be glorified in His saints, and admired in all them who believe in that day.

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## FOOTSTEPS OF THE FLOCK.

BY PASTOR THOMAS JONES.

“That in the dispensation of the fulness of times He might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in Him.”—Eph. i. 10.

THE writer of the Epistle to the Hebrews has given us a very fitting and suggestive sentence. He, speaking of Christ, and “the household of faith,” as “holy brethren,” goes on to state that “Christ is a Son over His own house.” The idea expressed in Heb. iii. 6, together with the verse before us, to my mind, is that of *stewardship*. If we are right, then we may respectfully and reverently call our Divine Lord the Great Steward. He is Steward over the Father’s house, because the government and management are placed in His hands. Jesus Christ will so control and manage all things as to conduct the whole to the proper goal, placed and dated by Divine knowledge and wisdom. In the final destiny of the creature it will not count much with whom we have been identified here, whether Paul, Apollos, or Cephas. It will not matter to what degree we may have been mixed up with the world, life, death, things present or about to be : so long that this truth remains an experimental fact, “Ye are Christ’s, and Christ is God’s.” For this very thing “God hath abounded toward us in all wisdom and prudence.” For this reason the full revelation of His will, and the opening up of those secrets, are “made known” for the effecting of His purpose, which He had planned in harmony and agreement with His “good pleasure,” that unity with Jesus should be realised by the saints *now*, and the final gathering in Him when all purposes are fully completed on earth, in accordance to the plan of eternal redemption. In our meditation to-day, we shall do well to concentrate our thoughts upon “the dispensation of the fulness of times.” I will put it thus—

### THE GOSPEL DISPENSATION.

By dispensation we mean the dealing of God with His creatures, which might appropriately be termed administration, that is, certain things which comprehend the divine ideal of government. It is well known that the present administration is the complete outcome of all previous dispensations. We all know that the Mosaic dispensation was inadequate to meet the needs of a distressed sinner, and for this reason : it “stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation.” Yet that period of administration prepared the way for the full scheme of God in redemption. The fitness, or the fulness of times, the “seasons” of Gospel days, the operation of grace, the story of Divine love, the wondrous plan of salvation, and its inestimable benefits to the Church, which are dispensed to its members generally. Such are some few of those things

belonging to the present administration, or dealings of God with His creatures. This dispensation is called "The end of the ages," "The times" or "seasons of the Gentiles," "The seasons which the Father hath put in His own power." Such Gospel dispensation, and the purpose designed to be accomplished, we have recorded in Acts iii. 21 : "The times of restitution of all things, which God hath spoken by the prophets since the world began." The coming of Jesus, His first advent, was one of the special *times*. In the fulness of time—the divinely-appointed time—Jesus came, and in due time "Christ died for the ungodly." Then men sitting in darkness saw a great light, and those in the shadow of death discovered that Christ "the life" had come. The dim past receded before the effulgent light of the "Sun of righteousness." The desert became a garden, and the thirsty land pools of water. The glory of the Lord came upon us, and the splendour of the Infinite visited us. A new economy dawned upon our race, and the light of God came upon man. Jesus manifested, the works of darkness disappear. An economy of mercy, and a dispensation of love began. With this dispensation there came the advent of the Holy Spirit, for "Pentecost was fully come." The free message of mercy to "every creature" was to be published. Salvation by sovereign grace must be made known to poor, fallen sinful man ! He is to be assured that a Refuge is provided—a fountain opened—atoning blood, efficacious to cleanse, are all "without money and without price." For this is God's jubilee—the day in which the "ready to perish" may listen to the silver trumpet, and the joy-bells of the everlasting Gospel—the one great law of the kingdom of grace.

We come now to consider God's good pleasure which He hath purposed, or, in other words,

#### THE END PROPOSED.

The great end proposed is in keeping with the dispensation, and all things pertaining thereto. I may say that the "gathering together" is very comprehensive. It suggests the glorious possibility of original unity. Since the introduction of sin, estrangement and alienation has characterised the human family. Yet so wonderful, powerful, and effective are the operations in the present economy of grace, that God will eventually cause good to triumph over the bad, grace to abound over sin ; that sin and evil shall be swept away, and a new condition of things appear. We emphatically believe that the results shall correspond with the Divine ideal—that ideal is the glorification of the Church in Christ, as the Head, Centre, Ruler and Life. It is to sum up all things—the whole range of things in Jesus as the Head of all, Lord of all, and King of all. Yes, says Paul, "all things," both in heaven and on earth. Angels above and men below ; chosen angels and chosen men shall circle around Him, the vital Sun. God sums up all creation in His Son. Such is but a vague idea of what will undoubtedly be accomplished according to the good will and pleasure of the Supreme Being. Sin swept away, enemies destroyed, the universe at peace ! Then shall come to pass another truth contained in this verse—

#### THE GRAND UNITY,

"Even in Him." Christ the Centre. Around Him all gather. This, to a large extent, is the case now. The object of all worship and service is to get near to Jesus, and the highest desire of Christian men is

the realisation of their union with Jesus. One of the heaviest burdens of one's heart is that we do not realise this abiding union with Him as much as we desire. This being so we welcome the thought given us here, that the time shall come when we shall be gathered, joined to our Lord, so closely, so abidingly, and that without any fear of separation. The kingdoms of this world shall be in the truest sense subjected to our Lord. And for this purpose "He must reign until He hath put all enemies under His feet." "Before Him every knee shall bow, and every tongue confess."

Ye tried and tempted, here is consolation for you, to-day ye are your Lord's—"Ye are Christ's." Bound by eternal cords of never-failing love, by eternal bands, which can never be broken. No separation—neither life, death, things present or to come—no, not any creature in creation can disunite you and your Lord.

"Did Jesus once upon me shine,  
Then Jesus is for ever mine."

Here we rest, wait, watch, and pray for the glorious appearing of Him, who is Head over all things to His Church.

## THE UNKNOWN WAY.

BY THOMAS HENSON.

"For ye have not passed this way heretofore."—Joshua iii. 4,

THE long, weary wandering of forty years was drawing to a close, and the hosts of Israel were camped on the eastern border of the Jordan. Moses, from the top of Mount Nebo, had seen the promised land, and was gone home to the heavenly Jerusalem; he was not permitted to enter the earthly Canaan. Joshua, his successor, by Divine command, had instructed the priests to take up the Ark, and go forward toward the river which divided the promised land from the wilderness; and which, though bridgeless, must be crossed. The people were instructed to be in readiness. They had traversed many strange ways since they left Egypt, but now they must traverse one which they had never seen, and did not—could not know.

There were many enemies in front of them—Canaanites, Hivites, Perizzites, Girgashites, Amorites, and Jebusites—but the living God was with them, and would go before them. No wonder that the kings of the Amorites lost heart when they saw that God had brought them across the sea. Moreover, they had battles to fight, towns and cities to take by siege, and victories to win; the unknown way would yield them many humiliating lessons, and surprise them with many joys. The ways which the Lord chooses for His people have both cloud and sunshine; but His ways always prosper, and end well; it is our own ways which fail. He that made and owns the goodly country will best know the way into it.

Is it not so with the Christian pilgrimage to-day? The centuries do not alter the king's highway to glory; the constant tread of the pilgrims' feet does not wear the rough places smooth for those who come after them. Every new year as it comes is a way we have not passed heretofore. All the year is well known to Him who maps it out, but

we must learn it step by step. The Ark, which was the symbol of the Lord's presence to Israel—which hitherto had dwelt in the midst of them—would henceforth go before them as their leader. They were to follow it carefully, reverently; not presumptuously. They were not to crowd about it with anxious fear, nor with prurient curiosity. About a thousand yards by measure must be left between it and themselves. God must be followed with implicit trust and love; but also with reverent homage and worship. No saint can stand at the threshold of 1903, and ask it what it is bringing to him, or through what mysteries of Providence it will lead him. No man can take two steps at once in this unknown year—it comes by moments. The year itself is a casket of 365 sealed letters, each one dated for its own day, and not for any other day. No one of them can be opened till its day comes. With what curious, anxious eagerness some of us look upon the casket! How glad would we be if we could take up to-morrow's letter and open it to-day. But Jesus has forbidden that: "Take no thought for the morrow; sufficient unto the day is the evil—the burden—thereof."

With the ways of life on that eastern border they were familiar, they knew all the dangers, fatigues, and sorrows; all the privations, which had been met by wonderful supplies; all the temptations, sins, judgments, repentances, and pardons; they knew what wonderful deliverances they had enjoyed notwithstanding their doubts, distrusters, and murmurings. But what would they experience in that new untrodden way? whither would it lead them? where would it land them? Would it be smoother or rougher, sweeter or more bitter than the past?

So it is with me, so it is with you, dear reader. Ignorance of the future is often painful, but the pain is soothed and removed by simple, sincere trust in the Lord. Step by step we have come through the years that are gone; they have left their marks upon us, and they have carried our marks with them into eternity. We have memories of the past, but we have not an atom of knowledge of the future. What does this mysterious casket contain for us? Pleasure and pain, profit and loss, duty and service, fear and hope, sickness and health, friendships severed by death, hopes shattered by accidents, calamities, catastrophes, and, it may be, the inroads of death in our homes. Somewhere, we may meet with concealed temptations. "Oh, Master, keep us from slipping into them." Somewhere, a snare of the devil, gilded with gold, sparkling with pleasure, offering profit without loss, pleasure without pain, may lie across our path: the Lord preserve us from falling into it. Somewhere, we may meet with crossing roads, all bright and fair-looking, all vocal with siren-songs, all smooth as the rolled lawn, and all doubtful as to the right one for the pilgrim. What shall we do then? Stand still, at a thousand yards by faith's measure from the Ark, keeping the eyes of faith and hope upon the light which shines from it, wait for its rising and going forward; then follow on as it leads the way.

Natural temperament is often out of harmony with Christian faith; failure and defeat mostly begin at the heart; hence the different views which many—even saints—take of the same roads and things. Despondency is fearful, and afraid to step forward in the dark; but Hopefulness says: "I will go in the strength of the Lord God." Despondency, in the cold-death grip of doubt, turns sunshine into

gloom, while Hopefulness escapes from Doubting Castle by means of a key which it carries in its bosom. Despondency, like David, says : " I shall now perish one day by the hand of Saul." Hopefulness, like Job, says : " Though He slay me, yet will I trust in Him." God says to " those of fearful heart, Be strong." Despondency must not strain the heart's eyes to peer into the dark future, but, with hope and trust, look upon the Ark, follow it, wait upon it, trust it. " O rest in the Lord." " He that believeth shall not make haste." The future is ever present with the Lord. He who lives by faith in Christ has all his unknown way provided for, cared for, guided, guarded, and finished.

### "LEST MY PEOPLE FORGET."

BY PASTOR H. TYDEMAN CHILVERS.

FORGETFULNESS is our misfortune, a dire effect of the fall. The Lord knows what we mean when we ask *Him* to remember ; but *God never forgets*. Adam, before he fell, doubtless had a perfect memory, but as soon as sin operated in his life, he at once forgot the omniscience of his Creator, and thought to hide himself from the Divine view. The things we desire most to memorize are often most easily forgotten, and among those things are the spiritual realities, the remembrance of which tend so much to our personal comfort and joy.

The consequences of the fall, as experienced by us in daily life, are fully recognised by the Lord, and He has made provision for not one of the least of those effects, even our forgetfulness. He has given the Holy Ghost, who is the *Divine Remembrancer* ; it is written, "*He shall bring all things to your remembrance, whatsoever I have said unto you.*"

We so frequently forget what Jesus has said unto us, and are consequently often cast down and full of a murmuring, grumbling spirit ; but the Holy Spirit comes in tenderness, pitying our infirmities, and whispers to our troubled hearts something *He* has said, and reminds us *He* hath said it, and will not alter what has fallen from His lips. How sweet to be favoured with such a Comforter, who reminds us that He said, " I will never leave thee."

The backslider who has forgotten all the Lord has said, is reminded that "*He receives graciously and loves freely* ;" the wearied, tired mother in the home life has it brought with power to her remembrance that "*Jesus being wearied with His journey sat thus on the well.*" How constantly we have to be reminded of past "Ebenezers," and taken back to look at the stone, upon which we wrote with the chisel of love and gratitude the word that declared, "Hitherto hath the Lord helped us." We praise Thee, O God, for such provision for our poor fallen memories ; we should forget *Thee Thyself* altogether, but for Thy gift of the Divine Remembrancer.

"*Lest we forget*" affords us the secret of much of the mystery of the Divine discipline of our life. Affliction takes a large part in this discipline. How many suffer from the various weaknesses of the body, and oftentimes that weakness is felt at the period we want to be most useful ; and we naturally ask, Why is it ? and the answer seems to come gently upon the breezes, "Lest My people forget" their frailty, what manner

of persons they are, their dependence upon God, and that their Master can do without their service if He pleases. But for *bereavement* we should often forget that "this is not our rest;" our troubles bring us to the Throne of Grace, or we might forget to pray.

By Divine permission wicked men are allowed to threaten our privileges, that we may remember their preciousness. The Apostle Paul needed "a thorn in the flesh" to bring back to his mind that he must walk *humbly* with his God. How much we should forget but for the painful part of the discipline of our Father, who has said, "*Thou shalt remember.*"

"*Lest My people forget*" is explanatory of God's method with us in the experience of salvation. Sin is permitted to remain (though not with domineering power) within us, the devil tempts us; if sin were entirely eradicated we might forget the *Cross*, the price of our redemption, Calvary with all its shame and ignominious suffering. If we were never tempted we should not need, and consequently forget, the sympathy of Him who was tempted in all points like unto His brethren.

"*Lest My people forget.*" In the light of His countenance, the light of the Better Land, with undimmed eyes and satisfied souls, in the glory of our Home yonder, through the transparency of the Father's eternal purpose, we shall doubtless read life's history, and then see what we cannot understand now, that behind all the painful episodes of life was, "*Lest My people forget.*"

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### "MEN OUGHT ALWAYS TO PRAY, AND NOT TO FAINT."

(Luke xviii. 1.)

**T**HERE can be no room for despair, for prayer exports wants, and imports blessings. But our dear Lord knows that there is in us all at times a *backwardness to prayer*, and this He would remove. It arises from fainting, this He would prevent. Therefore He opposes praying to fainting, for fainting prevents praying. Have you not found it so? When weary and faint in your mind, when your spirits are oppressed, your frame low and languid, you have thought this is not a time for prayer. Yea, but it is; Pray "always." *Now* sigh out the burden of your heart, and the sorrows of your spirit. *Now*, though in broken accents, *breathe* your complaints into your Father's ear. *Now* cry to Him who loveth you and careth for you, the love and care of the most tender and affectionate Father. What makes us faint? Do troubles and afflictions? *Here* is a reviving cordial: "Call upon Me in the *day* of trouble: *I will deliver thee*, and thou shalt glorify Me" (Psa. l. 15). Does a body of sin and death? *Here* is a supporting promise: "Whosoever shall call upon the Name of the Lord Jesus shall be saved" (Rom. x. 13). Do we faint because we have called and prayed, again and again, to the Lord against any besetting sin, prevailing temptations, rebellious lust, or evil temper, and yet the Lord has not given us the victory over it? Still, says the Lord, Pray "always." Persevere, be importunate, faint not. *Remember* that blessed word: "My time is not yet come, but your time is always ready" (John



vii. 6). "Watch and pray, that ye enter *not* into temptation" (Matt. xxvi. 41). Note the difference between being tempted, and *entering* into temptation. We are assured "in due time we shall reap, if we faint not" (Gal. vi. 9). Do we find the spirit willing, but the flesh weak? And because of our coldness, deadness, and languor in prayer, do we faint, and are ready to give up praying. Look at David; he begins to pray in a very heartless, hopeless way. "How long wilt Thou forget me, oh Lord, for ever?" See how he concludes: he breaks out in full vigour of soul—"I will sing unto the Lord, for He hath dealt bountifully with me" (Psa. xiii.). Above all, look to Jesus, who ever lives to pray for you. Look for His Spirit to help your infirmities (Rom. viii. 26).—*W. Mason.*

### SOME HISTORIC BAPTIST CHURCHES.

#### III.—WEST LONDON (*continued*).

##### "SOHO."

THE Church here has an interesting history and memorable associations. Their splendid edifice in Shaftesbury Avenue is one of the most imposing belonging to the Strict and Particular Baptist denomination. It is here, too, where the M.A.S.B.C. transact their business and hold their committee meetings; likewise the Strict Baptist Mission.

In the middle of the Eighteenth Century (1749) Richard Burnham first saw the light of day, being born of poor and humble parents. He grew up to be a gay and dissipated youth. Whilst at High Wycombe, by the grace of God he was converted; the preaching of Mr. Williams, a Wesleyan Methodist, being blessed to his soul's health and salvation. After this, in his theological views, he developed what is known as Antinomianism; at least, so it was considered by some. He felt the call within him to preach the Gospel. After awhile, he was baptised by Mr. Thomas Davis, of Reading. In the providence of God, he was instrumental in planting the Baptist Church at Staines, and came to London to collect funds for a chapel there. While in London on this errand his preaching proved so attractive and helpful that he was advised to come to London and settle, which he did, and a suitable meeting-house was secured for him in Green Walk (now Church Street), Blackfriars. Here a congregation was soon gathered, and a Baptist Church formed in 1780. After two years' ministry here, he and a number of his friends removed to Gate Street, Lincoln's Inn Fields. In the course of his labours at this place a charge of inconsistency and misconduct was brought against him, which resulted in his departure, with a number of followers who clave unto him. "Salem" Chapel, EDWARD STREET, Soho, was secured, where much blessing and prosperity was enjoyed. In consequence of continued increase, they took Grafton Street Chapel, which was then being vacated by the Baptist Church under the ministry of Mr. John Martin (see August issue, p. 249, paragraph 4). This was in 1795. The prosperity experienced in "Salem" continued to be theirs in Grafton Street.

On the 30th of October, 1810, Richard Burnham received the home call, and his remains were interred in the Tottenham Court Road Chapel-yard.

After awhile the Church invited John Stevens to the pastorate. And I think I should here note that Mr. Stevens had previously been a member of this Church, which first sent him out to preach. At the time when this call came our friend was the pastor of a Baptist Church at Boston (Lincs.). He accepted the invitation of the Church then meeting in Grafton Street, West London, and commenced his ministry there in July, 1811. Still further blessing and increase followed, which necessitated the removal of the Church and congre-

gation to yet larger premises, whereupon they took a hall in York Street, Piccadilly, in the year 1813.

Nine years passed away, and then, as the result of a circumstance requiring the exercise of discipline, Mr. Stevens read his resignation from the pulpit on the 15th of December, 1822. Whereupon THE CHURCH, with her office-bearers, withdrew from the hall in a body, and occupied a chapel in Lisle Street, Leicester Square.

[Mr. Stevens retained the York Street hall himself, and formed *another* Church there, which eventuated in the one time well-known cause at Meard's Court.]

After the Church's withdrawal to the hall in Lisle Street, in September, 1823, she invited Mr. George Comb, from Horsell, to the pastorate which Mr. Stevens had resigned the year before. Mr. Comb accepted the invitation, and thus became the Church's third pastor. In his earlier days Mr. Comb had been powerfully impressed at a baptismal service held by Mr. Richard Burnham (the first pastor), which Comb had attended for the purpose of mocking at the sacred ordinance. In 1826 the Church obtained the lease of Soho Chapel, OXFORD STREET, whither she then removed. By January, 1835, the cause had so increased and prospered that a new chapel was built on the same site, at a cost of £1,800. Unfortunately, there was a ground-rent of £60 a year to be paid. In 1839 a Sunday school was commenced. Mr. Comb received the call to the higher, holier and happier service on the 20th of February, 1841, after a ministry of about seventeen years.

On the 12th of May, 1842, Mr. George Wyard was publicly recognised as the fourth pastor of this Church. After fourteen years' occupancy of the office, he resigned it in March, 1856.

The 3rd of October, 1858, was a red-letter day in the Church's history, when their fifth pastor, the beloved John Pells, commenced his labours amongst them. Prosperity, peace, and increase attended his ministry. Please, dear reader, let it be widely known that he aided and encouraged

#### OPEN-AIR PREACHING.

At the conclusion of nearly six happy years, the Lord called His servant home, after only a few days' illness, in June, 1864.

The sixth pastor and pastorate is well within the knowledge of many present-day folk, and needs no word from me. It was commenced October 4th, 1866, and ended in August, 1873.

Then came that honoured and beloved servant of God, known and respected by us all of the present generation, John Box, the seventh pastor of what is now so widely known as the "Soho" Baptist Church. The locale of the Church buildings is not now a western suburb of London, but the West Central district; and, as I noted at the commencement of this paper, the noble sanctuary is a *centre* of interest and meeting for the Churches of the denomination.

But I am anticipating;—to resume. About 1884 a fund for the purchase of a freehold site was inaugurated. The freeholders of the old chapel made proposals which resulted in the sale of the remainder of the lease to them (the freeholders) for £4,600.

In March, 1885, the Church engaged a hall in Whitfield Street. This tenancy lasted about three years, during which period the

#### FREEHOLD

of the site upon which the present chapel stands (described postally as "166, Shaftesbury Avenue, W.C."), was purchased, and the Church buildings erected, at a total cost of £10,525. The sanctuary was dedicated to the Lord, and opened for public worship, in February, 1888—fifteen years ago come February next.

What may be her future lot  
Well I know concerns me not.

But I wish the Church well, and believe the Lord will manifest His wise and

gracious purpose concerning her coming days. In closing, I would urge all friends who have not yet seen the beautiful marble tablet to the memory of the late beloved Pastor John Box to make a special journey to Shaftesbury Avenue for that purpose, and when they have seen it and made a careful copy of the inscription, I am sure they will not be angry with me for venturing to give them this little bit of "advice gratis."

SAMUEL BANKS.

The Harbinger, Southwood Road, New Eltham, Kent, November, 1902.

"It was an excellent saying of one of the ancients, I had rather have St. Paul's coat, with his heavenly graces, than the purple of kings, with their kingdoms. Grace is that which truly ennobles the soul; it raises the soul up to *converse with the highest* and with the noblest objects, and every man is as the objects are with which he converses: if the objects are noble, the man is so; if the objects are base with which the man converses, the man is base. A man may better know what he is by eyeing the objects with which his soul does mostly converse than by observing his most glorious and pompous services. 'The righteous is more excellent than his neighbour.' Abraham was a prince of God among the Hittites. The Jews say that those seventy persons that went down with Jacob into Egypt were more worth than the seventy nations of the world; indeed, it is only *grace* that makes a man truly noble."—*Thos. Brooks.*

#### OUR LEADER.

"He led them on safely."—Psalm lxxviii. 53.

*Led safely on*—in His own faithful keeping,  
Kept by the power of His Almighty care;  
Still guarded by His watchful eye unsleeping,  
From hidden ills, from every hurtful snare.

*Led safely on*—though now by foes surrounded,  
With fearful heart engaged in closest fight;  
At length to leave our every foe confounded,  
And triumph in the conquest of His might.

*Led safely on*—through scenes of deepest sorrow,  
Led safely on through shades of darkest night;  
To spend for aye a sweet unveiled to-morrow,  
Where all is wreathed in unbeclouded light.

*Led safely on*—through earth-bound scenes of anguish,  
"Led forth in peace" while in life's maze we roam,  
Up to the land where joys can never languish,  
Up to the bliss of our eternal home.

KATE STAINES.

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

*A Guide to Church Fellowship, as maintained by Primitive or Strict and Particular Baptists.* By W. J. Styles. London: J. Briscoe, Banner Street, Bunhill Row, E.C. Price three shillings nett. May be had from the Author, Elmscroft, Melrose Road, West Hill, Wandsworth, S.W., post free.

WE give this book a hearty welcome. It supplies a much-felt need. There is nothing in print with which we are acquainted that presents the distinctive views held by Strict and Particular Baptists in so compact and intelligent a form as they are here set forth. Mr. Styles gives us twenty-nine articles, mainly based, as he informs us, on those of Dr.

Gill. These articles embrace the chief points deemed essential for Church fellowship in that section of the Church to which the Author is united. They are elucidated, proved from Scripture, and opposite errors exposed in a masterly manner. The book itself is thus described in the preface: "This little book is by no means a Body of Divinity, but, as its title states, 'A Guide to Church Fellowship.' It is simply intended to present what honest and intelligent persons who claim to be members of our Churches should *believe*; and should *practice*, to maintain their position with consistency." Debatable (that is, among Strict and Particular Baptists) topics have been avoided with two exceptions—"The Modern Millenarian Theory," and the popular view of the "Judgment Day."

Modern Millenarianism finds no favour with our Author. We are at one with him in this. In relation to the great Day of Judgment, he does not believe that the saints who have passed from off the earth will be arraigned before "the great white throne;" they having been manifested before the judgment seat of 2 Cor. v. 10 (to be distinguished from the great white throne) immediately after death. Matt. xxv. 31—46 is regarded as representing the judgment of those who shall be alive when the Lord comes. Rev. xx. 11, 12 is regarded as another event, when the *dead*, as distinguished from the *quick*, whose judgment is described in Matt. xxv., will be judged. But none of the saints who shall have departed this life will be arraigned. They will be present, but not to be judged, but perhaps to be commended by the Judge in the presence of their enemies. This is but the barest outline of the view for which our Author argues with great force and acumen, basing his views upon an examination of the Scriptures which bear upon the subject: He thinks, perhaps, that he stands almost alone in his view of the judgment, or rather judgments. We have long been persuaded that much in the so-called orthodox view of the Day of Judgment, so far as it relates to the saints of God, is erroneous. Without committing myself to all that he has advanced, certainly our view approximates to his, and is almost identical with respect to the position the saints will occupy.

Mr. Styles brings to his task what is, perhaps, an unrivalled knowledge of the principles maintained by leading modern Strict and Particular Baptists (at least, we know of no man living who is so inti-

mately acquainted with their writings), a ripe judgment, and strong personal conviction of the Scriptural character of their views. Loyal to his Master's truth, as he has received it, not from early associations, but through deep heartfelt exercises and experiences, he unflinchingly maintains it, but manifests no bitterness to those who do not hold his distinguishing sentiments. Believing with all our heart in the main views set forth by our Author, and feeling assured that much good will result from a prayerful study thereof, we commend his book to our readers. We hope that all our ministers will straightway procure copies, and that all our thinking young men also will obtain it, and "read, mark, learn, and inwardly digest" its contents. We advise also all who do not already possess a copy of the same Author's "Manual of Faith and Practice" to get one, and study both books together. Good indexes, topical and textual, add greatly to the value of the work.

*The Baptist Almanack and Directory for 1903.* London: R. Banks and Son, Raquet Court, Fleet Street, E.C. Price twopence. Interleaved edition, fourpence.

THE reception of this Almanack is like meeting an old friend. To say the truth, we should often be in a quinary without it, and should regard its discontinuance with something akin to dismay. We note that this is the fifty-second year of publication. How many busy men have been laid under untold obligations by it during those fifty-two years. In addition to the usual almanack information, we find lists of all Baptist ministers, with their addresses, in charge of churches in the metropolis and its suburbs, extending many miles in every direction; ministers without churches, and occasional preachers; Church Secretaries, Sunday School Superintendents and Secretaries, and Churches without pastors. There is also a Provincial Directory, and information concerning Baptist Colleges, Societies, and Institutions, Dissenters' Marriage Law, and Trust Deeds of Chapels. Great care has been taken in compiling the Directories. Two portraits of Baptist ministers are given, with biographical sketches, and some account of recently deceased Baptist ministers. All these, and several short, pithy articles, well printed on good paper, for twopence. Every Minister, every chapel vestry, and every Baptist household should possess a copy.

## OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

### WEST HAM LANE.

SERVICES in connection with the 53rd anniversary of this Church were held on Sunday, November 30th, and Tuesday, December 2nd, last. On Sunday two sermons were preached by Mr. Jas. Martin. On Tuesday an afternoon service was held, when a sermon was preached by pastor E. Mitchell. The service was well attended. Tea was provided after this service. At the meeting in the evening the chair was taken by Mr. W. S. Millwood, and addresses were given by Messrs. S. T. Belcher, J. Hall, A. Steele, R. E. Sears, T. Vincent, and E. White. At this meeting, which also was well attended, opportunity was taken to inaugurate a new scheme to raise the necessary funds for the erection of a new chapel, and reference was made in various ways by the speakers to this great work, which has become a necessity owing, in the first place, to the need of a more commodious and appropriate place of worship, and, in the next place, to the local authority having required a part of the site of the old chapel for the purpose of widening the thoroughfare in which it is situate. Pastor S. T. Belcher took as the basis of his address Psa. cxxii. 6, 7, "Pray for the peace of Jerusalem," &c. There was cause for prayer, and there was a beautiful promise attached to the injunction to pray. By praying we prove our love, and if we prove our love by praying, there is the promise of prosperity, and in the great work before us it was necessary that there should be prayer, in order that there might be prosperity; but with eyes upward we could go forward in confidence.

Mr. J. Hall in his address made reference to the period of the Church's existence, and spoke of the past in connection with Deut. viii. 2. We were standing one foot on the margin of the past and one foot on the margin of the future. There was no present, but God would be with us in the future as in the past. In connection with the erection of the new chapel, Mr. Hall gave three injunctions—(1) Fill the pulpit; (2) Fill the place; (3) Pay your debt. With regard to the first, he gave counsel as to the important matter of the choice of a pastor. As to the second, he said this was as much a personal matter as a relative one, and his advice with regard to this was, "Begin with self: fill your place." With regard to the third point, he laid stress on the necessity of labour, and then of trust in God. God did not encourage those who professed to trust in Him, and, making no self-sacrifice, each must learn "to labour and to wait."

Mr. Steele followed in his usual interesting and telling way. He referred to the preparations for building, which had already been made, and to the building which was to be erected, and spoke of the necessity not only of preparation for building by getting out plans, but of preparation by prayer. He then spoke of the various stages of building in connection with Christian character and of the necessity of building upon a sure foundation—"a tried Stone."

Mr. R. E. Sears administered encouragement by giving Ezek. xxxvi. 36, "I the Lord have spoken it, and I will do it," as a motto. This was the word of God, and God was a King, and with a King there was power. But although the power was God's, He worked by instrument, and those who thought God was going to do a work, and that no human effort was required, did not know their spiritual A B C, and needed to go to school. We have no right to expect God to do what we can do ourselves, and in connection with the work before us all could do something.

Mr. T. Vincent had a word first for the Church, and then for the unbeliever. To the Church he spoke on, "That which ye have already, hold fast till I come." He spoke of the danger of not holding fast, because of being occupied with other things; but the way to obviate this danger was to leave all things with God. The very necessity for the injunction showed that there was a danger to be encountered. To the unbeliever he spoke from Psa. v. 1.

Mr. E. White spoke on "The Word of God," and called attention to the frequency of the words in the early chapters of Acts, and the power which attended it then, and the power which has attended it ever since; and after he had finished his address, with some appropriateness the congregation sang, "All hail the power of Jesu's name."

During the meeting Mr. Upsdale reported the position of the Building Fund, and of the efforts which had been made to raise the necessary funds for building, and gave the following statistics:—

Approximate amount required, £4,000	
Amount raised from various sources.....	£2,200
Less purchase of site or new Chapel .....	600
	1,600

Leaving to be raised, about £2,400

Promises of donations were taken to the extent of nearly £250, and other funds would be raised by means of collecting boxes, cards, and weekly

subscriptions. Further donations will be gratefully received by Mr. J. Updale, 191, Ham Park-road, Forest Gate, E.

LEYTON (GOLDSMITH-ROAD, NEAR THORNHILL-ROAD).—Acting upon a suggestion received at the June anniversary, the Church meeting, as above, decided to inaugurate somewhat of a new departure, in the shape of special mission services for six days, which took place from Sunday, the 16th Nov. to Friday, the 21st Nov. As exception might possibly be taken to the term "Mission," it may be stated here that these services were conducted upon Scripture lines, by ministers supplying Churches of our own denomination; there was nothing of an exciting, emotional character about them, the chief thing of note being, the employment on some evenings of special hymn sheets compiled by Mr. Samuel Banks. It was felt that an effort ought to be made to reach the population of this crowded neighbourhood, and to let any new comers know of the existence of the Chapel, the situation of which is not in as prominent or easy-to-find position as might be desired. The Church is a small and struggling one, and it is felt that more helpers are sorely needed to strengthen the hands of those on whom the burden of the place rests. Large posters and small handbills, announcing the mission services were accordingly printed and distributed, and special gatherings were held on Saturday evenings to ask for the Lord's blessing upon the undertaking. Although the number of strangers attending the meetings was small, and we could have wished to see many more, yet it is hoped that the effort has not been in vain, while the promise is, "Cast thy bread upon the waters, for thou shalt find it after many days." It should be mentioned that the weather suddenly turned bitterly cold, and remained so all the week, possibly preventing some from coming who might otherwise have been there. Mr. S. B. Caplin was the speaker for Sunday the 16th, the evening text being, "Jesus Christ, the same yesterday, and to-day, and for ever." On Monday evening our friend, Mr. A. Licence, preached from the words, "For this cause also thank we God without ceasing, because when ye received the Word of God, which ye heard of us, ye received it, not as the word of men, but as it is in truth, the Word of God, which effectually worketh also in you that believe." Tuesday night, pastor J. E. Flegg, of Wandsworth, gave utterance to a discourse full of Christ, from the text, "This man receiveth sinners, and eateth with them." On Wednesday evening, Mr. J. P. Gibbens, pastor at "Ebenezer,"

Tottenham, who has been a good friend to the Church, especially in its earlier struggle, and who has conducted its week night preaching services for some years, spoke from the words, "But to this man will I look, even to him that is poor, and of a contrite spirit, and trembleth at My word." On Thursday evening, Mr. George Caplin took the well-known Gospel text contained in John iii. 16, "For God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life." On Friday evening, Mr. H. T. Chilvers, pastor of Keppel-street, fittingly closed the mission by a sermon on the love of God, "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins." May God bless these mission services, and may other Churches be induced to organise similar ones.—ONE WHO WAS THERE.

SHOULDHAM-STREET, W. — We have again to record the goodness of God in permitting us to carry on another year's work in the Sabbath-school, when on Lord's-day, Nov. 30th, we celebrated the 26th anniversary, the pastor, Mr. G. W. Waller, preaching in the morning, Mr. Fells in the afternoon, and Mr. Dadswell, in the evening, all of whom endeavoured to exalt the Saviour and stimulate the efforts put forth on behalf of the young. On the following Tuesday a good number sat down to tea, after which a meeting was held in the chapel, most ably presided over by our brother, Mr. I. R. Wakelin, whose sympathetic and very practical remarks were much enjoyed. Brother Moule, of Soho, engaged in prayer, and brethren E. W. Flegg, Chilvers, Fells, and Mitchell, gave suitable addresses, the pastor concluding with a few words of thanks, &c. We are pleased to have to record that one dear sister has been constrained to join the Church during the year, but we feel at this important period of time when the religious instruction of the young is much in evidence that more able and earnest labourers are wanted in our schools.—S. ROBINSON.

BRIGHTON (PRARTHANA-SABHA).—There was held, what proved a most enjoyable and, we trust, successful meeting, at 119, Western-road, on Thursday, October 30th, the fourth annual meeting of the Brighton Prarthana-sabha Society, the cause at heart being that of the Strict and Particular Baptist Missions in India. Truly the spirit of God was felt to be resting upon the assembly, and enjoyed by all the friends who were gathered together to the number of 46. A very satisfactory and encouraging report

was given by the secretary, which was followed by addresses from both the resigning and the new president, both pointing out that though there are many difficulties that obstruct, and many failures seen around us of those that have made a profession of Christ, yet the work of Christ must and does still go on, for who can hinder it. Mr. Sears, President of the Parent Society, of London, was then introduced to us, his remarks being of a very earnest and enthusiastic missionary spirit. He spoke of the urgency and efficacy of prayer, the unity of spirit, the concentration of soul and mind, that is the life of God's people—the needs—be for those to prevail in our hearts when engaged in His work, and obeying His commands, and to wait with patience for His blessing to attend such efforts, for to quote his text, given to us for a motto, "I the Lord have spoken it, and I will do it." Addresses were also given by four other brethren, each giving in turn his view of the kaleidoscopic nature of the work of our Missionary Society. Again one must say, it was a stirring meeting, a time of refreshing, a sweet help by the way—this.—D. FISHER.

WALTHAMSTOW (ZION, MAYNARD-ROAD).—In connection with the 28th anniversary of the formation of this Church, Mr. Licence preached two appropriate sermons on Lord's-day, October 26th. The following Tuesday afternoon, at 3.30, pastor E. White, of Woolwich, gave a soul-edifying and encouraging discourse upon Heb. xi. 10, showing the attitude of the believer, "his expectation," "his security," and the glory to come. A good number of friends partook of tea, after which, at 6.30, it was pleasing to see Mr. E. H. Britton, of Salem, Wilton-square, with us again, and occupying the chair. The meeting was opened by singing a hymn, the chairman read Psa. lxxxiv., and pastor Gibbens, of Tottenham, led us to the throne of grace, and fervently thanked the Lord for past favours, and pleaded earnestly for greater blessings to rest upon this Church and people in the future. Pastor E. White having to attend another meeting, here gave a brief but profitable address upon the blessedness of dwelling in God's house; its present privileges and future prospects. The secretary (brother J. Sharpe) reported that peace and unity existed in the Church; the Sunday-school was still in a flourishing condition, but two or three more teachers were much required. The Wednesday evening prayer-meeting had been better attended, and the distribution in the neighbourhood of *Cheering Words* had been well carried out. The financial account shewed a deficit. Brother H. C. Turnpenny (treasurer) made a few

cheerful and pleasant remarks relating to the Cause generally. The chairman dilated upon "How amiable are Thy courts!" and in his happy way gave good counsel, and urged the necessity for more zeal and energy in the service of God. Brother H. Ackland very thoughtfully directed attention to Song of Solomon iii. 5, beholding the "exhortation," "the special presence of Christ," etc. Pastor Clarke (of Salem) considered Psa. xlii., last verse, in relation to the conflicts of the believer and his times of comfort and praise. Pastor B. T. Dale dwelt upon the "Bond of affection," and although various comparisons were made, said there was none like Jesus, who was a Friend that loveth at all times. Pastor F. C. Holden (an old friend of the Cause) was enabled to speak very acceptably upon Matt. xxiii. 8, "Be not called Rabbi," etc., showing Christ to be the true Master and Teacher, and that all real lasting blessings for the soul must flow down to us from Him. Brother Licence dwelt upon 1 Thess. ii. 13, "For this cause also thank we God," etc., upon which suitable remarks were made upon the "Message: its reception, and the result." The collections at each of the services were good. Through the kindness of the chairman and the generosity of a few other friends, by giving the Cause additional donations, the deficiency in the funds already referred to was entirely liquidated, for which favour all were thankful. Prayer by the chairman brought these happy services to a close, and the friends in dispersing felt they could "praise God from Whom all blessings flow."

#### FORMATION OF CHURCH AT SWANSCOMBE.

On December 11th, a tea and public meeting was held in the new meeting room, when thirteen friends were united and formed into a Church by Mr. F. Shaw, pastor of the Church at Bond-street, Brighton. At 6 o'clock the friends took tea together, after which Mr. Shaw gave an address briefly reviewing the past history of the Cause in which he had laboured for twenty years. Then having invoked the Divine blessing, the friends testified their belief in and adherence to the rules and articles of faith which are held by the Church at Bond-street, Brighton. Brethren Simmonds and Prince were then elected to serve as deacons.

The public meeting was then opened by Mr. S. H. Brown reading Phil. i. and prayer. Mr. Shaw stated the "Nature of a Gospel Church," showing that its members were called out of the world, separated unto and joined to the Lord, and to one another: that they were agreed in motive, aim, testimony, and constituted witnesses for the Lord.

There were only two ordinances, baptism and the Lord's Supper, to shew that they were dead to the world and alive unto God. Mr. Brown then spoke from Isa. xxxiii. 2, after which the ordinance of the Lord's Supper and Benediction brought the interesting and happy meeting to a close.

S. H. B.

STRATFORD (GURNEY-ROAD).—Services to commemorate the 33rd anniversary were held on Lord's-day, Nov. 23rd, when Mr. H. T. Chilvers preached morning from Matt. vii. 11, specially emphasising the precious truth, "How much more shall your Father which is in heaven give good things to them that ask Him?" and in the evening from Sol. Song iii. 9, 10, setting forth the love of Jesus as manifested in the glorious Gospel. On Tuesday afternoon, 25th, Mr. Jones, of New Cross, in his sermon, based his remarks on 1 Cor. x. 13, "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able: but will make a way of escape, that ye may be able to bear it." The discourse was most applicable to the circumstances of trial through which the Church is passing, in regard to their loved pastor's very severe illness, and it came as a word of encouragement and blessing to many. Tea was served to the friends in the Chapel, after which F. J. Moule, Esq., very ably presided at the public meeting in the evening, and in his opening remarks referred in sympathetic terms to the sad affliction of the pastor, Mr. E. Marsh. A like feeling was manifest throughout the whole meeting, both from speakers and hearers, and the sincere hope expressed, that God would again raise our dear pastor up and restore him to his family, Church, and to his loved work of preaching the Gospel. The secretary, brother J. H. Rider, read a brief report for the past year, which was followed by excellent and spiritually conceived addresses by the following brethren:—brother Mutimer, from Gen. xxii. 2, the test and triumph of the faith of Abraham. Brother White, John xiv. "Let not your heart be troubled." The absence of God, the cause of greatest trouble; with His presence, trouble vanishes, &c. Brother Sears, Psalm lxxviii. 19, "Blessed be the Lord who daily loadeth us with benefits." Brother Chilvers, Rom. viii. 18, "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us;" and brother Jones, on the goodness and faithfulness of God. There was a beautiful consensus of thought and feeling throughout all the addresses, which proved a word of strength and

consolation in a time of keen trial. During the meeting a wire was received from the pastor, wishing the meeting God's presence and blessing with reference to Psalm ciii. The collections amounted to £14 14s. 6d.

CLERKENWELL (MOUNT ZION, CHADWELL-STREET).—The 51st anniversary was celebrated on December 14th and 16th. The congregations and collections were very good, and the Gospel provisions dispensed were all of the best. On Lord's-day morning our pastor made mention of the loving-kindnesses of the Lord (Isa. lxiii. 7) in a way that awakened many responsive echoes in the hearts of the listeners, and Mr. Mutimer was well heard in the evening from Isa. lxii. 10. We were reminded by the illness of Mr. Kern, who was announced to preach on the Tuesday afternoon, that we ought to say in relation to all our arrangements "if the Lord will," we shall do this or that. We regretted the absence of our brother and its cause, but his lack of service was well supplied by Mr. Bush, who took for his text Cant. i. 13, "A bundle of myrrh is My well-beloved unto Me," &c. The discourse was redolent of the savour of that Name which is as ointment poured forth. We were reminded that myrrh is precious, pleasant, perfuming, preserving, medicinal, beautifying, disinfecting, and was one of the ingredients in that holy anointing oil which was prepared under God's express directions for the exclusive purpose of consecration. So a precious Christ is All in all to His people, and He was bruised that they might partake of the heavenly unction and become kings and priests to God. Can we say, A bundle of myrrh is my Well-beloved unto me? The schoolroom was well filled at tea-time, and the evening meeting, presided over by our pastor, was bright and profitable. Mr. Fells told us how on the previous Saturday morning he had seen written on the wall a question, Is God love? and that led him to his text, "God is love." Hearts crushed and weary might be tempted to doubt the fact, and with such we deeply sympathise; but when the love of God is shed abroad in our heart by the Holy Spirit we can believe and rejoice in the marvellous truth that the just and Holy One has revealed on Calvary, in grace and in Providence, His boundless everlasting love. A good man in the country, who always went to prayers at 12 o'clock in the day, once found himself "flooded with the love of God till he seemed himself to be transformed from a lump of sin into a lump of love." Such experiences can never be forgotten: we love Him because He first loved us. Mr. Chilvers took up the strain of Divine



love with the precious words, "Christ loved the Church and gave Himself for it," referring to the close and blessed relationship between Christ and His people which nothing can sunder without or within. Mr. Mutimer followed, briefly referring to a time of sorrow when he could not realise that God was love, and felt dark and wretched in the extreme, until he opened an old *Gospel Herald*, and caught sight of the words, "Where is love? On the throne." "What is love doing?" And, among other things, "*smiting and bereaving*" were mentioned. His heart was melted, the snare was broken, and he was brought to bow before the Lord, whose ways, however mysterious, are always gracious to His children. "Teach me Thy way, O Lord" (Psa. lxxxvi. 11) formed the basis of the subsequent address. This verse shows us religion in the *head*, the *heart*, and the *feet*. Blessed are they who are taught of the Lord, and so are all who thus can pray. Mr. Dolbey spoke upon the *presence*, the *promise*, and the *power* of God combining to make His people blessed; His gracious presence wherever His people are gathered together, His all comprehensive promise of eternal life to all His own, and that Omnipotence of which it is asked, Is there anything too hard for the Lord? Happy, indeed, are the people whose God is so gracious and yet so great. The crowning point was reached when Mr. Bush announced as his theme the inspiring exhortation, "O give thanks unto the God of heaven, for His mercy endureth for ever" (Psa. cxxxix. 26), and pastor, people, and our kind friends, who had come to cheer us with their presence and sympathy, could all unite in singing with heart and voice, "Praise God from whom all blessings flow."—ONE OF THE FLOCK.

NUNHEAD GREEN.—"I will work, and who shall let it?" These words were fastened upon our mind on Thursday, November 27th, when two sisters and a brother followed the Lord in His own appointed way—Believers' Baptism. Our pastor preached a Christ-exalting sermon from the words found in 2 Cor. v. 14. He spoke of the love of Christ (1) in condescension, (2) in humiliation, (3) in demonstrative influence, (4) in effectual salvation. The following Sunday evening our pastor again gave us a feast of fat things from Ezek. xxxiv. 16. He spoke of Christ (1) as the Seeker, (2) as the Restorer, (3) as the Healer, (4) as the Strengtheners. We indeed felt it was good to be there, and thank God for such faithful testimony. May our pastor be long preserved in our midst to unfurl the bloodstained banner of

the cross, and may he have many seals given him for his ministry, and souls for his hire. We believe that many in our midst are asking the way to Zion, with their faces thitherward, and, thus encouraged, we go on our way rejoicing, taking up the strain of the poet—

"My soul shall pray for Zion still,  
While life and breath remains;  
There my best friends, my kindred dwell,  
There Christ my Saviour reigns."

—E. E. B.

STEPNEY (REHOBOTH).—By the grace of God we were favoured to celebrate the 28th anniversary of the re-opening of this sanctuary on Lord's-day, November 9th. Our pastor, Mr. J. Parnell, preached in the morning from "Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come: that Christ should suffer, and that He should be the first that should rise from the dead, and should show light unto the people, and to the Gentiles." He considered the text in the following order: (1) Paul called to a great work; (2) Paul is sustained in his new occupation; (3) Paul is conscious of his indebtedness to an all-wise Sovereign. In the evening he continued his discourse from the same text, dwelling (1) on the source of his perseverance, (2) the line of his testimony, (3) the harmony of his deductions, (4) the nature and topic of his ministry. On the following Tuesday Mr. E. White delivered an excellent discourse in the afternoon from Heb. xii. 22, 23. A good company of friends remained to tea. The evening service was presided over by Mr. F. T. Newman, who read Isa. lxii. Mr. W. Harris offered earnest prayer. Our chairman was most considerate, only occupying a few minutes in his address, with the object of giving the speakers plenty of time; a kindly word of cheer for pastor and people concluded his remarks. Mr. E. White then spoke from "For as a young man marrieth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee." He said that we marry out of choice, love, for helpfulness, companionship. The Church wants your help, and you the Church's; I like to share in the Church's blessings, to have close heart intercourse—heart with heart, mind with mind. The chairman here remarked: It is only walking in the right path to be connected with the Church of God. Mr. T. Jones addressed us from, "And they shall call them the holy people, the redeemed of the Lord: and thou shalt be called, sought out, a city not

forsaken." God's people have been stripped of their own righteousness, their filthy rags, and have been clothed in the righteousness of the enthroned Lord; they are not only the holy people, but they are the redeemed of the Lord. Have ever you thought of the costliness of the redeemed price—the precious blood of Jesus Christ? What a mighty lever is that which lifts the beggar from the dunghill and makes him to sit with the princes of God's people. I believe the whole business of the pastor of the Church is to seek out that which is lost. Mr. F. C. Holden discoursed on "Great is the Lord, and greatly to be praised in the city of our God, in the mountain of His holiness." He said: Who can say how great He is, since He is declared to be incomprehensibly great? He is so great that none can be compared to Him. Some men have great capacity of mind, it is all acquired in a sense. The Lord is great in Himself—essentially great, everlastingly great—great in power, wisdom, goodness. "O the depth of the riches both of the wisdom and knowledge of God!" He is greatly to be praised in all His works and ways. By whom is He to be praised? By those for whom He has done great things. Mr. Jas. Clark dwelt on "My presence shall go with thee, and I will give thee rest." He said: We want nothing better than this to live by and to die by. He spoke of the new life, the pathway, the journey, the companion in the journey, the destiny, the rest promised. He remarked that the children of Israel had been in Egypt, but God had wondrously redeemed them from the yoke of the oppressor. Do we not see in that redemption the redemption of the Lord's people by His Son? Mr. H. F. Noyes spoke from "Your feet shod with the preparation of the Gospel of peace." He said: These shoes are of God's design, they are well-fitting shoes, they are durable. I have walked in these Gospel shoes over sixty years, they have not worn out; I don't want any new shoes; I hope to walk in them while here below. They are weather-proof; you can walk, run, and work in them. Abraham and all the patriarchs walked in them; they are reasonable, suitable to all the days of our life. Our pastor addressed us from "Blessed is the man to whom the Lord will not impute sin." He remarked: Justification was the same before the law: Abraham was justified before he was circumcised. When did blessedness come upon Abraham? He believed God, and it was accounted unto him for righteousness. Justification is the same under the law, the same after the law. We are blessed with a new nature, being born again, blessed with new titles, new promises, new privileges, new associations. God's Word individualizes us—

are you, am I, the man? Prayer by the chairman closed this most enjoyable meeting.—HAYTER SCRIVENER.

#### STRATFORD (GURNEY ROAD), AND ITS PASTOR.

THE Church at Gurney-road is greatly tried by the serious illness of the pastor, Mr. E. Marsh. Arrangements are being made to supply the pulpit up to the end of April, by which time it is hoped the pastor, by the blessing of God upon the means employed, will be restored to health and strength, and again resume his loved employment in the Master's service and the oversight of the Church. It has been evident for some time past that Mr. Marsh was far from well. He has never spared himself in serving the Churches; indeed, his naturally enthusiastic spirit has led him to labour beyond his strength. This (together with several serious illnesses which his beloved partner in life has suffered from, with the threatened loss of her sight, and illnesses which other members of his family have been afflicted with) has quite exhausted his nervous energy. In the nature of things, under the most favourable circumstances, it will be some months before our esteemed brother and colleague will be fit for work again. He has been away at Hastings for five weeks, and returned to London on December 24th. By the order of the physician he is going to Brighton for a month or two. Up to the present we are unable to record any decided improvement, but we hope soon to have a better account to render. Mental rest is one of the physician's chief prescriptions. It will, therefore, for the present be the greatest kindness in friends not to trouble him with letters, or communications of any kind. As soon as he is sufficiently restored to enter into correspondence, that fact shall be notified to all friends. We are glad to be able to state that our brother is kept in a calm restful state of mind, and is enabled to leave himself, and all that concerns him, in the hands of his gracious, faithful, covenant-keeping God, assured that all is well. He desires his Christian love to all kind friends and readers of the Magazine, and his regret at not being able to communicate with them through its pages as he has been wont to do, and which has so often been refreshing to his own spirit. We are sure that much sympathy with our brother is felt in the Churches. Yet we venture to commend him to our readers, and ask them to remember him in their supplications and intercessions at "the throne of grace;" also his dear partner in life, herself scarcely out of the furnace of personal affliction, and now so deeply afflicted in the person of her dear husband, and the children, so

many of whom are dependent upon their father. We trust, too, that the Church at Gurney-road will not be forgotten, and especially ask that its officers, upon whom the principal burden and responsibility devolves, may be remembered before the Lord, and borne up by the prayers of the people at large. With a new schoolroom in immediate contemplation, to lose the services and guidance of their pastor at this juncture is doubly trying. Yet our God is all-sufficient, and it will not surpass His ability to overrule this to us untoward event for the good of all concerned. May He graciously be pleased to cause it to be a furtherance and not a hindrance to the work of the Church, and to get praise to His own holy name. Should any further information concerning our brother be in our power to give before we go to press, it will be found on the cover.—E. M.

#### MINISTERIAL CONFERENCE.

ON Friday, Nov. 14th, most interesting meetings were held in Mount Zion Chapel, Chadwell-street, Clerkenwell. The meetings owed their inception to Mr. T. Jones, pastor of the Church at Zion, New Cross. Like Nehemiah, when building the walls of Jerusalem, he saw that the brethren were "separated upon the wall, one far from another." He did not consider that independency, and the congregational order of the Churches, necessarily meant isolation, and he determined to try to get his ministerial brethren together, to promote Christian union and spirituality of mind. It was not a mere social gathering that he intended, but a meeting together for spiritual profit and uplifting. No fair minded man, conversant with the state of the Church at large, or of Strict and Particular Baptist Churches in particular, can possibly question that there is great need of a spiritual revival—not a fleshly, carnal, merely emotional upstirring, which usually quickly subsides, and leaves things far worse than it found them, but a Spirit-wrought reviving of real religion in the hearts of God's children, to be followed by the lengthening of the cords, and the strengthening of the stakes of Zion, and a breaking forth on the right hand, and on the left. The existing state of things was before the mind, and weighed upon the heart, of Thomas Jones. After prayerful thought it appeared to him that a step in the right direction would be taken if ministerial brethren could be got together for prayer and conference. As Mr. Jones does not belong to the class of people, which may be denominated the dreamy section, who simply dream of schemes, but never put them into operation, but rather to the practical portion, as soon as he was con-

vinced of the desirability of the gathering, he at once took steps to bring it about. His efforts were crowned with success; for the gatherings, though not large in numbers, were characterised by a spirit of love, earnestness, and devotion. Much prayer was offered, praises were presented to God, instructive and devout papers were read and discussed, and it was felt by all present that spiritual profit had been obtained. So strong was this feeling in the hearts of those who took part in the gatherings that they unanimously resolved that similar gatherings should, God willing, take place in Feb. 1903. It was determined also to invite brethren to be present who were not engaged in ministerial work, as it was deemed desirable that others beside ministers should partake of the benefit; and it was thought, too, that while the pulpit ordinarily taught the pew, yet the pew might on occasion teach the pulpit some things, as all God's children have their proper gifts of God. Anyway it was felt desirable that the pew should have an opportunity to express its views concerning the pulpit. The arrangements had been so well carried out by Mr. Jones in the case of the first Conference, it was decided to leave the arranging of the second one entirely in his hands, save that it was to be held at the same place, Mount Zion Chapel, Chadwell-street, it being deemed the most convenient of access of any available meeting place. At the request, therefore, of all present Mr. Jones undertook to arrange all matters in connection therewith. The writer being one of those present at the meeting, which he felt to be both enjoyable and profitable, ventures to express the hope that the next meeting may be far more largely attended, and that even richer blessings may be experienced at it. That Zion is in a low state generally is evinced by the many divisions that exist, the loose way in which the truths of the Gospel are held, the worldliness and carnality which so largely prevail, the dwindling congregations, the lack of power in the ministry, the fewness of converts, and the shallow nature of their experience. That there are exceptions to this general state of things is gladly recognized and rejoiced in, but surely the signs of decay are but too manifest. "By whom shall Jacob arise, for he is small?" A gathering for prayer and confidence may seem a very small thing in the eyes of some. Yet let it be remembered that God works by small and apparently contemptible means to accomplish His great and mighty purposes. It is vain to cry, "The temple of the Lord, the temple of the Lord, the temple of the Lord are these." An awakening is needed. It must be sought from God in earnest and united prayer, and not

attempted to be brought about by sensational methods of human devising. If there be those who object to the gathering of ministers after the manner that has been indicated, let them show us "a more excellent way." But if they have nothing better to propose let them unite with their brethren in seeking a blessing at the hands of our gracious God. May these conferences be presided over by the Holy Spirit, and prove to be means of richest blessing to all that attend them, may the living fire of grace catch hold of the hearts of God's own people and spread mightily, "and God, even our God shall bless us, God shall bless us, and all the ends of the earth shall fear Him." "The Lord hasten it in His own time;" so prays—**ONE WHO WAS THERE.**

#### PRELIMINARY NOTICE OF SECOND MINISTERIAL CONFERENCE.

The following notice relating to the proposed second ministerial conference reached us from Mr. Jones some days previous to the report given above. We have placed it immediately after the report. We were ourself present at the gatherings referred to and can endorse what is said about their spiritual and reviving character, and devoutly pray that the second conference may carry a yet greater blessing in its bosom for the brethren attending it, and the Churches generally.—**ED.**

#### MINISTERIAL CONFERENCE.

The fragrance of the meetings held on November 14th in Mount Zion Chapel, Chadwell-street, is still fresh to the mind and memory of those who were present. We propose, God willing, holding a second conference at the same place on Friday, February 13th, 1903, when we fervently hope that our brethren will make a special effort to attend, even if at the cost of some self-denial and sacrifice. Full particulars will be given in the next month's issue of the "E. V. & G. H."

All communications should be addressed to pastor T. Jones, 90, Shardloes-road, New Cross, S.E.

**NEW CROSS (ZION).**—The 11th anniversary of the Band of Hope was celebrated on Nov. 25th, 1902, when a tea and public meeting was held, presided over by Mr. J. G. W. Alford. The annual report was read by Miss Godfrey (Hon. Sec.), and the balance sheet by Mr. T. G. C. Armstrong (President). Addresses were given by pastors A. E. Brown (Pimlico), T. Henson (Woolwich), and prizes distributed by Mrs. W. H. Rose (Woolwich). The annual meeting of the Robin Society was held (by permission) on Tuesday, Dec. 9th, Mr. T. G. C. Armstrong (Chairman), presided. The report was presented by Mr. W. Barnett

(Hon. Sec.) showing that 10,205 meals had been given during the winter months, making a total of 203,531 since the formation of the Society, and 2,072 children sent to the seaside for a week's holiday in the summer months. Mr. G. W. Wilson (Hon. Treasurer), read the cash account showing a balance in hand of £7 9s. 7½d. The adoption of the reports was moved by Mr. W. J. Nash, and seconded by Mr. Dawson, and agreed to. The officers and committee were re-elected, and appeals considered and granted for over 8,000 meals to the end of the year. The King and the Prince of Wales had graciously sent donations, and Messrs. Rothschild their annual subscription of £50.

**ZION CHRISTMAS DINNER FUND.**—The committee met on Dec. 8th, when £73 was paid in, and over 170 sets of Christmas dinner tickets distributed to poor and deserving families, entitling them to bread, flour, coals, grocery, and meat.

#### Aged Pilgrims' Corner.

THE New Year sees no less than 1,630 aged pilgrims upon the Society's books, the largest number yet reported. The payment of the pensions to these poor and needy ones entails an expenditure of £12,300 per annum, and to meet this, the ordinary income is inadequate. The Committee appeals to all who love the Lord's poor, to become supporters of this work, which for 97 years has been so useful, and is now more extensive than ever before, the pensioners living in all parts of the country from the Shetland Isles to the Land's End, and from the West of Ireland to East Anglia.

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The funds are not wasted on the idle, who by working could remedy their own want, but they afford relief to unavoidable suffering and distress amongst those of the Lord's people, who through advancing years and accumulating infirmities can no longer earn a living, and who have reached the end of their slender temporal resources. These "hidden ones" of the Lord shrink from publicity, and would rather suffer in secret than lift up their voice in the streets.

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Several of the pensioners are blind; others have been long bedridden. Many have for more than 50 years walked in the path of Christian discipleship, and the life-stories of not a few are striking instances of God's converting grace. Some have been reduced from affluence to penury. A man of 80 manages to earn 5s. weekly by breaking stones; the women struggle hard by needle and laundry work and other occupations, to

make a livelihood, but the tired eyes and aching arms warn them that their energies are well nigh spent.

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The Homes continue to shelter 180 of the aged recipients. The life-stories of the inmates are often interesting. Storms have been encountered, steep hills have been climbed, age and sorrow have whitened their hair, and wrinkled their faces, but they have proved the word, "Thy shoes shall be iron and brass, and as thy days so shall thy strength be." The visits of friends, and especially young people, are always welcome, and youth and age often meet at the Homes at Camberwell, Hornsey Rise, Stamford Hill, and Brighton.

## Gone Home.

H. W. BOATWRIGHT.

The Church at West-hill, Wandsworth, have sustained a sad and sudden bereavement by the death on Saturday evening, Dec. 20th, of their deacon, Mr. H. W. Boatwright, beloved and respected by all. We hope to publish further particulars concerning the departed next month. The prayers of the saints are asked for widow and children in their affliction.—F. I. D.

MR. H. MYERSON,

formerly pastor at "Shalom," the Oval, Hackney-road, was called up higher on Friday, Dec. 19th. He had preached at East Ham on the previous Lord's-day, though far from well at the time. On the Tuesday he became much worse, and expired on the Friday afternoon. Our brother has left an aged widow totally unprovided for. We expect some further particulars to be supplied us for next month's issue.

MR. JOHN VERDON,

of Laxfield, Suffolk, was taken to his eternal rest on August 24th, 1902. Our dear brother was called early in life to the knowledge of himself as a sinner, and to realize Jesus as his own personal Saviour. He was baptized by his beloved pastor, Mr. R. E. Sears, and he lived a life that testified that he was born again. It could truly be said of him that his was a heart religion, a religion of the week-day, as well as the Sabbath; he was in daily life found seeking "first the kingdom of God, and His righteousness," having faith in his God that, "all other things would be added unto him." He died as he had lived, a firm believer in the doctrines of free and sovereign grace. In reading he would always prefer to study the Book of books (the Bible), and lived upon the truths contained therein, and was permitted to enjoy much of the spirit of the Master. Our brother was never ashamed to own

whose he was, and whom he served, and when in the company of worldly men (to which his daily occupation called him) would speak out clearly for the Master, and make his stand for Jesus. One incident occurred which the writer would record. The night on which he was baptized, a young man was led out of curiosity to go and witness the ordinance, and God was pleased to bring that soul to a saving knowledge of the truth as it is in Jesus, through going to see our brother baptized. Our brother knew well the meaning of the text, "Through much tribulation ye must enter the kingdom." Never was he known to be absent, when opportunity permitted, from God's house to pray and praise. His prayers were ever enjoyed. For nineteen years in succession he attended the meetings of the Suffolk and Norfolk Association, being known to some of the ministers. Often he was led to speak in the name of our Lord, and told the story of the cross to immortal souls. His last illness was very painful, and caused great suffering, but he was favoured with much of King Jesus' presence, and bore up with great fortitude, and was resigned to the will of his God. He lost his dear wife some few years before, and she died a true believer in Jesus, a member of the same Church, and testified during her life that she had been with Jesus and learnt of Him. A few days before his death he said to those at his bedside that he had been a sinner, but could rejoice that his sins were forgiven him, and that he was resting wholly on Jesus for support through the "valley of the shadow of death," and felt that he should soon be there. During his illness he quoted many passages of Scripture, one being the 23rd Psalm, and nearly his last words were, that he felt quite happy, and quoted the text, "Be still, and know that I am God" (Psa. xvi. 10). We sympathise with those of his dear family who mourn a loss that earth cannot compensate. The writer is glad to state that seven of our brother's family are resting alone upon our once orncified Lord (upon their father's and mother's God) for their eternal salvation, and he prays that God will be pleased soon to bring the other two to believe on Jesus as the Son of God, and rest on His finished work for their soul's safety, and would add, that God says, "I will be a Father to the fatherless, and as a mother comforteth so will I comfort you," and close with the prayer that many more like our dear brother, may live and testify, as he did by his life, that,

"True religion's more than notion,  
Something must be known and felt,"

and that it is something to live for, as well as to die for, and to God shall be the praise.

# Good Success.

By E. MITCHELL.

"Then thou shalt have good success."—Josh. i. 8.

A MORE difficult task has, perhaps, with the exception of Moses, never fallen to the lot of man than that which was before Joshua at the time to which our text refers. He was to lead Israel into the possession of the promised land. But the land was already occupied by warlike tribes, with strongly defended cities, and all the instruments known to warfare in those days, while the tribes of Israel were but little acquainted with war, armed in an inferior way, and hampered with their families and flocks. Under the circumstances we are not surprised to find many encouragements, mixed with exhortations to be strong and of a good courage, given to Joshua. It was no ordinary invasion that he was leading, but the hosts of God, and the Lord of hosts was really the Leader. But Joshua is not only encouraged and strengthened to fight against the Canaanites, but also to cleave to all the testimonies and truth of God. This is a conflict in which every believer must engage, and it requires no small amount of courage and resolution to hold fast the truth of God, and abide by it, under all circumstances, as every child of God proves during his earthly pilgrimage.

But our text speaks of "good success." Every one wishes to be successful, and all deprecate failure. Yet how many failures are to be met with in life, and in the professing Church also. A careful observation of the whole of the verse from which the words we are considering is taken will teach us how good success may infallibly be secured; for, though spoken originally to Joshua, this "Scripture is not of any private interpretation." A special application to Joshua it certainly had, but it also applies to us. We may see it writ large in Joshua's history, but if not so conspicuous in all the family, it is equally true of all. The elements of good success are plainly declared—written so that "he who reads may run"—*feeding upon the Word of God, and walking according to its directions, are the sure road to real prosperity, and "good success."* If, then, we would have good success we must

CONSTANTLY MEDITATE UPON THE WORD OF GOD.

Joshua had but a small portion of the sacred record. It must be presumed that he was familiar with the part which he possessed. Moreover, he had a personal knowledge of much that was written therein, and had even been a foremost actor in some of the events recorded. But all this, and the added fact that he had a large measure of the Spirit of God resting upon him, did not exempt him from the necessity of constantly perusing, meditating upon, and consulting these "lively oracles." It is one of the most striking testimonies to the value of the divinely-inspired Word, and at the same time a most forcible reminder of our weakness, and constant need of studying the Scriptures. "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip."

We have the complete Word of God. Let us hold fast to its integrity, and be much in meditation upon its sacred contents. The blessed man is described as one who answers to the injunction laid upon Joshua—"His delight is in the law of the Lord his God; and in His law doth he meditate day and night" (Psa. i. 2).

Meditation is the digestive faculty of the soul. It has been described as a "lost art" in this busy, bustling, hurry-scurry age. Few people appear to have time for meditation. A Bishop said, "He had heard of 'high church,' and 'low church,' and 'broad church,' but what he wanted to find was the *deep* church." The Martha spirit is manifest, but the Church is suffering from the lack of Marys, who will sit at the Master's feet, drink in the truths that fall from His lips, and meditate upon them. It is not simply what we eat that nourishes our bodies, but that which we digest and assimilate. This holds good in the mental sphere. Just as a man may overload his stomach with food, and be injured rather than benefited thereby, so may the mind be overloaded with reading, and the brain become burdened with a mass of undigested knowledge to its injury rather than its benefit. The same law obtains in the spiritual world. It is not that, even in the Word of God, which we merely read, but that which by a process of spiritual digestion we assimilate that really benefits our souls. The clean beasts under the law both parted the hoof, and chewed the cud. Is not the chewing of the cud a fit figure of the meditating believer? When we see a cow ruminating in a meadow—it has taken in a sufficient supply of grass, and now, resting on the field, it is engaged in chewing it over so as to thoroughly digest it, and obtain from it all the nourishment it contains—when we see such a sight we have a picture before us of the truly prosperous believer, engaged in meditating on the Word. "It shall not depart out of thy mouth," said the Lord to Joshua. The learned tell us that the word in the Hebrew implies a low vocal sound, a repetition, going over the words again and again; in a word, chewing it over to extract its nourishment and to thoroughly digest it. We must "read, mark, learn, and inwardly digest" the Word of God. This holds good in relation to hearing sermons as well as reading the Word. We obtain but little real good, unless we meditate on what we hear.

It is by means of meditation on the Word of God that spiritual men thrive and grow strong. Our Lord Himself in His human nature fed upon the Word—His whole soul was saturated therewith. We think that He sat for the portrait of the blessed man, to which we have already referred, in Psa. i. 2. Truly "His delight was in the law of the Lord His God; and in His law did He meditate day and night." The Word was ever in His mouth; for He is the Word. Who can read the Gospels without discerning His complete familiarity with the sacred records? Our Lord lived in and upon the Word.

All who have been eminent in the kingdom have followed in the footsteps of the Master. The Word has ever been in their mouths, and in it they have meditated day and night. It has been the food by which they have been nourished, and on which they have grown strong, and been enabled to do exploits. From it they have derived comfort in all their distresses, and inspiration in all their labours; it has ever been "a lamp unto their feet, and a light unto their path;" they have rejoiced in it as one that findeth great spoil; it has been "sweeter to

their mouth than honey, or the honeycomb," and its "testimonies have been the men of their counsel." Those who have been the honoured instruments of communicating the Word to the Church have been among those who have most highly esteemed it, devoutly studied it, and prayerfully meditated upon it. We do not decrie the writings of good and gracious men, but they are of value just so far as the matter which they contain has been drawn from the Word, and the Word itself is incomparably beyond all of them. Here we may drink at the fountain-head, the very well-spring of life.

We cannot be prosperous Christians apart from frequent meditation on the Word. Unless this be the food we eat, digest, and assimilate, our souls will be both lean, unhealthy, and feeble. We have known, and do know, some spiritually-minded believers, but we have never known such an one who neglected the Word, or used it infrequently. Invariably these prosperous Christians are lovers of and feeders upon the Scriptures. We fear the low state of Zion, the comparative scarcity of spiritually-minded men and women, and the lack of prosperity in the churches may be traced largely to a neglect of meditating on the living Word. Were we who preach more engaged in this sacred occupation, there would be more power in the pulpit; were this more general among our hearers, there would be more life in the pew, and fewer would be carried about with "every wind of doctrine" than is now the case. Whatever else we may be compelled to lay aside, let the Word never be neglected by us. How forcible are Isaiah's words, and how applicable to many in this flimsy age: "Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? Hearken diligently unto Me, and eat ye that which is good, and let your soul delight itself in fatness." Of the Word we may say, "This is the bread which the Lord hath given you to eat." The wine, the milk, and the honey are here; the feast of fat things full of marrow, and wines on the lees well refined; the bread of life, and the fruit of the tree of life, all, all are in the Word. May our souls be stirred up to constant meditation on the sacred oracles, may the word of Christ dwell in us richly, and then will Zion be as a well-watered garden. The Lord grant it for His Name's sake.

We must leave the subject here for the present, and hope to conclude it in our next issue.

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## Expository Papers on the Epistle to the Romans.

BY (THE LATE) G. W. SHEPHERD.

No. 25. CHAPTER IX. 10—20.

“AND not only *this*; but when Rebecca also had conceived by one, even by our father Isaac; (for the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of Him that calleth;) it was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated. What shall we say then? *Is there* unrighteousness with God? God forbid. For He saith to Moses, I will have mercy on whom I will have mercy, and I will have



compassion on whom I will have compassion. So then *it is* not of him that willeth, nor of him that runneth, but of God that sheweth mercy. For the Scriptures saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might show My power in thee, and that My Name might be declared throughout all the earth. Therefore hath He mercy on whom He will *have mercy*, and whom He will He hardeneth."

The Jew might still object that the distinction between Ishmael and Isaac could not apply in his case because Ishmael was the son of a bondmaid, and Isaac of a free woman. But in the following verses this is shown to be a vain plea. Esau and Jacob were not only the children of the same father and mother, but were also the fruit of one conception. Yet while the children were yet unborn, nor had done any good or any evil, God was pleased to indicate His sovereign pleasure concerning them, and to say to Rebecca, "The elder shall serve the younger;" and in one of the latest prophets to express Himself still more strongly, "Was not Esau Jacob's brother? saith the Lord: yet I loved Jacob, and I hated Esau" (Mal. i. 2, 3).

Here we return once more to the doctrine of "*original sin*," so largely insisted on in the fifth chapter. But in the passage now before us we see that even the *seed* of Adam—even while yet in the maternal womb—is corrupt in the sight of God, and, apart from sovereign grace, must be regarded as an unclean thing.\* And the difference between Jacob and Esau is made by grace only—"That the purpose of God according to election might stand, not of works, but of Him that calleth."

Here, perhaps, a digression may be pardoned. We turn aside for a moment to state the teaching of the Word of God with regard to such as die in infancy. Clearly from the case of Esau and Jacob they stand in need of a Saviour. But the apostle in 1 Cor. xv., when discoursing of death, burial, and resurrection argues (verse 22), "As in Adam ALL die, even so in Christ shall *all* be made alive." Now the sense in which all die in Adam is that of *original sin*, and the words quoted teach us that all who die before committing *personal sin* are saved by Christ. This must include a very large proportion of the human family. Even among the lowest race of savages this doctrine will hold good, so that literally even *now* every kindred, tribe, tongue, people, and nation is contributing its proportion to the grand chorus of the redeemed. It does not appear necessary in the judgment of the Almighty, that all the objects of His everlasting love should spend threescore years and ten in this world of sin and death. Vast numbers are spared the experience and the ordeal, and yet none—not even the infant of a day—can go to heaven save through the blood of the Lamb.† And the same "good pleasure of His will" which determines everything else, has determined which shall live to serve his generation, like David, and which, like his child, shall call forth the believing and submissive reflection, "I shall go to him, but he shall not return to me."

To return. Let no one suppose that Esau was hated apart from his sinnership, or that Jacob was loved for his personal merits. Both were equally sinful, corrupt, and hell-deserving, and the difference was due

\* "Behold, I was shapen in iniquity; and in sin did my mother conceive me" (Psa. li. 5).

† Nor, we may add, apart from the regenerating grace of the Holy Spirit.—E.M.

simply and entirely to God's electing love. The apostle now anticipates the enmity of the carnal mind, "What shall we say then? Is there unrighteousness with God? God forbid." The Jew was the very last person in the world to object to this doctrine or its application. His national history was one great illustration of the sovereignty of God. Was there not a sovereign difference made between the Egyptians and the children of Israel ages before. And however the Jew might resent this doctrine now, did not his ancestors sing with exultation over the destruction of Pharaoh and his army. "Sing ye to the Lord for He hath triumphed gloriously; the horse and his rider hath He thrown into the sea." And Paul is only amplifying the same doctrine in this place. When God said to Moses, "I will be gracious to whom I will be gracious and will show mercy to whom I will show mercy" (Exod. xxxiii. 19)—and the Jew gloried in this—He was but stating the very facts contended for here. What is mercy but an exhibition of clemency towards the guilty and undeserving? It supposes at once, a miserable sinner, and a Majesty sinned against. And when we consider that the sinner is man, and the Majesty is *God-Most-High*, clearly His own will, and nothing else can determine its exercise. This is the great and irreconcilable difference to-day between the advocates of free-will and free grace. Man, strangely, and in his ignorance, loves to have it—it is as I will—alas, for us all if it were—but God says, No, "It is not of him that willeth, nor of him that runneth, but of God that showeth mercy." The subjects of Divine grace *do* will, and *do* run, but then this is the *consequence*, and not the *cause*, of what God has done for them.

The words, "Whom He will He hardeneth," seem to have reference to the parallel expressions used as many as ten times in the book of Exodus to the effect that the Lord *hardened* Pharaoh's heart. From an examination of the narrative one would conclude that Pharaoh's heart was hard enough to begin with. But then the sense is not that God made his heart worse than it was, [for,] Let no man say when he is tempted, I am tempted of God: for God cannot be tempted of evil, neither tempteth He any man (James i. 13). The meaning, however, is very solemn. It is neither more nor less than that the judicial procedure of the Eternal does not slumber until the last great day, but follows the unsheltered and unredeemed sinner from the first. And such is the antagonism between the justice of God, and the corruption of a sinner's heart, that the one in the nature of things hardens the other.

We have many illustrations of this up to a certain point. The child naturally resents control, discipline, and correction, and is only reconciled thereto by its association with parental love and tenderness. The schoolboy punished for a breach of school rules commonly complains, either of the harshness of the rule, or the arbitrary conduct of the master. The criminal convicted at the bar condemns not himself, but the judge, jury, and witnesses. And, even we ourselves who fear God, and love Him, are sometimes in that ungracious temper that, but for unspeakable mercy, we should harden our necks, and refuse to bow to Divine admonitions: for we are by nature no better than others. God does not harden the heart by an act of power, as He does when He softens it by the acts of mercy, but by the simple and natural operation of law upon the natural conscience. Was not Pharaoh a king? was not his word law? had he not a right to do as he pleased? So he

reasoned. So does naturally depravity reason now—every command and every prohibition serving only to stir up the enmity of the heart to say, “Who is the Lord, that I should obey His voice?”

And here let us note a very important distinction between justice and mercy. Justice is essential to God, but mercy is sovereign. God is merciful because He *chooses* to be so, but He is just from a necessity of nature. He *may* be merciful, but He *must* be just; and in order to be merciful, He must first provide for the satisfaction of justice, which He does in the death of His Son, and mercy flows only through this channel. *Bul apart from this provision* justice is always in operation, is never suspended for one moment, so that it is written of the unbeliever, that he is condemned already (John iii. 18), and that “the wrath of God abideth on him” (verse 36). Pharaoh, therefore, does not stand alone, but every soul left under the jurisdiction of law and justice, from its innate contrariety to that same law and justice, hardens and rebels. The believer in Jesus must acknowledge all this, and rejoice with fear and trembling, ever increasingly feeling how great a debtor he is to the sovereign, free, unmerited mercy of a covenant God in Christ Jesus.

“Thou wilt say then unto me, Why doth He yet find fault? For who hath resisted His will? Nay but, O man, who art thou that repliest against God? Shall the thing formed say to Him that made it, Why hast Thou made me thus?”

If further proof were necessary of this natural hardening against the truth, we may find it furnished by the next objection, only too surely anticipated, “Thou wilt say then unto me, Why doth He yet find fault? For who hath resisted His will?” Original sin once more comes to the front. Adam blamed the woman, and in part God Himself. “The woman whom *Thou* gavest to be with me, she gave me of the tree, and I did eat.” Every descendant of the transgressor may blush to read the mean, cowardly, contemptible defence he made, especially the gracious character, who can recognize the old Adam in his own heart, and who knows that it is only the grace of God that has led him to make the open candid confession—“I have sinned, what shall I do unto Thee, O Thou preserver of men” (Job vii. 20).

A fig-tree does not more certainly produce figs than does this sin of Adam, like Adam, the sinner, beget offspring in its own image. To this day and hour will men by nature blame the mother that bare them, and the God who made them; blame providence, blame anything but *themselves*, notwithstanding the astonishing gracious utterances of God Himself to the effect that “he that *confesseth* and forsaketh his sins *shall* have mercy” (Prov. xxviii. 13). And in the New Testament, “If we *confess* our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness” (1 John i. 9). Dispute the Scripture explanation of original sin as men may, none can deny its existence, its influence, or its results. Hence to “reply against God,” as the labourers in the [parable of the] vineyard quavelled with their employer because he generously gave a day’s wages to those who came in at the eleventh hour is alike weak and wicked. God might say to Esau, to Ishmael, to Pharaoh, to Ahab, to each, all, and every objector, as the husbandman did, “I do *thee* no wrong. . . . Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?” (Matt. xx. 11—16).

The apostle meets the objection with a personal challenge. "Nay, but, O man who art thou that repliest against God? Shall the thing formed say to Him that formed it, Why hast Thou made me thus?" Let the objector step forward and confront the Almighty face to face, and justify himself if he is able to do so. If God chooses to save sinners at the cost of a perfectly matchless and incomparable self-sacrifice, why should He not? And why, since the Father gave His only Son—His well-beloved—and that Son, because He had nothing richer to bestow, gave Himself—why should not God have Himself the sovereign disposition of His own favours? Do not men claim the right to bestow their gifts as they please, even to the extent of making testamentary disposition of their estates after their decease?

[Mr. Shepherd's MS. concludes here. He doubtless intended to have gone through the whole Epistle, but from some reason his intention was not carried to a completion. We trust our readers have derived spiritual edification from what has been written; for ourselves, we regret that the original idea was not completed.—E. M.]

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## OUR YOUNG PEOPLE'S PAGE.

BY H. S. L.

O P P O S I T E S .

No. 2.—*Baptism: A Type or a Travesty?*

**D**O either of the words forming our title need any explanation? Perhaps not; and yet seeing there are such widely different opinions about this subject it may be as well to clear the ground a little at the outset.

First of all, then, *baptize* comes from the Greek *bapto* or *baptizo*, and it means to *dip*, to *plunge*, to *immerse*. Dictionaries, and even Bible dictionaries, don't always give this explanation, because their compilers are often connected with people who teach and practise baby-sprinkling; but all who understand Greek must admit that neither sprinkling nor pouring is baptism: the word requires that the person or thing baptized must be plunged into the liquid that baptizes it. Therefore fonts were always made large enough in the old churches of England for an infant to be completely immersed in them, and Dean Stanley confessed that the original form of baptism in the Jordan was immersion.

Besides this we are told of Philip and the eunuch that they went down both of them into the water, and when they came *up out of* the water, Philip was caught away miraculously, and the new convert went on his way rejoicing. And again we read of being *buried* with Jesus in baptism, and arising again as Christ arose from the dead.

Then "type" means *emblem*, *sign* or *symbol*, from the Greek *typos*, an impression; while "travesty" comes from a French word that means to *disguise*, and that has its origin in the Latin, *trans*, meaning over, beyond, and *vestio*, to clothe; so that travesty is something so dressed up that it has lost its original form and become ridiculous. And the intention of this paper is to shew you that Scriptural baptism is a type, impressive and beautiful, of redemption by Christ and personal salvation; while the so-called baptism of the Romish Church, and all its imitators, is really nothing better than a travesty of the solemn and sacred things

it is supposed to set forth, but really misrepresents altogether. For the New Testament always connects baptism with faith, and faith goes *first*, "He that *believeth*, and is baptized, shall be saved" (Mark xvi. 16). "Go, . . . teach all nations" (or make disciples in all nations), "baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost" (Matt xxviii. 19).

But what faith can a little infant profess? And where in Scripture are we told anything about godfathers and godmothers, or anything equivalent to such sponsorship? If you can find any such reference it will be as great a surprise to the Editor of this Magazine as to myself.

A little piece came under my notice recently (it appeared in one of the copies of the *Olive Branch* last year) which just illustrates my point here. A "christening" party went to a church in Plymouth to have a baby baptized, as they called it. The "godfather," when asked by the clergyman (after reading the Articles of Faith), "Dost thou believe all this?" replied, "*I do.*" But when asked, "Wilt thou be baptized in this faith?" the man replied, "Sir, I have been baptized already." The clergyman exclaimed, "But this question is addressed to the *CHILD through you.*" "And was the other question also addressed to the child?" asked the man, "Yes," was the answer, "*through you.*" "Then," said the sponsor, "the mistake was mine; and as it is impossible for me to make the child comprehend or answer your questions . . . it is perfectly passive, and, I think, sir, with your permission, we had better take it home; and when it is . . . able to understand . . . it can come again and answer for itself." The clergyman made no reply; mother, nurse, and friends were much annoyed, but one of the party, who "lived to tell the story," was so impressed by the singular incident, that he searched the Scriptures carefully, and, finding no authority for infant baptism there, was eventually baptized as a *believer in the Lord Jesus Christ*.

Yes, infant sprinkling is wrong altogether. The wrong *person* is subjected to a wrong *ceremony*, and in many cases this man-made rite becomes mischievous as well as meaningless. Mischievous, indeed, when, not only in the "Church of Rome," but in many parts of the "Church of England," it is positively declared that the few drops of water sprinkled by the "priest" upon the little babe impart a new life to the infant; that the child brought to the church "a sinner" is carried away "a saint;" that this is what Jesus meant by the new birth, and that without this magical ceremony there can be no entrance into the kingdom of God here or hereafter.

When I was a school girl I read a story "written with a purpose," in which the "heroine" (a little girl well instructed in this falsehood) was always so anxious to know if each child she knew or heard about had been "baptized," "because you know they can't go to heaven if they have not!" My mental comment on the book was that I was sure the Bible taught very differently, and whoever wrote such stuff about baptismal regeneration must be very foolish indeed, and I haven't changed my opinion yet!

But leaving the travesty, let us look at the type. True baptism is a most expressive and beautiful picture of Gospel truths. The title of a little pamphlet I once read ran thus:—"Baptism: what does it signify? Death and Burial? or Life and Washing? or both?" Well, it certainly does mean *both*. It sets forth the death of Christ, as all God's waves

and billows went over Him, and He sank beneath our heavy woes. The "baptism that He was baptized with" included the death and burial of the great Surety of God's people, and it takes in also the glorious truth that He rose again from the dead.

Thus true believers die unto sin,\* and live unto righteousness, and baptism typifies the washing of regeneration, by which not the "feet only, but also the hands and the head" are cleansed and sanctified from the love and power of sin. That sacred new birth by which the regenerated become "new creatures" in Christ Jesus is the one spiritual bathing which needs not to be repeated, although our "feet" need constant washing as we walk through this dirty and defiling world.

Sprinkling represents neither the unparalleled *sufferings* of Christ, His burial, or His resurrection, and a few drops of water shaken over one's body would be a queer substitute for a *bath* I'm thinking; therefore, if we would avoid the travesty let us adhere strictly to the type.

And O that each dear reader may know by precious faith Him who died and lives for evermore to save unto the uttermost all who come unto God by Him; and then, buried with Him in baptism, may we all rise with Him experimentally to live to His glory here, and then reign with Him above for ever and ever. Amen.

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## THE SHEPHERD'S PRESENCE.—IV.

BY JOSEPH MAYHEW.

**WE** noticed—(1) What was suggested by the text, "Thou art with me," namely, self-examination. Now let us observe—

II.—The truth implied by those words, namely, that God is not ashamed of His people. As we think of the fall of man and of the polluting, debasing, and damning consequences of sin, we are astonished at the Divine declaration, "Wherefore God is not ashamed to be called their God." And when we come to our own experience, and note the terrible abounding of iniquity in our hearts, and find

"That brooding in each secret cell,  
Some hideous monster sits."

we exclaim, How can it be? I am ashamed of myself, and surely God must be ashamed of me too. It is right for us to be ashamed of ourselves, dear reader, for it is written, "Be ashamed and confounded for your own ways, O house of Israel." This is an elementary truth, however, and we must look beyond it to Calvary, and then we shall see sin abounding, but grace much more abounding. "All we like sheep have gone astray, and the Lord hath laid on Him the iniquity of us all." What then? "He made an end of sin, and brought in everlasting righteousness, which is to all, and upon all them that believe." He atoned for sin, and removed it by enduring its weight and punishment, while His righteousness clothes and justifies us in the presence of God. Sin is thus got rid of for ever. God is not ashamed of His people, for they are complete in Christ.

Again, He is not ashamed of His people, because He has given to them

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\* See John xiii. 8—10. "Washed," in first clause of 10th verse means bathed, or having taken a bath. The feet (sandalled) needed constant washing in the East.

His Holy Spirit to regenerate, indwell, sanctify them, and reveal Christ to us, as their "righteousness, wisdom, sanctification, and redemption." He it is Who works in and draws forth the faith which enables them to believe Christ is all the Father hath made Him to them, and

"While I believe the record true,  
I lose my guilty fear."

To all such, the promise belongs. "My people shall never be ashamed." Well may we all pray, "Lord, increase our faith."

"Thou art with me" also implies freedom and restfulness. David found this so: he was free to come into the presence of God without fear and trembling, for it is written (1 Chron. xvii. 16), "Then went David in and sat before the Lord." He was there from choice, and without shame. His faith had laid hold of the blessed truth contained in Lev. xvi. 30, "For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord." There David sat before the Lord, talking with Him, holding sweet fellowship with Him unrestrained. O how restful is a realization of the Lord's presence. What a loosing of bonds, what a casting off of burdens, what a committing of ourselves, and our concerns, is implied in the joyful confession, "Thou art with me."

These words also imply Divine approval. If God is with me He approves of me.

"The path I take cannot be wrong,  
If Jesus be but there."

They also imply loving condescension. Earthly fathers stoop to take the hand of their little, feeble children. So does the great, loving Heavenly Father stoop in the Person of Jesus to our nature, and our weakness. He stretches out the arm of His strength, that it may become the support of all pilgrim souls; and invites His weary people, saying, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." Even so, give us rest, O precious Shepherd, on the bosom of Thy everlasting love.

"Thou art with me" implies also close and sacred fellowship. Where should the Shepherd be but with His sheep? for "He calleth His own sheep by name, and leadeth them out." What a word of good cheer He left with His disciples for us, just after He rose from the dead, "Lo I am with you always, even unto the end of the world."

III.—We notice the blessings included. What are they?

First, Provision. "The Lord is my Shepherd, *I shall not want.*" It is well to read the 24th after finishing this beautiful Psalm, as the opening verses show how rich our Shepherd is, "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein." All its storehouses, together with all the treasures of heaven; all the unsearchable riches of grace and glory are in the hand, and at the disposal of Jesus, our exalted and glorified Mediator. Hark to the word of good cheer He left with His sorrowful disciples on the eve of His departure from earth to heaven, "All power is given unto Me in heaven and in earth." We are thankful for this knowledge, for He gives lavishly of the bread and water of life, and makes us to understand the mystery of eating His flesh and drinking His blood. And so receiving fresh life and vigour, we become "strong in the Lord, and in the power of His might." He possesses power to give, to protect, to govern, and to bless.

Secondly, Guidance. "He *leadeth* me in the paths of righteousness." Eastern shepherds do not drive, but lead their sheep. They study the condition of the sheep, and avoid wearying them, and He has promised, "I will guide thee with Mine eye."

Thirdly, Restoration. Alas! alas! the Lord's sheep are very much like the sheep we see in the meadows, prone to break out, and wander away, and seldom, if ever, come back of their own accord, but have to be sought out and brought back. Hence David said, "I have gone astray like a lost sheep; seek Thy servant." That prayer had been graciously heard and answered, for here is his thank-offering, "He restoreth my soul." Even so it is with us, He speaks forgiveness again to our hearts as we make humble and self-loathing confession, and offer earnest prayer. Again also He applies the precious atoning, cleansing, peace-speaking blood, and we say, "He restoreth my soul."

Fourthly, Protection. "Though I walk through the valley of the shadow of death, I will fear no evil: for *Thou art with me.*" "God was in this place, and I knew it not," said Jacob; but wherever a child of God is, there God is, in His almightiness to protect, for, "As the mountains are round about Jerusalem, so the Lord is round about His people." Again, "I will be a wall of fire round about them." "If then God be for us, who can be against us?" Even in the dark valley, the Psalmist could sing of God His protector. He Himself had slain a lion and a bear to save his sheep, but his glorious shepherd and ours, has slain the lion of hell, and plucked out the sting of the monster death; and in Him David triumphed and sang, "The Lord is my Shepherd," "Thou art with me." "I will fear no evil."

Fifthly, Home. "I will  *dwell* in the house of the Lord for ever." God is the dwelling-place of His people, and will be for ever. David claimed Him for himself and us, saying, "Lord, Thou hast been our dwelling-place in all generations." We are in Christ, and united to Him, and Christ is in God. This is the city of the great King. "My Father's house," Jesus calls it. The Lamb is the temple thereof, and the light thereof. And as we read John's beautiful description of it in Rev. xxii. 3—5: "And there shall be no more curse, but the throne of God and the Lamb shall be in it; and His servants shall serve Him, and they shall see His face, and His Name shall be in their foreheads," we are conscious of a longing desire to see that dear face, which was more marred than any man's down here, but is now radiant with heavenly glory, and we catch the spirit, and adopt the language of the song of our dear brother John Kent:—

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

PROVIDENTIAL PASTURE.—"If you want to eat your food in misery, take it with a thankless, rebellious heart; if you want to eat in sweetness, take it with a thankful heart, seeing it stamped with the goodness of God. A crust of bread, received thankfully as the gift of God, is sweeter than the richest and daintiest meal in which His hand is not seen: at a table so spread, you may sit down with discontent, and rise up with ingratitude."—*J. C. Philpot.*



## JESUS AS A QUESTIONER.—III.

BY THOMAS HENSON.

**A**MONG the wonderful questions of Jesus, there is one, which for height and depth, for length and breadth, stands out in vastness above and beyond them all. It is the question above all questions, of interest in God and in Christ: to man himself, to angels, and to devils.

“What is a man profited, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?” That is the question. It has faced nineteen centuries, and is not yet answered. It will confront all future time, and the day of judgment will find that no man has been able to answer it. One soul outweighs a whole world. What is the weight and value of a world?

If Jesus Christ had not initiated that question, it is very doubtful whether the human mind would have conceived it, or the human heart would have entertained it. Without Divine illumination man could not have formed such a conception of the value of his own soul, though he can measure, and weigh, and count the stars, and calculate their velocities, and so reckon their revolutions as to anticipate their return. There is no created standard by which man can reason upon himself, and measure, or weigh, or reckon up the value and greatness of his own soul!

Since the days of Jesus upon earth many books have been written and published on the soul, but none of them, nor all of them together, can make known to us the amazing vastness and worth of it; but Jesus, by His question, couched in less than thirty words, has given us a sight of the infinite and eternal as bound up in the life, and being, and destiny of one man.

Consider the circumstances which occasioned the question. The time had come in Christ's life when He would unfold to His disciples something more of the solemn mystery of His mission. A few moments earlier He had asked them about public opinion concerning Himself. Their answer seemed to fall short of what might have been expected from people who had seen His miracles and heard His words. He pressed the question yet further: “But whom say ye that I am?” Peter, ever impulsive and ready, answered, “Thou art the Christ, the Son of the living God.” From that time and circumstance Jesus began to show to them that He must go unto Jerusalem, and suffer many things of the elders, and chief priests and scribes, and be killed, and be raised again the third day. That saying was more than Peter could bear; more, probably, than any of them could endure. They were thinking of a glorious kingdom, with its seats of honour and power. A kingdom of suffering, especially a suffering Messiah King, they could not accept. Peter, with an air of confidential familiarity, led Him aside from the rest, and began to rebuke Him, saying, “Be it far from Thee, LORD, that shall not be unto Thee.” Who can comprehend the solemnity of that moment, with all its deep, dark, spiritual moments? Doubtless Peter was very sincere in what he said, but how terribly mistaken! Flesh and blood are quite willing and ready for crowns, but equally eager to avoid suffering. The temptations of Satan often come to us through our friends, who may be sincere, yet mistaken, whom we do not suspect. Matthew Henry suggests that perhaps Peter was a little

lifted up by the great words which Jesus had spoken to him, and was more bold than prudent. Peter would admonish and teach his Master! Christ never needs that from us. Do we never imitate Peter in our conduct towards His "little ones?"

Christ came with a great purpose to do a great work, albeit He must do it on the cross. Peter could not understand the motive of his Master. Unconsciously he implored Him to give up that great purpose, and save His life. The value of a life does not always depend upon its decease—but it was largely so with Jesus. The value of a human life does not depend upon this world—but upon the next. Nay, saith Jesus, "Whosoever will save his life shall lose it; and whosoever shall lose his life for My sake shall find it." That was also true of Himself; His great purpose was bound up in His hidden life, that life which Peter could not see; and for Him to save Himself, as Peter would have Him do, would be to lose His purpose, with all its glorious issues; so He puts the momentous question—"What is a man profited, if he gain the whole world, and lose his own soul?" He once had the whole world, with its glory and power, offered to Him as the price of His surrender of Himself and His Church to the devil. He had resisted and overcome that temptation in the wilderness; and now it comes to Him again, from the same devil, but through the person and persuasion of one of His own disciples. I believe that this momentous question put to us arose out of His own deep sympathetic consciousness that we should be tempted as He had been tempted, to serve self before God; to set time before eternity; and to prefer what we know of this world to the unseen world of which we know so little. Faith, not sight, is our safety. Christ's question says to Peter and the other disciples, and also to us—"If I save My life, and lose My Church, which I can only save by dying, what shall I be profited? And if you save your lives, and gain the whole world, and lose your own souls, what profit will you have?"

Some of Christ's questions are being answered every day, but this one has never been answered: it is unanswerable. We cannot put the Atlantic Ocean into a tea-cup—still less can we compress eternity into the moment of a human life. The lost know by experience what it is to have lost the soul, the saved know something of what it is to be glorified; but neither of them can give a complete answer to the question; the lost cannot comprehend the extent of their loss—the saved cannot comprehend the vastness of their gain. It is a question—not of time only, but of eternity.

The creed of the world is—"A short life and a merry one." The epicure, the libertine, and the lovers of the pleasures of this world, and those who forget God in the race for wealth, are the votaries of that creed. Our LORD's question, though primarily intended for His disciples, has a solemn voice to all these. "A short life and a merry one" is an impossible combination. The merry mirth of the world may be, must be, short; but the life bridges the grave, and continues on the other side. Death is not the end of life, it is only the end in this world. The mirth ends on this side the grave; the judgment begins on the other side. "It is appointed unto men once to die, but after this the judgment;" "That everyone may receive the things done in his body, according to that he hath done, whether it be good or bad." Men bury celestial hopes and possibilities in worldly pleasures, without thought or sigh.

“The soul of man was made to walk the skies.” So says the poet, and no intelligent mind can imagine that it was made merely to grovel on this sin-cursed earth. It was made in the image of God, and, until the fall, it enjoyed communion with Him. By the fall it was severed from God. In the regeneration by the Holy Spirit it is led back to Him. “For as many as are led by the Spirit of God, they are the sons of God.” The cry of the renewed soul is : “As the hart panteth after the water-brooks, so panteth my soul after Thee, O God. My soul thirsteth for God, for the living God. When shall I come and appear before God ?” This language indicates an overwhelming sense of soul-want, which nothing less than God can satisfy. These spiritual cravings are the voices—not of the body, not of mere matter, however highly organised—but of that spiritual part of man, the soul, which is created anew in Christ Jesus. The regenerated soul turns aside from the bauble of this world, to seek the Infinite ; it longs for visions of His glory, and derives strength, and peace, and joy, and comfort in realising His presence and love. The sad contrast of this is the unregenerate soul that is in “enmity against God ;” that puts Him out of its thoughts ; that seeks its satisfactions in this world which passeth away ; that prefers the pleasures of sin, which are but for a season, to those pleasures which are at God’s right hand for evermore ; that bartereth itself away, with all its eternal interests, for a mess of this world’s pottage. What shall the whole world’s pottage profit a man, when he has for ever lost his soul ?

But if the worth of the soul be such that the whole world cannot balance it, may we not therein see something of the vastness of the price by which it is redeemed ? “What shall a man give in exchange for his soul ?” None of those who trust in their wealth, and boast themselves in the multitude of their riches, can by any means redeem his brother, nor give a ransom for him ; for the redemption of the soul is precious, and it ceaseth forever. I am aware that the word “soul” in that quotation means the life—the natural life ; wealth—as everyone finds—cannot redeem it from death and the grave. If, then, wealth cannot redeem the natural life, still less can it redeem the soul. Thus the passage is quite pertinent to our subject. Dives, when he found his purple-clad body was in the grave, and his soul lost forever, would have been glad to have given all his world in exchange for his soul. But the soul once lost, a thousand worlds could not redeem it. Many centuries ago this momentous question was asked : “How shall I come before the Most High God ? Shall I give my firstborn for my transgression ; the fruit of my body for the sin of my soul ?” No. The redemption price is not within human means, God only can provide that ransom in exchange for the soul ; He gave His only, His beloved Son, to redeem it. Jesus gave Himself a ransom for us. In Him only can the soul have “Redemption through His blood, the forgiveness of sins, according to the riches of His grace.” The ransom must be of greater value than the object it redeems. So the sinful soul is ransomed by the death of the sinless Saviour. What the whole world cannot do, the Creator of that world has done.

Contrasts sometimes reveal distinctive natures. After sweetness, the bitterness of wormwood is intensified. When Dives was in the torments of hell, his sense of the “torments” would be intensified as he lifted up his eyes and saw the blessed condition of Lazarus in Abraham’s

bosom. In the blessedness of a saved soul, both here and hereafter, may we not, by contrast, see somewhat of the terrible condition of a lost one. A parable is said to be an earthly picture with a heavenly meaning; is not Christ's parable of the rich man and Lazarus an earthly picture with more than a heavenly meaning? If it is said that a parable is only a shadow, it must also be remembered that where there is a shadow there is a substance behind; and the substance is real, and has weight. Between the height of the saved and the depth of the lost there is a great gulf fixed, over which there can be no passing from the depth to the height. Hope must be eternally banished by all who are cast out into the outer darkness. "If it be true," said a freethinker, "that a human soul can be lost, that would be a greater catastrophe than the destruction of a thousand worlds." Worlds are material, unconscious, and irresponsible; souls are immaterial, conscious, and responsible. Men will give all that they have for the body. What shall they give in exchange for the soul? The soul is a solemn, enduring reality, created for eternity; this world is but a fluttering bauble, which will pass away from it like a dream.

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## FOOTSTEPS OF THE FLOCK.

BY PASTOR THOMAS JONES.

"In whom also we have obtained an inheritance, being predestinated according to the purpose of Him who worketh all things after the counsel of His own will."—Ephes. i. 11.

THIS Epistle has been aptly described as the epistle of *inness*. This little word *in* is certainly the keynote of much that is written, as a hurried glance will show—"in Christ," "in heavenly places." It is "in Christ" we have redemption, inheritance, hope, pledge and promise of what is to be revealed hereafter. These words will occur frequently in this short paper, and probably the one that may follow it. My delightful occupation is to point out the very blessed truth so often asserted, that

### BELIEVERS ARE IN CHRIST.

"In whom." This is certainly a foundation truth, and, I may say, the experience of Christianity. For the saints, the faithful dwelling at Ephesus, were said to be "in Christ Jesus." My readers will receive without any misgiving the following statements—viz., that those Ephesians were not "in Christ" through any excellency of their own, neither were they initiated into that blessed state because they were in any sense better or more honourable than others. Neither did they become savingly acquainted with Christ by any special efforts made by themselves. This is quite true concerning each member of the Church at the present day. If this be so, then to what must we attribute the secret of this being "in Christ?" The answer we draw from the Epistle itself.

That a person is "in Christ" (as former papers have shown), and as set forth in the chapter before us, is set down to be according to eternal choice, unconditional election, absolute predestination, redemption, effectual calling, and the invincible operations of the Holy Spirit. All these work in perfect accord through the abundant riches of Divine

grace and mercy. Such are the answers in close proximity to the passage before us. To these things may be added the *effects* they have upon the mind and heart of believers. Believers are grateful for the marvellous deliverances Divine grace has wrought for them. "HE brought *me* up out of the horrible pit," expresses the deep thought of the renewed heart. Then follows the experience of joyful acceptance. What a rich expressive word is this "*acceptance* in the Beloved ONE." This, dear reader, is the first step in the chain of experience. Acceptance realised—what is it? Surely the revelation of union with Jesus—one with Jesus! Is there any greater joy to Christian souls than the realisation of their standing in Christ? To have the mind subject to His authority, will, and word. It is the great need of all to-day. Alas! we forget what a Friend we have in Jesus! While thinking about these great blessings and privileges, there are still more blessings possessed. Fully redeemed! Think over that word *redeemed*—how much that means to us! Then those "in Christ" are sealed, they have a Divine mark, the signet of approval, of purchase, ownership, and, as such greatly favoured ones, they are "sitting in heavenly places, in Christ," and *in* Him we

#### HAVE OBTAINED GREATEST WEALTH.

"In whom we have obtained an inheritance." The idea of inheritance in the Old Testament and the New leads us to notice certain particulars in connection with both Testaments. In that of the Old the idea appears to be that the saints are God's inheritance. Take for an example of what I mean that beautiful passage recorded in Deut. xxxii. 9, "The Lord's portion is His people: Jacob is the lot of His inheritance." Such a clear and full statement needs no comment from me, only that I may say it reveals great love and condescension on the part of God, and great privilege and exaltation on the part of those who are set apart for so distinguished a favour. This the first link in the chain suggests. God designed Israel "to be unto Him a people of inheritance." This is the end of Divine choice, the one object of the Divine will—His inheritance. So we find that Moses reminds God of this truth when he said, "Yet they are Thy people." They were not only His people, but they were and still are "Thine inheritance." The Holy Spirit through the apostle teaches exactly the same truth as Moses did. We only give the words, viz., "What the riches of the glory of His inheritance in the saints." A further consideration reveals to the mind that, as the saints are God's inheritance, so God is the inheritance of the saints. The man of God declared that Jehovah had been their Dwelling-Place in all generations. What, however, I would seek to impress upon the reader's attention is that this inheritance is a present possession. It is conferred by Divine favour; it is bestowed at the new birth. That new birth means a resurrection and a marvellous translation, rising into a new life, and coming out of darkness into *the* light. It comes to many of the children of God as an unexpected blessing, as in the case of Saul of Tarsus (see Acts ix.). With this you may compare the case of Zaccheus (Luke xix.). In both cases you have an unexpected transition, by which both men discovered what they had been strangers to till then. Is it not so with many of God's dear children? Let us, however, examine in what our inheritance consists. The first thought given is that "we are heirs of God." We

are said to be "heirs in hope of eternal life," and "heirs of the kingdom." Believers are said to be "partakers of Christ" and of the "Divine nature." God our inheritance. We may get some help from the Psalmist, especially when he says the "name of the Lord is a Tower." To that Tower the tried and tempted resort. We hide ourselves under the shadow of His wings. The feelings of the afflicted saints are rightly and very fittingly described in our favourite hymn—

"Rock of Ages cleft for me,  
Let me hide myself in Thee."

"God is our Refuge and Strength." This will ever be the cry of renewed souls. So, then, we gather a cheering thought from our meditation. God is to-day our Refuge, and we are His portion. Observe the union; admire the wonders of grace and the marvellous loving-kindness of the Lord. But we must proceed to another precious truth. Being IN Christ is

#### ACCORDING TO DIVINE PURPOSE.

I would impress this thought very deeply on the mind—viz., that salvation is not of human contrivance, not of priestly interference, not an after-thought, but is the result of Divine deliberation, and of predestinating mercy. But for this no flesh could or would be saved. Along the lines of predestination and electing mercy flows eternal salvation. According to this, it should be clearly understood and readily acknowledged that the means and instruments of conviction were all duly and irrevocably fixed in God's decrees from the foundation of the world. The time of the soul's deliverance, and the moment of the gracious meeting of Jesus the Saviour and the burdened soul—yes, all the circumstances in connection with that wonderful transition, and the subsequent life and experience were all marked because fully known on high. All Divine purposes must and will be effectually performed in the soul of every object of Divine, sovereign election. The one eternal purpose of grace, as we are considering it, is that the person or persons so elected should enjoy the blessed privilege of being in Christ. That was God's thought, purpose, and design. How great the thought! How noble the purpose! And how grand the design! Truly worthy of Deity!

"Then let our souls in Him rejoice,  
As favour'd objects of His choice:  
Redeem'd and sav'd by grace, we sing  
Eternal praise to Christ our King."

## THE THORN IN THE FLESH.

BY JOHN WHITAKER.

"And lest I should be exalted above measure," etc.—2 Cor. xii. 7—9.

**A**FFLICTIVE dispensations are not easy to bear; for, as the apostle declares in Heb. xii. 11, "No chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." To be cured of the disease we must submit to the doctor's prescription, and it is on record that, "Whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth." What it was that constituted Paul's

"thorn in the flesh," we are not informed in the Word of God; but I think Barnes is not far out when he says that, "It was some infirmity of the flesh, some bodily affliction or calamity, that was *like the continual piercing of the flesh with a thorn*, and that it was something that was designed to prevent spiritual pride." This seems to be the apostle's meaning. He had been very highly honoured of God; had received revelations, seen visions of the glories of heaven, was endowed with such marvellous intellectual powers, and had received such manifest tokens of the Divine favour, that so long as he remained upon this earth, and was subject to the infirmities of the flesh, it was necessary that some restraint should be put upon him; Paul recognized the necessity, but speaks of the "thorn in the flesh" as a gift—it "was given to him"—he did not consider it an affliction, but received it as a gift, a favour conferred upon him by his Heavenly Father, as a token of His love. Trials and afflictions are but stepping-stones along the Christian's pathway to bring him to his Father's house on high. Let us, too, accept them in thankfulness as the love-tokens of our gracious God.

In the 8th verse the apostle says, "For this thing I besought the Lord thrice, that it might depart from me." Barnes, upon this passage says, "The word Lord in the New Testament, when it stands without any other word in connection to limit its signification, commonly denotes the Lord Jesus Christ." It was to Jesus, therefore, that Paul addressed his prayer, and this proves that our Lord Jesus Christ is a proper object of worship, and that we can go to *Him* in every time of need. What a power there is in prayer, and what a mercy to have a prayer-hearing and answering God to go to in all our times of sorrow and distress. The apostle was but human, he felt the pricking of the thorn, and prayed for its removal; and this is just a picture of the every-day life of the child of God. Daily witnessing and cross-bearing teach important lessons which may all be summed up in the words of our Lord, "Without Me ye can do nothing." Paul could say, "By the grace of God I am what I am," and yet declare himself to be the chief of sinners—a sinner saved by grace, through faith in the atoning work of the dear Redeemer.

"Among the Jews, *three* was a sacred number, and repeated instances occur where an important transaction is mentioned as having been done thrice" (Barnes). Space will not admit of references other than that of our Lord in the garden, when He prayed three times that the cup might pass from Him; and the apostle prayed *three* times for the thorn to be removed. Answers to prayer come in a variety of ways; in the case before us it was the promise of help in the time of trial. Earnest importunate prayer will most assuredly be answered. "If the vision tarry, wait for it." Many a prayer has been answered after long intervals of years; others, almost as soon as uttered—Hezekiah, and the thief on the cross are cases in point; but others have had to wait, and Paul among the number. The apostle's was a thrice-repeated prayer, and yet he tells us the why and the wherefore of the trial, through which he was called to pass, as though he had received an immediate revelation to that effect. But was it so? In the 2nd verse he says, "I knew a man in Christ above fourteen years ago"—and then goes on to tell of his wonderful experience in being caught up to the third heaven, and that *then* he had given him "the thorn in the flesh," lest he should be exalted

above measure. Fourteen years' experience of the all-sufficient grace of God enabled him to write as though he, from the first, had received an immediate answer to his prayer.

Let us learn to be more earnest in prayer, not only for ourselves, but for Zion's prosperity also. We may not get all we ask for, for we often ask amiss; still we have the promise that if we ask we shall receive. "Pray without ceasing," is the apostolic injunction, and our Lord's parable of the importunate widow is an encouragement to prayer. Have any of my readers a "thorn in the flesh?" Alas! who is free from its necessity? The depravity of our human nature, and our own evil hearts, bear ample testimony to the fact, that, were it not for restraining and upholding grace, none even of the new-born sons of God would ever reach the blissful shores of Emmanuel's land. "In the world ye shall have tribulation," says the dear Redeemer, "but be of good cheer, I have overcome the world." Whatever may be the trials and afflictions, or however sharp and severe the temptations, through which we are called upon to pass in our pilgrimage to the better land, let us never forget that we have in Jesus, "A Brother born for adversity;" that "He was in all points tempted like as we are, yet without sin;" and that His gracious invitation still holds good, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest."

In nature, the sweetest flowers are guarded by thorns; and in the kingdom of grace, the sweetest manifestations of Divine love come from the furnace of affliction. "Thorns in the flesh" form part of the necessary discipline here below for the children of God. Precious metal must be tried in the fire, and not until this mortal shall have put on immortality, and we awake in the likeness of our blessed Lord, shall we be free from them. May the Divine Spirit enable us to bring all our cares to Him who careth for us, that we may daily prove by a happy experience, that His grace is sufficient for us, and to His Name will we give all the glory for ever. Amen.

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FORGIVENESS A CONSTANT NEED.—"Blessed is he whose transgression is forgiven," etc. "Now it is necessary to consider to whom this happiness belongs, which may easily be gathered from the circumstances of the time. When David was taught that he was blessed through the mercy of God alone, he was not an alien from the Church of God; on the contrary, he had profited above many in the fear and service of God, and in holiness of life, and had exercised himself in all the duties of godliness. And even after making these advantages in religion, God so exercised him that he placed the Alpha and Omega of his salvation in his gratuitous reconciliation to God. Nor is it without reason that Zacharias, in his song, represents 'the knowledge of salvation' as consisting in knowing 'the remission of sins' (Luke i. 77). The more eminently that anyone excels in holiness, the farther he feels himself from perfect righteousness, and the more clearly he perceives that he can trust in nothing but the mercy of God alone. . . . As believers are every day involved in many faults, it will profit them nothing that they have once entered the way of righteousness, unless the same grace which brought them into it accompany them to the last step of their lives."—*J. Calvin.*



## SUNSET RAYS.

BY A GARDEN LABOURER.

"Here is my rest for ever: here will I dwell; for I have desired it."  
—Psalm cxxxii. 14.

**T**HIS is God's desire, to dwell in Zion, in the hearts of His people; and this is thy desire, my brother, my sister, if thy heart is right with God. "Search the Scriptures;" examine thyself, whether thou be in the faith. If all be right, thou shalt find that "rest which remaineth for the people of God," even rest to your soul in Jesus: for He has declared it; and as thy God rests on His love in Zion, which He has chosen for His habitation, because His King, Jesus, is there upon His holy hill, so shalt thou rest in all thy journey through; and when the closing hour shall come, His everlasting arms shall be under thee, and thou shalt find His love and His desire a sure refuge. He will dwell in Zion through all eternity, and thou shalt be there too, for "HE HATH DESIRED IT."

## SOME HISTORIC BAPTIST CHURCHES.

## IV.—SOUTH LONDON.

IN turning our attention to London south of the river, we come to ground rich in interesting and instructive annals; but, best of all, it is ground where the Master's presence is to-day gloriously manifested in the life and activities of His baptized flocks. Permit me, first, to record the main facts of general interest in the history of the

## METROPOLITAN TABERNACLE CHURCH.

In the middle of the seventeenth century a Baptist Church was known to meet for worship in the hall of one of the City companies—the Glaziers' Company—which hall was situated in Thames Street. Two of its pastors are noted in the records to which I have had access; if there were others before them, I know them not; the two known to me were Edward Draper (or Drapes) and William Consett. It is probable that the present Metropolitan Tabernacle Church came out from this society in 1652, on the ground of some practices therein which were deemed disorderly. From the time of this separation, in

## THE YEAR 1652,

they have been held together, in the faith and fellowship of the Lord Jesus Christ, as a *Particular* Baptist Church. As thus constituted, their first pastor was William Rider, who published a small book in vindication of the ceremony of laying-on of hands on baptised believers.

For several years following Mr. Rider's decease the Church was without a pastor. Then, out of the county of Buckinghamshire, came

## BENJAMIN KEACH,

who accepted the Church's hearty invitation, and became their second pastor. In the year 1668 he was solemnly ordained to the office by laying-on of hands. At this time the congregation met for worship in various private houses, and with all their care to avoid persecution were frequently disturbed, some of their number being haled before the magistrates.

In 1672, when the Declaration of Indulgence was issued by Charles II., a large wooden meeting-house, but containing

## NO SEATS,

was erected in Goat's Yard Passage, Southwark. In this, the first place of

worship possessed by the Church, there was accommodation for 1,000 persons. Here Mr. Keach was abundantly blessed in his pastoral labours. He also found time to write voluminously in defence of Baptist principles. He was the author of many valuable Gospel works, beginning with his "Child's Instructor," for which he was put in the "pillory," both at Aylesbury and at Winslow; his "Key to Open Scripture Metaphors" and an "Exposition of the Parables" are estimable books, consulted by preachers and teachers to this day. During his pastorate at Goat's Yard Passage he issued a work on "The Jewish Sabbath Abrogated" (1700), which was occasioned by some of his people embracing the principles of the Seventh Day Baptists; he presented a copy of this book to Dr. Tillotson (then Archbishop of Canterbury), who approved of it so highly that he admitted Pastor Keach to his favour and acquaintance. The introduction of Keach to the Archbishop was made by Pastor John Gosnold, of the Baptist Church in Barbican, for whom his lordship had a great respect, and was often one of his hearers.

Mr. Keach received his call home in the month of July, 1704, being then 64 years of age. He was succeeded in the pastorate of the Church under review by his son-in-law, Benjamin Stinton. This good brother fulfilled the office of third pastor lovingly and faithfully during fourteen years, his pastorate being specially distinguished by the establishment of the Baptist Fund. Mr. Stinton joined the church triumphant on the 11th of February, 1719. After this we find ourselves at the threshold of stirring scenes, the account of which will (D.V.) be "*continued in our next.*"

SAMUEL BANKS.

The Harbinger, Southwood Road, New Eltham, Kent, January, 1903.

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

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*Established Testimony.* Twelve Sermons by T. Bradbury. London: The Hon. Sec., Publishing Company, 16, Malfort Road, Denmark Park, Camberwell, S.E. Brighton: The Robinson Printing Company, Ltd., Duke Street. Price, cloth, lettered, One shilling and sixpence; by post, One shilling and ninepence; three copies or more, post free.

THIS is the bound volume of Mr. Bradbury's monthly sermons issued during 1902. We learn from the preface that owing to increasing weakness the monthly sermons will be discontinued, but occasional sermons will be issued, which can be obtained as above, by post three-halfpence per copy; six copies or more one penny each, post free. Year by year we have commended Mr. Bradbury's sermons. The present volume is in no wise behind its predecessors. We have in these sermons full measure of Gospel truth, pressed down, and running over. A covenant triune God and a covenant triune salvation form the substance of every true Gospel ministry, and our Author is a workman that needeth not to be ashamed, for he knoweth how rightly to divide the Word

of Truth. Lovers of the Gospel will obtain many a feast, and be edified and instructed from a perusal of these sermons. There are no ifs or peradventures here to foul the stream of sovereign distinguishing grace, but covenant purposes, promises, and performances are held out to the admiring view of the covenant people.

*Light Ahoy! or, The Secrets of the Lighthouse.* By Augusta Cook.

*The Story of William the Silent, and Holland's Fight for Freedom.* By W. Stanley Martin. London: Morgan and Scott, and R. Banks and Son. Price, paper covers, One shilling; cloth boards, Eighteenpence.

*Light Ahoy!* is an attempt to unfold the prophecies of Daniel and John in the Apocalypse. The vagaries of some who have set themselves up as interpreters of prophecy have disgusted sober-minded believers, and produced with not a few a distaste to the study of prophecy. Yet prophecy forms no inconsiderable part of the Sacred Writings, and is given for the profit of the Church, and should not therefore be neglected. The method of interpretation pursued by

the Authoress is the "Historical." We believe this to be the true interpretation, and judge the proofs advanced of past fulfilments to be for the most part irrefutable. With respect to future fulfilments, we are at one with the Authoress in the final and complete destruction of the Romish Apostacy, but cannot subscribe to her view of the Second Advent, the first resurrection, and the millennial age. The Authoress is evidently a close and careful student of prophecy, and thoroughly acquainted with the literature of the subject, while she writes soberly, yet in an interesting and clear manner. Her Protestantism is beyond suspicion.

*The Story of William the Silent* is one of the grandest in human history, and Mr. Martin has done well to give us this epitome of that heroic struggle. To those unacquainted with Motley's great work, this will give them the salient points, and it may be cause them to read that history. To the young it is better suited than the larger work, and we hope that it will be largely read by them. The Author has done his work well, and managed in 122 pages to convey a thoroughly good general view of the conflict, while interesting details, giving life and colour to the story, are not lacking. We commend this book to Sunday School superintendents and secretaries as being vastly preferable as a reward book to most of the story books so largely circulated. Here the up-coming generation may learn how hardly freedom has been won in days of yore; learn to value it better, and be prepared to jealously and watchfully guard it. Both books are profusely illustrated, and neatly got up.

*Come and Welcome to Jesus Christ.* By John Bunyan.

*Rejoicing in the Lord Jesus in all Cases and Conditions.* By Robert Asty. London: Walter G. Wheeler and Co., and R. Banks and Sons. Price, paper covers, One shilling; cloth, Two shillings nett.

THESE books form Vols. 1 and 2 of the new "Puritan Library." *Come and Welcome* is an old friend of approaching forty years' standing. We heartily welcome this reprint, and trust that it may secure a large circulation. Few books are so well adapted to cheer and encourage seeking souls, and to remove the objections which Satan and unbelief raise in the mind. It ought to be much better known than it is. Bunyan understood, from his own deep experience, how to deal with distressed consciences.

Vol. 2 is a treatise on Hab. iii. This will not be much to the mind of the flashy and flimsy professors of the day, whose constant cry is for something "brief and bright." Brief enough, we fear, will their brightness be, except sovereign grace takes them in hand. But those who love solidity, and desire to build on a sure foundation, will read with both pleasure and profit. We heartily wish this new venture, in presenting "Puritan classics" to the religious public, great success. *Come and Welcome* is embellished with a portrait of the grand old dreamer.

*Thoughts from the Word of God.* Same publishers as the Puritan Library. Price, cloth, lettered, Three shillings.

THIS is the bound volume of the monthly publication, edited by Mr. P. W. Heward. We reviewed the first volume a year ago, and expressed, on the whole, a favourable opinion of its contents. We think this second volume quite up to the standard of the first, and even that it shows an improvement. Its Editor is not afraid of the doctrines of grace, nor does he hesitate to defend God's unconditional and absolute election of His people unto eternal life in Christ Jesus—a rare thing in these days. One thing we much admire in Mr. Heward—his profound veneration for God's inspired Word. He will not admit any tampering with the plenary and verbal inspiration of the Holy Scriptures. We wish Mr. Heward success in his editorial labours.

*The Puritan Quarterly.* Same publishers and editor. Price Sixpence nett; Two shillings and sixpence per annum, post free.

THIS is an attempt to revive the almost forgotten "Puritan theology," which we devoutly wish may succeed. What with Ritualism and Priestcraft on the one hand, and the thinly-disguised Rationalism, which is eating the life out of the Free Churches on the other, there is need, great need, deep need of a reviving of sound, Scriptural, spiritual religion. Though in some not unimportant points we differ from most of the Puritan authors, yet in many, and these most important, points, they never have been excelled, probably not equalled. Such men as T. Goodwin, J. Owen, S. Charnock, J. Bunyan, and others, are dear to our memory from the works they have left behind them. Truly there were giants (of quite a different order to those we read of in Genesis) in those days. The first number of the *Puritan Quarterly* promises well.

## OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

### CAMDEN TOWN.—NORTH LONDON COLLEGIATE SCHOOL.

THE closing services in connection with the above-named place of worship were held on Wednesday evening, December 31st, 1902, and Lord's-day, January 4th, 1903.

During the thirty years' ministry here such men as the late John Hazleton (of Chadwell-street), Chas. Hill (of Suffolk), and Mr. W. Jeyes Styles, beside many others, have declared the whole counsel of God; but I am quite sure not one of them has ever preached the Gospel of sovereign grace more sweetly and effectually than the esteemed servant who preached the two last sermons in our hearing. The last service of the old year was conducted by Mr. John Cooper, sen., on Wednesday, December 31st, and it was a touching time. This venerable servant of God commended the people to God, and spoke of his great love for them whilst he had been privileged to speak to them.

After prayer by Mr. Freeman and the writer of these lines, Mr. Cooper invited Mr. Burrows to say a few words, which he responded to, stating, however, that at such a time as that he would rather talk to God than about Him, particularly as he was to preach the farewell services on the Lord's-day.

The first Sunday in the new year having dawned upon us, our beloved brother, Mr. C. J. Burrows, came up, filled with the Holy Spirit, and it was truly a melting time. Like Joseph of old, he fed his brethren out of his heavenly King's storehouse, and the Word was manna to the souls of God's people. The writer has been signally blessed under his preaching, but never more so than upon this occasion. I regretted that there were not more out in the morning, but the weather is not very attractive in January. Our brother's text was Exod. xxxiii. 14, 15, "If Thy presence go not with me, carry us not up hence. And He said, My presence shall go with thee, and I will give thee rest." He took a retrospective view of the way the Lord had led them in Camden Town during the past thirty years, making allusions to some of the godly deacons now in glory—brother Haynes being especially alluded to. He also referred to the late Chas. Hill and his sweet preaching, and in the course of his remarks said that the text selected upon this last Sunday here had been one of the texts preached from at the opening services. The divisions were—(1) The promise; (2) His own experience; (3) The prospects before them; and, lastly,

the prayer of Moses. In dealing with the promises of God, he said they were even sweeter than they were thirty years ago, because of the character of the Promiser. His promises were for all eternity. Secondly, he reviewed his own experience, stating that upon two occasions his life had been mercifully preserved, and mentioned further how often his own soul had been blessed under the Word there. Thirdly, he reminded the friends of the prospects before them, saying that although God had closed one door, He had opened another at Bissett-street, where the friends hoped to join with Mr. H. T. Chilvers and the Keppel-street friends the first Lord's day in February (D.V.). Lastly, he dealt with the prayer of Moses, and said: What a mercy it was that we had the promise of God's presence, when earthly friends were taken away. The man of God looked beyond Caleb and Joshua to the Lord Himself. At 3 p.m. our brother returned to address the scholars from the words, "The Lord hath been mindful of us" (Psa. cxv. 12), after which he distributed the Bibles, Testaments, and New Year's mottoes to the children.

Addresses were given by Messrs. Hawes, I. R. Wakelin, West, Freeman, and Harrow.

In the evening the text was, "Jesus Christ the same yesterday, to-day, and for ever" (Heb. xiii. 8)—(1) The Person referred to (Jesus Christ); (2) His sameness; (3) His character as an Office-bearer on behalf of His Church. In describing the Person of His Divine Master our brother had very great liberty. He set Him forth as the Word of God, the Son whom the Father rejoiced in—far more than an earthly father could rejoice in his son—as the Wonderful (Isa. ix. 6), mighty to save (Isa. lxiii. 1), and the great Gift of the Father to the Church. Secondly, the sameness. There were three periods indicated in our text. Changes might come in our history. There had been a time when the place was filled, and now it was very thin, but there had been no change in the theme. He begged the people to join a Church of the same faith and order, as he loved it very dearly, because it exalted Christ and laid the sinner low. He was the same in His immutable love. What a mercy it was that His love was the same, whether He caressed or frowned, and it was a mercy for us if we were brought to love Him and His saints. There was also no change in His atoning blood; that had the same efficacy as ever. He was also the same to protect. Lastly, our brother dealt with his Divine Lord in His various

offices as Prophet, Priest, King, Shepherd, Husband, and Friend. After that our brother administered the ordinance of the Lord's Supper, after which the final Church meeting was held, when arrangements were made to join the Keppel-street friends at their opening services in Bassett-street the first Sunday in February. Doubtless many present felt the parting, but we feel sure that the Lord's hand has guided us aright, and to Him be all the praise. Yours in the Lord's service,

D. BUTCHER.

LEE (DACRE-PARK).—The Parents' Supper in connection with the Sunday-school was held in the schoolroom on Tuesday, January 6th. A goodly number of parents were present, and did ample justice to the repast. Addresses were delivered by Mr. C. W. Sears (superintendent) and Mr. H. J. Wilman (president). The evening was enlivened by music and singing.

NOTTING HILL GATE (BETHESDA).—A watch-night service was held here, conducted by brother Ackland, who, after a solemn address, distributed his text as a New Year's motto card—"At the last" (Prov. v. 11-13). On Jan. 8th the members and friends, at the invitation of the deacons, held their annual social tea-meeting. An adjournment afterwards took place to the upper schoolroom, where an interesting and profitable meeting was held, brother Oxborrow being in the Chair. Brethren Boddington, Thiselton, Coulson, and Ackland took part, and the announcement was made that £7 2s. 6d. was subscribed to the Renovation Fund. Singing the Doxology closed the proceedings.

CROYDON.—The New Year's meeting and pastor's fourth anniversary was held at the Derby-road Baptist Chapel on January 6th, 1903, when an excellent sermon was preached in the afternoon by pastor O. S. Dolbey, of the Surrey Tabernacle, from Phil. iv. 19. We found it good and helpful to listen as our brother grew warm with the theme of the great and good provision the Father has made for His children in the fulness of Christ Jesus. The friends then gathered in the schoolroom for tea, after which a public meeting was held in the chapel, brother J. M. Rundell kindly and efficiently presiding, and, after an opening hymn and prayer by brother Cullingford, called on the pastor for a brief statement of the condition of affairs generally, which was responded to in a glad note of praise to the Lord for a somewhat prosperous year, the recorded fruit having been greater than in any other year since the building of the chapel,

and all its agencies are now in healthy working order, prayer meetings being especially warm and happy seasons. The chairman followed with a genial, spiritual, and appropriate address, and called on brother H. Dadswell, who spoke from Jas. iv. 15, brother J. E. Flegg from John xvii. 17, brother T. Jones from Isa. xlviii. 17, and brother O. S. Dolbey from Psal. cxlv. 19. The presence and blessing of the Lord were sweetly realised as the speakers (evidently led by the Holy Spirit) gave "goodly words," which made it a season of holy fellowship. Finances were cheering, and a really good meeting closed with the Doxology and prayer by the chairman.—EBENEZER BEECHER.

ALDRINGHAM.—We have entered upon the new year with joyful anticipations. The young people's Bible-class was invited by the pastor to a social on the 3rd, and a splendid time was spent. A handsome hanging lamp, recently presented by the members to Mr. and Mrs. Oxborrow (at whose house we meet) as a token of mutual appreciation, was lighted. Special prayer meetings were held, one each night, at the various village stations, and the year began in the spirit of the Church's motto ("Looking unto Jesus"), which the pastor has presented each member with a copy of, and we hope the Holy Spirit will engrave the same on each heart. The field of labour looks particularly ripe just now, and we believe the harvest cannot be far off. There is a large number of young people around us, of whom one brother expressed our hope when he asked the Lord "that those we prayed for at the New Year might, ere the year close, pray for themselves."

WATFORD TABERNACLE.—On Wednesday, January 7th, 1903, special services were held to commemorate our pastor's tenth anniversary. Our pastor preached a good sermon in the afternoon from Rev. xv. 3, after which a goodly number of friends enjoyed tea. At the evening meeting our pastor presided, and in his opening remarks reviewed the past ten years of his work amongst us. During his ministry he has received 170 into the Church, 73 of whom he has been privileged to baptize. During the same period he has been instrumental in raising the sum of £1,725, and to-day there is no debt whatever upon the place. After expressing his thanks to our heavenly Father for all His mercies to us as a Church and people, he called upon brother C. Goodson, who gave us a good address on our Lord's dealings with His people in providence and grace, and concluded by presenting our pastor with a life-size portrait of himself—the

gift of the Church and congregation. On a beautifully inscribed plate are these words: "Presented by the Church and congregation to Mr. G. W. Thomas, as a token of love and appreciation of his great work of service during ten years at the Tabernacle. January 7th, 1903." Our pastor thanked us in his own happy, loving way; and then our brother Jeffs, of St. Albans, gave a grand address on "Predestination." Brother Stadden followed with, "They remembered the words." And then brother Scoones followed with the words, "What hast thou in the house? A pot of oil." And it was indeed good for all of us to be there. It was a joyous family gathering. Our speakers were all our own men, and in this respect God has indeed blessed us as a Church. So we face the future, asking that we may yet "see greater things than even these," and that our Church may become a greater power in Watford than ever it has been. "To God be all the glory."

**FULHAM.—EBENEZER, LILLIE-ROAD.** SPECIAL services in connection with the thirteenth anniversary of the formation of the Church were held on Lord's-day, November 23rd, 1902, when Mr. A. Andrews (pastor-elect) preached two sermons—in the morning from Acts ii. 47; evening, Sol. Song viii. 5.

On the following Tuesday Mr. E. Mitchell preached, strange to say, from the same text as brother Andrews on the previous Lord's-day evening—viz., Sol. Song viii. 5. The sermon was much enjoyed, and proved a time of blessing to all present. About sixty friends sat down to tea.

The evening meeting was commenced by singing the well-known and soul-stirring hymn, "Come, Thou Fount of every blessing." Brother A. Boulton, who presided, and whom we were delighted to see with us, as he took a kindly and practical interest in the Cause at its commencement, read part of the 89th Psalm. Prayer having been offered by brother Licence, the secretary gave a brief but cheering report of the Lord's blessing which had rested upon the Cause during the past year, referring specially to the fact that brother A. Andrews had received and accepted an unanimous invitation to the pastorate. Our brother's ministry had been richly blessed, which called forth praise to our God for this token of His favour. The membership had increased from 37 to 43—six by baptism and one by experience. The finances were satisfactory. The Building Fund was slowly increasing, and we were looking forward hopefully to the time to commemorate building a permanent sanctuary—which was badly needed—upon the valuable freehold land which,

by the Lord's blessing, was free from debt. The remembrance of the Lord's appearance for us in this respect encourages us to believe that when an earnest appeal is made the money will be forthcoming to enable us to arise and build.

We rejoice that the spirit of love and unity is amongst us, and we were determined to maintain the precious truths of the Gospel, and desire that the spirit of prayer may be continued unto us that we may continually bear up our pastor before the Lord for His blessing upon the Word preached.

Our chairman offered a few encouraging remarks respecting the Lord's mindfulness of us since the commencement of the Cause, and did not doubt that, as the Lord had begun the work, He would carry it on; he wished us every blessing in our efforts.

Brother E. Mitchell spoke from John iii. 33.

Brother Andrews, after referring to the leadings of the Lord in respect to his coming to Fulham, spoke from Acts xii. 24.

Brother Dolbey then spoke from Psa. cxvii. 1, and brother J. E. Flegg from John xii. 32.

The addresses were most encouraging. Prayer by brother Andrews brought this very happy meeting to a close.

We were much cheered by seeing such a goodly number of friends present from surrounding Churches, showing their loving sympathy with us. By the kindness of our chairman, the collections amounted to £8 12s. 9d. A. E. P.

**CHATHAM (ENON).—**The anniversary of the Sunday-school was celebrated on December 31st. Mr. W. A. Dale preached in the afternoon from Luke ii. (part of 11th verse). After tea, the evening meeting was presided over by Mr. Dale, who addressed the scholars and distributed prizes. Mr. A. Andrews, a former teacher in the school (the newly-elected pastor of the Cause at Fulham), also addressed the scholars. Special hymns and recitations were rendered by our young people. Friends present expressed hearty appreciation of addresses and efforts of scholars, which formed a fitting note of thankfulness for meritorious received, and trust in our covenant God for a continuance of same. A happy closing of the year 1902.—S. C.

**THAME.—**The first anniversary in connection with the pastor's (W. Chambers) settlement took place on Sunday, January 11th. It was arranged that the pastor should be the preacher. The previous Wednesday he met with an accident in the town. Going into an office, a trap-door was open and un-

guarded. The pastor fell through into a well some feet deep. There was "much water" at the bottom; this broke the fall; no bones were broken, but a severe shaking confined him to his room for some days. To prevent disappointment, the pastor's son (W. G. Chambers) was telegraphed to, and being disengaged was able to occupy the pulpit, and did it excellently well. The friends came up to the services and gave their free-will and love offerings for the pastor's benefit with many expressions of sympathy, hoping that he would soon be in his accustomed place again.—C. W.

IPSWICH (ZOAR).—The Sunday-school teachers and Bible-class school tea was held on New Year's eve, when about 50 sat down to tea. The after meeting, presided over by the President of the school, Mr. R. E. Bardens, was heartily enjoyed. Brother F. Moss engaged in prayer. Our pastor read Psa. cxxii. Hymns were selected from Winter's Hymnal. Our superintendent, brother J. Threadkell, gave some interesting statistics in reference to the attendance of scholars and teachers, showing scholars had attended up to the average, and the teachers had exceeded it, though an earlier attendance in the morning would suit him much better. He concluded by giving the teachers, as their motto for the ensuing year—"In the morning sow thy seed, and in the evening withhold not thine hand" (Eccles. xi. 6). The secretary, brother A. Forsdick, then read the school financial and business report. The funds of the school have been just sufficient to meet the extra demand made upon them, as this year more expensive prizes and benefits have been given to scholars. The Clothing Club has been very successful this year, as much as £45 having been paid into it by scholars. Scholars also contributed £1 18s. 1d. to the funds of the Baptist Foreign Missionary Society. Bro. G. W. Gardiner congratulated the school on the report, and spoke of his long connection with the annual meetings, this making, we understood, 30 years since they were first held. In speaking to our young friends present he urged them to take all their affairs to the Lord, as nothing was too trifling for Him to help us in, even in a school lesson, or small trials in early life. Brother Farrow gave a little practical advice to his fellow teachers. Others that took part in the meeting were brethren Oxborrow, Wade, Woley, and deacons Baldwin and Keeble, who spoke of the unity existing between the officers of the school and the pastor and officers of the Church, and expressed their wish to help forward any legitimate movement for the welfare of the young. With a

few well-chosen words of encouragement for all teachers and helpers in the school, our pastor closed one of our best social meetings. After the sowing of the year may an abundant harvest be reaped, is the sincere desire of—A. FORSDICK, *School Sec.*

ST. ALBANS (BETHEL).—The annual tea and distribution of prizes to the scholars attending the Sabbath-school was held on Thursday, January 1st. The children met, and partook of a good tea, at 4.30 (at which also we were glad to see a goodly number of parents and friends), and at 6.30 p.m. the evening meeting commenced, our pastor, Mr. C. D. Jeffs, presiding. Special hymns were sung, and a goodly selection of recitations were rendered by the children. The superintendent, brother J. Eldred, in a brief speech, spoke of the gradual increase in numbers of the scholars, and said how thankful he felt that the labours of the Sabbath-school had been owned and blessed of God. A choice selection of books were then distributed to the scholars for attendance, good conduct, lessons, etc., by the pastor, who afterwards addressed the children from the word "Jesus." Taking the letters composing the word he was enabled to bring this truth to all our hearts, that He (Jesus) "Just exactly suits us sinners." Brethren Hawkins and Winters (deacons) then gave brief addresses, speaking words of encouragement and exhortation also. A hearty vote of thanks was given to the pastor for presiding at our gathering, and, in response, he spoke of the great joy it gave him to be present on this occasion. A very happy meeting closed with the singing of a hymn, and prayer by the pastor.—G. W.

OLD BRENTFORD.—New Year's services were held on January 1st, commencing as usual with a prayer-meeting in the vestry at 7 a.m. This meeting was well attended, especially by our young friends, and many earnest and fervent prayers were presented to the Lord in the Name of Jesus for His blessing to rest upon us throughout the day, and the year upon which we had entered. Our dear pastor was greatly cheered by this happy and interesting gathering. In the afternoon we were favoured to listen to some sweet and encouraging words from our brother, Mr. E. White, from Heb. xiii. 14: "For here we have no continuing city, but we seek one to come." He noticed: (1) The present condition; (2) The future expectation; (3) The earnest attitude of the people of God. Mr. Mitchell took the service in the evening in place of our beloved brother, Mr. E. Marsh, who was not able to come to us through the sad affliction which he is passing

through. May the dear Lord graciously restore him again, and that speedily, is our fervent prayer. The text was Rev. v. 9, 10: "And they sung a new song, saying, Thou art worthy to take the Book, and to open the seals thereof: for Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests; and we shall reign on the earth." Divisions:—(1) A rich influx of joy—"They sung a new song." (2) A high ascription of praise to the Lamb—"Thou art worthy," &c. We had our attention sweetly called to the subject of the song, and the way in which it was characterised as "a new song." The basis of the song, the worthiness of Jesus, and the security of the saints. If Jesus is on the throne His saints are safe, both for time and for eternity. If we are found singing the song of praise to Jesus from our very heart's affection, because of the glory and beauty our souls behold in Him now, we too shall sing the new song in higher and nobler strains with the saints of God in His kingdom above. After this Christ-exalting sermon we found it quite a joy to join in singing the well-known and much-loved hymn—

"All hail the power of Jesu's Name!  
Let angels prostrate fall;  
Bring forth the royal diadem,  
And crown Him Lord of all."

—E. FROMOW.

Chiswick, W.

ST. NEOTS (NEW-STREET).—Our annual New Year's tea and public meeting was held on January 13th, a good number being present at the meeting, which was presided over by pastor J. Hazelton. Brother Barnard (deacon) read the balance-sheets of the various funds, which for the first time for some years showed a small balance in hand on all the funds. The doxology was heartily sung, and short addresses were given by the pastor and brother Barnard. Brother Barnard, in the name of the friends, asked the pastor's acceptance of a New Year's gift\* as an expression of their love and good-will, remarking that the gift was more than the gift of last year. Mr. Hazelton, who was much moved at this act of kindness, thanked all who were present, and said how much he longed for souls to be blessed, and shortly after closed this happy and profitable meeting.

MASBORO' PARTICULAR BAPTIST SUNDAY-SCHOOL.—The annual tea meeting was held on January 1st. The scholars held their tea first, to which they did ample justice, their happy smiling faces testifying to their enjoy-

\*The above gift consisted of £7 5s. 6d. in money.

ment of the good things provided for them. The friends partook of tea after the scholars had removed. The evening meeting was presided over by the senior deacon, W. Brice. Brother Clayton led us to the throne of grace, intreating the Divine blessing to rest upon the meeting. The chairman gave an encouraging address, and the following brethren also addressed the meeting:—W. Tiptaft (deacon), —Turner (of Sheffield), A. T. Price (superintendent), R. Tiptaft (teacher). Our brother Clayton also, who was with us, gave an address, and brother J. Taylor (teacher) concluded with prayer. Several suitable hymns were sung, and the meeting will long live in the memories of those present. We have about 100 scholars on the books, who subscribed last year £4 to the S.I.S.B. Mission. Special reference was made to the departure of our brother and minister, J. Taylor, and brother Platt, and others. We pray the vacant places may soon be filled.—A. T. P.

BOW (MOUNT ZION).—New Year's meetings were held. On Lord's-day, January 11th, the pastor preached two sermons, full weight. Tuesday, 13th, pastor presided. Meeting commenced by singing hymn, "Come saints and sing in sweet accord," followed by reading Isa. liv., and prayer by brother Borham. Brother Rundell spoke of the "Mercy of God, enduring forever." Brother Birkett gave out hymn, "Let Zion songs of triumph sing." Brother Langford expounded Rom. viii. Brother Bray gave out hymn, "Blest be the God of sovereign grace." Brother Smith gave a neat speech on "It is good to be here." Brother Birkett spoke on the Building Fund, stating that we had got the debt down to the last £100, and were making an effort to clear that off. "Grace, 'tis a charming sound," and prayer closed a very happy meeting.—W. H. L.

CLAPHAM JUNCTION (PROVIDENCE).—On December 28th, 1902 our pastor, Mr. R. E. Sears, had the pleasure of leading through the waters of baptism four candidates, two brethren and two sisters, after speaking with much force from the words, "What meaneth this?" On the following Sunday six in all were given the right hand of fellowship to the Church. Both occasions were seasons of holy joy. On January 11th and 14th, services in connection with the pastor's seventh anniversary were held. Our pastor based his morning sermon on the portion, "Ebenezer, hitherto hath the Lord helped us." He was able to announce at the close of his sermon that a few lovers of the Cause had joyously combined in the payment of £40, for sundry odd repairs during the past few years, for which an account had just been rendered by the



builders. Our brother R. Mutimer, of Brentford, blew the Gospel trumpet on the Sunday evening, and our brother E. Mitchell on the Wednesday evening. The pastor's anniversary collections on the Sunday were allocated to the Church Funds, and a collection was taken on Wednesday evening for the Pastors' Benevolent Fund of the Metropolitan Association.—F. W. KEVAN.

**LESSNESS HEATH (OLD BAPTIST CHAPEL).**—On Tuesday, January 13th, a special New Year's meeting was held in the above place. Mr. Abrahams (of "Enon," Woolwich) gave a brief history of the rise and progress of this hill of Zion, which has been built nearly 100 years, the building dating as far back as 1805. Addresses were also given by Mr. E. White (Woolwich), Mr. Harmer, Mr. West (Erith), Mr. Mountford, and Mr. Colls (deacons). A goodly number sat down to tea, and a very pleasant and profitable evening was spent. Although the weather was bitterly cold a good number was present at the meeting, and all felt it was good to be there.

**WOOBURN GREEN.**—On the 6th of January the usual New Year's meeting was held at Ebenezer Chapel. Notwithstanding the somewhat inclement weather, there was a good attendance, most of whom partook of tea. In the afternoon Mr. Mutimer, of Brentford, preached from Gen. xxii. 14, which was much enjoyed and attended with blessing. In the evening addresses were delivered by Mr. Tibury (pastor), Mr. Mutimer, Mr. Morling, and Mr. Ives, of High Wycombe. All found it good to be there. Speakers, as well as listeners, much appreciated the discourses. Brother Ives was very pleasing in his remarks. After the speeches of brethren Mutimer and Morling he felt it was consummate pride on his part to speak, but as they both had totally failed in their subjects he could not do less. One had tried to grasp "the wisdom of God," and completely failed; the other had tried to grasp "the love of God," and conspicuously failed. Both were unfathomable, and the love of God "passeth knowledge." The collections were fairly good, and the little Cause seemed greatly encouraged by the attendance of so many friends from Wycombe, Maidenhead, and elsewhere. Brother Dulley was unavoidably absent, owing to a bad attack of bronchitis, but was present in spirit. We are thankful to say he is improving, but will require great care. Brother Mutimer remarked he much enjoyed himself, and it had been "a grand meeting."

**BRIXTON TABERNACLE.**—The twenty-eighth anniversary of the Sunday-school was celebrated on Jan.

11th and 13th by the pastor, Mr. C. Cornwell, preaching on the 11th, in the morning from Mal. iv. 23, "Unto you that fear My name shall the Sun of Righteousness arise." In the afternoon he gave an address to the children and friends in the schoolroom from the words, "When my father and mother forsake me, then the Lord will take me up." In the evening he took the words, "Thy holy child, Jesus" (Acts iv. 12). Special anthems, hymns, and tunes were rendered during the services, conducted by brother J. Browning. Numbers fair. Collections good. On Tuesday, 13th, Mr. Holden preached a good sermon in the afternoon. After a substantial tea, partaken of by both children and friends, a public meeting was held, presided over by Mr. Bartlett, of Streat-ham. The meeting opened by singing an anthem, then a hymn. The chairman read Luke xviii., then called upon the president to offer prayer. The report was read. The chairman then spoke a few encouraging and helpful words from Eccles. xi. 6, "In the morning sow thy seed." Brother Flegg spoke of the "Clear teaching of the Bible;" brother Dale of "The Holy Bible;" and brother Holden from Psa. xc. 16, "Let Thy work appear," &c.; after which prizes were given to the scholars by the president, Mr. C. Cornwell. A most encouraging evening was spent. Collections, £12 10s. 2d.—R. G.

**GREAT GIDDING, PETERBORO'.**—On Christmas morning a service was held at the little Baptist Chapel, when an appropriate discourse was delivered by the pastor, A. L. Bodfish. The following evening, Dec. 26th, a meeting was held in connection with the Sunday-school and Bible-class, presided over by the pastor, when a very excellent programme was gone through of suitable anthems, solos, and duets, the children taking no small part by the giving of recitations in a very creditable manner. The prizes were also distributed by the superintendent, Mr. Southwell, when each child received a suitable book, accompanied by a few earnest words of exhortation to read the books that were put into their hands, and above all that best of books, the Bible. An enjoyable evening was spent, and it was felt good to be there. The proceeds of the meeting were for the Repair Funds, for which the young people have been, and still are working very hard. This time-honoured sanctuary has stood the test of storms for 112 years, and repairs are sadly needed. If our covenant God would put it into the hearts of some of our wealthier brethren to render assistance, it will be thankfully received either by the pastor or superintendent. Also on January 6th, the members held their

annual tea and meeting. During the past year we had the pleasure of receiving three by transfer. We trust the Lord will so bless the labours of our pastor, that others will come forward and testify what the Lord has done for them, and follow Him through the baptismal waters. And to a Triune Jehovah shall be all the praise.—A WELL-WISHER.

### "HITHERTO HATH THE LORD HELPED US."—1 SAM. VII. 12.

The word "hitherto" seems like a brand pointing in the direction of the past, twenty years or seventy, and yet, "Hitherto hath the Lord helped us," through poverty, through wealth, at home, abroad, on the land, on the sea, in honour, in dishonour, in perplexity, in joy, in trial, in triumph, in prayer, in temptation, "Hitherto hath the Lord helped us!"

But the word also points forward, for when a man gets up to a certain mark and writes "hitherto," he is not yet at the end, there is still a little distance to be traversed. More trials, more joys; more temptations, more triumphs; more prayers, more answers; more toils, more strength; more fights, more victories; and then comes sickness, old age, disease, death. Is it over now? No! There is more yet—awakening in Jesu's likeness, thrones, harps, songs, psalms, white raiment, the face of Jesus, the society of saints, the glory of God, the fulness of eternity, the infinity of bliss. O be of good courage, believer, and with grateful confidence raise thy "Ebenezer," for

'He who hath helped thee hitherto  
Will help thee all thy journey through.'

When read in heaven's light how glorious  
and marvellous a prospect will thy  
"hitherto" unfold to thy grateful eye!

### Aged Pilgrims' Corner.

WITH the opening of a new year, the Committee would bring the claims of the Society before those of the Lord's people who are not at present numbered amongst its supporters, for they feel that the Institution has only to be known to evoke the sympathy and aid of all who desire the welfare of those members of the "one family" who are poor and aged, and who in their closing years of pilgrimage so pathetically need the ministrations of travellers along the same road, who are endowed, as their Lord's stewards, with more of this world's goods.

1,630 life pensioners, in all parts of the kingdom, from the Shetland Isles to Cornwall, and from South-West Ireland to East Anglia, are upon the books, and

are receiving pensions amounting to upwards of £12,300 per annum; in addition to this sum, £2,000 per annum are needed to maintain the four Homes, hence additional Annual Subscriptions and Donations are urgently necessary. The new *Quarterly Record* has been issued. Copies will be supplied on application.

Collections after sermons are of permanent benefit to the Society, not only because of their financial help, but for the opportunities they afford of bringing the Institution prominently before congregations, and that through their own ministers. Will all our friends kindly aid the Committee in increasing the number of Annual Collections? During the past Quarter several Churches have kindly contributed through appeals from the pulpit.

How poor old folk fare in some other lands is painfully illustrated in Spain, Portugal, and Italy, where no one—at least among the working classes—ever dreams of taking thought even for the morrow, let alone for old age. To do so, indeed, would be held to imply a lack of faith in the Virgin, whose supposed special function it is to take care of the old and helpless. In these regions, the people, when too feeble to work turn to begging as a regular profession.

In contrast with this are those whom this Society assists—aged pilgrims who have borne the burden and heat of the day, and who through advancing years and accumulating infirmities can no longer earn a living, and have reached the end of their slender temporal resources; poor and aged believers in the Lord Jesus Christ, whose life accords with their profession, and who, by the teaching of the Holy Spirit, have been brought as sinners to rest upon the atoning work of the Redeemer for full salvation. In a word, they are sinners saved by free and sovereign grace. The Society has thus a definite and Scriptural, and therefore Protestant basis: definite practical methods, and a definite class of recipients; on these lines it is undenominational.

### Marriages.

RAYNER—STEVENS.—On Dec. 26th, 1902, at Stepney Meeting House, by Mr. Samuel Banks, of Eltham, Flower John Rayner, of Kentish Town-road, to Anna Maudo Stevens, of Bedford-street, Stepney.

NEWTON—PEARCE.—At the Baptist Chapel, Lee Common, on Wednesday, January 7th, by R. Mutimer, of Brentford, Pastor Henry Newton, of 4, Lonsdale-terrace, Victoria-road, Wisbech, to Bessie Pearce, the second daughter of James Pearce, of Laurel Villa, Lee Common.

## Gone Home.

HENRY MYERSON.

*An Appreciation.*

DEAR MR. MITCHELL,—I have been informed of the very sudden illness and death of my dear old pastor, Mr. Henry Myerson; and though you will no doubt be well informed of the occurrence by nearer friends, it will give me pleasure if you will allow me to say a few kindly words in memory of a man who never tried to make a name for himself. He never had but the one charge, dear old Shalom—a place which answered to its name all the while he was there; I speak the truth when I say that the Church there was like a family; one helped the other in any case of need or trouble; and to this day many of us who are scattered, look in vain for that honest and unsuspecting friendship which existed at the Oval. It is about forty-two years since Mr. Myerson and Mr. Bonney used to go together to Staines on the Sabbath, where Mr. Myerson used at times to preach. One morning they were too late to start, and one suggested to the other that they should go to the Oval and hear Mr. Haslop; when they arrived Mr. Haslop had been taken ill, and was sitting in the table pew; someone fetched Mr. Myerson out of the pew to take the pulpit, and I remember hearing an old man say that as soon as he saw Mr. Myerson take off his great coat at the foot of the pulpit stairs, he said, "That's the man for Shalom," and so it was. If I recollect rightly, Mr. Haslop never preached again, and soon died. I was at Mr. Myerson's recognition meeting; I also went to his last meeting at Shalom, when his growing infirmities compelled him to relinquish his position; and I do not believe there had ever been a thought of changing the pastor until his weakness called for it. We heard him preach not very long before then, and he really was most graciously led that night; his text was, "It is finished," and in the course of his sermon he gave us a vivid description of the way the application of that text delivered him from his slavish fears, when first brought to know his danger. He was generous to a fault, as his family have proved. He once owned a few houses (or collected the rents for someone else, I forget which), and one who knew at that time told me that when he called for the rents, if the tenants pleaded poverty, he would not only forbear to press for the rent, but would give them money out of his own pocket. Forty years ago he used to go with C. W. Banks to Victoria Park, and preach; in fact he was a born open-air preacher, and used to gather a good congregation at the corner of the Oval, Hackney-road. Then again, his Monday

evening prayer-meetings were unique in the London Churches; there were five or six whom we used to call his "curates," Mr. Henry Mobbs, Matthew Branch, W. Morgan, Mr. Ryder, and others, most of them dropping in one after the other during the meeting, some from their Sabbath preaching, some from their work in the city; and oh how they did love each other. I was in London one Monday evening, and went; and two brethren had given out a verse or two of "Dear refuge of my weary soul," when another later comer said, "we'll sing a verse of 'Dear refuge of my weary soul,'" and Mr. Myerson said with such a gratified expression, "We've had that hymn twice to-night, brother." Well, these memories may be nothing to strangers, or to the present generation; but if any of the old folk remain who knew Shalom forty years ago, who remember when the four Johns met in the table pew—John Foreman, John Webster, John Bloomfield, and John Pells (dear John Pells), and who knew old Mr. Blackshaw, and Francis, of the bass viol; and Mr. Pierpoint; and good Mr. Durman, and Mr. King, they will in their hearts admit that there were ties formed in those days which have few parallels in these more fidgety times. I am glad, for his sake, that he was spared a lingering illness, though his family must mourn that there was no farewell word. The Churches will do well to see that his widow lacks nothing the little while she yet may stay behind. One thing is certain, there are no regrets where he is—no blindness, no decay, no sin. We know Heaven best by its negatives. "And what must it be to be there?" What majesty and force, too, are in the apostle's words, "Now, He that hath wrought us for this self-same thing is God; who also hath given unto us the earnest of His Spirit." Galleywood, Dec. 28, 1902. M. A. C.

HENRY WALTER BOATWRIGHT.

The subject of this short notice was born in 1863, and spent most of his youth and early manhood in the neighbourhood of Notting Hill. He was early made the subject of Divine grace, being one of those "whose heart the Lord opened." He was led to unite himself with the Church of God worshipping at "Bethesda," Notting Hill Gate, and was baptized by pastor G. Herring in the year 1884. The Saviour's words, "If ye love Me, keep My commandments," graciously led him to this decisive point in his Christian career. He was soon made of use in the Church, being appointed secretary, which position he held for ten years. He was ably seconded by his dear partner in life, also a member of the Church at Bethesda, and active worker with him in Sunday-school and Band of Hope. In

the providence of God, Mr. Boatwright was removed to Wandsworth, and in December, 1896, with his wife, joined the Church at West Hill, then under the pastoral care of Mr. W. Jeyes Styles. Here he found a new sphere for his active disposition, and fresh scope for his energy and decision of character. He was appointed deacon, treasurer of the Sunday-school, which offices he held until his death. He last worshipped with us on Lord's-day, December 14th, and on the following day had a recurrent attack of influenza, which was followed later in the week by double pneumonia. He passed away on Saturday evening, December 20th. Best of fathers, fondest of husbands, brightest and most consistent of Christians, he has left a void which we hardly dare contemplate. But his Master "had need of him." The last sad offices were tenderly performed by pastor H. T. Chilvers at Wandsworth Cemetery, on Saturday, December 27th, and the funeral sermons were preached by Mr. J. E. Brignell, of Cheltenham, on the following Lord's-day. "His works do follow him."—F. J. D.

#### EMMA CLARK,

the beloved wife of Mr. Henry Clark, one of the deacons at Chatham-road, Wandsworth Common, was called home on December 17th. She was known and esteemed as an active worker in the Churches with which she was connected. Early in life she was concerned about her spiritual state, and coming to London, was set at liberty under a sermon by the late Mr. James Wells, by whom she was baptized. When the Church which now worships at Meyrick-road, Clapham Junction, was formed, our sister was one of the first seven. Here for many years she was an active worker, and by her consistent life won the hearts of those around her. She was likewise one of the nine who were formed into a Church a little over seven years ago at Chatham-road. Although increasing infirmities prevented her taking any active part in the work here, her interest in the Cause of Christ was unabated, and she rejoiced greatly in the blessings which, by the good hand of God, have been given to us. Peacefully she fell asleep on Wednesday, 17th December last, the words upon her memorial card being those she loved to quote:—

"Nothing in my hands I bring,  
Simply to Thy Cross I cling."

J. E. F.

#### JAMES E. FLEGG.

After a long illness our dear father passed away on Boxing-day. He was brought to a knowledge of the Lord early in life, and was baptized by Mr. Overbury, at Eagle-street Chapel, on the 25th April, 1852, being 17 years of age,

and so when he died had been in Church fellowship a little over 50 years. After continuing at Eagle-street for some years, during which time he was a worker in the Sunday-school, he removed to Salem, Meard's Court, under the ministry of Mr. John Bloomfield, and continued in membership until the dissolution of that Church. He then remained out of membership for awhile, but my brother and myself having been baptized by Mr. Box, and united to the Church at Soho, he and my mother subsequently joined there. His views of Divine truth were very clear, and his convictions deep, and to his training we are deeply indebted. For several years he was much afflicted, and two years ago he had a stroke which prostrated him. Never shall we forget, how, when we were with him a little while since, he quoted the hymn, "Amazing grace, how sweet the sound." For him the home-going was a happy release. Our loss is his gain.—JAMES E. FLEGG.

#### JOSEPH LINGER.

On December 17th, 1902, at the age of 53 years, our beloved brother, J. Linger, of East Clandon, passed suddenly to his prepared place in the Father's house; and by his departure we are again reminded that in the midst of life we are in death. Our brother worshipped with us in the Old Baptist Chapel, Guildford, on Lord's-day, December 14th, and was apparently in good health, and his hearty and genial greetings on that Sabbath-day (the last he spent on earth) to the pastor's wife and other friends, will not soon be forgotten: he was also on the following Tuesday in the Guildford Market, as was his usual custom, as a farmer, and entered into conversation with other friends there, and returned home, spending the evening with his family, and leaving what has proved to be his last words and testimony to that faithful God who had saved and blessed him: so that in a very high sense it is true of him, that "the memory of the just is blessed." As we have already said, he spent the evening of December 16th at home with his family; the usual chapter from the Word of God was read, and his grief-stricken widow declares that the prayer which followed was one of the sweetest she ever remembers hearing him put up to the throne of grace, being led to plead for his son and daughter in an especial manner (may these petitions be indeed answered); and then, as a closing exercise, just before 11 o'clock, he was reading our beloved brother E. Mitchell's article in "E. V. & G. H." for December. Coming to the words,

"Yet a season, and you know,

Happy entrance will be given;

All your sorrows left below,

And earth exchanged for heaven,"

he paused, and looking up into his dear

wife's face, with a radiant smile, he said, "Oh how sweet, how blessed. 'Happy entrance will be given.'" Evidently the joy of this prevented him from sleeping, as it was past midnight before they fell asleep, and at 3.30 a.m. on that Wednesday morning, his poor wife was aroused by a distressing start he had given in his sleep, and as soon as a light was obtained, it was seen he had passed from time into the realm of eternity. "Where there'll be no parting." His dear wife and children are overwhelmed; we as a Church are stunned, and can only say, as we try to acquiesce in the Divine will, "The Lord hath done this." The funeral took place at the Guildford Cemetery, on Monday, December 22nd, 1902, amid a large gathering; and it speaks for the high esteem in which our good brother was held, to say that representatives from Clendon, of all grades, including the rector of the village, were present, as well as a large number of the members of the Church and congregation of the Old Baptist Chapel.—W. CHISNALL.

#### ABRAHAM PHILIPS,

a Baptist veteran, passed away on Dec. 24th last, at Old Buckenham. Deceased joined the Kenninghall Baptist Church on Sept. 25th, 1825, and remained a member up to his death, and thus concluded an unbroken membership of over 77 years. He was 98 years of age last August. He possessed remarkable vital powers, and was enabled to read his Bible—large print—up to the very last. A brief sketch of his life and portrait, together with a pen and ink sketch of Kenninghall Baptist Chapel, appeared in the January number of *The Baptist Monthly*, by Mr. W. H. Berry, of Kenninghall.

#### HENRY THISELTON.

My dear father was born at Faverham, on December 29th, 1834. While residing at Ramsgate he was baptized at Cavendish Chapel. Soon after this he removed to London, and settled in business in Fulham-road, and joined the Church at Grove, now worshipping at Drayton Gardens, where he remained in fellowship until his death on November 23rd, 1902, a period of 42 years, for 29 of which he faithfully filled the office of deacon. For many years he gave out the hymns, and friends have expressed their enjoyment of the able way he had of reading them. For some years he was also superintendent of the Sunday-school. The deceased was twice married. His first wife, by whom he had eight children, died suddenly on June 28th, 1891. In 1894 he again married, and has left his widow and his children to mourn their loss. He was last at chapel on Wednesday, November 19th, when he was obliged to ask the minister (Mr. Kirby) to give out the closing hymn.

He was obliged to take to his bed, but so far rallied on the following Sunday, that we thought he might be spared to us a little longer. But during the week he got weaker, and at 10.25 on the following Sunday, entered on the sleep which the Master gives to His beloved ones. All that was mortal was committed to the dust on Thursday, Nov. 27th, by Mr. A. Brandon, in sure and certain hope that he had gone to be with Christ, which was far better.—H. S. T.

#### MR. G. VIRGO,

pastor of the Church worshipping in Mighell-street Baptist Chapel, Brighton, received the home-call on Monday, January 19th. He preached at Mighell-street on Lord's-day, December 28th; and was present at the prayer-meeting on the following evening, though evidently in a weak condition. He was well known in Brighton and the surrounding neighbourhood, and most highly esteemed as a thoroughly godly man, and a good servant of Jesus Christ. He was highly favoured during his illness. A memoir will (D.V.) be given in our March issue.

[Mr. Virgo was my oldest ministerial friend, who instrumentally introduced me to the ministry.—E. M.]

The interment of the remains of Mr. G. Virgo, many years pastor of the Churches at Bethel, Wivelsfield, and Mighell-street, Brighton, took place on Saturday, February 24th. A large company gathered in the chapel at Mighell-street, at 2 o'clock, where an impressive service, consisting of prayer, singing of hymns, reading of suitable passages of Scripture, and an address, was conducted by Mr. E. Mitchell, of Chadwell-street, London, a very old friend of the deceased minister. Various churches in the town were represented as well as those in the rural district. Also many fellow-townsmen were present not connected with Baptist Churches, Mr. Virgo having been in business for fifty years, and being highly respected by all who knew him, for his upright and honourable conduct. The weather was very unfavourable, but in spite of wind and rain a number of friends attended at the cemetery, where after a few words and a short prayer, by Mr. Mitchell, the remains were committed to the silent tomb until the resurrection morning. Mr. Mitchell preached a suitable sermon to a large congregation on the Sunday evening from 2 Cor. v. 1. Mr. Virgo has left a widow, three children, and some sixteen or seventeen grandchildren to mourn their loss.

KINDLY send Reports of Meetings held during February as early as possible, as we must go to press before the usual time.

## To Our Readers and Contributors.

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DEAR FRIENDS,—When, on the death of our lamented brother, J. W. Banks, at the request of the Trustees, I undertook to conduct this Magazine, it was only a temporary arrangement, just to fill up the gap unexpectedly made. Three months was the original agreement, but that has lengthened out into nearly four years. During the greater part of that time Mr. E. Marsh has ably assisted me, and relieved me of much of the labour by receiving and editing the reports and obituaries, and attending to the notices of meetings, etc. His severe illness, which commenced in November last, threw once more the whole of the work on my shoulders. This brought to a head my determination—indeed, I may say, made it imperative on me—to resign, as the work was beyond the time and strength that I could allot to it.

Happily the Trustees have been able to procure a fresh Editor—one in every way qualified for the work. The merciful restoration to health of our esteemed friend, and brother in the Lord, Mr. W. Jeyes Styles, together with the fact that he is now relieved from pastoral responsibilities, seemed to indicate him for the post. On being approached on the matter, he kindly undertook to edit the Magazine, and will, God willing, commence his editorial labours with the next (April) issue. Under his conduct it is the prayer and hope of the Trustees that the Magazine will take on a fresh lease of vigorous life and usefulness in the Churches.

Mr. J. E. Flegg has kindly undertaken to assist the new Editor in the same way that Mr. E. Marsh assisted me, by attending to the reports, obituaries, and notices.

It but remains for me to thank the many friends who have so continuously and well assisted me by contributing articles month by month, also those friends who have from time to time sent me words of cheer, which have greatly helped me when feeling overworked and weary.

If I might be permitted another word, I would very earnestly ask the Churches to give Mr. Styles their hearty support in the work he has undertaken, and do their best to increase the circulation of the Magazine, and thus extend its usefulness.

To prevent any misunderstanding, I would just add that my retirement is entirely my own act, arising from the fact that I have already stated—lack of time and strength—that I remain one of the Trustees, and expect to contribute, at least occasionally, to the pages of the Magazine.

Wishing for you all much enjoyment of new covenant blessings,

I am,

Affectionately yours in Christ,

EDWARD MITCHELL.

Highbury, February, 1903.

VOL. LIX. MARCH, 1903.

F

## Good Success.

BY E. MITCHELL.

(Concluded from page 39.)

"Then thou shalt have good success."—Josh. i. 8.

IN our former paper on this subject we noticed the importance of constantly meditating upon the Word of God. Too much stress can hardly be laid on this point. Anæmic Christians are but too frequently in evidence on all hands. Their condition is usually the result of neglecting the Word, by which alone our souls can be fed and strengthened. But we must proceed to point out another element of success. To be truly prosperous we must not only meditate constantly on the Word, but we must also be

### DOERS OF THE WORK.

The race of forgetful hearers is a very prolific one. "Be ye doers of the Word, and not hearers only, deceiving your own souls." Thus, too, the Lord characterizes Ezekiel's hearers—"They come unto thee as the people cometh, and they sit before thee as My people, and they hear thy words, but they will not do them: for with their mouth they show much love, but their heart goeth after their covetousness. And, lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not." The mere hearing of sermons, or reading of the Word, brings no blessing, nor will give us good success. "But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed."

It has been said that the end of preaching is practice. Certainly the end of Joshua's meditation was to be practice; for thus runs the word of the Lord to him:—"This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that (in order to, for this end) thou mayest *observe to do* according to all that is written therein; for *then* thou shalt make thy way prosperous, and *then* thou shalt have *good success*." The path of humble and exact obedience is the straight road to prosperity and success.

We rejoice in the fact that in one, and that a most important, sense there is nothing at all for the believer to do. In the matter of his soul's salvation, all is done. All was finished, completed, perfected, when his great Substitute yielded up the ghost. His dying voice announces the blissful fact, as He cries, "It is finished." The true believer will never attempt to lay so much as the weight of his little finger on that gloriously finished work. In it he stands complete, and in it, and in Him who wrought it, his trust is fixed. He sings with joy unspeakable and full of glory:—

"I cling to His cross, here I see my salvation,  
'Tis finished, complete, I'm redeemed from all woe;  
I read, and rejoice, that there's no condemnation  
To those in Christ Jesus, Ah, never, O no!"

Here, under His shadow, we sit down—the posture of rest and abiding—with great delight, and find His fruit sweet unto our souls. Nor, as

God shall aid us, shall anything move us away from Him, who is the Hope of all His people.

Yet there is work to do, and that in plenty. There are our inbred lusts to crucify; a subtle self that takes a thousand different forms, to deny; a world that is false and deceitful to overcome; a crafty, malignant, and withal mighty adversary to resist, and a gracious God to be served and glorified. In a word, we have "to work out our own salvation with fear and trembling. For it is God which worketh in us both to will and to do of His good pleasure." Here is plenty to keep us from resting in idleness. No believer has any real ground to complain of want of occupation.

The Word of God is the infallible rule by which we must be directed in all we do. The healthy believer feeds on the promises that he may be strong to fulfil the precepts of the Word. In nature the wise man does not live to eat, but rather eats that he may live, so in grace we eat in order that we may live to the praise of Him, "who has called us out of darkness into His marvellous light." We have no ambition to be gourmands, either naturally or spiritually. We may not trust our own wisdom, but must study the Word, and walk by its directions. Joshua was not exempt from this obligation, much less are we. The wisdom of the flesh ever leads astray. The divinely inspired Word must be the man of our counsel in order that we may walk safely. That service which is not rendered according to the directions of the Word may make a fair show in the flesh, but will be rejected by God. Alas, alas, how many spend their labour in vain, and discover the pride and falseness of their own hearts, in following human inventions instead of divine directions. God has made known His will to us in His Word, it is for us by continually searching that Word to ascertain for ourselves the way in which He would have us walk, and then by His grace to follow the directions laid down for us. "To obey is better than sacrifice; and to hearken than the fat of rams."

Led by the Word of the Lord

GOOD SUCCESS WILL CERTAINLY BE OURS.

"For *then* thou shalt make thy way prosperous, and *then* thou shalt have good success." "The Scripture cannot be broken." Joshua proved the truth of this passage. No one has ever disproved it; no one ever shall. From whence arise life's failures with believers? Come they not hence, from neglecting the Word, and relying upon our own judgment? We read but of one mistake that Joshua made, and this arose from a neglect of this direction. He listened to and believed the story of the men of Gibeon, and forgot to enquire of the Lord. One lesson was sufficient for Joshua. Alas, some of us require much teaching, and many sharp lessons have to be administered ere we learn to distrust self, and rely on God.

All success is not good success. A successful rogue, thief, sharper, or other villain has obtained bad and not good success. It were better for any of these to be failures from the beginning, as their seeming success only leads them on to final and dismal failure and ruin. Good success cannot be correctly estimated by the length of a man's purse, or the multitude of his possessions. Poor men may be successful men in God's account, and rich men miserable failures. Yet we believe that godliness hath the promise of this life, as well as



of the life that is to come. Walking by the directions of the Word of God is not only the safest and most pleasant mode of journeying, but in the long run it leads to good success. But whatever may be the trials of those who adhere to the Word in doctrine and in practice, good success will be theirs at last. The Master's open approbation will more than make amends for all they may suffer by the way. "Well done, good and faithful servant, enter thou into the joy of thy Lord"—this is "GOOD SUCCESS."

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## CONDITIONS OF CHURCH PROSPERITY.

BY W. H. ROSE.

THAT there is sad need for a gracious revival among our Churches is patent to any sober-minded observer of their spiritual condition; but that there is a general eager desire for it on God's lines is not quite so evident. If, as scientists say, the continuance of life in an organism is dependent upon sustained correspondence with its environment, surely the life, health and vigour of the Church depends upon correspondence with Him *in whom* she lives, and moves and has her being. What is true of the universal Church is equally true of each local assembly. Its prosperity is inseparable from a clear apprehension of the reciprocal relations which exist between Christ and those who are called by His "honourable Name" (R.V.). This paper is written in the humble hope that the Holy Spirit may use it for the purpose of shewing some of the lines along which He graciously grants Church prosperity.

1.—*Clear recognition and distinct avowal of Christ's supremacy.* Every day the writer's eyes rest upon a card bearing the words: "That in all things He might have the pre-eminence." In the sublime passage where these words occur (Col. i. 15—18) the inspired apostle shews that in the threefold sphere of revelation, nature, and grace, the Son of God's love holds the first place. The Gnostic heresy of angel worship (chap. ii. 18) impinged His pre-eminence and was therefore a "vain deceit." To reveal and maintain Christ's supremacy in and over His own Church has ever been the unique function of the Holy Spirit. "He shall glorify Me." The supremacy of the Redeemer is at once the security and sufficiency of the redeemed, and from these accrues His mediatorial glory. How suggestive is the frequency of the ascription of dominion to Him in the title—"our Lord Jesus Christ." "Christ Jesus the Lord." Did He not Himself say: "Ye call Me Master and Lord: and ye say well; for so I am." With the vision of His thorn-crowned brow, His nail-pierced hands and feet, and His cross-based throne, our loyal hearted love responds, "Thou sayest well, 'so I am.'"

Now it is against this absolute supremacy of the Lord Jesus Christ that Satan (himself a fallen *arch-angel*) has all along directed his most subtly contrived assaults. Angelolatry in the East, and Mariolatry in the West represent, at different times and in different forms, the wiles of the adversary in the guise of a "voluntary humility" on the part of his agents. Neither Gabriel nor Mary, "nor any other creature," has any delegated authority over the consciences, duties, and destinies of men. This was the contention of the noblest of the Covenanters ("Christ's crown rights," was their phrase) and the Reformers, and is

still the contention of all who are honoured to inherit their spirit. But whilst we repudiate these errors may we not be found devotees of *self-olatry* or *office-olatry*? May not the demon of Papal assumption be transformed into an angel of Nonconformity? How it must, for the lowly Christ's sake, grieve the Spirit of God to see despotism in the pulpit, arrogance in the vestry, assertiveness in the Church! The lust of power, the greed of office, the love of eminence, these are among the things that account, in the sight of God, for the paralyzing of our inward force and outward influence as Churches. Were Christ truly crowned Lord of all in a Christian society, should we not see every office adorned by the love that suffers and the humility that serves as homage to His name? Should we not witness the spectacle of men and women competing in efforts to get the *Lord's* will done, the *Lord's* merit proclaimed, the *Lord's* name endeared? In Milton's fine phrase, owning "Him first, Him last, Him midst and without end," should we not be consumed with the passionate loyalty of him who said: "Christ shall be magnified"? May we all, whether members or ministers, drink deeper and deeper into these self-abnegating words: "For we preach not ourselves, but Christ Jesus *as Lord*, and ourselves as *your servants* for Jesus' sake" (R.V.)

2.—*Devoted attachment to and generous support of Christ's cause.* Some of us have been accustomed from childhood to the phrase inscribed on the offering box, "For the support of the Lord's cause." Perhaps the association of the phrase may account for the restricted idea we once entertained of what is meant by "the Lord's cause." The horizon of our religious outlook was bounded by our own chapel and our own denomination. Somehow or other, the notion was fostered that these comprised the area within which were transacted the affairs of the kingdom of God. But while attached still to the Church of our childhood, our conception of the Divine interests in this world has become somewhat more expanded. Carlyle's definition of Protestantism, "the sacred cause of God's truth and light against the devil's falsity and darkness," expresses generally what we now understand as the Lord's cause. The propagation of the Gospel at home and abroad, the alleviation of human suffering and need, the abolition of civil and religious tyranny, the purification of public morals, the suppression of the terrible evils of the drink traffic—these are some of the outstanding features of a cause that worthily claims the consecration of all we are and all we have. Many of our Churches need to be aroused to the fact that they exist not only for internal administration, but also for external aggression. The necessity for wrestling against "the world rulers of the darkness of this age" has not ceased.

"No slacker grows the fight, no feebler grows the foe."

The cause of Satan never lacks agents, means, vigilance and persistence. The enemy knows that a lukewarm Church is no match for a zealous world.

It is as we enter sympathetically and practically into conflict with all that opposes Christ's "cause of truth and light," that we have fellowship with Him in His sufferings. These sufferings are, as Bishop Moule explains, "those deep but hallowed pains which will surely come to us as we live in and for Him in a fallen world." Let us then seek for the infilling of the Holy Spirit whereby we shall be strong and brave to avow our allegiance to Him who resisted unto blood, striving against

sin. It is said that the great heart of Mazzini was pierced with the sharpest pain to think that young Italy had been roused by his voice to shed its blood, even for freedom, and in vain. Our Lord Jesus unhesitatingly demands the sacrifice of life itself, if need be, for the advancement of His cause; but His great heart will never be pierced with the thought of the unrequited pain and toil of its espousers. No! Prayer, sympathy, effort of a mental, moral or monetary nature devoted ungrudgingly, enthusiastically to the propaganda of the Cross will be recompensed a hundred fold (Mark x. 28—30). The sight of His blood-stained standard planted on the ruins of Satan's strongholds is a prospect sufficient to warrant the appeal, "O Lord, take me, make me or break me; but use me for Thy glory." Through twenty centuries the assurance has come down to rally believers in hours of faintheartedness—"It is a faithful saying: if we suffer we shall also reign with Him." It has been pointed out that the suffering is not the meriting cause, but the capacitating preparation. May God incline us to ponder this thought until our lukewarmness shall give place to glowing zeal.

3.—*Close fellowship with and full exhibition of Christ's spirit.* The grievous complaint was once made to the writer by a godly deacon: "We hear Jesus Christ preached: but Jesus Christ Himself is not in the sermon." The complaint suggested the sorrowful reflection that it is possible to have Christ's doctrines and ordinances divorced from His spirit. Sardis and Laodicea furnish many a searching admonition on this point. As they were, from our denominational view, Strict Baptist Churches, it behoves us to examine ourselves rather than other professing Christians. Vitriolic attacks on Arminianism, instead of sober exposition of the doctrines of distinguishing grace; cold indifference to the doom of the impenitent, instead of earnest remonstrance with sinners; the conventional repetition of unctuous phrases, instead of the utterances of anointed lips; the bigoted insistence on circumstantials, instead of the cultivation of unity in essentials—these things, in some quarters, are answerable for the dearth and barrenness often wickedly attributed to the mere sovereignty of God's purpose. Communion with the Lord Jesus will ensure our exposure of wickedness with His jealousy for holiness, our vision of sinners through His tears, our treatment of ignorance and suffering with the tenderness of His compassion, our utterance of His words in His tones. This surely is to be inferred from His own teaching in the parable of the Vine and Branches. Abiding in Him is both the condition and guarantee of likeness to Him; likeness in spirit, life and service. Christ is the manifestation of God: the Church, with certain modifications, is the manifestation of Christ. The cherishing of such a lofty ideal of our corporate spiritual life is necessary to the full appreciation of the presence and power of the Saviour's other self, the Holy Ghost.

The writer is far from deeming orthodoxy of sentiment unimportant; but self-examination and general observation concur in convincing him that this is often made a cheap and easy substitute for orthodoxy of spirit. The former is compatible with looseness of walk and talk: the latter is inseparable from prayerful sympathy with the meek and patient Lamb of God. It was when the Churches were walking in the fear of the Lord, and in the comfort of the Holy Ghost, that they were multiplied (Acts ix. 31). This was the Divine order of growth and

prosperity then ; is it not the same to-day ? Thank God, we have Churches where this order is recognised, and where the spirit of Jesus Christ pervades the gatherings and doings of the saints. May their witness provoke the rest to seek the like conditions, and so, by God's grace, secure the like results.

4.—*Strong confidence in and constant dependence upon Christ's resources.* The history of the early Churches before the fourth century is a splendid vindication of Christ's assurance—"My grace is sufficient for thee ; for My strength is made perfect in weakness." With the civil and ecclesiastical states violently opposed to them, with their ranks constantly depleted by martyrdom, untitled with earthly dignities and unendowed with earthly wealth, they, nevertheless, exhibited such high courage, steadfast fortitude, magnanimous charity and patient hope as compelled their very enemies to wonder and admire. Jesus Christ was indeed to them :—

" A living bright reality :  
More present to faith's vision keen,  
Than any outward object seen."

The numerous symbols of joy and triumph in the Catacombs of Rome attest the vigour and buoyancy of their spiritual life. But declension set in under the State patronage of Constantine. Endowed bishoprics, sumptuous churches, and ornate services soon obscured the spiritual springs of life and supply. There was much show and little substance : much form and little power. Competition with, instead of antagonism to, the world quickly resulted in the world corrupting the Church instead of the Church purifying the world. And alas ! so it is still. The Churches of Christ used to be reminded that spiritual ends can only be achieved by spiritual means. Not only Anglicans, but some Nonconformists, too, have yet to see that Christianity and Cæsarism is an impossible amalgam. Yet, though guiltless of Erastianism, it is possible for a Church to be depending upon a past grand history, the patronage of well-to-do worldly supporters, special occasions of fleshly excitement, and even flattering magazine reports. O for a clearer vision of Zechariah's golden lampstand, fed by the two olive trees, the interpretation of which is given in the words, "Not by might, nor by power, but by My Spirit, saith the Lord of Hosts ! " O for a closer view of John's parallel vision in the Apocalypse, where the Risen Son of Man takes the place of the olive trees as the source of supply ! Vital, uninterrupted contact with Him will experimentally verify the wondrous statement : "For in Him dwelleth all the fulness of the Godhead bodily ; and ye are filled full in Him " (Col. ii. 9, 10, Alford and R.V.). This is the way, and the only way, by which Church poverty can be exchanged for Church prosperity.

Spirit of the living God, inspire in all our Churches a profounder reverence for Christ's supremacy, a stronger adherence to His cause, a deeper yearning for His spirit, and fuller reliance upon His resources ! Then shall "waters break out in the wilderness, and streams in the desert ; the parched ground shall become a pool, and the thirsty land springs of water." Amen.

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## JESUS AND HIS EARLY DISCIPLES.

BY THOMAS HENSON.

CHRIST is "the Way, the Truth, and the Life:" the Way to God, the Truth of God, and the Life Eternal. In such a life every incident must have an important bearing upon His kingdom. No incident can be void of deep spiritual interest—interest which, like deep seas, always has depths beneath the sounding lines. In this view of Christ is it not singular that of four biographies three should tell us so little of the first thirty years of His life, and one of them nothing whatever? Does not that fact immeasurably enhance what they have told us of His last three years' ministry? Believing that the Holy Spirit guided them in their writing, I think He so guided them that nothing should come into their picture but the Son of Man, the Son of God, the Preacher, the Worker, the Healer, the Friend, the Redeemer. Some day, maybe, better than now, we shall see and better understand this great mystery.

Jesus came from heaven to make atonement for sin, to purchase for Himself a living Church, and to found an everlasting kingdom. The Son of a royal house, He was poor; born a King, He was of obscure parentage. Of the kingdom He was to found there were no signs except Himself, and He was a despised Nazarene. Birds have nests, and foxes have lairs, but this King had neither court nor courtier; but, as a "root out of dry ground, He was despised and rejected of men." Thirty years of His life had passed away, and only once had He spoken, and then as a youth of twelve years. As He began to be about thirty years of age, He began to take His first steps towards His kingdom, in baptism, and in the endurance of temptation; the first to take upon Himself the sins of His people; in the second to prove Himself Conqueror over the devil, and to show Himself sinless, though tempted.

The wilderness and the wild beasts, the fasting and the devil being left, He proceeded to His third step, which was to find disciples—men whom He could teach, train, and send forth as heralds of the kingdom. It was a very small beginning for a kingdom which should stretch from sea to sea, and have no end; but God has never despised the day of small things. With such a small outset at the foundation, how glorious will be the triumph when the kingdom is completed! it will be the triumph of love, of grace, of mercy, and of power to save.

John the Baptist, seeing Jesus among the people who came to his baptism, pointed to Him, and proclaimed Him as the "Lamb of God, which taketh away the sin of the world." The next day he again directed the attention of two of his own disciples to Jesus as "the Lamb of God." The titles of Jesus Christ are many, and rich in spiritual meaning, and here it is noteworthy that He is also the "Lion of the tribe of Judah," the Lamb for sacrifice, the Lion for strength and government. Those two disciples of John followed Jesus; they sought opportunity with Him. The Spirit of God, using the teaching of John, had prepared their hearts for Him. Only a soul that has been awakened to a sense of need and desire can think what their thoughts may have been as they followed Him. Zaccheus wanted to see Jesus out of curiosity; the Greeks wanted to see Him out of wonder; the woman wanted to touch the hem of His garment in hope and faith; but

these two men wanted to know Him out of love born of long expectation. Jesus, turning kindly upon them as they followed Him, gave them their heart's desire. This is His way still; as Calvin says, "This kind and gracious invitation, which was once made to two persons, now belongs to all." Christ sees the secret thought of the heart, and is ever ready to receive whosoever will come after Him. Those two disciples of John realised that "the consolation of Israel" was come; they felt that long-cherished hopes were being satisfied; the Priest, the Prophet, the King received and welcomed them.

It was probably about four o'clock in the afternoon when they met, and what appeals to my own heart just here is the graphic picture of the meeting. With three words, "What seek ye?" He opened His heart to them. With three words, "Where dwellest Thou?" they opened their hearts to Him. With three words, "Come and see," He drew and bound them to Himself. With their question they uttered the deep yearning of awakened souls. With His invitation He set open a wide door which has never been closed against such souls as theirs. "They came, and saw where He dwelt, and abode with Him that day." What a day it would be to them! What a day it is to poor, sin-sick souls when first they believe and find themselves welcomed by Jesus! Then a friendship is formed between Christ and the soul which can never be severed. Such meetings of Christ and anxious souls will continue till the "trump shall sound."

John the Baptist, as the herald of Jesus, made no grander declaration in all his ministry than this, "Behold the Lamb of God, which taketh away the sin of the world." Doubtless he was familiar with the Old Testament use of the lamb. He would know the story of Abraham's faith when he said to Isaac, "My son, God will provide Himself a lamb for a burnt offering." He would be familiar with the story of the Passover lamb, and with the sacrifice of lambs all through that dispensation. Perhaps in his address to the people he would be thinking of Isaiah's words, "He is brought as a lamb to the slaughter." We know more now than he understood then, and we may well wonder how he came to make such statements about Jesus. His language evidently implies the "Lamb" bearing sin away by sacrifice. If we find mystery here, we may find the solution of it by remembering that John was sent to bear witness of Jesus, and His mission necessarily involved Divine illumination. He knew Christ and the nature of His work by the teaching of the Holy Spirit. The discernment of spiritual truth depends upon spiritual enlightenment.

But who were those two who were the first to seek and to follow Jesus? The first to whom He spake of Himself and His kingdom. One of them was Andrew, the brother of Peter, whose native place was Bethsaida, a city which, like Nazareth, was not of the aristocracy of Judea. The biography of some men is written in very few words, and this is the case with Andrew. The Synoptists tell us whence he came, who was his brother, what his trade was, how he was called to be an apostle, and that he joined with three others to ask a question. That is all they tell us. John tells us of his conversion and usefulness. His name is the first in the visible roll of the kingdom. His first usefulness was in bringing his brother Simon to Jesus. He also brought the lad with the loaves and fishes; he took part with Philip

in bringing the Greeks to the Lord. He joined with Peter, James, and John in asking when the destruction of the Temple should be. He is always mentioned in the first four of the apostolic lists. His is not a great record, but each incident is a fruitful seed for thoughtful minds.

Andrew's biography, though short, shows some striking characteristics of the man, as an earnest spirit, ever ready for good work, and, read in the light of Peter's history, is ever growing greater through the ages. So far as we know, Peter is the only one saved through his instrumentality. His record is a story of little events, but the world is made up of atoms, and great lives consist of small services. God made atoms and animalculæ, and He does not despise small things; He beautifies them with His smile of approbation. A little Sunday-schooler seeing a stranger at the next door, invited him to her Sunday-school; it was only a small act, but it gave shape, colour, and direction to a long ministerial life. Many Sunday-school teachers spend life and energy in obscure classes, whom no one trumpets from week to week, but their work may be greater and more far-reaching than that of some popular idol. Men cannot see as God sees, and He never looks with men's eyes. Men make bold efforts to form great lives, but God forms great lives out of small elements. All lives must be measured in heaven with God's rule. He weighs cups of cold water, and feels the touch of sympathy.

What we are told of Andrew exhibits him as a practical man, with a loving heart and a ready hand. Jesus, intending to feed five thousand guests, consulted Philip as to the means. Philip could not see any possibility of supplying five thousand mouths with two hundred pennyworth of bread; but Andrew, finding a lad with five loaves and two small fishes, at once brought him and his stock-in-trade to Jesus. True, he saw the disparity of proportion, and said, "But what are these among so many?" A practical mind can see difficulties, but it is slow to admit impossibilities. It was a small service, and seemed to be a hopeless one to bring the lad and his loaves; but what a great result Christ wrought by it! Looking at Andrew as we see him in the gospels, he appears to be just the sort of man the Churches need for pastors and deacons—practical, sympathetic, steady and firm in a crisis, and ready-handed in an emergency.

Very little is known about Andrew after the dispersion of the apostles. His name—which means a strong man—may be taken as indicative of his entire character. Traditional history testifies of his ardent devotion and usefulness in preaching the Gospel in Asia Minor and on the shores of the Black Sea, where, it is said, his evangelistic efforts were very successful. In many other regions he travelled and preached, and at last he sealed his testimony by his death. The belief of general history is that he was crucified on an X-shaped cross, now commonly known as St. Andrew's cross. When lashed to it with cords, he spent his last hours in telling of the love of Jesus to those who came to witness his death. His was a great, though hidden, life—great, because it was for Christ. Andrew's usefulness, though not largely written in the gospels, is fully written in the book which the Master keeps. Let lowly, holy, and hidden workers for Christ take courage: He is not unmindful of their work of faith and love.

We are not told the name of the other of those two. All through

the gospel of John there is one man, who never tells his own name. Only once, and that in the Book of Revelation, does he tell us that, where he says, "I John was in the Isle that is called Patmos" (Rev. i. 9). He was the first to seek Christ, and the last to leave Him at the cross. His was a great life, so different to that of Andrew, although they both came to Christ's service at the same time. God makes sovereign choice of His own instruments. I linger with John just here, that we may see one most delightful feature of his Christian life. Have you noticed that no writer in the New Testament speaks so often, so clearly, so lovingly, so confidently, and so solemnly of Christ ("the Lamb") as this John does? In the Book of Revelation you will find him speaking of "the Lamb" about twenty-six times. Think of a few of those precious sentences as we close this meditation:—"Lo, by the throne . . . stood a Lamb, as it had been slain" (Rev. v. 6). "And they sung a new song, saying, Thou art worthy, . . . for Thou wast slain, and hast redeemed us to God by Thy blood, . . . and hast made us unto our God kings and priests: and we shall reign on the earth" (Rev. vi. 9—13). "And he said, These are they which came out of (or through) great tribulation, and have washed their robes, and made them white in the blood of the Lamb" (Rev. vii. 13, 17).

It will amply repay the reader to seek out the twenty-six references to the Lamb in the Revelation of John; they are sweet with honey, rich with manifestations of sovereign grace, and strong with Divine strength to our faith and hope, assurance and love. If God will, I hope to send a paper as a study of John the apostle, but I must not unduly lengthen this one.

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## OUR YOUNG PEOPLE'S PAGE.

BY H. S. L.

OPPOSITES.

No. 3.—*Churches. Faithful or False?*

IF you asked for "the Church" in a country village you would at once be directed to a *building*, ivy-clad perhaps, surmounted with a steeple, surrounded by a grave-yard, and most likely boasting a peal of bells. If you questioned a Roman Catholic he or she would tell you that "the *true* Church" meant the "priests" and "holy fathers," the *hierarchy*, of which the *Pope* is the head, whose laws and decisions are "infallible," and binding upon all who claim to be called Christians. And it is in this way we hear of the "Church of England," the "Church of Rome," the "Greek Church," and so on.

The New Testament speaks of *the Church* in the singular number; and then of a plurality of local churches; as in Rev. i. 11 we read of the "seven churches in Asia;" Paul wrote to "the Church of God at Corinth;" the churches of Galatia, &c., &c., but in every case it is certain that neither literal buildings, nor yet "clergymen," or dignitaries, are intended, but *people*, both men and women, young and old, who believe on the Lord Jesus Christ, and who know and love the Lord, because they were first known and beloved of Him.

That Church means congregation, or assembly, is plain to any



Bible reader from a comparison of Psa. xxii. 22 with Heb. ii. 12. In the first passage we read, and we know that it was Jesus who was the speaker, "I will declare Thy Name unto My brethren, in the midst of the congregation will I praise Thee;" and as quoted by the apostle in the second text it runs, "I will declare Thy Name unto My brethren, in the midst of the Church will I sing praise unto Thee."

There have been congregations without a building to meet in; many a Christian assembly has gathered under the canopy of heaven in different lands and scenes. I was much struck with a picture I saw the other day, a group of Covenanters gathered in the Scotch mountains, and one preaching the Word of God to them as they eagerly listened, not knowing how soon their persecutors might rush in and scatter or destroy the little flock. But when the meeting-place has been a building of any kind, we can understand how the "Container" would be called by the name of its contents, just as we speak of the "copper" or "tea-kettle," or "saucepan" boiling, when we mean that the liquid these vessels hold is in a boiling state. In the same manner, and in that way only, can any edifice be called a Church; but as for the other idea that the Church means a hierarchy, a kind of priesthood to which only the head ones, the men in holy orders, can lay claim, this is completely disposed of by Paul's charge to the Ephesian elders (Acts xx. 28), wherein he charges them, the *overseers* of the flock, to "feed the Church of God which He hath purchased with His own blood." These elders were the overseers, the *bishops* of the flock of Christ at Ephesus, but the "sheep" themselves were the Church, over which these elders had the oversight.

Now it is very noteworthy that the Roman Catholics and their kindred and imitators try always to keep this fact out of sight; the mysterious sanctity of what they are pleased to call the Church consists in a round of priestly *consecrations*, performed by Popes, or prelates, or priests; so we have consecrated clergymen, consecrated buildings, for the living to meet in, and consecrated burying-places for the dead, all of which are at complete variance with the plain teaching of the Saviour, "Where two or three are gathered together in My Name, there am I in the midst of them" (Matt. xviii. 20). For, as He showed the woman of Samaria, the worship of God is not confined to any time or place, but the "true worshippers worship Him who is a Spirit in spirit and in truth, for the Father seeketh such to worship Him" (John iv. 23, 24).

The word used in the New Testament for Church is the Greek word *Ecclesia*; it came from the custom in the free States of Greece of calling together an assembly of the citizens to transact public business. So "called" out "from the world by the preaching of the Gospel, Zion's children are gathered and banded together to worship God, to carry out the commands and ordinances of Christ Jesus their Lord, to edify or build up one another on their most holy faith, and to be like lighted-up cities shedding their brightness all around.

The first Christian Church of which we read was that at Jerusalem, formed originally by Christ Himself, of His eleven\* apostles, who in that upper room, partook of that solemn feast which He ordained the night before His death, and consisting of about one hundred and

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\* Judas was the twelfth, but we cannot be sure whether he partook of the "Lord's Supper" or not.

twenty members at the time of His ascension into heaven (see Acts i.). There was a large increase on the Day of Pentecost, and the number grew as the days went on, till persecution scattered them to sow the good seed of the Gospel wherever they went. Evidently they were all baptized men and women, and faithful, no doubt, most of them were, "but not all;" Judas the traitor, Ananias and Sapphira the deceitful, were numbered for a little while with that company, but soon these fruitless branches were severed from the vine, and withered, were cast forth as fuel for the fire; while the true flourished all the more for being purged from the false.

The first officers appointed in that Jerusalem Church were called *Deacons*, or ministrants, because their work was to assist the apostles in relieving the poor members, and then, as new Churches were formed in other places, *Bishops* were appointed to take the oversight of them. Bishop means the same as elder, although called by another name, as we find from Acts xx., the "elders" of verse 17 being called "overseers" (same word as bishop, *episcopos*) in verse 28. Not Lord Bishops, with a lot of clergymen under them; far less priests, offering up atoning sacrifices for the living and the dead: the Christian Bishop of the New Testament was a *simple Pastor*, living for and among his flock, feeding them with God's Word, and prayerfully watching over them in faith and love.

Then from Churches we are carried to *the Church of Christ*, the Bride, the Wife of the Lamb. Into the most faithful Churches on earth, hypocrites and false professors may and do creep unawares, but *the true Church* is composed only of His called, chosen, and faithful ones; redeemed from all iniquity by the precious blood of Jesus, and cleansed and sanctified by His Holy Spirit. Of this the apostle wrote to the "faithful" ones at Ephesus: "Christ loved the Church, and gave Himself for it, that He might sanctify and cleanse it with the washing of water by the Word, that He might present it to Himself a glorious Church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish" (Eph. v. 26—28).

This is the "General Assembly and Church of the Firstborn, which are written in heaven," Christ Himself being "the Firstborn among many brethren," and they all the "children of God by faith in Christ Jesus."

And *this* is the Church "*outside the pale of which there is no salvation;*" not that apostate Church which originated the saying just quoted, which hides and contradicts God's sacred Word, defies Popes and the "Virgin," and dishonours and practically denies the *only Mediator* between God and man, the Lord Jesus Christ, who says, "I am the way, the truth, and the life; no man cometh unto the Father but by Me!"

Dear reader, what *think* you, what *know* you of these things? To which Church do you want to belong? to one that is Christian *only in name*, or to that *Church WHERE CHRIST IS ALL AND IN ALL*? O that you may be led to *Him* as a poor helpless sinner, and rejoice that He is made unto *you*, "wisdom, and righteousness, and sanctification, and redemption," so that you may for ever sing, with all the ransomed Church of God, the new and never-ending song of glad and grateful praise to Him who saves with an everlasting salvation. Amen.

## FOOTSTEPS OF THE FLOCK.

BY PASTOR THOMAS JONES.

"Who worketh all things after the counsel of His own will : that we should be to the praise of His glory, who first trusted in Christ."—Ephes. i. 11, 12.

**I**N a former paper we endeavoured to lay before our readers important truths, and, as far as our limited ability enabled us, to direct special attention to the wondrous teaching of the Holy Spirit through the apostle to us. I sincerely hope my readers will pardon a very brief recapitulation, which seems impossible to avoid. We tried to point out the present standing of the children of God—a standing which is absolutely and eternally secure. No additional words of mine can describe that truly blessed and unspeakable position, occupied by the eternally loved, called, and saved of the Lord. Who can fully understand the true deep meaning of being "in Christ?" Who can possibly describe the vast wealth, the infinite resources, at the command of the predestinated family of God? Then we are reminded that our present standing, our immeasurable wealth, our unique privileges, are according to the unalterable purposes of the Supreme Being. "In Christ," is still our theme, and must be the keynote of what may be advanced in this short paper. I shall therefore proceed to make a few observations, and first I would state that,

GOD'S SOVEREIGN OPERATIONS TEND TO THE GOOD OF THOSE

"IN CHRIST."

"*Worketh all things*"—*i.e.*, working the all things of salvation. The word used here suggests the *inward* working of God in the soul, and in the Church. What a magnificent description of God's works are given in Psalm cxi.: "The works of the Lord are great, honourable, and glorious;" "wonderful;" "the power of His works;" the works of His hands are verity and judgment." These glorious works are said to be "sought out of all them that have pleasure therein." There are very few of us but what take pleasure in creation, where order, beauty, and variety abound. In creation we have the transcendent wisdom, power, and glory of God; there His glorious works are seen. But the highest work of God is redemption, and the redeemed Church in the world is, in my estimation, the noblest work of Deity. In the Church are carried on the powerful operations of the Holy Spirit. The grand displays of unmerited grace, the compassion of mercy, and the tokens of that love which "passeth knowledge." God presides *in* and *over* His Church. Innumerable changes take place, the rise and fall of kingdoms, the changes in individual life, the severing of sacred ties, the estrangement of friends, dissensions in the Church, enough to shake the faith of God's elect, and doubtless would, but for the fact that God rules, and reigns for the good of His chosen. Bad as things are around us, the universe acts in unison with the Divine will. The rolling stars, the hosts of heaven, the teeming multitudes upon the face of our globe, are all under the control of Him who still numbers the hairs of His elect, and watches the falling sparrow. Yes, my dear reader, God is working in all, through all, accomplishing His gracious purposes in our daily experiences; and though, like the disciples, I do not know the why and wherefore of His dealings with me to-day, the morrow may bring a

grand revelation, and a full disclosure of all. Two things are certain, that God is working in us *now*, His will ; yes, and to do, of His good pleasure. And while the operation is going on we have the assurance that "all things"—not a few—"work together"—perfect harmony—"for the good"—for the best, the very best, of those "who are the called according to His purpose." We proceed to notice that,

THE BLESSEDNESS OF BEING IN CHRIST IS ENJOYED BY FAITH.

"*Who first trusted in Christ.*" Faith rests upon the word of the Lord, and is the Amen to that Word. The confirming signs of genuine faith are fittingly given by the author of the Epistle to the Hebrews : "By faith we understand that the worlds were framed by the word of God." The world, the earth, the heavens, the stars, and all things as they now exist. Faith rests upon the testimony of the Word, and is the "ground of confidence of things not seen." There is, however, a deeper meaning to the words before us. There is in true faith an element of entrustment, a venture, or perhaps better, a committal of one's self into another's hands. "I know whom I have believed," will convey exactly to the mind what I think is meant here. Hence I would say that those who are chosen "in Christ," are led in God's time, and by ordained means, to believe, trust, and hope in Christ. Further, such persons are unmistakably led to appropriate salvation blessings. That is, they are led to enjoy present blessings accompanying eternal salvation ; while rejoicing in the good things of the kingdom of grace, such men of faith anticipate still greater blessings. It has often struck the writer's mind that the lowness of mind and feebleness of many of the Lord's people arises from the fact that they live too much in the past, and not in the enjoyment of present blessings. In such conduct there is a reflection on the goodness and benevolence of God, and an exhibition of the lack of living, trustful, appropriating faith on our part. There is still another thought suggested here, viz., this faith leads to assimilation, for it can only be by faith that we cherish the hope of likeness to our Lord. That is the final end ; reaching that, full satisfaction will be fully realised. (See Psa. xvii. 15 ; 1 John iii. 2.) Very much more might be said upon this interesting subject, but we must pass on to—

THE SUBLIME END OF BEING "IN CHRIST."

"*That we should be to the praise of His glory.*" Praise, is the expression of the value in which one is held, a fitting description of Him who is "Preciousness" to the believer ; for it is impossible to outdo ourselves in highest commendation of Jesus our beloved Lord. To Him we willingly offer our greatest tribute of gratitude, and would ever hold Him in the highest estimation of our being. Gladly we tender to Him the honour due to His matchless Name. "While all His works praise Him, in our very souls we would bless Him." We would praise Him for His glorious and eternal redemption, and for that grace which brings salvation to us, and thus conferring highest honour and dignity upon poor sinners in their weak and sinful condition. Surely we have much cause for praise, when we reflect upon the great transformation experienced in our own life by Divine grace. When we think also of the great design of redeeming mercy, and its ultimate end, God's glory. Restoring grace ends in eternal glory. Thus you see God

working all things for the good of His chosen, for our highest good, and for the glory of His own Name. Thus, then, we discover the highest end of being "in Christ," is that we may praise God here, and later on join the anthem above, where all render unceasing praises to the glory of Him who is seated on His glorious high throne—"God, all in all." Then shall the fullest end of the Divine Word be accomplished—"This people have I formed for Myself, they shall show forth My praise."

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## THE STRONG REBUKED AND THE WEAK ENCOURAGED.

By E. WHITE.

"For who will hearken unto you in this matter? but as his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff."—1 Sam. xxx. 24.

**T**HERE are many of God's people, from various causes, who are not able to fight the battles of the Lord, or engage in active service for Him. They must not be overlooked. The Lord has a special regard for them, and in the tenderness of His love has made provision for them. Let us learn from this instance in David's life to act as generously and kindly toward them as he did. Alas! all his followers were not of his mind. They had no sympathy for these weak ones. They who are strong should bear the burdens of the weak, and help them in their need, not seek to rob them of their rightful portion of the Lord's spoil.

See their *injustice!* God gave them the victory, enriched them, gave power in battle, and sent them home with much spoil; but they had forgotten that it was God who gave them strength; flushed with their victory, they were proud of their prowess, took all the glory to themselves, and claimed as a right what God alone had given them power to obtain. No wonder they were unjust to their weaker brethren, filled as they were by such a spirit. They had forgotten the words spoken by their lawgiver long ago—"And thou say in thine heart, My power, and the might of mine hand hath gotten me this wealth; but thou shalt remember the Lord thy God; for it is He that giveth thee power to get wealth." How many would not deal so unjustly as they do toward the weak if they remembered their more favoured circumstances were of God, and not of themselves so much.

Mark their *unkindness.* These were brethren of whom they spoke thus. Their weakness should have touched their hearts, and called forth a readiness of sympathy to share with them their recent gains. But not so, their unkindness would have left them destitute; their bowels of compassion were shut toward them; their ears were deaf to their need, although they were of the household of Israel, and their own kith and kin. They had no right to treat strangers thus, for they had once been strangers; but to act thus toward brethren is doubly unkind. But their king, like our glorious King Jesus, rebukes all such harsh treatment on the part of his followers toward their fellows.

We note their *selfishness.* They had more than they needed, but would keep all to themselves: a generous spirit delights to help others,

and looks upon possessions as given and attained for that very purpose. They think of Him "Who was rich, yet for our sakes became poor, that we, through His poverty, might be made rich." But with such selfish spirits, Lazarus may lay at their gate uncared for, untended, unfed, although their coffers burst, and their barns are more than filled with plenty. Yet these were brethren, who had a claim upon them that they should share with them their spoils. Such a spirit is not a happy one, nor would the day of victory have brought them any real gain if their selfish ends had been gratified. They must have felt they had defrauded those who went not with them, through weakness, of their rights. A canker would have gnawed at their hearts, and spoiled all the pleasure in that which they had retained from others.

We see their *ingratitude*. The battle might have gone against them; instead of returning singing songs of victory they might have found a grave on the lonely hillside; instead of driving before them the lowing herds and bleating flocks they might themselves have been, like dumb-driven cattle, marched before their captors into exile and slavery; but their ingratitude does not lead them to think of that. They are exultant with victory, and filled with gains. They have almost forgotten their God, is it any wonder if they forget their weak and faint brethren? Alas! that even men of God, the more they get of earthly wealth should decline in godliness and Christiana liberality. Ingratitude for mercies received is a fault from which few of us are clear.

But let us turn to the other side—the weak. We note—they were willing, but not able. How many of God's weak ones would fain go forth on the Lord's-day to tread His sacred courts, and serve Him in His house, if they could? As they clasp the hand of loved ones from their bed of pain, with the tear of regret glistening in their eye, they say, "Tell me all about the service when you return. Bring me back some of the precious truths uttered, I long to hear them. I shall count the time long while you are away." Shall these weak ones be denied? Shall we not charge our memories to retain what we hear for their sake, and derive a double pleasure in reciting for their benefit that which first brought joy and blessing to our own hearts? Only those who have spent weeks in a sick room know the eager longing to hear again the songs of Zion, and go with them who keep holy day. To some this privilege will never be granted again perhaps on earth. Let us share the spoils with them, and what they cannot go to obtain carry to them, and thus become ministering spirits out of our abundant stores to their longing hearts. They would join in active service but cannot; let all tenderness be shown toward them to cheer their lonely path of suffering and waiting.

We remark, *These filled an important place*. They guarded the staff, though not fit for battle. Many a mother staying at home with the little ones needs a word of cheer; many a nurse by the bedside is doing God's work as much as those in public life. These loving ministries are very valuable, and are not forgotten by their Lord toward His little ones. The shepherd on the hillside tending his lambs, and the ploughman feeding his horses and supplying their needs, although these necessary services keep them from the house of God sometimes, shall they not share the spoil with those whose time and circumstances have allowed them the full freedom of the Sabbath for holy service in

God's house. Let those more favoured recount to these the deeds of the Lord, and thus make up in some measure for their enforced absence from the sanctuary by sharing with them the good things they have heard. It would do the bearers of the tidings good also, not only by giving pleasure to others, but they would prize their own privileges more, and come up to God's house in a more thankful spirit; and they would give more attention that they might remember more readily what they had heard.

We note, *These valued the king's return.* They could not go with him, but they went eagerly forth to meet him. They felt as deep an interest in his success as those who had gone forth to the fight with him. And so there are many of God's weak ones who take a deep interest in all that pertain to His kingdom. They take pleasure in His victories; they pray for those who are engaged in the fray against error and evil; they watch eagerly for success, and hail with delight the growing triumphs of their King. They look for the dawning of the day when the King shall return again, and long for His appearing; and in that day they shall be as fully recognised as those who have borne the burden and heat of the day. They have been faithfully watching where He placed them for His return, and they shall equally share with those who are with Him in His triumphs, His honours, and His everlasting joys. The weakest saint shall not be passed by in that day, but the Heavenly King shall salute them each, and share the spoils of victory with them in that day.

*They had a right to share the spoil.* It was by the command of the king that all his subjects should share alike. The weak, the faint, the weary—they were all in the king's army. "They all serve, although some do but stand and wait." It is not where we are, but what we are. If Israelites indeed, then the promises, the covenants, the inheritance is ours by union to our Lord. It is the King who has fought for all we possess, and He has a right to give it. He has decreed to share it with all His own, and this gives them a claim which cannot be disputed by any. Let the weak, the tempted, the tried be encouraged then. It needs as much grace to be faithful in your position as in the thick of the fight, and you shall have no less honour than they who have stood thus foot to foot with the enemy and have overcome. To those who suffer in loneliness; to those who labour in obscurity; to those who pray in secret with many an aching heart; to those who bear persecution unknown, the King says to each—"Be thou faithful unto death, and unto you, though unknown to earth's fame, to you also will I give, at My appearing, the crown of life, which fadeth not away."

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THE IMPORTANCE OF THE HEART BEING MADE RIGHT.—"The bowl runs as the bias inclines it; the ship moves as the rudder steers it; and the mind thinks according to the predominancy of vice or virtue in it. The heart of man is like the spring of the clock, which causes the wheels to move right or wrong, well or ill. If the heart once set forward for God, all the members will follow after; all the parts, like dutiful handmaids, in their places, will wait on their mistress. The heart is the great workhouse where all sin is wrought before it is exposed to open view. It is the mint where evil thoughts are coined before they

are current in our words and actions. It is the forge where all our evil works as well as words are hammered out. There is no sin but is dressed in the withdrawing room of the heart before it appears on the stage of life. It is vain to go about a holy life till the heart be made holy. The pulse of the hand beats well or ill, according to the state of the heart. If the chinks of the ship are unstopped, it will be to no purpose to labour at the pump. When the water is foul at the bottom, no wonder that scum and filth appear at the top. There is no way to stop the issue of sin but by drying up the matter that feeds it."—*G. Swinnoek*.

HUMILITY is both a grace, and a vessel to receive grace. There is none that sees so much need of grace as humble souls; there is none prizes grace like humble souls, there is none improves grace like humble souls, therefore God singles out the humble soul, to fill him to the brim with grace, when the proud is sent empty away. Of all garments, humility doth best become Christians, and most adorn their profession. *Faith* is the champion of grace, and *love* the Nurse, but *humility* the beauty of grace. "Be clothed with humility" (1 Pet. v. 5). The Greek word imports, that humility is the ribbon, or string, that ties together all those precious pearls, the rest of the graces. If this string break, they are all scattered.—*Thomas Brooks*.

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## SOME HISTORIC BAPTIST CHURCHES.

### IV.—SOUTH LONDON.—*continued*.

#### METROPOLITAN TABERNACLE CHURCH.

AFTER the departure of Benjamin Keach's son-in-law, Benjamin Stinton, in 1719, the Church was divided as to who should be the next under shepherd. Some desired to invite John Gill, of Kettering; and some did not so desire. The feeling was so strong with regard thereto that it led to a disruption; those who were for inviting Mr. Gill took their departure in a body, and assembled in the Schoolroom of Thomas Crosby, one of the deacons. Those who were not favourable to Mr. Gill's being invited remained in Goat's Yard Passage, Fair Street. From the February of Stinton's decease (in 1719) to October of the same year disputes were rife. On the whole, the deacons and members who objected to the choice of John Gill seem to have been fairer and more reasonable than the others. The matter was referred to the Board of Ministers, who eventually gave this advice:—"that Mr. Gill should preach once on the Sabbath; and the others should be free to invite another minister to take the other service, until something nearer a unanimous vote could be arrived at." But the friends of Mr. Gill would not act upon this advice. They preferred to keep by themselves, and continue to worship in Mr. Crosby's schoolroom.

The members who stayed at Goat's Yard numbered 122; while 99 went away with Mr. Gill to Crosby's schoolroom. Reckoning the male members only, there were 84 who remained at Goat's Yard; while 24 followed Mr. Gill, and some of these after a while came back again, including Mr. Crosby himself.

By the 26th of June, 1720, the Goat's Yard folk had erected for their use a new sanctuary in

#### UNICORN YARD, TOOLEY STREET.

It was a leasehold property, the first lease of which expired in 1808. The Church had also chosen Benjamin Stinton's successor,—William



Arnold; and upon one occasion, when he was seriously ill, just before his death, in fact, the friends held a whole day of fasting and prayer for his recovery, a custom which was observed in Baptist Churches at that time, and which continued to a much later period.

After William Arnold's death, the Church unanimously desired Mr. Hugh Evans (son of the well-known Caleb Evans), of Bristol College, for their pastor. But their appeals to Hugh, to his father, and to the Board of Ministers, were all in vain; he could not see his way to accept the pastorate. Mr. Thomas Flower was eventually chosen as pastor; who was succeeded in the office, in the year 1750, by Mr. Josiah Thompson.

Coming to the year 1762, Mr. Thompson has been called home, the Church is once more pastorless, and here we get an instructive sidelight on Baptist Church customs of the time. The members decided to invite Mr. William Clark to the pastorate, which decision was notified by raising their right hands; and on the 14th of October, at his public recognition, the members again confirmed their choice by uplifting of hands, and Mr. Clark, in the course of the service, underwent the ceremonial laying-on of hands by his ministerial brethren who took part therein. Another sidelight: Sister Hannah Hill, being removed in providence into Suffolk, desired dismissal to the only Baptist Church in her new locality. The Church refused persistently to give her the desired letter, because they could not grant a dismissal to an Open-communion Church. Mr. Clark resigned the office in 1785, having held it about twenty-three years. There was a Mr. Hutchings, whom I know to have been the minister, by a record of the 24th May, 1820. Two of its most notable pastors of more recent times were, Mr. David Denham, whose selection of hymns entitled,

"THE SAINTS' MELODY,"

but more commonly spoken of as "Denham's Selection," is still largely in use by Strict Baptist Churches. The other, and still more recent, minister to whom I refer, was my late beloved father, founder and for many years editor of this magazine. Ah! how well I remember the spacious chapel, enclosed by houses and cottages from the common highway—Tooley Street. As I sat (a little boy) in the large square family pew, at the foot of the high, handsome pulpit, I would watch with wide-open eyes and a sort of child-like awe my father's ascent up the many soft-carpeted stairs leading thereunto. There, too, in front of the pulpit was the great table-pew, and the singers who led the worship song (a sacred quartet) in the heartiest conceivable manner; but they only led, for the whole congregation joined in, with heart and mind and soul and strength; if you could only see and hear them now! Look at that tall, sweet-tempered, white-haired saint at the precentor's desk; to hear him give out the hymn, in what was literally the great congregation, was an experience in the emotional and the spiritual never to be forgotten. And what is that at the other side of the pulpit, hidden for very shyness, it may be, behind those impenetrable curtains? Tell it not in Gath, publish it not in the streets of Askelon, there is the "box o' whistles," the harmonium, at which presides the precentor's pretty daughter, and— But enough; after the resignation of "C. W. B.," came successively the brethren Chamberlain, and Warren, and Bewick, and whether any more I wot not. But this I know—the Strict Baptist Church was broken up, or shall we say dissolved, and the chapel closed about 1868 or 1869, from which time, the branch of the Church we have been reviewing became extinct. The valuable communion-plate and a good portion of the endowments (I am told) were given to the Maze Pond Church, notwithstanding that at the time of the gift Maze Pond was an Open-communion Society. There were other material things, of more or less value, connected with old Unicorn Yard, the disposal of which I know not. The building itself was used for a brief period by

Roman Catholics, and then occupied by a commercial firm; only showing once more the importance of having our buildings on freehold sites, and placed in satisfactory and irreproachable trust. We pursue the footsteps of the other branch of this historic Church next month (D.V.).

SAMUEL BANKS.

The Harbinger, Southwood Road, New Eltham, Kent, February, 1903.

### FAITH'S PETITIONS.

"What is thy request?"—Esther vii. 2.

<p>I DO not ask that Thou should'st take          All gloom away,      And bid me journey in the glare          Of cloudless day;      But give, oh give a trusting heart,          That through earth's night      I may walk fearlessly by faith,          And not my sight.</p> <p>Nor do I pray Thee to remove          Each cross of care,      And give to me a ceaseless round          Of joy to share;      But I <i>do</i> need more patience oft,          More meekness, Lord,      More <i>willingness</i> to bear Thy will,          And trust Thy word.</p> <p>I shall not need to-morrow's strength,          Before its care,      Nor Thy supplies, ere yet my life          Its need shall bear;      But in Thy pity keep my heart          From doubting Thee,      And from the over-anxious thoughts          That sadden me.</p> <p>I will not plead that I may now          Thy glory know,      I could not bear its radiancy          Whilst still below;      But just to catch the lovely smiles          Of Thy dear face,      And feel Thine unseen presence cheer          In every place.</p> <p>'Twere vain to wish to be quite freed          From Satan's power,      And sinless, walk on earth, this hour,          And every hour,      But oh, in Thine all-glorious strength,          Let <i>me</i> be strong,      More eager too to brave the right,          And shun the wrong.</p> <p>I care not for the worldling's fame,          For praise to gain,      For wisdom which becomes a snare,*          And leaves its pain;</p>	<p>I would be just a simple child, and          Learn from Thee      The lesson ne'er too fully known—          Humility.</p> <p>I would not join the hurrying crowd,          The busy throng; [Thine,      But with my hand tight clasped in          Be <i>led</i> along;      I would "tread softly all my years" †          Lest I should fall,      Yet quickly run, unwavering,          At Thy sweet call.</p> <p>I do not ask abundant wealth,          Or treasures rare,      Far more the virtues of Thy grace,          My heart would share;      Far more, in Thy sweet service here          More useful be,      And help the weak, and cheer the faint,          Unselfishly.</p> <p>More than "much serving" ‡ for my          Be this my part, [Lord,      To render love's best offering—          A yielded heart,      The daily praiseless tasks that need          Such patient thought,      Bring greater glory oft to Thee,          When meekly wrought.</p> <p>I may not see life's future steps,          Nor wish to see,      The cup is mixed by Thine own hand,          And <i>best</i> by Thee;      I ask but for the <i>moment's</i> power          To swift obey,      Yet "run not where I am not sent," §          And miss my way.</p> <p>I sometimes long for heaven's peace,          Unmarred by strife,      The Sabbath calms, th' eternal rest          Of deathless life, [storms,      Yet now, midst life's tempestuous          Grant but to me      A heart forgetful of itself,          At rest in <i>Thee</i>.</p>
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January, 1903.

KATE STAINES.

\* Ecclesiastes i. 18. † Isaiah xxxviii. 15. ‡ Luke x. 40. § Jeremiah xxiii. 21.

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

*The Crowning Hope.* By Thomas Jones. London: R. Banks and Son, Racquet-court, Fleet-street, E.C. Price, One shilling nett. May be had from the Author, 90, Shardeloes-road, New Cross, S.E.

THE papers which compose this booklet originally appeared in the "E.V. & G.H." At the wish and request of many friends, Mr. Jones has issued them in book form. They are ten in number, founded on Rev. vii. 9—17, one of the most sublime portions of the Sacred Word. Though continuous, yet each chapter is complete in itself, so that the book may be taken up at any spare moment, and read with profit. The headings of the chapters may give our readers who may not have read the papers some idea of the way in which Mr. Jones has treated his sub-

ject:—"The Great Multitude." "The Position Occupied." "The Song of Salvation." "The Assembled Worshipers." "The Sevenfold Anthem." "The Victors Robed." "The Cleansed Life." "Before the Throne." "Fully Satisfied." "The Lamb in the Midst." The papers are devotional, stimulating, uplifting, and encouraging. We very heartily commend them to our readers. The Publisher has done his work well. Paper, printing, and general get-up are all that can be desired. The book will make a nice little gift book to place in the hand of a friend, or to send even to some who know not the Lord, as its attractive appearance may procure for it a reading, and "who can tell" but that the Lord may bless the reading to the souls of the readers.

## OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

## A LETTER FROM MR. E. MARSH.

*To my beloved Friends and Readers of the "E.V. & G.H."*

"OH magnify the Lord with me, and let us exalt His Name together!" Little did I think when I sent off my last sheets for the October issue of this magazine that my loved work was to be so long laid aside, and that touching this magazine it was to close for ever; but so it seems, as you will learn from the beloved Editor.

My collapse was as sudden as severe, but the Lord has been most gracious to me, better than every fear, and far exceeding all my faith. Since the physician told me in November that I had "worse than death to face, and must make up my mind to it," "deep has called unto deep," but my God has not utterly forsaken me. Banished from my loved home and work, and not permitted to write a letter, or have an hour's study, the future looked a terrible scene indeed; while the silence of my God brought unutterable grief, as the enemy failed not to use every weapon I had given him in all the past history of my life. But, blessed be my God for ever and ever, for that He has saved and so delivered me.

I will not venture to write my experience as the old year closed, but I *must* record the goodness of my God as in the

third hour of the New Year, in answer to my *cries, confessions, and pleadings*, He said—"As ye are able to bear it;" so severe had been the conflict that all I could say, as the words came, was, "Lord, if this is really a message from Thyself to my soul, let me go to sleep, for I am exhausted." Immediately I was sound asleep, and slept for hours, and awoke, when called, with the words ringing through my soul—"As ye are able to bear it." Here I rest, and am assured that He will so deal with me.

While I no more expected to speak in His Name, or be permitted to serve Him, He has so graciously restored me that I am now full of hope, and long to cry, "Behold the Lamb." Dear friends forbid me to speak for a few weeks longer, lest I undo what is done in improvement, and I dare not be hasty to begin.

Only the Master knows what I owe to my dearly beloved brethren Mutimer and Mitchell, who simply lifted me clean out of my surroundings, and sent me, first to Hastings, then to Brighton, trusting in God to supply my needs. Help has been sent them again and again from dear friends at present unknown to me (for everything had to be kept from me). I am deep in debt to the children of God, and while I cannot even thank them personally, not knowing who they are, I can, and do, praise the Lord that

He knows them, and will abundantly repay. Messages and loving help from His loved ones at Laxfield and Wellingborough, with many others, have brought many tears of gratitude from my heart, when I could only turn on my couch, and cry, "Lord, reward and repay them." Not only am I in their debt, but equally the Church at Gurney-road, and with them I join to thank the dear brethren supplying my lack of service, and the loving hearts that have found the means for this long vacation from my labour, while I can but bless the Lord for the love of my flock and the devoted deacons in this trial.

It has been a busy time with the Church at Gurney-road, but if not actually benefited by my absence, I know the work of the Lord has been in no way hindered. I understand the building of the new schools is progressing, and if they be completed and opened free of debt, my future labour among the people there will be a joy indeed, should He give me the strength to serve Him. At present I can only wait and watch His will.

I had anticipated with much joy sharing brother Mitchell's labours, as in the days that are past, but this He has taken from me. Our readers will be grieved to hear that he has been compelled to give it up; but I know they will pray earnestly and effectively for our dear brother Styles, and his colleague, brother Flegg.

Farewell! "God be with you till we meet again." E. MARSH.

#### LONDON STRICT BAPTIST MINISTERS' ASSOCIATION.

The New Year's meeting, on behalf of the Benevolent Fund of the above, was held on Tuesday, Jan. 6th, at Little Alie-street, Mr. R. E. Sears presiding. There was a representative attendance, including many ladies, whose presence was acceptably welcome and helpful.

The Benevolent Fund secretary (Mr. S. J. Taylor) reported on the many brethren who had been afflicted and in need during the year, and how opportune the Society's help came to them. The recent Christmas appeal to the Churches realized nearly £7. This means, subscriptions from ourselves, and friends donations, constitute its income.

The President (Mr. R. E. Sears) founded his annual address on Rev. xix. 5, 6: "Praise our God, all ye His servants. . . Alleluia: for the Lord God Omnipotent reigneth." He declared: *all* praise God. Christ does so, angels, departed saints; all His servants, ministers, deacons, people—old men and children. He is praised for what *He*

*is*—what *He has done*, has given, has said, is going to do. How we can praise God—by trusting Him. In verse 6 is shown an example how to praise God. It is a song of salvation—a song of victory—a note of inspiration and cheer. The address was intently listened to, as it deserved, and was intelligent, inspiring, as the speaker was flaming with holy zeal for his Master. A vote of thanks was heartily passed.

Brother Fell, of Highbury, followed on "Praise in our Churches," feeling there was great need for much improvement in the singing, adding, "The man who should be cheerful is the man who has the Gospel in his heart."

Brother Belcher, of Homerton Row, commended to us, "I will never leave thee nor forsake thee." This suggests (1) a cross, (2) human care, (3) assurance of mercy. God is *from* everlasting to *plan* for His people, and *to* everlasting to *perfect*.

Brother S. Banks (the General Secretary), brother W. Harris, brother J. Kingston, and others gave brief, warm, and comforting messages: such as "Go forward"—"His mercy endureth for ever;" and one of the most truly spiritual meetings closed with a hymn of devotion to the Person and work of our Lord Jesus Christ. A collection was taken, which totalled £1 11s. 6d., and the President dismissed us with the Benediction at 9.15.

SAMUEL J. TAYLOR.

Forest Gate.

NEW CROSS (ZION).—The annual supper to the parents of the scholars attending the Sunday-school took place on Feb. 3rd, and was well attended. Pastor T. Jones presided, and addresses were given by Messrs. T. G. C. Armstrong (superintendent), W. J. Nash (secretary), J. Downing, T. R. Loosely, and J. D. Taylor; also, after supper, by Messrs. J. Crnsh and E. Swinyard.

LIMEHOUSE (ELIM).—The thirty-third anniversary of the formation of the Church was celebrated on Lord's-day, Jan. 25th, when sermons were preached by the pastor, F. C. Holden. On the following Tuesday brother Mitchell preached an excellent sermon in the afternoon. Tea was served in the school-room, at which several ministers and friends were present. A good company were gathered together at the evening meeting, which was ably, kindly, and liberally presided over and conducted by Mr. F. T. Newman. Brother W. Stringer, a very old friend of the pastor, offered fervent prayer; and excellent addresses were given by brethren Belcher, Mitchell, Clark, Jones, and White. Collections good, amounting altogether to about £14.—"ONE WHO WAS THERE."

### CLAPHAM JUNCTION (PROVIDENCE).

THE Sunday-school anniversary was held on February 8th and 10th. It was the most successful held for some years. A conspicuous feature was the good attendance of children at all the services, especially at the Tuesday evening meeting. Special hymns and anthems were heartily sung by the scholars, assisted by the choir, under the conductorship of brother E. G. Marsh.

On Sunday, 8th, our pastor (Mr. R. E. Sears) preached from the words: "Be ye strong therefore, and let not your hands be weak: for your work shall be rewarded. And when Aza heard these words, he took courage" (2 Chron. xv. 7, 8). He greatly encouraged us, as a band of teachers in the Master's service.

In the afternoon the chapel was crowded with scholars and friends. Our pastor addressed the school, basing his remarks on Jesus and the children, when He blessed them; and afterwards presented prizes to the scholars of the junior classes, after which the public meeting was held.

In the evening pastor H. J. Wileman preached from the words: "For when I am weak, then am I strong" (2 Cor. xii. 10).

On Tuesday afternoon pastor H. T. Chilvers preached from John ix. 4. The attendance was the best we have had for the past seven years.

A large number sat down to tea, including the scholars of the seven elder classes.

Our pastor announced that Mr. Piggott had not arrived, but that he hoped he would, although he had a great many public duties to perform, and that day he had to present a report to the London County Council for consideration, he being Chairman of the Parks Committee. After singing, our pastor read Psa. cxxxiv., and Mr. Joselin invoked the Divine blessing. Mr. Rose spoke from Psa. xviii. 28.

The secretary read the report of the year's work. The teachers number 19, and all attend regularly. There are 328 scholars on the books, with an average attendance of 220. Three have joined the Church by baptism, and two have become teachers. Forty-six scholars are members of the I.B.R.A. The Band of Hope had a membership of 106, average attendance 85. Total receipts, £33 15s.; expenditure, £25 4s. 4d.; balance in hand, £8 10s. 8d.

Mr. Millwood spoke from Prov. xi. 14. The thoughts were under these heads: "Whence we are"—"What we are"—"Whither are we going."

Mr. Parnell gave an encouraging address on "The Lord's tributes" (Num. xxxi. 37).

At this juncture Mr. Piggott arrived, and was heartily welcomed by all. The

pastor vacated the chair, and Mr. Piggott apologised for being late, but could not leave the Council till after seven o'clock, but kept his promise to come.

Mr. Robbins spoke from Rev. iv. 1. The leading thoughts were that, sin shut the door, but Jesus came to earth to open the door, and it was left open, but it will be closed again for ever.

Mr. R. S. W. Sears spoke encouragingly to all.

Mr. Piggott then presented 78 prizes to the elder scholars—the great proportion were Bibles and hymn-books. He spoke encouragingly to every one, and afterwards stated that of all the books that he had presented, the Bible was the best for life, business, trouble sickness, and health, also in death.

Our pastor spoke encouraging words to all, and thanked all the friends for kindness shown.

Mr. F. W. Kevan (superintendent) closed the meeting with prayer.

Collections amounted to £12 15s. We thank our God, and take courage.

MADAUNT W. KEEBLE,  
*School Sec.*

### IPSWICH (BETHESDA).

THE annual meeting in connection with the Sunday-school was held on New Year's eve. About 130 partook of tea, after which our pastor presided over a large congregation. We were pleased to have him amongst us, after having been laid aside; but his revival to better health was only temporary, for on the following week he was again taken ill. On the above occasion he was supported by Mr. Morling (of Aldringham), Mr. Potter (of Grundisburgh), Mr. Bland, and Mr. Ling. Mr. Ling sought God's blessing on the meeting, and he was followed by a few verses of Scripture by our pastor.

The secretary then gave his report of the past year's work, which showed that the numbers on the books were: 29 teachers and 228 scholars—an increase of two teachers and five scholars; two teachers and three scholars had been baptized, and joined the Church during the year, and there are signs of more following, and obeying God's command. Our Bible-classes for young women numbers 18, and for young men 32. We have also a Branch of the International Bible Reading Association with 140 members. Mr. Potter was then asked to give an address, and he spoke well upon the words, "They that sow in tears shall reap in joy," mentioning how to sow, "in tears," what to sow, The old, old story of Jesus and His love, he especially calling our attention to the connecting word "shall," and the certainty of reaping in joy.

Mr. Morling followed with an ad-

dress on the words, "Thy lovingkindness is before mine eyes;" and saying, first, that it was a subject for meditation; secondly, as a reason for encouragement; and, thirdly, that it is a subject for praise and thanksgiving, for while we are meditating we must go on, and give God the praise. We closed a very happy meeting by singing, "Our God, our Help in ages past," and prayer by our esteemed friend Mr. S. K. Bland. Our superintendent during the evening thanked the friends for their kindness during the past year, and we pray that God will still go on to bless us, and help us to carry out our motto for 1903, which is, "Love one another."  
—W. B. M.

**HOXNE, SUFFOLK.**—On Jan. 7th, the teachers' annual meeting was held, which was opened with prayer and singing, followed by the report of past year, showing a balance in hand of £211s. 2½d.; also an account of increase of scholars, which was well pleasing. An address was given by the pastor, also by the superintendent. Teachers and Christian friends interspersed with singing. Thus a profitable time was spent in the name of our Lord. May rich blessings be bestowed on each fellow-labourer, and their hearts made glad by seeing many from our beloved Sunday-school brought in early life to know the Lord. is the prayer of—M. P. THEOBALD, *Secretary*.

The annual family gathering was held on Feb. 10th, which was a season of great spiritual refreshment. Our beloved pastor presided, and announced the beautiful hymn, "Kindred in Christ," etc.; and after reading Ephes. iv., which was followed by prayer, he gave an instructive address from Ephes. iv. 1-3. He spoke of the favourable circumstances under which we had met, of the Christ-like spirit existing in the meeting, and exhorting all to endeavour to keep the unity of the spirit in the bond of peace. Many encouraging words were spoken by dear brethren and sisters. One notable feature of the meeting was a small presentation to the pastor, as an appreciation of his loving services. We feel we have great cause to praise the Lord for sending him amongst us, and it is our prayer that his labours may be greatly blessed. A most enthusiastic meeting was brought to a close with singing and prayer.—M. P. THEOBALD.

#### NUNHEAD GREEN BAPTIST CHAPEL.

SPECIAL services were held on Lord's-day, January 18th, and the following Tuesday, in connection with the first anniversary of the settlement of Mr. J. R. Debnam as the pastor of the Church.

On Sunday the pastor preached in the morning from Psa. ci. 1. and struck a note of praise and thanksgiving, which found a ready response in the hearts of many present. In the evening Mr. A. H. Pounds, of Bexley, occupied the pulpit, and preached a solemn, searching and experimental discourse from 1 Chron. iv. 10.

On the following Tuesday Mr. T. Jones, of New Cross, preached in the afternoon from Heb. xiii. 18 (first clause), together with the 21st verse, exhorting to more earnestness and importunity in prayer. The subject of his discourse was "Mutual Intercession." First, the people's intercession; secondly, the apostle's intercession. About 90 friends remained to tea.

The evening meeting was well attended. Mr. Savage presided in his usual genial manner, and after reading an appropriate portion of Scripture, called upon Mr. A. H. Brooks, senr., to engage in prayer.

The secretary (brother Taylor) then gave a most cheering report for the past year, which has been marked by much blessing and true spiritual prosperity. The faithful, God-honouring, Christ-exalting testimony of the pastor being owned and blessed of God, to the awakening of dead sinners and the edifying of His saints. Twenty-one members have been added to the Church during the year—viz.: 14 from other Churches and 7 by baptism. The attendance at the week-evening services, and also on the Lord's-day, is well maintained. A Bible-class, under the presidency of the pastor (and which he regularly conducts), was formed in January last. Interesting and instructive papers have been prepared and read by many of the members, and a lively interest has been awakened and maintained in the class.

Stimulating and encouraging addresses were delivered by brethren T. Jones, R. E. Sears, and E. White, after which the pastor briefly addressed the meeting, and thanked the chairman and his brethren in the ministry for their kind support, and also all the friends for rallying round him on this occasion, and said the power and sweetness of the promise, which the Lord gave him, when entering on his present sphere of labour, was with him still—"My presence shall go with thee," and concluded with a word of exhortation, "Therefore, my beloved brethren, be ye steadfast, immovable, always abounding in the work of the Lord."

The collections were good, and enabled us, after paying expenses, to hand the sum of £10 to the pastor. The friends then heartily joined in singing the grand coronation hymn, "All hail the power of Jesus' Name;" and the pastor closed the meeting with prayer.

We felt it to be a time of refreshing from the presence of the Lord, believing that He who has been our strength and support in the past will still continue to bless us, for He is faithful that hath promised, "I will not fail thee, nor forsake thee."

W. H. TAYLOR, *Secretary.*

**BRIGHTON (SALEM, BOND-STREET).**—The eighth anniversary of the pastorate of Mr. F. Shaw was commemorated on Jan. 28th, the services commencing at 3 in the afternoon, when pastor E. Mitchell preached from 1 Pet. i. 8. Dealing with the subject in his usual forceful and savoury manner, it proved to be a time of refreshing from the presence of the Lord to the goodly number of friends gathered together to hear him. Tea was provided in the school-room, and afterwards a public meeting was held in the chapel, commencing at 6.30, and presided over by the pastor. The hymn, "Kindred in Christ," &c., having been sung, and a portion of Scripture read, brother Gardner, of Uckfield, led in prayer. Brother T. Carr was then called upon to address the meeting. Basing his remarks upon Ephes. iii. 19, he was enabled to speak of that love which passeth knowledge to the evident enjoyment of all. Pastor E. Mitchell followed with some much appreciated thoughts upon Ephes. v. 25—27. Brother Gardner spoke from Jas. iv. 14, being listened to with unabated interest. Brother H. Cole (senior deacon and financial secretary) made a brief statement of the Church financially, expressing his thanks to the great Head of the Church, and to the kind friends, for the very satisfactory condition of things: to the first, as the "Giver of every good and perfect gift;" and to the second, for the hearty and loving support accorded through another year. The chairman and pastor expressed the satisfaction and pleasure the services had given him, and thus brought the very happy meeting to a close, it having proved a success, both in numbers attending, and the collections taken.—D. R. S.

**PORTSMOUTH (REHOBOTH).**—Services in connection with the seventh anniversary of the Sunday-school were held on Wednesday, Jan. 21st. After prayer by brother I. S. Jordan, hymn 183 (Winter's Hymnal) was sung. Then brother E. H. Parry (Bible-class leader) gave a stirring address on "How to use the Bible." It was to be used as a *lamp* to guide our feet. Little pilgrims as well as bigger and older ones needed this lamp. It was also a *sword*. Our Lord had shown us how to use the Word as a sword in His encounters with Satan, whom He foiled with "It is written."

It is also a *mirror* revealing to us what we are. It is, too, a *chart*. On this chart dangerous places where ships have gone down are marked. This chart also shows the place of safety—the Cross of the Lord Jesus Christ. Many faithful and affectionate words of caution, counsel, and comfort were given in this excellent address, which we trust will not be without fruit in the minds of the hearers. After singing hymn 189, several recitations by the scholars were well rendered. Another hymn, and an anthem by the elder scholars, under the direction of Miss Sansom, having been sung in a very creditable manner, forty little infants, led by Miss Short, sang, "Jesus bids us shine," to the evident pleasure of the company assembled. The distribution of prizes followed. This was performed by brother E. W. Spratt, who made suitable remarks to each recipient. The superintendent, Mr. C. A. Prichard, gave the scholars some sound advice on attendance and lessons, and then made a presentation of a workbook to Miss Short, who had attended every Lord's-day throughout the year, and played the instrument. 151 scholars were present. The school increases greatly under its devoted superintendent and teachers, and although we are a small Church we are greatly encouraged by the young people attending the services, and thus showing their love to the Cause. Singing hymn 185, and prayer by the chairman, brought our seventh anniversary to a close, and thus ended a very happy meeting.—JOHN S. JORDAN.

**KEPPEL STREET MEMORIAL  
BAPTIST CHAPEL,  
BASSETT STREET, RHYL STREET,  
KENTISH TOWN.**

THE opening services of this place of worship were celebrated on Lord's-day, Feb. 1st. There were large audiences morning and evening, the chapel being crowded in the evening. On the preceding Wednesday evening, Jan. 28th, Mr. Chilvers delivered his last address in Tolmer's-square Institute, from the words, "I will go in the strength of the Lord God: I will make mention of Thy righteousness, even of Thine only" (Psa. lxxi. 16). (1) The Resolution; (2) A Revelation; (3) A Restriction. Our brother stated that the place had become dear to them although they had only been there a little while. Here, he had seen God face to face, and the place had become hallowed. Dealing with the first head, our brother said the resolution was made by an old man, not by a young enthusiast. David wished to use his failing strength to speak of His righteousness. If every minister was faithful to his calling he would preach Christ and His righteousness only. In

dealing with the second head he dwelt on the imputed righteousness of God. It was quite impossible for us to keep the law, hence God saw no other way to save us except by the obedience and atoning death of the Lord Jesus Christ. That had been their theme in the past, and it would be in the future, in their new chapel. In the name of a Triune God he would challenge anyone to say he had not preached Christ. He had no wish to turn his platform into a place for social reforms, but to use it for the cross. The third head (Restriction), David would only go providing it was Jehovah's will. Equally so he would rather that something should interfere at the eleventh hour to stop them, if it was not His Divine will.

#### BASSETT STREET OPENING SERVICES.

The opening services commenced on Saturday evening, Jan. 31st, with a Prayer-meeting at 8 p.m.

The Lord's-day service was commenced with the Doxology, and the reading of Psa. c. and ciii., the morning text being taken from Psa. xxxiii. 8.

Our brother had very great liberty, the chief point in the address being, God's rest. The Church is God's eternal rest. There was no permanent rest in the old Jewish tabernacle. First, God had the tabernacle, then the temple, and the old Jewish sabbath; but in the new sabbath God finds a permanent rest, Christ was the living Temple, He was the root, the Church being the branches. Christ was the Head, we are the body. In the evening the text, John xiv. 13, "Whatever ye shall ask in My name," &c.

At the close of the evening service, the Lord's Supper was observed, when the members from Camden High Schools were received into Church fellowship. Prayer was offered by brethren O. J. Burrows, and Freeman, as being the representatives of the Camden High School Church, and they first received the right hand of Church welcome, the others following in due course.

We wish every success to our friends in their new chapel, and trust that our brother may be long spared to exalt his Lord and Master, and may many be added to the Church.

A LOVER OF "MOUNT ZION."

TOTTENHAM (EBENEZER).—Anniversary services were held on Jan. 18th, when the pastor, John P. Gibbens, preached morning and evening. Morning, Mal. ii. 5; evening, Jer. xxxi. 11. These were continued on Wednesday, 21st, when pastor R. Mutimer preached. The evening meeting was presided over by Mr. W. S. Millwood, who read part of Exod. iii. Prayer having been offered by brother G. Elnaugh, the chairman made some interesting remarks on the

bush burning with fire, but not consumed, as a type of the Church of Christ. Mr. W. E. Palmer addressed the meeting from Rev. xiv. 3, "And they sung as it were a new song," &c., noticing the people mentioned being marked, numbered, redeemed, and before the throne. Pastor C. Hewitt followed with an address on Jacob at Peniel, and his life preserved, and how the life of the Christian to-day is preserved through many trials. Pastor S. Hutchinson spoke from John xvii. 18, "As Thou hast sent Me into the world, even so have I also sent them into the world." The Christian's mission is to carry on the work of his Master, by living a life, by teaching a doctrine, and by self sacrifice. Pastor R. Mutimer gave some forcible words respecting the interview between Joshua and the angel outside the walls of Jericho, the plan indicated, and the result of faithful obedience. Mr. G. Elnaugh addressed the meeting from Psalm lxiii. 7, "Because Thou hast been my help, therefore in the shadow of Thy wings will I rejoice." Recollection, recapitulation, resolve, protection, satisfaction, communion. Pastor Gibbens closed with a few remarks on the words, "His fulness." Fulness of life, of strength, of pleasure.—W. L.

WOOLWICH.—The annual meeting of "Enon" Christian Benevolent and Tract Society was held on Thursday, Jan. 29th. Tea was provided in the schoolroom, 75 partaking thereof. A public meeting was held in the chapel at 7 p.m. The President, pastor E. White, presided. The secretary read the report. Pastor W. H. Rose, of Carmel Chapel, Woolwich, moved the adoption of the report, and gave an excellent address. The motion was seconded by brother Parks. A most enjoyable and happy evening was spent, and the Master's presence realised. To Him be all the glory.

LEWISHAM (COLLEGE PARK SUNDAY-SCHOOL).—The twenty-first anniversary services were held on Sunday, Jan. 25th. Pastor A. J. Voysey preached in the morning from Luke ii. 49, "How is it that ye sought Me?" Pastor S. T. Belcher addressed the scholars and friends in the afternoon, taking for his subject the "calling of Zaccheus," as found in Luke xix., and again preached in the evening from John iii. 5. Services were continued on Tuesday evening, Jan. 27th (after tea had been partaken of by the scholars), Mr. A. H. Riddle presiding. Brother Hollett engaged in prayer. Our chairman gave an encouraging and stimulating address, basing his remarks on Phil. iii. 13, 14. Our secretary read the financial statement, and also a report of the past year's work. Recitations



were given by scholars at frequent intervals, and brother Dadsell addressed us from Luke i. 66. Our pastor also spoke about looking backward, forward, upward. Distribution of prizes followed. Throughout the services special hymns were sung, and we believe all present had an enjoyable season. We sincerely thank all our friends for contributing to so goodly a gathering, and for encouraging us with their presence and financial aid. Total collections amounted to £6 9s. 5½d. God bless the efforts of our teachers and friends in the future.—A. E. V.

**IRTHLINGBOROUGH.**—It has been the custom of this Church to make the pastor a New Year's gift, and this year is no exception to the rule. A few days since a purse containing £9 11s. 3d. was presented to the pastor by the friends. This is considerably more than during the last two or three years, and came to him as a great surprise, he not expecting that it would reach last year's total; but the Lord knows just how much to send His servant, and always gives reason for thankfulness. The pastor also desires to render hearty thanks to all his friends for their kindness, and desires that they may be favoured with many new covenant blessings.—W. H. J.

**STAINES (BAPTIST SUNDAY-SCHOOL).**—On New Year's Day the winter treat was held. A good tea being cheerfully disposed of, the large gathering of young people met in the chapel, where a very pleasant and profitable evening was spent in listening to a suitable address by Mr. W. Stanley Martin. Thus commenced the New Year in connection with our Sunday-school work. On Lord's-day, January 18th, the anniversary services commenced. Mr. Mann preached appropriate sermons morning and evening. The afternoon children's service was conducted by Mr. Joseph McKee. The recitations by several scholars and the hymns by the infants alone was very pleasing. A short address brought this simple but deeply interesting service to a close. On Thursday, the 22nd, Mr. R. E. Sears was engaged to preach in the afternoon, but was taken ill on that day. We were all sorry for his enforced absence. The afternoon service was conducted by a good brother, who had never been in the chapel before, but came hoping to hear Mr. Sears. At the conclusion of this service tea was served in the schoolroom. The evening meeting was held in the chapel, Mr. T. Wild, of Sipson, being the chairman. After a hymn and prayer, the secretary (Mr. J. Holden) read the report, which was of a cheering nature, although death has removed two of our young friends

during the year. Three of our scholars have joined the Church. Our school has contributed £8 to the South Indian Missionary Society; also a collection was made for the Stockwell Orphanage. The Dorcas Society has done much useful work through the year for the benefit of the mothers of our scholars. Messrs. A. Jeffs, J. McKee, and J. Cowdrey delivered hearty and stirring addresses. The recitations of our young friends were heard with much pleasure. The hymns and anthems at all the services were well rendered. Thanks are due to Miss Nash (the organist) and Mr. Holden (the conductor). The closing hymn was, "Come, let us join our cheerful songs" (tune, "Nativity"). The attendance and collections at all these services were very good. On January 29th a tea and social gathering was greatly enjoyed. Addresses were given by Messrs. J. R. Cooper, J. McKee, and J. Boorman. On Feb. 5th, to a crowded house, Mr. W. Stanley Martin delivered his illustrated lecture on "The Tabernacle: Its Types and Teachings." It was very interesting to learn of so much Gospel being in those types and shadows, and all meeting in the Person and work of our Lord Jesus Christ.

**DOVER (PENTSIDE).**—Our Sunday-school New Year's tea and public meeting took place on January 28th. Tea was provided at 5.30, at which we had so large a gathering that we were unable to seat all at one time, and were obliged to have a second tea at 6.30. At 7.0 a public meeting was commenced, presided over by our pastor, Mr. D. Whitton. We opened with "All hail the power of Jesu's name," and a fervent prayer was offered by Mr. E. K. Knott (Chief Constable of Dover). The Sunday-school superintendent gave a very good report of the past year, and said that a few storms had passed over them, and a few dark clouds, but the school work is of God, and our Captain is Jesus Christ, and this God is our God, our Refuge and Fortress, and the God of Pentside Sunday-school: praise to His name. The children sang special hymns and recited pieces in a creditable manner. Addresses were given by J. P. Sychelmore, E. K. Knott, J. Scott, and pastor Burnett (from Eythorn Baptist Chapel); also, we had some beautiful hymns sung by the quartet party, and the presentation of prizes to scholars. We are pleased to say that the school is increasing and in a satisfactory state. The coming of our pastor among us has been a great blessing (oh what a power a man of God is in a Church!), and we feel more and more that our heavenly Father has sent him to this very old place of truth. May the

Lord greatly bless his work among us. The meeting closed with prayer by our pastor. This was one of the most remarkable meetings that we have ever had, and we tender our best thanks to all that helped us, and especially to Mr. Nash for his labour with the singing, and the kind friends for their addresses. —R. J. HUGHES (Superintendent).

STONHAM PARVA (BETHEL). — Our annual New Year's tea and public meeting was held on January 12th, when upwards of fifty sat down to tea. Our pastor presided at the public meeting, which commenced by singing that grand hymn, "Kindred in Christ." Our chairman read a portion of God's Word, and brother Driver led us in spirit to the throne in prayer. Then the brethren Hall and Soames gave their reports for the year, which were pleasing and satisfying, and showed that we were in a better position now than at last year's annual meeting, for we had been presented with a beautiful new Bible for the pulpit, and we have a new organ; so I think we may say, "Hitherto hath the Lord helped us." Brother S. Haddock addressed us from Paul's words to the Galatians, to "stand fast in the truth." It was a very stirring address. Brethren Moya and Finbow also took part in the service. Our brother Haddock, in the name of the friends, asked the pastor to accept a New Year's gift as an expression of their love and goodwill. Mr. Ling, who was much moved at this act of kindness, thanked all that had helped in this freewill offering, and said how he longed for souls to be blessed under his ministry. Shortly afterwards Mr. Haddock closed this happy and profitable meeting with prayer. —ONE WHO WAS THERE.

### Aged Pilgrims' Corner.

A FRIEND has kindly sent a donation of 5s. by Mr. E. White, of Woolwich, which is hereby heartily acknowledged. Gifts of similar sums do much towards increasing the free income of the Society, that is, contributions not charged with nominations. It is increasingly needful to augment this source of receipts, as the pension expenditure has now reached a *monthly* total of £1,020.

The Lantern Lecture on "The Aged Pilgrims' Friend Society and its friends," has been given at Crayford, by Mr. C. W. Selway, with much acceptance, and can be repeated in other places. The pictures are clear and interesting, and the Lecture is an excellent means of enlisting the sympathy of young folk, especially those in our Sunday-schools.

The Society's financial year closes on March 31st, and it is hoped that many friends will take the opportunity before that date, of adding their names to the list of contributors, so that the receipts may show a decided increase, and that, in some proportion to the growing pension lists.

The interesting booklet, "A sketch of the life of Agnes Heathfield," for 42 years a Lady Visitor, is having a good sale. The profits are for the Benevolent Fund of the Hornsey Rise Asylum. The price is One Penny each, or Seven Shillings per 100.

The Auxiliaries continue to flourish; the one at Cambridge has secured as Hon. Secretaries, Mr. J. P. Wiles and Mrs. Campion, and it is hoped that many new local friends will come forward. The Bexley Auxiliary under the guidance of Messrs. Pounds, Newman, and Piggott, is steadily advancing.

The Lady Visitors of the Hornsey Rise Asylum are arranging for the Sale of Work on behalf of the Benevolent Fund, on July 3rd. They will be happy to receive gifts of work, especially Dressing Jackets, Aprons, Pinafiores, and other useful articles. Parcels should be kindly sent a fortnight before the day of the Sale.

### Gone Home.

MR. G. VIRGO.

Mr. George Virgo was born at Brighton in 1825. His father was the engineer at Brighton Water Works. God had vouchsafed to him the unspeakable mercy of being called to the knowledge of His name in his early youth, and made him a minister in spiritual things to his own father and mother. Mr. Joseph Sedgwick, for whose ministry Ebenezer Chapel, Richmond-street, was built, was the instrument of his conversion. He dearly loved his spiritual father, and cherished his memory to the last. When but a youth, both his father and mother died, leaving several younger brothers and sisters to his charge, to whom he was both father and brother down to the end.

He laboured hard in business for fifty years, and was much respected by those with whom he traded, as well as by all who knew him. Blessed with an earnest spirit, a burning zeal for God's glory, and a fervent love for souls, he early commenced speaking in the name of the Lord, and at the time of his death he had been a preacher of the Gospel for fifty-eight years. For many years he was deacon of the Church at Ebenezer Chapel, Brighton, then under the pas-

toral care of Mr. Israel Atkinson, who entertained a high regard for him. For several years he itinerated in the Churches around Brighton, among whom his ministry was much appreciated, it being of a manly, outspoken character, connected with much fervour, and boldness in the faith. For eighteen years he went to and fro to Poynings, a small village situated at the foot of the Dyke Hills, about six and a-half miles across the hills, which distance he walked in all weathers, both winter and summer, to minister the Word of life to the faithful few who gathered in the little chapel.

For thirty years he was pastor of the Church at Bethel Chapel, Wivelsfield, only finally retiring at the close of 1902, although for the last eleven years of that time he was pastor at Mighell-street Chapel, Brighton—a place he had built in conjunction with the late Mr. Thomas Boxell in 1878. But the Wivelsfield friends felt that they could not under the tie, so he continued to visit them, administering the Lord's Supper to them, providing supplies for the pulpit when he himself was absent, and giving a general oversight to the Church. His last sermon was preached at Mighell-street Chapel on Lord's-day, December 28th, 1902, from Heb. xii. 28. This was much enjoyed by the friends, and at its close he gave out the hymn, "For ever with the Lord," which was sung very feelingly by the congregation. He was present at the prayer-meeting on the following evening, and though evidently very weak, he read Psa. xxiii., and, an unusual thing with him, the whole of the hymn commencing—"Abide with me." Twice he broke down, but recovering himself, he slowly finished the reading—this hymn was not sung. He asked for the last two verses of the same hymn to be read to him as he lay dying.

He appeared to have had a presentiment that his end was near, for at the close of December he carefully "set his house in order." On December 30th and 31st he visited his son, who was indisposed. On January 3rd his son, who had recovered, visited him, and found him preparing for the Lord's-day services. His son went to Wivelsfield to preach on the Lord's-day morning and afternoon, and on returning found that he had been unable to go out, so went to Mighell-street, and conducted the evening service and the communion. His son writes:—I visited my father on the 5th and 6th, and found him complaining of bad attacks in the night with his heart and breath, but trying to make up the accounts of Wivelsfield for 1902. Wednesday evening he was very bad, and Thursday was spent in bed. His conversation was all on heavenly things. He quoted Psa. cvii. 23—30,

specially dwelling upon "*So He bringeth them unto their desired haven.*" He said, "We have often been with persons who were dying, but it is another matter when we are facing death ourselves;" and, "We poor mortals 'stand shivering on the brink, and fear to launch away.' But Jesus said, 'If I go away, I will come again, and receive you unto Myself.' It can't be so bad," said he, with a smile, "if Jesus is with us, can it?" On Friday he rallied, and on Saturday was able to get up. On calling in the morning he said he had been reading Rev. xxii. "Come, Lord Jesus, O come quickly," and this was his prayer. He was taken much worse in the evening. We did not expect him to live through the following Monday night, but it was a privilege to be with him, for his whole mind and conversation were set on heavenly things. There were three phases in his prayers, remarks, and Scriptural quotations. The first was that of an humble sinner. Most earnestly he cried out, "God be merciful to me a sinner;" and, "Lord, remember me, and bring me into Thy kingdom." The second revealed a belief and grip of revealed truth struggling with trembling nature at the dissolution of the body. He asked for the hymn, "A debtor to mercy alone," to be read, and quoted the last four lines, "Yes, I to the end shall endure," etc.; prayed, "O Lord, have mercy upon me, according as I trust in Thee," and quoted three verses of hymn (Rippon's) 170, Part I. The third was faith triumphing over death, hell, and the grave. He quoted—

"Ah, I shall soon be dying,  
Time swiftly flies away;  
But on my Lord relying,  
I gladly hail the day.  
The day when I must venture  
Upon a world unknown,  
My helpless soul I venture,  
On Jesus Christ alone."

Repeated many times Jer. xxix. 11, and said, "It is a consolation that my sins are forgiven." Then quoted 1 Cor. xv. 55—57, and said, "I think the words imply that Satan cannot destroy the Christian's hope." About 7 o'clock he said, "They will be praying for me now at Mighell-street." At 9.30 he blessed me (his eldest son), my dear wife and children, very fully and clearly, and then called his wife and younger son, and blessed them. After that he blessed the nurse, and said, "May God be your Guide and Guard, even unto death." After panting for breath for some time he said, "I don't know what to say, only—*Christ is precious.*"

But the end was not yet, as he lived on till the following Monday, praying to be taken, but patiently suffering, rallying after apparently sinking again and again. On Wednesday (14th) I left him to attend a meeting at Wivelsfield,

which had been convened before his illness, to present him with a testimonial from the Church and congregation in acknowledgment of his nearly thirty years' pastorate. The people showed their love by presenting him with a Bible, and a purse containing £5. He said to me when leaving him, "Tell them, I pray God may help and guide them, and His blessing rest upon Bethel." On my return he listened to my report, which I believe cheered his spirit, though he said little. He asked his wife to read a Psalm, and me to engage in prayer, to which he added a loud "Amen." On Thursday he prayed the Publican's prayer more than once, and said it suited him; also, "Lord, help me." He then said the value of the ejaculatory prayers of the Word is that they showed His children needed Him.

On Friday he prayed: "Dear Lord, I thank Thee that the end has come, and for all Thy mercies through the past two weeks, for all the kindness shown by my dear son, his dear wife, and my sister and daughter, and for bringing me to my expected end." He expected to die at 3 o'clock, as he told me at 9.0 At 1.0 he said, "When they passed over the enemy was as still as a stone," as much as to say, "All tumult was over." "O let me fly away, and be at rest; . . . I cannot stop here; . . . Good-night, and thanks; . . . O clothe me with Thy righteousness, and sprinkle me with Thy blood; . . . Ye virgin souls arise," etc. It was touching at 2.0 to hear him ask a blessing on a cup of tea. He called his wife to take it with him, and said, "O, dear Lord, now bless this last cup to the nourishing and refreshing of our bodies, living or dying, for Jesus Christ's sake. Amen."

He offered many and long prayers between this and the end, and however weak and wandering his mind was on other matters, it was always clear in prayer, and perfect in wording and voice. He said, "They go from strength to strength—from faith to faith. We can't tell what it is like though. . . . We know that life and death hang on His firm decree." On Saturday he quoted Phil. iv. 7, and said, "Who subdueth all things unto Himself. . . . It is quite sufficient, and only the Benediction required. . . . Lord, take me home to glory, and bless us all. Amen. . . . Land not far off, I hope." He asked me to find the hymn, "When I tread the verge of Jordan," etc., and then asked me to sing it, which I managed to do all through, and he joined in the singing with me, and when it was finished said, "I don't know why I should not have a death-bed song."

He was very prostrate during Lord's-day (18th), and the night. Almost the

only words he used were, "I shall be satisfied when I awake with Thy likeness." On Monday morning his wife and daughter were with him. He could say but little, yet asked them to sing, "For ever with the Lord," prayed another parting prayer, remembering wife, children, and grandchildren, and peacefully fell asleep at 12.15.

The mortal remains were laid to rest in the Extra Mural Cemetery, Brighton, on Saturday, January 24th, Mr. E. Mitchell, of Chadwell-street, conducted a service in Mighell-street Chapel, at which there was a large attendance, and committed the body to the grave at the cemetery. On the following Sunday evening Mr. Mitchell preached a funeral sermon at Mighell-street, the crowded and sympathetic congregation testifying to the great esteem in which Mr. Virgo was held. He will be long remembered, and much missed. He was emphatically a good man.

#### PASTOR WILLIAM KERN.

The long and faithful work of our beloved pastor, Mr. W. Kern, was brought to a close early on the morning of Friday, Feb. 6th, when he peacefully passed away to his eternal rest. He was born at Womersley, Surrey, in 1836, where he resided for several years. His first pastorate was at Guildford, in the near neighbourhood of his birthplace, where, after earnest and loving ministrations, extending over some five and a-half years, he gained the affection and esteem of members and friends worshipping with him, as well as of the residents of the town generally. He received and accepted a call to the Church at "Bethesda," Ipswich, rather over a quarter of a century ago. During his pastorate here 211 members have died, in addition to a great many of the congregation. This number included seven deacons. The present membership is 235, and of this number 207 have been received into the Church by Mr. Kern, only 28 of the 169 members which formed the Church in 1877 remaining. The 25th year was celebrated on Sept. 17th, 1902. An account of this interesting service was given in "E. V. & G. H." for October (p. 319). Mr. Kern was taken very ill on the 12th December; he, however, had sufficiently recovered to be able to take the Sunday morning and afternoon services on the first Sunday of the present year, receiving four members into communion at the afternoon service. On the following Tuesday his health became very much worse, and from that time he grew gradually weaker; he, however, retained full consciousness until Thursday morning, Feb. 5th, at about ten o'clock, and from that time did not again speak. The deceased had been a sufferer for a number of years, though his appearance

and manner did not show it. He received a great shock to his system on the occasion of the great flood in Ipswich, in July of last year, the water coming up to his waist in his own house. He had a strong hold upon the esteem and affection of the people at "Bethesda," as well as of many outside. On the Sunday preceding the funeral, the pulpit was occupied by Mr. H. D. Tooke, of Lowestoft, who preached an excellent sermon from the words, "Father, I will that they also whom Thou hast given Me, be with Me where I am; that they may behold My glory." The funeral took place on the 9th Feb., when a very large number of the members and congregation, as well as representatives from other Nonconformist congregations in the town and district, assembled in the afternoon to pay the last token of respect to one who for over 25 years had been an earnest and faithful minister of Jesus Christ. By half-past one o'clock a very large congregation had assembled in the chapel, and even after the service had commenced others entered until at last every seat was occupied. The organist, Mr. A. J. King, played Mendelssohn's "O. Rest in the Lord," before Mr. E. Mitchell opened the mournful service with prayer. Three hymns, "Rest from thy labour, rest," and "'Tis finished, 'tis done, the spirit has fled," and "Asleep in Jesus" were sung, being led by the choir, under the leadership of Mr. T. Garrod. Mr. E. Mitchell, in a solemn address, referred to the zeal of the beloved pastor, whose loss they were mourning that day, and who never shunned to declare, in all its richness and fulness, the truth as it is in Jesus, God had abundantly blessed him and his labours; it was his faithful and earnest work that had earned for him the love of all wont to attend upon his ministrations, and who found comfort and joy in listening to him. The loss to the Church was great, but their loss was his gain, for he was now in the presence of the Master he loved so well. His work was honourable, and his reward was great, and the Church, and all who esteemed him for his work's sake, might well take comfort in the knowledge that he was now in the kingdom of whose glories he used to speak with so much unction and hopefulness. At the conclusion of the service the organist played the "Dead March" in *Saul*, while the mournful procession was being organized. It was headed by a number of teachers and scholars under the superintendence of Mr. E. Chilvers, and in charge of Mr. W. Motum, Mr. T. Reynolds, Mr. E. J. Smith, and Mr. T. Bennett. The cortege was one of the longest and most imposing that had been seen in Ipswich for a very long period. Following the scholars of the Sunday-school was the funeral car;

there were as many as 40 carriages, which extended a considerable distance. The first contained the private mourners, who were:—Miss Kern (daughter), Mr. Samuel Kern (son), and Mr. C. Freston (son-in-law), the widow being too much of an invalid to be present, while the married daughter was also too indisposed to attend. In carriages following were the deacons:—Messrs. J. Bird, A. E. Garrard, H. Reynolds, J. Sayer, J. Motum, E. Chilvers, and W. Carr. A number of ministers from the town and district were also present, including:—Messrs. S. K. Bland, W. Ling, A. A. Dowsett, J. Saunders, W. H. Ranson, H. M. Morling, C. J. Burrows, R. E. Willis, A. J. Ward, A. Knell, J. Easter, J. Cordle, F. J. Harsant, R. C. Bardiens, S. B. Stocker, and S. Haddock. The choir was represented by Mr. T. Garrod, Mr. A. J. P. King, Mr. F. Farrow, and Mr. H. Garrod. The members of the deceased's Bible-class were also among the occupants of the carriages. Mr. Mitchell gave an impressive address at the grave, and made special reference to the children present, who would never forget the scenes enacted that day. The inscription on the brass plate of the coffin was, "William Kern, aged 65 years, Died Feb. 6th. 1903." On Lord's-day, Feb. 15th, memorial services were conducted by Mr. Mitchell. The text in the morning was Rom. xiii. 11. In the afternoon the scholars, with a goodly number of friends, assembled, when an appropriate address was delivered, in which the speaker endeavoured to fasten on the minds of the hearers some lessons drawn from the event the services memorialised. The young people gave marked attention, Mr. Kern's Bible-class of young women being visibly affected, even to tears, by the reference to the loving care the deceased had exercised toward them, and the teaching he had striven to impart to them. It is confidently hoped that much fruit will yet be seen from the late pastor's loving labours among the young. The evening text was 2 Tim. iv. 7. 8. The chapel in the evening was filled to overflowing, quite 1,000 persons being present. Special references were made at this service to the life and last hours of the departed, as well as to the marked success that had attended the labours of this servant of the Lord. Special hymn sheets were used containing some of Mr. Kern's favourite hymns, and other appropriate selections, including "The Homeland," sung by the choir. The "Dead March" was played at the close, the congregation standing meanwhile.

"There is no death! an angel form,  
Walks o'er the earth with silent tread;  
He bears our best-loved friends away,  
And then we call them 'dead.'"

—A. E. G.

Ipswich, Feb. 13th, 1903.

## A Word of Greeting.

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OUR esteemed Brother, EDWARD MITCHELL, having so gracefully explained the relation of the EARTHEN VESSEL AND GOSPEL HERALD to its past and present Editors, nothing is here necessary but to express—befittingly, if briefly—the obligations under which he has laid his section of the Baptist Denomination by his services in connection with this Magazine. His own articles have been simply admirable. Expressing the sentiments of his own heart, they have reached the hearts of thousands of his readers, and proved instructive, comforting and encouraging to the living family of God. Usefulness has obviously been his aim, and, “Let all things be done unto edifying,” his watchword; and, as his pen acquired fluency by practice, passages of real beauty and dignity have occurred in his compositions. His more strictly editorial work has been characterised by a wise impartiality, and an evident determination to please God primarily and supremely. His ANSWERS TO CORRESPONDENTS have manifested extensive reading and a wide knowledge of men and things, which have increasingly proved his fitness for his important post; and regret is inevitable that his extended labours in other directions enforce his relinquishing efforts which have proved so profitable to all.

He, however, promises that from time to time our pages shall still be enriched by his writings; and he will we hope—for some time at least—retain the management of the LORD'S POOR FUND.

So much sympathy—spiritual and practical—has been manifested towards our brother, EBENEZER MARSH, that the affectionate and appreciative regard in which he is held, cannot be questioned. Prayers manifold and earnest are being answered in God's own time and way; and—under somewhat changed conditions—many years of holy and happy service for the Master may be hopefully predicted for him. He, too, deserves the hearty thanks of all concerned for his efficient help as Sub-Editor.

Our dear friend, and now our colleague, JAMES E. FLEGG, has steadily inched his way, by hard and honest work, into the affection and confidence of his Christian brethren. Having many ministerial and other engagements and an important pastoral charge, the claims on his time and energy are heavy; and we bespeak for him all generous consideration and co-operation.

Finally. In July, 1875, on assuming the conduct of the *Gospel Herald and Voice of Truth*, we stated our conviction that a magazine, devoted to the interests of a section of the Christian Church, should be intensely Denominational, and plead for its distinctive principles and review its position and progress in the boldest and most uncompromising way. So think we to-day. Will all who come to our aid, remember that we are STRICT AND PARTICULAR BAPTISTS, and seek to make the enforcement and extension of our holy principles a leading feature in their contributions. Yet, while other themes are important, let us never forget that “there is but One Name of which it is

enduringly useful to speak." May all concerned in the preparation of forthcoming numbers have much living fellowship with Him "whose garments smell of myrrh, aloes, and cassia;" that they may produce what is perfumed by the rich and rare aroma of His precious Name!  
W. J. S.

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## THE RELIGIOUS CENSUS OF LONDON.

FOR this—as for other things—the proprietors of the *Daily News* deserve the thanks of "all who profess and call themselves Christians." The truth, though often unpalatable, is never unprofitable, and in this case it were better to know it, however startling it proves. The statistics are grave, and we can well believe that "few that wish well to the cause of God on earth regard them with satisfaction," and that they "are causing great searchings of heart."

Every religious gathering is largely composed of devoutly-disposed people who form the Church, the Society, or the "congregation of faithful men" of the Book of Common Prayer. A diminution of the number of such in a place of worship does not always indicate the absence of Divine blessing. Altered local environment, the fateful "exodus to the suburbs" of which we hear so much, commercial failures, the deaths of attached friends and the inevitable changes that follow, accord with providential arrangements which are wholly without our province. It is not to these that we claim attention, but to the large number of persons who make no profession, and rarely rent sittings, yet occasionally attend at one church or chapel or another, and whose growing absence is the main cause of the undeniable fact that "a minority only of the dwellers in the Metropolis are in these days found on the Sabbath within our sanctuaries."

Let us *firstly* regard

### THE QUESTION FROM THE DIVINE STANDPOINT.

A sound rule in religious enquiry is to begin at the Divine throne and work downwards: in other words, to pursue the investigation from God to man, rather than from man to God. Let us commence our present examination thus. It is an axiom or self-evident proposition that, granted the character of God as He has revealed it in His Word, the religion which He originated and which He maintains in this world will accomplish all the objects for which He designed it. In salvation, as in nature and providence, "He will work, and who shall let it?" Whether His purpose be the experimental salvation of His elect, or the amelioration of society in general, by the influence and efforts of His living people, "His purpose shall stand, and He will do all His pleasure." The Redeemer will "see of the travail of His soul and be satisfied." The Deity of the Holy Ghost ensures the success of all His operations. "As many as are ordained unto eternal life still believe," and while God's children are nourished with the fruit of "the tree of life," the leaves thereof continue to avail "for the healing of the nations." The religion which saves all that are chosen and redeemed is as ever an unspeakable benefit to mankind at large. "God's word shall not return unto Him void." It will accomplish every purpose, whether saving, beneficent, or legislative, for which it was given to our fallen

race. It follows, therefore, that God will constrain all to attend a religious service whom it is His sovereign pleasure to bless or benefit on the occasion. A handful of people in a nearly empty chapel is as really an expression of His will as were the crowds once to be found in the Tabernacles of James Wells and C. H. Spurgeon, or the eager Thursday congregation which has recently hung on the lips of the great preacher at the City Temple. Whatever keeps individuals from a service, whether a lack of desire to be there, or circumstantial and uncontrollable impediments, may be resolved into intimations of God's sovereign pleasure that such should not participate in the grace which He may condescend to connect with the means then employed. His election concerns persons, places, and periods. *Persons*, for to the chosen of God, and them only, the Gospel comes not merely "in word" as an intelligible message "worthy of all intelligent acceptance," but "in power, in the Holy Ghost, and in much assurance" (1 Thess. i. 4, 5). *Places*—The locality for the bestowal of every covenant blessing was of old predetermined by Him. It was not, at a particular time, His intention to visit with His salvation any of the inhabitants of (pro-consular) Asia and Bithynia. The Holy Ghost therefore forbade Paul and Silas to preach the Word in the former, and "suffered them not" to set foot in the latter, though they "assayed" so to do (Acts xvi. 6, 7). Philippi in Macedonia was the spot in which sinners were to be reached by the Gospel, and a vision directed them to the place which their Divine Master had chosen as the sphere of His grace. Corinth, likewise, was a chosen place. There, many whom God had by eternal predestination set apart for Himself resided, and Paul was bidden by the Lord not to fear, but to speak and hold not his peace, "for I have much people in this city" (Acts xviii. 9).

Election also *respects periods*. "There is a set time to favour" Zion. There are seasons when "a great and effectual door" of opportunity and success "is open" to God's servants. At times an opposite state of things prevails, as when Paul had to beg his brethren at Colosse to pray that "God would open unto him a door of utterance" (Col. iv. 3). Sometimes "the harvest is plenteous," though "the labourers are few." Then it is that "the kingdom of heaven suffereth violence," and favoured sinners obtain the blessing through fervent prayers which seem violent in their audacity. Seekers come "as a cloud and fly as doves to their windows." Such were the recorded days of favour in the ministry of Jonathan Edwards, of Wesley and Whitfield, of the awakening in Dundee through the labours of M'Cheyne, and *perhaps* the revival at Ulster and elsewhere in 1857 to 1859. There are seasons when the dew forms and falls in isolated drops only; anon, there are "showers of blessing." Sometimes so little outward prosperity is realised that we are thankful if "*one* says, 'In the Lord have I righteousness and strength.'" Then the scene changes, and "Zion is increased with men as a flock." It is wholly beyond our power to control such matters. "Canst thou bind the sweet influences of Pleiades or loose the bands of Orion?" "He sealeth up the hand of every man: that all men may know His work." "I form the light and create darkness: I make peace, and create [circumstantial] evil; I, the Lord, do all these things." As enabled, we can use the Divinely-appointed means; for the blessing we *must* await His pleasure.



“ At anchor laid, remote from home,  
Toiling we cry, ‘ Sweet Spirit, come ! ’  
For we can only spread our sail,  
Thou, Thou must breathe th’ auspicious gale.”

Thus, then, if the London sanctuaries are poorly attended, if but few respond to the chimes of the Sabbath bells and flock to the so-called churches, if the lowlier chapels are less frequented than in days gone by—and many of *our own Causes* have to admit with great concern the humbling fact that they too “ are minished and brought low,”—let us face the truth, nor shrink from assigning proper prominence to the operation of Divine sovereignty in these circumstances. “ Our God is in the heavens : He hath done whatsoever He hath pleased.”

We will *secondly* pursue our investigation

FROM THE HUMAN STAND-POINT,

and consider the religious state of London—as revealed by the census—in another manner ; working upwards from facts and phenomena to their probable, if not certain causes

It is undisputable that, when possible, people go where they most readily get what they want. The inevitable conclusion from the facts in evidence, therefore, is that ordinary places of worship do not provide what average and well-meaning people require—:hat *such* (for we are not thinking of the vicious and profane) do not find within their walls what meets their needs as intelligent and moral beings. They come without expectation of profit ; they listen listlessly ; they depart sadder but not wiser men, weary of worship in which they cannot honestly join ; uninterested in sermons which do not touch their hearts ; and annoyed at the collection to which they deem it a tax to contribute. Few persons are hypocrites save upon compulsion. These feel that popular services, so far as themselves are concerned, are pretences ; and seeing no necessity for acting insincerely, they drop going to church and chapel altogether.

For this state of things, one of two reasons may be assigned—that society is less religious than it was ; or that average people fail to find in popular services what interests and stimulates them to try to rise to a higher ideal of life.

That society is less religious than it was, is disproved by the vast increase of religious publications which find a ready and lucrative sale ; by the gladness and gratitude with which children are, as a rule, sent to Sunday Schools ; and the banishment of profanity and open wickedness from the typical middle-class home. Outward respect for sacred things is almost universal, save among the avowedly depraved and degraded.

This enforces the conclusion that the public have less regard for God’s servants and value their work less highly than in former times. Not that they despise ministers as a class. This no sensible person could. More competent, kindly and godly men it were hard to find, and all credit them with unselfish solicitude for the welfare of their fellow-creatures. It is in the pulpit only that they are not esteemed ; and why ? Because their ordinary official and ministerial utterances are deemed unhelpful, and the subject-matter of the majority of modern sermons evokes no response in the hearts of those to whom they are addressed.

## NEW LAMPS FOR OLD.

Popular theology has recently undergone a radical change. The old orthodox Gospel—using the word in its broadest sense—has been displaced by another, which it is supposed will better accord with the taste of the multitude, and therefore attract larger congregations. The evangelical system is regarded as an expedient for enabling the Lord to display His universal benevolence. He is unheard of as “the Judge of all,” but is described as the all-Father, yearning to receive every member of the human race. The Atonement is no longer “a full, perfect, and sufficient sacrifice, oblation and satisfaction for” human sin, but Love’s response to Love’s claims. Regeneration is represented as a gradual *moral change*, through the subordination of the psychical to the spiritual in the heart; and God’s power to save, as a force contingent on the assent and co-operation of man. The ideal of the Deity is thus brought up to date; and the Jehovah we have adored is supplanted by a far more benignant and beneficent Being.

Thus the masses have been religiously catered for, but have they responded? Emphatically, No. The census witnesses that you may abandon evangelical theology; you may ignore the Law of God, with its awful demands and penalties; you may preach two hopes, “the hope of the Gospel,” and “the larger hope,” of which the Gospel knows nothing: you may present as the God of heaven and earth a Monarch without throne or sceptre, incapable of anger, whose sole object is to repress wrong, and deal pitifully with wrong-doers; but you will never so befool men’s consciences as to persuade them that a God, against whose character and conduct their moral consciousness revolts, is He that “will by no means clear the guilty,” who “speaks in righteousness and is mighty to save.” They therefore decline to listen to what is advanced concerning this fictitious Deity, though conceived and presented very largely to obtain their presence and patronage.

## OPPOSITION TO ORGANISED CHRISTIANITY.

Since 1875, when Moody and Sankey first came to London, mission-halls galore have sprung up. Men were supposed not to like parsons; let them then have converted pugilists, clowns, working-men, chimney-sweeps, or, for a change, military officers, or medical men, instead. They will not go to chapels or churches: then erect buildings as unlike these as possible. They dread sects and parties: provide what is unsectarian for their profit. So they may be caught, and hereafter go to places of worship of their own choosing. The census witnesses that these efforts have not increased the number of attendants on the ordinary means of grace. The system does no good. A popularised religion is not the religion that grips the people, largely considered.

## SPECIAL SERVICES FOR THE PEOPLE.

Many ministers constantly parade the fact that they have lost faith not only in the saving efficacy of the old Gospel, but in themselves, as competent to warn and win their fellow-men to God. Timothy, when a settled pastor, was bidden to “do the work of an evangelist,”—evidently not to leave his own people and go touring elsewhere, but to make every effort *himself* at home to present the Saviour of sinners to those who were within the range of his influence. The pastoral office includes that of an evangelist, and every stated minister should make

full proof of his ministry in this particular. Here many fail, till—*prayed at* by their people, *goaded* by the hints of their deacons, *worried* for statistics by the Association to which their Church belongs, *reminded* that vacant seats spell less money—the unhappy men are driven to their last resource—“a series of special services for the people.” A missionary or revivalist is engaged to “do the work of an evangelist” for the inefficient pastor; to wake up his people, and—hateful phrase! to “win souls for the Saviour.” We know the pitiful sequel. Reaction follows the transient excitement. Too often the paraded conversions prove to have been spurious, and things are soon worse than ever. And the people—what must they think of a system of religion that requires such adventitious aids, or of a pastor who had advertised his own inability to perform his proper duties? Is it to be wondered at that such men are accepted at their own estimate, and “left alone in their glory?”

What, too, must be the judgment of Christ on one of His professed servants who has cast away his confidence as to his personal ability to execute his Master's commission? Results show. We have referred to Divine sovereignty, but this is neither caprice nor tyranny. A holy God must act on holy principles, and clear as a clarion the voice of the census repeats His abiding word, “Them that honour Me I WILL honour: and those that despise ME SHALL BE LIGHTLY ESTEEMED.”

There are, God be thanked, pastors who are true to the faith and practices of our fathers, who remain unaffected by the current of modern opinions, who tell sinners the honest truth and preach the Cross in its fulness of Divine significance, to whom the anxious sinner may safely look for guidance and the troubled soul listen as to those who have themselves been delivered from the horrible pit; but, much so-called Gospel is useless both to sinner and saint. “The hungry sheep look up and are not fed;” sinners remain unwarned and unaffected.

#### THE CENSUS AND PARTICULAR BAPTISTS.

These statistics lastly speak to ourselves. An idea obtains, perhaps, more deeply felt than openly confessed, that our condition would be improved if we altered our testimony, eliminated what are called the sterner features from our Gospel, adopted more modern methods, and generally made our services more like those of ordinary churches and chapels. Never was there a greater mistake. Our would-be popular brethren have tried to cater for public suffrage by toning down their messages to suit the taste of the people. The experiment has been conducted on the largest scale and under circumstances the most favourable. Art, culture, eloquence, dramatic persuasion, music the most refined, urbanity and kindness the most winsome and sympathetic, have been utilised with the best intentions. With but few exceptions, however, these have not attracted the people of London to the sanctuaries of God. If failure has attended these efforts, how sure will our failure be if we attempt to work on the same lines. Vain will the endeavour be to compete with such Christian workers on their own ground. We have neither the ability, the education, the oratorical power, the musical talent, the prestige nor the wealth at our command to win success in this way. Our strength lies in our emphasising and accentuating the distinctive points of the faith so dear to our own hearts. God in His sovereignty, Christ in

His power to save, the Spirit in His invincible operations in chosen and blood-bought hearts, the principles He imparts, the emotions He engenders, the experiences which accompany and evidence His presence, and the unconditional freeness of Divine salvation—a declaration of these things can be heard only among ourselves, our beloved brethren the Calvinistic Independents and a few who fear God among Episcopalians. Ancient things in time become novelties once more and consistent Calvinism may yet become the popular Evangel to which the masses flock to listen.

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## OUR "PRISMATIC" PASTOR.

BY JAMES A. GEE.

WHAT inestimable boons to Churches are good pastors, and what a fountain of praise to the Giver should flow from the hearts of the members of Churches privileged to possess them. Did this gratitude exist, the blessing would be more prized, utilised, and prayed for; and consequently every seat in God's sanctuary would be regularly occupied, and our pastors greatly encouraged, while their hearers were thus specially blessed.

But you will ask, "What is the meaning of the above title?" and why I have adopted the term "*prismatic*?" No doubt you have all seen and admired the beautiful colours which are reflected by a prism when held in a bright light. The reason is that the beam of white light is split up in passing through the prism, into a number of rays, each varying in colour; for every beam of white light is really composed of these, and the prism separates them, and makes them each visible.

Now let us see whether there is not an analogy between our own pastor and the prism. As he sits in his study, the Holy Spirit sheds a beam of the white light of His truth into his heart, and by God's favour, he is as it were enabled to analyse its meaning. Ere he leaves his study, the one beam of God's truth has to his mind spread out into a beautiful fan-shaped band of truths, each varying in shade and prominence, and presenting to him, as it were, a prismatic band of colour, which gives more real pleasure to the mind than the actual spectrum affords to the eye.

Our pastor in the pulpit acts as a spiritual prism. He brings before us a ray of God's truth. This he analyses, and spreads out before our minds in its varying shades of meaning, and the leading (but oft unseen) lines of beauty which it contains. In the prismatic band there are leading colours which strike the eye with greater force, and stand out more boldly than the rest; so there are brought out very frequently by our pastor special phases of Divine truth which irresistibly attract the heart, and stand out in vivid and striking contrast to others. Each of those beautiful rays of truth is made of special use by the Holy Spirit in the ingathering of His people and the building up of their faith.

Each ray in the spectrum has the power to do a special kind of work. The red contains the heat rays; the violet contains the actinic, or chemical rays, which are so useful to the photographer; and each varying tint makes the colours of flowers and other objects visible. So,

under the Holy Spirit's influence, each portion of Divine truth has its own province and power.

Strange to say, there are rays both at the bottom and the top of the prismatic colour band *which are invisible*, but they can be made visible by passing them through certain *media*. So similarly I take it that there are rays of Biblical truth which are invisible to the majority of God's people, but which are made visible by God, through the instrumentality of our pastor; and herein lies, I think, his most obvious resemblance to a prism, for were it not for his ministry as medium, a multitude of rays of spiritual importance might never strike the minds of nine-tenths of God's people.

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### “ W A K E U P ! ”

*The President's Inaugural Address at the Thirty-second Annual Public Meeting of the Metropolitan Association of Strict Baptist Churches.*<sup>o</sup>

**B**ELOVED BRETHREN, YOUNG MEN AND FATHERS,—I offer no apology for occupying the Presidential Chair of this Association for the *fourth* time. But your kindness humbles me, and lays me under obligation to serve you with a willing, loving heart. The honour you have conferred upon me is great. I deeply feel it, and very highly do I prize the esteem, and the love of my dear brethren.

I have perfect liberty, I know, to deliver the message which is in my heart; which I believe is *a message from God*.

I speak as one who knows and loves our section of the Baptist Denomination. We have a *history* of which we are not ashamed. But we are thinking to-day far more about *the future* than we are about the past. We hope the future historian of our denomination may be able to write about exploits that will very far exceed anything attempted or done in the past. We hope all our great men are not born, dead, and buried. We are looking for deeds of prowess to be accomplished of which our fathers never dreamed! We have a faith that has been tried and proved, and we know its reality. We have a creed as broad as the purpose of God; a Gospel as full as the Christ of God; and a commission as wide as the world! OUR OPPORTUNITY IS NOW! And my message is

### “ W A K E U P ! ”

The world was never more wide awake than it is to-day. Nations are on the watch-tower lest one should steal a march on the other, and annex some of the unappropriated pieces of land. The political world is waking up! The commercial world is waking up! And the religious world is waking up! There are signs of life and enterprise in all the denominations. Many are preparing for a *great forward movement*! A sense of great responsibility is coming home to the consciences of many. There is a deep solemn feeling that something must be done to reach the teeming masses outside our chapel doors.

*And is there no place for us in this holy warfare?* While others are planning, are we to be dreaming? While others are preparing for an

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<sup>o</sup> The Editor neither heard the above nor saw it till in “proof,” and is not in any way responsible for it.

onward march, are we to do the criticising, and the fault-finding? While others are attacking lion-like and tiger-like evils, are we to amuse ourselves with heresy mouse-hunting? Let every member of every Church lay aside all malice, all guile, and hypocrisies, and envies, and all evil-speaking; and let them prepare for a

GRAND FORWARD MOVEMENT!

Brethren, *wake up! wake up!*

I have heard that in America there is a place where the Church and congregation are called lassitudinarians. The pastor comes in about ten minutes late, and the deacons with him; and the people, not caring to wait, come in about ten minutes later. One of the favourite hymns of the lassitudinarians has a chorus—

“O to be nothing, nothing, nothing.”

And they are in very deed *nothing*. Another favourite hymn, which is softly and slowly sung, is—

“I'm sleeping, sleeping, sleeping;  
Resting, resting, resting.”

May God save us from the lassitudinarian spirit!

One has truthfully said, “I believe that there are some Christian men who have wasted a large part of their lives for want of somebody or something to wake them up. There is more evil wrought in the world by want of thought than by downright malice; and there is more good left undone through want of thought than through any aversion to the doing of good. Some Christians appear to have been born in the land of slumber, and they continually live in their native country of dreams. They rub their eyes occasionally, and suppose themselves to be wide awake; but they are in the Enchanted Ground, and though they know it not, they are little better than sleepwalkers the most of their days.”

“Therefore let us not sleep as do others; but let us watch and be sober. For they that sleep sleep in the night; and they that be drunken are drunken in the night” (1 Thess v. 6, 7).

There is injustice in the land, but the judges are sleeping; there is want and distress on every hand, but the philanthropists are sleeping; there is much sickness, and diseases abound, but the physicians are sleeping; thieves and robbers are busy, but the policemen are sleeping; foes are wide awake, but our soldiers are sleeping; the vessel is drifting, but the captain is slumbering; the signal of distress is given, the cry of sinking mariners goes up to heaven, but the lifeboatmen are wrapt in slumber; the house is burning. See! the flames are spreading! Sound the alarm! Ring the bell! the firemen are sleeping! Sin—awful sin; sin—dreadful sin; sin—damning sin, is doing its dreadful work; but the parson, with a monotonous voice, deals softly out his commonplace thoughts to a small but deeply sympathetic slumbering audience! Brethren, let us not sleep as do others. *Wake up! Wake up!*

We have a sound creed; but we cannot teach it if we are sound asleep. If we are the nearest to New Testament Order, we ought to be *first* in every holy enterprise. If God has given us more light than others, we ought not to put it under the bushel of indifference. These are solemn words:—“Why, there are some of you, when you joined the Church, were as earnest as you could be; and where are you now? There are some that were prominent in the prayer meeting, but how often do we

see them now? Are there not many among us as miserly towards the Lord's cause as if they did not care a rush for it? You will say I am personal. Brethren, I mean to be, and want to be; and if you feel that this is your case, instead of being offended at the honest rebuke now offered to you, solemnly thank God that it comes home to you; earnestly retrace your steps, be no more sluggish and sleepy, but for the sake of Him who loves you with an everlasting love, once more cast your souls into His cause, and go forth to fight your Lord's battles. Away with your downy dosings and comfortable slumbers. Lord, arouse us by a thunderbolt from heaven! Arise ye! Arise ye! ye slumberers, upon your soft couches!"

"WHAT MEANEST THOU, O SLEEPER?"

Of all the men in the ship, Jonah was the person who ought most to have been awake; but nevertheless, he was not only asleep, but *fast* asleep; all the creaking of the cordage, the dashing of the waves, the howling of the winds, the straining of the timbers, and the shouting of the mariners, did not arouse him; he was fast locked in the arms of sleep. *Jonah did not believe in preaching to sinners.* I think I know Jonah! He sometimes *dreams* that he is the soundest man in the denomination! He thinks that if he left it everything would go wrong! Yes, I know Jonah. He sometimes *talks in his sleep!* He says, "The Lord will have His own." Quite true; but does He not call them by our Gospel? "His sheep shall never perish." True, but the Lord finds them, not by drowsy souls, but by active workers. *Wake up! Brother, Wake up!*

Jesus wept over Jerusalem; and shall our cheeks be dry? Jesus was full of compassion; and shall we not feel? Jesus sought the lost, and shall not we seek them in His Name?

"How many sheep are straying,  
Lost from the Saviour's fold;  
Upon the lonely mountain  
They shiver with the cold;  
Within the tangled thickets  
Where poison vines do creep,  
And over rocky ledges,  
Wander the poor lost sheep.

"Oh, who will go to find them?  
Who, for the Saviour's sake,  
Will search with tireless patience  
Through brier and through brake?  
Unheeding thirst or hunger,  
Who still from day to day,  
Will seek as for a treasure  
The sheep that went astray?

"O come, let us go and find them,  
In the paths of death they roam;  
At the close of the day 'twill be sweet to say,  
We have brought some lost one home."

We have heard a good deal about

"THE SLEEPING SICKNESS."

Doubtless it is a terrible disease. Many of our Churches are suffering from this sleeping sickness. We have even heard of Churches where there is no Sunday school, and no mission work of any kind is undertaken. The very place of meeting has a sepulchral smell about it. Open

the windows and let in the fresh air ! Clean the windows and let in the sunlight ! Sound an alarm and stop the funeral procession !

This reminds me that I heard a public speaker recently refer to a visit to South Wales. Passing through a certain place he entered the village chapel. A funeral was expected, and he waited. The preacher of the place conducted the service ; and beginning his eulogy of the dear departed, he said : "*This most respected corpse joined our Church about twenty-five years ago, and has continued a member ever since.*" A corpse joining a Church ! A corpse a member for twenty-five years ! You smile ; but are there not some Churches we know where a corpse may be found ? There are those who have been Church members for years ; but what have they ever done to encourage the pastor, to help the Church, or to brighten the world ? They are very respectable in their way, but what good are they ? They don't believe in prayer-meetings, for they never come ; they don't believe in giving, for, say they, "The Lord will provide;" and they don't believe in work, that they leave to the Arminians. They have a name to live, but they are dead ; and when they pass away it will be quite correct to say, "This most respected corpse."

"Wherefore He saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee life" (Eph. v. 14).

IT IS MORNING ! IT IS MORNING !

See ! the streaks of light ! The Master calls His servants ! Work is waiting to be done. Commands must be obeyed. The day-dawn is upon us. Golden opportunities are before us. *Wake up ! Wake up !* "And, that, knowing the time, that NOW IT IS HIGH TIME TO AWAKE OUT OF SLEEP : for now is our salvation nearer than when we believed. The night is far spent, the day is at hand : let us therefore cast off the works of darkness, and let us put on the armour of light" (Rom. xiii. 11, 12).

A short time ago a locomotive engine was speeding along the North West line, whilst the two men who were in it lay fast asleep. A sharp-eyed signalman, from his lookout, was alert enough to see how matters stood, and without a moment's delay telegraphed in advance to lay some fog-signals on the line, that the denotation might rouse the sleepers. Bang ! Bang ! Bang ! Thus startled from what might have been a fatal slumber, the men shut off steam, reversed the engine, and averted a terrible calamity. Let all who are wide awake lay fog-signals on the line of drowsy souls. Brother ! Sister ! *Wake up ! Wake up !* The Master is calling. Every eye is wanted to watch. Every ear to listen. Every mouth is wanted to speak for the Master to the lost around. Every hand is wanted, either to lead, to work, or to give. Every foot is wanted to walk in paths of holiness and truth. Children of the day, walk as children of light.

It is rather a depressing sight to look upon a river when the tide is low, and barges and boats are all immovable on the muddy banks. One can pardon the boatmen if they doze away the time waiting for the return of the tide. But when the tide comes rolling in, and all the muddy banks are covered with the living stream, and all the boats are dancing on its waves, to sleep then would be indeed unpardonable.

Brethren,

THE TIDE IS COMING IN !



The mighty deep of God's love is flowing around us. The Spirit of God is here, with His potent force and energy! Sinners are being stirred. Important questions are waiting to be answered. God is working, and shall we continue our slumbers. Brethren, wake up! wake up! *the tide is coming in!* A golden opportunity presents itself. There is a Tide in the affairs of Christian workers, which taken at the flood, leads on to lasting success. The world is dark—very dark. Brothers, wake up, and let your light shine. Men, women, and children are in danger: wake up, and sound the alarm. There is only one remedy for the malady of sin: wake up, and tell the story of Jesus and His love. We know the Christ of God: let us wake up and spread His fame abroad. We have the Word of God: let us wake up and spread it broadcast everywhere. We have the Gospel of God's rich grace, and we have the assurance of success. God is with us, Jesus is on His throne pleading, and the Holy Spirit is here working. Yes, *the tide is coming in*, and it behoves all the servants of the Lord to be wide awake, and everyone to his work.

“Come, labour on:  
 Away with gloomy doubts and faithless fear!  
 No arm so weak but may do service here;  
 By hands the feeblest can our God fulfil  
 His righteous will.

Come, labour on;  
 No time for rest till glows the western sky,  
 While the long shadows o'er our pathway lie.  
 And a glad sound comes with the setting sun,  
 ‘Servants, well done!’”

In the Downs, at certain times, may be seen a large number of ships waiting for a suitable wind to carry them on their voyage. At such a time no one could complain if some of the crew refreshed themselves with slumber. But when the fair winds begin to blow, no one would dream of sleeping. All hands would be wanted to work with will and heart. “You hear the clicks of the palls as the anchors come up, and the creaking of the yards as they are being hoisted, and the singing of the sailors as they walk the capstan bars round, or heave the windlass handles. And then the sailors nimbly run aloft to loose the sails: and now the great foretopsail bellies out before the freshening gale. Each ship spreads her wings, and they ‘fly as a cloud, and as the doves to their windows,’ presenting a wondrous spectacle of beauty from Deal beach.”

Brethren, let us not sleep, for *the freshening breeze is here*. I feel it fanning my cheek, and quickening my pulse, and stirring my soul to its innermost depths.

#### THE HEAVENLY WIND IS BLOWING!

Wake up, brothers, wake up, and hoist the sails, and catch the potent force that shall urge you on your way! *The Holy Ghost is here!* Not far away, but *here!* TO-DAY is the Holy Spirit's command! And NOW is the morning call! No more sleeping! No more talking in your sleep! No more dreaming! But *wake up! wake up!*

When the land is bound in icy chains, and robed in its natural coat of ermine, and the North wind blows, and all are feeling the wintry blasts, no one would reproach the tiller of the soil, if he were found napping in his easy chair. But when the harvest of the earth is ripe,

and the golden grain is waiting for the sickle, no one dreams of sleeping all the merry day. "He that sleepeth in harvest is a son that causeth shame" (Prov. x. 5).

Some of us who have lived in the country know what a busy season harvest is. All are helpers then. And all are cheerful and happy! Better wages, and better food, help to oil the wheels of husbandry.

Brethren,

IT IS HARVEST-TIME WITH US,

therefore wake up! "Lift up your eyes, and look upon the fields; for they are white already to harvest" (John iv. 35). If this was true in our Lord's time on earth, how much more so now?

"Come, labour on:  
Who dares stand idle on the harvest plain,  
While all around him waves the golden grain,  
And to each servant does the Master say,  
'Go, work to-day.'"

Wake up, for it is

JESUS WHO IS KNOCKING AT THE DOOR.

It is the Lord's message; it is the Master's call. I have work for you all to do. "Behold, I stand at the door, and knock. If any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me" (Rev. iii. 19, 20),

We do not say, as others say, that Christ knocks at every door in every street of the city. But we do know that He knocks at THE door—the CHURCH door!

The special sins of the Church at Laodicea were—*lukewarmness, self-righteousness, pride, and ignorance*. No small crimes.

The Church was called to *activity*—"Be zealous." Awake, thou that sleepest! Awake! awake! put on thy strength O Zion! Arise! He calleth thee. They were also called to *repentance*—"and repent." Change your mind, turn from your evil ways, and return unto the Lord. Come to Him as first you came, and "do thy first work." Brethren, and sisters, God speaks to us, He knocks at the door in every time of trial.

*What condescending grace does Jesus shew.* "Behold, I stand at the door, and knock." These words may well be ushered in with a "*Behold!*" Here is something special to learn—"Behold!" O ye slumbering souls, arise! and contemplate this great sight:—"Behold!" It is a sight that must fill angels with astonishment. "*Behold!*" It is the blast of the trumpet! The Master's call for attention. "*I stand at the door, and knock.*" Who stands at the door? "The faithful and true Witness." "The First begotten of the dead." "The Prince of the kings of the earth." "The Alpha and the Omega." "The First and the Last." "The Almighty." "He who walketh in the midst of the seven candlesticks." "He which hath the sharp sword with two edges." "He whose eyes are like unto a flame of fire, and His feet like fine brass." "He who has the seven Spirits of God." "He that is holy: He that is true." "The Amen." "The beginning of the creation of God." "*I stand at the door.*"

JESUS STANDS. What wondrous grace. His standing at the door shows *His near approach*. "Behold He cometh." He is even now "at the door." Lukewarm souls, behold this wonderful sight! And wilt

thou play the harlot with this deceitful world, when thy Lord is at the door? *He STANDS, waiting to be gracious.*

He has stood long (see Song of Solomon v. 2—6). He stands KNOCKING! Louder and louder are the knocks at the door of the slumbering Church.

*Very precious is the promise*: “If any man hear My voice, and open the door, I will come in to him, and sup with him, and he with Me.” When Jesus puts in His hand by the hole of the door, it causeth our hand to stretch forth to draw back the bolt. In the day of God’s power, the soul is willing, and the door is opened.

If there is only one in the lukewarm Church that opens the door, that one shall receive the blessing. If ever the Church is revived, it will be by individual members being revived. And as in the household, so it is in the Church; when one is wide awake, and getting up, they make it very uncomfortable for those who want a little more sleep, a little more slumber. *It is time to get up!* O hear the loving call. O hearken to the appeals of your best Friend! He is waiting to bless you. He is waiting to use you for the manifestation of His glory, and the extension of His kingdom. *Wake up! Wake up!*

Wake up, for

#### THE JESUITS ARE HERE.

I have just read a story of a new and dignified M.P. One night his wife awoke him with the tremulous whisper:—“My dear, there are burglars in the house.” Her husband replied: “There may be a few among the Peers, but in the House—oh, no; preposterous, absurd!” Poor man, he was dreaming of the House of Commons; but meanwhile, the thieves were collecting his silver.

While *men slept* the enemy sowed tares among the wheat: and while Protestants are dreaming of safety, the Jesuits are doing their dreadful work.

In the *Sword and Trowel* for February there is a stirring article by Mr. Thomas Spurgeon: there is also an illustration of John Bull, and his dog fast asleep, while the Officer of the Inspection tips up the cart, and shovels out monks and nuns, friars and fathers, candles and crosses, and the rest of the Popish paraphernalia, at his feet—a *present from France!* But, John Bull and his dog continue serenely sleeping. “We feel compelled,” says Mr. Spurgeon, “to lift our warning voice. John Bull will have a rude awakening. He will try to shake off the influence of Rome when it is all too late. These invaders are not on pleasure bent. They come to see and conquer. Events are favourable to them. The Roman Catholics have pronounced in favour of the Education Bill. That, in itself, should arouse our suspicions concerning it. It may well suit the Jesuits, for it is ‘the darkest plot of our day.’” Who will wake up John Bull? Who will make the dumb dog bark?

“O Britons! awake, for there’s danger at hand,  
And muster the best that your forces command;  
The need has arisen your courage to show,  
So stand like the brave, with your face to the foe.”

“Men of England! Stand at bay,  
Face the foes and their array,  
Or ’twill be an evil day  
Very soon for England!

Ever Romeward in their way;  
Farther still they go astray,  
And the sacred trust betray,  
Of the Men of England."

*From the garden of Gethsemane there comes a solemn warning.* Jesus was sorrowful and full of heaviness, and He urged His disciples to watch. But alas! He came to them and found them asleep. "What, could ye not watch with Me one hour?" "Watch and pray." The second time He came, and again found them asleep. But when He came the third time finding them asleep, He startled them with the solemn words,—  
"Sleep on now, and take your rest."

Again and again, the Master has come, and found His people sleeping. Some, it may be, are sleeping with a measure of sorrow, mourning over the low state of the Churches. But why do they keep on slumbering? Are they waiting to be startled with the bursting of a bomb-shell:—

"SLEEP ON NOW! SLEEP ON NOW!"

Your opportunity of rendering Me a service is gone for ever! The end of the age draweth nigh. The night cometh when no man can work:—"Sleep on now! Sleep on now!" A dusty Bible, and a sleeping Christian are a grief to our Lord, and a merriment to the devil.

I HAVE A MESSAGE FOR ALL THE STRICT BAPTIST CHURCHES IN THE KINGDOM. Wake up, and unite in the defence of those sacred principles for which we contend. Some of our Churches are dreaming of unity: they are talking in their sleep, and expecting that the Metropolitan Association of Strict Baptist Churches will enlarge its boundaries, and become a Strict Baptist Union. But this is contrary to our constitution; and it is not desirable. To all Strict Baptist Churches, we say, Wake up, and form District, or County Associations, and then we shall be prepared to unite with you in the formation of a Union of Regular Baptists. Isolation means weakness, but union is strength. We have a testimony to bear that no other denomination can give. Little differences which are only a question of words must be buried in the grave of forgetfulness; and every Church must prepare herself for action for the common good. Come from the four winds, O breath, and breathe upon every Church, that it may live, unite, and become a power for good in the land.

SHALL I SHEW YOU A CHURCH WIDE AWAKE? It is a Holy Ghost Church; and it is full of power. The place of meeting is clean, bright, and attractive: for a wide-awake Church will not long dwell in a dirty building. The Pastor is loved, and prayed for; and with the Spirit's power he preaches the Gospel of the grace of God. The deacons are by his side, his true helpers in Christ Jesus. With smiling faces these dear brethren are always ready to greet the people, especially strangers. The singing is bright and hearty; and brotherly love is the very atmosphere of the place. A wide-awake Church is ready to speak to strangers, and to ask them if they are on the Lord's side. The young are loved, and cared for; for a wide-awake Church makes the School her special care and charge. *The power of prayer* is known, and everything is done to make the meetings bright and attractive. A wide-awake Church will have a well conducted Band of Hope; and other social questions will be entertained; for *this Church*—all alive—believes that she is in the world to make the lives and homes of the people brighter and better.

The *financial* affairs of a wide-awake Church will not be neglected : for each member will give as God has prospered him ; and all will become shareholders in every society connected with the place. In a wide-awake Church *every member will be a living, constant advertisement of the place* : and they will never fail to speak well of the Pastor, and never cease to invite the people outside to come and hear him. We have heard of some who pay for a whole pew ; and they consider it their special work to keep it filled with hearers.

A WIDE-AWAKE CHURCH IS READY FOR GOD TO USE ! On the day of Pentecost there was not a drowsy member in the whole Church. All were full of life and activity ! And three thousand were added to that Church in one day !

Beloved Brethren, in conclusion, HAVE FAITH IN GOD. Truth is immortal. Our work must be successful. Dark clouds may hang over some parts of Zion to-day, but it is brighter further on. But we must wake up ! *All the works of darkness must be cast off*, for it is unseemly to walk about in the daytime with our night-dress on. *Put on the armour of light* ; and, strong in the strength of God we may dare to face the foes of our faith. We must close our ranks, and combine in all good movements ; and, knowing the power of unity, we must lovingly dwell together. Every one must help his brother, and bid him be of good courage.

My heart is young, and I will not despair. My sympathy is with the *optimist* rather than the *pessimist*. Let the croakers, the grumblers, and the faultfinders, retire to their Cave of Adullam, while we gather on the slopes of Zion ; and there on the sunny side, let us sing the Hallelujah chorus !—"THE LORD REIGNETH ! LET THE EARTH REJOICE ; LET THE MULTITUDE OF ISLES BE GLAD THEREOF."

"Daughter of Zion, from the dust,  
Exalt thy fallen head ;  
Again in thy Redeemer trust,  
He calls thee from the dead.

*Awake, awake, put on thy strength,  
Thy beautiful array ;  
The day of freedom dawns at length,—  
The Lord's appointed day."*

ALL SIN DANGEROUS.—An humble soul *knows* that *little* sins (if I may so call any) *cost Christ His blood*, and that they make way for greater ; and that little sins multiplied *become great*, as a little sum multiplied is great ; that they cloud the face of God, wound conscience, grieve the Spirit, rejoice Satan, and make work for repentance. An humble soul knows that little sins (suppose them so) are very dangerous ; a little leaven leaveneth the whole lump ; a *little* staff may kill ; a little potion may poison ; a little leak in a ship sinks it ; a little fly in a box of ointment spoils it ; a little flaw in a good cause mars it : so a little sin may at once bar the door of heaven, and open the gates of hell ; and therefore a humble soul smites and strikes itself for the least, as well as the greatest ; though a head of garlick be little, yet it will poison the leopard, though it be great. Though a mouse be but little, yet it will kill an elephant if he get into his trunk ; though the scorpion be little, yet it will sting a lion to death ; and so will the least sin, if not pardoned by the death of Christ.—*Thomas Brooks.*

## OUR YOUNG PEOPLE'S PAGE.

By H. S. L.

No. 6.—“ONLY.”

THIS is a short word, but it has much to do with our ideas and actions. “Only 6½d.” the shopkeeper tickets an article to convey the impression that it is “dirt cheap,” and will be sold at much less than its real value. Many are thus tempted to buy what they do not really need, to obtain possession of what is little or no value to them because it costs “only a trifle.”

“Onlies,” however, mount up. A dozen things at “only a penny each” come to a shilling, twenty of which make a pound. He was a wise man who said, “Take care of the pence, and the pounds will take care of themselves.” *Only* a very small hole, but it will soon empty your bath. I do not like meanness, but we should be on our guard against Mr. and Mrs. Only, or else they will, all too soon, relieve us of our spare cash, and perhaps of cash that we cannot spare.

“Only” too often introduces excuses for things that we cannot regard as *right*, and yet are disinclined to call *decidedly wrong*. “Only” a hasty word; “only” a little polite falsehood; an action—questionable, perhaps—but “only” the least tiny bit dishonest; so we might go on till we cease to think that there is much harm in anything anywhere.

In religion, too, “only” often acts as a special pleader for what is contrary to God’s Word. “Only” a little error amidst a mound of truth—it does not matter much. Does it not? A little poison in our slice of bread, or in the water in the glass from which we drink! It cannot do much harm. Can it not? Most of us would say, “*We don’t want to be poisoned, anyhow.*”

“Only” has led to the disregard of evils, due and timely attention to which would have averted grave disasters. “*Only* a cold”—but neglected, it has brought many to the grave. An uncle of the writer’s was troubled with what at first was “*only* a corn.” He cut it unskillfully with his razor; his foot bled seriously; inflammation followed; gangrene succeeded and amputation of the limb was imperative. This, however, proved too late. The mortification spread through his body, and, alas, he died of what at first was “only” so small a trouble.

“Only,” thus, often opens the door by which most serious evils enter. The service in yonder church is “only” a very little different from what it was in the time of the late spiritually-minded and truly evangelical vicar. The service is “only” just a little “higher.” The prayers are the same, “only” they are intoned instead of being read with due emphasis and reverence. “Only” a cross or crucifix with two attendant candlesticks is now placed over the symbolically embroidered “altar cloth.” “Only this and nothing more.” I, however, always feel; “Alas, for Protestant England,” when people introduce apologies for innovations like these with the dangerously suggestive word “only.” The eating in the Garden of Eden of “the fruit of that forbidden tree, whose mortal taste brought death into the world and all our woe,” this *only*, but what awful consequences have followed this one act of disobedience to God. It was “only” the sin of bowing down before the golden calf—an altar reredos—while the worshippers professed to be doing homage to

Jehovah Himself, which brought down His terrible anger upon the whole House of Israel and caused the immediate death of three thousand of the people, since idolatry is so hateful to Him, and this was an act of flagrant disregard of one of His holy laws, "Thou shalt not make . . . or bow down . . . to any graven image" (Exod. xx. 4).

The Roman Catholic religion is essentially an idolatrous one. It leads men to adore the "host" or consecrated bread of the Eucharist, to worship images and to pray to saints. "Giant Pope," as Bunyan styles him, at one time delighted to torture and put to death God's true people; and were opportunity given, he would do so again. This false Church is still the bitter foe of Gospel life, light, and liberty; and if we would not see our own beloved country again enslaved, let us resist everything that leads towards it. Avoid the first step in the road to Rome, lest we, at last, get to Rome itself as so many others have done.

The Lord has said, "Thou shalt not follow a multitude to do evil." There are many paths that lead astray. Let us then seek to be guided by His Holy Word, and ever pray, "Search me, O God, and know my heart, try me and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting."

[Thus far we have followed our Authoress in her meditations, we trust with profit. Some of her earlier thoughts, directly suggested by her motto-word "only," recall part of the Song of Vivian in the book bearing her name in the late Poet Laureate's "Idyls of the King:"

"It is the little rift within the lute  
That by-and-bye will make the music mute,  
And ever widening, slowly silence all.  
  
The little rift within the lover's lute,  
Or little pitted speck on garner'd fruit,  
That, rotting inward, slowly moulders all."]

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## CHARACTERS THAT ARE SPECIALLY WELCOMED BY CHRIST.

"THERE are some that are specially welcome to Christ, and speed well at 'the throne of grace.'

"As, 1. They that come *when they can do nothing else*; they that come to 'the throne of grace' as their last shift. 'We know not what to do, but our eyes are upon Thee,' said Jehoshaphat (2 Chron. xx. 12). Sincerest blessing, and strongest believing, is acted, when a man hath no prop at all to lean upon, but God alone. Believing is called fleeing; 'Who have fled for refuge to lay hold on the hope set before us' (Heb. vi. 12). Now who flees? Only he that can stand no longer, that is not able to deal with his adversary or danger; that hath no hope of prevailing by his strength, and therefore betakes himself to his heels. It is men's great sin to endeavour to seek that elsewhere, that only is to be found here, mercy and grace. But 'tis the greatest sin of all, to count all lost, as long as this throne stands, and the Lord calls men to come to it. Be deeply humbled, and covered with shame, yet come notwithstanding. Such is the corruption of our hearts, and the Lord seeth it well, that if sinners could find grace and mercy anywhere

else, they would never come to the throne of grace for it. Christ is the last shift of a distressed sinner, yet blessed be His Name, He welcomes the comer. The woman (Mark v. 25—35) tries many means ere she comes to Christ, yet sped well when she came at last.

“2. They are welcome to the throne of grace, that *come ofttest* and *ask the greatest things*. 'Tis otherwise in addresses to friends, or great men on earth. You may be welcome to them, if you come now and then, and if you ask little things; but if you come daily, and ask great things, and grow in your suits, they would quickly be weary of you. But what saith the King on this throne of grace? ‘Hitherto have ye asked nothing in My Name; ask and ye shall receive, that your joy may be full’ (John xvi. 24). Had not they asked formerly great things? that He would expound His Word to them (Matt. xiii. 36); that He would teach them to pray (Luke xi. i.); that He would increase their faith (Luke xvii. 5). But all this was as nothing to Christ, nothing in regard of the great things He had to give, and they stood in need of. This is a great word of Christ’s, ‘Ask and I will give, and ye shall receive; ask still more, and ye shall receive more, even till your joy be full.’ The reason why our souls are so empty of joy, is, because our mouths are empty of prayer. Christ’s love-quarrels with His people are three: 1. That they do not ask great things and often; 2. That they do not receive when He is ready to give. Our narrow vessels cannot take in large floods from the Fountain of living water. 3. That they do not praise for what they do receive. It is His due, our great duty, and our great mercy. Both prayer and praise widen the heart for receiving more of Christ’s fulness.

“3. They are specially welcome to the throne of grace, *that come to stay, resolving never to leave it*. That not only come in at a pinch and strait, but come to abide there. Our Lord teacheth several parables, to encourage and direct us in plying the throne of grace (Luke xi. 5—13; and xviii. 1—8). Jacob was a blessed man, and knew well the manner of this court, when he wrestled with the Angel (Gen. xxxii. 24—30), and that Angel was the King of the throne of grace (Hos. xii. 3—5). After a long night’s wrestling, with weeping and supplications, saith the Lord, ‘Let Me go, for the day breaketh.’ Jacob answers, ‘I will not let Thee go, except Thou bless me.’ *I will*, or *I will not*, looks like ill manners in speaking to God. He saith not, ‘How can I hold Thee, if Thou hast a mind to go? It is impossible that I can detain Thee. Can a man hold God, when He hath a mind to be gone?’ But Jacob knew his Party, and perceived that He tried him, if he would part without a blessing. ‘Nay,’ saith Jacob, ‘if Thou ask my leave and consent to part so, I will never give it.’ Let the day break, and the next night come, the great Blessor and the lame halting Jacob shall never part, with Jacob’s consent, without a blessing. And he prevailed. He had got his father’s blessing, by the cunning of his mother (Gen. xxvii.). He had it again ratified by his father (Gen. xxviii. 3, 4). He had the Lord’s blessing (Gen. xxviii. 12—16). He got it renewed again, on the Lord’s calling him to return to Canaan (Gen. xxxi. 3). Yet he was in a new strait, and wanted a new blessing, and wrestled for it, and obtained it. Let all the seed of Jacob imitate his practice, and they shall share in his blessing, and ‘be fed with the heritage of Jacob their father,’ as the word is (Isa. lviii. 14).”—*R. Truill.*



"As new born babes, desire the sincere milk of the Word, that ye may grow thereby, if so be ye have tasted that the Lord is gracious" (1 Pet. ii. 2, 3). The best of men on this side heaven have but a taste; he is but in a tasting, desiring, hungering, thirsting, and growing condition. "These are part of His ways, but how little a portion is heard of Him" (Job xxvi). So, "we know but in part, and we prophesy but in part; now we see through a glass darkly, but then face to face" (1 Cor. xiii. 9, 10, 12). The Lord gives out but little of Himself here; we see but the back parts of God; the day is not far off when we shall see *His face*. The best of Christ is behind, as the sweetest honey lies at the bottom. *Our greatest knowledge here is to know that we know nothing.* The best of men are so full of the world and the vanities thereof, that they are able to take but little of God. Here God gives His people some tastes, that they may not faint; and He gives them but a taste, that they may long to be at home; that they may keep humble; that they may let loose from things below; that they may not break and despise bruised reeds; and that heaven may be the more sweet to them at last.—*Thomas Brooks.*

"A MAN'S pride shall bring him low, but honour shall uphold the humble in spirit" (Prov. xxix. 23): "By humility, and the fear of the Lord, are riches and honour," &c. (Prov. xxii. 4). The Hebrew is, *the heel of humility*: riches and honour follow him at the *very heels*. One of the ancients used to say, that humility is the first, *second*, and *third* grace of a Christian. Humility is a very drawing grace; it draws men to think well, and speak well, of *Christ*, the *Gospel*, and the *people of God*: it makes the very world to say, These are Christians indeed, they are full of light, and *yet* full of lowliness; they are high in worth, and yet humble in heart. O, these are the crown and the glory of religion.—*Thomas Brooks.*

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

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*Seed-Time and Harvest: Autobiography of James Rennie, Colporteur.* Morgan and Scott, Paternoster Buildings. One shilling.

WE knew this earnest Scotsman twenty-eight years since. He then periodically visited St. Neots, and we and our late dear friend, Richard Bax, had frequent discussions with him. We were "bypers" of the most rigid type; he an enthusiastic young Christian of the evangelical school. Our views are unchanged in spite of changing years. We are still a "hard-shell" Baptist: he retains his early views. For the latter we are not altogether sorry; for we loathe men who are always "bodging" from creed to creed; now high in doctrine and then low; now practising Strict Communion, then rejoicing in the "large-heartedness" which excludes none from Christ's Table. Those who look straight on

and walk in what light God is pleased to give them are greatly more to our mind—be they Methodists or "Standardites," Churchmen or "Brethren." Our friend then sold religious books at discount prices to cottagers in the locality of Biggleswade, spoke good words to all who would listen and preached in village chapels with some acceptance and blessing—his terms suiting the managers well, for he asked nothing for such services. His own autobiographical booklet, "The Converted Shepherd Boy," issued more than a quarter of a century since, has been edited and enlarged, and now lies before us, with telling illustrations, in bold type and tasteful binding. All that refers to himself is bright and fresh, like a breeze from his native hills. Somewhat artfully intersliced, notices of the "Scottish Tract and Book Society," of which he is an agent, are

presented—but this is permissible, as the work is on sale in its interests. Twelvence will be well spent, and an hour's pleasant reading ensured by the purchase of this honest and earnest little volume.

*The Life-Giving River.* By W. A. Dale. London: A. H. Stockwell. One shilling.

THE Author here presents us with fifty-seven pages containing the substance of a series of sermons upon Ezek. xlvii. 9, "Everything shall live whither the River cometh." The River in question he regards as a metaphor representing the operation of the Holy Spirit "on hearts and lives"—conveying to the "souls of dying sinners the saving gifts of God"—and he dwells on its source, its progress, its destination, and its result. The subject is treated in an evangelical and interesting manner, and though we should judge from the author's statement (page 28)

that "the Rock of Ages was smitten of God" for "the reader's transgressions and for the sins of the whole world," that he holds redemption to be universal, there is little to which a Calvinist can take exception, and as little to support the Arminian scheme, "which thing we hate." It is in short a good book, but it might have been better. Good sister *Betsy* in her garret home, and worthy old *Thomas*, as he sits in the sunlight before his cottage door, will read it with pleasure, but we think it a pity that a little more time and care were not expended to make it useful as a fuller exposition of an interesting and important portion of the inspired volume. The writer's most conspicuous failure arises from his inability to deal consistently with a sustained and long drawn-out metaphor—some of his figurative ideas being not a little mixed. He might, too, have avoided calling a river "virtuous" (page 19), which is not his only minor blunder.

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## OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

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### WOOD GREEN.

SPECIAL services in connection with the tenth anniversary of the Tract Society and Open-air Mission were held at Park Ridings Baptist Chapel, on Tuesday, 24th Feb. Pastor E. Mitchell's text in the afternoon was Matt. xxviii. 20, "Lo, I am with you alway, even unto the end of the world." Our brother noticed the text as a promise, a promise of blessing, and that it was perpetual.

After the friends had partaken of tea, the evening meeting was held. Pastor W. F. Waller presided. The hymn, "Grace, 'tis a charming sound," made a suitable opening. The ever-fresh 55th chapter of Isaiah was read, and brother J. Webb, of Chadwell-street, asked the Lord to bless us.

The Chairman's remarks were interesting, especially the story he told of a little ripple boy desirous of serving Jesus, whilst in the hospital wrote texts of Scripture on slips of paper, and threw them out of the window. Some were picked up, and one in particular was a means of great blessing, the effects of that blessing being very far-reaching. The Chairman suggested this novel way of writing portions of the Word on slips of paper, and leaving them here and there.

Brother Kyte, the secretary of the Society, rendered his report of the past year's work. Over 4,000 tracts (*Cheering Words*) had been distributed. In the January Number (1902), our President

and Pastor wrote an appropriate and earnest letter, and it was printed and inserted in the cover. The title being, "Redeeming the Time."

The report informed us of the amalgamation of the Tract Society with Open-air Mission. The Open-air work, carried on during the summer months with suitable weather, earnestness and unity of spirit. There had been weakness felt, but, when "weak, then were we strong."

Brother Axtell having removed from the neighbourhood, relinquished the post of treasurer, and another good brother had come forward and filled the gap.

Whilst not being able to point to any particular instance of a soul being blessed, yet we know not how far-reaching has been the influence of the sounding forth of the Gospel by tract or lip. The large sweet factory, close by is a fresh field for service during the coming year, when it is hoped that some of the "hands" might be reached by the silent messenger of the Gospel.

Financially there was much to be thankful for. There being a balance in hand of £2 11s. 4½d.

Pastor W. Chisnall said he was pleased to be present, and he meant it. Words from which he himself had derived considerable sweetness he desires to give as God's message to the workers at Park Ridings Cause. Hosea vi. 3, "Then shall we know, if we follow on to know

the Lord: His going forth is prepared as the morning; and He shall come unto us as the rain, as the latter and former rain unto the earth."

Pastor E. White, always a welcome visitor, directed our minds to Psa. xlv. 1. "My heart is inditing a good matter: I speak of the things which I have made touching the king: my tongue is the pen of a ready writer." 1. The King. Lift Him up. What you have made touching the King, in your own heart's experience, that speak. 2. The material, "A good matter."

Brother H. J. Wileman's text was "Be not afraid, only believe." He emphasized the fact that our work could not be lost. Sometimes we would be discouraged. Results were often wisely hidden.

Brother Hutchinson (pastor), tendered fraternal thanks to all who had come to help and cheer. He directed us to Eccles. xi. 1, "Cast thy bread upon the waters: for thou shalt find it after many days." He gave us a graphic picture of the seed-corn cast upon the rising Nile. He impressed upon us the fact of the command, "Cast," and brought forward the promise as our encouragement, "Thou shalt find it."

Thus we trust our workers will go forth into the Home Mission field with fresh impetus, more zeal and enthusiasm, knowing and realizing they have the word of the King of kings, and Lord of lords.

Collections realized £2 1s. 7d.

The parents' meeting of Park Ridings Sunday-school was held on Tuesday evening, Jan. 27th, under the presidency of our pastor, who gave an inspiring address, taking for his text, Isa. lx. 1. His remarks were very appropriate, and we pray that many of the friends who were present will be led to shine for Jesus.

A homely address was next given by brother Mr. P. Chambers, on "Three fathers and three mothers."

Brother Turner spoke from Phil. iii. 13, 14, and the subject of the Christian's race was very interesting.

During the evening suitable recitations were given by some of the scholars, and prizes were distributed. We were glad to meet the parents of our young friends, and we trust that we may yet see that the gathering was to our mutual benefit, and to our gracious God shall be all the praise.

OASIS, No. 2.

SHOULDHAM STREET, W.—Our Benevolent Society held its New Year meeting on January 20th. The chair was occupied by Mr. Charles Harrie, who, after brother Lucas engaging in prayer, read Psa. lxxii, and directed our thoughts to the sympathy and loving

kindness of the great King of kings. Mr. Dadswell followed with an address on Acts x. 38—the thoroughly consistent, practical, and still continuing life of the Lord Jesus. Mr. F. Grimwood spoke of 'Our work of faith, labour of love, and patience of hope' (1 Thess. i. 3)—three distinctive characteristics to cause joy in the hearts of those who receive, believe, and live upon the sacred truths. He has been pleased to reveal each one the outcome of the others, and all so necessary in real service for the Master. Stern perseverance under opposition, constraining love to Him and to each other for His sake, and patient continuity. Mr. Voysey spoke a few words on Psa. xlix. 8, exhorting us, while stretching out a helping hand in any temporal need, to remember to tell of Jesus and His love, and so be the means of leading those whom we help to Him. Our dear pastor spoke a few cheering words with regard to the work and the workers from Neh. iv. 6, and after his expressing thanks to the chairman and ministerial brethren for their earnest, encouraging remarks, a very happy meeting was closed by singing the Doxology. The gathering was small, but truly the Lord had been with us, and we were greatly encouraged to "Go forward," believing that God will bless!—A. H.

#### STRICT BAPTIST MISSION.

THE Young People's Conference was held at Mount Zion Chapel, Hill-street, on Tuesday, February 17th, 1903. The President (pastor R. E. Sears), presided. Missionary hymns were sung; 1 Thess. i. was the reading, and pastor S. Hutchinson asked for the Divine blessing.

The Chairman gave our young people a few words of welcome, wishing each God's blessing, and exhorting to hold fast the form of sound words.

Our esteemed sister, Miss Hadley, of Shouldham-street, read an excellent Paper on the subject of "Others," "He saved others" (Luke xxiii. 35). Through the whole of this Paper there breathed the Spirit of Christ. It was listened to with rapt attention, and signal pleasure.

No discussion followed; but brethren Whitaker (Wood Green), C. C. Harris (Hill-street), H. S. Nunn (Chadwell-street), S. Hutchinson, pastor (Wood Green), Booth (Homerton Row), expressed their gratitude and pleasure in listening to the handling of the subject so ably.

The other Paper was equally well received. The subject was "Some Essentials to Foreign Missionary Effort." Thoughts of a gracious and interesting character clustered around our brother F. T. Bartlett's three main essentials, viz.: Light, Love, and Loyalty. Empha-

sizing the terrible figures—280 millions in India, and about 1,000 dying every hour,—he urged the necessity for a clear apprehension of the work in India, and its subjects. Love to the Lord and perishing souls, and loyalty to our Great Captain and Head, and to His noble servants in India.

Brother W. S. Baker (Chadwell-street), fired with zeal and enthusiasm, referred to our Missionary enterprise, the commission and the example. (1) That it should hold the first place in our lives. (2) That it does not do so. (3) What is the remedy for it? This was answered by the illustration of the few loaves and small fishes with the Lord's blessing.

Brother Nunn made a special appeal for more prayer-meetings, and moved, and brother C. C. Harris seconded that such be held simultaneously at the different Churches, especially to ask the Lord to thrust others into the Mission field and join hands with our beloved Missionary.

Brother Chambers moved that a hearty vote of thanks be tendered to the friends at Hill-street, and also intimated that brother Nunn's suggestions should be brought before the Committee. Brother Millwood suitably acknowledged.

The President closed the meeting by prayer. Friends from several Churches, and a good number of young people were also noticed. "Thy kingdom come," prays P. J. C.

#### WEST HAM.

"This day shall be unto you for a memorial."

ON Tuesday, March 7th, special services of an interesting character were held in connection with the erection of the new sanctuary, to be known as West Ham Baptist Tabernacle.

It was at first intended to hold the afternoon service on the site of the new building, but the weather did not permit of this being done. A good company, however, assembled to witness the ceremony, and the four memorial stones were declared well and truly laid by Mrs. Stockdale (widow of a late deacon); Mr. W. J. Styles, for some years pastor of the Church; Mr. Oakey, for many years an active worker; and Mr. Upsdale, the highly-esteemed Superintendent of the Sunday-school.

When the fourth stone had been laid the friends joined in singing:

"Grace all the works shall crown,  
Through everlasting days;  
It lays in heaven the topmost stone,  
And well deserves the praise."

and then adjourned to the temporary iron building, which commodious structure was nearly filled. The meeting was presided over by Mr. W. J. Styles. After reading Psa. cxxii, the chairman

called on Mr. Upsdale to address the meeting. Mr. Upsdale referred in affectionate terms to his late colleague, Mr. Stockdale, saying how he would have rejoiced to see this day. The speaker went on to say that when the erecting of a new sanctuary was contemplated he hoped he might see the work commenced, and now he had been spared to see this he hoped he might see its completion. He thanked God for all that had been achieved, and believed that a bright future was before them as a Church. They must not, however, rest upon organisation, but upon the Spirit of God.

Mr. Oakey followed with an interesting account of the commencement of the school, referred to the work accomplished there, and hoped for great things in connection with the new sanctuary.

Mr. Styles then gave an instructive address from the words inscribed on the stone laid by him—"Jehovah Shalom." He spoke of the blessing a well ordered Nonconformist Church was to a neighbourhood, and went on to address us upon "Peace"—in connection with the salvation of sinners, in connection with the experience of God's children, and among the people.

The evening meeting was presided over by pastor R. E. Sears. He was glad to be with the friends at West Ham, especially for two reasons: They had a sound creed—they had a missionary spirit.

The treasurer gave an account of the financial position, which showed £1,500 remained to be raised. The building is freehold, and the total, with site, cost about £4,500.

Addresses were given by brethren Colls, Bull, J. E. Flegg, and Chilvers.

In the evening the chapel was quite full. The proceeds of the day amounted to £186 17s, and very heartily the congregation joined in singing, "Praise God from whom all blessings flow."

#### MOUNT ZION (CHADWELL-STREET).

—The Gospel Mission, carried on in White Lion-street, in connection with the above Church, held its 7th annual meeting in the Chapel, on Thursday, March 5th, the pastor, Mr. E. Mitchell, presided. The secretary read a brief report of the year's efforts, and the treasurer, Mr. E. Wallie, gave the cash statement, showing at what a small outlay the blessings of the pure Gospel of salvation may be told forth in the dark places of this great city. Brethren J. Hodges, J. Mayhew, J. G. Mackenzie, and W. S. Baker gave addresses, setting forth the power of the Gospel, and full of helpful, stimulating truths, calculated to encourage those who are engaged in this service of love for their Lord and Saviour. The friends present

shewed their sympathy and encouragement by again providing the funds needed to carry on the work.

**SUNDAY SCHOOL COMMITTEE OF METROPOLITAN ASSOCIATION STRICT BAPTIST CHURCHES.**

UNDER the auspices of the above, a meeting was held on Friday evening, Feb. 27th, at Mount Zion Chapel, Chadwell-street, when pastor J. E. Flegg, of Wandsworth Common, gave an admirable lecture, entitled, "The Fight for Freedom in the 17th Century."

Pastor R. Mutimer presided on the occasion, and about one hundred and twenty persons present, among whom were a goodly number of young men.

The Lecturer kept his audience in wrapt attention and stillness for fully an hour as he took his hearers in a most interesting manner through the history from the accession of James I. to the Cromwellian period.

We take this opportunity of expressing the hope that many of our Sunday-schools will avail themselves of the privilege of hearing this lecture by engaging our brother Flegg to deliver it in their chapels.

The Sunday-school Committee are arranging further lectures and conferences to which we hope all Sunday-school workers and sympathisers will attend. H. TYDEMAN CHILVERES,  
*Hon. Sec.*

**BERMONDSEY (SPA-ROAD).**— Services commemorating the 5th anniversary of the pastorate of A. Steele, were held on Sunday, March 1st, and Tuesday, March 3rd. On Sunday two sermons were preached by the pastor. Morning: 1 Kings xviii. 43, 44; evening: 1 Peter ii. 7. On Tuesday afternoon a sermon was preached by Mr. W. J. Styles from Judges v. 23, 9, noticing:—(1) The great duty indicated; (2) The defection blamed; (3) An awful denunciation. This characteristic sermon was listened to with marked attention and interest by a fairly good congregation. After the usual tea a public meeting was held, presided over by Mr. F. J. Catchpole, who read part of Matt. xiii. and called upon brother J. Hall to pray. The pastor then briefly indicated some of the encouraging features of his past year's labours. The chairman followed with some spiritual and cheering remarks, on the words, "Gather the wheat into my barn." Brother Dadswell spoke from the words found in Col. ii. 7. Brother Styles, on Psa. cxxii. 9, and brother Chilvers, on John v. 17. Here a break in the regulated course of the programme occurred by the chairman calling upon deacon Stevens to address the meeting. To the unfeigned surprise of at least one, the brother in a few kindly words asked the acceptance by

the pastor of a purse containing Ten Guineas as a token of affectionate appreciation from the members of the Church and Congregation, and Sunday-school. The pastor, not quite himself at this juncture, received this gift with expressions of heartfelt gratitude for the kindly and sympathetic spirit that prompted so substantial an illustration of their feelings towards him. The programme was resumed by brother Jones, who addressed the meeting from the words, "My delight is in her" (Isa. lxii. 4). Brother Mitchell gave the concluding address, on "Give Me to drink" (John iv. 7). Without exception, the addresses were good, very good; and were highly appreciated by a large gathering of friends, old and new, who had come once more to evince their interest in the Cause, and their friendly sympathy with brother Steele, on the conclusion of five years' ministry at Spa-road. The pastor thanked the chairman, the speakers, and all who had in various ways contributed to what was felt to be a most successful and spiritually profitable meeting. The total collections for the anniversary services were announced by the chairman to amount to £15. The Doxology and Benediction brought the happy meeting to a conclusion.

**NUNHEAD GREEN.**—The first anniversary of the formation of the Bible-class of the above was held on Wednesday, February, 11th, in the schoolroom attached to the chapel. The meeting, which was preceded by a tea, at which 36 sat down, commenced at 7.30 p.m., the President (pastor J. R. Debnam) taking the chair. In his opening remarks the pastor stated that he had only taken up the pastorate two or three weeks when he was approached by several who expressed the desire that a week-day Bible-class should be formed. He went on to say what pleasure that desire had given him, and how he felt sure that God had blessed the meetings. The secretary's review on the class during its first year showed a healthy state of affairs, as the following items from the report will prove:—The number of members on the rolls stood at 28; the average attendance was 19; 20 papers were read—11 of these by lady members,—and only four subjects were introduced without papers being given. An interesting episode took place during the meeting, illustrative of the confidence placed by the members in their President and the esteem with which they held him, was the presentation of a handsome study cabinet to Mr. Debnam, accompanied by a framed illuminated address, executed by one of the members (Mr. R. Allen). Speeches were given by Mr. Akehurst and Mr. W. Mendham, and these, with the other

addresses, &c., mentioned, were interspersed with the singing of anthems by the members, under the able conductorship of Mr. H. S. Weedon. The singing of the hymn, "The day is past and over," in which all joined, followed by the Benediction, concluded a most profitable and enjoyable evening.—S. B.

#### METROPOLITAN ASSOCIATION OF STRICT BAPTIST CHURCHES.

##### ANNUAL MEETINGS AT ZION, NEW CROSS.

THE second Tuesday in March is a day looked forward to by many with pleasurable anticipation, affording, as it does, an opportunity for fraternal greeting and social intercourse.

On the 10th March last, notwithstanding the unfavourable conditions, so far as weather was concerned, a good company assembled throughout the day at Zion, New Cross-road.

At the morning meeting most of the Associated Churches were represented.

The opening hymn having been sung, and the 122nd Psalm read by the President (Pastor R. Mutimer), prayer was offered by brother E. Mitchell.

The Chairman, in welcoming the Pastors and Delegates, referred to the outlook, and the need for pressing forward. There were two items of intelligence furnished by brother Mutimer, one very sad, and the other pleasing. All were grieved to hear of the serious accident from which the esteemed secretary to the Loan Fund, brother J. J. Fromow was suffering,\* and which prevented his being present at the meetings. Our brother was missed, and a telegram expressing the sympathy of the pastors and delegates assembled was despatched to him. The pleasing news, for which we praise God, was, that our dear brother Marsh was now cured.

The report was read by the Secretary. On the whole it was satisfactory, but it is hoped that the need of teachers in our Sunday-schools will be laid to heart seriously, especially by any who may be asking, "What shall I do, Lord?"

The newly-chosen pastor at Fulham, Mr. A. Andrews, received a warm welcome by the President.

The result of the nomination for President and Vice-President was as follows:—Brethren White, Mitchell, Belcher, and Jones.

While the votes for Presidency were being counted we were favoured with a brief stimulating address by Mr. Cattell, of Bessells Green. Various matters of business having been disposed of, the following important resolutions were passed:—

1. "That this Association heartily

\* Our brother has since passed away.

sympathises with those who, feeling the injustices of the Education Act to be intolerable, will, on conscientious grounds, refuse voluntary payment of the Education Rate rather than actively assist in propagating doctrines which are diametrically opposed to their most sacred convictions."

2. "That Monday the 23rd March, being two days previous to the Act coming into operation, a portion of it be set apart for special public prayer for Divine interposition in this matter in all our respective places of worship."

The invitation to hold our Half-Yearly meeting at Hill-street was cordially accepted.

At the afternoon meeting, the President for 1903-4, pastor R. E. Sears was in the chair, and after reading Psa. xlviii. called upon pastor T. Jones to lead us in prayer.

The Chairman, after a few introductory remarks gave a very hearty welcome to the brethren who had come to represent the Norfolk and Suffolk Association, viz., pastor Edgerton, of Rattlesden, and pastor Stocker, of Stowmarket.

During the afternoon the statistics, and a digest of the letters from the Churches was read.

The first address was by Mr. Andrews, pastor of the Church at Fulham, from the words, "Ye are My witnesses." He said these words referred to the Church, which, from the first verse we found, consisted of a people created—new created—a people formed—a people called, and a people redeemed. It applies not only to those who preach the Word, but everyone in whose heart is the grace of life, whatever position such may occupy. Some occupied positions who did not possess grace, but the words did not apply to them. Some could not speak much of the Lord, but they witnessed by their walk. Some were called to labour in His vineyard, and thus witness for Him. These were to witness to the truth of God. "Thy Word is truth. Not a part of it, but the whole, "that to the righteous it shall be well, and to the wicked it shall be ill." A witness testifies of what he knows, hence we must know the truth by experience. He must be taught by the infallible Teacher. How can men testify of salvation, who know not what it is. The witnessing should be, not in harshness, but in love and faithfulness.

We then listened to one of the visitors from Suffolk, Mr. Edgerton. His topic was, "What is the seat of authority in religion," and upon this he delivered a stirring speech. After reminding the friends of the audacious claims of the Ritualists, which was one with that of Rome, viz., that it is the Church, which we repudiated, as also the claim that it rests in Christian consciousness, he

went on to speak of the Bible, the Word of God, as the seat of authority, and dealt with its inspiration. In the course of his remarks our brother referred to the Education Act, and the teaching in village Church schools, declaring himself on the side of passive resistance.

Pastor F. Fells, of Highbury, followed. Referring to some observations of the previous speaker, he said it was stated that the Church of Rome has had conversions from all classes of people, but they could not trace the conversion of a Calvinist. If that be true, and he had no reason to doubt it, it showed Calvinism made strong character. Our brother delivered a thoughtful address upon the condition of the disciples when they received the Holy Ghost. They were bidden by the Master to tarry in Jerusalem until endued with power from on high. We need to tarry. They were obedient to the Divine instruction in tarrying. They were of one accord, there was no jarring note, no division, and then the Holy Ghost came upon them. Said the speaker, Nothing can take the place of the Holy Ghost. He believed in organization, in education, &c., but none of these things could take the place of the Holy Ghost. We may lay too much stress upon organization, and forget that the important need is the Holy Ghost. In another place we see that while they were praying the place was shaken, and they were all filled with the Holy Ghost, and with great power the apostles bore witness to the resurrection, and great grace was upon them. We need greater power, greater grace, that we may be of greater use; and for this we need to be instant in prayer, for the promise is, "If ye then being evil know how to give good gifts unto your children, how much more will your Heavenly Father give His Holy Spirit to them that ask Him."

The other visitor from Suffolk came next. Pastor S. B. Stocker, after referring to the work in Suffolk, and its difficulties, went on to speak of some secrets of a powerful ministry, touching upon the following points:—The theme, not self, but Christ—self must be kept in the background, and Christ exalted; a clearer understanding of the Word, and faith in it; much prayer, and a consistent walk.

It was an unexpected pleasure to have the presence of our brother Ward, of Laxfield, and we were glad he was well enough to be at the meeting. A few homely words from him brought to a close the afternoon's profitable meeting.

In the evening, brother R. E. Sears again presided.

After a vote of thanks to the friends at Zion, for entertaining the Association, the President delivered his inaugural address, which was followed

by two papers, one by pastor T. Jones, on "The Spiritual Temperature of the Church," and the other by pastor E. White, on "The Need of an Evangelistic Spirit in our Churches."

The collections for the day amounted to £23 18s. 8d. J. E. F.

#### RECOGNITION OF MR. ANDREWS AS PASTOR AT EBENEZER, LILLIE-ROAD, FULHAM.

RECOGNITION services in connection with the settlement of Mr. A. Andrews as pastor were held on Tuesday, Feb. 10, 1903. Mr. J. Jarvis, of Greenwich, preached in the afternoon from Ephes. iv. 11, 12. The sermon was much enjoyed. A goodly number of friends sat down to tea.

The evening meeting was presided over by brother R. Mutimer, of Brentford, and was commenced by singing the hymn, "Kindred in Christ," &c. The chairman read Acts ii., from the 37th verse.

Brother W. P. Goodley sought the Divine blessing.

After the singing of the well-known hymn, "Come, Thou Fount," &c., brother Mutimer heartily congratulated the Church upon the choice of brother Andrews as pastor, and hoped the union would be a lasting one. He urged the people to support him both by their presence at the services and also by their prayers. He said the words of our Lord recorded in Matt. xxviii. seemed exactly suitable to the occasion. Upon these words he made a few remarks, and then called upon the pastor to give an account of his call by grace, his call to the ministry and to the pastorate. Our brother spoke of the Lord's gracious dealings with him both in grace and providence, as follows:—God has various ways by which to bring His children out of nature's darkness into His marvellous light, and I suppose, of that number which no man can number, there are not two that have been brought from darkness into light in exactly the same way. We dare not set up a standard of experience and say that we must attain to that standard, or we are out of the secret. Coming to my own case, the words in Deut. xxxii. 10 suit me well: He found me in a desert land, and in a waste howling wilderness; He led me about, He instructed me, yes, and I can say He has kept me as the apple of His eye. In early life I never could enter into sin with that same ease as my companions, though with them, and oft-times in sin, there was a pricking of conscience; and I remember very well that after having done anything that was wrong, I would often seek a place of seclusion and grieve over it in silence. Notwithstanding this, sin was a pleasure, and would have been up to

the present day had not God given me a hatred of it. On one occasion I had been reading a book that I found at home, and after reading that book one night I woke up from a dream, and those things that I had been reading were all before me. I was in terror of mind, and so continued for some days; but that gradually passed away. About this time I attended with my parents at the Assembly Rooms, Faversham, in Kent, which is my native place, and there a Mr. Gilbert was preaching from the 2nd verse of the 40th Psalm; and as he described the characters that were in the "horrible pit" and the "miry clay," I felt that I was one of them. This also, as time went on, was gradually forgotten by me. The most piercing conviction of my young days was one winter afternoon, when I had been playing with my companions in the snow. It was getting dark, and as they went to their homes instead of going indoors, I went and sat on a stile, and as I sat there I heard a noise, and this thought came into my mind, "It is the trump of God that shall sound in the last day." I cannot describe my feelings at that time. I held to the fence, I looked about me, fully expecting that ere long I should hear that dreadful sentence, "Depart, ye cursed, into everlasting fire, prepared for the devil and his angels," and I knew and felt even then that if it was the case it would be just. After a while the noise ceased. I went indoors, fully expecting those inside to speak about it, but not a word was said; no, that noise was for me. I was in terror for many days, and was thought to be ill. No one knew concerning it; I could not open my mind to anyone at that time, and the thought of it has never entirely left me. Shortly after this my life was on two occasions in danger. I had been enticed by my companions one Sunday evening to go for a walk with them. Returning home when it was dark, it was necessary, to save a long distance round, to cross a railway track. As we were about to cross, there was coming from Dover to London the Dover Boat Express, and, as it came along, we, as boys, would cross the line before it came by. In crossing, my foot tripped in one of the rails, and I was thrown over the rails as the train passed by. On another occasion these same companions enticed me—instead of going to Sunday-school—to go for a bathe in the Creek at Faversham. Here I got beyond my depth, and into the soft mud, and the more I struggled to get out of it the more I sank into it. Hearing my cries for help, these companions with difficulty were able to pull me out, the water being about my chin. No one knew of this. But how I now look back and see the preserving hand of a gracious covenant God in those days

when I was a boy. When I was about 15 the Lord opened a way in His providence for me to remove from my native place to Chatham. My employer there was a very religious man, and he soon converted me; but I had to prove it was only man's conversion. I became very pleased with myself and my religion about this time; that was in the summer of 1888. In the following March I went to Faversham for a short holiday, and while there I attended with my father at the Assembly Rooms again. Mr. Middleton was preaching that day. I could not tell you what from, but I know that his preaching shook the foundation of my conversion and made me dissatisfied with my religion, for at that time I attended with the "Brethren." After the service I said to my father, "This preaching is so different to what I have been accustomed to." He said, "There is a place in Chatham where you can hear such preaching," meaning "Enon." On my return to Chatham, being dissatisfied with what I was hearing, one Sunday evening I determined to find "Enon," Chatham. There is one friend here to-night who stood at the door that Sunday evening, and showed me into his seat. Our friendship has never been broken since, and I hope it never will; I believe it is cemented in the things of God. Mr. Bonney was preaching that Sunday evening from Matt. xiv. 24, "But the ship was in the midst of the sea tossed with waves, for the wind was contrary." During the next week I had many of those opposite winds to contend with. The people with whom I lived, and by whom I was employed, said they would rather be infidels than believe in such awful doctrines as were reached at "Enon," and throughout that week I endured bitter persecution on account of it. The next Lord's-day morning I felt in a fix, I thought, "Well, now, if I go with them it will be more comfortable for me here." But I promised Mr. Casse that I would go to "Enon" to-day, and at last the promise prevailed, and shortly after the Lord opened for me the way to change my situation. That was the year 1889, a very memorable year for me, for in the September of that year brother Beecher, who is here to-night, was engaged to supply at "Enon," Chatham. As I sat in a corner seat there I heard these words given out as a text—"For the wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord" (Rom. vi. 23). I did not hear much about the last sentence, but every word of that first sentence as it was given out spoke condemnation to me, and every word that was uttered upon that first sentence that night confirmed the condemnation in my own heart. All these



days which I have referred to came before me. It was a terrible night in a double sense. A fearful storm raged throughout the country, but there was a greater storm within. The storm outside, the thunder, the vivid lightning, added terror to the other. The next day these words confirmed the previous evening's text—"The soul that sinneth, it shall die" (Ezek. xviii. 4). Now *that* (I thought) is me; these two messages, one says "The wages of sin is death," and the other declares, "The soul that sinneth, it shall die," and now I felt I must die. But the Lord was pleased ere long to bring me from this condition, and the Thursday of that same week, when feeling depressed and sore broken inwardly, while in the cellar of the shop where I was employed, these words came, "Call upon Me in the day of trouble; I will deliver thee, and thou shalt glorify Me" (Psa. l. 15). Lord, if Thou hast said I shall glorify Thee. "I shall not die according to those sentences." With these words I felt a burden lifted from my mind, and experienced nearness to the throne of grace. Shortly after this the matter of baptism was laid upon my mind, and continued so for a long time. In due course it was made very clear to me by the words, "Cast in thy lot among us" (Prov. i. 14). I gave my name in to the deacons at "Enou," was accepted by the Church and baptized (with one who is now my partner in life) by Mr. Dale, now of Lynton-road, Bermondsey. Before this, while engaged in the Sabbath-school, Mr. Ebenezer Casse, who was superintendent, week after week would come to the vestry where I had my class and say, "Will you give the address to-day?" I said, "No, I cannot," but I always felt very uneasy afterwards, and wondered whether I had done right or not. One afternoon he opened the vestry door and said, "You *must* give the address to-day," and walked to the other end of the school. I tried, and for about fifteen minutes attempted to speak to the children from this—"Jesus, the Sinner's Friend." This has been my theme ever since, and I hope by God's grace it will be. I was asked frequently to speak to the children, I think about once a fortnight, until by God's providence I was removed to Tunbridge Wells. There my soul was greatly blessed under the ministry of Mr. John Newton, of Hanover Chapel, and while there the work of the ministry was much upon my mind. I spent hours alone on the common, pleading with God that if it was of the flesh He would remove it, but if it was of Him He would increase it—and it did increase. Again, in the providence of God I was removed in Middlesex, and while there I was asked to speak to a few people who met in a room. My preaching was not generally

received, and I went a few times only. While spending a short holiday at Faversham one Lord's-day, during the morning service, the old deacon came across the room and said to me, "I am going to give it out that you will preach here this afternoon, instead of a prayer-meeting." I said, "No, you must not do that, I cannot preach." "I am going to," he said, and so he did. I at once accused my eldest brother of having a hand in that matter, but he was as much surprised as myself, and that afternoon I spoke from these words, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is" (1 John iii. 2). Shortly after this a Mr. Rawden (who lived at Canterbury, and frequently supplied at Faversham) was taken ill, and I was written to to fulfil his engagements. But before I had fulfilled these engagements, another removal in providence occurred. I had been employed for a little while in Chatham Dockyard. But one day a great many were discharged, and I was one of them; but the Lord opened a way for me at Brighton. When I got there I said to myself, No one here shall ever know that I have attempted to preach. Those engagements at Faversham have never been fulfilled; it is a sure proof I have not been sent. But one Friday evening, to my surprise, I received a note from Mr. Guy, now of Gravesend, then pastor at Uckfield, Sussex, asking me to supply there. I replied that if he could not get anybody by Saturday evening I would try. He could not, and that Lord's-day I went to Uckfield. Shortly after, my Sabbaths were fully engaged in the villages round Brighton and in other parts of Sussex, and during the nine years that I lived in Brighton and East Grinstead I had but very few vacant Sundays. Now this brings me to my coming to Fulham, which is a very important matter. The first link in this chain was my becoming acquainted with our brother Fowler, one of the deacons of this Church. It was in the summer of 1898, the first Sunday in July, I was disengaged, and that Sunday our brother was supplying at East Grinstead. Being at home, it was arranged that he should spend the day with me, and so we became acquainted, but did not see very much of each other within the next two years. In the summer of 1900 an old friend of the Causes at East Grinstead and Lingfield passed away in the person of Mr. King, and it was arranged that I should come up to attend the funeral. While in Nunhead Cemetery I again met (beside the grave of our old friend Mr. King) brother Fowler, and, as I had a little time to spare, we spent it together in the

Cemetery. Mr. Fowler asked me, as one of the deacons here, whether, if it should meet with the approval of his fellow-deacons, I would come and supply at Ebenezer one Wednesday evening. To this I consented. Shortly after I had a letter asking me to come on Wednesday evening, August 22nd, 1900. That was my first visit here, and I remember the exercises of mind I had previously. I did not know very much about London, or any of its surroundings, whether this was a large or a small chapel. I verily believe the Lord helped me that night, as I tried to speak from the words, "The King hath brought me into His chambers" (Song of Solomon i. 4). I preached again in November. About this time the question of supplying in the year 1901 was put to me, or I was written about it—I am not sure which. I had six Sundays open for 1901, and it was arranged that in addition to these I should come about once a month on week-evenings. I was asked—I think about May or June—if I would come more frequently the first three months of the following year, 1902. I was, however, much opposed to coming to Fulham. My mind was in another direction, I did not want to come to Ebenezer. I told them I would rather wait a little longer. In July, 1901, I received a letter from the Church here that it was their unanimous wish I should come two Sundays and one week-evening each month for the first three months of 1902, and they hoped that afterwards the way might be clear for them to give me an invitation with a view to the pastorate. I wrote accepting this invitation. I came accordingly during the first three months of last year as arranged. On March 18th last I received a letter from the Church expressing their unanimous wish that I should preach three months, with a view to the pastorate. Not seeing my way clear to do this, I wrote that I should be willing to supply the greater part of the year. As this was agreeable to the friends, I continued to preach here, with the exception of three or four Lord's-days. There was a closer drawing together and manifest signs that God was blessing His Word, six friends uniting with the Church, and at the end of September I received a unanimous invitation to the pastorate, which I felt led to accept, and on the first Lord's-day in January I commenced my labours as pastor, preaching from the words, "Show me a token for good."

Brother Andrews then gave an epitome of the doctrines he intended to preach.

Brother Fowler, one of the deacons, read a short statement, showing how the Church had been led to give Mr. Andrews such a hearty and unanimous invitation to the pastorate.

After singing "God moves in a mys-

terious way," Mr. F. T. Newman sought God's blessing on the union.

Addresses suitable to the occasion were then delivered by brethren Beecher, Dolbey, Jarvis, and J. E. Flegg.

After singing "All hail the power of Jesu's name," brother Ackland closed this very happy and solemn meeting with prayer.

The collections for the pastor amounted to £6 14s.

It was truly felt that the Lord's presence and blessing was with and upon us. We were greatly cheered by seeing so good a company present, many of whom had travelled a distance to show their love and sympathy with our pastor. A. E. P.

**SOUTH INDIAN STRICT BAPTIST MISSIONARY ASSOCIATION.**—The annual spring meetings of young people were held on March 14th, at "Salem," Wilton-square. In the afternoon pastor E. White delivered a deeply interesting missionary address to a large number of young people, representing the various schools supporting the Mission. After tea, pastor T. Jones (New Cross), the President, occupied the chair, and announced it would be the last time he should preside at one of their meetings. Addresses were given by pastor F. Fells (Highbury), and brethren Ackland, Green, Kevan, and others; and a collection was taken on behalf of the Association.

**SOUTHAMPTON (BETHESDA).**—The anniversary of the Sunday-school was celebrated on Wednesday, February 13. About 80 children and a goodly number of friends partook of tea, provided in the schoolroom, after which a public meeting was held in the chapel, presided over by Mr. J. C. Robinson, senior deacon. The meeting opened with the well-known hymn, "Great God, how infinite art Thou," etc. The chairman read a short portion from the 3rd chapter of the Book of Proverbs, and earnestly implored God's blessing on the meeting. He expressed great pleasure at being with us once more. The past year had been a very eventful one, but through the goodness and mercy of God he had been upheld and supported, and felt that it was in answer to the many earnest prayers which had been put up on his behalf. After a few well-chosen remarks to the children the chairman called upon Mr. Isaac (of Bournemouth) to address the meeting. Mr. Isaac said the Sunday-school always had had a place in his heart, many of his happiest hours having been spent there. He then gave a most helpful and encouraging address from the word "Reverence." Three things he hoped we should all reverence:—(1) God, for He was holy;

(2) God's blessed Word; (3) The Sabbath Day. Mr. Isaac's remarks were weighty, and very interesting. Mr. Smith, who was the next speaker, said he was an old Sunday-school teacher, and desired to speak a word of encouragement to both scholars and teachers. He gave an interesting address from the words: "Hear instruction." After another hymn, Mr. J. Dann (of Eastleigh) made a few remarks upon the two words—"Obedience" and "Disobedience," speaking of the blessed results from the one, and the solemn consequences of the other. Another hymn having been sung the chairman thanked those who had spoken, and the friends who had come together to encourage the teachers, whom he hoped would take courage, for they would surely reap if they fainted not. They must ever remember before any real good could be done they must take themselves and scholars very often to the throne of grace; for, "Wrestling prayer can wonders do," etc. After the closing hymn, Mr. Isaac concluded the meeting, "which we hope was not an unprofitable one," with prayer.—A. KING.

MARGATE.—On Sunday and Monday, March 8th and 9th, we were greatly favoured by God in celebrating the ninth anniversary of our Sunday-school. It was the best Sunday-school anniversary for years, the services being all largely attended. On Lord's-day morning we met for prayer, and during the day proved that our prayers were heard, the Lord's presence being realised. Our brother Dale was much helped on the Sunday. He preached in the morning from Luke ii. 51 and Matt. xxi. 15; in the afternoon from John xiii. 15; and in the evening from Mark xi. 13-24. A good number of children and young people were present, which promises well for the future. Special hymns were sung by the scholars. We felt thankful for the blessings of the day, and believe we shall see signs following. On Monday we were favoured with fine weather, and friends came from Bironington and Broadstairs to cheer us in our work. The meeting was presided over by Mr. W. A. Dale. After the reading of Isa. lv. 8-11, brother Camp sought the Divine blessing. The Secretary then read the report, which, after expressing praise to God for His goodness to the workers, showed the number of scholars to be 140, divided into 12 classes, and a Bible-class of 20. The children creditably recited their pieces, and the prizes were distributed. Instructive addresses were given by Mr. Bloy from Eccles. iv. 13; Mr. Bettles, on "Obedience and Faith;" and the superintendent (brother Wise) from Matt. xxv. 21. In terms of thankfulness he referred to the strength and

grace given by which he and his fellow-workers had been enabled to continue. This heart-cheering anniversary was closed by the whole congregation singing, "Praise God, from whom all blessings flow."—ONE WHO WAS THERE.

STONEHOUSE, GLOS.—Services in connection with the second anniversary of the opening of the Cause were held on Lord's-day, January 25th, and the following Thursday. On the Lord's-day morning and evening pastor T. Davies (Bristol) preached to large congregations. On Thursday, pastor Beynon Phillips (Cheltenham) preached to a good congregation, after which about 100 sat down to tea. In the evening a public meeting was held, brother W. T. Niblett (secretary of the Church) presiding. Encouraging addresses were given by pastors Beynon Phillips, W. Hogan (Gloucester). A. G. Everett (Stroud), W. G. Jackson (Nailsworth), J. H. Stevenson (Stonehouse), brother G. E. Powell (Stroud). Pastor T. R. Lewis said a few words at the close of a very helpful meeting. On Lord's-day, February 15th, two sisters followed the Lord in baptism, and there are others awaiting the same privilege and joy.

READING (PROVIDENCE, OXFORD-ROAD).—A social meeting of the members and congregation was held on Wednesday evening, February 25th. Mr. Lambourne, late pastor at Warboys, very kindly presided, and after a few appropriate remarks, the accounts of the various work being done here was submitted and approved. But the most pleasing feature of the evening was a presentation to Mr. and Mrs. Fisher and family of an Illuminated Address, bearing the following inscription:—"We, the undersigned, on behalf of the Members of the Church and Congregation, together with the Teachers of the Sabbath School, Providence Baptist Chapel, Oxford-road, beg to ask your kind acceptance of this Address as a memento of our appreciation of your good work done amongst us, in the several offices you have held—namely, as Deacon, Treasurer, and Secretary of the Church, also Superintendent and Teacher in the Sabbath School. Your unswerving fidelity, regular attendance, generous support, and cordial friendship we gratefully acknowledge. We regret that circumstances have compelled you to leave the town, and pray that God's blessing may accompany you in all your untrodden steps, and that in the future, as in the past, you may have His smile resting upon you. Signed by the Deacons." The address, in massive frame, was tastefully designed by an artist in the

town, and was accompanied by an album from the children of the school, in which was inserted photographic views of the exterior and interior of the chapel.—M. YOUNG.

#### KEPPEL STREET MEMORIAL CHAPEL, KENTISH TOWN.

##### PASTOR'S ANNIVERSARY SERVICES.

THE eighth anniversary of the pastorate of our brother (Mr. H. Tydeman Chilvers), over the Church now worshipping at Basset-street, was celebrated on Lord's-day, March 15th. The attendance, especially in the evening, was very good. Suitable hymns were selected for the occasion.

"When all Thy mercies, O! my God,  
My rising soul surveys,"

being the opening song of praise. Before he opened his morning discourse, our friend gave an address to the children of the Sunday-school, based upon Prov. xxii. 1, "A good name is rather to be chosen than great riches." Having shewn the children that true greatness is the outcome of goodness, our brother laid down two traits of character for them to observe—I. Obedience; II. Truthfulness. In the first, that of obedience, he told them it should be rendered—(1) Willingly; (2) At once; (3) Without questioning. In dealing with the question of truthfulness, he told the children not to act lies, which was as bad as telling them. Thirdly, he hoped they would all be brought to know that Name which was above every name (the name of Jesus).

His morning discourse was based on the words, "Follow Me," taken from Mark ii. 14. In his opening remarks our brother said he had experienced over eight years' joyous service with a loving and loyal people, and he desired to thank them for their kindness to him during the past year. His one theme had been, "Jesus Christ and Him crucified." He held the same doctrines to-day that he held when he first became their pastor, and he would not change his faith to please any man. He believed it would be a bad day for this England of ours if Calvinism ever left it. The Church of Rome admitted that she could gain converts from other sects, but not from these Calvinists. Reverting to the words of his text, our brother said, "Men were so constituted that they needed a leader. In Old Testament times, God had His Moses and His Joshua, and these were followed by the prophets, but in New Testament times, we only recognise one, namely, the Lord Jesus Christ, a Leader and Commander to the people. He noticed (1) The claims of the Speaker, in which he clearly shewed the right that Jesus had to call upon every blood-bought soul to "follow Him." Our Lord came to bring in a new dispensation, a dis-

pensation of grace, not of works. This was a new order. Did not we ourselves realize this, when He first called us by His grace. Well did some of us remember His loving voice, speaking unto us. Also the time when He shewed us His hands, His feet, and His side. He had won our affections by His love. Secondly, our brother dwelt upon the call of Jesus to "follow Him in Providence." This was not an easy thing to do, but it was better to wait for Him than to take a step alone. Our Lord is reported to have laboured as a carpenter at Nazareth, and if so, He knew something of the difficulties of business life. Jesus also entered into all the trials of home life, and we had His fullest sympathy. Moses, doubtless appeared foolish to leave the Court of Pharaoh, to lead the people of Israel, but the call came from God, and he must obey.

In the evening our friend preached from Exod. xv. 2, basing his remarks on "My Father's God," the God of our fathers, and their unswerving fidelity. We commend our brother and his Church and congregation to our covenant-keeping God, and pray that rich blessings may attend them in their new place of worship. The collections, which amounted to £15, were handed to the pastor.

"A LOVER OF MOUNT ZION."

#### Aged Pilgrims' Corner.

THE April Number of *The Quarterly Record* is now ready. It contains a portrait and sketch of the late Dr. James Hamilton, and a variety of information and articles upon the Institution. Copies will be sent on application, as it is desired to circulate the Society's publications as widely as possible, in order that the enormously increased extension of its work may secure, through the favour of our gracious God, adequate support.

The 96th annual meeting has been fixed (D.V.) for Wednesday, May 6th, at 5 o'clock, at the Mansion House. Tickets can be obtained at the Office, and it is earnestly hoped that a large number of the Society's friends will assemble to cheer the Executive and show practical interest in the Institution.

The inmates of the Camberwell and Hornsey Rise Homes have been entertained at tea by the Committee and other friends, and very pleasant were these assemblies. Social intercourse was followed by brief addresses on spiritual themes, dear to the hearts of all pilgrims to Zion.

The lantern lecture on "The Society and its Friends" has been given in

Brighton, with very satisfactory results. A pictorial history, together with portraits and reminiscences of the late Joseph Irons, James Wells, J. C. Philpot and others make the narration interesting and instructive, especially to younger people.

The friends at Enon Chapel, Woolwich, have again favoured the Society with a meeting. On February 26th a large number assembled, under the presidency of Mr. W. J. Martin. Addresses were given by the Secretary, by pastor E. White, and Messrs. Mountford and Abrahams. The collection, with some subscriptions and contributions per M. L. Pinkney, amounted to over £9. A hearty expression of thanks was given to all the kind local helpers.

### Marriage.

SEARS—PHILCOX.—March 14th, 1903, at "Providence," Clapham Junction, by Pastor R. E. Sears (father of the bridegroom), James Smithers Sears, of Hove, Brighton, to Gertrude Harriett Philcox, of Wandsworth, Surrey.

### Gone Home.

EDWIN LANGFORD.

On February 14th the above dear brother obeyed the "home call," in his sixty-sixth year—the period of life which so often proves fatal to ministers of our more immediate fellowship. Born in 1837 at Newport, Mon., he at first attended the Congregational Chapel in that place. Providence afterwards led him to Plymouth, and the saintly John Vaughan, at that time labouring at Devonport, was made savingly useful to him at some time in the sixties. Shortly afterwards he was baptised by our late brother Collins, of whose Church, at How-street, Plymouth, he became a member. He soon began to preach, and in time was chosen to the pastorate of the Strict Baptist Church at Newton Abbott. Through the influence of Charles Waters Banks he visited and preached in London in 1870, and was hailed as a "coming" man by many whose spiritual judgment was reliable. We first heard his name from Mrs. Eliza Haslop—a most holy and discerning Christian lady, the widow of the late minister of Shalom Chapel, Hackney, in which our brother delivered his *first* (and, by a noteworthy coincidence, his *last*) sermon in the Metropolis. How it was that these early predictions were never fully realised we have often wondered. He was from first to last a Scriptural, sound, and savoury preacher of the Gospel we love, and signs attesting to his usefulness were frequent. Many commenced their homeward journey through his ministry, and more will love his honoured name while memory holds her seat. Not a few may feel "a stirring of heart like pain," similar to that which the writer experienced when the tidings came that this excellent brother was no more. We are not half so practically sympathetic and kind as we should be to our colleagues and fellow-workmen, whose very grace and goodness lead them to court the shade.

His first London charge was over a little company of Christians, who had seceded from Artillery Lane Chapel, and then met in a schoolroom in the Downham-road, Dalston, and subsequently at the Albion Hall, Kingsland, at which, through their pastor's unremitting efforts, they gathered funds for the erection of an iron chapel in Chatsworth-road, Clapton, in which he laboured with much acceptance for six or seven years. His other pastorates were at Peniside, Dover, and Courland-grove, Clapham; and a long probationary engagement at Zoar, Ipswich, which, however, to the surprise of many, did not lead to a settlement. He who "over-rules all mortal things" had, however, our dear brother R. C. Bardens in reserve for this important sphere of labour. With submissive, and even beautiful meekness, our friend at length accepted as his future allotted mission the work of an itinerant minister; and it is noticeable that in his whole evangelistic career he had not three vacant dates.

He shone as the ever-welcome guest of the friends who entertained him when supplying at their chapels. Some ministers are so exacting, churlish, and unthankful, that it is a weariness to have them in the house. Others are as cheery and winsome as a sunbeam. Such was Edwin Langford. We were once shown a rough but most useful hand-rail, which he had, in the kindness of his heart, brought from town, and fixed in the corkcrew-like staircase of the worthy old lady whose house he made his home when visiting her chapel. Such little acts invariably tell for good. His several Churches were permanently bettered by his ministrations; he made many friends, and always left tender memories engraven in other hearts.

Illness prostrated him early this year; and he suffered great and intense pain. Once, when this defied repression, he quietly said that he trusted that "groaning with agony was not complaining"—recalling the dying utterance of the revered William Jay. His closing hours were calm and serene. The enemy was not allowed to buffet him; and his last words were—"Peace, perfect peace."

His widow and family record with gratitude the kindness and sympathy shown them. Their resources we know not. Doubtless all that have it in their power will see that love's ministrations do not cease in days to come, "for the sake of him that's gone."

His mortal remains were appropriately committed to the grave in Abney Park Cemetery by his friend, William Moxham; and touching allusion to his life and work was made on the following Lord's-day by our brother Henry Dadsell, at Courland-grove Chapel, of which to the last he remained a member.

For much of the above we are indebted to an obliging correspondent, who gracefully describes him as "a man valiant for the truth, through whose death earth is impoverished though heaven is enriched." He adds, "I have lost a true friend, but it is only for a little while. He has merely gone on before.—GEORGE ELNAUGH."

W. J. S.

MR. JAMES J. FROMOW,

deacon of the Church at Brentford, and Secretary to the Loan Fund of the M.A.S.B.C., was called home on March 13th. The funeral took place at Ealing Cemetery on the 18th inst., a large number of friends being present. Full account will (D.V.) appear next month.

# Echoes from the Sanctuary.

## A PRAYER FOR THE CHURCH MILITANT.

BY THE LATE JOHN HAZELTON.

“Let them that love Him be as the sun when he goeth forth in his might.”  
—Judges v. 31.

THIS is an extract from the song of Deborah the prophetess. Barak had led forth God's ancient people to oppose Sisera, the captain of Jabin, king of Canaan, who with a mighty army had been scouring the plains of Israel and spreading terror and misery all around. Victory crowned the nation's effort. The enemy was signally defeated, and a triumphal ode was composed and sung by this “mother in Israel” in celebration of the event—

“Why should the wonders God has wrought  
Be lost in silence and forgot?”

It concludes with the words of our text, which I shall unhesitatingly apply not only to God's ancient people, but also to Christ's Church on earth, to the end of time. Thus regarded, we have *the people contemplated*, “them that love Him,” and *the prayer presented*, “let such be as the sun.”

I. THE PEOPLE CONTEMPLATED are those that love God. This is not natural love, such as we feel to our fellow-creatures. We cannot, however, be too thankful that this has been spared to men in spite of the havoc of the fall. Human beings are thus favourably distinguished from fallen angels.

“The devils know and tremble too,  
But Satan cannot love.”

Far different, however, from human affection is what we are considering. Men, through sin, have lost the ability to love God, which none can do save through the reception of a new and distinct power conferred in sovereign grace on convinced, blood-washed, and pardoned sinners. Such are not their own, but “bought with a price,” and the Saviour's purchase extends to all their powers. Their souls, their understanding, their judgment, their will, their affection, all belong to the Redeemer; He died to win them, and they love Him. Such love then is an effect: its cause is His love. “We love Him because He first loved us.” Now, every effect lasts as long as its cause. God's love to us is as everlasting as Himself, and our love to Him will be likewise as lasting. A redeemed and heaven-born sinner into whose “heart the love of God has been shed abroad by the Holy Spirit” will continue thus to love Him for ever and ever. How important, therefore, to assure our hearts that we are the favoured possessors of this gracious principle, and that it is leading to its inevitable results in our lives. Let us then observe some of its characteristics.

*True love delights in nearness to its object*, and spiritual love loathes distance, and longs for nearness to God and communion with Him.

God came near to us in the Person of the dear Redeemer, who died "the just for the unjust, that He might bring us to God." By Him "also we have access by faith into this grace wherein we stand." By His blood He has removed all impeding obstacles, and "made us nigh." Thus God spared no cost (I speak with reverence) to bring His people near to Him, and this characteristic develops itself in the love of the saints to Him. "O that I knew where I might find Him," each cries, "that I might come even to His seat."

"Open the intercourse between My longing soul and Thee,  
Ne'er to be broken off again to all eternity."

Where Jesus is loved He is ever welcome, and the visits of His grace are our chief delight.

2. *Love to Christ leads to desire for conformity to Him.* "Imitation is the sincerest form of flattery," is a true saying, and spiritual love always engenders the wish to resemble the Saviour. God's great end in our election was that "we might be conformed to the image of His Son," and as we behold His glory in the "glass" of His Word, "we are changed into the same image from glory to glory, even as by the Spirit of the Lord." Christian experience harmonises with the working out of God's purpose, and the renewed heart exclaims, "O that I were more like my precious, my lovely Saviour!" This wish will ultimately be fully and perfectly fulfilled, for "when He shall appear we shall be like Him, for we shall see Him as He is." This delightful prospect fills the soul with present desire—the longing for conformity to Him who is now our "Well-beloved."

3. *Love is the power which effectually engages the memory.* It cannot forget. Other impressions are fading and evanescent. Love photographs its object on the heart, and the living impression is indelible. Here again spiritual love is the response to the covenant and changeless love of our God. "O Israel, thou shalt not be forgotten of Me" is His assurance: and our rejoinder is,

"While a breath, a pulse remains,  
I will remember Thee."

Curious questions are sometimes raised as to the condition and exercises of our mental powers in heaven. I am content to leave these matters till I "know even as I am known." Of this I am sure, that love alone will employ the memory before the throne of God, and that therefore every recollection and reflection will be the cause of gratitude and joy.

4. *Love respects as important all that is dear to its object*—and the love of the saints to their Saviour holds as profoundly sacred every thing that comes from God. If we are His dear children, and He our beloved Father, we cannot regard anything which concerns Him with flippancy or apathy. His name—I reverence it, and would hallow it in all things; His ways—I would follow them at all costs; His ordinances—I would maintain faithfully; His Word—I would "meditate on it day and night." His people—I would serve them for His sake, since "He that loveth Him that begat loveth Him also that is begotten of Him."

II. Such then are the people. Consider now the PRAYER OFFERED—may they be "as the sun when he goeth forth in his might."

The reference is to the most glorious of the visible works of God, which is therefore employed in His Word as an illustration of most important

and glorious objects. Our adorable Lord is called the "Sun of Righteousness," whose healing beams arise on those that fear His name. "The path of the just" is as his daily course—"shining more and more unto the perfect day"—when they will appear as the sun in his meridian splendour, "in the kingdom of their Father." The idea, however, of the text is different, suggesting other points of supreme interest and importance.

1. It may be viewed as a prayer for the visible unity of the Church on earth. There is one sun in the heavens. May God's people appear as truly one upon earth. For this the dear Redeemer offered a special petition in His great intercessory prayer, asking that all His people might be one, "as Thou Father art in Me, and I in Thee, that they also may be one in us;" and that their visible unity is designed is evident, for He adds "that the world may believe that Thou hast sent Me." This is no mechanical or artificial unity, maintained by compromise, and to express which important truths have to be suppressed or subordinated. It is the "unity of the spirit" and its "bond is the bond of peace." It is based on union in the truth. Error divides; the truth draws together the hearts of those that love it—and love God in the truth. What a beautiful prayer! May we often present it.

2. *The sun at noon reveals himself.* No argument is needed to prove his existence and nature. This regarded then, the petition would mean "May Thy Church, O God, be gloriously visible and conspicuous wherever its members are to be found." The saints are sometimes in obscurity. As in Elijah's day there were seven thousand in Israel who had not bowed the knee to Baal, though the prophet himself was ignorant of the fact—so there are still many who fear God in secret, who do not come out on the Lord's side. They make no open profession by baptism; do not "show their Lord's death" at His table; or swell the ranks of His recognised people. Others, though they truly love God, hang back when they should act as His witnesses, and wholly fail to shine as lights in the world. This I do not say by way of unkind censure. Rather would I pray that the whole company of those that love Him may become, through His grace, as evidently *His*, as the sun is visible and lustrous at noon on the longest day, "when he goeth forth in his might."

3. *The sun's course is irresistible.* No human power can arrest his progress. So (I understand my text to mean) "may Thy people, O God, go forth and go forwards, unimpeded by any opposition from their fellow-men." How needed is the prayer. The fear of man, the fashion of the hour, the desire to be thought well of and admired; the pressure of business, the pursuit of pleasure, hinder many from pursuing the course enjoined by God's Word. O that every one of these could sing and feel in their souls:—

"Then let my soul march boldly on,  
Press forward to the heavenly gate;  
There peace and joy for ever reign,  
And glitt'ring robes for conquerors wait."

4. *The sun is true and faithful to the great law which maintains it in its course,* and in this light the prayer of the text would mean: "As the sun preserves its appointed way, may nothing, O God, pervert Thy people or turn them from loyal obedience to what Thou hast enjoined.



Doctrinally, may they abide by Thy revealed truth ; experimentally, may they prize and pray for the condition of heart which is in harmony with Thy will ; preceptorally, may they make Thy commandments—as so sweetly exemplified in the life of the Master—their rule of life, and find their highest joy in walking in Thy truth."

5. *The sun is a boon and a blessing* to the material earth, and similarly the text expresses the holy wish that God's people may be, more and more, a blessing to the world morally and socially considered. The dear Redeemer spoke of the benefit of the influence exerted by holy men. They are the *salt* penetrating and preserving ; the *light* shining and gladdening ; thus evidencing their high relationship to "their Father which is in heaven." The apostles followed, urging their brethren to "walk in love," to "do good unto all men," to "visit the fatherless and widows in their affliction," and so to act that even those who once slandered them "might, by their good works which they should behold, glorify God in the day of visitation." Would it not be well if you and I prayed more that those that love God might diffuse more gladdening light around ?

6. *The sun's glory is superlative.* It blots out by its radiance the brilliancy of all the other heavenly bodies. So the Church, God's family, the great spiritual brotherhood, the goodly fellowship of all that love Him, is grander in its true radiance than all other associations or fraternities. May this be universally recognised, and all that love God be able, with good John Newton, to sing—

"Saviour, of Zion's city I through grace a member am ;  
Let the world deride or pity, I will glory in Thy Name."

Lastly, *the sun owes nothing to the earth.* So the Church, though giving forth her imparted good for the well-being of men, derives none of her true glory from the world. Human prestige and patronage have never been of the least real advantage to her. The beauty of holiness cannot be heightened by culture or art, nor the collective strength of God's people augmented by outward pomp or popularity.

May the sun in its isolation and independent strength be thus an emblem of the increasing glory of the great spiritual company of those to whom God is "the God of their salvation."—From "*John Hopeful's Note Book.*"

## THE LORD'S SUPPER—HOW SHOULD THE BREAD BE BROKEN ?

**T**HIS question—raised by a correspondent—claims consideration, from the importance of following the New Testament closely in this act of worship. It is a symbolical feast. Every object is expressive ; every act is fraught with figurative significance, and attention to detail is demanded by the peculiar character of the ordinance, and by loyalty to Christ who instituted it.

Without any pretention to special light, and repudiating any authority as to the "custom" of "the Churches" (1 Cor. xi. 16), the writer ventures to state his personal convictions on the above subject.

At the commencement of the service, the bread should be visible to all as an undivided whole—the "one (piece of) bread" of 1 Cor. x. 17,

or the "bread" of 1 Cor. xi. 23, in both of which passages we may safely follow J. B. Rotherham, T. Hawsis, LL.B., and others, and understand the original word to signify "a loaf." "The Lord took a loaf." "We, being many, are *one loaf*." This "loaf" should be divided, *by breaking* into fragments of convenient size. These fragments should be handed to the worshippers, who should occupy the posture of rest. Each person should take one fragment. After a devout pause, the portion should be eaten. This is important, as the "taking" and the "eating" are distinct physical acts, and symbolise different spiritual truths and experiences. This may help us to determine whether a method of yielding obedience to the Master's will is Scriptural or not.

Some communities, for example, while *properly* providing an ordinary loaf, depute someone on behalf of the rest to pull this into halves, from one or other of which each worshipper pinches off a portion for himself. This is *supposed* to accord with 1 Cor. x. 16: "the bread which *we*"—not, it should be noted, "*ye*"—"break." Paul, however, here speaks for those who administer the ordinance, and not for ordinary and unofficial worshippers. So Dr. Gill, in his "Body of Divinity," refers the words to "ministers in the Churches in all ages." This is in harmony with other passages relating to the Lord's Supper, which express or imply that each receiver is to take a portion of a previously broken loaf.

The breaking off of fragments by individual worshippers is, moreover, objectionable, because it symbolically misrepresents the relation of spiritual faith to the Saviour. An interest in His sacrifice results from ancient grace, not from the act of faith, which does not appropriate, but apprehends and receives the benefits ensured to the elect by His broken body. Hence those by whom this practice is mainly favoured hold the views of the Sandemanians and Plymouth Brethren—that faith, by accepting Christ, constitutes Him the sinner's own personal Saviour, and originates a saving interest in Him—which is error.

Again, the bread is sometimes presented in a slice, cut from a loaf elsewhere, and broken by the ministering brother in the presence of the communicants. This, however, hardly fulfils the conditions of 1 Cor. x. 17 and xi. 23, as it deprives the Assembly of the sight of the loaf, which should be a conspicuous and suggestive emblem of the *one* Saviour, and of the assembled worshippers as *one* body in union with Him and with each other (Rom. xii. 5). The bread, first in its visible *entirely*, and then *broken* for distribution, is essential to the symbolical presentation of the designed truth.

Even less advisable is the practice of first cutting a slice of bread from a loaf elsewhere, and disposing of this in strips on plates, to be subsequently broken in the sight of the people. What has been already advanced demonstrates this to be unscriptural. The inspired Word is silent as to cutting the bread, which it is imperative should be seen to be broken. "This," says Gill, "is again an expressive and significant action by no means to be omitted," and it should therefore have solemn attention.

It may, however, be objected that to break a whole loaf into convenient portions, requires manual dexterity which all do not possess. Some crumble rather than "break" the bread; and by their awkwardness and general lack of decorum and ease, render what should be an impressive and affecting ceremony almost ridiculous. Delicacy and

propriety, again, under ordinary circumstances, forbid the unnecessary handling of food of which others are to partake, nor can this be wholly overlooked in the case under consideration. It is not indeed common to write, or even to speak of such things; but they *have proved* matters of actual solicitude and real hindrances to the enjoyment of spiritual fellowship to God's people at "the breaking of bread."

It is the custom of one of our Churches to present on the Lord's Table a whole unbroken loaf, from which the crust has been nearly, but not entirely, removed by cutting. The crumb is also in like manner partially divided. The breaking is in this way facilitated; but it is actually and visibly performed. The "one loaf," in the suggestiveness of its beautiful symbolism, is thus in full evidence, while it is really "broken" in the sight of all to commemorate the circumstances of the Lord's death. The figurative character of the whole service is maintained in a reverent and dignified way; and the general injunction to do all things "decently," or becomingly, receives due observance.

The opinions of brethren of experience are invited for publication, if succinctly expressed and forwarded in their writers' names.

ED.

## ELECTION.

BY W. ROWTON-PARKER.

"Knowing, brethren, beloved of God, your election."—1 Thess. i. 4.—(Margin and R.V.)

"EVERY word is full of meaning." So said a Christian sister after repeating a precious hymn, on her sick bed. The same may be affirmed of the text above quoted. Its terms are like a string of pearls, each perfect in itself; the whole forming a necklet of lustrous and living truths.

"KNOWING." The knowledge intended was not that of the believers here addressed, but that of the apostle and his colleagues concerning them. It indicates the spiritual perception of these gracious and gifted men, which enabled them to see that God was performing His purposes in Thessalonica by means of the Gospel which they had preached.

"BRETHREN." *Union* is surely here indicated, like that which exists between the several members of a family. The title is frequently employed in the Scriptures to denote the oneness of believers in Christ, and with each other. *Endearment* is likewise implied, the mutual love which exists in the hearts of those who are interested in the same covenant of sovereign grace; bought with the same blood; and join to worship the same God, as "their Father in Heaven."

"BELOVED." As the chosen of God, they were of old the objects of His peculiar affection and the recipients of His special and distinguishing grace. This was neither for their own sake, nor for the sake of their personal merit, nor "their foreseen faith or good works,"\* but

\* It is sometimes asserted that all that is meant by Election in the Bible is that God chose as the objects of His mercy those whom He foresaw would believe and do what was pleasing to Him. John Hazelton was wont to observe that if this were true, Election would be God's choice of *principles*, whereas the Bible always represents it as His choice of persons.

for His sake who is primarily and pre-eminently "the Beloved." In Him we are accepted and loved, and this because of His supreme acceptableness and loveliness. "He is altogether lovely;" and we that are in Him are, for His sake, "loved with the great love wherewith (God) loved us;" which, therefore, is styled, "the love of God which is in Christ Jesus our Lord."

"BELOVED OF GOD," Who is the Source of every blessing. The Father is the *embodiment* of all love, for "God is Love." Christ in His Person, life and death, is the *expression* of perfect love, for He is "God manifest in the flesh;" and the Holy Spirit is the *exhibition* of love, for He it is who unfolds to us the love of God, and so awakens in us love responsive to His love for us.

"BELOVED OF GOD." This indicates the highest honour and felicity in which men can participate; the most blessed condition in which they can appear. "Yea, He *loved* the people," "Christ *loved* the Church," "He *loved* me and gave Himself for me"—these strike the key-note of the sweetest of all hymns to Jesus, "Unto Him that *loved* us."

"YOUR ELECTION." The apostle felt assured that the Thessalonian saints were thus the beloved and chosen of God for reasons specified. These were twofold. *First*, the way in which the Gospel had come to and been received by them; and *second*, its effects on their hearts when it had been so received, its results in their consequent devotion to Christ Himself, and the diligence with which they carried out the Divine precepts.

What are called Calvinism and Arminianism have caused much unnecessary, and even unseemly contention. But who is Calvin and who Arminius? Let us appeal to the Bible, and ascertain what is there affirmed concerning this matter. There, the cause of Election, or God's choice of His people, is invariably stated to be in Himself.

Resemblance may frequently be traced between things in the natural world and those in the spiritual. That there is a perfect identity of law in these two kingdoms cannot be affirmed.\* It has been abundantly shown that the relation of the natural world to the spiritual world is not that of identity of law, but of analogy; but, this admitted, the fact is fraught with significance and instruction. A child, for example, owes its being to its parents, independently of its own volition or effort; and in like manner a heaven-born man is begotten of God, apart from his own will or works. The very desire to be a believer in Christ, and a willingness to be saved in any way that may please God, result from the work of the Spirit quickening and moving the subject of these experiences and desires in this direction. Thus on the day of Pentecost, those that "were pricked in their heart," through the Spirit's work of conviction of sin within them, cried, "What shall we do?"

Providence also exemplifies God's electing grace. Thus Dr. J. Eadie aptly observes that one man "is born in Europe with a fair face and

\* The writer here evidently refers to the fundamental doctrine of Professor Drummônd's famous book, "Natural Law in the Spiritual World," which is all but universally admitted to be erroneous. Scientists only are competent to form an accurate opinion of the Introduction, which a plain Baptist minister, like "the general reader," to whom the author refers in his Preface, "may do well to ignore." The succeeding chapters are most suggestive and stimulating, but should be read *cum grano salis*, with a pinch of salt.

becomes enlightened and happy ; another in Africa with a sable countenance, and is doomed to slavery and wretchedness. One is born of Christian parents, and from his earliest years is trained in virtue ; another inherits shame from his father, and is cradled under the shadow of the gallows. One is born in a prison ; another in a palace. One inherits genius ; another, through a malformed brain, is an idiot. Some, under the enjoyment of Christian privilege, live and die unimpressed ; others, with scant opportunities, believe, and become eminent in piety." "What shall we say to these things ?"

None who receive the Bible as the revelation of God, can question His sovereignty in election. It appears in the sacred pages from cover to cover. Abel is favoured rather than Cain ; Shem rather than Japhet ; Isaac than Ishmael ; and Joseph than Reuben. Jacob's fourth son is invested with royalty, and the third with priesthood. Ephraim takes precedence before Manasseh, the elder born. Such facts as these abundantly testify that the Most High possesses, claims and exercises the right and power of *choice*, consulting none but Himself in such matters.

"Nor Gabriel asks the reason why,  
Nor God the reason gives."

Yet in all His proceedings, His motives are uniformly wise and just, nor can He do anything inconsistent with His character as a beneficent and merciful God. "Secret things belong unto the Lord our God." He has the best of reasons for all that He does, though He does not see fit to disclose them to us ; but, "Shall not the Judge of all the earth do right ?"

## THE SENSES OF THE SOUL.

BY A. E. REALFF.

"Sight, hearing, feeling, taste, and smell, are gifts we highly prize,  
But faith doth singly each excel, and all the five comprise."\*

JOHN NEWTON, *Olney Hymns*.

"IF," observes John Stevens, "something exists without which we cannot come into the presence of our God, or enjoy any communicated revelation from Him, or receive with reverence and affection the highest gift of His love : if without it we can never love Him—never conquer the powers of darkness and death, or make a wished escape from the pangs of eternal damnation—must it not be of very great value ? These suppositions or hypothetical expressions have reference to 'precious faith,' which gracious endowment must, therefore, be all-important, and claim our closest and most careful attention."

\* "The Five Gateways of Knowledge," by G. Wilson, M.D., F.R.S.E., Macmillan and Co., London and Cambridge, is a most instructive and fascinating little book on the five senses naturally considered, and would help a reader to a fuller grasp of the important train of thought indicated in the above excellent article. Much doctrinal error springs from incorrect views of the relation of faith to salvation. The natural senses simply bring existing facts and phenomena within the range of our apprehension and judgment, but create and originate nothing—so faith originates nothing, but rejoices in the spiritual objects and antecedent facts which grace brings within the sphere of its observation and consideration. This view when intelligently apprehended is a blow of the axe of truth at the root of the hateful tree of Arminianism.—ED.

To view it correctly, as it is presented in the Scriptures of truth indeed has much to do with our convictions, our experience and our practice as Christians. "I would then note a few things respecting it, not perhaps for your instruction, but as honest Peter wrote, 'to put you in remembrance, though ye know them.'"

The result of the Spirit's regenerating work in the heart of a chosen and blood-bought sinner is the formation of what is styled "the inner" or "new man which after God is created in righteousness and holiness of the truth" (Ephes. iv. 24). A designed parallel is here obvious between men with their physical and intellectual powers, and the "new man" which is the creature of inwrought grace—between the dispositions and acts of the *first* which characterise humanity, and of the *second* which characterise Christianity or the outworking of the life of grace in the soul. This parallel we shall trace in one particular only. Men as men have five senses—hearing, seeing, tasting, smelling, and feeling. The new man of the heart—living and acting by faith—is in the Gospel likewise described as doing this in five ways, between which and the above a striking resemblance or analogy is observable. I, therefore, call them the senses of the soul.

I. *Faith is the faculty or spiritual sense of hearing.* "He that hath ears to hear, let him hear." All could hear what the Lord said with their natural ears, but some did not understand, "for all men have not faith." Hence many failed to respond like Matthew, who, "rose up, left all, and followed Jesus." To hear, then, in this way, proves that the soul has been divinely quickened, for "faith cometh by hearing." The Father, therefore, says, "Incline your ear and come unto Me; hear, and your soul shall live," "O that thou hadst hearkened to My commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea." This mark distinguishes Christ's sheep from goats; "My sheep hear My voice, and I know them, and they follow Me," and proves that they have passed through the great change, though unable to explain, or even remember it. "Verily, verily, I say unto you, he that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."

II. *Faith is the organ of spiritual vision,* which is another sense possessed by the "new man." Faith is the eye of the soul. The Lord, therefore, says, "Look unto Me, and be ye saved, all the ends of the earth, for I am God, and there is none else," and to this heaven-born power the Lord refers when discoursing with Nicodemus, "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: that whosoever believeth in Him, should not perish, but have everlasting life." Here looking and believing are spoken of as identical; for, said Jesus to the Jews, "This is the will of Him that sent Me, that everyone which seeth the Son, and believeth on Him, may have everlasting life, and I will raise him up at the last day." To His disciples He again said, "Yet a little while, and the world seeth Me no more; but ye see Me: because I live, ye shall live also." They thus had faith's eye by which after a spiritual manner they would behold their Master, when He had gone from them into heaven. In this sense too the writer to the "Hebrews" asserts that "we see Jesus."

Strikingly does the Redeemer contrast the possessors of this seeing

faith with those who possess it not. "In them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them. But blessed are your eyes, for they see, and your ears, for they hear."

Concerning Moses, we are told that "by faith he forsook Egypt, not fearing the wrath of the King: for He endured as seeing Him who is invisible," and Paul writing to the Corinthians says, "We look not (only or exclusively) at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." Reader, do these Scriptures pourtray what you have experienced? If so, take heart, for your eyes have been opened, and you will certainly reach heaven at last. Already you see your sinnership, and the suitability of the salvation provided in the Gospel. "Be of good cheer," for "thou shalt see greater things than these."\*

(To be continued, if the Lord wills.)

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## FOOTSTEPS OF THE FLOCK.

BY THOMAS JONES.

"In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation."—Ephes. i. 13.

THE instruction given in the Divine commission must ever be kept in mind. The good news and glad tidings of a free grace salvation must be proclaimed world-wide. The primary object of the preacher is that of evangelisation, that captives may be liberated, burdened souls find rest, the contrite directed, and the guilty pointed to the open fountain. The success of his mission rests not on himself, but upon his Lord and Master. The second part of the preacher's work is to gather together the spiritually enlightened, to instruct them more fully in the doctrine and practice of the Word. In these important matters we have the example of the apostles. They sought on every possible opportunity to proclaim the good news of salvation; at the same time they were ever ready to render all help in their power to those around them who needed instruction in things pertaining to salvation. In this short paper I shall attempt to lay before my readers two things embodied and suggested by the words we are considering. The first suggestion is—

### THE GOSPEL OF GRACE PROCLAIMED.

The Gospel of grace is a very beautiful thought, because in it we have the harmonious Word and work of the blessed Trinity. It is God's great and last message to man. As far as the record is concerned, I would remind you that the gracious Father employed men *in-breathed*

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\* Our friend's words suggest F. R. Havergal's beautiful lines on Fanny Crosby, the blind American hymn-writer, of whom she says that though her natural eyes were sightless, "Her heart can see; her heart can see." Who can over-rate the blessing of a "seeing heart."—Ed.

by the Holy Spirit, to pen the sacred oracles. So that the Gospel of grace is called "the word of truth." It is emphatically the *pure* Word, free from Jewish tradition and Gentile philosophy. It is a reliable history, free from all romance. This wonderful Word of truth has Christ for its centre and circumference. In it you have truth and fact, promise and blessing. Its great truth reveals Jesus, and its facts describe Him; and proves that all blessings flow from and through Him. These special truths are adapted to man's special state, condition and need. The Word of truth declares the Being of God, and that He is a Saviour. Truth says that God is good, benevolent; but it goes further, and assures us that there is grace in His heart towards poor sinners. The Word of truth speaks very confidently of a future world; it also whispers to the heart that the future world is the home of the redeemed.

The Gospel of grace is said to be good news. "It is a faithful saying." It is good in the highest sense, because it is the very news needed by us. It is good, because its grand story unfolds such encouraging exhortations and such welcome invitations. It is a marvellous history, that of the incarnation of Jesus; His wonderful and eventful life, His sublime teaching, His tender acts, His deep soul agony, and His awful death on the cross. It is indeed good news from a far country, and tells of a Friend, Brother, Redeemer and Saviour.

The Gospel of grace is said to be salvation. The magnitude of salvation appears when we remember that salvation means deliverance from ignorance—not of science, poetry and art, but of God. To be ignorant of God is to be destitute of hope; to be hopeless is nothing less than spiritual death. Salvation, deliverance from guilt, the penalty which the law inflicts, that righteous law which condemns, but acquits none. This salvation delivers from the power and fear of death, and from everlasting perdition. Such is very briefly the message proclaimed by the apostle, and such is the word which by the Gospel is preached unto you. Such is the message entrusted to the ambassadors of the cross now, and this good news is the only means God will use in accomplishing His eternal purposes of salvation among the fallen sons and daughters of Adam. There is none other Name given, no other salvation provided. Thank God that "the Word of truth," the Gospel of grace, brings salvation, secures salvation, and declares salvation!

"Jesus is our great salvation,  
Worthy of our best esteem:  
He has sav'd His favourite nation:  
Join to sing aloud to Him!  
He has saved us;  
Christ alone could us redeem!"

We proceed to meditate upon another suggestion:—

#### THE GOSPEL OF GRACE APPLIED.

They had heard the Gospel of grace; it had been fully published. They had set before them the word of truth, the good news, of a great and glorious salvation. They believed what they heard—they trusted in it, and hoped in it for all that was promised. In a word, that Gospel of grace had so penetrated into their hearts, that they abandoned idolatry, deserted their idols, and turned to the living God. They became really converted persons. The Gospel of grace had proved in



their case "the power of God unto salvation." The Lord Jesus Christ was the one theme of the Gospel set forth by the apostle, and further, Christ was set forth as the one Agent of salvation. This precious Gospel of grace was powerfully applied by the invincible power of the Holy Spirit to their hearts. So that the order of their conversion was hearing, faith, baptism, and the reception of the Holy Spirit. The blessed effects of this Gospel of grace are detailed in the epistle.

I am fully convinced that this same order is observed and carried out now in the conversion of those who are predestinated to eternal life. The door of entrance into Christ's kingdom is still the New Birth. No other way can be made. To be quickened into life, to possess the blessings of that new life, *must* be produced in the soul by the Holy Spirit of God. Moreover, I would say that no other Gospel can meet our needs than the Gospel of Divine grace. If, therefore, dear reader, you and I have hope of salvation, it is through the free, sovereign grace of God, and the gracious operations of the Holy Spirit. After nearly *forty* years' experience of these blessed truths, such is my testimony to the honour and glory of God, and to His abounding grace. For such testimony you and I may suffer, have suffered, and do suffer; but we know whom we have believed, and we know that the Gospel of grace is the only Gospel suited to our heart's needs. Therefore all other gospels are cast away, and all false teaching of men. We love a free grace Gospel, and in it we confide; to its great truths we desire to be loyal. No other message have we to give, no other word to declare! Blessed be God, we have heard the word of truth, and by His grace believed the good news, and it has proved salvation to us!

"Grace all the work shall crown,  
Through everlasting days;  
It lays in heav'n the topmost stone,  
And well deserves the praise."

90, Shardeloes Road, New Cross. S.E.

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## THE NEED OF AN EVANGELISTIC SPIRIT IN OUR CHURCHES.\*

BY EDWIN WHITE.

**O**UR evangel is good news, therefore should be published abroad; it is sound Gospel truth, therefore we may proclaim it fearlessly. Moreover, that which has brought joy to our own hearts we are anxious should be known and received by others. When we have lost this desire as Churches, we have lost sight of one important part of our high and holy mission on earth. We are here as witnesses to the truth of God, not only by a godly walk and conversation among men, but that we should lift up our voice like a trumpet and proclaim aloud the great truths which have been committed to our trust to make known to our fellow-men by our God.

1st. *In order to carry out our Lord's command.* Not one of His com-

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\* The above was presented at the Annual Meeting of the Metropolitan Association of Strict Baptist Churches in March. It is inserted at the desire of the Managers—the editor not being responsible for its appearance.

mands are revoked, or become obsolete by the lapse of time, and this stands still unrepealed by Him : " Go ye into all the world, and preach the Gospel to every creature ; he that believeth and is baptized shall be saved, but he that believeth not shall be damned." Those to whom these words were first spoken have long since passed into the glorious presence of the Lord, but the commission given to them is binding upon us, who have the honour to follow so closely in their footsteps, and are the only Churches who can lay claim to the true " apostolic succession " in doctrine and in practice. Their work has been entrusted to us ; their mantle has fallen upon us. Shall we prove negligent in the solemn, yet delightful, work assigned us ? Our Captain claims our fidelity to push forward the interests of His kingdom. We are united together for that purpose : the Gospel is given us, the Spirit has anointed us, the burden of the Lord is upon us ; we must make His Word known to the sons of men. The day is coming when we shall be called to give an account of our stewardship ; may we be found faithful unto the end, " holding forth the word of life," witnessing both to small and great the mandates of our King, without fear or hesitancy telling men of the salvation He has wrought out, and calling upon them in His Name to listen to the message as coming from the King of kings and Lord of lords.

2nd. *The growing population all around us call for it.* The more there are to hear the Word, the more strenuous our efforts should be to reach them with the message of God's redeeming mercy. Physicians are planted thickly in densely-populated districts, for there they know that disease will be rife ; and do they not need, yea, sorely need, the great Physician for their souls, with His healing power ? Who can point them to Him so well as those who know by heartfelt experience the saving efficacy of His remedies, which He applies ? for it is our boast that we do not knowingly receive into our Churches any but those who are qualified to know the spiritual needs of men, because they have so deeply felt their own ; and knowing this, they look with eyes of compassion, as Jesus did, upon the multitude ; also knowing their destitute condition, living as many of them do, godless, careless, Christless lives, with no hope beyond the present transitory life. Our hearts are moved with pity for such, or should be ; and then knowing the dread hereafter, when the veil of eternity is lifted, the teeming multitudes have passed on, led by the hand of death, where will they be found ? Shall we have been faithful to testify among them the great and glorious truths of salvation, so that we can meet them in another world clear of their blood, as having borne a faithful testimony in our day and generation, to all as far as we were able, of God's message of redeeming love and mercy to sinful men ?

3rd. *To utilise the services of all our members.* Are there not young men with ardent souls, burning with zeal, who could be thus employed under the wise direction of their pastor ? If not, they will seek a more congenial sphere, where their talents may find scope. Our sisters could employ their loving ministries in disseminating sound Gospel literature, while those who feel they are not qualified for either of these branches of holy service could hold up the hands of those thus engaged by earnest prayer. We fain would see each Church full of life and vigour, with every member united in some gracious enterprise to make known the name and fame of our glorious Immanuel. The Church of God is not intended

to be a hospital for invalids, but a hive of industry; it is to be a banqueting house where our souls may be fed, but it also is to be an armoury where our weapons may be furnished for warfare against evil, and we may be made strong to fight the battles of the Lord against every form of error and iniquity; and what can meet this better than fearlessly publishing everywhere the great truths of our holy faith? It needs every heart, hand, and voice at the present time; there must be no loiterers in the vineyard, no laggards in the race, no cowards turning back in the day of battle. By the love we bear our Lord, by the deep need of immortal souls, by our solemn consecration to God, we call upon every member for a fresh renewal of their vows of service to our covenant God this day in our loving Master's Name.

“ Are we the soldiers of the cross?  
The followers of the Lamb?  
And shall we fear to own His cause,  
Or blush to speak His Name?”

4th. *The value of the truths we disseminate.* Have we not found them precious to our own souls? They found us poor, they have made us rich; they found us despairing, they filled our hearts with comfort and joy; they found us dark and ignorant, they have made us wise unto salvation; they found us with the dread future before us gloomy and foreboding, now our hopes are bright and blooming with immortality and everlasting bliss. All this has been done in our heart's experience and our lives by the precious truths of the everlasting Gospel of God's grace. And shall we forbear to tell to others where this treasure may be found? Shall we on whom the light of God and glory has shone leave others to sit in darkness and the shadows of death? Let those who have drank of the life-giving stream, which has quenched their souls' thirst, tell where this pure river flows, invite thirsty souls to stoop down and drink and live. These truths, based upon the everlasting love of God, the perfected work of Christ, have given us solid assurance of an heavenly inheritance; we speak with no hesitancy of our title to these eternal possessions—this is as stable as God's throne itself, and in this age of doubt shall we withhold from men the everlasting certainties of the Gospel? Here is a sure foundation to build upon, here is a mine of priceless treasure, here is a granary full of provision for needy souls, satisfying, rich and rare. We have found it to be so, brethren; we have tasted it, we know its worth; we know the Princely Giver of these blessings, His matchless love, His gracious beneficence. We will not hide from men what a Saviour He is; He has sent us forth in this dark world to bear the lamp of truth which guides to Him, “holding forth the word of life.” This is our mission here below, until He shall call us home.

“ Can we, whose souls are lighted  
With wisdom from on high,  
Can we, to men benighted,  
The lamp of life deny?”

5th.—*The need of our principles to be known.* We have no need of right to apologize for our existence as “Strict Baptist Churches.” Long before any other denomination was known, we were in the field of conflict and service. Shall it be because our young people are ashamed of those principles which have been espoused by some of the noblest spirits of every age that they leave us? Are our principles based upon the

Scriptures? Then let us make them known fearlessly; let no one around our chapels be in ignorance of what we believe. The truths we hold (or which rather hold us) will bear the light of day; let us herald them forth at every street corner. I wish it were possible for all our Churches to follow the primitive order and baptize in the open river—it gives a grand opportunity to preach the Gospel of God's sovereign grace to some who would not come to hear it at any other time; then we can explain the meaning of that ordinance, and why we thus observe it, which so graphically sets forth the substitutionary work of our Lord and the vital union of the believer to Him. I am afraid many who live near our chapels do not know where they are, much less do they know anything about what we teach in them. This we should seek to remedy by carrying the Gospel outside. I am glad that many of our Churches do so. Let the same truths be preached outside as inside our chapels—man's lost condition, Christ the only Saviour, the need of a divine change in men, that salvation does save men from sin, and that it is not of works, but all of grace. Let us go and preach everywhere the need of repentance toward God and faith in our Lord Jesus Christ.

6th. *The reviving of our Churches in themselves.* Many of them are in a low state, we must sorrowfully admit; and we fear it is in some cases for the lack of some holy enterprise before them. Work is necessary for the health of the body, and so it is likewise for the health of the soul. We may be fed to repletion on sound doctrine until we feel no desire for any exertion—only to go to sleep. A limb which is not used becomes in time paralyzed, and is an encumbrance rather than an help to the body. The very grave charge brought by our Lord against the Church of Sardis was, "I know thy works, that thou hast a name that thou livest, and art dead." From such a solemn condemnation may all our Churches be delivered. There is nothing stationary here below; if we do not progress, we must inevitably retrograde. There is much to oppose; we need all our members to be fully engaged in this holy war; the trumpet this day sounds a call to arms; let every soldier of the Lord buckle on his armour afresh, renew their vows of consecration and allegiance to Him, stand ready to do His service in all the panoply of God complete. May He revive all our hearts with courage to do His will, and fill our souls with burning love to His cause and interest. "May the Holy Spirit come upon each of us again with cloven tongues as of fire," baptize us afresh with His mighty energy and zeal, fill every Church with His great and gracious influence, and cause all Christ's ministers to speak with holy boldness the heavenly Word of God. May great grace rest upon all our members, till not a barren spot shall be found among all our Churches; but love, union, peace and prosperity abound on every hand.

" Revive Thy work, O Lord,  
Thy mighty arm make bare;  
Speak with the voice that wakes the dead,  
And make Thy people hear."

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" PRAYERS to God for spiritual things are the most acceptable, but prayers for temporals are not despised. A child pleaseth his father more when he desireth him to teach him his book than when he begs for an apple; yet this request is not refused when it will do him no ill to grant it."—*T. Manton.*

## THE HIGH PRIEST'S BREASTPLATE.

BY E. MITCHELL.

"And thou shalt make the breastplate of judgment," etc.—Exod. xxviii. 15—30.

**U**NDER the Mosaic economy Israel had a real gospel, though it was only dimly shadowed forth in ceremonial observances. The whole dispensation was typical. It has been observed, that while the giving of the moral law occupied but one day, Moses spent forty days in the mount with God, receiving instructions concerning the ceremonial law, thus indicating how dear to God is the gospel which it figured forth. His holy law is dear to God, as it is a transcript of His own holiness. But in the gospel God has given a fuller, clearer, and more glorious display of His infinite perfections—hence that system which shadowed forth the gospel occupied so much longer time in its revelation than the proclaiming of the moral law did.

It may be well for us to notice that nothing was left to the discretion of Moses. He was ordered to make all things according to the pattern shown to him in the mount. And it is recorded to his praise that he "was faithful in all his house"—obedient to every command he had received from the Lord. So we find it over and over again recorded that he did "as the Lord commanded Moses." "Obedience is better than sacrifice," and in the ceremonies enjoined, exact obedience was essential, as each detail had its own special significance. "I would rather be obedient than be able to work miracles."

The high priest was the centre of the whole of that economy. All the rest would have been entirely useless apart from him. Aaron was an eminent type of our Lord Jesus Christ, who, as the true and great High Priest, is the centre of the gospel. No priest, no sacrifice; no sacrifice, no access to God for sinners. In our glorious Saviour we have the substance of all that was typified in the Aaronic priesthood. The high priest's garments are all minutely described; and Aaron, when fully dressed therein, must have appeared magnificent and awe-inspiring. We do not deny but that one end in view was to inspire awe and reverence in the minds of the people—those were the days of the childhood of the Church, and Aaron's magnificent appearance was calculated to make a deep impression on the minds of an Oriental people—but all was typical.

Among the ornaments worn by Aaron and his successors, the "breastplate of judgment" was the most conspicuous and beautiful. It was a piece of cloth of most beautiful workmanship, made "of gold (thread or lace) blue, purple, scarlet, and fine twined linen." The best material and most beautiful colours were employed, and the workmanship was of the highest order. It was about eighteen inches long and nine wide, so that when doubled it was nine inches square. The doubling was to give it sufficient thickness for the setting of the precious stones it was to contain. Of these there were twelve, set in four rows, three in each row. The names of the stones, and their places in the rows, are given. Suffice it to say of them that they were the most valuable, beautiful, and lustrous stones known to the people, and were to be placed in settings of gold.

It is very significant that each of the stones was to have a name of

one of the twelve tribes engraved thereon. Thus prepared, the breastplate was to be fastened with two chains of gold to the ephod—the priest's outer robe—so that when the priest had that garment on the breastplate with the names of the tribes would rest upon his breast. The significance of this appears in verse 29, "And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth into the holy place, for a memorial before the Lord continually." The teaching is plain. Aaron's office was for Israel. The breastplate resting on his heart teaches that his deepest affection must rest upon Israel, that he must not discharge his office perfunctorily, but with holy zeal and love. It shows also that whereinsoever Aaron was accepted, the people were accepted in him, and through the sacrifices which he offered. Let us apply this to our great High Priest, the Lord Jesus Christ. He is the Representative of His Israel, He bears His people's names deeply engraven on His heart, and as God has accepted Him and His sacrifice on their behalf, so has He accepted all whom He represents. This is a most precious truth ever to be kept in mind, calculated to fill us with love and adoration of the grace of our triune God and Saviour, while it gives us confidence in our approaches to "the throne of grace."

A further consideration of the breastplate suggests a few thoughts to our mind. The first is the

#### VARIETY AND DIVERSITY THAT EXISTS IN THE CHURCH.

There were twelve stones each diverse from every other stone. *Uniformity is not to be expected.* There are varieties of mind, disposition, and capacity in the Church—degrees of education, culture, and growth. Some are more fully enlightened; possess a more ripened and deeper experience; are favoured with a larger measure of grace and spiritual development than others. There are the small and the great in Christ's kingdom, the infants and the full-grown men, "the blade, the ear, and the full corn in the ear." The most stupendous set of miracles, and the abolition of all individuality, would be required to make all the children alike.

Moreover, we would say, *uniformity is not to be desired.* We could indeed wish that all believers were more perfectly joined together, having the same mind in the things of God; that error were eradicated, and only the pure truth of God received and held. But where there is life there will be variety, and a mere dead uniformity would be deadly monotonous. If all scenery were just alike how tired we should become of gazing upon it! Imagine a picture gallery where there was but one picture repeated a thousand times. However good that picture might be, long ere we reached the end of the gallery we should become utterly weary of the repetition, and probably rush from the place in disgust. A man six feet high, and well proportioned, is a pleasant object; but if all the men we met were exactly six feet high, and alike in their appearance, we should, it may be, long for a dwarf or two to break the dismal monotony. Variety is charming in every sphere on earth, nor do we think it will be lacking in heaven.

This variety presents us with a *lesson in charity.* We do not advocate the modern substitute for charity—a misnomer—which boasts itself of being liberal in its views, and holds nothing with tenacity. True charity respects persons, and not truths. The most charitable man will

never concede that twice two can be anything else than four to please anyone. Truth is truth, and so far as we know it, we must hold it tenaciously. "Hold fast that which thou hast, that no man take thy crown." But there may be a spirit in us like to that in the disciples when John said, "Master, we saw one casting out devils in Thy name, and *he followeth not us* : and we forbad him, *because he followeth not us*. But Jesus said, *Forbid him not*." There are some who are ready to take the judgment chair, and pass sentence on all who differ from them in the least matter, and require that their own peculiar phraseology shall be in everything employed. For all the truth that we know we hope we shall ever contend earnestly, but we dare not condemn others who may differ from us in non-essentials.

The stones set in the breastplate remind us also of

#### THE UNITY OF THE CHURCH.

The stones were diverse, but they were all set in the same breastplate, and borne together upon the heart of the high priest. Unity and uniformity are not synonymous terms. Unity may exist where there is much diversity. The figure of the human body to which the Church is likened in the Scriptures affords us an admirable illustration of unity in diversity. What diversity exists in the shape, structure, and uses of different members of the body, yet what perfect unity is manifest! So the Church is united in her great Head and Lord, whose life by His Spirit permeates through every member. She is united, too, in all the fundamental truths of the Gospel, and every member has a full interest in the salvation of God. All the names borne upon the heart of the high priest were represented by him in his atoning and intercessory office and work—the whole of the tribes had an equal interest therein. So the feeblest, least instructed true believer has a whole Christ. His interest does not depend upon his spiritual attainments or knowledge, though his enjoyment and assurance of interest may be affected thereby.

#### THE PRECIOUSNESS OF THE CHURCH

is also clearly suggested. All the stones were precious stones. Every true member of the Church is precious to Christ. This does not arise out of any difference of nature. "By nature we were children of wrath, even as others," even as the rest (R.V.).

"What was there in you that could merit esteem,  
Or give the Creator delight?"

But His choice of them has made them precious. It pleased the Lord to make them His people, and so they are precious in His sight. The price that He has paid for them also makes them precious; they are the purchase of His blood; they are too His workmanship, which gives them real value. His Spirit has wrought faith, hope, love, and every grace within them. As the finished statue, perfected by the art of some great sculptor, has become valuable by virtue of the skill that has wrought it into a thing of beauty, so the believer has been made precious by the grace and skill of the great Master Artist, the Holy Ghost. Believers are the precious sons of Zion, and inexpressibly dear to their Saviour and their God.

We fear we have exceeded the limit of our space, but must notice

## THE POSITION THAT THE CHURCH OCCUPIES.

The names of the twelve tribes were engraven on two onyx stones, six on each stone, and the stones set in the shoulder pieces of the priestly ephod. That indicated that they were borne carried on the shoulders, upheld by the power of Aaron's antitype. But in the breastplate the names were on the heart of the priest. Here we have *perpetual remembrance* and *perpetual representation*. Our great High Priest never for an instant forgets the least or most insignificant of His people, they are ever on His heart. He never ceases to represent their cause. He appears in the presence of God for us, and "ever liveth to make intercession for them that come unto God by Him."

But we conclude by noticing

## THE SECURITY THE CHURCH ENJOYS.

The breastplate was securely bound to the ephod (ver. 28) by two golden chains on the shoulders, and with two laces of blue below to keep it in place. God has everlastingly joined Christ and His Church. They are one Spirit, one body—He the Head and they the members. "There is no separation from the love of God, which is in Christ Jesus our Lord."

"My name from the palms of His hands  
Eternity will not erase;  
Impress'd on His heart it remains,  
In marks of indelible grace.

Yes, I to the end shall endure,  
As sure as the earnest is giv'n:  
More happy, but not more secure,  
The glorified spirits in heav'n."

## THE GOSPEL, THE MEDIUM OF SALVATION.

THE Holy Ghost never comes into any poor sinner's soul except through the medium of the Gospel of the grace of God. Have you ever considered that point? You are praying, perhaps, that the Holy Spirit would teach you and be in you a Spirit of revelation, a Remembrancer, a Comforter, Instructor, and Teacher. You pray for His gifts and graces; but have you ever viewed these graces in connection with the Gospel of Jesus Christ? Now, if you want the Holy Spirit to come into your soul, you must keep firm hold of the Gospel, you must not run away from it to the law or self, but keep firm, fast hold of it so far as you have felt its power and have faith in it. If you are tried, still hold the Gospel; if tempted, still hold the Gospel; if in the furnace of affliction, still hold the Gospel. If you are called upon to wade through floods of sorrow, still hold fast the Gospel. If Satan tell you, you have no part, no part or lot in the matter, still hold fast to the Gospel. Let not Satan, if ever you have felt the power or preciousness of the Gospel, baffle you out of it, or drive you from it, but hold to the Gospel, for it is your life. If you are a poor, guilty, conscience-stricken backslider, hold to the Gospel, for in that alone is pardon contained and revealed. If you are tempted with manifold and grievous temptations, still hold to the Gospel, for through the Gospel alone can come any real or lasting deliverance; and it is through the Gospel alone that you may hope the Holy Ghost will speak a delivering word to your



soul. If you are burdened with many doubts and fears of your interest in Christ because you cannot believe, or be what you would, still do hold on firm and fast to it, because it is only by the Gospel that these fears can be removed, and a word of peace be spoken to your conscience. If you are wading through deep afflictions, and need a word of consolation, still hold by the Gospel; for it is through it that all real comfort is imparted. And may I not ask you whether this is not commended to your conscience as sound doctrine and good experience? If not, tell me what you can substitute for the Gospel? What balm is there to be found anywhere else for bleeding wounds? What pardon for guilty sinners? What peace for rebels? What terms of composition for enemies, but in the Gospel of the grace of God? Where else will you find anything to suit your case if you are a poor, tempted, tried sinner? Will you go to the law which can only curse and condemn you? Will you go to yourself? What is self? It is a heap of ruins. What then can that do for you? And not only a heap of ruins, but all mouldering ruins—ruins of which every brick has in it the rot and all its mortar fallen into dust. So utterly ruined is self that with all your contrivances to get something out of it, it is like making a rope out of sand, or like drawing up water with a bucket with the bottom knocked out. Where then will you go? After all you must come to the Gospel if your soul is to be saved and blessed; and if you are to experience the consolations of the Holy Ghost, who alone can bless and comfort you; for that blessed Spirit only comes by and through the Gospel into the heart. I want, with God's blessing, to impress this vital truth upon your mind, that you may not be looking away from the Gospel; and, as Berridge says, "squint and peep another way," but that you may keep your eyes firmly fixed upon the Gospel; for if you believe it, it can and will save your soul. Does not the apostle say that it is the power of God unto salvation to every one that believeth? So, then, there is neither power or salvation in any thing else. Never, therefore, expect power, salvation, or comfort but by and through the Holy Ghost preaching the Gospel into your heart."—*J. C. Philpot.*

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IN ALL THY WAYS.

"In all thy ways acknowledge Him, and He shall direct Thy paths."—Prov. iii. 6.

IN all thy ways acknowledge Him,

Lift to the hills thine eyes,  
Thou may'st not yet His purpose see,  
The way is new and strange to thee,

Hidden and wild it lies,  
But to thy Lord 'tis clear as day,  
He shall roll every stone away,  
He shall direct.

He shall direct thee, fearing one,  
Let not thine heart despond,  
Gently thine every sigh He heeds,  
Safely through every path He leads,  
Safe to thine home beyond,  
Let not to-morrow's cares dismay,  
He shall thee strengthen "as thy day"  
He shall direct.

Yes, He shall guide thee, trembling one,

Thou hast no cause to fear,  
Thine every want to Him is known,  
Nor shalt thou walk one step alone,  
Jesus is ever near, [spring,  
He shall make light from darkness  
And from the evil, good will bring—  
He shall direct.

Leave Him to lead thee, anxious one,  
Faithful and kind is He,  
Like as a tender mother cares,  
Like as a father pity bears,  
So doth He care for thee,  
The sorest straits are plain to Him,  
And naught His precious truth shall dim  
—He shall direct.

KATE STAINES.

## OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

### IMPRESSIVE CEREMONY AT WARBOYS. TEN FEMALE CANDIDATES BAPTIZED IN THE WEIR.

SUNDAY was a red-letter day for the Strict Particular Baptists of Warboys, for an extraordinary large number of candidates—ten, and all females—were publicly baptized in The Weir in the presence of a crowd of interested spectators, numbering close upon three thousand.

On Sunday the proceedings commenced with a service in the chapel at 10.30, there being a very large congregation. Pastor Robert Mutimer (of Brentford) conducted. The special hymns sung were: "Our souls by love together knit," "Repent, and be baptized," "Jesus, Saviour, King of Zion," and "Should any ask the truly wise." Pastor Mutimer preached a very telling sermon, taking as his text, "Master, it is good for us to be here" (Mark ix. 5).

After the service a move was made to the Weir. The scene at the Weir was a truly impressive one. It was a glorious spring morning. Warboys was bathed in sunshine. Ranged round the railings of the large pond was a crowd of spectators standing a dozen deep, an outer fringe being composed of traps, waggons, brakes, etc., filled with interested spectators, while all the windows in the immediate vicinity were likewise filled by sightseers.

Around the entrance to the water stood the members of the choir, with Mr. Alderson, the indefatigable and veteran choirmaster, at their head. At the water's edge stood pastor Mutimer, with Mr. S. Fyson at his right hand, while immediately behind them stood the ten female candidates.

Now all is ready, and a hymn, "Jesus, and shall it ever be?" is announced and sung. The pastor holds up his hand to enjoin silence, and then in clear, audible tones he briefly addresses the huge assembly. Some persons asked, he said, why they, as Baptists, plunged persons into the water, as that was quite an unnecessary proceeding. To make such a statement as that, he contended, was to exhibit the greatest ignorance of the teachings of the Bible. Their Lord and Master commanded it, and it was for them to obey. The will of the Creator must ever be the law of the creature. They baptized, then, because Christ set the example. He was quite prepared to meet objection from anyone who might say there were two baptisms, one by St. John and one by Christ, but he drew strong lines of demarcation between the two as to such. St. John baptized because of sin,

but Christ had no sin, and when He came, St. John drew back and said he himself had need to be baptized by Christ. Jesus was baptized, and they, as Baptists, followed His example. Was not the command also given to the disciples to go into the world teaching and baptizing in Christ's name? They did not accept the Prayer-book as their authority for baptism, but it was their desire to uphold the New Testament order of baptism, for they accepted the Scriptures only. Baptism did not mean sprinkling, but complete immersion in water.

Then followed prayer, after which the pastor gave a warm welcome to the first candidate, expressed his pleasure at seeing her under such auspicious circumstances, gave her a special text to remember in connection with her baptism, and then, taking her by the hand, he led her into the water. The pastor said in a very distinct voice, "My dear sister, on the profession of your faith I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost," and the candidate then disappeared temporarily beneath the dark waters of the Weir, to be greeted on her re-appearance by the choir singing, "Praise ye the Lord, hallelujah!" Not before the ceremony had concluded did any of the candidates attempt to leave the spot for a change of raiment. The pastor pronounced a blessing, and immediately the huge crowd commenced to melt away.

Mr. S. Fyson, as the senior deacon, will formally receive the candidates into the Church on Sunday afternoon, when they will partake of the Sacrament for the first time.—*Local Paper.*

### CANNING TOWN (PROVIDENCE).—

In connection with the renovation of the chapel, a public meeting was held on Wednesday evening, February 18th, under the presidency of Mr. F. T. Newman, secretary of the Association. While congratulating the Church and congregation upon the improved appearance of their building, the chairman exhorted them not to think more of the newly-decorated seats than they did of the children, for if they did rub the varnish off with their feet, well, we would have some more put on. Addresses were delivered by the following ministers:—Pastor J. Clark (2 Thess. ii. 16), "A good hope through grace;" Mr. T. Dean (John xvii. 8), "They have believed that Thou didst send Me." Mr. G. Smith (Hag. ii. 7), "I will fill this house with glory, saith the Lord of Hosts;" pastor H. F. Noyes, "Providence." Ivy Davis, aged seven years, amidst applause, gave in the result of

her farthing collection, which amounted to £2. Votes of thanks were accorded to the chairman, speakers, and to Miss Ivy Davis, also to Messrs. Wirn and Pritchard, the contractors, for the extra work they had done free of cost. We heartily thank our gracious Lord for a further proof of His presence with us in giving unto His people in this place so much of good. God has helped us to beautify His house, and now may our lives be made beautiful in His service, "And let the beauty of the Lord our God be upon us: and establish Thou the work of our hands upon us; yea, the work of our hands establish Thou it."

**ENON, WOOLWICH.**—On Tuesday, March 12th, the twelfth anniversary of the pastorate of Mr. E. White was celebrated. In the afternoon, at 3.30, a sermon was preached by pastor R. Matimer. A public meeting was held in the evening, presided over by Mr. F. J. Catchpole, and addresses were given by pastors W. H. Rose, J. Parnell, R. E. Sears, R. Matimer, and T. Jones. After Mr. West, of Erith, had sought the Divine blessing, our pastor, in reviewing the past, said that during the past six months he had experienced much of the Master's presence, and had enjoyed much liberty in preaching the Word, that things had been progressing in a most marked manner. He thanked God for a good Sunday-school from which he had received much help. Mr. Sears spoke in a cheerful manner from "Within the veil." Mr. Matimer delivered a soul-stirring speech from Exod. xv. 23, showing how God's people have to come to Marah; but O the wonders of grace, "the Tree of sweetness!" Jesus is that Tree to those who need Him and know Him. Mr. Jones spoke from "A preacher of the Word," Mr. Parnell on "The Bible," and Mr. Rose on "The ministry" (2 Cor. iv. 1). Mr. Abrahams (Sunday-school superintendent) also gave us a few words in his usual loving manner. The collections for the pastor were fairly good, and we felt the Lord had been with us; and what a good thing it is to be enrolled under the banner of our Lord and Master Jesus Christ.—J. H. W.

**HORNSEY RISE (ELTHORNE-ROAD).** Services to celebrate our 20th anniversary were held on March 15th and 19th, and proved times of much encouragement to us in our work amongst the young. Two sermons were preached by our pastor, Mr. H. D. Sandell, on Lord's-day, March 15th—in the morning from Gal. iv. 26, and in the evening from 2 Tim. i. 5. On the following Thursday the scholars met for tea at 5.30, followed by a public meeting, at which our esteemed friend, Mr. T. Dean, of Wandsworth, presided. After

the reading of Matt. xviii. 1—14, and prayer by brother Goodhew, the secretary read the annual report, which showed seventy-three scholars in regular attendance, with a much improved individual average compared with last year's figures, notably in the morning school. The chairman in his opening remarks expressed the pleasure he had in being with us, and enforced the necessity of teaching the truth to the rising race, seeing how the children were sought after by the papists and other false teachers to-day. He urged us to eschew pessimism and continue stedfastly in our work, relying upon the promise and strength of our God to bring salvation. A very encouraging and edifying address followed by our brother J. E. Eley upon the words, "Search the Scriptures." He reminded us that no book could compare with the Bible, that it contained riches worthy of being sought after, and it also revealed the way to eternal glory. Our brother Licence was also greatly helped in engaging the attention of both young and old, while he very aptly described the closing scene of man's life here below from Eccles. xii. A few words from our pastor, thanking our many kind friends for their presence and valued help which had tended to make the meetings a success, followed by the Benediction, brought the meeting to a close. The collections totalled £5 14s. 5d. Our friend, Miss Harrington, again remembered our scholars, and presented packets of sweets.—A. G. SANDELL, Hon. Sec.

#### HORHAM.

THE annual meeting in connection with the Bible-class was held on Wednesday, February 11th. We were very pleased that Mr. Ward, pastor at Laxfield, was able to be with us again to preside over our meeting. The opening hymn, "Kindred in Christ," &c., having been sung, and a few appropriate verses read from Psa. cxix., Mr. Barney sought the Divine blessing.

The president in his opening remarks spoke encouragingly to those gathered representing school, choir, and Bible-class. The teachers he exhorted to much prayer, patience, and perseverance. The singing of the praises of Zion shall employ the redeemed for ever, and he spoke of the necessity of the praises here being in such a way that the whole congregation could join in them. The members of the Bible-class he directed to the exhortation of Moses to Israel in Deut. xi. 18—21 and Psa. cxix. 9.

The report of the Bible-class was very cheering, showing that there had been no falling off in attendance, and the interest in the selected subject had been well maintained.

Addresses were then given by various friends. Mr. J. Knights compared the Bible-class to a fresh root which was growing out, and urged the importance of Bible study. Mr. Oxborrow spoke of the Word being sufficient to fit for life's work. Mr. Taylor dwelt upon the inspiration of the Scriptures. Mr. Butcher made some profitable remarks from 1 Kings vi. 7. Mr. S. Hawes, superintendent of the Sunday-school, told of the love and unity which prevailed amongst the workers and the healthy condition of the school. The meeting was also addressed by brethren Warren and Ling.

After thanking the friends who had taken an active part, and those who from sister Churches had come to join with us on this occasion, the meeting was closed with prayer. R. W. H.

#### CLAPHAM (COURLAND-GROVE).

SERVICES to commemorate the 17th anniversary of the Sunday-school were held on Lord's-day, March 15th, when Mr. H. Dadswell, pastor, preached excellent sermons morning and evening, and in the afternoon gave a special address to the scholars, teachers and friends; afterwards distributing 123 prizes, which included 25 Bibles.

On Wednesday, 18th, nearly 200 scholars and friends partook of a bountiful tea, doing ample justice to the good things provided.

At the public meeting afterwards, presided over by the beloved pastor, Mr. George Whitehorn implored the Divine blessing upon the gathering.

The annual report, read by the superintendent, Mr. A. Vine, was of a most encouraging nature. At the end of 1902 there were 155 scholars upon the register (including the superintendent's Bible-class), which was 10 less than the year before, although this was accounted for by a close revision of the roll, and the removal of the names of some who had been very irregular in attendance. During this year considerable additions had been made, and the school is now in a very flourishing condition. The teaching staff numbers 14, of whom 11 are Church members. The average attendance, especially in the mornings, had been excellent, and the conduct remarkably good. In the autumn a Band of Hope was commenced, and now numbers 67 members. A branch of the Children's Country Homes Fund has been started; and the International Bible Reading Association had 70 members. The sum of £4 5s. 6d. had been forwarded to the Strict Baptist Mission; the financial statement showing a balance of £5 13s. 3d. in the treasurer's hands. On March 14th, 1902, 14 scholars were examined in connection with the Sunday-school Union Scripture Examination, and were all

successful: 3 gained prizes: 9 first class and 2 second class certificates. The prize winners were Edith M. Vine, Ruth Dadswell, and Fred H. Whitehorn.

We had a welcome surprise in the visit of our old friend, Mr. I. R. Wakelin, who gave an interesting address on "Reaping;" while our brethren Loosley and Newman gave us hearty and encouraging addresses thoroughly suited to the occasion.

During the evening the scholars sang special hymns, and several recited suitable pieces in a very creditable manner. The attendance was very good, the collections realising nearly £8. We "thank God and take courage."

#### KENTISH TOWN (BASSETT-STREET).

WE commenced and have continued worship in the above place since Feb. 1st, but having had somewhat extensive alterations and improvements, at a cost of over £300, we held special re-opening services on Tuesday, March 24th.

A very good congregation gathered in the afternoon to hear pastor J. W. Wren (of Bedford), who preached an excellent inspiring sermon from Rom. i. 16.

About 180 persons partook of tea, provided in the newly built vestry and in the chapel.

At the time of the commencement of the evening meeting every seat in the chapel was occupied, and about 60 persons seated on the platform. The chairman, Mr. W. P. Goodley, of Hill-street, Dorset-square, who gave a very cheering and encouraging address, speaking of the blessedness of the means of grace. He was supported by pastors E. Mitchell, J. E. Flegg, J. Bush, F. Fells, A. E. Brown, and T. Hall, and the pastor (H. T. Chilvers), who gave Gospel addresses, and spoke appropriately of our settlement in the district of Kentish Town.

At the commencement of the meeting Mr. A. West, the Secretary of our Renovation Fund, gave a statement as to our progress financially and numerically. "Gratitude," he said, "was the keynote of his report, for the Lord had done great things for them, and this inspired to greater efforts in the future." He stated that congregations were good, and that on Sunday evening every seat in the chapel was generally occupied. It was with pleasure he reported that the members of Camden High Schools had united with them, and had handed to the Renovation Fund the sum of £200; the balance of their Building Fund, and that we were working harmoniously together. Mr. West also stated that the friends had worked hard for the last few weeks to augment the fund by the time of this meeting, and had succeeded in bringing it to a total of £801 3s. 6d., this included the balance of a Rebuilding Fund started some

years ago, and also £200 for Camden. He further stated that £780 had been paid away, including £500 off the purchase price of lease of chapel, and £250 as part of builder's account. There was still needed about £360 to complete the purchase of chapel, and settlement of builder's account and other details.

The collections taken at the services amounted to £21 15s. 3d. When this was announced our brother Burrows sprang to his feet and promised £5 if we could get other promises then to the amount of £40. Mr. Barradell was present and promised £25, and the amount was soon made up.

Our hearts are full of praise to our God, and we are looking for great blessing. The happy meeting closed with praise.

#### HOMERTON ROW.

THE pastor's 12th anniversary was held on April 2nd, when a sound and savoury discourse was preached in the afternoon by Mr. W. Sinden.

In the evening the Holy Ghost graciously helped our good brother J. P. Barradell to preside over the public meeting, when addresses were delivered by brethren Millwood, Peacock, Sears, Henson and Sandell on the subject of the ministry, which were listened to with considerable interest.

The chairman said that having known the pastor for so many years, and profiting through the acquaintance in a spiritual sense, he felt that he must come and offer a word of sympathy and congratulation on the pastor's release from secular employment after so many years' bondage, and to render some efficient help towards the heavy expenses caused by removing, and his dear wife's painful and serious illness. His own beloved wife had undergone two operations, and having had her life spared, he wished to show his gratitude to Almighty God for so much mercy. He had lost all his children but his wife was spared, and God had blessed his basket and his store, and he prayed for submission to His will under the rod and grace under His smile. He, therefore, begged of the Lord to accept of his humble offering—£20—towards the collection, which was £12 18s., making a total of £32 18s., as a present to the pastor's wife.

A paper was read by our brother Baker, containing a concise report of the effects of the pastor's twelve years' ministry.\*

A few loving and cheering remarks from our beloved and venerable brother

[\* This shows a net increase of 75 members—the securing of the freehold—the formation of 3 Bible-classes, and inauguration of open-air services. We should like to give the statement in full if space allowed of our doing so.—J. E. F.]

J. Haines, concerning the past and present of the Church, and a few words from the pastor, brought to an end one of the happiest meetings of late years.

CANTATE DOMINO.

IPSWICH (ZOAR).—Special services were held as usual on Good Friday, when we had the pleasure of welcoming brother Realf (of Leicester), who, after an absence of 15 or 16 years, came again and preached to us the grand old truths of the Gospel, in his own sound, clear, and thoughtful manner. In the afternoon he dwelt very blessedly upon Psa. cvi. 4, 5, likening it to Jacob's ladder, with steps from nature to grace and from grace to glory. In the evening the subject was the significant title upon the Saviour's cross (John xix. 19, 20), showing how plainly God's hand was seen in not allowing Pilate to alter it. The Jews wanted it altered, but God had determined it must remain "Jesus of Nazareth, King of the Jews." It being written in Hebrew and Greek, and Latin also, furnished the preacher with many edifying and savoury remarks. The public tea and interval gave time for friendly intercourse, our brother being well remembered by many. We were encouraged by good congregations, and we believe it was good for all that they went to the house of the Lord.—H. B.

#### FARNBOROUGH, KENT.

##### MEMORIAL TO THE LATE PASTOR.

A VERY interesting public meeting took place on Wednesday evening, Feb. 11th, which was preceded by a public tea, at which a goodly number of friends were present. The object of the meeting was the unveiling of a white marble tablet, on black ground, in grateful and affectionate memory of the late pastor, Mr. Isaac Ballard, who was the founder, and for thirty-five years the pastor of the above place of worship. The cost of the tablet was chiefly met by subscriptions from various friends who had known the pastor—some for many years.

Mr. W. Vinson, J.P., of Orpington, presided, and in his address made very appropriate and kindly reference to the moral and spiritual worth and devoted labours of Mr. Ballard. Other speakers followed.

Pastor J. Cattell, of Bessels Green, Sevenoaks, performed the pleasant duty of unveiling the tablet, and spoke of the long personal friendship which had existed between them, of the esteem in which Mr. Ballard was held by all who had known him, and referred to his long, useful life spent in making known the truth he so dearly loved.

Mr. Higgins, of Orpington, also addressed the meeting, and referred to Mr. Ballard's indefatigable labours on behalf of fruit-pickers and hop-pickers

and the enormous quantity of Gospel tracts which he distributed among them, generally accompanied by a kind and suitable word.

Mr. W. Richardson, of Sevenoaks, briefly spoke of the life, work, and peaceful end of Mr. Ballard.

A very cheering and enjoyable meeting was brought to a close by singing the Doxology.

W. R.

**TOTTENHAM (EBENEZER, PHILIP-LANE).**—The Sunday-school anniversary services were held on Easter Sunday and Monday. On Sunday morning, pastor Gibbens preached from the text Acts iv. 33, his point being "The Resurrection of the Dead, and of Christ." The testimony was with great power, because they were commissioned to go, and because of their experience and zeal. Gracious result. Great grace was upon them, that is, strengthening, sustaining, and enlightening grace. In the afternoon a very interesting address was given to the children by pastor James Clark, of Bethnal Green, to the scholars and friends,—148 scholars. In addition to teachers and friends being present. His subject was Eccles. xii. 1-7. Description of a house. Pulling down of the house. What becomes of the house when pulled down. In the evening a sermon was preached by pastor James Clark, from Luke xiii. 18, 19, "Seed representing the grace of God." Sowing seed simply in the garden in faith, with the consequent result, the seed grew. The chapel was well filled with children and friends for the evening service. On Monday afternoon an excellent sermon was preached by pastor W. H. Rose, of Woolwich, to a good assembly, on "Paul's Self-Estimate," taking as text the words addressed to John the Baptist, "What sayest thou of thyself?" (John i. 22), and applying them to the apostle Paul and producing five-fold answer. In the evening, Mr. Armstrong, of New Cross, occupied the chair. After a few remarks he called upon Mr. Nash, senr. to engage in prayer. The superintendent, Mr. Harrie, gave a very encouraging report, stating that there were 166 scholars on the books, fresh scholars continuously coming, but a great need for more teachers and school-room accommodation; also referring to the auxiliaries and their work. The financial statement was given by the treasurer, Mr. Littleton, who also reported the position of finances as regards the new school building fund. Brother Nash, junr., late superintendent, after giving a brief history of the school from its formation, amongst other things, stated that the present superintendent, Mr. Harris, and his wife, came in one Sunday afternoon, he considered in response to a prayer that

same morning for more help in the school, as he was then the only teacher with a class of 30 scholars, after which he gave a brief address from Isa. lxxv. 23, "They shall not labour in vain." Pastor W. H. Rose gave another address. His points being—Repentance, Prayer, Faith, and Trust. Brother Pickett, superintendent of Park Riding, Wood Green, gave an interesting address from Gen. xxxii. 17, "Whose art thou? and whither goest thou?" Pastor Gibbens closed the meeting with a few words of encouragement and thanks to friends from other Churches for coming to cheer us up, ladies for their help, and especially to Miss Logsdon, and Mr. Littleton, for training the children in the singing, which was well rendered and appreciated. Collections amounted to £7 3s. 4½d.

**WILLENHALL STAFFS. (LITTLE LONDON).**—The 111th anniversary of the formation of the Church was held on Lord's-day, March 15th. Pastor William Gill, of Norwich, was again brought into our midst in all the fulness of the blessing of the Gospel of Christ. and under the rich anointing of the Holy Ghost. Three sound and savoury discourses upon the covenant love, precious blood, and distinguishing grace of a Triune Jehovah, were listened to with both pleasure and profit. The congregations were larger than ever, the collections were better than before, the singing was very hearty, and, above all, the delightful presence of our beloved and adorable Redeemer was realised and rejoiced in at each of the services. As a Church and people we have cause to say with one of old, "The Lord hath done great things for us, whereof we are glad." That He may still continue to shine upon us and bless us, is the earnest prayer of—ALFRED B. TETTMAR, pastor.

**ZOAR, GRAVESEND.**—A very interesting ceremony took place on Easter Monday afternoon, April 13th, the occasion being the marriage of Miss F. Grace Goldsmith (the youngest daughter of Mr. J. Goldsmith, one of the deacons) to Mr. E. F. Short. The pastor, Mr. Charles A. Guy, tied the nuptial knot. In the presence of a considerable number of friends who had gathered to witness the ceremony. The bride had been connected with the chapel from infancy, and was received into Church fellowship after baptism some months since, and by her bright and happy ways had made herself generally loved, and had made herself appreciated in leading the praise service at the Monday prayer-meetings. At the close of the ceremony, the pastor presented the bride in the name of the friends with a handsome marble timepiece, with silver plate, bearing inscription, in a few

sentences expressive of appreciation for past services and wishes for future happiness of both bride and bridegroom.

**NORWICH (PITT-STREET).**—The 5th anniversary of re-opening of this ancient place of worship was commemorated on March 12th, when Mr. Cooper, of Lakenheath, preached in the morning and evening, and Mr. J. D. Hunt (the pastor-elect) in the afternoon. There was savoury meat for the tried and experienced children of God, also milk for babes in Christ; it was indeed a time of refreshing. We were pleased to welcome friends from Brooke, Claxton, Saxlingham, and Salhouse. We pray that our efforts to "Extol the stem of Jesse's rod, and crown Him Lord of all" in this old city may be greatly owned and blessed by the Lord the Spirit. Brother Hunt has accepted the pastorate, and we believe the hand of the Lord has been experienced by us in this matter. May unction and power from on high be with him in his work of faith and labour of love amongst us.

"Thus far our God has led us on,  
And made His grace and mercy known."  
—B. FORDEHAM, *Church Secretary*.

**CLAPHAM (REHOBOTH, BEDFORD-ROAD).**—On Tuesday, March 7th, we held our 46th anniversary of the formation of the Church. Mr. O. S. Dolbey preached in the afternoon, from the words, "Even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him; but ye know Him; for He dwelleth with you, and shall be in you." The sermon was much appreciated by a good congregation, after which a goodly number partook of tea, much larger than usual. The evening meeting was presided over by Mr. J. M. Rundell. Brother Mundy led us to the throne of grace, after which brother Arnold read the report, which dwelt upon the mercies of the past year, that we had been kept together in the unity of the faith. Our pastor has been enabled to testify of the truth with no uncertain sound, and encouraged to continue in his work and labour of love. Our Sunday-school seems in a better condition than it has done for some time past, which encourages our brother Wybrow to go on, trusting in time that his labours will bring forth fruit to the glory of God. Our financial position is very encouraging; our expenses are met by the kind help of our friends and visitors. The chairman then gave an epitome of his experience as to how he became acquainted with the truth of the Gospel. He was very pleased to be with them, and has been, and will be while they hold fast to the eternal verities of God's eternal truth. Mr. Dolbey spoke from the words, "Save

Thy people and bless Thine inheritance, feed them also, and lift them up for ever." Some very precious things were dwelt upon—saving, blessing, feeding, and lifting them up. Mr. Parnell dwelt upon the word, "Preservation," entering much upon the Father's preservation of His Son Jesus Christ when here below, from a babe upwards, until His final victory over death, and the grave to His glorified place in the Father's kingdom, there to intercede for all His redeemed family. Then our brother Waite gave a summary of the Lord's leadings and teachings from early days up to the present, and thanked those who had come to wish them God speed. The collection amounted to over £6. Let us then thank God, and take courage.—C. H. F.

**WILLINGHAM, CAMBS.**—On March 8th, last, in the Old Baptist Chapel, was heartily celebrated another Sunday-school anniversary. Much zealous love had marked the efforts of both teachers and scholars for weeks in anticipation of this auspicious day, which came in bright weather. Two sermons were preached, morning and evening, by Mr. S. J. Taylor, of Forest Gate, Essex, from 1 Kings iii. 7, "I am but a little child: I know not how to go out or come in," and Matt. xxi. 16, "Hearst Thou what these say?" In the afternoon, the gathering of children, parents, friends, numbered between 600 and 700, and was presided over by Mr. Taylor. Special hymns and anthems were efficiently rendered by the choir and children, and about thirty-five scholars and four teachers took part in recitations and dialogues, which were not only excellent matter, but ably executed. Miss Tibbit presided at the harmonium, to whom, with the help of the teachers, is due the successful training of the children in their musical and recitative pieces. It is not a very large school, but the sixty scholars seem to be fond of their school. The collections during the day amounted to nearly £4.  
—SAMUEL J. TAYLOR.

**GLEMSFORD (PROVIDENCE).**—The third anniversary of the pastorate was held on Good Friday, April 10th. A sermon was preached in the afternoon by pastor E. White, which was much enjoyed. A tea meeting followed, and over 100 sat down. A public meeting was held in the evening. The pastor, O. H. Oudmore took the chair. The reports were read. The Bible-class is still maintained with an average of 33. The Tract Society issued over 6,000 in the villages. The increase in the congregation is still marked, notwithstanding several removals in Providence, and by death. The finances is maintained, the number added to the Church

is six nett, making thirty-four for the three years' pastorate. The services were hearty, and large congregations gathered to hear the Word, and the addresses by the brethren in the evening. To God be all the glory.

#### WOOD GREEN.

A NUMBER of Christians met at Park Ridings Baptist Chapel on Good Friday to celebrate the eleventh anniversary of opening, and they truly enjoyed themselves.

Pastor W. H. Rose, of Woolwich, was by the Holy Spirit enabled to open out Isa. liii. 11, "He shall see of the travail of His soul and shall be satisfied." Christ's sufferings and His satisfaction for them. Christ's sufferings were—(1) penally associated, (2) Divinely inflicted, (3) substitutionally endured, (4) gloriously recompensed. Christ was satisfied. (1) As a conqueror, (2) Intercessor, (3) Administrator (4) Progenitor.

Brother Applegate presided at the evening meeting. He read Psalms xlv. and lxvii. Our deacon (brother Crowhurst) besought the Lord's smile upon us. The chairman alluded to the 46th Psalm as being one endeared to Luther, and pointed to it as suitable to the people of God, especially in this day of declension.

Brother Henson pointed to the cross of Christ. He said the cross of Christ was (1) The truth opposed to unbelief, (2) The righteousness opposed to self-righteousness, (3) The love of God opposed to the carnal mind.

Brother Rose referred to the circumstances for meeting—viz., the eleventh anniversary of opening,—and most interestingly brought to our minds, by way of comparison, the opening of the Temple between 2,000 and 3,000 years ago.

Pastor Fells, of Highbury, said he had been lifted up through the afternoon's discourse. All who listened to our brother could so distinctly detect that his utterances from the words, "Be still, and know I am God" were coming from a heart passing through a season of trial and bereavement. He was led to enlarge upon the blessing of spiritual discipline, acquired by not merely submitting to, but acquiescing in, God's will.

Pastor Gibbens, of Tottenham, dwelt upon the preciousness of Christ. "Unto you which believe He is precious." Much as we love, he said, the doctrines of Divine grace, "the faith once delivered unto the saints," yet they would be cold without the Person of the Lord Jesus Christ.

Our pastor, S. Hutchinson, welcomed all the friends, and expressed sympathy with brother Fells in his sorrow. He held up before us the words, "The

Lamb in the midst of the throne" (Rev. v.).

Collections and congregations were fairly good. The spirit and tenor of the gatherings were Christ-like, and we trust will have an abiding place in our hearts and memories. P. J. C.

OLD BRENTFORD.—The 85th anniversary services in connection with the Church meeting at North-road, Brentford, were held as usual on Easter Monday, April 13th, when three sermons were preached. In the morning by Mr. E. Mitchell from 1 Cor. i. 2, "Unto the Church of God which is at Corinth to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours." In the afternoon and evening by Mr. B. J. Northfield. In the afternoon our brother took three texts—"Looking unto Jesus" (Heb. xii. 2), "Leaning upon Jesus" (John xiii. 23), "Learning of Jesus" (Matt. xi. 29). In the evening the text was "And they came to Him from every quarter" (Mark i. 45). The attendance at each service was above the average, and the sermons were much enjoyed. Both seekers after Christ, and those who have long known and loved the Lord, alike expressed their pleasure and delight at the good things set before them by our two dear brethren in their truly spiritual and profitable discourses. We are hoping and praying for gracious results to follow the faithful preaching of the Word. The Lord is very graciously blessing the ministry of our own dear pastor, Mr. R. Mutimer. We have six candidates now waiting for baptism, and many others are anxiously enquiring their way after the Lord, and wishing to be numbered with the Lord's people. To God be all the praise.—E. FROMOW.

RATTLESDEN (BURY ST. EDMUNDS).—The third anniversary of the recognition of pastor W. F. Edgerton was held on Good Friday. A sermon, based upon Psa. lxxxi. 10, full of instruction and encouragement, was preached in the afternoon by pastor John Jull, of Eden Chapel, Cambridge. 120 persons sat down to tea. Pastor W. F. Edgerton presided at the evening meeting, which was well attended. Brother D. Bland, of Bradford, offered prayer. The pastor spoke upon the past year as having been one of peace and a measure of prosperity. The additions to the Church were: by baptism, 10; by transfer, 2. Sunday-school teachers, 11; scholars, 87. The Christian Band has a membership of 38; average attendance, 33. Village Stations, 3. Pastor Edgerton referred to the Education Act, and his determination to offer passive resistance to the rate which would support teaching which was stealthily undermining the Pro-



testantism of the district. Mr. Strickson, a deacon of the Baptist Church, Stowmarket, gave a brief address, as did also Mr. Baker, lay preacher of Finborough. Pastor J. Jull delivered a sermon from St. Matthew xxvii. 42. There was a good congregation, and the collections for the Church Funds amounted to over £7. On the previous evening pastor Jull addressed the Christian Band from Mal. iii. 16.

#### CHELMSFORD.

THE interiors of the chapel and school-room here have recently been renovated. The chapel has been cleaned and repainted, etc.; a new hot-air heating apparatus has also been provided. The school has been thoroughly renovated, and a new floor laid. All this having been completed the sanctuary was reopened for public worship on Wednesday, March 25th.

In the afternoon pastor White, of Woolwich, preached from 2 Cor. i. 21, 22, and many who were present felt it truly good to be there, as they listened to the glorious things our brother was helped to speak. At the close of this service about 112 friends partook of tea in the schoolroom.

A public meeting was held in the evening, presided over by brother Fauch of Ilford. After the singing of a hymn, our chairman read Psa. cxxxii. Mr. Pizzey (a deacon) then led us in prayer, after which our esteemed pastor spoke of the goodness of God in prospering us in the undertaking which had been so far completed. In addition to the work already done it is hoped we shall be able to build a minister's vestry, renovate the present vestry, and also the exterior of chapel and school. Of the £300 required for all this £248 had already been received, through the willing offerings of so many friends.

Our worthy chairman then expressed himself as feeling at home in our midst, and he thought we had great cause for gratitude, and upon his suggestion the Dology was then sung.

This was followed by more savoury remarks from brother White, pastor Polley (of Halstead), and pastor Baker (of Braintree), and our pastor (H. S. Boulton) hoped that glory would ever fill the sanctuary of God. A happy meeting was closed by singing "All hail the power of Jesus' name." The collections throughout were good.

On Friday, April 10, the annual meeting of our Bible-classes was held, being preceded by a tea. The public meeting was presided over by Mr. H. S. Boulton, pastor. Being a Bible-class meeting it seemed the wish of our pastor that as many as possible of the members should take part, and Messrs. Last and Bowles asked of the Lord His blessing. Reports were then given by Messrs. F. Whybrow

and J. Hazelton, secretaries of the Sunday afternoon and Tuesday evening classes, respectively. The cash account was rendered by Mr. R. Chaplin, treasurer. After a few cheering remarks from our chairman, Mr. H. Chilvers (deacon) gave a very helpful address. This was followed by addresses from Messrs. G. Whybrow, D. Monk, Goodwin and Goodall (class members). Mr. Fizzey and Mr. Lancaster (deacons) also gave the Bible-class words of good cheer, which were appreciated as we realised that, as young people, we have the good wishes of our elder friends. In this way a very happy meeting was spent, and the felt presence of God in our midst made it truly a "good" Friday evening.

F. J. H.

#### THE ANCIENT WIDOWS' FUND.

THE one hundred and seventieth annual meeting was held on Monday, April 6th, at the Sunday-school Union, Old Bailey, London, William Edwards, Esq., who has been a manager since 1843, and treasurer for the past forty years, presiding. Founded in 1733, this Society 'assists necessitous widows and children of ministers of the Presbyterian, Congregational and Baptist denominations in England and Wales, who at the time of their death were accepted and approved by other ministers of the section of the Church to which they respectively belonged.'

The report, which was unanimously adopted, amply demonstrated the need for its maintenance and extension. Its interest to the readers of this magazine should be intensified by the fact that the widows of no fewer than twenty ministers are on the permanent list, whose husbands were in full sympathy with our principles and whose lives and labours were approvingly recorded in our pages. Two such have been added since May last. This means that at least £202 *per annum* is voted from the fund to our section of our Denomination, while contributions from our Churches in the Metropolis and from private donors amount only to a single guinea from one well-known friend. Five of our ministers are members, and the little Church at Ivinghoe still sends a subscription in grateful recollection of aid accorded for many years to the widow of its late pastor, Mr. Collyer. The report, with the rules and lists of contributors and beneficiaries, will shortly be issued, and will, we believe, be forwarded to any address by the secretary, Rev. W. H. King, 3, Cromwell-avenue, Highgate, N., who since 1901 has with the greatest courtesy and efficiency occupied the position so long filled by our very dear friend, Mr. Robert Grace, of ever fragrant memory. W. J. S.

## Aged Pilgrims' Corner.

THE attention of our friends is drawn to the advertisements of the annual meeting on May 6th and the sermon by the editor of *The Gospel Magazine* on May 14th. The attendance of all who are interested in the welfare of the Lord's aged poor is heartily invited. Tickets for the annual meeting can be obtained at the office.

By the kind invitation of Mr. W. J. Parks (the Society's treasurer) and Mrs. Parks, the inmates of the Camberwell Asylum and friends were entertained at tea at the Asylum on April 2d. An enjoyable and profitable time was spent, and addresses were given by Messrs. Dolbey, Bradbury, T. Carr, Rundell, Pierpoint, and others. The anniversary of this Home has been fixed for Thursday, June 11th, when Mr. Tobitt, of Hastings, will preach in the afternoon.

The contributions through auxiliaries during the past financial year have been most encouraging, a gratifying increase from collecting boxes and in small subscriptions having taken place. Boxes will be gladly placed in the hands of any friends willing to use them, and service in the direction will be of real value.

The spirit in which true help is rendered is well expressed in the following letter: "Enclosed you will find two guineas for the Society from my sister and myself. Our dear mother who died last November was a recipient of the pension for the last four years of her life, and we feel that the Lord has blest us both, especially since her death, and desire to return a small tribute to Him who is the Giver of all things. We have much pleasure in sending the enclosed, and hope to be able to do so yearly for this noble cause.

Sixteen hundred and eighteen pensioners are on the books, and upwards of £12,000 per annum are expended among them. These totals are the largest yet reported. The committee are making a special effort to increase the annual subscription list, which it will be readily understood is a matter of urgency. Seven shillings per annum entitles to one vote.

## Gone Home.

JOSEPH FAVELL.\*

"The old order changeth, giving place to new," and with changed environments, Christians of the old school, with their

\*The substance of the above was sent to the "E. V. & G. H." last year; but appears to have been lost.

marked spiritual and social characteristics leave us to abide chiefly in the recollections of those who loved them in bygone days. To the memory of one such, are these lines devoted. Joseph Favell was born at Alconbury Weston, Hunts., in December, 1816. His parents were godly, they attended the Baptist Chapel at Great Gidding, some six miles off, generally taking their little son with them. His health when a child was precarious. At this period they removed to Isleham, since memorable as the place in which C. H. Spurgeon was baptised. When about nine years of age our friend became the subject of religious impressions, which though doubtless fluctuating, never wholly left him. In time, these became deeply rooted, until a profound sense of sin filled his heart. His actual transgressions were few, for parental restraint and a natural aversion to moral evil kept him from acts which others would have committed without compunction; but "the plague of his own heart," and an apprehension of the holiness of God were a perpetual sorrow. It is sometimes supposed that they only who have indulged in "excess of riot" have a just view of the Divine anger. The light vouchsafed to a quickened conscience, however, determines a sinner's apprehensions of his guilt. The purest men when the subjects of grace frequently experience self-loathing to a terrible degree. So was it with Joseph Favell.

In his seventeenth year a friend visited them, and read a letter from a Christian girl who had recently obtained mercy. The doubts and fears which she described did not, however, wholly prevail, "as she felt assured that had the Lord meant to destroy her, He would not have shown her such things." The argument of Manoah's wife had weight with the pensive lad.

Inward convictions wrought an outward change, and his father observed how "the tearful eye," had taken the place of "the giddy laugh," and awaited the result with solicitude. At length his son could refrain no longer, and opened his heart to him as to his convictions of his sad condition. A conversation ensued, and Scripture after Scripture was advanced to assure him that the emotions which distressed him, should encourage the hope that he was one to whom the invitations and promises of the Gospel belong.

From this time he lost much of his burden, and "was enabled to rest in the finished work of Christ Jesus." But his peace ere long fled. He was "living entirely by sensible enjoyment," as he proved when "left for a time," and suffered to fall "from the pinnacle of communion with God," and to be "tempted of the devil." The fear that he had committed the unpardonable sin haunted him, till relief came by the word, "If any man sin, we have an Advocate with the Father, Jesus Christ the Righteous,"—relief which was the precursor of the "time of love," which comes with more or less definiteness to every child of God. Mr. Blackstock was advertised to preach at a town about eight miles from Isleham, and a provision that blessing would attend the service possessed this young disciple's mind. Regardless of the distance, he walked both ways, and obtained what he desired. The word came with power to his heart; the snare was broken; his soul like an escaped bird forsook its bonds, and he began to live the life "which is by the faith of the Son of God."

In May, 1839, he joined the Church at Chatteris, then under the pastoral care of

William Palmer, by whom he was baptised in the river at Horseway, before his reception into open fellowship with God's saints.

The weakly child had now become a strong and healthy man, tall, upright, and active. Mentally he was shrewd, observant, determined, and undeviatingly pursuant of the right course, whatever the results might prove.

In 1830 he married Mary, daughter of Mr. Richard Clarke, of Chatteris, with whom he lived in happy companionship for forty-seven years. Fifty years after, the writer visited the Parish Church in his company, in search of the grave of the once notorious Michael Augustus Gathercole. Presently he asked to be left for a few minutes in the sacred edifice. On returning we found him on his knees before the Communion Table. When he rose, his eyes were bathed in tears as he said, "Here I knelt with her fifty years ago, and I have participated in every blessing then pronounced. Yes, 'Thou shalt see thy children's children, and peace upon Israel.'"

His secular employment was that of an Official in the Cambridge County Goal. Respected by all, he was recognised far and wide as a loyal servant of the Government, to whom he yielded unflinching allegiance and defence. Politically, he was an enlightened and intelligent Conservative.

On coming to Cambridge, without transferring his membership, he worshipped at Eden chapel. Here he found congenial friends, though his attendance on the means of grace could not be as frequent as he desired, and he was often glad to attend an adjacent church, in which the preacher was the late Professor Scholefield, eminent both as a Greek scholar, and as a savoury preacher of the Gospel.

The ministry of the late Samuel Marks proving profitable, he joined the Church, and in 1869 was chosen to act as a Deacon, which office he filled until his death. His wisdom, his spirituality and his kindness of heart eminently qualified him for the work. He was well acquainted with the Sacred Volume, and staunch in his adherence to the doctrines of grace and the Faith and Order of the Strict Baptists. His knowledge of hymns was extensive; and, when precursor it was a treat to hear the feeling which he imported into well-known words.

He possessed a wonderful knowledge of the history and associations of Cambridge, of which he was a walking Chronicle. Upon each college he could expatiate better than a guide-book; while our own grand old preachers in adjacent places,—Sutton, of Cottenham, Freeman, of Godmanchester, or Murrell, of St. Neots, were with him gracious and abiding memories.

Reticent, as he naturally and habitually was, he had much dry humour; and could so quote a quaint saying or relate a droll story, as to evoke hearty laughter, while he was the only unmoved person in the company. Gracious conversation with godly friends was, however, his delight; nor did he eschew debatable topics, but loved to discuss some of the questions which in this age of hurry rarely engage attention.

As a Deacon, he was faithful to his own convictions and principles. To real improvements in the methods of Divine worship he was ever favourable. "The beauty of holiness" he knew was not opposed to refinement; and it was with his cordial sanction that the service of song at Eden Chapel advanced to its high pitch of excellence.

To his successive Pastors—Samuel Marks, J. Bunyan M'cure, and our honoured brother, John Jull, he proved a constant and consistent colleague, conditor and helper. His attendance could invariably be relied on. He had a kindly word, hand-shake for all, which often proved a gracious up-lift to the downcast and weary. His public prayers, though informal, were rich, and full of Scriptural allusions; while their sincerity and earnestness appealed to all hearts.

His pen was frequently employed with success, as his pieces in the "E. V. & G. H." through many years testify. His verses, though rarely rising to sublimity, were smooth and sweet, and redolent of the Master's name. Stanzas of higher excellence, however, here and there occur.

On resigning the Office he so long held, he reported that he had not been detained from his duties through illness for one day. He subsequently became a Registrar of Births and Deaths, in which capacity he secured universal respect.

His wife's death, some years since, followed later on by his sister's, who afterwards kept his home, evidently overshadowed his heart. His hearing also became impaired, impeding social intercourse, especially with Christian friends. Still he was cheerful, and many treasure the memory of happy hours spent in his company.

In his advancing age, events forced upon him the work of preaching the everlasting Gospel. Door after door opened, and he became an acceptable "supply," especially to those whose experience of the Spirit's work and the priceless value of the Saviour's redemptive blood, was solemn and varied.

In 1901, he removed, with his daughter and her husband—whose health rendered the step imperative—to Yarmouth, where he at once secured the love of many Christian friends. He often preached at York Road Chapel in the pastor's absence; and his help was sought elsewhere. His health was good, notwithstanding his age, almost to his death, which was accelerated by a chill. On the previous evening he engaged in prayer with his loved ones, specially supplicating the Divine blessing on Zion, whose interests lay so near his heart. His age was eighty-six when the "home-call" reached him on Oct. 9th, 1902.

"So fades a summer cloud away,  
So sinks the gale when storms are o'er,  
So gently shuts the eye of day,  
So dies a wave along the shore."

He was buried in Histon Road Cemetery, Cambridge, his tombstone bearing the following lines from his own pen:—

"Calmly the vale of death he trod,  
Nor feared nor felt an evil there;  
His spirit's resting now with God,  
Freed from the shadow of a care.  
Redeeming Love, his Theme—his soul  
Shall sing while endless ages roll."

#### JAMES JABEZ FROMOW

was born May 10th, 1854, at Chiswick. He was the second child of William and Sophia Fromow, and brought up to attend Old Brentford Baptist Chapel and Sunday-school. Eventually he became a Sunday-school teacher, and later was chosen secretary of the Sunday-school. He was much attached to the ministry of the late Mr. G. W. Shepherd, of Hill-street. Several sermons delivered by our now glorified brother were made a great blessing to his soul; one from Jer. xxxi. 3 was received with such power that it led him to seek for a place amongst the people of God

there. He therefore applied for membership and was accepted by the Church, being baptized by Mr. Shepherd the last Sunday in July, 1870, and received into fellowship the following month. Mr. Shepherd, upon receiving him into the Church, gave him for a text Rev. xi. 10, "Be thou faithful unto death, and I will give thee a crown of life."

After a while he was much exercised as to whether his sphere of usefulness was not at the Church at Brentford, and at last he made up his mind to mention the matter to Mr. Shepherd. The advice given was, "Go, brother James, and help the Cause at Old Brentford." Having the inward witness and outward evidences that the step was of God, thereupon he joined that Church, and in the spring of 1886 he was chosen as deacon and Church secretary; he was also chosen as one of the delegates to the M.A.S.B.C., and subsequently was appointed secretary of the Loan Fund. He also represented Brentford on the committee of the Strict Baptist Mission. He was a well-wisher of the servants of God, and greatly concerned for their happiness when their work was finished. After much prayer he proposed at a delegates' meeting of the M.A.S.B.C. that a fund should be established for necessitous ministers and their widows, and it was a great joy to his heart that it was accepted and carried by the Association, and is now fairly launched under the title of "Pastors' and Widows' Benevolent Fund," of which our dear brother was the treasurer. It has been truly said, "He was a denominational man," and as such we sustain a heavy loss. He was a Strict Baptist, and not ashamed of his Calvinistic principles, but they never blunted his zeal for the salvation of never-dying souls, of which his prayers were a striking proof. As a Church, we feel keenly the loss; to us he seemed indispensable.

The writer first heard of Brentford through our loved brother. The first letter received from him concerning an engagement drew our heart out to him, although we had never heard of him before. From November 3rd, 1891, up to May 10th, 1893, I received over forty letters from him, which I have in my possession to-day among my special treasures. I feel I must give the following extract, one written in answer to mine, to say that I must in God's name and fear accept the pastorate, viz.:-

"My beloved Brother,—I was so pleased and thankful too at the receipt of your letter. Take it as another answer to prayer, that the Lord has inclined your heart to come amongst us, and given you a threefold token as evidences of His leading and guiding. I had been praying He would give you a twofold token, as He did Gideon; but you see it is just like Him, having given more than we asked. This matter has caused me a good deal of wrestling in prayer and searching of heart, but now I do desire to bless the Lord that He has answered the many prayers put up to Him for you, that the Lord would shine on your path and remove all clouds."

It has been our happy privilege to labour with our dear brother for over ten years, and we have ever found him to be a man who had the cause of God at heart, and was prepared to suffer rather than the peace and prosperity of Zion should be disturbed.

On Monday, February 16th, he left his home to accompany another brother on Church business, after which he fell into a cutting near some new buildings and injured his knee. He had to be conveyed home

in a vehicle, and was not able to leave his bed after that time.

He entered his eternal rest on March 13th, 1903. The following will show he was a practical Christian:—He has left to the Church at Brentford the sum of £100; to the Loan Fund, £100; Pastors' Benevolent, £100; and to the Aged Pilgrims, £100.

May the Lord raise up others to fill the vacant places that were filled so admirably by our loved brother. May the Lord bless the dear suffering widow and precious babe which is left and each of the sorrow-stricken brothers and broken-hearted sister.

On Sunday, March 22nd, special services were held in the chapel, when the employés of the firm were present to pay their last token of respect to their esteemed master. Every seat was filled, and we were enabled to speak from 1 Thess. iv. 14, and we are greatly gratified to learn it was made a blessing to the living.

"Say why should friendship grieve for those

Who safe arrive on Canaan's shore:  
Released from all their hurtful foes:  
They are not lost, but gone before."

PASTOR R. MUTIMER.

#### IN THE CHAPEL.

On the afternoon of March 18th a large number of friends assembled at North-road Chapel, Brentford, to express their sympathy with the bereaved family and show their esteem for our dear brother James J. Fromow. The solemn service commenced by the singing of

"Prepare me, gracious God,  
To stand before Thy face."

Pastor R. Mutimer read selected portions of Scripture, and then with deep emotion made a few remarks in reference to our brother. He said: This is a solemn moment. God is speaking to us. The remains which are in our midst are of one who has been a brother, friend, counsellor, father, and spiritual helper to many. As to the extent of the loss which we have sustained, we know not yet, but time will prove it to be very great. As a Church, we have lost a beloved deacon. God alone knows how keenly we feel that loss. To the family his loss is irreparable. As a Denomination, we feel the stroke. His name was known throughout the Churches, The Benevolent Fund was first suggested by him. He was a lover of good men, pastors especially. The last long conversation I had with him was in connection with the Benevolent Fund. The employés have lost a good master. He was a man not ashamed of his principles, and had a zeal for the salvation of precious souls. Scarcely ever did he pray without mentioning this. He was a lover of peace, and strove for it in the Church. He experienced peace at the end. Almost his last utterance was, "The truths I have lived upon will do to die upon." His portion was to be in Christ; his privilege to have fellowship with Christ; His prospect to be with Christ.

Pastor E. Mitchell followed with a very appropriate address concerning death, which he noticed from three points of view.

1. The legal aspect of death: it is the wages of sin. Sin entered into the world, and death by sin. If we had only this point of view, it would be terrible. 2. From the natural point of view it was a terrible enemy. There was everything in it which is trying and distressing. 3. But there is the Gospel point of view. The enemy is deprived of his sting. Christ by His death has overcome, and Jesus calls to His child,

"It is enough! come home." Our brother has gone to be with Christ. Brother Mitchell then extolled the precious Christ, through Whom the blessedness is ours.

Pastor R. E. Sears commended the sorrowing ones to God in prayer.

The hymn, "When Thou, my righteous Judge, shall come," having been sung, the friends wended their way to the grave. Here there was a very large gathering, many Churches being represented. After the coffin had been lowered into the grave, and a few passages of Scripture read, pastor R. Mutimer delivered a solemn and suitable address to those assembled from the words, "Be ye also ready, for at such an hour as ye think not the Son of Man cometh." "Let me die the death of the righteous: let my last end be like his."

J. E. F.

#### HENRY MYERSON.

Henry Myerson (according to the January issue of the E. V. & G. H.) was born Jan. 12, 1827, in the parish of Bethnal Green, Middlesex. At the age of six years he was placed in the Hebrew School, Cambridge Heath. This school is for the promotion of Christianity among the Jews, his father being a Polish Jew who had embraced the Christian religion. After the lapse of eight years he was apprenticed to the clock trade. His mother was a God-fearing woman, and his first serious impressions were from her lips. These early impressions were deepened while at school; but on going into the world he was surrounded by bad influence and example. His master and his companions in the trade were not only worldly, but blasphemous men.

At the age of 17 the Lord graciously put a stop to the course of life he was living. His own brother, a God-fearing man, remonstrated with him, and urged him to attend the house of God in Crown-street, Long-acre, where he heard the late Mr. Brink. From this time he was delivered from the snare of Satan, and constrained to look to the Lord to be preserved in the future. But for a long time he was under the law, and could not experience the forgiveness of sin or liberty of the Gospel; but after a while the Lord graciously applied His dying words—"It is finished"—to his soul.

When about 28 years of age he was strongly impressed with a desire to preach, and began in the open air, and here he met Mr. King, of the Surrey Tabernacle, and they were friends till the last. He had not spoken long in the open air before a door was opened for him at Romford, and here I have heard it said that such was his zeal that the little pulpit, which was of a temporary character, often had to be held by one of the friends while he was preaching; he preached there about sixteen months. Egham and Staines he supplied about the same length of time, and in each of these places abundant blessing rested on his labours, and even in his last day he shared some of the reward of this his early ministry in kindness of friends towards him. In these early days he was much tried in Providence. On one occasion such were his circumstances that, like the late W. Huntington, he was obliged to part with his coat, at another time compelled to walk from Staines to London. These were great trials, and a conflict arose in his own soul as to whether he should preach at all. On one of these occasions he cried, "Lord, if You have nothing for me to do, stop my mouth. Why should I force myself on Thee? Lord, Thou canst make this plain." While in this

state of mind his old friend, Mr. John Bonny (now of Stevenage) called and pressed him to go and hear the late Mr. Haslop, Mr. Bonny saying, "I am going to ask him to let you preach in his chapel once a month, and I will pay all expenses" (Mr. Bonny had been previously blest under his ministry). Mr. Haslop could not decide then, but invited both to a tea on the following Tuesday, when he would give an answer. On the Sunday morning both went to Shalom to hear Mr. Haslop, but he was not able to preach, and requested Mr. Myerson to preach, which he did. Before the Tuesday meeting came Mr. Haslop had gone home, and Mr. Myerson was requested to preach on the following Lord's-day, and very soon it was evident that it was of the Lord, for His hand was with him, and many believed and turned to the Lord.

On August 6th, 1861, he was recognised as the pastor. Nearly all who took part in that service, like himself, have gone home—brethren Webster, S. Cousins, Dixon, and C. W. Banks. For many years our brother sustained this position with great acceptance, and was in great request among the Churches, and it is no uncommon thing to-day to hear "I was called under H. Myerson."

Owing to declining health he was compelled to resign, after thirty-nine years and seven months' labour. For a short time he was Nonconformist chaplain at a London cemetery, but this did not suit him. He came to Stoke Newington to live with his only son, and while here his health was greatly improved, and he began again to proclaim the truths he loved.

About two years ago he came to Ebenezer, Tottenham, as a hearer (the writer had only seen him twice before); but he soon became a constant hearer, and many a time has he given a word of encouragement.

At the end of 1901 he desired to join us in Church fellowship, and, though he had occupied the pulpit, came before the Church, and we shall long treasure his rich experience of the Lord's dealings with him. He was with us in spirit and love, and though of such short duration, his loss is felt very much.

On Sunday, December 14th, 1902, though he was far from well, he preached at East Ham with great power and acceptance. In the evening his last message was from Psal. lxxxiv. 11. On his return home he was full of praise to his Lord for the help he had experienced through the day. Monday and Tuesday he was in great pain and weakness, and on Wednesday night became unconscious, which state he continued in till Friday afternoon, when, with a smile on his countenance, his spirit fled to be with the Lord.

His mortal remains were brought to Ebenezer, Tottenham, where a good few friends, old and new, had gathered, and a short service was held by myself offering a few suitable remarks from Josh. i. 2, first clause. Brother Hewitt closed with prayer. The body was then conveyed to Chingford Cemetery, where several friends had gathered, and there in the darkening December evening we laid to rest all that was mortal, with a few words over the grave. Brother Kingston offered prayer. On Lord's-day following we referred to this event from Rev. xiv. 13.

J. P. G.

ETHEL E. I. FELS,  
beloved child of pastor and Mrs. Fells, fell asleep in Jesus on March 27th, aged sixteen months. Gratitude to all sympathisers.

# Echoes from the Sanctuary.

## GOD'S MIGHTY ARM.\*

BY THE LATE JOHN HAZELTON.

“Thou hast a mighty arm : strong is Thy hand, and high is Thy right hand.”  
—Psalm lxxxix. 13.

THE opening verses of this Psalm consist of meditations on the mercy, and majesty, and faithfulness of God, which are wisely brought together, for they are inseparably associated in the salvation of His beloved people.

Our text enforces a fact or doctrine to which too great attention can hardly be paid, namely, *the absolute and unchallengeable omnipotence of God*. This, while it is our anchor and refuge—and the devil's dread and terror—is His peculiar glory. He may be opposed; He cannot be obstructed. His plans must prosper; and He will finally vanquish and overcome all His enemies.

There is no weakness in Him. This we might exemplify from Creation, Providence, and Grace, all of which demonstrate the power which belongeth unto Him; and all of which were in the Psalmist's mind when he penned the grand words of our text. Consider this fact:—

I.—IN RELATION TO HIS SOVEREIGN, HOLY AND RIGHTEOUS WILL. I put the fact thus, because God is so often represented as a feeble King, a weak Monarch—as desiring and wishing what He is unable to accomplish. If so, He must be most unhappy. If His arm is too short, and weak, and slow, and unskilful to accomplish His purpose, He is perpetually subject to disappointment, and cannot be—as we know He is—supremely and ineffably happy. So “strong,” “mighty,” and “high” is His “right hand” that He can carry out every determination of His purpose and will. How strikingly He thus contrasts with our poor little limited selves. A parent, for instance, may dearly love his sick and suffering child, but be unable to assuage its pain; for our love is often greater than our power. But shall we so represent the mighty God? No. His arm can reach and relieve all His children. I could not worship a Being as God, who could not attain His every object, and rule every event.

Again. *The displays of Divine omnipotence are limited by the determinations of His will*—limited, that is to say, not *naturally*, but *morally*. “Is anything too hard for the Lord?” No. Absolutely nothing; but the operations of His arm correspond with the decisions

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\* This “Echo” “of a voice that is still” is given in the hope that it will reach some careworn hearts in this day of perplexity, and constrain some silent soul to break forth into singing:—

“Then will I say, ‘My God, Thy power  
Shall be my fortress and my tower;  
I, that am formed of feeble dust,  
Make Thine almighty arm my trust.’”—ED.

of His secret purpose, formed and matured ere time was. Thus, "He is in one mind, and who can turn Him? and what His soul desireth, even that He doeth." He never *wishes*; He *wills*. He does not *propose*, but *purposes*—and it should be our business to—

"Tell of His wondrous faithfulness,  
And sound His power abroad;  
Sing the sweet promise of His grace,  
And THE PERFORMING God."

Thus He declares, "I will do," what? "*all My pleasure.*" "I will work, and who shall let (or hinder) it?" He never deviates from His purpose, though devils, thrones, sin—or the craftiest schemes of hell seem to impede His course. Thus His power fulfils His purpose. "His eternal thought moves on His undisturbed affairs." He has a name to glorify. This He does by the faultless operations of His hand.

II.—CONSIDER HIS HAND IN RELATION TO HIS WORD. History tells us what He has done; Providence what He is doing; and Prophecy what He will do—and His principle in all His observable conduct is—"that the Scriptures might be fulfilled." "*It is written,*" is thus not only the rule of our faith, and the warrant for all our expectations—but it is God's bond, His solemn undertaking to act in certain defined and declared ways. Men despise and disregard the Bible. God Himself respects it. If I may so speak, it lies open before Him, and its words regulate His works.

His promises imply His exact foreknowledge. In eternity He took an anticipatory review of all the occurrences of time. He foresaw and forestalled all the machinations of hell; all the tactics of His and our great adversary, Satan. He formed an accurate and detailed forecast of all the circumstances of all His people, surveyed the paths He ordained for their journeyings, estimated the gloom of every valley, the height of every mountain, the violence of every flood, and the exigences of every hour of stress and trial. Not a moment in our lives failed to engage "His active thought," long "before the day-star knew her place." In due course He published His determination to act as the Guide, Helper, Strength, and Omnipotent Deliverer of His people, and these declarations we call "the promises of God." Not one shall fail. Wisdom made them; power will carry them out. They are suited to all His people under all circumstances, and, when faith is favoured to plead one, we may reflect for our comfort—

"His very word of grace is strong,  
As that which built the skies;  
The voice that rolls the stars along,  
Speaks all the promises."

III.—CONSIDER GOD'S ARM IN RELATION TO THE SACRIFICE AND INTERCESSION OF JESUS CHRIST. The work of the dear Redeemer on earth is a past and an accomplished fact. "He dieth no more." There is no necessity for His so doing. He has "made an end of His people's sins; brought in an everlasting righteousness," and "obtained eternal redemption for them." Yet, though a past fact, it is one of perpetual validity and perennial importance in the estimation of God. We sing:—

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

Till all the ransomed Church of God,  
Be saved to sin no more."

and Cowper's sweet words are sanctioned and confirmed, even in Heaven. God's proceedings for, and His conduct to His people are regulated by His high estimation of the atoning death of His dear Son. The operations of His mighty hand respond to the voice of the blood of Jesus. Does justice demand the destruction of a chosen and redeemed sinner? The blood shed on Calvary, pleads, "Deliver Him from going down to the pit," the ransom has been paid, the claims of the law have been met. He must be saved, not smitten; blessed, not banished; set on high with the favoured ones, not driven into the outer darkness of eternal doom. And God's mighty arm acts in accordance with this appeal. It cannot strike one penal blow when love urges the argument of blood. Thus the Cross enlists Omnipotence to act on behalf of all for whom the Lord died, and love, blood, and power combine to ensure their safety in life, and their eternal joy in a brighter world.

IV.—CONSIDER THE ARM OF THE LORD IN RELATION TO HIS DEAR PEOPLE—what these are by nature, and what they become through the operations of His saving grace. "By nature, they are the children of wrath, even as others," but long ere they had any knowledge of God's love, they were the objects of His special and peculiar favour. Union to the last Adam secured their eternal safety, though they fell with the first Adam, the natural covenant head of the human race.

" 'Twas God's own purpose that begun  
To rescue rebels doomed to die;  
He gave them grace in Christ, His Son,  
Before He spread the starry sky."

And from the moment of their birth, His "high hand" acts for their well-being. They are thus "preserved in Christ Jesus," before they are quickened, and arrested, and called, and first learn to sing:—

" But O, amazed, I see the hand,  
That stopped me in my wild career;  
A miracle of grace I stand,  
The Lord hath taught my heart to fear."

And ever after, this arm befriends them, for our God is accurately represented as saying—

" I'll strengthen thee, help thee, and cause thee to stand,  
Upheld by My righteous Omnipotent hand."

Our thoughtless hearers—if such are present—little know what is in store for them. If God loves you, if Jesus died for you—this supremely high hand will make you "new creatures in Christ Jesus." In His time, through His power, you will believe, and flee to the Refuge, and pray, and begin to travel toward heaven—just as those do whom, perhaps, you ridicule to-day. Who can predict what the "God of all grace will do?" Think then of these things!

This mighty hand will never cease its untiring activities for His people. They, therefore, pray, "Show Thy marvellous lovingkindness, O Thou that savest by Thy right hand them which trust in Thee, from those that rise up against them."

Lastly.—REGARD THIS HIGH AND HOLY HAND IN CONNECTION WITH THE CHARACTER OF OUR COVENANT GOD. God respects His own



character, and every act of His hand is worthy of it. An unjust blow, a tyrannical expression of His power, an error or blunder would render Him an unsafe object of trust, but His wisdom invariably directs what His love dictates, and His power performs. Watch then, for you may, the movements of His hand, and you will be constrained to sing :—

“ I trust His righteous character,  
His counsel, promise, and His power ;  
His honour, and His name's at stake,  
To save me from the burning lake.”

[Preached in “ Providence ” Chapel, Islington Green, Nov. 12th, 1872. From “ John Hopeful's Note Book.”]

## THE SPIRITUAL TEMPERATURE OF THE CHURCH.

By THOMAS JONES.

**B**ELOVED PRESIDENT, BRETHREN AND CHRISTIAN FRIENDS,— The fact that I have to talk about the temperature of the Church, plainly supposes that there is a constitution, with organs properly constructed, and capable of performing all necessary functions, supposing the body to be in a healthy condition. But should the examination prove in anyway adverse from what we most seriously hope, we must be prepared for whatever result may arise. The examination will no doubt reveal certain symptoms which are already apparent to an observant and practised eye. You all know that when the physical condition of our bodies is out of sorts the pulse is either quick or slow, anything but normal. This is precisely the same in relation to the Church. Prayer-meetings are said to be the pulse of the Church, and if we are to examine our Churches by this rule, we are reluctantly compelled to admit that her pulse is indeed slow. This gives rise to grave anxiety, and serious reflection ; because it reveals the sad indisposition of the patient. There are many around us affected with heart weakness, an ailment from which the Church is largely suffering. Indeed, she is so weak at heart that many of her duties are neglected, her privileges slighted, her courage weak, and her vitality declined. There is an affection of the heart called palpitation, which causes considerable inconvenience to the sufferer, and serious anxiety to friends. I greatly fear that some Churches are suffering from palpitation, arising from misapprehension of Divine truth, combined with unhealthy excitement. As we look around we are compelled to admit that the constitution of the Church is somewhat debilitated, largely produced by its love of improper food, nourishment, and decline of religious exercise. Such improper diet invariably produces feverishness, indigestion and general debility. The evidence I hope to lay before you will abundantly confirm these remarks.

From all parts of the country, as well as from information to hand *re* the Metropolitan Churches, there comes the sad, sad wail of lamentation over the present condition of Church life and work ! The spiritually low state of the Church of Christ universally, is, without exception, deplorable in the extreme. I speak advisedly, because this remark does not confine itself to our own particular section. I fear, and that greatly, that there are very few Churches in or out of our beloved Association, but what have ample room for improvement. Go where you will, and

ask whom you will, the same discouraging and depressing answer is returned,—*low, very low!* Thus the inspired language of the evangelical prophet becomes a true description of present day Church life: "*Zion languisheth.*" Should any doubt, or question the accuracy of these statements, I ask such to pay close attention to the following extracts culled from various sources; and which give a general idea of the spiritual temperature of the Church: "We see in all our English towns huge chapels now forsaken, hardly able to keep their doors open, often without a minister for years and years, while all the time the population around them is growing and growing."

A Congregational Minister, pastor of the Tabernacle Church, Hanley, says, "It has fallen to me to preach in a good many Churches in various parts of the country, but I have never been in so large a Church as the Tabernacle, where the minister meets with such a freezing reception when he goes into the pulpit on Sunday morning, as greets him at the Tabernacle. Sometimes my message for the morning is frozen on my lips, and does not get delivered, and the day is half over before I have recovered from the first bad quarter of an hour." This is by no means a solitary case of lamenting over the sad decadence in the numbers attending religious services. The alarming decrease in our churches shows how strongly and deeply rooted the fell disease of apathy, indifference, and worldliness has taken hold upon the religious life of the Churches. Take the humiliating comparison of the religious census for 1886 with that taken only the other day.

"The optimist who maintains that there is no real decline in Church attendance must be startled by the comparative figures." It is indeed lamentable, enough to make godly men weep like the prophet of old; for the places best attended are those where Arminianism, socialism, and rationalism abound.

The Bishop of Hereford in his recent letter to the clergy of his diocese has touched the pivot of the cause of the great decadence when he says: "The present condition of things in England gives cause for grave questions as to the prospects of the nation and the empire. In the prevalent materialism of the present day, the fascination of wealth, the craving for pleasure and excitement, the growing luxury, and secularisation of life in some classes—and in others a religious observance without the regenerating influence of religious motive—may be found the cause of the present decadence."

From the pen of Dr. Goodrich, of Manchester, has come a timely warning and a wise admonition. He says: "Our people have not been led to think of Divine worship as a Christian duty. If they like the preacher, they go; if they do not, they don't go. The public worship of God is to many just one of the incidental things of life. . . . Christian people must realise that Divine worship is a solemn duty, without which God's name is not hallowed, and the soul is not nourished."

Must we not attribute this appalling *decadence* to the worldliness of Church members, the apathy and sluggish indifference to the Word of God. Week-end excursions to the seaside, the constant round of visitation and feasting, spending the Lord's-day in light and unprofitable conversation, the love of pleasure, itching ears, and what have been called "*sermon-tasters*," whose religion is generally found in the heels of their boots, those

valuable articles are the last seen as they round the corner—these are the people who demand “*starveling sermonettes*” and spicy anecdotes. Get them, and they have a great treat, and a most enjoyable and blessed season. I need scarcely tell you that these are descendants of Pharaoh’s lean-kine.

It is now time I should attempt to give some prescription for the maladies so prevalent. I read the other day some very excellent remarks by a Bournemouth pastor, who amongst other very sensible things said: “We urgently need altogether new conceptions of the office and functions of the Church. What does the Church of Christ exist for? Not merely to pay its way, not to provide a comfortable building wherein those may worship who attend its services. The Church exists for the salvation of society. The Church is primarily and supremely a great evangelistic agency.”

What we need is united evangelistic services free from all questionable methods. We want the proclamation of the unadulterated and incorruptible Word of God, which denounces sin, explodes the refuge of lies, and removes all false delusions, at the same time sets forth a free, full, and eternal salvation by God’s unmerited grace, adopting no innovations, encouraging no fads, but working exclusively on apostolic lines. Such efforts should be backed up by prayer—prayer which means energy, patience, and perseverance. Such prayer requires intensity of purpose and self-sacrifice; this is greatly needed, especially as the outlook is not hopeful, only as we look alone to Him “Who hath gathered the wind in His fists,” and who “weighs the mountains in scales, and the hills in a balance.”

What is wanted is the revival of languishing life; when life is vigorous it always makes an impression; it is *limpness* that men pass by unheeded. Those outside the Church will be compelled to hear when the Church is animated with a new spirit—the spirit of persistent, earnest solicitude for the salvation of men. Alas! at present that spirit appears to possess the few only. This spirit many of the pastors of our Associated Churches are labouring hard to inculcate and cherish. I for one am proud to testify to the deep devotion of heart, the nobleness of purpose, the firm adhesion to truth, the earnestness displayed in their work, and their faithful, prayerful regard for their flocks. As ministers they are as studious, as diligent, as laborious, as devoted, as any of their never-to-be-forgotten predecessors.

What our pastors need are men to uphold them whose fidelity to the principles of salvation through Jesus Christ, whose loyalty to Church polity is unquestionable; men who profoundly reverence Divine truth, Church order, and discipline; men whose views are above suspicion; for men who are oscillating and unstable are unfitted to occupy positions of trust and responsibility in the Church. Such men—should such be found—are a hindrance to prosperity, disturbers of the peace, and thorns in the ministers’ sides.

Let members of our Associated Churches “count their blessings” if they can. In doing this I would ask them to put in the forefront the great Gospel fact—viz, the Church is the bride of Christ, His body, “the fulness of Him who filleth All in all.” Take a cluster of the finest grapes, not of Eschol, but of the New Testament: “Whom He foreknew, He also foreordained; and whom He foreordained, them He also

called; and whom He called, them He also justified; and whom He justified, them He also glorified." There stands in Ephes. ii. another cluster of very choice fruit, which has been called the SEVEN TOGETHERS, in which this bond of union is beautifully interwoven. We are crucified together with Christ, buried together, quickened together, raised together, made to sit together with Him in the heavenly places, if we suffer together with Him, that we may be also glorified together. If such remarkable expressions describe our inner life, our true faith, and abiding hope, then we should be a habitation of God and a living temple of the Holy Spirit.

Why I have drawn attention to these blessed truths is to animate your souls, to quicken zeal, to inflame love, to arouse activity, and awaken your minds to the privileges and grand possibilities of Christian life. I would remind you that God is not straitened; the Arm of the Lord is not shortened. The eternal springs of love, mercy, grace, and salvation are as full now as in the past; the throne of grace is accessible, the promises sure; in a word, all the transcendent means are still at our command. "Awake, and put on thy beautiful garments; shake thyself from the dust, O daughter of Jerusalem."

Let our Churches fully, clearly, and distinctly recognise the Divine supremacy of their living, vital, and eternal Head, and cultivate an unselfish devotion to Him who so devoted Himself to humiliation, sacrifice, and death for us. Seek, O ye men of God, the Divine effusion of Spirit power, that leads to close, intimate fellowship with Jesus—a fellowship that shall animate the soul, touch the lip, move the heart, and consecrate the life. Do you ask what is consecration? It is contrition before the Lord, concentration on the Lord, conformity to the Lord, confidence in the Lord, contentment with the Lord, confession of the Lord, and to be controlled by the Lord.

Forget not the sacrifices of our noble ancestors—the fires of Smithfield, the prison of Bedford, the dungeons of the Continent, the deep, sad wail of the valleys of France, and the terrible massacre of St. Bartholomew! Forget not the iron law, and the blackened reign of Mary and Romanism! Forget not the noble army of martyrs, the men of the "Mayflower," and the glorious band of Puritans—men who were good, noble, and true, who counted life not dear, but who held the truth and doctrine of the Word more valuable than rubies, and more choice than fine gold; for such truths and such doctrines they suffered, bled, died!

Men, brethren, remember, O remember, the incarnation of the Son of God, the path of sorrow, His unequalled poverty, His deep humiliation, His profound utterances, His soul-troubled prayers in Gethsemane! the agony of the Cross! O, for truth's sake, forget not the love which elected you, the power that redeemed you, the mercy that called you, the holy Word which awakened you, the Spirit that quickened you, the grace that saved you, the precious blood that cleansed you, the hope God gave you, and the inheritance provided for you! "Awake, awake, stand up, O Jerusalem; put on thy garments of salvation, and thy robe of righteousness." "For Zion's sake, hold not thy peace: for Jerusalem's sake, rest not until the righteousness thereof go forth as brightness, and the salvation as a lamp that burneth." *Do this*, and "Thou shalt be termed no

more forsaken, neither thy land desolate ;” but men shall call thee the Church of Christ—“ the city of the Lord, the Zion of the Holy One of Israel.” “ My Spirit that is upon thee, and My words which I have put in thy mouth, shall not depart from out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed’s seed, saith the Lord : from henceforth, and for ever.”

Divine Spirit, promised Paraclete, put forth Thy invincible energy, revive, revive Thy work in the midst of the years. Breathe, O breath of the Eternal, upon Thy universal Church. O Arm of the Lord awake! Ride forth in the chariots of Thy salvation, as Thou didst in ancient times! Gather in Thine elect from the ruins of the fall! Build up Thy chosen! Glorify Thy Name, O Thou victorious Captain of eternal salvation! Then shall the spiritual temperature of the Church be normal, her pulse strong, and her energy and influence divine. The Church shall indeed be a royal diadem in the hand of God, and a blazing light in this dark world.

P.S.—The above extracts were selected mainly from the *British Weekly*.—T. J.

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### C. H. SPURGEON, ON “BEWARE OF THE FLATTERER.”

SO great and gracious was the late beloved C. H. Spurgeon ; so wise and edifying was nearly all that he wrote or caused to be committed to paper, that it is commendable to “gather up the fragments that remain” unprinted, “that nothing be lost.”

An unpublished series of “Pictures from ‘Pilgrim’s Progress’” are accordingly being given in *The Sword and the Trowel*—the title of the twelfth (April, 1903) being, ‘Beware of the Flatterer.’ With some pain, however, we read what follows :—

“I would warn our young members against that form of faith which holds only half the Bible ; against those who proclaim Divine election but ignore human responsibility, and who preach up high doctrine but have little or nothing to say about Christian practice. I am persuaded that this is a net of the flatterer, and many have I seen taken in it. They have ceased from all care about (*for ?*) the souls of others, have become indifferent as to whether children were (*are ?*) perishing or being saved, have settled on their lees, to eat the fat, and drink the sweet, and thought that this was all for which they were created (*saved ?*) Their compassions have failed ; they have had no weeping eyes over perishing sinners ; in fact, they have thought it a sign of being unsound to care about saving (*the salvation of ?*) sinners at all. May God keep you from being flattered into this net, lest you become pierced through with many sorrows. To the Bible only you must look. Test every new idea with this touchstone ; ‘To the law and the testimony.’ Require a ‘Thus saith the Lord’ from (*for ?*) every flattering notion. (*Has any ‘flattering notion’ the support of the Bible ?*) The old Book is our infallible guide.”

As the Editor inserts his honoured father’s words without caveat or comment we assume that they have his endorsement, and represent the Spurgeonomism of to-day.

BUT WHO ARE THE PEOPLE HERE POURTRAYED? Extreme—or consistent—Calvinists are doubtless intended, whether *Calvinistic Independents*, or *Strict and Particular Baptists*, or members of *The Church of England*. Having, however, mixed with “hypers” of every sort and description since 1870, the writer avers, in God’s sight, that *he has not known one* answering to the great preacher’s description—sanctioned and enforced, as we have seen, by his son. Will no one give to these “airy nothings a local habitation and a name”—and inform the “young members” here so earnestly warned against them, from what quarter their approach may be feared?

Were mastodons or megatheria in existence it would be wise to avoid them when taking one’s walks abroad, but who would bid peaceful old gentlemen do this when enjoying their morning stroll on Clapham Common or in Hyde Park. The danger is imaginary: the caution—however kindly meant—uncalled for.

EXAMINE THE PRINCIPLES OF THESE DANGEROUS PERSONS. They have, it seems “*a form of Faith*”—or a well considered scheme of professedly Christian doctrine, which they have reduced to a system and published. Again, the writer claims a comprehensive acquaintance with extreme Calvinistic literature—but never has he met with sermons, books, or magazine articles in which the controverted ideas are taught; or ever heard them advocated from pulpits or on platforms. He is, therefore, persuaded that his late sainted pastor and the President of the College to which he owes so much, was indebted to his fine imagination solely, for what he here presents as facts.

In one particular, however, C. H. S. is right—“we proclaim Divine election,” because we find it in God’s Word; “we ignore” further, we deny and withstand with all the powers of our mind and heart, “HUMAN RESPONSIBILITY”—and must continue so to do—because we require a “Thus saith the Lord” for all that we advance as Gospel; and make “the old Book our infallible guide.”

The simultaneous appearance of the article in question with that of Mr. Hazlerigg’s “Saving Faith” was both timely and providential. Would that the gifted young Editor might be led to devote a prayerful hour or two to this saintly and scholarly booklet—and, at least, keep his pages free from assertions so unwarrantable, and assumptions so far from the spirit of our common Master.

PONDER THE PERIL INDICATED. The dangerous people of whom we are told, are accused of spreading the flatterer’s net to ensnare unstable souls. This is, indeed, something new. Arminians flatter, when they preach up human ability. Fullerites flatter, when having said “*yea*” they whisper “*nay*,” and give their people to understand that those only who are deeply taught in Divine things (as, *of course*, their *dear hearers* are) can see the consistency of contradictions and can harmonise assertions with negations. But, poor rough “*hypers*,” flatterers! Never. Uncouth they may have been: unable to attribute due sincerity to earnestness when “*sweet waters* and bitter” proceeded from the same fountain; or loud and uncourteous in their remonstrances when error was suffered to foul the stream of testimony to the certainty and freeness of sovereign grace;—charges like these perchance have foundation in fact. Etiquette they might perhaps have studied with

advantage—but the allegations of the great and good man, which we have considered, are simply slanders, nor should they pass unrefuted. "*Amicus Plato, amicus Socrates, sed magis amica veritas.*"

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## THE SENSES OF THE SOUL.

BY A. E. REALFF.

(Concluded from page 142.)

**A** CQUAINTANCE with the nature of the work of the Holy Spirit in the hearts of chosen and redeemed sinners is of great moment to all who have been led to desire to be right with God. The relation of faith to salvation is especially so important as to render the subject one of keen interest to all the heaven-born family, many of whom will, we are persuaded, gladly pursue the train of thought commenced in our former paper. We therefore proceed to notice that—

III. *Faith is also the sense by which spiritual things are tasted by God's people*, for it is the mouth of the new man. The Psalmist therefore exclaims, "O taste and see that the Lord is good; blessed is the man that trusteth in Him." Peter informs us that those who are born of the Spirit, feed by faith, the soul's mouth, upon Christ in the Word: "Wherefore laying aside all malice, and all guile, and all hypocrisies, and envies, and all evil speakings, as new-born babes, desire the sincere milk of the word, that ye may grow thereby: if so be ye have tasted that the Lord is gracious." Again the Psalmist exclaims, "How sweet are Thy words unto my taste! yea, sweeter than honey to my mouth." In the Canticles again the Spouse exclaims, "I sat down under His shadow with great delight, and His fruit was sweet to my taste." Jeremiah employs a parallel expression: "Thy words were found, and I did eat them; and Thy word was unto me the joy and rejoicing of my heart." Of Himself, speaking spiritually, the Lord averred, "My flesh is meat indeed, and My blood is drink indeed;" and God has declared, "My people shall be satisfied with My goodness." May we all know what it is thus to feed upon Him who said, "I am the Bread of Life."

IV. *The action of faith also resembles the sense by which the quality of odours is perceived and distinguished.* As Newton quaintly sings of this precious grace:—

"It smells, the dear Redeemer's name,  
Like ointment pourèd forth;  
Faith only knows or can proclaim  
Its savour or its worth."

As *naturally*, by the sense of smell, we appreciate the delicate fragrance of a sweet perfume, so by the spiritual sense which is analogous to this, we recognise the peculiar and unique fragrance of Christ and heavenly things.\* "All Thy garments smell of myrrh, aloe and cassia."

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\* See Jer. xlvi. 11, where "Moab" stands for the empty, fruitless professors so common in all ages. As through Ruth, the Moabitess (Ruth i. 4), these people had a circumstantial and natural connection with Israel, so these religious people are often connected by family and relative ties with the true and tried children of the living God; and, *apart from grace*, adopt the

"Because of the savour of Thy good ointments, Thy name is as ointment poured forth." Concerning such as appreciate the Gospel, Paul declares : "We are unto God a sweet savour of Christ"—we who "make manifest the savour of His knowledge in every place." Sweet indeed is the odour of the sanctuary, of the Divine ordinances, and of everything that concerns godliness ! Do we find it so ? There is a spiritual perception of this where the Word of truth is preached to those who love it. It is like Mary's "pound of ointment of spikenard, very costly," with which she anointed the feet of Jesus, "when the house was filled with the odour." Moreover, the believer's good works, done from high motives, for the love of Christ and His people, are spoken of as "an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God." Oh, to abound in this fragrant service !

V. Lastly, *Faith is the Christian's spiritual sense of touch*, and thus the new nature or "inner man" comes into living contact with the living Saviour. A poor woman in the days of His flesh came behind Him in the press and drew healing virtue from Him by touching but the hem of His garment. How must her physical system have thrilled with the heavenly magnetism of healthy life. Hers was physical contact; but all who have "obtained precious faith" are in possession of a power the exercise of which will lead to far more wonderful results. Of the sinner God says, "Let him take hold of My strength, that he may make peace with Me : and he shall make peace with Me," and thus "be justified from all things."

To any poor trembler I would say—

"Venture on Him, venture wholly;  
Let no other trust intrude."

Fear not; come as you are. Jesus asks nothing of you, but is prepared to give you all. For "Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins."

## "THOU ART A COMFORT UNTO" SODOM.

(Ezek. xvi. 54).

CURRENT events sometimes throw light upon the inspired Word. The recent trial of Colonel Lynch for high treason exemplifies this. When charging the jury, the Lord Chief Justice intimated that "it was their business to determine whether the evidence proved that the prisoner had or had not adhered to and assisted the King's enemies : in other words, to employ the old language of the statute, whether *he had comforted them*." The use of the word "comfort" in this rare and exceptional sense is warranted by its etymological rather than its popular

ways of those with whom they have thus to do, though having no real fellowship with them in Divine things. Four marks of their spiritual deficiency are given, whence "their taste remaineth in them and their scent is not changed." They retain their carnal zest and relish for the vanities of this world, and have no appreciation of the rare and delicate fragrance of spiritual objects as compared with the gross and common perfume of carnal things. The subject will repay thought. See Philpot's Sermons, Vol. X., No. 119. *Kirby, 17, Bouverie Street.*—ED.



significance. It ordinarily means to console, solace, or soothe by kindness or sympathy. Its original force, however, is "to strengthen by associating with," its derivation being—*con* ("with") and *fortis* ("strong").

In this sense it evidently occurs in the "statute" referred to, and we are therefore helped to a striking exposition of Ezekiel's memorable words. Mankind are ranged into two great parties—God's *friends* and God's *foes*,—the latter being represented in the passage before us by godless and wicked "Sodom." These, God's ancient people were strengthening by amicably and cordially associating with them, instead of keeping the line of demarkation between them sharp, clear, and distinct. Thus they proved a "*comfort* unto Sodom," and thus many reputed Christians in the present day adhere to and assist the enemies of the great King in a parallel manner. "Know ye not that the friendship of the world is enmity with God? Whosoever, therefore, will be" (is purposed in his heart to be) "a friend of the world, is the enemy of God," constitutes himself an enemy of God's. In the "holy war" the neutrality of a divided allegiance is impossible. We must choose our side, and the inclination and desire to be either on the side of the world or on the side of God involves *ipso facto* antagonism to the other.—*Cambridge Bible for Schools*. Dr. Plumptre on James iv. 4.

#### HEAVENLY v. EARTHLY GRANDEUR.

IS it not extraordinary that creatures, morally undone by original as well as by actual and personal transgression, should be made meet to be partakers of the inheritance of the saints in light? What grandeur is bestowed upon these objects of His choice whom He makes kings and priests unto God! Earthly crowns have before now adorned the brows of men whose origin has been obscure and mean, and they have had sooner or later to confess that "uneasy lies the head that wears a crown." But these fleeting insignia of earthly dignity can ill compare with the never-fading crowns of Heaven's royalty. In these are no thorns. There are no bitter thoughts of low origin, though they have been as beggars, lifted from the dunghill to be set among princes.

Some earthly monarchs have obtained the so-called dignity by wading through seas of wilfully and wantonly spilt blood, and their memory is cursed. Not so the Christian. 'Tis true he attains his exalted position by blood—the willingly shed blood of Him who was given up by the determinate foreknowledge and counsel of God. His iniquities he confesses were the procuring cause of the sufferings of Christ. "'Twas you, my sins, my cruel sins, His chief tormentors were," but the love Christ bore to fallen men, constrained Him from all eternity, to fix that love on them personally with the full intent of making them heirs of God and joint-heirs with Himself to the eternal estates. Our position here in the social scale may be very low down indeed—like Lazarus, we may be glad of the crumbs that fall from the rich man's table—our room preferred to our company—yet, possessing Christ, greater riches than the treasures of Egypt are ours—like Lazarus, our freed spirits shall be convoyed by angels to the realms of everlasting bliss—in the place of rags and wretchedness the peer-

less robe of His righteousness shall enwrap us, and He Himself shall present us faultless before the presence of His Father, and the holy angels with exceeding joy.

Imagine, if you can, His *joy* in bringing us forward as the trophies of His victory over sin and Satan. Our poor expressions of gratitude eclipsed by the utterances of His perfect and entire satisfaction, for "He shall see of the travail of His soul and shall be satisfied." A SATISFIED CHRIST! What an object for the eternal adoration of glorified saints! Is not the thought of Christ *satisfied* confounding to all our reasoning faculties, when we consider the inglorious elements that conduced to it? The mystery of the Cross must remain a mystery, though its glory fill our hearts with praise. Our satisfaction is real and tangible. While, by spiritual faith, we may credit that Christ's satisfaction would not be complete without the presence of the whole of His purchase, we readily grasp the fact of our own. Satisfaction is a word we use here on earth, and perhaps never experience it; we get its meaning in a dictionary, but seldom realise it in our lives. We shall know it then to its utmost significance. "I shall be satisfied," says the man of God, "when I awake with Thy likeness." To arise with the likeness of Christ; to be addressed, "Come, ye blessed, inherit the kingdom prepared for you from the foundation of the world;" to be enthroned at His right hand; and to bask for ever in the sunlight of His love: if this be not the highest form of Christian dignity our judgment has played us false, we can conceive no higher. God grant that this consummation of all our hopes and confusion of all our fears may not only be devoutly wished but abundantly realised by each of us.

ALBERT STEELE.

Bermondsey.

## SOME HISTORIC BAPTIST CHURCHES.

### IV.—SOUTH LONDON.—*continued.*

As I have shown, Commercial Street and Little Alie Street represent the oldest Particular Baptist Church in London, which in the course of its history experienced a division over the choice of a pastor—a division which has proved permanent throughout several generations. The

#### METROPOLITAN TABERNACLE CHURCH

represents the third Particular Baptist Church in London in order of date, and (as I recorded on page 87 of our March issue) she also experienced a division over the choice of a pastor. In the case of the former (the interested reader will remember), it was the *majority* of the Church which went out with the man of their choice—James Fall. In the case of the latter, the *minority* seceded with Mr. John Gill (from Kettering), and held their services in a schoolroom belonging to Mr. Crosby (deacon). We have traced the annals of the original Church (in this case), in their new chapel in Unicorn Yard, to its close. It now remains to follow up the history of that part which survives with such world-wide fame and interest as the Metropolitan Tabernacle Church.

On the 26th of June, 1720, the seceders returned to their trysting-place in Goat's Yard Passage; and a remarkable incident in the arrangements for their return was the payment of £10 as an allowance for certain private pews which a few individuals had constructed for themselves and their families in that otherwise

## SEATLESS SANCTUARY.

After about thirty-seven years of growing usefulness and continuous prosperity (though not without a few trials), they were enabled to open for worship a new and more substantial chapel. The Carter Lane Meeting House was dedicated to the worship of God in the year 1757. It was situated near London Bridge, and was a typical place of assembly of that period; the pulpit is preserved as a relic of the past, and may be seen by any reader who cares to visit the Pastors' College, where it is kept.

During his ministry of fifty-one years as pastor of this Church John Gill laboured industriously and incessantly as a profound student and expositor of the Holy Bible. He is beyond doubt an acknowledged father in the Church; a deep theologian, whose wider ministry has lasted in its influence and usefulness, and will doubtless continue down the ages. He worthily received the degree of D.D., and is universally known and respected as Dr. John Gill. His expository and other works are read and quoted still, and have proved a mine of untold value to the Church of Jesus Christ.

It is worthy of note that Dr. Gill, and three deacons with him, were publicly recognised in their office by the laying-on of hands and prayer. There are several amusing incidents related of the doctor, only two of which may I be permitted to relate. A godly woman visited him one day

## ABOUT THE SINGING,

for the singing-clerk in the course of three years had introduced two new tunes. The young people were pleased, but this good woman was unbearably perturbed thereby. The doctor inquired whether she understood singing? No; she did not: nor did her father before her understand it. Upon which Dr. Gill said: "Sister, what tunes would you like us to sing?" "Why, sir, I should very much like David's tunes," came the reply. "Well," quoth the doctor, "if you will get David's tunes for us, we can try to sing them."

On another occasion a garrulous dame called on him to find fault with the excessive length of his white bands. "Well, well," said the doctor, "what do you think is the right length? Take them and make them as long or as short as you like." Delighted! She was sure that her dear pastor would grant her request, and therefore had brought her scissors with her, and would do the trimming at once. "Now, my good sister, you must do *me* a good turn *also*." "Yes, that I will, doctor. What can it be?" "Well, you have something about *you* which is a deal too long, and causes no end of trouble, and I should like to see it shorter." "Indeed, dear sir, I will not hesitate; what is it? Here are the scissors, use them as you please." "Come then, good sister, *put out your tongue!*"

Dr. John Gill entered peacefully into rest on the 14th of October, 1771, in his seventy-fourth year.

Then came another division over the choice of a pastor, though, happily, of comparative insignificance; for the Church eventually elected Mr. John Rippon, from Bristol Baptist College, without any serious dissension, in 1775. Like his predecessor, he also was a diligent student as well as a faithful and successful pastor, and also attained to the well-deserved degree of D.D. If for no other reason, the name of Dr. Rippon will continue to be handed down as an honoured and memorable one, seeing that it was his privilege and joy to publish the first really good selection of hymns for use in public worship—"RIPPON'S SELECTION."

In 1830, during his ministry, the chapel at Carter Lane was closed, and pulled down, to make room for approaches to the present London Bridge. The Church was temporarily without a habitation, until

## NEW PARK STREET CHAPEL,

close by the banks of the river, was opened, in 1833. After a pastorate of about sixty-three years, Dr. Rippon was called to be with Christ, which is far better. Thus for a period of 117 years the Church had but two pastors, both of them men of mark, and both Doctors of Divinity.

## DO NOTHING RASHLY.\*

(Acts xix. 36).

"Thy purpose firm is equal to the deed,  
Who does the best his circumstance allows,  
Does well, acts nobly : angels could no more."

OUR brethren are as a rule, content to "possess their souls in patience," and to "study to be quiet, and to do their own business," which as God's people they have mainly considered to be the maintenance and extension of "the faith of God's elect," and the primitive order of the Churches.

Eschewing the folly of the Plymouth Brethren, that because Christ's kingdom is not of this world, we have nothing to do with State matters, they have quietly recorded their votes, according to their personal convictions, though giving but little heed to the "burning questions of the transient hour."

The time has, however, come, when loyalty to the "King of kings," fidelity to conscience, and our duty to our Fatherland and the cause of God—enforce action in an important matter. "The Education Act of 1902" is now law in the provinces; where Nonconformist householders are required to pay rates, a portion of which will be devoted to carrying out its provisions.

That the Bill is objectionable, all Dissenters agree. Religious liberty is imperilled; religious equality will become hopelessly remote. Nonconformity must suffer as the State-aided Sect realises its new and tremendous power. Many privileges which our fathers obtained at the cost of suffering, and blood may slip from us. Sacerdotalism will become ascendant. Our young people who have devoted the flower of their manhood and womanhood to the great work of education will, if true to their convictions as Dissenters, be excluded from advantageous and lucrative positions to which their talents and industry entitle them; while children will be under compulsion to learn *as truth* what their parents firmly believe to be *false*—and will be punished, in many cases cruelly, for obedience to those whom God has placed in lawful and loving authority over them. Our spirits throb with indignation as we regard these imminent evils which no godly man can hesitate to oppose.

How this can be wisely and holily done, is a question which each Christian must answer according to his own unbiassed and uninfluenced convictions. No other man, no party of men, however far-seeing and zealous for the public good, must affect his determination. Conscience must defer to the "one Law-giver" only. "If," therefore, "any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him," and woe be to him who sins against God's light.

## GOD'S WORD OUR ONLY WARRANT FOR ACTION.

It has unhappily characterised the majority of recent meetings and conferences on this question, not only that there has been very little united prayer; but that references to the injunctions of the Bible have been strangely infrequent. Yet both are paramount. In the hush that follows worship, God often speaks to hearts, and His direction is mainly vouchsafed by His "laying on the heart or opening to the understanding," appropriate portions of the Scriptures of truth. These, when so applied, give specific guidance, resolve doubts into certainties, and shed a calm but all-trustworthy light on the path that faith should take. Prayerfully, and with amenable spirits, we would cry, "Teach me thy way, O LORD."

## THE CONSTITUTIONAL COURSE

or that which is agreeable to our national *constitution*, or frame of government, indisputably is to meet all *legal and constitutional* demands, leaving

\* For some thoughts in this paper the Author is indebted to his friend and fellow-student of forty years since, Archibald G. Brown, whose kindness in this instance he gratefully acknowledges. Mr. Brown is one of the few popular ministers who oppose the idea of "passive resistance."

issues with the Most High, and meanwhile, making all lawful efforts to depose those who have brought this trouble upon us. God has not vacated His throne nor has prayer ceased to be a power on earth. Those who avoid rashness and dare not do evil that good may come, may always plead, "Hear the right, O LORD."

This conduct has direct support in God's Book, "Avenge not yourselves, beloved, but rather give place unto the wrath (of God); for it is written, Vengeance is Mine, I will repay, saith the Lord."\* Passive obedience to those who, by Divine permission, constitute the "powers that be" is unvaryingly enjoined, "Honour the King." "Submit yourselves to every ordinance of man for the Lord's sake, whether it be to the King as supreme or unto governors," &c. "Put them in mind to be subject to principalities and powers, and to obey magistrates." Never are we told to resist the demands of constituted authorities, but are enjoined to "render tribute to whom tribute is due, and custom to whom custom." "Let every soul be subject unto the higher powers (or authorities) . . . for such are ordained of God" . . . and those "that resist (or withstand) these shall receive to themselves judgment" R.V. (Rom. xiii. 1—9; Titus iii. 1; 1 Peter iii. 13—17).

What Jesus would do, it were arrogance to surmise. What He said and did, when on earth, is uncontrovertible. "Resist not evil" was His command (Matt. v. 39), not, of course, *moral* evil, but the unrighteous conduct of unscrupulous and unjust men. Popular religion in His day was as great a corruption of the institutions of Moses, as is modern Ritualism of the Church founded at the Reformation; yet He commended a widow for contributing to the expenses incidental to the worship of the Temple (Mark xii. 43), and miraculously provided a half shekel for Himself and Peter as a tribute to its maintenance (Matt. xviii. 24—27). His opposition to the baneful and God-dishonouring system took the form of protest only. Surely the wise in heart will desire to "follow in His steps."†

This course does not preclude our exercising our moral, social, and intellectual influence in legitimate ways whenever an effectual door is open. Speech is free, and we may instruct and exhort our neighbours in wholesome words, "which cannot be condemned." Assemblies in convenient places for the decorous discussion of public questions are not only legally permissible, but have the protection of authority. The press is free. Nonconformist ministers may through their three great representative Boards claim audience of the Sovereign Himself. Our right to petition and memorialise the "powers that be" is unchallengeable. Our Government is democratic, and a numerical majority of voters determines who shall be our legislators. With these forces at command, the "Nonconformist conscience" can voice itself in ways that none could censure, and God must approve.

"To obey is better than sacrifice." "Them that honour Him, He will honour." "I will contend with him that contendeth with thee, and I WILL SAVE THY CHILDREN." This promise has been applied with peculiar power to the writer's mind. Surely faith may count on God to fulfil it, "and that right early." The darkest hour precedes the dawn. The waves lash the

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\* The translation of Rom. xii. 19, has misled readers as to its meaning. "*Avenge not yourselves,*" do not retaliate, or take the law into your own hands when wronged or injured, "*but rather give place to the wrath of God*" R.V. Leave the premises clear for Him. Give His displeasure, space and scope, for its full and terrible expression, "*for it is written* (Deut. xxxii. 35), '*To Me belongeth vengeance and recompence,*' or '*Vengeance is Mine,*'" &c.

† His conduct at the first purging of the Temple-court from money changers, buyers, and sellers (John ii. 14—16, compared with Matt. xxi. 12, 13), must not be misunderstood. The "scourge of small cords" was not for flogging men, but for driving out the cattle. "*He made a scourge of cords, and cast all out of the holy precincts, both the sheep and the oxen*" (see R.V.). This change, though of one word only, gives an entirely different sense, and relieves the Master's action from the suspicion of indecorum.

rocks most fiercely when the tide is on the turn. "It is time for Thee, LORD, to work; for they have made void Thy law." An alternative course is

PASSIVE RESISTANCE,

or the refusal, at all risks, to pay rates at all, so long as the objectionable measure remains on the statute book, thus focussing all available energies into one decisive and emphatic act of testimony and protest.

This is commended by a committee of eminent gentlemen, who loom largely in the Nonconformist horizon; whose high position entitles their advice to respect, and whose appeal to others is accentuated by the declaration that on no conceivable consideration will they themselves part with their own money for this purpose.

The high chivalry, the heroic unselfishness, the Puritanic daring of their protest enforce universal admiration, and bespeak candid consideration to their summons to others to follow. Much indeed may be said in favour of so acting. *It would demonstrate the sincerity of those who are opposed to the Bill.* It is always difficult to convince others that we are in earnest. Words cost nothing, vehement speeches are easy to deliver, declamatory paragraphs find ready publication, though ordinarily estimated very lightly. But the logic of action, and the rhetoric of conduct few dare gainsay. Deeds of self-sacrifice inspire belief in the purity of men's motives, and afford unchallengeable proof of their firmness of purpose. "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven."

Flippancy is in fashion with our Rulers, who have treated grave God-fearing men like captious and capricious children, whose whimperings are unworthy of notice. Let them feel that our principles are as deeply-rooted as our lives, and that our earnestness is as genuine as it is unquenchable, and our appeal cannot be much longer withstood.

Further, it is pleaded that though our resistance to a human law should be technically illegal, and even criminal, it would have *the higher sanction of God's great law of righteousness.* When what man enjoins, clashes with Divine commandments, "we ought to obey God rather than man." Deference to constituted authority is incumbent on us, both as citizens and Christians, but the claims of the Most High upon our loyalty are supreme. "Whether then it be right to hearken unto" State officials "rather than to God, judge ye."

It is again urged that our *money, be it much or little, entails responsibility, which we cannot with a good conscience evade.* To use it for immoral purposes would be sin, and what more immoral than as in this case, to employ it to retard the cause of religious liberty, to promote the extension of error, and to pervert the souls of little children, and abet others in so acting. "How can we do this great wickedness, and sin against God?"

So we are warned against the payment of this rate by the reminder that *wrong-doing must impede, but can never effectually help the right.* Peace is precious, but it must not be bought at the expense of principle. Suffering, obloquy, and loss are painful, though sometimes the sole price at which righteousness can be bought. This price, God being their Helper, our brethren assure us, they are prepared to pay, while they sing—

"Ten thousand deaths in every nerve  
We'd rather suffer than deserve."

It should, however, be remembered that none of these brethren belong to our own section of the Denomination. Many of their views are in opposition to those we hold dear. Their opinions on the present problem, and the course they commend, therefore demand on our part close and critical examination.

"Great men," moreover, "are not always wise," as history proves. Protestant England, for instance, suffers to this hour from the "Catholic Emancipation Bill" of 1829, a measure which found warm advocates in popular dissenting ministers. Their successors of to-day may be as far from unerring in their judgment on the present matter, as were their predecessors seventy-four years ago on the other question.

The majority, again, are men of *prestige* and power, having ample means, influential supporters, and yet more numerous admirers. They could probably bear with equanimity, and even pleasure, difficulties, disabilities, and deprivations which would overwhelm less favoured ministers, especially in rural districts where squirarchy and sacerdotalism are dominant. The former stand well in the light, the latter are almost unnoticed and unknown. If these suffered for conscience sake they would be universally applauded, while few would commend *those*, though they lost their all, while their smallest acts of imprudence would be paraded with ridicule and contempt. The hunger-wolf may howl at the poor pastor's door: who will care? The splendid self-sacrifice of the "great preacher" will obtain for him substantial tokens of popular approbation. On many, therefore, it were rank inhumanity to urge passive obedience as obligatory, since it might entail needless suffering and wasted heroism and prove a mere parade of fidelity to principle, which helped or inspired few, if any, other hearts. It may be questioned whether a policy which is not universally practical can be generally commendable.

#### PASSIVE RESISTANCE—WHAT IT INVOLVES.

Some, before they could have mastered the question or counted the cost, have prematurely published their determination to act on the principle of resistance. Competent opinion as to the legal consequences of so acting surely pleads against precipitancy. Such a course is more than unconstitutional; it is "a penal offence." Those who refuse to pay this rate are liable not only to a distraint upon their goods but to imprisonment. Some discretionary power is doubtless vested in local authorities, nor is it perhaps probable that such outrageous extremities will be resorted to.\* But the machinery of the law, like all other machinery, is pitiless, and in some instances the odium of years may be concentrated on the poor and plain ministers of country chapels whose earnestness and fidelity have long rendered them obnoxious to those whom they have opposed, and who may eagerly embrace the opportunity of injuring them.

More serious in one sense is "counsel's opinion" that a householder who does not pay the rate due in January by July 20th will be excluded from the next list of Parliamentary voters, and thus perhaps forfeit an opportunity of helping towards the consummation so devoutly to be wished. "A prudent man foreseeth the evil, and hideth himself: but the simple pass on" unheedingly, and "suffer for it," or "are mulcted" (Prov. xxii. 3, R.V.).

It is, however, urged that serious as is this step, and hazardous as it may prove, passive resistance is required by the exigencies of the case. This plea is often based on

#### HISTORICAL PARALLELS.

It is assumed that there may be so perfect a correspondence between the cause and the circumstances of two remote events as to render a line of conduct which was right in the first instance, morally obligatory in the second. The assumption is, however, delusive. There neither are nor can be exact historical parallels. The records of the past set no imperative precedents for present action. Principles are unchanging, but variations of occasion, environment and urgency, alter cases. Due consideration to this will expose the futility of much plausible platform utterance.

Many anticipate great results from the

#### MAGNIFICENT HEROISM AND SPLENDID AUDACITY

which this course will display. The entire nation will, they believe, be roused to sympathy with the sufferers, and rise as one man against such flagrant injustice. The feeling evoked by the trial of the Seven Bishops in 1688 will be as nothing to the enthusiastic sympathy which will be shown to modern

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\* For instance, the authorities both in Bristol and Bath are acting with great consideration,—and accepting from Ratepayers sums *on account*, less the portion of the rates estimated for Education.

Nonconformists, and the promoters of the Bill will be forced by very shame to move for its repeal. They must, however, be sanguine who think this. Some demonstration will doubtless at first be made in large towns when the cases of prominent men are to the front; but the heart of England is deplorably apathetic in matters of religion, and most obtuse in its appreciation of the moral quality of actions. Caution will override conscience. Suspicion as to motives will be rife. Fidelity to God will be regarded as assertive sectarianism; contention for what is essentially important, as litigious striving for trifles, bravery as braggadocio, and the refusal to pay a lawful demand a grasp at notoriety. In a word, the consensus of the people in the cause of righteousness and truth is a mere *chimera*. It is folly to rely on their sanction and support—"to trust in man and make flesh one's arm."

If what is stated on pages 179 and 180 is true and Scriptural, the insuperable objection to this mode of procedure, with all law-abiding and God-fearing men, will be that it is unconstitutional and contrary to the teachings of the Bible and the precepts of Christ. Our legislators have not exceeded their legitimate authority, nor will public functionaries theirs in pursuing matters to extremities, however harsh these may seem.

It may be urged that the members of our present Parliament were reinstated, in a fit of romantic generosity, to afford them an opportunity to bring to an honourable termination the war for which they were responsible—not to pose as the patrons of publicans or the puppets of prelates. Granted, but its election was nevertheless the expression of the will of the people whom it still technically and theoretically represents. Opposition to its enactments would not therefore simply indicate disapprobation of these men and their measures, but would cast discredit and contempt on the system of democratic government, which is the glory of our land. The situation is indeed peculiar and anomalous, of which fact unfair use has been made. The disingenuousness of others is, however, no warrant for our departure from principle: "Right is right, for God is God," and the right is always the direct way to what good and consistent men desire.

Lastly, we are all agreed to pray and hope for better days, when the education provided by the State for the children of the people will be wholly free from sectarian bias. Supposing this to have become the case, the attitude and action of earnest Churchmen might then correspond with our own in the present crisis; and if *we* refuse to support the schools of to-day, *they*, with equal devotion to conscience, might refuse their pecuniary support to the schools of the future. It is dangerous to establish precedents which may be turned against the principles of those who originate them. In 1640 dominant Presbyterianism deposed several clergymen from their livings and enacted that Episcopalianism should no longer be the religion of the State. Times changed. The oppressed Episcopalians again became ascendant, and in 1662 they ejected two thousand clergymen of Presbyterian proclivities from their Churches, to suffer untold hardships.\* True, this was unjust, but it was the harvest of the whirlwind following the sowing of the wind (Hos. viii. 7)—the operation of the Master's great principle that "with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again." Retributive justice operates in many ways, and "passive resistance" to-day may be the precursor and cause of strange events in days to come.

The writer holds no brief for either mode of procedure, and has sought to advance what may be said in favour of both with candour and impartiality. To the quotations from God's book only does he claim unquestioning deference. Men may err. "The law and the testimony" cannot mislead.

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\* This C. H. Spurgeon was keen to perceive in 1862, making it the ground of his refusal to take part in the great Bicentenary Celebration. "The matter," he said, "seemed to him to involve historical questions concerning which there must always be difference of opinion, and to raise from the dead memories of past offences which it were well to bury in mutual oblivion."



“ This is the Judge that ends the strife,  
When wit and reason fail.”

May God's light and truth be sent out (Psa. xliii. 3) to guide us to the path “wherein we should walk.” “The meek will He guide in judgment: the meek will He teach His way.”

Some that we love in the Lord may adopt one course, some the other. “Every one” should “be firmly persuaded in his own mind,” and all alike be credited with purity of motive and treated with earnest brotherly love.

#### OUR COUNTRY PASTORS.

To the welfare of these our attention has long been directed, and we would bespeak for them prayerful and practical sympathy at the present time. We ask no man, no body of men, to promise that they shall be indemnified against loss if constrained to take a perilous path. This were, even if legal, to deprive their testimony of its moral dignity and beauty, for “every man” in this matter “must bear his own burden.” We, however, crave for them all permissible and possible help, for they need the assurance that they have clear-headed, warm-hearted, and reliable friends who will stand by them. Are they depressed? A letter may be a means of grace. Are they in dilemma? Let them not blunder for lack of counsel. Are they desirous of knowing the law on an important point at issue? Some Christian solicitor might give them an opinion and debit the Master with his charge. Are they lonely and sad? Let the ministry of “hospitality be used without grudging” (1 Pet. iv. 9). Is the exchequer low, their cupboard bare, the cellar empty? Then they shall help us to obtain the benediction of Psa. xli. 1, “Blessed is he that considereth the poor.”

#### UNITED ACTION IMPRACTICABLE.

The writer is far from pleading for concerted or organised action. With Ministers and members of other Sections of the Church, many of us could not unite for this purpose. Our views on the fundamental truths of the Gospel differ so widely from those that are current among popular religionists; that our unquestioning deference to the letter and the spirit of the Bible would render association profitless and unanimity impossible. “Say ye not ‘a confederacy,’ to all them to whom this people shall say ‘a confederacy;’ neither fear ye their fear, nor be afraid. Sanctify the LORD of Hosts Himself; and let Him be your fear, and let Him be your dread.”

Nor do we conceive that the public co-operation of our own brethren—even if permissible and prudent—would effect much good. The diversity of opinion, which we may be sure exists, would impede concurrency of operation. We shall do more good as godly units than if we vainly aim at a sentimental unity in this matter.

#### THE EVIL OF VACILLATION.

We dread nothing so much as that our brethren should be shaken and dismayed by stress of circumstances and revoke the purpose to which they have pledged their word to adhere. Trimming and vacillation are fatal to reputation. Who will trust a man who has failed to carry out a published resolution? In social as in spiritual matters “he that endureth to the end shall be saved,” but he who chalks up a principle and then runs away, is despised by all. Brothers, “count the cost,” “do nothing rashly.” Mature your programme before you announce it. Then let all concerned know what, with God's good help, your course will be, and why you adopt it. Pursue it with undiverted eye and unflinching heart, “for the Lord will go before you: and the God of Israel will be your reward” (Isa. lii. 12).

“ Let craven spirits linger, at smile, or beck, or nod,  
We will regard the finger of our heavenward-urging God.”

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

*Soul-saving Faith and Repentance.* By G. Hazlerigg. London: F. Kirby, 17, Bouverie Street, E.C.

EVERY reader of Carlyle's "Letters and Speeches of Oliver Cromwell" will recall the Sir Arthur Hazlerigg whose name again and again appears in these fascinating pages, and the fact that a descendant of this brave and good man has long been enlisted in the Holy War for God's eternal truth is fraught with interest. Moreover, to find a Christian gentleman of evident parts and culture, contending not only for evangelical doctrines as generally received, but for the unpopular view that the sovereign operations of the Holy Ghost in the hearts of chosen and redeemed sinners are essential to the existence and acts of true faith, is a cause for abounding gratitude to God. The author's definitions are plain, his distinctions clear, his deductions logical—while aptly-chosen selections from the Bible substantiate every statement and command the deference of all holy hearts. The book is controversial—as in this day of error almost all religious teaching must unhappily be—but its dogmatic instruction is conveyed in so experimental and savoury a manner that a spiritually-minded reader's soul will be nourished while his mind is edified. Would that a copy might find its way to every godly and earnest man who is entangled in the meshes of the hateful errors of the duty-faith system!

*The A B C London and Suburban Church and Chapel Directory for 1903.* London: R. Banks and Son, Raquet Court, E.C. Price 2d.

HERE in the compass of forty-eight closely but clearly printed pages is given all requisite information concerning places of worship in and around the metropolis, with the names and addresses of their ministers. Even the Society of Friends, the Plymouth Brethren, the Salvation Army, and the Swedenborgians, are included. Thomas Bradbury and William Sinden, true Independents as they indisputably are, however, find no place. Next year the omission should be rectified.

*Romish Indulgences of To-day; or, Is Tetzal Dead?* By "Fulano," M.A. Marshall Brothers, 10, Paternoster Row, E.C. Price 2s.

We can conceive no more terrible expression of the wrath of God in this world than the infliction of judicial

blindness upon those to whom He designs never to show covenant mercy. To be given up to a reprobate mind, to be suffered to believe a lie, and to live and die under horrible and foul delusion, is so inexpressibly awful that all that are spiritually-minded shudder at the consideration of so hopeless a doom. Yet it is obviously the punishment with which God is visiting thousands of our fellow-creatures in the present day, as this affecting volume testifies.

All who have read the life of Martin Luther remember the infamous John Tetzel, who, with the authority of Pope Leo X., sold Indulgences to such as would buy them, thus arousing the indignation of the great Reformer and leading to his posting up his 95 Theses on the door of a church at Wittenberg. That God can be bribed by money to remit either the guilt, or the temporal or the eternal penalty of human sin, is an idea so monstrous to ordinary persons, that we have thought of it as one which could be entertained in days of extreme darkness and superstition only, and which modern education must long have banished from the serious attention of men of ordinarily instructed minds. Such gross credulity could, we have imagined, never co-exist with the enlightenment and culture which are now universal in civilised countries. The object of this book is to sound an alarm to the hearts of all who have thus thought, and to prove in incontestable ways that what Rome taught in 1517 is still a vital article of the faith of the Apostate Church. Purgatory to her unhappy votaries is to-day as terrible a reality as of old, and her priests still profess for pecuniary considerations to accelerate the pardon of sins and release the souls that are being tortured in its cleansing fires from further agony, and thus ensure their immediate admission to heaven.

The title of this book is infelicitous, and if the motto chosen, '*In hoc signo vinces*,' is, as some say, the Latin rendering of the words, which, according to tradition, were heard by Constantine when he saw the vision of the Cross in the sky, strangely inappropriate to a work so thoroughly Protestant. Its matter is, however, admirable. In a series of vivid word-pictures we are shown how universal is the sale of Indulgences in the country of Spain, and how pertinaciously Rome urges them on her votaries in that priest-

ridden land. The chapters possess the interest of a romance with the detailed accuracy of a Parliamentary report. When we review the continuous and unwearied efforts that are made to re-establish in our native land the system of which the practice here exposed is an essential branch; we feel our hearts respond to a petition in the Litany of the first Prayer-book of King Edward VI. (A.D. 1549). "From all sedition and privy conspiracy, from the tyranny of the Bishop of Rome and all his detestable enormities: GOOD LORD, DELIVER US." This volume has, therefore, our warm commendation.

*The Conduct of Public Worship.* By Rev. J. G. Greenhough, M.A. London: 16, Gray's Inn Road, W.C. Price 6d.

IN this brochure of sixty well-printed pages, the esteemed author criticises the sanctuary services of his own Section of the Baptist Denomination and offers practical suggestions for their improvement. A trace of the "Sir Oracle" spirit is observable, but the animadversions and suggestions are, on the whole, so wise and so fraternally given, that those to whom they are mainly addressed must feel grateful for them. Our friend's standpoint, of course, differs from our own, and some of our number would hardly regard his counsels as worthy of attention. These might, however, give them heed in many of our chapels with considerable advantage to all concerned.

*What is Baptism?* J. C. Bellingham, Boro' Green, Kent.—*The Type, the Antitype, and the Symbol.* C. B. Chapman, Mackley & Co., Orford Hill, Norwich.

TIME was when clear, concise, and cogent leaflets on "Believers' Baptism" could be obtained at a nominal price, at 3, Bolt Court, Fleet Street; and all in search of such received the courteous and intelligent attention of G. W.

Shepherd or W. K. Bloom, the first two trade managers. Times are altered, and where such publications could now be bought in London we know not. Some time since we called at the present *dépot* of the Society, once identified with W. Norton, John Stock, G. Pearson, E. J. Oliver, and others whom we knew, and on enquiring for Arnold on "Communion," Armitage on "Strict Communion," Couling's "Baptist in Bunhill Fields," we were politely informed that these were "out of stock," and with others on similar lines, would probably never be re-printed. It seems therefore that popular and pungent tracts on the initial ordinance of the Gospel must be published at the cost and risk of their authors. Such, brethren, assuredly deserve our encouragement. Two booklets are before us. "What is Baptism?" is admirable. It is free from technicalities; earnest in its appeals, and candid and kindly in its spirit. The reference to the "three that bear witness—the Spirit, the water, and the blood" (1 John v. 8), is ingenious; and—if the writer's exposition of this difficult passage can be substantiated—exceedingly telling. This friend is wholly unknown to us, but his production pre-ages much useful and acceptable work in coming days. "The Type, the Antitype, and the Symbol," is by our dear old friend, C. B. Chapman, once of Barnes; who for many years seemed as essential to the staff of the Furnival Street Mission House, as St. Paul's or the Monument to London. It is an exposition of 1 Pet. iii. 20, 21, under the three terms of its title, and ably enforces that Baptism is no unmeaning ceremony, but a SPIRITUAL OBJECT LESSON, instructive not only to the Believers who are immersed, but to every on-looker, and should therefore be maintained, with all deference to the authority of the great Master.

## OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

### STRICT BAPTIST MISSION.

THE half-yearly meetings of the above were held on Tuesday, May 5th, 1903, at Shouldham-street Chapel. Pastor B. J. Northfield (March) preached a good Gospel sermon in the afternoon. His text was Mark xvi. 20, "And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following."

(1) The first missionaries. (2) Their sphere of service and labour. (3)

The Saviour's gracious presence and blessing with them.

The President (pastor R. E. Sears) took the chair in the evening, supported by several well-known brethren. Brother Brett offered prayer. The chairman's opening remarks were based upon the words—Thankfulness, Hopefulness, and Confidence.

Reference was made to the absence of our beloved brother Abbott, who has removed into the country. Brother

Booth had been spared to us, and his earnest desire was for further helpers in the field.

Brother Millwood (late corresponding secretary) presented a few facts relating to the present position of the Mission. It was encouraging, he said, to receive so many small contributions. The British and Foreign Bible Society's Grants were increasing. The natives were beginning to pay towards the tuition of their children, and although it was very small, it was significant. Our brother also mentioned that the annual Christmas box would again be despatched, and that particulars concerning it would appear in the July *Herald*. Our Missionary (brother Booth) had recently baptized two disciples at Vepery. Brother Millwood also remarked that the little one of our Missionary had taken fever but was better.

Pastor Chisnall expressed his deep regret that there was lacking in our Churches to-day that earnest Missionary spirit. His portion for a text was Acts xx. 28, "Feed the Church of God, which He hath purchased with His own blood."

Brother W. S. Baker said it was important to remember when discussing Missionary work that conversion was a miracle. How are we to become, in God's hand, miracle workers? By working together. In the building of that school for the prophets in the days of Elisha each prophet carried a beam. Brother Booth was carrying the greatest beam in regard to our work in India. Each should carry his beam. God does not expect us to do more than He gives us power to do. Our brother's last sentence was: "One man—one beam."

Brother J. Cattell (Bessells Green) pointed out the advisability for native agents to preach the Gospel with English Missionaries at their head. Missionary work, he said, was the noblest service in which a man or woman could be engaged. This work has the firmest ground for our confidence.

Pastor S. T. Belcher (our new corresponding secretary) directed us to Acts xvi. 9, "Come over into Macedonia and help us." A man to be a Missionary must be sent by the direct sovereignty of God. We have been praying for others to be sent forth, and our prayers are being answered.

Pastor B. J. Northfield said we have full warrant for this mission. We have our marching orders. There is needed no apology for its existence. It needs men, money, and sympathy. Thank God, men are forthcoming in answer to prayer. Practical and prayerful sympathy is necessary. If the Churches are blessed with a spirit of prayer it is a sure precursor of coming blessing.

Pastor W. F. Waller expressed his belief that the Mission had profited by the recent simultaneous prayer-meetings. Three points our brother enforced:—(1) Necessity—the claims of the heathen. (2) Remedy—its administration. (3) The effect.

The Minute Secretary moved that a hearty vote of thanks be given to the friends at Shouldham street for the loan of their chapel and the provision of an excellent tea, at the same time reminding the friends of the special general prayer-meeting to be held at Soho Chapel on May 22nd.

Brother Aroh. Booth seconded, and hoped that a systematic order of Missionary prayer-meetings would be held in the Church.

The President concluded the meeting with prayer. P. J. C.

CROYDON (SALEM, WINDMILL-ROAD).—The pastor's fourth anniversary was celebrated on April 28th. Pastor J. Jarvis preached in the afternoon from Song of Solomon ii. 14, the sermon being much enjoyed. In the evening Mr. F. J. Catchpole presided. After singing and reading, and prayer by brother Savell, the chairman made some telling remarks upon the words: "All we like sheep have gone astray." Pastor T. N. Hughes reviewed the past twelve months' labours, after which a profitable address upon the publican's prayer was given by Mr. Jarvis. Brother C. Cornwell followed, speaking from the words: "Who hath believed our report?" and was much enjoyed. Brother Beecher was then helped to speak upon "Who gave Himself for us." A vote of thanks to the chairman, and the singing of "All hail the power of Jesus' name," brought a happy meeting to a close. Unto the Lord be all the praise. Collections for the pastor amounted to £8 17s. 8d.—T. ALLCORN.

NOTTING HILL GATE (BETHESDA).—The twenty-ninth anniversary of the Sabbath-school was celebrated on March 15th and 19th. Mr. Martin, of New Cross, preached morning and evening on the Sunday to good congregations, and was much appreciated. Services were continued on the following Thursday, when nearly 150 scholars, parents, and friends sat down to tea, after which there was a public meeting, with pastor R. E. Sears in the chair. Addresses were given by the chairman, and brethren Ackland and H. T. Thistleton (supt.). Recitations by the scholars were greatly enjoyed, and a good report was read by the secretary. We feel God is blessing us as four from the school are desirous of joining the Church; and we have now 100 children attending the school, an increase of 24 during the year.

Interest in our missionary societies has also increased, and we were enabled to give a parcel of useful articles to each society, and contribute a good sum as well. Collections during the services amounted to £4 6s. for which we thank all the friends.—T. CRAMPIN, *Sec.*

**BOW (MOUNT ZION).**—Anniversary services in connection with the formation of the Church were held on Lord's-day, April 12th and the following Tuesday. On Sunday the pastor preached morning and evening. On Tuesday Mr. Faunoh presided. He read *Pea. lxiii.*, and made some experimental remarks thereon, after which brother Borham engaged in prayer. Brother Dale spoke from "Let the inhabitants of the rock sing." Brother G. Smith from "I will speak of the glorious honour of Thy majesty," and brother Fountain on "Walking by faith." Brother Hardy (deacon) referred to blessings received under the Word preached, and brother Barket (deacon) to the unity of the Church, though low through removals in Providence. The meeting was spiritual, and we praise God for His goodness.—W. H. LEE.

**SHOULDHAM STREET (BRYANSTON SQUARE).**—We were favoured to commemorate the 27th anniversary of the Church on April 26th and 28th. Two sermons were preached by our pastor, Mr. W. F. Waller, on Lord's-day, April 26th, when there was a good attendance. On the following Tuesday afternoon, at 3.30, a sermon was preached by pastor E. Mitchell. After partaking of tea the public meeting was held, presided over by Mr. J. Piggott, L.C.C. Brother Hawes sought the Divine blessing. The following ministerial brethren addressed the meeting:—J. Clark, J. R. Debnam, S. Hutchinson, G. Savage, and our pastor. We felt the addresses to be good and soul-inspiring, encouraging us to still press forward, thanking our Lord for past mercies, and hoping and praying for a greater outpouring of the gracious Spirit's power in our midst. We desire to give our Triune God all the praise.—E. LUCAS.

**PECKHAM (ZION, HEATON-ROAD).**—The 24th anniversary of the Sunday-school was held on Lord's-day, April 26, when Mr. T. Jones preached. In spite of the inclemency of the weather, many favoured this "Hill of Zion" with their presence. In the morning our brother preached from *Pea. ciii. 13*: "Like as a Father pitieth His children, so the Lord pitieth them that fear Him;" and in the evening from *2 Cor. ix. 8*: "And our God is able to make all things abound." The Word was heard with much joy and gladness, the Spirit of love and power bearing His sweet and heavenly testi-

mony, by causing the dews of His grace to be blessedly felt, and by leading "the living family" into the pastures of soul-enriching truth. Many were heard to say, "Truly the Lord is in this place! It is good to be here." In the afternoon a special children's service was also held, when Mr. E. Rumsey and E. O. Clark spoke encouragingly and helpfully to teachers and the taught. On the succeeding Tuesday, the 28th, a tea and public meeting was held, when scholars, parents, and friends—about 150—sat down to tea. At the evening meeting the chair was taken by Mr. Faunoh, supported by brethren White, Rose, and T. Jones. The chairman read *Prov. iv.*, and after making a few remarks, and prayer by brother Brain, called upon the Superintendent to read the report. This revealed a measure of progress, much to be thankful for, in spite of difficulties, and the fact that this is, alas! like many, a pastorless Church. Special attention was called in it to the first Bible-class tea and gathering to be held on Thursday, June 18th, at which old scholars, etc., are specially invited. Brother White followed with an encouraging and earnest address founded on Paul's words to Timothy: "From a child thou hast known the Scriptures." Brother Rose, in a happy vein, then spoke to the children on "Looking-glasses," and gave some pleasant lessons therefrom. Brother Jones brought the services to a close by a thoughtful address, vindicating, in the spirit of love, the "Infinite value of a child," and bringing their great needs once more to our remembrance.—J. KNIGHT.

#### THE SOCIETY FOR THE RELIEF OF NECESSITIOUS PROTESTANT MINISTERS, THEIR WIDOWS AND ORPHANS.

RELIGIOUS Denominations as a rule, manifest kindly solicitude for the welfare of their accredited ministers when superannuated or laid aside, nor are their widows and orphans forgotten. There are, however, many to whom the advantages of no such Institutions extend, occasional preachers, or those whose spheres are small, and whose hearers are mainly composed of "the poor of this world." These are largely to be met with among those whose doctrinal views and spiritual sympathies are dear to the readers of this Magazine. To these and their loved ones, this Society extends its free and friendly hand. It is quite undenominational. The recipients of its benefactions may be Independents, Baptists, or Clergymen of the Established Church, if their moral character is beyond suspicion, and their testimony known to be clear and full to the sovereignty of salvation by the finished work of Christ. To such

when in need or distress, sums not exceeding £5 are promptly voted.

The thirty-first anniversary was commemorated on Thursday, May 7th, in Regent-street (new) chapel, Seven Sister's-road, London, when after a telling and truthful sermon by Rev. Cecil Lovely, B.A., of Bexley, and a pleasant re-union at the tea table in the church parlour, a public meeting was held, at which W. J. Martin, Esq., an early and attached friend of the Society, presided, and epitomised its formation and subsequent history. The report presented by Mr. J. T. Doggett, the honoured and honorary secretary, presented a pleasing record of quiet and useful benevolence, which concluded with extracts from grateful letters from those to whom grants of money had been made. Speeches of the usual character were made by W. Jeyes Styles, Rev. P. E. Phelps, M.A., T. Carr, and G. Savage, Esq., the warm-hearted address of W. Sinden, the minister of this ideal sanctuary, and one of the Trustees, crowning a spiritual and happy meeting.

As the names of those whom the Society thanks are not published, it is impossible to recount our indebtedness as a section of the Church to the generous consideration of the Committee for our own brethren or their widows. It may, however, be safely averred that some scores of pounds are thus annually disposed of, each benefaction coming with the benediction of very tender hearts, and "perfumed" as the late John Vaughan, of precious memory, once observed, "with the aroma of the Master's own love."

Subscriptions and donations will be gratefully received by Mr. J. T. Doggett, 89, Arngaek-road, Catford, S.E., who on application will be pleased to forward the last report, collecting boxes for home use, and all particulars.

**CLAPHAM JUNCTION (PROVIDENCE).**—On May 10th and 12th, the 31st anniversary of the formation of the Church was held. On the Sunday morning our pastor, Mr. R. E. Sears, was enabled to preach from the words, "Wherefore, we, receiving a kingdom which cannot be moved, let us have grace whereby we may serve God acceptably with reverence and godly fear." Mr. E. White, of Woolwich, occupied the pulpit on the Sunday evening. On Tuesday afternoon a goodly number of friends gathered from various parts. Mr. John Jull, of Cambridge, was the preacher, and spoke with great acceptance on Christ's love to the Church. After tea, a public meeting was held, presided over by Mr. F. J. Catchpole. Our pastor made a brief introductory speech, recording God's preserving care over the Cause during the

past year. Since the last Church anniversary, ten new members had followed their Lord in baptism, and five others had been received by transfer. The work of the various institutions was being actively carried on. Addresses were then given by brethren Waller, Belcher, Fells, Jull, and Dadswell. The speakers were much at liberty, and many expressions of spiritual profit from the various services were heard. Collections amounted to £12 5s. 4d.—F. W. KEVAN.

**STEVENAGE.**—The 46th anniversary of this place was held on April 6th, when Mr. E. Mitchell, of Chadwell-street, preached afternoon and evening. The afternoon's discourse was based on Luke xix. 9, and many found it good to be there. In the interval between the service a public tea was held, at which about 60 friends sat down. In the evening our brother was again helped to extol a precious Christ, his text being Ephes. ii. 4, 5. Congregations good, and collections above previous years. May the Lord still continue to favour us, is the prayer of—C. A. F.

**STRATFORD.—GURNEY ROAD.**  
PASTOR'S NINTH ANNIVERSARY AND WELCOME HOME.

**LORD'S-DAY,** April 19th, 1903, will be a red-letter day in the history of this Church, when the people assembled with a joyous heart to praise the Lord for His goodness in restoring their pastor after nearly five months' absence in affliction, and for His bountiful provision to them throughout the time. Loving brethren came forward with open heart to supply the vacant pulpit, and with a recognition of His hand the flock had clung together in the unity of the Spirit.

The first to voice and offer kind help to the pastor when ordered away in November, 1902, was our esteemed friend and brother, Mr. W. Jeyes Styles, and when the anniversary services were fixed, in prayerful hope that the pastor might be restored to his people, this beloved brother was fitly chosen to be the preacher on that day, who had so many times freely given his services to the flock. But one feeling permeated the large gathering at the close of the day—the choice was of the Lord—for it had been a day of blessing indeed. The hymns of praise were most appropriately selected, while the preacher's messages will long live, we believe, and bear fruit. In the morning brother Styles was led to voice the heart-songs of both pastor and flock in the text, "Bless the Lord, O my soul." Declaring the subject to be that of saintly benediction, he spoke of the object of praise and the act of worship. On the first point was noticed the only object of blessing was Jehovah, clearly pointed out to be a Spirit, who

was blessed by His saints for what He is and what He has done. We bless Him as "the living God." That which He has done is often recorded in the Word in clusters of sevens—here it was six, referring to the verses following Psalm ciii. 2-5. God's gifts were always a benefit. A legacy of earthly wealth may ruin a creature. The bequests of Jesus benefit all His disciples. The act of worship, "Bless the Lord, O my soul," was forcibly dwelt on as an act of invocation, adoration, confession, petition, thanksgiving and benediction. Spiritual benediction proceeds from Divine benediction: such is sure to come sooner or later to all His saints.

The evening service was a season of prophetic power prompting to prayer. The words given as the message were from Psa. cii. 13, 14, "Thou shalt arise and have mercy upon Zion, for the time to favour her, yea, the set time is come. For Thy servants take pleasure in her stones, and favour the dust thereof." The evidences of Divine favour resting upon the Church of Christ, with the season and source of the blessing, was powerfully dwelt on. The evidences were emphasized as spirituality of its members, earnest contention for the faith, firm adherence to the truth, brotherly love, consideration of local environment, and the testimony of sinners saved by grace led of God to seek Christian communion. A sacred half-hour of united prayer closed the services of this never-to-be-forgotten day at Gurney-road.

The services were continued on the following Tuesday.

Brother Mitchell was blessedly helped in the afternoon, from the words, "He shall dwell on high" &c. (Isa. xxxiii. 16, 17). The congregation was good, and the testimony evidently heard with delight from the expressions of the people afterwards. It was a time of power. The situation, the security, the supplies, and finally the sight of the King in His beauty was the preacher's theme, and became the people's song.

A goodly number sat down to tea—more than ever seen at such a meeting before.

Brother Mitchell ably presided at the evening meeting. The pastor read the Scriptures, and Mr. E. Fromow sought the Lord's blessing.

Gospel addresses with many kind expressions for the pastor, and a warm welcome home again, were delivered by brethren Mutimer, Henson, Rose, and White.

The Chairman's address was an excellent key note for the meeting, and a deep-toned spiritual service was held.

The Pastor reviewed briefly the goodness of God in His restoring mercy, spoke with much feeling on the kindness of friends far and near in his

affliction, through brethren Mutimer and Mitchell, who only knew by whom such practical help has been shown. The Pastor said his stay at Brighton had been among the choicest of God's saints, whose kindness he could never forget. To the dear brethren who had shown such love in supplying the pulpit, especially naming our beloved brother W. Jeyes Styles, both pastor and people are deeply indebted. This was emphasised by each of the deacons, brethren Fauch, Ince, and Rider, who spoke from their heart their gratitude to God for hearing prayer in a time of much anxiety, sharing the thankful spirit expressed by the pastor to the many friends at the back of the dear brethren named, brethren Mutimer and Mitchell. The collections amounted to £12 16s. 7½d. which, less expenses, was handed to the pastor, who also acknowledged gifts from other friends whose names were read, amounting to £9 15s. 0d. Truly our God hears prayer, and our hearts are made glad by His goodness.

#### STEPNEY.

MEMORABLE services were held at Rehoboth Chapel in commemoration of the sixtieth anniversary of the Sabbath-school on Easter Sunday and Monday. The pastor, Mr. J. Parnell, preached on Lord's-day morning from "Death is swallowed up in victory," considered thus: 1st. Victory is the act of Christ; 2nd. The privilege of the Church; 3rd. The song of the redeemed. The evening discourse was upon Isa. lix. 20 and 21, being dealt upon in the following order: 1st. The Person of Christ; 2nd. The reformation of individuals; 3rd. The affirmation of Jehovah; 4th. The declaration of purpose; 5th. The combination of endowment; 6th. The unextinguishable order of things. We spent a very happy and profitable afternoon with the scholars, whom our pastor addressed from Hos. x. (clause of 12th verse), "It is time to seek the Lord."

Mr. E. Mitchell, we were pleased to see, occupied his accustomed place in our pulpit on Easter Monday afternoon. The scholars with rapt attention followed his very interesting and instructive discourse from those ever-precious words, "But Jesus said, Suffer little children, and forbid them not, to come unto Me: for of such is the kingdom of heaven." At the conclusion of the service the scholars and friends partook of tea, and re-assembled at the evening service, at which Mr. W. Harris presided. Our brother read Psalm cxxvi, and Mr. Silvester offered prayer. The report, which was read by the superintendent (Mr. Hayter Scrivener), stated that there were 155 scholars on the books, making an average afternoon attendance of 104, with a staff of 10 teach-

err. registering an average afternoon attendance of 94 for the year. Mr. E. Mitchell spoke from "Let us not be weary in well-doing: for in due season we shall reap, if we faint not." He remarked: The text had reference to the support of the ministry of Jesus Christ. Some of the people of Galatia liked a cheap Gospel; the apostle urged upon them that, as the Lord blessed them, they were not to forget to contribute to the support of the Gospel. Sunday-school teaching is well-doing. If our teaching is to be well-doing, it must be Bible teaching, Scriptural teaching.

Mr. T. Jones addressed us from "For He taught them as one having authority, and not as the Scribes." He spoke of the authority, the graciousness, the severity, and the majesty of our Lord's teaching.

Mr. J. Clark discoursed on "Take heed" (1 Tim. iv. 16), illustrating his remarks from train signals. The light-house light says, Proceed very cautiously; you are very near the rocks. We want you, dear boys and girls, to take heed to your eyes, take heed to your tongue, take heed to your hands, take heed to your feet, take heed to your temper, take heed to your habits, your company, to little things, and to those matters that have to do with your immortal soul.

Mr. F. C. Holden spoke "But it is good to be zealously affected always in a good thing." He remarked: Teaching children the letter of the Word must be a good thing. Beware of innovations; keep to the good old ways.

Mr. H. F. Noyes said: I offered my first prayer and gave my first address in a Sunday-school. Be real in your teaching, you may as well, and better not be a teacher than not be real.

Our pastor remarked: The Word of the living God is the book in the pulpit and in the school.

The scholars very creditably sang the hymns which were composed for the occasion by the superintendent.

H. S.

**GLEMSFORD (EBENEZER).**—The third anniversary of Mr. J. Everett's pastorate was commemorated on March 8th and 9th. Special services on Sunday, the 8th, when three sermons were preached by pastor A. Morling, of Cottenham. On the following Monday a sermon was preached in the evening by Mr. Morling to a good congregation, the preacher being led to speak from several portions of God's Word, which were very encouraging, edifying, and profitable. The collections for the pastor amounted to £5. We have great cause to thank God and take courage for the many blessings bestowed upon us, both spiritually and financially.

Many a soul has been quickened into newness of life under the preaching of the Word. A debt of £20 has been cleared off. Thus far we can say, "The Lord of Hosts is with us, and the God of Jacob is our refuge." We pray that this happy union with pastor, deacons, and members of the Church may continue, and brighter and happier days may yet be ours at Ebenezer. To God be all the praise.—A. M. (Secretary).

**ST. NEOTS.**—Sunday-school anniversary were held on Sunday and Tuesday, April 26 and 28. On Sunday the special preacher was pastor R. Mutimer, of Old Brentford, who preached to excellent congregations. On Tuesday the children partook of a free tea at 4 o'clock, which was followed by a public tea at 5.15, to which a good number sat down. This was followed by a splendidly attended public meeting, when the Annual Report was read, and capital addresses were given by pastors Throssell (of Ramsey), Peters (of Whittlesea), and Burgess (of Clifton), pastor J. Hazelton presiding. Special hymns were sung by the children at all of the services, and the collections were very pleasing, being 10s. more than those of last year.

**PENTONVILLE (HOWARD INSTITUTE, CYNTHIA-STREET).**—On Friday, May 8th, a lecture (illustrated by over fifty limelight pictures, entitled "The Tinker of Bedford, and the Book that He Wrote") was given by Mr. D. Catt, of the Calvinistic Protestant Union, in the above-named Institute, kindly lent by Mr. H. S. Nunn. The proceedings opened at 8 p.m. with praise and prayer, after which Mr. Catt delivered his instructive lecture. Alluding to Bunyan's imprisonment, he said: Perhaps people were not sent to prison to-day for preaching, but he thought that was open to question. It was still fresh in our memories how that a few months ago Mr. Kensit and his son had suffered for their opinions, and he (the lecturer) reminded his hearers that such times might come again. The congregation consisted principally of working girls, who assemble several times during the week at the Howard Institute, where they are most heartily welcomed by the lady superintendent (Miss Pearce) or by Mr. H. S. Nunn. This good work is quite unsectarian, and deserving of the Christian sympathy of all denominations.—Yours in the Lord's service—"A LOVER OF MOUNT ZION."

**THAME.**—On Sunday, May 10th, the chapel anniversary was held. The pastor, W. Chambers, was able to occupy the pulpit, and preached to good congregations. In the morning, from Isa.



lx. 1, subject: "The glory of the Lord." In the evening, subject: "The cry of the Church" (Psa. cxviii. 25). On the following Thursday, our brother R. E. Sears preached to good congregations, both afternoon and evening. Tea was provided at 5 o'clock, to which many sat down. The Cause is reviving. The attendance is improving, and the ordinance of believers' baptism is about to take place very soon. We have the dropping; we await the promised showers of blessing to come in answer to the prayer of faith.—C. W.

GLEMSFORD (PROVIDENCE).—The 44th anniversary of the Sabbath School was held on Lord's-day, May 10th, when three sermons were preached by Mr. F. J. Harsant, of Otley. Special hymns were sung by teachers and scholars, great pains having been taken by Mr. A. Fann in their training. Congregations were good, especially afternoon and evening. On the following Monday, being unable to gather in the meadow as usual for their treat, the children met in the large barn kindly lent by Mr. Twinn. At the close of the day a short address was given, and prayer offered. We are glad to say the school is progressing in numbers, which we hope will continue.—W. S.

#### AGED PILGRIMS' FRIEND SOCIETY.

##### LIGHT AT EVENTIDE.

THE Aged Pilgrims' Friend Society has a notable record. For no fewer than ninety-six years this Christian organization has sought to avert misery and bring light in the life's eventide of many a weary child of God. Through its beneficent operations no fewer than 7,480 "pilgrims" have received life pensions, amounting in the aggregate to £330,500.

Within the bounds of Scriptural truth, the Society is undenominational, members of many sections of the Christian Church being upon the pension lists. As to spiritual qualifications, "A true pilgrim is and must be a new creature. There is no pilgrimage to the heavenly country unless a man is born again and taught of God."

##### EXPRESSIONS OF GRATITUDE.

Among the new pensioners of the year have been those who, with dwindling strength, have struggled hard to maintain themselves; only to find one door after another closed against them. One (who has been well known for years as an assiduous tract-distributor) writes:—"I feel quite unable to express my feelings to your Society for the way in which it has done so much for me and my poor helpless wife; through it I have the blessed comfort of know-

ing that I have something in store. The last remittance came in my utmost need; if I could have seen heaven opened, and such a gift drop on me, it would not have been otherwise than it was, for I had not one penny in my house."

W. B., a faithful preacher in Lancashire, aged seventy, has recently been placed upon the books, after many years of ministry, combined with daily business. His life has been a useful and eventful one, and its later years are being made easier by the Society's help.

##### THE ANNUAL MEETING.

The annual meeting, held on Wednesday, May 6th, at the Mansion House, was exceedingly large. Sir Robert Anderson occupied the chair, and among those present were Messrs. George, Boulden, Green, Clayton, Bumstead, E. Carr, Hodges, Savage and Martin. Mr. John E. Hazelton, secretary, reviewed the operations of the year; after which the Chairman made an appeal for the deserving Christian poor, who but for timely help are doomed by the Poor Law to the workhouse, and association with the undeserving. There are old saints of God needing to be supplied with daily bread. Promiscuous charity is an evil; it means in the vast majority of cases merely a gift to a professional beggar. With this Society, however, there is a wise discrimination which assures the relief of the really deserving.

The next speaker, the Bishop of Sodor and Man, said that the Society realizes the words of the Apostle Paul, "Let us do good unto all men, especially unto them who are of the household of faith." In supporting this Society we help the very "cream of the poor," whose lives witness that they have received the grace of God. In view, too, of its Evangelical character, it enlists our sympathy, for, as the Lord Chancellor said a short time ago in the House of Lords: "The people of England are indissolubly wedded to the principles of the Reformation."

General Sir William Stirling reminded his hearers that the Christian pilgrim, straitened in means, is, at the same time, by reason of his faith, at continual war with the world, and has the strongest claims upon the help of fellow-believers.

Mr. O. S. Dolbey, in moving the second resolution, emphasised in an excellent address the Society's doctrinal basis, and the Scriptural and comprehensive character of its work, based thereon.

Mr. Sinden aptly compared the Institution to a pictorial Bible, each aged pilgrim being an illustration of the Lord's love and faithfulness.

Sir C. George Brown and Mr. W. J. Parks also spoke, and a most successful gathering was brought to a close.

**PIMLICO (CARMEL).**—The seventy-third anniversary of the formation of the Church was held on Good Friday. In the afternoon pastor H. T. Chilvers preached from the text, "There remaineth no more sacrifice for sins" (Heb. x. 26), and was greatly helped in so doing. Tea was provided, and over one hundred friends partook of same. The evening meeting was presided over by Mr. F. T. Newman, who read the 2nd chapter of Hebrews, and Mr. C. J. Burrows asked Divine blessing upon the meeting. The chairman then made some very encouraging remarks upon our motto, "The Lord hath been mindful of us." Brother Debuam spoke from 1 Pet. i. 19, "Precious blood," and brother Ackland followed with some savoury remarks from 1 Pet. ii. 7, "Unto you therefore which believe He is precious." Brother H. J. Wileman continued in the same strain, and based a few remarks upon the words, "Precious communion." Brother Chilvers spoke of the glorious appearing of the Lord Jesus Christ. Our pastor then, making reference to the encouraging meeting, said that he felt that it was in answer to the fervent petitions of our Monday prayer-meeting, and gave us a few words upon "The fellowship of His sufferings." Our hearts overflowed with gratitude for the very happy and encouraging meetings. The congregations were large, the meetings inspiring, and financially good. To Him be the glory.—W. H. H.

**NOTING HILL GATE (BETHESDA).**—The thirty-seventh anniversary was celebrated on Lord's-day and Tuesday, April 26th and 28th. On the former occasion sermons were preached both morning and evening by Mr. J. Martin, and on the latter pastor H. T. Chilvers preached from Exod. xvii. 15. In the evening at a public meeting brother F. T. Newman occupied the chair. After singing, he read the 132nd Psalm. A short report followed, indicating the Church's progress consequent on the Lord's blessing. During the chairman's address he took occasion to congratulate the Church for the blessing received in having two members who had shown ministerial gifts, and who had thus proved useful to the Church of God. Brother Andrews spoke from Prov. iii. 13, "Happy is the man that findeth wisdom." Christ is the Wisdom of God. The two disciples journeying to Emmaus found this to be so when Christ talked with them. Whatever may be possessed on earth, if they have not Christ they are poor indeed. Pastor Parnell spoke from Psa. lxxxv. 12, "The Lord giveth that which is good." God is rich in mercy. The love of God, how full, how deep, it is immeasurable; the prodigal found it so. God will rest in

His love. He is omnipotent in power. We must come to Him as the leper did: "Lord, if Thou wilt, Thou canst make me clean." God's love swallows up death. Rationalism, ritualism, and all the "isms" would deceive the very elect, but it is not possible. The quality of the gift is good, the gift of Christ ensures immunity. All good is in Christ. Pastor Brown said: He that is joined to the Lord is one spirit. After referring to the various ways in which believers are joined to the Lord, he said: It is a profound and mystical union which we cannot comprehend. It is beautifully illustrated in the Word of God. There it is spoken of as husband and wife. We are the bride of Christ, an union that never can be broken. We love or hate the things which He loves or hates. Thus we live to His praise and glory. If any have not the Spirit of Christ, he is none of His. Brother Ackland spoke from John xii. 32. "And I, if I be lifted up from the earth, will draw all men unto Me." These words are not merely literal, but they are prophetic language. This is also a promise concerning the proclamation of the Gospel. An uplifted Christ will do for sinners. The apostle said he was determined to know nothing among men save Christ, and Him crucified. In the atoning sacrifice we feel is the power that will benefit when felt. An uplifted Christ is the glory of the Church. An uplifted Christ in our lives is the power that is personally potent. The announcement that over £5 had been collected towards the Cause closed these interesting and profitable proceedings.—W. C. B.

**HIGHBURY (PROVIDENCE).**—The second anniversary of the pastorate of Mr. F. Fells was held on Lord's-day, April 19th, when the pastor preached in the morning from Acts xxvi. 22. In the evening a most powerful Gospel sermon was delivered by pastor E. Mitchell from John iii. 36. The services were continued on the following Tuesday, when in the afternoon a large congregation assembled to hear pastor Archibald G. Brown, who preached a glorious sermon from Psa. xvii. 15, taking the first three words, "As for me." This was a time of great blessing to many souls. Mr. F. J. Catchpole presided at the evening meeting, and spoke most helpfully. Excellent addresses were delivered by brethren Dadsawell, Jarvis, Sears, J. E. Flegg. The pastor spoke of blessing received, additions to the Church, prevailing harmony, and also proposed vote of thanks to all friends, which was seconded by brother White, and heartily carried. The presence of friends from various Churches greatly encouraged us. Collections very good. We thank God and take courage.

**SOMERSHAM, SUFFOLK.**—Good Friday dawn—a holiday! a breath of pure country air to many. Various are the ways in which it is spent. Among other travellers, friends from Ipswich, Radleigh, Blakenham, and other villages are wending their way to Somersham Chapel. Special services are to be held, and our young brother, Mr. H. Morling, is to preach. Many were made glad while he uplifted Christ to find him so ready to abide by the old "landmarks," and so lovingly adhere to the doctrines of sovereign and distinguishing grace. A public tea followed. In the evening a public meeting was held, ably presided over by Mr. E. E. Gowing. Mr. Garrard (Bethesda, Ipswich) implored the Divine blessing. Gospel addresses were delivered by brethren H. Morling, Fuller, W. H. Ranson, and E. E. Gowing. The meeting closed with prayer. May the Lord continue to bless the labours of His earnest servant in this locality, is the prayer of many, including the writer—M. A. M.

**WETHERDEN.**—In this village, surrounded as it is by beautiful, verdant, rural scenery, is a Baptist chapel. It is now a Mission Church belonging to Stowmarket Baptist Church. On Easter Monday special services were held, when Mr. W. H. Ranson preached a good Gospel sermon, full of Christ, which was listened to with much pleasure by many. About one hundred partook of tea. The chapel was well filled. In the evening a public meeting was held, ably presided over by pastor S. B. Stocker. Mr. Hill, of Somersham, implored the Divine blessing. Mr. Stocker read the Word, and in a neat little speech took a retrospective view of the Word, and felt constrained to say, "What hath God wrought?" Spiritual addresses were delivered by brethren Ranson, Deaves, Edgerton, Moore, and Strickson. We were heartily glad to see this Mission Station in progress. Peace and harmony prevails. Sunday-school is prospering; congregations on the increase. May the Lord add His blessing.—M. A. MOORE.

**BLAKENHAM, SUFFOLK.**—Hitherto the Lord hath heard us and also many kind friends. The word is regularly preached on Sundays, and since Oct. 1st we have had services on Wednesday evenings in cottages in four different villages, consisting of prayer and praise, interspersed with addresses. The brethren who have come to our assistance in all weathers and to whom we are grateful for their kindness are pastors Stocker, Ransom, Harsant, S. Haddock, the late W. Kern, and Messrs. Howe, Keeble, Gardner, and Emerson. These services have been well attended, and have proved to be seasons of refreshment.

On Wednesday, April 8th, we had a social tea, after which a meeting was held, presided over by brother Howe. Several prayers were offered, the Word read, and, reviewing the past, grateful addresses were delivered by brethren Howe, James Garnham, Carr, and Moore. Not the least pleasing feature was to see and hear our aged brother Taylor, who is in his 92nd year, who has been a consistent Church member for sixty-seven years. We long for souls; our earnest cry is, Arise, O Lord: send now prosperity.—M. A. M.

## Gone Home.

### RICHARD BURBRIDGE.

In memory of my late beloved husband, Richard Burbridge, who was taken to his much-longed-for rest on Sunday, March 15, 1903, having just passed his 80th birthday. His sufferings for many months have been great, but borne with exemplary patience. It was touching to see the grateful spirit he showed for any little act of kindness, and the pleasure he manifested at seeing any of the friends who valued him as a firm, unflinching preacher of the everlasting truths of the Gospel. His memory will be deeply revered in the various Causes of truth where in the fifty-five years of his ministry he has supplied both in town and country. His pertinent, rich, and savoury preaching has, under Divine application, been made a lasting testimony to many a seeker: his deep, experimental knowledge of the finished work of his precious Lord has been marrow and fatness to not a few hungry souls; his firm, stable views of the Divine Sovereignty have come with sweet energising power to the hearts of his hearers, especially when one has seen the tear drop and the lip quiver at the mention of that dear name, the all-prevailing name of Jesus. Frequently on his dying bed he was heard to say, "I loved to preach God's sovereignty and now I am realising it on my dying bed in suffering as I never thought I should suffer, while some are taken home comparatively easy."

His mortal remains were taken to Smarden, in Kent, where our brothers C. Cornwell and W. Harris officiated.

### ANNIE BURBRIDGE.

#### MISS MARIA BARKER.

On February 2nd, 1903, our sister had her home call at the age of 79. Death had no terrors for her. Her father was a Churchman, her mother a Nonconformist, but very little life or power with either, and her attendance at places of worship began as a means of spending Sunday evening. At 16 years of age she was awakened, and sin was made her trouble, and for months she was in great distress. The ministry she was attending being a dead letter to her, a friend with whom she worked, and of sainted memory, Mary by name, advised her to hear John Foreman. She did, and at once received a blessing of hope; but old Adam was still alive: she resented the doctrines of grace, often would listen to the reading and prayers, and then leave the chapel to wander about in great perplexity. One Lord's-day morning she ventured to stay for the sermon, when Mr. Foreman was led to take for his text, "Zacchæus, make haste and come down, for to-day I must abide at thy house" (Luke xix. 5). Then came

deliverance; pardon, peace, and personal justification were realised; and a few weeks after she was baptized at Mount Zion, Hill-street. Here she continued a consistent member for nearly forty years. After the death of Mr. Foreman she joined the Church which now meets at Shouldham-street, where she continued until the last a honoured and loved member for twenty-three years, loved by those who knew her best. Religion with her was a warfare. The enemy met her in the dark, and often struck her hard with a "Hath God said?" but she struck back with a "Thus saith the Lord." Then she would mount, and with assurance cry, "Victory through the blood of the Lamb." She mourned an absent Lord for some weeks before she went higher, yet still thinking of the well-being of others she bequeathed the sum of £20 to the Cause at Shouldham-street, and the remainder to her relatives, thus surprising her friends by her care and thrift. Then the light came, and sweetly smiling, she clapped her glad wings and soared away to realms of everlasting day, and to be for ever with the Lord. She was buried in Paddington Cemetery, on Saturday, February 7th, by her pastor, Mr. W. F. Waller, and the writer. A comparatively large number came to bid adieu to the dust of one "poor in this world, but rich in faith," till "The morning breaketh, and the shadows flee away."—W. HARRIS.

#### SAMUEL DRAKE

was called home on Friday, February 13th, after a long and painful illness. Our dear brother was born at Isleham, Cambs., in the year 1841. The work of grace upon his heart was very gradual. Being in the providence of God removed from London to Cambridge, he sat under the ministry of Mr. Marks at Eden Chapel, through whose preaching he was led in some measure to see his state by nature. About this time he heard Mr. Reynolds, of Cave Adullam, Stepney, preach from the words, "Then shall ye know," etc. (Hosea vi. 3). This Scripture was made very precious to him all through life. He was one who followed on in weakness, with much fear and trembling, at times much in bondage through fear of death. During his last illness, being confined to his room for twelve weeks, the Lord was pleased to favour him with much of His presence. On Christmas-day the first three verses of the 14th of John's Gospel were applied powerfully and sweetly to his soul, the preciousness of those words remaining with him until the last. He quite exhausted his strength at times in telling out to those who visited him how precious Jesus was to him. Just before he passed away he was asked, "Is Jesus precious to you now?" He seemed to gather up all the strength he had, and answered, "He is just the same." "Safe! Safe!" "We can indeed say," Fearless he entered Jordan's flood." Much more might be said did space permit. As a little Church, we at Ebenezer, Fulham, feel the loss keenly, our dear brother having filled the offices of deacon and superintendent of the Sunday-school. His mortal remains were laid to rest in Fulham Cemetery by pastor A. Andrews.—A. A.

#### ELIZA ANN GOLDSACK

(widow of Mr. Joseph Goldsack), departed this life on December 30th last, after a long illness. Our dear sister was called by grace many years ago, and the ministry of the late Mr. Hanks was made a great blessing to her. It was a pleasure to visit her during the last few weeks of her illness, when she frequently told us how good the Lord had been to her, but how little she had been able to glorify

her Saviour upon earth. Her remains were laid to rest in the family grave at Nunhead, by our dear pastor, W. Debnam.—A. W. HILL.

#### MARIA GREEN,

of Battisford, peacefully passed away on Lord's-day, January 4th, 1903. She had been a member of the Church at Waitisham for about forty years. Her life was one of struggles and hardships, being left a widow with a family of small children to provide for, but the promise was verified in her experience: "I will be a Husband to the widow and a Father to the fatherless."

#### MR. JOHN HICKMOTT,

of Edmonton, passed away on Thursday, January 22nd. Our brother was born at Strood, near Rochester, in Kent, and was blessed with godly parents, who in his infancy, removed to Chatham, and attended the old Eton Chapel there. When our departed brother was about 15 years of age, he lost his parents, which made a deep impression upon him, and I have heard him say it was the means God used to bring him to Himself. He said to me a few days before his death, "Tell the young people to commit to memory portions of God's Word, and verses of hymns, which I did: what a blessing these are to me now in my affliction, when I can't read." He could not tell, as some do, the day and the hour when he first realized he was a child of grace, but said, "I know I am." Mr. Pecknell, of Red Hill, was God's chosen instrument in confirming our brother in the faith of the Gospel, and leading him to see the ordinance of believers' baptism which he obeyed, and was received into Church fellowship by Mr. Pecknell, over 20 years ago. In his last illness he was quite resigned, saying, "I am in His hand." Our brother was of a quiet disposition, and unassuming in his manner. He was laid to rest by the side of his late wife at Dorking, Monday, January 26th, 1903.—JOHN P. GIBBENS.

#### WILLIAM KING

was born on 1st February, 1821, and called by Divine grace at the age of 18 years. After his conversion he joined the Wesleyan body, but feeling the necessity of obeying his Lord's command, he was admitted a member of the Strict Baptist Church worshipping at Redbourn, Herts., and at the time of his call home had been in fellowship with the Church for the long space of 57 years. He was a man graciously taught of God the Holy Ghost, and had in former years, on several occasions, stood up in His name, in the absence of the supplies in several of the local Churches. During the last few years of his life, owing to failing health, &c., he had resided with his daughter at St. Albans, and had (as health would permit), worshipped with the friends at "Bethel." He frequently attended the Wednesday evening prayer-meeting. The writer has experienced sweet seasons of manifested favour as this dear man of God has been earnestly pouring out his heart to Him in prayer. Early in the new year he was obliged to keep his bed, and although, lovingly attended, he gradually became weaker, and on the 1st February (his 82nd birthday), he was taken to be with Him whom his soul loved. "The memory of a good man is blessed."—G. W.

#### MRS. H. PARKER

exchanged earth for heaven on January 21st, and by her death the Church at Yateley sustained another loss. The sad death of a relative, in her young days, left a lasting impression on her mind. She profited under the ministry of godly men at Cricket Hill,

especially Mr. Broad, and Mr. Perritt, and was baptized about 1848. She was very much afflicted, and, but seldom able to meet with the people of God, but her continual prayer was for the prosperity of Zion. She bore her afflictions without complaint. After undergoing an operation she revived somewhat, but only for a little while, being then brought low by another complaint. She felt the end was drawing nigh, but could face death calmly, and often asked us to pray that she might have patience to wait her Heavenly Father's will. She was wonderfully sustained, her mind being fixed on spiritual things, and there was not a doubt in all her affliction. She passed away without a struggle, sigh, or moan, in the 55th year of her age.—H. J. PARKER.

#### MARY PINNER.

On Sunday, February 22nd, our dear mother peacefully passed away, aged 69. It must be quite forty years since she first felt her need of a Saviour. For a long time she was kept knocking at mercy's door, but the time came when she could blessedly realise that her sins were put away. Her faith has been tried many times. Affliction, losses and crosses were thickly strewn in her path, but she was upheld by the mighty God of Jacob. We wonder at the grace that brought her through all the trials of the way. Truly she realised to the full the promise, "As thy day so shall thy strength be." Dear father's death (which occurred in November, 1901) was doubtless the means of helping on the end; she was never the capable woman after. Dear mother had been greatly troubled at times to know how it would be with her when she came to die; but for our encouragement who are left behind I gratefully record that "her end was peace," not a sign of struggle, but as she fell asleep she passed away. May our end be like hers. So prays one of the children—L. BURCE.

#### ROBERT RICHES.

of Bungay, Suffolk, was taken to his eternal rest on February 5th, 1903, after much suffering, from cancer in the bowels. He was baptized by the late Caleb Broome, at Fressingfield, twenty-six years ago. Being removed in providence to Bungay, he united with the Church there, and remained in membership until his death. For the last five years he had filled the office of deacon to the best of his ability. He was a good supporter of our prayer-meetings, being as constant in attendance as possible.

When the Association prayer-meeting was held at Beccles, our brother walked eight miles to be present at the early morning prayer-meeting, and was greatly blest, saying to the writer he hardly knew how to keep his seat, but felt he must rise to sing praise unto God. He often spoke of the profit derived from the ministry of our late pastor, Mr. Bowtell, and wished that others had a desire to come and hear. About three weeks before he died our brother was much tried, and the hymn-book being given him he read the hymn, "How did my heart rejoice to hear," &c. This broke the fetters, the Lord shone in upon him, and blest him abundantly, so that he shed tears of joy.

On being visited the last Lord's-day evening he spent here below, he testified to the Lord's goodness and grace. He said, "The Lord is going to take me home, for there is no earthly toy that I wish to stay here for; but I wish to be resigned to the Lord's blessed will." He often asked his wife to read the 23rd Psalm and the 8th of

Romans. He was very happy the two days previous to his departure, and tried to sing just before the end the well-known hymn, "Around the throne of God in heaven," but he had not strength to finish it. His end was peace. "Absent from the body, present with the Lord."

C. F. JOHNSON.

#### ANN ROSOMAN.

We have recently sustained a heavy loss by the removal from earth to heaven of our sister, Mrs. Rosoman. She was a godly woman. By the grace of God she was enabled to walk honourably as a member of the Surrey Tabernacle for a period of over forty-eight years. The truths of the everlasting Gospel; the house of God; the God of the house; the pastor and people were very much endeared to her heart. For some years past she had been an inmate of the Aged Pilgrims' Asylum, Camberwell, and there she was beloved by all who came in contact with her. Her serene disposition and spiritual conversation were a blessing to many. As the time drew near for her departure, she was enabled to rest comfortably on the finished work of Christ her Redeemer. The feelings of her soul often found expression in the hymns she had so often sung, especially,

"Rock of ages cleft for me,  
Let me hide myself in Thee."

The night before her death, she quoted these beautiful lines of Joseph Irons:—

"Anon the pearly gates untold,  
An heir of bliss draws nigh;  
Again they strike their harps of gold,  
And hallelujah cry."

The last words she uttered a few minutes before her departure were, "His mercy endureth for ever," and in this manner our sister, who had been depending on the mercy of God from the time she drew her first spiritual breath, passed through the pearly gates to join the hallelujahs of the redeemed on January 17th, 1903, like a shock of corn fully ripe, being 24 years of age.—A. B.

#### JOSEPH SQUIRREL,

of Wattisham, received the Master's call to the homeland on February 19th, after a few days of intense suffering. Our brother was a very useful member, and will be greatly missed by many, but our loss is his gain. His delight was in talking about the things concerning the kingdom. We remember the last occasion we met in the house of God. Our brother could not read the written Word, but never forgot those who preached it in his prayers. He was baptized by the late John Cooper on June 2nd, 1867. His life was a living testimony to the power of God's grace. The funeral took place on February 23rd, many friends coming to pay the last tribute of respect, our brother Dickerson being amongst them. On the following Lord's-day our pastor preached from the words of Paul, "Having a desire to depart and to be with Christ, which is far better."

#### MR FRANK TOSELAND,

of Gamlingay, died on the 26th January. He was buried by Mr. Oldfield at Huntingdon. He was senior deacon and oldest member at Godmanchester Church, having been baptised by the late Mr. Brown in 1846. The late Mr. Tite, of Potton, was instrumentally useful to him, says "The Sower," in his early days, when he lived at Gamlingay. Mr. Toseland was a very hearty man, up to the last year or two, when he showed signs of great weakness, and died from decay, aged 86.

# Transgressions Removed.

BY E. MITCHELL.

"As far as the east is from the west, so far hath He removed our transgressions from us."—Psa. ciii. 12.

**A** PSALM OF DAVID," which, saith Beza, "he wrote when carried out of himself, as far as heaven; and he therefore calleth not upon his own soul only, but upon all creatures, from the highest angel to the lowest worm, to set forth God's praises." Thus rare old John Trapp commences his commentary upon this psalm. It is indeed a glorious hymn of praise and thanksgiving unto Jehovah, without a single complaint, nor does it contain so much as one petition. Its principal theme is the Divine goodness and mercy as displayed in the Lord's dealings with His people. It is to be feared that most believers have too little thanksgivings in their worship. David charges his soul not to forget the Lord's benefits. Some derive the word *thank* from the Anglo-Saxon *think*. This derivation is suggestive; to be thankful is to be thankful. Much of our lack of thankfulness is to be charged to our forgetfulness. Of old it was said of Israel, "They soon forgot His works." Let us keep His doings in remembrance, and meditate upon His benefits, and we shall seldom lack matter for a song of praise. Let us also remember that praises and thanksgivings are God's revenue, and he that has a thankful spirit may rely on God to constantly give fresh fuel to keep alive the fire of gratitude on the altar of his heart by way of new benefits bestowed. We should mingle thanksgivings with all our supplications. When you go to God for fresh mercies, never neglect to take the receipts for the old ones with you.

Among the many benefits God bestows upon His people, the removal of their sins occupies a foremost position. Indeed, apart from this, no real blessing could reach our souls. His mercy is so great towards them, that He has removed their transgressions to an immeasurable distance from them. This claims our highest praise, and makes way for every other blessing to flow unto us. A short meditation upon this grand truth may be helpful to us, and, by His blessing, stir up our souls to renewed thanksgivings.

We have here

## A GREAT TRANSACTION.

The inspired Psalmist very frequently celebrates the greatness of Jehovah, and the greatness of His works. But—we write with a deep feeling of reverence and consciousness of our own littleness—God Himself never engaged in a more stupendous work than that of the removing of His people's transgressions. While we readily grant that the rich mercy displayed in this act was the prominent idea in the mind of the writer here, as it ever will be in the mind of the recipient of this vast benefit, yet the stupendous nature of the act should not be overlooked. When God brought this world into being, and fashioned and

fitted it to be the abode of man, His mode of procedure is thus summarised : " He spake, and it was ; He commanded, and it stood fast." This summary is grandly simple, and discovers the omnipotence of Jehovah. But in the removing of transgressions, a far different order and method were observed. God did not say of sin, Be ye removed, and, lo, it was gone. The removal of sin is not an act of His abstract omnipotence and sovereignty. We enter here upon the moral realm, and God, who is the fountain of justice and truth, will never exert His power except in accordance with His moral perfections. Hence, the removal of transgressions involved the incarnation, life of suffering, and atoning death of the Lord Jesus Christ, God's only begotten Son. Here we gaze, admire, wonder, and are swallowed up in adoration of the boundless wisdom, love, and grace of our God ; and cry, with the deepest feeling of our being, " Bless the Lord, O my soul ; and all that is within me, bless His holy Name."

#### THE METHOD OBSERVED IN REMOVING TRANSGRESSIONS

claims our attention. How clearly or otherwise David apprehended this, we are unable to decide. Our own opinion is that he knew much more of the plan of salvation than many modern writers give him credit for. That he had some insight here is indisputable. He was a close observer of the ceremonies, and could hardly fail to see that *transgressions were removed by transference*. This was taught in every atonement made for sin, but with the greatest clearness and fulness in the two goats employed on the great day of atonement. After slaying one of the goats, taking its blood within the veil, where it was sprinkled upon and before the mercy-seat, and after sprinkling the altar, Aaron was to take the live goat, and complete the type. Thus the direction runs :— " And Aaron shall lay both his hands on the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the live goat, and shall send him away by the hand of a fit man into the wilderness ; and the goat shall bear upon him all their iniquities unto a land not inhabited : and he shall let go the goat into the wilderness " (Lev. xvi. 21, 22). The sin of Israel was removed by its being transferred to the goat, and borne away from them into the wilderness. The Baptist appears to allude to this, " Behold the Lamb of God, which taketh (beareth, marg.) away the sin of the world " (John i. 29). Isaiah, the evangelical prophet, is very clear on this point. He says : " All we like sheep have gone astray ; we have turned every one to his own way : and the Lord hath laid upon Him the iniquity of us all " (Isa. liii. 6). With this we compare Paul's statement : " He hath made Him to be sin for us, who knew no sin ; that we might be made the righteousness of God in Him " (2 Cor. v. 21).

Thus, then, we see how God removed the sins of His people by transferring them to His dear Son, their Surety in the eternal covenant, and their Substitute in due time. The Almighty lifted the huge mass of the sins of His people, and laid them on the sacred head of our Lord Jesus Christ, the true Scapegoat, who bore them away whither they can never return. But this bearing our sins was a tremendous task. Says one :—

" How huge the heavy load of all,  
When mine alone's so great."

The bearing our sins involved suffering the penalty due to them. Hence, our Lord was "made a curse for us" (Gal. iii. 13). "Christ also hath once suffered for sins, the just for (instead of) the unjust, that He might bring us to God" (1 Pet. iii. 18). "Who His own self bare our sins in His own body on the tree, that we being dead (having died, R.V.) to sins, should live unto righteousness" (1 Pet. ii. 24). The depth of these Scriptures no line of ours can sound. But we rejoice in the great fact which they so clearly reveal, that God has removed our sins from us in this wonderful way, wherein justice is as much exhibited and magnified, as mercy is manifested and glorified. God's own seal is plainly stamped on this transaction.

"Here the whole Deity is seen,  
Nor dares a creature guess,  
Which of the lines is fairest writ,  
The justice or the grace."

God has removed our sins equitably, effectually, and everlastingly, through the mediation of our Lord Jesus Christ. The debt has been fully paid, the crime adequately atoned, and sin for ever removed.

The Psalmist employs

#### A STRIKING COMPARISON.

"As far as the east is from the west, so far hath He removed our transgressions from us." This intends an *immeasurable distance*. Had it have been written, As far as the north is from the south, we could have measured the distance, as there would have been fixed points to measure from—the north and the south poles. But there are no definite points known as east and west, hence no measurement can be taken; and this indefiniteness is intended to show us that our sins are completely and for ever removed from us. Various expressions are employed in the Word to teach us this all-important truth. Our sins are said to be *blotted out*. "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins" (Isa. xlv. 22). They are *removed from before His face*. "Thou hast cast all my sins behind Thy back" (Isa. xxxviii. 17). They are *covered*, and hence out of sight. "Blessed is he . . . whose sin is covered" (Psa. xxxii. 1). The lid of the ark, the mercy-seat, the propitiatory, covered the two tables of the law that were therein, and upon the mercy-seat, as well as before it, the blood was sprinkled. So the atonement of our Lord Jesus Christ covers the sins of His people:—

"My Saviour's obedience and blood,  
Hide all my transgressions from view."

Micah says (chap. vii. 19), "Thou wilt cast all their sins into the depths of the sea." We may sing to the Lord, concerning our sins, as Moses sang concerning Pharaoh and his hosts: "The sea covered them; they sank as lead in the mighty waters."

"Sunk, as in a shoreless flood,  
Lost, as in a Saviour's blood,  
Zion, O how blessed art thou!  
Justified from all things now."

God has *removed our sins from His judicial memory*. He says, "I will not remember thy sins" (Isa. xliii. 25); and, "I will forgive their iniquity, and I will remember their sin no more" (Jer. xxxi. 34). In



a word, their sins are completely removed from all true believers, for they are "made the righteousness of God" in Christ Jesus.

This truth apprehended by faith, and experienced in the heart, constitutes a really *blessed* man. To lay hold of this more completely, and hold it with increasing tenacity, is the desire of the writer. May it be the living experience of those who read this short paper, and writer and readers will then unitedly glorify God, and each worshipfully cry, "Bless the Lord, O my soul, who has removed thy transgressions as far from thee as the east is from the west."

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### CHRIST BY OUR BEDS OF PAIN.

"But warm, sweet, tender, even yet  
A present Help is He;  
And faith has still its Olivet,  
And love its Galilee.

The healing of His seamless dress  
*Is by our beds of pain;*  
We touch Him in life's throng and press,  
And we are whole again."

"Thou wilt make all his bed in his sickness."—Psa. xli. 3.

**T**HIS, which is a Psalm of David, was evidently written during a period of prolonged sickness. His prostrate condition proved a source of satisfaction to his enemies, who hoped that the malady would prove fatal, and spake evil of him, saying, "When will he die, and his name perish?" One in particular, who may have been Ahithophel, is mentioned as being especially treacherous. He visited the sick saint, but his words were those of a specious hypocrite, who merely came to gloat over the sorrow he witnessed, and, when he went abroad, maliciously reported what he had observed, to others.

The baseness of these wicked men, however, only served to bring into bold and beautiful relief the lovingkindness of his God, both to His afflicted servant and to those who sincerely sympathised with him and showed a brotherly interest in him in his season of trouble. As these befriended God's servant, so the Lord would befriend them, and, should they also be laid low by disease, would "make all their beds in their sickness."

We have thus brought before us the *condescension* and the *comprehensiveness* of Jehovah's care towards a suffering saint.

I. Note its CONDESCENSION. In Titus iii. 4 a remarkable *trait* in the character of our God is mentioned. Where in our Bibles we read of His love or pity toward man, the Holy Ghost employs the word *philanthropy*, and we might, without hesitation, read—"the kindness and philanthropy of God our Saviour appeared."

Behold, in the passage before us, these in the beauty and grace of their rare and tender condescension! The office of a bedmaker is a very lowly one; this, however, God here undertakes to perform for His people. In His providence He provides a couch and sends affectionate friends to perform this ministration of affection; but Faith looks beyond human agents to the Great First Cause, and blesses God for what His love originates and performs.

“ He overrules all mortal things,  
 And manages our mean affairs,  
 On humble souls the King of kings  
 Bestows His counsels and His cares.”

II. Again, we surely here see the COMPREHENSIVENESS of our heavenly Father's kindness. He can so deal with us as to give rest to the whole of our complex nature, and is thus said to “ make *all* our bed in our sickness.” He can give repose to the aching bones and the weary flesh. Some are wondrously skilful in softening a hard and hot pillow, and imparting a refreshing elasticity to the couch on which a sick man lies. Human love has, however, its limits. We often have the will, but lack the power, to render effectual help. Too frequently the bed and pillow grow hard and unrestful once more. He, however, can so arrange for us, that that on which we recline becomes delightful and comforting. We can but wish and pray that natural sleep may be granted to a sufferer. “ *He* giveth His beloved sleep.”

Again, He can so compose a pillow that the weary head may obtain a blessed quietude, though previously distracted with anxious cares. “ The peace of God which passeth all understanding keeps ” *both* “ the heart and the *mind*.” Thus “ He is kept in perfect peace whose mind is stayed on Him, because he trusteth in Him.”

Yet, further, *spiritual anxiety* often banishes sleep, and no couch can prove a resting-place when “ the sorrows of death compass us, and the pains of hell get hold upon us ; ” but He, who “ had not where to rest His head,” has prepared a perfect resting-place for the spirits of His distressed people. He will give them rest—nay, more, *He is our Rest*,—and the soul in which the Holy Ghost has aroused a sense of solicitude and sorrow for sin will surely, as the poet has said,

“ Find in Him a resting-place,”

and “ have peace with God through our Lord Jesus Christ.”

The blessedness of the text, of course, extends to the *last hour on earth* of the dear saint of God.

“ Jesus can make a dying bed  
 Feel soft as downy pillows are,  
 While on His breast I lean my head,  
 And breathe my life out sweetly there.”

This Faith anticipates with confidence :—

“ When called to meet the King of dread,  
 Should love compose my dying bed,  
 And grace my soul sustain,  
 Then, ere I quit this mortal clay,  
 I'll raise my fainting voice and say,  
 ‘ Let grace triumphant reign.’ ”

—From *The Surrey Tabernacle Witness*.

THE spiritual riches of the poorest saints infinitely transcend the temporal riches of all the wicked men in the world (John iv. 13, 14).

PRAYER is the best piece of the Christian's armour, and trouble of various kinds is the best sand-paper to keep his armour bright.—*Henry Fowler*.

## THE STORMY WIND.

“He walketh upon the wings of the wind.”—Psalm civ. 3.

WE may thank God for the wind. The universe is full of windows through which the thoughtful mind may look out, and see the Great King pass by. All nature cries “God is good !” And the wind sounds this out with its strong bass notes. All God’s works praise Him. They all respond to His commands, none of which are “grievous,” but “righteous.” As we walk upon the earth, the heavens say, “We show forth His glory,” and the purple firmament, “I show forth His handiwork.” The ever-changing and many-coloured clouds say, “We are His chariots,” and “I the garment with which He covereth Himself,” saith the light. The waters respond, “He laid the beams of His chamber in us.” “He reneweth my youth,” saith the eagle as he darts through the immensity of heaven. “He hears my young when they cry,” saith the raven. The wild goats declare, “The high hills He gave us for a refuge,” and the grasshopper, “He blessed me with the dew.” “He quenched my thirst,” said the wild deer. “We are His ministers,” saith the little brooks and the mountain torrents. “He sent us to purify,” saith the lightnings. “I worship Him in still repose,” saith the night ; and we too, saith the mountains, for “He weigheth us in scales.” “He makes me like a giant to run a race,” saith the sun ; and the stormy wind, like the sound of a great Amen declare, “He walketh upon my wings.”

Was ever such a mighty chorus heard ? All God’s works praise Him, but let His saints *ble*ss Him, even for the wind.

The wind brings the warming beam, and the cleansing shower ; it swallows up impurities and brings health ; it invigorates the young bud, and awakens the young bird. Botanists tell us it communicates to the atmosphere that which gives the velvety coat to the peach, and the delicious taste to the strawberry ; it helps to perfume the rose, and scent the lily. It sometimes bears God’s judgments abroad in the earth, but it wafts His mercies likewise, and it fulfils His word. Take for example the case of Jonah. In opposition to God’s command, he refused to go to Nineveh, and went into a ship to go to Tarshish, in order to flee, as he vainly thought, from the presence of the Lord. “But the Lord sent out a great wind into the sea ; and there was a mighty tempest in the sea.” Jonah’s purpose was frustrated ; his disobedience was punished. A great lesson was given not to him only but to all who sailed with him ; he was prepared by a strange and strong discipline for his Mission of Repentance to Nineveh ; and the mighty wind that changed his life and career has been recorded for the instruction of all lovers of the Word of God, as a memorable instance of the Lord’s dealings, never to be forgotten by His Church.

Turn now to the Gospels, and we shall find in the Saviour’s own history some remarkable instances of the wind obeying *His voice*.

On one occasion when the disciples in their little fishing boat, were abroad on the waters of the Lake of Galilee, storm and tempest arose. “The ship was now in the midst of the sea, tossed with the waves ; for the wind was contrary” (Matt. xiv). Then it was that Jesus came to them walking on the waters, and at His voice, as soon as He and Peter had entered into the ship “the wind ceased,” that wind which had

indeed been contrary to the disciples before, but was only fulfilling as an obedient servant, the commands of its Lord; both when it raged, and when it fell.

A similar storm is described by Mark and the other Evangelists, as being experienced by the other disciples on the same sea, when the Saviour was on board their vessel, but asleep on a pillow. How grand was the rising! He spoke to the angry elements as their Lord and Master. He rebuked the wind, and said unto the sea, "Peace, be still, and the wind ceased, and there was a great calm" (Mark iv.)—a calm not more great and solemn, more peaceful than that which His Spirit breathes into the heart, when His voice is heard saying, "Peace be still" to the tempest of passion and rebellion, and His own presence in the chastened soul tells that the storm of affliction has led to the cry for mercy never raised to Him in vain.

A VILLAGE PASTOR.

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## TRANSFIGURED LIVES.

BY W. ROWTON-PARKEE.

"Keep thy heart with all diligence, for out of it are the issues of life."—Prov. iv. 23.

**H**OLY thoughts are the fruit of grace, and always tend to transfigure the life. What we habitually think has largely to do with the building up of our character. Our hearts are the quarries in which blocks are fashioned for the building up of a holy temple meet for the indwelling Spirit. In so far as our thoughts and meditations are good, beautiful, true, pure, loving and gentle, our lives will grow up into Christ-likeness.

But one says, "I am not able of myself to think a good thought." True, but the Spirit is engaged to "help our infirmities," so that grace can do what to nature is impossible. A learned Professor tells of a young lady whose character ripened into rare beauty—one of the loveliest lives "that ever bloomed on earth." About her neck she always wore a little locket: but no one was allowed to open it, or to know its contents. Once, however, in a time of dangerous illness, a friend was permitted to look within it, who found therein the words, "Whom having not seen, ye love." This was the secret of her transfigured life—love to the unseen Christ, and continual meditation on Him. The same love, warm, tender, earnest, glowing in the heart day by day, and year after year, will transfigure any life into heavenly beauty and supernal grace.

But God does not give grace indiscriminately, as He imparts His sunshine, pouring it out on all alike. He gives His spiritual blessings with judgment, and invests us with strength according to our need. His eye is ever on us, in tender, watchful love, and what we need, He gives. He gives "grace for grace," and according to the use we make of His grace, thus given, He increases it—grace upon grace. Not a large store in advance of our requirements, but always in due season, according to our need. It may not be just as we wish, but it is invariably such as His unerring wisdom sees best. Thus, He keeps us

in dependence upon, and in touch with Himself. This looking to Christ transforms us into His likeness, and transfigures the whole life.

The old Monks were wont to gaze upon the Crucifix, till they believed that the print of the nails came into their hands and feet, and the thorn-scars into their brow as they beheld it. This was a delusion, arising from a heated imagination, and yet there is the shadow of a great spiritual truth in this fallacy. Gazing by faith upon Christ, the lines of His beauty do, indeed, become imprinted upon our hearts. This is the meaning of the apostle's words :—" We all, with unveiled face, beholding as in a mirror the glory of the Lord, are transformed into the same image." The Gospel of His sovereign grace and redemptive love is the mirror. There we see the image of Christ. If we earnestly, prayerfully, continuously and lovingly behold this, the effect will be the changing of our own lives into His likeness. The transformation is wrought by the Holy Spirit, while our part is only to behold, and to continue beholding the glorious and transcendent beauty.

We sit before the camera, and our own picture is printed on the prepared glass. We sit before Christ, and thus become—as it were—ourselves the camera, and His pure image is reflected on our souls. Have you, my reader, not found it so? Multitudes of the saints have, and are enabled to rejoice in this blessed fact, as an evidence of God's electing grace. May God make it the inwrought experience of each of His chosen ones whose eyes shall glance at these words!

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#### ON GROWING OLD.

THEY call it "going down the hill" when we are growing old,  
And speak with mournful accents when our tale is nearly told.  
They sigh when talking of the past, the days that used to be,  
As if the future was not bright with immortality.

But oh! it is not going down, 'tis climbing higher and higher  
Until we almost see the mansions that our souls desire;  
For, if the natural eye grows dim, it is but dim to earth,  
While the eye of faith grows keener to perceive the Saviour's worth.

Who would exchange for shooting blade, the waving golden grain  
Or when the corn is fully ripe, would wish it green again?  
And who would wish the hoary head, found in the way of truth,  
To be again encircled with the sunny locks of youth?

For though in truth the outward man must perish and decay,  
The inward man shall be renewed by grace from day to day;  
They who are planted by the Lord, unshaken by their root,  
E'en in old age shall flourish still, and still bring forth their fruit.

It is not years that make men old, the spirit may be young,  
Though for the "threescore years and ten," the wheels of life have run;  
God has Himself recorded in His blessed Word of Truth,  
That they that wait upon the Lord they shall renew their youth.

And when the eyes now dim, shall open to behold the King,  
And ears now dull with age, shall hear the harps of Heaven ring,  
And on the head now hoary, shall be placed the crown of gold,  
Then shall be known the lasting joy of never growing old.

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## Echoes from the Sanctuary.

### CHRIST, A RANSOM FOR ALL.

BY A. E. REALFF.

"WHO GAVE HIMSELF A RANSOM for all, to be testified in due time," or "the testimony to be borne in its own times," R.V.—1 Tim. ii. 6.

THIS follows an exhortation to Christians to make "supplications, prayers, intercessions and giving of thanks" for "all sorts and conditions of men," which is enforced by a reference to the world-wide range of the saving purposes of God. The lines of grace and blood include men of *all* nations; *all* grades of social position; *all* degrees of moral excellence or deformity; *all* stages of mental development or intellectual degradation; and *all* ages, from the prattling child to the hoary sinner on the verge of life's solemn close.

This truth apprehended, we shall be in a position to study the great *Benefactor*, the unparalleled *Action*, the favoured *People*, and the promised *Testimony*—here presented to our notice. To the consideration of the first two, attention is now invited.

I.—THIS MUNIFICENT BENEFACITOR was, as we learn from the context, "The Man Christ Jesus," . . . "the one Mediator between God and men." Here then we have Deity and humanity in marvellous conjunction and union. He who in the ineffable majesty of His primeval glory was "in the form of God (and) thought it not robbery to be equal with God, made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men." "The Word was made flesh and dwelt among us." "Forasmuch as the children are partakers of flesh and blood, He also Himself likewise took part of the same," linking His eternal Godhead with His spotless humanity by the mystery of His holy incarnation, and thus becoming "Emmanuel, God with us." How supremely important is it to be led by the Holy Spirit into a correct, though necessarily a feeble and imperfect apprehension of the glory of the complex person of the Son of the living God!

Observe His office, so unique in its grandeur and grace. He is here styled the "One," the sole, the supreme, the all-sufficient "Mediator between God and men." He only was competent to occupy this position, or to perform the acts which devolve on Him who fills it. His complexity, the incomprehensible union of two natures so essentially remote in His one person, however, formed the unchallengeable ground of His fitness and efficiency as Mediator. Being God, He could meet all Divine requirements, and satisfy all the claims of Divine and unimpeachable justice. As Man, He could represent the objects of His love and care; take their place in the performance of their unfulfilled duties, and bear the just punishment of their sins, and satisfy every yearning of their restless and longing hearts.

"Archangels leave their high abode,  
To learn new mysteries here, and tell  
The love of our descending God,  
The glories of Emmanuel."

II.—Of this *Munificent Benefactor* A GLORIOUS ACTION IS RECORDED, an action unique and unparalleled even in the annals of Divine love, "He gave HIMSELF."

At once, we are arrested by the *costliness* of this great donation. The gifts we make, rarely involve or necessitate much self-denial. We may part with many things, without greatly missing or feeling the loss of what we place at the disposal of others, but here the most glorious of all persons is represented as making the greatest gift which even He had in His power to bestow. He gave His all—so to speak—for He gave Himself. “For ye know the grace of our Lord Jesus Christ, that, though He was rich yet for your sakes He became poor, that ye, through His poverty might be rich.”

This gift accorded with *His covenant engagements* before the foundation of the world: for in ancient times He spoke in the language of prophecy, clearly anticipating what was to occur. “The Lord God hath opened mine ear, and I was not rebellious, neither turned away back; I gave my back to the smiters, and my cheeks to them that plucked off the hair; I hid not my face from shame and spitting.” How it enhances the grace of the Lord Jesus to know that His shame and sufferings were, in every detail, so fully foreseen!

“He gave Himself.” This indicates *His willing surrender*. To submit, without active resistance, to insult and ignominy is one thing: to acquiesce in such treatment of oneself, is another, and this the Lord Jesus did, or never could He have been so cruelly used.

How wonderful was the concealment of His Divine glory beneath the lowly exterior of His humanity. Had it pleased Him, He might have continually displayed the wondrous lustre of His Godhead, but He permitted this to be hidden behind “the veil—that is to say, His flesh.” Contemplate His career from the first—His infancy, His youth, His manhood—in each stage, there was the “hiding of His power.” At times indeed, He permitted it to flash forth, as at His transfiguration, and His apprehension, when He infused such supernatural majesty into the words, “I am He,” that those who had been sent to take Him “went backward, and fell to the ground.” But He immediately recalled this manifestation of His power, and gave Himself up to men of rough hands and cruel hearts. This emphasises the grace implied in our text—for had the princes of this world perceived how supremely great He was “they would not have crucified the Lord of glory.” His immovable purpose, however, necessitated that He should place Himself at their disposal, and He thus veiled His eternal majesty that Heaven might display its eternal mercy, “He gave Himself.”

“He gave” *His infinitely glorious “self.”* This was the great expression of “the wonderful love of His heart.” Love in its essence is generous, and delights in giving—though not infrequently its desires exceed its capacity. The love of Jesus, however, was able to express itself to the extent of its desire, and He withheld nothing that our welfare demanded. “He loved the Church, and gave Himself for it.” He “loved me, and gave Himself for me.” Measure then, the greatness of His person; estimate, if you can, how precious He Himself is; then, and *not till then*, will you know what His love is, for in giving *Himself* He afforded a commensurate expression of “His great love wherewith He hath loved us.”

Fellow-believer, *consider this*. “He was delivered for our offences, and was raised again for our justification,” “made sin for us who knew no sin, that we might be made the righteousness of God in Him,” sub-

jected to sorrow untold and suffering unknown that we might obtain the blessings of pardon and peace now, and the fulness of joy hereafter.

“ See how the patient Jesus stands,  
Insulted in His lowest case !  
Sinners have bound the Almighty's hands,  
And spit in their Creator's face.”

We advance and observe that this anguish, ignominy, and bloodshedding were necessary. To this end was He born—to give “ *Himself* A RANSOM.” The word in the original denotes “the price paid for releasing anyone from punishment, captivity, or death.”\* This affords an impressive view of the nature and design of the Lord's death. God's elect family were “sold under sin,” and “by nature the children of wrath even as others.” “Shall,” then, “the prey be taken from the mighty; shall the lawful captive be delivered?” Yes. One has paid the full ransom price, “Christ hath redeemed us from the curse of the law,” paying to the full what was claimed by impartial equity, “being made a curse for us,” no more no less, and so His beloved Church was redeemed, or bought back, “from sin's tremendous curse and shame.” Our sins constituted a tremendous debt, for which Divine justice must be satisfied. Hence the Almighty could not “spare” even His beloved Son when He stood in our place. We had nothing wherewith we could discharge it, but our blessed and faithful Surety came forward and paid the whole. Yes, we “were not redeemed with corruptible things as silver and gold, but with the precious blood of Christ, as of a lamb without blemish and without spot.” In Him, therefore, “we have redemption through His blood, even the forgiveness of sins,” for He “gave Himself for us that He might redeem us from all iniquity.” Thus with mingled sorrow and gratitude, we sing :—

“ We ran the score to lengths extreme,  
But all the debt was charged on Him.”

The *Favoured People*, involving the important question of the teaching of our text on the extent of Redemption, and the *Promised Testimony*, will (D.V.) be the themes of a subsequent Meditation.

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## THE LORD'S SUPPER—HOW SHOULD THE BREAD BE BROKEN ?

“ In the multitude of counsellors there is safety.”—Prov. xi. 14.

ON page 138, we invited brethren of experience to forward their opinions on this subject. Three have responded.

Mr. Jas. Taylor, of Gobowen, Shropshire, in a thoughtful letter—

1. Trusts that no discussion on methods of administering the Lord's Supper may cause us to lose sight of its spiritual significance—our fellowship with Christ and the members of the assembled Church, as one in Him.

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\* The Greek word *anti-lutron* signifies “loosing money,” a sum paid and accepted for letting loose or setting free, and equivalent payment in recompence, and implying the substitution in suffering punishment of one person for another. Bullinger, Alford, Bloomfield, etc.—AUTHOR'S NOTE.



2. He would render *héis artos* in 1 Cor. x. 17, "one loaf;" but draws attention to the fact that an English half-quartern loaf differs in size and shape from that which our Lord must have employed when instituting this sacred Rite, and which might have been easily "broken" with "all becoming grace and reverence."

3. He deplors that our Churches seem to have adopted diverse ways of administration, according to their own judgment, without reference to Scripture at all, as if the matter were of little or no importance. "Cutting" the bread, he thinks, "must be ruled out as unscriptural, having no authority in the New Testament."

4. He deems it clear that the "bread" should not be broken by the worshippers severally, since it is said, "This is My body which is broken for you," *huper humon*, not "by you:" and "take, eat," *Labete, fagete*, not "break, eat."

Our brother, Charles Cornwell, of Brixton, whose rare knowledge of Holy Writ, devotion to the truth and long services as a Minister of Christ, entitle his opinions to high regard, pleads for cutting rather than breaking the bread.

1. Because manipulating it (possibly with a hot hand) is objectionable.

2. Because he conceives that undue emphasis is ordinarily laid on the word "breaking," which among Orientals was simply the common way of dividing food at meals, the use of knives for this purpose being infrequent, if not unknown. See Jer. xvi. 7 (*margin*); Matt. xiv. 19, compared with John vi. 11; Mark vi. 41; Luke xxiv. 30; and Acts xxvii. 35; in all of which the *breaking* of bread is referred to as a social, and not as a religious act.

3. Because, though he admits that the breaking of the bread is appropriately symbolical of the nature of the Lord's sufferings and the manner of His death, he deems the act of cutting quite as forcible an emblem. The burnt-offering of Lev. i. 6—which is typical of Christ—was "cut into pieces;" and Isaiah predicts that the Messiah should be "cut off out of the land of the living" (liii. 8); and Daniel, that He should be "cut off, but not for Himself" (ix. 26). He therefore thinks that "cutting" equally with "breaking" the bread at the Communion sets forth the truth in relation to the manner and the object of the death of Christ.

4. To the contention that there should be *one*, and *but one* loaf exposed to the view of those present at the commencement of their act of worship, to symbolise the one Saviour and the unity of His saints in Him, our brother also urges that were many Christians present, this would not be practicable, and that, therefore, the point should not be pressed as essential.

Again, our dear friend, George Ruffell (the "Rufus" of bygone years), while expressing gratitude for the "timely and tender remarks" on pages 136—8, questions the seemliness of three or four deacons crowding round the table to assist the brother who is presiding, to break the bread. Many considerations, he thinks, pleads for the performance of the service by one person only, and the avoidance of everything which might divert the attention of the Communicants.

He further adverts to the impropriety of worshippers taking the

bread with gloved hands ; and strongly insists that this practice should be wholly abandoned.

In conclusion, we would thank these correspondents, whose honest and intelligent remarks will assuredly prove helpful to the spiritually-minded.

We agree with all in thinking that the *decorum* of the whole service is important, and should have more consideration than it often receives.

As to "cutting" rather than "breaking" the bread, fair arguments on both sides are before our readers.

The word "cut" in Isa. liii. 8, and Dan. ix. 26, is evidently a metaphorical expression, based on the cutting down of a tree, and indicates a sudden and immature death rather than prolonged and intense previous sufferings, followed by a painful and shameful one ; and can therefore hardly be regarded as exhaustively portraying the succession of events connected with our Lord's "giving His life a ransom for the many."

This, however, His own expression, "My body, which is *broken* for you," does ; and hence, with Dr. Gill, we regard the *breaking* of the bread as essential to the sacred symbolism of this divinely authorized ceremony.

The difficulty of the *one* loaf being insufficient for a large gathering of worshippers, is identical with that which might be raised in connection with the cup, which is always regarded as *one*, though two or *four* are commonly employed. Imperative circumstances affect all arrangements in this time-state. We must therefore adhere as closely as possible to God's Word ; maintain the spirituality of this act of worship, and repudiate the error of Sacramentalism ; while we sing :

"Thy body, broken for my sake,  
My bread from heaven shall be ;  
The testamental cup I take,  
And thus REMEMBER THEE."

## SUNSET RAYS.

"They see Jesus walking on the sea, and drawing nigh unto them."—  
John vi. 19.

**T**HIS was the hour of nature's darkness, and the disciples were afraid ; and so, Oh soul ! it is with thee when thou seest not Jesus, but fear not ; thy fears arise because of the infirmity of the flesh. Jesus draweth nigh, and will speak to thee : "It is I, be not afraid." And all through thy life in the flesh on earth, it shall be so, doubts and fears, and heavenly blessings ; the felt presence of God, and the by-faith-realised joys of heaven. And when heart and flesh shall fail, Jesus Himself will draw nigh, reach out His hand, speak peace to thy soul, saying, "Be of good cheer, it is I ; be not afraid." "Receive the kingdom prepared for you from the foundation of the world."—  
*A Garden Labourer.*

## WHY NO ONE WOULD BURY HIM.

ALL that knew our late brother, William Knibb Dexter, will recall how admirably he related an anecdote. One recurs to us, touching Lord Lush and C. H. Spurgeon, who occasionally spent a social hour together.

L. L. : "O, by the way, Mr. Spurgeon, there is a case in our neighbourhood on which I should like your opinion."

C. H. S. : "State it ; but it must be a difficult one if your judgment needs my corroboration."

L. L. : "Well, it is hardly a legal question. There is a poor man in my neighbourhood whom no Clergyman will bury, and I don't think that a Dissenting Minister would either. Now, *would you?*"

C. H. S. : "Certainly. I should be careful as to what I said. I would not commit a sinner to the grave 'in sure and certain hope,' as I should the redeemed dust of a really godly man. But humanity pleads that some sort of kindness should be shown. Y-e-s, I certainly should bury him."

L. L. : "I don't think you would."

C. H. S. : "Why, pray?"

L. L. (*with a quiet chuckle*) : "Why, BECAUSE HE ISN'T DEAD, to be sure!"

What followed, our deponent could not say.

On this story, however, a lesson may be based : TO BURY NONE BEFORE THEY ARE DEAD. This applies to—

I. CHRISTIANS THAT HAVE FALLEN INTO SIN. Many such were once bright, happy, earnest, and useful members of our communities ; but they slipped and fell. Their brethren judged and excluded them. Their names were erased from the Church-book. All looked askance at them. Harsh thoughts prevailed. They were hypocrites from the first. They joined God's people from sinister motives—to promote their own interests and improve their circumstances. Brother A. always felt that there was no unction in the man's prayers. Brother B. was never really conscious of soul-union with him. Brother C. recalls "this" and "that" which he didn't mention at the time, but which, shrewd man that he is, "*he noticed.*" Sister D. "never could abear him." Let him go then—drift into despondency or despair, rush back into the world, or plunge into foul sin—what matters it? Dig his religious grave—bury him—shovel in the clods.

*Are we sure, however, that he is dead?* The cry, "A man overboard!" is said always to constrain the Captain of an ocean liner to slacken its course ; while every eye is strained to watch the black speck on the surging waters. How few, however, aim at the recovery of Christians who are sinking in the sea of shame and degradation. The Bible enjoins this. Brotherly love pleads for it. The Master's honour enforces it, but most of us attend the moral funeral of a religious professor with complacent hearts.

II. This is also RELEVANT TO THE CASE OF SUBMERGED MINISTERS. How sad are the records of many once prominent, popular and largely-owned servants of God! Their people made fools of them, and, as an inevitable consequence, they made fools of themselves. Their path was full of traps, into one or more of which they unguardedly fell.

Alcohol ; "carnal lusts which war against the soul ;" dishonesty, *almost forced on them* by the dire distress of domestic circumstances ; or pride, manifested by "uppishness" and an unconciliatory spirit, causing pleasant relations to be strained till they broke,—thus they have gone wrong, and their work, so auspiciously begun, has come to an untimely end.

Often have we heard the pitiful story of which the chief marvel was the callousness of the Christians formerly associated with the unhappy transgressors, and the hopelessness of the verdict passed on their character and conduct. "They never were sincere." "Loaves and fishes were their only motive." "Their thoughts were derived from 'dead men's brains' and their earnestness 'put on.'" "There always *was a something* : and I had my own ideas from the first," cry many of their quondam champions ; while all agree that their Christian reputation cannot be retrieved and their ministry should never be resumed. "Bury them"—out of mind and out of sight.

Does then the old Book contain nothing about the ministry of restoration ? The only passage in the Old Testament in which the conversion of sinners by gracious instrumentality is directly mentioned, expresses the hope of future usefulness entertained by a fallen saint who had been guilty of reprehensible idleness, and lust, and murder (Psa. li. 13). Peter's unique ministry was, again, to be the outgrowth of his awful fall (Luke xxii. 32). Who shall despair when God gives encouragement ?

Not long since the writer received a communication from a brother (not one of ourselves), whom a large Confraternity had excluded for, we must admit, a good and sufficient reason ; but none had offered him an outstretched hand, or enquired into his circumstances in the day of his distress, or sought by word or action to help and reinstate him. He sinned, and must suffer. Let him lie forgotten in the tomb of disgrace and oblivion.

"Ye which are spiritual, restore such an one, in the spirit of meekness, considering thyself, lest thou also be tempted." "If any of you do err from the truth, and one convert him, . . . he shall save a soul from death." Our lesson also applies to—

III. AGED AND RETIRED MINISTERS WHOSE DAYS OF ACTIVE SERVICE ARE OVER. Æsop relates that a hound whom age and feebleness had rendered unserviceable, once allowed the deer to escape in the chase. His master was about to strike him, when the honest old creature barked out this apology, "Do not treat your poor old servant thus. It is not my heart and inclination, but my strength and speed that fail me. If what I am now, gives you no pleasure, pray remember what I once was."

Flagrant ingratitude to our aged Ministers is not perhaps our crying sin, but we are prone to bury them by suffering them to be altogether forgotten long ere the last summons comes. Age has its privileges, but its privations are many. Old friends die ; former associations cease ; the memory of days bygone, though grateful, has its bitterness : and "the shining shore beyond the river" is not always so clear "to faith's foreseeing eye" as to make the prospect bright. The daily pile of letters on the breakfast table, pressing invitations to service, appeals for counsel, kindly mementos, are things of the past, and old hearts mournfully regret

the change. "Hardly any one writes to me now." "If I attend a meeting, I may sit in silence: none wish to hear my voice," sigh the veterans of fourscore, who in their prime did yeoman's service.

We thus bury them by suffering them to remain in seclusion and solitude, and even in some cases in actual need of the necessaries of life. The dead know not anything, and do not require the activities of love: but "thine own friend and thy father's friend forsake not." A few days since we were informed by the widow of a Minister, who once stood high in popular regard, that during the last three months of her husband's life they would almost have wanted bread but for help received from the fund so graciously managed by our brother Edward Mitchell.

This, perhaps, concerns our own section of the Church less than others, owing to the deaths of so many of our colleagues in early manhood or mid-life, during the last thirty years. R. Bax, H. Boulton, J. Box, T. Boxell, H. Brown, — Chipchase, J. Cooler, Adam Dalton, J. H. Dearsly, W. K. Dexter, — Fairhurst, H. Haydon, W. Hazelton, F. King, E. Langford, R. A. Lawrence, C. Masterson, — Moat, G. W. Shepherd, W. K. Squirrell, J. B. Warren, G. Webb, and T. Voysey, all left us in comparative youth and vigour. Our veterans are, therefore, few. Some, however, remain, and claim our remembrance and the ministry of brotherly kindness.

Sometimes, moreover, *we bury the living by referring to them as if they had actually passed away.* Page 59 of this volume, for instance, contains a report of the closing of a well-known building for public worship. Our hearts were touched. We thought of many whom we had met within those walls; but what meant the allusion to the "sweet preaching" of "*the late* Chas. Hill, of Suffolk." Our dear friend, the preacher, should not have buried this grand old Champion of the truth; and "WHY? BECAUSE HE ISN'T DEAD," but alive, though in his 83rd year, keenly susceptible to kindness and sympathy, and so circumstanced that a generous response from all friends to the Appeal on our wrapper will prove real and much-welcomed assistance, and cause an "old disciple" joy as he recognises a new token of the faithfulness of his covenant God and Father.

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## SPIRITUAL MAGNETISM, OR LESSONS FROM THE LOADSTONE.

BY J. A. GEE.

**M**ORE than three thousand years ago, a shepherd, while tending his flock, noticed that the iron top of his crook was drawn in a curious way to a mass of black-looking mineral which was lying near. This proved to be a variety of the ore from which iron is obtained, and, on further trial, it was found to possess the power of attracting (or drawing to itself) any smaller object made of this metal. This happened in Magnesia, in Thessaly. Hence this remarkable substance, wherever met with, was known as Magnetic rock—though now, ordinarily called, *loadstone*.

Not only will a fragment of it attract any smaller article of iron or steel, but this, when stroked with, or rubbed upon it, acquires the similar property of drawing to itself anything composed of the same metal.

In this paper we shall style a piece of loadstone a *natural magnet* while by the term, an *artificial magnet*, we shall describe any iron or steel object to which this power belongs—because it is *made* by human art.

To the most common form of these, the word *horse-shoe magnet* is applied, although such really more resemble a capital U slightly pinched together at the top.

To some facts connected with *the natural magnet*, and the *metallic ones*, with which most children are familiar, our readers' attention will be invited—and we shall seek to trace some interesting analogies, or points of resemblance, between these and other objects and facts which are less obvious, but of a far more important character.

We notice that the peculiar power of the *loadstone* is not diminished, however many magnets are made by its means. It thus differs from several other substances which lose their virtue, as it is diffused. Many aromatic gums and sweet spices, for instance, in time cease to retain their original fragrance. Flowers which, when fresh, exhale a sweet perfume, become in time wholly scentless. Camphor wastes till it entirely evaporates, but the loadstone, while it constantly invests other objects with its own characteristic property, retains its plenitude of power, and is never impoverished by what it imparts.

May we not then—with the utmost reverence—regard the loadstone as a beautiful symbol of its infinitely great and glorious Creator—ever exerting His beneficent influence; ever supplying strength; ever dispensing gifts—yet retaining the undiminished and inexhaustible resources from which these proceed. Never do these need renewal; never does He require, as the Giver of all good, to recoup or replenish Himself after the most majestic efforts of His heart and arm. “He fainteth not, neither is weary.” “He that keepeth Israel shall neither slumber nor sleep.” “Twice have I heard this, that power belongeth unto God,” and what shall exhaust omnipotence?

“Thee, mighty God, whose matchless power  
Is ever new and ever young:  
And firm endures while endless years  
Their everlasting circles run.

From Thee, the overflowing Spring,  
Our souls shall drink a fresh supply;  
While such as trust their native strength  
Shall melt away and droop and die.”

These considerations may also help to a fuller appreciation of the grace and greatness of the Master, “in whom it hath pleased the Father that all fulness should dwell.” We need never shrink from ascribing *glory*, in its pre-eminent significance, to the “Well-beloved,” and may, with worshipful hearts, extend the present analogy to Him, from whose “fulness all we receive.” The exalted Saviour “has the dew of His youth.” Time writes no wrinkles on that fair brow. Eternity will not affect the perennial energy of that mighty heart. He lives, loves and exercises the ministry of the upper sanctuary, “after the power of an endless life,” and streams of unceasing blessing flow continually from

Him as the undiminished and undiminishing fountain of gracious influence and help.

"A fulness resides in Jesus our Head,  
And ever abides to answer our need;  
The Father's good pleasure hath laid up in store,  
A plentiful treasure to give to the poor."

(*To be continued.*)

## SOME HISTORIC BAPTIST CHURCHES.

### IV.—SOUTH LONDON.—*continued.*

ONLY about three years of Dr. Rippon's long ministry were spent in New Park Street Chapel, which (as we saw last month) was opened in 1833, while his ministry ended in 1836. For awhile he was assisted by Mr. Root, who first laboured with him as co-pastor and afterwards succeeded him as the minister of the Church.

Then came the well-known, and only recently deceased, Dr. Joseph Angus; who, however, held the pastorate but a little while. In his time, a very important change was made in the practice of the Church as regards the Lord's Supper. I am indebted to the worthy Doctor himself, who was so good as to furnish me with the particulars of the transition by which this historic society

#### CEASED TO BE A STRICT BAPTIST CHURCH,

and adopted the principle of "open" communion. When solicited to become Secretary of the Baptist Missionary Society, he resigned his pastorate, and accepted the invitation. He next became Tutor in the Stepney Academy, and afterwards President (or Principal, as we should now say) of Regent's Park Baptist College. He was a scholar of front rank, and, it will be remembered, a member of the Committee which gave us the Revised Version of the New Testament. His "Bible Handbook," and other theological and literary labours will form a lasting memorial of his grace, scholarship and devotion to the work he so loved.

Following Dr. Angus in the office of under-shepherd came Mr. James Smith, from Cheltenham, who held the office about eight years; and then Mr. William Walters, from Preston, who resigned after two years' service.

On one of the last Sundays in December, 1853, came that dear, honoured servant of God,

#### CHARLES HADDON SPURGEON,

then in the nineteenth year of his age. His wonderful life and marvellously fruitful labours are too well known to the present generation to need any record here. There were added to the Church during the thirty-nine years of his pastorate 14,690 souls. The Metropolitan Tabernacle (with accommodation for 5,500 worshippers) was opened on the 18th of March, 1861, having cost £31,332. Spurgeon's first sermon therein was preached on March 25th of that year, and his last on June 7th, 1891. He died January 31st, 1892. There are to be found here and there Spurgeon Memorial chapels; but better memorials are his voluminous writings, the Pastor's College, and the Stockwell Orphanage; and best of all, the thousands of "living epistles" who owe their conversion, under God, to his ministry.

In the beginning of April, 1894, the younger of Spurgeon's twin sons, Thomas, succeeded to the pastorate and commenced his ministry.

On the 20th of April, 1898, the Tabernacle was destroyed by fire. It was rebuilt, and opened free of debt on September 19th, 1900.

SAMUEL BANKS.

The Harbinger, Southwood-road, New Eltham, S.E.

## G O D R E V E A L E D .

God revealed in His works (Psa. xix. 1). God revealed in His Son (John xiv. 6).

THE great Creator spoke the word,  
And darkness and confusion heard,  
A mighty world evolved from space,  
Thus in God's works His power we trace.

As King of nature now He reigns,  
The world created He sustains,  
The stars that shine, the seas that roll,  
Are under His supreme control.

But though He is so great and high,  
And we confess His majesty,  
As King of grace He doth appear,  
And man to Him may now draw near.

The sin that alienates from God  
Is cancelled by the Saviour's blood ;  
Here we behold God just and true,  
Yet justifying sinners too.

This is the wondrous Gospel plan,  
The glorious news to fallen man,  
'Tis by the Holy Ghost revealed,  
'Tis by the blood of Jesus sealed.

Then we'll adore and praise the King,  
And of His power and greatness sing ;  
But in His Son may He be known,  
That faith may claim Him as her own !

H. L.

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THE PULPIT, THE PRESS, AND THE PEN.

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*The Puritan Quarterly.* Edited by Percy W. Heward. London: Wheeler, 17, Paternoster Row. Sixpence nett, or post free, 2s. 6d. per annum.

MUCH in this well-conducted serial draws our heart toward the Editor and his colleagues. Impressed with the evangelical value of the majority of the Puritan writers, and the dangerous character of many modern books which so defiantly oppose the plain statements of the Word of God, when these do not accord with their author's ideas of *what the Gospel ought to be*, the contributors to this magazine devote their energies to revive, not only the teachings of the prominent Christians of the seventeenth century, but the memory of the men themselves, and their brave labours for the truth of God.

It espouses the Calvinism of the order favoured by Andrew Fuller and C. H. Spurgeon, not that of James Wells,

John Foreman or John Hazelton, and therefore does not wholly commend itself to those whose views of duty-faith, offered grace and kindred errors accord with our own.

It manifests literary painstaking, though the blunder of styling "the Celebrated Coal-heaver," W. Huntingdon, S.S. (instead of Huntington), might have been avoided.

The abridgment of Trapp's Commentary on Rom. viii., ix., and x., embodies a happy idea which is well carried out, but it might have been well to simplify such a term as, "super-expostulate:" to translate the frequent Latin and Greek phrases, and to correct expressions so dubious as "he that is delivered up-to a reprobate mind cannot be renewed by repentance."

On the whole, however, we wave a fraternal blessing to our good fellow-labourers, and wish their enterprise God-speed.



## GATHERED FRAGMENTS.

BELIEVERS' baptism is sometimes referred to as "taking up one's cross," though the phrase lacks Scriptural support. Many years since, an old lady, who had long been esteemed as a holy and consistent Wesleyan Methodist, was favoured when more than 80 years of age with increased light on the doctrines and ordinances of the Gospel, and sought membership with the Strict and Particular Baptist Church at New-street Chapel, St. Neots, of which George Murrell was then pastor. The Scriptural preliminaries having been passed, she took her stand one Sunday morning by the side of the baptismal pool without a sign of nervousness or confusion. "Come, my dear sister," exclaimed brother Murrell, with his inimitable pathos and tenderness, "your dear Saviour suffered and died on *His* heavy and terrible cross for you; now"—and here he extended his hand to her—"do you take *your* far lighter cross, and follow Him." This remark, however, hardly suited her feelings, and she turned her venerable face to the congregation and responded in tones so loud and clear that every one in the chapel distinctly heard her "TAINT NO CROSS AT ALL," and she quietly yielded obedience to her Lord's command. My own beloved mother was present, and often related the incident.—*H. L. S.*

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MATTHEW WILKS when on a visit to Gosport Academy—as a Dissenting College was then styled—exhorted the students to give attention to other branches of learning beside theology. To point this lesson, he stated that on a recent Sabbath he had, when in the pulpit, received a written intimation to read to the congregation, to the effect that "*an old woman* desires the prayers of God's people, that she may soon realise that she is a *new man* in Christ Jesus. Now this," concluded the quaint old preacher, "was *admirable theology*, but execrable philosophy."

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ON rising to preach on one occasion, Matthew Wilks stood for some time silent while he cleaned his broad-brimmed spectacles with his pocket-handkerchief. At length he said, "You that have good eyes, bless God for them," and continued polishing his glasses. At length he put them on in the most leisurely manner, and, as he glanced at the pulpit Bible which lay open before him, he observed again, "And you that have good spectacles, bless God for them also. My text will be found in the 103rd Psalm, at the second verse: 'Forget not *all* His benefits.'"

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THE GREAT ADVOCATE.—There are many of my hearers come to me—some almost every day—"Oh, sir, do pray for me! Do carry my case before the throne!" I generally reply, "Well, as the Lord shall help me, I will; but I cannot command the ability." Indeed, I never knew the case of the poor sinner that I had the power to do justice to, when he wanted me to lay it before God. I have not the power; I have not the words. But my blessed Lord took mine—one of the worst cases ever known, one of the blackest ever heard of, and He has carried it before the throne, found out a way of deliverance, completely succeeded, and made me as dear to the Father as Himself!—*Joseph Irons.*

## OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

### SOUTH INDIAN STRICT BAPTIST MISSIONARY SOCIETY.

A RED-LETTER day in the annals of this Society was May 27th last, when a large gathering of the friends representing various Churches supporting it, were met together in Zion, New Cross, to welcome missionary superintendent, Mr. R. C. Strickson, home on his furlough after four and a-half years' labours in the Tinnevely district. In the afternoon the new president, pastor J. Parnell (Stepney), occupied the chair; and an address of welcome was given by pastor P. Reynolds (Lockwood) brimful of loving, earnest words.

An united communion service followed, after which over 200 friends sat down to tea, which was served in the schoolroom.

The chapel was well filled in the evening, when Mr. Parnell again presided; and prayer was offered by Mr. Ernest Gray (Brighton), and Scripture read by pastor G. W. Clark (Wilton-square). The chairman, taking for his motto, "Unto Thee, O God, do we give thanks!" said the Lord had done great things for them, for which they were glad. Among them was the gift of such a brother as they welcomed home that day.

Pastor S. Gray (Brighton), secretary, presented an illuminated address, in the name of the members of the Committee, to Mr. Strickson, which was suitably acknowledged. Whatever he had been able to do in India was only his duty—first, as a servant of God, and secondly, as the servant of this beloved Society. He could bear testimony to God's faithfulness in His dealings with him. A stranger in a strange land, separated from his loved ones, he is thrown back upon his God. Taking the word *Progress* for an acrostic, he spoke of *Property*. They had built during his four and a-half years' ministry 5 stone chapels, 20 school chapels, an orphanage, and a bungalow. *Reinforcements*. Brother Booth had been sent to join him in the work, and he was a brother beloved. There was room for many more helpers out there. Then there was the *Orphanage* work. For the first time in the history of Strict Baptist Missions they had a Home for orphan children, where 17 are lodged and cared for, in addition to 8 boarders—25 in all. Marvellous progress had been made in the grace of *Giving*. Five years ago nothing was done in this respect, last year over £72 were contributed by native Christians. Then they could speak of *Extension* in the field of labour. They had gone from village to village to

preach the Gospel until 365 places, where the good news of the kingdom had not been proclaimed before, had been evangelised. Then *School* work must be touched upon. A splendid band of teachers were now engaged, and the Government Grant had more than doubled in the last year. Last, and best of all, *Souls* were saved and sanctified!

Pastor Reynolds rejoiced that God had put His stamp of approval upon the choice of the Committee in sending out brother Strickson, and they realised he had taken his degrees.

Addresses followed by pastors F. Fells (Highbury), T. Jones (New Cross), Debnam (Nunhead), J. Mayhew, G. W. Clark, and Messrs. F. J. Catchpole and J. F. Newman.

It was agreed to send a message to brother Booth; and a vote of thanks to the officers and ladies connected with the Church at Zion for the entertainment afforded was cordially given.

The collections amounted to about £20, besides promises given of £5 each by the president and Mr. Newman, and various smaller amounts.

ALPHA.

### SURREY TABERNAACLE.

#### THE PASTOR'S ANNIVERSARY.

THE sixteenth anniversary of the settlement of our pastor, Mr. O. S. Dolbey, was held at the Surrey Tabernacle on June 17th. Mr. Schofield, of Rochdale, had been engaged to preach the anniversary sermon. In the presence of a good congregation he discoursed from the words found in Matt. xiii. 45 and 46, "Again, the kingdom of heaven is like unto a merchant man seeking goodly pearls: who, when he had found one pearl of great price, went and sold all that he had, and bought it." The sermon being finished, an adjournment was made to the large vestry for tea. The evening meeting was held in the chapel, and, as it proceeded, quite a large number of people gathered. General Sir William Stirling, K.C.B., occupied the chair. This was an interesting event, as it is somewhat rare for a gentleman of great distinction in the service of his country to associate with those who hold the doctrines of distinguishing grace. He has endeared himself to many who have heard his utterances at the meetings connected with the Aged Pilgrims' Friend Society—addresses that have breathed the spirit of true Christian experience and love for the truth as it is in Jesus. This was amply confirmed by the remarks that fell from his lips this night.

The meeting was opened by singing

Hymn 580 (Wells' Selection). Mr. Rundle then read Isa. lxiii. after which Mr. Bush engaged in prayer. Another hymn having been sung, the chairman called on our pastor to make a statement.

Mr. Dolbey said he felt constrained to acknowledge the unfailing goodness of the Lord. It was apparent, in looking over the past year, the minister and people alike needed it. The Lord had been very good in granting from His fulness all necessary supplies. There had been manifestations that God in very deed had been in the midst of His people worshipping in the Surrey Tabernacle.

Mr. Dadswell's subject was "The precious blood of Christ." Mr. Andrews addressed the meeting from the words, "Kept by the power of God." Mr. Clark gave a very interesting address from the words, "This God is our God for ever." A part of Hymn 656 was sung, after which Mr. Schofield spoke, taking for his text the words, "And He blessed him there."

Mr. Dolbey then proposed a vote of thanks to the chairman, which was seconded by Mr. Crowhurst, and suitably acknowledged by Sir William. A hymn of praise was sung, the Benediction pronounced, and so a very happy meeting was brought to a successful close.

ILFORD (EBENEZER, CLEVELAND-ROAD).—Through the Lord's goodness we have been favoured to see our sixty-seventh anniversary. On Lord's-day, May 31st, two sermons were preached by our pastor, Mr. J. Othen. On Monday, June 1st, pastor Belcher preached very encouragingly in the afternoon from 2 Chron. vi. 32 and 33. Upwards of fifty friends partook of tea, and in the evening a public meeting was held, presided over by brother Rundell. The meeting was opened by singing the well-known hymn, "Kindred in Christ," etc. The chairman read Psa. xxx., and brother Gull sought the Lord's blessing. The secretary then read a brief report of the past year and statement of the Lord's goodness towards us as a Church both in Providence and grace, showing how He had supported us through many years of trial and great depression in the past, until about five years ago, when it pleased Him in His mercy to turn again our captivity. We were favoured to secure a site for a chapel, and, with the blessing of the Lord and help of friends, combined to erect a building thereon. In 1899 the M. A. S. B. C. kindly granted us a loan of £200, of which we were enabled to pay off £100 during the first three years. During the past year the Lord had been pleased to send us a pastor—we believe, one after His own heart,—seventeen having been

added to the Church, and, with the special effort of our friends, the debt had now been reduced to between £3 and £4, and it was hoped that this small amount would be subscribed before the meeting closed. The chairman having expressed his great pleasure at the report, and the rapid reduction of the debt, for which we had much cause to bless and praise the Lord, addresses were delivered by pastor Belcher from Heb. viii. 1 and pastor Holden on "The household of faith." The collection was then made, and the debt cleared off, with a small balance in hand, upon the announcement of which the friends sang "Praise God from Whom all blessings flow." Brother Morgan then spoke on "The will of the Lord," showing how everything in Providence and grace depended upon that. Our pastor (Mr. Othen) followed with expressions of thankfulness to the Lord for His many mercies. We desire, as a Church, to bless our God for all His mercies, and thank all friends for their kind and liberal assistance throughout. The chapel is now the Church's freehold, and we cannot but exclaim with the Church of old, "The Lord hath done great things for us whereof we are glad."—W. G. F.

BLAKENHAM, SUFFOLK.—Let the redeemed of the Lord say that He is good. And why? For many reasons; but, one among the many, for the means of grace whereby our souls are often made glad, and we get encouraged by the way. We enjoyed most interesting services on Whit-Sunday and Monday, May 31st and June 1st. Mr. J. Jull preached to us on the Sunday three sermons, and on the Monday afternoon another sermon that cheered us, instructed us and brought us very near to our Lord. At tea, on Monday, our chapel was filled in every part. In the evening a public meeting was held, presided over by Mr. Jull. Brother N. Howe implored the Divine blessing. Gospel addresses were delivered by Mr. Jull, S. B. Stoker, W. H. Ranson, and G. Gardiner. Friends from villages and the neighbouring Churches all around visited us, to encourage us and wish us God-speed.—M. A. MOORE.

DATCHET.—The children's anniversary was held on Wednesday, May 20th, and truly it was a day of blessing and enjoyment, a day that will ever be remembered by those friends who responded to the Datchetian cry. It was a good day in every sense of the word, and it must be so when God's Spirit is present—a red-letter day in the annals of Datchet. Our brother Flegg, of Wandsworth, gave a most suitable and encouraging discourse in the afternoon (as the writer and many friends testified) from Psa. cxlv. 4 and 5. 1st.

Our brother spoke of the many ways in which God's people praise Him, and one of these ways was in gathering the children. 2nd. He spoke of the generation, of its obligation to the next of their distinguishing features, and then a little of the experimental part of the text, stating that we come to a knowledge of Divine things by experience, a truth to which all God's children can testify. May it please our God to make the message a lasting benefit to all who heard it. Tea was provided, to which over sixty sat down. In the evening our little sanctuary was packed with young and old; amongst them were friends from Colnbrook, Hounslow, Brentford, Richmond, &c. Brother Newman (secretary of the M.A.S.B.C.) presided. We thank God for his presence. After some encouraging words from the chairman, brother Vinall, of Brentford, gave a most interesting and instructive address to the children, taking for his subject some notable anniversaries which were commanded by God to be observed by the children of Israel—viz, the Feasts of the Passover, of the Tabernacles, and the yearly offering of the firstfruits, each of which he graphically described. The children listened with evident attention, and the address was much appreciated. Recitations were given by the scholars, including a dialogue by three lads, entitled "No bread in the house," the whole giving great satisfaction. Brother E. Rose, of Fulham, then gave a well-delivered address from Psa. lxxv. (part of verses 10 and 11): (1) The source, "Thou" blesseth; (2) The blessing, Thou "blesseth," what it involves; (3) The springing, which, being the outward manifestation of the hidden life, as in nature so in grace a springing before the crowning. Our young brother's address was well received, and we trust there is a life of usefulness in the Master's service before him. Some of the friends and brethren having to leave, brother Leake gave out the prizes (Bibles and books) and closed the meeting, after singing the hymn, "God be with you," &c. Collections for the day, £4 11s. 8d.; this, with the previous Sunday, amounted to £5 4s. 9d. Thus ended one of the brightest, happiest, and most enjoyable days ever spent at Datchet, praise God.—H. W. RIDGEWAY.

STEPNEY.—It was our joy and privilege to celebrate the ninth anniversary of the pastorate of Mr. J. Parnell at Rehoboth, on Lord's-day, May 10th. Our pastor preached in the morning from "I will also clothe her priests with salvation: and her saints shall shout aloud for joy." He dwelt on the characters distinguished, and the blessing promised. His evening text was "Thine eyes shall see the King in His beauty: they shall behold the land

that is very far off." The following divisions were made:—(1) The title; (2) The beauty; (3) The assurance; (4) The privilege; (5) The scope or extension of the kingdom. Mr. O. S. Dolbey preached on the following Tuesday from "Sir, we would see Jesus." He said we shall first point out those who at the present time desire to see Jesus. 2nd, What is there to be seen in Jesus? 3rd, What are the effects produced in the soul when Jesus is thus spiritually seen? A good company of friends remained to tea. Mr. John Green (of Surrey Tabernacle) presided at evening meeting, reading Psa. cxliv. Our pastor offered prayer. The chairman addressed a few kind, congratulatory words to the pastor and Church, and then called upon Mr. E. White, who spoke for John iv. 10. Mr. J. Clark discoursed on "Underneath are the everlasting arms." The chairman followed with a brief address upon "For His mercy endureth for ever." Mr. O. S. Dolbey spoke from "These men are the servants of the Most High God, which shew unto us the way of salvation." Mr. F. C. Holden discoursed on "The hope of his calling." Our pastor remarked our subject is Jesus Christ and Him crucified. What a beautiful theme to dwell upon—His Person! After all these years in the ministry I seem less able to set forth the dear Redeemer in the way that I should like. Mr. Henry Scrivener (deacon), on behalf of the Church and friends, presented our pastor with a small but useful gift, viz, a silk umbrella, having his initials engraved on the golden band. Mr. W. Harris offered the concluding prayer, after which the Doxology was heartily sung.—H. S.

STONHAM PARVA.—The fortieth anniversary was celebrated on May 14th. Brother Bardens, of Ipswich, preached morning and evening. In the afternoon there was a children's service, when several of the children recited suitable pieces. It was a good day in every way. Friends came from long distances to cheer us in our work. The singing, which was conducted by Mr. Garnham, was very hearty. Collections amounted to £4 14s.—A. G. H.

CLIFTON, BEDS.—The anniversary services of the Baptist Chapel were held on May 20th, when sermons were preached by Mr. E. Mitchell, pastor of Chadwell-street Chapel, London, and by the pastor (Mr. F. G. Burgess). There were large congregations at each service. Dinner and tea were provided between the services, and collections were made after each service in aid of the chapel funds, and the sum taken was about £30.—*Local Paper.*

**YATELEY (ZOAR, CRICKET HILL).**—The annual spring meeting was held on April 13th, when two Gospel sermons were preached by Mr. E. Beecher (of Derby-road, Croydon), in the afternoon from Rom. viii. 33, 34, and in the evening from Acts xiii. 38, 39. Our brother was enabled to come down to the level of the weak in faith, and the little ones of the fold. The friends were greatly encouraged to see such a goodly number present. Over 100 sat down to tea, and for the evening service forms and chairs had to be placed down the aisle. Many bore testimony to the good received in the house of God. May these things, these sips by the way, enliven and inflame our zeal to a greater desire to press onward and upward, knowing that He who has promised is faithful and able to do what He has said. Unto Him be glory.—W. J. PARKER.

**LEICESTER (PROVIDENCE, NEWARKE STREET).**—This ancient sanctuary, the scene for so many years of the labours of Wm. Garrard, was on June 9th formally reopened after undergoing extensive repairs and renovation. Pastor J. Null, of Cambridge, delivered two very edifying discourses, and the collections, including what was voluntarily subscribed for the tea, and what was taken at the tables amounted to £8 15s. The Sunday-school anniversary was held on June 14th, when pastor Jas. Clark, of Bethnal Green, preached both morning and evening, and addressed the young in the afternoon. Our esteemed brother's services proved very acceptable. The attendance was good in spite of very wet weather, and the collections for school funds highly satisfactory.

**SOMERSHAM, SUFFOLK.**—The anniversary of the Sabbath-school was held in this place on Lord's-day, June 14th. The preacher for the occasion was the pastor, W. H. Ranson, who enjoys the high honour, after fourteen years' loving service among them, of being loved by his own people. Congregations were good at all three services. At the evening service Mr. Easter read and prayed; the children sang heartily and recited creditably. Somersham is a favoured part of the Lord's vineyard. May He continue to bless. So prays—M. A. MOORE.

**WALTHAMSTOW (ZION, MAYNARD ROAD).**—The twenty-seventh anniversary of the opening of this chapel was held on Lord's-day, May 24th, when Mr. H. Aokland preached two excellent discourses, viz.: morning, 1 Cor. xv. 58; evening, Psa. xc. 16, 17. The services were continued on the following Tuesday. Pastor J. E. Flegg preached in the afternoon from the

words, "Thanks be unto God for His unspeakable gift," which was much appreciated. After the friends had partaken of tea, a public meeting was held, over which Mr. W. G. Faunch (of Ilford) presided. The chairman read Psalms lxxxvii. and cxvii., and then brother Licoenc earnestly sought the Lord's blessing. The secretary (brother J. Sharpe) gave an account of the Loan Fund, showing that progress was being made towards removal of the balance of the debt on the chapel. After heartily singing hymn, "O, God! our Help in ages past," the chairman gave a very encouraging address, pointing out some of the ways in which God helps His people. Brother H. Aokland dilated thoughtfully upon the words, "Cry out and shout, thou inhabitant of Zion," &c., describing who the inhabitants are, with some of their chief characteristics. Pastor S. T. Belcher explained that his text had been superseded. He had noticed large plaards in the neighbourhood setting forth what a man gained by becoming a Catholic, and was, consequently, moved to base his address upon what a man gains by becoming a Christian. Pastor J. E. Flegg dwelt in an earnest and profitable manner upon "The Lord loveth the gates of Zion." Pastor J. P. Gibbens spoke suitably upon "I am Thine, save me!" and pastor J. Othen gave words of counsel and encouragement. The spirit and tenor of the gatherings were Christ-exalting. Through the liberality of the chairman and friends generally we were enabled to remit the amount due to the Metropolitan Association of Strict Baptist Churches, for which blessing we are thankful. To God be all the praise.

**BUCKLEBURY, SLADE.**—On Whit-Tuesday the anniversary services were held. In the afternoon an encouraging sermon was preached by Mr. Frank Grimwood, of Streatham, from Heb. xii. 1, 2: (1) Divine calling declared; (2) Exhortation; (3) Encouragement; (4) The privilege. After tea, to which a good company sat down, the evening meeting was held, presided over by the pastor, Mr. H. Coxeter. He thanked God for covenant mercies through another year, and heartily welcomed the friends who had come to cheer us. Pastor W. Chisnall, of Guildford, spoke very earnestly from Job xxxiv. 32: (1) Self become vile; (2) Bitterness of sin; (3) Warning note; (4) Longing desire of new life. Mr. F. Grimwood then addressed the friends from Psa. xxv. 5: (1) The spirit of humility and desire expressed; (2) Testimony given; (3) Happy consolation established. We have, as others, our sorrows and our joys. We have lately lost one of our oldest members. May God strengthen those that remain.—HENRY GRIMWOOD.

## STRATFORD (GURNEY - ROAD).

## OPENING OF THE NEW SUNDAY-SCHOOL.

INTERESTING and memorable services in connection with the opening of the new school by Mrs. J. Piggott took place on Wednesday, May 27th.

At 3.30 a valedictory service was held in the chapel, when pastor H. T. Chilvers addressed a goodly gathering of friends. Profitable and timely were his words concerning our "farewell to scenes of past labours."

A clear passage having been made, the children forming up on either side of the approach to the new building, Mr. and Mrs. J. Piggott and Mr. Piggott, jun., proceeded to the door of the school, where our superintendent (S. G. Ince) presented an address of welcome, with the key, to Mrs. J. Piggott, and J. Piggott, Esq., addressed the friends gathered round. He emphasised the benefits the neighbourhood must gain in the erection of the school, and while the Board Schools had done much in the training of the moral and intellectual capacities, the Sunday-school had its own peculiar sphere in serving the need for instruction in spiritual things.

To the accompaniment of hearty cheers from the children Mrs. J. Piggott now opened the door, and the building was soon full. Mr. John Piggott asked the Lord's blessing, and from hearts full of thankfulness there went up the Doxology, "Praise God from whom all blessings flow."

Pastor O. S. Dolbey next addressed the meeting from the words "Rehoboth, the Lord hath made room for us," and declaring the "Divine precept to teach the children the Word of God."

Another hymn having been sung, the friends sat down to an enjoyable tea.

Under the presidency of Mr. Piggott (the constant friend to Gurney-road Sunday-school) a public meeting was held in the chapel at 6.30. The attendance was most encouraging. Prayer was offered up by brother Blackwell. Reading by our chairman, followed by an address from the text, "Righteousness exalteth a nation."

Excellent words fell also from the lips of brethren H. J. Wileman, Stanley Martin, W. H. Abrahams, and H. T. Chilvers, and "the good hand of our God" was upon speakers and hearers.

The secretary, in an outline statement, traced the progress since the formation of the school in 1870.

With the completion and furnishing, the new building will have cost about £1,200, including the freehold site. The financial result of the day's proceedings amounted to £97 in cash and promises, which brings the total of the remaining debt just under £200. We would again express our gratitude to those kind

friends whom the Lord has raised up for us in a time of much trial and great need, and the kind mission of Mrs. J. Piggott will long be remembered.

One saddening feature was the enforced absence of our beloved pastor, E. Marsh, who is under the doctor's orders, and many were the expressions of sympathy and regret on this account.

The singing of the hymn, "The day is past and over," and prayer by brother J. H. Rider brought us to the closing, but we stand on the threshold of increased responsibilities. "Lord! increase our faith!" J. T. C.

WALDRINGFIELD (near Woodbridge, Suffolk).—On Whit-Monday, the Sunday-school anniversary was held, when the chapel was filled to its utmost capacity. Mr. R. C. Bardens, of Ipswich, presided at both the afternoon and evening meetings. The scholars sang heartily, and some recited selected pieces. Several prizes were awarded, and a few words spoken to each recipient. The public meeting was addressed by brethren Bardens, Emmerson, Folkard, Keeble, and Potter (Grundisburgh). A large number of friends from Ipswich augmented the congregation, and also helped to encourage those residing in the locality. The collections realised between £5 and £6, which was much in excess of past years.—G. N. R.

BRAINTREE (SALEM).—On Whit-Sunday and Monday, May 31st and June 1st, was held the thirty-ninth anniversary of the opening of the above place of worship. On Whit-Sunday two sermons were preached to good congregations by pastor H. G. Polley, of Halstead. On Monday afternoon pastor Polley again preached to a good gathering, friends being present from the neighbouring Churches—viz., Chelmsford, Halstead, Markstey, Hedingham, and Witham. Tea was partaken of by about eighty friends, after which a public meeting was held. The chair was taken by Mr. Cottee, of Chelmsford. After singing a hymn, brother Pizzeley led us in prayer. A short report was given by the pastor, stating that two had been added to the Church during the year. Pastor Polley addressed the meeting from the words, "Consider the lilies." Pastor Boulton, of Chelmsford, gave a very interesting and God-honouring address from 2 Cor. ix. 8, mentioning in the course of his remarks the desirability of a union of Strict Baptist Churches in Essex. The chairman made a few encouraging remarks. The total proceeds amounted to £5 15s., and many expressed it good to be there both on the Sunday and the Monday. Thus the little Cause desires to thank all the willing helpers and praise God for His goodness.—INTERESTED.

**HORNSEY RISE (ELTHORNE-ROAD).**—The thirty-seventh anniversary of the opening of this chapel was celebrated as follows. On Sunday, May 10th, Mr. H. D. Sandell, pastor, preached in the morning from Isa. xl. 1, 2, and in the evening Mr. J. P. Gibbens from 2 Cor. iv. 7. On the following Tuesday afternoon Mr. E. White delivered a discourse from Ephes. i. 7, and many testified of the profit and comfort received. After tea a public meeting was held, genially presided over by Mr. G. J. Applegate, who, after the opening hymn, read part of Isaiah xl. Brother Cooper implored the Lord's presence and blessing. The chairman then expressed pleasure at being present, and called upon the church secretary to read the annual report; this showed a membership of thirty-six, three having been added during the past year. There was also one awaiting baptism. The preached Word is blessed of the Lord, and Sunday-school flourishing and increasing. Other features of progress and prosperity were referred to, but, owing to extra expenses and collections for other causes recently, the report showed indebtedness to the treasurer. Mr. E. Beecher was the first speaker. He made some excellent remarks upon Tit. ii. 14, especially impressing us with "zeal for good works." Mr. C. Hewitt then gave an earnest address on being "alive unto God" (Rom. vi. 11), contrasting zeal with artificial life by several forcible illustrations. Mr. J. P. Gibbens followed with enjoining the necessity of remembering the petition in our Lord's prayer, "Deliver us from evil" (Matt. vi. 13). Time being advanced, Mr. S. Taylor spoke but briefly, yet lovingly, from 1 Tim. iii. 15, of how to behave in the house of God, and made some encouraging remarks to our young people, who were present in a goodly number. Our pastor spoke a few words of welcome and thanks to the chairman, ministerial brethren, and friends, and referred to the providing of a handsome platform table and reading desk, &c. at a cost of £7, the amount required having been subscribed by numerous friends, whom he heartily thanked. We feel our anniversary services were profitable and encouraging, for which we are thankful, as also for the liberal collection, which amounted to £10 9s. 9d. Several choice hymns enlivened our meetings.—H. G.

**STREATHAM COMMON (PROVIDENCE, HAMBERO'-ROAD).**—Encouraging services were held on May 20th in aid of the Dorcas Society. The pastor read a very satisfactory report of the work. Mr. Dadswell gave a spiritual address in love and in the fear of God. Mr. Russell spoke, too, very savoury as

the Lord helped him. Truly we felt it good to be there. Mr. Bartlett engaged in prayer. Further funds were required to carry on the work, and a sewing machine was wanted. Mr. Bartlett, our Sunday-school superintendent, to the surprise and joy of all present, kindly gave a very nice sewing machine. We feel we can endorse the lines of the poet and say,

"It is the Lord who gives us all—  
Our friends, our wealth, our ease."

The tea and collection amounted to £4 13s. 5d. This is the first public meeting in aid of the Dorcas Society, and we trust it will not be the last. The meeting closed by singing, with hearts full of gratitude, "Praise God from Whom all blessings flow." Well might Israel say, "What hath God wrought?"—M. RUSSELL, Secretary.

**ELTHAM.**—On Whit-Sunday the nineteenth anniversary of the Church was celebrated, when Mr. Rose, of Carmel, Woolwich, preached in the morning, and Mr. E. W. Flegg, of Bexley Heath, in the evening. The services were continued on the Monday in the schoolroom of the Congregational Chapel (kindly lent for the occasion). Mr. Rose again preached in the afternoon, the sermon being much enjoyed. After tea a public meeting was held, presided over by Mr. W. Harris. Mr. Puttnam, of Highbury, sought the Divine blessing, after which spiritual and helpful addresses were given by brethren Brown, Loosley, Wileman and Tooke. The secretary (Mr. A. Smith) in his report referred to the progress made in the Building Fund, stating that the freehold site, the value of which was about £300, had been presented to the Church by Mrs. Kennard, and it was hoped that building operations would soon be commenced. Funds were urgently needed, and the pastor (Mr. S. Banks) would be glad to receive subscriptions. Through the blessing of God the Church at Eltham is in a flourishing condition, and the voice of the Church is, "Not unto us, not unto us, but to Thy name give we all the praise, through Jesus Christ our Lord."

**BRIXTON TABERNACLE.**—Anniversary services were held on May 10th and 12th at this house of God, it having been opened for nineteen years, to His praise. The pastor, Mr. C. Cornwell, preached on Lord's-day at both the morning and evening services, when special reference was made to the indulgent care of a covenant-keeping God all through the years we have been in the building. On Tuesday, Mr. E. Mitchell conducted the afternoon service, taking for his text John x. 9, noticing—Christ the Door, the entering in, and the pasture. After tea, the

public meeting was presided over by Mr. Arthur Boulden, who opened by reading Isa. xli., and brother James Cattell engaged in prayer. The chairman then addressed the meeting, referring in humble language to his own support of the Cause of God and encouraging those around to do that which they might find they could do with cheerfulness. He felt that he could breathe the psalmist's words now—"Enter into His gates with thanksgiving and into His courts with praise. Be thankful unto Him and bless His name, for the Lord is good." Mr. F. Grimwood spoke from Psa. xxv. 5, "Lead me in Thy truth and teach me, for Thou art the God of my salvation," taking for the headings to his remarks—The desire expressed; the testimony given in the prayer; the comfort established. Mr. Thos. Carr took his text from 1 Pet. ii. 9, "But ye are a chosen generation, a royal priesthood," emphasizing the personal pronoun "ye" and reminding his hearers of what they were from all eternity in God's sight. Mr. Waite, who followed, was unfortunately very poorly, and referred to his feelings as "in a low key," nevertheless his words were very good; they were from 1 Tim. iv. 11, "These things command and teach." It was more necessary now, he said, to uphold the doctrines of Christ than ever, for men totally ignored them, they will not endure sound doctrine, but will find teachers after their own taste. Out of a heart unfeigned the truth was to be taught. Without partiality preach the Word, Christ, and Him crucified. First and Last, All and in all. Mr. Mitchell spoke from the line of a favourite hymn, "Thy mercy, my God, is the theme of my heart," referring to the great depth of the love of God. The pastor spoke a few words from "Let your speech be always with grace," the "grace" being distinguishing and alluding to the character of God. The collections made were supplemented by a special effort of the Church to pay the expenses of some repairs ordered by the London County Council and renovation of the building outside, and these realised £57 2s. 5d. (a little more than was actually required), thus leaving a small balance in hand. The meeting was closed by the hearty singing of the Doxology.—JAMES BROWNING, Secretary.

IPSWICH (ZOAR).—The sixty-second anniversary was held on Sunday, May 24th. Three sermons were preached by our highly-esteemed brother, R. Nutmer. In the morning from Gen. xxii. 14; afternoon, Acts xxvii. 25; evening, Mal. iii. 17. Our brother was enabled to speak with freedom and power to the edifying and comfort of

God's people, and with solemn warning to the ungodly. Good congregations assembled, our beloved pastor sharing with us in the pleasures of the day. May the blessing of the Lord rest upon the services, and to Him shall be the praise.—H. B.

PIMLICO (CARMEL).—Pastor's second anniversary was held on Whit-Sunday and Monday. On Lord's-day, sermons were preached in the morning by pastor A. E. Brown, and in the evening by pastor Thomas Jones (New Cross). On Whit-Monday, pastor A. E. Realf (of Leicester) delivered a sermon from 1 Tim. ii. 6, "Who gave Himself a ransom for all." At the close of this service about seventy friends partook of tea. The evening meeting was presided over by Mr. W. Jeyes Styles, who, in reading Psa. xxix., was enabled to open it up in a very beautiful way. Prayer was offered by our brother Monk. Excellent addresses were delivered by Messrs. F. Fells, J. P. Gibbens, C. D. Jeffs, A. E. Realf, W. F. Waller, and our pastor. Altogether we felt that these services were good and inspiring. We bless God, who has enabled our beloved pastor to labour for Him amongst us, and for the good that has been wrought through him these two years. Twenty-one have been added to the Church, saints have been edified and blest, and sinners converted.—W. H. H.

BROSELEY (SALOP).—On Whit-Sunday, May 31st, the eighty-ninth anniversary of the Birch Meadow Baptist Sunday-school was celebrated, when special services were conducted by Mr. Herbert J. Banks, of Wolverhampton. In the morning the preacher took for his text the words of Paul, "For we are labourers together with God," and urged the necessity for Christian activity in order that the kingdoms of this world may become the kingdoms of our Lord and of His Christ, showing that true progress is always made where Christian men and women are "labourers together with God," relying for their success not upon their own might and power, but upon the Eternal Spirit of God. In the evening Mr. Banks spoke upon "The soul, and its value," basing his remarks upon Mark viii. 36; and in the afternoon a special service for children was held. It is a matter of great satisfaction that the congregations and the collections were in excess of last year, and our hope is that the spiritual success of this anniversary may not be behind the numerical and financial success, and that it may very soon be made apparent by some coming forward to witness a good confession of Jesus Christ.



## WOOD GREEN.

SPECIAL services were held at Park Ridings Chapel in connection with the fifteenth anniversary of the formation of the Church on Whit-Sunday and Monday.

Our pastor (S. Hutchinson) preached two excellent sermons morning and evening of Sunday, and it was good to be present.

Pastor E. White, of Woolwich, always a welcome visitor, was helped to preach from Isa. xlv. 3, "I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour My Spirit upon thy seed and My blessing upon thine offspring." Three main points were taken by the preacher: (1) The promise; (2) The power; (3) Posterity.

Our good brother Cattell, of Bessels Green, presided at the evening meeting. He read Psalms cxxii., cxxv., and cxxvi.

Brother Whitaker asked for the Divine blessing.

The chairman's remarks were interesting, up-to-date, and very necessary in these days of declension. His text was, "Be thou faithful unto death, and I will give you a crown of life." He referred to the prevalence of formality, superstition, and Romanism, also a tendency to make the Gospel suited to the world. He hoped the time would never come when those who occupy Strict Baptist pulpits will fear to tell the whole truth. Whilst dwelling upon being faithful, our brother illustrated his point by relating the story of an Irishman, who said, "We want more backbone, and we want to keep the backbone to the front."

The Church secretary read a concise and gratifying report. Thankfulness and trustfulness breathed through the whole of it. There were fifty-seven members—three less than last year. Pastor's Bible-class had been well attended during the year, summer and winter. Friends from a neighbouring Church had attended and read papers. Tract Society and Open-air Mission was well maintained. The Building Fund Committee had been re-formed, and was composed entirely of Church members. The sum of £11 9s. 4d. had been collected during the year, and it is hoped it will be increased in the coming year. The number of scholars on the Sunday-school books was ninety.

Pastor Dadswell, the first speaker, spoke from Rom. xv. 13, "The God of hope fill you with all joy and peace in believing, that ye may abound in hope through the power of the Holy Ghost." The same word the late Mr. Kern brought to us this time last year.

Brother Holden not being able to come, sent a suitable substitute in brother Nash, who dwelt upon the

Person and work of the Holy Spirit: (1) The Father's missioner; (2) Christ's representative; (3) Church's teacher; (4) Saints' remembrancer.

Pastor H. D. Sandell was specially empowered to speak upon "God's thoughts" (Psa. cxxxix. 17), "How precious are Thy thoughts unto me!"

Pastor E. White referred to the unique position he had occupied at these meetings. Pastor W. Kern was to have preached, but was now in glory. This fact led our brother to bring the stirring words of the apostle before us as a key to his address, "Yes, I am ready to be offered up, and the time of my departure is at hand,"—ready to face persecution, willing to be bound, that he might serve the Lord and be made a blessing unto others.

Praise and prayer closed these happy anniversary services.

P. J. O.

MAIDSTONE (PROVIDENCE, MOTE-ROAD).—We held our 83rd anniversary services on May 20th. Mr. H. T. Chilvers (of Hampstead), delivered two excellent sermons in the afternoon from 2 Thess. iii. 3, and in the evening from 2 Peter i. 17. The Lord graciously helped our brother to speak from the above texts for our souls' profit. The Lord's name be praised. The congregation was small in the afternoon, but better in the evening. We sincerely thank our friends who met with us as well as those who, though absent through age, infirmity, and other causes, contributed so liberally for the support of the Cause. The collections were better than usual. We closed this happy day by singing the Doxology.—E. WAGOOD.

## SUNDAY SCHOOL COMMITTEE OF M.A.S.B.C.

THE above is very gratified with the success that has thus far attended the arrangement of lectures on Ecclesiastical History.

The second lecture was given by pastor H. Dadswell, on Friday evening, May 8th, at Soho Baptist Chapel. The subject was "Oliver Cromwell, the triumph of Puritanism," which was handled in a masterly manner by the lecturer, who kept his audience in wrapt attention for over an hour. We were led into various aspects of the great "Protector's" life as the lecturer gave us interesting facts of him as a Christian, father and husband, soldier and statesman. The appreciation of these lectures is demonstrated by the goodly number that attend them, and we trust that the young men, especially of our Sunday-school and Bible-classes, will take a deep interest in the study of Church history.—H. TYDEMAN CHILVERS.

**SUFFOLK AND NORFOLK ASSOCIATION OF BAPTIST CHURCHES.**

*(Originally formed in 1771.)*

THE 74th anniversary was held at Laxfield, on Wednesday and Thursday, May 27th and 28th, 1903, and was even more largely attended than usual.

At 10.30 on the first day, the Moderator (pastor S. Haddock), called on pastor J. Morling, of High Wycombe, to offer the opening prayer. Pastor Sapey (of Carlton-road), read the Scriptures, and pastor Dennee (of Rish-angles), engaged in prayer.

Brethren S. K. Bland, T. W. Saunders, and W. Ling read the Articles of Association and an abstract of the letters from the thirty-one Churches.

"After singing, the Moderator delivered an earnest address upon "Faith, Hope, and Charity."

At 2 o'clock a large assembly gathered in the spacious tent. Pastor W. Tooke (of Clare), read the Scriptures, and pastor W. H. Lynn (of Beccles), offered prayer, which was followed by a powerful and excellent sermon by pastor R. E. Sears (of Clapham), formerly of Laxfield, on Hebrews xii. 28, 29, his points being: (1) The kingdom received, believes the receivers. The gift, a kingdom, a kingdom of grace and truth, received by faith in the promise of it; (2) the service required (all who receive should serve), loving service, acceptable service, which can only be rendered by an accepted people. It is only by grace that we can serve God acceptably.

At 6 o'clock, after singing, brother Burrows (of London), read the Word and offered prayer, and pastor White (of Woolwich), delivered a helpful and Christ-exalting sermon on Zeoh. xii. 10, "They shall look upon Me whom they have pierced."

At 6 o'clock on Thursday morning a large number gathered in the tent, and we believe a spirited prayer-meeting was held.

At 9 o'clock the Moderator conducted a ministers' prayer-service, the Scriptures read, and prayer offered by brethren Lynn, Stoker, Flavel, Dennee, S. Ling, Willis, Sapey, &c., taking part. During this meeting a telegram was received from pastor Marsh (also formerly of Laxfield), greeting the assembly, and expressing a heart-felt wish for blessing. A return telegram was sent as follows:—"The representatives of the Churches reciprocate your Christian greeting, and trust you may be restored to health."

At 10.30 the tent was overflowing, many being gathered outside, and the canvas was let down on the lee side.

After singing, pastor A. Morling read the Scriptures, and pastor J. W. Saunders engaged in prayer, followed

by a thoughtful and animated sermon on Ephes. iv. 15, 16, by pastor W. Dixon (of Bradfield).

At 2 o'clock the tent was again crowded, and a large number around outside, an estimated assembly of 2,000 people. After the opening hymn, pastor J. Easter read the Scriptures, and pastor A. Morling offered prayer. Pastor W. H. Ranson (of Somersham), then delivered a stirring and forceful sermon upon "Christ's mission to this world."

Votes of thanks were passed to the friends at Laxfield, and numerous friends not belonging to our body, who had shewn much hospitable kindness during the two days of meeting, and the intervening night. The closing hymn being heartily sung, the pastor (A. J. Ward) pronounced the Benediction.

At the business meeting grants were made amounting to £53 to twelve of the more needy Churches, also £2 each to the Widow's Fund, the Bible Translation Society, and the Trinitarian Bible Society.

The Secretary of our Home Mission gave a brief account of the work done during the year.

Brother Easter read the Circular Letter he had prepared, which was heartily accepted, and ordered to be printed, together with the Moderator's address.

The Circular Letter for next year to be, "To what extent are we as Strict Baptists carrying out the commission, 'Go ye into all the world and preach the Gospel to every creature?'"

The Association to meet at Grundisburgh (D.V.) in 1904. Preachers—pastors Easter and Ward, or in case of failure, H. D. Tooke.

Brethren Ward and Easter were appointed a deputation to the Metropolitan Association at their next meeting.

A vote of sympathy and condolence was sent to the Church at "Bethesda," Ipswich, on account of the death of their pastor, brother Kern, after twenty-five years faithful pastorate, with letters of condolence to the widow and family.

Each Church to be advised to make a collection towards the fund assisting ministers when distrained on for the Education Rate.

**STRICT BAPTIST MISSION.**

A SPECIAL prayer-meeting was held at Soho Baptist Chapel, on Friday, May 22nd, 1903. The President, who occupied the chair, read a portion of the Acts, and then stated the object in meeting together, viz., to seek the Lord that He would send us another English missionary, and for His blessing upon the Mission generally. The Vice-president, pastor E. Mitchell, stated the

great need of the Churches for an outpouring of the Holy Spirit upon them.

Earnest and fervent prayer was offered by brethren Hutchinson, A. J. Robbins, H. S. Nunn, Mitchell, W. S. Baker, Whitaker, Sandell, Turner, F. T. Bartlett, Brett, and Sears, junr.

Pastor H. T. Chilvers delivered an inspiring address. He said God had set His seal of Divine approval upon missionary enterprise, by many miracles of grace. After referring to the apostle's work, our brother interestingly illustrated his point by reminding us of noble missionaries whom God so richly inspired and blessed, as Dr. Daff, in India; Braynard, Dr. Carey, and Hudson Taylor, in China. Our brother concluded by saying, "May we put our hands and hearts to the work, and wait till the blessing comes."

The chairman encouraged us by saying that a good brother had offered himself to the Lord in connection with our Mission, and there were other signs indicating that God is answering our prayers. The Lord direct the Committee in all their work, prays—P. J. C.

### Aged Pilgrims' Corner.

"POVERTY makes strange bedfellows," and vital religion brings many into kindly fellowship and association who otherwise would never meet in the flesh. The thought was pressed upon us in a large upper room of Cannon-street Hotel, London, on Tuesday, June 2nd—for the love of Jesus had drawn many together to express, in the most practical way, love to some whom He will hereafter own as "these My brethren." Pleasant were the greetings: kindly the enquiries: anxious the solicitude as to the probabilities of one's own candidate coming out all right—for as we should have stated earlier, it was the Annual Election, at which favoured candidates were raised from the modest pension of five and seven guineas to the assured wealth of ten pounds ten shillings a year. View the assembled friends. One wants to exchange "Incurables" or "Orphans." Another has no need of a bundle of votes *this year*, and will take an L.O.U. for them to be faithfully paid in twelve months' time. Faces grow anxious as the last fateful five minutes hurry on, and hopes are high that our own particular "old Mary Ann," or "poor dear Kezia," or "kind old Martha"—who is *really* such a sweet, patient Christian—may come out among the chosen. But we forbear. Students of gracious humanity should observe their fellow-believers on this interesting occasion.

An extract from the excellent sermon recently preached on its behalf in St.

Mary Aldermay, City, by the Editor of *The Gospel Magazine*, emphasises some of the special features of the work:—

"Those who distribute the pensions have special opportunities for spiritual ministrations. The money was not bestowed as doles, but Christian friends in distributing it were able to speak a word in season to those exercised and tried souls. Every recipient must be a child of God. All applicants were tested with regard to their spiritual experience, and if found to be God's believing people, were gladly received. It was according to the mind of God to do good to all men, but especially unto those of the household of faith."

The thirty-second anniversary of the Hornsey Rise Asylum will (D.V.) be held on Friday, July 3rd, when the Rev. T. George, B.D., of Hornsey Rise, will preach in the chapel at three. Tea at five, tickets 1s. each; and at 6.45 a sermon will be preached by the Rev. J. P. Wiles, M.A., of Cambridge. The annual sale of work on behalf of the Benevolent Fund for aiding sick and infirm inmates will also, as usual, be held. Friends who cannot be present are reminded that the secretary will be happy to receive contributions in money to include in the results.

These occasions have often proved as "the days of Heaven upon earth," and some of our sunniest memories are associated with them. The Benevolent Fund is a most important adjunct to the other activities of the Society. Heartily do we wish for our friends, fine weather—the grace of generosity in the hearts of all present—and His assistance in all things, "without Whom nothing is strong and nothing is holy."

### Gone Home.

WILLIAM HARRIS,

of Islington, was born of pious parents at Great Ivy, near Maidstone, on November 27th, 1825. His father (who was a gardener and coachman) was accidentally killed while driving, when he was about 15, and after a few months his mother removed to London, bringing him, her only surviving child, with her. His early acquaintances were far from religious, and led him into various places of worldly amusement. Through all, however, God watched over him, and he was wont afterwards to avow that he pursued this course with compunction, the memory of his father being ever before him, constituting a rebuke to his sin and folly.

When about 24 he married. His wife, who pre-deceased him on December 22nd, 1891, was his real helpmeet. Their early trials—loss of work, illness, and business perplexities—were not light, and these they had to bear alone, as the Lord had not then revealed Himself to them, and they knew not (as in after years) the blessedness of casting their burdens upon Him. Dropping

in at "Providence," Chapel, Islington, on one occasion, he met a former companion, who warmly welcomed him. Subsequently he and his wife regularly attended the services, and after some years he joined the Church, being baptized, with five others, by the pastor, Mr. J. Glaskin. After some nine years circumstances led him elsewhere, and eventually he became an attendant at "Salem," Wilton-square. He did not at first join the Church, until a sermon from the late Mr. Wm. Flack, from Job xxiii. 10 was so blessed to him that he was constrained to do so. Here he continued to the last, for many years filling the office of deacon.

More recently he supplied various pulpits, though with much diffidence. His messages were, however, blessed; and thus encouraged he continued to serve different Causes until his death. His one theme was "Christ crucified." When preaching, his feelings often overcame him, causing him to pause, while tears suffused his eyes. Quotations from hymns, especially those of Dr. Watts, were frequent in his discourses, his favourites being those commencing:—"No more, my God, I boast no more;" "My God, the Spring of all my joys;" "When I can read my title clear;" and "Come, Holy Spirit, Heavenly Dove." The "Pilgrim's Progress" he also highly esteemed and frequently referred to.

It was long his desire to preach in "Providence" Chapel, Maidstone, which, as a boy, he attended with his father. This wish was, to his great joy, gratified some years since, though unaware of the circumstances which led to his so doing.

The infirmities of age began recently to tell upon him, but his faculties remained unimpaired. In the past winter he was prostrated by severe colds, which greatly enfeebled him, and finally acute bronchitis caused his death on April 1<sup>th</sup> last, in his 77th year.

He had no prevision that his end was near, for he told his pastor (Mr. G. W. Clark) on the day before the "home call" that he thought he should shortly recover. Though conscious to the end he could not speak for the last few hours; but he knew those standing around, and when spoken to responded by signs that all understood. As the sun rose we told him that it was Easter Sunday; and at nine o'clock his spirit departed to be "for ever with the Lord. Many mourn his loss, but we anticipate joining him in a better world.

His mortal remains were laid to rest in Abbey Park Cemetery on the following Saturday, a service being previously held in "Salem" Chapel. His pastor officiated at the grave, and also on the following evening delivered a memorial sermon, which was not only appropriate to the event, but sympathetic, and appreciative of the excellencies of a departed colleague and friend.

SARAH EVELING.

On April 30th, 1903, in the 66th year of her age, Sarah Eveling passed to her eternal rest. She was a fond wife and a devoted mother, and her kind and gentle manner gained for her the love and esteem of all that knew her. From early days she was a firm believer in sovereign grace, and many are the gracious sayings that fell from her lips. For the last few years a weak heart prevented her from attending His earthly courts as often as she desired, which she loved so well. Her language was:

"My soul shall pray for Zion still,

While life or breath remains;

There my best friends, my kindred dwell,  
There God, my Saviour, reigns."

The dear Lord graciously favoured her with many manifestations of His goodness, and it was a real privilege to be by her bedside, as out of the fulness of her heart she told of the wonderful way the Lord had led her, blessing her at the last with a consciousness of His Divine presence and support, and in opening up the Scriptures.

"Jesus, the vision of Thy face  
Hath overpowering charms;  
Scarce shall I feel Death's cold embrace,  
If Christ be in my arms.

Then, while ye hear my heartstrings break,  
How sweet my minutes roll;  
A mortal paleness on my cheek,  
And glory in my soul."

That our last days may be like hers is the prayer of her sorrowing husband and children.—THOMAS EVELING.

ELIZABETH CUSHING.

Our dear departed sister heard the joyful news, "Child, come home!" on April 24th, having been for fifty years an honourable member of the Church at Bethesda (Ipswich). She was convinced of her sinnership whilst among the Wesleyans, and brought into Gospel liberty under the ministry of Mr. Pockock, by whom she was baptized in 1832, since when she never doubted her interest in the finished work of Christ, though she had many misgivings respecting the "meal and oil." She was a fervent lover of new covenant verities and Scriptural Church order, liberal to the Cause and kind to the sick. She laboured eighteen years in the Sabbath-school with the writer (who kept on in that delightful work for thirty-two years), the happiest period of our pilgrimage.

Her health had long been failing, and her spirit panted for home. Near the end she remarked: "Our talking days are over. We have had nice times together." I replied: "The very reason 'tis so hard to part." With emphasis she then said: "But think what a store of bliss is for us in that beautiful world! You will soon come."

The end came suddenly. A dear sister called in, and enjoyed a few minutes' converse with her, to whom she said: "I feel I shall not live much longer. I have no fear about hereafter, but I dread the fall of the hammer." She became faint, and heaving a sigh or two, her happy spirit was present with the Lord.—"A BRUISED REED."

CHARLES BERRY

departed this life on April 21st, aged 83 years, at Friston, near Saxmundham, a resident in the neighbourhood during life, a loyal and respected member and senior deacon of the Baptist Church of Christ in that place. Our brother had been many months confined to his bed through weakness, still his zeal for the welfare of Zion was uppermost. We are glad to learn that through the kindness of his respected employer (Mr. Wentworth) he had a weekly allowance of five shillings. This addition to his club benefits, and that of other friends, led him to prove that promise sweet, "As thy day, so shall thy strength be." His favourite hymn, "On Jordan's stormy banks," is now fully realised. Thus,

"Part of the host hath crossed the flood,  
And part are crossing now."

—W. M.

SARAH LUMMIS,

of Thordon, Suffolk, was led by the Holy Spirit to see herself a sinner, whilst hearing the words of the Psalmist, "Oh that men

would praise the Lord for His goodness, and for His wonderful works to the children of men!" Under the ministry of Mr. Charles Hill she was brought into liberty, and joined the Stoke Ash Church with her husband, on May 3rd, 1872. She has been an honourable member and well-wisher of the Cause. She peacefully passed from this life on May 5th, 1903, trusting in the finished work of Christ.

#### MRS. JULIA SALMON.

the beloved wife of Mr. W. H. Salmon, of Gravesend, sweetly fell asleep in Jesus on March 28th. Our departed sister was early brought to know and love the Lord, and openly confessed her faith and love to Christ in believers' baptism on the 30th June, 1872. She was led through the baptismal waters by her father, the late Mr. Thomas Chivers (then pastor at Zion Chapel, High Wycombe), and had as her companion in this happy rite one who afterwards became her father-in-law, and these two dear friends, who together joined the same Church (at High Wycombe) stood in membership with the same Church (Zoar, Gravesend) when the call came to join the Church triumphant. During those early years our sister was an active worker in the Sunday-school, and took a lively interest in Church affairs generally. From her youth she was the subject of very delicate health, which burden she was enabled to carry with Christian heroism and fortitude, and her husband declares that in the nearly thirty years they lived together he "never knew her rebellious; but at times has gained fresh strength in tears and prayers." Her failing health has prevented anything like regular attendance at the sanctuary for some considerable time; but she found the "E. V. & G. H." to be very helpful, and would with avidity read all the pieces bearing on the afflictions of the people of God and the ground of consolation amid those afflictions, and would often pass on the magazine to those near her, saying, "Isn't that nice?" "Hawker's Scripture Portions" was a book always near to hand, and its savoury, spiritual contents caused it to be especially sweet. Denham's Hymns, and F. R. Havergal's lines, "Have you not a word for Jesus?" were also much prized. Though her health had been failing her end was yet quite sudden—this prevented any "last words," but they were not necessary. Often she sang:

"Ere long I hope to join the throng  
Who bow before the King;  
And in one everlasting song,  
My hallelujah bring!"

Her mortal remains were laid to rest by her pastor on April 2nd, and a memorial sermon preached on the following Lord's-day evening from Rev. xxii. 4, 5).—C. A. G.

#### MAURICE TAYLOR,

of Hitcham. This good brother very suddenly received the Master's call, "Come up hither," on March 6th. In the year 1860 (March 6th) our brother was baptized and received into membership at Wattisham, and for forty-three years lived a consistent and godly life, and for many years was a regular attendant upon the means of grace, till old age and infirmity prevented him from so doing. He leaves behind an afflicted wife. His mortal remains were laid to rest on March 11th till the resurrection morn. When our day's work is done may we hear the Master's call, "Come up hither." So prays—WILLIAM DEAYES.

#### Mrs. WILSON.

With heartfelt grief we have to record the death of the wife of our beloved deacon, Mr. Wilson. Though poorly for some weeks past, none of us thought her end near, but on Thursday, April 23rd, the call came and she joined the company of the redeemed above. By her consistent Christian life and the gentleness and sweetness of her disposition, she had endeared herself to us all. We deeply sympathise with the heart-stricken husband and family, and pray that the consolations of Christ may abound with them. The funeral took place at Rom on Monday, April 27th.—J. W. S., Widcombe.

#### HE LOVED ME.

He lovéd me (oh, truth profound!)  
Before He fixed the ocean's bound,  
Or bade the calm, strong mountains rise,  
Or hung the star-lights in the skies;  
Before He made earth, heavens, or sea,  
He set His sovereign love on me.

He laid aside His glory bright;  
He turned Him from the realms of light;  
He left the angels pure and blest;  
Ah! more—He left His Father's breast;  
He came to this polluted part,  
For sake of my poor guilty heart.

He trod this world with weary feet;  
He thirsted in the noon-tide heat;  
He hungered 'mid the desert gloom;  
He wept beside the darksome tomb;  
He agonized, while night-dew fell,  
Because He loved my soul so well.

Like some mild lamb, He meekly stood  
Before the men who craved His blood;  
With patience infinite He bore  
Their insults base and scourging sore;  
He chose the thorns—the cross—the grave,  
For love of me—a sin-bound slave.

He loved me in the years gone by,  
Nor have my sins of crimson dye  
Estranged His heart—He loves me still,  
In spite of all I do and feel;  
Nor will He change—His love shall be  
My joy through all eternity.

ISA.

#### "HIS NAME SHALL BE CALLED JESUS."

JESUS, precious Name from heaven,  
Name of sweetness unto me,  
By the Father to Thee given;  
Come, oh come, and dwell with me.

Jesus, Saviour, joyful sing,  
All ye saints of olden time;  
Raise the song, and gladly bring  
Praises in yon heavenly clime.

Jesus is our watchword here;  
On our foreheads let it be;  
All the way poor travellers near,  
Jesus shall their glory be.

Jesus, Jesus, First and Last  
Of our songs, we sing aloud;  
Savouring to the uttermost  
All the purchase of His blood.

Jesus, Pillow of my soul,  
Let me lean upon Thy breast;  
Purge and sanctify the whole;  
Speak, and give me perfect rest.

Jesus, Balm of care and woe,  
Care for all my hateful sin,  
Come and cleanse me through and through;  
Make me glad and keep me clean.

Jesus, then Thy precious Name  
Shall be all in all to me;  
Jesus, evermore the same,  
Let me all Thy glory see.—J. T.

# Echoes from the Sanctuary.

## CHRIST, A RANSOM FOR ALL.

BY A. EBENEZER REALFF.

(Concluded from page 207.)

"Who gave Himself a ransom FOR ALL, to be testified in due time," or "the testimony to be borne in its own times."—1 Tim. ii. 6 (R.V.).

SO distinguished is the personality of the Lord Jesus: so unique is His relation to the salvation of God: so important is it to be interested in the love of His heart, the blood of His cross and His living advocacy with the Father, that our knowledge of Him can never be too accurate and extensive. Under this impression, we continue the meditation of page 205. We will consider,

III.—THE FAVOURED PEOPLE here presented. "Who gave Himself FOR ALL"—a term which, though in its nature general and comprehensive, is often employed in a distinctive and exclusive sense.\* We have therefore to consider the design of the glorious act we have considered, on the part of the munificent Benefactor, and the extent and influence assigned to it in the Scriptures of unerring truth.

The Lord Himself said, "I, if I be lifted up, will draw *all* men unto Me." Did the "all" here referred to, comprehend the entire human race, or the whole chosen family of God—"the Church," "His Body," the Bride of Christ? Manifestly the latter, or we should be driven to the conclusion, either that the Lord's statement here was a mistake, or that He did not fully know the meaning of what He said; for all mankind are certainly *not* drawn unto Him—no, not even by the cross.

The word "all" is frequently used, with limitations, in the common parlance of our day; as in such expressions as:—"All the world knows that Bach was an eminent musician;" or "Everybody knows that the sun is not stationary, but moves in a large orbit around a distant star;" or "*All* went out to see the King;" in each of which the word, though including a large number, does not mean every human being.

So, in the Scriptures, we read concerning the Baptist that there went out to him "*all* Judæa, and all the region round about Jordan." In 2 Tim. i. 15 Paul states that "All they which are in Asia be turned away from me," but evidently not meaning *every individual* in that part of the globe. Nor does he, when relating that (in iv. 16), "*all* men forsook me;" nor in the next verse, where he writes: "The Lord stood

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\* In endeavouring to interpret universal terms, such as "the words *world*, *the whole world*, *all men*, and *every man*, . . . you have been told to look well to the context in order to get the general drift and spirit and meaning of the writer. This advice, so far as it goes is good, and should, by all means, be strictly attended to; but the context will not always give the meaning. While, therefore, we should look well to the context, we, in addition to the context, must keep close to the universal law of interpretation; which is—that both definite and indefinite phraseology must be taken in strict accordance with the subject to which it is joined."—JAMES WELLS, "LETTERS TO THEOPHILUS."

with me, and strengthened me; that by me the preaching might be fully known, and that *all* the Gentiles might hear." In Col. i. 6, the same Apostle states that the Gospel "is come unto you, as it is in all the world."

It is in the First Epistle of John, however, that we find what may be termed the strongest, and, at the same time, the clearest elucidation of this matter. In 1 John ii. 2 we read concerning Jesus, that "He is the propitiation for our sins: and not for ours only, but also for (the sins of) the whole world;" and then in the last chapter (verse 19), "We know that we are of God, and *the whole world* lieth in the evil one" (R.V.).\* There is thus, evidently, a *whole saved world* and a *whole lost world* within the World, in its most comprehensive sense.

How precious the truth, that this Glorious One did actually give Himself a Ransom equally for *all* His flock! This is the Good Shepherd, who gave His life for the sheep—equally for them all, the Gentile as much as the Jew, the peasant as the prince, the child as the parent, the slave as the master. "All" were equally ransomed—

"Dearly we're bought, highly esteemed,  
Redeemed with precious blood, redeemed!"

"But," enquires some anxious one, "how may I know whether I belong to this favoured people?" Attention to what follows may prove of help here, when we consider—

IV.—THE PROMISED TESTIMONY—"to be testified in due time." † The great subject of the Gospel ministry is that Christ "was delivered for our offences, and was raised again for our justification." Hence Paul says, "I determined not to know anything among you, save Jesus Christ, and Him crucified;" and in the words which immediately follow our text, "Whereunto I am ordained a *preacher* and an *Apostle*."

It seems clear, then, that it is by and under the preaching of "the glorious Gospel of the blessed God" that we are to look for and expect this testimony, which is not only external but internal also.

It is *external* by the preaching of the Cross. Ministers bear testimony to the grand and glorious fact that Christ gave Himself a ransom for all—"I came not with excellency of speech or of wisdom, declaring unto you the testimony of God;" "Be not thou therefore ashamed of the testimony of our Lord;" "Our testimony among you was believed."

It is *also internal*, for "faith cometh by hearing, and hearing by the Word of God;" and "the testimony of Christ was *confirmed in you*." Jesus promised that when He had gone into heaven, the Comforter should come, "whom I will send unto you from the Father, even the Spirit of truth, He shall testify of Me;" "He shall glorify Me: for He shall receive of Mine, and shall shew it unto you."

Has this blessed Gospel been thus applied by the Holy Ghost to your individual heart? Because, if so, this is a precious and most certain evidence that you are included in the "all" of our text—"Knowing, brethren beloved, your election of God. For our Gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in

\* *en tō ponērō.*

† *To marturion kairos idiois.* The margin reads "a testimony—in due time," but the rendering of the Revised Version is exact, "the testimony (to be borne) in its own times"—i.e., in *Gospel Times*. Under and by the preaching of the Gospel, this glorious fact was to be testified.—AUTHOR'S NOTE.

much assurance." This does not necessarily mean that it was at first accompanied, or ever has been since, with "full assurance of faith." Was there not, however, "*much assurance concerning some things?*" Were you not strongly assured of your sinnership in the sight of a holy God? of your urgent need of salvation? that none but Christ could possibly save you? You may not *just then* have been assured that *you* were saved by Him. Perhaps that assurance has been given you since. But even if not *as yet*, certainly you have been effectually called, for the heart and life have been turned God-ward. You shall, therefore, be fully "justified," and ultimately "glorified."

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### THE PIOUS LIAR—UP TO DATE.

"He lied unto him."—1 Kings xiii. 18.

WHEN Jeroboam was king of Israel, "a man of God" was divinely sent from Judah to Bethel to rebuke the sin of this wicked Monarch in establishing idolatrous worship. His duty discharged, "an old prophet" courteously invited him to partake of his hospitality ere he returned. He at first declined, being forbidden by God to "eat bread or drink water" in that place; but subsequently complied, being deceived by an elaborate falsehood. How, when the interview was over and he was on his homeward journey, "a lion met him by the way and slew him" for his disobedience; how the man who "lied unto him" whimpered over his dead body and had it laid in his own grave, directing that he should lie with him when his end should come, forms an instructive story. "Whatsoever things were written aforetime, were written for our learning."

Observe, then, that two characters claim attention:

"A MAN OF GOD" WHO WAS A PROPHET, AND "AN OLD PROPHET"  
WHO WAS NOT "A MAN OF GOD."

We can form an ideal biography of each. The first was "man of God," the early designation of a *godly man*—one favoured with saving grace, who boldly took the Lord's side. Such portions of the Bible as then existed had been blessed to him; he had learned to hope in Divine mercy, from the typical ceremonies he had witnessed: and was one who "feared God" and "called upon Him in truth."

Further, special illumination had been vouchsafed him. God had disclosed His thoughts to him, and commissioned him to impart these to others. Hence he was a *prophet*, having received "power and commandment" to commend righteousness, rebuke sin and at times to predict the future. He was a recluse, and held no fellowship with the corrupt priests whom the King favoured and the vicious prophets who dwelt near the royal residence.

The "old prophet," though urbane, sociable, and possessed of the sentimental piety which often passes for spirituality, was, at heart, *godless*. Like Balaam, the "man of the opened eyes but graceless heart," he too had received the seer's mystic gift. His utterances enforced attention; his predictions were verified, and by common consent he was regarded as an old and venerable prophet.

That his character was bad, appears from his residing at Bethel, the



seat of the religious abominations of his day, and his unscrupulousness in luring a true prophet to his doom.

We are therefore warned to

DISTINGUISH BETWEEN GIFTS AND GRACE.

These, though different and independent endowments, are often mistaken for each other. Grace is a proof of Divine and eternal goodwill; gifts may be imparted to those whom Sovereignty never included within the lines of love and blood; grace profits its possessor; gifts benefit others. Grace ensures our being and doing good; gifts by themselves may increase our capacity for being and doing evil. All to whom grace is given will be saved; not a few receive gifts whose damnation is sure. "Many will (truthfully) say to" Christ "in the last day, 'Lord, have we not prophesied in Thy name? . . . and in Thy name done many wonderful works?'" And then will "He profess unto them, 'I never knew you; depart from Me, ye that work iniquity.'" Grace will abide for ever; gifts are for time only, and will cease. The prophet must cast off his mantle; the professor leave his chair; the author lay down his pen; the preacher for the last time ascend the pulpit. Sanctity will, however, survive death, and endure when time is no more. Again,

GODLY MEN, WHETHER GIFTED OR NOT, MAY BE DELUDED BY MEN  
THAT ARE GIFTED BUT GODLESS.

Pathetic indeed is the picture of the man of God "sitting under an oak." He had done well—rebuked the sin of the King—obtained by prayer the restoration of his withered arm—refused his reward. Now, foodless and faint, he was a gracious man in a graceless place, and should have promptly sought his distant home. He however lingered, and was ruined through the lie of a supposed brother in office. "Duty deferred oft paves the way for sin," as many have since exemplified. Hamlet's father in the great tragedy lost his life by poison dropped into his ear by his brother while he slept, and many have lost nearly all they could lose as Christians through moral and religious poison, instilled into their souls when they failed to "keep vigil." Isaac Watts was perverted by the fascination of Sabellianism; Robert Robinson died an all-but-avowed Socinian; James Harrington Evans wrote against the true doctrine of the Trinity, though he recalled his book with shame and tears. Fullerism has gripped many who were once prominent Strict and Particular Baptists, and who now "build again that which they destroyed." Again,

PIOUS LIES FIND READIER CREDENCE WHEN CONJOINED WITH  
INDISPUTABLE TRUTHS.

Hear that hoary old sinner—"I am a prophet also as thou art." This was true. None denied it. "An angel spake unto me by the word of the Lord, saying, 'Bring him back with thee.'" This was an infernal and infamous lie, but who could question its veracity?

"A lie that is all a lie, may be met and fought with outright;  
But a lie which is part a truth is a harder matter to fight."

So to-day few with any pretensions to religion would listen to flagrant and profane heresy; but after a simple and pathetic prayer: after words breathing loving solicitude for those whose hearts are burdened and sad:

after expressions of the tenderest sympathy with those hypothetical non-entities "honest-doubters:" after violent denunciations of forms of sin which none of the Congregation ever dreamed of committing: after a torrent of bosh about "fidelity to conscience" and "loyalty to Christ,"—who has discrimination enough to challenge subsequent statements, though these should half deify humanity and detract from the ineffable and incommunicable glory of the Most High? Further,

ERROR IS OFTEN ATTRACTIVE IN PROPORTION TO THE PERSONAL FASCINATION OF ITS ADVOCATES.

We know not this pious old rascal's motive: whether mortified pride, that a stranger, rather than himself, had been sent to the King, or a desire to be honoured by one whom God had owned. Externally he presented the semblance of unselfish consideration, which inspired credence for his falsehood.

"Who would have looked for a liar under hoary hairs and a holy mantle? Who would not have trusted that gravity when there was no colour of any gain in the untruth? Nothing is so apt to deceive as the fairest semblances, as the sweetest words. Well might this man of God think—'An aged man, an old prophet, will not sure, belie God unto *Me*. No one will forge a lie but for an advantage, and what can he gain by my compliance but the entertainment of an unprofitable guest?'"—  
BISHOP HALL.

Let the reader, if the lowliest of all humble preachers, remember that it is worth Satan's while to deceive HIM, and some of hell's pious lackies may be employed to "compass sea and land to make a proselyte" (Matt. xxiii. 15) of the simple-hearted Calvinist. "Those that seduce" (1 John ii. 26) and "zealously affect you" (Gal. iv. 17) do not wholly belong to the far past. Observe further that

GOD'S WORD IS THE ONLY TEST OF RELIGIOUS TRUTH.

The man of God had to decide between the declaration of the true God and the voice of a *fictitious* angel. The temptation of our mother Eve in Eden was here virtually repeated, as it has been or will be in the case of all experimental Christians. It is the crux of to-day. Here the ways of popular religionists and God's true servants part, or the latter will land themselves in misery untold. What the Bible says to poor and plain men is to be implicitly believed; what popular modern piety says is to be received with caution. Nothing should be accepted without the direct support of the Inspired Volume.

"If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, and (even if) the sign or the wonder come to pass whereof he spake unto thee, . . . thou shalt not hearken unto that prophet or that dreamer of dreams, for the LORD your God proveth you, to know whether ye love the LORD your God with all your soul. . . . And ye shall serve Him and cleave unto Him" (Deut. xiii. 1—4).

As a closing lesson, we are warned to guard against

THE POSSIBLE TREACHERY OF HOSPITALITY.

This form of kindness is potent for good or evil. It is a Christian duty "to entertain strangers," and to "use hospitality one toward

another without grudging." Many trace their advancement in the spiritual life to their genial reception into the home-circle of some godly family.

Hospitality is, however, at times a snare laid for the simple-hearted whom it has been the means of deluding into error and folly. "Come to my abode: eat bread and drink water," said the old dissembler—when enticing the man of God into the act of sin which occasioned his death. "Beware" good reader, "lest any man spoil" or "make a spoil of" *you* in like manner. A warm and well-lit parlour: a repast, so generously provided: sweet music: the air of refinement and subtle flattery have led many a young disciple to oppose a faithful pastor as to principles and practices which he knew in his heart to be wrong, and generally to throw in his influence on the side of fashion and carnality. "I verily believe that some people would almost sell their souls to get asked out to tea," wailed a worthy deacon, long deceased, to the writer thirty-five years since.

Reader, the writer's weary heart is stirred with real pain as he seeks to discern the signs of the times. With the great religious world (save in connection with a few Societies of a purely benevolent character) he has nothing to do. He would, however, address those among whom he has so long dwelt. "Let us choose to us judgment: let us know among ourselves what is good: for the ear trieth words as the palate tasteth meat" (Job xxxiv. 3, 4). How few of us seem to be able to detect heresy when made palatable with captivating eloquence! or dare to raise the warning cry of danger! as was the wont of our fathers when peril was nigh. O for Ithuriel's spear with which to touch some of the apparently harmless errors which are prevalent and disclose the evil which they involve and the mischief they will do ("Paradise Lost," iv. 800). Many of our young people, to quote George Murrell, "do not know soapsuds from syllabub," and will receive any testimony if only the alleged prophet has "a sweet and saintly countenance and a voice which, though low, charms by its strange suggestiveness of pathos and power." But

" No prophet or dreamer of dreams,  
No master of plausible speech,  
To live like an angel who seems  
Or like an apostle to preach,  
Should meet with a moment's regard,  
But rather be boldly withstood,  
If anything easy or hard  
He bring, save the Lamb and His blood."

#### THE TRAGIC END OF THE MAN OF GOD.

This we are apt to consider most mysterious and melancholy; but *was* the punishment indeed so severe as it at first seems? "I cannot but think that this man died in the favour of God, though by the teeth of the lion. His life was forfeited for *example*: but his soul was safe." The roar of the wild beast: the crash of that cruel paw: the man's frenzied cry: and *then*—the repose of Paradise in the fulness of joy and the vision of God for ever.

"The penalty of a forgiven sin is never hard to bear, and is often punctually and mercifully exacted." Strong in some points—weak in one—this saint's easy credulity might have led him into yet

sadder error, had more seductive temptation assailed him in the future. An early death is sometimes God's gracious answer to the prayer, "Lead us not into temptation." Some that we knew and loved erred and strayed, and we cried, "Would God they had died when their names were fragrant and their power at its zenith."

They, however, lived to lapse—survived to sin—lingering here, though all had ceased to trust them—and, at last dying, "unwept, unhonoured, and unsung."

## SPIRITUAL MAGNETISM, OR LESSONS FROM THE LOADSTONE.

BY J. ANTHONY GEE.

(Concluded from page 214.)

IT is exceedingly difficult to present abstract and recondite ideas to those who are wholly unacquainted with them; yet so to do forms no unimportant branch of a teacher's work. This he often endeavours to effect by leading thought upward from the known to the unknown; from the visible to the invisible; from the natural to the spiritual—and by tracing points of analogy between what is present and familiar, and what is remote and beyond the sphere of ordinary observation. Hence the Most High, by His servant Hosea says, "I have used similitudes." The Master's discourses also abound with statements of common things which spiritual things and facts resemble or are "like."

"He spake of lilies, vines, and corn,  
The sparrow, and the raven;  
And yeast, and bread, and flax, and cloth,  
And eggs, and fish, and candles;  
See, how the whole familiar world,  
He most divinely handles."

The writer, therefore, felt warranted, in a previous paper, in tracing some resemblance between the properties of a wonderful natural object and certain revealed truths which make for our peace. In continuation he observes that

*A magnet—whether natural or artificial—cannot attract a piece of unmagnetised iron or steel.* It indeed *appears* to do so, but its order of action is invariably to create an affinity between the object and itself by first turning it into a magnet. It must be changed before it can be attracted. When this has taken place, then, and then only, can there be reciprocity and attraction—and this change, whatever its nature, is unseen. The object presents the same appearance; it is not altered in shape or weight—and yet something absolutely essential to its yielding to the strange and subtle influence has actually been imparted to it.

May we not, then, learn some spiritual truths from these facts? Reverently regarding the Lord as the great Centre and Source of all spiritual attraction, and comparing a man or woman of the world to a piece of iron, the gracious transformation which the Holy Spirit works in the heart of a sinner may be likened to the wonderful change which the natural magnet causes in the piece of unmagnetised iron. The soul so wrought upon feels the attractive power of spiritual objects,

and a reciprocity is recognised between the quickened soul and God Himself. The Saviour's words are thus realised: "No man can come to Me, except the Father which hath sent Me *draw* him"—or, as in Kent's felicitous paraphrase:—

"To Christ, except the Father draw,  
No wandering sinner goes;  
So saith the written Word, we know,  
But men the truth oppose.

The drawings of the Father's grace,  
Work sweetly on the will;  
Salvation in His name to place,  
Who did the law fulfil."

Thus unless the Divine magnet infuses spiritual magnetism into the heart of one of Adam's race, *there can be no attraction* towards the Saviour. When, however, this marvellously blessed (though outwardly unseen) change has once been wrought, a yearning after Him is originated, and Job's words come spontaneously from the heart, "Oh that I knew where I might find Him."

Further. *When a piece of iron is brought into contact* with a magnet, virtue from the magnet is diffused throughout the metal. This recalls the case of the "woman who had suffered from an issue of blood for twelve years, and who came behind Jesus and touched the border of His garment, and immediately her issue of blood stanchèd." "And Jesus said, Who touched Me?" "for I perceive that *virtue* hath gone out of Me." Does not this illustrate, if it does not exemplify, the supernatural influence which flows from Him, in whom all fulness of power resides, and which permeates to the innermost springs of character and action in His beloved and redeemed people?

Further. A resemblance may be traced between an ordinary artificial magnet, and a saved sinner, in that *neither is self-made*. A living hand must bring the inert iron or steel into contact with the loadstone, or it will remain in its original condition; and a living and Divine power must so bring the sinner and the Saviour together as to create the gracious affinity and infuse the life of grace into inert souls—inert because dead in trespasses and sins—before spiritual activity can exist.

Again, if a darning-needle is firmly stroked with a magnet, it becomes a magnet itself. Now, if it is then greased and lightly laid on the surface of the cold water in a goblet, as soon as it is at rest, it disposes itself in a certain position—and veers round till it *points to the pole star* in the northern sky. The reason for this is that the direction of the pole-star nearly coincides with the north magnetic pole of the earth between which and the magnetised needle there is an affinity.

Here, once more, the parallel between the natural and spiritual fact is striking and instructive. The grace of the Holy Spirit which imparts spiritual life to the soul establishes a vital connection between the sinner and Christ. Does the sensitised needle point to the pole-star? A living faith enquires for the living Saviour. He is the centre to which all the powers of the mind which has been brought into affinity with God tend. To be conscious of His attractiveness and attraction is, therefore, no unimportant evidence of interest in His love and blood.

"So a soul that's born of God,  
Pants to view His glorious face;

Upward tends to His abode,  
To rest in His embrace."

Again, the force and vigour of a horseshoe magnet are maintained by a keeper, in the form of a soft piece of iron, which should be kept in contact with its poles or extremities. In this, too, we see a similarity to spiritual things. We read that "The Lord is thy keeper," and when there is direct contact between Him and the soul, that soul is made strong, and the graces flow abundantly.

The characteristics of a piece of magnetised steel are altogether changed. How, is still a mystery even to the scientific. It cannot indeed be seen in the metal itself. It is, however, manifest if the magnet is placed beneath a piece of cardboard, on the other side of which iron or steel filings are sprinkled. If the card is then gently tapped, the filings will be drawn into a beautiful design, showing the lines of force emanating from the magnet.

Here again an analogy appears between the changed bar of steel and a divinely changed sinner. A new force, power, or influence ever emanates from one who is "born of the Spirit." As a piece of steel before magnetisation is inert, so an unchanged character is spiritually inactive; but inwrought grace is influential and operative, and affects those with whom true Christians come into contact.

A simple experiment which may be performed with an ordinary magnet, strikingly illustrates another divine truth. Well mix together some small seeds such as those of the poppy, with an equal quantity of iron filings. Who can separate them? It is easily done by stirring the mixture with the magnet, to which the iron filings are attracted, while the seeds remain behind. Thus mankind is a *mixed multitude*; who shall separate the just from the unjust? Let the Gospel be preached and there is a separation at once. "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God." Thus "the truth" is the effective force by which (through the Spirit's power) the Lord will show who are His.

Lastly, we have spoken of a mysterious *physical* force, as illustrative of the *gracious power* exerted by God in Christ for the salvation and ultimate glorification of His people. The first we may style *magnetic influence*; the second we would define as *the power of Divine love*. "God is love," and His drawings are effected by His putting forth His own energy to accomplish His own gracious ends. "I have loved thee with an everlasting love; therefore with lovingkindness have I drawn thee." "I drew them with bands of love."

This He infuses, "shedding abroad His love in our hearts by the Holy Spirit which is given unto us." This draws *from* the world and to Himself and His people, and its sacred influence will prevail till all His elect are assimilated and conformed to the image of His Son, and "stand with Christ in glory."

"Drawn by such cords we onward move,  
Till round Thy throne we meet;  
And, captives in the chains of love,  
Embrace our Conqueror's feet."

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"BRETHREN," said an experienced preacher to some younger ministers, "keep to the *old road*, but avoid the *old ruts*."

## HUMAN ACCOUNTABILITY ASSERTED—HUMAN RESPONSIBILITY DENIED.

BY THE AUTHOR OF "A MANUAL OF FAITH AND PRACTICE."

IT is essential, when discussing a scientific subject, to employ all leading terms in the sense which authority and usage have assigned to them. If we do not concur as to the precise meaning of the principal words we use, final agreement is impossible. Definition must, therefore, precede and form the basis of argument.

This is peculiarly true of the science of Theology. Many controversies might have been avoided had both parties understood, at the onset, the exact thought which each considered to be conveyed by some prominent and oft-recurring word.

Take for instance the two familiar expressions—*Human Accountability* and *Human Responsibility*. Many appear to regard these as synonymous and interchangeable—and when a consistent Calvinist has avowed his denial of the latter, have imagined that he regarded human beings as machines or brutes; under no law of moral obligation; unable to control their own movements or forecast the consequences; in no sense liable for their issues; and no more to be censured or commended whatever happens, than a chess-man—yielding passively to the force of the player's hand—is to be praised or blamed for the failure or success of the game in which its movements were so greatly concerned.

The doctrine—"that all events are subject to fate, and happen by unavoidable necessity," however, so far from entering into the creed of such Calvinists as ourselves, is the object of our emphatic abhorrence and protest. We loath it as hostile to the declarative glory of God and the well-being of men; and resist it as wholly contrary to the teachings of the Inspired Book.

This, however, does not prevent our drawing a sharp line of demarcation between the ideas indicated by the two terms under consideration—and, while pleading for the truth of the first, emphatically denying the second.

### HUMAN ACCOUNTABILITY.

In a book, published in 1887, which has been favourably received by a large majority of Strict and Particular Baptists, the Author devotes two paragraphs to this subject. In the first, at page 20, he observes that:—

"We believe that men, as intelligent creatures, are accountable to God for their natural endowments, their social advantages and their worldly possessions, and that the way in which these are used or abused will be most strictly investigated at the Day of Judgment (Eccles. xi. 9, xii. 14; Acts xvii. 31; Rom. ii. 6—11; 2 Cor. v. 10; Gal. vi. 7, 8; Rev. xx. 11—13)."

This indeed only summarises what we are persuaded that all our brethren of repute and position believe. None can be more careful than they to represent sinners as accountable as intellectual and moral beings *under the law*, which they hold should be preached in its fulness of sanction and penalty to all men. The subject is considered in Stevens's "Help for the True Disciples of Emmanuel," and James Wells's

“Letters to Theophilus,” I. 181, and II. 204, 213. What we mean—and *crave to be understood to mean by*

## HUMAN RESPONSIBILITY

is, however, wholly different, as the writer’s MANUAL again, on page 203, testifies :—

“While we firmly hold the *accountability* of all men to God, we deny the doctrine of *Human Responsibility*, namely, that men are answerable to Him for the non-possession of faith and its attendant blessings—nor do we believe that the absence of heaven-born and spiritual faith is sin in unregenerate persons.”

Confirmatory notes are added—one only of which have we space to transcribe :—“*Responsibility* differs from *accountability* in essential particulars. In it the will of the person is consulted. It cannot fall on a man without his consent, and its obligations are assumed with his own full concurrence. When there has been no response, there can be no responsibility ; for to respond is essential to the creation of responsibility. Every one bound under a responsibility is bound under his own free act.”—ISRAEL ATKINSON.

These observations have arisen from a letter, addressed to the writer as Editor of this Magazine by a gifted and honoured ministerial brother in Suffolk, in reference to what is said on page 173 of this Volume :—“Do not (he asks) the Scriptures teach *Human Responsibility*?—not for salvation, this is a Divine gift.

Surely, however, man as a sinner is *responsible* before God, and liable to be called to account at any moment for his sins. Does not Rom. i. 18—20, teach the *responsibility* of the Gentile world? If not, what is its meaning—or how shall we understand the assertion “that they are without excuse? Are we not again taught the *responsibility* of the Jew in the second chapter of the same Epistle—for if not thus *responsible*, how “shall every mouth be stopped,” and all of them be brought in guilty before God?”

It will thus be seen that the Editor and his esteemed correspondent are at one as to their convictions, but differ in the terminology they elect to adopt. The writer—following John Stevens, William Palmer, and Israel Atkinson—is wont to style the natural relation of mankind to God under the law, and the liability which flows from it, *Human Accountability*; and to confine this phrase to the truth above stated. He also describes the fancied obligation of men to become new creatures, possess and exercise spiritual faith, and thus become “heirs of God and joint-heirs with Christ,”—*Human Responsibility*, which, when so described, he repudiates and refutes with all the force which God has given to his voice or pen.

His friend does not observe this distinction, and so he submits, confuses *ideas*, by employing, as interchangeable, two terms between which, as they differ in meaning, a clear and sharp line of demarkation should be observed.

The heterogenous company called the Christian world can or will not comprehend the reasons and motives which separate us from so many whom we love in the Lord. Let us try to understand one another as far as possible!



## THE LORD'S SUPPER AN ACT OF TESTIMONY.

BY J. HAINES, OF HOMERTON.

"For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till He come."—1 Cor. xi. 26, REV. VER.

QUESTIONS relating to this holy ordinance naturally divide themselves into two divisions—those which concern the observance of the rite, and those which discuss its symbolical import. Both demand prayerful attention. Fidelity to Christ renders it obligatory on all His followers to carry out His expressed will in every detail; while it is important that every communicant should be able to answer the question, "What mean ye by this service?" As Strict Baptists, it has been our endeavour, in the face of much opposition, to confine attendance at the Lord's table, to those for whom the privilege is Scripturally designed. It may, however, be questioned whether we have given equal thought to the significance of this solemn rite. It is therefore with pleasure that we present our readers with a letter from the valued and aged friend whose name heads this article. We make no comment on his remarks, which we transcribe *verbatim* and *literatim*:—

"I venture to give a few thoughts on this important matter, which I have held for many years. I give them for what they are worth. They may possibly help to elucidate some of the mysteries of an ordinance which we all hold to be an important feature in our Christian profession. The object of the institution of the Lord's Supper, I take to be to keep in perpetual remembrance the work of our Saviour in salvation. This work was twofold—to *justify* and to *redeem*. The first is set forth in the breaking of the bread, the second in the cup and the poured-out wine.

"This second part of the ordinance sets forth the fact of our Saviour suffering in our room and stead, when God poured forth His wrath against sin on His devoted head, instead of upon us. He thus put away our sin by the sacrifice of Himself. The breaking of bread has quite a different meaning. It does not signify His sufferings but to the important steps He took, preliminary to His shedding His blood on our behalf.

"My first thought is that a *righteous God cannot punish an innocent person*. It was therefore necessary that Jesus should, in some sense, be a sinner. In Himself He was perfectly holy and without sin; this is set forth in the whole bread, which should be in one piece and also unleavened; this sets forth His perfect holiness in Himself. The bread should then be broken, setting forth the Holy One taking the room and place of the sinner: 'He was made sin for us, Who knew no sin, that we might be made the righteousness of God in Him.' We see, then, that the holy Saviour was made or accounted sin, in order that a righteous God might punish Him in our room and stead. How then does the breaking of the one piece into many set this forth? In the Scriptures sin is described under the figure of *broken bones*. The valley of dry, dislocated bones in Ezek. xxxvii. is an instance. It is said of Job that 'his bones are full of the sins of his youth' (Job xx. 11); 'Their iniquities shall be upon their bones' (Ezek. xxxii. 27); 'O Lord, heal me, for my bones are vexed' (Psa. vi. 2); 'Make me to hear joy and gladness, that the bones which Thou hast broken may

rejoice' (Psa. li. 8). These Scriptures may suffice to show that 'broken bones' are a type of sin; while John xix. 36 shows that bones *not broken* are a type of holiness. 'A bone of Him shall not be broken' (see Exod. xii. 46; Numb. ix. 12). We see then the whole bread on the plate; it is then broken to set forth our Saviour being made sin for us, Who knew no sin, that we might be made the righteousness of God in Him. The act of breaking the bread is to show that Jesus was accounted a sinner, and that God was able righteously to punish Him instead of us.

"When I sit down to the Lord's Supper, I see, when the bread is broken, my Saviour take my room and place as a sinner. When the wine is poured into the cup, I see that God poured His wrath on His head instead of mine. I thus have joy and peace in believing in His great and glorious work as my Substitute and Saviour, and 'show (or proclaim) His death till He come.' I should highly appreciate criticism on the views thus briefly stated."

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### CHRISTIAN EXPERIENCE.

"I will declare what He hath done for my soul."—Psa. lxxvi. 16.

ALL Christians acknowledge that God has done much for their souls, and that they have experienced a change which so affects both their condition and character as to render those who are its subjects "partakers of the Divine nature" and the conscious heirs of glory.

Of this change inspired writers furnish a high conception. The expressions "being born again" and "new creatures," with others of a parallel import, certainly denote what is remarkable and unique. Similar phraseology runs through the whole of the New Testament; nor can we suppose that it is inadvertent or accidental, to be lightly passed by or loosely interpreted.

The Ephesians are reminded that they "were sometimes—not merely *dark*, but—darkness, but now were they light in the Lord;" the Colossians that "God had delivered them from the power of darkness and translated them into the kingdom of His dear Son." Peter addresses those who had "tasted that the Lord is gracious" as "a chosen generation, a royal priesthood, a holy nation," and "a peculiar people." We therefore conclude that a change, and this a paramount and permanent one, has taken place in all who have become sincere Christians, in whom something must be experienced—that is, "*known and felt*"—corresponding to the ideas represented by the expressions we have cited. Some grand revolution of impression and sentiment which has radically affected the principles and practices of both the inner and outer life, and which has commenced an era in the Christian's moral and spiritual history, is plainly referred to.

Varieties indeed exist, occasioned by a difference in the respective circumstances and temperaments of the subjects of grace. This, however, does not affect our position that in *all instances* "a good work" must have been divinely "begun," and be Divinely performed, or continued—a work of which it is impossible that any that are "born of God" can be entirely ignorant, and which all perforce, regard with keen interest and solemn concern.

Some, like holy Obadiah, are able *truthfully* to say (1 Kings xviii. 12),

“I FEAR THE LORD FROM MY YOUTH.”

In these, the momentous transition from death unto life cannot from the nature of the case be so noticeable and apparent as in others. It occurred at an early period of their lives, and the influential principle imparted at their new birth almost imperceptibly affected their views, thoughts, and emotions, as the powers of their minds advanced to maturity. With them, therefore, their religion, as they review its rise and progress in their souls, *may seem* to have formed a feature of their natural constitution. They may be unable to recall a period when their minds were total strangers to spiritual thoughts and some aspirations after God. Even in childhood they may have had impressions similar in kind, though not in degree, to those which at present exert a sanctifying restraint and impulse in their hearts. Amidst the misconceptions, the unsteadiness, and even occasionally the folly, incident to their years, they perhaps had compunctions of conscience and convictions of sin, which they can hardly hesitate to ascribe to the sovereign yet gentle operations of the same Good Spirit under whose fostering grace, they now go onward “from strength to strength.”

AN EARLY CALL BY GRACE IS A GREAT BLESSING.

To be thus impressed and called in youth is an inexpressible blessing. A religion, the dawn of which was very early and gradual, should therefore furnish matter for interesting and grateful reflection. Such a state of things could not have existed unless their original character had been radically changed. The tendency to evil, which none that love the Saviour can fail to trace in their own dispositions and affections, must impress them with an *experimental conviction* of the truth of the depravity of the human heart. The inability and disinclination in all that are “born of women” to approach the mercy-seat, as suppliants for pardon, they themselves have realised with acute sorrow; hence they readily acknowledge the finger of God in their deliverance from spiritual thralldom before outward enticement to sin had manifested its subsequent power upon them.

When they remember that this occurred at the dawn of their mental and moral consciousness, and previously to their definite and detailed recognition and recollection, their sentiment must be profound thankfulness that they were mercifully spared the calamities of delay in the interposition of Divine grace. They will reflect on the mercy of being saved from forms of sin into which they might have been hurried, but for the restraints which Divine favour so tenderly imposed upon them.

To some, indeed, it is a cause of distress that, owing to the blessing of God on parental and other influences, they have no romantic confessions to make of atrocities committed in months that are past, and can relate nothing that is striking and wonderful as to the means used by God to rescue them from sin and relieve the anguish of their bowed and burdened hearts. Such sorrow and disquietude are, however, uncalled for. Their experience rather claims thankfulness that they were sovereignly spared what others had to endure. Happy indeed, is the quiet and consistent Christian who can sincerely and devoutly address

his God and say, "Thou hast taught me from my youth; and hitherto have I declared Thy wondrous works."

EVIDENTIAL TESTS OF A GRACIOUS CHANGE.

To perhaps the larger class of Christians, the change, which is the commencement of *experimental godliness*, is traceable by the *contrast* which, in consequence of it, they present to their former selves. In their moral history they can distinctly recall a period before which all was darkness. They perhaps cannot fix the instrumentality which arrested their minds, or the moment when this occurred. This, however, they know—that what the Word of God attributes to the unrenewed mind was once true of them; that they then "walked according to the course of this world," and were actuated by the "spirit which now worketh in the children of disobedience."

GRADUAL CONVERSIONS—INDEFINITE MEMORIES.

There may be a sort of *isthmus*—a cloudy twilight—an intervening region in their retrospective survey of the way in which they were led, which, *now* that their position is happily altered, costs them some difficulty to realise or describe.

The Christian may thus remember generally how a thought, totally dissimilar from any which he had previously entertained, crossed his mind, upon which, as forming the germ and marking the date of his Conversion, he might be disposed to fix, were it not that he as distinctly recollects that it hardly produced any serious impression, and certainly did not suspend, even for a while, the worldly motives and pursuits which were habitual to him. All, therefore, that he can with certainty affirm of the beginnings of his religious history may be that *about such a time* religion was presented to him as a consideration of importance—that after many fluctuations of feeling, it began to take a firmer possession of his thoughts, exerted a more commanding influence over his conduct, became a matter of greater and greater moment, till at last he was induced to *read, to hear, to pray, and to seek intercourse with those that loved the Saviour.*

In retracing this period, he may be surprised to find so few traces of consciousness and concurrence on his own part in relation to what then occurred. It may be manifest to him that though Divine and sovereign power was influencing him, its operations proceeded so quietly and gently as to have eluded his own notice, till the work was considerably advanced. Certainly, he now finds it difficult, if not impossible, to say at which crisis the great event took place which demonstrated his interest in the love and blood of the dear Redeemer and determined his destination to eternal happiness. Sometimes he is disposed to fix on the season when the first suggestion of a religious nature struck him. Then, remembering how evanescent his impressions proved, he may be forced to conclude that the influence which transcends all others, first affected him savingly when (as he remembers) some new conviction entered his mind, or the former one recurred with new and more impelling force.

On the whole, he will probably conclude that *in his case*, at least, "the kingdom of God came not with observation." Much as he may be embarrassed as to this solemn point, one thing will, however, appear to him plain—that at about a particular period he was subjected to a

mysterious and Divine process, corresponding to that which the New Testament describes as that by which an apostate creature is renewed in the image and for the service of his Creator and Saviour, and that thus the heaven-born grace of Hope asserted itself in his living experience.

C. W.

(To be continued, if the Lord will.)

## AN EPISTLE, ADDRESSED BY OZIAS, A QUAKER, TO EPHRAIM, THE UNSTABLE.

"Unstable as water, thou shalt not excel" (Gen. xlix. 4). "Them that are given to change" (Prov. xxiv. 21).

**FRIEND EPHRAIM,**—Thy letter pains me. I blame thee not for telling me about thyself; but thy words and ways grieve me, as one who would that thy soul should prosper. I fear that thou art "given to change."

*Take thy Minister.* Not long since, thee "esteemed him highly in love for his work's sake." Verily, I thought thy praise of him at times unwise and extravagant. Now, thou hast turned against him, and "would hold up thy hand for him to go." Wilt thee say "Why?" Is he is not still faithful to thee? Doth he not tell thee the truth? Hast thou learned all he can teach thee? Art thee living up to all he makes plain to thee from God's Book? If he shows thee that thou art ignorant or in fault, thee should seek grace to consider thy ways. I know that men who are moved by the Holy Ghost often wound our pride or hurt our vanity. No one likes to be told of his faults; or to have his own weak points exposed. But one whose plainness had given pain to others, wrote, "Have I become your enemy, because I tell you the truth?" (Gal. iv. 16) and thee may trust me, that he who does this is thy best friend. Thou mayst be angry with him. But some there are who shut a man of God out of their hearts and then wonder that he fails to do their souls good. Is it not written, "Quench not the Spirit; despise not prophesyings," or as thee would call them, the sermons or addresses of those sent to instruct thee? (1 Thess v. 19, 20). Thee should do as that good clergyman, John Newton, taught thee, and "always ask the Lord to bless thy Minister and make him a blessing to thee—and then thee would more often hear the still small voice of God in thy soul."

*Take thy Chapel*—as thy people call it, though the word means a small heathen temple in the Book of Truth (Amos vii. 13). Once thee professed to love the place in which thou wert blessed by God. Now, thou tellest me that thou art not happy there as of old. Thou, therefore, often goest to a building (which thou callest "a Church") in the City of London, where a great preacher is to be heard. Then at times, as thee tell me, thee pushest thy way with a great crowd into another place (which is styled "a Temple") to hear "the most wonderful man of the age." Thee attends meetings in a large Hall, where thee can listen to persons who tell thee "what God wants thee to do so that He may deepen thy spiritual life." Where numbers are assembled, thou art happy; and the place where thou shouldst be and the people who are nearest thee seem as naught in thine eyes.

*We*, Friends, do not thus seek for what our souls need. We hold that the presence of the Lord is the source of blessing; and recall that He said, "Where two or three are gathered together in My name there am I in the midst of them." So we run not after this and that man of fame, but wait on our Lord and count on Him to come to us in the plain Room in which we worship Him. This is dear to us, though no voice is heard; and thou, also, shouldst prize the spot which the Lord hath appointed for thy friends to meet in. But "as a bird that wandereth from her nest so is a man that wandereth from his place." Is not this a word for thee? "I have reason to be thankful"—as our Joseph John Gurney somewhere says—"that I was trained from early years in the habit of uniting with my friends in public," and so shouldst thou. God has fixed thy habitation near the building where thy people meet. *There* those that are now in Heaven were wont to call on His holy name. *There* they waited on Him and renewed their strength. *There* He "made the place of His feet glorious to them." *There*, in the hush and calm of the day which we all love, He has often spoken to thee. It is, then, *thy place*, and there thou shouldst go, and not be as the foolish wandering bird.

I would, therefore, ask thee—Wherefore "gaddest thou about to change thy way?" (Jer. ii. 36). Thy letter says that thou dost this, that thou goest here and there—to these Churches and Temples and Halls—because thee finds Christ at them as thee dost not where thy own friends assemble. Friend Ephraim, thee may be deceived in this matter. Thy Chapel is called Mount Zion, and (though we Friends do not ourselves thus name *our Meeting Houses*) I see force in the title—for of Mount Zion the Lord hath said, "Here will I dwell." Will not then the Saviour meet thee in His own house? Nay, thou thinkest, "I shall not find Him here—but He will be miles away, where my train, or my 'bus, or my tram sets me down." Hast thee not read, "There shall arise false Christs . . . wherefore, if they shall say unto you, 'Behold, He is (not in Mount Zion but) in the desert, go not forth; believe it not'" (Matt. xxiv. 26). Here, then, thee hast the mark of the true and of a false Christ. The true Christ will come to meet thee in Mount Zion; a false Christ, thou art told, requires thee to leave Mount Zion and meet him in the desert. "Lo here's," and "lo there's" herald a false Christ; while the true Christ comes in silence to where those are whose hearts are broken and contrite, and who wait patiently on Him.

So, thee art neglecting thine own lowly place of blessing; slighting those whom thou callest thy chosen friends, and giving thy Pastor (as thy people style him) pain and grief, in search of blessing which—thee may believe me—thou wilt not really find, for thee art going forth unto "the desert," and thee wilt meet naught but baneful barrenness in that unfruitful place. Hast thee not read of God's sheep: "They shall feed *in the ways*, and their pasture shall be in all high places"—not in the flat plains, where there is no grass and "no springs of water" (Isa. xlix. 9, 10).

Again, thee knows that "the eyes of a fool are in the ends of the earth" (Prov. xvii. 24). He always eyes, or regards, distant things as most desirable, and estimates what is farthest away, as the best. Thy home is at B——. There thy Chapel is; there thy good Pastor

exerciseth his gift—but in thy heart thou thinkest that another man, whom thou must travel long miles to hear, is the one who will do thee good, and the eyes of thine heart are fixed on what is distant, even when thou art in thine own Chapel. I sorrow for thee. Thou wilt begin by despising the messenger and end by thinking lightly of his Master. Thus I warn thee. Thou art still young. Thee art born, but not buried; and if thee goes on as thee art going now, thy instability will spoil thee as God's child.

I remain thy, as I was thy father's, friend,      OZIAS.

## THE PREACHER AND HIS SUPERIOR HEARERS.

IT was the Editor's privilege to enjoy some intercourse with the Rev. James Griffin, of Manchester and Hastings, just before the close of his holy and beautiful life. His own ministry was greatly owned of God; and his "seals" were many. He never wearied of exhorting his brethren to preach the Gospel, and to abstain from the "philosophy, falsely so called," which in his judgment was working sore havoc in his own—the Congregational—Denomination. To point this lesson, he was wont to relate a story which he had received, many years before, from the lips of R. M. Davis, the esteemed pastor of the Church at Oldham.\* In substance, it was as follows :—

"I was doing well; the Church and congregation were increasing; when a party of Scotsmen, who had come to some works in the neighbourhood began to attend our chapel. It was whispered that these were '*most intelligent and superior men*;' and I began to try and raise the tone and style of my preaching to suit them. This I did, aiming at elevation of thought and elegance of language; but it did not answer. My '*intelligent Scotsmen*' were *far too intelligent* to value my high-flown ideas and language; and ordinary hearers, especially of the poorer class, seemed dissatisfied and began to fall off. My spiritually-minded friends gently hinted to me that my ministry was not so profitable as formerly; and my own heart grew comfortless and cold. In fact, I found that I was making a mistake; and that, if my work was not to prove a total failure, I must return to my old way of presenting 'Christ and Him crucified.' This I did, again addressing myself with earnestness to the hearts and consciences of the people, and to preach salvation by the Lord Jesus as in the former days. I soon saw the effect. My '*intelligent Scotsmen*' became far more attentive, and evidently enjoyed my ministry. The pews again filled. Sinners were converted. Those who loved the Saviour were made happy once more, and I was happy too. From that time things have prospered with us, and never since have I seen reason to vary from my original determination to preach nothing more or less than '*the whole counsel of God.*'"

"If you are not right as to the Doctrine of Christ, be sure that you are not right as to the Christ of the Doctrine."—*James Wells.*

\* It is to be found—with some verbal differences—in "Memories of the Past, by James Griffin, of Hastings," a book which few will read without some "oil anointing their hearts."

## A CHURCH ADMONISHED.

BY A MINISTER WHO HAD RECENTLY ACCEPTED ITS PASTORATE.

“PERMIT me to remind you of a few things which I trust have seriously occupied your minds. Is not the end and design of your invitation to me for these purposes: that the wicked may be warned, the ignorant be instructed, the unruly and wayward be admonished, the babes be nourished, the young men and fathers be fed with strong meats, the weak and feeble-minded may be comforted, things both new and old from the treasures of the everlasting covenant may be set before you, a precious Jesus may be exhibited in His diversified forms and characters, and His unsearchable riches of grace and glory may be preached among you. But have you considered the *object* of your choice for these great things which are of the utmost importance? The man is a sinner, one of like passions with yourselves; he is but of yesterday, a complex of ignorance, wants and infirmities. Lastly, have you considered *to what you have chosen him*? To be a mark for devils, a song for the drunkard, and a spectacle for the world.

“If you do rightly consider these things, I know I shall have a praying few who, I trust will be my greatest joy and consolation in the arduous work to which you have invited me. *Prayer*, my brethren, will do wonders, it will defeat devils, will silence gainsayers, make a gazing world to wonder, bring back fresh life unto your souls, open heaven to your views, furnish a key to unlock the exhaustless treasures of the Word, and finally it will bring joy and gladness into your hearts, and the Beloved into His vineyard. *Without prayer*, you may close the pulpit, fast bolt the doors, deeply sculpture on the lintels and sideposts ‘Ichabod,’ and station a crier without to proclaim incessantly with a lamentable voice, ‘The glory is departed.’”

CHARLES BOX, 1822.

To the Baptised Church at Kenninghall, Norfolk.

## OUR CHILDREN.

THE iniquitous Education Act and the London Education Bill show very clearly the determination of the Priest party, if possible, to obtain complete control of the education of the children, with a view to turning them from the faith of their fathers and training them in a churchy atmosphere. That such an atmosphere is not good we know full well. Our early days were spent in a Church school, where, for stating, when required to say that our name was given by our godmother and godfathers that we never had any, punishment was our portion, and thus early we suffered for “truth’s sake.” Complaint being made, on subsequent occasions, whilst the Catechism was repeated, a book, anything but interesting, was given for reading; the result being, the book was not read, but the Catechism was learnt from hearing it repeated.

Dr. Clifford, in a letter to the *Daily News*, says that one Manual for teachers contains the following exhortation: “Let the children be made thoroughly to understand that the Bible is emphatically the Church’s book, to which Dissenters have no more right than have deserters to the drill and text-book of the army.” “Dissent knows itself to be wrong,



yet fights against its conscience and conviction." "Nonconformist bodies are not churches of God, but merely sectarian clubs."

The fight for the schools has commenced in earnest. It seems as though it would end in a purely secular education being given in our day schools; though we hope that in this we may be mistaken.

However this may be, certainly in view of what is taking place, the work carried on in our Sunday Schools increases in importance, and the efforts which are being made by others to capture the children should make us even more earnest in this work.

The importance of education is admitted by all; and surely the best education is education in the best things. Grace we cannot give, but we can impart a knowledge of the truth; and, if we believe that error is harmful, it is incumbent upon us to make known the truth. Is it not in early years that deepest impressions are made? Is not this one reason why such strenuous efforts are made to get the training of the child? Is not the cry, "*Give us the children?*"

Our teaching needs to be definite. The value of teaching by Catechisms is recognised. Children are drilled in questions and answers, and by this means ideas which are false are instilled into the mind, and teaching is received which is directly opposed to Scripture. The Church is extolled—Dissent is condemned. Have we sufficiently recognised the advantage of this method of instruction? Several catechisms on Scriptural lines have, from time to time, been prepared, and, we believe, have done good service. Those compiled by Pastor E. Marsh a year or so ago are admirably adapted to this end. It is impossible to be too familiar with the Word of God, and if, in addition to questions and answers, the children are encouraged to commit to memory the proof texts, they will be in possession of that which, in after life, may prove of immense value.

May God richly bless all who are engaged in this noble and necessary work in our Sunday Schools. JAMES E. FLEGG.

JAMES WELLS once related with great gusto, that a Clergyman one Sunday met a humble preacher, who was on his way to conduct a village service, and enquired whither he was bound. On being told, he savagely cried, "I wish I had my will, and I'd soon put a stop to your holding forth in this manner." "Indeed," was the reply, "but it would not take much to shut *you* up altogether, for without your gown *you mustn't preach*—without your book *you couldn't preach*—and without your pay *you wouldn't preach*."

"IS CHRIST WITH OUR SPIRITS?—If you would know this, see whether your 'bodies be dead because of sin;' whether you labour to bring every thought into subjection to Christ; or whether you do not *allow* yourselves liberty to some evil, out of love to some pleasure or profit, which is that principally wherein the dominion of sin consisteth. So Paul hints unto us where he saith, 'The evil which I do, I allow not.' That is, I do not approve of it in my heart, nor plead for it with my tongue, but strive against it with all my strength, and it would be more joy to be rid of it, than if I had a kingdom conferred on me. This is the language of one who hath Christ with his spirit."—*Nicholas Lockyer*.

## GATHERED FRAGMENTS.

"It is common for popular preachers to express regret that they did not give their hearts to Jesus years before they did so. But Paul never spake thus. 'When it pleased God to reveal His Son in me' is his language. He knew that he had no spiritual power till Christ was formed in his heart. All was 'according to the good pleasure' of God's 'will.' This wild raving about what the creature *might* have done, *could* have done, or *should* have done, is really covert opposition to God's order of things and the truth of the Gospel."—*James Wells*.

THE first Lord's Day in 1891 will long be remembered as "Black Sunday," as it froze hard all day, and a dense fog was universal. At a certain chapel in Suffolk, a bland and beaming minister sought to cheer up his congregation of five persons by preaching for sixty-five minutes on the inspiring words, "This vile body." Half-an-hour of his dreary twaddle proved enough for one of his hearers, who somewhat noisily retreated, muttering aloud as he did so, "Mine may be a '*vile body*,' but I shall take a little more care of it than this," and was seen no more.

SOME Sunday School friends, who ought to have known better, one Lord's-day invited a Plymouth Brother to say a few words at the close of the afternoon's engagements. The conceited young man, however, gave a long and wearisome address on the text, "The creature was made subject unto vanity." When all was over, a teacher, who was somewhat addicted to witty remarks, observed "that he thought the address had been somewhat superfluous, as anyone could have perceived that 'the creature was subject to vanity' without his keeping them *half-an-hour beyond their time to tell them so*."

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SUNSET RAYS.

"My flesh and my heart falleth, but God is the strength of my life and my portion for ever."—Psalm lxxiii. 26.

HOW sweet an assurance to the soul is this in the evening of life to the believer; it cheers his spirit and lifts his heart to God, brings (so to speak) God nearer to him, and makes him, in Christ Jesus, one with God. Oh! believing brother and sister, the body fails and grows weary and weak, but fear not, here is the Holy Spirit's witness, "God is the strength of thy life and thy portion for ever." Oh! never ending joy, when the sun of our physical life is setting to have this bright ray from God's Holy Word applied to our souls. A sunset ray to warm our hearts, and light our passage from earth, this dark, weary land, to the bright land of light, and joy, and love, the heavenly rest where God in Christ Jesus for ever shines, the light and glory of that heavenly home, where we shall realise the fulness of God, "the strength of our life and our portion for ever."—*A Garden Labourer*.

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LOVE, AN IMPROMPTU.

"Thy sister's love, a soft sunbeam,  
Thy father's love, a constant stream,  
A flood, thy mother's deep devotion,  
The Saviour's love, the sea, the ocean."

*Emma Tatham.*

## THE EARTHEN VESSEL

## THE LORD WILL PROVIDE.

I know He will! His goodness and His mercy  
 Are over all my way. These many years  
 His kindness and His providence have cheered me,  
 And what have such as I to do with fears?

My little faith has often sought Him, weeping,  
 With heavy heart, and sorrow-laden brow,  
 And yet I know, in any time of needings,  
 He never failed. I cannot doubt Him now

My weary way has led through many a sorrow  
 The fulness of His promises to prove,  
 And found, in many a dark and bitter trial,  
 A sombre background to His shining love.

Then, what have such as I to do with fearing  
 The Lord's unfailing care is round me still.  
 The good hand of my God is ever with me,  
 And He will still provide—I know He will!

HEARTSEASE.

## JESUS ONLY.

"Lord, to whom shall we go?" John vi. 68.

To whom, O Saviour, can we go?

Thou hast the words of life and peace,  
 No other voice can charm us so,  
 No words from fears give such release.  
 Once, other lords dominion had  
 Long held our hearts from joy and  
 Thee,

But now, Thy truth has made us glad,  
 And set our souls at liberty.

To whom, O Master, can we go?

Thou art Thyself the living Bread,  
 And as Thy fulness more we know  
 Our hung'ring souls are sweetly fed;  
 Earth's murky streams run oftentimes dry,  
 Earth's tasteless dainties fail to fill,  
 Only *Thyself* can satisfy,  
 Only *Thyself*, our longings still.

To whom, O Jesus, can we go?

Thou art our hope, our righteousness,  
 Lost had we been in endless woe;  
 Had'st Thou not pitied our distress.  
 Only Thy grace can shelter round,  
 Keep us eternally secure,  
 Only through Thee shall we be found  
 Spotless, unblamable, and pure.

To whom, O Saviour, can we go

For lasting peace and happiness,  
 For refuge from th' insidious, cunning  
 foe,  
 For pardon, when our sins distress?  
 From Thee alone all blessings flow,  
 Fragrant with Thine Almighty love;  
 Still art Thou all our boast below,  
 And wilt be all our joy above.

KATE STAINES.

## THE NAMES OF THE DEAD.

BELoved! why garnish the tombs of your dead?

Why grave ye their names on the stone?  
 Behold how the traveller rests in his bed,  
 His pilgrimage finished, right well has he sped,  
 To Jesus the spirit is gone!

The finger of mercy has written each name,  
 In durable letters of blood:  
 Go, read them by Faith in the Book of the Lamb,  
 The record for ever and ever the same,  
 Laid up in the bosom of God.

*Robert Chapman.*

## OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

PENCILLINGS BY THE WAY, ON  
READING, HIGH WYCOMBE,  
CHESHAM, AND GREAT MARLOW.

ON Saturday, July 4th, the Editor found himself in the good town of Reading, Berks, on a visit to some esteemed relatives. The following evening we worshipped at Providence Chapel, and while silently awaiting the commencement of the proceedings, fell musing upon the ministers whose names were associated with it. The careers of George Wyard, the younger, Mr. Pearce (whom he never met but once), B. B. Wale, W. F. Edgerton, W. Thomsett, — Rose, and J. Copeland (who, alas, recently felt bound to quit our company at the parting of the ways) claimed hurried review, when a friendly and familiar voice spoke; and we grasped the hand of our venerable brother Lambourne (late of Warboys), who conducted the service. It was good to be there. The sermon, based on Isa. xxxiii. 16, though simple, was scholarly and spiritual. When the shades of evening crept over the scene, the Master Himself seemed strangely and sweetly near, as the bread was broken so deftly and devoutly in the sight of all; and the cup was silently passed around. Gratitude was warmly expressed to us for the great kindness which this dear old father in Israel is showing to this Church, in its season of depression and need. Surely the sunset of a holy and honourable career could not be better utilised!

Tuesday, 7th, was devoted to High Wycombe, in which, in 1864, our pastoral work commenced, and the first of our many breakdowns through oft-recurring sickness took place. In the Cemetery on the hill-side, we first committed the mortal remains of a fellow-creature to the earth—a sweet little babe of nine months old—whose death was the means of drawing its mother's heart to God. Many names on the tombstones were once familiar to us, solemnly recalling scenes of bygone years. One grave is our own property. Here rest the family of the dear partner of our younger days. "Forgive, blest Shade, the tributary tear."

The Baptist Chapel, erected by our late friend Richard Collins, we were unable to visit—though we knew all its former pastors: Mr. Stenbridge, John Brunt, Thomas Chivers, B. B. Wale, and W. E. Palmer. It was our pleasure to hap upon our brother Josiah Morling—with whom we were once in closer touch than now, at Ipswich, St. Neots, and Over, but it was a pleasure to meet him again. His pastorate here has been long and creditable: though the continuity of hard work is writing its record on his countenance—and to adopt

the phraseology of the locality, "we hope to see him better next time."

Of adjacent towns we could gather little intelligence. Causes of our own "faith and order" are "few and far between." We, however, learned that our once near neighbour, W. H. Evans, is highly estimated at Chesham as the minister of Townfield Chapel. His sojourn there has lasted many years, and no doubt his wide experience, his moral weight and superior pulpit abilities are effecting extended good, as these ever must. "Patient continuance in well-doing" was Dr. Brock's motto, and all pastors might wisely adopt it. It occurs to us to enquire why it is that a brother of such excellencies appears so seldom in our Metropolitan Chapels on special occasions. His is a name that should be present to us when arrangements are pending—and many who remember his useful work at Bexley, Hounslow, Camden Town and Clapham—would hail their old friend with enthusiasm. Someone enjoined us lately "not to bury God's ministers BEFORE THEY WERE DEAD," nor should we do so.

At Great Marlow, which we visited on July 8th, our uncle, Thomas Styles, was the Congregational minister for forty years. His was the first pulpit from which we preached, in January, 1863. There is no chapel in which our distinctive views and practices are maintained; but the "Generals" (as our people *will* call them) have a neat and commodious structure, of which Dr. Clifford and the Editor of the EARTHEN VESSEL (such is the irony of circumstances) are Trustees. Here our brother Jabez W. Humphrey, formerly of West Ham, has frequently laboured, and, though our paths have diverged, it gave us real joy to learn that he is held in high estimation as a talented and spiritually-taught minister, and that "signs following" have repeatedly signalised his labours for God.

Thus the Master's servants are scattered and divided here; but,

"Brothers, we shall meet and rest  
With the holy and the blest."

W. J. S.

### SUFFOLK AND NORFOLK STRICT BAPTIST ASSOCIATION.

*Outline of Address delivered at Laxfield, May  
27th, 1903, by the Moderator,*

PASTOR SAMUEL H. HADDOCK.

BELOVED BRETHREN IN THE MINISTRY,  
MESSENGERS AND CHRISTIAN FRIENDS.  
—Once more we are privileged to meet  
one another as Churches associated in  
true Christian fellowship. May God's  
blessing rest upon the meetings and all

the Churches of Jesus Christ represented here to-day. In the name of this Association I heartily welcome the Deputation from "The Metropolitan Association of Strict Baptist Churches," brethren R. E. Sears and E. White; may God bless them, and all the London Churches. The words upon which I desire to dwell you will find in 1 Cor. xiii. 13. "And now abideth faith, hope, charity (or love), these three; but the greatest of these is love."

After twenty years preaching among the Associated Churches, I thank the Committee for conferring upon me the honour of being Moderator. "Now abideth faith, hope, love." I am well aware you have heard these words spoken from before. Here we have a trinity of graces that belong to every believer; every one, beloved, that is born of God the Holy Ghost has these three graces planted in him, and the devil cannot erase them. Paul here beautifully describes what a Christian Church should be.

1.—*Faith*. What is a man without faith? The faith of this text is a Divine principle planted within the soul by the Holy Ghost, the influence of which can never die. This faith in the soul lays hold of the Word of God, and will not let it go. Faith will not vacate the heart until you arrive home. This faith the apostle was not ashamed of. Listen to what he says, "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith." Faith looks beyond, faith lays hold of God's promises, and will not let them go. Faith makes one strong to run the Christian race; it is an abiding principle in Mansoul, it strengthens its possessors, it is a prevailing grace. Faith rules and reigns in believers. I have no faith in the "Education Bill," nor in them that passed it into law; it means Rome and ruin to England. Let us all protest against it; may the Lord help us to do so, for James says, "Faith without works is dead." Faith will accompany the believer to the end of his earthly journey, and then be lost in sight.

2.—*Hope*. Hope is sometimes spoken of as a partner with faith. The hope in our text is a glorious hope; it bears our fainting spirits up when we feel ready to sink. Hope whispers some sweet promise to us, such as, "Lo, I am with you alway, even unto the end of the world." Some hope the old truths of the Gospel will die, but we are prepared to abide by the old landmarks. Some say the Strict Baptists are dying out, but our hope is in the Lord, and as long as there is a vessel of mercy in the world, this hope which is as an anchor to the soul will last.

This "hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Brethren, I do earnestly hope that the Education Bill will die. Let us as Nonconformists be brave. Every heaven-born soul hopes for better things than he can find on earth. This hope will continue with the Christian all the journey through. Some have a hope that they will at last enter heaven, but it is a false hope; the Christian's hope is fixed on Christ. May the dear Lord lead many to join this Association. May we not be ashamed of our hope, nor of the people of God with whom we are united. Let us not be ashamed of being known as Strict and Particular Baptists. The Lord has blessed us in days of old with great and godly ministers, men after God's own heart.

I possess a book containing sermons by brethren Cooper, Collins, Wright, Palmer, and others. They loved the old truths and God blest them in their labours, and not one of the brethren on this platform to-day can beat them; they may be as good and gracious, but they cannot preach a better Gospel, for these worthies preached a full Christ, an all-sufficient Saviour. May we do likewise.

3.—*Love*. Love is the principal grace. "The greatest of these is love." What is a home on earth without love? Yet what a number of homes there are without love to the Lord Jesus. Love is a principle that can never die. Love will rule and govern the child of God on earth. Let us love one another, and help to bear each other's burdens. If we possess this love to Christ it will flow out in love to His house and His people. This love is divinely begotten, "We love Him because He first loved us." It is a sea of love.

"Nothing brought Him from above,  
Nothing but redeeming love."

Uncertainty in religion is not worth having. This love is the outcome of life in the soul planted there by the Holy Spirit. Let us endeavour to exercise more love, for Christianity is associated with love to God and His Word. Love is a grace that will never die. May we labour together on lines of love; may we as ministers and members of the Church of God have more love to the ordinances of the Lord's house, and may God's blessing rest upon you all. Amen.

BLAKENHAM (SUFFOLK). — The anniversary of the Sabbath-school was held on Lord's-day, July 5th. Mr. Lock (of Hoxne) was the preacher for the occasion, and with much pleasure we listened, while he extolled in grand and eloquent language Him of whom Moses in the law and all the prophets did

write. But in addition to Mr. Lock we had many little preachers in the boys and girls who recited—many lessons were there to learn from them. Bright smiling faces and youthful voices, both in singing and reciting, did much to increase our joy and encourage us. As usual on special occasions at Blakenham, friends came from neighbouring Churches, and from villages all around, to manifest sympathy and wish us God-speed. We thank God and take courage, praying—

"God of our fathers, be the God  
Of their succeeding race."

—M. A. MOORE.

## AGED PILGRIMS' FRIEND SOCIETY.

### HORNSEY RISE ASYLUM.

"Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

FAVoured with beautiful weather, a large number of friends gathered at Hornsey Rise on July 3rd to celebrate the anniversary. Most of our friends are familiar with the splendid work done by this noble Society, and the following extracts from a newspaper report will, we are sure, be read with interest:—

"There is one special feature about the Hornsey Rise Asylum, one of the largest of its kind in the country, truly beautiful for situation, delightfully kept in its gardens and buildings, and scrupulously clean in every particular, that with repeated visits neither the buildings nor the alms-rooms, nor their inmates, pall upon one; but, on the contrary, they exercise such a fascination that repeated visits only make one desire to go again.

"It may be truly said of the Hornsey Rise Asylum—

"We have been there, and still would go,  
'Tis like a little heaven below."

Concerning the Homes themselves, and Hornsey Rise, be it remembered, is only one of four associated with the Aged Pilgrims' Friend Society, a paragraph in the last *Quarterly Record* so admirably describes their purpose that I take the liberty of reproducing it here. 'In these quiet resting-places, where, free from troublous thoughts of the rent-collector, with no coal to buy, and with medical attendance provided, and the regular administration of the lady visitors, the work of the Society is, as it were, focalised and its advantages readily appreciated by all who visit these "peaceable habitations" at Camberwell, Hornsey Rise, Stamford Hill, and Brighton, and who are always welcomed. Life takes its character from the home, and many of its inmates testify to their sense of restfulness and cheerfulness, for often the rooms from

which they have removed, by their dullness and isolation, sadly begloomed their spirits. Notwithstanding the continual expenses incurred in the maintenance of the buildings themselves, towards which special contributions will be thankfully received, the total average annual cost does not amount to more than £7 12s. each, which is nearly £2 per head less than a year's rent outside, and, in addition to the economy, the comfort and pleasure enjoyed should be taken into consideration.'

"In the Hornsey Rise Asylum there are now resident 119 pensioners, in addition to the 41 beneficiaries at Camberwell, a score at Brighton, and nine at Stamford Hill, who thus, in addition to their pension, enjoy the shelter and the society of those like-minded with themselves, for every candidate has to give evidence of being truly converted by the grace of God. The number of life pensioners of the Society of all grades now number 1,634, and they live in all parts of the kingdom, from the Shetland Isles to Land's End, and from South-west Ireland to East Anglia, and the annual pension expenditure, in addition to the sum of £1,800 spent upon the Homes, is now £12,300. Never before has the Institution had so many claims upon it, and never has it been more worthy of the Christian liberality and generous support of the public than at the present time, for as a recent writer, describing the work of the Society, declares: 'On the foundation of the Word of God the Aged Pilgrims' Friend Society is established, and appeals for continued and additional support from all who prize this precious gift of God, and the Protestantism and distinctive Gospel truth that are its great outcome. The work has prospered; it bears the stamp of God's approval; it has carried joy into the homes of thousands; it has sent back gleams of light to gladden the hearts of the contributors. But, above all, there have been fruits to praise God for, and there remain golden opportunities to be used in God's good time.'

"To come now to the anniversary proceedings. The first engagement was the opening of the sale of work, which is usually a most successful function, and is held each year on behalf of the Benevolent Fund for aiding the sick and infirm inmates. The lady visitors, who take such hearty delight in their work of cheering and comforting the weary and worn inmates, whose ages range from 60 to 95, find through this useful adjunct to the anniversary proceedings the necessary means by which medical attendance, nurses, and extra comforts can be provided for such as need them.

"At three o'clock a sermon was preached in the Asylum Chapel by the Vicar of St. Mary's, Hornsey Rise.

There were also present at the service a number of members of the committee, including Messrs. W. J. Parks (treasurer), W. Bumstead, W. J. Martin, Hodges, Hayles, Bolden, Elgar, S. Sharp, and Mr. J. E. Hazelton.

"A collection was taken on behalf of the Maintenance Fund, and Mr. George conducted the concluding devotional exercises. By this time the company in the grounds had largely increased, and the delightful Broad Walk and terraces, looking their best in the summer sunshine, were filled with sympathisers with the good work. In most of the Asylum rooms small reunions were being held with some of the aged saints, who had entered into the spirit of the gala day, and had provided cosy little tea parties for their intimate friends. Meanwhile, in the Asylum Hall a larger tea party was being held, in which some 250 persons took part.

"The day closed appropriately and devotionally with a service in the Asylum Hall, the sermon being preached by Mr. J. P. Wiles, M.A., of Cambridge."

#### CHATHAM ROAD, WANDSWORTH COMMON.

VERY pleasant services were held on Sunday and Tuesday, June 14th and 16th, to commemorate the eighth anniversary of the formation of the Church meeting for worship at Chatham-road, Wandsworth Common.

On Sunday morning the pastor preached a splendid sermon from the words, "Out of weakness were made strong" (Heb. xi. 33). He referred to God as the source of the strength of His people, and remarked that it is when we realise our own weakness that we depend upon, ask for, and receive the mighty power of God. He referred also to the growth of the Church at Chatham-road from nine members to seventy-three in the eight years. The evening sermon was from the words, "I give," and brought faithfully before the people the greatness of the blessings bestowed by God in Jesus Christ.

On Tuesday afternoon Mr. Mitchell preached a cheering sermon from the words, "Now is our salvation nearer than when we believed." The public meeting in the evening was one of the best held at Chatham-road. The chairman, Mr. Daynes Wood, read 1 Cor. xiii., and spoke some words of welcome. Mr. F. T. Newman engaged in prayer.

Mr. Clark gave an epitome of the history of the Church, and reported steady progress in all departments, and thanked the friends who had provided a very cosy minister's vestry. He voiced also the feelings of many when he spoke of the blessings received under the pastor.

Mr. Dadswell based his remarks upon 1 Pet. v. 12. He spoke of the purity and stability of the foundation upon

which the Church of Christ stands. It is important that we have true and not counterfeit grace. We can rejoice in the covenant of grace, in the Surety of that covenant, that we know the grace of the Lord Jesus, and that we are stewards of the manifold grace of God.

Mr. Mitchell took as his text Rev. xxii. 4. He said that the believer could test his religion by these words. Was his chief desire to see the face of the Lord? When we entered heaven our eyes would be for Christ, and other glories would only exist as His presence was there. The face is often the index of the character, and it would probably have been more so if it had not been for sin. Christ's love and character would shine forth in His face, and all His people would see it and rejoice in it. None would have his view obscured by another, for He would be as the sun is to the inhabitants of the hemisphere—visible to all at once.

Mr. Rose wished the Church "many happy returns of the day," and based his remarks upon the message to the Church at Ephesus (Rev. ii. 1-7). He spoke very feelingly of the duties, responsibilities, and temptations of the ministry and of the influence of the character of the angels or pastors of the Churches. He also made reference to the Waldensian Church, and spoke of the method adopted in the message—namely, commendation first and censure afterwards. It was a sad thing for the Church at Ephesus that they left their first love, but it was not said that they lost it.

Mr. Bush followed with some cheering words from the prayer recorded in Psa. v. 11. He spoke of the universality of the prayer and the constant joy experienced. The joy is to be made manifest. God's people have reason to rejoice, for He constantly defends them.

The addresses were varied by the introduction of very suitable hymns, and the meeting will long be remembered as a season of refreshing from the presence of the Lord.

PRITTLEWELL, SOUTHEND-ON-SEA.—On Wednesday, June 24th, the eleventh anniversary of the pastorate of brother John Chandler was held. The Lord gave a fine day, and the many dear friends of the beloved pastor took advantage of it, and came from all quarters. The preacher in the afternoon was our beloved brother Mitchell, of Chadwell-street, his text being, "Come, see a Man that told me all things that ever I did. Is not this the Christ?" "It was Christ first, Christ last, and Christ all in all." A good tea was provided and enjoyed by all. The public meeting commenced at 6.15, presided over by W. P. Goodley, Esq., of Hill-street. He read the 103rd Psalm, the opening words

of which—"Bless the Lord, O my soul"—he thought would be the language of all present. Brother Tettmar, of Willenhall, Stafford, asked the Lord's blessing. The speakers were—brother G. Baldwin (of London), pastor Holden (of Limehouse), brother Mitchell, and brother Mobbs (of Southend), whom we are glad to say is getting better. A few words from our pastor, thanking the friends for their kindness to himself, and the singing of the Doxology brought a happy meeting to a close. The collection was upwards of £10.

**SAXMUNDHAM, SUFFOLK.**—Thursday, July 2nd, was a happy day at Saxmundham Baptist Chapel. The little Cause has seen many ups and downs. In days gone by faithful brethren, though few in number, gathered, prayed, and preached, and although they held their own, as God removed them to a happier service, the little flock grew smaller, until at last the services were discontinued. There are only one or two of the old brigade left, but they have been faithful and God has not deserted them. In the order of Providence, two years ago, a brother was removed from London to Saxmundham, and, seeing the old Meeting-house closed, he was led to move in the matter of reopening it. He sought out the trustees, and finding that brother R. E. Sears, of "Providence," Olapham Junction, London, was one, he at once wrote him. Brother Sears very wisely counselled the reopening of the chapel if but "two or three" could be gathered for prayer, and at once used his influence with the Suffolk and Norfolk Home Missionary Society. The Society took over the work in Feb., 1902, and have carried it on ever since. Brother H. D. Tooke, of Lowestoft, the genial secretary, has done yeoman service. Friends in London sent down a very good harmonium, and the chapel has been repaired, and now the congregations are increasing. The special services on Thursday were to welcome brother W. H. Berry, who, under the auspices of the Home Missionary Society, has accepted the oversight of the chapel and taken up his residence at Saxmundham. In the afternoon brother R. E. Sears preached to a good congregation from Psa. lxxii. 15. The message, as delivered by brother Sears, was a meal by the way. About seventy persons attended the public tea, and the chapel was well filled in the evening. Brother Tooke, of Lowestoft, presided. Brother J. T. Oxborrow opened with devotional exercises. Brethren C. S. Pellatt, R. E. Sears, F. H. Gorham (Kenninghall), Oxborrow, and W. H. Berry gave addresses. Some good old Union tunes were sung. The establishment of a Cause of truth here is essential, the town being deluged with the false

teaching of the "higher criticism" and rationalism. May the Lord help us and keep us in His truth is the prayer of—  
E. J. MOORE.

**SHOULDHAM-STREET.**—The second anniversary of the pastorate of Mr. W. F. Waller was celebrated on June 21st and 23rd. On the Sunday two sermons were preached by the pastor. On the following Tuesday a good number of friends assembled at a public meeting to encourage the pastor and friends at Shouldham-street. The meeting was presided over by our esteemed brother, Mr. W. S. Millwood, who, in his opening remarks, expressed his pleasure at being present, and wished the Church every blessing. The pastor reviewed the past year's work, recounting the mercies received. Profitable addresses were given by pastors G. W. Thomas, W. Rose, E. White, and J. E. Flegg. The pastor, in a few closing words, thanked the friends who came to wish them God-speed.

**WATFORD TABERNACLE.**—The Sunday-school anniversary was held on Lord's-day, June 28th. We had a grand day, and could say, "The Lord was in the place." Our pastor preached the sermons—in the morning to the teachers, afternoon for the children, evening evening to parents and friends. All the services were well attended, but that in the evening was the largest. The chapel was crowded, and many had to sit in the vestries. The children sang well, and all friends were delighted. Our pastor reported that twelve of the scholars had been baptized during the year, and we left the building thanking our covenant Lord for His great mercy and love. The collections for the day amounted to £12 17s. 3d.

**MASBRO' (WORTLEY-ROAD).**—The 40th anniversary of the Sunday-school in connection with the above place was held on Sunday, June 14th. Mr. J. R. Greenway, of Hull, preached two sermons, the text being taken from 1 Cor. i. 23, in the morning the former part of it, "the preacher and his message," and in the evening the latter part. It was a delight to us to see the marked attention given by the congregation, amongst whom were some of the parents of the scholars, who we only see on such occasions as these. Our prayer is that the word spoken so faithfully and fearlessly by the preacher will be blessed unto many who were present. In the afternoon we listened to a very interesting address from brother Greenway, who based his remarks upon 2 Kings vi. and latter part of 6th verse, "the iron did swim." The speaker said how God in His sovereignty and power causes the most unlikely



things to take place, iron to swim, the children of Israel to pass through the Red Sea, and many more instances he proved from the Word of God. The children were very attentive, and we trust that many out of our school will be made pillars in this place of truth in God's own time and way, and that the fruit of our labour will be seen in days to come. Special hymns were sung heartily by the children. The collections were the best we have had for many years, the anniversary one of the happiest, and the teachers were greatly encouraged to go on in their work. The day's services were closed by the singing of the Doxology.—A. T. P.

**GUILDFORD (OLD BAPTIST CHAPEL).**—The Church anniversary services were held, as announced, on Lord's-day, June 21st, when our pastor, W. Chisnall, preached special sermons, and the occasion will not be soon forgotten. The day commenced at 7.30 a.m., when a large gathering met in the schoolroom for prayer and praise. Our grateful thanks were recorded to our gracious God for such a beautiful and fine day, especially after the very wet and cold weather of the past weeks, and the hearty and earnest prayers seemed to predict a good day; the Lord's presence was greatly realized during this meeting, and we trust Him for great results. At 11 o'clock, our pastor was much helped to preach from Hosea iii. 5, and the young friends, by their singing of the special hymns and anthems, rendered the service of praise a real enjoyable season. The scholars in the Sunday-school made a collection in the afternoon for the Church Funds, and through their superintendent, our brother G. Pickett, expressed their desire in this practical manner of interest in the Church anniversary. At 6.30 p.m., our pastor preached well from 1 John v. 20, and as the day drew to a close, we were all praising our God for all His mercies. The collections at all the services were good, and were much cause for gratitude and joy. On the Monday following, the prayer-meeting at 7 o'clock was a time of much spiritual help, the prayers being such that our hearts were much encouraged; and again the Lord's help and blessing was sought for the continued services, and on the following Wednesday, June 24th, Mr. J. Bush, of Surbiton, preached both afternoon and evening to large congregations. We were again favoured with fine weather, and the universal testimony was that Mr. Bush was heard to much profit. Tea was provided at 5 o'clock in the schoolroom, a very large party being present. The tables were prettily laid, the flowers looking very bright on such a sunny day. In the evening the pastor made a few well

chosen remarks concerning the work of the past year. Friends were present from Chiddingfold, Cricket Hill, Yateley, Dorking, Farnborough, Farnham, Godalming, Haslemere, and Mayford.—W. CHISNALL.

**CROYDON (DERBY-ROAD).**—The 27th anniversary of the above place of worship was commemorated on June 30th, when brother Mitchell preached an encouraging sermon in the afternoon from "Lo, I am with you alway, even unto the end of the world," in which he drew attention to the promise, persons, and permanence therein contained. A goodly company sat down to a social tea, after which brother Catchpole presided at the public meeting in his usual genial and effective manner, and read Phil. iii. 1—14. Brother Matlook offered prayer. The chairman then called on the pastor for a statement of affairs generally, following him with a chaste address on "That I may know Him." Brother Mitchell next addressed the friends from "Let the inhabitants of the rock sing." Brother White, "Certainly I will be with thee." Brother Dadswell, "The God of our salvation." Brother Jones, "Consider Him." Each of the speakers was evidently helped by the Holy Spirit in the choice addresses delivered, and the pastor expressed gratitude to God, and all the friends who had so heartily co-operated. Some good hymns were heartily sung. Collections were liberal, and a profitable and happy season closed with prayer by the chairman.—EBENEZER BEECHER.

**MARCH (PROVIDENCE).**—The anniversary services on June 14th and 16th proved very successful and were most encouraging. There were large assemblies of people, amongst whom we welcomed visitors from far and near. Pastor J. Jull preached on the Lord's-day. On the Monday evening we had a devotional meeting, and although it literally teemed with rain we had a good number present, and the spirit of prayer was earnest and united. The Tuesday was a day, as far as the weather went, very suitable, and for which we felt thankful after all the wet on the previous day. Pastor H. T. Chilvers preached morning and evening, and pastor S. T. Belcher in the afternoon. A large number partook of luncheon at one o'clock. The pastor (Mr. B. J. Northfield) at the conclusion of the repast referred to the willing and cheerful help rendered by the ladies in arranging the same, and heartily thanked all who had assisted, at the same time expressing deep regret at the serious and sudden illness of one of our most ready and energetic workers in connection with the anniversary (Mrs. Jas. Green), pastor Jull also adding a

a few words in the same strain. Tea was served to about 300 in the school-room and chapel. Several ministerial friends from a distance joined with us in the Tuesday services, besides those engaged for the anniversary, viz.—Messrs. A. Morling (Cottenham), — Morling (Aldringham), H. Newton (Wisbech), J. T. Peters (Whittlesea), J. N. Throssell (Ramsey), H. M. Winch (Chatteris), and — Wortley (Chatteris). The total proceeds amounted to £48. The chapel has undergone thorough cleaning and various alterations. On all hands unqualified praise has been expressed of the manner in which the work has been done, and the excellent improvements that had been made. May the Lord, whose presence and blessing is the greatest glory to any place of worship, fill this house and grant many signs of divine approval and benediction.

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**OLD BRENTFORD.**—Special services were held at North-road on Thursday, July 2nd, to celebrate the tenth anniversary of the pastorate of Mr. R. Mutimer. The services were well attended, and the sermons much appreciated. Pastor J. Jull (of Cambridge) preached two sermons. In the afternoon from Psa. xvi. 9—11, and in the evening from John xi. 52, "And not for that nation only, but that also He should gather together in one the children of God that were scattered abroad." The collections, which were devoted to the pastor, were very good. We rejoice with thanksgiving that the dear Lord has very graciously helped and supported our dear pastor in his work during the years that are now past, for his labours have been very abundant both at home and elsewhere, for the Lord has been with him, and the Word has been greatly blessed. We pray that the Divine blessing may continue to rest abundantly upon his future labours in the Master's cause, and still make his ministry a power for great good to the salvation of many precious souls, and to the glory of Christ. May our pastor be long spared to exalt a precious Christ in the proclamation of the everlasting Gospel of the grace of God in the prayer and fervent desire of—**E. FROMOW.**

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**IPSWICH (ZOAR).**—On June 28th, we celebrated our anniversary of the Sunday-school, when many met together to shew their appreciation of good things. This year we had the privilege of hearing our brother Mr. S. T. Belcher, of Homerton-row. Our pastor, Mr. Bardens, had the privilege of being at home, and was present with us to support Mr. Belcher on the platform. The morning text was taken from John iii. 5, our brother dwelling chiefly upon the latter part of the verse in reference

to the kingdom of heaven. The Governor of that kingdom, the King of kings, and King of glory. Faith the gift of the King, prayer the breathing of the subjects of the King. The King's love and rejoicing in His subjects. The afternoon being a children's service, our brother Mr. Belcher addressed them on the man Zaccheus, a small man, but not to be despised on that account, referring to men small of stature, and showing what great men they were, impressing upon the children the fact that though small they could not tell how much good they might be the means of doing. Our pastor, Mr. Bardens, engaged in prayer, and the children recited pieces, hymns and dialogues. The time passed so quickly that many were surprised that two hours had thus been happily spent. The choir and children interspersed the meetings with special hymns and anthems. In the evening another excellent discourse was given by brother Belcher. Congregations fairly good. Collections about average. On Wednesday, July 1st, in beautiful weather, the school treat was held on the Cliff Meadow, the infants being taken there in conveyances, kindly lent by brother R. Peck. Many friends came up to encourage the children, and a happy day was spent.—**A. F., Sec.**

#### BRIXTON TABERNACLE.

##### PASTOR'S 32ND ANNIVERSARY.

ON Lord's-day, June 14th, special services were held, when the pastor, Mr. C. Cornwell, preached in the morning from Psalm xxxii. 6. In the sermon he described some of those "that are godly" as shewn in the former verses of the Psalm, and in the evening, from Acts xv. 11, he spoke upon the four things in the text (which always go together): "grace, favour, Jesus, and salvation." The grace of God was here seen to be conspicuous in its sovereignty and discrimination, Moses, Nehemiah, Peter and Cornelius, being some of the instances noticed.

On Tuesday afternoon following, the sermon was preached by Mr. Thomas Bradbury, his text being 1 John i. 3. Those who were there testified to the sermon being one of the best.

At the public meeting in the evening Mr. George Savage presided. He opened by reading the 16th of Romans and commenting upon it. The chairman then engaged in prayer.

Mr. Thomas Baldwin, in greeting us, spoke of his thirty years' fellowship with the pastor, and of his pleasure in witnessing to the way he had held and maintained the truth. His text was from Phil. ii. 5, "Let this mind be in you, which was also in Christ Jesus." After setting forth the headship of the Lord Jesus, he directed our attention to the

meekness, condescension, and humility which He manifested.

Mr. F. C. Holden helped us to raise "another Ebenezer" with the pastor, and say there is nothing more glorious, or so glorious, in our view to-day than the Gospel of the blessed God. These words were spoken from:—"This 'God,' this 'blessed God,' this 'blessing God.'" The God who dwelleth in perfect light, who sees the end of all things from the beginning, and all that comes between, whose infinite mind grasps all things, who is as holy in His being as in His thoughts and His attributes, and is blessed with absolute and unbounded power, blended with infinite wisdom and resources. In communicating the life to others He is the blessing God, it is His prerogative to bless others; He can, He does bless others, and He hath blest us.

In the absence of Mr. Debnam, our friend, Mr. J. M. Rundle, spoke of the increasing preciousness of new covenant blessings when our weaknesses are made manifest to us. He prayed for the blessing of the Holy Ghost in producing increased activity in the Church, so that "whether we live, we live unto the Lord, and whether we die, we die unto the Lord; whether we live, therefore, or die, we are the Lord's."

Mr. G. W. Clark spoke of God's peculiar care as seen in 1 Kings xvii. 9, "I have commanded the widow woman there to sustain thee." God regarded His servant with tenderness, He knew he would need nourishment, and His store was lying at the bottom of the barrel of meal, a unique way in which to display His kindness.

Mr. O. S. Dolbey spoke from the text, "The Lord hath done great things for us, whereof we are glad." He first made the enquiry, "Are we God's people?" This could only be satisfactorily answered by the testimony of the Holy Ghost in the soul, and "He that believeth hath the witness in himself," and "the Spirit beareth witness with our spirit." For His people's redemption He chose the Son to be their Redeemer, by blood; a threefold cord which cannot be broken was here manifested—the Father's election, the Son's redemption, and the Spirit's regeneration; in the preaching of which he felt that the Lord had done great things in preserving our pastor, and in the ministry of which he hoped he would be sustained.

In concluding, the pastor thanked the friends for their support, and for the collections, which amounted to £16. He had all through his ministry had a desire to be faithful to his Master, to be steadfast and unmoveable, and be favoured to tell out all that God had commanded him to speak. He felt there was also a privilege in being helped to

stand fast in opposing error. This was one part of the Gospel which not many felt bound to adhere to. The apostle said he was "set for the defence of the Gospel," which was not always agreeable. He intended to speak from 2 Chron. i. 10, but time did not permit.  
J. BROWNING, Sec.

CHATHAM (ENON).—We held our 61st anniversary services on Lord's-day, June 21st. Mr. C. J. Brooks, of Kentish Town, preached two sermons. Wednesday following, pastor W. A. Dale, of Margate, preached afternoon and evening. Tea in the interval. The Lord graciously helped our brethren to speak in His name to our souls' profit. The congregation was small in the afternoon, but better in the evening. The Lord's name be praised.—C. O.

IPSWICH (BETHEDA).—On Lord's-day, July 5th, Mr. H. T. Chilvers (who has accepted the pastorate) paid us a visit, and at the close of the morning services led through the baptismal pool two sisters on a profession of repentance and faith in the Lord Jesus. A large and attentive congregation assembled to listen to the discourse, which was founded on Acts ix. 36, "What doth hinder?" Many friends also joined us at the Lord's Table in the afternoon, when our sisters received the right hand of fellowship, Mr. Chilvers speaking very encouragingly to each of them. As a Church we desire to express gratitude to Almighty God for having led our dear brother to feel it to be "His will" that he should come amongst us. During fifty-eight years our Church has had but two pastors—viz., the late Mr. Poock and the late Mr. Kern, who proved themselves to be true servants of the Most High, and we are hoping and praying that our brother (Mr. Chilvers) may enjoy much of the Master's presence, and be honoured in helping forward the work here, and that a long life may be granted him in our midst. We have joined heartily in prayer for much grace to be given to our brothers and sisters at Bassett-street (for after all we are but "one Church"). May the Great Head of the Church appear for them to their joy. Mr. Chilvers commences his stated labours amongst us (D.V.) the first Lord's-day in October.

TOTTENHAM (EBENEZER, NAPIER-ROAD, PHILIP-LANE).—Pastor's anniversary was held on Sunday, May 10th, when pastor J. P. Gibbens preached in the morning from Rev. iii. 5. In the evening a sermon was preached by pastor H. D. Sandell from 2 Cor. xii. 9. On Wednesday pastor E. Mitchell (of Chadwell-street) preached in the after-

noon from Psa. oiii, 12. A public meeting was held in the evening. Chairman, Mr. E. H. Britton. In opening our brother made a few remarks on Solomon's prayer at the dedication of the Temple. Addresses were given by the following ministers:—Mr. J. Clark from Deut. xxxiii, 29. The people are happy, for God is the source of their happiness. They are happy in their relationship to Him—in their privileges, parentage, position and prospects. Mr. Chisnall from 2 Thess. i, 10. Mr. H. D. Sandell from Psa. xlv, 13. The Church of Christ. Royal relationship, and internal beauty. Mr. T. Jones from 1 John iii, 2. The present condition of the redeemed. The revelation of their future life. Mr. Gibbens: "The Lord hath been mindful of us."

**BRIGHTON (PRARTHANA SABHA).**—The half-yearly meeting of the above Society was held on June 4th. Our desire, which was voiced in prayer by four brethren, was that the Lord would send forth labourers into His vineyard. Brother Hutcheson (of London) gave an address from Matt. ix, 37, 38. This portion of Scripture he opened up in a concise and forcible manner. In the 36th verse Christ saw the immensity of human need, and that in Himself alone was the sin-cleansing Fountain for all that belong to Him. The Lord also saw the depth of human need and the absence of shepherding care, and under this last item brother Hutcheson pointed out the carnal ease and indifference of God's children, and the difficulties raised by the devil. The *commission* was noticed, and we had brought before us Recognised prayer and Commissioned prayer. After singing, and a vote of thanks to Mr. Hutcheson, the meeting was closed with prayer.

**KEPPEL-STREET (MEMORIAL SUNDAY-SCHOOL).**—The 88th anniversary of the above school was held on Sunday, June 21st. The services commenced at 10 a.m., when a number of friends assembled for prayer. Our pastor, Mr. H. T. Chilvers, preached helpful and appropriate sermons. In the morning from the words, "And the babe wept" (Exod. ii, 6); and in the evening from "Wherewithal shall a young man cleanse his ways? by taking heed thereto according to Thy Word" (Psa. cxix, 9). In the afternoon a young peoples' service was held, when pastor J. E. Hazleton (of Hill-street) gave an address to the children from the words, "He carried away also the shields of gold which Solomon had made" (2 Chron. xii, 9). He reminded the children of the danger of losing the fair golden shields of Character, Simplicity, Obedience, and Truthfulness, and of the importance of possessing the golden shield of Faith. Special anthems and

hymns were sung. The collections amounted to £8 6s. 9½d.—C. T. F.

**WHITTLESEA.**—Very successful, encouraging and inspiring services were held in connection with the anniversary of Zion Chapel, Whittlesea, on June 7th and 11th. On the Lord's-day our pastor (J. T. Peters) preached in the morning from Psa. cxix, 18, and in the evening from John vii, 37—39. We thank God we are favoured to hear the truth faithfully and earnestly set forth Sabbath after Sabbath. On the following Thursday many friends gathered to hear Mr. John Bush proclaim the Gospel of rich, free and sovereign grace. It was indeed good to be there, as our brother opened up Psa. xxxiv, 3—6, "Face answered face," and his remarks found an echo in the hearts of many, who through bearing Providences are passing through the experiences described, for our God has visited us so much of late with His bereaving and afflicting hand. The evening subject was Isa. iii, 10, 11. We were much encouraged by the presence of friends from the sister Churches of March, Ramsey, Wisbech, Warboys, and Whittlesea-road. About 140 sat down to tea. Collections and congregations were in advance of the past few years. Now we wait the promised showers of blessing. Bless even us, oh! our Father. "Praise God from whom all blessings flow."—H. S.

#### PRESENTATION TO MR. THOS. JONES.

ON July 21st, at Zion Chapel, Heaton-road, Peckham, many friends gathered to show their esteem of our brother, and appreciation of his work at Zion, New Cross, for a period of nine years.

In the afternoon an excellent sermon, which we feel will be long remembered by many, was preached by Mr. John Bush, from the words, "He hath said, I will never leave thee nor forsake thee."

The evening meeting was presided over by Mr. John Anderson, who spoke in very high terms of our brother's ministry, which had been a great blessing to himself.

Mr. Loosely, who was the first speaker, referred to the deep regret that was felt at the loss of Mr. Jones, as pastor, a man who rightly divided the word of truth, whose theme from first to last was Christ. He concluded by quoting parts of some letters received by him from old and young.

Messrs. J. R. Debnam, of Nunhead Green, E. Beecher, E. White, J. E. Flegg, and P. King, also briefly addressed the friends.

The presentation, which took the form of a cheque for £40 19s. 0d., was made by our genial friend and brother, Mr. Bush, accompanied by some suitable observations based chiefly on the words, "My presence shall go with thee."

Mr. T. Jones, who was deeply touched by this expression of regard, in acknowledging the kindness of the friends, reviewed his work for nine years at New Cross. He also, on behalf of Mrs. Jones, thanked the members of her Bible-class for their gift to her of a splendid work table.

**BORO' GREEN.**—Anniversary services of the Sunday-school were held on Sunday, June 28th; weather was very favourable. The services, which were well attended, especially the evening, were conducted by the pastor, Mr. H. Bull. Collections amounted to £6 Os. 10d. An altogether profitable day was brought to a close by singing, "Praise God from whom all blessings flow." The services were continued on the Wednesday following, when the collection realized £11 Os. 6d.

### Aged Pilgrims' Corner.

WOULD to God that all that are so anxious to obtain for their poorer friends the benefits which the Society confers were as diligent in seeking to obtain for it the urgently needed addition to its income. Notice its claims on our support. Sixteen hundred and thirty-four life pensioners, living in all parts of the kingdom, an Annual Pension Expenditure of £12,300, together with an Annual Home Expenditure of £1,800, indeed constitute a pathetic and powerful plea for increasing support. New Annual Subscribers from 7s. and upwards will be gladly enrolled.

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Those that the Society helped were not only the poor—"the poor ye have always with you,"—but they were also aged, for they must be over 60 years of age. The last Report points out the Scripture sanction for fixing 60 as the starting point of old age is to be found in the last chapter of Leviticus. From thence life's decline begins, and so long as the Lord spares these aged ones, it is a great privilege to help them. They were debtors to the feeble, "Owe no man anything, but to love one another," and should also endeavour to manifest their love by their care for the aged. The Committee of this Society carried on their work in a prayerful spirit, yet with business capacity. A glance at the Balance-sheet would evince how little was spent upon organisation, and how large a proportion of every pound contributed was distributed to the Lord's aged saints. He pleaded for more Annual Subscriptions, as these enabled the Committee to arrange their work with greater facility and confidence.

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£ Collections after sermons have been recently made at Brighton, Cranleigh,

Whitechapel, Brentford, Richmond, New Barnet, Eastbourne, St. Mary Aldermary, City, Calne, Gower-street, and Maidstone. The help thus given has been of the greatest value, and the Committee earnestly ask all friends of the Institution to exert their influence in inducing more Churches and congregations, especially those who have Members on the Pension lists, to follow the excellent example thus set.

### Gone Home.

**MR. WILLIAM CROWHURST** (formerly minister of Dorchester Hall, Islington) passed away on May 19, 1903, in the 67th year of his age. Interred at Abney Park.

**MATILDA ELIZABETH MIDDLETON** died on June 7th, 1903, aged 74 years. Formerly of Cliffe-at-Hoo, Kent, it may be in the recollection of many that she was the widow of the late Mr. John Middleton (who died twelve years ago), a good and useful man, well known in Kent and elsewhere as one who lived according to the Gospel he loved and faithfully preached. He left his widow quite unprovided for. After being helped by a few friends for a year, a home was offered her in the house of a gentleman in London. He had lost his wife, and having two daughters who took the management of the house, her duties were light. She was treated with great kindness and consideration, and has often said how wonderfully the Lord had provided for her. Her Christian character and integrity were much appreciated. She attended the chapel at Tollington Park, but remained a member at Providence, Gravesend. She suffered much from asthma and a distressing cough, and has had a servant during the last year so that she could rest. When the writer saw her a month before her death her mind seemed wandering. She said, "Oh, to be right!" often repeating the verse, "Ah! I shall soon be," &c. She was laid to rest in her late husband's grave in Strood Churchyard, and I felt, on turning from it, it contained the remains of some of the excellent of the earth.—E. O.

**GEORGE THRUSTON**, of Leiston, Suffolk, very peaceably passed away on February 28th, 1903, at the ripe age of 81 years. Truly he came to the end of this life as a shock of corn fully ripe: was ready and waiting for his Lord to come. He had been laid aside several months. His one desire was that the Lord would give him patience to wait His appointed time. The 14th chapter of John was a very favourite portion, cheering his heart many times as it was read to him, he being unable to see to read it himself. Now he has entered those glorious mansions he loved to talk about. He had been an honourable member of the Baptist Chapel, Aldringham, for many years. His mortal remains were laid to rest in the Chapel Burial Ground, on March 7th, by our esteemed pastor, H. M. Morling. Our pastor made some very appropriate remarks the following Sunday from the words: "In My Father's house are many mansions." Our departed brother has left a widow, whom we pray the Lord will uphold and support, also two sons and a daughter, to mourn his loss. Their loss is his eternal gain. May we all meet him on the other side of Jordan, where faith is lost in sight, and to be for ever with the Lord.—J. S. OXBORROW.

## Echoes from the Sanctuary.

### CHRIST AND HIS PEOPLE FORESHADOWED BY MORDECAI AND HIS BRETHREN.

"For Mordecai, the Jew, was . . . accepted of the multitude of his brethren."—Esther x. 3.

GOD, in different ways, always responds to our desire for "the know-  
of Christ Jesus our Lord." Not only does He "reveal His Son in us," but He discloses His glories to us by blessing His Word to our minds and hearts. He teaches us much by the recorded lives of His saints in the days of old. Their histories are given us that we may trace analogies or points of resemblance between them and the Master, and so become more fully acquainted with Him who has the pre-eminence in all things.

Mordecai is, perhaps, seldom regarded as a type of Christ. Many particulars of his history, however, so strikingly correspond with Gospel statements concerning "the Lord of glory" that the similitudes must have been designed by God.

Leaving prefatory remarks, we now assume that the statement of our text admits of a typical interpretation, and may thus be reverently regarded as applicable to the Saviour, who assuredly is "accepted of the multitude of His brethren."

"The multitude of His brethren."\* All expressions must be interpreted according to the usage of those who employ them. This is a Hebrew form of speech, indicating not a majority but an entirety, and means that the whole of the exiled Jews looked up to Mordecai with confidence and felt that *their* interests were safe in his hands. In this respect he was fortunate. Few in high places give universal satisfaction. Some almost worship a popular Statesman, others think him a demon of darkness. Which is more objectionable—who can say?—the fulsome admiration or the reckless condemnation? This great man, however, was the object of universal confidence.

Here indisputably the parallel between Mordecai and the Saviour is obvious and complete. With respect to Him, there is no difference of opinion amongst His constituents. He is universally and cordially "accepted of His brethren." None refuse to join in His coronation Anthem, or to sing—

"Bring forth the royal diadem,  
And CROWN HIM LORD OF ALL."

He is accepted as the *Object of faith*—as the *Centre of love*—and as the *Fountain of authority*, by all His people.

I.—THEY ACCEPT HIM AS THE OBJECT OF THEIR FAITH. The popular phrase "accepting Christ" is often employed in a vague, un-

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\* Some other writers differ. Gill, for instance, explains the expression to mean "of the greater part of His brethren," adding, "Let a man be ever so deserving, some will envy his greatness and cavil at what he does."—EDITOR.

intelligible and unscriptural manner; but there *is* such a thing as "accepting Him" notwithstanding.\* The expression need not be repudiated because we are nauseated with its misuse. Those that are quickened and God-taught, deliberately accept Christ for themselves as the only ground of their hope for eternal salvation. It comes about thus. The hearts of elect and redeemed sinners in due time are made the seat of the life-giving and enlightening operations of the Spirit. These are manifested by a deep sense of sin, an apprehension of the righteousness of God, and a view of the just claims of His holy law, followed by the conclusion to which the simplest process of reasoning inevitably leads—the awfulness of being unforgiven. This awakens the enquiry, "What *must* I do to be saved?" and, often by an exhaustive method, consisting of a course of futile and abortive attempts to obtain rest and peace by other means—the mind and conscience are brought to the conclusion that salvation must be by free and sovereign grace, through Jesus only, and by the process revealed in the Gospel. Thus, with deep and solemn feeling, the chosen and blood-bought sinner is eventually brought to experience what good John Cennick so well describes:—

"The more I strove against sin's power,  
I sinned and stumbled but the more,  
Till late, I heard my Saviour say,  
'Come hither, soul, I am the Way.'"

Thus is Christ accepted. He is never *offered* to man's free will. *This* idea is as contemptible as it is derogatory to His glory. He is, however, "set forth" by God "to be a propitiation through faith in His blood" as the only medium by which a "just God" can be "the Justifier of him that believeth in Jesus." This revelation the heart, constrained by the Holy Spirit receives, believes the Divine testimony to be true, and ventures its *all* upon it.

Thus, as Mordecai was universally "accepted of *his* people," so the Lord Jesus is the accepted Object of true faith wherever grace imparts this precious grace; for—

"To Him it leads the soul,  
When filled with deep distress,

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\* The writers of the Bible were led of the Spirit continually to emphasise the importance of words (Eccles. xii. 10; Jer. xv. 16; 1 Cor. ii. 13). In this we should follow them, as words are not only the written or spoken vehicles or expressions of our thoughts, but the instruments with which we think—as the Editor of this magazine contends in his "Guide to Church Fellowship," page 17. He that attaches a wrong meaning to a word is certain to err in a process of thought in which this word is an essential term. This has led Strict and Particular Baptists to the careful and critical study both of synonyms and of terms that are apparently synonymous but really different in meaning. Thus we have observed that while men are said to *labour and work*, God is always spoken of as *working* only. We distinguish between the sacrifice of Christ, *in its Godward aspect*, as a "satisfaction or atonement" offered to and *accepted* by the "Judge of all" on behalf of the elect, and *in its manward aspect* as "the reconciliation" received by His people. Human "accountability" we regard as essentially different from human "responsibility," and have been wont to speak of Faith's action in relation to Christ, as "receiving" not "accepting" Him, and have repudiated the latter term. The "audacity of originality" (none too common among us), however, led the preacher of the above sermon to expressions which some might hesitate to employ, but which are amply substantiated.—EDITOR.

Flies to the fountain of His blood,  
And trusts His righteousness."

II.—Our Lord Jesus Christ is accepted of His brethren AS THE CENTRE OF THEIR LOVE. We inevitably differ on many matters of opinion; but with regard to Him no divergence of feeling can possibly exist. To all His people "He is the Chiefest among ten thousand, and the Altogether Lovely."

In the world, gratitude for favours shown in spontaneous kindness is far more often looked-for than found, and our keenest earthly sorrow has arisen from those we unselfishly sought to serve. The hand that was generously outstretched to benefit others receives a yelp and a snarl by way of repayment, rather than thankful recognition.

"Blow, blow, thou wintry wind:  
Thou art not so unkind  
As man's ingratitude."

In the spiritual world it is, however, otherwise. Grace bestowed invariably secures a gracious response, and they that are blessed *in and through* and *by* the Redeemer always bless Him in return. "The wonderful love of *His* heart" evokes the love of ours. The trouble of the Christian is that his love and gratitude are so inadequate to the costly affection which spent such untold treasures to obtain it. But *it is* a trouble which he would rectify if he could.

"Lord, it is my chief complaint  
That my love is weak and faint;  
Yet I love Thee, and adore—  
O for grace to love Thee more!"

Those who have never been favoured to say, "He loved me and gave Himself for me," cannot possibly enter into the feelings of those who have, but to these Jesus fills a position so altogether unique that they accept Him as Love's sweetest, dearest, supremest Object. The persuasion that He left the skies, stooped to the manger, bore the weary burden of this life, and the heavier load of Calvary's cross *for me*, creates feelings for which there are no words in our vocabulary. Like Paul's visions in "the third heaven," it is not possible to utter them. Yet we would if we could.

"O, could I speak the matchless worth,  
O, could I sound the glories forth,  
Which in my Saviour shine!  
I'd soar and touch the heavenly strings,  
And vie with Gabriel while he sings  
In notes almost Divine!"

III.—Jesus is accepted by His brethren AS THE FOUNTAIN OF AUTHORITY. When the king delighted to honour Mordecai, we are sure that this delight was shared by his national brethren; and when we read that the Father "loveth the Son, and hath given all things into His hand;" that He has "crowned Him with glory and honour, and set Him over the works of His hands, and put all things in subjection under His feet," and that "He is on the right hand of God; angels and authorities and powers being made subject to Him"—our hearts, "by grace renewed," feel a like exultant joy. "God has blessed Him for ever," and, when favoured with holy thoughts and gracious feelings, *we* never tire of blessing Him too.

As days roll on, our prayers undergo a change in matter and



expression. The pensive sigh or the prolonged groan of the anxious penitent gives place to the verbal petition, "God have mercy on me, a sinner;" "Say unto my soul, 'I am thy salvation,'" in most instances, follows, and this is repeated with growing urgency, until the "time of love" arrives, and Divine assurance is vouchsafed. O happy day, in which the Lord is pleased to say to our hearts, "Fear thou not, for I have redeemed thee." *Then*, filled with joy, impelled by gratitude, and constrained by the "love which passeth knowledge," we cry, "Lord, what wilt Thou have me to do?" and we never wholly cease to own Him, as embodying the authority to which our allegiance must be paid. Our anxiety thenceforth is to ascertain "what the will of the Lord is," and to obtain from Him grace to do it. The *conscience* submits her decisions to His directions. The *judgment* corrects its opinions by His declarations. The *will*—no longer arrogantly resistant, but graciously harmonised to His sway—meekly bows in subjection to Him, and the Christian sings—

"Let all the powers within me join  
In work and worship so divine."

Such service is perfect freedom. "If the Son shall make you free, ye shall be free indeed." He is no Egyptian taskmaster, forcing His unwilling slaves to "serve with rigour." Nor is it difficult for those who have been made "willing in the day of His power" to do what He enjoins. His people recognise the double bond. On the one hand they read, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." This is a kind of prize medal given to a sinner to wear on his breast when he finds pardon and peace at the foot of the cross. But, turning it round, he views on the other side, "Take My yoke upon you, and learn of Me: for I am meek and lowly of heart: and ye shall find rest unto your souls." Or, keeping within the language of Scripture, "The foundation of God standeth sure, having this (twofold) seal, 'The Lord knoweth them that are His:' and 'Let every one that nameth the name of Christ depart from iniquity.'"

But in all this, how we feel our weakness, and have to cry daily, "Hold Thou me up, and I shall be safe." We are sure that we can neither be *righteous* in the way of justification nor *right* in the manner He requires, without His grace; but we take refuge in His ample promises of mercy, help, strength, and deliverance, if only His sweet words are laid with power on our anxious hearts.

"Let me but hear my Saviour say,  
'Strength shall be equal to thy day:'  
Then I rejoice in deep distress,  
Leaning on all-sufficient Grace."

Thus Jesus is "accepted of the multitude of His brethren;" yet with the feeling that much is reserved for a future period. *Then*, though faith will be superseded by the "open vision," the service of love will develop into that happy perfection which we now so ardently desire.

Finally, our text suggests an important evidential test of our interest in the grace of God, if we associate the terms "accepted" and "brethren." Have we accepted the Lord Jesus as the Object of our trust, as the centre of our love, and as the supreme *Authority* to whom we bow in loving and loyal obedience? Then we are His *brethren*, our

condition and experience proving that He accepted us before we accepted Him, and sought us before we sought Him.

G. W. SHEPHERD (*transcribed by JOHN HOPEFUL*).

## THE TRIAL AND TRIUMPH OF ABRAHAM'S FAITH.

By E. MITCHELL.

"And it came to pass after these things that God did tempt Abraham."  
—Gen. xxii. 1.

"By faith Abraham, when he was tried, offered up Isaac."—Heb. xi. 5.

THE revised rendering of the first passage above—"that God did *prove*," is to be preferred to the familiar "God did *tempt* Abraham," not only as being unambiguous, but because the original word is rendered "*prove*" in twenty places in the Authorised Version.\* "God cannot be tempted with evil, neither tempteth He any man" (James i. 13), but God is wont to *prove* the graces of His people, and it pleased Him to subject His servant Abraham to the test of parting acquiescently with his beloved Isaac. It is impossible to consider Abraham's trial without being struck by its

### UNUSUAL SEVERITY.

A prominent and pleasing feature of God's revealed character is His tenderness in dealing with His people. "Like as a father pitieth his children, so the Lord pitieth them that fear Him. For He knoweth our frame: He remembereth that we are dust" (Psa. ciii. 13, 14). But this tender pity in Abraham's case seems hidden, though we are sure it was not wanting, for God can never deny Himself. In all probability—we might speak with certainty—no one of God's people was ever subjected to so severe a test as was Abraham. He was to take his Isaac, in whom his soul delighted, and with his own hands slay him, cut up his body, and offer it as a burnt offering to God. To yield up an only son to God in an ordinary way without a murmur is no light task, as the writer can testify from his own experience, but to slay with one's own hands the dearest object of one's affections, seems beyond human ability. Besides, Isaac was no ordinary son, but the child of promise, long waited for, most tenderly loved, and highly prized. Surely never was mortal besides set such a task as this.

*God's dealings with Abraham had been preparatory*; He prepared him for his supreme trial. From the beginning God had tried His servant's faith. At the first God called him out from his own country to go to a land of which he knew nothing: "he went out, not knowing whither he went." By keeping him waiting for the promised seed until a miracle was required to accomplish the promise, and by many vicissitudes, God had trained His servant for this supreme act of faith. Not raw recruits, but well tried veterans, are placed in the hottest parts of the field of battle. Past experiences and deliverances are intended to be helps to our faith in further and more severe trials. The remembrance of his victory over the lion and the bear helped David to confront Goliath with humble confidence in Jehovah. So the many proofs Abraham had

\* Young's Concordance.

received of the power and faithfulness of God assisted him in this fresh and more severe trial to which he was subjected. Experiences of God's favour, faithfulness, and delivering power and mercy should be treasured up by us, not to live upon the past, but as encouragements to faith and obedience in the trials which may yet be before us. God increases faith in the hearts of His people by exercise and trial.

In Abraham's trial we notice that there were

MANY ELEMENTS ;

various ingredients were mixed in the cup he was called to drink. We may begin with the trial it was to *his natural affections*. He was doubtless a man of deep and tender feelings. This feature of his character was manifested in the anguish which he felt in parting with Ishmael. But his deepest and tenderest feelings twined about his Isaac. The son of his old age, given him by promise, an amiable youth in whom his dearest hopes centred, the command to offer him as a burnt offering must have been like a dagger plunged into his very vitals. And it seems as if God were determined that he should feel the bitterness of the trial to the full. "Take now thy son," said He, "thine only son Isaac, whom thou lovest, and get thee into the land of Moriah ; and offer him there for a burnt offering upon one of the mountains which I will tell thee of." Nothing seems spared here, but the knife is driven in deep, and the agony long drawn out. Not one sharp stroke, and all over, but a three days' journey, with this dread purpose in his mind, and the sweet talk of the lad by his side on whom death was to be inflicted—O awful thought ! by his own hand. Men may, and do sometimes, rise to a great height in a moment of supreme enthusiasm, but this was to be a deliberate act of obedience on Abraham's part.

But the patriarch would also have *Sarah and her feelings to contend against*. What would she feel, think, or say concerning this tragedy ? Sarah was a model wife, and as such is presented as a pattern to Christian wives in all ages, as "obeying Abraham, calling him Lord" (1 Peter iii. 6). But we know that she could assert herself on proper occasions. What will she feel and say when she knows that his father's hands have been embued in the heart's blood of her darling Isaac ? If Zipporah could say to Moses, "Surely a bloody husband art thou to me," what might Sarah say to Abraham for such a deed as this ? We know, too, that Abraham was tenderly delicate respecting Sarah's feelings, and would feel inflicting pain upon her more keenly than his own personal suffering.

There was also *the effect of this act upon the heathen with whom he was surrounded*. Human sacrifices to idols were not uncommon among the Canaanitish nations, though captives taken in war were usually the victims, but probably, as later in the horrid worship of Moloch, parents did occasionally sacrifice their own children. Most likely Abraham had protested against this unnatural and inhuman practice, and had spoken of the true God, as a Being of infinite goodness, to whom such sacrifices must ever be repugnant. What would they think and say when they found him guilty of the same abomination ? Would they not say, "Art thou too become as one of us ?" "Thou who hast preached to us concerning the sacredness of human life, hast thou slain thine only son ?" Would not his character suffer irretrievable damage, and his influence for good be utterly destroyed, while the heathen would be confirmed in

the cruel and diabolical rites with which they worshipped their demon gods?

Beyond these considerations there was *the trial in relation to the character of God*. Could this apparently cruel command emanate from that God whom he had known, loved, and served for forty years as the holy, just, and merciful One? Had he been mistaken in his views of His character? Was it possible that God, in whom he had trusted, who, after for so many years of patient waiting, had bestowed this crowning blessing upon him, would now ruthlessly tear away from him the very mercy He had bestowed; nay, more, with, as it were, a refinement of cruelty, call upon him to slay and bury the hope which He Himself had raised in his heart? How could this command be reconciled with the character of God as he had conceived of it? must he not form another, yea, an opposite view thereof? How severe must this exercise have been! With such material to work upon, how would the arch adversary of souls press in on his mind with the most specious arguments! Those who know how hard thoughts arise in the mind in seasons of trial can appreciate this part of Abraham's trial. Job, with all his patience, once cried out, "Thou art become cruel unto me." No such expression fell from Abraham's lips.

But the severest element of all lies here, that Abraham was seemingly called on to *destroy his own hope of salvation*. The salvation of the whole elect family of grace was wrapped up in the promised seed. "In Isaac shall thy seed be called," contained the promise of the Redeemer. Slay Isaac, and the promise will be destroyed; so reason would suggest. In cutting Isaac's throat apparently Abraham would cut the throat of his own salvation, and that of the whole elect family at one stroke. When God's providence appears to contradict His promise the trial of faith is severe; but to have His command to do that which would seem to make void His promise is still more severe. Truly the furnace in this case was "heated one seven times more than it was wont to be heated." Here is Abraham commanded to as it were destroy all hope of the promise being fulfilled. Here was a test indeed.

God, however, never miscalculates. "He will not suffer us to be tempted above that we are able." He had fitted the back for the burden He laid upon it. The history shows us that Abraham

#### TRIUMPHED GLORIOUSLY.

*He obeyed without hesitation*. If ever, by a mere man, God's will was done on earth as it is in heaven, surely it was thus done on this occasion. The patriarch "consulted not with flesh and blood." He made no moan; asked not to have the command annulled, or even modified, but "rose up early in the morning," made every preparation necessary for the journey, and its purpose, and at once set out for Moriah. Who can adequately conceive, much less depict, the feelings of this aged man during the three days' journey, with his beloved Isaac by his side, ignorant of his father's purpose, cheerfully prattling by the way? We do not think an angel's powers unaided would have been equal to the task. Satan dogged his steps, full of envy and malice, plying his evil suggestions, hoping to see his faith fail, and his obedience falter at the last. Angels gazed with holy wonder and admiration to see how Divine grace could strengthen a weak mortal, and make him thus victorious over all human weaknesses, and gave glory to God. As for Abraham,

“his heart was fixed, trusting in the Lord.” Enough for him that God had given him the command. “Being not weak in faith,” he gave glory to God, knowing that He who had raised Isaac from an aged couple, as good as dead, could raise him up from the dead. Confident in the wisdom, power, and faithfulness of God, he did not reason, but believed and obeyed, leaving it entirely with God to fulfil His own promise, and take care of His own character. The sacrifice was virtually made, though God interposed at the last moment to save Isaac, and relieve His faithful servant. Glorious, indeed, was Abraham’s triumph.

Many valuable lessons might be drawn from this subject, but we must forbear, and be satisfied with reminding our readers that Abraham’s faith is adduced by the apostle, not only for our admiration, but also for our imitation. It is by a God-given, and God-sustained faith that His people obtain their victories. “All things are possible to him that believeth.” Let us not forget that faith’s province is to look to the Promiser and His promises alone, and to be blind to everything else; to listen to what God says, and to be deaf to all the suggestions of carnal reason and unbelieving fears; and thus give glory to God. With the apostles we cry, Lord, “increase our faith.”

### CHRISTIAN EXPERIENCE.

(Continued from page 244).

“I will declare what He hath done for my soul.”—Psa. lxxvi. 16.

WE pursue the important subject of the radical and vital *change* through which all have passed who are divinely entitled to be styled *Christians*—the sons and daughters of the Lord God Almighty. We have seen that this, though essential in all cases, varies in its features in different persons, according to the sovereign pleasure of the all-wise Being who “orders the steps” and “keeps the feet of His saints.” He pursues no undeviating method in those with whom He savingly deals, and eventually leads by His grace to approach and apprehend the living Saviour in the exercise of the Faith which He has been pleased to bestow.

Some, as we have seen, become real Christians in early life. To others, the grace which saves is imparted later, but in a manner so gradual as to render it difficult for them to recall its reception and operations, and almost impossible for them to name dates and circumstances in connection with their transition from a condition of unconcern for spiritual things to one of conscious security through the Atonement of Jesus Christ. In fact, it is impossible to advert to all the varieties of Christian experience with respect to this Divine work, and we may well sing:—

“How wise and varied are the ways  
The Saviour doth pursue,  
When dealing with the chosen race  
And forming them anew!”

#### SUDDEN CONVERSIONS.

The enquiry is often made, whether the Bible warrants our estimating these with approval, as having the stamp of Divine workmanship. An affirmative reply would unhesitatingly be given by many who are zealous

in seeking the salvation of sinners, whose prayers, hymns, and addresses lead to the supposition that they view the gracious transition of an irreligious and wicked person from a life of sin to one of outward devotion to the Saviour as a process ordinarily necessitating but a few moments or an hour or two at most. Others seem to regard it as invariably a process of time, and are suspicious of any such a work of blessing, though it has led to a life of holy and earnest discipleship, unless it was prolonged and painful, and attended with many fluctuations of experience, and alternations of hope and despondency. Let, however, the distinction between

#### REGENERATION AND CONVERSION,

too often regarded as identical, be perceived, and the Scriptural testimony on the question is not hard to ascertain.

REGENERATION is wholly the work of God. It is the infusion of Divine life into a soul that was dead in trespasses and sins. In its sinners are passive. The grace of life comes to them undesired and unsought. No wish, appeal, or effort on their part precedes or procures it. Hence the New Testament, while it enforces the *necessity* of the new birth, neither imposes this as a creature-duty, commands men to endeavour to obtain it, nor blames any for not having been the subject of this merciful and mysterious change. It is effected by the Holy Ghost, alone and unaided, exercising His gracious power in pure sovereignty and in pursuance of a Divine purpose formed and matured before the world was. It is the commencement of experimental religion in a human soul. Unregenerate men are spiritually non-existent.

CONVERSION is the outworking of the life imparted at Regeneration, to which it stands related as an effect to a cause. This life influences the varied powers of the mind, the memory, the judgment, the will, the imagination and the passions or affections: and these in turn affect, as springs of purpose and action, the secret and open conduct of regenerated persons, in relation both to the Saviour and their fellow-men.

As a consequence, therefore, of the internal secret and Divine work, they regard all things from a new standpoint, form new estimates of all that concerns them, regard sin as hateful because hateful to God, and hunger and thirst after righteousness because He loves it. Hence those who "*were* the servants of sin, become obedient from the heart to that form of teaching whereunto they were delivered" (Rom. vi. 17). *Once* "far off, they are *now* made nigh by the blood of Christ," and "have their access by one Spirit unto the Father." *Once* "like sheep," they habitually "went astray;" but "are *now* returned" unto Christ as "unto the Shepherd and Bishop of their souls." *Once* "they *were* a curse among the heathen; *now*, having been saved, they have become a blessing" (Zech. viii. 13).

Regeneration, *from its very nature must be instantaneous*. It is a *transition from death unto life*, between which there can be no intermediate condition. It is a creation (2 Cor. v. 17), and a being must have an existence or not. It is a *resurrection*, and a human form is either a corpse, and absolutely devoid of vitality, or a body animated by the principle of life. The ideas conveyed by these terms exclude the conception of a gradual process of which a sinner is the subject, and necessitate the conclusion that spiritual existence is commenced by a Divine act which is absolutely instantaneous.

All the variations in the early experiences of those who have become Christians are therefore solely connected with the change which follows the reception of Divine life into the soul ; in other words, *the conversion of a sinner to God*. That this may be gradual we have conceded. That it may be also sudden, and with no previous intimation that such a transformation of character is impending, is, however, indisputable. The conversions recorded in the Acts of the Apostles, the three thousand on the day of Pentecost, and others were mostly of this character. Of this description of converts was Paul himself, while the other Apostles seem to furnish examples of a change conducted in a more gradual manner, and accompanied by circumstances of a less obvious and memorable nature.

It is wise for all who are anxious about the salvation of their own souls, or solicitous to be spiritually useful to others, to refer these matters to the sovereignty of God in the different operations of the Holy Spirit upon the minds and hearts of the objects of His favour. "To limit the Holy One of Israel" by prescribing or dictating to Him *how* His acts of mercy shall be performed is presumptuous folly; and who shall dare decry the reality of a work of grace because it led to a sinner's being brought to his knees suddenly in penitence and faith ?

Rather, let us be pleased to hail the operations of the Spirit in others, although their experience may differ widely from our own. Some of the Lord's elect, we have reason to believe, have in modern times been roused, as by a sudden shock, from their spiritual insensibility, and hurried from their former habits with a rapidity and a violence that have left a profound and ineffaceable impression on their memory, and marked the day and even the hour when the change took place in their characters.\* This stands up in their survey of past events like some great landmark ; and, pointing to such and such a date, they can say with decision, "Then the colour of my existence changed ; then I first drew the breath of spiritual life ; and then I received that help of God by which I continue even to this day."

#### THE CO-OPERATION OF PROVIDENCE AND GRACE.

"God moves in a mysterious way  
His wonders to perform,"

has been sung with a full heart and with quivering lips, by most of Zion's pilgrims ; few of whom have not *something* of a special and interesting nature to recall in connection with the commencement of their peace and joy in the Holy Ghost. Allowing for the diversity of the means by which they were brought to think and feel concerning the great subjects presented in the Gospel, these means appear to *them* to have had something remarkable connected with them. Providence is the Handmaid of Grace—both being the operations of the same God, and (in the case of His own people) branches of the same great purpose, formed and carried out for their benefit. Divine wisdom and Divine power, as well as Divine mercy, were concerned in the events which influenced the course of every sinner who has been converted from the

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\* The reader will doubtless recall the conversion of Colonel James Gardiner as related in his well-known Memoir by Dr. Doddridge ; and that of Mr. Thorpe, the elder, Independent minister of Bristol, who was made conscious of sin when mimicking Whitfield in a state of semi-intoxication. John Hazelton's conversion was also of a sudden character.—EDITOR.

way of his own heart ; and a review of the course by which the Lord hath led us must lead to our perceiving that an unseen hand was at work to effect our welfare ; and that many wonders and miracles, veiled under second causes, claim our heartfelt praise.

One, for instance, may remember that the first serious thought he entertained was the result of a combination of circumstances which at the time seemed little else than a chain of accidents. Left in a room, alone, he, perhaps, took up a religious book which he at first laid down, and at which he gave a second look, solely because there was no other at hand ; and because by so doing he hoped to while away a little of the time which threatened to hang heavily on his hands.

Another was casually thrown into the society of persons whom he would, if he could, have avoided, but to whose Christian conversation he was obliged, by a happy necessity, to listen. Losing his way, or driven by stress of weather, a third was, perhaps, compelled to attend a place of worship in which he heard truth, which at the time offended his prejudices, but which recurred to him afterwards, and possibly, much against his will, daily made a deeper and more lasting impression on his mind. Opening a Bible, with scarcely a consciousness of what he was doing, a fourth lighted upon a passage which struck him for the moment, and induced him to read on, till the truth was carried by the power of the Holy Ghost to his heart, and touched his conscience to the quick. By means such as these, individuals have frequently been led to think, and finally made willing "in the day of Divine power."

To others, indeed, such occurrences may appear to have been of the most ordinary and common-place character, but not so to those whose whole future was thus affected. At the time, such may have regarded them as wholly casual and unimportant ; but connecting them with after events it is impossible *now* not to review them with peculiar interest, and to observe wrapped up in them, the first indications of a purpose of mercy on the part of God, with respect to one whom He had eternally loved.

Certain cases of this nature, we conceive, must excite in every Christian mind feelings of a very mixed and peculiar description. These will arise from the events involved in them, presenting a totally different aspect to him now they are passed, from that in which they appeared to him at the time they happened. In looking back, for instance, he may fix his eye on some severe domestic or personal calamity, which, at the time, he regarded merely as an overwhelming misfortune. *Then*, not improbably, he chafed and murmured at its severity, or simply bewailed the greatness of his loss. Now, that his condition is happily altered, and he can contemplate events as causes followed by effects, he perceives the decided tendency of the calamity in question to produce the change from which he dates his happiest hours and his brightest prospects. How full must his feelings be of self-reproach when he reflects on the blindness he displayed to his greatest mercy ; or the indignant spirit with which he met the dispensation ; or the premature and harsh conclusions he drew from it. How must gratitude dilate his spirit when he meditates on the lovingkindness of God in bearing with his waywardness, in denying him the desires of his heart, and in bringing him "by a way that he knew not," and leading him by paths so opposite from those which he would have



chosen for himself. It is impossible but that many such instances in which a contrast is presented between the folly and wickedness of the creature and the wisdom and grace of God our Saviour, must crowd upon the recollection of the Christian; and with what sentiments of self-abasement and adoring thanksgiving must the retrospect be accompanied!

C. W.

(To be continued, if the Lord will.)

## THE TWO DIVINE WORKERS AND THEIR WORK CONSIDERED.

BY H. NEWTON, WISBECH.

"Thou, Lord, hast made me glad through Thy work."—Psalm xcii. 4. "It is God that worketh in you."—Phil. ii. 13.

THE salvation of the people of God, which originated in the electing love and predestinating grace of the Father, has two Divine and all-important operations, as its actual and experimental basis—the work of Christ *for* them, and the work of the Holy Spirit *within* them. Our acceptance with God; our standing in grace; the justification of our persons, and the pardon of our sins, depend on the former: while our knowledge of these facts and the happy experience which flows from their apprehension by faith, are derived from the latter.

The two are co-extensive. The work of Christ *for* His people is the ground of the Spirit's work, and the Spirit's work is the proof and evidence of our interest in what the dear Redeemer "did and said, and suffered for us here below."

"Within the lines of grace and blood,  
Among the chosen of our God;  
Unseen, unheard, from day to day,  
The Spirit doth His pow'r display.

To such as are ordained to live,  
Eternal life He loves to give;  
He every heaven-born grace imparts,  
And fills with joy our joyless hearts."

This is taught in the ceremonial law of the cleansing of the leper. His right ear, thumb, and great toe were first to be touched with the blood of the trespass-offering; and afterwards, every place on which the blood rested, was to be touched with the oil, a "log"\* of which had previously been presented as an offering unto the Lord (Lev. xiv. 14, 17). Thus we are taught that "blood" and "oil," in other words, an interest both in Christ's sacrificial sufferings and the Spirit's sanctifying operations, are essential to a living participation in the salvation of God.

Peculiar emphasis is given to this thought by the fact that these directions occur twice, with some variations, in the same chapter. "The blood of the trespass offering," observes J. C. Philpot, "had *first* to be put on the tip of the right ear, the thumb of the right hand and the toe of the right foot of him that was to be cleansed. This points to the efficacy of the atoning blood of the Lamb of God, in cleansing

\* Rather more than one-third of a pint.

us from all sin—our sinful thoughts, our sinful actions, and our sinful walk, are all forgiven through the redemption that is in Christ Jesus. This, however, was not all; oil had afterwards to be applied to all the places which had before been touched with blood. The oil was thus 'put' by the priest 'upon the place of the blood' (Lev. xiv. 28). This points to the sanctifying operations of God the Spirit, of whom *oil* was especially employed as a type and figure. Before the heart can be sanctified, it must be cleansed by the blood of the Lamb; and before the peace-procuring power of the blood can be enjoyed, as an experimental reality, the work and witness of the Spirit must be felt in the heart. Blood with oil, oil upon blood, make the manifested child of God."

Other Scriptures might be adduced. We are, for instance, informed that "of God, (Christ) is made unto us wisdom, righteousness, sanctification, and redemption" (1 Cor. i. 30), where what Christ is *for* us plainly appears—while in a following passage, the same people, after a long catalogue of sins that were then prevalent, are reminded of *their own* condition formerly and now. "Such *were* some of you, but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and *by the Spirit* of our God" (1 Cor. vi. 11),\* which as plainly refers to an internal work by which they had been renewed and rectified.

Look again at the "Penitent's prayer," as the fifty-first Psalm has so beautifully been styled—in which, after *first* pleading for mercy, the suppliant goes on to speak of "wisdom in the *inner* parts"—"a right spirit *within* him"—and "a free spirit." Thus the connection between the blood which atoned for sin, and the grace which operates in the heart are clearly apparent.

Here a caution is necessary, as there is a danger of our being unduly solicitous when looking for evidences of the Spirit's work within us; and of our unconsciously failing to estimate the efficacy and preciousness of the Saviour's work for us.

Christ's work *for* us is absolutely and eternally complete. The work of the Spirit *within* us is of a progressive character. It is not therefore fully developed, and is often obscured by indwelling corruption. Sincere souls are prone to look within, when in quest of peace with God—till all grows darker and more confused, and they are almost ready to resign their hope. This is a mistake. Precious, as is the Spirit's work in the hearts of favoured sinners, it is not on this, that our peace depends. The Holy Ghost did not make peace, but Christ did. He is not called "our Peace," but Christ is. God did not send "preaching peace by" the Holy Ghost but "by Jesus Christ." The Spirit does not present Himself as the early object of faith, but directs and leads the sinner to the Saviour in the grace and glory of His finished work.

"The blessed Spirit omits to speak  
Of what Himself hath done;  
And bids th' enlightened sinner seek  
Salvation in the Son.

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\* In the Editor's *Manual of Faith and Practice*, page 127, it is explained that the figure *Hyperbaton* is here employed—and that after the general statement, "But ye are washed," the particular statement of how this was effected is presented. 1. "Ye are sanctified;" 2. "Ye are justified;" 3. "In the name of the Lord Jesus;" 4. "By the Spirit of our God." It should be understood thus—"Such were some of you, but ye are washed."—"Ye are sanctified by the Spirit of our God: ye are justified in the name of the Lord Jesus."

## THE EARTHEN VESSEL

Great are the graces He confers,  
But all in Jesus' name ;  
He gladly dictates, gladly hears,  
SALVATION TO THE LAND."

Reader, our subject is vital to the enjoyment of peace with God. We know who has said "Him that cometh unto Me, I will in no wise cast out." May it be ours, in the life and energy which the Spirit imparts, to respond :—

"My faith looks back to see,  
The burdens Thou didst bear ;  
When hanging on the cursèd tree,  
And hopes her guilt was there."

## BY THE SEASIDE.

Deut. i. 7.

BY JAMES E. FLEGG.

HOW pleasant ! That is where many of our pastors and people have been spending the past month ; and where some yet linger. Rest is sweet, and relaxation necessary for body and mind. When by the seaside our minds are led, from the objects around us to their Maker. How manifold His mercies ! How marvellous His grace ! "All His works praise Him," and the outspread ocean recalls many passages in the grand old Book. "The sea is His, for He made it." We read that in the beginning God said, "Let the waters under the heavens be gathered together into one place, and let the dry land appear, and it was so . . . and the gathering together of the waters called He seas."

What say the waves as they dash and break upon the shore ? How great is God. The psalmist, when gazing upon the broad expanse, exclaimed, "this great and wide sea." Nothing is so well calculated to present a picture of immensity as the boundless ocean. If this is great, how much greater is He who made it. "He hath measured the waters in the hollow of His hand." Great as it appears, in comparison with Him, how small ! Not only is His essential greatness exemplified, but the greatness of His wisdom appears. "He measured." He has provided the exact quantity of water necessary—no more, no less. We are told that if the surface of the waters had been larger we should have had more rain ; and had it been less extensive, we should have had less than is required to make the earth bring forth food for man and beast. "In wisdom hast Thou made all things !"

The extent of the sea is fixed by the Creator. "He gave to the sea His decree, that the waters should not pass His commandment. He hath placed the sand for the bound of the sea, by a perpetual decree, that it cannot pass it : and though the waves toss themselves, yet can they not prevail ; though they roar, yet can they not pass over it." The combination of tiny particles of sand is more effective as a barrier against the inroads of the waves than any which could be set by man ! These oftentimes are swept away, but the Divine breakwaters abide. The flattery of Canute's courtiers was rebuked when the waves reached his chair. They heed not the voice of man, but the will of their Maker they fulfil. The voice of the Lord made a path through the waters for His people to pass over. The psalmist sings, He rebuked the sea

Sea also, and it was dried up. He divided the sea, and caused them to pass through, and He made the waters to stand as an heap." Nor can we forget how exciting was the occurrence when the ship was caught in the storm on the sea of Galilee. The wind howled; the waves roared. The disciples were afraid, and the Master slept. But in answer to His disciples' cry He silenced the storm. Wind and waves obeyed His voice.

Again, as we view this vast volume of water the words come to mind, "The earth is full of Thy riches, so is this great and wide sea." "The sea," it has been observed, "forms a world of itself, immense and mighty, inexhaustible in its wealth, and affording shelter, home and nourishment for countless and manifold forms of life." Here, then, is material abundance—life majestic and minute—provision for all the denizens of the deep, reminding us of the apostle's words, "Unto me, who am less than the least of all saints, is this grace given that I should preach among the Gentiles the *unsearchable riches* of Christ." O, what a fulness is there in the Saviour! What riches of mercy, grace, and glory are ours through Him. Divers diligently seek for some of the hidden treasures of the ocean. May we by diligent, prayerful application, under the Spirit's guidance, come into the enjoyment of the riches hidden in the Word of Truth!

The sea's perpetual unrest, again, reminds us of the vicissitudes of life. It is subject to changes. The shimmering waves, glistening in the sunlight, which lap the shore so gently that children play safely on the shore, may soon be surging and rolling, and lashing themselves into fury. The pleasure-boat will be no longer safe upon its surface. Many eyes will be strained across its expanse, and many prayers arise for those in peril on the waters. How full, too, of changes is life! How suddenly they often occur! He who controls the waters, however, governs our lives, and so—

"The fictitious powers of chance  
And fortunes I defy;  
My life's minutest circumstance  
Is subject to His eye."

Out yonder, the lighthouse still stands sure, for it is founded on the rock, and he who dwells within it is safe amidst the wildest storm. "The name of the Lord is a strong tower;" He is our hiding-place from the tempest.

Yet further, the ocean, how measureless its depth! And it is written, "He hath cast our sins into the depths of the sea." They have been carried away into the ocean of forgetfulness by the rich stream of the Saviour's precious blood. "I will remember them no more, saith the Lord." "He hath put away our sins by the sacrifice of Himself," and none can bring them from these depths, for if sought for, they shall not be found.

Once more, who can fathom the depths of His love? "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life," and "He loved *me* and gave HIMSELF for *me*."

"Oh for such love, let rocks and hills  
Their lasting silence break!"

'Tis sweet to walk and talk with Jesus, whether by the seaside or when at home.

## TIME AND ETERNITY—AN ILLUSTRATION.

BY J. ANTHONY GEE.

"TIME" and "Eternity," although correlated, are yet as distinct as the kernel of a nut is from the shell—as the one encloses the other, so "Time" is encompassed by Eternity.

Time has been defined as "limited" and eternity as "unlimited" duration. John Hazelton, that revered servant of God, likened Eternity to an infinite ocean, and Time to an island surrounded by it. On this, the ancient determinations of God are being actualised, but eventually it would be submerged, and thus Time "be no more."

A Circle has also been widely regarded as a beautiful emblem of Eternity. It is an unending line, every part of which is equally distant from a point within it known as its centre. The suggestiveness of this figure must strike every reader.

These illustrations help our finite minds (though in a very limited way), to touch the fringe of the mystery of Infinity, especially in relation to the existence of the unmeasurably great and glorious "God of our salvation."

The Psalmist seems to have had an accurate apprehension of Eternity, when penning the majestic words, "From everlasting" (from the infinite past) "to everlasting" (to the infinite future), "Thou art God"—the God of sovereign and undiminished power.\*

Yet again, "The mercy of the Jehovah is from everlasting (from eternity) "to everlasting" (to eternity). Mercy's open manifestation, commenced with sin and its attendant misery, and will continue while sin and misery exist in this lower world.

Whilst meditating on the above words, the Circle, which so beautifully symbolises eternity, came vividly to the writer's mind, and he made a mental picture of one *with a small section cut out of it*, and in the space left between the approaching ends, he imagined our world floating with all the other heavenly bodies, and thus representing "Time" to his mind.

So the Psalmist taking his station upon this earth looked in one direction into the *infinite past*, and in the opposite direction into the infinite future, and exclaimed in the words of the text, "From everlasting to everlasting, Thou art God,"—or, "art Thou, O God!" Isaiah tells us that "God inhabiteth eternity," but our finite minds fail to apprehend the full meaning of such a statement, though we reverently bow and acknowledge the Divine fact. "God is Love," but had God inhabited eternity only, that love would not have been made manifest; so He called "Time" into being, and in the beginning of "Time" God created the heaven and the earth, and by Isaiah's pen He says, "I have made the earth and created man upon it: I, even My hands, have stretched out the heavens, and all their host have I commanded." "Time," therefore, may be taken as the platform on which Jehovah

\* See Dr. A. F. Kirkpatrick's brief note on the above in "The Cambridge Bible for Schools"—"The Book of Psalms" (Psa. xc. 2).

"From everlasting to everlasting, etc. From eternity to eternity; from the infinite past (as men speak) into the infinite future, *Thou art EL*—the God of sovereign power. Compare Isa. xlv. 6; xlviii. 12. The Hebrew might also be rendered, *Even from everlasting to everlasting art Thou, O God.* Compare Psa. xciii. 2. Both expositions harmonise with the above thoughts.—EDITOR.

works to display His greatness and His grace in a way that (speaking after the manner of men) they could not otherwise have been disclosed—and to make known the ineffably glorious fact that “God is love.”

Thus some sublime truth might be conveyed to the mind by presenting to the eye a flat circular band from which a small section had been removed. The band itself we would call Eternity; the small intervening space we would take to represent Time—and thus we might better arrive at a clearer conception of the inscrutable mysteries to which reference has been made—especially if a pictorial representation of the sun, moon, and stars occupied the place from which the small portion of the band had been taken away.

As “the sands of time run out,” the opening in eternity is *closing up*, and will continue to do so, until “the day of the Lord comes as a thief in the night;” “in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up,” and “the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat.” When this takes place “time shall be no more,” and a never-ending eternity ensue.

“Eternity, stupendous theme;  
Compared herewith, our life’s a dream;  
Eternity, O, awful sound!  
A deep where all our thoughts are drowned.

Eternity, the dread abode  
And habitation of our God!  
His glory fills the vast expanse,  
Beyond the reach of mortal sense.

But an eternity there is  
Of endless woe, or joyful bliss;  
And, swift as time fulfils its round,  
We to eternity are bound.

And is eternity so near?  
And must we all, and soon, be there?  
Prepare our souls, O blessed God!  
To meet our long, our last abode.

Ye gracious souls with joy look up,  
In Christ rejoice, your glorious hope;  
This, everlasting bliss secures,  
God and eternity are yours.”

[The writer regrets that our resources do not admit of a picture illustrating the above—a regret in which we join. When very young, Sir Edward Denny, Bart., was not only our dear father’s neighbour, but most kind to the young preacher in whom he was interested. He devised many pictorial elucidations of Scripture truths, which,—though we demurred to some of his expositions—were very ingenious and suggestive.—EDITOR.]

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EVERY soul of man, apart from the sweet and salutary influences of Divine grace, is its own god, its own devil, its own world, and its own destruction.—*Rufus*.

CLOSELY and faithfully examine the feelings with which thou regardest the people of God, especially those of them who are advanced by grace or gifts above thyself. Discount the envy, and they will shine as angels in thy sight.—*Rufus*.

## REMINISCENCES OF C.H.S.

JAMES WELLS AND C.H.S.

SOON after the erection of the Surrey Tabernacle, James Wells, one week-day morning, happened to be standing on the steps at the entrance, as C. H. Spurgeon drove by in his landau. A kindly and fraternal wave of the hand led to the latter's stopping the carriage and descending to accost his ministerial neighbour. A minute's conversation led to the courteous and kind request, that the Minister of the Metropolitan Tabernacle would inspect the new Sanctuary—of which our brother Wells was not a little proud. The invitation was accepted, and Spurgeon expressed himself as highly pleased with all that he saw.

As the interview was drawing to a close, he enquired if Mr. Wells had ever seen *the* Tabernacle, adding, "Do come over some day, and I'll leave word with my Chapel-keeper to show you over every part!"

"No, Sir," was the reply, "KINGS WAIT ON KINGS. I have taken you round my little place myself, and if I ever set foot in your chapel, you yourself shall receive me—and no one else."

As a matter of fact he never did so.\*

## C.H.S. AND TROGLODYTES.

C. H. SPURGEON was fully aware of the importance of an extensive vocabulary, and was always on the alert to extend the number of words at his own command.

As is well known, the afternoons of his Saturdays were devoted to the reception of visitors; and he was then glad to entertain any of his more immediate friends, without the formality of a previous appointment.

On one of these occasions, he and a few brethren in whose society he was peculiarly at ease, were chatting together in the now historical summer-house in the grounds of "Westwood."

One of the party happening to speak of "*trogloodytes*," C. H. S. stopped him and enquired into the exact meaning and pronunciation of this word, on which he averred "he was a little hazy."

"Go to the Study," he at length said to one of his visitors, "and bring us a Dictionary, and let's all get clear on the point." The book was accordingly fetched and the term turned up:—TROGLODYTE, a cave-dweller. I.—Applied (1) to *men* in a primitive condition whose residences were, not houses, but natural holes or caves in mountainous regions. (2) To *birds* of the wren family which live in natural holes or cavities. (3) To a race of apes, found in different tropical countries, which live in caves. II.—Figuratively, one who lives in seclusion and declines to take a share in the affairs of his fellow-men. (Derivation, Greek, *trōglē*, a cave, *dyō*, I enter).

"Thank you," said their host, "I've got the idea now firmly in my mind—and I'll make the word do duty as soon as I can." "This is my way," he added, smiling at the circle of surrounding faces—"I always use a new word when able, in order to get familiar with it."

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\* This anecdote was current among the students of the Pastor's College at about the year 1870. It was told the writer by a ministerial friend who left the Institution for his first pastorate in 1871. The comment of a Scotch friend on the incident is memorable—"Eh, but he was a mon, that Jamie Wells."

Soon after another visitor arrived, and the conversation turned on the "Down-grade" controversy, which at that period (the summer of 1888) was causing Mr. Spurgeon much sorrow and searching of heart, and he expressed keen regret that some, of whom he had hoped better things had not come to the help of the Lord at this critical time.

The friend who had recently arrived, sought to cheer him by referring to the "seven thousand men" in the time of Elijah "who had not bowed the knee to the image of Baal" of whom the prophet knew nothing (1 Kings xix. 18 ; Rom. xi. 2—4).

"Yes," he replied, "that's all very well, but I am not myself much in love with such *troglodyte* saints. I prefer those that play the man and come to the front in the cloudy and dark day."

#### C.H.S. NEVER AT A LOSS.

No feature in the many-sided character of C. H. S. was more wonderful than his unflinching presence of mind.

At the Annual Meeting of his College in 1863 he, for the first time, took others into his confidence as to his desire that some of his students should devote themselves to the Lord's work in the Mission Field. This he was urging very strongly, when a young man named C——n, whose mind was affected through his assiduity in studying for the artistic profession, suddenly rose from his seat, and called out, at the top of his voice, "I'll go, Mr. Spurgeon, I'll go at once"—and more to this effect. The people, most of whom could not tell what to make of it, were alarmed ; some stood up, and a commotion seemed imminent, which, however, Spurgeon at once quelled by saying, in the calmest way, "All right, Mr. C——n, if you'll just go to that door" (pointing as he spoke to the back entrance on the south of the platform), "the elder who is standing there will tell you what to do." He immediately rushed to the place, was kindly taken charge of, and was soon outside the building in the care of his friends.

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## "CRY OUT AND SHOUT."

### A STORY OF A CHILD.

**M**ANY years since, when our late Brother Leach was minister of Abington Street Chapel, Northampton, a young married couple were regular members of the congregation. Their little boy was the special pride of his father, who was wont at times to encourage him to shout "Hurrah" when he threw up his arms.

The sermon, one Sabbath day, was on the Redeemer's return to heaven, and the preacher, warming with his subject, threw up his hands just as the young father was accustomed to do—as he exclaimed at the top of his voice—"The Lord is gone up with a shout !"

The surprise of all assembled may be imagined, when a child was heard to cry in response, "Hurrah ! Hurrah !"

"Daddy" Leach was equal to the occasion. Instead of scolding the little enthusiast he addressed a few kind words to him, expressing the hope that he would live to honour the Saviour and greet Him with heart and voice.

We wonder if that child survives.



## "PROTEST" OR "RESISTANCE."

A WORD ON THE PRESENT QUESTION.

THIS magazine is maintained for the enforcement, illustration, and defence of the "everlasting Gospel" in its varied relations to our present life and the solemn future which awaits us all. It thus endeavours to promote the "unity of the Spirit" by bringing into touch and association those that love the Saviour in the interests of "the faith once delivered unto the saints."

Our aim being thus distinctly religious, party politics are excluded from our pages; nor are social questions introduced, upon which there is difference of opinion among such as are spiritually minded.

In harmony with our well-known object, we have therefore refrained from discussing the matter which is stirring the great heart of English Nonconformity to its present violent pulsations.

On the Education Act of 1902 we indeed wrote with all the emphasis at our command, and stigmatised its iniquitous character in the strongest terms. Since our words were printed, events have taken their anticipated course. Some worthy brethren have acted in one way, some in another; and which party has remonstrated more efficiently, Time only, perhaps, can show.

We again claim respect for those who have deemed it right to pay the rates demanded of them—including the objectionable portion—with quiet but dignified words of protest. Not only have these a right to their convictions, but we should credit them with the conscientious belief that they are thus acting in the best interests of religion and to the glory of God. To sneer at such, as if they were recreants to their own avowed principles, or traitors to their trust as conservators of our dearly-bought freedom, is a tendency which all who dissent from them should resist. To some this is the harder, because the less popular, mode of procedure.

We have indeed wished that more who see with them had published and circulated their reasons for so acting. Two prominent Baptist ministers, at least, commend this course, and might have done good by taking others more fully into their confidence. They may, however, feel that while "speech is silvern, silence is golden." Certainly, their reception was not encouraging when they voiced their personal determinations in the presence of large numbers of assembled brethren.

The attitude and action of those who have adopted the principle of "passive resistance" has elicited the sympathy of many, and this resolute opposition to the unrighteousness of the ascendant party—though far from general—may tell for good should these awake to a sense of their tremendous responsibility.

We can, however, but feel that this "resistance" would be more significant and forceful if it were more "passive" and less vociferous and defiant in its character. Our Divine Master closed His great earthly career by an act of passive resistance, but in His "good confession" there was nothing to court observation. "As a sheep before her shearers is dumb, so He opened not His mouth." He spoke only when spoken to, and in the briefest manner. He did not "cry, nor lift up, nor cause His voice to be heard in the street," "but committed Himself to Him that judgeth righteously," "leaving us an example that ye should follow in His steps." How calm and passionless the demeanour of the three young Hebrews when in the presence of Nebuchadnezzar! How dignified the persistent devotion of Daniel! How wonderful the repression of Peter and John when before the sacerdotal dignitaries! The two apologetic speeches of Paul were not volunteered, but delivered at the desire of the authorities, and are models of gentle and persuasive oratory.

Surely it were wise for our brethren to follow such precedents, to speak only in direct reply to official questions, and to avoid irrelevant explanations which, under the circumstances, can do no good.

Much that has occurred cannot possibly subserve the cause which the resisters have at heart; while the action of noisy and ill-behaved outsiders

must, in many cases, tend to the discredit of religion. That the conduct of some magistrates has been that of Christian gentlemen, all must admiringly concede; but in far too many instances the arrogance, intolerance, and even animosity of the opponents of Dissent have been apparent, and demonstrate how wide the chasm between the supporters of religious liberty and equality and the prelatical party who have thus so ingenuously shown their hands.

The relation of the various Protestant denominations to this great movement is difficult to ascertain. Congregationalists and Ordinary Baptists appear—professedly at least—to favour the policy of resistance. The Wesleyans are divided, as the Free Church of England also seems to be. The Quakers are not to the front, as in the old anti-Church-rate days. The various sections of “the Brethren” have—that we know—given no deliverance. The names of some of our own dear friends\* appear among those who declined to meet a claim which they deemed unjust; while others have quietly paid “under protest.”

May God bless all who are true to their conscience and faithful to their God. Meanwhile, though the clouds grow denser and the storm still descends, we know that

“ Truth crushed to earth shall rise again,  
Th’ eternal years of God are hers;  
While Error, wounded, writhes in pain  
And dies amid her worshippers.”

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#### “SONGS IN THE NIGHT.”

“Who giveth songs in the night.”—Job xxxv. 10.

DENSE night-clouds gather!—but thro’ some rift,  
Heav’n’s glory streams on the eyes that lift,  
While songs of Paradise earthward drift!

As to the shepherds, who loved to hold  
Earnest converse by midnight fold,  
Were opened, one night, the gates of gold!

And for wonderings vague, and doubts that long  
Had haunted them, like a spectral throng;  
Came the tidings of Christ, in a midnight song!

So He cheers the lowly and contrite heart,  
Tenderly soothing its conscience-smart,  
With songs that are heav’n’s own counterpart!

No song, alas! in the night for Him,  
When He held the cup that was full to the brim,  
In the garden of anguish, lone and dim!

No song in the night of Calvary!—  
“My God, My God! Thou forsakest Me!”  
Heart-cry! whose echoes are *songs for thee!*

His wounds have mystical healing powers!  
For His crown of thorns, His children have flowers,  
For His moaning, songs in the midnight hours.

Tried ones!—“walking by faith not sight,”  
He sends you to learn for the realms of light,  
Song-gifts, borne on the wings of night!

A. G. ROBBINS.

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\* Among these are our brethren Rose, of Thwaite, Suffolk (a warm and active friend of the Baptist Church at Stoke Ash), and C. West, so long the honoured minister of the Baptist Chapel, Erith, Kent.

## BRIEF NOTICES OF RECENT BOOKS.

*Triumphs of the Gospel*: or, History of the Sufferings, Struggles, and Victories of the Evangelical Church of France. By Henri Fliehdner, a Descendant of the Huguenots. Translated by O'Dwyer Greene. Banks and Son. Price, Sixpence.

ONE hundred and two pages of interesting reading, in good type, "quite full, not crowded, but wearing an air of neatness and ease invitingly sweet," and "illustrated with cuts." A credit to the printer, a marvel of cheapness, but O the pity, that the Translator did not give it a brief and popular Title!

The period of French History, so terrible in the annals of Protestantism (1683—1715), which followed the Revocation of the Edict of Nantes, is here presented in a clear and most telling manner. The infatuation which the Church of Rome is exercising over so large a proportion of our fellow-countrymen is as mysterious as it is melancholy, and bodes ill for the future of England, unless it please God to awake her from her terrible lethargy. No religious literature is, therefore, more timely and necessary than that which brings home to ordinary persons the true records of her hateful tyranny and cruelty in past years—and impresses on the public mind what she will yet be, if opportunity be granted. Many have cause to be grateful that "Foxe's Book of Martyrs" fell into their hands in their youth; and if our little folks become interested in this booklet, it will be for their good in after days.

*Faith: What it is, and What it leads to.*

By C. H. Spurgeon. Passmore and Alabaster. Price, 6d.

EVERY publication of this dear man of God is worthy of attention—and this certainly is most characteristic of his eminent grace and peculiar power. Its theology is Fullerite. On pages 19—21, the teaching is Calvinistic in the extreme; while on page 35 we read that "Every creature under heaven is commanded to trust Christ;" "and what you are commanded to do, you may do." This statement being utterly unscriptural, of course is corroborated by no portion of the inspired volume. Its legality is to us very painful. The sinner is informed that, as a creature,

he is commanded to exercise the faith, which he is distinctly told on page 20, is the gift of God, and concerning which, he is assured on page 22, that "the reason of faith, or why men believe, is God's electing love, working through the Spirit by a sense of need, and so bring (*bringing?*) them to Christ Jesus."

Very curiously there is nothing in the book corresponding to the first half of its title—"FAITH: WHAT IT IS!" and this most important question remains unanswered. What C. H. S. has not told us, Lewis Weyman, of Kimbolton, however, did in 1738; and as his definition satisfied John Stevens, it may help the reader: "Faith, as an act, is a believing upon an inwrought persuasion, a persuasion upon inward knowledge, through (a sinner's) being led by the Spirit into the truth" (John vi. 69; xvi. 13). Such faith is not the duty of men as creatures, but of God's chosen and redeemed people when they have been born again and are "new creatures" in Christ Jesus.

*Musical Service: Is it Right?* By Rev. James Neil, M.A. Simpkin, Marshall & Co.

THIS author is well known as an evangelical clergyman of pronounced Protestant convictions, and an author whose books have greatly helped Biblical students through his extensive and accurate acquaintance with life and manners in the Holy Land. In the present work, however, he leaves his usual track and discusses the question, Whether the Service at the so-called Churches of England should be choral or musical, or whether the old way of reading the Morning and Evening Services, which was formerly general, has the support of Scripture, and the sanction of the Prayer-book itself. His conclusion is emphatically in favour of the latter. The facts advanced are solemn; the arguments cogent; and the appeals such as few that are spiritually-minded could resist. We are Dis-senters, but we wish well to our brethren in the Establishment; and trust that the time will come when "in choirs and places where they sing"—a Rubric which has puzzled us greatly—hymns only will be sung, and the prayers be read in a clear voice by men of devout hearts.

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EZEK. xv. 2.—*Question.*—Son of man, What is the Vine tree more than any tree? *Answer.*—'Tis good for nothing, if not good for Thee.—*Rufus.*

## OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

### AN APPRECIATION.

[Having derived considerable pleasure and profit from the volumes referred to, we have much pleasure in inserting the following letter.—J. E. F.]

To the many Readers of the

"E. V. & G. H."

I DESIRE (with the Editor's kind permission) to call attention to two books which he has issued from the press—I mean the "Manual of Faith and Practice," first published in 1887 and reissued ten years later; and the more recent work, "A Guide to Church Fellowship," published only last year. Perhaps these modest volumes are not yet as widely known among us as they might well be.

To those who have carefully perused them I will say nothing, because they have long since discovered what I now purpose to state. But I would strongly urge every preacher, deacon, Sunday-school teacher, and indeed every intelligent member, whether younger or older, and who has not already done so, to purchase these handbooks. They are invaluable, being the rich result of a lifetime spent in diligent research and faithful labour. The three shillings laid out on each of these little volumes will prove a good investment indeed, for more will be gained than from pounds spent upon many other books. Here the reader will find the very pith and marrow of sound divinity, choice thoughts in choice language, and the whole so compressed in the briefest space that the reader has what he requires, as it were, in a nutshell, and so will be saved much laborious reading and searching of ponderous tomes. It is all done here for him, and he has only to "read, mark, learn, and inwardly digest." Light is thrown upon scores of texts, which present more or less difficulty to the earnest Bible-reader, who desires to get the true teaching of the Spirit from the Holy Word. Passages which have been misunderstood, misapplied, or supposed to teach Arminianism, duty-faith, duty-repentance, universal salvation, and other dangerous errors, are here critically yet reverently examined in the Greek original, carefully compared with the context, and the reader guided to a right understanding of the Sacred Scriptures. If our esteemed brother, the author, had done nothing more in all his useful life to help forward the truth, to assist his brother ministers (and we know he has done not a little in this line), and to encourage the Churches in our section of the Baptist Denomination, these two books would be an enduring monument to his honour, for by them he has conferred upon us a lasting benefit. Being

well acquainted with the published works of the leaders of thought among us, both in recent and in former years, he has in these manuals given copious and various extracts upon the different points of our doctrinal belief; and where other authors, both ancient and modern, have given to the world their sentiments upon these and kindred topics, our brother's extensive reading of all sorts of literature, aided by a remarkably precise memory, has enabled him so to help us as to place the whole Denomination of Strict and Particular Baptists in a position of deep and grateful indebtedness. One is prompted to write these lines entirely in the hope that one may induce every reader, who has not yet purchased and prayerfully perused these works, to do so without delay, for here will be gained both information and mental inspiration.

Some tell us that, as a Denomination, we are slowly dying out. I sincerely hope not; but if we are, it must be for lack of knowledge as to what our Denomination really is, and why? Surely our young people need faithful and affectionate instruction, that they may be fortified against the attacks that are sure to be made upon them. Our position is assailed, the doctrines we hold dear are challenged, and on every hand attractions are displayed to decoy our youth from humble sanctuaries and simple worship to services more ornate and gratifying to the natural taste, but in connection with which the teaching from the pulpit is, to say the least, shallow and misleading.

I hope the Editor will pardon the liberty I have taken in thus writing about himself, inasmuch as my simple motive in so doing (without the slightest solicitation from any quarter whatsoever beyond my own deep feeling, and deeper interest, in the cause of God and truth) has been in some little measure to encourage a painstaking and prayerful perusal of the Word of God.

A. E. REALFF.

Leicester, August 3rd.

ILFORD (EBENEZER, CLEVELAND-ROAD).—Our pastor's (Mr. J. Othen) first anniversary services were held on July 5th and 7th. On Lord's-day two sermons were preached by the Pastor. On Tuesday pastor Chilvers preached in the afternoon from Nah. 1.7, "The Lord is good, a Stronghold in the day of trouble, and He knoweth them that trust in Him," and was graciously helped to go experimentally into the threefold statement and declaration for the encouragement and strengthening of the Lord's tried people. A public meeting was

held at 6.30 p.m., at which Mr. F. T. Newman presided. After reading 1 Cor. iii., brother Smith, of Grays, engaged in prayer. The chairman made some congratulatory and encouraging remarks to the pastor and Church. Pastor J. Clark then addressed the friends from Phil. iii. 21 upon our Lord's Second Advent and the glorious transformation of our bodies. Pastor Belcher spoke from Luke xix. 10, "For the Son of Man is come to seek and to save that which was lost," referring to the Lord's blessed mission on earth. Pastor Dads-well took Psa. iv. 6, "There be many that say, Who will show us any good? Lord, lift Thou up the light of Thy countenance upon us," showing how everyone is seeking for some kind of good, but the blessing of the Lord and the joy of His countenance is the only source of real happiness. Mr. J. A. Othen then spoke briefly upon the words of our Lord, "Other sheep I have which are not of this fold: them also I must bring," exhorting to missionary effort. Our pastor then concluded by referring to the glorious work of Christ in the salvation of His people—"In His love and in His pity He redeemed them," and their plea at the throne of grace was, "Behold, O God, our Shield, and look upon the face of Thine anointed." The attendance was not large, but the Lord's presence and blessing was experienced, and our prayer is that the Lord may be pleased to prosper our pastor's labours in our midst and spare him to see many anniversaries. To our Triune God be all the praise.—W. G. F.

**BOW (MOUNT ZION).**—The 25th anniversary of the laying of the foundation-stone was held on July 19th and 21st. On the 21st Mr. Applegate presided at the public meeting. He read Heb. xi., and spoke of the good things of eternal salvation. Brother Burkitt engaged in prayer. Brother Holland spoke very ably on Divine oneness. Brother Smith was helped to deal with Divine keeping. Brother Fountain addressed the friends on the power of the Spirit. Brother Lee also had a few words, and the chairman concluded a spiritual meeting with prayer. We thank God and take courage.—W. H. LEE.

**PONDERS END (EDEN CHAPEL).** THURSDAY, July 16th, proved to be indeed a red-letter day to this weak and struggling Cause, it being the 12th anniversary of the opening of the chapel. Brother Mutimer delivered a powerful and profitable discourse upon the providential and faithful dealings of Jehovah, founded upon 1 Kings xvii. 8, 9. Our hearts were cheered as our brother expatiated upon the truths contained herein. The truths thus ad-

vanced were especially seasonable on the occasion, as illustrating how the Lord has hitherto most graciously appeared in rendering essential aid to this small plant of His own right hand planting.

At 6.15 the chair was occupied by Mr. W. S. Millwood, who, after the opening hymn had been sung, read the 148th Psalm.

Brother W. Pallett, whom we rejoiced to see among us restored from his recent severe affliction, led us feelingly and reverently to the throne of grace to invoke the blessing of a Triune God upon the meeting.

The chairman followed with an interesting and instructive address upon the word "Eden," drawing several analogies between the earthly original paradise and the present Eden, the Church of the living God at Ponders End. The pastor, Mr. C. Hewitt, having, in the name of the friends at Eden, welcomed Mr. Millwood among them for the first time, and congratulated the ministerial brethren, proceeded to read over the names of the friends who kindly contributed to the clearing off the remaining portion of the debt of £12 10s., which was owing to the Loan Fund, making touching reference to the origin of the Cause and of the loving sympathy of dear brother Winters, of Waltham Abbey, who cherished a warm interest in the Cause, and who formed us into a Church.

Brother Gibbens followed with a spiritual and Gospel address upon the all-sufficiency of Christ as displayed in the believer's salvation, strength, confidence, faith and prayer, as also in all the preacher's trials, labours, and emergencies.

Brother Nash, deacon, in a few brief sentences, acknowledged the obligations of the Church to the friends who had come to express their practical sympathy, and likewise to the chairman and brethren, who came to speak in the Lord's name.

Brother Gull, of East Ham, also let fall some impressive observations in connections with the low and desolate condition of the Jewish Church in the days of Nehemiah. His description of the cause of God at that eventful era typified in a certain degree the desolate state of many of our weak and struggling Churches of to-day.

Brother S. J. Taylor interested and edified us by his reminiscences of bygone seasons, and ably expatiated upon "the Church being the pillar and ground of the truth" (1 Tim. iii. 15).

Friends were present from Waltham Abbey, Winchmore Hill, Walthamstow, Hackney, Limehouse, Tottenham, and other districts. The collections were very encouraging. The kind liberality of the president of the meeting was particularly helpful. The desired object

aimed at—namely, the complete abolition of the building debt—was, through the helping hand of a covenant God, in conjunction with the assistance of His dear servants, accomplished. Immediately upon this auspicious result being announced, the whole congregation rose and, with one heart and voice, sang "Praise God from Whom all blessings flow."

The pastor and his co-workers desire to render profoundest thanks to all those dear servants of Christ who in town and country have ministered of their substance. C. HEWITT.

**BALCOMBE.**—The 45th anniversary of the little Cause here was held on August 3rd, and was very encouraging. The weather being favourable, a large number of friends gathered to celebrate the goodness of the Lord and praise Him for the favour of another year. Mr. Pierpoint, of Brighton, in the morning delivered a profitable discourse upon the kingdom of Christ, which should break in pieces all other kingdoms, his text being Dan. ii. 44. Mr. Tingley, of Skaynes Hill, preached a plain and experimental sermon from Rom. v. 20. In the evening Mr. Hayter, of Brighton, occupied the pulpit, and was greatly helped in speaking from Rom. viii. 19, showing from his own experience and the experience of God's children what the earnest expectation of the creature is. Collections were good, and we trust that many felt the time to be well spent. For these favours we thank God and take courage.—ONE WHO WAS THERE.

**IPSWICH (BETHESDA).**—The Sunday-school anniversary was held on July 19th, when our pastor-elect, Mr. H. T. Chilvers, preached morning and evening, and gave an address to the scholars in the afternoon. The chapel was crowded at each service. Friends came from all surrounding villages for over twenty miles round, and many were heard to say that they did not regret coming. Mr. Chilvers preached in the morning from Exod. ii. 6, "And behold the babe wept." The evening sermon was taken from Acts i. 11, "This same Jesus." This sermon was also listened to with great pleasure, even the youngest scholars were very quiet and gave great attention. The afternoon service was specially for the young. There were recitations and a dialogue by scholars, after which Mr. Chilvers addressed the school from Exod. xlviii. 8, "How old art thou?" Special hymns and anthems were well rendered by the scholars, who had been trained by Mr. T. Garrod, with the choir, and Mr. A. J. R. King presiding at the organ; two hymns were in memory of our late pastor and the two Miss Farrowes, who had died during the

year (sisters). We believe the services will not be forgotten by many who were present. The friends responded very kindly to the appeal for a good collection and gave us £21 16s. 6d. The annual treat took place on the following Wednesday at Stoke Park, when 100 friends joined us, and altogether an enjoyable time was spent, the weather on both days being just as desired. We thank God for His goodness towards us, and pray that He will still prosper us.—W. B. MOTUM.

**BEXLEY.**—On August Bank Holiday the 57th anniversary of the Church and the seventh anniversary of the settlement of Mr. A. H. Pounds as pastor were celebrated. In the morning Mr. Midmer (of Clapham) preached, and the congregation afterwards adjourned to a marquee in Mr. Piggott's grounds for luncheon. At the afternoon service in the chapel Mr. Dolbey preached the sermon. Tea was afterwards served in the marquee, about 120 friends being present. Here the evening service was held, Mr. J. B. Northfield (of March) preaching the sermon.—*Local paper.*

**FRISTON.**—The anniversary of the school was held on Sunday, July 5th. Brother Morling, of Aldringham, preached an excellent sermon in the morning from Isaiah xlix. 20, 21, referring to the many circumstances by which Churches are deprived of members, and the many ways and means by which God in His goodness again fills the places. In the afternoon and evening the children recited, the pieces being based upon Scripture truths. These, and the hymns chosen for the occasion, were well rendered. The chapel was filled to overflowing, many friends coming several miles, the weather being all that could be desired. The collection, which amounted to £7 4s. 2½d., exceeded previous ones. Thus passed one of the most successful anniversaries ever witnessed at Friston. We are thankful to the many friends for their help, and give all praise to God.—J. BURRELL.

**IPSWICH (ZOAR).**—The twelfth anniversary of Mr. Barden's pastorate was held on Wednesday, July 22nd. Mr. Polley, of Halstead, a warm friend of the pastor, preached in the afternoon. He also presided over a public meeting in the evening, and was supported by our pastor (Mr. Bardens), brethren Bland, Ling, Cordle, Ranson and Folkard. After singing, brother Gardiner led us in prayer. The chairman read Psal. xviii., and briefly expressed the pleasure he felt at being present to show his love and esteem for our pastor as a faithful preacher of the Gospel. Excellent addresses were given by each of the brethren from different portions

of the Word, all expressing love and esteem for our pastor as an honoured brother of over fifty years' standing, and as the faithful pastor of this Church for twelve years. The kind and wise words and the wishes of our beloved brother Bland (now over eighty years of age) were particularly acceptable. Our pastor added a few words of thanks to his brethren and gratitude to God for all His mercies, and the chairman closed a very happy meeting.—H. B.

**CHADWELL STREET (MOUNT ZION).**  
—On Thursday evening, July 9th, the usual weekly service was conducted by our young brother Mr. David Morling (new Strict Baptist Missionary for India). There was a large attendance, which delighted us much. We missed the genial, kind-hearted pastor, but our brother Fricker (deacon) explained that he had been called away to Ipswich to attend the funeral of dear Mrs. Kern. The hymn, "Lord, we welcome Thy dear servant," seemed to voice the feelings of all present, and to inspire our brother Morling for his sermon, whilst the closing hymn, "O'er those gloomy hills of darkness," showed that, as Strict Baptists, we possess the true Missionary spirit. The speaker based his remarks on Isa. lxvi. 19 (last clause), "And they shall declare My glory among the Gentiles." He dwelt for a few moments on the blessed "Fear nots" of the Bible, and also touched upon the judgments and denunciations mentioned in the Word of God. The chief points in our brother's sermon were:—1st. The kind of person to be selected. 2nd. The message—the glory of God! The poor heathen had no true conception of God, and would worship anything but the true God. 3rd. Their commission was—"Go ye into all the world, and preach the Gospel to every creature." "And, lo! I am with you always, even unto the end of the world." 4th. We were looking for a great ingathering into the true Church of God. Lastly, Our brother stated, that although they could not all go to the mission field, they could do two things: First, they could pray for this work; and, secondly, they could assist in a practical manner by freewill offerings. We commend our young brother to the prayers of God's people, and wish him much blessing in his work.—"A LOVER OF MOUNT ZION."

**MONKSTHORPE (LINCOLNSHIRE).**  
—Anniversary services of this time-honoured sanctuary were held on Lord's-day, July 12th, and the following Tuesday. Pastor J. N. Throssell, of Ramsey, Hunts., preached each day to good congregations, and the promised blessing is looked for. The financial

result was about as usual. May the Lord hear prayer for this people in conjunction with the friends at Burgh, and send them a man who shall instrumentally bind and build up these Causes.

**AYLESBURY.**—"The Lord hath done great things for us; whereof we are glad," is at this time the heartfelt language of the Church and congregation meeting at Walton-street, Aylesbury. When pastor D. Witton left us in the autumn of last year for Dover we felt more and more our need of Divine aid. But the Lord hath smiled graciously upon us in sending faithful ministers amongst us, and their testimony of the freeness and fulness of sovereign grace hath been blessed. On Sunday evening, July 26th, brother S. J. Taylor (of Forest Gate) had the privilege of leading six young people through the waters of baptism, five of whom have been connected with our Sunday-school from early childhood. The service proved a very happy and soul-cheering occasion; and on Sunday afternoon, August 2nd, brother G. Ives (of High Wycombe) gave the right hand of fellowship to our friends. We look forward in hope, believing that the Lord is about to do yet greater things for us. The testimony of the candidates before the Church shows that our late pastor's labours were not in vain in the Lord, although "One soweth and another reapeth." We have also to rejoice in the material prosperity that has attended us, for whereas in September of last year we had a debt of £130 on the building, by the help of friends we have been enabled to reduce our liability to £43. Of course we are anxious to clear the remainder of the debt, and trust that other generous friends will be raised up on our behalf.—J. E. B.

**READING (PROVIDENCE).**—The 44th anniversary services of this chapel were held on August 12th. Sermons were preached both afternoon and evening by pastor B. J. Northfield, of March, Cambs. In the afternoon our brother spoke from the text Heb. x. 12, and based his thoughts on—(1) The great contrast, "But;" (2) The wonderful Man spoken of; (3) His glorious sacrifice; (4) His exalted position. The words chosen for the evening service were found in John x. 28, "I give." Our brother spoke of God's open hand and of His many spiritual and temporal gifts, and divided his discourse under three headings—(1) What Christ gives; (2) How Christ gives; (3) The effects of His giving. Tea was provided in the schoolroom, to which about sixty friends sat down. We were pleased to see with us again our late pastor, Mr. W. H. Rose, and his dear wife, also our brother

Fisher and family. Collections were taken on behalf of the Incidental Fund. At the close of the day it was felt that we have much to thank God for, both in providence and in grace.

#### PENCILINGS BY THE WAY ON STOKE ASH, HOXNE, AND IPSWICH.

THE Editor has often been asked whether he was not born in Suffolk. He had not that honour, though he is the grandson of a country carpenter whom a large family and hard times compelled to migrate from the Suffolk village of Thrandeston to Islington in 1787, or thereabouts. The home of our childhood was fraught with many associations of the old country. Our poor old grandmother, who died in 1847, never wearied of repeating Bloomfield's poetry in alternation with some of the early "bairnie's hymns." Our father told Suffolk stories, repeated Suffolk proverbs, and spoke much of the old Suffolk folks to the last. It was, therefore, with a sort of home-going feeling that we first visited the county in 1876, in response to the invitation of our late dear friend William Houghton, of Ipswich, to attend the Association meetings held that year at Hadleigh. Many loving links were then formed, nearly all of which have now yielded to the strain of time; but the memories abide of John Cooper, Samuel Collins, Joseph Brand, W. Brown, Titus Field, Thomas Poole, and other brave men of the old type and order who have left us for heaven. Our friendship with Charles Hill dates from this period, and a very holy and profitable one has it proved—to the writer at least. It was our joy on August 7th, "after so long a time," and also after "*varios casus et tot discrimina rerum*"—as the inscription on the tomb of Henry Jessey ran—to visit his village home, and to find him well, hearty, and happy, for a pilgrim of 83 years. Our business was to conduct the services at his old chapel, at Stoke Ash, on Sunday (9th), in commemoration of his forty-seven years' pastorate, and our reception was that of an old friend whom the people were not sorry to see once more. Financial proceeds were encouraging. The kindness of our Christian friend Rose, of Thwaite, was great, for without his help we could not possibly, being lame, have undertaken this little act of service.

It was our pleasure to meet our friend Henry Look, the minister of Hoxne Chapel, and to receive from his lips an encouraging report of his work. He is a spiritually-minded man, and one who knows how to extract thoughts out of good books and make them his own. Hoxne Chapel was in sore trouble when we visited it a few years ago, as a depu-

tation from the Particular Baptist Fund. It is a central and important village Cause, and we heartily desire its prosperity.

On Tuesday (11th) we were once again at Ipswich to preach at Zoar Chapel, the sphere of the labours of brother R. C. Bardens, a still older friend than even Charles Hill himself. We found this "delightful bundle of good nature" (as C. W. Banks once styled him) as bright and soul-fraught as ever, and happy in the love of his attached people with whom we had the pleasure of joining in worship at the evening service. Only those who dwell in the land of the lengthening shadows can know how cheering it is to meet those whom one knew long years ago in the flesh once more, and with a full heart we "wish" one and all "well in the name of the Lord." W. J. S.

**DATCHET.**—Our brother Ridgway, who has worked hard for the Sunday-school here, writes that, through the liberality of the friends at the recent anniversary, he was able to take the children for an outing to Burnham Beeches on August 17th. At the short service, before and after, the chapel was filled. Many of the mothers who had not been in the place before promised to come again. He needs helpers in the work at Datchet.

#### A COTTAGE PRAYER MEETING.

ON Tuesday evening, August 18th, the first meeting for prayer was held at 100, Wilna-road, Wandsworth. Though but few were present, the Divine presence was sweetly realised.

We were favoured with the company of Mr. Drane, of West-hill, who was led to speak upon the promises of God in relation to the gift of the Holy Spirit, the subject for prayerful meditation being "The promised outpouring of the Holy Spirit." Two or three friends engaged in prayer; several portions of Scripture were read and hymns sung.

We take this opportunity of heartily inviting friends to these meetings, which will continue to be held (D.V.) each Tuesday evening at 7.15 at the above address. A LOVER OF ZION.

**CROYDON (SALEM).**—The anniversary took place on July 22nd. An impressive sermon was preached in the afternoon at 3.30 by Mr. T. Jones, from Deut. xxxiii. 3. A goodly number assembled and much enjoyed the same. Tea was provided at 5.15 in the school-room for the friends. A public meeting followed at 6.30, which was ably presided over by Mr. Thomas Dean, who read and commented upon a portion from the prophecy of Isaiah. Brother J. Savell sought the Divine blessing, after which Mr. A. J. Margerum



delivered an address from Ephes. ii. 7. Pastor E. Beecher followed in unison from 1 Cor. xiii. 12. Mr. T. Jones addressed the friends upon truth which is found between the folded leaves. Pastor T. N. Hughes also gave us a few words from the Divine records. The friends from our neighbouring Church, Derby-road, came to assist us and swell the congregation. The singing of "All hail the power of Jesus' name," brought this happy meeting to a close. Collections. £4 13s. 7d. Another Ebenezer is set up, and we are enabled to rejoice in Him.—T. ALCORN.

#### OPENING OF NEW CHAPEL AT PENTSIDE, DOVER.

THE history of the Baptists in Dover is somewhat remarkable. More than two centuries ago there existed in Dover a well-organized Baptist Church, established in its own freehold premises, but which during the past century has exchanged the doctrines of free grace for the modern ideas of free thought, and therefore has now no place among the Dover Baptists. There also sprung up during the later decades of the past century a Baptist Church, which, although for a time it obtained considerable development, has passed completely away, and its memory is almost forgotten.

The Baptists in Dover are now represented by two churches, both of them being offshoots from the ancient historic Eythorne fellowship, of which the Pentside communion is many years the elder, and still retains its grasp of the doctrines of the Gospel. This Church, which has been for more than 100 years located on the Commercial Quay, has been doing its quiet and unobtrusive work, gathering in the outcasts, teaching the children, and breaking the Bread of Life to the family of God, has found that its home at Pentside (which has gradually become a locality of warehouses, stores, and business premises, required for the ever-increasing traffic in Dover, by rail and sea), has become unsuited and inconvenient for the population, which is migrating from the locality and trending toward "up town."

Just at the time when it became imperative that something should be done in the way of transplanting the Church in a more suitable locality, the Congregationalists, who have a big building scheme on hand, put one of their chapels on the market, and these premises being not only locally suitable, but with space enough to accommodate large accessions both to the Church and schools, the Pentside Church availed themselves of the opportunity, and by a mutual good understanding, these premises have been purchased and transferred to the Pent-

side Church, which has just taken possession of its new premises, and will henceforth be known as the Queen-street Baptist Church.

The purchase price, £1,400, with some additional outlay for necessary alterations, baptistry, &c., will involve a charge of about £1,470. This, although a very heavy undertaking for a small Church, has been cheerfully and confidently taken up. The free gifts of friends have been very liberal, and it is estimated that when the old building has found a suitable purchaser, £500 will be the amount of indebtedness which will remain to be wiped off by the future exertions of the Church.

The opening services were commenced at 2.30 on July 22nd, when a prayer-meeting was held in the chapel, conducted by our dear pastor, D. Witton, and we all felt the power of our heavenly Father at this meeting. Yes, this was the first touch of His power, and at 3.30 pastor R. E. Sears, of Clapham Common, London, preached a splendid sermon, from the words, "From this day will I bless you." The school-room was very well filled at tea. At 7 a public meeting, which was well attended, was held in the chapel. J. L. Bradley, Esq., J.P., presided, and was supported on the platform by pastors F. Baaden, W. Burnett, of Eythorne; and R. E. Sears, Messrs. Syokelmore, Pierce, A. J. Voysey, Lewisham; pastor F. Burnett, W. Bradley, J. Scott, and our pastor, D. Witton. We are, as a Church, very thankful to the Lord for thus opening a way for us. May the blessing remain. We have now the regular work in our dear Master's service, and the removal of the remaining indebtedness, in both of which we feel all our dear brethren in Christ will wish us, as a little Church, God speed.

R. J. HUGHES.

**JEHOVAH'S TEMPLE (COMMERCIAL-STREET, E.).**—The 270th anniversary of the above-named place of worship was held on Sunday, July 19th, and on Tuesday, July 21st. A prayer-meeting was held on Sunday morning at 10 o'clock to invoke the Divine blessing. The services on Lord's-day were conducted by our brother, J. Kingston, whose words upon both occasions were much appreciated. His morning discourse was founded upon Dan. ix. 24, and our friend set forth the glories of Immanuel in the finished work of salvation. In the evening he dwelt upon the Lord's garden (Song of Sol. iv. 16). Under the Holy Spirit's guidance, our brother was sweetly led to draw vivid pictures of the beauties of the garden of the Lord. (1) The Garden of Paradise, man's communion, and subsequent rebellion. (2) Garden of Prayer, on Mount Olives. (3) Garden of Agonies—

Gethsemane. (4) Garden of Suffering—Calvary. He also referred to the rank weeds in the human heart, and, finally, touched upon the Church as His garden. On Tuesday afternoon at 3.30 a sermon was delivered by pastor Edward Mitchell (of Chadwell-street). Our dear friend spoke from Psalm lxxiii. 3, "Because Thy lovingkindness is better than life, my lips shall praise Thee," as follows:—(1) The Delightful Theme, "The Loving-kindness of the Lord." (2) The high esteem in which this was held by David. (3) His determination, "My lips shall praise Thee." We felt it good to bethere. At 6.30 a public meeting was held, the chair being taken by G. Savage, Esq., who was supported by pastors Edward Mitchell, R. E. Sears, J. Kingston, J. Clark, and W. H. Taylor. The proceedings having been opened with praise and prayer, the chairman read and commented upon John vi. 1—14, and addresses were given by pastor Mitchell upon "Christ being the Fountain of Life." Pastor Sears upon Psa. lxxii. 15. Pastor Clark upon Titus ii. 13. Pastor J. Kingston on Deut. xxxiii. 26, and pastor Taylor traced the history of the Church, referring specially to the period of Charles I. and Oliver Cromwell. The neighbourhood in those days was very different to what it is now. He welcomed the brethren present, and exhorted the friends to stand shoulder to shoulder in the name of the Lord. Yours in His service,—D. BUTCHER.

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

MY DEAR SIR,—The Pastor's Sunday at Stoke Ash passed off in a very pleasant and satisfactory manner. We were favoured with a fine day, and the usual congregation enlarged by many friends, who came to visit and help us on the occasion. Mr. Styles was able to conduct the services in his usual efficient and gratifying manner, and altogether a profitable and happy day was spent in the courts of the Lord's house. The collections were about as usual, and for which allow me through the pages of your magazine to render my grateful and hearty thanks to all and every one who contributed in any way or degree to the enjoyment and result—I am, dear Mr. Editor, yours cordially,

CHARLES HILL.

Brockford, Aug. 18, 1903.

STOKE ASH (SUFFOLK).—Once again we find ourselves inside the walls of Stoke Ash Baptist Chapel—that God-honoured sanctuary, where Charles Hill laboured among a people who loved him for forty-seven long years. How many saints were comforted and souls born for glory during his ministry eternity will alone reveal. August 9th was the day set apart for the annual collection for the old pastor. Mr. W. J. Styles was

the preacher for the occasion, and many of us found it a real treat to listen to him once again, as with voice soft and mellow, yet distinct, he sought to uplift Christ. As the plate went round at the close of the services many love-offerings were dropped by those who, in bygone years, were charmed and comforted by the eloquent, Christ-exalting discourses of the late pastor, as he told forth the old, old story of Jesus and His love. Oh, friends! who still love him for the Gospel's sake—

"Remember the feeble old pastor—for thee he will pray

As long as God giveth him breath;

With actions of kindness then cheer his lone way,

E'en to the dark valley of death."

Entering the Sunday-school, we were glad to see so many dear children gathered, with friends interested in their welfare engaged as teachers. How many of us in early days, both in our own and in other lands, while scholars in the Sunday-school at Stoke Ash, were among those who were gently called in youth, and have realised for many years wisdom's ways to be ways of pleasantness and paths of peace. May the Lord bless the aged pastor, the Cause at Stoke Ash, Sunday-school work, and all who love our Lord Jesus in sincerity. Amen.

—M. A. MOORE.

YARMOUTH.—Anniversary services were held at York-road on Sunday and Monday, August 9th and 10th. Brother W. Dixon, of Bradfield, the Sunday preacher, was greatly helped. The friends enjoyed a sweet season. There were good congregations, and a generous spirit attended appreciative hearing. Brother J. H. Lynn, of Beccles, preached on Monday afternoon on "The obedience of faith." His testimony was well received. An enlarged company took tea together, and a further increase attended the evening meeting. Brother Lynn was chairman. His topic was—"An habitation of God through the Spirit." Brother Dixon uttered many precious things about the love of God, and helpfully drew timid saints into the fearlessness of those in whom it dwells—"There is no fear in love." Brother J. Beddingfield, of Beccles, spoke of "The rain on the mown grass." His lucid exposition touched the sorrows and joys of the heaven-born: not the least helpful thought was his representation of cut grass (which is a hollow tube) as the open mouth drawing in the heavenly refreshings to the very roots. Brother T. L. Sapey, of Claxton, then told many blessednesses of experience in unfolding truth from the Church's joyous exclamation: "This is my beloved, and this is my friend." Brother J. Muskett, the pastor, gathered up the fragments, and thanked those whose loving help has been blessed

of God, ascribing to Him the glory due unto His name. The financial result was £8 9s. 8d. (nearly £1 more than last year), which was handed to the pastor. Our worthy brother Muskett has been helped of the Lord to stand here twenty years, and so to minister that truth, love, and peace are maintained in pulpit and pew. His terribly painful and sorrowful trial, so long continued and most keenly felt, helps him and the attached Church to realise the vital sufficiencies of grace (2 Cor. xii. 9). —K. S. D.

GLEMSFORD (EBENEZER). — The Sunday-school anniversary was held on Sunday, July 12th, when three sermons were preached by pastor B. J. Northfield, part of the afternoon to the children. Special prayer-meetings were held during the previous week, seeking the Lord's blessing upon the services to which we can testify gracious answers were received, the presence of the Master being sweetly realized. Special hymns and anthems were sung for the occasion, conducted by the superintendent, brother S. W. Bigg, large congregations, good collections. On the following Monday, the school treat was held, teachers and children marching from the chapel to the Place Farm, the residence of the superintendent, where free access to the grounds was granted by him. Various games, &c., were much enjoyed, and between 50 and 60 friends partook of tea with the children; a large number of parents and friends joined us in the evening. After addresses had been given by our beloved pastor and superintendent, this happy anniversary was brought to a close by singing, "Count your blessings," and prayer. —A. MIDDLEDITCH.

#### A PAGE FROM THE PAST, WITH A BEARING UPON THE PRESENT.

THE Occasional Conforming Act passed in 1711. It was thereby enacted that no person could continue to hold public office or trust who attended a conventicle during the time of holding it, and by doing so he would render himself incapable of public employment until he could show that he had not attended a conventicle for a year. A peculiarly base provision was that any offender should pay £40, which should be given to the informer! This measure was odious enough, but there was worse to follow. The Schism Act of 1714 was one of the most scandalous measures of English History. It aimed at suppressing Nonconformist seminaries and schools. These seminaries, Mr. Lecky declares, appear to have been ably conducted, and he mentions the notable fact that Archbishop Secker and Bishop

Butler received part of their education at the Dissenting Academy at Tewkesbury. But the more efficient they were the greater the peril to Anglicanism; and indeed it was roundly confessed that to secure the Tory and Church cause Dissent must not be allowed to propagate itself. Accordingly all school teachers and tutors had to be licensed by a Bishop, must conform to the Anglican liturgy, and take the sacrament in Church once a year. If such a teacher attended any other form of worship than the Anglican, he would be liable to three month's imprisonment and disqualified from teaching for the future. If any oatechism were taught other than that of the Church of England, full penalties would be enacted. It is a remarkable fact that Queen Anne died on the very day when the Schism Act came into operation. "History of the Free Churches," by C. SILVESTER HORNE.

#### GOSPEL CHURCHES—VINES OF GOD.

FRUITFUL vines are suggestive emblems of Gospel Churches when favoured with the manifest blessing of God. Their roots are hidden, their sap flows continually—vitalising and fructifying the branches; while laden "with the tender grapes, they give a good smell," and are admired of all.

The vigour and fruitfulness of the vine, by Divine appointment, depend upon human care, and industry; and Churches flourish, in accordance with the sovereign and gracious activity of the Husbandman or vine-dresser, when

"He descends and shows His face,  
In the young gardens of His grace;  
In vineyards, planted by His hand,  
Where fruitful trees in order stand."

*Here*, is a withered branch; *there*, a drooping bough; while on one, nothing but leaves is seen. Each, however, has His notice, and receives the prompt attention which its condition requires. His trained hand wields the pruning-knife with infinite skill; and its keen edge severs and removes nothing which it were not best should be taken away. Mere luxuriance of foliage is unspared; but He knows that all He does will promote the well-being of the whole. Sere and withered leaves and redundant shoots must go—but no slash of the gleaming blade is reckless or useless. The fructification of the entire tree is the object designed and secured.

Here and there, however, are branches laden with fast-ripening fruit; and on these, methinks, the Heavenly Vine-dresser gazes with complacency and approval. "Herein is my Father glorified that ye bear much fruit."

O Lord, arise, and visit Thy Churches, that every Vine which Thy right hand

hath planted, may prosper and manifest the vitality and vigour which the gracious power only can impart! Raise each drooping branch! Spare no exuberant leaves which might cause the fruit to deteriorate or fail! Pass none by—so that all may thrive to Thy glory, the joy of Thy saints, and the increase of Thy visible kingdom on earth!

"Drooping boughs, revive and nourish,  
Let them thrive beneath Thy hand;  
Let the weak grow strong and flourish,  
Blooming fair at Thy command;  
Let the fruitful yield Thee more,  
Laden with a richer store!"

E. A. D.

## RESIGNATION.

"There is no flock, however watched and  
But one dead lamb is there! [tended,  
There is no fireside, howsoever defended,  
But has one vacant chair!"

OUR dearest earthly connections are God's gifts, and are conferred with the distinct reminder that they still remain His; He gives us them, for a season only; they are spirits taken out of His universe, and He brings them into temporary contact with us. Thus we speak of them as "ours"—father, mother, sister, brother, child, friend.

But just as in some places, on one day in the year, a way or path is closed in order to remind the public that they ordinarily use it, by surferance and not by right, so does God give warning to us. Every ache and pain; every wrinkle which appears on a parent's brow; every accident which reveals the uncertain tenure of life and its possessions: the bell that tolls from yonder Church or cemetery, are Divine reminders that we are tenants at will and not by right—"pensioners on the bounty of an hour." He resumes the right to close up the way, to recall the gift, and warns us fairly that what we have is *lent*, not absolutely given; His, not ours. His temporal mercies are so much gain; and He commits no injustice when He recalls them. This hard lesson Job had learned by heart, "The Lord gave, and the Lord hath taken away, Blessed be the name of the Lord."

Two reflections naturally follow. *First*—the duty, the propriety, and the high wisdom of resignation to the will of the "Giver of all good." Father, Thy gifts are precious, but

"If Thou shouldst take them all away,  
Yet would I not repine;  
Before they were possessed by me,  
They were entirely Thine.  
Nor would I drop a murmuring word,  
Though the whole world were gone;  
But seek enduring happiness,  
In Thee, and Thee alone."

*Second*—how blessed the contrast between God's temporal blessings and those with which the chosen children of God are endowed; and of which we read,

"how shall He not with" Christ "freely gives us all things." The former *may* be recalled; these will never be, for "the (new covenant) gifts, and the calling of God are" "irrevocable, and without repentance, or change of purpose," or "mind," on the part of God (Rom. xi. 20). Whom He calls, He by grace keeps to the end; whom He endows with spiritual gifts, are rich to all eternity. The waters of "the nether springs" must eventually fail; those of "the upper springs" will flow till heaven is finally attained.

"There shall the followers of the Lamb,  
Join in immortal songs;  
And endless honours to His name,  
Employ their tuneful tongues."

COMPOSITE.

## Aged Pilgrims' Corner.

THE Aged Pilgrims of the Hornsey Rise Asylum recently had the pleasure of welcoming their fellow-pensioners from the Camberwell and Stamford Hill Homes. The day was warm and sunny, and the beautiful grounds were filled with little groups of friends, delighted to converse with one another upon the goodness and mercy of their faithful covenant-keeping God, Who for twice forty years had led many of them through the wilderness. Two who were present were upwards of 90 years of age.

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Lunch had been provided for those from a distance, and all sat down to a bountiful tea in the Asylum Hall, the Lady Visitors and Members of the Committee doing all that lay in their power for the comfort and pleasure of their guests. After tea a brief meeting was held, and several addresses given, the proceedings terminating before 7.30, allowing ample time for the return journeys of the pensioners from East and South London.

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If an object lesson were needed of the permanent and widespread benefit of the Society's work, such a gathering would, as it were, focus it. Nearly 180 of the Lord's aged poor, comfortably provided for in their latter days; free from troublous thoughts of the rent collector; with no coals to buy and with medical attendance provided, and showing by their happy faces how delightful these "peaceable habitations" are to them.

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The new *Quarterly Record*, well illustrated, and with much of interest concerning the work, can be had on application to the office, where also the new Annual Reports can be obtained. A large circulation of these two publications is desired, and where friends can-

not subscribe, they can distribute the literature amongst others who are in a position to contribute. Personal interest in the work is earnestly sought.

\* \*

New Annual Subscriptions of 7s., 10s., and 14s. are needed, as the regular income should be greatly increased. Where these cannot be given, contributions in any other form will be thankfully received. 1,653 life pensioners are now upon the books, and upwards of £12,600 per annum are expended in pensions, the maintenance of the Homes costing another £1,800. Who will help?

## Gone Home.

EDWARD CHANDLER  
(of Leicester).

This esteemed brother, a member of the Church worshipping at Newark-street, departed this life on Lord's-day morning, July 12th, at 10.30, just as we were commencing Divine service. He was called by grace some years ago under the ministry of the late Mr. Rolleston, Vicar of Scraptoft, who was a dear friend of Dr. Dondney's. For some time our brother held the situation of coachman and gardener at the Vicarage, and, on the death of his beloved minister, he attended Alfred-street Chapel in this town, at least sometimes, for he was a member at Christ Church, and went regularly to Communion there. When the writer came to Leicester in 1896 our brother was a regular morning hearer of the Gospel at Newark-street, attending Christ Church in the evening of each Lord's-day. After a time he took to coming occasionally in the evening also, until, four years ago, he and his wife presented themselves for baptism, when they both became members with us. Our brother suffered greatly from failing health for years, though he never complained. Though experiencing much discomfort night and day, he was always patient and cheerful, ready at all times to converse with fellow-pilgrims upon the best themes. After much pain, borne with quietness and resignation, he was at last compelled to seek hospital treatment, not knowing what his malady really was. The doctors declared it to be cancer, and said they could do but little for him. He was visited frequently while there, both by myself and the devoted wife, who now is called to mourn his departure. He spoke frequently concerning the sovereignty of God, and the freeness of salvation. He mentioned with deep feeling the mercy of the Lord to himself, as being totally undeserved on his part. Almost the last words he said before passing into a state of unconsciousness were: "I want to go home." Though apparently not favoured, as some are, with ecstatic joy and strong assurance, there was throughout his lamentable affliction, as there had been in his previous life in the world, a calm, steady trust and confidence in God and in Christ. May the Lord comfort his sorrowing widow, and graciously enable his sons and daughters to follow him, as he followed his Lord.

—A. E. R.

RUTH LAWRENCE.

At Fleet (Hants.), on June 2nd, 1903, Ruth, the much loved daughter of J. G. and E.

Lawrence, was called home. We believe our dear child was a subject of the workings of the Spirit of God in her early childhood, being very conscious and sensitive to evil, the fruits and effects of restraining grace. She was a willing and studious attendant at Sunday-school, as also at public worship, from which she was never willingly absent. When about 14 the convictions of sin were deepened, so that she could not rest till she could learn that Jesus was her Saviour. This gave her many errands to the throne of grace. Eventually the answer came, in her own simple statement: "I saw that Jesus had died for me, and that He is my Saviour." She eventually expressed her desire to be baptized, and having stated her experience to the Church she was accepted, and baptized by Mr. E. Medhurst the first Lord's-day in January, 1897, remaining a quiet and consistent member till her death, after three years of painful suffering, borne with resignation and patience; but latterly, longing to be gone from sin and suffering, often exclaiming with the Psalmist, "How long, O Lord? how long?" She was interred by her esteemed and sympathising pastor, in the presence of other dear friends, there to await the resurrection morn.—JOSIAH.

REBEKAH LING.

On August 13th, our beloved sister departed this life to be for ever with the Lord. She had been a member with us at Erith twenty years.

MRS. ANN TAYLOR,

of Hitcham, Suffolk, the widow of the late Maurice Taylor (whose death was reported in our July number), after a painful affliction, peacefully passed away on May 6th to be for ever with the Lord, the object of her love and trust. Our sister was called by grace in her early days, and constrained to follow her Lord in the ordinance of believers' baptism and unite herself with the people of God at Wattisham. She was a consistent member till the day of her death. On May 13th all that was mortal was laid to rest in our burial ground at Wattisham, the service being conducted by our pastor.

"Secure from every mortal care,  
By sin and sorrow vexed no more,  
Eternal happiness they share,  
Who are not lost but gone before."

—W. DEAVES.

GEORGE TOWNSHEND,

pastor of the Strict Baptist Church at Slow-in-the-Wold and Icomb. Whilst preaching at Slow on the 10th of May, from Rom. viii. 1, our brother was taken ill, and had to be lodged in the house of one of the members, where he remained until the following Friday. He was then removed to his own home, but in a day or so grew worse. He lingered until the Monday, was very happy, and, repeating part of the hymn,

"The glory shines before me,  
I cannot linger here,"

he sweetly fell asleep on the 25th May, aged 79. He was interred at Cheltenham Cemetery on Saturday, May 30th, 1903. A good man, and full of righteousness, it could be well said of him he would have run in kindness to help anyone, had there been no hell to shun or heaven to gain by grace. He was a free grace preacher, and the Church at Slow have sustained a great loss. May the Lord be with them, and raise up another like him.—J. FLORY.

# Echoes from the Sanctuary.

“CHRIST IS GOD’S.”

(1 Cor. iii. 23).

BY JOHN HAZELTON.

**G**OD can educe good from seeming evil. Much that was deplorable was in existence in the Church at Corinth; but this led to Paul's writing, by the inspiration of the Holy Spirit, the sublime statements of which our text is the last. It naturally leads to the consideration of a great and important theme—THE RELATION IN WHICH THE LORD JESUS CHRIST STANDS TO GOD. To this, let our thoughts be directed.

Attention ought, perhaps, to be invited to the fact that CHRIST IS GOD'S SON. I, however, refrain from discussing this critical and debatable subject. He is the “beloved” and “only begotten Son” of the Father, whom He “gave,” and “sent into the world,” and “sealed” for the holy work which had been by covenant entrusted to Him. All that these and similar expressions, express and imply, so far as I am favoured to apprehend their meaning, I reverently believe.

I, however, feel most at home in preaching Him in His Mediatorial character. He was appointed and anointed to stand, live, bleed, die, rise and minister in Heaven perpetually, as the Mediator between God and man, and I love to present Him as such.

Abstract Deity I make no attempt to preach. Of God out of Christ I know nothing, for

“Till God in human flesh I see,  
My thoughts no comfort find;  
The holy, just and Sacred Three  
Are terrors to my mind.

But if Emanuel's face appear,  
My hope, my joy, begins;  
His name forbids my slavish fear,  
His grace removes my sins.”

Firstly, He is the SUPREME REVEALER and the PERSONAL REVELATION OF GOD.

To stand face to face with the Infinite, to draw near to Him “who dwells in the light unto which no man can approach,” and to hold intercourse with Him who is so “great that we know Him not,” are actions utterly beyond the power of finite and sinful creatures. In Christ, however, we are made nigh by His blood, draw near to God by His grace, and have communion through Him at the mercy-seat.

The majesty of the Master's person is His qualification thus to make God known to us. He must Himself be able to perceive the glory of God, and, “No man knoweth the Father save the Son.” Deity only can comprehend Deity. This, the Saviour's Divine nature enables Him to do.

The Revealer of God to men must also Himself be a man, in order that the things which He makes known, may be presented in such a

way that men may apprehend them. He thinks with a human mind, and feels with a human heart. How slow of perception we are, He knows, and He brings spiritual facts before us, as we are able to bear them. God who spoke to men in various ways in the ages that are past, "hath in these last days spoken unto us by His Son."

No creature possesses essential Deity, and therefore none could fully exhibit and present His inscrutable and ineffable glory. This is the pre-eminent prerogative of "the only begotten Son, which is in the bosom of the Father." He is "the image of the Invisible God." In Christ, and in Him only, can we so consider and contemplate God as to adore and love Him. Faith beholds Christ, and "he that hath seen Him hath seen the Father." He that knows Him, knows all that is necessary for saving and sanctifying purposes. If we try to contemplate the infinitely glorious One out of Christ, all is confusion; but the believing mind being fixed on Him, finds *there* all that its utmost capacities can require for satisfaction and peace. He that embraces Christ embraces God in Christ.

Hence in Him, all the Divine attributes shine with softened lustre, and their dazzling splendour is rendered attractive to the vision of spiritual men. In Him, the mysteries of the being and character of God appear in proportion and in harmony. The thoughts of Jehovah are simplified. Were God out of Christ to speak, His voice would be so awful that we could neither hear nor heed it; but in Christ His utterances are translated into language that we can understand, and they are spoken so gently that "His doctrine distils as the dew."

2. CHRIST IS GOD'S LINK, connecting God with His people and His people with their God. The two natures which are united in His complex person caused Him to be deeply interested in both parties. As God, He entertained the deepest concern for the honour and glory of the God of Heaven; as Man, His heart was drawn out to ensure the highest interests of the men, whose cause He represents.

Christ is a *living* link between His Church and their God, vital and sentient, and full of feeling, sympathy, and love. He is a *soft* and tender link, expressing and conveying Divine love in all its fulness of infinite and everlasting affection; yet so *strong* that it has held and still holds the elect of God in eternal security; and a *uniting* link connecting Divine love with its objects, God's glory with His people's happiness, and the salvation of countless myriads of sinners with the unimpeachable justice, the legal integrity and the unswerving equity of the "Judge of all."

Adam was the head of the Covenant of works—the representative of humanity, a public person on whose conduct, when under the probation of Eden, the destiny of mankind depended. Hence he was for a season the link which held God and the world together. It was, as we know, subjected to a strain so terribly tremendous, that it proved unequal to the tension and broke asunder, and so, "by the offence of one, judgment came upon all men to condemnation;" "by one man's disobedience many were made sinners," and the reign of sin unto death was inaugurated. Paradise was lost, the entire race doomed and degraded, and death "brought into our world and all our woe."

Christ, the last Adam, is God's link, and how great the strain to which it has been subjected! It is, however, fraught with the power of Omnipotence, and it holds God to all His chosen ones, and all His chosen ones to Him. They fell in the first Adam, but are preserved in Jesus,

in Whose "obedience" "many shall be made righteous" and be held *to* God and *for* God by Christ, the living Mediatorial link, "for ever and ever."

3. CHRIST IS THE CHANNEL by which all God's covenant gifts flow from His throne to His beloved people. Some so-called pious persons seem to be satisfied with a religion without Mediation, but between the Lord and sinners there is a great gulf fixed, which, apart from Christ, can never be crossed. We sing :—

" Dear God, the treasures of Thy love  
Are everlasting mines,  
Deep as our helpless miseries are,  
And boundless as our sins."

But the question arises, How can all this Divine wealth reach the sinners for whom it is prepared and designed? The answer is found in Jesus only. The gifts that can make us supremely happy are entrusted to Him, and conveyed by Him to all whom God purposes to bless. Of Hezekiah we read that "he made a pool and a conduit, and brought water into the city" (2 Kings xx. 20), and God having deposited all covenant blessings in the reservoir of exhaustless grace, conveys it by Christ, the personal Conduit or Mediatorial Channel, into the city called Zion, where His people are found.

4. He is the greatest and supremest EXPRESSION OF GOD'S LOVE. No true love can be a passive and inoperative principle. It must think and act for its endeared objects. It must benefit and enrich them. How wide, how deep, how broad, how high, shall we say that the love of God is? Words of definition or description are futile as replies, but I measure the Father's love by "His unspeakable gift," and judge how He estimates His Church by the grandeur, grace, and glory of "His own Son," whom He "spared not, but delivered Him up for us all."

Hence through Him, as the expression and exposition of the love of God, we are brought to love God Himself. "We love Him because He first loved us." "In this was manifested the love of God toward us, because that God sent His only begotten Son into the world that we might live through Him."

Do I love God? If so, how came this fact about that I, whose dark and benighted mind was once enmity to Him, now regard Him with equanimity and complacency—yea, with the highest and deepest love of which my immortal mind, now that it is renewed by grace and spiritualised, is capable. How? "Because the love of God is shed abroad in my heart by the Holy Ghost which is given unto me," and this because He has infused this holy affection by the manifestation of Christ to my soul. Every gracious operation of the Spirit has the closest connection with Christ, as the fullest and final embodiment and expression of the boundless love of God to His people.

5. The dear Redeemer is GOD'S ALL—that is to say, all that the great word, "GOD," expresses, involves and implies is in the Lord Jesus Christ. Hence we are informed that "in Him dwelleth all the fulness of the Godhead bodily." He is the personal and perfect embodiment of all the attributes and perfections of Deity, for all the fulness of the Divine nature resides in Him. Creation and Providence are but a part of the ways of the infinitely glorious Jehovah. In His moral govern-



ment He is more fully displayed, but in Christ there is the whole of God.

Hence Jesus was God's ultimate gift, which even He could never repeat or exceed. Heaven was rich, but it could boast no second Jesus Christ. God is infinite in wealth and resource. He, however, possessed one and but one "only begotten Son," and in giving Him His gift equalled Himself. Divine liberality found its limit in bestowing Jesus Christ. God had no other such gift—none so precious as He.

6. Christ is again GOD'S SACRIFICIAL LAMB. "The soul that sinneth it shall die." "Without shedding of blood there is no remission of sins." These are words of unalterable importance, and God will never revoke them or modify their terrible severity. Where He sees sin, He must sooner or later smite, and the blow of His punitive hand, means eternal woe, to all on whom it descends. But He of old chose a people whom He "predestinated to the adoption of children." He resolved to justify, to pardon, and to accept them and to receive them to the place of honour, by His throne and near His heart. But "all sinned and came short of His glory" and were exposed to the curse of His holy law. How should His covenant purposes have their course? Should sin be unpunished? This could never be. Should they be spared, in pitying mercy? Should His demands be mitigated, His curse be revoked, and His Law be disregarded? Nay, He could never suffer His sovereignty to subvert the claims of His throne. Tremendous problem! but one that found its solution in the Atonement of Jesus Christ. The dear, dying Sufferer is the personal reply to every question that could be raised. "How can man be just with God?" "How can sovereign love and unimpeachable Justice be both displayed?" "How can God express His infinite and unquenchable hatred to sin, and fold a poor sinner to His bosom in the embrace of infinite love?" All these and a hundred kindred questions find their satisfactory reply in the one sentence—"Behold the Lamb of God which taketh away the sin of the world." He that was God's gift, has put sin away by the sacrifice of Himself. The Law is magnified, the claims of the Throne met, eternal righteousness brought in, and peace with God ensured on the eternal basis of the Saviour's gloriously completed work.

Christ is, lastly, God's AMEN. This expressive word has, as you are aware, a different meaning, when conveying a Divine thought, to what it has when employed by His people. To us, it is a summarising the requests which have formed our prayer, the gathering into one of the several petitions we have presented at the throne of grace, with the addition "so mote—or, so let it be." With God its signification is rather, "It shall be." Having announced His purpose, declared His determination, expressed His inflexible and immutable will, He knows that His Son is wise and powerful and righteous enough to carry His declarations into effect. In sublime reliance on His own resources, Christ thus concludes the statement of His intention with the confirming word "Amen, it shall be done." In this sense our Lord is God's "Amen," ensuring the performance and completion of every expressed purpose of His Father. Does Heaven design the salvation of a sinner? God's personal "Amen" undertakes that it shall be done. "The pleasure of the Lord shall prosper in His hand." The poor guilty creature will stand condemned under the curse of a broken Law; yet a voice from the Throne

declares that he shall be so justified and forgiven that he shall "never be ashamed and confounded world without end." Can this be ensured? Yes, for the personal "Amen" has said, "I will be Surety for him; I will represent him; I will obey for him; I will bleed and die for him; saved he shall be, for My word is passed and Thy will in relation to him shall be carried out." Hence the greatness of Christ and the preciousness of His blood, ensure the security of His people, the success of God's Cause on earth, the overthrow of all His enemies, and the home-going of all He loves.

" Now to the Lamb that once was slain  
Be endless blessings paid;  
Salvation, honour, joy, remain  
For ever on Thy head!"

## THE FLOWERET'S LESSON.

BY BASIL ARNOLD.

" To me, the meanest flower that blows, can give  
Thoughts that do often lie too deep for tears."

WORDSWORTH, "Intimations of Immortality."

**Y**ON little flower, growing on the hill-side, is a parable of Salvation— an illustration of what has occurred *for* and *within* every living child of God.

A flower is the realisation of a Divine thought: the visible presentation of an ideal, which of old existed in the mind of its infinitely glorious Creator.

It was once a seed, which, by some means, found its way to the place where now we see its fair and fragile form. Had man a hand in the matter? Nay. "This also cometh forth from the Lord of Hosts, who is wonderful in counsel and excellent in working."

Think of the forces which co-operated to ensure the germination and the growth to maturity of the flower we have in view. The clouds above must have travelled to that spot, and there discharged their liquid treasures. The royal Sun must have poured down its wealth of light and heat. The wind must have blown, and brought on its unseen wings the carbon in gaseous form and the other elements essential to its struggling existence. The Earth must have given it nutriment from her bosom. Thus, from the far-off centre of the Solar System, from the blue vault of the upper sky—from distant continents which the restless breezes traverse in their uncontrolled course, and from the laboratory of Nature where the springs of vitality have their secret sources, a hundred contributions must meet and combine, ere one little daisy could lift its crested head, or one sprig of purple heather blossom in its mountain home.

So with a Christian. He was the object of Divine consideration from all eternity. His being and well-being are realisations of an ideal of Jehovah's, for he was beheld and "loved with the highest love of God before the world began," and his location was predetermined, since God, "Who made all nations of men for to dwell on all the face of the earth," also "determined the times before appointed, and the bounds of their habitation."

The reception of the message of Covenant mercy by this elect and

redeemed sinner was likewise ensured, for "as the rain cometh down and the snow from heaven and returneth not thither, but watereth the earth and maketh it bring forth and bud," so "My word shall accomplish that which I please; it shall prosper in the thing whereto I sent it."

Does the smallest flower require the influence of the Sun in all his glory—ere it can grow and thrive? So a whole Christ must be mine, or saved I can never be. All His merit must avail for me. All the virtue of His blood must be expended on me, or I shall never be cleansed. All the potent prevalency of His intercession must be urged, or I shall remain unforgiven. All the love of His heart must be ensured to me, or I shall pine in lonely and abject sorrow for ever.

Must the Atmosphere be the floweret's friend, must the gale breathe gently, and the rough north wind blow, in order that it may develop its inherent vitality, and put forth its buds and leaves? So must the Holy Ghost, with energy Divine, quicken the soul, and then "cherish the life He first gave." Apart from the life-inspiring air, the flower would pine and die, and

"Like wind the Spirit gently blows,  
His sweet celestial breath;  
And when by faith we feel the breeze,  
We rise from sin and death.  
  
He comes to *whom*, and *when* and *where*,  
And in the way that He  
Is pleased with men in grace to act,  
In perfect sover'nity."

Had the Soil—that strange commingling of many elements—to give space to the germinating and growing plant, and yield silix and phosphates and other substances the very names of which I know not, to form the basis of which its structure is formed; and in just such conditions and proportions that its unseen roots might feed on them and form them into its own proper substance?

So has the Lord the Spirit provided for all God's people the spiritual environment which they need; and imparted to them the power of spiritual reception and incorporation. "Rooted and grounded in love," they assimilate the rich treasures of the Inspired Book, and Jehovah's thoughts become their thoughts, and their characters are permeated with "the mind of Christ," Who becomes the sustenance and substance, the vitality and vigour of their lives as the saints of God (Psa. xxvii. 1, 2).

Wonderful transmutation! Something from the unseen earth becomes the floweret's stalk, and leaves, and buds, and blossoms, and seeds. So, "out of the fulness" of the living Saviour, "all we receive," and He is "in us"—"the Hope of Glory." The truth of God becomes an inner power, and "we grow in the grace and knowledge of our Lord and Saviour Jesus Christ" (2 Peter iii. 18, R.V.).

Little flower, if thou hast taught me aught, I will thank thee, and bless Him who made thee a messenger to my waiting heart.

God's people, when the work of grace is begun in reality and carried on with power in their souls, are no less resolute to put away their sins by confession and repentance, than Christ was to put them away by His bloodshedding and self-sacrifice.—*Rufus*.

## FOOTSTEPS OF THE FLOCK.

BY THOMAS JONES.

"In whom ye also trusted after that ye heard the word of truth, the gospel of your salvation : in whom also, after that ye believed (or having believed, R.V.), ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of His glory."

OUR last meditation was upon the words—"The Gospel of your salvation." Let us now consider the effects and advantages which follow its reception, on the lines laid down in the Scripture before us. The first subject which claims attention is

## THE SEALING OF THE HOLY SPIRIT.

It is here necessary to fix our minds upon the important truth expressed in the opening statement, "*In whom* having also believed" (R.V.). Emphasis must be laid upon the word "*whom*," because the Lord Jesus is the centre of the whole evangelical system. "Grace" and "truth" came by Him. Truth and grace, blessing and promise, are all in Him, "in whom" not only "dwelleth all the fulness of the Godhead bodily," but "in whom" "the treasures of wisdom and knowledge" are also all "hidden." The Book of Inspiration reveals Him. The Gospel discloses the glory of His person, the beauty of His character, and the preciousness of His name. He is the "Author of salvation," the "High Priest of our profession," "the beginner and finisher of *our* faith."

The words before us clearly indicate that Jesus is the object of the faith of God's elect. To Him men are led by the Spirit to find deliverance from sin and death ; since "by Him everyone that believeth is justified from all things," and faith in Him is the only appointed means of pardon, peace and reconciliation to God. The realization of these blessings, under the gracious teaching and mysterious and merciful drawing of the Holy Spirit, in some measure, characterises the early stages of all true Christian experience.

This we have advanced, to enforce the truth that "believing" in Christ, as a sinner needing salvation, precedes the "sealing" of which our text speaks, and of which we may not at first be spiritually conscious.\*

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\* Without wishing to be captious or hypercritical, we have often questioned the Scripturalness of the verse :—

"God did love them in His Son  
Long before the world begun ;  
They the seal of this receive,  
When on Jesus they believe."

There may be a long interval between Faith's first approach to Christ, and the sealing of the Holy Spirit.

Should the reader be in soul trouble, our Friend's article may prove exceedingly helpful, while, if addressed to the Great Comforter, the following words might be an appropriate prayer :—

"Dost Thou not dwell in all the saints  
And seal them heirs of heaven ?  
Why wilt Thou banish my complaints,  
And show my sins forgiven ?  
Assure my conscience of her part  
In the Redeemer's blood,  
And bear Thy witness in my heart  
That I am born of God."—EDITOR.

The reason is obvious. It is neither the earliest nor the last gracious act of God in and upon the souls of His people. It comes between their Regeneration and the final consummation of their Salvation. Sealing literally signifies the act of impressing the likeness of one thing upon another—the production by pressure of the device engraven on a seal upon a plastic object. The mystical sealing of the Spirit, therefore, consists in His imprinting on the soul, the Divine light, purity, holiness, righteousness, goodness, blessedness and joy, which primarily and pre-eminently belong to the Holy Ghost Himself. It is the impress on the heart of a true believer of the Divine image and the Spirit's sanctifying power.

It is a proof of the unshaken steadiness of the children of God—since we find it conjoined with their establishment or confirmation. "Now He who *stablisheth* us with you in Christ, and hath anointed us, is God; who hath also *sealed* us, and given us the earnest of the Spirit in our hearts" (2 Cor. i. 21). He confirms us in the good way, and will continue so to do, "*seeing*" (as the words may be read) "that He both sealed us and gave us the earnest of the Spirit in our hearts."

Here, a quotation from an article by the Editor of this Magazine, which appeared in the *Gospel Herald* for 1882 (page 106) may be introduced. It is therein suggested that the metaphor of the sealing of the Spirit "may be founded on a custom well known to have obtained in many nations in earlier ages when slavery was universal. It often happened that a man who owned a slave, desired to record the fact on his person. An iron brand with his insignia or initials was prepared. This was made sufficiently hot to cauterise, and its impression was indelibly burnt into the living flesh of the hand, forehead or back.

"How appropriate is this, if it prove to be the fact, on which our metaphor is based.\* Between the indestructible impression of the branding iron on the slave's living flesh, and the ineffaceable impression on the quickened soul, produced by the Spirit, there seem to us (as is the case with other Scripture metaphors) to be many pleasing points both of *comparison* and *contrast*. Both betoken unchallengeable ownership. Both are proceedings of a most definite character. Both are permanent. While one would be painful in the extreme, the other is most pleasing. One is degrading; the other most honourable. One the sign of life-long slavery; the other, of willing and grateful service, and the earnest of the glorious liberty of 'the day of Redemption.'"

If this view could be substantiated, it suggests the firm and indelible impression of the graces of the Holy Spirit. By this sealing, those who are sealed are rendered inviolable or sacred; and God hereby declares that they are His peculiar property, which He will never suffer to be alienated. Such a sealing assuredly indicates the security of believers and their preservation from apostacy—their victory over all opposing forces, and their final triumph over sin and death.

Something should also be said concerning the immediate effects of this Divine sealing upon the heart, so that those who have been thus favoured may know whether they possess the evidences of salvation which it

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\* The writer of the Article had a vague recollection of having met with the idea in a volume in the library of his College in 1863—but what book it was, evaded his memory in 1882, as it does still. He would be thankful to know if any reader has met with the thought elsewhere.—EDITOR.

presents. Such should bear in mind, that this gracious sealing makes certain to us our personal interest in Christ, and is the Divine attestation to believing souls of their admission into the favour of God. It "is not the work of Faith, but it is the work of the Spirit upon Faith, assuring the soul of its estate in grace." Hence there are certain features by which this sealing is known to God's children. It is a secret voice, or witness *to the soul*, that we are the "sons of God;" and, again, a voice or speech *in us* to God, causing us to have access "with boldness" to the throne of grace. The convincing a man of the truth of any promise, and giving an assurance of its verity, so that his heart can rest upon it, must be wrought in him by the Holy Spirit, and such work is called "sealing." Goodwin has well said: "It is the Father's love *which is* sealed up to us, it is the Son *in whom* we are sealed, and it is the Holy Spirit *by whom* we are sealed.

We proceed to our next subject, which is—

#### THE EARNEST OF THE SPIRIT.

An earnest is money given and received as a token of intention to pay the whole of a debt—and thus of a small portion of a promised benefit or gift which is to follow. Here "the earnest of our inheritance" is God's pledge of the coming weight of glory which He will bestow on us. Just as the first-fruits were the pledge of the ensuing harvest to His ancient people, so the graces and comforts of the Gospel, are to a Christian the anticipations and foretastes of the happiness which awaits him in heaven. The indwelling Spirit creates a desire for "the inheritance which is incorruptible and undefiled," and Hope eagerly anticipates it. May we not, then, call the "earnest of the Spirit," the first instalment of the good things in reserve, a security until the promises are completely realised? Such are the sentiments we often sing with delight:—

" Yes I to the end shall endure,  
As sure as the *earnest* is given;  
More happy, but not more secure,  
The glorified spirits in heav'n!"

What consolation, help, and encouragement to all who are sealed, and possess the "earnest of the Spirit." There can be no falling out of the way. The gift of the Spirit, His graces and assurances constitute this "earnest," and our Lord assures us that "the Comforter shall abide with us for ever." So, then, they who possess the earnest, must receive the glory in the "day of His appearing."

This view is confirmed by the expressive terms here employed by the Holy Spirit. For example, "*our inheritance*" is mentioned. This is twofold. It consists of our present possessions, which are those of sonship and heirship. Thus, in Rom. viii. 17, we are said to be "heirs of God, and joint-heirs with Christ."

This is, however, far from being all that the word "inheritance" here expresses and involves. "How great is the goodness which the Lord *has laid up* for them that fear Him"—as well as that "which He has wrought for them that trust in Him" (Psa. xxxi. 19)—who are "begotten again to the living hope" of the future realisation of the joys and glories of "the inheritance which is incorruptible and undefiled, and which *fadeth not away*" (1 Pet. i. 4). Thus "glory's foretaste makes us sing"—

“ I have a heritage of joy  
That yet I must not see :  
The hand that bled to make it mine  
Is keeping it for me.”

The third subject presented by our verse is

THE REDEMPTION OF THE PURCHASED POSSESSION.

Care must be taken to interpret the word “ redemption ” in this place rightly. Redemption by price—by the sacrifice of Christ—by the shedding of His pure and precious blood—is not the truth here intended. There was no need of an “ earnest ” of what had already been completed. Not this, but rather its application, as referred to in Ephes. iv. 30 as a being “ sealed unto the day of redemption ” is intended. It, therefore, refers to our complete and final triumph over all sin, and eternal deliverance from all evil. Redemption consummated is glory realised, victory gained, the cross abandoned, the crown obtained.

Lastly, “ *the purchased possession* ” \* claims our attention. This refers to our complete deliverance from sin, and our full realization of the eternal salvation acquired for us by our beloved Lord—“ unto the praise of whose glory ” Heaven’s untiring song shall ascend for ever and ever. Meanwhile, may the beautiful words, so frequently employed, express the feelings of our hearts :—“ Almighty God, may it please Thee, of Thy gracious goodness, shortly to accomplish the number of Thine elect, and to hasten Thy kingdom ; that we, with all those that are departed in the true faith of Thy Holy Name, may have our perfect consummation and bliss, both in body and soul, in Thy eternal and everlasting glory ; through Jesus Christ our Lord. *Amen.*”

TREES OF THE LORD’S PLANTING.

BY JOHN JULL, CAMBRIDGE.

“ That they might be called trees of righteousness, the planting of the Lord, that He might be glorified.”—Isa. lxi. 3.

“ Like yonder tree, whose tall, majestic form  
Smiles in the sunlight and resists the storm ;  
The Christian stands, of a good Hope possess’d,  
Belov’d of men, and by his Saviour bless’d.  
For favours grateful, while with him they stay,  
Calm and unmurm’ring should they pass away :  
Steadfast in Faith, whatever changes come,  
Content to live, yet calling Heaven his home.”

THIS chapter commences with a prediction of the Lord Jesus, which is peculiarly vivid and solemn from its introducing Him as speaking in His own person, of the office He should sustain and the ministry He should exercise. Of this, the gracious results are foretold. Those whose welfare He should secure would be invested with festive apparel instead of the signs and tokens of bereavement and mourning ; the spirit of heaviness would be exchanged for the garment of praise, and, by a

\* “ Purchased possession.” The word here used is elsewhere rendered—“ to obtain salvation.” “ To the saving of the soul.” “ A peculiar people.” (See 1 Thess. v. 9 ; Heb. x. 39 ; 1 Pet. ii. 9). The latter may be read, “ a people of acquirement,” or “ an acquisition to Himself,” an obtaining—a laying up.—  
AUTHOR’S NOTE.

sudden transition of figure not infrequent in the writings of Isaiah, they should "be called trees of righteousness, the planting of the Lord, that He might be glorified."

The language of our text is easy, natural, and striking. Trees are objects of almost universal admiration. Their graceful forms, their umbrageous branches, their verdant leaves, their changing aspect, varying as the seasons roll on in their course, all delight the eye and increase the charm of the landscape.

As emblems of sincere Christians, they are most suggestive. Does a noble tree present vegetable life in its highest form? "A Christian is the *highest* style of man." Is it a beautiful exemplification of the *creative* power of God? "A brave God-fearing man" is a living attestation to the glory of *His grace*." Thus it leads the mind from "Nature up to Nature's God," from a visible object which owes its existence to Him, to His saints in whose being and well-being His character is so wonderfully displayed.

We shall consider: *These Trees and their plantation*—*The Title by which they are distinguished and described*; and, *The Object designed and secured by them*.

I.—THE TREES AND THEIR PLANTING. Of these, we read that they are the "planting of the Lord," as elsewhere reference is, also made to "the branch of His planting, the work of His hands" (chap. lx. 21).

It is a question which none who occupy a place among "the trees of the Lord," who, in other words, are associated in *open* fellowship and *public* worship with His people, should evade, "by whom *they* were planted." That some of the trees so situated owe their position to other agencies, is evident from the warning of the Saviour: "Every tree which My Heavenly Father hath not planted shall be rooted up" (Matt. xv. 13).

There are *self-planters* who have thrust themselves into the garden of the Lord for gain or influence. Some have been *planted by so-called priests*, and imagine that by an act of the merest ritual, performed in their infancy, they became "the children of God and inheritors of the kingdom of heaven." Some assume that they are right, *in virtue of a formal profession*, because they have complied with the requirements of popular religion, and feel and act as so many do, whose claim to be good and devout is never questioned.

" Let us ask the important question,  
(Brethren, be not too secure),  
What is it to be a Christian?  
How can we our hearts assure?"

1. Our text replies. Planting *is the removal of a tree* from one locality and soil to another. So with the transition from death unto life, which commences the only religion which will ensure Heaven. The Spirit must remove a sinner *from* and *to*—"from" the ways of sin and the world in which he was born and found ease and pleasure, and "to" or "into" God's kingdom on earth, thus changing his thoughts, affections, and pursuits into those that are appropriate to, and in harmony with his new associations and relations.

Originally he grew up in the wild, dark forest of nature; he is now rooted and grounded in the rich, fertile soil of the garden of the Lord.



2. Planting is an *individual act*. Trees are removed, in the way described, one by one. So when the Holy Spirit deals with elect and blood-bought sinners, each is affected *personally*. Grace acts on them as individuals. As solitary and lonely transgressors, they are brought under conviction, and led with broken hearts and contrite spirits to the Saviour's feet.

3. Transplanted trees *are affected by their removal*, and for a season suffer from the change. However careful the gardener may be, some of their roots are severed, some of their branches and twigs are bashed and broken; and, could they speak, they would express their painful consciousness of what they are passing through.

So sinners, when "delivered from the power of darkness and translated into the kingdom of God's dear Son," though the process be most gentle, know what has occurred between God and their souls. Their tastes, wishes, habits, and pursuits, the surroundings which are now congenial, the objects which attract their hearts, the great Hope which floods the future with the anticipation of victory and joy—all combine to assure them of the momentous and Divine character of what has befallen them, through the mercy of God.

4. Newly-planted trees *live, thrive, and grow* in their new situation. So the sinner renewed and removed by grace, takes hold of the Word of God and derives sustenance and strength from the rich provisions of the Gospel, in its adaptability and power to meet the needs of all to whom God has revealed the importance and preciousness of Christ. He stands rooted in the Atonement and the justifying righteousness of Jesus—stands in grace and "rejoices in the hope of the glory of God."

5. The Lord in His work *is ever successful*. None of His planted trees have been known to die. Once planted, all will grow to vigour here, to maturity hereafter.

6. The transplanting of trees illustrates the *sovereignty and power* of the change which grace effects in relation to the salvation of a sinner. *Where they grew, there they must remain*, unless their owner remove them, and the determination so to do depends wholly on his pleasure. So the solemn and gracious operation which we have described is "according to the purpose of Him who worketh all things after the counsel of His own will." Men are passive; God, and He only, acts in this great matter.

"No aid He seeks, or duties asks  
Of us poor feeble worms;  
All that eternal love decrees,  
Almighty power performs."

II.—A DISTINGUISHING AND DESCRIPTIVE TITLE—"Trees of righteousness." A righteous Hand planted them. Christ's righteousness is imputed to them. A righteous nature is implanted within them. Hence all with whom God has dealt in grace, *are* righteous as they stand approved in Christ, and they strive under the influence of the Spirit to be so, by their practical and continuous obedience to His will. *Here* their righteousness is spoken of as observed and admired by others. The graceful form and noble proportions of a fine tree strike all beholders. "Demetrius," an early Christian, had "good report of all men." "He that in these things serveth Christ is acceptable to God, and approved of men." "They *shall be called* trees of righteousness."

III.—THE END OR OBJECT DESIGNED AND SECURED—"that the

Lord may be glorified." All God's works result in His glory, but His works of grace redound far more to His praise than the other operations of His hand.

1. *Trees are planted for ornament*, and the trees of God are ornamental, when (as Christians) they show a meek and quiet spirit, which is in the sight of God of great price, and when their open conduct "adorns the Gospel of God, our Saviour, in all things."

2. *Trees are planted for usefulness*, and we who are planted by the Lord should try to be useful in His service. The sun shines not for himself, but for the benefit of everything on the face of the earth; and we are so to shine, that men may on our account "glorify our Father which is in heaven." Our heavenly Father is glorified if we bear much fruit.

3. *Trees are planted for their owner's profit*. So, all God's planted trees yield a revenue of praise to His name. "Whether we live, we live unto the Lord; and whether we die, we die unto the Lord."

May the reader ask the question, "Am I a tree of the Lord's planting?" If not, how solemn it will be for you to die in your sins!

## THE WAY, THE TRUTH, AND THE LIFE.

BY H. MORRIS WINCH, CHATTERIS.

(John xiv. 6.)

"Jesus, the spring of joys divine,  
Whence all our hopes and comforts flow;  
Jesus—no other name but Thine,  
Can save us from eternal woe.

No other name will Heaven approve;  
Thou art the true, the living way,  
Ordained by everlasting love,  
To the bright realms of endless day."

NO recorded utterances in the world's history are comparable to those of our Divine Master; and the declaration of our text is absolutely unique among the "gracious words" or sayings "which proceeded out of His mouth."

It was spoken shortly before the Agony in the Garden and His death upon the Cross. He had enjoined them not to suffer their heart to be troubled; but, as they already believed in God, to extend their trust to Him as the Son of the Father and the Mediator between God and men. The far-off world, which was His destination, was His Father's House—a house of "many mansions," or permanent abodes. His departure was indeed near at hand, but He would not fail to study their interests and ensure their felicity when absent. "I go to prepare a place for you."

Thus "ye know whither I am going," and from the intimations I have already given you, "ye know by what way, I shall make the journey."

"Lord," exclaimed the melancholy Thomas, whom the Master's words sorely perplexed, "we do *not* know whither Thou art going, and how can we, therefore, possibly know the way?" This question led to the full, comprehensive, and sweetly evangelical statement before us; upon which we shall make a few expository remarks: "I am the Way, and the Truth, and the Life" (R.V.). Let us consider it phrase by phrase.

"I AM THE WAY." The meaning of terms, which occur in a metaphorical or figurative sense, can be most readily ascertained by studying their literal significance. A way, is a road or path from one place to another, and hence the word is employed to indicate the means and method by which a transition from one social, moral, or spiritual condition to another is effected. It naturally suggests the two ideas of the place or condition *from* which it leads, and that *to* which it conducts. Thus Christ is the way from condemnation to acquittal; from slavery to freedom; from the enmity of the carnal mind against God, to reconciliation to Him, and grateful admiration for His character and acquiescence in His ways; from the love of practised and indulged sin, to the loyalty and obedience to His word, which His grace inspires. He is the way from our present sphere of change, disappointment and sorrow to the "land of pure delight;" from the cares, conflicts, and temptations which God's children must endure here to the "Father's house" of "many mansions," our "heritage of joy, which yet we may not see."

The Lord Jesus has become this personal, comprehensive, and continuous way, by His obedience "unto death, even the death of the Cross," having removed all obstacles, and rendered the progress of His people safe, secure, and certain by the shedding of His most precious blood.

The sinner who is convinced of his guilt and depravity, and enabled in the exercise of the Faith, which is the gift of God, to cast himself on the pity, the promise, and power of the Saviour, has already made his first advance toward Heaven and God—and every future step will be a homeward one.

"I AM THE TRUTH." The Truth is a verbal statement, which exactly represents the facts of a case. The basis of truth is fact—and our Lord here intimates that He personally and emphatically is the embodiment, expression, and exemplification of those great facts on which the welfare of men depends, and by the knowledge of which peace and joy are imparted to their hearts.

In what He *is*, in what He *said*, and in what He "did and *suffered* for us here below," we may claim this memorable title for the dear Redeemer. His life on earth was an unbroken series of illustrations of what is right and true in God's sight. He translated God's will into acts of obedience and love, and manifested to all observers the character and conduct which the Most High regards with complacent approval. All that is pleasing in God's most holy sight found its exhibition in Him—warranting the sublime assertion, "I do always those things that please Him" (John viii. 29).

He is the Truth, in that all His statements were absolutely true. He never distorted facts for the sake of effect; or withheld any declaration which He ought to have advanced. Hence His evidence is wholly reliable; the testimony of "the faithful and true witness" exactly corresponds with the facts which it was part of His covenant office to make known.

He is the Truth in that He is the revelation of the Father—who hath in "these last days spoken unto us *by*" or, as the Revised Version renders it, "*in* His Son." This declaration was pre-eminently His. "He that hath seen Me, hath seen the Father." He is the Truth in relation to His death for His people. Thousands upon thousands of sacrifices had been offered ere the uprearing of His cross, but their value

was merely ceremonial and typical, "for it is not possible that the blood of bulls and of goats should take away sins,"

"But Christ the heavenly Lamb,  
Takes all our sins away;  
A sacrifice of nobler name,  
And richer blood than they."

Thus to Him our iniquities could be really transferred; He could make real, valid, and efficacious satisfaction for sin, and remove it for ever. Thus is He "the Truth."

"I AM THE LIFE." This must be understood in a special sense. Physical life is not referred to, nor is moral life, the sentient, intellectual principle which distinguishes men from the lower animals, and enables them to think intelligently, to distinguish between right and wrong, and renders them accountable for their conduct in God's sight.

Spiritual Life—the Life infused into the heaven-born sons of Zion (Psa. cxxxiii. 3), the Life into which they pass from spiritual death, and of which love to the brethren is the great evidence (1 John iii. 14)—this is the form of life here intended by the Lord (1 John v. 11).

This many Scriptures confirm. We read of Christ "who is our Life." "In Him was Life, and the Life was the light of men." Christianity is Christ in the Christian. True religion is the possession by a man of the Life of God in His soul.

"I am the Life"—may we not say He is the Author, the Centre, the Source, and the Sustainer of the spiritual Life which animates the hearts of all His people, and gives rise to the experience which we deem so important and precious?

"The Way, and the Truth, and the Life." Reader, dost thou know aught of the grace of Jesus, the beloved of the Father, in these vitally important matters?

## DEAD TO THE LAW.

BY H. NEWTON, WISBECH.

"Ye are become dead to the law by the body of Christ."—Rom. vii. 4.

"I through the law am dead to the law."—Gal. ii. 19.

THE prayerful study of the above texts may help to a fuller estimation both of our Lord's unparalleled work, and of the believer's condition as the object and subject of Divine grace.

I. "Ye are become dead to the Law by *the body of Christ*." By this expression we understand the human nature which He took into union with His eternal Godhead,—the body prepared for Him, in which He kept the Law, met all its claims, bore its curse and made an end of sin by the sacrifice of Himself. The Church which He represented, thus became virtually dead to the Law, having in Him met all its demands, and endured its full penalty, thereby becoming no longer liable thereto. In Him we died. No law can demand payment of a dead person. Thus by the body of Christ we are "become dead to the Law."

II. "I *through the Law* am dead to the Law." Here is presented our becoming dead to the Law by another means, *even by the Law itself*. This refers to the application of the Law in all its far-reaching and spiritual nature, to the conscience, by the Spirit's power; the effect of

which is, that we become feelingly and experimentally dead to all hope of salvation by the deeds of the Law, and to all power and ability to improve our condition in God's sight.

The experience by which this conviction is reached, Paul has beautifully delineated. "I was," he tells us, "alive without the Law once; but when the commandment came, sin revived, and I died" (Rom. vii. 9). His meaning is plain. "*Life* is a common figure not only for activity but for happiness—including among other items those of security and peace." The apostle thus refers us to a page of his own past history, and presents what he himself had experienced as an exemplification and confirmation of the truth: "I was at peace with myself; unaware of the dreadful opposition of my heart to the nature and requirements of God; and consequently ignorant of the danger to which that opposition exposed me. When, however, by the unfolding of the true import of God's legal claims, I obtained a fuller perception of the nature and extent of the Law, 'sin revived.' The moral restraints which I had imposed upon myself, failed to restrain and vanquish the inbred sin of my heart any longer; its opposition to what was pleasing to God was excited by the revelation of His nature, which the Law had brought home to me—and the sense of the existence of evil as a dominant power within me became so clear and incontrovertible, that all my self-satisfaction and complacent persuasion that I was safe under the shadow of Sinai ceased, and I became consciously and experimentally a doomed man on whom the Law's dread sentence had been pronounced." So like many since, the language of his heart was,

" My former hopes are fled,  
My terror now begins;  
I feel, alas! that I am dead  
In trespasses and sins."

Very striking is the record in the "Memoirs of Kershaw" of the conversion of John Roby, a Banker of Rochdale. At once a gentleman and a scholar, he had, before his call by grace, been eminent as an author and a lecturer; was a foremost local politician, a great advocate of the union of Church and State, and the right-hand man of the Vicar of his Parish. His religion, however, was but a "form of godliness," of the power of which he had no experience. Induced by circumstances to attend a recently-built church, his eye was attracted by the artistic style of the gilt letters in which the Lord's Prayer and Ten Commandments over the Communion Table were written. Being early, he was led to read the latter with unusual attention, when a light and power from the Lord affected his soul, as it had never been before. He saw himself in the glass of God's Law—by which, when applied by the Spirit, "is the knowledge of sin"—to be a lawbreaker, a transgressor, in thought, word, and deed. An awful terror and dread came upon him. Like Belshazzar, after he had seen "TEKEL, TEKEL" written on the wall, his countenance was changed, and his thoughts troubled him. Wounded in spirit, he returned home with difficulty, but could find no peace. Like David, he was in a horrible pit and miry clay, shut up as in a prison, with none to speak comfort to his soul; while his daily cry was,

" What shall I do or whither flee  
To escape the vengeance due to me?"

Such an experience is as necessary to the soul, as ploughing is to a field, in order that the seed may fall into prepared ground, germinate, and bring forth fruit. It is compared by Paul to the death of a first husband, which opens the way for marriage with a second, even Jesus, "that we may bring forth fruit unto God" (Rom. vii. 1—4). If we are not feelingly and experimentally dead to the Law, by its own condemning and stripping power, we are not in a fit condition to realise by Faith, our union to Christ; as Kent says:—

"On self my dependence was laid,  
I thought myself holy and free;  
Till Sinai its terrors displayed,  
And drove me, dear Jesus, to Thee.

Thus stripped by the precept at last,  
A debtor insolvent I am;  
My sins, both the present and past,  
Were paid in the blood of the Lamb.

From hence, this conclusion I draw,  
With Gospel assurance, that he  
Whose heart was ne'er broke by the law,  
No sweets of the Gospel can see."

III. The Law when thus doing its work, by the Spirit's power, stirs up wrath, strips off self-righteousness, thunders condemnation, chases the sinner out of every refuge of lies, brings him in guilty, and so stops his mouth. The sinner thus realises that he is cast upon the absolute sovereignty of God; to own that he deserves to be punished for his iniquity; to justify God, and humbly put his mouth in the dust as a suppliant for mercy. Thus he becomes dead to the Law by the Law, and is Divinely prepared to receive the Gospel of free and sovereign grace, and to apprehend by a heaven-born Faith his union with Christ, nothing less than which can satisfy his longing soul.

IV. The Scriptures are full of encouragement for those who are feelingly dead to the Law, and who realise their ruined, powerless, and destitute condition—such as feel their state as legally doomed sinners, who have nothing to pay and nothing to plead. "Blessed are the *poor in spirit*," for "He regardeth the prayer of the *destitute*." "From heaven did the Lord behold the earth, to hear the *groaning of the prisoner*, and to loose those that are *appointed to death*."

Reader, do these words describe thy case? If so, may the Saviour speedily grant unto thee His peace and pardon; and gather to Himself another poor, blind, deaf, dumb, and helpless sinner, to the glory of His holy Name.

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"JESUS is our Saviour in respect of each of His three great offices. As our Prophet, He saves by *light*; as our Priest, He saves by *blood*; as our King, He saves by *power*."—*John Hazelton*.

GOD speaks and I hear, commands and I obey; convinceth and I repent, comforts and I bless, and yet no voice is heard. No vision is seen, no angel appears, and sometimes no time elapses, since it is done momentarily, "in the twinkling of an eye." "In a moment I believed and received the Gospel," said Cowper. This is how we hear and learn of the Father.—*Rufus*.

## OBITER DICTA.

BY W. JEYES STYLES.

*Reminiscences of James Wells.*

I WAS never but twice in the company of this truly illustrious man, the longest interview being in the Vestry of the Surrey Tabernacle one Wednesday evening, in September, 1870, after the service. His demeanour was that of a dignified and courtly gentleman of the old school, and I was struck with his gracious solicitude to draw me out, and the almost respectful patience with which he listened to my answers to the questions with which he plied me.

As I had but recently broken off my denominational connection with Mr. Spurgeon, and the Christians who were of his immediate fellowship, our conversation was naturally on this subject—How I had been led to abandon the “yea-and-nay” system; whether my change of views had involved “soul-trouble,” an expression which was often on his lips; and other matters of a like character.

Presently he enquired, “how Fullerite testimony affected me under my altered convictions.”

“Well,” I replied, “as a rule, such preachers advance a great deal of grand Covenant truth which I always enjoy, but the conditional clauses which they so frequently interject, spoil the whole. It is as if you were having a spring salad for supper and greatly relishing the fresh, crisp vegetables, when all of a sudden you crunch a bit of stone, which sets all your teeth on edge and interferes with your relish for any more.”

This wholly unpremeditated explanation on my part, pleased him, and clapping his hand on his crossed knees, he answered, “Capital, that’s just how I should feel myself.”

Of Mr. Spurgeon, he spoke with the affection and respect due to the saintly character and high position of that dear man of God, but he added, “I claim to have beaten him in the matter of this Tabernacle, as contrasted with his. We both went, here, there and everywhere, to get the money required for our great enterprises, but he appealed for collections from all sorts and descriptions of congregations, Wesleyans, Congregationalists, High Baptists, Low Baptists, Strict Baptists and Baptists who were anything *but* Strict, while I never advocated my own cause anywhere, except where the truth was preached, or asked a penny of any people who were not in full sympathy with the Gospel in the form and manner in which I had always presented it. Now, that’s something to say to the praise of God and the generosity of the people whom so many speak against. *They* built this place, and no one else.”

On parting, I felt that I had been in the presence of one of no ordinary power both of mind and heart.

## THE CHARM OF CERTITUDE.

I once asked a friend who was met with under the ministry of J. W., to tell me, in a few words, wherein its charm and power lay. He is, I may say, a shrewd and successful man of business in the City of London, and fully competent to give a reliable opinion. It was this:

“Because he was cock-sure about everything.”

In other words, he was like Paul, “always confident,” and used “great plainness of speech.”

## C. H. S. AND JAMES WELLS.—A COMPARISON.

IF I were asked to compare Spurgeon with Wells, I should liken the former to a candelabrum with a thousand pendants of prism-shaped glass, all lustrous with radiated light. C. H. S. was a series of brilliant effects, each of which was marvellous in its vigour and versatility. What Dryden said of the second Duke of Buckingham (Zimri) was, *in a good sense*, true of him :—

“ A man so various, that he seemed to be  
Not one, but all mankind’s epitome.”

I do not deem him to have been supremely great in any one thing, but his varied powers in combination were simply marvellous. A good preacher, a good expositor, a good lecturer, a good writer, a good hymnologist, a good organizer, a good President of his several Institutions, a good critic, he deserved, as he obtained, admiration and esteem in every character.

Wells, on the other hand, was not an all-round man. His attempts at versifying are for the most part a mere unmusical jingle of words. His expositions are often far-fetched, and the matter of his Sermons, so curiously arranged that few, now that the charm of the living voice has ceased to work, care to read them. But as a Gospel preacher, set for the vocalization and defence of the Truth, and as a Pastor maintaining God’s order at all costs and hazards, James Wells was incomparable. I once called him, the “ Lord of the lion heart and eagle eye,” nor would I recall the quotation. Rev. J. J. West styled him “ that hero in the pulpit,” and the appreciation was perfectly warranted.

True, he did not astonish and dazzle one, like his great neighbour, C. H. S. We could not liken him to the chandalier with its wealth of lustrous pendants. He did not sparkle in fragments, but, to quote John Foster, “ shone *whole*, like a mirror.” *Versatile*, none could truly style him. He was too great a man for so pretty a compliment to fit him. He had one aim, one object, one gospel. “ This one thing I do ” summarises his glorious ministry.

A lighthouse at night, shining over miles of stormy sea, always in one place, and always reliable, would be no bad figure to express his position and the value of his ministry.

## KINDLY AFFECTIONED ONE TOWARDS ANOTHER.

## A STORY OF J. ANDREWS JONES.

THE following story of the late late John Andrews Jones has never, we believe, been printed :—

During his ministry at Jireh Chapel, Brick Lane, the son of a widow, who was a member of the Church, went so terribly astray that at length, during a drunken debauch, he stabbed a companion to the heart and killed him. He was tried, found guilty, and condemned to be hanged on an appointed Monday.

We may be sure that not only was prayer made to God continually for Divine mercy to be shown to the poor lad’s soul : but that the sincerest Christian sympathy was felt for his afflicted mother. The latter took a peculiar and practical form ; and arrangements were made



for a prayer-meeting to be held in the chapel at the time of the execution, and she was earnestly invited to be present.

More, the tender-hearted pastor reflected that the moment in which the unhappy young man was launched into eternity would be one of unutterable anguish to the poor old lady. This he determined to alleviate, and privately visiting the Clergyman of the Church (St. Luke's, Old-street), which was close by, he explained the circumstance to him, and earnestly asked as a great favour that the clock in the steeple might be thrown out of gear, so that it did not strike eight on the doleful morning. This he kindly undertook should be done. As many friends as could, assembled at the appointed time; and while one was engaged in prayer, the chapel-keeper, previously instructed, stopped the dial in the gallery. The meeting was a solemn one. Many true hearts went up to God in earnest supplication; and none noticed the flight of time until half-past eight o'clock, when the Benediction brought the proceedings to a close and the friends were informed of the facts of the case.

### “MY MEMORY IS LIKE A SIEVE.”

AN ANECDOTE OF JOHN STEVENS.

“I SO enjoy your sermons,” observed an appreciative hearer to this great preacher, “but I grieve to say that I retain so few of the glorious truths you set before us. My memory seems like a sieve.”

“Madam,” was the reply, “were I to hold a sieve in the stream from your pump, how much water would it contain, when I withdrew it?”

“None, Mr. Stevens, it would be empty. This is what I mean. I cannot carry your great thoughts away with me, when the service is over.”

“Ah, but would not the sieve be thoroughly wetted, though it retained none of the water? Just so it may be with you. You may fail to remember the exact line of doctrine advanced, or the truths by which it was confirmed and elucidated, but the grace of the opportunity of which you have availed yourself may abide with you, though you cannot recall how the preacher carried his text, and are unable to recapitulate what you heard from his lips. Your *soul* may be refreshed with the heavenly moisture, as the sieve is wet with the water, even if your *mind* fails to hold the substance of an hour's discourse.”

The lady thanked him, and acknowledged the form of the blessing which his ministry had so often proved to her heart.

SUNSET RAYS.—“Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world” (Matt. xxv. 34).—And this when, trials nearly ended, the poor believer feels that he dare not lift up his face toward heaven, and when his gracious Lord has spoken: “I was an hungered and ye gave Me meat.” “Lord, when saw we Thee hungered or thirsty, or in prison, and ministered unto Thee?” Oh! poor, tried, humble believer, lift up thy face and see the Lord smile the light of heaven upon thee. Oh! listen, poor heart, and hear His voice. “Inasmuch as ye have done it unto one of the least of

these, My brethren, ye have done it unto Me." Enter the kingdom of light and life ; no darkness there, no more darkness for thee, the day of darkness passed, the light at evening time is shed upon and into thy soul. At evening time as thou passest it is light, and thou shalt be for ever in the light of the Lord God Almighty and the Lamb, for it has been prepared for you from before the "foundation of the world."—A GARDEN LABOURER.

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THE TRUE PROPHET—THE MAN FOR TO-DAY.

"And Jehoshaphat said, Is there not here a prophet of the Lord?"—1 Kings xxii. 7.

FOUR HUNDRED prophets of old, once flaunted the name of the Lord,  
But they hid, in Expediency's sheath, Truth's keen and invincible sword.

Four hundred prophets conspired to flatter the king, in one breath,  
Cheering him on, in a pathway of certain failure and death !

ONE stood alone in that hour—the glory of God his desire ;  
Stood like a rock in a storm ! 'mid the raging of popular ire.

Faithfullest warning, keen satire, metaphor vivid and clear,  
Blent in his message, who counted not comfort, nor life itself, dear,  
In his teaching, who, fearing Jehovah, was proof to all other fear !

Lord ! in a world that is dying O ! grant Thy people's desire !  
Send them true-hearted preachers, aflame with Thy Spirit's fire !

Men who will utter Thy Gospel, tho' lips in derision be curled,  
Knowing one soul's faintest birth-ory outvalues the praise of a world !

Men who will seek lost sinners, groping in Midnight forlorn ;  
Show how the Saviour's redemption, to them is the crimson of Dawn !

Men to whom Jesus is GOD !—His Bible their guide and their trust !  
Send them, O Lord !—Let Thy Church "arise and shake herself from the dust !"

A. G. ROBBINS.

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BRIEF NOTICES OF RECENT BOOKS.

*The Bible Translation Society.* Sixty-third Annual Report.

It is indisputably the business of any who undertake to render a book from one language to another, to use words which correspond as nearly as possible with those in the original. In the case of the Holy Scriptures this duty is a most solemn and weighty one. He that presents to his fellow-men what purports to be an exact verbal representation of the thoughts of God, when he knows that other terms would effect this more correctly, is guilty of a high misdemeanour which it were difficult to reprobate with sufficient emphasis. However harsh and uncouth the translation may seem ; however truth in the form advanced may differ from our own dogmatic or ecclesiastical ideas ; however others may be offended, honesty

should guide our pen ; and as to issues and consequences, *Videat Altissimus*, "Let the Most High see" to these.

A specific instance claims attention in connection with the Report before us. Certain versions of the New Testament in other tongues, rightly render the Greek verb *BAPTIZO* by the well-understood word "immerse," or its equivalent in the languages in which these translations are given—instead of the term "Baptise," which is a mere transliteration, and therefore a poor expediency—though generally adopted.

For this, the reasons are obvious. On the manner of observing the first Ordinance of the Gospel, the professing Church is divided—some Christians contending for the submerging of the whole person under water, others for the application of a small quantity of water

only to the face. The vague word "Baptise" is equally convenient to designate either method; while the definite term "Immerse" can refer to the first only. In the interests of peace and unity many therefore, deem the transliteration preferable to the translation, and leave every candid reader to follow the persuasion of his own mind.

This is the policy of the "British and Foreign Bible Society," which has refused to sanction and circulate any of the Versions above referred to.

Deeming this prejudicial to the interests of the Truth, the "Bible Translation Society" is maintained to print, publish, and send abroad the Versions which the older Society, for *this reason only*, declines to touch.

The question is a large one, and the Report not only helps to elucidate it, but records much honest and earnest evangelical work. Copies will be sent, and pecuniary help gratefully received, by the worthy Acting Secretary, Rev. P. G. Scorey, "Tintern," Crawley, Sussex.

*The Gospel Magazine*, September, 1903.  
S. Arnold, 74, Strand, W.O.

A SERIAL which has been issued with unbroken continuity from the days of Toplady to the present time, and which still "contends earnestly for the Faith," or the distinguishing Doctrines of the Gospel, as these were advanced and defended by its first Editor, is a phenomenon unparalleled, we believe, in religious literature.

Moreover, not only are its Articles truthful, but what is generally called "unction" or "savour" pervades its every page, and all is redolent of the "myrrh and aloe and cassia," the fragrance of which characterises the garments of the Great King.

The above number is presented to its readers under altered circumstances, as the Magazine has passed entirely into the hands of its Editor, who is now personally responsible for its publication as well as for its literary management. "The prayers and practical co-operation of all who experimentally value the precious doctrines of God's sovereign grace" are prayerfully solicited—nor will the request, we are sure, be made in vain.

Booksellers and others should observe the name and address of the new Publisher.

*The Puritan Quarterly*, for September, 1903. Wheeler & Co., 17, Paternoster-row, E.C. Sixpence nett.

THE kind and appreciative remarks we made upon the June issue of this unique Serial we would repeat in connection with the present one. There is ample evidence of prayerful painstaking to load this Argoay with golden grain. The scissors and paste-pot are, we conjecture, kept conveniently near the Editor's chair, many of his pages being occupied with somewhat obvious cuttings; *teste* the article on Divine Sovereignty, which is taken bodily from the "Jazer" of Joseph Irons.

Are not our good brethren, the Hewardites, we would ask, a little too fond of the term Calvinism—which we ourselves do not affect, and rarely employ? "Paul was a Calvinist" (page 213) reads strangely. For a writer to occupy so much space in telling the world at large "Why I am a Calvinist," is also curiously suggestive of a once famous essay on "The Importance of a Man to Himself." Half the space, were it devoted to a humble and experimental account of the dealings of God with him as a sinner, would far more efficiently advance the interests of the cause which we hope he has at heart. Scant opportunity, however, would then have been found for the introduction of "objective testimony," "the theological Mr. Gradgrind," "Xerxes," "Erasmus," "sweet Charles Wesley," "old grandfather Arminius," "patriotic Wallace"—and other educational fineries, evidently introduced to invoke our admiration for the much learning of a smart young Writer, and to cause pious old ladies to exclaim, "What a man he be, sewerly!" Could not something better and more savoury than this be provided for the edification of honest enquirers, and those who at heart love the Truth of the living God?

*Australian Particular Baptist Magazine*, August, 1903. Twopence. Booth, Oxford St., Sydney.

A NUMBER of this, the Organ of our Brethren in New South Wales, has been courteously sent us. The contents are not only sound and savoury, but manifest literary ability and care, for which we are grateful. The interesting anecdote of the late J. J. West, M.A., of Winchelsea, page 26, touches our heart—for we, too, well remember this remarkable man. The passing reference to certain matters which, at the time, caused sorrow to others—was demanded in the interests of truth, and it would be well if the failings of God's honoured servants were always alluded to with equal delicacy and kindness

## OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

**MARGATE.**—On August 30th and 31st we celebrated the 28th anniversary of the Church at Mount Ephraim, Thanet-road. Pastor Chisnall, of Guildford, preached on Sunday to excellent congregations—in the morning from Isa. xix. 20, in the evening from Matt. xxvi. 20. The meetings were continued on Monday. Friends from Broadstairs and other places joined us at the tea-table at 5 o'clock. Numbers increased for evening meeting at 6.45. Pastor W. A. Dale presided. Brethren Chisnall, Bloy, and Licence addressed the meeting. The chairman based his address upon the words, "Compacted by that which every joint supplieth:" (1) The grace given, or (2) the service of supply; (3) The compactness, progress, blessedness of a united Church. The cheering and hopeful address delivered by brother Chisnall was based upon these words, "The year of my Redeemed is come:" In the Christian's experience; by His helpful Word, His blessed "Fear nots;" in the experience of the Church; known abroad by Zion's prosperity; in the hearts of sinners; shall be testified to the Church. Brother Bloy, of Biringington, delivered an encouraging address from 1 Pet. i. 25: (1) Our unchanging Lord: His love always burns brightly; when manifested, delights and lifts the soul up from the valley; look unto Jesus. (2) His unalterable Word: so reassuring, firm as a rock; sure ground for hope to build upon. Brother Licence addressed us from Matt. xviii. 20, and spoke of the real presence of Christ with His people, as One of the company, as a Guest; One with the saints in their worship, in their prayers; Christ in the midst to reveal Himself, His condescending love; the hallowed ground; the revealed wounds, which speak pardon and peace to the believing soul. After the chairman had thanked the speakers for their help, and those also who prepared tea or served in other ways, these very helpful and hopeful anniversary services were concluded by singing the Doxology. The financial proceeds of the meeting realised £10 1s., for which we could well sing, "Praise God."—**THANKFUL.**

**WARBOYS.**—Truly the Lord has been gracious unto us. The last few years have been eventful in the history of our Church. About five years ago we found it necessary to renovate our chapel. Associated as the building was with many sacred memories of the past, we entered upon this work with united and loving hearts and restored it at a cost of £1,160, leaving a debt on the place of £300. This will be entirely cleared off during the present year.

Eighteen months ago our esteemed pastor, Mr. J. Lambourne, felt it advisable to resign his position, which he had held for thirty-three years. The Lord had made him a blessing to many, and the influence of his ministry is still being made manifest. We feared as we entered into the cloud and felt our entire dependence upon the great Head of the Church. Unity, peace, and the spirit of prayer prevailed in our midst, and we were favoured with a period of spiritual prosperity. Our brethren in the ministry rendered us valuable help, and their testimony has received the witness of the Divine Spirit. Twenty-six members have been baptized in the name of Jesus—many of them young in years,—these are giving evidence by their life of the reality of the work within. The attendance at the prayer-meetings and the large congregations on the Sabbath have encouraged us. Two members have also been added by dismission, and there are hopeful signs that the spiritual harvest is not all gathered. The Sabbath-school, Bible-class, and singing class are all in a prosperous condition, and are useful adjuncts to the central and supreme work of the Gospel ministry. The treasurer reports that the liberality of Church and congregation has maintained the finances in a sound condition. The Church has taken great interest in the Education Bill, as it affects Warboys, and we are glad to say that, owing to the wisdom and generosity of those who once worshipped with us, but who are now around the throne, we are in a position to maintain the unsectarian character of our day schools. We humbly stand aside in wonder at the goodness of the Lord and still pray, "Let Thy work appear unto Thy servants, and Thy glory unto their children."—**DEACON.**

**CHELMSFORD.**—A PRESENTATION.—On Sunday, September 6th, a pleasant duty was performed by our pastor. For many years the Church has been highly favoured in its diaconate. Brother Lepage, who for many years has honourably filled his office, has been obliged, owing to failing strength, to relinquish active service. As a mark of esteem, the members lovingly contributed to the cost of a Malacca walking cane and silk umbrella, accompanied by a framed address. These were presented at the close of the service, our pastor, Mr. Boulton, expressing gratitude that the Lord had enabled Mr. Lepage for so many years to live consistently before his fellow-members. Our dear brother was deeply affected in expressing thanks for the gift and gratitude to God for

the grace given to him. He could lean upon the stick for bodily support, but he thanked God he had a greater Support on which to lean.—F. J. H.

**BUCKLAND COMMON.**—The Sunday school anniversary was celebrated on September 6th and 8th. On the Sunday addresses were given morning and evening, and in the afternoon some of the scholars recited suitable pieces. Special hymns were sung, congregations very good, and the collection, for which we are thankful to the great Giver, exceeded those of previous years. On 8th was the children's day—a plentiful tea was provided, and they enjoyed themselves in a meadow lent for the occasion by Mr. Bowdrey. Mr. G. W. Thomas, of Watford, preached two grand sermons, in which he exalted the Master and encouraged His followers. With a kindly word to those who are lingering around but have not yet joined. Although the weather was not so favourable as we desired, the attendance was good, and there was also a liberal collection. We pray that the Lord will abundantly bless the services.—**ABSALOM TURNER.**

**ASKETT (NEAR PRINCES RISBORO').** Sunday-school anniversary services, held on June 28th, were conducted by Mr. S. J. Taylor, of Forest Gate, London. The morning and evening subjects were Prov. xxx. 24—28 and Psa. cxviii. 24. In the afternoon the school was addressed from 2 Tim. iii. 15. Each service was well attended. Special hymns were ably rendered by the children (trained by Mr. Ernest Baker), whose singing was accompanied by three violins and the harmonium. The school registers forty-five scholars and five teachers, who, with the superintendent (Mr. W. Baker), seem all to be linked together in much affection and zeal. The collections taken for the School Funds again reached the average of former years.—**S. J. T.**

**BRIGHTON.**—The monthly meeting of the Parthana Sabha, which was held on Thursday, September 3rd, was fraught with special interest by reason of Mr. Morling (who is shortly to start for India) paying us a visit. There was a goodly company of friends present to welcome him. The meeting was opened with the singing of a hymn, prayer, and reading of Psa. cxv., and this led up to the principal feature of the evening—Mr. Morling's address. In his few opening remarks he laid stress on the felt need of and urgency of prayer, and the beautiful teaching laid down in what we call the Lord's Prayer—Thy kingdom come. His address was based on the words, "And He said unto them, I must preach the

kingdom of God to other cities also, for therefore am I sent," dwelling on the following points—Christ the Preacher, Christ the Faithful, and Christ's commission. The address was much enjoyed, and at the close brother Cozens expressed our best wishes for God's blessing on His work in the mission field. A collection was taken, and we then had the privilege of listening to Mr. Morling, sen., who spoke for a little while on Isa. lxxv. 24. A successful and happy meeting indeed enjoyed by all.—**D. FISHER.**

**WATFORD TABERNACLE.**—Anniversary services were held on Wednesday, September 2nd. Mr. Bush preached, and we had a good time; not a few said, "It was good for us to be there." In the afternoon he took his text from Psa. xxxiv. 3—6, and we felt we could indeed "magnify the Lord." The Word was very sweet to the Lord's tried and troubled people. A good number sat down to tea, after which our brother led us again into the green pastures of the Word, taking his text from 1 Pet. i. 19, "The precious blood of Christ." He led us to the truths that we love, taking the sevenfold sprinkling—viz., "full redemption," "justification," "cleansing power," "nearness to God," "peace," "sanctification," and "final victory." Indeed, it was good to be there. We had good congregations for the time of year. Our pastor told us we were celebrating our 35th anniversary, and traced briefly our Lord's leadings and dealings with us for so many years in the wilderness; he also said that only three of the founders of the Church were now here on earth. Again we thank God and take courage.

**PRITTLEWELL (PROVIDENCE).**—On Wednesday, August 19th, the 49th anniversary was held. The weather was very tempestuous, but with all drawbacks the Lord was pleased to give us a good time. Our good brother Holdon, from Limehouse, was the preacher in the afternoon, his message from the Lord being Isa. lxi. 10. He dwelt very sweetly upon the personal character of the text, "My soul shall be joyful in my God." A good tea was provided, at which nearly all present in the afternoon partook. The evening service commenced at 6.15, at which Mr. W. G. Faunch, of Ilford, presided. Brother Pellatt, of Waltham Abbey, asked the Lord's blessing. The chairman read the 1st chapter to the Colossians, and after a few remarks called upon the speakers—Brethren Holdon, Boulton (of Chelmsford), and Belcher (of Homerton), whom we all hope to see again. Brother Mobbs made a few remarks, after which the pastor closed the meeting by thanking the dear friends for their presence, and

hoping that they all might be spared to meet next year at their jubilee. The collections were good, and we are very thankful to say the spiritual outlook at Providence is quite cheering.—H. D. M.

**NEW CROSS (ZION BAPTIST CHAPEL).**—Special services in connection with the South Indian Strict Baptist Missionary Society were held on Lord's-day, August 23rd. In the morning pastor H. J. Wileman preached an appropriate sermon. In the afternoon the Missionary Superintendent (Mr. R. C. Strickson) addressed the scholars and friends, including about 100 children from the Baildon-street Mission, under the charge of brother J. A. Chumfitt. A large number of idols and curiosities were also exhibited. In the evening Mr. Strickson preached to a large congregation, giving a graphic account of the good work being carried on by our Missionary agents. During his four and a-half years' work he had baptized 120 converts. The collections amounted to over £9.

#### BRIXTON TABERNACLE.

THIRTY-SECOND ANNIVERSARY OF THE OPENING OF THE CHAPEL.

SPECIAL services were held on Bank Holiday, August 3rd, when Mr. E. Mitchell preached a sermon in the afternoon to a goodly gathering. Taking his text from Psa. xxxii. 6, he described the character of a praying people, what they prayed for, to whom they offered prayer, and the success of their prayer. A large number of the friends stayed to the tea provided in the schoolroom kindly prepared by Mrs. Cornwell.

At the public meeting in the evening Mr. W. Harris occupied the chair. After reading 2 Cor. i., he requested our brother Stringer to engage in prayer. Basing his remarks on Psa. cxix. 111, the chairman proceeded to speak of the fickle nature of some Christians which had a most disastrous effect on their lives, pushing aside principle for the sake of place and power; but the child of God was led by the testimony of God's Word to tread in the footsteps of the flock, for he, like David, had received the Word as his heritage, which gave him solid comfort.

Mr. A. Andrews spoke from Psalm xxxvii. 4, comparing the desires of the heart, before its call by grace, with those which exercised it afterwards. The former were taken up with the world, but with the latter all needed patience in the pathway of tribulation and temptation, and strength to battle with the enemy, was realised.

Mr. E. Beecher addressed us from John viii. 12. He criticised the world's idea of Christ, the Light of the world,

and spoke of Abraham's joy at seeing Him by faith, the sinner's experience in being brought into the light, and the way to everlasting bliss being lit up by the same glorious Person.

Mr. A. E. Brown spoke well from Psa. cvii. 7, with the following main points—(1) The subjects of Divine leading; (2) The way the Lord leads; (3) The consummation of this Divine leading.

Mr. B. T. Dale offered a few remarks on 2 Sam. xxiii. 5: David saw so much perfection in Christ that he could not bear to look on his own things without his Antitype. It is often the complaint of the soul born again that he resembles his Lord so little; we are so prone to forget our God. Nevertheless, the speaker gave us a comforting "Fear not." We quote his closing words to a good speech: "I want no salvation apart from covenant salvation. I am perfectly satisfied with it—Jesus is enough."

Mr. F. Grimwood spoke from 1 Sam. xxii. 23, "For with Me thou shalt be in safeguard." Words like these spoken home to the trembling heart by our Lord gives confidence and assists communion with Him.

The pastor, Mr. C. Cornwell, followed with some helpful remarks on all the speeches, and closed a profitable meeting with a word of warning on the waverer between a covenant of works and a covenant of grace.

A collection was taken towards the General Fund. J. BROWNING, Sec.

#### WOOD GREEN (PARK RIDINGS).—

On Thursday evening, Sept. 17th, the usual week-night service was conducted by our young brother, Mr. David Morling (new Strict Baptist Missionary for India). The attendance was very good, augmented largely by friends from sister Churches. Brother Morling took for his text, "And He said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent" (Luke iv. 43). He noticed—(1) Christ as a preacher, apt and faithful; (2) What He preached, the Gospel; (3) His great and glorious mission. The speaker dwelt upon Foreign Missions and brought some interesting statistics to bear. In India alone there are practically three hundred millions of people who have never even heard of the Gospel of Jesus Christ, notwithstanding that it is 1900 years since the Saviour came into this world. God's Word says the Gospel of Christ should be preached to all nations, and yet they have heard nothing of it. The Church of Christ is under the great responsibility of preaching the Gospel of Christ to the heathen, and this the speaker fully supported from the Word of God, and the Church is verily guilty if she represses this

missionary enterprise. The singing of Dr. Watts' grand hymn, "Jesus shall reign where'er the sun," brought this interesting Mission Service to a close. Our young brother's able discourse gratified all present, and strengthened the impression that he would be a great help to our brother Booth in the Mission field. May the prayers of God's people follow him in his labours.—J. A. G.

#### CLAPHAM, REHOBOTH, BEDFORD ROAD.

[An account of the afternoon service will be found in the August Number.]

THE evening service commenced at 6.30 with "How pleased and blest was I, &c.," after which, pastor Waite, in the chair, read Psalm xxxiv. Brother Stringer most touchingly led us to the throne of grace. Pastor Waite addressed the meeting from Psalm xxxiv. 4, "I sought the Lord, and He heard me, and delivered me from all my fears." Some have sought Him for sixty years, and they have found it true wherein it is written, "Seek ye Me and live," and we bless our God that we find it as joyful to-day as we did when our minds were first directed to the Lamb of God, which taketh away the sin of the world. Some of us remember the circumstances and burdens that caused us to seek Him, and there are still seasons when we are compelled to seek Him out of sheer necessity. The Lord is nigh to you in your ignorance and foolishness; you have put the God of Jacob to the test. He has said, "I will surely do thee good," and He has said, "Seek and ye shall find; ask and it shall be given thee; knock and it shall be opened unto you." When we feel that we are in possession of a contrite spirit we are assured that He is nigh unto us, and when we bring our wants and requests unto Him He bows down His ear and listens to our cry and delivers us; therefore, in His wings do we rejoice. The Lord is nigh unto us in our perplexities, and when in doubt if we can but lift up our thoughts and eyes unto our God He will help us, and say, "Fear not, I have loved thee." Those tokens that ye once enjoyed show the evidence of My love, and He says, "I have redeemed thee, thou art Mine." The Lord has placed us here, and we know not how long we have to tarry, but ours is to be in a state of expectancy to hear Him call us higher.

Brother W. H. Taylor then addressed us on "This is the King of the Jews." The Jew is not a Jew who is one outwardly, but he who is circumcised in the heart, these are Jews, and Jesus is their King. How sweet it is. He is the glory of your hope, for your hope is presently to see Him as He is, and clothed in His beauty. He is our justifying King, and this is the kingship of

our glory. He is King of grace, King of Israel, and their Lord and Saviour, His people shall be an understanding people; they shall all know Him from the least to the greatest, therefore let us set a watch over our personal character before the world. Let us meditate upon the importance of the times, and have our devotion and attention set against the spirit of Ritualism and Popery.

Brother J. Clark, after dealing with the belief that there is a glorious future before the Church of God, though she will have to fight for it, and earnestly desiring that God's servants might be clothed with strength that she might fight valiantly, and hold fast steadfastly to the faith, went on to say there are three elements that go to make up a true Christian experience and character:—(1) There must be a laying hold of Christ's atonement, for Divine grace is the only solid basis, and the only exclusive one upon which any sinner can safely build his hope of heaven; (2) There is the continuance of the intercession of Jesus Christ, and that fact sheds a hallowed influence upon our minds, and encourages us whenever we approach the throne of grace; (3) A laying hold of the Holy Spirit's work. The quickening by the Spirit of God is as vital, inseparably essential as the redeeming by the blood of Christ. We must ever maintain this, for unless we are born by the Spirit of God we can by no means enter the kingdom of God. Other foundation can no man lay than that is laid, even Christ Jesus, and we have to come there. Inasmuch as ye are building upon the one foundation ye shall be saved though as by fire. If you have faith it will be tried. I will bring the third part through the fire. His people personally, individually, as well as collectively. The Christian is a very complex person, made up of different parts. There is one part, legal hopes; another, good resolutions; the third part, God's grace in his heart. You may bring your wood, hay, and stubble, and they will be burnt up. Legal hopes will never stand the fire, nor will your good resolutions, but the grace of God will, and will bring you through the fire.

Mr. Vine then spoke from "Ye who are kept by the power of God through faith unto salvation." We are kept from open sin, and the disgracing of the profession of Christianity. We are upheld by His hand as personal testimony to the grace and power of Almighty God. We are united to Him, and cannot be separated from Him; His salvation is real, and it is all that we need.

Brother F. J. Taylor followed upon "According to the word that I covenanted with you when ye came out of Egypt, so My spirit remaineth among

you." So we know that we shall be secure to the end. The Spirit having come, convinces of sin, and carries on the work, for where He has begun a good work He will never leave it, and so they in whom He worketh are the salt of the earth. The singing of the Doxology brought the meeting to a close.

F. J. S.

**SAFFRON WALDEN.** — Harvest thanksgiving services were held on Lord's-day, Sept. 20th, when three truthful and faithful sermons were delivered by our dear brother, Mr. C. Hewitt, of Ponders End. In the morning he preached from 1 Sam. vi. 13. Afternoon, Joel ii. 26. Evening, Matt. xxvi. 36. The Word of the Lord was refreshing, and reminded us of our great indebtedness to Divine Providence, and especially to rich and sovereign grace. We were favoured with a fine day, and the collection, which was for the Hospital, amounted to about £2.—C. T. P.

**ACTON LANE TABERNACLE,  
ACTON, W.**

GOOD congregations met for the harvest thanksgiving services, held in the above place of worship on September 15th. In the afternoon a sermon was preached by Mr. G. W. Thomas, who selected for his text the 14th and 15th verses of the chapter (Ezekiel xxxiv.) he had previously read. In his introductory remarks he said that he felt it to be a time for humiliation rather than for thanksgiving. The calamities that had overtaken us, and now the failure of our harvest, he could not but regard as visitations in judgment because of our great national sins and departure from God. In these national troubles and distresses the people of God must participate; indeed, the prophet Ezekiel foretold that judgment would begin at the house of God, and with the ministers of God. The shepherds of Israel had failed in their duty, and had neglected their charge. God declared He would judge the shepherds, and would take the care of His people into His own hands. Amidst His judgments, God remembers and cares for His sheep; they are His by choice and by purchase. In this text we see the providence of His care. "I will feed them in a good pasture." God's tried people want something to feed upon, and the "good pasture" into which He leads them is the truth that magnifies the grace of God. "And upon the high mountains of Israel shall their fold be; there shall they lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel," saith God. Mountain air, said the preacher, is better than valley air, and upon the high mountains of prayer and of joy, "fat," "green" pasture is found; and here, too, is

safety. The flock needs to be kept, and a shepherd has not only to find suitable pasture for his sheep, but is held responsible for the safety of every one of them. All God's people are kept by His power; folded under His eye, they lie down in safety. Satisfied sheep lie down and rest. God feeds His people, and they are satisfied; then He causes them to lie down, and they rest upon the promises of God and the finished work of the Lord Jesus Christ. The discourse was listened to with much pleasure, and many found the season a time of refreshing.

A good number of friends remained for tea, after which the evening meeting was held. We had an excellent and genial chairman in our brother, Mr. F. B. Applegate, who announced for the opening hymn 793 (Denham's), and afterwards called upon brother S. H. Brown to engage in prayer. Having next read Psalm xxvii., the chairman asked brother G. W. Thomas to give his address. He dwelt briefly upon the words of Jesus in John xii. 24. In the seed, he said, there was the germ of a boundless harvest; but in order that the seed may bear fruit and produce a crop it must die. So Christ, by this familiar fact in nature, taught the necessity of His death, and that out of His death would spring forth life, and a mighty spiritual harvest.

Brother W. F. Waller next addressed the meeting, and took for his text Psalm xl. 5 (first clause). He referred to the many benefits God had bestowed upon us through the discoveries of science, and said it was fitting that we should give thanks, for public benefits were worthy of public acknowledgment. He also spoke of the wonderful works of God in salvation and grace, for which His people had special cause for thanksgiving.

Brother H. Auckland following, expressed his sense of God's goodness, and his full sympathy with the object of the meeting. We could not, however, he said, speak in glowing terms of this year's harvest, for in our own land it was a failure, and everywhere there was distress. God had sent great floods, and He had withheld the sunshine, and in many parts the crops were ruined. God had before spoken to us by war, and we heard not. These troubles were the voice of God in judgment. We had welcomed the Jesuits, and desecrated His Sabbath, aye, in this thing even His own people were not guiltless, for too many made the day one for their own pleasure, by their "week-end" trips to visit friends, and their seats in God's house were vacant. What lukewarmness, too, was there in the Church of God! "Shall not I visit for these things? saith the Lord; and shall not My soul be avenged on such a nation as



this?" (Jer. v. 9). God's people should hear His voice. If we did not love and prize our privileges God would take them from us.

Brother E. Fromow was the last speaker, and chose for his theme Isaiah ix. 3, "They joy before Thee according to the joy in harvest." He said although there was cause for sadness there was, too, cause for joy and thanksgiving. God crowned the year with His goodness, and harvest-time was God's crowning time. His gifts and goodness should be remembered with joy and thanksgiving. As Christians we should not be indolent, but sow the good seed of the kingdom, and in due time we should reap. Harvest joy was not a selfish joy; when other poor sinners were ingathered we joyed with "the joy in harvest," and united in thanksgiving. Great would be the joy in that day, when all the wheat should be gathered in and garnered!

A profitable and happy day was appropriately closed with the hymn, "All hail the power of Jesu's Name!" and the Doxology. Friends liberally responded at the collections taken for our Renovation Fund, and we are grateful.  
S. G. E.

#### PRAYER AND PROSPERITY.

THE wish for a gracious revival is often expressed. What is desired is not mere excitement for a time, the influence of which will soon pass away, but a God-given revival. Yet there is a general complaint of the smallness of the prayer-meeting. How few attend! This is not as it should be. If the prayer-meeting is neglected, can we hope for prosperity? We have not because we ask not; prayer and prosperity are linked in individual and in Church life.

Prayer is the appointment of the King. This we acknowledge as we sing—

"Prayer was appointed to convey  
The blessings God designs to give."

"Ask, and ye shall receive," is the promise. "Again I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father which is heaven." The best that we can say to God in prayer is what He has said to us in promise. In expressing our desire that His Word may have free course, we can plead His promise—His word shall not return to Him void.

"Behold the throne of grace!  
The promise calls us near;  
There Jesus shows His smiling face,  
And waits to answer prayer."

The Apostle Paul prized the prayers of the saints, and hence his request, "Brethren, pray for us." To the Corinthians he says, "Ye also helping to-

gether by prayer for us, that for the gift bestowed upon us by the means of many persons, thanks may be given by many on our behalf."

Prayer prevails. Some of our Churches are rejoicing in prosperity, and there are good prayer-meetings. This is what we should expect. The many answers to prayer recorded in the Sacred Volume—aye, and the answers we ourselves have received—should stir us up. From one end of the Bible to the other we find prayer answered. To take one instance, in the 12th of Acts we are told that Herod killed James, the brother of John, with the sword, and because he saw it pleased the Jews, he proceeded to take Peter also. Peter was kept in prison, but prayer was made without ceasing of the Church unto God for him, and God delivered Peter.

The only power by which a gracious revival can be brought about is the power of the Holy Ghost, and in the 4th of Acts we see the manifestation of power and the prayers of the people connected. "For when they had prayed, the place was shaken where they were assembled, and they were all filled with the Holy Ghost, and spake the word of God with boldness." That which we desire, God can give. Brethren, let us pray,

"O Lord, attend to our request,  
And let Thy Churches all be blest;  
Let them enjoy prosperity,  
Then will Thy saints rejoice in Thee.  
J. E. F.

#### "KEPPEL STREET" MEMORIAL CHURCH, BASSETT STREET, KENTISH TOWN, N.W.

NOT long since, the deacons and members, after passing through the proverbial "much tribulation," were enjoying the realisation of cherished hopes and answers to oft-repeated prayers for an abiding place to worship God, and a centre for Christian activity, and together pastor and people commenced worship and work at Bassett-street.

The future looked full of promise, and it was soon apparent by the strangers within our gates, that the Gospel of free and sovereign grace as declared by the pastor was needed, and would be welcomed in the locality where we have so recently made our advent. But (one of the "buts" to foul the stream) a cloud soon arose on the horizon with all its bright prospects, and though only as big as a man's hand, soon grew to such proportions as to obscure the sky, at first so clear and bright with promise.

Pastor H. T. Chilvers, who for nine years had lived and laboured among us, felt that Ipswich offered him better opportunities and a larger sphere of usefulness than that which he occupied in London, and so it happened that Sunday, September 6th, found us listen-

ing to our pastor's farewell sermons. The morning discourse was taken from 2 Chron. xx. 20, "Believe in the Lord, your God, so shall ye be established." In the evening the sermon was based upon a portion of Numb. vi. 24-26, "The Lord bless thee, and keep thee." He commended his people to God, and in the course of the message stated that if the friends of Ipswich treated him with two-thirds of the kindness he had received at the hands of his Keppel-street friends he should count himself happy.

In the afternoon the Young Peoples' Bible-class presented their pastor with a selection of books—the works of Alex. White. The afternoon school service was brought to a close by a farewell address to the scholars and teachers, in which the pastor exhorted the teachers, and young men and maidens, to always lend their heartiest support to Sunday-school work.

On Tuesday evening, September 8th, a public God-speed meeting was held at 7 p.m. The meeting was well attended, many members of other Churches joining in the services.

The office of chairman was ably borne by Mr. J. S. Vinal, who was supported by pastors Fells (Highbury), E. Mitchell (Chadwell-street), R. Mutimer (Brentford), Tooke (Lowestoft), W. S. Baker (Chadwell-street), and H. T. Chilvers.

After the meeting was opened with the singing of a hymn, Mr. C. J. Burrows invoked the Divine blessing.

A statement was then made by Mr. A. West, the convener of the meeting, who explained the nature of the gathering, and referred to how the pastor, like David of old, had won the hearts of all by his wise behaviour before the people, and that it was with deep regret the inevitable was bowed to. The members were earnestly exhorted to unity, and to press forward in the work of the Lord; notwithstanding the darkest side of the picture was theirs, it should suffice that the Divine call had been heard.

"Hold the fort, for I am coming,  
Jesus signals still;  
Wave the answer back to heaven,  
By Thy grace we will."

The Chairman, who had a difficult task to fulfil, suitably expressed the situation, both as to the departing minister and the remaining people.

Pastor E. Mitchell spoke as to his personal acquaintance with Mr. Chilvers, who had been one of his old boys at Chadwell-street. He said that he thought that Mr. Chilvers was doing the right thing, the change of air and the leisure that would be his at Ipswich, would do him good, and he would doubtless be returning to London subsequently, the better for the step he was now taking.

Pastor R. Mutimer followed, and appropriately spoke both as to the

pastor, and in exhorting the church and congregation as to their future.

Pastor Tooke, of Lowestoft, stated that his position was a peculiar one. He was there in the capacity of a Suffolk pastor. He could welcome Mr. Chilvers' advent to Suffolk, but could not promise him the leisure that Mr. Mitchell anticipated for him, as there would be many calls for work in outlying districts.

Mr. Baker, of Chadwell-street, spoke as to the certainty of the plans of an over-ruling Providence. That the future of both pastor and people was prepared and assured.

After an address by Pastor Fells, of Highbury, an illuminated address and cheque were presented on behalf of the church by Mr. I. R. Wakelin, who referred to the associations of the nine year's ministry of our late pastor, and Mr. A. Pickering then spoke.

The Pastor in responding, thanked the friends also on behalf of his wife and children for their oft-repeated kindnesses. The meeting closed with the Doxology and Benediction.

SHOULDHAM-STREET, W.—Lord's-day, Sept. 13th, was set apart in the interest of missionary work, and we were favoured by the presence of brother David Morling (the newly-appointed Missionary of the Strict Baptist Mission), who was graciously helped to preach in the morning from Luke xix. 10; evening, Isa. ix. 2, and in the afternoon addressed the scholars and friends. The messages were delivered with a true missionary ring, and were heard with pleasure and to profit, every evidence being given by our young brother of having been called apart by the Lord for the work of the Mission. Collections for the day were for the Strict Baptist Mission. The happy day was closed by our heartily singing, "God be with you till we meet again." Our pastor was pleased to be at all the services.—"SERVITOR."

IRTHLINGBOROUGH.—Once more in the Providence and mercy of God we have been spared to complete another year's work here. Amidst many trials, and with much weakness, we continue unto this day, having obtained help of the Lord. On Sunday and Monday, Sept. 12th and 13th, we held our anniversary services, when Mr. Thos. Jones was graciously helped to proclaim the glorious Gospel of the blessed God with much acceptance. The services on Sunday were well attended, especially in the evening. On Monday, the congregations were smaller, but though we missed some friends, God was with us, and many felt it good to be there. A good company partook of tea during the interval of worship. The collections showed an advance of over £2 on last

year, and amounted to £10 15s. 1d., which, after paying expenses, was handed over to the pastor, who desires here heartily to thank all the friends for their generosity, praying that as they have ministered to him in carnal things, so he may be enabled to minister in spiritual matters to their good and profit.—W. H. JARMAN.

LEE (DACRE-PARK). — Anniversary services of the Sunday-school were held on Sunday, Sept. 20th, and Tuesday, Sept. 22nd. The pastor, Mr. H. J. Wileman, preached in the morning. An address was given in the afternoon by Mr. W. Pewtress, and in the evening the service was conducted by Mr. W. S. Martin. On the following Tuesday, Mr. G. W. Thomas, of Watford, delivered a discourse in the afternoon, and in the evening a public meeting was held, under the presidency of Mr. Catchpole. Addresses were given by pastors Wileman and Davies, and Messrs. Riddle, Armstrong, and Mote. The services were hearty, congregations good, singing appreciated. The chapel was beautifully decorated, and the collection amounted to £9 6s. 6d. To God be all the praise.

### Aged Pilgrims' Corner.

THROUGH the kind aid of Mrs. Howe, a meeting in aid of the Society has recently been held at Walton-on-Naze, largely attended by local ministers and friends. Upwards of £17 were collected, and new interest was evoked. The Secretary, in giving an outline of the work, referred to the increasing number of pensioners in Essex, and gave several illustrations of the pleasure and peace created in humble and poverty-stricken homes by the pensions which are dispensed through personal visitation, and by the gentle hands of Christian love.

On Thursday, October 15th, the 24th anniversary of the Brighton Home will be held at the Royal Pavilion. General Stirling will take the chair at 3.30, and addresses will be given by Mr. Lovely and other friends. The Lady Visitors will conduct the usual Sale of Work, and the attendance of all interested in the welfare of God's aged poor is invited.

The forthcoming *Quarterly Record* contains a portrait of the late Mr. P. B. Power, the well-known Author of Tracts, and a warm friend of the Society. Other illustrations and various articles combine to make a useful number of this publication, which is for free distribution. Copies will be gladly forwarded on application.

The Scripture sanction for fixing sixty as the starting point of old age is to be

found in the last chapter of Leviticus; the period at which the brow of life's higher plateau is reached and the gradual descent begins; there or thereabouts we feel that mature age has taken us by the hand, to lead us gently down the hill. Impaired physical powers make it more and more difficult for aged men and women to obtain their ordinary work at a fair wage, and ultimately any work at any wage, in fact, increasing competition practically closes the door upon those over 60.

But whilst all poverty and sorrow appeal to pity, these aged pilgrims, in whose hearts is the fear of God, whose characters have been changed by the Spirit of God, who are disciples of the Lord Jesus Christ, and many of whom have come through the fire of affliction, and been softened and chastened by its refining touch, ought to be the first and peculiar objects of our Christian regard, and such this Society was formed to assist. New Annual Subscriptions will be thankfully received, and where these cannot be given, donations and personal interest will be of real value.

### A NOTE FROM MR. E. MARSH.

[Many of our readers will, we are sure, rejoice with us, in reading the following from the pen of our esteemed brother. We are thankful, and pray that for many years, if the Lord will, he may be strengthened for labour in our midst. J. E. F.]

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

DEAR BROTHER,—Kindly permit me, through your magazine, to express my deep indebtedness to my many friends for all their kindness to me during my long and trying affliction, and to inform them that the Lord has so far restored me, that I am anticipating serving the Church, as He sees fit—as far as the duties of my pastorate allow—during the coming year. I am deeply, very deeply, in debt to His children, and it will be a privilege once more to serve them according to the measure of ability He has given. I have now been sustained in all my home work since May, and able to take every service; in fact, but for a little local trouble, which I hope will soon be gone, I am practically well. Truly His mercy is great. No words can express my feelings as I treasure the grace He has shown me, and the love of His dear children, through all this trial. I have no greater desire than to serve Him in their midst if His will, while for their, and your own, personal kindness I pray Him abundantly to reward.

E. MARSH.

September 21st, 1903.

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

MY ESTEEMED BROTHER FLEGG,—Will you grant me a few lines in the

"E. V. and G. H." in support of "An Appreciation," by A. E. Realf. I should like to call special attention to the excellent letter of our friend—the attention of all in our Churches taking interest, and actively engaged, in the training of our youth in our distinctive principles. To such, "A Manual of Faith and Practice," and "A Guide to Church Fellowship," is not simply an indispensable aid to study, but a spiritual compendium of truth, doctrinally, experimentally, and practically dealt with, that will make the two volumes, when so used, absolutely essential to those who desire thoroughly to furnish themselves for the service of our Lord. As they are used they will increase in value. How to use them to the best advantage is a question on which mutual conference would be helpful. While both pastors, preachers, and deacons cannot afford to lose the helps they have here, every teacher of the young should possess them as a help in explaining our Catechism to the children. To this fact I wish to call attention just now, though, I confess with much diffidence, I offer a word of advice. Many of the clergy are taking advantage of the Bye-law under the administration of the New Education Act, and withdrawing for three-quarters of an hour the children from the schools for teaching the Catechism and Prayer-book. Even if desirable, there are serious obstacles in the way of following their example. This only makes it the more needful—yes, compulsory—that more than ever the teachings of our principles, as a Denomination, should be maintained.

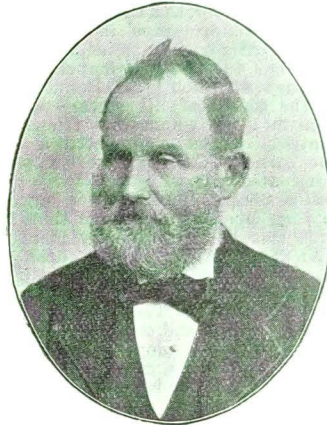
If every class in our schools, from the Bible-classes to the Infants, regularly studied the Catechism issued by the Committee of the M.A.S.B.C., and each teacher made it a part of their work to explain the same as fully as possible, these volumes by W. Jeyes Styles would become indispensable. Would it not also be efficiently helping our fellow-workers if pastors regularly, say every Sunday morning, set apart ten minutes of the public service to catechise the children, and so keep up the Denominational training so needful if our Causes are to grow in the knowledge of those things "most surely believed among us?"

Perhaps the idea may form a topic for the next teachers' meeting in our individual Churches. Children are not to be kept out of the Church until they can satisfy the clear reasoning theologian on every doctrinal point, but the young disciples must be trained in truth if they are to become a strength in the Church; and as a means to this end, let "The Catechism" in the schools, and "The Manual of Faith and Practice" and "A Guide to Church Fellowship" be in every teacher's hand for work.

I must not trespass further on your space, except to say that if any reader has not seen the Association Catechism, a copy of both the "Senior" and "Junior" can be had, post free, from R. Banks & Son, for two penny stamps. Praying God to abundantly bless you in your editorial, with every other good work.

Yours in Him,  
E. MARSH.

## Gone Home.



ALFRED NORMAN

(of "Zion" Chapel, New Cross, London),

April 30th, 1827—September 3rd, 1903.

"How blest the righteous when he dies!  
When sinks a weary soul to rest.  
How mildly beam the closing eyes!  
How gently heaves th' expiring breast!  
Life's duty done, as sinks the day,  
Light from its load the spirit flies;  
While heaven and earth conspire to say,  
How blest the Christian when he dies!"

THESE lines came to our mind with great alleviating power when, to our sorrow, we received the melancholy tidings of the decease of the above dear friend in Christ Jesus.

Born at Chadwell Heath, Essex, of godly parents, his early years were spent amid the associations of a Christian home. His environment was made a blessing to him, and he grew up into a filial and obedient child, and a thoughtful and steady youth.

At the dawn of manhood, he was led to the great Metropolis, where he took his stand as one of firm moral principles, determined to confront the duties and difficulties of life with patience, perseverance and inflexible integrity. A kindly Providence watched over his steps, prospered his undertakings and ensured his steady progress. For commercial openings he ever watched with a keen eye, maturing each project, and

pursuing it with indefatigable perseverance. Success attended most of his enterprises, and comfort and competence in due course crowned his career. "Seest thou a man diligent in his business: he shall stand before kings: he shall not stand before mean men."

As a friend he was discriminating, firm and generous: and many had cause to bless God for one whose outstretched hand and words of good cheer helped them onwards and upwards when such kindly aid was of the utmost advantage to them.

It is, however, as a Christian that his memoir claims space in our pages. Shortly after coming to London he was attracted to Trinity Chapel in the Borough, of which W. H. Bonner—then in the zenith of his power—was the minister: by whom our friend was baptised. Thus commenced a quiet but earnest Christian career which terminated only with this life.

Zion Chapel, Deptford, was, however, so long his spiritual home that it is with this he was specially identified. John Slate Anderson, his dear and devoted Pastor, was both his religious teacher and guide, and his attached Christian friend. Their mutual intercourse was close and confidential. Never was a Minister more esteemed and loved: never did a generous colleague and unobtrusive co-worker lie nearer to his Pastor's heart; while as a Deacon, he was universally looked up to and safely trusted.

Shrewd in his opinions, far-seeing as to probable issues, but charitable in his judgment, he advocated a policy of Church government at once pacific and holy.

He was firmly attached to the principles of the Particular Baptist Denomination, which he maintained with quiet consistency. Yet he was far too broad in his sympathies not to admire grace in those to whom God had been pleased to impart it: and he loved to hold fellowship with all to whom the Lord was dear. For appeals for help from those who were engaged in Christian or benevolent work, he ever had a prudent but liberal regard: and many could testify to the promptitude of his judicious kindness.

The writer recalls an act of peculiar delicacy and thoughtfulness to one most dear to him, in a time of peculiar trouble, which will ever invest both his name and that of his affectionate companion for so many years—who survives him—with feelings of the deepest gratitude.

To her and to the Family we proffer assurances of sorrow and sympathy, in which a very large number of friends will join.

The disease which caused his death affected his brain and precluded connected thought during his closing days:

but his gracious life was the best testimony to His faith in Him to whom he, with us, would desire to ascribe all the glory.

Many read of his "home call" with unfeigned sorrow; and a large concourse attended his funeral on September 7th, at Nunhead Cemetery, to mark their respect for one who, it seems to us, can be ill spared. W. JEVES STYLES,

Cliff House, Gorleston, Norfolk.

#### MARY HANNAH SHARP

(of Leicester).

This beloved sister, for many years a member of the Church at Newark-street, departed this life on August 18th, in the 47th year of her age, at Kirby Muxloe, where she had for some time past resided with her loving and devoted sisters and her aged father. Her sufferings were great, and protracted, but her patience and meek submission to the Divine will were great also. Though entirely debarred for some six years from the public means of grace, she enjoyed sweet seasons of rapt communion with her Lord, and hallowed occasions of fellowship with Christian friends, who from time to time visited her. She deeply lamented her inability actively to labour for the advancement of the Redeemer's kingdom, yet none know how much she accomplished by her constant intercessory prayers. She took a keen interest in Mr. Spurgeon's Orphanage and Dr. Barnardo's Homes, as well as the Strict Baptist Missionary Society, and other works of faith and labours of love; indeed she collected considerable sums for the first of these, especially from her visiting friends, and her sisters forwarded the same annually. She was seldom favoured with great assurance and spiritual joy, but her faith and hope were steadily maintained, so much so that almost her last words were—"It is all faith," and she then repeated the lines:—  
"Wait, for the weary way will soon be trod,  
Wait for the crown of waiting, union with God."

Four years ago she thought (and indeed hoped) that the time of her departure had come, but she was disappointed. This proved a severe trial to her, but she was enabled meekly to submit, saying that all her desire was to glorify God, apparently having in her mind the words of the apostle in Phil. i. 20. Since then our greatly afflicted sister resembled a frail barque, launched upon the waters, but anchored to the shore, constantly moving to and fro, sometimes apparently going, and then her gentle motion checked by that which as yet held her here, but all the while only waiting the order from head quarters to start on voyage. At length that order came, after long and painful waiting. Then her anchor was weighed, and her sails spread to catch the breeze. So she sped on her happy way to the port of heaven, where we doubt not an entrance was ministered unto her "abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." "Then are they glad, because they be quiet; so He bringeth them unto their desired haven." We interred the remains of her poor earthly frame in the Churchyard at Kirby Muxloe, on August 21st, after a brief but affecting service, held in the company of many sorrowing relatives and friends at Forest Lodge. But—

"It is not death to die,

And leave this weary load;

And with the brotherhood on high,

To be at home with God."—A. E. R.

# Echoes from the Sanctuary.\*

THE CHRISTIAN SENTINEL.

BY CHARLES HILL.

"I am set for the defence of the Gospel."—Philippians i. 16.

THE term "the Gospel" does not here stand for the early message of Divine mercy, addressed to a stricken and contrite sinner—but for the grand system of Christianity, the doctrines of grace considered as a connected and harmonious whole.

Thus understood, it describes the most gracious and sublime revelation which God has made of Himself. It expresses Divine thoughts in human language; and comes as a grand disclosure of purposes and proceedings which originated in heaven in the mighty mind and heart of the eternal Deity.

It is addressed exclusively *to men*. "Elect angels" do not need it. Fallen angels have never drunk of this sweet and sanctifying stream or laved their burning tongues in its gushing waters to assuage the unutterable pain of their never-ceasing thirst.

It is Heaven's glad tidings for redeemed sinners—God's provision for the highest form of life which He has been pleased to call into existence. When it is received by faith, sinners become saints—an aristocracy called from this earth to people the better world.

## THE GOSPEL EXHIBITS A CHRIST.

Its theme is mercy through meditation. This is its distinguishing glory. It presents a Deity clothed in dust—a God, with a human heart—a living, loving, royal Redeemer, robed in garments gathered from our own globe. It portrays a Christ such as God only could bestow—a gift which even He has not wealth enough to repeat. The Master ever stands alone in His unique and incomparable personality. Heaven itself cannot present His duplicate.

The Gospel which is "the power of God unto salvation to everyone that believeth," is thus "the Gospel of *Christ*," and is inseparable from the great Person of whose glorious work it testifies (Rom. i. 16).

Natural truth is independent of those that discover it. The scientist observes facts and principles which he records in the Treatise, which hereafter proves to be his great work. He dies; but the book lives, and others pursue their investigations on his lines, to yet sublimer results. Thus philosophers pass away and become fading memories—while their systems survive and accomplish their work apart from the continued influence of those whose names they bear.

The Gospel, however, is not a record long since written by a dead hand—a form of truth which Christ merely brought to light. He assumed

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\* The above has been submitted to the preacher with the hope that it might obtain his own corrections and embellishments. His tired hand was, however, unequal to the attempt; but it has our friend's sanction and corroboration—as expressing what "he tried to preach."—JOHN HOPEFUL.

our nature, lived His beautiful and holy life, and died upon the Cross that there might be a Gospel for us to believe. Thus, *He* made, what *we* preach. He is still the sum and substance, the "all and in all" of the message which God uses to effect the salvation of His people. Christianity is a perpetual power, because of His "endless life." Its efficacy would terminate, were He to cease to be. It can exist only as it is filled with Him. Its life is His life.

#### THE GOSPEL HAS ENEMIES.

It should, therefore, find steadfast friends. One of these Paul here claims to be. He tells us that those who preached Christ of "good will" and "love," regarded him as divinely commissioned to maintain the authority and integrity of the truth of God. These, he says, know that I am

#### "SET FOR THE DEFENCE OF THE GOSPEL."

"Set" like the beacon on the mountain's brow—observed of all ; "set" like a lamp on its stand—whose light illumines all around ; "set" like a city "upon a hill," and visible from far and near ; "set" like the giant oak deeply rooted in the soil, abiding unscathed, in spite of wind and storm ; "set" as was the house built upon the living rock—which remained unmoved though the tempestuous flood roared. "Set," as is the sentry, stationed at his lonely post to keep vigil, while his brothers in arms sleep. Keen of ear, he listens for an approaching foot-fall, demanding the pass-word from all intruders, and if need be raising the alarm. To this, it is most plausibly supposed, the Apostle here alludes. He was "set," "appointed," "told off," to ensure the integrity of the system of truth to the interests of which his life was devoted.

It was attacked at Antioch, but he who was "set" for its defence, declined to parley with its opponents, and gave way by subjection "no, not for an hour." Peter, and even Barnabas, was carried away by their dissimulation, but *he* continued unmoved. In Galatia, a like attempt was made ; but he resisted it with grand curses, like muttered thunder.

#### A NEEDED MINISTRY.

Such a ministry is necessary. If reasons be sought for defending the Gospel, we might retort by enquiring whether, in the nature of things, it is not befitting and right that the cause of God and of truth should find ready champions in all holy men.

Others—whose views differ from our own—not only promulgate what *they* consider to be Gospel—but shew true heroism in contending for it. We deplore their delusion ; but must respect their decision and daring. Consistency and courage are not without moral beauty, even when displayed in a bad cause. If error thus finds advocates, surely those who "shun not to declare all the counsel of God" should be bold "on the Lord's side."

We are confident that ours is the only Gospel which can benefit men and bring glory to God—and shall *we* be silent when Christianity is misrepresented and opposed ? Shame on us, if we do not regard ourselves as also "set" for its "defence." "Thou hast given a banner to them that fear Thee, that it may be displayed because of the truth."

#### THE GOSPEL IS WORTH DEFENDING.

Good things invariably are. Life, liberty, the sanctity of home, the

rights of conscience—are so precious that if assailed, men blaze into indignation, and part with their heart's blood rather than suffer privileges so valuable to be wrested from those whose birthright they are. And if national and social freedom is dear, if valour should make a stand and yield not an inch to those who would invade premises so sacred—the Gospel, the truth of God, heaven's charter of spiritual liberty, demands that we should shrink from no conflict and grudge no sacrifice which its defence entails. It is the greatest, gladdest, most glorious principle in the world—and should enlist the energies of all the worthies of the great King.

Some wars have been most inglorious. Money has been expended, and hundreds of lives sacrificed, to obtain a concession or acquire a territory which was useless to the nation which was *called* victorious—and the object realised proved incommensurate with the suffering and loss endured.

The Gospel, however, is worthy to be defended at all costs. What the world would have been without it, none can conceive. Consider the evil it has averted and repressed! Men might have grown worse than devils but for its benign and wholesome restraints. Look at the good it has effected! What the Sun is to Nature, the Gospel is to the moral and spiritual world. Without it, darkness and death would have been universal. It has inspired the noblest enterprises, infused strength into timid hearts; it has come with Divine power to cheer, animate and uphold spirits that would otherwise have been overwhelmed with despondency. Lips have been loaded with songs of rejoicing that had else opened only to mutter groans of disappointment or despair. Through it, men have defied the tyrants' bloody power, and manifested that

“ Stone walls do not a prison make,  
Or iron bars a cage.”

Its lustre grows brighter as life nears its close. Yonder man is dying. Dark clouds hover above, but the Gospel flings back the gates of the glory-world, and Christianity whispers—“ Be of good cheer ” for *He* “ is with thee ” still.

Visit the grave. Without this, what is there here to cheer stricken and bereaved hearts? Nothing. The recorded faith of God's elect, and this only, sheds one ray of light on the unknown region beyond the tomb. But go to that sombre spot with the truths of religion and it becomes luminous with “ a hope full of immortality.” Christ lived : Christ died : Christ rose from the dead : Christ ascended in His whole glorified Person to heaven : Christ will come again ; and “ even so, them that sleep in Jesus will God bring with Him.” A Gospel so grand claims our defence, by whomsoever it may be assailed.

#### RESOLUTE OPPOSITION CALLS FOR BRAVE DEFENCE.

The importance of a cause may be estimated by the character of its opponents. This has “ many adversaries,” wrote Paul, and it still has strong and influential foes. Some of the mightiest forces in existence are marshalled against it. Learning, art, eloquence, wealth, all have been directed with fierce and terrible directness against the cause of God on earth. If *we* are apathetic, its enemies mean war to the death—and all spiritually loyal men should be willing, at any cost, to “ come to the help of the Lord against the mighty.”



## CRAFTY FOES ARE THE MOST DANGEROUS.

Certain adversaries, however, claim special attention, because the most difficult to withstand. When an enemy challenges to conflict, flaunting the hostile flag on high, and sounding the martial trumpet aloud, our attitude and action are not matters of debate. Open defiance demands manly defence. Jude, however, tells us of some opponents of the Gospel, in his day, whose strategy was different. They did not advance boldly and avow their animosity to God and His truth. "They crept in privily," twisting themselves into association with God's people, like snakes in their slime, under the cover of darkness. Nor is their race extinct: and their craft and subtlety enforce the necessity of our defending the Gospel. The enmity of *such* persons demonstrates its importance, and appeals to us to "hold fast the form of sound words."

We appeal again to

## BYGONE CHAMPIONS OF THE FAITH.

It was originally "delivered to the saints." To holy men of old it was first entrusted—to record, to maintain, and to guard; and what they did and endured, may well inspire *our* enthusiasm. They "counted not their lives dear unto themselves." Dungeon groans and martyr flames testified to their ardour. They

"Grasped the sword, the shield, the spear,  
And brave of heart, repressing fear,  
Did battle for the right!"

Heroic hands waved aloft the torch of truth, whose light shone far and wide. Shall not we, too, in our turn uplift it high? Those who preceded us were men of whom we may well be proud. Dark nights, dirty lanes, open and secret opposition, did not hinder them from carrying the Gospel to distant and lonely spots that all might hear the tidings of sovereign mercy—and shall *we* prove the unworthy sons of such worthy sires?

We recall the men who were our comrades in the old days. They were the essence of manliness, who would not and could not condescend to the dirty tricks and shabby ways to which some that we know are addicted. "Simple as concerning evil," they were not clever enough to act with the craft and subtlety that others have manifested. If they differed from you they said so to your face, but respected your character and preserved your reputation in your absence. How they lived, and loved, and laboured, we cannot forget; and shall not what *they* through grace *were*, fire our hearts to emulate them in the defence of the Gospel of their and our God?

"Our fathers were high-minded men who nobly kept the faith;  
To freedom and to conscience true in danger and in death.  
Nor should their deeds be e'er forgot, for noble men were they,  
Who struggled hard for sacred rights and bravely won the day.

For all they suffer'd little cared those earnest men and wise;  
Their zeal for Christ, their love of truth, made them the shame despise.  
Great names had they, but greater souls, true heroes of their age,  
That like a rock, in stormy seas, defied opposing rage.

And such as our forefathers were may we their children be,  
And in our hearts their spirit live, that baffled tyranny!  
Then we'll uphold the cause of right; the cause of mercy, too;  
To toil or suffer for the Truth is th' noblest thing to do!"

## THE GOSPEL IS THE CHRISTIAN SAFEGUARD.

“The sword of the Spirit is the Word of God.” “The shield that quenches the fiery darts of the wicked one” is the shield of the Faith. It was thus used by the Master Himself in His encounter with Satan in the wilderness. Thrice did the crafty foe advance. Thrice did one weapon foil him—“It is written.” Against this he could not prevail.

In controversy none have silenced gainsayers like those who were “mighty in the Scripture”; in times of persecution none have stood so bravely as those who hid God’s Word in their heart, and had simple faith in its truth.

Nor has its ancient power left it, and we may well, once more, raise the long-loved song :—

“Should all the forms that men devise  
Assault my Faith with treacherous art,  
I’d call them vanity and lies,  
And bind the Gospel to my heart.”

It is still our armoury, in which our only reliable weapons can be found. It thus demands of all who hold it dear, that they should “quit them like men, and be strong” in its defence. O to be of the number who will overcome at last “through the blood of the Lamb and *the word of the testimony!*”

The Truth claims resolute defence, because

## WHILE TIME LASTS, THE GOSPEL WILL BE NEEDED.

What the world’s future may be, who can say? Science is making marvellous strides, and may advance to yet unheard-of wonders. Education has reached the masses. Social progress has greatly affected the ideas and ways of mankind; yet two, out of many facts remain untouched, and will continue in force till the Judgment trumpet heralds Time’s solemn end.

The first dire, dreadful fact, is the PRESENCE AND PROGRESS OF SIN. This neither art, science, culture, nor an elevated standard of popular morality will ever terminate or arrest; and “conscience uninfluenced” will “tell every man” that he must finally appear before the bar and book of his Maker and Judge.

A second fact is, that until the last day, GRACE WILL BE IN OPERATION to save chosen and redeemed sinners, to meet whose needs the Gospel will be an imperative necessity. Not more essential to ordinary existence are the common light and the vitalising atmosphere, than is the Gospel to spiritual life. “What *must* I do” will, while the world lasts, be the agonising cry of penitent and prostrate sinners; and whose urgent wants nothing but the Gospel will ever supply. We and our children, and our children’s children—even “as many as the Lord our God shall call”—will therefore continue to need it. Hence our obligation to ensure its perpetuation and purity by every means in our power.

## GOD COMMANDS US TO DEFEND HIS TRUTH.

Grace was never designed to terminate on its objects; and we are chosen, redeemed, and saved that we may be living witnesses of the truth and grace of the living God. All to whom the Gospel has come in the power of the Holy Ghost are, therefore, enjoined to enlist in this noble cause.

## THE CHRISTIAN RACER DIRECTED AND ENCOURAGED.

BY E. MITCHELL.

“Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus.”—Heb. xii. 1, 2.

IT has not inaptly been said, that “he is a poor mason that refuseth any stone.” Stones of all sizes and shapes may be built into a wall without impairing its strength, while its appearance may be improved thereby. The Apostle Paul—supposing him to have written this epistle—did not disdain the use of the race-course to illustrate and enforce the lessons he was presenting to his readers. The figure is eminently adapted to set forth a Christian life, and occurs frequently in Paul’s epistles. In the portion under consideration the apostle commences the application of his discourse upon faith, contained in the preceding chapter. He would not have his hearers merely admire the conduct of these heroes of faith, whom he has portrayed, but be imitators of them—to walk in the steps of their faith. In effect, his argument is, “Seeing we are thus compassed about with such a number of worthies, who have reached the goal, let us follow in their steps, animated by their example.”

The figure employed lends itself very remarkably to the purpose Paul had in view. To begin, *there is a well-defined course for the racer to run in*. Should he step outside the bounds, or run in any other track, he becomes disqualified to receive the prize. So the Christian course is clearly laid down in the sacred oracles, and only those who tread the narrow way will ever reach the goal. Men have devised a thousand ways by which they hope to enter heaven, but there is but one way that leads to the celestial city. “I am THE WAY, the truth, and the life: no man cometh unto the Father but by Me,” said the Lord. In the face of this word those who devise other ways, not only lose their labour, but also challenge the veracity of Christ; they despise the greatest contrivance of infinite love and wisdom, and engage in flat rebellion against God. Their guilt is extreme, and their inventions abominations to God. The Lord Christ is the way in which the heavenly racer must continue until he reaches the goal. Having received Him at the commencement, he must walk in Him.\* Alas! there are not a few whom we are compelled to address in Paul’s language, and say, “Ye did run well; who did hinder you that ye should not obey the truth?”† And, in our measure, we travail in birth for them, that Christ may be formed in them.‡

Again, *the runners were introduced to the course*. Not every one was qualified to contend in the “Olympian Games.” The runners must have been properly entered, of pure Greek blood, and introduced by a responsible person. Now the Christian course is open to sinners from every nation, land, or clime. Yet, before any one can enter upon the race, he must be born of incorruptible seed. He thus becomes a true Israelite, and all such—and such only are legitimate runners—are introduced to the course by the Lord the Spirit. Indeed, it is by regeneration that we enter the contest, for apart from it we have neither

\* Col. ii. 6. † Gal. v. 7. ‡ Gal. iv. 19.

eyes to see the course, nor a heart to enter upon the race ; neither have we feet to run therein. Over the entrance to the course is inscribed, "Ye must be born again."

The "*cloud of witnesses*" calls for a remark by the way. Some suppose the allusion to be to the spectators, who gathered in vast crowds to see how the competitors acquitted themselves in the race. These take the witnesses to be the spirits of the saints, who have finished their course, and are now watching how those who have not yet reached the goal are running. This is supposed to be a very stimulating thought, and a number of exhortations and remarks, more or less wise, are based upon it. The idea of spectators sufficiently well agrees with the figure employed. As one writes: "It gives vividness to the image : as the crowd of spectators gave additional spirit to the combatants, so 'the *cloud of witnesses*,' who have themselves been in the same contest, ought to increase our earnestness, testifying, as they do, to God's faithfulness."\* There appear to us to be several weak points in this exposition. To begin with the word translated witnesses. According to the lexicons, it does not mean spectators, but those who have something to testify, persons who bear witness to certain things that are within their knowledge. Our word martyr is a transliteration of this Greek word "martus"—a martyr being one who bears witness by his death. Now a witness, and a mere spectator, are not the same things—the words convey different ideas. Mr. Fausset unites both ideas in the above quotation ; he regards them as spectators looking on, and then as witnesses testifying. The latter part of the explanation does not agree with the former. The spectators of the games were not, at least as to the great bulk of them, men who had themselves gained the victory in the games ; and testifying is not the business of a spectator. Then again, it assumes that the spirits of the saints who have departed are engaged in observing how we acquit ourselves in the race. What knowledge they may have of the affairs of this world is not revealed in the Word, and speculation upon it appears to us to be worse than useless. We incline to Newton's view:—

" Thus much (and this is all) we know—  
They are completely blest,—  
Have done with sin, and care, and woe,  
And with their Saviour rest."

The passage does not need the idea of spectators introduced to give it force. The apostle had given a fairly long list of the heroes of faith in the preceding chapter. These, with all the other host of believers, who had reached the goal, were the witnesses of whom he speaks. They are not regarded as looking on to see how we acquit ourselves in the contest, but as bearing witness to the reality of unseen things, and the faithfulness of God. We are to be stimulated and encouraged, not by the thought of their presence and observation, but by their example, so that we may follow in their steps, and so obtain the prize.

" Our glorious Leader claims our praise,  
For His own pattern given ;  
While the long line of witnesses  
Shows the same path to heaven."

We come now to the *directions given to the runners*. "Let us lay aside every weight, and the sin which doth so easily beset us." The

figure is consistently followed. The runners divested themselves of all encumbrances. By a course of severe training they removed all superfluous flesh, and entered upon the race clad only in garments of the lightest description, formed so as not in any way to impede their progress. We may take *the weights that are to be laid aside* as referring to things not unlawful in themselves, yet that become impediments and hindrances in the Christian life. The men in the parable, who declined the invitation to the supper, pleaded—one that he had bought a piece of land, and must needs go and see it; another that he had bought five yoke of oxen, and must go and prove them; and a third had married a wife, and therefore could not attend. None of these things were unlawful in themselves, but they became snares by absorbing the minds of those engaged in them. So with us lawful things may be inexpedient, and where they become weights, which hinder our spiritual progress, they are to be resolutely laid aside. This direction in our day, when with many professors anything approaching self-denial is entirely unknown, is certainly as much needed as when it was originally given. And let none of us suppose we require it not. Rather, "let him that thinketh he standeth take heed lest he fall." To us it appears that this word, "Let us lay aside every weight," was never more pertinent than now.

But there is also "*the sin which doth so easily beset us*," that must be laid aside also. From this passage the phrase "besetting sin" has been derived. That there are sins which possess an advantage in attacking us, can scarcely be questioned; but whether this is the meaning of the passage is open to doubt. Certainly every Christian should know and guard specially against those sins which, from his constitution, or the circumstances of his life, most easily obtain an advantage over him. To keep a strict guard over our weakest points is a dictate of wisdom. Calvin expounds it of indwelling sin: "He speaks not of outward, or, as they say, of actual sins, but of the very fountain, even concupiscence or lust, which so possesses every part of us, that we feel we are on every side held by its snares." Gill mentions both the interpretations above, and adds: "Or it may be the sin of unbelief is intended, that being opposite to the grace of faith, the apostle had been commending in the preceding chapter, and he exhorts to; and is a sin which easily insinuates itself, and prevails, and that sometimes under the notion of a virtue, as if it would be immodest or presumptuous to believe; the arguments for it are apt to be readily and quickly embraced." The word rendered "*easily beset*" occurs nowhere else in the New Testament. Its meaning is thus defined: "Standing well around, well or easily surrounding or encompassing; well circumstanced, of a temptation or sin, which has every advantage in favour of its prevailing." \* Take whatever view we may of it, the passage clearly calls us to watchfulness, and a mortifying of the flesh.†

\* Bullinger: "Critical Lexicon and Concordance."

† "The word '*eúperistaton*' means, literally, '*well standing around*,' but *eú* in composition often means readily, easily, aptly. Then we may render it, '*the readily surrounding sin*,' that is the sin which readily surrounds us, and thereby entangles us, so as to prevent us, like long garments, to run our course. The runners threw aside every weight or burden, and also their long garments. Therefore the second clause is not explanatory of the preceding, as some consider it, but is wholly a distinct thing; there was the burden and the readily entangling sin. The burden was probably worldly cares, or, as *Theophylact* says, '*the baggage of earthly concerns*;' and the easily encircling sin seems to have been the fear of persecution, as *Doddridge* suggests, which, if allowed to prevail, would lead them to apostasy."—J. OWEN, of Thrusington.

Then *we must persevere*. "Let us run with patience the race that is set before us." Patient perseverance is necessary in order that we may reach the goal. It is not always those that run the fastest at first who hold out to the end. The rocky ground hearers made a great show at first, but they soon, alas! withered away. If weak, let us be constant. If our pace be not so fast as were to be wished, yet let us still persevere. Let us, as best we can, "press towards the mark for the prize of our high calling of God in Christ Jesus." How much there is to urge us on! Ruin is behind us, danger lurks for the loiterer, while safety and everlasting life and glory are before us; and the great cloud of witnesses show us the way, encourage our efforts, and assure us of the prize.

*Our proper attitude is indicated*—"Looking unto Jesus." He is our great Forerunner, and His example is inspiring above all others. But He is more than an example, He is the Source of our strength. The word rendered "*looking*" means to look off from one thing to another. We must do exactly opposite to what Peter did. He looked off from his Lord, and at the waves; we must look off from all the difficulties, and unto our Lord. From Him we shall derive all the spiritual strength and vigour the race requires. Let us but keep our eyes fixed upon Jesus, and nothing will be able to stop our progress; we shall keep in the middle of the course, and go straight to the goal. Neither will the road seem unduly hard, nor the race excessively toilsome. Rather we shall sing—

"His way was much rougher and darker than mine;  
Did Jesus thus suffer, and shall I repine?"

There is an important point in which the figure of the text altogether fails. In the games one man bore away the prize. No matter how diligently a man might prepare for the contest, nor how strenuously he might contend, even though he should strain every muscle, and stretch every nerve, yet a stronger or speedier opponent might bear away the prize. But in the Christian race it is far otherwise. The *honest* runner, however feeble or slow, shall receive the reward. Thus the great apostle of the Gentiles: "I have finished my course, . . . henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give unto me at that day; and not to me only, but *unto them all also that love His appearing*." O gracious words! how they should animate our souls, inspire us with indomitable resolution, and fire us with love and zeal for our gracious Master's holy cause!

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"I KNOW THAT POINT."—The late SAMUEL MARKS, of Cambridge was a past-master in the holy art of aiding candidates for Baptism and Membership to make their "good confession" at the preliminary Church meeting with facility and pleasure. On one occasion, a young sister, on her introduction to the Assembly, was so nervous and timid that, though he questioned her skilfully and gently, she could not utter a single word. "Never mind, my dear," he at length quietly observed, "we'll sing a hymn first," and he proceeded to give out No. 283 from "Gad-by's Selection"—"Tis a point I long to know." "Oh, Mr. Marks," she at once exclaimed, "don't sing that—I KNOW THAT POINT." "Do you, my dear?" he exclaimed; "then we won't; but let us know how it was you came to love the Lord?" Encouraged by his gentle manner and kind words, "or ever she was aware," she was pouring forth her unpremeditated story, which all received with satisfaction and gratitude to the Lord.

## THE EARTHEN VESSEL

## RELIGIOUS DISSIPATION.

## A WOMAN'S THOUGHTS ON A DEBATABLE QUESTION.\*

Christians, in your sev'ral stations,  
 Dutiful to all relations,  
 Give to each his proper due.  
 Let not their unkind behaviour  
 Make you disobey your Saviour:  
 His command's the rule for you.

This shall solve th' important question,  
 Whether thou'rt a real Christian,  
 Better than each golden dream,  
 Better far than lip-expression,  
 Towering notions, great profession:  
 This shall show your love to Him.

"As the duty of every day required" (Ezra iii. 4). "To everything there is a season, and a time to every purpose under the sun" (Ecclesiastes iii. 1). "Whatsoever thy hand findeth to do, do it with THY might" (Ecclesiastes ix. 10).

THE word "dissipation" is commonly associated with the habits of those whose lives are devoted to the pursuit of unworthy pleasures. It, however, strictly means the act of dispersing; the scattering or squandering in unwise and reckless ways what should be reserved and utilised with consideration and prudence. It thus stands in contrast to "concentration"—which describes the habit of a well-trained mind that confines its attention to objects and pursuits which claim foremost regard, and upon which effort can be expended with the greatest expectation of profit.

It will be admitted that a characteristic of almost all eminent Christians has been their devotion to the cause, which appealed most powerfully to their hearts. Their purposes and pursuits went out in the direction which had the sanction of their highest sense of right; and their *concentrativeness* was a great element of their power and usefulness. The lack of this must therefore be a source of weakness and a cause of failure. To this my paper refers. I call it "*religious dissipation*."

That there is such a thing, and that it claims attention, is my decided conviction, though perhaps I cannot defend my position in a logical way, and must ask you to regard it from a woman's standpoint and to estimate it by her standard—her own feelings on the matter.

Not long since, I and a friend, a member of a Congregational Church, desired to arrange to spend an evening in the following week together; but this we found impracticable on account of meetings of one sort or another which we both felt bound to attend at our several chapels, and a service at which it was my duty to be present in a distant part of the town. We therefore had to postpone our pleasant interview and thus give "absence" a chance of making "our hearts grow fonder," as the old song says.

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\* The above article is perhaps relevant to the circumstances of Churches in large towns only. To the younger members of many such, its importance is, however, great.

The Author, it may be stated, is herself a most earnest and active worker in connection with her own Chapel, and has long devoted her energies to the spiritual welfare of young women, to many of whom she has been made most useful. Her doctrinal views are in full accord with those of this magazine.

When conversing with one of our own young people some time since, she expressed regret that there was no extra meeting that week, but only the two regular chapel services. I suggested that it would be a good opportunity for doing needlework. She, however, frankly told me that she "didn't care to stay indoors of an evening." Now, she was a right-minded girl, and had a bright and comfortable home, and her confession seemed a sad one: an indication of something which demanded some prayerful thought.

Are not these fair samples of what is continually going on in the religious world, and for which the active workers at some, at least, of our chapels, are to some extent responsible. So numerous and pressing are the claims which call us from home on what is supposed to be the Master's business, and to which we *must* respond if we desire to be regarded as loving and earnest Christians, that there is a danger of our forgetting *the other claims* of our social life and our duties toward those who are nearest and dearest to us.

Not for a moment would I speak against regular attendance at the House of God and hearty service in His cause. We are enjoined not to "forsake the assembling of ourselves together." Most thoroughly do I believe that special blessing is vouchsafed "where two or three are gathered together" in the name of the Lord. Good, I am assured, is effected by the co-operation of Christians in efforts to make the lives of others better and brighter. I plead merely that more wisdom and discretion are required in our attempts to balance the respective claims of home and social duties with those of religion, than I fear the lives of some exhibit.

"Our piety," we are told, is to be first shown "at home" (1 Tim. v. 4), and the exhortation is important.\* We are prone to reserve the display of our best religious feeling for services and public gatherings, and as a sort of compensation to ourselves for the extra strain this has caused us, to give way to temper, selfishness and other unlovely things in the social circle. Might it not be better if we could condense the real spirituality and profit of these meetings into a smaller space?

"Religion," as John Fawcett tells us, "is the *chief* concern of mortals here below," but it is not the *only* one. All of us have duties not directly connected with it, though they should be impermeated by its spirit.

We have our position to fill in our own homes. We have to try and make those nearest and dearest to us happy—not in a merely negative way by pluming ourselves that "we are sure that we *never interfere with them*," but by distinct acts of kindness which are the outgrowth of thought, effort, and perhaps self-sacrifice.

We have our own circle of private friends, altogether outside of our chapel connections, and "he that hath friends must show himself

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\* "If any widow have children or grandchildren"—who have become partakers of the grace of God—"let these learn first"—in the order of precedence—"to show piety towards their own household, and to requite their parents."—See R.V. That is to say, "while they profess religion in other ways and in other associations, let their first consideration be to manifest its fruits towards their own kindred." Religion, like charity, begins at home, but does not end there. Will young Christians notice the special bearing of this *on their own lives and conduct?*—EDITOR.



friendly." Would it not be well for us to try more than perhaps we all do—to live out the sweet words of Anna Letitia Waring :—

“ Wherever in the world I am,  
In whatso'er estate,  
I have a fellowship with hearts  
To keep and cultivate,  
And a work of lowly love to do  
For the Lord, on whom I wait.

So I ask Thee for the daily strength  
To none that ask denied,  
And a mind to blend with outward life  
While keeping by Thy side.  
Content to fill a little space  
If Thou be glorified.”

We have our own minds to cultivate, our capacity for usefulness to develop, our power to please others to increase. God causes good books to come in our way, and we should devote *some* time to their perusal. We should seek to obtain general knowledge by visiting museums and picture-galleries and buildings of historical interest. Our love for Nature should be expanded by endeavours to gain an enlarged acquaintance with the wonders and beauties of the glorious world on which our Creator has been pleased to place us, and thus

“ with filial confidence inspired,  
Lift up to Heaven an unpretentious eye  
And smiling, say :—‘ My Father made them all.’ ”

Only as we frame our lives somewhat on this plan, can we be our *own best selves*—and only as we *are* our truest and best selves can we realise the aspiration of the beautiful verses of Bishop Ken's :—

“ Lord, I my vows to Thee renew,  
Disperse my sins as morning dew,  
Guard my first springs of thought and will  
And with Thyself my spirit fill.

Direct, control, suggest, this day,  
All I design, or do or say,  
That all my powers, with all their might  
In Thy sole glory may unite.”

Religious dissipation does not perhaps affect men as it does women. They will go out to one place or another, and it is better for them to be in a Christian assembly than elsewhere. It does not interfere so much with their other duties. Home is not their peculiar sphere of action—at least, until they are married, when it is their duty to spend a fair proportion of their evenings with their wives and children. *Home* is, however, a *woman's* realm and battlefield, where all her principles are brought to the front and the reality of her religion tested ; and she should consider carefully before neglecting this sphere of duty for any other, however paramount the call to service should seem to be.

I speak feelingly and from experience. I have known what it is to be in an agony of indecision when I had an invalid mother at home who wanted my company, while at the same time I was pressed to consider it my duty to attend numerous meetings which would take me much away, and beyond the hope that I was doing good, prove an agreeable and really needed change.

Paul's teaching is very plain :—“ Study to be quiet and do your own business.” “ Let the women be keepers at home.” In setting forth the

character of a Deacon's wife, he insists on her ruling well her own household. Solomon's virtuous woman spent her time in doing needle-work and looking well to the comfort of her family and retaining her husband's trust and love. The tapestry we admire at Hampton Court and other historical places was the work of ladies who in olden times used to spend a great part of their lives quietly working with their daughters and maid-servants. Who shall say they were less holy than the women of our times?

Many of us have felt the pathos of the touching forecast of the unknown poet who predicts that as the result of our lives and ministries—what we are and what we do—if we are but true and good,

"Sweeter shall the roses blow  
In those far years, those happier years,  
And children weep when we lie low,  
Far fewer tears - far softer tears."

Some do thus "serve their own generation" and ensure happiness for "generations yet unborn," but such avoid the unwisdom I have pointed out and give to every duty as it makes appeal to them, the forceful attention of their hearts.

Thus, while I trust that we shall all more and more "love God's house and the place where His honour dwelleth"—and that we shall all seek to serve Him in some branch of Christian service connected with the Church which we love so truly, I hope that we shall do this so prayerfully and wisely as in no way to *dissipate* our powers, but employ all in the right way, at the right time, with the right motive and with the glad expectation that God will condescend to be glorified in and by us, for Christ's sake.

AGATHA.

### PASSIVE RESISTANCE, CUI BONO?\*

**W**E have been favoured with the following statement of the position of PASSIVE RESISTERS, BY C. WEST, ERITH.

"From our point of view," observes this esteemed brother and Christian Minister, "we not only consider the Act to be iniquitous, unjust, and oppressive, but fear that it will poison the very fountain of our national life, viz., the education of our children. This is surely bad enough, and ours is no question of policy or expediency to bring about a redress for our wrongs; but it is a matter of deeper import which touches our hearts and consciences till we say, with Peter, 'We ought to obey God rather than man.'"

It is the fact of the introduction of the idolatrous and blasphemous assumptions of the Church of Rome placing the Pope above God, the Virgin Mary above Christ, the worship of the Host, the filthy book of the confessional, "The Priest in Absolution" with all its abominations, into the Anglican Church; and their idols—too numerous to mention—will follow. Now the question arises, How can I pay for the propagation of this idolatry, and not have the *mark* of the beast in my right hand? (Rev. xiii. 16.)

\*"Cui bono? What practical use is it? What will be gained thereby? Literally, to what or whom is it a gain? The Question of Judge Cassius. Cicero, Pro Milone, XII., Sec. 32." Dictionary of Phrase and Fable, by E. Cobham Brewer, LL.D.

Further, what adds weight to this is the fact that Rome has shed the blood of millions of the saints, and tortured them by the rack, and by imprisonment, till we are pained to recite the horrible story.

Would not our martyred ancestors cry out, "Pay? Never, for such a system as this! Resist to the death! Hand down the priceless heritage of your freedom, untainted and untarnished, to succeeding generations."

May I recommend all whose judgments are in suspense to read through D'Aubigné's "History of the Reformation" for one month, and in the next Wylie's work on the same subject, and for the third Foxe's "Book of Martyrs." Then, though I am no prophet, I venture to predict that Non-passive Resisters will be few, at least I hope so.

I am, yours in the Gospel, C. W."

"QUI BONO," OR WHAT GOOD WILL IT DO?

We have deemed it right to insert the above—not only on account of our high regard for its writer, but because, as the bias of what has appeared in our pages may, perhaps, be considered as being towards the other side—it seems fair that *at least one such* letter as this should be given.

We, nevertheless, fail to see the relevance of our brother's arguments to the real point at issue. Nonconformists, almost to a man, condemn the Education Act, and view it with aversion and apprehension; while they join with him in their determined hostility to the errors of the apostate Church.

The question which is stirring holy hearts does not, however affect these points at all. It is this and no other. How can Christian ratepayers who regard the Act with disfavour, most effectively oppose it in such a way as to obtain its removal from the Statute-book of the Realm?

Our brethren, the Passive Resisters, conceive that their action must have the force of an unanswerable protest and hasten this consummation. They, therefore, act as martyrs—or at least confessors—to a principle which they deem so important.

But is there not a flaw in their reasoning? A martyr is indeed—as the etymology of the word implies—a witness; but his death is no proof of the truth of his belief, but merely witnesses *to the fact of his believing*. By submitting to be tortured and killed rather than allow what he considers a lie to be divinely true he shows his own grace and grit, and the beauty of his consistency and bravery has its weight as testimony, but it proves nothing in favour of the cause he espouses.

Sir Thomas More, who was beheaded on Tower Hill, in 1535—nominally for high treason, but really for refusing to sanction the Reformation—died as a martyr to the religion of Papal Rome. Twenty years later Bishop Hooper was burnt at the stake for his stern and sterling Protestantism.

Now, neither proved anything in relation to the cause he advocated. Popery is a lie, though the godly ex-Chancellor died in its interests. Protestantism would have been divinely true, had not a drop of saintly blood ever been shed in its defence.

The martyr spirit is beautiful and noble, but submitting to martyrdom does not demonstrate the validity of what the man who suffers believes to be right.

Gravely and earnestly we ask our passively-resisting brethren to consider whether their testimony has the significance and carries the weight they have supposed, and if not, *Cui bono?* What real good will or can come of it?

What such of our readers as do not share our worthy brother's convictions, will think of a position which requires three months' somewhat tough reading to substantiate it, we cannot imagine, nor why he should not have recommended some history of the earlier and later decades of the seventeenth century, when Laudism prevailed and the Church of England appeared at her very worst.

Did such weighty arguments as Mr. Hazlerigg's again, deserve *no notice* if he desired to discuss the subject in our pages?

Here, however, as far as we are concerned the matter ends. The two letters should be read together, and the guidance of the good Spirit earnestly sought that we may all act as in the fear of God.

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### CHRISTIAN EXPERIENCE.

"COME AND HEAR, all ye that fear God, and I WILL DECLARE what He hath done for my soul."—Psa. lxxvi. 16.

(Continued from page 272).

WE have hitherto confined our attention to some of the essential features of the work of inwrought grace in the hearts of chosen and redeemed sinners. We now proceed to enquire "*how far it is the duty of Christians to communicate their religious experience to others?*"

At once we admit the necessity of caution and reserve on the subject. It would be pleasant to insist that when the fire burns, the child of God should fearlessly give expression to the warm current of feeling which has begun to flow within him. But can this be? The reserve which every prudent man maintains on other matters ought not to be broken when the subject is religion, and above all, religious experience. Hence our text warns us that a recital of the dealings of God with our souls should be given only to His people. "Those that fear Him," and these only, are addressed; since they that are spiritual—and no others—can form an accurate, unbiassed and sympathetic estimate of spiritual things (1 Cor. ii. 15).

Evil has frequently arisen from young Christians, in the flush and glow of the days of their first love, unwisely taking unsuitable persons into their confidence in such matters—a confidence too often betrayed when secret and solemn occurrences have been published to other worldly persons—and made the basis of cruel allegations, bitter sarcasm, and almost intolerable opposition to the religion so ingenuously, yet so unwisely confessed. A slight acquaintance with the world, and the perverted use it often makes of the best things, should inspire caution, lest we do harm by an indiscriminate disclosure of facts, in which natural men *can* feel no real interest—and should restrain us from violating our own sense of propriety, without any assurance of doing good, nay, at the risk of injuring ourselves and others.

Moreover, it is to those "that fear God," that the Psalmist desired to impart the secrets of his heart. Now, without presuming to force undue meaning from the expression, it may be observed that except, in a general sense, the words hardly describe all who, in the judgment of

charity, may be supposed to be the subjects of Divine grace. A speciality seems to be designed. Among those that fear God, some "desire to fear His name" (Neh. i. 11); others "fear God among many" (Neh. vii. 2), and are "in the fear of the Lord all the day long" (Prov. xxiii. 17). Between these and "the wicked," before whose eyes "there is no fear of God" (Psa. xxxvi. 1), there are many degrees—and may we not suppose that David's idea here, is that he wished to unburden his mind to choice and spiritually-minded saints—to whom the Lord, in the majesty of His awful but inspiring holiness, was a living and ever-present fact—and who thus, in a pre-eminent degree, "walk" habitually and consistently "in the fear of God" (Neh. v. 9).

All good men are not equally discreet, judicious, reticent, and habitually cautious as to their utterances. With many, impulse is more powerful than principle; they seek pleasure in talking with but small regard to the possible consequences of what they say, rather than displaying solicitude that their conversation should be "good—to the use of edifying"—and that "it may minister grace" to those who listen to them.

Such professors are exceedingly dangerous characters—and when once detected should be sedulously avoided. Those who confide in them will be sure to regret it. Their very religion gives them power to do evil—and many a young Christian has been soared, checked, and spoiled (Col. ii. 8), at the onset of a religious life by the officiousness or inconsiderateness of those whom they unwisely took to their hearts as bosom friends. "Our Lord," it has been well observed, "declined to 'commit Himself unto' certain persons, 'because He knew all men.' How guarded, therefore, should *we* be in our intercourse with others—whose knowledge of humanity is so limited and shallow." In communicating our religious experience to others, we should be most careful to assure ourselves not only that the recipients of our confessions are Christians, but that they are wise and prudent persons, who will respect our confidence, be jealous for our reputation, and superior to the temptation—under any circumstances—to make capital of what we have entrusted to their ears alone. The treachery of the faithless friend of the forty-first and fifty-fifth Psalms (xli. 6, 9, and lv. 13, 14,) is not recorded in vain.

To the *right* person, at the *right* time, and in the *right* way, it is, however, commendable to rehearse God's dealings with our souls.

It may be well to recall here that by *Christian experience we do not intend all that a Christian experiences.\**

Christian Experience is a trial of Divine truth—a trial made by believing what God has been pleased to reveal. Certain statements of gracious facts, and certain promises of gracious operations, are made in the Gospel to all who are concerned. These are, "from time to time, opened to the understanding and laid on the hearts of chosen and blood-bought sinners," to whom they therefore come with the force of an unchallengeable assurance, and are implicitly believed. As need arises, Faith depends on these statements and relies on these promises; and patiently awaits the results.

\* We believe that this now familiar distinction originated with the author of the above—Rev. Charles Watson, Minister of Burntisland.—TRANSCRIBER'S NOTE.

These are always *eventually* satisfactory. The facts stated are realities; all the promises of God, made in Christ, are "yea-and-amen"—and dependence on the facts, and reliance on the promises, unfaillingly lead to a realisation of the substantial benefits which these ensure. Thus, "tribulation works"—or leads up to—"patience," or perseverance; and this again "works," or leads up to—"the knowledge acquired by proof," or "experience," which in its turn "works," or leads up to "hope"—or confident assurance of good in the otherwise uncertain future.

This is Christian experience. It is not those conflicting and painful exercises occasioned by the resistance of depraved nature and evil habits to the energy of Divine grace. It is not the rising and raging of the perhaps hitherto unsuspected evil of the soul. It is not temptation to the commission of sin of a character and enormity hitherto altogether unthought of. Such exercises are indeed not unknown—in a less or greater degree—to every child of God, but the existence and operation of sin in a human heart by themselves prove only that a man is a sinner, and are not Christian experience, and do not, as such, constitute evidences of the possession of saving grace.

Christian experience is, therefore, not everything that enters into the feelings of a person who is favoured to possess and exercise the "faith of God's elect;" but it rather consists of the things which naturally and properly follow, as the consequences of Faith's reliance on the truths of the Gospel as the sure Word of God. If this prove a correct view of the nature of Christian experience, then in order to distinguish it from its counterfeits and accidental concomitants, we have only to consider what both Reason and Scripture tell us must be the effect of cordially and fully believing and receiving the various testimonies of God in their due connection and order.

*(To be concluded, if the Lord will, next month.)*

## ZION'S MINOR MINSTRELS.—No. 1.

THOMAS ROW, OF LITTLE GRANSDEN.

**I**N the early days of the ministry of John Stevens in London, a young man received a blessing and was baptised and added to the Church. He was a valet, or gentleman's servant; and was respected in the position of life which Providence had allotted to him.

Ere long he conceived the idea that he was designed for the Christian ministry, and waiting on his pastor informed him of his impression that he was called to preach the Gospel.

What the great Divine thought we do not know; but his reply was characterised by commendable caution:—

"Are you, my young friend, as fully persuaded that other people will be called to come and hear you?"

On this point, however, Thomas Row—this was his name—had no doubt. He was helped to address the Church on two or three successive Sunday afternoons in such a way as to satisfy his fellow-members, who agreed that his grace and gifts justified their commending him to congregations who required ministerial help. He, therefore, felt warranted in giving up his original employment, and commenced to

exercise his new vocation. He finally became minister of the long since disused Baptist Chapel at Little Gransden, Hunts., and as such is mentioned in the Memoirs of John Stevens as having been sent forth by the Church to preach the Gospel.

His numerical success was never great. If a dozen attended it was a cause of thanksgiving, while half this number was the average.

But for the aid of friends he would often have suffered hunger; but God remembered him and supplied his needs. He never married, and lived quite alone. His cottage home is said to have been the perfection of cleanliness and order.

It was his invariable custom to set his table at the proper time, as for a meal, whether he had food or not; and if the cupboard was absolutely empty, he would solemnly bless his God for repasts of which he had partaken in days that were gone by. In spite of his dire poverty no word of complaint was ever heard from his lips; nor did he ever mention his straits to others.

His circumstances improved in the early forties when he obtained a sum of money for a "Prize Essay on Health," from Morrison, the self-styled Hygienist—a pill-maker of some note at the time,—who appointed him his Agent for the locality. It was observed that after this, when praying in public in his own little Sanctuary or elsewhere, he invariably returned thanks for "food, fuel, and physic."

He is said to have been a close reader of his few books, especially his much-prized Bible, and frequently employed his pen to profit. His articles, signed "A Labourer—Little Gransden," were highly esteemed by the readers of the *Gospel Herald* in its palmy days. Each invariably concluded with some original verses embodying the sentiments of the previous paragraphs. At these compositions some laughed. Even worthy George Murrell, who was his kind and constant friend, was wont to say that he had "a jingle in his brain"; but some of his hymns possess real merit, while all are truthful, and fairly rhythmical and fluent. His two best are known to many. One is preserved in Stevens's Collection, No. 965, and commences:—

"Jehovah fixed His wondrous love  
On us in Christ, His Son;  
Amazing grace that shines above,  
Whate'er beside was done."

His best is in Denham's Selection, No. 294:—

"Though we are sons and heirs of God  
Before our souls believe,  
'Tis only Faith that can of this  
An evidence receive."

Erroneous hymns on the relation of Faith to the salvation of God abound. It is often represented as the condition, if not the cause, of His special favour; but let men of error say what they will, love was before blood; relationship preceded redemption; election assigned its limits to the Satisfaction made by Christ for the sins of His people—and Faith, while it originates nothing, enters into the sweet realisation of these delightful facts. A Christian poet who helped us to express such truths in verse and song was a Heaven-sent blessing, and claims our grateful remembrance.

## THE SCHOOL OF GOD.

BY DR. HAWKER.

MY DEAR SIR,—I greet you in the name of the Lord. May the aboundings of His love make you blessed. Be assured, dear sir, you have not been forgotten by me. I have you in remembrance, and the Lord hath heard and will hear my breathings for you, that His “grace may be sufficient for you” and “His strength perfected in your weakness.” Be not discouraged at exercises.

The Church of Christ is at school, in this world, purposely made for them. The Lord loved His people before He put them here for discipline, and the Lord’s love will be the same to them when discipline—yea, and the world itself—is over.

To be sure, the wisdom of the wise men in this world who love their children would not be manifested in putting their young ones for education in the midst of foes, and snares, and temptations; but the wisdom of our heavenly Father is shown this very way in placing us in the territories of the prince of the air, the spirit that worketh in the children of disobedience, and among whom the whole Church had their conversation while dead in trespasses and sins. And though all we see and know of Divine things here below in this twilight of existence, we see and know but as “through a glass darkly,” yet we see enough to discover that all is founded in love, and “all things work together for good to them that love God, to them that are called according to His purpose.” The devil is to be conquered and the Lord Jesus Christ to gain the victory, and redemption itself, with all its blessed consequences, is appointed for the express glory of Christ’s Person.

I hope and trust, dear sir, the Lord, who brought you into this school, and is training you in it, while He is giving you every day more and more to know and feel the plague of your own heart, will bring you into a nearer apprehension of the Person of Christ. It is the Person of Christ which is the great object of Divine teaching, and, as you go on in the Divine life, the Lord, the Holy Ghost, will teach you this. All that belongs to Christ is precious, all He has done, all He is doing, all He will do,—all, all are precious; but He Himself infinitely excels all.

It is very sweet, very blessed, very precious, when we can in any measure or in any (even the smallest) degree, form our views of Christ, and feel our affections *towards* Christ by the standard of the Father’s views of Him and His affections towards Him. Now the Father cannot be said to love Jesus for any benefit in Christ’s redemption. The Son of God in prophecy, speaking in our nature, said, “My goodness extendeth not to Thee.” Hence the Father’s love of Christ, as the Head of the Church, was prior to redemption work, and when He chose the Church in Christ “to be holy and without blame before Him in love” before the world. That He loves Him for His offices also is indeed most true (John x. 17); but the everlasting love of God to Christ is personal, and to the Church in Christ, which is also personal, and therefore our views, when through God the Holy Ghost they are formed upon this model, lead us to love Jesus more for His Person than for all the benefits we derive from Him.

Is this view novel to you, dear sir? The time will come when it will be your highest delight—yea, from our union with Christ from



everlasting we shall discover all our blessedness to have been in Him so complete that, lost in the eternal enjoyment of Him, we shall forget all the events of this time-state as though they had never been, just as Joseph's brethren totally forgot all other considerations of money in their sacks, and barter, and trading when they discovered their brother in the governor of Egypt.

Oh! my dear, dear sir, beg of God the Father the unspeakable gift Paul begged on his knees for the Church (Ephes. i. 17). Depend upon it, there is not a soul alive that has ever entered into the full depth of Paul's prayer in that immense point—the knowledge of Christ. While we live upon effects, and calculate our state by what we feel instead of what Christ is, we lose all the blessedness of faith. But when we live upon the *cause*, and form our joy by what Christ is in God the Father's view for the Church, we live in an atmosphere above storms, clouds, and all changes below, and dear sir, under God the Spirit Christ's oneness and union with His people, or rather theirs with Him. This brings up after it all blessedness, all right, all title, to whatever belongs to Christ as Christ. Hence, like the heir to a great estate, the son comes to his inheritance from blood, from union, from family; so our Jesus and His offspring, who are all alike heirs (not the eldest son only, but all the children), are in Him, and by Him, and from Him, everything that He is. Is it not then His *Person*, my dear, dear sir, you and I must most study to know and pray for grace to love? I commend you to Him (He is worthy all commendation), and remain,

Yours very truly in Him,

ROBERT HAWKER, *Plymouth*.\*

January 3rd, 1817.

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### THOMAS SUTTON, OF COTTENHAM.

THIS singular man was in his day a Strict and Particular Baptist minister of great eminence in Cambridgeshire and the other Eastern Counties. His name occurs in Vol. I. of the "Autobiography of C. H. Spurgeon" (p. 271), in which an anecdote exemplifying the oddity of his character is to be found. He originally, like W. Palmer, belonged to the High Unitarians, a religious body which held the sentiments of Joseph Kittson, of Ramsey; and which, a century since, was very influential in the Fen districts. Their views found an able advocate in Thomas Sutton, until by grace, his convictions underwent a radical change. At a meeting of ministers he was introduced to Mr. Freeman, of Godmanchester, to whom on parting he offered his hand. To his intense mortification it was, however, refused, with the curt remark, "No, Mr. Sutton, I will shake hands, on Gospel premises, with no man who denies the proper Deity of my Lord and Saviour." This rebuke, instead of resenting, he received with meekness—returned home to read and pray—was led to embrace the truth of the absolute Divinity and the proper and everlasting Sonship of Jesus Christ, which he at once boldly avowed and taught to his congregation, and in time became a "brother beloved" of many to

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\* The original of the above, which has been faithfully transcribed by Miss Mary Weston, was presented to the Editor by Rev. C. T. Rust, by whom, when minister of Eld-lane Chapel, Colchester, John Hazelton was baptized.

whom the Saviour was precious. The greatest wonder was that his Church, as a body, went with him in his altered convictions, and it continues to this day firm in the essential verities on which "the faith of God's elect" depends.

THOMAS SUTTON'S gift of *repartee* must have been unique. Something that he once said or did, gave offence to one of his Deacons, who, too cowardly to confront him personally, instigated a feeble and uninfluential individual to attack him at a Church meeting. The old Pastor sat grim and silent as the foolish man hammered and stammered out what he had been coached to say. A dead silence followed, which was at length broken by Mr. Sutton's addressing—not the man who had spoken, but the Deacon who had used him as a tool or catspaw: "You're a nice man (softly)—*you're a pretty sort of Christian* (louder)—"YOU'RE A FINE SPECIMEN OF A DEACON (at the top of his voice)—I see through it all—YOU'VE BEEN SPURTING DIRTY WATER AT YOUR OLD PASTOR THROUGH A WOODEN SPOUT."

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### SPIRITUAL DISCERNMENT.

THE late Samuel Green, an esteemed Minister at Haggerston and Hampstead, was originally a member of Hill-street, Dorset-square, under the pastorate of John Foreman, by whom he was baptised. On one occasion he sat near his pastor at a Church-meeting when the testimony of a young man who wished to join was received. He told a long story, dwelling much on his past sins, and the horrible temptations to which he had been subjected. So voluble was he, and so interesting did his narrative prove, that all were delighted, and the feeling was unanimous that he should be received. During his absence, however, Mr. Foreman whispered to our friend, "I don't know what you think, Samuel, but *to me*, this man seems to know more about the devil than he does about Jesus Christ." The individual was, however, received with the utmost enthusiasm, was baptised, joined the Church; and in time became a preacher and a settled pastor.

Was "John of Marylebone" (as he used to sign his contributions to the "*Gospel Herald*") mistaken in his opinion?

No, for the man eventually went awfully astray: used his wife brutally (as a friend of the Editor's—with whom he at one time lodged—related); drank; was guilty of unblushing immorality; and finally became a low spiritualistic medium—which no Christian could possibly profess to be.

Ask not his name; "nor draw his frailties from their dread abode;" what is related is true, and it may teach us not to place reliance on a mere consciousness of sin as an evidence of salvation. Both Judas who is in Hell, and David who is in Heaven cried, "I have sinned." Remember good John Newton's lines:—

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

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WATER at the Red Sea, to protect the people of God, became like solid masonry; and solid masonry—as at Jericho—to confound their enemies, flowed down like water.—*Rufus*.

## BRIEF NOTICE OF A RECENT BOOK.

*Pictures from Pilgrim's Progress*, a Commentary on Portions of Bunyan's *Immortal Allegory*, by C. H. Spurgeon, with Prefatory Note by Thomas Spurgeon. Eighteen illustrations. Fancy cloth binding. Price, Three shillings and sixpence. Passmore and Alabaster, London, 1903.

WE read of Henry Fowler—a sweet and savoury preacher of days gone by—that, when about seventeen years of age, he formed the acquaintance of a poor shoemaker, with whom he was accustomed to read the “*Pilgrim's Progress*,” and who from time to time opened up to him the meaning of the various points. The power of God attended these humble expositions. “Something unaccountably strange” worked on his mind, “which he could not put aside;” and which finally led to the conviction that he was in a dangerous state. Thus his vital religion commenced, and he eventually became a preacher of no ordinary acceptance among those to whom the doctrines of free and sovereign grace were dear.

Of all religious allegories, the “*Pilgrim's Progress*” least requires an interpreter. Its sweet and stately Saxon still renders it not only readable but fascinating. “It gives,” as Macaulay says, “to the abstract the interest of the concrete;” and though we know the story to be fabulous, its verisimilitude holds the judgment in subserviency to the imagination, and we read it with all

the interest that a true narration would inspire; and the lessons which the Allegory veils are obvious to a large proportion of its readers.

To some, however, such helps as the poor Plymouth shoemaker afforded Henry Fowler would be very welcome; and could the gracious expositions come from so apt a teacher as C. H. Spurgeon, how inestimably precious they would be.

This is exactly what we have in the volume before us. Those who knew the dear man of God can almost hear his own voice enunciating the terse and telling sentences, and all who valued his teachings will prize his thoughts on the master-piece of the great writer, so many of whose gifts and characteristics resembled his own.

We are heartily sorry that the portions of Chapter XV. on “*Beware of the Flatterer*,” to be found on pages 178—180, have not been omitted, or at least modified. When they appeared in “*The Sword and the Trowel*,” their obvious reference to the Christians whose views are advocated in this magazine struck us so painfully that we ventured on a kindly word of remonstrance in our June number; and we grieve more that permanence should thus be given to them.

The book, however, is the production of a master mind; it is gracious, interesting, and eminently helpful; and would form a Christmas present which thousands would accept with joy.

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 THE SONGS OF THE ANGELS.\*

Job xxxviii. 7; Luke ii. 13, 14; xv. 10.

BY NATHAN BARBER, SLEAFORD.

THE morning stars together sang,  
Heav'n's lofty arches sweetly rang,  
With songs of jubilation;  
With voices clear in heav'n's abode,  
Shouted for joy the “Sons of God”  
Praises to Him, who by His Word,  
Laid earth's immense foundation.

Silent the night on mountains cold,  
While shepherds guarded well the fold  
Angels descend from glory;  
Glory to God on high, they sing,  
Glad tidings of great joy we bring,  
To you is born this day a King—  
We come to tell the story.

I've found my sheep; let us rejoice,  
Neighbours and friends, with heart and voice;  
Homeward the lost I'm bringing;  
Tho' hands and feet are torn and riven,  
Rejoice! A sinner's saved, forgiven,  
A trophy for eternal heaven:  
Angels of God are singing.

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\* Three times only do the Scriptures refer to the joy of angels in connection with the events of this world—namely, at the Creation, at our Lord's Nativity, and at the Salvation of a sinner. This has suggested the above verses.—  
AUTHOR'S NOTE.

## OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

### RECOGNITION OF MR. H. T. CHILVERS AS PASTOR AT BETHESDA, IPSWICH.

ON Sunday, 4th October, our brother commenced his labours amongst us. In the morning he immersed two sisters. In the afternoon the pastor was given the right hand of fellowship, after which he received into membership his beloved wife and the two sisters who were baptized in the morning. We desire to thank God for His goodness to us since our late pastor died. We have been favoured with good supplies, and we hope God will bless the word which they have spoken.

The recognition services took place on Wednesday, Oct. 14th. The afternoon service was presided over by Mr. R. E. Sears, of London, and in his opening remarks observed that Mr. Chilvers would be greatly missed from London.

Mr. A. J. Ward, in the course of an address upon the nature of a Gospel Church, referred to the great pleasure which the Nonconformist ministers in the county of Suffolk felt at the coming of Mr. Chilvers amongst them. Mr. Chilvers, whose testimony was listened to with much interest and evident emotion, after relating his "call by grace," "call to the ministry," and his doctrinal position, went on to speak of God's leading from London to Ipswich. For nine years he held the pastorate of the Church at Keppel-street, Bloomsbury, removing with them in February last to Bassett-street, Kentish Town. From this time, however, with him, there was lacking the old home-like feeling, and he found it difficult to settle down exactly as before, though everything as far as the Church was concerned was happy and peaceful, and blessing enjoyed. Meanwhile changes were taking place at Bethesda Chapel, Ipswich. The great Shepherd had called home His servant, the late W. Kern, who for twenty-five years was the faithful pastor there. Mr. Chilvers had previously visited the place on anniversary occasions, and had felt a great attachment to the Church and School. He was asked to supply the pulpit on certain dates, and eventually received an invitation to take the pastorate, which, after much prayerful consideration, he was led to accept, and he hoped to remain amongst them for the rest of his life, and to be of service to the religious life of the town.

Mr. A. E. Garrard, the Church Secretary, related the steps taken by the Church upon the death of Mr. Kern, with a view to the selection of a pastor.

Mr. R. E. Sears then united the hands of pastor and deacon, and called upon the Church members to stand to signify their approval.

At the conclusion of the afternoon gathering, tea was served in the chapel, about 500 being present.

The evening meeting was presided over by Mr. F. T. Newman, of London, who, in his opening remarks, stated it was owing to the love and esteem that he entertained for Mr. Chilvers, that he presided that evening. He congratulated the Church upon the good choice made.

Mr. E. Mitchell, of London, then gave the "charge" to the pastor, choosing for his text, "Be thou faithful unto death, and I will thee a crown of life."

Mr. L. H. Colls, of Tring, then gave the charge to the Church, giving also to the congregation a few words of friendly exhortation and encouragement. He was exceedingly glad, he said, to know that Mr. Chilvers had come to Ipswich, where he was happy to say Nonconformist Churches were alive.

Pastor A. A. Dowsett, of the Crown-street Congregational Church, expressed great pleasure at being present, and on behalf of the other Free Churches of the town gave to Mr. Chilvers a most cordial welcome.

Pastor R. C. Bardens also spoke hearty words of greeting. Pastors Ranson, of Somersham, and H. M. Morling, of Aldringham, were followed by Mr. W. Ling, Secretary of the Suffolk and Norfolk Association, who expressed hopeful feelings in connection with the coming of Mr. Chilvers to work amongst the Associated Churches. The speeches were interspersed by the singing of suitable hymns, and prayers being offered by brethren W. H. Potter, of Grundsburgh, Flavell, of Colchester, and Dixon, of Bradford.

The venerable S. K. Bland also took part in the proceedings. During the evening a letter was read by Mr. Chilvers, from Mr. I. R. Wakelin, Treasurer of the Church at Bassett-street, expressing regret at being too ill to attend, and conveying sincere wishes, and praying the divine blessing might rest upon what was being done. Telegrams of similar import were also read from Mr. A. Pickering, Church Secretary at Bassett-street, and pastor Ebenezer Marsh.

Mr. Chilvers sincerely thanked all those who had assisted, including all the ladies who had served tea. Collections taken were handed over to the new pastor.

The Church here desires to express their gratitude to all who have so willingly supplied the pulpit or otherwise have shewn their sympathy with them, and also their respect for the memory of their late beloved pastor, and it is with deep gratitude they record the felt goodness of God in answering

prayer, and so timely appearing on their behalf, and in bringing our beloved and highly favoured brother Chilvers amongst them.

**GLEMSFORD (PROVIDENCE).**— On Sunday, September 27th, pastor F. S. Reynolds, of Over, Cambridge, preached the chapel anniversary sermons. The congregations were not so large as they have been, owing to the very heavy removals from our midst. We regret to report that the cause is passing through a crisis through severe losses of members of the Church and congregation, but we still hope that our covenant God may appear for us. On Monday, October 5th, the Harvest thanksgiving sermons were preached by pastor H. G. Polley, of Halstead. The congregations were good at both services, and the presence of our Lord was in our midst.

#### METROPOLITAN ASSOCIATION OF STRICT BAPTIST CHURCHES.

##### HALF-YEARLY MEETING.

ON Oct. 13th, pastors, delegates, and friends gathered in the time-honoured sanctuary in Chadwell-street for the Half-yearly Meeting.

At 2.30, the President (pastor R. E. Sears) occupying the chair, the proceedings were opened by singing the hymn:—

"For all Thy care we bless Thee,  
O Father, God of might."

The Chairman read Psalm xlviii, and pastor A. Steele sought God's blessing. Pastor R. E. Sears, in welcoming the delegates, spoke of the work and our privileges.

After the Minutes had been read, the Chairman referred to the decease of brother J. J. Fromow, for so many years secretary to the Loan Fund of the Association, and the acceptance of the office thus rendered vacant by brother Joseph Fromow. It was agreed to insert a suitable note as to our late brother Fromow on the Minutes, and one verse of "For ever with the Lord" was sung.

The Church worshipping at Nunhead Green was heartily welcomed into the Association.

The following brethren were chosen officers for the ensuing year:—President, E. White; Vice-President, E. Mitchell; Treasurer, H. Clark; Hon. Solicitor, J. Mote; Auditors—Messrs. Steele and Millwood; Secretaries—F. T. Newman, Joseph Fromow and J. E. Flegg; Committee—Messrs. Abrahams, Appleton, Beecher, Belcher, Cooper, Guy, Holden, Jones, Mutimer, Pallett, Pickett, Parnell, Robinson and West, together with ex-officio members. Various matters of business were then discussed.

The Annual Meeting it was agreed should be held at Zion, New Cross. A large number of friends were present at tea.

The evening meeting commenced at 6.15. Pastor R. E. Sears in the chair.

"I heard the voice of Jesus say" having been sung, and a portion of Scripture read, brethren Parnell and Mitchell engaged in prayer. A vote of thanks was accorded the friends at Chadwell-street for entertaining the Association.

The sermon was preached by pastor J. E. Flegg.

We were thankful the weather was such as to permit of so many attending.

JAMES E. FLEGG.

##### WOOD GREEN.

THE eleventh anniversary of the Sunday School in connection with Park Ridings Church was celebrated on Sunday, September 27th, and Tuesday, September 29th, 1903.

Two sermons were preached by our pastor, Mr. S. Hutchinson, on the Sunday—in the morning from Mark x. 14, in the evening from Eccles. xi. 6. Also an address was given in the afternoon to the scholars and young people.

On the Tuesday following, at three, our brother James E. Flegg was helped to preach from Isa. xli. 6. Four points were unfolded from these words—(1) Unity of purpose; (2) Heartiness of co-operation; (3) Variety of gifts; (4) Their mutual encouragement.

The evening meeting followed an excellent tea provided for the scholars and friends. Brother Vine, of Courland Grove, took the chair at 6.30. Two short portions of Scripture were read—Psa. lxxviii. 1-8 and part of Prov. iv. Brother Simpson, of Soho, sought God's blessing.

The chairman's opening remarks were brief. He expressed his pleasure in meeting the friends at Wood Green, and gladly welcomed all present in the name of our Lord Jesus Christ.

Brother C. E. Waller (school secretary) then read the report of the past year's work. Thankfulness to God was expressed in it, and acknowledgment of the fact that the Lord had not forgotten us—there are seven teachers; average attendances being: morning, 22; afternoon, 55. Our pastor's wife, having taken the oversight of the young women's class, was a pleasing fact. In the young men's class the membership was small. The infants' class was best attended in the school. Reference was made to the resignations of the superintendent and two teachers, and suitable acknowledgment and thanks for their past services. The collection for the Strict Baptist Mission in school amounted to £6 Os. 10d. The school finances were satisfactory, the balance in hand being £4 ls. 10d.

The chairman noted with marked pleasure the fact that the report informed the meeting that a missionary

spirit was manifest in the schools. This led our brother to refer to the first black missionary boy (Onesimus), who was used as an instrument of blessing.

Brother Adams (superintendent of Highbury Sunday-school) delivered a practical and pointed address, and one which twenty years' experience enforced to our minds. Three words formed his text—"And some teachers." He said that in all spiritual labour taken up for the Lord's sake there is profit. The teachers' work and qualification formed the foundation of his much-appreciated remarks.

Again our brother Flegg was graciously led forth, and very telling remarks did he make from Ps. lxxviii. 4. "We will not hide them from their children," etc. : (1) A good resolve: His wonderful works that He hath done; (2) A grand theme; (3) Showing to the generation to come, etc. : the glorious end.

Brother Voysey's address was truly interesting. He gave us the words, "Take courage," which fitted so well with brother Flegg's afternoon sermon. A very attractive picture our brother drew in our minds of some of the experiences of the children of Israel, and then applied it spiritually.

Our pastor also directed his address to the children present at the meeting. The message, he told us, was given him on waking that morning—"I am with you, saith the Lord of hosts" (Hag. ii. 4). Children need the presence of the Lord of hosts. Four short Bible stories were given, showing that the Lord is with His people—(1) Noah, (2) Hezekiah, (3) Nehemiah. (4) twelve apostles. Noah's faith, Hezekiah's prayerfulness, Nehemiah's courage, and the apostles' victory, proved God's presence with them.

Thus a very happy anniversary was spent. The collections and congregations were encouraging, notwithstanding the inclement weather.

P. J. C.

**RATTLESDEN.**—Successful harvest thanksgiving services were held on Tuesday, October 6th. The weather was exceedingly unpropitious, but a good number gathered in the afternoon, when pastor R. E. Sears preached a richly experimental sermon from Exod. xxxiii. 19. The schoolroom was quite full to tea. Pastor W. F. Edgerton presided at the evening meeting, when the chapel was filled despite a cyclone raging outside. Spiritual addresses were delivered by brethren James Easter (of Wattisham), Samuel B. Stoker (Stowmarket), H. D. Tooke (Lowestoft), and R. E. Sears. Collections were taken for the Church Fund and the Bury Hospital.

**WOOD GREEN.**—Park Ridings Open-air Mission concluded its services on September 27th. On Saturday, October 3rd, the workers and friends met at the chapel to record God's goodness during the session. The President (pastor S. Hutchinson) conducted the social gathering, which commenced at six o'clock. Prayer was offered by brother Boltwell. A report of the work was rendered, the chief points of which were—"We have been hitherto helped to hold forth the Word of Life, to lift our voices in praise to Him, to silently serve the Master in distributing Bible leaflets and to encourage one another." The session commenced by a prayer-meeting on Monday, May 4th. Thirty friends were present, and a beautiful spirit pervaded the gathering. Twenty services have been held in the open air—seventeen at the corner of Lymington-avenue and three at Alexander-road. The Word of God had been read eighteen times, seventy or eighty hymns have been sung, and thirty-six addresses delivered and over three thousand Bible leaflets distributed by our sisters. Our president encouragingly dwelt upon the words, "The Gospel is the power of God unto salvation, to every one that believeth" (Rom. i. 16). Brethren Bunyan and Gee sought God's blessing upon the tract distributors, silent witnesses, the speakers and their messages. Brother C. E. Waller was helped to tell us "How to prepare an open-air address," based on the words in 2 Tim. ii. 15; brother Whitaker on "How to present an open-air address," his text being, "Speaking the truth in love;" brother Kyte on "How we should pursue our work in the open air." The occasion was one which proved to be a spiritually refreshing conclusion to our missionary effort outside for another year.—P. J. C.

**OLD BRENTFORD (NORTH-ROAD).**—The harvest thanksgiving services were held on September 24th, when two sermons were preached by our brother, pastor B. J. Northfield, of March—in the afternoon from Mark iv. 26—29: The parable of the seed growing secretly. The preacher gave us two divisions upon which he founded his remarks, which were very helpful and much appreciated: (1) The literal facts mentioned in the verses; (2) The spiritual teaching contained therein for our meditation and instruction. In the evening we were delighted to see the house of God well filled, and we listened with much pleasure to the very sweet and encouraging remarks which were made from Nahum i. 7, "The Lord is good, a stronghold in the day of trouble; and He knoweth them that trust in Him." We cannot but bless and praise our covenant God for hear-

ing and answering our prayers that He would graciously help His servant and make these thanksgiving services a help and blessing to many precious souls. The Lord's presence was felt, His servant greatly helped, the services enjoyed, both by preacher and hearers, and we are looking and praying for still further evidences of the Word being applied with gracious power by the Holy Spirit to the quickening of sinners and the bringing out into liberty and joy some who are anxiously seeking the Lord. The Lord is still graciously blessing the many labours of our dear pastor, Mr. R. Mutimer, both at home and elsewhere. We thank the Lord for setting over us and sparing to us a faithful and loving pastor, and we do all we can to help him in making known the Gospel message in the various efforts put forth in the Master's name, looking to Him alone for gracious results.—E. FROMOW, Chiswick.

M.A.S.B.C.—The Sunday-school committee of the Metropolitan Association of Strict Baptist Churches held a meeting at Soho Baptist Chapel on Friday evening, September 25th (pastor R. E. Sears in the chair), when pastor H. Dadswell gave a most interesting lecture entitled "The Rise of Nonconformity." The meeting was well attended and the lecture greatly appreciated. At the commencement of the meeting the president, in a few well-chosen words, expressing the regret of the committee at the resignation of the secretary, pastor H. T. Chilvers, presented him with a purse containing a few pounds as a mark of respect from the committee and some friends in the schools. Brother Chilvers, in his reply, introduced the new secretary, Mr. T. R. Loosley, of Southwood-road, New Eltham, S.E. The next conference is arranged for November 10th, when Mr. Baker will give a paper entitled "Some Teaching Methods." Particulars next month. The annual meeting is arranged for January 26th, 1904.

P I M L I C O (CARMEL).—Harvest services were held on Lord's-day, October 4th, and Tuesday, October 6th. Services on Sunday were conducted by the pastor, Albert E. Brown. On Tuesday the afternoon service was conducted by pastor E. Mitchell. Evening meeting was presided over by Mr. F. J. Moule, supported by Messrs. Ackland, Andrews, Dadswell, J. E. Flegg, Mitchell, and the pastor. The services were good and helpful. Give thanks to the Lord of the harvest.—W. H. H.

FLEET, HANTS.—The friends in Church fellowship at the above place were privileged to hold their harvest thanksgiving services on Sept. 24th,

when they were favoured with fine weather, the cheering presence of many friends—to whom our brother, Mr. W. E. Bond, was enabled to discourse after-noon and evening from 2 Cor. ii. 14—showing in the afternoon the reason for thankfulness, both temporal and spiritual, and in the evening the manifesting, by the apostle, the savour of his knowledge in every place. Collections were good. Thus closed one more day of earthly companionship and loving sympathy in the house of God. We may well join with the great apostle of the Gentiles in the words of the text, "Now thanks be to God, which always maketh us triumph in Christ."—JOSIAH.

WALTHAM ABBEY (EBENEZER).—On Lord's-day, October 18th, we held our twenty-seventh anniversary of the Sunday-school. Mr. Thomas Henson preached in the morning from Deut. xxxi. 12, 13, and in the evening from Rev. ii. 10, in each service applying the word to scholars, teachers, parents, and the Church. We had the Lord's presence manifestly with us, and good attendances. In the afternoon a special service for the children was held. The life of Joshua had been selected, and upwards of twenty scholars had committed it to memory for recitation; they gave their recitations with praiseworthy credit and sang their hymns with much fervour. It was a cheering and refreshing service to the teachers and friends. We have good reason to give thanks to our Lord and Master for His gracious help during the past year, and for the bright, hopeful prospect as we enter upon the future. Several of our teachers—earnest, patient workers—were formerly scholars in our classes. We thank God and take courage as we enter upon another year's work. To Him be all the glory.

ALDRINGHAM, SUFFOLK.—On Wednesday, September 30th, harvest thanksgiving services were held. Pastor H. T. Chilvers, of Ipswich, preached two excellent sermons—in the afternoon from Isa. lv. 13, and in the evening from Isa. liii. 11. Our hearts were gladdened as the Master was extolled. Harvest hymns and anthems were sung. Congregations and collections were good. Sunday, October 4th, at our branch chapel at Aldeburgh, harvest thanksgiving services were also held, the preacher being our esteemed pastor, Mr. H. M. Morling. The chapel was crowded in the evening. The choir from Aldringham was present to assist in the service of praise. Our hearts were strengthened and encouraged. Collections good. The Lord of hosts is with us, and blessing is resting on His Word at our Mission Stations.—J. S. OXBORROW.

**CROWFIELD (BETHESDA).**—Harvest thanksgiving services were held here on October 8th. Mr. Polley preached afternoon and evening. The attendance was better than we anticipated, the weather being unfavourable. The presence of the Lord of the harvest was realised by speaker and hearers. Our brother preached in the afternoon from Psa. cxxvi. 6, and in the evening from Psa. cxxxix. 23. The services were amongst the best that we have had.—J. FREEMAN.

**CROYDON (SALEM).**—On Tuesday, October 6th, harvest thanksgiving services were held. In the afternoon pastor R. Mutimer was much helped in preaching to a good number from Isa. xxxiii. 16, 17. After tea a public meeting was held, presided over by Mr. T. Jones. He opened the meeting by reading and expounding Psa. cxlv., and our brother Cullingford then led us in prayer. Addresses were given by Mr. Wright from Psa. lxxv. 11, Mr. Cornwell from Hos. xiv. (last verse), Mr. Beecher from Psa. cxlviii. 12, 13, and the pastor, Mr. Hughes, from Gen. xxx. 27. The meetings were well attended, and we were much encouraged by the presence of friends from neighbouring Churches.—T. ALCOBN.

**TOTTENHAM (EBENEZER, NAPIER-ROAD).** special services in connection with the laying of the foundation stone for the new Sunday-school were held on Wednesday, September 23rd. In the afternoon General Sir William Stirling, K.C.B., R.A., acted as chairman. After singing, pastor E. Littleton, of Crowborough, read Psa. xlv., and pastor S. Hutchinson, of Wood Green, engaged in prayer. General Sir William Stirling gave an excellent and sound address on the doctrines of free and sovereign grace, exposing the departures from the same. This address was thoroughly appreciated and approved. Pastor W. H. Rose, of Woolwich, remarked that it had been said it was a difficult thing for an adult to speak to children on spiritual subjects. He said children understood children, and if we were in the Spirit and felt a childlike, teachable spirit, humble and mild, it was easy to speak in love to them, and they would listen, as love will beget love. Pastor E. Littleton said one meaning of foundation was beginning—"In the beginning God created," &c. The stone was laid to-day in faith, hope, love, confidence, and prayer, therefore we expect God's blessing. As the time was limited, short addresses were also given by pastor S. T. Belcher, of Homerton-row, and F. C. Holden, of Limehouse. After this service General Sir William Stirling laid the foundation stone, and earnestly sought the Lord's blessing on the work of the school and church in prayer,

after which the Doxology was sung. Tea was provided at the Wesleyan School-room close by (kindly lent for the occasion), the provisions being provided free of cost by the teachers and friends. Votes of thanks were passed to the General for coming and laying the stone, and to the friends and stewards of the Wesleyan School for lending their schools for the tea. In the evening an excellent sermon was preached by pastor M. J. Tryon, of Stamford, on the text Isa. lii. 11. "Be ye clean that bear the vessels of the Lord." Collections were taken at both services, which amounted to £25. Pastor John P. Gibbens thanked the friends for all they had done, and those from other Churches for their presence and generosity.—W. L.

**WALTHAM ABBEY (EBENEZER).**—On Thursday, October 8th, harvest thanksgiving services were held. Mr. F. C. Holden, of "Elim," Limehouse, preached in the afternoon from Psa. xli. 13. Many felt it good to be there. Tea was served in the schoolroom, after which a public meeting was held. Our brother Mr. W. G. Fauch, of Ilford, who had kindly consented to preside, was prevented from paying us a visit; but at short notice our brother Mr. W. S. Millwood willing agreed to take the chair. Hymn 793 (Denham's) was heartily sung and a portion of Scripture was read. Brother G. Elnagh, of Southend, implored the Divine blessing. Brother C. Hewitt proposed that a vote of loving sympathy be sent to brother S. Coote, one of the deacons of Ebenezer (who was in the Croydon Hospital). Brother F. C. Holden seconded the resolution, which was unanimously carried. The chairman gave a very concise and appropriate address, as did also brethren S. T. Belcher, J. P. Gibbens, C. Hewitt, and F. C. Holden, and the happy meetings were brought to a close by singing "All hail the power of Jesus' name" and the benediction by the chairman.

#### BROSELEY.

##### CENTENARY OF BIRCH MEADOW BAPTIST CHURCH.

Sunday and Monday were red-letter days in the history of this chapel. A Church having been first formed there on September 16th, 1803, when 14 persons banded themselves together after the apostolic order, viz., faith in Christ (a pre-requisite to baptism), then baptism by immersion, after that joining in Church-fellowship; 7 more were added a few days afterwards, so that there has been a Church at Birch Meadow for 100 years. The event was celebrated on Sunday, when sermons of an eminently practical character were preached



(morning and evening) by Mr. Arthur Shinn (late pastor of the Church), of Northampton. Special hymns were admirably rendered by the children and choir. There was a good congregation at each service, especially in the evening, when the chapel was fairly well filled, and collections were taken in aid of the Renovation Fund, the chapel and schoolroom having been painted and decorated in commemoration of the occasion.

On Monday a public tea was held. After tea a meeting was held, under the presidency of Mr. Arthur Shinn, who, in his opening address, expressed the pleasure it gave him to be present among his old friends. He also thanked them for the hearty greeting they had given himself, after which he gave an interesting and instructive resume of Birch Meadow Baptist Church during the time that he knew it. He said that although their meeting was one of rejoicing, and he did not wish to say anything to depress them in any way, still there was a tinge of sadness about it when he remembered the number of friends (whom he had known so well) who had gone over to the great majority since he left Broseley. He then referred in feeling terms to the late Mr. Thomas Jones, for many years pastor at Birch Meadow, whose memory he should respect as long as he lived, for he was like a father to him, in all that appertained to his best interests. Mr. Shinn spoke earnestly and affectionately to the children, urging them to cling to the good old Gospel, as nothing else could take its place.

Mr. George Banks, of Willenhall, followed in a speech fraught with wise and loving counsel, giving his experience of Birch Meadow and the friends he had known connected with it. He also had experienced great assistance when a young man from the late Mr. Thomas Jones, who was ever ready to help any young man who gave evidence of usefulness in the world. He considered the business of a minister was to preach, teach, and live the Gospel, avoiding all sensational means, which only produced a passing popularity, resulting in no spiritual success.

Mr. D. Smith, of Bilston, next addressed the gathering in an effective speech, referring to the fact that his senior deacon had been a scholar in Birch Meadow Sunday-school, and that several members of his Church had been members at Birch Meadow. He also was well acquainted with the late Mr. Thomas Jones, from whom he had received great kindness. He urged the members of the Church to be more and more prayerful, more zealous for the truth and for the name of Christ. What was required was more faith, more love, more liberality, and more work.

Mr. A. Shinn, in wishing them farewell, said he sometimes thought that the Church had been kept together by the earnest and persistent prayers of a few godly men and women. He concluded the meeting by prayer. Special hymns were sung during the evening by the children and choir.

The services to celebrate the event were continued on Sunday, when sermons of an interesting character were preached morning and evening by Mr. H. J. Banks (Wolverhampton). Referring to the centenary of Birch Meadow Baptist Church, the preacher said during that lengthened period many servants of God had proclaimed the grand old Gospel from that pulpit and were gone to their reward, but their works do follow them. Special hymns were admirably rendered by the children and choir, under the able direction of Mr. A. E. Broadhurst, to whose training great credit is due. Mr. George Taylor efficiently presided at the harmonium. A collection was taken at the close of each service in aid of the Renovation Fund.

#### CLAPHAM JUNCTION (“PROVIDENCE”).

##### RE-OPENING SERVICES.

JOYFUL services were held on Sept. 27th and 29th in thanksgiving for harvest, and in celebration of the re-opening of the chapel after renovation. The chapel and school buildings have been entirely renovated and re-decorated throughout, and friends and visitors expressed the opinion that the work had been very well and tastefully done, and the effect most pleasing.

On the Sunday morning, when friends assembled for the first time in the renovated chapel, the pastor (Mr. R. E. Sears) was able to announce that the whole of the cost had been met, so that the chapel was re-opened free of any debt, and invited the congregation to join heartily in singing, "Praise God from whom all blessings flow." Our pastor was much helped to preach very suitably from the words, "The renewing of the Holy Ghost" (Titus iii. 5), having previously addressed the children on the parable of the wheat and tares.

A large congregation assembled on the Sunday evening, when Mr. R. Mutimer, of Brentford, preached an excellent sermon on Ruth's godly resolve.

Mr. G. W. Thomas was announced to preach on the following Tuesday, but was prevented from being present in the afternoon. Our pastor took his place, preaching a discourse, which was much appreciated, from the words: "I will make all My goodness pass before thee."

Mr. W. P. Goodley presided at the evening meeting, and called upon the

pastor for a statement as to the renovation work. From this it appeared that several tenders having been invited, that of Mr. M. Lewis (of Wandsworth), at £110, had been accepted. Additional work entrusted to him brought up the builder's account to about £126, added to which was the cost of re-furnishing, and various other improvements, so that altogether the work had cost about £150. The pastor read a list of contributions.

Appropriate addresses were delivered by brethren G. W. Thomas, E. Beecher, A. Steele, T. Jones, G. W. Clark, and A. E. Brown. The pastor moved a vote of thanks to the chairman and all helpers, which was supported by the three deacons—brethren E. L. Acworth, D. Potter, and F. W. Kevan.

The collections were for the general fund of the Church and amounted to £12. Special hymns and anthems were sung, Mr. E. G. Marsh presiding at the organ. Altogether very profitable and happy times were realised; and the Church, now in possession of a beautified sanctuary and schoolroom, is looking forward to a great spiritual harvest from the earnest seed-sowing of the past months. F. W. KEVAN.

PORTSMOUTH (TERWICK-STREET, LAKE-ROAD).—The eighth anniversary of the formation of the above Church was held on Sunday and Monday, the 20th and 21st of September. On Lord's-day, the 20th, Mr. J. H. Belton (of Brighton) preached two able and savoury discourses, basing his remarks in the morning on 1 Cor. xii. 13, and in the evening on Phil. iii. 20, 21. There were full congregations at both services, the friends expressing great joy at again being favoured to hear our brother. On Monday afternoon, at 5.30, tea was partaken of by a good number, after which a public meeting was held, presided over by brother C. W. Spratt (deacon). "Kindred in Christ" having been sung, brother Barnett read Psalm xci., and asked the Lord's blessing. Brother J. S. Jordan, secretary, gave the report, which showed a small gain in membership, and no withdrawals or deaths, for which we thanked God. Our income has increased £5 in the Church Fund, and our expenses had grown, leaving a small deficit of 11s. The Debt Fund was reduced £20, after all interest, etc., was paid. The Sabbath-school is flourishing. He desired on behalf of the Church to thank all those dear brethren who had so nobly come to us to speak in the Master's name. He felt God would bless us still, and gather in lambs even from the school to witness for Him when we were gone. Brother J. Ayling, from Chiddingfold, delivered an experimental address from the words, "I am poor and needy, yet the Lord thinketh

upon me," speaking of the condition referred to and the preciousness of God's thoughts realised in a gracious experience. Brother Phillimore, of Eastleigh, also addressed the meeting from the words, "Simon Peter, a servant and an apostle of the Lord Jesus Christ, to them that have obtained like precious faith with us," his address being much enjoyed by those present. All joined heartily in singing, "All hail the power of Jesu's name!" after which brother Dann, of Eastleigh, closed a happy meeting with prayer. To God be all the glory.—JOHN S. JORDAN, Sec.

WOOLWICH (ENON).—The 146th anniversary was celebrated on Sunday, September 27th. The pastor (E. White), who is well-known and beloved by all who know him, preaches the Gospel from week to week. His doctrine is simple, pure and Christ-extolling. The deacons, whom it is a pleasure to meet, have a word of encouragement for all. The hardworking secretary, Mr. W. H. Abrahams, has been superintendent of a fine Sunday-school for thirty years. There are also many earnest workers in the school, who have worked side by side for ten and twenty years, and still as zealous as ever. In the morning our pastor preached from Acts xx. 32. One could not help feeling that our pastor felt the burden of responsibility, and he, like Paul, felt that God only is able to build up the believer through His own grace. In the evening Mr. H. Dadswell took for his text Psalm xxiii. 10 (the latter part), "Mercy shall compass him about." Hespoke very sweetly of the object of the believer's trust: that object—our Christ. Then the believer's trust. Faith in Him, the Alpha and Omega. There was a good attendance in spite of the wet weather. The services were continued on Tuesday, 29th. A good company encouraged us much, especially to see so many from other Churches—Erith, Bexley, Lessness Heath, all offshoots from dear old "Enon." Mr. Mitchell, at 3.30, gave us some fine thoughts from Rom. vii. 25, "I thank God through Jesus Christ our Lord," &c. Our brother dwelt on the change of tone of the apostle from the previous verse (24th), where he exclaims, "Oh, wretched man that I am," &c., speaking generally of sin, our sorrow, and of the triumph we have through Jesus, and of the victory being sure, especially if we live and walk *with* and *in* the Spirit. After tea, in the school-room, Mr. Piggott, L.C.C., presided over the public meeting. "Stand up and bless the Lord" having been sung, the chairman read Rev. xxii. Mr. Cole asked the Divine blessing. Mr. Piggott then spoke from Psalm lxxviii. 20, "He that is our God," &c. The greatness of God and the littleness of man were his

chief points, also the value of faith. Mr. Mitchell again favoured us with some well-chosen thoughts from Jonah, "Salvation is of the Lord." He said these were utterances of a living experience of gratitude, after Jonah's free-will. Mr. Pounds then spoke from Rom. vi. 14, referring to the fact of Satan being very busy, and the struggle of the Christian. Mr. Stringer gave us some very experimental thoughts from the words, "One thing I know," touching upon the several parts of God's Word where those words are quoted. Our pastor (Mr. White) then addressed us from Psalm xxxv. 3. He spoke feelingly, and asked for the prayers of the people of the Church that many might see this salvation. The collections were then taken, and our pastor closed with prayer.

#### "ZION," NEW CROSS, S.E.

SERVICES in commemoration of the fifty-fourth anniversary of the Sunday-school were held on Lord's-day, October 18th, when pastor P. Reynolds, late of Highbury, preached in the morning from 1 Sam. ii. 18, and in the evening from Rom. xvi. 7, Mr. W. Stanley Martin addressing the scholars and friends in the afternoon, on "Five Little Things," in 2 Kings v., special hymns being sung by the scholars on each occasion.

On the following Tuesday, tea and public meeting were held, presided over by Mr. J. Piggott, L.C.C. Prayer was offered by Mr. Jas. Smith, and the annual report was read by Mr. W. J. Nash, Hon. Sec., which was of an encouraging character. There were 290 scholars and 30 teachers on the books, with an average afternoon attendance of 199 and 25 respectively. Seventy-one scholars were over 15 years of age, including 32 over 20. Two scholars had been baptized during the year, and four others were waiting. The weekly collections for the South Indian Strict Baptist Missionary Society amounted to £28 3s. 8d., in addition to which £20 had been realized at the welcome home meeting of Mr. R. C. Strickson in May, and £9 4s. 7d. in August when he exhibited Indian Idols and curios in the afternoon and preached in the evening; and preparations were being made to give him a send-off in November next. The Work Basket Society had made a large number of garments for the mission children, &c. The Christmas morning service realized £2 for the Robin Society, of which Mr. Armstrong (Supt.) is Chairman, who was assisted by about fifteen teachers in feeding 1,500 children that morning. Collections for the Children's Country Homes Fund amounted to £2 14s. 9d., and British and Foreign Bible Society to £1 5s. 6d. A Guild of Help in connection with the

Children's Country Homes numbered 60 members, of which Miss Phyllis Elliott was Secretary, and the International Bible Reading Branch (Mr. Owen J. Crush, Sec.) 213 members, and the Band of Hope (Miss A. Godfrey Sec., and Mr. E. Swinyard Supt.), 120 members. The Young People's Mission was well supported, and the Mission School in Baildon-street, under the charge of Mr. A. J. Champion, had over 100 scholars, besides week-night services for the parents.

The Annual Excursion was made to Court Farm, Upper Warlingham, when a very enjoyable day was spent. A parents' supper was given early in the year, and well attended. The school-room had been renovated at a cost of £11 14s. which had been collected by the teachers. Mr. J. Crush, Hon. Treasurer, read the financial statement, showing that £25 3s. 8d. had been expended, leaving a deficit of 7s. 10d.

The adoption of the reports was moved in a trenchant address by pastor J. Douglas, M.A., of Brixton, who spoke very feelingly of the friendship which had subsisted between him and the late pastor J. S. Anderson. The Chairman had alluded to the possibility of the Bible being thrust out from the day schools. He could conceive of no greater evil happening than that the Word of God should be excluded from any scheme of education. Neither could it be used for ethical purposes only, for that would convert men into self-righteous Pharisees. It was the province of the Word of God to enlighten the conscience, to give knowledge of sin, and to reveal the crimson streak of atonement in the finished work of a dear Redeemer.

Pastor W. H. Rose, of Woolwich, in seconding the adoption of the report, said he belonged to the blessed society of encouragers, of which the Lord Jesus was the President. He knew how the human heart oppressed with the burden of sin needed to be encouraged and strengthened.

Pastor P. Reynolds exhorted teachers and workers to look back on those who had gone before, in the words of the Lord Jesus, "Other men laboured, and ye have entered into their labours." Also the necessity for increased activity in Sunday-school work brought about through the new Education Act.

Pastor H. J. Wileman, of Daore-park, spoke on three things necessary and essential in connection with the Sunday-school teacher and his work: an intimate acquaintance between the teacher and the taught, with the Word of God, and with the throne of grace.

A vote of thanks to chairman and speakers was moved by Mr. J. Martin, and seconded by Mr. Woolridge, and heartily accorded. The collections realized over £20.

BORO' GREEN BAPTIST CHAPEL.  
 RECOGNITION OF MR. W. BULL  
 AS PASTOR.

THE time-honoured sanctuary at Boro' Green was re-opened for public worship, after extensive alterations and repairs, on Lord's-day, October 4th. The Church and friends of the congregation met to ask God's blessing on the previous Saturday evening, and answers were realized on the Sunday. Our pastor, Mr. H. Bull, preached in the morning from Psalm lxxxiv. 10, and in the evening from Matt. iv. 23. Both services were enjoyed, and the collections, which were devoted to the Renovation Fund, realized nearly £4.

On the following Wednesday, Oct. 7th, recognition services were held. We were favoured with a bright day. Service in the afternoon was conducted by pastor L. H. Colls, of Tring. After reading two short but impressive psalms, and earnestly imploring the Divine blessing, a savoury discourse was delivered from Zechariah iv. 2, 3.

The evening meeting commenced at 6.30, when (in the absence of Mr. O. Vinson) our esteemed brother Walters, of Maidstone, occupied the chair. After reading 2 Tim. ii. and prayer by pastor G. W. Thomas, of Watford, the chairman, in a brief but brotherly address, expressed his joy at seeing once again an under-shepherd amongst the flock at Boro' Green, heartily welcomed our brother Bull as a near neighbour, and hoped he would see the blessing of God resting on the union. Our brother Bull then gave us an account of his call by grace, and his call to the ministry. Clearly but with evident feeling did our young brother relate how God in mercy revealed his sinnership to him, under a sermon preached by our esteemed brother, pastor G. W. Thomas, from the words in Jer. viii. 20. Our brother gave clear evidence of his leading to the Church here as our pastor, briefly relating the incidents connected with his visits amongst us from July, 1902, until the unanimous invite in October of the same year, to supply for three months with view to the pastorate, and to the pastorate on January 23rd of this year. For some time our brother was undecided as to God's will in the matter, but after a full assurance given him on March 13th, his acceptance was given to the Church the following Lord's-day.

Brother Betteridge, senior deacon, then corroborated our pastor's statements, and briefly detailed the leadings of God with them as a Church, after which pastor Thomas united the hands of brother Betteridge and brother Bull, and declared the union of Church and pastor in the Lord Jesus Christ.

After hymn "Blest be the tie that binds," 315 Denham's Selection, pastor L. H. Colls delivered his charge to the

pastor from Col. iv. 9. Never did minister speak more earnestly or fervently than on this occasion; every word seemed charged with Divine power, and we feel the earnest exhortations given to our pastor on that occasion will never be erased from our memory.

Pastor Thomas then followed, giving his charge to the Church, and no one probably could better fulfil that task than one who as a former pastor (and still beloved by many in our midst) could have done. Brother Thomas especially exhorted the Church to uphold the hands of their pastor, both in prayer and in practical sympathy. Many were the words of kindly admonition and advice given to us as a Church to sustain the bond of unity which had just now been publicly declared.

After singing hymn 794 Denham's, a most memorable and happy meeting was brought to a close. The collections, including the tea table, at which about 100 sat down, realized £9 12s. 10d., which, after expenses were paid, was given to the pastor.

G. W. C.

HIGHBURY PLACE, N. (PROVIDENCE SUNDAY-SCHOOL).—One of the most enthusiastic and largely-attended meetings ever held in connection with the above took place on Wednesday evening, October 14th, in the form of a reunion of old scholars and teachers. Hundreds of friends who had been connected with the school at all periods of its history responded to the invitation of the committee, and soon after seven o'clock the schoolroom was crowded, while many old memories were revived and friendships renewed over the cup of tea or coffee. At eight o'clock an adjournment was made to the chapel, where the pastor, Mr. F. Fells, presided over a glorious meeting, and the speakers were Mr. Boulton, of Chelmsford, a scholar of over thirty years; pastor W. Chisnall, of Guildford, a secretary of twenty-five years ago; Mr. W. Allen, of Willesden, a past Bible class teacher; and Mr. T. C. Gyles, who was formerly superintendent for twelve years. The present superintendent said he desired to thank God for this opportunity of meeting so many old friends, and for all the help and strength granted to him during the past twenty years as superintendent of the school, during which time he has always enjoyed the loyal and loving support of a band of earnest workers. He stated that the school was commenced on Easter Sunday, 1862, and that at least one scholar who was then present was with us on this happy occasion. After the regular addresses the meeting was thrown open for testimony from old scholars and teachers, and many eagerly responded, adding much to the very interesting reminiscences of the even-

ing. Among these were Messrs. R. Chisnall, W. Lawrence (a present deacon and past secretary of the school), who read some appropriate verses composed for the occasion, W. Whittaker, W. Joyce, and others. But time fled all too rapidly, and at 10 o'clock it was felt advisable to bring this happy meeting to a close by singing, "God be with you till we meet again."—ONE WHO WAS THERE.

BLAKENHAM, SUFFOLK.—Harvest thanksgiving services were held on Sunday and Monday, Sept. 27th and 28th. On the Sunday excellent sermons were preached by Mr. Cooke, of Ipswich, in the morning, and Mr. W. H. Ranson, afternoon and evening. On the Monday, Mr. Mutimer, of Brentford, paid us his first visit. How glad we were to see him, and to listen to his voice as he poured-trayed to us the meaning of the text, "So He bringeth them to their desired haven" (Psalm cvii, 30). A public tea followed, to which a goodly number sat down. In the evening the resolve of Ruth was beautifully brought before us. By loving hands the chapel had been tastefully decorated with corn, flowers, and fruit. May the Lord add His blessing. On the following day the children belonging to the Sunday-school had their treat, in a meadow near the chapel. Games were indulged in until tea, which was provided for them in the Vestry. Several young men and maidens, who have worshipped with us for over twelve months, were presented with a copy of Stevens' Hymn Book, while the younger children each received a present. A few encouraging, stimulating words were spoken to the children by brethren W. Carr and H. F. Moore.

"Our vows our prayers, we now present,  
Before Thy throne of grace;  
God of our fathers, be the God  
Of their succeeding race."

—M. A. MOORE.

### Aged Pilgrims' Corner.

ON Friday, November 6th, the Autumn Sale of Work will be held at the Hornsey Rise Asylum at three o'clock. A tea will be provided in the Hall at five o'clock, tickets sixpence each; and in the evening, at 6.30, a sermon will be preached in the Asylum Chapel by Mr. F. Cecil Lovely, B.A., of Bexley. The attendance of all friends of the Lord's aged poor is cordially invited; the proceeds will be devoted to the Benevolent Fund for aiding sick and infirm inmates and the Maintenance Fund for the upkeep of the building. There is no more pleasant way of spending an afternoon than by a visit to the Aged Pilgrims' Home.

A lecture on "The Jews of Russia" has recently been given in the Asylum Hall by Mr. S. H. Wilkinson, illustrated by many beautiful limelight views.

Interesting details of his visit to Jewish Russia were given. Our aged friends and a large number of the public spent a most profitable hour. The proceeds were for the Maintenance Fund. Mr. A. Hayles presided, and Mr. W. Sinden took part in the proceedings.

The claims of the Society have again been advocated at the Clifton Conference, Bristol, and the committee rejoice that increasing interest in the Institution is being taken in the West of England, where so many of the recipients dwell. Friends in Cornwall and Devonshire especially are asked to obtain new supporters, as the number of pensioners and subscribers do not at all correspond.

As the winter approaches the claims upon the Society increase. Already the pensions show an advance of £400 per annum upon the total of last year, hence the need of additional help. The multiplication of small contributions is especially desired, for in all Christian service they will have to be depended upon and worked up more and more. Annual collections, however small, are of the utmost value.

Among recent nominees are those who, with dwindling strength, have struggled hard to maintain themselves, only to find one door after another closed against them. Many have done good service for nearly threescore years, but weakness compels their retirement. Others nearing the seventies, through the failure of clubs or loss of small investments, are brought face to face with absolute poverty. To such the pensions and Homes are indeed a boon.

### Gone Home.

J. M. HAZELTON,

the beloved wife of pastor John Hazelton, of St. Neots, was called home on September 22nd, 1903, after a painful illness. During that illness she was highly favoured in her spiritual experience. She longed to be gone, not merely to be free from pain, but to see her Lord face to face. On Sunday, October 4th, pastor J. Jull conducted a memorial service, preaching from John xiv. 2, 3. His remarks were prefaced by the message of the deceased to the Church and congregation, which was of gratitude for all the kindness and sympathy manifested towards her since she had been amongst them; of regret that she had been unable to continue to take so active a part in the work, especially during the past two years. She had been too weak to do as she would, but she had done all she could to spare and help her husband in his work for the Lord's cause, and in praying for God's blessing to rest upon God's Cause. Their pastor thanked them for all their kindness. The trial had been sharp, and his nerves were shaken, the watchings long and anxious, but he hopes, by the blessing of God, to resume his labours. Our brother thanks the many friends for their help and sympathy with him in his sorrow, and regrets his inability to thank all individually.

# “Inasmuch”—An Appeal.

BY EDWARD MITCHELL.

“Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me.”—Matt. xxv. 40.

CHRISTIANS are divided as to the interpretation of the solemn and sublime scene depicted in the chapter from which our motto chosen. We here attempt no exposition and offer no opinion. It may be questioned what judgment is described, but there is scarcely room for debate as to the principles on which it will proceed. A sharp line of distinction is drawn between those who loved the people of God and those who loved them not.

Firmly believing in a free-grace salvation, we as clearly recognise the fact, that grace in the heart manifests itself in the life. Perhaps its clearest demonstration is love to the Lord Jesus Christ—His cause and people. Hence says John, “We know that we have passed from death unto life, because we love the brethren.” Love is not a mere emotion, but a living, active principle, which proves its existence within, by its works without. Again quoting John, we read, “Whoso hath this world’s good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth.” The works of charity, enumerated in this chapter, are advanced by the Lord as proofs of the love that dwelt in His people; and the absence of which was fatal to all in whom they were lacking, however loud their profession might have been.

Such works of love are wrought with no view of reward, but spring spontaneously from the heavenly principle within. Still, such a passage as this may stimulate its activities. “Inasmuch,” says our Lord, “as ye have done it unto one of the least of these My brethren ye have done it unto Me.” We may have envied the sisters at Bethany, who were privileged so often to entertain Him. We have thought, it may be, that had we lived when His sacred feet trod this weary earth, how gladly would we have opened our houses to Him, or have given our last shilling to minister to His needs. We need no longer envy Martha and Mary, we can as really entertain Him, in the persons of His poor ones, as if He were personally present. We should not deceive ourselves by vainly imagining what we would have done had we been present when He sojourned here; what we are *now* prepared to do for His cause and His poor is the real indication of what we would have done for Him personally had opportunity been afforded us. In giving to His poor, we are giving *to Him*. In withholding from them we are withholding *from Him*. In this there can be no dispute. We have His own unmistakable assurance on the subject.

In connection with the “E. V. and G. H.” there has been for many years a Fund, supported by its readers, for the relief of the poor in our Churches. The principal contributions come in during December.

the books are aged and worn-out ministers and ministers' widows, aged deacons and deacons' widows, as well as many more private Christians. No authenticated case of need is rejected. All are helped as far as our resources admit.

On behalf of those who have been the grateful recipients of this bounty we tender heartfelt thanks to all who have hitherto so generously come to their aid. We appeal also for their continued assistance; while we commend the cause of the Lord's poor to the practical sympathy of others who may read these words.—E. M.

Another hand at this point takes up the pen. Our dear friend has, by slow but sure steps, risen to a unique eminence among those that love the truth, and is prized, honoured, and very dearly loved as a preacher and author far and wide. He has thrown his heart into the work of the LORD'S POOR FUND, which he has long conducted with great delicacy and impartiality.

Other agencies have their claims. This does, and does well, what no other attempts. It is not "a Charity"—in the sense of an organisation for the distribution of "alms" or "doles"—but an honest and earnest endeavour to translate the "tender mercies of Christ Jesus" (Phil. i. 6, R.V.) into deeds of practical kindness.

All communications should be addressed to Edward Mitchell, 25, Calabria Road, Highbury, N., by whom every donation will be gratefully acknowledged on the covers of this Magazine.

Those whose names and Churches have been chronicled during the year—and especially any who have obtained a blessing from our pages, are entreated to send what they can to help our brother in this good work, since

"That man may last, but never lives,  
Who all receives, but nothing gives;  
Whom none can bless; whom none can thank,  
Creation's blot, Creation's blank.

But he who marks, from day to day,  
In generous acts his radiant way,  
Treads the same path the Saviour trod—  
The path to glory, and to God."

THE EDITOR.

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## Echoes from the Sanctuary.

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### THE NEEDED BLESSING.

BY JAMES E. FLEGG.

"O Lord, revive Thy work."—Hab. iii. 2.

NO distinctive name was, for some time, given to the religion of the followers of the Lord Jesus. The Greeks and Romans contemptuously styled them "the sect of the Nazarenes." They called themselves "brethren," or "disciples," while to the Jews they were the men "of the Way." In time, some friend or foe originated a title, the

propriety of which was soon universally acknowledged—"The disciples were called CHRISTIANS at Antioch" (Acts xi. 26).\*

Definite as was the meaning of this term at first, it has woefully degenerated in the present day; and it is lightly applied to almost all who are not Jews or Mahometans, Infidels or Heretics, devotees of the ancient faiths of the East, or heathen blindly bowing before idols of wood and stone. It is thus made to cover far more ground than the Bible warrants. If, however, the word "Christian" should be confined to "believers" in the Saviour—"disciples," who humbly take His yoke and learn of Him—members of the mystic Brotherhood, whose relationship is due to their vital union with the Son of God—and pilgrims journeying heavenward by the "new and living way," how inappropriate and misleading is its common usage!

A glance at the condition of the religious world will commend the petition of our text to our serious consideration. Edification, not censure, being our object, we observe that herein—

*A subject is indicated, "Thy work;" a Need is intimated, a revival; an Appeal is made, "O Lord;" and some Reflections are surely suggested.*

#### I.—THE SUBJECT INDICATED.

God's works amply repay investigation. They all "praise Him," yet one exceeds the rest in its unparalleled grandeur and glory; for while

"Nature, with open volume stands,  
To spread her Maker's praise abroad;  
And every labour of His hands  
Shows something worthy of a God.

"God, in the person of His Son,  
Hath all His mightier works outdone."

Not to the Saviour Himself, however, but to the salvation He accomplished is our attention to be now directed, to the operations of Divine grace, by which men as individuals, and the Church as a company and community, are saved from sin's curse and consequences, and formed and fitted for heaven.

Personal godliness has the Holy Ghost for its sole and supreme Author. From Abel onwards, all true believers have been quickened by the Spirit, and "obtained precious faith," as His free and sovereign gift.

"In Adam all die." By his one transgression "all men were made sinners," and all must continue where the Fall left them unless renewed by regenerating grace. Hence all saints join with David in ascribing the glory to the Spirit of the Living God: "Thou hast wrought all our works in us."

"'Tis Thine to cleanse the heart,  
And sanctify the soul;  
To pour fresh life in every part,  
And new create the whole."

Men can neither invest themselves with spiritual life, nor impart it to others. "If any man is in Christ, he is a new creature;" for he has been "created in Christ Jesus," and is thus "God's workmanship."

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\* See Acts xxiv. 6 and ix. 2, where read, a in the Revised Version, "any that were of the Way, whether men or women. Also Chap. xix. 9, "speaking evil of the Way before the multitude." Though probably designed to deride the convictions of those who deemed theirs the only religion that could save, the title was most descriptive and suggestive.



Of this, the apostle was himself a striking exemplification. He left Jerusalem with a fixed and furious determination to exterminate the Master's followers, those that "were of the Way." He returned, after a while, a devoted member of this very sect. The sinner—once dead in trespasses and sins—was now "alive unto God;" the Pharisee had been led to trust in the Lord whom he once so despised, and the persecutor preached that Jesus of Nazareth "is the Son of God." We wonder not that his heart overflowed with gratitude, as he reviewed how He who had "separated him from his mother's womb," had "called him by His grace," and given him an inward revelation of the majesty and love of Him to whom He had been brought to yield the allegiance of his heart.

The direct testimony of Scripture to the truth of a statement, we deem is all-sufficient confirmation.

"THIS is the Judge that ends the strife  
Where wit and reason fail."

Collateral and confirmatory evidence has, however, great value and importance; and we cite with pleasure words penned by an eminent scientist on this subject:—

"The door from the natural to the spiritual is shut. No man can open it. The one is staked off from the other by barriers which have never yet been crossed from within. Organic changes—modification of environment—mental energy—moral effort—the evolution of character or the progress of civilization, can never endow one human soul with the attribute of spiritual life."\* This witness is true; for

Spiritual life is a *Divine and sovereign gift*. In Zion "the Lord commanded *the blessing, even life for evermore;*" and they who receive Christ and enter into the privileges of God's children, do this, as they are born "not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John i. 13).

Equally of Him are *the development and manifestation* of the life He has imparted. He calls, the heaven-born and home-born soul responds, and the secret of regenerating grace becomes a manifested fact.

He, too, by whom this "good work" was *begun will perform,*" or *carry it on*. Hence we sing:—

"The Spirit will cherish  
The life He first gave."

Thus, by His power, the deeds of our flesh are mortified.

The graces which not only evidence salvation, but adorn the believer's character, are therefore summarised as "the fruit of the Spirit." "Work out," again writes holy Paul, "your own salvation with fear and trembling," since "it is God who" "for His good pleasure," "worketh in you both to will and to do." Gratefully let us each add, and "all *my springs,*" O Lord, "are in Thee."

The Holy Ghost, yet again, is *the source of all Christian activity*. The Lord died "to redeem unto Himself a peculiar people, zealous of good works," and the early Christians "did good to all men, specially to those that were of the household of faith." Men given to prayer were

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\* Professor Henry Drummond, "Natural Law in the Spiritual World." The above is from the wonderful chapter on Biogenesis. See Editor's Note on page 139.

they, and men of courage likewise. Persecution did not hinder them from proclaiming the truth, the power of which their very hearts had felt—and they could die rather than deny it—“striving according to His working which worked in them mightily” (Col. i. 29), for the power was His alone.

This is a truth for all time. Who would not sing to-day to the Spirit's glory :—

“ And every virtue we possess,  
And every victory won,  
And every thought of holiness,  
Are His alone.”

We speak of *our* work for God; rather should we, of *His* work *through* us. All true success, numerical, spiritual, or denominational, should thus be ascribed to Him, “Revive **THY** work, O Lord.”

#### II.—A NEED IS INTIMATED, “O LORD, REVIVE THY WORK.”

We cannot state with precision when Habakkuk prophesied, but it was probably during the reign of Jehoiakim. From the writings of Jeremiah we gain an insight into the condition of affairs at that time, as his ministry commenced with King Josiah, and continued until the captivity (Jer. i. 2, 3). Sad, indeed, is the picture! The love of the people for God's Word was lost. No longer were they “valiant for the truth.” Wise men gloried in their wisdom, the rich in their wealth, and the strong in their strength. Iniquity and oppression abounded. False prophets deluded the people with lies, and “they loved to have it so.”

Is there no parallel between that age and this? We would not play the pessimist, but signs many enforce the present need for a heart-cry like this of our text.

It was *once* reserved to avowed infidels to hurl their shafts at the Word of God. *Now* the leaders of our very Universities are seeking to discredit its authority. Their specious writings have, it is said, furnished thoughtful Mahometan teachers with a new argument against Christianity. These now boldly contend that the Bible is but *one* of the world's sacred books, with no higher claim to a Divine origin than their Koran, and is indeed immeasurably inferior to it, since Christians themselves admit the inaccuracy of their book; while devout Mussulmen have never dreamed of disputing the inerrancy of the volume from which their faith is derived.

The revelations of the *recent Census claim attention*. Where many assembled, few now meet; nor is this confined to but one section of the Church. The religious privileges our fathers bought so dearly are to-day but little prized. Many attend religious services but once in the week; to their credit be it said, those whose hours of toil are the longest often being the most punctual and regular to fill their places. Rarely now do “they that fear God” open their hearts to one another on spiritual things. A “form of godliness” prevails, though but few—even if they know it—attest to its “power.”

Dangerous expedients to allure the people are fashionable. A neglected fissure in the sea-wall, though small at first, may lead to its “rout and ruin,” and to the flooding of the town itself by the onward rush of the resistless waters. So a little pandering to the taste for sensationalism may lead to its formidable increase. Granted that talented

musicians and the promise of bright and brief addresses attract great numbers, but is *this* the prosperity that holy hearts desire?

*The Sabbath has become a popular holiday*, rather than the Lord's day, to be devoted to His worship and service. Sunday visiting is common among professors, and furnishes a ready excuse for absence from the sanctuary. To this my honoured father was resolutely opposed. Christian visitors were, indeed, not unknown in my childhood's home on this day, but when the hour for public worship drew near, he invariably intimated that he valued his privileges too highly to part with them—that *his* convictions led him to God's house, and he generally added, "Will you not accompany us?"

*Earnestness in the service of the Most High seems at a low ebb.* Week-night services, how cold they often are; at prayer-meetings, how few are found; while it is whispered that in some cases these have become mere apologies, maintained for form's sake, and to obviate the necessity of announcing their total discontinuance.

*Popular, rather than truthful preachers*, are favoured by some of whom better things might have been expected. Their own chapels they never attend during the week, yet a famous name will draw them elsewhere, though the testimony is certain to be contrary to what they profess to believe.

Think on these things, and admit the need our text implies. Proceed we to consider

### III.—THE PROPHET'S APPEAL—"O LORD."

"Man's extremity is God's opportunity." When failure is stamped upon his proceedings, Faith looks on high for help. Thus when all around was depressing, Habakkuk sought the aid of his unchanging God.

Thus should we act. Success has not attended the many attempts to revive the drooping interests of Zion. Waves of excitement have passed over the professing Church. Little permanent good has followed. The majority of those that crowd around a popular evangelist are, for the most part, members of religious communities in the locality, who have already been trained by their own ministers in faith and good works. Withdraw these, and require the enthusiastic stranger to obtain his audiences "from the regions beyond," how few would then assemble.\*

Further, are not some modern methods—and many know to which I allude—*almost God-dishonouring*? Have they answered? We would not censure what Heaven sanctions. The Census, however, furnishes an impartial reply, and enforces the conviction that a gracious revival will not follow our adopting such unscriptural ways.

God alone can revive His own work. New machinery will not of itself accelerate the speed of yonder ship. The coals must glow with fiercest heat; the water must be raised to forceful steam, or the vessel will still be motionless on the ocean's bosom. So, in spite of elaborate organization and methods most approved of men, the present state of things will continue, apart from the vital force, the gracious energy of the Spirit of God.

Brethren, "the everlasting Gospel," proclaimed in the power of the Spirit, is what we need. Our message is not worn out; let us deliver it with increased earnestness. The edge of the Jerusalem blade is keen; as ever. God strengthen us to wield it. The promise that His "word

\* Dr. Watson, "Ian Maclaren."

shall not return unto Him void" stands good. Let us rest upon it. God is mighty. The need is urgent. "O Lord, revive Thy work in the midst of the years."\* No new Gospel is necessary. Some of our methods may need modifying and improving. In the conduct of our services, we are, however, bound by no rules, save that "all must be done decently and in order," but an improved Gospel is not needed. A man, fleeing from his adversary, was once exposed to danger. He had no weapon, but was told of a sword, which was wrapped in a cloth behind the ephod. It was Goliath's, and perhaps old-fashioned and out of date; yet said he, "There is none like that; give it me." So say we of the Gospel. We need no novel scheme of salvation or rules of life which the old Book does not furnish, but the earnest proclamation of that which lays the sinner low and exalts the Saviour—and speaks more of the majesty of the Son of God than of the misery of the sinner—that which proved the power of God unto *our own salvation* when, through grace, we believed.

Ecclesiastical history enshrines the stories of many true revivals to inspire our hope for days to come. "The Lord gave the Word; great was the company of those that published it." "He sent them whither He Himself would come." His commission they obeyed. "They went . . . into all the world and preached the Gospel to every creature." "He gave testimony to the Word of His grace." "Many believed, and turned unto the Lord." "Then they that gladly received His Word were baptised." "So, mightily grew the Word of God and prevailed." Again and again this record has been repeated. "Lord, we have heard with our ears, and our fathers have declared unto us, the noble works that Thou didst in their days, and in the old time before them." "Wilt Thou not revive us again, that Thy people may rejoice in Thee?"

#### IV.—SOME REFLECTIONS ARE SUGGESTED.

It were well to determine *the attitude and action* which present-day claims enforce.

*Large-hearted generosity* should characterise us. Let Malachi speak. "Bring ye all the tithes into the storehouse, that there may be meat in My house; and prove Me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it." On the duty of devoting an exact tenth of one's income to the Lord, we do not insist. The Gospel principle is far more practicable. "Let every one lay by in store as God hath prospered him." As *His* good hand enlarges our resources, let *our hands* respond to calls on our loving liberality.

Prayer should be fervent and frequent. "Power belongeth unto God." Periods arise when there appears to be special necessity for Him to exert this. "Lord, it is time for Thee to work." This plea He permits. "Concerning the work of My hands, command ye Me." The blessings are reserved for a season; since "For all these things will I be enquired of by the House of Israel to do them."

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\* Delivered before the Metropolitan Association of Strict Baptist Churches, on Tuesday, Oct. 13th, 1903, at Chadwell Street Chapel. This eloquent and truthful sermon admirably followed the recent paper on the "Temperature of the Church," by our Brother T. Jones.

Such prayer may be answered from *without* or from *within*—from the circumference to the centre, or from the centre to the circumference—by a large influx from without, or by greater power within. The latter should rather be our “earnest expectation and our hope.” The question thus becomes one of personal interest to us all. If individual hearts are affected, the revived energy will extend to all. He who makes our text his prayer in the Church, will be most concerned as to the condition of his own soul in God’s sight.

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### MRS. C. H. SPURGEON.

#### A WORD OF “GOOD-CHEER” FOR THE PASTOR’S “WEE-WIFIE.”\*

BY the death of this gracious and gifted lady, a unique presence has been removed from “the holy Church throughout all the world.” Her personality appears the more wonderful when we reflect that it was in no way dimmed by the transcendent personality of her distinguished husband. The wives of many prominent pastors have been as shining satellites to lustrous planets. Not so was it with her. He, and the dear woman he loved so truly, were as really *one*, in purpose and effort, as they were emphatically *two*, in their own unique ministries. They can be viewed apart; yet each was the beautiful complement of the other. † In what, we may enquire, lay her ability to touch so many hearts? Not assuredly in her physical energy, since for years she was an invalid, and at times a sufferer from prolonged and prostrating pain. Not in her superior mental ability; for none would place her among those who have achieved fame through the pure force of their natural genius; nor is the well-earned fortune which the great preacher’s popularity obtained the explanation of the success of his wife’s “labour of love.” Her force lay rather in the magnetic attraction of her character, which drew around her those whose affection and respect were so true and practical, and whose co-operation was so willingly accorded. Hers was the power of a great heart. She had a keen ear for the low cry of want and distress. She quickly perceived which of the lines of ministry that presented themselves would most richly repay the necessary expenditure of effort and money, and with rare ability made the best of the resources that were near at hand.

The living Christ was her brightest reality. He “guided her with His eye,” and she was prompt to pursue the path that He indicated. All that she *was*, all that she possessed, were thus consecrated to the service of the King. Hence there was a peculiar grace and tenderness about her methods of benevolence, which invested her most commonplace acts of kindness, with the lustre of the Master’s love. What she did for those that were crushed with penury and hampered with perpetual difficulties invariably led holy hearts to bless Him to Whom she so earnestly desired to ascribe “all the glory.”

We dwell on these points because—great as she unquestionably was

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\* “Wee-wifie” was C. H. Spurgeon’s pet name for Mrs. Spurgeon.

† Perhaps the only parallel that modern literature affords is to be found in the lives and labours of Robert and Elizabeth Barrett Browning, though the difference between the poet and the preacher is certainly very great.

—she was far more *imitable* than many other “holy women” whose names are chronicled in the annals of the good and famous.

Our own pastors’ wives often sigh to think how little good *their* lives seem to effect, how scant the help they afford their husbands, and how little have the dreams of years gone by been realised. The weeks roll on monotonously. The almost romantic eagerness of “the time of the first love” is past. “Vexed with trilling cares,” crushed with worries, so pitifully little in themselves, but whose continued and reiterated force has robbed the gentle heart of its elasticity and hope, haunted by the fear that they are living to no purpose and really doing no good, they walk softly and in sorrow all their days.

Dear sister, is this, in any measure, true of you? If so, a voice may come to you from *her* grave in Norwood Cemetery, bidding you hope in *her* God, seek light and strength where *she* sought and found them, and remind us all that

“We may make our lives sublime.”

You may feel a little bitterly that the possibilities of your service are restricted by serious limitations. Like Damaris (Acts xvii. 34), whose name means “a little woman,” your natural abilities are, as you are painfully aware, anything but great. You cannot write in “delicate and dainty English.” You have not read much. Many books you would like to possess you have never been able to obtain. You are no theologian, and are simple enough to approve of sermons which touch your heart and help you to rise to higher things without inquiring very closely whether they are sixteen ounces to the pound, which is rightly your good husband’s standard of orthodoxy. You are shy, and sometimes know not what to say when suddenly asked your opinion.

Was it not pitiful to read in our last number of a pastor’s deceased wife, part of whose dying message to his Church and congregation expressed “regret that she had been unable to continue to take so active a part in the work, especially during the past two years,” in which she had been failing like a drooping flower.

Your health, too, it may be, is not good. Your energy is far from great. You soon grow tired. Your husband’s flock is a trying one. Some of his people you can *never* please. Your means are straitened, and, scheme and plan as you may, ninepence will not do the work of a shilling; and oh the weariness of the constant effort to make both ends meet when the string is too short for the parcel! Poor Damaris, little woman!

But are your limitations *very much* in excess of hers of whom we write, and have not you the same God that she had? Your drafts on the “Cheque-bank of Faith” will be honoured as hers were, and *her* Lord’s strength can be made equally perfect in *your* weakness. That sweet serene face, though bearing the indelible record of many a long hour of acute pain, may remind you that there is One who can and will heed and sympathise, keep your heart in perfect peace, and give you the strength and patience which you need in your changing days. Let not, then, the elevated position of this dear saint, who laboured so “much in the Lord,” hinder you from pressing to the Fountain-head of her “patient continuance in well-doing.”

On pages 236-7 our friend J. Anthony Gee beautifully reminds us that a piece of common iron becomes itself magnetic after being in close contact with a loadstone; so a very ordinary personality may become a

potent one if, in answer to prayer, it be imbued and made strong with "the grace that is in Christ Jesus." They that are drawn closely to Him unconsciously attract others for their good.

A scentless daisy acquires a new fragrance when it has been for a while near a rose. The Master has rich and rare gifts of influence and ministry to impart to all who come to Him with helpless but open hearts.

Twice only did the writer hear her voice on earth. Once was in June, 1884, at "Westwood," in company with a number of Metropolitan pastors, who had been educated at the College. The weather proved ideal. Our Pastor-president was in excellent health, and found opportunity for a heart-cheering word to each guest. As the shades of evening began to close around, all gathered on seats placed on the lawn outside the library, facing our loved host, and our hostess, who had not appeared till then. He had his two pug terrier dogs, "Punch" and "Paul," one under each arm, and wore a soft hat of the most nondescript kind, while she, sitting calm and radiant, recalled the line—

"Her eyes are homes of silent prayer."

Presently silence was claimed for a song for her, which she stood to sing. The air, a minor one, was (so her dear husband told us) founded on the cry of the fishermen in the extreme Highlands, as they haul in their nets after a draught. The words were based on the long-loved verse—"A man . . . shall be . . . as the shadow of a great rock in a weary land" (Isa. xxxii. 2), and ran thus:—

"The Lord's my Rock, in Him I'll hide,  
A Shelter in the time of storm," etc.

CHORUS—

"O, Jesus is a Rock in a weary land,  
A weary land, a weary land.  
O, Jesus is a Rock in a weary land,  
A Shelter in the time of storm."

It reached, at least, one heart. Though we knew it not at the time, a long illness, which nearly ended our life here, was in the near future. Days of pain, nights of sleeplessness, and whole weeks of almost intolerable depression were at hand. "Zeal" was "extinguished to a spark," "life was very, very low," "prayer, too, seemed a load," and, God forgive a poor sinner, who has to confess that he often then

"Could feel no love to God,  
Hardly had a good desire."

But the savour and sweetness of this song never quite left him, nor did He who is indeed "the Shadow of a great rock in a weary land" forget His covenant promise in his season of prolonged prostration and pain.

After our recovery, having occasion to write to Mrs. Spurgeon on another matter, we could not forbear telling her the story which we have here related. Her brief reply to this portion of our letter was as follows:—

"It was kind of you to tell me the story of the song. I am *so glad*. Does it not show how tenderly the Lord uses us even in little things to bring good to others and glory to His dear name? My heart blesses Him!

"As when the smile of a friend brings joy, and we look into a dear

face that beams with love to us, so may you be enabled to see God 'in the face of Jesus Christ' and know 'the peace which passeth all understanding.'" It is signed "Susie Spurgeon."

"How tenderly the Lord uses us, even in little things, to bring good to others and glory to His dear name!" Mark the words. He can do great wonders with insufficient instruments, and employ our humblest acts for the grandest ministries. The tribute of respect brought by the man from Baal-shalisha, though so small, sufficed for a full meal for a hundred hearty young prophets (2 Kings iv. 44). A lad's lunch, when given up to Jesus, afforded a sumptuous supper to five thousand men (John vi. 10), and a word, a song, a sentence written hurriedly with a tired and trembling hand, have led to results as marvellous.

"A perfect woman, nobly planned,  
To warn, to comfort, and command,"

you may not be. This, however, is far from your ambition. A lowlier standard doubtless suits you better, and this perhaps is rather the music, to the rhythm of which you would choose to travel day by day:—

"Be good, sweet maid, and let who will be clever;  
Do noble deeds—not dream them—all day long  
And so make life, death, and that vast 'for ever'  
One grand, sweet song."

a song even fuller and more resounding than that of which we have told you.

But be our faith strong or weak, our confidence constant or easily shaken, our talents few or many, our opportunities abundant or circumscribed,—can we not all whisper to our ever-living Master—

"Make use of me, my God;  
Let me not be forgot,  
A broken vessel cast aside,  
One whom Thou needest not."

Dear sisters in the fellowship of our Master's service, learn these lessons from her, whose voice will be heard on earth no more. May we all be taught in our way thus to address the "Well-Beloved":—

"O shed Thy sweetness o'er my frame,  
No sweetness is so sweet,  
Till I rise up to praise Thy name,  
Where all Thy singers meet."

W. J. S.

## WHAT THE EYES SEE AND THE HEART TREASURES.

THE power of appreciation is no common gift. It requires a poet's mind to enjoy poetry. A work of art obtains full admiration only from one who himself has the artist's eye; and the Sonata of a Beethoven or a Chopin falls flat on the untrained ear of one who finds no delight in sweet sounds and occult harmonies.

A dog, though its intelligence may be great, cannot enter into the feelings of a human being; and a man who is low and debased is utterly incompetent to form a sympathetic estimate of another whose spirit is brave and true.

It takes a hero to discern what is heroic in the character of some-



one else. Nobility only can recognise nobility. The absence of a moral quality in ourselves, obscures our perception of its possession by others.

Thus, it takes a Christian to recognise a Christian. "He that is spiritual judgeth all things"—the heaven-born man only is capacitated to form an accurate estimate of spiritual objects and subjects—"yet he himself is judged of no man," for a "natural man" can neither appreciate his character nor accurately estimate his conduct.

This power admits of degrees, and grows with use. Hence we read of those whose "senses," or spiritual perceptions, are exercised to discern "both good and evil" (Heb. v. 14); and Paul prayed that the "eyes" of the (spiritual) understanding of the Ephesian Christians might "be enlightened" (i. 18), and that the "love" of the saints at Philippi "might abound yet more and more, in knowledge and in all judgment, that" they might thus approve "things that were excellent," by recognising and supporting what was commendable both in persons and conduct.

We now proceed to exemplify how a spiritual man judges or forms his estimate of the actual and relative importance of what claims his attention in this world.

Let us suppose that six men of intelligence for the first time visit a certain town.

#### THE LOVER OF THE PICTURESQUE

is charmed with the romantic view of the surrounding country from an elevated spot to which his rambles bring him. He feels with Cowper that

"The achievements of art may amuse,  
May even our wonder excite;  
But groves, hills, and valleys diffuse  
A lasting, a sacred delight."

Thus every object on which his eye rests, the distant wood, the winding stream, the herds and flocks in the fertile fields, the harvest ripening beneath the glow of the great sun—all cause him pure and unmixed pleasure; and he often, in after days, recalls the beauty of the scene.

#### THE MAN OF BUSINESS

is interested in the population of the place, and inquires whether it possesses any natural advantages, whether it is purely agricultural, or maintains a particular industry; whether trade flourishes, whether there is an opening for this or that form of enterprise, which might enable him to turn his visit to his own personal profit.

#### ANOTHER, INTERESTED IN HISTORY,

when walking abroad, enquires into the associations of the locality. "What means that ancient ruin?" "Was yonder quaint gateway connected with any legend?" "Was any famous battle fought on those far-stretching plains?" "Did some desperate struggle for civil and religious liberty take place where all is now so calm and peaceful?" Note-book in hand, he records his information, glad to vivify half-remembered facts by observations made where they occurred.

#### GOD'S WORKS, IN NATURE, DELIGHT ANOTHER.

Natural objects attract his attention, and he regards with interest the flowery treasures of the leafy lane, and the rich and varied foliage of the overshadowing trees. All speak to his instructed mind. The very

stones on which he treads, and the upturned soil, have their suggestiveness, and recall the rich stores of knowledge which he has amassed. The insect world again, the curious creatures which flit in the air or crawl on the grassy banks, the wonderful wealth of life in its varied forms—all appeal to his attention, and give testimony and afford instruction which he hails with delight.

THE VOTARY OF ART

regards with paramount interest the architectural triumphs of the past. Yon Hall, one of the ancestral homes of England, courts his gaze and evokes his admiration ; as does the sacred Edifice, half hidden by those rugged elms, which stands in God's Acre. How graceful its spire, how noble its proportions, its long-drawn aisle, its lofty roof. How venerable its monuments to departed grandeur or worth. The congenial silence appeals to his deeper feelings, and perhaps he thinks :—

“ Hark, how this holy calm that reigns around,  
Bids every fierce tumultuous passion cease ;  
In still, small accents calling from the ground,  
A grateful earnest of eternal peace ! ”

The sixth, a humble and experienced Christian, is

A LOVER OF GOOD MEN.

He has understood that somewhere in the town a few that fear God, and have learned to ascribe all praise to His sovereign and discriminating grace, are wont to assemble and meet together. He, accordingly, determines to make their Sanctuary the object of his quest. With difficulty, he finds a small Chapel, in a quiet street, and ascertains to his joy that it is open for worship. He enters. The building, as such, is anything but inviting. The walls are bare and discoloured. Beauty and adornment have received no consideration, and nothing appeals to a cultured mind.

A prayer-meeting is in progress. Those present are poor and plain people. Their phraseology is homely ; their language—if the truth must be told—anything but elegant, and even occasionally ungrammatical and uncouth. Long-loved hymns, which awake responsive chords in the stranger's heart, are sung ; but the voices are untrained, and blend but poorly.

A running comment on a portion of Scripture is given. It is sound, savoury, and even able, in its application of ancient truth to present-day circumstances, and the experience of plain Christians ; though, as an exposition, it might make a scholarly critic smile.

The visitor, however, feels that the Saviour is there. “ His name is as ointment poured forth.” “ Two or three had gathered together in His name, and He has been in their midst.” When all is over, kindly greetings and hands outstretched—with modest diffidence, yet in all honesty and heartiness—confirmed the impression that the brother from afar had been in the company of those to whom “ the secret of the Lord ” was known, and that Heaven had stooped to kiss the earth at that quiet but favoured spot.

Dropping a coin into the box, which mutely appealed for help “ for the Cause,” and which had not received so large a contribution for many a long day, what wonder if the stranger, as he wended his homeward way, thought of a verse of an old hymn which he was taught in his youth :—

“ Father, my soul would still abide  
 Within Thy temple—near Thy side;  
 But if my feet must hence depart,  
 Still keep Thy dwelling in my heart.”

HE WAS A MAN OF GOD.

Reader, we blame none for appreciating a fair and smiling landscape, for “A thing of beauty is a joy for ever.” We commend those who are interested in the welfare and progress of their fellow-men. Without due enterprise life would spell social stagnation and failure. As Christians we are enjoined to be “not slothful in business.” Historical associations are, again, important, and claim attention. He that gives no heed to the story of the shadowy past is not likely to play the man in the struggling present. “Nature with open volume stands, to spread her Maker’s praise abroad”; and he who deems His finger-work unworthy of his regard, must have but a feeble perception of the glory of His grace. Nor have we a word of censure for those to whom man’s works of beauty and skill—“the cloud-capped towers, the gorgeous palaces, the solemn temples”—are objects of wonder and delight. All are evidences of the greatness of the mind which originated them, and proofs of His creative wisdom and power, to whom we owe all our ability and energy.

“ But in the grace that rescued man  
 His brightest form of glory shines;  
 There, on the Cross, ’tis fairest drawn,  
 In precious blood and crimson lines.”

“Jeremiah”—as John Hazelton once observed—“has said, ‘Mine eye affecteth mine heart.’ He might with equal truth have added, ‘Mine heart affecteth mine eye.’” The eye—that is to say—rests with keenest interest on that with which the heart is chiefly occupied.

Reader, wouldst thou know thy soul’s condition in God’s sight? Here is a test which may be new to thee. The object which draws and holds thine eye, is that which has a supreme place in thy heart. Jesus, Master,

“ Thou patient, spotless One,  
 Our hearts in meekness train,  
 To bear Thy yoke, and learn of Thee,  
 That we may rest obtain.

Jesus, Thou art enough,  
 The mind and heart to fill;  
 Thy life, to calm the anxious soul,  
 Thy love, its fear dispel.

O fix our earnest gaze  
 So wholly, Lord, on Thee,  
 That with Thy beauty occupied,  
 We elsewhere none may see.”

#### A MEDITATION FOR THE OPPRESSED.

“ O Lord, I am oppressed, undertake for me.”—Isa. xxxviii. 14.

THESE affecting words present a *Petitioner* and record a *Prayer*.  
 I. THE PETITIONER is not so much Hezekiah, the king, as a poor distressed man at his wits’ end—“I am oppressed.” How often the living children of the “living God” find it thus in their experience.

Some are oppressed *outwardly*—by men, by circumstances, by bodily ailments, or by physical infirmity.

Some suffer this oppression from their *enforced association* with those with whom they must mix in the world, with those whom they meet in their secular engagements, and even from Christ's professed, or it may be His *real* followers—even the heaven-born and heaven-bound children of God. Many are the afflictions of the truly "righteous" whom He accepts and approves in His beloved Son.

They are not infrequently oppressed by *Satan*. As an infesting tempter and a fierce accuser he opens his mouth in blasphemies against all that they hold dear and sacred—and if he is allowed to speak, they cannot help giving some attention to his vile suggestions and insinuations. To escape is out of their power, nor can they check his temptations or shut their minds to what he advances and urges.

Some are oppressed *by a heavier burden still*—the sinfulness of their own carnal natures.

" Within, O what a hellish crew !  
Who knows what works within ? "

They feel the rising and raging of indwelling sin. " Their sore runs in the night," and sometimes " ceaseth not." The Fall and its disastrous consequences is no longer *with them* a mere matter of doctrine to be occasionally referred to in the pulpit—they know and feel its truth by painful experience—and suffer keenly from " the plague of their own hearts."

Against this, at times, they earnestly struggle. Anon, their cry is

" My weak resistance ; oh, how vain ! "

and they are thus tempted to fear that their wound is incurable, and their case beyond remedy, and then they are almost ready to despair. Such are these spiritual petitioners, and these grievous exercises bring them to the right place, the " throne of grace." Observe, now,

II. THE PRAYER RECORDED, which is memorable for this—it *puts the matter wholly and unreservedly into God's hands*. Such suppliant as Hezekiah then was, may sigh and groan, but they dare not "*undertake*." From saying " we will sin no more" they shrink, well knowing that such resolutions will fail, and that they will soon be baffled by fresh temptations from the enemy and the force of their inward corruption. They agree with the poet's advice—

" Beware of Peter's word,  
Nor confidently say,  
' I never will deny my Lord,'  
But, ' Grant I never may.' "

Apart from Divine guidance and help, they have found even temporal things unmanageable—how much more then spiritual and eternal matters. They, therefore, dare not " undertake " to resist one sin—to perform one good act—to think one holy thought or to repress one evil one.

They have learned " not to trust in themselves " in any particular. Jehoshaphat, when a great multitude came against him to battle, " feared and set himself to seek the Lord." He had many soldiers under his command—but not in these did he place his trust and confidence. No, for he thus addressed his God, " We have no might against *this* great company that cometh against us ; neither know we what to do ; but our eyes are upon Thee " (2 Chron. xx. 3, 12). God's people may,

indeed, apparently have some intellectual and other powers on their side. But in these they dare not trust. They place no confidence in

"The strength of their nature  
Or strength of their grace."

Again, observe that the same gracious discipline which leads God's tried children to mistrust and repudiate their own resources, *leads them to fly for refuge to Him*. He can help them. Hence with Hezekiah they unreservedly—as He enables—cry, "Undertake for me."

With Him "nothing is impossible." Jesus can do everything—heal the body or support it under infirmity or pain—sustain the feeble mind or restore the fainting soul. He can manage the most difficult matters and ameliorate the most distressing circumstances. He can restrain Satan's rage or turn it to the believer's advantage or His own glory. He can control the principalities and the powers and "the rulers of the darkness of this world"—and so evoke from the believing heart the quaint song,

"The ravens who croaked for my blood  
Have helped me to many a meal."

He can quell the raging of the corruptions of the heart, support under them or deliver in various ways and degrees from them. Here then is our comfort. "Is anything too hard for the Lord?" Nay, "He is able"—"to do exceeding abundantly, above all that we ask or think, according to the power that worketh in us"—"to keep us from falling"—and finally "to present us faultless before the presence of His glory with exceeding joy."

G. H. SENEX.

## THE WAY TO THE FATHER.\*

BY H. MORRIS WINCH, CHATTERIS.

"No man cometh unto the Father, but by Me."—John xiv. 6.

OUR knowledge of the Most High depends on the revelations He has been pleased to make of Himself. These were given to favoured men progressively; it was reserved for the Saviour to disclose the wonderful truth that He is "our Father," and that we are His "dear children."

This truth is not indeed wholly withheld in the Old Testament. On a great historic occasion, for instance, David blesses Him as the "Lord God of Israel, our Father, for ever and ever" (1 Chron. xxix. 10), and

\* The Fatherhood of God is presented in many and varied aspects in the Scriptures of truth. These are illustrated by Van Oosterzee in his "Christian Dogmatics," by the different concentric circles, formed by the sections of a cone divided transversely. That at the base—the largest—may represent His paternal relation to all men—the descendants of Adam, "who was the son of God." In this sense, mankind are the offspring of the Most High (Luke iii. 38, and Acts xvii. 29). Still ascending, a smaller section might stand for His Fatherhood of "elect angels," who are styled "the sons of God" (Job xxxviii. 7). Yet a smaller circle would represent the Fatherhood of God in relation to the Jewish nation, for "He is a Father unto Israel" (Jer. xxxi. 9). Still rising, we obtain the smallest circle of all, which encloses His elect and redeemed people, who "now are the sons (children) of God" (1 John iii. 1, 2). The apex or point represents the unique, unapproachable sonship of the Lord Jesus, "the only begotten of the Father." It is most important to distinguish the import of the words "father" and "children" or "sons" in their different occurrences.—EDITOR.

he elsewhere informs us that "Like as a father pitieth his children, so the Lord pitieth them that fear Him" (Psa. ciii. 13). These, however, were but intimations of truth not yet disclosed—as the faint streaks of the dawning light in the eastern horizon, herald the rising of the orb of day to give full chase to the darkness of night. "The only begotten Son which is in the bosom of the Father, He hath declared Him," thus fully making known His gracious "name," and what it expresses and involves.

The relationship is an ancient one, and was of old established by God in sovereign grace. It is, however, by the new birth that it is realised, and we become consciously or experimentally "His sons and daughters." Because we are His children—not to constitute us such—God sends forth the Spirit of His Son into our hearts, crying, "Abba Father," and so "we receive the adoption of sons" (Gal. iv. 5, 6).

Our reception of adoption-blessings has the closest connection with the Saviour. "We are children of God by faith in Christ Jesus," "through whom we all have *our* access by the one Spirit unto the Father" (Ephes. ii. 18, R.V.). This "access," or, as some understand it, "introduction," is elsewhere expressly stated to be by Him (Rom. v. 2), and it is as thus bringing us nigh to the Father's heart and home, He appears in the chapter from which our text is taken, "I am the Way, and the Truth, and the Life," the way by which once sinful men come "to the Father."

HE IS THE ONLY WAY. Sin has estranged and severed the human race from God; and presents an impassable barrier to their approaching Him. Jesus, however, by His life, His death, His glorious resurrection and ascension has removed this insuperable obstacle and brought in the "better hope, by which we draw nigh to Him." On Him, therefore, must we solely depend—or the gulf will never be passed. God's holy nature and most righteous government alike demand a perfect atonement for our transgressions. This "none but Jesus, in whom is no sin," could effect; but, blessed be God, He did this on the cross, nor did He return to heaven, until He had "by Himself purged our sins," and "obtained eternal redemption for us."

"Come then, repenting sinner, come,  
Approach in humble faith;  
Owe what thou wilt, the total sum  
Is cancelled by His death."

This great truth has its solemn side. The Redeemer Himself, whose knowledge of this important matter is perfect, assures us that none come to the Father, but by Him. Christless religion never rescued a soul from hell. His name stands for the only way by which the Father's house can be reached, "none other being given under heaven among men, whereby we must be saved." Thus:—

"No other name will Heaven approve,  
Thou art the true and living way;  
Ordained by everlasting love,  
To the bright realms of endless day."

THE LORD JESUS IS A CONTINUOUS WAY. God's people not only start with Him, but He is essential to their journey's end. "As ye have received Christ Jesus the Lord so *walk in Him*." Faith's first step is dependence on His merit; faith's last step on earth is reliance on His grace.

Through Him the first fond prayers are said,  
 Our lips of childhood frame;  
 The last low whispers of our dead,  
 Are burdened with His name."

Stephen, as the cruel stones rained on his quivering body, beheld an Object which sustained him in that hour of peril—even "Jesus standing on the right hand of God." The end of his journey had come. "Lord Jesus, receive my spirit," he cried, and thus reached "home" by God's sure way.

Trust in Christ is therefore not only the solitary action of the renewed heart in the initial stage of Christian experience. It is the Divinely maintained activity of the regenerated soul during the whole of our earthly pilgrimage.

There is always grace in Christ to afford foot-hold to faith. The way begins, experimentally speaking, at the point where the sinner apprehends his lost condition as a condemned, depraved, and utterly helpless creature. It extends to the very porch of the "Father's house," and the ground is sure from first to last.

HE IS thus THE FINAL WAY. The grace that led to our taking the first homeward step will ensure our further progress. The contrite prayer for mercy offered to God through Christ in repentance and faith is a forecast of eternal glory. The groan of a poor, crushed, self-condemned sinner is a prelude to the eternal song of heaven's choristers.

"The holy to the holiest leads,  
 From thence our spirits rise;  
 And he that in Thy statutes treads,  
 Shall meet Thee in the skies."

This depends on the fact that He is the "*living way*." All other roads exhaust the traveller. This imparts strength to way-faring men as they pursue it. "To them that have no might He increaseth strength," and by His almighty power, all that are in this Way will rise to the place which He is gone to prepare for the objects of His love and care.

All that are now in heaven, arrived there by this glorious way, and if we have been brought through the new birth into it by the Holy Spirit, the termination of our terrestrial sojourn will be our entrance "into Emmanuel's land," our admission to "the Father's house above—home of our soul, how dear!"

Reader, the thought is solemn that if we have not by grace come to the Father, by the mediation of His Son, we must go, after death, to the hell of "darkness, death, and long despair."

A stricken sinner is recorded to have asked, "What must I do to be saved?" The Apostle to whom the question was put, promptly pointed out to him the way which we have here considered, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house" (Acts xvi. 31).

PREACHING *and* preaching. The three reasons which a good woman presented for objecting to a preacher were striking ones. She said that, in the first place, he read his sermon; in the second, he did not read it well; and in the third place, it was not worth reading.

## OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

### KEPPEL STREET MEMORIAL CHURCH, BASSETT STREET, KENTISH TOWN.

On Sunday, October 18th, the 109th anniversary was held, when pastor J. W. Wren, of Bedford, preached at 11 a.m. and 6.30 p.m. In the morning the message from Isa. 1. 10 was presented in a sixfold way as containing two practical characteristics—(1) "Who is among you that feareth the Lord?" (2) "that obeyeth the voice of His servants," two suffering conditions: (1) "Walketh in darkness;" (2) "Hath no light;" two exhortations: (1) "Let him trust in the name of the Lord;" (2) "Stay upon his God."

In the evening we were inspired with the God-given message from Psa. xlv. 10, 11. The opening call "hearken," "consider" the relationship, "O daughter," was beautifully set forth, and the people enjoined to seek after the interest of their souls while the opportunity was afforded: "Forget thine own people and thy father's house" was made a twofold appeal individually. Then to the Church, "Forget worldly innovations: "So shall the King greatly desire thy beauty." "Henceforth know we no man after the flesh." Why forget? "So shall thy holiness be such that the king greatly desire the beauty thereof."

Tuesday afternoon we were gladdened and encouraged, when a good company gathered to hear and give pastor H. T. Chilvers a welcome. He was helped to speak from, "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." Though spoken first of all to the Jewish nation, it had a message for us, and that in a twofold aspect—first, dispensationally, right down from Adam, through the experience of God's ancient people to our Lord's times: how at Pentecost, in Paul, and in later times through Luther, Latimer, J. Knox, Calvin, and more recently in Whitfield and J. and C. Wesley, a standard had been uplifted, and that the present hope of the Church was the return of the Redeemer. Secondly, experimentally, it was set forth that the enemy had a great advantage by his knowledge of us; but, notwithstanding his power was so great, it was limited.

We were favoured with the presence of pastors E. Marsh, of Stratford, and W. H. Rose, of Woolwich. The former announced the hymns.

The evening meeting, which was presided over by Harold Cooper, Esq., of Bexhill, Sussex, was well attended. After singing a hymn, Mr. F. J. Moule, superintendent of Soho Sunday-

school, earnestly sought God's blessing in prayer. A portion of Scripture was read, and Mr. A. West, secretary of the Rebuilding Fund, gave a brief financial statement, which showed that £76 3s. 5½d. was needed to clear debt on improvements, and about £60 was also required to put chapel in repair. Mr. Wakelin also spoke. The chairman, in the course of some encouraging expressions, referred to his close connection with Keppel-street in the past, and during the meeting gave an insight into the methods of the 20th century persecution, which he had personally experienced as a passive resister for conscience sake.

Pastor W. H. Rose, of Woolwich, the first speaker, gave an elevated tone to the meeting by his exhortation from, "He that hath an ear, let him hear what the Spirit saith unto the Churches."

Pastor H. J. Wileman spoke of the glory of God, and, quoting from Dr. Horton's expressed wish that "he would have liked to have whispered into the ear of each member of the Congregational Conference held at Burnmouth, as they entered upon their duties, "Prepare to meet thy God," he (Mr. Wileman) would like to whisper it into the ear of each, "Prepare to meet thy God," that the message might be potent in influencing our lives.

Pastor H. Dadswell reminded us of the fact that "we serve the Lord Christ," that such service was not only an honour, but that there was the joy of service.

Pastor J. Parnell spoke of retrospective things and of Holy Ghost power.

Mr. H. Ackland gave a call to arms from Rev. iii. 2, "Be watchful, and strengthen the things which remain." Be not too sure; being a member of the Church, or a deacon, or even a pastor, did not always mean being a Christian, and quoted 1 Cor. xiii. 1, 2. The appeal was threefold—(1) General to the Church at large; (2) Special to the Church at Bassett-street; (3) Particular to the individual.

Our late pastor then addressed the meeting, but, as we were down below counting coppers, we did not hear his silvern speech.

The meeting was crowned with the closing address by pastor P. Reynolds, who spoke of the continuity of service, of past memories, of how those who worked for God were co-operators with Him, how that love was at the back of all true service; that there was no confusion with God, it was from age to age, generation to generation, and we entered into the labours of those who had gone before, and how, when we got



low, there was the uplifting power of God Brethren Ling and Pickering spoke as to our indebtedness to the chairman and the speakers.

The chairman kindly offered £5 if twelve others would give the same amount, which would clear the builder's bill. Mr. A. West, 10, Mornington-crescent, Regent's-park, N.W., would be pleased to acknowledge any amount, that this promise might be realised to the glory of God.

**TOTTENHAM (EBENEZER).**—The 19th anniversary in connection with the formation of this Church was held on Sunday, October 18th, and Thursday, October 22nd. On Sunday, pastor John P. Gibbens preached in the morning from the text, Isa. xxxi. 5, "As birds flying, so will the Lord of hosts defend Jerusalem." &c., referring to the place "Jerusalem," manifest care, preservation, and manner of care. In the evening his text was Psalm cxvi. 12, "What shall I render unto the Lord for all His benefits towards me?" referring to the temporal and spiritual benefits, deliverance, and grateful recognition. On the following Thursday, a sermon was preached by brother Bush, of Kingston, on the text, Ephes. i. 7, 8, "In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace; wherein He hath abounded towards us in all wisdom and prudence," referring to the redemption, forgiveness of sins, riches of grace, wisdom and providence. In the evening a public meeting was held, presided over by brother A. Boulden, of the Surrey Tabernacle, who after reading Psalm xl. called upon brother Nash to engage in prayer. Brother Bush gave an address from Psalm xi. 3, "If the foundations be destroyed, what can the righteous do?" referring to the foundations that cannot be moved, viz.: the Bible, atonement, justification, regenerating work of God. Brother Elsey based his remarks on "Is Absalom safe?" and brother Hewitt addressed the meeting from the text, Isa. xliii. 21, "This people have I formed for Myself; they shall shew forth My praise." Pastor John P. Gibbens then spoke a few words on "The Lord's people," after which he thanked the chairman and others for their presence and support. The collections amounted to £7 17s. 3d. On Thursday, December 3rd, special services will be held in connection with the opening of the new Sunday-school by Mrs. John Piggott. Fuller particulars later.—W. L.

**LIMEHOUSE (ELIM).**—On Nov. 5th, the annual social gathering of the Bible-class was held. Mr. E. P. Baldwin, leader of the class, very generously provided a most excellent tea for the mem-

bers, the teachers of the Sunday-school also uniting with them. Ample justice having been done to the good things provided, a goodly number of friends rallied round us, after which the evening meeting, as arranged, proceeded. Our dear pastor, Mr. F. O. Holden, occupied the chair, and also gave a short and appropriate address, founding his remarks upon the conversion and baptism of Lydia. Messrs. Elsey, Brazier, Nash, Bayes, Toms, Sewell, Cowell, Crispin, Spiers, Hill, and E. P. Baldwin, also fulfilled their part of the programme by means of short addresses and prayer. Special anthems were also sung, and a most cheerful time, without frivolity, was enjoyed and profitably spent by all who were favoured to be there. A cordial vote of thanks was given to Mr. E. P. Baldwin, and the occasion may perhaps be remembered as being the best we have experienced with the Bible-class.—T. BAYES, Sec.

#### CALVINISTIC PROTESTANT UNION.

##### HIGHBURY AND ISLINGTON.

A LECTURE in connection with the above-named Union was delivered on the 30th ultimo, in Mount Zion, Chadwell-street, by Mr. Job Williams, his subject being "Romanism: The Denial of the Doctrines of Grace, and Assertion of Salvation by Works."

The chair was taken at 7.45 by Mr. Fricker, in the absence of the President, our beloved pastor, who was suffering from a cold.

After singing a hymn, pastor Frank Fells, of Highbury, bore up before the throne of the heavenly grace those noble men who are known as "Passive Resisters" in connection with the "Education Bill."

The principal remarks of the Lecturer went to shew that Romanism was the same to-day as she ever was. The wolf was still unohanged. The Word of God distinctly taught that man was dead in trespasses and sins, and his salvation was entirely by grace (Ephes. ii.). Rome's theology was opposed to this, and taught that man was not totally dead. Romanism puts justice in the place of righteousness. The Lecturer dwelt at some length on the Council of Trent and Rome's doctrines of Purgatory, which interested his audience greatly.

Mr. Fricker thanked Mr. Williams for coming to us, and intimated that many similar meetings would be arranged for very shortly. He entreated his hearers to safeguard the interests of the children, and to contend earnestly for these privileges which were ours to the utmost of their power. A collection was taken to defray expenses.

Yours in the Lord's service,

"A LOVER OF MOUNT ZION."

## STRICT BAPTIST MISSION.

TUESDAY, October 27th, will ever be a red-letter day in the experience of many of God's people. The annual meeting and also the farewell service were held in Mount Zion Chapel, Hill-street, N.W.

Pastor J. E. Hazelton preached a Christ-exalting, valedictory sermon, which was much enjoyed. The text was John xx. 21. "Then said Jesus to them again, Peace be unto you: as My Father hath sent Me, even so send I you"—(1) The benediction: "Peace be unto you;" (2) The Sender; (3) The Sent.

C. C. Harris, Esq., presided at the evening meeting. Pastor W. Caisnall read a portion of Ezekiel's prophecy and Matthew's gospel. Brother Abbott prayed earnestly for the Lord's blessing on the meeting and all present.

The chairman in his usually kind manner said he would not make a speech, but felt that he voiced the feelings of all present when he said that he hoped the Lord would be magnified in our meeting together.

Pastor S. T. Belcher then rendered a report of the past year's work, which is given in the November issue of the *Strict Baptist Mission Herald*, together with the treasurer's cash statement read by him and the list of officers and committee read by the minute secretary.

Pastor J. Jull, of Cambridge, very ably moved the adoption of the report and election of officers for the ensuing year. He said he was deeply interested in mission work, and especially in brother David Morling, and he was happy to state that our young brother had left a good impression at Cambridge. Brother Jull characterised the report as a very encouraging one. He noted that there had been no resorting to novelties to raise money. The seven converts baptized was a pleasing feature—genuine converts. Summing up the report, it appeared to him that progress had been made, and that on real solid ground. After speaking upon the place, the instruments and equipment for missions, he applied the words (which formed Mr. Gladstone's reply to Dr. Allon) to our brother Morling: "If the Lord has given me a work to do, He will give me strength to perform it."

Pastor S. Hutchinson, Wood Green, seconded the adoption of the report, and said that the report in fact and form was decidedly interesting, and referred to the help rendered by the British and Foreign Bible Society, terming it as a coadjutor of our foreign mission work. Our brother selected from Revelation three visions expressive of the presence of Jesus—(1) As walking in the midst of the seven golden candlesticks; (2) As the Lamb in the midst of the throne;

(3) As a Conqueror. Brother Hutchinson, who knew more than any present what brother Morling was about to pass through, feelingly hoped he would have the presence of Jesus.

Pastor R. E. Sears (ex-president) referred to his resignation, and spoke a few kind words concerning brother Morling.

Pastor E. Mitchell (the new president) very warmly moved that the hearty thanks of the meeting be tendered to brother Sears for the service he had rendered for the Mission during twenty years, which was agreed to by one and all present, after the seconding by brother Belcher.

Brother David Morling then went into the pulpit and gave a clear, lucid statement of the Lord's dealings with his soul, which have been reported in our *Mission Herald*. God met with him like He did Lydia of old, opened his heart, and revealed to him his sinnership. The Word preached by his beloved father was the means of bringing him continually to the feet of Jesus. Also our brother Mutimer was used of God as an instrument of blessing to his soul. Two young brethren (one present at the meeting) were the means of him entering God's service. He went to the United States for a time, but returned, only to be taught that God had a work for him to do. Pastor W. J. Styles' "Manual of Faith and Practice" had been of great service to him, and he strongly recommended it to every young man present. He said he did not believe in duty-faith. Faith was the gift of God. Our brother also heartily thanked "from the bottom of his heart" the friends for the way in which they received him. He visited some forty Churches. He hoped they would not let their Mission interest stop at the meetings.

Brother W. S. Millwood, a warm supporter of the Mission, urged the friends to pay the sixpence per year for the *Herald* and thus help, and also appealed for help in regard to brother Morling's outfit.

Our president also earnestly appealed for help, and promised the last £5 towards raising £100 so much needed.

The secretaries went round to the large congregation, and are happy to report that promises, together with the collections taken, amount almost to the desired sum.

The president delivered his charge to David Morling in a homely, earnest and telling manner, hoping (he said) that he would ever keep to his father's religion, keep up his communion with God, for study was no use without it, to rest upon God's promises, and then commended him to the God of all grace.

Our vice-president committed our brother and missionary in prayer to

God, also remembering the dear friend and acquaintance whom he was about to leave, together with his dear afflicted mother and honoured father.

Intense interest and prayerful attention was given to pastor Josiah Morling (father to David). He thanked all the brethren for their kind remarks. He said that when God called his dear daughter by His grace, he esteemed it the greatest honour he could receive next to his own salvation; but when He called his son David it was a greater honour still, and the greatest of all that he should be called to service. After referring to the report, our esteemed brother said his son's great business would be to preach the Word. He will preach Christ. His one absorbing theme should be Jesus Christ, not duty-faith. He will need prayer and communion. He concluded his remarks with good wishes for the Mission and his son's spiritual well-being.

A most stirring address was delivered by pastor L. H. Colls, of Tring, based on the words, "The Lord Jesus Christ be with your spirit."

Dr. Rankin's valedictory hymn, 'God be with you till we meet again,' brought this memorable and remarkable meeting to a conclusion.

IPSWICH (ZOAR).—Our harvest thanksgiving services were held on Wednesday, September 30th, when sermons were preached afternoon and evening by Mr. Boulton, of Chelmsford. Our beloved brother was heard with pleasure and profit. On Monday evening, October 19th, a meeting of a rather unusual character was held in the chapel. Our pastor's son (Mr. Fred. J. Bardens), who, after a six months' visit to England, is again returning to Japan, where he has for several years filled a most important commercial position for a large London firm, gave a very kind invitation to all the members of the Church and congregation to a well-provided tea and farewell meeting, to which nearly 150 responded. After the tea, our kind entertainer expressed the pleasure he felt at meeting so large a company, and in a very nice manner commended his beloved father to our Christian sympathy and care, giving us as a parting, "Fear God, and do right." A very profitable meeting followed, presided over by the pastor, Mr. R. C. Bardens. It was our prayer-meeting night, and it was one of the best we can remember, for, intermingled with singing and reading, five brethren engaged in prayer, and five brethren spoke a few words, the brethren in their prayers not forgetting to commend Mr. Bardens, his wife and little son, to God's keeping care. A vote of thanks was accorded Mr. F. J. Bardens for his generosity and kindness of hear-

shown that evening. Mr. Bardens briefly replied. The pastor closed with prayer.—H. BALDWIN.

WANDSWORTH COMMON (CHAT-HAM-ROAD).—The eighth anniversary services of the Sunday-school commenced on Sunday, October 11th. Our beloved pastor, J. E. Flegg, preached two suitable sermons—in the morning from Mark x. 13, "Suffer the little children to come unto Me," &c.; and in the evening from John xxi. 4, "But the disciples knew not that it was Jesus," the power of the Gospel being realised and the presence of the Master felt at each service. In the afternoon brother F. T. Newman addressed an audience of children and friends from 2 Sam. vi. 15, giving an interesting discourse on the word "growing." On Wednesday, the 14th, the services were resumed. About 100 children and friends sat down to tea. The evening service, presided over by Mr. A. J. Millwood, was much appreciated, when remarkably interesting and encouraging addresses were given by Messrs. A. J. Voysey, E. White, C. T. Dykes, and the pastor, J. E. Flegg. The secretary's report spoke of progress made in the school and the goodness of our covenant-keeping God unto us, and although there were no increase in scholars, nor any addition to the Church from the school, the teachers were hopeful for the future. Under the direction of brother W. C. Baxter, bright and cheerful hymns and anthems were rendered by the children and congregation. The attendance and collections at each service was most cheering. Our beloved pastor thanked the friends who had helped and encouraged us by their presence, and the Father of all mercies for bringing our anniversary to such a successful close. "Praise ye the Lord."—E. ROBSON.

LEICESTER (PROVIDENCE, NEWARKE-STREET).—Pastor A. E. Realf's seventh anniversary was celebrated on Sunday, October 18th, when Mr. B. J. Northfield was the preacher. The services were continued on the 20th. Mr. J. P. Wiles, of Cambridge, preached in the afternoon and evening. The weather proved favourable, the attendances consequently being good at all the services, also at the annual tea meeting, friends being present from Evington, Loughborough, Fleckney, Wigston, Kirby, &c., as well as from Zion and Ebenezer in this town. Our brethren were enabled to preach both acceptably and profitably. The collections amounted to £14 12s.

BETHEL CHAPEL, ST. ALBANS. SUNDAY and Monday, the 18th and 19th October, 1903, will be to us that worship in the above Church "red-letter" days,

and serve to remind us of God's covenant love and keeping grace to His people, His chosen, for on the above-mentioned dates we were enabled of His goodness and mercy to celebrate our pastor's anniversary and also the jubilee of the formation of this Cause of truth. We were favoured on the Lord's-day to have in our midst brother Belcher, of Homerton-row (an old friend of long standing of our pastor), and in his earnest, lucid and highly instructive manner he was helped to set forth the great and sovereign love of God through the Person of the Lord Jesus Christ both to our soul's edification and profit. On each occasion there was a good gathering, the friends assembling in very encouraging numbers.

On Monday (19th) the service commenced at 2.30 p.m., brother G. W. Thomas being the preacher, and we had the great pleasure of listening to our brother as, under the guidance of the Holy Spirit, he was helped to preach a soul-comforting sermon from the words found in Heb. xiii. 8, "Jesus Christ the same yesterday, to-day, and for ever." The speaker was graciously helped to dwell upon the immutability of Christ's character, "knowing no change" in all our circumstances, whether under the smile of God's face or the hidings of His face Jesus Christ remains the same, and all emanating from the everlasting love He bears to His people. Tea was provided in the interval of service, to which a goodly number sat down, and our evening meeting commenced at 6.15 p.m., brother H. Adams, of Highbury, being in the chair. After the singing of the hymn, "Our souls by love together knit," brother Whitbread led us to the throne of grace. The chairman then read a short portion from Lev. xxv., and, after a few introductory remarks, spoke upon the two words, "Return, proclaim." In the first place, God's people were to return, and, after having returned, they were to proclaim His great love.

After giving a brief sketch of the Church's history (we hope to give this in our next issue—J. E. F.), our pastor went on to say that he had been sustained amongst us for two years, and that during that time two sisters and one brother had been added to the Church, and we were looking for still greater blessings at the hand of our God. He mentioned that at the present time there were sixty members on the Church books, and we were in a satisfactory financial condition, and was also thankful to know that he had loving hearts around him.

Brother F. Fells, of Highbury, gave us a most cheering address on the word "Joy," and was led to speak of the different phases and degrees of joy there were in following the Lord Jesus Christ.

Brother Thomas then followed with a powerful and Christ-exalting discourse upon our Lord's words, "I, if I be lifted up, will draw all men unto Me."

Brother A. E. Brown, of Carmel. Pimlico, spoke most earnestly from Numb. vi. 24—26, "The Lord bless thee, and keep thee," etc.

Brother Belcher then gave a highly spiritual address upon the words, "The grace of the Lord Jesus Christ."

Brother Burrage spoke briefly from Psa. cv. 1, and with the singing of "On wings of faith mount up, my soul, and rise," our series of thanksgiving services, which will not soon be effaced from our memory, closed.

Our collections were good, and pastor and people desire to heartily thank all the friends who encouraged us by their presence and help; but, above all, we desire to be very grateful to our faithful God and Father for all the help afforded us as a Church for fifty years, and trust that

"He that hath helped us hitherto  
Will help us all our journey through.  
And give us daily cause to raise  
New Ebenezers to His praise."

Amen.

G. W.

#### THE SOUTH INDIAN STRICT BAPTIST MISSIONARY SOCIETY.

The annual meetings, combined with valedictory services, were held in "Zion," New Cross, on Tuesday, Nov. 17th. The entire proceedings were characterized by enthusiasm and pathos. The large gatherings were filled with joy to the overflow. Throughout the day the return to India of Missionary, Pastor R. C. Strickson was lovingly kept in view.

The afternoon service was commenced by half-an-hour of praise and prayer. The Scripture was read by the President, and prayers were offered by pastor P. Reynolds, Mr. R. B. Strickson (father of our Missionary Superintendent), pastor J. Ward, of Laxfield, and Mr. H. Adams. Our Missionary, Mr. Strickson, then accommodated to good purpose the words of the Apostle Peter, "I think it meet to stir you up, by putting you in remembrance." He gave cogent reasons for missionary zeal, and marshalled facts in a masterly manner. The guilt of church aloofness from missionary work was solemnly insisted upon; weighty and pathetic, stirring and solemnizing, his words commanded our reverence, and inflamed our love.

The Lord's supper was celebrated, being prefaced by a choice address by pastor E. White, of Woolwich. Praise-prayers were offered by pastors S. Gray, and W. F. Edgerton. A collection was taken up for the poor of India, and amounted to upwards of £6.

A large company partook of tea, and

a much larger gathering graced the evening meeting.

The evening meeting was opened by a hymn, the reading of Scripture by Mr. H. Adams, and the offering of prayer by pastor C. Guy, of Gravesend. The presidential address having been delivered, pastor S. Gray read extracts from the annual report, which extracts were followed by the reading of a message of brotherly love from the home Churches to their Indian sister Churches. The financial statement was presented by the Treasurer, F. J. Catchpole, Esq., which showed that the income for the year had been £1,155. With a donation of £150 from Mr. and Mrs. Catchpole, we are erecting a stone chapel at St. Thomas' Mount, the thirtieth building which the Society has put up during its existence.

Pastor G. W. Clark read a list of the nominated officers and committee. A vote of thanks was passed to ex-President T. Jones for his past kind services.

Mr Strickson delivered the speech of the evening, a thrilling speech. Alluding to his sable co-workers in most affectionate terms, declaring the confident joy with which he recognized in each one of them a man sent of God to preach Christ, he incidentally informed the great meeting that every week since his furlough commenced he had received three, four, or five letters from the native brethren in India. He made it abundantly clear that the 700 Church members had each a warm place in his capacious heart, and that the children "bound him fast." He could hear his Lord saying to him, "Take these lads and train them for Me!" He distinctly heard the call to go at first; but that call was now ten thousand times as strong.

A collection was taken up for general purposes. While the money was being collected, pastor S. Gray had the joy of securing £10 from D. Baker, Esq., of Nunhead, for a pony for Mr. Strickson, and was able gratefully to announce promises by other friends to defray the cost of various articles required.

Pastor W. F. Edgerton spoke a few hearty words in moving a resolution concerning the report, the financial statement, and the message.

Pastor P. Reynolds (of Lockwood), spoke to the resolution in a few loving words, and presented to Mr. Strickson a striking crayon portrait of himself (Mr. S.), executed with artistic skill by a beloved friend at Lockwood. Pastor G. W. Clark then proposed a vote of thanks to lady and other friends at New Crown, which was seconded by pastor F. Fells, and responded to by Mr. T. G. C. Armstrong. Mr. I. R. Wakelin proposed a vote of thanks to pastor S. Gray, in whose absence (as he had just started for Brighton with twenty friends) he

could speak freely and did. This vote was seconded by pastor E. White, and is much valued by the writer of this report. The singing of "God be with you till we meet again" was the final congregational exercise. Singing had been quite a feature of the day's proceedings, and a very delightful feature too. The collections for the day amounted to £24 12s. 6d., exclusive of the sums received by Mr. Gray. "Great was the day, the joy was great," and we all felt that our beloved President, J. Parnell, was to be heartily congratulated upon the happy manner in which he had conducted the manifold details of the day throughout.

S. GRAY, *Hon. Secretary.*

#### GOLDSMITH ROAD, LEYTON.

THE sixth anniversary of the re-opening was celebrated on Sunday, Nov. 1st, when sermons were preached by Mr. G. Caplin, and also on Tuesday, Nov. 3rd, when a sermon was preached in the afternoon by Mr. E. Mitchell from Ephes. iii. 8, "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ," noticing—(1) Paul's estimate of himself, "less than the least of all saints;" (2) His estimate of the Gospel, "The unsearchable riches of Christ."

The evening meeting was presided over by Mr. J. G. Applegate, who read part of Zech. iv., after which Mr. Milner engaged in prayer. The secretary (Mr. U. Sharpe) then read the report and accounts, which showed that though the Church had not much to speak about in the way of progress, yet they felt that the tendency was in a forward direction rather than otherwise. It had been thought early in the year that the site of the chapel would be required by an Electric Railway Company, but this, however, was not so now, as the Bill for the railway had been thrown out by Parliament. The accounts showed a small balance in hand. Mr. Mitchell, after remarking on the desirability of Churches keeping out of debt, as this had, proceeded to give an address on the words, "Pray without ceasing." Faith is strengthened by the exercise of prayer; as the natural life requires exercise, so does the spiritual life. There is a blessing promised to those who pray for the prosperity of Zion.

Mr. A. Silvester followed with an admirable address on "Who hath despised the day of small things." A mother does not despise the smallness of her babe; a teacher does not despise the day of small things in teaching his scholars; angels rejoice over one sinner that repenteth; Jesus did not despise the day of small things when He laid

aside His glory and humbled Himself; the devil does not despise small temptations, which frequently lead to larger sins, and God does not despise His people, though they may appear few at times.

Mr. R. E. Sears then spoke from the words, "To Him give all the prophets witness that through His name, whosoever believeth in Him shall receive remission of sins." The witness of the prophets was "to Him," and the witness of the apostles was "to Him" also. Belief in Him, or faith, is more than knowledge: it implies the trusting of ourselves to Him for salvation.

Mr. J. P. Gibbens took for his subject, "Hold up my goings in Thy paths," as an appropriate text for the Church at Leyton. The Christian pathway was a secret one, unknown to the world, trodden only by the believer; it was a sanctified and also a safe path, and it led home.

Mr. A. Licence spoke from "The love of God," noticing some of its characteristics, that it was everlasting, free, immutable, and unspeakably great, and also some of the purposes of this great love.

A goodly number attended the services, and collections were very satisfactory.

**OROYDON (DEBBY-ROAD).**—The twenty-seventh anniversary services of the Sunday-school in connection with the above place of worship were held on Sunday, October 18th, commencing with a prayer-meeting at 7.30 a.m., when we were favoured to realise much of our Master's presence, and which proved a splendid start to a really refreshing day. Our pastor (Mr. E. Beecher) was greatly helped in preaching in the morning from Joel i. 3, and in the evening from Psa. cvii. 43, and also in giving an address to the young in the afternoon from the words, "Hold your tongue" (Amos vi. 10). On the following Wednesday, at 3.30, the services were continued, when pastor W. H. Rose, of Woolwich, preached a very helpful sermon from Heb. iv. 16. A good number of scholars and friends sat down to tea, after which the evening meeting commenced, presided over by Mr. T. W. Hesse (in the room of Mr. Ald. Thrift, J.P., who had agreed to fill the office, but was called to higher service on the previous Sunday). Our superintendent (Mr. S. J. Clutterbuck) sought the Divine blessing, and brethren D. Baker, B. T. Dale, H. J. Wileman, and A. Vine gave us some very encouraging addresses, the meeting closing with a word of gratitude from our pastor and prayer by brother Vine. The attendance at all the services was very good, that on Sunday evening being exceptionally so, addi-

tional seating accommodation having to be provided. Special hymns were sung by the scholars during the services. Finance, though not quite up to last year, was very good, and, as we realise our Father's hand thus with us, we raise another "Ebenezer" and say, "Hitherto hath the Lord helped us."—E. S. B. (Hon. Sec.).

**BOW.**—The twenty-sixth anniversary of the pastorate was held on Oct. 18th and 20th. On the 20th Mr. J. M. Rundell presided at the evening meeting. He read Acts xx., and spoke to the praise of Jehovah. Addresses were given by brother G. Smith, from Psa. li. 15, to the comfort of not a few. Brother Fountain, as a man of experience, on Ezekiel's vision; and the pastor gave a brief account concerning the Cause. We praise God for all mercies.—W. H. LEE.

**GRAYS.**—Harvest thanksgiving services were held on October 21st. Pastor J. Clark preached in the afternoon from Ruth ii. 15, 16. The sermon was very much enjoyed. In the evening a public meeting was held, presided over by Mr. Applegate. After the singing of a hymn, brother Rayfield sought the Divine blessing. The chairman having made a few warm-hearted remarks, spiritual addresses were given by Messrs. H. Johnston, B. J. Nash, A. J. Margerum, and J. Clark, and a happy day in the court of the Lord's house was brought to a close.—J. A. WISEMAN.

**WALTHAMSTOW (ZION, MAYNARD-ROAD).**—Special services were held on Lord-day, November 8th, to commemorate the 29th anniversary of the formation of the Church. Mr. A. Licence preached in the morning from 1 Pet. i. 3, 4. In the evening he was helped to preach from Luke xxiii. 33. Good numbers attended both services, and found it good to be present. On Tuesday (10th) a special meeting was held in the evening, when Mr. E. H. Britton, of Salem, Wilton-square, presided. After singing and reading a part of the 89th Psalm, the following ministers gave spiritual addresses:—Mr. T. Henson on the many mercies, favours, and blessings enjoyed during the twenty-nine years of the Church's existence, and compensating for the sorrows, trials and losses sustained; Mr. Gibbens, of Tottenham, on the Christian's characteristics; Mr. Kingston on Deut. xxxiii. 3, "And they sat down at thy feet"—the student, the tutor, and the position; Mr. Ackland from Acts iv. 13, "And they took knowledge," &c.: (1) Examination, (2) Demonstration, (3) Observation, (4) The explanation. "Had been with Jesus;" Mr. Licence from Luke x. 39, "At Jesus' feet." Ou

brother J. Sharpe, our Church secretary, gave a very interesting and encouraging report. Our chairman helped us in his usual kind manner. We are thankful to our gracious Lord that these services were successful in every way—spiritually, numerically, and financially,—and we can very heartily sing, "Praise God from whom all blessings flow."—H. C. T.

**MARCH (PROVIDENCE CHAPEL SABBATH-SCHOOL).**—The celebration of Jubilee services took place on Tuesday, November 3rd. Mr. J. E. Hazelton preached an encouraging and appropriate sermon to a large audience in the afternoon from the words, "But God" (Phil. ii. 27). About 200 partook of tea at five o'clock. A well-attended meeting followed at 6.30, over which the pastor, Mr. B. J. Northfield, presided. Mr. Hazelton gave an instructive address, which was followed by a statement from Mr. J. Pepperdine (one of the superintendents), who said that the school was started in 1853 by the late Mr. S. Beedzler with nine scholars. After several enlargements and additions in the buildings in consequence of increasing numbers, we have now very commodious premises. The number of scholars is 235, teachers 38, besides Bible-classes, which brings the total about 300. Mr. J. Green (another superintendent) gave words of helpfulness, as did also Messrs. J. S. Morton and J. Bullen. Special hymns were sung by the scholars and a dialogue given by Frank Touch and Tom Roe. The services were much enjoyed, and we heartily "thank God and take courage."

#### WOOD GREEN.

THE Church at Park Ridings celebrated their pastor's 2nd anniversary on Sunday, Nov. 1st, 1903, when he was enabled to preach two excellent sermons, and on Tuesday, Nov. 3rd, pastor W. H. Rose, of Woolwich, preached from Psalm lxxiii. 25, "Whom have I in heaven but thee? and there is none upon earth that I desire beside thee." Our brother was heard to profit.

Brother G. Simpson, of Soho, kindly took the chair at the evening meeting.

Pastor L. H. Colls offered earnest prayer for pastor, Church, and people.

The Chairman made mention of the deep friendly feeling there existed between brother Hutchinson and himself. Several portions of the Word he quoted, which were applicable to him and all God's family.

Pastor S. T. Belcher, of Homerton-row, said he well remembered the day when, two years ago, he offered prayer to God on behalf of brother Hutchinson and the Church at Wood Green. Tonight, our brother said several portions

occurred to him, and turning to brother Hutchinson said as in Num. vi. 24—26, "The Lord bless thee and keep thee: the Lord make His face shine upon thee, and be gracious unto thee: the Lord lift up His countenance upon thee, and give thee peace." To the Church and people he confined his remarks to the Doxology, dwelling with fervour and peculiar sweetness on the grace of our Lord Jesus Christ.

The second speaker, pastor L. H. Colls, of Tring, took our brother A. J. Voysey's place, who was ill.

Brother Colls' portion was 2 Cor. iv. 13, "We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak."

Pastor W. H. Rose spoke from the 1st verse of the same chapter as the previous speaker, "Therefore, seeing we have this ministry."

The collection having been taken, the chairman called on the pastor (S. Hutchinson), who referred to the good sermon and speeches we had listened to.

In a brief statement, our brother pointed out the fact that he viewed his association with the Church at Park Ridings as a Divine union. The words occurred to him, "Is not the Lord your God with you?" and such was impressed upon his mind in entering upon the pastorate. He has not strewn the path with roses. He has not filled the Church, but I can say this, "The Lord hath been with me." For natural, mental, and spiritual reasons, he hath been with me. The intricacies have been great, I could not have guided myself. He thanked the friends present from other Churches. He thanked the people to whom he had ministered for two years for their love, patience, kindness, and prayers. May the next year be better than the years which have preceded.

Several friends on leaving said they had thoroughly enjoyed the meeting.

P. J. C.

**BERMONDSEY (SPA-ROAD).**—The fifty-ninth anniversary of the Church was commemorated by services held on Lord's-day, October 18th, when sermons were preached by the pastor (A. Steele), and by a public meeting on Wednesday, October 21st; Harold Cooper, Esq., presiding. There was a very good attendance. The chairman, in his own happy and felicitous way, opened the proceedings, and ably conducted the meeting throughout. Addresses of an encouraging character were given by the brethren F. C. Holden, E. White, J. Hall, and the pastor. Brother Voysey was prevented by illness from taking his promised part. The coming of friends of the pastor from a distance was, as usual, a marked feature of the

meeting. Thanks were accorded to the chairman and speakers, and to the contributors of the liberal collections—amounting to £11 13s. 6d.—taken at the services.

**LIMEHOUSE (ELIM).**—Through the goodness and mercy of the Lord we have been favoured with another successful anniversary. Although the pastor (F. C. Holden) was unable to preach on the Lord's-day, October 25th, his place was kindly and profitably supplied by deacon G. J. Baldwin in the morning, and by his son, E. P. Baldwin, in the evening; and his eldest son, G. H. Baldwin (also a deacon), gave out the hymns. On Thursday, October 29th, Mr. O. S. Dolbey preached a good Gospel sermon. About sixty friends partook of tea in the school-room. Mr. J. Rundell presided over the well-attended evening meeting in his usual kind and able manner, and excellent addresses were delivered by brethren Beecher, Belcher, Case, Dolbey, Parnell, and G. J. Baldwin. Collections amounted to £19 2s. 6d.

**HOUNSLOW (ZOAR).**—On November 11th, we held jubilee services. Mr. Newman opened the service by announcing a hymn, and reading the 122nd Psalm, and 61st chapter of Isaiah, and afterwards asking Divine blessing on the meeting. After singing another hymn brother Sears gave us a thorough good address, calling to remembrance the many and special blessings the Lord did bestow upon His children, and also upon the Church at Zoar the past fifty years, dwelling upon the words, "But shall well remember what the Lord thy God did" (Deut. vii. 18). Brother Mitchell's sermon was founded upon Psa. lxxxix. 15, shewing how the Lord had redeemed His people from their sins, having paid the price that the poor captives could go free and enjoy the Gospel sound of liberty and a true jubilee. After tea the friends re-assembled, and brother Mutimer, of Brentford, presided. After singing hymn 59 (Gadsby's), he read part of Psalm xxxvii., making very suitable remarks as he read. Then Mr. Jones, junr., carried the meeting to the throne of grace for an evening blessing. The report was given of the rise and progress of the Zoar Church for the last fifty years, and then brother Mutimer read some poetry composed for the occasion by brother Eaton. Brother Mutimer gave a fine but short chairman's address. Brother Mitchell, in a cheerful and soul-comforting spirit, spoke from Ezek. xvi. 17, "The year of liberty," and he seemed to enjoy much liberty in delivering his good and altogether satisfactory address. Brother White gave some good and sound ideas

from Isa. lxiii. 4, showing how vengeance preceded liberty and joy all through the line of sacred record. Brother J. Hall followed with a confirming proof of the openings found in the vein of truth and other remarks. Some disappointment was felt that brother Evans was unable to attend the service, being ill. The well-known hymn was sung, "All hail the power of Jesus' name," and closing prayer by brother McKee, junr., ended the very cheerful and enjoyable day. On Sunday, 15th, was the anniversary day of the opening, and the dear Lord sent a message through our brother Johnston in the morning, reading Haggai and taking for his text 2nd chapter 9th and latter part of 19th verse. It really seemed as from the Lord, especially the latter part of 19th verse, "From this day will I bless thee." Well, we have every confidence in the Master's words, and not the shadow of a doubt, knowing He has been better, far better to us than all our fears.

"His love in times past forbids us to think  
He'll leave us at last in trouble to sink;  
Each sweet Ebenezer we have in review,  
Confirms His good pleasure to help us  
quite through."

—ALFRED JEFFS.

## Aged Pilgrims' Corner.

THE graphic and interesting history of "The Society and its Friends" has been given at Blackheath by Mr. C. W. Selway; the 70 lime-light views, brought vividly before the audience the nature and extent of the work. Dr. Walter Kidd presided, and addresses were given by Messrs. E. Wilmshurst, and W. J. Martin. This lecture can be repeated in any place where friends can arrange for its profitable delivery.

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The recent anniversary of the Society's work in Brighton and of the Home, was very encouraging. The ladies held a Sale of Work in the Royal Pavilion, and in the afternoon a public meeting took place, presided over by General Sir W. Stirling, K.C.B. Addresses were given by Messrs. P. Lovely, Hallett, Popham, Hayles, and other friends. Sixty-three pensioners dwell in Brighton and the neighbourhood, nearly £500 per annum being distributed in pensions.

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On November 6th, the Autumn Sale of Work was held at the Hornsey Rise Asylum. A large number of friends attended, and the ladies had the satisfaction of securing most satisfactory results for the Benevolent Fund for the assistance of the sick and infirm in-



mates. Upwards of 90 of the inmates were guests at the tea in the Asylum Hall, much appreciating this opportunity of intercourse with the visitors. Among those who were present were Messrs. Sinden, J. Cooper, Parks, Boulden, Hodges, Bumstead, and the Secretary.

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In the evening Mr. F. C. Lovely, of Bexley, preached in the Asylum Chapel, from "Who shall separate us from the love of Christ?" A crowded congregation testified to their appreciation of the setting forth of the precious truths contained in this question. A good collection was taken for the Maintenance Fund of the Asylum. This beautiful little chapel with its John Box Memorial upon its walls is eminently adapted for its purpose, and three times each week the inmates of this Home have the opportunity of gathering under its roof.

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No less than 1,670 pensioners are now upon the books, and the pensions alone reach a total of upwards of £12,600 per annum. The needs and responsibilities of the Institution are therefore great and growing, and additional help is necessary. Annual subscriptions from 7s. and upwards form an excellent way of enlisting the sympathies of the young; many of the present supporters were enrolled as subscribers in the days of childhood, by parents whose pilgrimage has long ended "in the city of habitation."

**CANNING TOWN (PROVIDENCE).—**A public meeting was held on Tuesday evening, October 20th, when our good friend, Mr. W. G. Faunch, of Ilford, presided. Deacon Langham sought the Divine blessing, and soul-stirring addresses were delivered by brethren J. Othen, E. P. Baldwin, E. Welstand, W. Morgan, and G. Smith.—J. W.

## Gone Home.

MR. JOHN BLETSOE.

To the deep regret of a large circle of relatives and friends there passed away at his residence in New-street, St. Neots, at the venerable age of 88, Mr. John Bletsoe, a member of a very well known and highly respected family of Huntingdonshire farmers. Indeed, Mr. Bletsoe might be said to be the last of the "old school" of agriculturists of this county. His father, Mr. Charles Bletsoe, farmed at Steeple Gidding, and the deceased occupied a farm for many years in the same parish, only retiring from it eight years ago. His wife was a Miss Johnson, of Alconbury, but she died about a year after their marriage. Mr. Bletsoe was a man of high principles and a very kind disposition. He was a warm supporter of

the Strict Baptist Cause at Great Gidding, occupying for many years the position of deacon. Amongst his brothers was the late Mr. Francis Bletsoe, of Kimbolton, and one of his sisters was the wife of Mr. Richard Browning, who lived for forty years at the Lodge Farm, Diddington.—*Local Paper.*

J. W. CARTER,

pastor of the Church at Broadstairs, was called home on the 21st of October, at the age of 81. For some time, owing to mental weakness, he was unable to perform his pastoral duties. The writer visited our brother on the 19th, and found him somewhat better in health, and we had prayer together, for which he seemed always ready. On the 21st, getting up to reach something he required, he sank back in his seat and passed away. When, on one occasion I commenced to quote Rom. viii. 28 he took it up and finished the text, and being asked about his own case, he replied, "It is all right." Though his mental powers were impaired he was very spiritually minded. His last visit to the chapel was on October 7th, when, during one of the addresses, he shook hands with several of the brethren, and this proved to be the pastor's farewell. During his ministerial career he held pastorates at Carlton, Brackley, Moorgreen, Stonehouse, Whetstone, and Broadstairs. A large number of friends were present at the funeral in Ramsgate Cemetery on the 28th October, when Mr. Bloy officiated, and on the following Sunday Mr. Bloy preached the funeral sermon from Jer. v. 26 to a good congregation.—G. T. K.

MISS N. FARROW

was baptized at Blakenham by Mr. Bland, on June 27th, 1888. She was a useful and loving Christian, and adhered closely to the doctrines of sovereign and distinguishing grace. She laboured for years in the Sunday-school, was wise in her decision, and had a quiet influence for good over others. During the last few years of her life our sister was greatly afflicted, suffering, at times, very acute pain; yet in all was patient and resigned. These latter years were spent with her mother and sisters at Ipswich, and when able she worshipped at "Bethesda," but the Cause of Blakenham was ever dear to her, as her mother tells us to the last she spoke of its welfare. She was conscious to the last, quiet and calm, and longed to go. She passed away on October 2nd. Her mortal remains were interred in Ipswich Cemetery on October 7th, Mr. H. T. Chilvers officiating. May the Lord comfort the bereaved ones.—M. A. H.

MRS. ELIZABETH LEGGATT

was one of the first members of the Blakenham Church since its formation on April 24th, 1876. We have heard her tell how, in early days, she was brought to a knowledge of the truth while in her teens in Bethesda Sunday-school. Hers was a very eventful life. She went to Australia, and there married; her husband died, and she was left a widow in a strange land. She came home to England, and the child born out in a foreign land was the one the Lord raised up to support the mother in her declining days. Mrs. Leggatt loved to speak of the Lord's goodness to her. She was very intelligent, and the Lord kept her looking up to Himself to the end. She suffered much the last six weeks of her life, and longed to go home. She passed away on October 7th. She was interred in the Baptist Burial-ground at Blakenham, on Saturday, October 10th. Mr. W. H. Ranson officiated.—M. A. MOORE.