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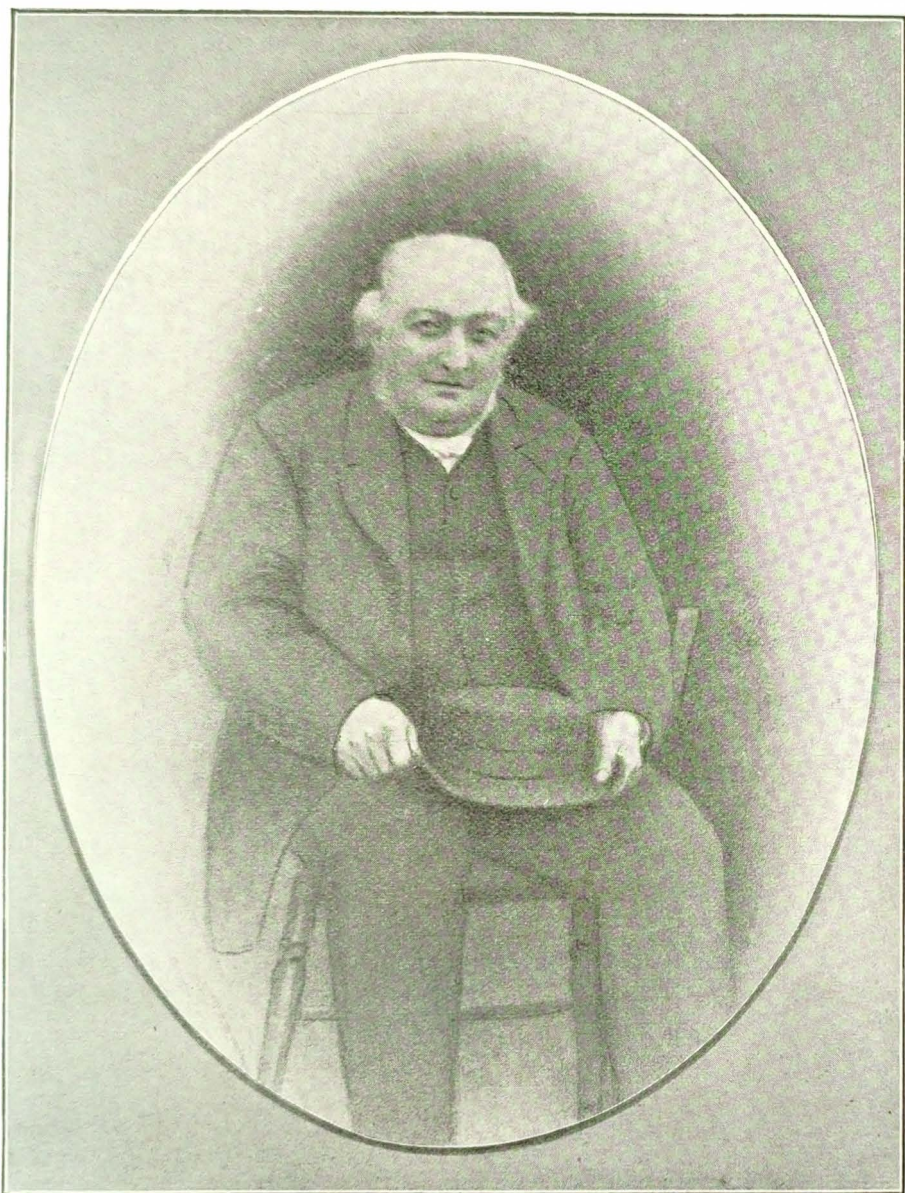
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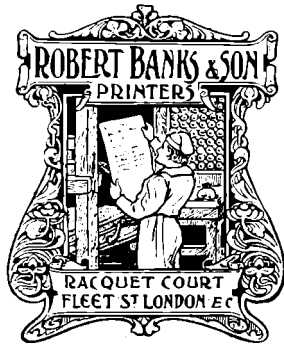
THE LATE MR. CHARLES HILL
(of Stoke Ash).

THE
EARTHEN VESSEL
AND
GOSPEL HERALD
FOR
1904.

CONDUCTED BY
W. JEYES STYLES
AND
JAMES E. FLEGG.

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THE
EARTHEN VESSEL
AND
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E. V., VOL. LX., No. 694. G. H., VOL. LXX., No. 853.

Echoes from the Sanctuary.

“NEARER HOME.”

BY JOHN HAZELTON.

“Now is our salvation nearer than when we believed.”*—Rom. xiii. 11.

“BIBLE-MENDERS” are seldom good expositors. Preachers who continually tell us how the Inspired Original *ought* to be translated are, as a rule, shallow scholars. Yet the sacred volume, as we possess it, is a translation; nor need we wonder if an occasional alteration is an improvement.

Our text might, for instance, convey the erroneous impression to some that our salvation is nearer than when we supposed or “believed.” A slight alteration, or rather addition, however, makes the apostle’s meaning plain. “Our salvation is nearer than when we *first* believed.” It thus takes us back to the sacred season when

“Grace taught our souls to pray,
And made our eyes o’erflow;”

and power was first given us to trust in Christ. We are nearer heaven than we were then. A *consummation* is therefore presented—“our salvation;” and its *approximation* is asserted, it is “*now nearer than when we (first) believed.*”

I.—THE CONSUMMATION PRESENTED.

The word “salvation” is variously used in the New Testament. It here refers—not to what Christ achieved on the cross—not to what the Holy Spirit now effects in the hearts of all God’s true people—but to a future operation of Divine grace which the happy myriads around the throne will experience, when their sins, doubts, and tribulations have for ever ceased, and they have entered into eternal joy.

* “Now is our salvation nearer to us than when we first believed.”—Revised Version.

Preached at Forest-road Chapel, Dalston, Sept. 12th, 1882.—JOHN HOPEFUL.

As yet, we are not fully saved. Much is accomplished ; much is now in progress ; but more has yet to take place. This, the perfect realisation of all God's purposes of love, is in this place intended by the term, "our salvation."

1. This will involve "*our salvation from all circumstantial evil.* Our surroundings will then be congenial to our character. No more will the complaint, "I am sick," be heard. Pain will be unknown. Want and anxiety will be at an end. "The wicked will cease from troubling, and the weary be at rest." Tedious days, nights of sleepless suffering, will be things of the past. All the secondary results of the Fall will have terminated ; and there will come

"No rude alarms of raging foes,
No cares to break the long repose."

2. *Moral evil will then be for ever excluded.* Lot,—though not a perfect—was still a "just man." He dwelt among the wicked, and daily "vexed his righteous soul," in seeing and hearing their unlawful deeds. He, thus, represents many of God's children, whose trials arise from the sinful sights and sounds around them. But the pearly gates of the golden city "for ever har pollution, sin, and shame." Perfect purity will reign, and iniquity be no more.

3. "Our salvation" will involve our own *personal, absolute, and eternal perfection* in the presence of God. This, also, is nearer than when we (first) believed.

Very solemn and important is the work of the Holy Spirit within all who partake of His grace. They receive from Him, by infusion, a new life from God. Their minds are arrested, illuminated, and renewed. Their consciences are instructed to estimate sin by a Divine standard. The proud, defiant will is brought into loyal submission to the will of their Heavenly Father. They are "delivered from the power of darkness, and translated into the kingdom of His dear Son." The Saviour, in the beauty and glory of His Person, and His sacrifice, in its wondrous power to atone for sin, are revealed to them, and the cross becomes a centre of attraction, drawing them to Him as "able to save to the uttermost." They turn to Him in their distress and perplexity, and make a spontaneous appeal to Him in their own simple way. In the language of our text, "they (first) believe."

Yet, with all this, they are strangely and solemnly conscious that much within them is adverse to the holy bias which grace has imparted to their characters. Mark the solution of the paradox. In Christ they are now *perfect*, though *in themselves*, frail and faulty, with sinful and treacherous hearts, between which and this present evil world, there is a mysterious affinity and affiance. Hence, though acquitted by God, they often condemn themselves, and wonder whether grace *can* dwell in hearts so vile and unbelieving.

Our text, then, warrants the glad anticipation that we shall be finally and for ever delivered from our worst enemy, *that is, OURSELF.* Our late brother, John Foreman, when from home on the Master's business, was frequently the guest of friends in whose rooms his lithographic portrait hung ; and they would facetiously ask him whether he knew that gentleman. "Know him, the rascal," would be his reply ; "he's the worst enemy I have in the world." If *they* were puzzled, we are not. The good man felt and deplored the opposition of the "body

of sin and death" which formed part of his personality, and many of us share his experience. If so, how sweet "our salvation" appears, when we remember that our spiritual distress will for ever terminate when we attain our promised happiness.

"Sin, our worst enemy before,
Shall vex our eyes and ears no more ;
Our inward foes shall all be slain,
Nor Satan break our peace again."

When "our" approaching "salvation" is thus realised, *we shall be in ourselves* what we now are in *Christ Jesus*. Do some poor things bemoan that the struggle is very protracted, and sigh :—

"How long, dear Lord, how long, deliverance shall we seek,
And fight with foes so very strong, ourselves so very weak?"

Such should study our subject, for the "expected end" is drawing nigh, and is nearer to-day than when—perhaps many years ago—they were first led to trust in Christ.

4. This salvation involves *the fulfilment of the intercession of Jesus Christ*. Few themes are sweeter than this :—

"Our great High Priest before the Throne,
Presents the merits of His blood ;
For our acceptance pleads His own,
And proves our cause completely good."

Both branches of His official work are essential to the blessedness to which our text refers. Our *Redemption*, He obtained on the cross. Our *Salvation* is effected by His active mediation in heaven—for "we shall be saved by His life"—by what He urges on our behalf, as the living Christ, our "Advocate with the Father." His intercession secures and perpetuates the flowing of Divine grace, and its reception by all for whom His precious blood was shed.

He pleads, and for ever terminates the mysterious legal and moral connection between Satan and favoured sinners. He claims mercy for them, and Divine grace flows from God's heart into theirs. He mentions the name of some poor wandering creature for whom His heart's blood was shed, and the man turns to God and begins to cry and sigh for forgiveness.

Nor will His ministrations cease till all such become the recipients of the covenant blessings allotted to them before time began. He will pray them into praying for themselves : pray for their escape from all Satan's snares : pray them through every trouble ; pray that their faith may not fail in affliction, disappointment, and their sharpest experimental trials ; pray that they may be sustained in their dying moments ; and, finally, pray for their entrance into heaven, and their welcome to the "Father's Home on high."

This branch of His work is, however, *terminable*. It concerns an elect, numbered, and enrolled people ; and will end in the personal perfection of every sinner whom of old He engaged to save.

"Then, all the chosen seed shall meet around the throne,
Shall bless the conduct of His grace, and make His glories known."

This, through grace, is the object of our hope, and will be its fruition—an element in the joy which "our salvation" will ensure.

5. "Our salvation," again, involves *the fulfilment of "all the pro-*

mises of God." These occupy a very important position in relation to the order of His saving proceedings. Their root or origin is His sovereign determination to bless His people in His Son. This determination found expression in the announcements of His gracious intentions towards them. These are brought under their notice; opened up to their minds; and laid on their hearts by the Spirit who inspired them; and received and relied on by the Faith which He imparts. Prayer, based on these words of grace, follows—and "Do as Thou hast said" becomes the suppliant's language. Hope awaits the Divine reply; and in due time God steps on the premises and acts in accordance with His own undertakings.

Some promises, like a draft on a banker, are payable at sight; others involve long waiting. Thus we may (in one sense) "obtain promises" (Heb. xi. 33), and (in another) have to die in faith without receiving them—that is, without being favoured with their open and obvious fulfilment (Heb. xi. 13—39). God keeps His own time. His delays are not denials. Waiting seasons are, however, very trying ones. "Hope deferred maketh the heart sick." Others besides Joseph have experienced that "until the time came the Word of the Lord tried them" (Psa. cv. 19)—and this form of trial may even have augmented the bitterness and burden of their last groans on earth. The period for the fulfilment of every word on which we have been caused to hope will, nevertheless, surely come. "If it tarry, wait for it." The future testimony of all God's singers will be, "There hath failed not aught of any good thing which the Lord hath spoken: all is come to pass."

6. Salvation in this aspect comprehends the *full and complete answers to all true prayers*. Many of our petitions have already met with gracious replies. "We love the Lord because He hath heard our voice and our supplications." Some were, indeed, the faint whispers of our weary and wanting hearts—but "He inclined His ear unto us," and our poor utterances obtained the attention of our "prayer-hearing, answering God." Some have not yet been followed by the blessings sought—but will be, ere we die. Others, and these are of the most spiritual character, which relate exclusively to our personal godliness, *cannot here* be answered. But we anticipate their fulfilment as part of the joy of our final salvation. All prayers offered in Christ's name are presented in Heaven; are registered and recorded there, and will be remembered in due time by Him to whom they appeal. God is the author of all the holy desires and hopes of His people; and, therefore, He regards them with pleasure, nor will He ever allow our humble hope to be put to shame. It would be unbecoming to His holy character (I speak with reverence) to cause an immortal mind to quiver with heavenly desires and mysterious aspirations—and suffer these finally to lead to nothing. There will not be one disappointed saint in heaven. "Our salvation" will, therefore, certainly include our future and eternal satisfaction with our God and all His gracious ways.

7. "*Our salvation.*" The phraseology suggests that we *shall retain our identity in another state of existence*. Never shall we cease to be ourselves. We shall not lose our personal consciousness amid the transcendent joys of our heavenly home. Our mental powers, though purified and enlarged and rendered wholly spiritual, will be the same after our transition from grace to glory. God's impress on the soul

received here will be immortal and indestructable. Nothing will obliterate our memory of the past, or dim our sense of adoring gratitude to Him who washed us from our sins in His own blood.

Observe the *appropriation* stated: "*Our* salvation"; ours by Divine and unalienable right. It is ours by *relationship*, established in sovereignty before all worlds; ours by *gift*, for God has imparted and revealed it to us; ours by present *possession*, for we have hold of part of it now as "the earnest" of what we shall enjoy when we enter the actual enjoyment of our heritage;

"The men of grace have found glory begin below,
Celestial fruit on early ground from faith and hope—"

do grow, as many can attest. Such are some thoughts on the consummation presented.

II.—THE APPROXIMATION STATED.

In spite of all our doubts and fears, our trials and difficulties, our checks and rebuffs—"our salvation is *now*," at this present moment, "nearer than when we (first) believed."

Many first things in relation to our religion are very sweet—

"Sweet was the hour when *first* we felt
Our heart in true condition melt."

For repentance—though it is a bitter-sweet, has its sweetness, "Tears have their own sweetness, too!" I once had only faith enough to believe that I was a sinner, and that the blood of Jesus Christ must be applied to my soul, or I should never know peace with God. Then my faith widened, deepened, and grew stronger, till I "believed to the saving of my soul" and the word was sealed home which assured me that I was "accepted in the Beloved."

"Happy day." Yet our salvation is nearer than it then was:—

1. *In point of time.* Time is a most mysterious arrangement of the great Jehovah. To what shall we liken it? It is a tiny island upon the illimitable ocean of Eternity—on which the vast plans of grace are actualised, Divine wisdom and power exemplified, sovereign mercy exhibited and the character of our God displayed as it could not otherwise have been. When this is accomplished it will be submerged for ever. He determines its duration. We can neither curtail nor extend it. None can arrest its progress. Onward it goes and urges us forward in its resistless course. Never can it be recalled—and as it surely passes, "His eternal thought moves on His undisturbed affairs."

We have, therefore, fewer steps to take than when we first became believers; fewer trials to endure; and fewer tears to shed. Time, which is hurrying sinners to hell, is as surely hastening the progress of God's dear children to their destined home. Leaning on our Beloved, we travel forward, and

"A few more rolling suns at most
Will land us on fair Canaan's coast."

2. "Our salvation is nearer" *in point of apprehension.* It is profitable to retrace our "Progress" as "Pilgrims" by the apprehensions which possessed us. At first, they were limited to the consciousness that we were guilty in God's sight. Then we had a view—perhaps a very dim and distant view—of the greatness and glory of

Emmanuel, as mighty to save, and we cried, "Did He die for me?" Then we had some apprehension of the nature of "precious faith"—that gracious gift which we had, unconsciously to ourselves, "obtained," and we whispered,

"Yet save a helpless sinner, Lord,
Whose hope, still hovering round Thy word,
Would light on some sweet promise there,
Some sure support against despair."

The unspeakably sacred and happy period followed when Jesus stepped into the light and spoke to us for the first time, and we apprehended the relief, the joy, the rapturous delight of pardon and peace. Then we, gradually perhaps, apprehended what "an evil heart of unbelief" we possessed, and began to long for heaven, because *there* our assimilation to Jesus would be complete. This longing has grown with years, and forms part of our preparation for another world. A worldly man "shudders to cross the stream" of death. He has everything to lose and nothing to gain: we have everything to gain by the change. Oh, to be wholly prepared to breathe out our lives when leaning on the Saviour's breast—and through His grace, His Spirit and His blood to meet Himself in glory.

3. "Our salvation is *nearer circumstantially than when we (first) believed.*" Life is full of solemn monitions, especially to the child of God. We ourselves are not what we were. Disease has touched some of us and left its mark behind. Infirmary has crept upon us. The world wears a different aspect. Many have discovered its hollowness, and feel that they have less to live for than they had. Friend after friend has departed. Circumstantial hopes have proved delusive. Plans and projects have failed. A thousand voices join in chorus, "Arise and depart, for this is not your rest." How doleful this to

"the worldly minded
Whom the trifles of sin deceive and the God of this world hath blinded."

But with Heaven's interpretation it is joyful news. "Our salvation is nearer" than when we (first) believed.

We close by enquiring, "Have we believed?" Debate has arisen as to the scriptural method of presenting faith in its relation to salvation to a promiscuous congregation; but no exception can be taken to a question so simple, yet so searching as this. The Gospel presents the Saviour; affords abundant information as to His personal qualification for undertaking and performing His work for sinners; and assures us that there is a vital and unalterable connection between Faith and the benefits secured by His life, death, and intercession. It is unspeakably important to God; since however deep our knowledge, however loud our profession, "without Faith, it is impossible to please Him." Shall we not then add—

"Since 'tis Thy work alone,
And that Divinely free,
Lord, send the Spirit of Thy Son
To work this Faith IN ME."

NOTHING refutes a slander so effectually as letting it be seen that it is not worth answering.—*Surgeon to his Students, 1862.*

PLENARY INSPIRATION.

BY HENRY DADSWELL, CLAPHAM.

OUR subject is important and timely. We are witnessing to-day a revival of the more pronounced forms of infidelity. We are again told that the Scriptures have not valid authority; that portions of them are untrue, that the morality they inculcate is not sufficiently pure to satisfy Socialistic theorists, and that the message they bring is unworthy of acceptance by reasonable creatures.

On the other hand, the higher criticism for some years past has been seeking to re-model and change the book to suit the hypotheses of certain prominent scholars. These, for the most part, are men of very considerable learning, of blameless lives, and full of zeal and energy; yet they are devoting time and talent to seek to minimise the force and completeness of the unalterable Word. Their knowledge of the Original Tongues is so profound, their acquaintance with the letter of Scripture so extensive, and their study of nations contemporary with Israel so perfect, that they profess to be able to tell us when each of the books, or parts of them, were written, and to accurately determine the evolution of religion among the Jews, and the great debt that Israel owed to the surrounding nations, whose religious ideas they appropriated and absorbed.

Old doubts, expressed by sceptics long ago, and completely refuted by our fathers in the faith, are introduced under the plea of concern for truth, and the sword of the Spirit is said to have been tested by human reason, and, in part, found to be base metal, by the cultured and critical minds of this twentieth century.

In the ears of every true disciple there must be, I think, something peculiarly obnoxious in such a term as criticism, when applied to the Bible. The works of man need the judgment of men, and may come forth from the ordeal improved and strengthened. But far otherwise with the words of Him whose way is perfect. We can neither add to their glory nor diminish their brightness. "We can do nothing against the truth," and God's "Word is truth." Let infidelity, veiled or open, do its worst, the daughter of Zion has nothing to fear. Like a city built upon the everlasting mountains, the living Church of God stands secure from all external foes, nor "shall the gates of hell prevail against her." The tide of battle rolls back again and again from the Divine bulwarks of Zion, in shame, confusion, and disgrace. All that the craft and enmity of men and devils can design against her is vain. Still over the walls of salvation and the citadel of Zion, waves the banner of Divine love, and no weapon that is formed against her shall prosper.

THE TESTIMONY OF THE BIBLE TO ITSELF.

By Plenary Inspiration we mean that the Bible is fully and completely inspired—that the book is in truth the Word of God.

Of the theories of theologians as to the mode of Divine Inspiration we do not now write. This fact is incontrovertible: "All Scripture is God-breathed or given by Divine Inspiration." "Holy men spake as they were moved by the Holy Ghost." Do we, or do we not, accept these words in their full and indisputable significance?

Some have urged that the penmen of Scripture were good men, who obtained the help of God as devout men to-day receive it, to preach or

pray aright. No modern preacher claims to be infallible, but humbly admits his liability to error, and claims absolute credence for honesty of purpose only. So, it is contended, was it with the men who produced the Bible. They meant well, but were liable to human mistakes. Others, again, have taught that the Holy Ghost impressed the truth upon the minds of the writers in such a way, that though the words are the words of men, the substance of the message is of God.

The Bible itself, however, goes beyond either of these theories, and assures us that the message delivered, in every case, is in the words of God, that is—that the Scriptures, as a whole, are verbally inspired. "All Scripture is given by inspiration of God." The writings (for this is the meaning of the term Scripture) "were God breathed." I have yet to learn that it is possible to write intelligibly without words, and if "all the writing is given by inspiration of God," the words that form it must be inspired words.

Again, we are told that "the prophecy came not of old time by the will of man, but that holy men of God spake as they were moved by the Holy Ghost," that is, that the message they uttered was entirely from God, that they not only thought as the Spirit moved them, but spake the words we have on record after the same fashion. The Lord Himself speaks of it (John x. 35) as the "Word of God," and affirms that the Scripture cannot be broken. Consider the words of the Christ (Matt. v. 17, 18): "Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfil. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled." It is clear from the first of these verses that our Lord was undoubtedly referring to all Scripture up to that time as inspired by God. Notice, too, that by the words "jot" and "tittle" He distinctly speaks of the smallest minutæ of the writings so wonderfully given by God.

Again, when replying to those whose enmity had been roused by the declaration of His divine glory, and who sought vainly to kill Him before the time, mark that, in quoting from the Psalms, He expressly speaks of them as the Word of God (John x. 34, 35), and adds the emphatic declaration: "The Scriptures cannot be broken." The passage to which He refers is one that might easily have been called by some a merely human interpolation, on account of its singularity and strangeness, but the Lord emphatically declares it to be the voice of the Most High.

But it may be said that, in selecting single texts we are ignoring the general teaching of the Lord. Though He were the Son of God, in whom the fullness of the Godhead dwelt bodily, yet in the days of His humiliation He appealed to the writings of the Old Testament as the supreme test by which all questions must be tried. Even in that weary watch in the wilderness, when, in the extremity of physical weakness and hunger, He met and overcame the utmost malice of the great enemy, it was not by the assertion of His divine power, nor by the burning revelation of His eternal glory, that Satan was defeated. The Lord chose for wise and loving ends to employ the weapon that is put into the hand of every believer, even the infallible Word of God. Thrice came the temptation, and thrice from divine lips came words from the book of the law, "It is written," and the old dragon of the pit flew abashed before the personal and the written word.

Again, in the synagogue at Nazareth, He took in His holy hands the roll of the prophet Isaiah, and from His lips there fell those words, so full of sweetness and comfort to sin-sick, weary souls (Luke iv. 18, 19, 21), and He added, "This day is this Scripture fulfilled in your ears." When the resurrection is called in question by rationalistic Sadducees, from the book of Exodus He quotes the words (Matt. xxii. 31, 32), where God expressed His covenant relationship to the patriarchs and their seed. Notice here in its bearing on the doctrine of the verbal inspiration of Scripture, that the force of the Lord's argument depends on a single word (am). Would He enforce the solemn nature of the marriage tie in God's sight, it is to the Scripture that He refers (Matt. xix. 4, 5) for the record of the creation of the first man and woman, and God's purpose in that act of power. Other passages might be quoted, but one will suffice. Of the Pharisees He asks the searching question, "What think ye of Christ? Whose Son is He?" The answer came at once, "The Son of David" (Matt. xxii. 43, 44.) "How then," says Christ, "doth David IN SPIRIT call Him Lord." So the word of David was the voice of the Holy Spirit, nor dare even Pharisees dispute the verbal inspiration of the written Word. They were rather willing to acknowledge mysteries than to seek to rob the Divine Word of its authority.

If we turn from the Master to His disciples, we are confronted by passages similar in character and used with the same definite and verbal significance. Many beside those well-known verses, 2 Timothy iii. 18, and 2 Peter i. 21 are doubtless familiar, where the Apostles, inferentially or directly declare the inspiration of Scripture by the Spirit of God. Both in the Gospels and the Epistles the word of the Old Testament is employed frequently to set forth the will and purpose of God, and that not merely from one, but many books of God's Word. How clearly, too, the use and profit of the Scriptures are declared, not only to comfort and instruct God's children, but as the Sword of the Spirit, the weapon by which He brings proud rebels to the feet of the Redeemer.

No candid mind can therefore study the uniform testimony of Christ and His disciples, without arriving at the conclusion that they regarded each word of it as Divinely inspired.

(To be continued, if God will).

GOD'S POEM.

BY A. E. REALFF, LEICESTER.

"We are His workmanship" (literally, His poem).—Eph. ii. 10.

NEARLY all who delight in the sublime and beautiful, especially those who are accustomed to express their own higher thoughts in writing for the perusal of others, have imagined how good it would be if they could produce real living and lasting poetry themselves. Not, perhaps, such as that of "the grand old masters—the bards sublime"—

"Whose distant footsteps echo
Through the corridors of Time."

but rather like his :—

“ Who through long days of labour
And nights devoid of ease,
Still heard, in his soul, the music
Of wonderful melodies.”

Oh, to touch hearts, elevate others to higher aspirations and endeavour, and lead them to live to the glory of God and the well-being of their fellow-men. The wish is a commendable one. True poets—especially if their themes are sacred—have a vocation and a mission most high and holy!

The Bible says little about poets. Once only are they mentioned (Acts xvii. 28); while poetical compositions are quoted but thrice in all its pages. Paul, however, in the above passage, appears to take for granted that his readers have some conception of the dignity of a real poem. He is addressing those whose early days had been passed in Ephesus. They were then worshippers of the false goddess Diana, whose image, said to have fallen from Jupiter, formed the central object of their Temple, which was so magnificent as to be styled one of the seven wonders of the world.

Notwithstanding the gilded glory of a popular mythology, the Apostle, however, regarded their former condition as most dark and dreary, when contrasted with the state of blessing into which they had been brought by the grace of God through Christ. “Remember that ye were in time past Gentiles in the flesh . . . without Christ, strangers to the covenants of promise, having no hope, and without God in the world.” “Now, ye are no more strangers and foreigners, but fellow-citizens with the saints and of the household of God.” “For ye were sometimes darkness, but now are ye light in the Lord.”

The cause and occasion of this memorable change is stated. “For we are His workmanship, created in Christ Jesus unto good works.” “His *workmanship*.” The word in the original is singular and suggestive, and were it transliterated rather than translated, the passage would read—“We are God’s *poem*.”*

Poetry is the metrical expression of the sublimest thoughts of the most exalted minds. Christians are the expression of the greatest and most gracious thoughts of the infinitely great and gracious God Himself. Symmetry, harmony and beauty, characterise all His works; and invest them with an interest of which the charm of the world’s greatest works of genius is but a faint reflection. We would, therefore, dwell for a moment on the idea that God Himself is the supreme Poet.

*It is indisputably correct that the term here rendered “workmanship” would, if transliterated or transferred from the original to our own language, read, as above stated, “poem”; but we feel bound to state that this rendering of the passage is not given in any translation of repute, or adopted by (so far as we know) *one* reliable commentator. The idea is an original one—and we leave it with the author (who is a far better scholar than the Editor) to justify it. The extreme beauty of the paper, and its clear enunciation of saving truth, claim for it respectful attention.

Should the reader inquire how the same word can mean both “workmanship” and “a poem”—the answer is simple. In ancient Greece, the composer of songs or ballads ordinarily published them by singing them himself, and was then styled an AOIDOS—a singer, minstrel, or bard. When, however, in subsequent years, the labour was divided, and one man composed the verses and another chanted them—the actual author was called the *poietae* or maker, and his production his *poiema*, the thing which he as a poet made.—See Trench’s “English Past and Present,” p. 99. —EDITOR.

THE POEM OF NATURE.

The works of Creation may be called one of Jehovah's poems. Nature as formed by His hand is an object of loveliness and joy. "The heavens declare the glory of God, the firmament showeth His handywork : day unto day uttereth speech : night unto night showeth knowledge." "When we consider His heavens, the moon and stars which He hath ordained"—how small and limited does man appear. "All His works praise Him." "He visits the earth and waters it." His great river of over-hanging clouds "is full of moisture." He makes the hard soil "soft with showers. He crowns the year with His goodness. His paths drop fatness. The little hills rejoice on every side. The pastures are clothed with flocks. The valleys also are covered over with corn. They shout for joy, they also sing." "The sea is His, and He made it—wherein are things creeping innumerable, both small and great. There go the ships. There is that great leviathan whom He has made to play therein." The seasons, like four Evangelists, follow one another, each with its tidings of His wisdom, power and goodness.

"These as they change, Almighty Father, these
Are but the varied God. The rolling year is full of Thee.
Mysterious round ! what skill, what force Divine,
Deep felt, in these appear ! a simple train
Yet so delightful mixed, with such kind art,
Such beauty and beneficence combined :
Shade unperceived, so softening into shade,
That as they still succeed, they ravish still."

Our lives, for the most part, are very prosaic. We have to deal with much that is irritating, annoying, and vexing. We therefore need the poetry of Nature, God's works in Creation to soothe and tranquilise, to restore and recuperate by their restfulness, sweetness, and beauty—and we have often proved their power in this way—

"One impulse from a vernal wood
Will teach you more of man,
Of moral evil or of good,
Than all the sages can."

THE POEM OF PROVIDENCE.

Providence is a Divine poem—might it not be styled "*God's epic*," for in His dealings with the children of men, the Master-mind is seen evolving His grand purpose, and so acting that the universal confession will in the end be, "He hath done all things well." "The Lord hath prepared His throne in the Heavens, His kingdom ruleth over all." He preserves them that love Him. The wicked He will destroy. "The wrath of man shall praise Him."

"Jesus shall reign where e'er the sun
Doth his successive journeys run"—

nor shall His triumphs cease till He hath put all enemies beneath His feet—and the final "Hallelujah Chorus" prove the magnificent end of the series of events to which God's Epic refers.

THE POEM OF REDEMPTION.

Salvation is, however, Jehovah's greatest work, and in a pre-eminent sense our text claims that "*we are God's poem*."

A poem is a creation of its author's mind. There is a supreme moment when it is originated. Its conception is then gradually

developed : and finally it is worked out to its termination. The Redemption of the Church originated in the Divine mind "before the foundation of the world" : was undertaken in Time by God the Son ; and is now being accomplished in detail by the mystic operations of God the Holy Ghost—who "worketh all things after the counsel of His own will."

A poem is the presentation of many beautiful thoughts—all being related and connected—all having relevance to each other—and all leading up to the final idea, the conclusion and consummation of the whole.

Every saved sinner is, so to speak, a line in God's great Poem of Redemption : the expression of a thought essential to the completeness of the whole. Born again of God, rescued from perdition, renewed in the spirit of his mind, loving, worshipping, and serving His Saviour ; he is an embodiment of part of a great plan and purpose, formed concerning him, "before the foundation of the world." Not only is his body a beautiful work of art, like a piece of exquisite mechanism : and his mind a power capable of high achievement—but God has infused into him a nature akin to His own.

Poets are often recorded to have laboured long to perfect the force and cadence of their verses : and God expends treasures of Divine wisdom and care to bring those He loves to the measure of His own ideal. So He disciplines them in a manner that seems severe. They are "chastened," in no capricious way, but for a reason of which He has condescended to inform us—"for their profit that they might be partakers of His holiness." Thus blows fall : rebukes are given : gifts are recalled : sorrows are sent that the melody and rhythm of each line in God's great poem may accord with His conception and ideal.

How true will this be, when grace has completed what is now only begun ! "In vain our fancy strives to paint the moment after death." In vain we try to conceive what the condition and character of each child of God will be, when he wears "the image of the Heavenly," and when the body of his humiliation is transformed into the likeness of his beloved Lord—to be like Him, whom we shall see "as He is." Every true Christian is *now* a re-created man : within his soul is *now* implanted the germ of a nature, which when developed in the Paradise of God will far transcend that of our first parent in his state of sinless perfection—and every line in God's completed poem will appeal to the praise of all holy intelligences—when "He shall come to be glorified in His saints, and to be admired in all them that believe," for ever and ever.

"STEADFAST, UNMOVABLE."—To be this is certainly admirable in a Christian minister, but it is sometimes difficult to know at what point determination ends and obstinacy begins. I have known a brother make a firm stand for principle in a very positive way. He exclaimed, "None of these things move me." The advice of real friends was disregarded. The evident disapprobation of the public was as naught. So he set his feet firmly on the ground and refused to budge an inch, like . . . like . . . what shall I say? LIKE A STUBBORN AND JIBBING *DONKEY.—*Spurgeon to his Students*, 1862.

* "To jib," is a common and well-understood term in country places. It means, "to refuse to stir" or "move."

PLEASING GOD.

BY E. MITCHELL.

"He pleased God."—Heb. xi. 5.

UNIVERSAL History is far from pleasant reading, being little else than a record of crime and oppression. The first man lived to see much baleful fruit from his act of disobedience. Having fallen himself from his original estate he begat children in his own likeness, in whose actions the poison of sin was speedily apparent. Over a murdered son, and still more painfully over a son who was his brother's murderer, he had to weep. The evil brood of Cain spread violence and oppression through the land, which waxed exceedingly, and grew to such a height, that within seven hundred years of Adam's death God drowned the whole race of men for their wickedness, reserving only Noah and his children. Yet He did not leave Himself without a witness. A succession of eminently godly men, like stars in the midnight sky, were raised up to testify for Him, and against the wickedness that prevailed. Among these Enoch, of whom our motto was written, appears as a star of the first magnitude. His life is summed up by Moses in a few words. "Enoch walked with God: and he was not; for God took him." The writer of the Epistle to the Hebrews is almost as succinct, "By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony that he pleased God."

"*He pleased God.*" We cannot call this Enoch's "Epitaph," for not dying, he had no tomb, yet could any covet one more desirable? Many years ago the writer saw, for the first time, the tablet commemorating the fact that the remains of Augustus Montague Toplady were buried in the Whitefield Tabernacle, Tottenham Court Road. His name, degree, age, and the date of his death were followed by this simple eulogium—"He wrote, 'Rock of Ages, cleft for me!'" In our judgment, nothing finer could be imagined.

General Wolfe, on the eventful night which preceded the victory in which he fell, as he drifted in a small boat to the point of debarkation for the daring attempt to scale the heights of Abraham, is reputed to have repeated part of Gray's "Elegy" to his officers who were with him:—

"The boast of heraldry, the pomp of power,
And all that beauty, all that wealth e'er gave,
Await alike th' inevitable hour,
The paths of glory lead but to the grave."

adding, "I would rather have written this than take Quebec." With this estimate our own agrees, but far rather would we have written Toplady's hymn, than Gray's "Elegy"; for it has voiced the deepest emotions of millions of Christians in their worship of the living God. To become poets is, however, beyond the reach of most believers. None of us can produce another "Rock of Ages," but by His grace, we may have this, the best, testimony of all, that "we have pleased God." Happy, indeed, will it be with us if this can be truthfully said, when we have departed to the unseen world.

Multitudes, alas, never think of pleasing God! He "is not in all their thoughts." Practically, they are atheists. So far as their aims, desires, or thoughts are concerned, there is no God. How awful the

awakening which awaits such. Some, again, strenuously strive to please Him without ever attaining their object, because they seek it not in the right way. Their zeal, which might put many of us to the blush, is misdirected: because it is not according to knowledge. Their efforts end in vexatious failure. "The labour of the foolish wearieth every one of them, because he knoweth not how to go to the city." God is not to be pleased with human inventions, but only according to His own will, as revealed to us in His Word. To this must we come with humble minds and teachable spirits, to be led of His Spirit. Thus only shall we attain to what we seek.

ESSENTIAL PRE-REQUISITES.

Our subject may be regarded in its *fundamental* and *practical* aspects. We begin with the *fundamental*. Two Scriptures, both cast in a negative form, will suffice us. The first runs thus:—"They that are in the flesh cannot please God" (Rom. viii. 8). This tolls the death-knell of all mere natural endeavours; for, by nature, we are all in the flesh, and so "cannot" "please God." The capacity so to do is lacking. This accords with our Lord's own words, "Ye must be born again." Being precedes doing, not by a mere arbitrary arrangement, but as a fact which has its foundation in the nature of things. Every unregenerate man is "dead in trespasses and sins" (Eph. ii. 1). As is the man, so are his ways and doings. He may be sincerely, earnestly, yea, even vehemently religious, but he is estranged from God, ignorant of His true character, and actuated by a principle of enmity against Him, although himself quite ignorant of this truth. However he may appear to shine in his fellow-creatures' eyes, all his doings are vitiated by the stench of death. The presence of death none can abide. Love's dearest object, when life has departed, and corruption has begun its work, becomes offensive; and, like Abraham with Sarah, we cry, Let me "bury my dead out of my sight." A corpse is not more revolting to us than is a dead soul to God. The dead in sin, whose heart is at enmity against God, He cannot regard with complacency. A new, holy, spiritually-living principle must be imparted, or we can never be in agreement with God, or pleasing in His sight. "So then they that are in the flesh cannot please God."

The second text we cite, follows that which heads this paper, "Without faith it is impossible to please Him.)* This is most emphatic. Faith here, means more than the mere act of believing; and also includes what we believe. A *divine order* is indicated, the true meaning being that in this way only, after this order of faith exclusively, can we "please God." All other ways are insuperably barred to sinful men. The regenerate man, instructed by the Spirit, is conscious that he cannot approach God save through the Mediator. He "believes that God is," and perceives that in Christ, "He is a Rewarder of them that diligently seek Him." True "faith always asks for Jesus." "Where faith hangs out as a signboard, inquire, and Jesus will be found within." No doubt

* Heb. xi. 6. "Without faith it is impossible to please Him." The word translated "without," according to the Lexicons, does not mean "not having," but as rendered by Bullinger "apart, asunder, apart from."—AUTHOR. Alford's translation is, "Apart from faith it is impossible to please Him at all"; and he adds as a Note that this is a general truth, not specially applicable to the case of Enoch.

faith, as a principle, wrought by the Holy Spirit, and believing, as an act inspired by the same gracious Being, are pleasing to God. Yet it is only in our Lord Jesus Christ that the believer finds acceptance. Like as Jacob came to Isaac in Esau's dress, so we come in our elder Brother's garments. And, as Isaac "smelled the smell of his raiment, and blessed him, and said, "See, the smell of my son is as the smell of a field which the Lord hath blessed;" so does the sweet perfume of the name and merit of our Lord makes us fragrant to our heavenly Father.

"Sinner, 'tis only in the Lamb
Jehovah smiles on thee."

In no other way can we be pleasing to God, but as He beholds us in His Son. Here we are reconciled and agreed, and can walk with joy together. We thus, *in the fundamental sense*, please God only, as we believe in His dear Son.

PLEASING GOD—PRACTICALLY CONSIDERED.

We proceed to consider our subject in its *practical aspect*. Having expressed his confidence in God, and willingness to be "absent from the body, and present with the Lord," Paul goes on to say, "Wherefore we labour, that, whether present or absent, we may be *accepted* of Him" (2 Cor. v. 9). The rendering of the Revised Version is, "We make it our aim, whether at home or absent, to be *well pleasing* to Him." "*Well pleasing*" is preferable, as it conveys the apostle's meaning more exactly. Paul's daily aim was to please God in all he did. So should it be with every believer. To this we are bound by the deepest obligations, and in this we find our real welfare and truest joy.

"Enoch walked with God." To walk with anyone there must be agreement. Both must proceed in the same direction. So must it be with us, if we walk with God.

We may miss this great, blessed, and glorious end. "The thing which David had done *displeased* the Lord." Sin is sin, wherever it is found, yet, if there be degrees of turpitude, is it most hateful in those who have received the greatest favours. It was an aggravation of Solomon's sin that he had been favoured above others; "and the Lord was angry because his heart was turned from the Lord God of Israel, *which had appeared unto Him twice*" (1 Kings xi. 9). May we have grace to seek to please Him in all things, constrained by His marvellous love. In endeavouring to please Him, we may displease many of our fellow-creatures; but, if we have His approbation in our conscience, this need not overtrouble us.

Pleasing God practically must ever be done by faith. The best deeds of His best servants are so imperfect that they can only be pleasing to Him through the Mediator. Faith, moreover, draws all its supplies from the Lord Jesus, lives upon His fulness; and works in His strength.

A consideration of the relations in which we stand with our Lord, will guide us in our endeavours to please Him. Are we His *servants*? A cheerful, prompt obedience to His commands becomes us. Are we *soldiers*, enlisted under His banner? We should show courage and endurance. Are we His dear children? Love, a filial spirit, and constant jealousy for His glory should animate our souls. Such considerations should constrain us to aim to please Him by appropriate conduct

in all these characters. This will entail separation from the world, denial of self, prayerful study of His Word, and the constant operation of His Spirit.

This is no dolorous duty enjoined upon us, but as a blessed privilege conferred by love, and the very end of our being. The bonds are silken that bind us to our God and Saviour. The affectionate wife finds it no task to please a loving and devoted husband. "Our Maker is our husband." He is the most devoted and loving husband, and He is infinitely wise as well as gracious. Were it not for the flesh, and its evil influences, we should ever find our pleasure in aiming to please Him. But, alas, we still have the law in our members, yet let us not despond. He is not an exacting Lord. He pities our weakness, and accepts the will for the deed, when we have not wherewith to translate it into acts. A review of the past may humble us; nor dare we of ourselves resolve upon a better future. Yet we *may* look to Him so to work this grace in us, that we may sincerely aim in all things to please God—and anticipate in some humble way His testimony even in our own poor hearts.

HE KNOWETH OUR FRAME.

"He knoweth our frame.—Psa. ciii. 14.

I AM so glad that Thou dost know
 The frailty of my frame;
 So glad that Thou can'st feel for me
 In all my sore infirmity,
 And, pitying, will not blame;
 Though I, an erring mortal prove,
 In need of Thy forgiving love.

It is so sweet to feel that Thou
 Dost understand;
 Such comfort, to remember how,
 (Though Thou art crowned with honour now,
 Enthroned at God's right hand),
 Thou didst through sore temptations go,
 Didst weariness and sorrow know.

Thou art so great, so glorious,
 How could I venture near,
 My weaknesses, my griefs, to tell,
 Did I not know Thou too didst dwell
 The "Man of Sorrows" here;
 And now wilt always prove to me
 A "Brother for adversity?"

I sometimes am so weary, Lord,
 So full of earth's unrest,
 I try to battle patiently,
 To meekly wait and trust in Thee,
 Because Thou choos'est best;
 And Oh, the thought such comfort brings,
 Thou knowest all my sufferings.

Oh, Saviour dear, I am so glad,
 That Thou didst condescend
 To tread life's thorny paths for me,
 And now can'st truly prove to be
 My sympathising Friend;
 A Friend who all my sorrow shares,
 A Friend who knows, and loves, and cares.

KATE STAINES.

SHIPWRECKED BUT SAVED.

BY H. NEWTON, WISBECH.

"God hath given thee all them that sail with thee." . . . "Howbeit, we must be cast upon a certain island." . . . "And so it came to pass that they escaped all safe to land."—Acts xxvii. 24, 26, 44.

THE story of Paul's shipwreck and deliverance may be regarded from two points of view, and studied with two distinct objects. It abounds with instruction of a general character. On this it were profitable to dwell. It furnishes a series of illustrations of the great truths of the Gospel and the experience of God's children. These, if perused with reverent attention and prayerful thought, may serve to elucidate matters which it is important that all who are concerned about their own salvation should understand. We would, therefore, direct attention to our subject in both aspects.

I.—CERTAIN LESSONS LIE ON THE SURFACE OF THE NARRATIVE.

1. *Great and far-reaching issues may hang on little things.*—Paul had long desired to visit Rome (Rom. i. 11, 15). God had promised that he should (Acts xxiii. 11), though circumstantial probabilities were strongly against it. His enemies, the priestly party, had plotted against his life, and when he appeared before Festus their schemes seemed on the point of success. He, however, saw his opportunity both to evade their malice and to reach the city in which he longed to testify for Christ. Claiming his right as a free-born Roman, with splendid audacity he demanded to be tried by the Emperor himself. His claim could not be disallowed. "Hast thou appealed unto Cæsar?" enquired his Judge; "unto Cæsar shalt thou go" (Acts xxv. 11, 12). Who could then have forecast the perils, the marvellous interpositions of God, and the events in relation to His Gospel, that happened before this appeal took effect in the "city of the seven hills?" A chain of circumstances affecting our whole future thus often hangs on apparently unimportant words and actions.

2. Subsequent events proved that *God had a purpose* in Paul's going to Rome. We may thus learn that His plans never miscarry, and that even if our vessel should be wrecked, "a certain island" will become the link between God's purpose and its assured fulfilment.

3. Observe that *benefit and blessing may accrue to a whole company through the presence and influence of one servant of the living God.* The world is perpetuated on account of His people. These, like salt, preserve and purify those around them. Paul *must be saved*; and for his sake none of the rest could be lost.

4. *The certain fulfilment of Divine assurances is also here exemplified:* "God hath given thee all them that sail with thee." "It came to pass that they escaped all safe to land." Nothing that the Lord says ever falls to the ground. What encouragement this affords to His people; yet how awful is its import to those who forget Him and live in reckless sin. May these evident truths be "read, marked, learned, and inwardly digested" by all who see these lines!

II.—Regarding our subject from a spiritual standpoint, observe that THE SALVATION OF GOD IS HERE BEAUTIFULLY ILLUSTRATED. A prolonged storm, leading to a disastrous shipwreck, is graphically pou-

trayed. The safety of all on board the ill-fated vessel had been predicted and promised; but this was contingent on certain essential matters. It could be effected in one way only. The skill of the navigators, their knowledge of the places they passed, the nautical appliances at their disposal, availed nothing. God had arranged *how* they should escape death. On their implicitly following what His servant declared, in His name, their rescue from a watery grave depended.

1. This suggests *the unique and supreme importance of Jesus Christ as the one, the only Saviour of sinners*. Morality has its sphere, earnestness its province; benevolence and self-sacrifice for others are commendable. But, "None but Jesus can do helpless sinners" effectual and eternal "good." "Except these abode in the ship, they could not be saved," and unless He "interposes His precious blood" to "save our souls from danger," lost we shall be for ever and ever. "Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved."

"No aid He seeks nor duties asks
From us poor feeble worms;
All that Almighty love decrees
Almighty power performs."

2. "Howbeit, we must be cast upon a certain island." The phraseology *suggests important facts in relation to favoured sinners and the only Saviour*.

The conclusion of the narrative explains the allusion. The island was Melita, or Malta. Thither the dismantled ship drifted. Those whose salvation had been assured were brought to the extremest pitch of danger. To remain in the vessel meant death; to abandon it for the raging, seething waters seemed to be courting destruction in another form. Howbeit "those that could swim cast themselves first into the sea," and the rest grasped what they could; but "it came to pass that they escaped all safe to land." For

3. As in their case the word of the Lord was verified, so *His purposes in relation to His chosen and blood-bought people can never fail*. "The zeal of the Lord of Hosts," the energy of the Holy Ghost, "will perform this." "All that the Father giveth Me, shall come unto Me," are the Saviour's own words, and all the given company, though tempest-tost and wrecked, "shall be cast," O blessed assurance, on "the island of His grace" to find eternal safety.

4. *Various causes and casualties often combine to cast poor helpless sinners on "Jesus only."* It would be instructive to note from the entire chapter the events which led up to their final deliverance, but space forbids. Stormy winds, heavy seas, prolonged darkness—all, however, co-operated—all suggesting to a thoughtful mind the chequered and perilous course by which a poor sinner is at length constrained to cry—

"Myself into Thine arms I cast,
And hope I shall be saved at last."

5. "Cast upon a certain island," as many tried ones know, is suggestive of an oft repeated experience. O, to hear His voice in every angry wind; to see His footsteps in each chafing wave, and thus to sing:—

“Go not far from me, O my Strength
Whom all my times obey,
Take from me any thing Thou wilt,
But go not Thou away;
And let the storm that does Thy will
Deal with me, how it may!”

THE GENTLE ART OF WISE REPLY EXEMPLIFIED BY SOME HITHERTO UNTOLD TALES.

BY BASIL ARNOLD.

“Answer not a fool according to his folly, lest thou also be like unto him. Answer a fool according to his folly, lest he be wise in his own conceit.”—Prov. xxvi. 4, 5.

“When fools are quarrelsome, refrain
Thy tongue, and answer not again;
But Folly's inferences meet,
Lest they grow wise in their conceit.”

—JOSIAH BRISCOE.

A GOOD cause often suffers from bad advocacy. A feeble-minded man, wishing to promote the great cause of Christian abstinence, observed that “he did not read that when Adam first opened his eyes to the glories of his Eden home, he found a bottle of old port or one of Dublin stout by his side.” “Nor do I read”—grunted a sarcastic friend, in reply—“that a pocket-handkerchief and a pair of trousers were provided for his convenience either; yet these come in handy sometimes.”

Moral: Have the courage of your convictions, but do not support them by assinine arguments.

John Hazelton was persistently reticent on the debatable question of the early existence of the Saviour's human soul. He once preached an admirable sermon on Titus i. 2, “In hope of eternal life, which God, that cannot lie, promised before the world began.” After the sermon, his beloved and honoured deacon, Robert Hoddy, who was a devoted Stevensite or pre-existerian, put the following question to him, thinking to force him into giving his opinion at last. “If God promised eternal life before the world began, to whom was this promise made?”

But our dear friend, who had no small share of the wisdom of the serpent, simply replied: “I have no doubt, brother Hoddy, that you already know this as well as I can tell you,” and was silent.

Moral: Wise men are cautious of giving quotable opinions, especially on non-essential questions on which spiritually minded persons are divided.

In March, 1885, at Mentone, Mr. Spurgeon told the writer that he was once at a meeting of the committee of the Baptist Missionary Society, when something he said gave great offence to Rev. William Robinson, of St. Andrew-street Chapel, Cambridge, who attacked him in a very vehement and, as he thought, unbecoming manner.

“Have I, Mr. Chairman, the right of reply?” enquired Spurgeon. “Certainly,” was the answer. Whereat he rose, and observing that his

remarks would be very brief, simply said, "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain." I add no more, Mr. Chairman." Doubtless the effect was indescribable.

Moral: This was a wise example for those to follow who are as holy, and wise, and gifted as Mr. Spurgeon. Others should . . .

Once, at the supper-table of our late hospitable friend Davis, of March, many ministers were present after an anniversary service. A Mr. H——, who then held once an adjacent pastorate, took occasion to state a number of spiteful and injurious things, to the disparagement of our deceased brother, J. Bunyan M'Cure, then of Cambridge. William Crowther, Esq., J.P., of Gomersal, who was present, listened intently, and the wretched creature, thinking to please this great and good man, enlarged on his theme, until his indictments were black indeed. When he ceased, Mr. Crowther quietly replied: "Thank you, Mr. H——; what you have related has been very interesting. I hope to be in brother M'Cure's company to-morrow evening, and I will certainly repeat to him every word that you have said."

Moral: Let us learn to treat all slanderers thus, and help maligned brethren by letting them know who their enemies are.

One of our own ministerial brethren was once in a Great Western Railway train with an infidel of the coarsest and most blatant type, who annoyed all his fellow-travellers with his offensive and blasphemous remarks. Presently he observed that though he had heard a great deal about religion, he had never found any parson who could tell him what it really was. "Pardon me," quietly replied our friend; "but if you will lend me your paper, and permit me to write a few words on the margin, I can, I think, satisfy you."

The man, with a grin, assented, and handed a copy of the current number of Bradlaugh's *Freethinker* to the speaker, who pencilled these words:—

"Whether St. Paul was a parson or not, I will not undertake to say, but he wrote: 'Study to be quiet and to do your own business' (1 Thess. iv. 11). When this is carried out, all may see what religion is." This the noisy individual read, tendered his thanks very courteously, and was silent till he got out at West Drayton.

Moral: God's words are the best reply to the sneers of God's enemies. The worst men have consciences which may often be reached by the tactful employment of Divine truth.

OUR HOME ABOVE.

No sorrow there,
 No careworn cheek, no tear-bedewed eyes;
 No sighs half-checked from bursting hearts arise.
 No anxious cares,
 Or wond'ring what will on the morrow be;
 The bliss, the glory which each spirit shares
 Is lasting—lasting as eternity.

No wintry storms,
 Nor scorching heat from Summer's fervid ray;
 No night, 'tis one, an everlasting day.

No aching head,
Or weary tossing on the bed of pain ;
For peace, and happiness, and joy are spread
O'er that bright land, where saints with Jesus reign.

No sad Farewells,
No parting from the friends we dearly ove ;
No separations in that world above,

No bed of death,
The loving and the breaking heart attends ;
When Jesus calls us to resign our breath,
All that distresses, all that pains us ends.

No with'ring blast
With unseen hand, our joys shall sweep away ;
No bud unfolding drops into decay.

No hopes brought low,
No friends laid in the silent, clay-cold tombs ;
No wind, no pestilential wind shall blow,
But all in everlasting freshness blooms.

Oh, then rejoice,
The sowing, weeping time will soon be o'er ;
The joy of Harvest breaks on yon bright Shore.

Cambridge.

E. BUXTON BEALL.

“FARE THEE WELL, BUT NOT FOR EVER.”

We have been favoured with the following Memorial Card :—

In Loving Memory of
JOHN JAMES SMITH
(Of Southfield House, Watford),
Who fell asleep in Jesus, 4th December, 1903,
In His 91st Year.

“To them who by patient continuance in well-doing seek for glory and honour . . . eternal life.”

“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.”

“My knowledge of that life is small,
The eye of Faith is dim ;
But 'tis enough that Christ knows all,
And I shall be with Him.”

Thus, within a few weeks, a third distinguished member of the Baptist denomination has been called home. Descended from a godly ancestry, born and nurtured in a Christian home, and educated by those that feared God,* he early in life was brought into living associa-

* He was not educated, as some suppose, at Totteridge Park School, of which Robert Wilkinson, Esq., was principal, for this was not removed from Uxbridge until 1853 ; but in a smaller and more select establishment conducted by a Mr. Thorogood, in his day well known as a sound scholar and experimental Christian.

tion with the section of the one Church which he loved so well and served so truly. Favoured in Providence with competent means, his liberality was bounded only by his prudence. His joy was to do good. Honoured with her late Majesty's commission of the peace, he acted as a Magistrate with great consideration and impartiality, and was universally respected. He travelled much, read extensively, and thought deeply and accurately.

It was impossible to be in his company and not feel that he was a shrewd, sympathetic, and pre-eminently a kind man, who sought Enoch-like to please God. Beyond some trifling literary assistance on matters connected with English Nonconformity in the early decades of the nineteenth century, which it was our pleasure to afford him, we knew him only as one of the Treasurers of the "Particular Baptist Fund," to which many of our own country pastors are so largely indebted. If a favourable view of a dubious case were, in any way, permissible, he always took it, and not unfrequently his generous judgment turned the scale in favour of some forlorn and failing brother whom the other Managers were inclined to regard with scant appreciation and favour. The harshest comment we remember from his lips concerned a somewhat apathetic and listless minister of whom he observed, "He may be a *good* man, but there don't seem to be much 'go' in him."

Thus we would record our unfeigned respect for this generous "servant of the Most High God."

BRIEF NOTICES OF RECENT BOOKS.

ALMANACKS.

The Baptist Almanack and Directory for 1904. Banks and Son, Racquet Court, E.C. Two-pence.

THIS is not only useful, but essential to all interested in the work of the Baptist Denomination. Issued, not under the auspices of a Union or Association, but by a private firm, it is a marvel of enterprise and energy, as well as of cheapness. The literary matter is interesting, and the portrait of Mrs. C. H. Spurgeon will be prized by many. The general contents resemble those of past years, while one new feature is, we think, commendable. Since the Baptist Union has declined to insert in their Handbook "List of Baptist Ministers in the British Isles," many who are settled pastors, it has at times been a work of difficulty to find the whereabouts of such. This is, to some extent, removed in the Almanack before us—and we now know how to address such brethren as H. T. Chilvers, J. T. Peters, S. Willis, Guy Hazl-rigg, and others, whose names are excluded from the larger publication. We doubtless are not the only one who will say, "Thank you, Messrs. Banks and Son."

Spurgeon's Illustrated Almanack. Price one penny. Passmore and Alabaster, 4, Paternoster Buildings, E.C.

THIS ever-welcome booklet retains all its old characteristics, and in its getting up is precisely what its predecessor of 1863 was—the first we saw. It is emphatically what its title indicates; and most useful to all to whom the Metropolitan Tabernacle is a centre of interest, and, God be thanked, of Divine blessing.

John Ploughman's Almanack. One Penny. Same Publishers.

THIS—undoubtedly the best sheet Almanack—is equal to those that went before. Can praise be warmer? Mottoes instead of texts are given for each day in the year; and these, though they do not now appear for the first time, many in fact being almost classical examples of John Ploughman's Proverbial Philosophy, are as adapted as ever to teach the wise, wisdom and instruct others in the holy art of living useful lives to the glory of God.

BOOKS.

Smooth Stones taken from Ancient Brooks, by C. H. Spurgeon. Price, two shillings and sixpence. Passmore and Alabaster, 4, Paternoster Buildings, E.C.

THIS is a reprint of one of its author's earlier publications, which was issued, we think, in 1861. It consisted of extracts, most judiciously made, from the *then* rare books of the great Puritan writer and preacher, Thomas Brooks, upon whose name the title is a pun. Since the issue of his whole works in six volumes in 1866 in Nichol's celebrated series, his writings have been within the reach of nearly all theological students—and whether this book has the work to do which its predecessor had, is a question. We greatly prized the latter, which travelled with us on many journeys in our student days—and when our books were few and our cash anything but plentiful—was one of our treasures. The preface and memoir are worth studying; but the contents needed either revising or the addition of a few notes. "The loadstone cannot draw

iron when the diamond is in presence" (page 66). Is this a fact? If not, why perpetuate a blunder to enforce a Divine truth? Still, we heartily wish that many young ministers would "chew and digest" the book as a whole.

Thoughts on the Book of Revelation, by George Jupp. Kirby, 17, Bouverie Street, E.C.

THERE is in the contents of this small book an experimental savour none too common in works devoted to the elucidation of inspired prophecies; which warrants the belief that its author is a tried child of the living God. As such his views are entitled to respect; and claim encouragement for his labours. His view appears to be that the Book of Revelation is being progressively fulfilled and that the close and careful study of current events will afford a clue to its mysteries. All who share this opinion will follow him with pleasure and perhaps with profit. To others, his

subject will, we fear, remain enveloped in darkness till light from an, as yet, unknown source is vouchsafed by God Himself.

Cheering Words Annual, edited by B. J. Northfield. Cloth. One shilling.

R. Banks and Son, Racquet Court, E.C. ONE HUNDRED AND NINETY pages of interesting and instructive reading; a dozen or so effective woodcuts; and photographic likenesses of our dear brethren, J. E. Hazelton and H. Morris Winch—the whole tastefully bound, for a shilling—is surely a marvel in the present day. We know few books of the kind in which so much Gospel truth is conveyed so pleasantly, so popularly and so pointedly. Quite a large circle of little readers seem engaged in puzzling out the Queries which the Editor propounds from month to month—and a book which makes so many Bible readers claim the support of all to whom the Inspired Volume is dear.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

STRICT BAPTIST MISSION. "PRARTHANA - SABHA," BRIGHTON. THE two Telugu words above, signifying "prayer-meeting," were several years ago adopted as the title of a drawing-room society formed as a local branch of the Strict Baptist Mission; and on Thursday, Nov. 5th, its fifth annual meeting was held at Kensington House, Norfolk-square, Brighton, Mr. F. Cozens, the retiring president, being in the chair. The proceedings began with the hymn, "O for a thousand tongues to sing," after which Psa. xvi. was read, and Mr. F. Adams, of Poynings, very appropriately besought the Lord's blessing. The chairman then addressed the meeting, expressing his satisfaction at seeing a good attendance (forty-three being present) and the interest maintained in the noble cause, but especially emphasizing the pleasure it gave him to welcome the delegate from the parent society, pastor S. T. Belcher, who is also Mission corresponding secretary. The report for the past year was read by Mr. D. R. Smith, who regretted that the local secretary, Mr. D. Fisher (an unobtrusive but painstaking officer), had been suddenly removed in Providence to a distant town, but hoped his steps might ere long be again turned homeward. From the report was gathered that eleven monthly gatherings for prayer had been held, the average attendance being 27; that the uttered petitions to the throne of grace had been 70; but of the

silent pleas only the Great Searcher of hearts knew the number. A very pleasant and instructive visit by Mr. Hutchinson at the half-yearly meeting in June last was recorded, as also was that of Mr. D. Morling's in September, on which occasion he was accompanied by his father, Mr. Josiah Morling, the new missionary being well received and the joint visit highly appreciated. The statement of accounts showed that £14 3s. 7d. had been contributed to the funds of the S.B.M., a slight increase on the amount of the previous year. The officers elected were—Mr. E. H. Elliott, president; Mr. O. Lucas, treasurer; and Mr. F. Cozens, pro tem. secretary; the latter vacating the chair during the singing of another hymn. After a brief presidential address, a collection, readily responded to, was taken, and Mr. Belcher was called on to speak. He proved particularly interesting, as item after item of encouraging information was supplied, and remarks of helpful and stimulating character were made, not the least being the Lord's gracious answers to prayer concerning the necessities of the young ambassador, and the committee's anxieties connected therewith. Such proofs of the favour of the Most High are always welcome, for not only is every need met and the petitioner himself recognised, but any question of the wisdom or success of a given step is for ever settled, and this is perhaps the crowning blessing. Mr.

Victory afterward acknowledged in a few well-chosen words the pleasure the company had derived, and tendered their hearty thanks. A closing hymn was fervidly sung, the Benediction pronounced, and the happy meeting came to a close.

ONE WHO WAS THERE.

ST. ALBANS (BETHEL).—The following brief account of the above Church was given by the pastor at the recent anniversary:—A few lovers of and believers in the free and sovereign grace of God used to meet in a room of a house in Verulam-road occupied by a Mr. Smith. Services were held for prayer and worship during the week, two ministers from neighbouring Causes (Mr. Cook, of Luton, and Mr. Figg, of Redbourn) preaching alternately. After meeting thus for some time, it was thought expedient to build a chapel, the result being that the site of the present chapel was purchased for £80. On the completion of the erection of the chapel, opening sermons were preached on Sunday, October 18th, 1853. At the close of the day's services the hymn, "On wings of faith mount up, my soul, and rise," was sung to the tune "Inheritance," which was composed by the late Mr. King, of St. Peter's-street, St. Albans, for this occasion. Eleven members from various places were formed into a Church at Bethel. They and the friends meeting with them often had to collect the money with which to pay the ministers after the service on Sunday evenings; but through the kindness of a few ministers, who only accepted their bare expenses, they were able to have the Gospel preached to them Sabbath after Sabbath. In 1856 Mr. Osborne occupied the pulpit for five months; then again, until 1863, the Church was served by supplies, when a Mr. Peat preached for a few months. Up to the year 1864 candidates for baptism went to Redbourn to be baptized, there being no baptistry prior to that date. After Mr. Peat left Bethel, supplies again occupied the pulpit until 1872, when Mr. Dawson was invited to supply for six months, with a view to the pastorate, and ultimately became pastor. He continued his labours amongst the Church until 1878, when he resigned. In 1880 application was made for Bethel to join the Metropolitan Association of Strict Baptist Churches. In January, 1883, Mr. Bootle became pastor, but resigned in November of the same year. On February 3rd, 1886, a thanksgiving service was held, because the debt of the chapel had been paid, having taken thirty-three years to accomplish. In 1889 Mr. Vincent accepted the pastorate until the end of the year, when he resigned, owing to ill-health. In 1894

Mr. H. J. Wileman (now pastor of Daore Park) became pastor, and in the following year the chapel was enlarged at a cost of £276 9s., which debt was cleared off in 1897. In 1899 the house adjoining the chapel was bought for the purpose of extension at a cost of £450. In 1900 Mr. Wileman resigned the pastorate, and for a time supplies again served the Church, and then, after hearing our present pastor (Mr. C. D. Jeffs), he was invited, and accepted the pastorate.

STEPNEY (REHOBOTH).—This sanctuary was indeed a Bethel to many who were favoured to be present at the 29th anniversary services on November 8th and 10th, the manifest presence of the Lord being realised. Our pastor, Mr. J. Parnell, preached in the morning from Psa. xxvii. 13, and in the evening from Psa. iv. 6. The following Tuesday afternoon Mr. R. Mutimer preached from Isa. xlii. 16. A good company of friends remained and partook of tea. The evening meeting was presided over by F. J. Catchpole, Esq. The chairman read Psa. cxxii, and Mr. Bays offered prayer. The president made a few well-chosen remarks upon "I will bless thee, and thou shalt be a blessing." He said we are blessed, to be a blessing, not to sit in our arm chair, but love shall make our willing feet in swift obedience run. The blessing God has blessed us with is to be passed on—"Thou shalt be a blessing." Mr. H. F. Noyes spoke from "Jesus Christ the same yesterday, to-day, and for ever." He remarked: I rejoice that all fulness is in Him in reference to His mediatorial capacity, all resources are in Him, all power is His—justice, righteousness, government, the disposal of all things—mercy, grace, salvation, deliverance, guidance. Mr. W. H. Rose then addressed us from "For my brethren and companions' sake." He said: In order that we may be a blessing one to another, ask for the blessing of self-minishment. When we are unable to feed upon Jesus Christ—the hidden Manna—we shall not be able to feed others. We should seek the spirit of self-effacement; the spirit of self-abandonment is necessary in the service of God, to spend and be spent for the Church. Mr. J. R. Debnam spoke from "I am He that liveth." He said: A living Christ is the source and the perpetuation of His Church. The life of Christ is the living happiness and theme of His redeemed. A living Christ gives proof of His triumph. Mr. E. White's subject was "O how great is Thy goodness!" etc. (Psa. xxxi. 19). He said: God is good in Himself, in the blessings He bestows. God's goodness is great in its Author, in its value, in its many blessings. It is great in provi-

dence, in grace, in salvation, in the recipients, in its satisfaction, in the truths of the Gospel, in special design. Mr. F. C. Holden, arriving late, having come from another meeting, said: I have just called in to join with you in setting up another Ebenezer, saying, "Hitherto hath the Lord helped us." I am here to express my heartfelt desire for your peace and your prosperity. The Lord be with you, and the Lord bless you. Our pastor gave a brief address upon "My soul shall be satisfied as with marrow and fatness." This spiritual repast was brought to a close by singing the hymn, "Blessed be the tie that binds," etc.—HAYTER SCRIVENER.

SNODLAND.—The Sunday-school anniversary was celebrated on Wednesday, Dec. 2nd, when Mr. A. B. Hall preached an encouraging sermon from Matt. xviii. 11. A good company partook of tea. At the evening meeting Mr. Hall presided. In reviewing the past, he felt there was cause for praise, and he exhorted the friends to stand fast by their principles. Interesting addresses were given by brethren Walters and Brown from Maidstone, Mr. E. Patterson and Mr. J. Bellingham. The secretary read the report, which was cheering, after which some remarks were made by the superintendent, Mr. E. Parris. Some recitations by scholars followed, and we left, feeling thankful for the good day spent together.

IPSWICH (BETHESDA).—On Wednesday, December 2nd, we held a social meeting, when about 230 sat down to tea. The meeting which followed was a very helpful one, and a large number of friends gathered together. Before any speeches were given, our pastor, on behalf of the members, presented two clocks, one to our Church secretary (Mr. A. E. Garrard) and the other to the Church treasurer (Mr. J. Bird), as tokens of appreciation of their services during the time we were pastorless. Our pastor spoke to each in words that fully expressed our feelings. Our brethren responded in a few words. Brethren H. Reynolds, C. Woods, J. Sayer, J. Motum, E. Chilvers, and our friend Mr. W. Ling, afterwards addressed the meeting, at which God's presence was realised. We regretted the absence of our pastor's wife, owing to the illness of one of the children, and a vote of love was sent to her. On the following Sunday our pastor had the joy of baptizing three sisters and one brother, and in the afternoon receiving in and giving the right hand of fellowship to fourteen, who desired to cast in their lot with us. It was a sight that will long be remembered. We can see that there are signs of further such gatherings, and our earnest prayer is

that God will still abundantly bless us, and that the Word of God so faithfully and fearlessly preached may be blessed to the large numbers who meet with us.—W. B. M.

NOTTING HILL GATE (BETHESDA).—The 36th anniversary of the opening of this place of worship was celebrated on Nov. 8th and following Tuesday. Mr. T. Carr preached two excellent sermons on the former date, and Mr. Mitchell in the afternoon of Tuesday. Tea having been partaken of, a public meeting was held, presided over by W. P. Goodley, Esq. The usual preliminaries having been gone through, including the reading of the 46th Psalm, brother Ackland based his remarks on Psalm lvii. 7. In these words he felt he had touched the right key to the meeting. The Psalmist rejoiced in his own security in God's hands. Can we say,

"O happy day that fixed my choice,
On Thee my Saviour and my God?"

Divine establishment in grace is a grand thing, but specially so in the present time. The apostle says, "Be not carried about with every wind of doctrine" (Ephes. iv. 14). In the "Holy War" of Bunyan the enemy was not satisfied till he had gained the castle. There is satisfaction in Christ, not in the world. There is a fixedness in Christ, fixed in the clefts of the Rock. Pastor Mitchell was glad to see the young speakers. The psalms were an epitome of the whole Scriptures. Psalm cxxii. 6, says, "Pray for the peace of Jerusalem." God's children were a praying people, there was not a dumb child among them. One said he was born blind (spiritually), but none were born dumb. Man was made upright, and when sin entered it caused him to look downward, but when spiritual blessings came, then he looked upward. Meditation is the nurse of prayer. The Chairman, in the course of his address said he attended this chapel thirty years ago, when Mr. Crumpton was pastor. He said brother Freeman compared the psalms to mince meat so that the weakest might feed. Brother A. Andrews said peace flowing from Christ fixes the heart. "Consider Him that endured such contradiction of sinners against Himself, lest ye be wearied" (Heb. xii. 3). The apostle speaks of fightings without and fears within. Christ endured the wrath of God, and the contumely of earth. Consider Him who has entered heaven for us. Consider Him as the Great High Priest interceding by His own blood for His people. We need day by day a renewal of the application, for there is not a day without sin. Consider Him that He is the wisdom of God, infinite in wisdom, knowing our wants both spiritual and temporal. Not only knows

them all, but infinite to supply, according to the needs of His living children. He knew one who was much bowed down; the words came, "Thy shoes shall be iron and brass" &c. Considering Him will quell the ingratitude of an unthankful heart. Brother C. T. Dykes took Neh. iv. 14, "Remember the Lord" on which to offer a few remarks. He said this is sound, practical advice. Nehemiah was zealous and jealous for the Lord. He was not comfortable when he remembered the state of Zion, he dared to be singular. We all do well, as church members to remember the Lord. In the prophet's time they all put their shoulders to the wheel in earnest. Sanballat opposed, and he must go outside the city; his race has not died out. Tobiah used sarcasm. To-day we have those who ridicule and use sarcasm. Then there were adversaries. Judah fixed his eyes on the rubbish, and had a mind to get up, but Nehemiah came and said "Remember the Lord." His arm is not shortened, it is still as strong as ever. If any join the Church because it is fashionable only, this will not help you. So in our prayers we find He often exceedeth our expectations. By-and-bye we shall not need the admonition, "Remember the Lord." Brother Oxborrow (deacon), announced with gratitude that the collections unitedly had amounted to £5 14s.—W. C. B.

Ebenezer, Napier Road, Tottenham.

THE opening services in connection with the new Sunday-schools were held on Thursday, December 3rd. The chair was occupied in the afternoon by John Piggott, Esq., L.C.C., who read a part of the 1st and 2nd chapters of the 1st Book of Samuel, and afterwards called upon pastor R. E. Sears to engage in prayer. Mr. Piggott then addressed the meeting on "For this child I pray." Pastor E. Mitchell, of Chadwell-street, from Zech. iv. 10, "For who hath despised the day of small things?" referred to the rebuke for a prevalent evil, and the encouragement for those engaged in the Lord's work. Pastor E. Marsh, of Stratford, took for his text "Teach the Gospel," referring to the mission, message, and method. After singing "All hail the power of Jesus' name," Mrs. Piggott led the way to the new school, and, opening the door, declared the school open. Tea was provided in the schoolroom, when about 100 friends sat down.

EVENING MEETING.

The chair was taken by Mr. Piggott, who read Psa. cxvi., after which Mr. Pallett, of Waltham Abbey, engaged in prayer. The pastor made a statement as to the financial position of the Building Fund, and read extracts from

various letters he had received, enclosing subscriptions, and Mr. Littleton read the report and accounts.

The chairman, in reviewing the state of education at the present day, referred to the small numbers attending Sunday-schools in comparison with the attendances at day-schools, and remarked on the seriousness of the position in view of the Education Act. He also referred to the Test Acts and Church Rates of years gone by, and mentioned as a text applicable to the Tottenham friends the words, "I know thy works; behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept My word, and hast not denied My name" (Rev. iii. 8).

On the proposal of the pastor, seconded by Mr. R. E. Sears, a vote of thanks was accorded to Mr. Piggott for his kindness in presiding at the afternoon and evening meetings, and Mrs. Piggott for opening the school.

Mr. R. E. Sears remarked upon the importance of distinctive principles being taught in the Sunday-school and addressed the meeting from the words, "There is a sound of abundance of rain," noticing that rain typified blessing, and that this sound could be traced in the promises of God, and where there is much prayer and earnest effort.

Mr. G. Savage took for his subject the words in Deut. xx. 5, noticing that the "officers" indicated men who were consecrated, and the word "dedication" was a word full of meaning and was equivalent to consecration and sanctification.

Mr. W. Stanley Martin, from the words, "Every man a beam," spoke of the importance of Sunday-school work and the need of more efficiency, and from the words, "Death in the pot," referring to the poison in much of present-day literature, which needs to be counteracted by "bringing the meal" of God's Word into the teaching of the Sunday-school.

Mr. Loosley, Secretary of M.A.S.B.C. Sunday-school Committee, asked the question contained in Ezra v. 9, "Who commanded you to build this house and to make up these walls?" and giving as the answer, "Your great love to Him who hath done so much for you has constrained the building of this house," also, "Your love to the children" and "You are the servants of God," and as such the life should accord with the profession, and the servant should be faithful and earnest, and live near to the throne of grace.

Mr. Gill, of Norwich, spoke of the importance of definite teaching in the Sunday-school, and that the teacher should take the Cross as the starting point.

Votes of thanks were accorded to the

sneakers and others, and especially to the builder, Mr. Walker, who briefly responded. Collections amounted to £20.—W. L.

GURNEY ROAD, STRATFORD.

THE 34th anniversary of the Church was commemorated on Nov. 22nd and 24th.

On Lord's-day, 22nd, we were favoured by the presence of Mr. J. B. Northfield, of March, who was greatly helped of the Lord to speak in the morning from the words of David, *Psa. lxxii. 2*, and in the evening from *Col. i. 28*, a time of blessing, encouragement, and refreshing from the presence of the Lord was experienced by many.

On Tuesday afternoon, Mr. H. T. Chilvers preached a most encouraging sermon to a large congregation from the question the Lord put to Sarah, "Is anything too hard for the Lord?" (*Gen. xviii. 14*), and the answer contained in Jeremiah's prayer and confession, "There is nothing too hard for Thee" (*Jer. xxxii. 17*).

A large company gathered for tea in the new school buildings (upon which many remarks of praise and encouragement were given), and at 6.45 the public meeting commenced. The chair was ably and graciously filled by Mr. A. Boulden, of the Surrey Tabernacle, who apologised for the absence of Mr. O. S. Dolbey, through indisposition. In his address, the chairman gave words of good counsel and encouragement, and expressed his prayerful desires for the prosperity of the Church, and before leaving gave practical proof in substantial help.

EXTRACT OF REPORT.

In the Church Secretary's report, thankfulness at the restoration to health of the pastor was expressed, and a general outline of the work during the year given, all the organisations being healthy, and the work of the Sunday-school improving, and the financial position.

A sum of £95 3s. 9d. had been expended in necessary repairs on the chapel buildings, and the new Sunday-school buildings had been completed at a cost (freehold) of £1,283 5s. 6d., of which £981 12s. 3d. had been raised, leaving a balance yet to be raised of £301 13s. 2d., add to this £95 3s. 9d. expended on chapel, making a total of £396 16s. 11d. now wanted to wipe out the liabilities of the Church on the Buildings' Account. To cover this, for the present we are indebted to the M.A. Loan Fund for £400. Any outside help from any of our friends would be greatly esteemed and acknowledged.

Addresses were given first by Mr. R. E. Sears. His theme was Christ, the Man of Sorrows; but not only so, He

is also the Man of Gladness. His remarks were, as usual, stimulating and helpful.

That of Mr. E. White, the experience of the Christian, "When I am weak, then am I strong," made weak to kill pride and self-confidence, but strong by the power of the Holy Ghost to labour, strong in courage and prayer.

Mr. J. E. Flegg: "The Chief Ruler" came out of Judah. David, the man after God's own heart, sprung out of Judah, so also "The Chief Ruler," the Lord Jesus Christ; He is Lord of all, infinite in wisdom, invincible in power.

Mr. H. T. Chilvers, "The wonders of the Gospel," what it has wrought; ancient, yet always new; its final triumph to its Author, "every knee shall bow." It must triumph socially, morally, and spiritually.

The pastor, in moving a vote of thanks to the chairman, expressed his gratitude to God and all the friends from whom we had received so much kindness, and introduced two new deacons, brethren C. Webb and J. Taylor, who seconded and supported the vote.

After a brief acknowledgment from the chair, a very happy and successful meeting was closed with the Benediction.

The collections amounted to £16 3s. 11½d. J. H. R.

MOUNT ZION, CHADWELL STREET.

ANNIVERSARY services in connection with this historic place of worship were celebrated on Dec. 13th and 15th.

The proceedings commenced with a prayer-meeting at 10 o'clock, our beloved pastor being present. Mr. Fricker, our senior deacon, whose connection with the Church dates back over fifty years, presided. Our esteemed brother having been very poorly, we were grateful to the Lord for enabling him to take his place as President upon the usual anniversary day.

The opening hymn, "Mount Zion's faithful King," was most suitable, after the singing of which our chairman read *Psalms xlvi. and xlviiii.*, which so sweetly describe the "City of God." Under very strong emotion, our brother referred to the opening of the chapel exactly fifty years ago, the Church previously meeting in Nelson-street. Mount Zion, Chadwell-street, was opened Dec. 11th, 1853. During that long period the Church has only had two pastors, and has been preserved in peace and unity. Our brother emphasized the last verse of *Psa. xlviiii.*, "For this God is our God for ever and ever," &c. Several appropriate prayers were then offered.

At 11 o'clock our pastor, Mr. Mitchell, conducted the service, the opening hymn being "Awake, my soul, in joyful lays." He then read, and briefly com-

mented on Psa. lxxxiv. and Heb. x., after which he offered a most touching prayer. His text was taken from Psa. c. 4, 5, "Enter into His courts with thanksgiving," &c. Thanksgiving was the keynote of the sermon. He referred in very kindly tones to brother Frioker, and one dear sister in the gallery, who had been there from the commencement. Fifteen years ago he preached their anniversary sermon, and for over fourteen years he had been our pastor, he divided his subject as follows:—I. A call to public worship. II. With the spirit of thankfulness. III. Some reasons for this. (1) For the Lord is good; (2) His mercy is everlasting, &c. The sermon was much enjoyed.

In the evening, at 6.30, the service was conducted by pastor O. S. Dolbey (Surrey Tabernacle), who spoke from Psa. lxxviii. 11, "The Lord gave the word: great was the company of those that published it," dealing with the following points:—(1) The Word (God's Word); (2) The Giver (the Lord); (3) The publishers.

On Tuesday afternoon, at 3.30, the sermon was preached by our friend, pastor B. J. Northfield (March). As on the Lord's-day, the opening hymn was "Awake, my soul, in joyful lays." Our brother read for his lesson, Ephes. iv., and his text was taken from the latter part of the 32nd verse, "For Christ's sake." He dwelt chiefly on the experimental side of Christianity, and while touching upon the glorious doctrines of our faith, he excelled in dwelling upon the realization of salvation in the soul. He made much of the plea, "For Christ's sake." In our brother's closing remarks, he alluded to the persecutions endured by the saints, "For Christ's sake," mentioning "Polycarp," and also drew attention to those brethren who are manfully resisting the onward march of Rome.

A large number of friends sat down to tea. At 6.15 the chair was occupied by the pastor (Mr. Mitchell), who was supported by brethren J. Bush, F. Fells, O. S. Dolbey, Thos. Jones, R. Mutimer, and B. J. Northfield.

After the opening hymn the pastor read Psa. cxxii. and then asked one of his old boys (Pastor Dadswell) to offer prayer. After this, the chairman greeted his brethren and friends in the name of the Lord, especially those who had so kindly come from sister Churches. He then briefly reviewed the work of the past year, which had been a trying one, but still the presence of the Lord Jesus was realized, and nothing could so delight our hearts as a sight of Him.

Pastor F. Fells (Highbury), spoke on the words, "The Lord will perfect that which concerneth us," striking a fine keynote to the meeting.

Brother Bush based his remarks on "The things which cannot be shaken" (Heb. xii. 27). True love could not be shaken, and especially the love of Christ and His finished work on our behalf.

Brother O. S. Dolbey referred to Mr. Mitchell's visit to Surrey Tabernacle on the past Sabbath, which had been blessed, and addressed the friends from Mal. iv. 17, "But unto you that fear My name shall the Sun of Righteousness arise," &c.

Pastor Thos. Jones gave us a few thoughts on Ephes. iii. 19, "To know the love of Christ, which passeth knowledge."

Brother Mutimer on "The faithfulness of God," and pastor Northfield a few closing words.

The pastor thanked the friends for all their love and kindness, and the happy day closed with the Doxology and prayer. The attendances were good and the collections very satisfactory.

D. BUTCHER.

Aged Pilgrims' Corner.

THE January number of the *Quarterly Record* contains a portrait and sketch of the late Dr. Borrett White, for so many years a warm and valuable supporter of the Institution. There are other interesting illustrations and a variety of articles dealing with the various aspects of godly old age and the pressing needs of this important and widely-spread work. Copies will be forwarded on application at the office.

Leaflets and other publications will be gladly sent to any friends willing to distribute them among those likely to contribute. "A Sketch of the Life of Agnes Heathfield," for forty-two years a lady visitor, will be found an admirable booklet, both as a record of gracious service and an incentive to increased effort on behalf of the Society.

With the commencement of the New Year, the committee make an earnest appeal for additional support, the present time being especially suitable for entering new annual subscriptions and donations. By enrolling the names of younger members of families, interest is often created which lasts during life; several existing subscribers have thus contributed from earliest years, and contributions of 7s., 10s., and 14s. are so moderate in amount that they would be within the means of many. Collecting boxes and cards will be gladly supplied to any friends applying to the office.

No less than 1,680 pensioners, living in all parts of the United Kingdom, are now upon the books. When it is remem-

bered that all are life annuitants, and that the pensions amount to upwards of £12,600 per annum, it will be readily understood how weighty are the responsibilities of the Society. In addition to this sum, more than £1,800 yearly are needed for the due maintenance of the four Homes, in which 180 recipients dwell. At a recent public meeting one of the speakers said: "The Society is one of the most economically-managed Institutions in the Metropolis," and the committee ever keep before them economy and efficiency.

Let us aim to secure support from new circles of friends and from persons in all ages and stations of life. The multiplication of small contributions we specially desire, for, if we mistake not, in all Christian service in the future they will have to be depended upon and worked up more and more. It is noticeable at the present time in all forms of Christian enterprise what a small share is taken by men, of whom we should like to see more imitating the example of the many ladies who serve the Society so loyally. There is increasing encouragement in the growth of interest among children, the number of Sunday-schools in which collecting boxes are used growing from year to year, and so a wider and more intelligent knowledge of this work is promoted among the young.

Some Home.

Mrs. ELIZABETH CODD.

This Christian lady entered eternal rest on Oct. 30th. She had reached the age of 89. I frequently visited her at the Home for Invalids, 1, Highbury Terrace, N. During the last days of her life here, she said, "I have not changed, I die a Protestant." She was a firm adherent to salvation by grace, having realized its power in her own soul. The following is from the pen of pastor J. E. Hazelton, of Hill-street, Dorset-square. "The late Mrs. Elizabeth Codd was for many years a member at 'Mount Zion,' Chadwell-street. After the death of Mr. Hazelton, she removed to Upper Holloway, and I believe joined the Church at Elthorne-road. She was a deeply experienced and spiritually minded Christian lady of superior education, and was especially useful in comforting the weary and depressed. As a youth and a seeker, I received from her much spiritual help, visiting her occasionally at Barnet, where for many years she kept a school. Her father was a Congregational minister, who died long before I knew her, and one of her nephews was the late Principal Cave, D.D., of Haokney College. One of her oldest friends was the late Mrs.

Septimus Sears, of Clifton, Beds. She was deeply attached to Mr. Hazelton's ministry, and he highly valued her as a most useful member of the Church. Her memory will not fade as long as any remain who knew this gracious and tender-spirited woman, now with the Lord." I have only known her for a few years, but the remembrance of her is blessed indeed. The Lord be praised for her life and triumphant death.—FRANK FELLO, Highbury Place Chapel.

SARAH DEBENHAM.

It is recorded, "Write, Blessed are the dead which die in the Lord." Sarah Debenham, for forty-four years a member of Providence Church, Glemsford, sweetly fell asleep in Jesus on Nov. 14. Truly she was a mother in Israel, and we sorely miss her. Her gentleness and her love for God's cause was very conspicuous, indeed she was a peacemaker. She was baptized at the age of 17, and walked consistently over fifty-nine years as a member of Christ's Church on earth. She was not without her trials in life, for she was a widow for forty-three years; but, being a praying woman, she passed through them all and ended her days in peace. Just before she fell asleep in Jesus, her two sons, who stood by her dying couch, were asked to walk in her footsteps, and said it was all right with her soul. We laid her to rest in sure and certain hope on November 19th, and preached her funeral sermon on the following Sunday afternoon to a large congregation. "So one by one they cross the river."—O. H. CUDMORE.

MR. HENRY THOMAS GRIGG.

On 18th September, my beloved father was called to be "with Christ," and friends have assured me that a little memorial sketch of one so long known as the beloved pastor of the Baptist Church, Dorman's Land, Surrey, would be of interest to readers of the *EARTHEN VESSEL*, who may have known him in years gone by. There may even yet be some who remember his early contributions to the pages of the *GOSPEL HERALD*, as well as others who cherish the memory of his occasional ministrations in various chapels of the denomination. Born at Ruislip, near Uxbridge, my father was christened and confirmed as a member of the Church of England. When about 14 years of age he went to London, and was taken by his Christian employer to a little Nonconformist place of worship, where he became deeply convicted of sin. In deep soul-distress, longing for pardon, but seeing no way in which God could forgive sin, and yet be "just," he one Sunday entered Shoreditch Church. The Gospel of the grace of God was clearly, faithfully proclaimed, and so powerfully did it enter the hungering

soul of the young hearer that he saw with joy how God, in Jesus Christ, could be both "A just God and a Saviour." Tears of sorrow gave place to tears of joy as he drank in the wondrous truths now revealed as never before. Soon he was led to attend the ministry of Mr. John Stevens, the honoured pastor of Meard's Court Chapel, Soho, and was there baptized and received into Church-fellowship. Under such a weighty ministry, how the spiritual life deepened and bore fruit, first in earnest and blessed efforts on behalf of his own family, then in other forms of service which eventually led to his entering the Christian ministry. In 1849 my father was invited to the pastorate of the Church at Dorman's Land. For a long time his decision was deferred, so anxious was he to be fully assured of the Lord's will. At length, after a second invitation he could not decline the call which was so manifestly of God, and many gracious tokens of Divine approval were soon granted. For thirty-years he laboured on as "a good minister of Jesus Christ," illustrating in a holy, consistent life, the Gospel he loved to preach. Truly he was "gentle toward all men," while "contending earnestly," "not angrily" (his own expression) "for the faith," a father indeed, not to his own children simply, but to all the little flock under his pastoral care. How they loved and trusted their dear pastor, the sharer of their joys and sorrows, their counsellor and friend in times of difficulty and temptation! How they grieved when at the close of 1844 he was compelled through failing health to resign the charge, and subsequently to remove to London! In the years of retirement many were blessed by his personal influence. So fragrant with the love of Christ, and oh! how many more were enriched through His loving ministry of intercession! To "think" of any seemed always with him to mean praying for them: the fact that the Lord brought them to his remembrance, he accepted as a call to prayer on their behalf. The last illness was long and distressing, but his desire was "Not so much for deliverance from the trouble as that it might be sanctified." And now the weariness is ended, the eternal rest begun. Our dear father is "most blessed for ever." Exceeding glad with the light of God's unveiled countenance. Father and mother are "For ever with the Lord!" For ever together after thirty-five years of separation, our mother having been called home at the early age of 37. We would not recall the loved ones who are "with Him," but ask for

"The wings of faith to rise
Within the veil and see
The saints above how great their joys,
How bright their glories be,"

and for grace to follow them "who

through faith and patience inherit the promises."—MARY GRIGG.

J. M. HAZELTON,

beloved wife of pastor J. Hazelton, of St. Neots, was born of godly parents at Castle Hedingham, Essex. She was in early life convinced of sin, and brought to seek salvation, being much helped under sermons preached by Mr. Ward, of Laxfield, from Psa. li. 7, and her husband, from Rom. viii. 14. She was married in May, 1891, and was baptized with four others by her husband at Wattisham, in March, 1895. In 1895 she had a severe illness, from which she never fully recovered. And since the birth of her last child in 1901, she became weaker. In February last, on her return from the funeral of her beloved mother, medical aid had to be summoned. On July 25th, having recovered somewhat, she left home with the children to visit her beloved father and sister at Great Maplestead, Essex, hoping that the change might be beneficial. But God's thoughts were otherwise. After being there about a week she wrote that she felt she was being called to face death, and said, "Who, except Jesus shines within, can look the monster in the face?" Mr. Hazelton hurried to her side, and learned from the medical man that he thought she could not continue here more than three weeks longer. After hearing this she very calmly said, "Well, I have been praying the Lord to make short work of it. Come, Lord Jesus, come quickly." On being asked how she felt in prospect of death, and of leaving her beloved husband and children, she replied, "Some time back the Lord had told me that where He is I shall be also, and that in the Father's house there are many mansions, and that is just where I am resting—on what Christ is, and what He has promised." Astodear ones, she had made all possible provision, feeling she should soon leave them. From this time the Lord was pleased to give her grace to calmly and quietly look death in the face. She often quoted passages of Scripture and hymns, especially Isa. xliii. 2, "When thou passest through the waters," &c. and 2 Cor. iv. 17, "For our light affliction," &c. And often expressed the wish to be gone, and that the Lord would be pleased to give her grace to bear all He had appointed. She lost much of the evidences she had so treasured, but said she was going home by the merits of Another, and quoted the lines:—

"Thus though a sinner I am safe;
He pleads before the throne,
His life, His death, on my behalf,
And calls my sins His own."

The words "Your redemption draweth nigh," were sweetly applied to her. Next day on Mr. Hazelton enquiring if it seemed very dreadful before her, she

enquired with surprise, "Dreadful! why, what is there dreadful in redemption?" The end was now fast approaching. Her bodily sufferings were dreadful to witness. Yet never once did we hear a murmur. She had already taken her farewell of the dear children, and now, on Sept. 21st, the last night of hers on earth, she asked for Psa. xxiii. to be read, evidently thinking of "passing through the valley of the shadow of death," &c. She told us she had had the words applied, "Weeping may endure for the night, but joy cometh in the morning." It was a most painful night for her, and often she sighed out, "Where Thou art, Lord, I would be," &c. Next morning she asked for Psalm xlvii. to be read to her—her last Scripture. The morning was spent very restlessly, and in the afternoon she passed into a kind of stupor. In the evening, at 6.45, she was seized with a choking from which we could not relieve her. She called on us to pray, and then prayed herself, and so struggled on. Her power of speech failed. Her husband asked her if it was all right with her, and quoted the words,

"I feel this mud-walled cottage shake,
And long to see it fall."

Her sister quoted the words:—

"In that dread moment oh to hide
Beneath the sheltering blood."

To these she responded with a nod and pressure of the hand. It had been previously arranged that if all should be well with her, and she should be unable to speak, she should hold up her hand, and after a while she did this, holding the hands of her beloved husband and sister. She gave a turn, and her spirit, as we firmly believe, went to be "with Christ, which is far better," on Sept. 22nd, at 10.30 p.m. On Sept. 28th, her remains were laid to rest close beside her dear mother's in Castle Hedingham Cemetery. Brother Folkard, of Ipswich, who buried the mother in February, officiated, a goodly number of friends and sympathisers being present. Her father, Mr. J. Jay, was for years deacon at Sible Hedingham Particular Baptist Chapel, and is highly respected. Pastor J. Hazelton says:—After watching by her side for eight weeks she was taken away from me, and I was obliged to return with my four motherless children (one adopted) to our home at St. Neots, having left her poor body so many miles distant. The friends at St. Neots and elsewhere, have been kind and sympathetic. The blow is heavy, and the out is deep, yet he is consoled at the thought that her loss, he fully believes, is her unspeakable gain.

JAMES MAUNDER (HIGH WYCOMBE) passed peacefully over the Jordan into the goodly land on December 1st, after a long and painful affliction. He was brought up in the rites and ceremonies

of the Church of England, without the power of the Gospel in his heart. As a young man he came into Wycombe, seeking employment, which he found. He also found a young woman upon whom his affections became fixed, no more to be removed till the day of death. As she attended Newland Chapel (which at that time was in the hands of Strict Baptists), he must needs go there also. He was captured in the Gospel net. In 1863 the present Zion Chapel was opened, and our brother was one of the first (with her who had then become his wife) to be baptized by the first pastor, the late Mr. H. W. Stenbridge. Thus, for over forty and a-half years he stood an honourable member of the Church at "Zion." In 1868 he was elected to the office of deacon, which he consistently sustained to the last. Not likely to be forgotten are the last words he spoke in the church. A few weeks ago, just after the Ordinance of the Lord's Supper, when some young friends had just received the right hand of fellowship, scarcely able to stand, he said it was probably the last time he should meet with them (and so it proved); he most kindly and lovingly expressed himself on behalf of the new members and of the whole Church. Our brother cultivated no thorns for his dying pillow through hard words and unkind conduct towards his pastor, or in any way in the Church. Would to God the same could be said of every so-called deacon! For twelve years, on the Lord's-day morning, he regularly met the writer in the vestry, and with a hearty grip of the hand would say, "The Lord bless you, and make the Word a blessing to-day," or other kind words to the same effect. Whenever the doors of the sanctuary were open for service, whether on Lord's-day or week-evening, no matter what the weather, he would be present, unless called away on special business to other towns; and whenever that was the case, he would try and find out a cause of truth. He was a lover of godly, free-grace preachers. On two occasions he accompanied the writer into Suffolk to attend the annual meetings of the Norfolk and Suffolk Associations, which he enjoyed immensely, save one part of one of the services at Blakenham. Our brother was a lover of peace to a fault. Truly the language of his heart and lip was concerning Zion: "Peace be within thy walls, and prosperity within thy palaces." His bones were laid to rest in the Ipswich Cemetery amid many tokens of grief and respect. On Lord's-day evening, 13th, it was the writer's painful lot to make special allusion to the past consistent life and decease of our brother, basing our remarks on the words, "An old disciple," and seeking in so doing to extol the love of God and the riches of His grace, which had made our brother a

disciple of Jesus Christ, and had kept him faithful and honourable these forty years in the wilderness. O that God may be pleased to bless the young men with as much love to His cause, and raise up many more for the same purpose.

"When the weary ones we love
Enter on their rest above,
When their words of love and cheer
Fall no longer on our ear;
Hush! be every murmur dumb,
It is only 'till He come."

J. PHILLIPS (WALTHAMSTOW)

passed peacefully away on August 9th. Our brother was born of godly parentage, but realised that the natural heart is against Christian teaching. But He who says He will work, worked in His own mysterious way, and our brother, having arrived at manhood, became acquainted with his future wife, and, to please her, attended at the Strict Baptist Chapel of their native place. Being convicted under a sermon preached by Mr. Holland, and after being in deep soul-trouble for some twelve months, hardly able to sleep at night, was set at liberty under another sermon preached by Mr. Holland, and came before the Church at Ebenezer, Cottenham. He was baptized in the river near there by Mr. Warren. He afterwards came to live at Walthamstow, and joined the Cause at Zion, Maynard-road, where he stood as a member for twenty-two years, and as a deacon for fifteen years. He was blessed with a realised nearness to the Lord when in prayer, and had a strong desire to speak in the Lord's name. He often spoke at our prayer meetings, and on one particular occasion, when being without a minister, our brother took the services on the Lord's-day, and having a deep, thoughtful knowledge of the truths of the Word, the season was felt to be sweet, and the presence of the Lord was realised. He had been a sufferer for a long time from a complication of diseases, and endured much in his last days; but his mind was dwelling on the finished work of his Lord, and his conversation was most refreshing. He fell asleep resting on the complete righteousness of his Redeemer. He was laid to rest in Walthamstow Cemetery on Wednesday, August 12th, Mr. Margerum officiating, and on Lord's-day, August 16th, Mr. Licence preached the funeral discourse.—H. C. T.

ALBERT SONES.

Our beloved brother Albert Sones, of Leiston, Suffolk, was very suddenly called home on October 14th, while at his business, at the age of 49 years. It could not be said that our brother was a strong man. His sufferings at times depressed him, and had an impression (which proved correct) that he was not long for this world. He has left a

widow and six children to mourn his loss, whom we pray the Lord will sustain, comfort and provide for. He was a kind husband and a good father. Oh may his God be their God. His body was laid to rest in the Chapel Burial-ground on Sunday afternoon, October 18th, by our pastor, H. M. Morling. About 700 gathered round the grave. Our brother was very much esteemed by his fellow-workmen and in the neighbourhood, he being respected as a Christian man. He has been an honourable member of Aldringham Baptist Church about twenty-four years; a deacon and treasurer of the Church for upwards of ten years, the duties of which offices he faithfully discharged. We shall miss him. He had the cause of God at heart, and rejoiced to see signs of prosperity. On Sunday afternoon, October 25th, our pastor made special reference of our departed brother from the words, "Enoch walked with God, and was not, for God took him." This was very appropriate; suitable hymns were sung, and a very large congregation attended the service, showing the high esteem in which our beloved brother was held. To us, as a Church, it seems to say, "Be still, and know I am thy God." Our one desire and prayer is that God will raise up others who will follow in the steps of such and be as useful in the Church of God.—J. S. OXBORROW.

REBECCA THRUSTON (LEISTON, SUFFOLK),

the widow of the late George Thruston, whose death was recorded in the August number of the E. V. & G. H., was called home on September 14th, at the ripe age of 74 years. They were not long separated, for both are now at home with the Lord. Our sister had to pass through much suffering the last few weeks of her life, and her one desire was that the Lord would take her home. She has been an honourable member of the Aldringham Baptist Church for several years. Her body was laid to rest in the Chapel Burial-ground on September 19th, our esteemed pastor (H. M. Morling) officiating. He spoke very feelingly to the bereaved family, directing them to look through this vale of tears to the glorious home beyond. Our pastor made a few remarks respecting the death of our sister the following Lord's-day from Psa. cxvi. 5, "Gracious is the Lord, and righteous: yea, our God is merciful."—J. S. OXBORROW.

WHEN we trust to frames and feelings, as soon as they are gone the soul is discouraged and dejected; but when we trust in God's promises, which are always the same, then it is we are right, and a sense of God's unchangeable love towards us, proceeding from such trust, fires our souls with a continual love towards Him.—*Romaine.*

Echoes from the Sanctuary.

JONAH'S PRAYER.

BY JOHN HAZELTON.

"Then Jonah prayed unto THE LORD his God out of the fish's belly."—
Jonah ii. 1.

PREACHERS sometimes allude to Old Testament saints as types of our Divine Master in a forced and fanciful manner. In the case of Jonah, however, we tread confidently on the authority of Christ Himself, and assert without hesitation that the career of this remarkable man was providentially ordered or permitted, that prophetically, or by way of anticipation, it might furnish a series of illustrations of the wonderful life, actions, death, and resurrection of our great saving and delivering Lord.

This appears in *the prophet's being cast into the sea*, which bears no small resemblance to the death of Christ. An important contrast is, indeed, observable. Jonah's disobedience caused his trouble. The mariners were reluctant to throw him overboard, and besought that his blood might not be laid to their charge, whereas the sinless and obedient Saviour was delivered to those who longed for His death, and craved that His blood might be on them and their children. But the points of similarity are very striking. Jonah was cast into the sea with his own consent; he was immolated for the sake of others who could be preserved only by his peril, while the stormy sea, fit emblem of the wrath of God, became calm as soon as his body was engulfed by its troubled waters. So Christ appeased God's penal anger, and saved from destruction those for whom He gave His life a ransom.

His remaining *three days and three nights in the fish*, corresponds to the burial of the Redeemer for a part of three entire days. The whale swallowed the prophet. Never before had it received such a morsel; nor did the grave previously enclose such a prisoner as Jesus.

God, in His own time, "spake unto the fish, and it vomited out Jonah upon the dry land." So, His justice being satisfied, He spoke to Death to surrender his prey, and angels were sent to roll away the stone from the entrance to the sepulchre, and the great Master's own sign was verified to His generation (Matt. xii. 40). Hence, when we preach the Gospel, we preach "that Christ died for our sins, and *that He was buried*—for this is an essential fact in relation to our salvation—and that He rose again the third day, according to the Scriptures."

The prophet, *when saved from his awful peril, proceeded to Nineveh*, and delivered a message which saved a wicked populace from imminent destruction. This answers to the proclamation of Christ to the Gentiles by His apostles after His resurrection. Should we not, perhaps more than we do, "remember that *we were Gentiles in the flesh.*" My heart is often stirred to deep and solemn feeling when I sing:—

"Ye Gentile sinners, ne'er forget the wormwood and the gall;
Go, spread your trophies at His feet, and crown HIM, Lord of all."

The typical character of Jonah is not, however, our subject. His story exemplifies certain facts and features in the experimental salvation of true believers, and suggests truths on which we may well enlarge. Our text presents to our notice :—

I.—THE PERPETUITY OF DIVINE RELATIONSHIP. Jonah, when he offered his recorded prayer, had lost all that a living man could lose, friends, comfort, everything which the world could afford. Immeasurably more, he had lost his realisation and enjoyment of the favour of the Heavenly Friend from whom his disobedience had severed him. That Friend Himself, however, he had not lost, for he “prayed unto the Lord HIS GOD out of the fish’s belly.”

“The seaweeds were wrapped about his head ; the floods compassed him about.” He could have had no accurate or consistent idea of his position. Some things are, however, noticeable in connection with his condition and circumstances. From his recorded prayer, we gather that he was the subject of a three-fold miracle. His natural life was preserved ; the use of his reason continued ; more wonderful yet, his faith did not fail. Most wonderfully of all—“the bonds of love” which connected his God with him, and held him to his God—in spite of the tremendous strain—remained stable and unbroken—“He prayed unto the Lord *his* God,” “I will look again unto Thy holy temple.”

The covenant relationship which exists between God and His beloved people was established in pure sovereignty—that is to say, in the exercise of His right, based on His absolute dominion, to consult His own will, and act in accordance with His own pleasure in all His proceedings. He did as He chose in becoming our God, and in constituting us His people. For this He has given no reason.

“He only knows who chose us, why
Our souls are His Divine abode,”

but—having chosen and predestinated us to the adoption of children, Christ having redeemed us with His precious blood ; the Holy Spirit having entered our hearts, and made them His dwelling-place,

“Things future nor things that are now, not all things below nor above,
Can make Him His purpose forego, or sever our souls from His love.”

Professors, indeed, represent Him as mutable, and insist that salvation will be forfeited if believers fail to perform their part of the covenant of grace. Jonah, however, furnishes an unanswerable reply to such untruthful assertions. Was *he* perfect ? Was he faithful in complying with these supposed conditions—yet, who ever proved more fully the constancy of the saving grace of the God who had called him ? So with confidence, we join with the poet in singing :—

“If ever it should come to pass that sheep of Christ might fall away,
My fickle, feeble soul, alas ! would fall a thousand times a day ;
Were not Thy love as firm as free,
Thou soon would’st take it, Lord, from me.”

The grace of God like the God of grace is immutable. He did as He pleased when about becoming “our God.” His holy hand was free to record what names He chose in “the Lamb’s book of life,” but having originated this relationship, having constituted the person of His Son the living link of union, which holds them to Himself, and His great and glorious Self to them, He will never revoke His purpose, alter His arrangements, or relinquish His claims.

“Grace will complete what grace begins,
To save from sorrows and from sins;
The work that wisdom undertakes,
Eternal mercy ne'er forsakes.”

II.—Again, we are reminded of the important truth of THE CONTINUED RESIDENCE OF THE HOLY GHOST IN THE HEARTS OF TRUE BELIEVERS. No record is given of Jonah's regeneration and consequent conversion to God. Of this, however, we are assured—that when “dead in trespasses and sins,” the ancient purpose of sovereign grace had been actualised in his heart, and he had become a living child of God, “an habitation of God through the Spirit.”

Of Him we therefore appropriately sing :—

“His bless'd renovation begun, He dwells in the hearts of the saints,
Abandons His temple to none, nor e'er of His calling repents.”

This is a fact, and on gracious and spiritual facts it is always important and profitable to dwell. The Spirit's whispers may be hushed. His operations in the soul, of which we are from time to time gratefully conscious, may be intermitted; His light be withdrawn; His help withheld. But He never entirely leaves a quickened child of God for a moment. Having entered a blood-bought and blood-marked heart—He abides there for ever. In Jonah there was much that was violent and wicked. He was, however, a living, though imperfect saint, and, therefore, carried the Spirit of God with him into the whale's belly.

“The life which we live in the flesh” is due to the presence and perpetuating power of the Holy Ghost. What a wonderful life it therefore is! Floods cannot drown it; fires burn it; Satan destroy it or sin in the heart contaminate the essential purity of its nature. Like its great Author, it is eternal, and none that possess it shall ever perish.

Many professors part with their religion “through tribulation or persecution, because of the word. ‘By-and-by,’ as the Master said, ‘they are offended,’ and ‘thus endure for a while only.’” Jonah's religion survived all hostile forces, because the Spirit maintained His residence and reign within him.

The indwelling of the Spirit within the prophet's heart, was, moreover, proved by the fact that *he prayed in that strange and terrible place*. True prayer is impossible apart from the help of Him who is its sole and supreme Author and Inditer.

Yet, further, the persons in the blessed Trinity are an undivided Unity, and where One is, the others of the sacred Three are also. The Father was, therefore, with His wayward child to bring him back to his right mind. The Saviour was there to receive his broken breathings; and the Spirit was there to sustain his soul, and evoke the petition we are studying.

This is a consoling fact. We, though true Christians, may be in very lonely places—remote from all friends, deprived of the means of grace, and tried experimentally in very distressing ways. Our joys may depart, our hope grow dim, our confidence yield to depression, and our former buoyancy leave us. We may be forced to travel to heaven alone like foot-sore travellers who have lost sight of the light of their far-off home. One fact, however, remains unchanged, “God is our Refuge and Strength; a very present help in trouble.”

III.—INTERCOURSE WITH GOD IS PERMISSIBLE AND POSSIBLE IN ALL PLACES.

A poet has well said, "True happiness has no localities," and it is equally true that the religion of God, with the exercises and actions to which it gives rise, is confined to no region here below. The prophet found in his heart to pray unto the Lord. The place was uncongenial; his circumstances were unfavourable to devotion. Yet as he afterwards testified: "Out of the belly of hell cried I, and Thou heardest my voice."

The royalty of the operations of the Spirit is also apparent. The prophet's circumstances were desperate. Like many other poor saints in dire extremity, he might have said:

"The help of men and angels joined can never meet my case,
Nor can I hope relief to find but from Thy boundless grace."

The Holy Ghost is, however, the "Free Spirit," free to go where He chooses, for who shall refuse admission to the King? Free to act according to His will, "for who can stay His hand or say unto Him, 'What doest Thou?'" Free to benefit God's dear people in pure favour, without being induced or hindered by what they are or have done.

None on earth could have rescued Jonah. No angel or saint could have sustained him. No power but that of Grace could have elicited this prayer from his heart. All this the Spirit was free to do, and did, and He demands our praise for His compassion to Jonah and to thousands of God's other poor, faulty, but dearly-loved people.

He prayed. It was forced upon him, and was all he could do. "He cried, by reason of his affliction, to the Lord." There come times in the history of all God's saints when prayer is their only resource. What a mercy that we have warrant and permission to avail ourselves of it, under such circumstances.

Was his prayer vocal? Did he find words with which to clothe his thoughts? It may have been that he could only express his feelings by sighs and groans. At all events, his prayer reached heaven, and was heard there, for it "came in unto God, even unto His holy habitation." There was a connection between Jonah's heart and the Lord's — a perfect understanding, on God's side at least, between them. The prophet telegraphed to the other world, and an answer of peace and assurance was returned.

It may be anticipating the fuller light of the Gospel dispensation, but we may remember that there is a free course for all true prayer wherever Christ in His mediatorial character and capacity has Himself gone.

He is glorified as the result and reward of His sufferings and death. He is crowned with glory and honour. He has opened up the way to the eternal throne, and true prayer will travel as far upwards as the risen Christ has. Has He ascended higher than the sky? Prayer will ascend beyond the sky. Is He in heaven? Prayer will be heard in heaven. Is He with the Father? Prayer will reach the Father's ear. Hence its permissibility, its possibility, and its potency, however and wherever expressed.

IV.—Jonah's experience exemplifies THE UNIVERSAL LORDSHIP OF THE GOD OF HEAVEN. This appears in many particulars, and preachers have often profitably used this narrative to exemplify that "His kingdom ruleth over all." He is seen at work *above*, commanding the

wind, which is twice mentioned. We behold Him controlling the sea, which ceased her raging at His will. He is the Maker and Master of dumb creatures, as His action toward both the whale and the worm testify. His dominion comprises the vegetable world: "He prepared a gourd and made it to come over Jonah." He is Lord of what some thoughtlessly call "chance," for when lots were cast He directed the mariners to the prophet as the occasion of their peril. He is specially Lord of His people, and is here to be contemplated as extending His protection towards a lonely and distressed man. All things thus happen within the circumference of the Lordship of the Almighty. How happy are they who can add:

"This awful God is ours, our Father and our love;
He shall send down His heavenly powers to carry us above."

V.—We learn lastly from Jonah's experience that **NO MAN LIVETH UNTO HIMSELF, AND NO MAN DIETH UNTO HIMSELF.** The lives of all men touch other lives; and this is pre-eminently true of God's dear children. In the narrative, the prophet appears as a very isolated person, and what is related of him seems to concern no one but himself; yet it will have an influence in the Church of God to the end of time. It furnished an illustration to the Master Himself, and has been blessed to thousands of saints who, in their folly, have tried, Jonah-like, to flee "from the presence of the Lord."

It speaks still. Who can fathom the depths of depravity, deceit, cowardice, and vanity contained in all our hearts? Who can say how far folly and sin—if restraining grace is withheld—may impel a child of God to wander. Who can predict by what terrible processes of recovery and restoration, wanderers may have to be brought back? But Oh, looking heavenward, we add:

"Who is a pardoning God like Thee,
And who has grace so rich and free?"

(Delivered in Chadwell Street Chapel, Thursday, June 20th, 1872.—JOHN HOPKINS.)

ZION'S MINOR MINSTRELS.

SUSANNA HARRISON, 1752—1784.

"Glorify ye the Lord in the fires."—Isaiah xxiv. 15.
"Poets learn in suffering what they teach in song."

IN 1752 a little girl was added to the family of a poor couple in Ipswich; and the child passed her first fourteen years at home. She received but a slender education, and was unable to write, till she subsequently, when quite a woman, acquired the art by her own industry.

In 1768 the father died. She then became a domestic servant, and for some time continued in this station of life.

Her likeness—a *silhouette*, probably taken by an itinerant artist at a Fair—presents the profile of a somewhat striking young person, of sprightly figure and good features.

Though never profane or immoral, she was gay and giddy: a female companion, as she afterwards confessed, having proved a snare to her.

In 1772 a spinal affection, in connection with a complication of

other disorders, so prostrated her that she had to abandon her avocation, and return to her mother, and obtain a precarious living by plain sewing.

At this period she attended Tacket Street Independent Chapel, the Minister of which was a godly and evangelical preacher. Her attention to his instructions was noticed by many; she thus learned much truth that was of subsequent profit to her.

In 1773 her indisposition assumed more serious proportions. Medical help proved unavailing. Her doctors confessed that their skill was baffled. It seemed as if she must, ere long, die; and she herself gave up all thoughts of recovery.

On Tuesday, January 12th, 1773, she was visited by a Christian neighbour, who had heard of her critical condition and was anxious about her eternal welfare. He found her "in the dark as to another world," though longing to enjoy peace with God. She conversed about her doubts and fears in a way that assured him that she was deeply acquainted with the depravity of her own heart.

On the following Saturday the visit was repeated. She admitted some glimmerings of hope; but again expressed her desire to be favoured with "a token for good"—"a pledge of her interest in the blood and righteousness of the Redeemer," before she went hence. "Then," she whispered, "oh how pleasant would Death be!"

"The time of love," which comes to all God's elect and redeemed people, arrived in the calm of the following Sabbath morning. As she lay sleepless and in pain, lamenting her guilt and sinfulness, "the Lord, of His infinite mercy, gave her faith to look to the 'blood of sprinkling.'" She was helped to lay hold on Jesus as her only Saviour. This, and much more, she related to the same friend a few hours afterwards—concluding her testimony with a flow of such ascriptions of praise to God as could not be transcribed "without injuring their beauty." Thus her career as an assured and experienced child of God on earth commenced.

Her previous soul-trouble appears to have been solemn and protracted, as her eightieth hymn testifies:—

"O, how delightful is the thought!
The wonders that my Saviour wrought,
The wonders of Redeeming love,
When first my heart was drawn above—
When first I saw my Saviour's face,
And triumphed in His pard'ning grace.

Long had I mourned, like one forgot,
Long had my soul for comfort sought;
But He was witness to my tears,
And Jesus sweetly calmed my fears;
Assured me of my sin forgiven,
And I rejoiced as if in Heaven."

Susanna Harrison did not, however, as was expected, die at this time. Years elapsed ere her change came. Her physical weakness, indeed, increased; and finally kept her entirely in bed. Her poverty was great, as she was unable to pursue any employment, and depended on the benevolence of friends. Her exercises of soul were varied and solemn. None can read her compositions without perceiving that she journeyed to heaven by ways that are often unknown to many of God's children. At times she was dark, through the absence of Him whom her soul loved;

at times joyous, when the sight of His dear face made all things bright. Providential interposition, which proved His loving-kindness, occasionally enforced outbursts of grateful praise; and anon trying seasons came when both cruse and barrel seemed to fail, and her faith was put to its extreme of tension. So she lingered, in pain and poverty, till August 3rd, 1784, when, after twelve years affliction, she was called to join the singers above. Her remains await the Resurrection, in the burial-ground of the Chapel in which she first heard the message of Divine mercy.

Hers was a *lonely*, but not a *lost*, life. In the solitude and seclusion of her garret home, she was a close student of her little library, which consisted solely of her Bible and Watts's Psalms and Hymns. Her knowledge of the former became accurate and extensive: this led to her meditating much on sacred themes. At length she began to express her thoughts in verse. This gave her both relief and occupation. Writing materials were then, however, costly; but she begged old quill pens and odd scraps of paper from friends—often having nothing better than the coarse, disused wrappers, which had contained goods from tradesmen, on which to inscribe her musings.

These accumulated till, in 1779, a Christian stranger from the Metropolis* was induced to visit her, to whom some of these were shown. Struck with their merit, he urged their publication on her friends. This was done: and a small volume, entitled "Songs in the Night," was given to the world. A second edition, with a commendatory Introduction from the pen of Dr. George Conder, of Hackney—an account of her conversion, and a few additional pieces—followed in 1782. This was several times reprinted, and sold extensively, both in Scotland and England. The last issue (in 1842) was from the press of E. Palmer and Son—to whose Firm, Evangelical Christians were so greatly indebted for many gracious works.

She shrank from the publication of her name as the Author, but her objections were overruled; and it is pleasing to learn that the profits realised during her life-time were of essential service to her.

A copy of the Fifteenth Edition lies before us, which we have again looked through, with some little softness of heart. So few books are there that exert this influence with God's exercised children, that any to whom this one is unknown may be grateful to learn its history and contents.

That she was not insensible to sorrow for her condition, her ninety-fifth hymn, on "Bitterness of Soul," shows:—

"O grievous lot! O, heavy woe!
Must I this cross sustain,
So long as I a feeling know,
Or here, on earth, remain?
Why do my sorrows yet increase,
And flow on every side?
Why is my soul deprived of peace?
And comfort—why denied?"

Why am I chastened every day?
My nights, when spent in pain?
Why should deliv'rance longer stay?
Is all my prayer in vain?
Why so mysterious are Thy ways,
And dreadful in my sight?
Show me—that I may lip Thy praise,
And serve Thee, with delight."

Her harp, however, was not always hung on the willows. In fact, the characteristic, if not the charm, of her little book is the sweet spirit of contentment, and the acquiescence in the ways of God which it

* Whether this was Dr. G. Conder is not clear. The Introduction, which purports to be from his pen, is dated March 13th, 1782, whereas he died May 30th, 1781. (See "Bunhill Memorials," by J. Andrews Jones.)

breathes. Here are two verses, from hymn 110, "On a Meal of Dry Bread :"—

" I fear'd lest discontent should turn,
 And cause my appetite to spurn
 A meal so very dry ;
 But, sanctified by prayer, 'tis sweet,
 More so than all the sav'ry meat
 Which dainty sinners buy.
 My God, how infinitely kind
 Art Thou, to reconcile my mind
 To all Thy sovereign will !
 Contented I shall ever be,
 If I may but converse with Thee,
 And have Thy presence still."

Whether she suffered from the craftier and more terrible temptations of Satan ; or was plagued, almost to desperation by inward corruptions, as some poor Christians often are, we cannot tell. She rarely goes, as Joseph Hart so wonderfully did, into the lowest dungeon, in search of poor brother pilgrims, shivering and shuddering in its darkness and terrors. Her pains were largely physical, and her sorrow circumstantial ; and she mainly teaches what she had herself learned from her own surroundings. As a rule fellowship with God, of which she knew much, was the compensating blessing set over against her many and terrible trials ; and she sang of the joy of the visits of the Beloved as few have been enabled to do.

Her hymns are less known than they should be. Two only appear in Denham's Selection (543 and 621) ; one is admitted into Stevens's ; Gadsby has none.

Reader, turn to your " Saint's Melody," and read the two above-mentioned, which may come with new pathos and power when you remember *her* who presented them to the Lord's poor tempted and tried family.

The verse in No. 621—which was a favourite with John Hazelton—originally appeared thus, though the alteration is, as many think, judicious :—

" Give me the Bible in my hand,
 A heart to read and understand,
 And faith to trust the Lord :
 I'd sit alone, from day to day,
 Or urge no company to stay,
 Nor wish to rove abroad."

No special admiration is claimed for this and her other compositions, though her singular history, the many disadvantages under which she laboured, and the average excellence of her writings, invest them with peculiar interest. It is, therefore, with propriety that John Sheppard, in his "AUTUMN DREAM ;" or, "Thoughts in Verse on the Intermediate State of Happy Spirits," introduces her as indwelling Paradise, and sharing the joys of those that "have died in the Lord :"—

" See yonder, now retiring midst the grove,
 SUSANNA here—who through long wearisome months,
 And from her pained but unrepining heart,
 'Songs in the Night' recorded, which have sooth'd,
 With their unlearn'd and artless minstrelsy,
 Full many a humble sufferer."

In an appended note, he adds some of the facts of which the reader is in

possession. "The day before she died"—he tells us—"she pointed to heaven, whispering 'that she could not talk, but should soon sing there.'"

"Her 'songs' on earth"—he continues,—“though not poetic, and not always grammatically correct, have consoled and edified many. I have been pleased to find them—where, indeed, I *first* did—in the sick chambers of the poor.”

C. H. Spurgeon, in "The Saint and the Saviour," refers to her as one who learned in affliction the art of solacing others of the Lord's true and tried people while on their pilgrimage. Few, indeed, have more fully exemplified a sweet verse from a meditation of hers not included in "Songs in the Night :"—

"Precious the Faith that lifts the soul
Above desponding fear;
Joyful in hope of Heaven, her home,
And longing to be there."

STEPPING TOGETHER.

A Paper read before a Mutual Improvement Society.

"Can two walk together except they be agreed?"—Amos iii. 3. "Be not unequally yoked together with unbelievers."—2 Cor. vi. 14.

"In things essential, **UNITY**; in things doubtful, **LIBERTY**; in all things—**CHARITY**."

SOME years since a party of friends who were staying together at a "Hydro" in the Peak district of Derbyshire, started for a morning walk to a place of interest in the neighbourhood. Ere long, a few grew weary, and finding a pleasant resting-place, resolved to stay there. Further up the hill-side, a second detachment succumbed; and thus, two or three only persevered, and reached the furthest spot which *all* had at first designed to visit. As the gong rang for lunch, they re-assembled; when, in reply to the question, "Why did you not go the whole way with us?" the writer replied: "I am not so good a traveller as you; and 'Can two walk together, except they be agreed?'"

The incident led to further thought. It is often similar with true Christians. They start from the same point. They

"hear the voice of Jesus say,
'Come unto Me and rest;
Lay down, thou weary one, lay down
Thy head upon this breast;'"

and, responsive to the Saviour's words, come in faith to Him. They may join the same Church; obedient to His command, they perhaps are "buried with Him by baptism unto death" at about the same time; and, for a while, enjoy much mutual friendship and fellowship. Then for some reason, they separate, and are and will be comparative strangers till they meet to be severed and sundered no more in the "Homeland" above.

The expression is based on a figure at once simple, obvious and striking. If two persons are to journey on foot together, three things are essential. Both must intend to reach the same destination. Both must agree as to the route to be adopted. Both must maintain the same pace—and, as far as possible, keep in step with each other.

The last is important. How unpleasant it is to walk with anyone who continually gets out of step with you. When walking with my father as a child, I used to try and make my short steps match his longer ones by taking two to his one. I rarely, however, could manage more than one and a-half, which made our progress—as I may style it—"joggy." Literally, therefore, it is not pleasant to walk with anyone without concurrence as to the length of the steps taken, and when the right feet shall be put down and when the left.

The fact enforced by the figure—the higher truth taught by the ordinary truism, is that if persons are successfully to pursue the same object, there must be unanimity—agreement as to the object aimed at; the methods which will ensure its attainment; and the time, place and manner of each effort that is made.

The query, as Amos propounded it, was evidently designed to elicit the answer, "No." Other parts of Scripture, however, somewhat modify it, if they do not imply the contrary. It therefore often becomes a serious question as to the measure of concord essential to onward and mutual progress in some desirable plan or project.

Compromise on questions in which important principles are concerned, and matters of right and wrong are involved, is not for an instant to be sanctioned. Respect to one's conscience and loyalty to the Master forbid temporising in all such cases. What is good cannot be secured by adopting unworthy means. The truth must never be sacrificed in the interests of pleasing companionship, however attractive it may be. Two cannot walk together in pursuance of a high and holy object unless they cordially agree on all the great and grave moral distinctions and obligations which lie at the basis of what God regards with approbation.

Kindly and considerate mutual concession is, however, often advantageous, and even imperatively called for; though to what extent it should be made may be difficult to decide. The strong one who wants to rush on may slacken his pace to help his weaker friend. The feeble might put forth all their strength and bestir themselves to energy, to avoid hindering their stronger friend. Is not this the spirit of Paul's teaching when speaking of abstaining from things lawful in themselves, but likely to present a difficulty to others?—"Wherefore if meat make my brother to offend, I will eat no flesh while the world standeth" (1 Cor. viii. 13).

It is sometimes advantageous to put a fast and a slow horse to work together; to conjoin irritable people with good tempered ones; or the over-anxious with the easy-going. Such alliances have resulted in good, things being thus balanced and kept from verging to extremes.

Scientists tell us our earth is kept in its position by two forces, one which draws everything to the centre, the other which drives everything FROM it. They are *not agreed*, but they "work together" for the best of ends.

Each of us must settle it with our own consciences, as to what really are "things essential," and where *we must* part company with those who do not agree with us.

If such association is really compulsory, we must earnestly seek grace to stand our ground; to overcome evil with good, and not be overcome by it. Here we *may* claim God's help and blessing, which we *cannot* when the association is of our own seeking.

Where the difference is slight or involves no great principle, it will do us good to exercise mutual forbearance—yielding to each other's wishes—making allowance for difference of temperament and character—and not letting ourselves become Ishmaels, —“ whose hands are against all with whom they do not agree on every point.”

This subject is important to all in the springtide of life, especially to such as profess to love Christ. In most of our churches there are many young people of both sexes. We must expect them to be pairing off, and all must feel solicitous lest this should loosen their interest in God's house and cause, and finally draw them in other directions.

It would be well could this text be hung out as a danger signal from God's Word, to all who love God and take His commandments as the rule of their lives, to induce them to think long and seriously before they contemplate lifelong union with those who are not agreed with them on this all-important subject. “ How *can* two walk together ” while one aims at pleasing God, the other solely at, in some form, the gratification of self? Absolute and entire agreement on all subjects is—as we have conceded—neither possible nor desirable; but on such points as love to God, and determination to consult His will first in everything, there must be agreement, or true companionship and happiness will be impossible.

We proceed to our second verse. “ Be ye not unequally yoked together with unbelievers.” This, like the former, is a figurative expression, based on the familiar custom of conjoining beasts for the work of drawing burdens, and the incongruity of uniting those of different kinds together, as the swift horse and the slow but sure-footed ox. This would strike everyone as an unwise and unmerciful arrangement which should be avoided. Just so would be the impropriety of God's true children entering into close alliance with those who had no vital interest in the blessings of salvation. So dissimilar are their characters, principles and hopes, that for the former voluntarily to establish such a relationship with the latter, would do as much violence to the admitted fitness of things, as it would be to yoke together animals of different powers and species.

The caution is far more comprehensive than is generally supposed. It condemns commercial partnership with unbelievers. It is a warning against taking any to our hearts in the confidence of friendship, who do not love the Saviour. It forbids close association with men of the world in the cultivation of the arts, the pursuit of science, or even in schemes of philanthropy, and the social elevation of mankind, in which the line of demarcation between believers and unbelievers is not distinctly recognised. It precludes union, on any religious pretext, with the enemies of evangelical truth. It also includes such friendship as terminates in marriage, but there is no warrant for confining it to this important matter.

To this, however, we here limit our attention, as the subject is rarely considered and discussed by Christians. Note the “ Be not ”—and be careful how you disregard it. We who have lived long enough to see the results of unequal marriages, would seek to warn you before it is *too late*.

Love may be deep, strong and pure, though unholy. Here the danger lies. I would shoot straight. May God guide the arrow to a

soul that needs it. *Love* is spontaneous, and in a way, we have no power over our heart's affections; if we love, we *do*; if we don't, we *DON'T*. This fact seems unalterable, but it is *not*. God's power can change our affections, though we, of ourselves, are powerless to do so.

We recall our own young days, and an earthly and unsanctified love which bound us with a chain from which we could not free ourself; nor even *wish* to be free. Yet we knew that there was no true agreement on the most important of all subjects. The words, "Set your affections on things above, not on things on the earth," were laid on our mind, but only seemed to mock us, so powerless were we to control the more dominant emotions of our heart. Then we remembered God's power, and asked that He would do it Himself, *and the chain was broken*. Not at once—there were years of suffering; but they came to an end, and the *soul was set free*.

Dear young friends! ask God first to make you *willing* to cease from loving those who, though *very attractive* in other ways, do *not* agree with you in "seeking *first* the kingdom of God and His righteousness." Entreat Him to impart courage to break away from the entanglement, and await His promised help.

If you put this counsel from you, you will live to regret it; or worse still, be led into agreeing with those who love *not* your Lord. If you are a true child of God, your Christian life will be *warped* and *spoiled*; and, though you will be saved from hell, you will lack joy and peace, and the power to serve and honour your Master. And how inexpressibly sad at life's ending will be the parting of those who have grown into each other's hearts, but have been united in earthly matters only; and die with no hope of a re-union after death; to part to meet no more for ever and ever.

AGATHA.

HOLY PRACTICE.

THE Apostle Paul, in all his Epistles, is very particular in stating and enforcing *the truth of God*. He will not concede an inch; upon doctrine, pure, sound, and incontrovertible, he firmly insists. As to *experience* he is equally precise, though it be but a babe's, so that it is a *living* one. His readers, however, cannot but observe the importance he attaches to what Bunyan calls the soul of religion, that is, the *Practical* part.

We have often felt the rod of correction, but, so far as we could judge, the chastening was neither inflicted for *doctrinal* reasons nor for defects in *experience*.

We ourselves, therefore, are slow to pronounce judgment upon low doctrine professors, so long as they hold no heresies; and equally shrink from disparaging what some might consider a *shallow* experience.

It is the "iniquity of a man's *heels*" that "compass him about" (Psa. xlix. 5.) Errors in one's walk, or practical relapses, bring the rod; and hence the Apostle closes his observations upon Divine chastisement (Heb. xii. 12), "Make straight, or even, paths for your *feet*"; as, in another place, he enjoins, "See, then, that ye *walk* circumspectly, not as fools, but as wise" (Eph. v. 15).—RUFUS.

THE METHODISTS OF TO-DAY AND THE PRECENTOR OF THE OLD TIME.

A MORE accurate view of the religious convictions and condition of a Christian Denomination, may often be obtained from side-lights, than from the direct testimony of Confessions of Faith, or Official Reports and Statistics. The points of a Creed may be emphasised or subordinated, as certain doctrines are favoured. Reports invariably take their colour from the character of the Chronicler; while statistics are, and ever will be, largely fallacious, until it is possible to make each unit represent a spiritually-minded, consistent, and clear-headed person. It is only when professing Christians involuntarily and unconsciously display their religion, that we can be fairly sure what their relation is both to God and to His people.

These thoughts arose from a perusal of our excellent contemporary *The British Weekly* for Jan. 7th, 1904.* From it we obtain

A GLIMPSE AT MODERN METHODISM.

When very young, we used to wonder at the advertisements in *The Baptist Messenger*. "Do you double up your perambulator?" "Do not let YOUR child die!" or the plaintive remonstrance, "DON'T beat your carpets!" Ever since, this form of literature has fascinated us, but we remember nothing stranger than the appeal of a firm of piano dealers in the above paper, who cater for public support, because, as they allege, no one else offers such favourable terms of sale. Why? Happily they inform us thus: "You see, it is just here—we are Methodists, and we expect you are, and we trust each other." . . . "BUY FROM THE METHODIST MAKERS.—Recorder." This settles the question. A journal bearing this title has issued its ukase. If you require a piano, do not—at your peril—obtain one of a Baptist, a Churchman, a Congregationalist, a Plymouth Brother, or a Presbyterian, but buy from (sic) THE Methodist makers."

This is, doubtless, advanced in good faith, and is, therefore, almost a revelation of the present religion of the Sect to which these enterprising men belong. Note their assurance as to its numerical strength. They "expect" that all who read the *British Weekly* are Methodists. Observe their modesty. They are Methodists; ergo, they are commercially reliable, and you may be sure that they will treat you better than "any other firm." Mark their confiding nature. They "expect that" you are a Methodist. They therefore (how delightful!) trust you, and appeal to you, as a loyal Methodist, to obey the Recorder, and buy from (of) them.

Methodism—on the authority of an old lady who "got religion"

* We would embrace this opportunity of acknowledging the unvarying candour, the pains-taking accuracy and the really fraternal kindness of the Editor, Dr. Robertson Nicholls, in all his references to ourselves and our movements as a section of the one Church of our Holy Redeemer. His notice of the late C. W. Banks, his mention of our own "John Hazelton—a Memoir," and his more recent account of a service at the Surrey Tabernacle, with its appreciative resumé of our brother Dolbey's discourse, recur to us with grateful pleasure. Such amenities are none too frequent, and claim recognition. We have, too, to thank our friend for an "Uplift of the Soul" on the day before the Metropolitan Tabernacle was destroyed by fire. We went in the strength of his wholesome words for many months, and are to-day the better for them.—EDITOR.

many years ago was then a very simple affair—"a penny a week, and sixpence a month, and a desire to flee from the wrath to come." Now, it walks in velvet slippers. Would you be trusted? Would you find others worthy of your confidence? Would you extend your own trade or make your purchases of reliable people only? This form of religion meets all your needs.

No wonder that Calvinism is all but dead; and that the Congregational Order of the Churches is at a discount. Who but living Christians, serious and earnest, as all that know the importance of being right with God through the Saviour are, would trouble about such trifles, as the truth of God and the order of His worship.

Paul warns Timothy to beware of men who are "bereft of the truth," and who suppose that "godliness is a way of gain" (1 Tim vi. 5, REV. VER.). Is not the above a solemn comment on his words?

A GLIMPSE AT STRICT BAPTISTS OF OTHER DAYS.

In the same paper, is a copy of an advertisement in the *Earthen Vessel* for 1858, notifying to all concerned, that there was a vacancy for a Precentor, at the Chapel of which James Wells was the minister. It bears internal indications of having been penned by him, and runs as follows:—

"SURREY TABERNACLE.

"A Clerk wanted, to conduct the Singing at the Surrey Tabernacle, Borough Road. He must be one who knows *vitaly* the truth for himself, and be able to give a Scriptural reason of the hope that is in him. One who *lives* as well as professes the Gospel. He must also be a *decided*, a *strict* Baptist.

"Also he must have a competent knowledge of music, and a voice for giving the hymns out as well as singing, suited to the largeness of the place and congregation. Also he must be one who can both give the hymns out in their significance as one who knows in his *own soul* what he is saying; also he must be sufficiently acquainted with the English language to *pronounce* his words with *propriety*; one who knows whereabouts *accent and emphasis* ought to rest. It is not desired that the hymn, in giving out, should be growled out, nor squeaked out, nor bawled out, nor whispered out, nor hurried out, nor dawdled out, but given out as dictated by *common sense* and a *feeling heart* in a voice distinct, earnest, and impressive.

"Also it is desirable that he should be one who in singing *pronounces* his words; not glide with *le, la, la*, through the hymn and nobody know what he is singing; nor is it desirable that he should bawl ready to split his throat, but sing *easily and melodiously*. Of course *perfection* cannot be expected, but the above will serve for a *hint* as to the kind of article* that is wanted.—Direct to Deacons of Surrey Tabernacle, care of J. Cox, 100, Borough Road, S.E."

This is, doubtless, comical enough. To refrain from a smile, while reading it, is impossible. Yet it reveals an amount of religious conviction and shrewd common-sense, which account for the far-reaching influence at that time exerted by this Christian community.

The year 1858 belongs to the past, but we remember it well. The

* A correspondent inquires whether this is not a misprint. Certainly the word "article" is hardly graceful in this connection.

Indian Mutiny had been recently quelled. Donati's comet flashed in the midnight sky. Spurgeon and Morley Punshon were the popular preachers. James Wells was filling his Tabernacle; had just published in a volume his "Letters to Theophilus;" the weekly issue of his sermons was in contemplation: and the era of his widest popularity had commenced.

See, now, some principles which underlie this notification.

THE IMPORTANCE OF SPIRITUALITY.

1. *Spiritual persons only should engage in conducting the worship of God.* The person wanted would neither have to preach or necessarily to pray publicly—but he was required to know the truth *vitally*, and be able to "give a reason of the hope that was in him." The idea of an unconverted sinners filling even this low position in God's house, was abhorrent to these earnest brethren.

2. *A consistent walk is essential* in every one who fills an official place in God's house. "He must not only profess but *live* the Gospel."

3. *None but those who are wholly in union with the truth should be chosen to perform public duties in our assemblies.* "He must also be a decided Strict Baptist." These brethren, thus made spirituality, consistency, and soundness in "the faith of God's elect" paramount.

No Church—some would say—could be conducted on such rigid lines. *This, however, was;* and it prospered. The ministry of our brother O. S. Dolbey also demonstrates that God is still mindful of His own word, "Them that honour Me, I will honour."

In many of our Sanctuaries open doors are set before almost all who are "religiously disposed" if only they have attractive manners, a little superficial culture and cash at their disposal.

Ministers come to us who were General Baptists as long as it suited their purpose; and when their former friends no longer want them, bring their exhausted energies and the withered and sear flowers of their manhood to us—to be received with open arms. No effort is made to ascertain their convictions on the Gospel and Church Order. Whether they possess a vital experience is rarely inquired—all is satisfactory, since some prominent member, "a good, easy man," avers of the preacher that "there's something about him that *he* likes" (a fact).

Even less to be trusted are the increasing number of preachers who have oscillated between conflicting creeds and views of Church order, till they must be in straits themselves as to what they *do* believe. Yet they are kindly willing to serve in our Chapels (for money, of course), and it is sagely judged that their attractive gifts *will draw*, and a welcome is accordingly extended to them.

O for the day when the old ways shall be revived, and every preacher, every Deacon, every Precentor and every Sunday-school teacher be required to be (to quote once more the old-time advertisement) "a *decided, a Strict Baptist.*"

If a special service is contemplated, the aid of ministers of sterling truth in all vital matters should be insisted on. A man known to teach error habitually—though on his guard, *for this occasion only*—addressing a congregation in one of our own places of worship, presents as glaring a moral anomaly as can be found under high heaven.

SUITABLE MEN ONLY ELIGIBLE.

Far, however, from depreciating the clear, intelligent, and impressive

reading of hymns, and their melodious and distinct singing — these things are insisted on as essential.

Our brethren, it will be noticed, did not regard the office of a Deacon as involving that of the Precentor—WHICH IT DOES NOT. One may be an excellent Deacon and the worst of clerks. Nothing has tended to spoil our services of praise more than this blunder.

The best reader and vocalist among the brethren in fellowship (whether a Deacon or not) should give out the hymns and strike the tunes; while the Church officers should do their proper work; serve tables, visit the sick, welcome strangers, help anxious enquirers, stand by and encourage their Pastors, and generally “quit themselves like men and be strong,” in the service of the King.

No reflection was evidently designed by the advertisers on poor and plain men whose deficiencies, when acting as precentors, were apparent. The dear old praise-leaders who bade Zion “*rejoice*,” read about a future and “*terry-mengious day*” and anticipated making heaven’s “*crystal*” walls “resound with song,” have nearly all gone home; but, in many cases, “sweet is their memory still.” It is poor wit which makes game of unavoidable defects.

Some, however, *who might do better* survive. It was a conceited man, who pleads for “a educated ministry” (he calls it “MINISTRY”) from whom we heard the two following extraordinary renderings of sweet and familiar words:—

“Ho Laud! our relp in hages past,
Hour ROPE for years to come,”

and, stranger still, the assertion that

“Sayturn trembuls when ’e sees,
The wee, cuss’d saint upon *His* knees.”

He, however, is less objectionable than the would-be dramatic reader, who rants out holy words, like a bad reciter mouthing a tragic poem.

One of these has dim and wholly incorrect ideas of the late Alexander Bell’s theory of Rhetorical Punctuation, and is wont to turn into nonsense, lines which a child could read with ease—by making unauthorised and ghastly pauses. Witness his recent reading of Charles Wesley’s, “Come, let us join our friends above” (Denham, 976):—

“Come, Letters, join our friends, Erbove!
Who HAVE obtained Thee, Prize:
And don the he-gull wings of *er-hum-erhum*—faith (sic)
To joy Sir Lestiall Rize.”

Can extenuation be pleaded for ignorance and conceit so intolerable?

The part of the advertisement which refers to singing is, perhaps, less important to-day than in 1858; harmoniums having largely relieved clerks of this portion of their duty. The “*le-la-la*” monition, has, however, still some weight. Every congregation requires a strong, clear, and telling voice to lead its praise: and good singing includes melodious articulation. It is pitiful to hear a loud-voiced man bawl nothing into vacuity, instead of clearly vocalising the truths that we love.

Thus we close. All will, we think, agree, that attention to these ancient hints might improve the service of song in many places, where not a few complain in secret, but none dare utter a word of manly protest.

PLENARY INSPIRATION.

BY HENRY DADSWELL, CLAPHAM.

(Continued.)

WE have considered the testimony of the Bible to its own inspiration. Its writers, we found, insist, in no dubious manner, not only that its subject-matter was Divinely imparted to those who produced it, but that they were as Divinely guided in the use of the terms in which their messages were communicated. Their ORIGINAL AUTOGRAPHS, to which these remarks solely refer, thus expressed the thoughts that God intended they should convey in the very words which He directed these holy men to employ, thereby securing the absolute infallibility of the sacred Scriptures.

How the Spirit impressed these thoughts and words upon the minds of inspired penmen, the Bible does not state. The *modus operandi* (or "the mode of the operation") of this Divine influence is, therefore, neither given to us, nor are we asked to define or explain it. Ingenious attempts have, indeed, been made to do this, but they have proved both futile and misleading. It has been suggested that the Lord spoke in an actual and audible voice to these favoured saints, who acted as amanuenses and took down what was thus dictated. Others have surmised that they were prepared for the reception of their supernatural impressions by being thrown into a condition resembling a trance; and that when thus insensible to all surrounding objects and occurrences, they became the passive and involuntary recipients of impressions which they subsequently recorded and reduced to intelligible writing, as conscious and responsible agents. For these and similar theories, plausible reasons have been given and isolated texts advanced. None, however, are satisfactory. All leave the main question untouched, and the difficulties unsolved. It is wise, therefore, to admit the inexplicable where no infallible light is vouchsafed, and to rest content with the indisputable but unexplained truth that those whom God thus used to communicate His messages to men did so in the actual words in which it was His pleasure they should be conveyed, the thoughts and the vehicles of expression both being alike Divine.*

To believe this is, indeed, an act of faith; but so to do involves no violence to reason. Given the existence of God—a Being of infinite goodness, wisdom, and power—"why should it be deemed incredible" that He should have originated a Book for the religious instruction of mankind, which records His mind and will in the exact terms by which only they can be intelligibly and fully conveyed to human readers?

OBJECTIONS CONSIDERED—ALLEGED TRIVIALITIES..

To this, few devout persons will demur, though some, in all honesty and earnestness, may plead that difficulties suggest themselves. While

* *Plenary* and *verbal* inspiration, though essentially similar in meaning, are not quite synonymous and interchangeable terms. "*Plenary*" describes inspiration as having been so full as to secure a writer against all error—from the Latin, "*plenus*, full." "*Verbal*" presents inspiration as conferring the ability to convey God's message in God's words—from the Latin, "*verbum*—a word." "*Inerrancy*," which was so largely applied to the Bible some fifteen years since, is not a felicitous term. In reasoning, we should employ *positive* not *negative* terms.—EDITOR.

it were easy to grant that plenary inspiration was essential to the production of *some* portions of the Bible, others, it is submitted, embody statements so trivial that in their case it was neither necessary nor probable.

A misapprehension, however, underlies this difficulty—the assumption that we are competent to estimate the importance or otherwise of what is presented to our notice in the Scriptures of truth. Before conceding the triviality of any portion, we should assuredly enquire on what authority it is to be so regarded.

An author whose knowledge of his subject is extensive and accurate may better be trusted to decide whether what he advances is or is not worthy of attention than his readers can. The Bible is, as all admit, a unique book, produced under unique conditions. Its authors possessed unique advantages for the composition of their writings. Who then are we—whose resources are so limited—to commend or depreciate at our pleasure any part or portion as important or otherwise? Many verses, which were once regarded as unworthy of consideration, have been shown to embody the most useful information, and all such, we doubt not, can be so treated. Our lack of light should surely make us humble in our judgment and cautious in drawing inferences and conclusions.*

WAS NOT PLENARY INSPIRATION OFTEN UNNECESSARY?

Somewhat similar is the difficulty felt in relation to passages in which events are recorded by persons who themselves took part in them; and, it is enquired whether inspiration *could have been necessary* to enable these to furnish a faithful record of what thus occurred. This, however, arises from confounding the two distinct terms—revelation and inspiration. Revelation was a Divine act by which the Lord directly imparted to men a knowledge of facts which they could have received by no other means. Such were the mode of the Being of the persons in the Trinity; the long predicted advent of Christ, “the sweet wonders of the cross,” and the method of sovereign mercy. These could never have been ascertained from Nature, inferred from the constitution of man, gathered from the history of the development of our race, evolved from human consciousness, or attained to as the outgrowth of religious feeling. Had not God made them known, mankind would have remained in utter ignorance of these matters. The supernatural act by which men were primarily and directly informed of these, we call REVELATION.

Inspiration is a more extensive term. It includes Revelation, but goes beyond it and covers more ground. Revelation made known supernatural truths and facts; Inspiration enabled favoured men to produce manuscripts which, in every possible manner, represented what God desired, and were therefore adapted to form part of His permanent Scriptures to the end of time.

Jeremiah did not require the aid of revelation to give an accurate account of the kindness of Ebed-Melech, the Ethiopian (Jer. xxxviii. 7—

* Such passages, for example, as “the child sneezed seven times” (2 Kings iv. 35); one hundred and fifty-three fishes were caught (John xxi. 11); Paul needed his cloak, which had been left at Troas (2 Tim. iv. 13). It may be suggested that the presumed insignificance of these and similar passages is due rather to the shallow mind of the objector than the intrinsic insignificance of the passages themselves and the inferences to be drawn from them.—AUTHOR'S NOTE.

13). Isaiah needed no miraculous authority for the details of the sickness and recovery of Hezekiah (chap. xxxviii.). No revelation was needful to inform the writers of the facts of these and similar statements. They could not, however, have been aware that it was God's will that these should form part of His Bible, apart from inspiration. With this they were favoured, and their records stand to this day.*

HISTORICAL DISPARITIES.

The histories which compose so large a portion of the Scriptures have also caused solicitude, partly occasioned by the lack of proportion which they exhibit. Events of world-wide and lasting importance are unnoticed or referred to with the utmost brevity, while ordinary incidents in the lives of individuals are related at great length. Whence this reticence on the one hand, and expansion of details on the other, if the entire volume was inspired by God? We reply that in estimating a book it is wise to make a well-known line a rule of judgment, and

"In every work regard the writer's end."

The Bible does not claim to present a universal history, but to reveal God to men, and to enforce and exemplify the principles of His government both in providence and grace.

Of the Old Testament we are told that " whatsoever things were written aforetime were written for OUR LEARNING, that WE through patience and comfort of the Scriptures might have hope" (Rom. xv. 4). John's sublime Gospel was penned " that we might believe that Jesus is the Christ, the Son of God, and believing, have life through His name" (John xx. 31); while Paul states of all the then existing inspired books, that their design was to make men " wise unto salvation," and that they are " profitable for doctrine, reproof, correction, and instruction in righteousness, that the man of God be perfect, thoroughly furnished unto all good works" (1 Tim. iii. 15, 17). This affords a standpoint from which to regard the historical portions of the inspired Volume in their entirety.

They cover a period of thousands of years, the details of which could not be given in one or any number of books. Selection was therefore

* The verb "to reveal" (literally, to unveil or to disclose an object by rolling back a veil or curtain by which it was previously hidden) exactly corresponds with the Greek verb *ΑΠΟ-ΚΑΛΥΠΤΟ*, "to remove a veil from." It implies the antecedent existence of an object or fact which was not visible because of an intervening medium, which this act removed. "Revelation," which describes this act stands for the Greek term, *ΑΠΟ-ΚΑΛΥΨΙΣ* (apocalypse), and describes the act by which a Divine or gracious object, fact, or act was disclosed to the immortal mind of a favoured person. Thus "no man knoweth the Father but the Son, and he to whomsoever the Son wills to reveal Him." "By revelation, He made known unto me the mystery" (Matt. xi. 27; Ephes. iii. 3). The word which would be rendered "inspiration" (*THEOPNEUSTIA*) does not actually occur in the Greek Testament, though the English term is happily employed in our familiar translation as part of the rendering of the adjective *THEOPNEUSTOS* (God-breathed, or inspired by God, in 2 Tim. iii. 16. where only it occurs). It is, however, universally employed by theologians in the sense in which it is employed in this paper. Revelation and inspiration (says Dr. Charles Hodge in his "Systematic Divinity") differ: (1) In their object or design. Revelation ensures the reception of knowledge; inspiration secures infallibility for those who are to impart knowledge to others. (2) The effect of revelation was to render men wise. The effect of inspiration was to preserve them from error in teaching or communicating the truth to their fellow-men.

imperative, and the selection was perforce the act of God, who chose in His own wisdom, what should be put on record and what passed unnoticed. We have thus, for instance, the comparatively full biography of Joseph, while the lives of other men, both good and evil, are condensed into single verses.

One purpose, however, is evidently at the root of all, and to which all Old Testament history is more or less subservient—the linking of Jesus, the Christ, through the generations past, first to David, then to Abraham, and finally to our natural head, Adam, finding its consummation in the full-orbed glory of the New Testament revelation of the Person, character, and all-sufficient atonement of the Son of God.

HISTORICAL DISCREPANCIES.

Difficulty has been felt in admitting the plenary inspiration of the Bible, because some of its historical statements contradict others. That there are passages apparently of this character, cannot be denied, though in many cases a careful and reverential study of the text and its surroundings leads to quite a different conclusion. Space prevents a detailed examination of this branch of our subject, but it were wiser to believe when faced by such apparent discrepancies, that our understanding and judgments are limited and imperfect, and to await clearer light, than doubt the inerrancy of the Word of the living God. Jonathan Edwards, that wonderful thinker and theologian, has remarked that “if God gives mankind His Word in a large Book, consisting of a vast variety of parts, many books, histories, prophecies, prayers, songs, parables, proverbs, doctrines, promises, sermons, epistles, and discourses of very many kinds, all connected together, all united in one grand drift and design, and one part having a various and manifold respect to others, so as to become one great work of God and one grand system, as in the system of the Universe, with its vast variety of parts, connected in one grand work of God; it may well be expected that there should be mysteries, things incomprehensible and exceeding difficult to our understanding, analogous to the mysteries that are found in all the other works of God as the works of creation and Providence, and particularly such as are analogous to the mysteries that are observable in the system of the natural world and the frame of man’s own nature.”

(To be continued, if the Lord wills)

WHY? A QUESTION AND ITS ANSWER.

WHEN we were younger—perhaps we have not quite got over it yet—in the ways of God, if we had not as comfortable a day as we formerly had, the first thing we did, as a rule, was to recall to mind what we had done. Had we read the Bible that morning? Had we said something wrong? Had our mind been occupied altogether with the things of this life, and to the exclusion of thought for the things of eternity? We used thus to look around to see what evil we had done that our soul that day was not so lively.

Well, sometimes—we speak it softly—we were not able to charge any large amount of guilt upon our consciences in relation to these matters. We had attended to God’s Word, and tried to think about Him; we

had guarded our tongues, and sought to walk as straight as we possibly could ; nor could we say we had done anything very greatly wrong. So we wanted to account, if we could, for the darkness of our mind, or for our lack of spirituality, and the absence of God's blessings. This is how it used to be with some of us, but we think the Lord has taught us better since. We have learned that He is a Sovereign, and that He does not give us the light of His countenance and the realisation of spiritual blessings for our good deeds, and for our careful living. Not that we would utter a word against these ; but we would say that good works and upright living cannot command the presence of God, or purchase the realisation of spiritual blessings. God is pleased sometimes to hide His face. Why, we cannot tell, but *we shall know*

" When we stand with Christ in glory,
Looking o'er life's finished story."

O. S. DOLBEY.

In Memoriam.

CHARLES HILL, OF STOKE ASH, SUFFOLK.

*Aug. 16th, 1820—Jan. 19th, 1904.**

It is recorded that at the funeral of John Knox on November 26th, 1572, the Regent Morton pronounced over him the well-known eulogium, " There lies he who never feared the face of man ; " and of him, whose name heads this page, the same might as truthfully be asserted.

He was descended from a respectable family of Suffolk yeomen in the locality of Yoxford, but was born and spent his youth at Beccles, and from a child attended the ministry of the revered George Wright, whom to the last he regarded and spoke of with the utmost affection and reverence.

In his early days he was so sickly that none expected that he would live to manhood, and his systematic education was impracticable. His eyes were chronically inflamed and his frame weakly. He was therefore allowed to run about much as he chose. He nevertheless read much, acquired a competent knowledge of figures, and stored his mind with a large amount of miscellaneous and nondescript knowledge, which stood him in good stead in after years.

On account of his feeble health he was only half-baptised when an infant at home, and his earliest distinct memory was his being subsequently taken to church to participate in the benefits of the rite (whatever they may be) according to the Book of Common Prayer.

His first commercial engagement was with a Quaker, whose business was that of a grocer and general dealer. He was soon entrusted with the charge of all the accounts, and always afterwards spoke with pride of the accuracy with which he kept them. This must have been in the neighbourhood of Aldringham, for he appears to have attended our chapel on the Heath, at which Robert Aldiss was the minister, who, in due course, baptised him.

Theology at this time greatly fascinated him, and he loved controversy on debatable questions, for its own sake, with any competent person. If his opponent were an Arminian, he would argue on the Calvinistic side ; if a Calvinist, he would reason as an Arminian—his only object being to confute his adversary and obtain a logical victory.

Gradually, however, the Lord—though he as yet knew nothing of the spiritual force of the truth—convinced him of the Scripturalness of the doctrines of grace, which he held firmly to the last. At length the radical

* The above, having been written hurriedly, may contain errors, which the Editor would be grateful to have pointed out. In the reports appended to the Circular Letters of the " Suffolk and Norfolk Association of Particular Baptist Churches " our friend appears as pastor of the Cransford Church in 1845 and 1846, and as of Stoke Ash, for the first time, in 1850.

change was wrought in his soul. Rapidly and irresistibly as the lightning's flash he was made a new man in Christ Jesus. The truth to which his mind had assented filled and fired his heart. One moment, as he knew, he was a lost sinner; the next he was confident that he was saved through the application of the Redeemer's blood to his conscience.

A time of irrepressible joy followed, which was succeeded by a period of the greatest distress and gloom. He had no doubts concerning the veracity of the Gospel or of the reality of his own conversion to God. He simply "walked in darkness, and had no light," the one text which sustained him being, "If the foundations be destroyed, what can the righteous do?" Doubtless the trial was sent that he might learn how firm and stable these foundations are.

As he emerged from darkness, his heart gradually began to long to tell others of the truth he loved; and one memorable evening his future father-in-law beguiled him into attending a religious meeting in a cottage, and when retreat was impossible, quietly told him that he must preach. Preach he therefore did, and three persons were—to use his own favourite expression—"met with," one being outside and a listener through an open window.

From that time, it must have been the spring of 1843, he preached repeatedly, almost always with tokens for good following.

In 1847 he was invited to Zoar, Ipswich, and made the only pastoral bargain in all his life—namely, that he would serve them for £40 a year; but they felt unequal to the undertaking, and the matter fell through. Two—as we may call them—tentative pastorates followed, at Cransford (Suffolk) and Elsworth (Cambridge), which, though brief, led to many valuable friendships.

In 1849 he became minister of the Baptist Chapel, Stoke Ash, serving the Church and congregation ably and successfully for forty-eight years. His views of truth were those of the higher Calvinism, but his large heart and clear and well-stored mind saved him from extravagancies of statement, and his strong natural love for what was right rendered all his teachings most practically salutary.

His diction, though always plain, and often lapsing into the lingo of the county he loved so dearly, was invariably chaste and graceful, and at times rose to heights of the sublimest eloquence. If George Wright was (as J. C. Philpot happily styled him) "the silver-tongued prophet," Charles Hill was the "poet-preacher" of East Suffolk. He had, when in his prime, no peer, and immense congregations invariably crowded in and around the Association tent when he was announced to preach.

He loved his Denomination, and served them with a right royal love. To his ministerial brethren he was a sage and safe friend. His policy was invariably stamped with God's blessing; and what he deprecated, however plausibly advocated at the time, almost invariably led to failure.

He was a man of intense emotion, hated where he did hate with unconcealed indignation and vigour, and loved where he did love with all the forcefulness of his big, true, royal heart.

He had an inexplicable aversion to the use of his pen, and never appeared in print save under circumstances of urgency or high importance. His only Circular Letters were "On the Government and Discipline of a Gospel Church" (1862) and on "Sanctification" (1881). Both are valuable, and contain passages of singular beauty, the latter, which is the production of his more matured mind, being richer and fuller of sublime evangelical truth.

At the Services, held in his chapel on May 5th, 1895, to commemorate his Jubilee, or the fiftieth year of his career as an ordained Minister, it was reckoned that in all, during the day, no fewer than 2,000 persons, including many Ministers and other prominent Christian gentlemen, were present. A Testimonial of more than £200 was made him, to which Lord Henniker, the local M.P.'s, several J.P.'s, and scores of friends in all parts contributed.

He retired in 1896, preached his last sermon in 1898, and, after waiting quietly for the home-call in his peaceful village residence, passed away at the Master's bidding to the realms of song above the skies.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

EBENEZER, LILLIE ROAD,
FULHAM.

THE fourteenth anniversary of the formation of the Church was held on Lord's-day, November 22nd, 1903, when the pastor (brother Andrews) preached in the morning from 1 Tim. i. 15, and brother K. Mutimer in the evening from Acts xxvii. 25, 26.

On the following Tuesday pastor Jas. Clark preached in the afternoon from 2 Sam. xxiii. 5. The sermon was much enjoyed. About 70 friends sat down to tea.

At the meeting in the evening our dear friend Mr. W. P. Goodley presided. Hymn, "Kindred in Christ for His dear sake," having been sung, our brother read Psa. ciii. Brother Shepherd engaged in prayer. The secretary read the report, which was very cheering, and recorded devout thankfulness for the Lord's abundant blessings during the past year. Brother Andrews commenced his labours as pastor on the first Lord's-day in January, and has been supported by the Lord in the preaching the glorious Gospel. There has been a freshness in the Word preached, and the truth so faithfully proclaimed has been made a blessing to the souls of many of the Lord's redeemed ones. The attendance at the services has been very good; and although we began the year with a little fear lest the financial responsibilities should not be met, it was thankfully recorded that, at the end of each quarter, a substantial balance was in hand. Another cause for thankfulness was that the Lord had added eight dear friends during the year—one by baptism (a teacher in the Sunday-school) and seven by transfer. We are in the enjoyment of peace and brotherly love. "Knit together (as the apostle says) in love, and unto all riches of the full assurance of understanding of the acknowledgment of the mystery of God, and of the Father, and of Christ." The Sunday-school, though prospering, was without a superintendent. Our prayer is, that the Lord will soon send us a suitable brother to fulfil this office. In conclusion, the secretary specially referred to the Building Fund. He stated that the balance in hand was £38 15s. 2½d. Iron buildings being under the control of the County Council body it is feared that the day is not far distant when such structures will not be allowed. This is a cause of uneasiness at times; but, apart from this, it has of late been much laid upon our hearts to seriously consider what steps should be taken with a view to the erection of a permanent sanctuary to the praise of our God. Sometimes the

chapel is well filled, then it is uncomfortably hot, and in many respects it is very inconvenient, so that it is absolutely necessary to prayerfully consider this important matter. It is estimated that the cost of the new chapel, with school underneath, class-rooms, and vestries, will be about £2,000. The remembrance of the Lord's appearance on our behalf at the commencement, when we were enabled to pay for the land upon which the present iron chapel stands, encourages us to believe that He will appear for us again, and direct us to take such steps and devise such plans as shall commend themselves to the Lord's people, and lovers of His precious truths, that many may be constrained to contribute liberally to the fund. We humbly look to Him, and in His Name friends were urged to contribute to the Building Fund.

The chairman, brother Goodley, made a few encouraging remarks upon the words, "Bless the Lord. O my soul!"

Brethren Cornwell, Dadswell, Holden and Palmer were enabled to speak some soul-stirring words. Our pastor (brother Andrews) warmly thanked all the brethren for coming.

The collections amounted to £9 9s. 4d.

This very happy meeting was brought to a close by prayer and the singing of the Doxology.

RECOGNITION SERVICE OF PASTOR W. A. DALE.

INTERESTING services in connection with the recognition of W. A. Dale as pastor were held on December 10th, at Mount Ephraim Baptist Chapel, Margate. The meeting commenced with a tea at 5 o'clock, to which a good number of friends sat down. Evening meeting commenced at 6.30, under the presidency of pastor W. Chisnall, of Guildford, who was supported on the platform by Mr. Bloy, of Birchington, and the pastor elect.

Psa. xlvi. having been read, Mr. Bloy offered prayer; and after a brief address by the chairman on the nature of a Gospel Church, he called on Mr. Dale to relate his call by grace, his reasons for accepting the pastoral office at Mount Ephraim, and to state the doctrines he intended to preach.

This having been done, pastor Chisnall added a few words of encouragement, and then called on brother Wise (senior deacon) to relate the experience of the Church, which led to the choice of Mr. Dale for their pastor. Having done so, the chairman linked the hands of pastor and deacon, and called on the members of the Church to signify their approval of the union. This was done by a show of hands. The chairman,

while holding the clasped hands, concluded his savoury and appropriate words to pastor and Church by saying, "What God has joined together let no man put asunder." The chairman was graciously helped to offer the ordination prayer, after which he delivered an excellent charge to the pastor from 1 Tim. iv. 16. After another hymn, pastor Bloy delivered a splendid charge to the Church from the words, "Encourage him" (Deut. i. 38). The Doxology ended this happy meeting, which was well attended, the chapel being nearly full. The presence and blessing of our God was enjoyed by us, and we can say truly, "The Lord is with us."

CHRISTMAS MORNING AT MOUNT EPHRAIM.

A very happy meeting was held on Christmas morning at 11 o'clock. About 100 Sunday scholars assembled to receive gifts of clothing, made by the Dorcas Society or given by friends. Special Christmas hymns were sung. Our pastor conducted the service, gave a brief address to the children and friends assembled, and presented gifts to the children. With sweets and garments, the Christmas-time for the dear children was brightened, as was evident in their beaming countenances. Near the end of the meeting the superintendent of the Sunday-school said he had a few words to say, and to the great surprise of our pastor it was to express the Christian love and good wishes of his people to him in the practical way. With a few loving words brother Wise handed the pastor the gifts of the dear friends, which amounted to £5 10s. Deeply touched by such lovingkindness, our pastor thanked the friends for their love and generosity, expressed so unexpectedly at this time and in such a magnanimous form, while words failed to carry his deep feelings of gratitude. He hoped his life and service among them would express his deep thankfulness to them for their generosity and love. The Benediction concluded this happy meeting.

AYLESBURY.—The close of the year is an appropriate time to recognise the gracious dealings of the Lord with His people, and our friends at the Aylesbury Baptist Church are to be congratulated on the happy way in which they closed the year. They have succeeded in paying off the whole of the amount (£1,044) incurred in re-building their chapel after nine years of united and prayerful effort, and on Thursday, December 31st, a successful series of services were held for the purpose of rendering thanks to Almighty God for His great goodness. In the afternoon pastor L. H. Colls, of Tring, preached an appropriate sermon, and, following a well-

served tea, a public thanksgiving service was held, when addresses were given by pastors L. H. Colls (Tring), H. J. Lester (Aston Clinton), Mr. T. Osbourn (Berkhamstead), Mr. Jas. Bagnall (Tring), and Mr. H. Chapman (senior deacon). The meeting opened with prayer by Mr. J. Wall, the oldest male member; and during the evening Mr. J. E. Beechey (secretary to the Building Committee, and superintendent of the Sunday-school) asked the Church's acceptance of a rostrum cushion as a thank-offering from the school. The whole of the services were characterised with heartiness and joy, and it is interesting to note that this old-established Cause still has the blessing of God resting upon it in spiritual increase, and the members are encouraged to look forward with hope. The day's proceedings concluded with a social gathering of the members of the Church and congregation.—*ESPERANCE EN DIEU.*

BRIXTON TABERNACLE SUNDAY SCHOOL.

THE 29th anniversary of the above was held on Sunday, 10th January, 1904, when the pastor preached in the morning from Psalm xlviii. 7, and in the evening from Isaiah lx. 9. We had good gatherings of friends, the young people singing special hymns and anthems.

The afternoon was very wet, and we had rather a small attendance of friends, but the weather made very little difference to the scholars. We were pleased to hear the little ones recite their pieces so nicely, and hope next time we shall hear more of them. Our brother, Mr. Henry Browning, the late Secretary, visited us and gave us a good address on the praises of God, taking for his text Psalm cl. 6. The various illustrations taken from Scripture where praise was prompted by the several marvellous acts of God were very closely followed by the children, and the time soon fled.

On Tuesday afternoon following, the services were continued. Mr. James Clark, of "Hope," Bethnal Green, preached from Judges vi. 14. The sermon was much appreciated. The children joined the friends at tea, the school being only just large enough to seat them all.

At the evening meeting our brother Mr. Bartlett took the chair. He read a portion of Luke xxiv., and our brother J. Browning afterwards engaged in prayer. The Chairman gave a few cheering words on the text, "Go forward," urging both teachers and scholars to still press on. The superintendent, brother Guille, then read the report and balance sheet, which showed that a good attendance was maintained, both morning and afternoon, and also at the pastor's Bible-class. A small balance was in

hand. The secretary's place had not been filled up as had been hoped. Thanks were publicly expressed for the kind gift of Bibles by Mr. Dobson, of Surrey Tabernacle.

Mr. Andrews, of Fulham, then spoke to the scholars on "Hope" being a heavenly principle. All good teachers, he said, would never go into their classes without having in their heart a hope that the Lord would make the word spoken both spirit and life in the hearts of the scholars they taught.

Mr. Clark took a riddle from Eccles. xii., and obtained very attentive hearing while he propounded it. He obtained prompt and correct answers to his questions on the house and its several parts.

Mr. F. Grimwood spoke from Psalm cxix. 9, and warned the scholars of bad company. By repeating the text several times we trust they will "think upon these things."

Mr. B. T. Dale spoke of young Abijah, in whom there was found some good thing toward the Lord God of Israel in the house of his wicked father, king Jeroboam.

The pastor then distributed the prizes, amongst them being many presents from the teachers to the scholars.

The collections taken amounted to £13.

Before the meeting closed, the Bible-class, through one of their members, our brother, Mr. Jas. Cattle, in a very graceful and appreciative speech, presented the pastor on their behalf with a beautiful dressing-gown and pair of slippers as a token of their love and esteem.

J. B.

OLD BRENTFORD (NORTH-ROAD).

—The New Year's services were held here, as follows:—On Friday, Jan. 1st, at 7 a.m., the pastor and a large number of friends met for prayer and thanksgiving—thanksgiving for mercies and favours past, and prayer that the Lord's blessing might still rest upon the labours of our pastor and those who labour with him in the Master's cause in all our future work. Many earnest prayers were addressed to the God of all grace on behalf of the pastor, the school, and every other effort put forth for the spread of the Gospel. We think this meeting was attended by more in number than on any like previous occasion. On Monday afternoon, Jan. 4th, our brother J. E. Flegg preached from Matt. xxviii. 20, "Lo, I am with you alway." The divisions were—(1) A people or persons peculiarly favoured; (2) A Presence most desirable; (3) A promise always abiding. In the evening our brother E. Mitchell preached from Psa. xxxi. 15, "My times are in Thy hand." (1) An expressive phrase; (2) A sacred confidence; (3) A sweet consolation. Both these sermons were much enjoyed. The attendance was

very good, and we pray that the Lord's blessing may richly rest upon these New Year's services, and that there may be many answers to our pleadings in His name, and to Him shall be all the praise.—E. FROMOW, Chiswick.

BETHESDA, IPSWICH.

THE annual meeting in connection with the Sunday-school was held on January 13th, 1904, when about two hundred friends, including those connected with the school, partook of a splendid tea, after which followed a very interesting meeting, which encouraged the teachers and those who take part in the Sabbath-school to go on in that good work. Pastor H. M. Morling (of Aldringham) and Mr. W. Potter (Grundisburgh) were present, with our beloved pastor as chairman and president. Mr. J. Wright commenced the meeting by seeking the Lord's blessing, and, after our pastor had read a few verses from Psalms, the secretary's report of work for the year 1903 was read. It was mentioned that the past year had been one of "sorrows and joys," and, although the Lord has taken to Himself one who was a good and faithful president for 26 years, and who was loved by all those that knew him, we must thank our God that the work had still been carried on and in His own time He had sent us another faithful servant. The number of scholars now standing on the books is 253 and teachers 31, against 29 teachers and 228 scholars as that of the previous year, making an increase of 25 scholars and two teachers. Special attention was drawn to the punctuality of the scholars.

The superintendent was then called upon to give a short address, and, in speaking as superintendent of the school, said he could endorse the remarks contained in the report, and coupling his remarks with those of the secretary, thanked the teachers for their work of love in the school, &c. The meeting gradually drawing near to a close, pastor H. M. Morling delivered an earnest address, choosing for his text these words, "Labourers together with God" (1 Cor. iii. 9). He referred to the changes which had taken place during the past year; although men and things of time may change, we could bless the Lord, who is always the same, and who changes not. Mr. Morling, in addressing the teachers, remarked that he was delighted with the way the work in Bethesda Sunday-school was progressing, and hoped it would continue.

Mr. W. Potter spoke well from these words, "When I am weak, then am I strong" (2 Cor. xii. 10), he remarking that the teachers, doubtless, felt very weak at times for that which laid before them, but in their weakness the Lord would be their strength. He felt posi-

tive that the same Lord that had blessed would bless again and again.

Our beloved pastor thanked the two dear brethren for the very helpful addresses, which, by God's help, they had been able to deliver. A hymn was sung, and our pastor closed the meeting with prayer. A. W.

HIGH WYCOMBE.

FOR some time past the younger members and friends connected with "Zion" have been in the habit of meeting together for prayer in what is called the "Upper Room," on Lord's-day afternoons, at the close of the school and Bible-classes. After Mr. David Morling, who was a teacher, became connected with the Strict Baptist Mission, and went out as a missionary to India, it was thought desirable to hold special prayer meetings on his and the Mission's behalf, after the manner of the Prathana Sabha Society at Brighton. Sunday, January 10th, was the first time of so meeting. After a hymn had been sung, Miss M. Rogers, one of the teachers, was asked to make a statement, which she did, as follows:—Dear friends, having been asked to say a few words this afternoon, I will try and explain why we have met together here. Our object is to pray for our brother David, whom the Lord has called to serve Him in India, and for the Mission with which he is connected: as also for all the servants of the Lord who take the Gospel to the heathen. Many prayers have ascended from this room for our brother, that the Lord would be with him and bless him, and make him a blessing. And we would like to support him, not only with our prayers, but practically with contributions to the Mission. By having these meetings we hope our interest in and sympathy with the cause of the Mission will be deepened. India is so large and dark: let us not be satisfied with having just a few missionaries there. We would like to have an army of those who believe in the precious truths of the Gospel of the grace of God, to go and take the light unto all the dark places, so that many may know and love the truth. Psalm lxxv. 2 is very encouraging to those who pray, especially to those are interested in mission work: "O Thou that hearest prayer, unto Thee shall all flesh come." (1) The Person addressed—God in Zion. "Praise waiteth for Thee, O God, in Zion." The Psalmist was doubtless thinking of the house of the Lord at Jerusalem, where His people gathered together to worship Him. And we know that the words are true of the one Church of God everywhere. But I like to think that praises wait for God here in Zion, and that here He is present when

we meet for prayer. What a mercy to have a God who hears prayer, and to have been taught to esteem it a privilege! How different the gods of the heathen! How the prophets of Baal, poor, deluded creatures, pleaded with their god, but all in vain! But when Elijah prayed to his God the fire came down at once and consumed the sacrifice, so proving He hears prayer. Elijah's God is our God: He is the same now. (2) The promise: "Unto Thee shall all flesh come." Does this mean everybody? If so, how is it that so many thousands live and die with no desire to come to God? I take it to mean the whole family of God wherever they may be—in England, or India, or any part of the world. God knows where all His people are, and saves them by His grace, and brings them to Himself. It matters not to Him whether they are black or white, or to what nation they belong: He brings them all to trust in Him, and come to Him by prayer. (3) Notice the certainty expressed: "Shall come." There is no doubt about it. Probably the Psalmist was thinking of the blessed prediction concerning Shiloh: "Unto Him shall the gathering of the people be." How surely that is being fulfilled from age to age! And Christ Himself said, "I, if I be lifted up, will draw all unto Me." What an encouragement for those who preach the Gospel! Its success does not depend on the preacher, nor the people, whether they will accept it or not. The work is the Lord's; He draws His people to Himself, by the power of His grace, wrought by the Holy Ghost in the heart; He teaches them by means of the Gospel preached by His servants, whom He calls and prepares for the work. Let us take courage, knowing that God has power over all hearts, and pray earnestly for the success of the Gospel wherever it goes.

Following this address, earnest prayers were offered on the behalf of the Mission work and its workers, and the mites of the friends presented. To all our young members, and aged ones too, we say, "Go ye and do likewise."

CROYDON.—The New Year's meeting and pastor's anniversary was held at Derby-road Baptist Chapel on Tuesday, January 5th. A helpful sermon was preached by pastor O. S. Dolbey, of the Surrey Tabernacle, from 1 Cor. iii. 21—23, to a good afternoon congregation. A public tea and meeting followed, over which brother J. M. Rundell efficiently presided, and, after the opening devotional exercises, asked the pastor for a statement of affairs generally, to which he responded in a grateful acknowledgment of Divine goodness and help, and stated that none had been taken away by

death during the past year, either from the Church, congregation, or school, and that the work had been well sustained by the Lord's blessing and an increasing congregation of worshippers. The chairman followed with a few appropriate and encouraging words, and called upon brother T. Carr, who spoke from "The Church of God;" brother B. T. Dale from "Christ is all and in all;" brother T. Jones from "God is able to make all grace abound towards you," and brother O. S. Dolbey from "My soul shall make her boast in the Lord." Some appropriate remarks from the chairman and cheerful singing between the highly spiritual and cheerful speeches given by the brethren, and liberal contributions from the people, combined to make a God-honouring and interesting season of joyful thankfulness, which was closed with prayer by the chairman and the Doxology.—
EBENEZER BEECHER.

REHOBOTH, BEDFORD ROAD,
CLAPHAM.

SERVICES to commemorate the eighth anniversary of the pastorate of Wm. Waite were held on Tuesday, January 7th. At 3.15 Mr. Mitchell was graciously helped to preach from Rom. x. 4, dwelling (1) on the grand and important testimony of the text; (2) its design; (3) the persons described. The attendance was good, the Master's presence felt, and the sermon blest to many.

The evening meeting commenced at 6.30, the pastor in the chair. After singing, and reading the 1st chapter of Paul to the Hebrews, the chairman called upon brother R. Bawdon, who sweetly led us at the throne of grace, imploring Divine blessing upon the meeting. We felt it good to draw nigh unto God.

The chairman then made a few remarks upon the chapter he read, stating that he had no glowing account to make of the past year's labours, had received much help from His Master. We have had to mourn our loss by death, removals by Providence, and some of our number through old age, affliction and other causes, prevented from meeting often with us. We, with others, had to deplore the present state in the world, and the professing world too. In the one an increased state of godlessness, and that becoming more bold and defiant, while in the church much confusion, contention about words, and traditions of men. However, the Lord is faithful. He has led us forth out of the world and a mere profession, and is leading us about, and will lead us on and through to our eternal home above.

Brother Mitchell then gave us a masterly address from Heb. i. 4, and

brother Cornwell from a verse in Song of Solomon. After the collection the chairman called upon brother Holden, who gave a very sweet and encouraging address.

Brother Dadswell spoke and testified of the Lord's presence and blessing from the words of Paul, the aged, "The Lord stood by me."

Our brother H. Mundy then came on the platform and drew the attention of the friends to the gifts and collections, especially to our Farthing Fund, carried out by Mrs. Mundy, with the help of our lady friends, which this year had amounted to £5 18s. 3d., added to the gifts, and gift of the tea to the collection for the pastor, as follows:— Collections and gifts, £8 1s. 10½d.; Farthing Fund, £5 18s. 3d.; making a total of £14 0s. 1½d.

The chairman gave his hearty thanks for the practical way in which they had showed their love towards him.

Our brother F. Grimwood then gave us a very cheering address, which was much enjoyed by the friends present. The singing of the Doxology brought the meeting to a close, which was well attended by friends and well-wishers.

On the following Thursday, through the kindness of Mr. and Mrs. Mundy, a tea was provided for children and parents of the Sunday-school, and a lantern lecture by Stanley Martin on "Famous Bonfires." The chapel was full, and the lecture much enjoyed. The collection was for the school funds.

MAIDSTONE (PROVIDENCE, MOTE-ROAD).—On Wednesday, January 6th, New Year's tea meeting was held, when about fifty, including young lambs, partook of a very beautiful repast. The opening hymn, "Awake my soul in joyful lays," having been sung, brother G. Brown sought the Lord's blessing on the meeting, and the 103rd Psalm was read. Profitable addresses were delivered by brother F. Baker from Exod. xiv. 15, "Go forward;" brother F. Mason from Heb. xiii. 6, "The Lord is my helper;" brother Wm. Drury from Rom. viii. 1, "There is therefore now no condemnation to them who are in Christ Jesus;" T. Millen from 2 Cor. v. 7, "For we walk by faith, not by sight;" G. Brown from Rom. viii. 28, "And we know that all things work together for good to them that love God." Brother H. J. Walter stated that £1 5s. was collected at tea towards the Renovation Fund, and that we had now in hand £65 for that purpose. He then made a few remarks upon Psalm cxix. 117, "Hold Thou me up, and I shall be safe." The chairman said we should do well, both young and old, to make that portion our earnest prayer for this year. This happy service was concluded

with prayer and Benediction.—EDWARD WAGON.

WHITTLESEA (ZION).—The New Year's tea and meeting were held on Jan. 5th. In the evening addresses were given by the pastor (Mr. J. T. Peters) from the words, "He faileth not," by Mr. Throssel from Psa. xxvi. 8. and by Mr. Winch from the question, "Lovest thou Me?" On the following Tuesday a tea was held in connection with the pastor's Bible-class, when nearly forty young people were present.—C. BRAKES.

ELTHAM BAPTIST CHURCH.

MEMORIAL STONES LAYING
OF CHAPEL IN BALCASKIE ROAD,
WELL HALL.

THE friends composing the Eltham Baptist Church have every reason to praise God for His goodness and mercy, and to take their faith and courage in both hands and press on with vigour. At the laying of four memorial stones of the chapel in Balcaskie-road, Well Hall, on Tuesday afternoon, Jan. 19th, there assembled a goodly number of friends with full purpose of heart to help forward the erection of this house of prayer in a large, new and rapidly growing district of the far South-East of London. Amongst the Churches represented were Zion, New Cross; the Surrey Tabernaacle; Dacre Park; Enon and Carmel, Woolwich; and Providence, Erith. Pastor E. White presided.

Mrs. John B. Kennard laid the first stone. Our sister has been the means, under God, of giving this Church a real start in life, on a sure and sound basis. The beautiful and capacious freehold site, on the hill, overlooking the new estate and the country for miles around, is Mrs. Kennard's free gift, including all law costs whatsoever. Upon this stone no less than £50 was placed by relatives and friends of Mrs. Kennard's. "The Lord bless thee out of Zion" is and will be the prayer of all.

The next stone was laid by General Sir William Stirling, K.C.B., who gave a spiritual and interesting address, touching upon the inscription which his stone bears, "My house shall be called a house of prayer for all peoples," and also upon several incidents connected with his early life—his first school days being spent within a stone's throw of the chapel site. The General has rendered a great and generous service by his presence and part in the ceremony.

We then had a very instructive address by Rev. F. C. Lovely, B.A., of St. John's Iron Church, Bexley.

Then came the third stone, which was laid by our beloved friend Mr. Thomas Green, of the Surrey Tabernaacle. We shall never forget the kindness of our

brother, and the valued interest he has taken in the Lord's work and cause here. His spiritual and experimental address on grace and glory was blessed to several of those who were favoured to hear it. Not only did Mr. Green lay his own donation on this stone, but he also placed thereon the gifts of several beloved friends and colleagues of his at the Surrey Tabernaacle.

Then came the laying of the "Banks Memorial Stone," a stone commemorating the life and labours of the founder and many years Editor of the EARTHEN VESSEL. This stone was laid by Mr. Charles Burt Banks (the eldest living son of Charles Waters Banks), who gave an eloquent and stirring *résumé* of some of the salient points of his father's long and arduous service in the Church of Christ as printer, editor, poet, and preacher.

The total amounts laid on each stone were: 1, £60; 2, £6 10s.; 3, £17 16s.; 4, £27 15s. 6d. (which included the collection); grand total for the afternoon, £102 1s. 6d.

The Congregational Church at Eltham kindly lent us their schoolroom for the tea and evening meeting. A goodly number of friends from sister Churches attended both. Mr. A. J. Robbins, of Ealing, presided at the evening meeting. In Mr. Robbins, as in Mrs. Kennard and Mr. F. J. Catchpole, we have found another staunch and valued friend, and generous supporter. The speakers of the evening—brethren Rose (of Woolwich), West (of Erith), and Wileman (of Dacre Park)—were much helped of the Lord, and their addresses, as well as the chairman's, were greatly enjoyed, and we hope will bear good fruit in days to come. The evening collection amounted to £5 6s. 8d.—making the day's total up to £107 8s. 2d. To God be the glory, great things He hath done.
CHIEL.

STRICT BAPTIST MISSION.

ON Monday, January 11, in connection with the Strict Baptist Mission, a prayer-meeting was held at Chadwell-street, Clerkenwell, presided over by Mr. E. Mitchell. Prayers were offered by brethren Hodges, Millwood, E. Marsh, Maokenzie, and Franklin, and an address was given by pastor B. Mutimer.

The address was warm-hearted, original, and spiritually helpful. The points as I gathered them were—

The great Captain appears to His servant.

He can do without servants, but uses them.

He appears at times of difficulty.

He came in military array.

The effect on Joshua—he worshipped.

He gave a plan.

God's will must be accomplished when His servants follow His "plan." We have one: if we follow it we must succeed, though waiting for the blessing is trying.

Hymn No. 8 (tune, "Rockingham") having been sung, pastor E. Mitchell concluded in prayer.

BLAKENHAM (SUFFOLK).—Words fail to express our gratitude to God for having answered our prayers. Lord's-day, January 3rd, was a very happy day for God's dear people at Blakenham. Our young brother C. Mothersole was the preacher for the occasion, and very acceptable he proved to be. At the close of the morning service brother W. Carr led into the baptismal pool a dear sister and brother (husband and wife), and immersed them in the name of our Triune God. We thank God and take courage, trusting others may soon be constrained to cast in their lot with us.—M. A. MOORE.

STEVENAGE.—The New Year's meeting was held on Wednesday, Jan. 6th, 1904, when we were favoured to hear Mr. Jull, of Cambridge, both afternoon and evening. The services were much enjoyed by the good congregations present, and many expressed it a season to be long remembered. A tea was provided in the interval between the services, and a goodly number sat down. Collections were in excess of last year.—C. A. F.

IPSWICH, ZOAR BAPTIST CHAPEL SUNDAY SCHOOL.

TEACHERS AND BIBLE-CLASS SOCIAL EVENING.

The annual social tea was celebrated on December 30th, 1903, when over forty sat down. Our pastor presided at the evening meeting, and after singing, brother E. Garrod asked the Divine blessing. The President, in opening, expressed his pleasure at meeting so many young friends and workers again, this making the 14th anniversary he had presided over, wished the teachers much of the blessing of the Lord in their work, and concluded by giving as a motto for the New Year, "Be strong and of good courage" (Joshua i. 9).

The secretary, brother A. Foreldick, gave a report of the year's work, and financial statement of the school year.

Brother J. Threadkell, superintendent, gave us the average attendance of scholars and teachers, which compared favourably with former years, was glad to welcome so many friends and fellow-workers, and expressed his thanks to all who had helped in carrying on the good work. For the New Year he desired we should not be weary in well-doing, for in due season we shall reap if we faint not.

Brother G. W. Gardner and Mrs. J.

Threadgall, teacher of the young women's Bible-class, also briefly addressed the meeting.

May the meeting prove a stimulant for further earnest work, and may more energetic helpers be found anxious to extend the kingdom of Christ in this little "Hill of Zion." A. F., Sec.

Aged Pilgrims' Corner.

THE inmates of the Society's Homes have again been kindly remembered at Christmas by many friends, and the lady visitors have made their usual distribution of joints to the pensioners in the Hornsey Rise Home. Those in the Camberwell Home have been entertained at tea, after which a bright and profitable meeting was held.

The prayer-meetings held on Saturday evenings at 6.30 at the Camberwell and Hornsey Rise Homes are open to the public, as also are the other services. The Committee are always glad of the presence and help of Christian friends on these occasions.

On Wednesday evening, February 10th, at 7 o'clock, Mr. W. Stanley Martin will lecture in the Hall of the Hornsey Rise Home, on "The Tinker of Bedford, and the Book that he wrote," illustrated by over fifty limelight pictures. Mr. W. Bumstead will preside. Admission sixpence. It is hoped that a large audience will assemble, and thus aid the Maintenance Fund of the Home.

Without the Benevolent and Coal Funds the Homes would be devoid of much of their value, for it is evident that when so large a number of aged people dwell together, some special help, over and above the pensions, is needed. In the first place an equal supply of coals must be provided for all, and the need in this respect is amply met, by the distribution of upwards of 320 tons. In addition to meeting a necessity, a fire-side is an immense comfort to those who are often confined to their rooms for weeks together, and who find in the ruddy glow of fire light that which cheers them in hours of loneliness.

Ministration to the sick and infirm is another important feature of the work, and through the Benevolent Funds the lady visitors are enabled to meet the needs of those who specially require care and attention, though it cannot be repeated with too much emphasis that this aid is not intended to relieve the children and other relations of inmates of the natural obligations that devolve upon them. From these funds gratuitous medical attendance is provided for all, and nursing and help for the needy ones.

Gone Home.

MRS. ELIZA BROWN.

The Church at Chatham-road, Wandsworth Common, has suffered loss by the removal from earth to heaven of our sister, Mrs. E. Brown. She will be greatly missed, for her genial disposition, sound judgment, and Christian courtesy won our esteem and love. Our friend was brought to consider her position when about 30 years of age. Nursing a friend, a true Christian, through a long and painful illness, she was impressed by the patience with which the sufferings were borne. The words, "If you died what would be your condition?" were constantly in her mind. Her father, a godly man, spoke on soul matters, and prayed with her. For some time our sister continued in a very unhappy condition, but was brought into liberty under a sermon preached by the late Mr. J. Blake from the words, "Arise, shine, for thy light is come," and was subsequently baptised, and united with the Church then worshipping in Artillery-street. Removing some time after to that neighbourhood, joined the friends at Maynard-road, Walthamstow. From thence she went to Clerkenwell and attended the ministry of the late Mr. John Hazelton, whose preaching was greatly blest to her. After being away from London for some years, our friend came to dwell in New Wandsworth. In 1895 she was received into fellowship, and to the end was a most consistent member, one who adorned the doctrines of God our Saviour. She enjoyed good health until recently. A few weeks back, being taken ill, an operation became necessary. Our sister had some doubt as to whether she would recover, for when her son saw her the day after she knew the doctor's opinion, she said she had been much troubled in her mind about it, but having laid the matter before the Lord she had no fears, that if it was the Lord's will to bring her through she should be glad for the sake of her children, but if not she knew that all would be well, for He would take her to Himself, and her prayer was that she should see her two dear children there. When the writer went to see her on the day she died, our friend called him, and as he bent over her, she said, "It's all right."

"My hope is built on nothing less,
Than Jesus' blood and righteousness,"

and on the evening of Monday, Jan. 18th, she passed to fairer worlds.—J. E. F.

GEORGE EDWARD CROUCH.

To such names of departed brethren as Morter, Cannings, E. E. Gray, men who served faithfully and long the Church at Gurney-road, Stratford, as deacons, must now be added that of

George Crouch, who entered into heavenly rest on March 28th, 1903, aged 65 years. Our much-esteemed brother was born in 1838 at Herne Bay, where his father was in business as a baker. But the boy was soon left fatherless (though his mother lived to be 87), and consequently went to work in a draper's shop at Canterbury, where he remained till he was 23. He then went to Dover and attended Salem Baptist Chapel, where he was convicted of his sinfulness, and ultimately assured of his pardon through the blood of Jesus Christ, which brought him peace with God. In this place also he was baptized, and stayed until led by Providence to London, where for a time he worshipped at Mare-street, Hackney. Just before his conversion he married, and for thirty-seven years proved a good husband and father, and how the "memory" of him is "blessed" is well expressed on the memorial card, "Beloved by all," which is especially true of his family, and all who knew him. In 1872 he joined the fellowship of the now Gurney-road Church, Stratford (then meeting in Forest-lane, under the pastorate of Captain Gray). This was his earthly spiritual home and sphere of usefulness till his decease. His attachment to God's people was maintained by Christ's love to them and himself, and mutually reciprocated by both. As deacon, superintendent of school, leader of Gospel Band, treasurer of Church, and delegate to the Association, some of which responsible positions he filled for years, and well filled too, those who were immediately or remotely associated with him can testify to his diligence, humility, earnestness, and spiritual-mindedness. Though in his earlier and middle years of life he had sometimes to bear the yoke of adversity and hardship, yet God prospered him in later years (and the cause of God was enriched thereby); but with it he had to endure much of the ballast of affliction, his body often being attacked with rheumatism and rheumatic fever. Yet, nevertheless, the sufficient grace of God shone through him, his lips uttering freely the abounding goodness of his Lord. The last six months of his life, through failure of health, were spent at Margate, where he breathed his last. Amongst his later words were heard:—"O Lord, I would not wish to see," &c., and "When I get up yonder, I will sing as loud as any." He was fully conscious to the last, nodding his head at statements made concerning his safety in Christ Jesus, and for the future. His funeral took place on Saturday, April 2nd, and was conducted by his pastor (Mr. E. Marsh) in the Chapel, and at West Ham Cemetery. In both places there were large gatherings. On a subsequent Lord's-day his departure was referred

to, his pastor preaching from the text, Rom. xiv. 12, "So then every one of us shall give account of himself to God." By what the writer personally knew for years of our brother, as well as that of his spiritual friends and acquaintances, the testimony can be borne that his "account" will be an acceptable one because Jesus was His Surety, Advocate, and Forerunner. His Christian life is well summed up in Paul's words, on the memorial card, "I have fought a good fight, I have finished my course, I have kept the faith." So may we "endure hardness" as "good soldiers of Jesus Christ," and enter into similar rest and honour.—SAMUEL J. TAYLOR.

MR. JOHN ELMAR.

It is with sorrow we have to record the death of Mr. John Elmar, of Hill Farm, Starston, which took place on October 30th, after much suffering, aged 73. His last public service was the Harvest Home on October 5th; now he has been gathered home "as a shock of corn cometh in his season" (Job v. 26). Never had any Church a better member, or pastor a better deacon, and the writer feels that any record of such a life should be touched with a reverential hand. How our brother delighted to tell of God's mercy to him when as a young man he was wild and sinful. Possessing a good voice, he was a constant frequentor of the village public-houses, and delighted in song singing and music. After a time, the songs which he had committed to memory lost their freshness, and being unable to read, he was at what he considered a disadvantage. It struck him that the New Testament contained easy, simple words, and that if he could learn to read it, he would be able to read song books also. Being persevering and determined, he asked the help of a friend to teach him. He says:—"I read the book, and the book soon read me." Convicted of his state as a sinner, he attended the ministry of Mr. Benjamin Taylor, but the Word seemed to condemn him more and more. Mr. Taylor preached one Lord's-day from the prophetic words of Isa. lxxv. 1, "I am sought of them that asked not for Me; I am found of them that sought Me not." The message brought peace and pardon to his soul, and after a time he was baptised by Mr. Taylor on January 23rd, 1853. For upwards of fifty years our brother was in membership, continuing sound in doctrine, consistent in character, and persevering in labour. He was a tower of strength to the Church, and in every respect an honour to it. Perhaps few knew the Gospel better, believed it with a firmer faith, or more ardently aimed to further its proclamation to others. He lived, as well as loved the Gospel, never attaining perfection in the flesh, or professing to do, but by habitual up-

rightness and integrity of character, exhibiting those principles which a saving acquaintance with the power of the Gospel promotes. True to what he believed, he was large hearted, and "loved all who love our Lord Jesus Christ in sincerity and truth." Chosen deacon on March 19th, 1876, he filled the office well. Mr. Elmar knew his place and filled it "for the Master's sake." Rain, hail, wind, or weather, never kept him away from the means of grace. Persons of all shades of religious thought admired him, and the men who worked, and did business with him, would never swear in his presence. How we all loved him. Ah, how we miss him! Good honest John Elmar! his prayers were fraught with richness. They rang with honesty, and were tender with love. They inspired the pastor, cheered and invigorated many a troubled heart. God taught John Elmar to pray. How often after a sermon he would come to me, with tears streaming down his face, and say:—"It touched me!" One thing he mourned, that the house was not filled as in the palmy days of Taylor, when the Courts were crowded. His last days were spent in song, till he became too weak in body. It was a joyous ending of a beautiful life. A few days before his death he said to the writer, "I wonder who will fill that corner behind the organ when I am gone?" I felt at home there! He expressed a wish that at his funeral the friends should sing:—

"A debtor to mercy alone,
Of covenant mercy I'll sing!"

The writer (who was assisted in the service by pastor A. J. Jarrett, of Shelfanger), laid the mortal remains to rest in the Chapel graveyard on Wednesday, November 4th, a large number of friends being present. On the Lord's-day following, Psalm xcii. 13, "They that be planted in the House of the Lord, shall flourish in the Courts of our God," was graciously impressed upon our mind as a suitable text for the occasion, and we sought to extol that grace which had been so precious to our friend in life and death. "He being dead, yet speaketh"—D. S.

MRS. SUSANNAH SAVAGE.

Again death has come and thinned our ranks. Mrs. Savage on her dying bed told the writer she was brought to know and love the Lord Jesus at the age of 20. She was baptized at Cransford, transferred to Charsfield, and from Charsfield to the Church at Blakenham, rather more than twenty years ago. Thus for forty-seven years she was an honourable member of a Christian Church. Our dear sister loved the doctrines of grace, and filled her place in the sanctuary whenever she could. She was very loveable, and loving, and deeply interested in the welfare of the

young. How often have we heard her quote the text, "The angel that redeemed me from all evil, bless the lads." She had a cold some time, but was taken worse on Tuesday, Nov. 10th. Everything that loving hands could do for her was done; nevertheless, she gradually became worse, and on Thursday, Nov. 19th, passed away from earth to be for ever with the Lord. It was a great pleasure to be with her in her dying hours; she was conscious and happy to the last, resting on Christ. Our dear sister was 67 years old. Her mortal remains were interred in the burial ground at Blakenham, on Nov. 24th. Mr. J. Grimwood, a very dear friend of the deceased, ably officiated. We miss her much, but trust the Lord will raise up others to fill the vacant places.—M. A. MOORE.

JAMES WRIGHT

(of Acton-lane Tabernacle, Acton, W.).

On October 30th, 1903, our beloved brother, "having fought the good fight, having finished the course, having kept the faith," was called to his rest. During last winter a severe illness laid him aside for many months; the Lord was pleased, in answer to prayer, partially to restore him to health, and he was able to resume his duties. But an attack of influenza, at the beginning of October, again prostrated him; complications ensued, and, his strength rapidly failing, on the above date, surrounded by his dear wife and children, he fell asleep, to awake with the likeness of his dear Lord. Not long before he passed away a Christian sister said to him, "You feel that you are on the Rock?" "Yes," he replied,

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

and added, "By grace are ye saved." Then came his last conflict with the adversary and his final victory; faintly from the lips of the dying saint were heard the words, "The enemy, the enemy—but King Jesus is enthroned above all enemies." "Bless and praise the dear Lord for all His many mercies, and for His precious Word of Truth, which never fails, and for all His precious promises." Lapsing into unconsciousness he never again spoke, but with these words did he bear his dying testimony to the abiding faithfulness of his covenant God, and, that when his flesh and his heart failed, God was the strength of his heart, and his portion for ever. On November 4th, in the presence of many friends, a brief service, conducted by Mr. W. Aroher, was held in the Acton Lane Tabernacle, after which the mortal remains of our brother were conveyed for interment to Acton New Cemetery. On the Lord's day following, Mr. W. E. Palmer preached the funeral sermon, taking

for his text John xiii. 7. Our brother, in 1884, became a member of the Church under the pastoral care of Mr. A. G. Edwards, by whom he was baptized. On the death of the pastor he continued to worship with his brethren in the Kensington Hall, Kensington Park-road, W., but removing to Acton, he decided eventually to unite with the Church under the pastorate of Mr. W. Aroher, and was received into communion November 5th, 1893. In December, 1894, he was elected deacon, which office he honourably and faithfully filled until his death. A sincere lover of the distinguishing doctrines of grace, a thorough Strict Communion Baptist, firm in principle, and eminently a man of prayer, he will be greatly missed. Ever blessed and dear will his memory be to us at Acton. May the God of all comfort make all grace to abound towards our bereaved sister and the fatherless children.—S. G. E.

MRS. MARY YOUNDEN (DOVER).

Our dear sister passed away to glory on November 9th, at the great age of 80 years, having been born at Ashley, Dover, on January 10th, 1824. She was one of our oldest members. At the early age of 16 she was brought to the knowledge of Christ as her Saviour under the ministry of pastor Lillycroft, and was also baptized by him. She was a member of Pentside (now Queen-street) for the long term of sixty-four years, and was very well known to many of God's people, both ministers and members, as a most honest, straightforward, unassuming Christian. No one could be in her society for an hour without discovering that the principles of sovereign and distinguishing grace were dear to her. The Lord sweetly kissed her soul away almost without any bodily pain. As a Christian, she adorned the doctrines of God our Saviour. Although she went through a great many trials, her faith in her God never failed. She told her daughter that the Everlasting Arms were under her, still supporting her. She left three sons and three daughters to mourn her loss. Her remains were buried on the 14th ult. at St. James's Cemetery by the pastor, W. Holyoak, of Salem (our pastor, D. Witton, being ill). The writer will never forget her Amens in the prayer meetings. She was quite ripe for heaven, and God called her there. Farewell, sister, for a short time; thou art with Him; we say, as the poet said:—

"She is not dead, but only sleeping
In the sweet refuge of her Saviour's
breast;

And far away from sorrow, toil, and
weeping,

She is not dead, but only taking rest."

—B. J. HUGHES.

Echoes from the Sanctuary.

THE HOMEWARD JOURNEY.

An Address delivered in the Baptist Chapel, Stoke Ask, Suffolk, January 26th, 1904, at the funeral of CHARLES HILL, for forty-eight years Pastor of the Church.

BY W. JEYES STYLES.*

"Thou shalt come to thy grave in a full age, like as a shock of corn cometh in—in its season."—Job v. 26.

A GAIN, my friends, we confront the mysteries both of human mortality and the infinite stretch of the unknown country that lies beyond "the dark, cold stream of death." Mysteries, when God reveals them, are apprehensible; but they can never be comprehended. Lying as they do, beyond the range of our observation and investigation, their definition and full discussion is impracticable. A wise man therefore, while he admits their existence, thinks of them with reverence, and speaks of them with reservation. Here, we may truly exclaim, "Reason how vain, and eloquence how weak."

Who can say much to purpose and profit in the presence of one from whose body the "vital spark" has fled. Reticence is imperative. As a rule, he that utters least, expresses most. Silence often reveals more than speech. When Job's friends sought to solace him with long and laboured attempts to trace his sorrows to their source, he called them "miserable comforters;" but he made no complaint when, for seven days and nights, "none spake a word unto him, for they saw that his grief was very great."

At times, however, circumstances enforce utterance. To-day, we *must* speak. We are here to bid a neighbour, a friend, a brother, a father, and a Pastor—earth's last and longest "farewell." The relevance of our text to the occasion is obvious and impressive. Whether it was uttered by Eliphaz in the spirit of prophecy, and actually predicted the great improbability—that Job would live long and die in peace; or simply referred to the ordinary termination of a God-fearing man's career on earth, it is not now our purpose to enquire.

It presents man's *final possession*; "thy grave;" the *saint's progress thither*, "thou shalt come;" and an *instructive parallel*—"as a shock of corn."

I.—BEHOLD THEN MAN'S FINAL POSSESSION.

We may be indulged with wealth, or lack the luxuries, the comforts, or

* Delivered in fulfilment of a mutual promise made more than twenty years before, that the survivor would bury the other. It was evolved in the silence of the night previous to the funeral—a night of sorrow, sleeplessness and pain; our deceased brother's mortal body lying, the while, in an adjoining apartment. Not a word was prepared in writing—and the above is, possibly, rather what the speaker meant to say, than the Address as actually delivered. Our heart was almost too full for utterance. He loved us well enough to try to understand us, and succeeded. We venture to believe also that we, in some measure, also understood his many sided character and wonderful gifts.—EDITOR.

even the necessaries of life. None however, will be so poor that this will be denied them; none so affluent that more will be granted. Ere long, O brother man, "thy grave" will be all that is thine on earth.

Graves are universal. On the bleak hillside, in the grass-grown valley, around the village chapel, within the stately cathedral, midst "Greenland's icy mountains," and "Afric's golden sand;" away inland where the sea is not to be seen, and within the dark unfathomed caves of the ocean—the bones of the dead repose.

Graves are the resting-places of *persons of all ages*. Yesterday a brother present saw all that was mortal of a sweet little baby grandchild to her resting-place at Ipswich; to-day he joins us in paying love's last tribute to a man of God whose work was long-since done.

Graves are perpetual mementoes of *the presence and progress of sin*. Very firmly do we hold that death is a penal evil. To call it "the debt due to nature," is to speak unscripturally. Life in other animals was Divinely designed to be terminable. Man, on the contrary, was created to live; he sinned, however, in our first great head, Adam, and "so death passed on all men, for that all have sinned." The fall "brought death into our world and all our woe." Every grave, therefore, whether neglected and desolate, or garnished with unremitting care, reiterates this solemn lesson.

Graves differ. One hides the body of an individual whose memory sinners curse, and at which saints shudder. He was a blight, a bane, a child of the devil—and men know that his soul is in hell. O, the horror! the grave of a doomed and damned man, awaiting the trumpet-call to judgment to resign its cursed contents when "the great white throne" shall be set up, and the dead small and great shall stand before God.

Far different are the graves of the godly. Their sins are pardoned, their souls are redeemed and purified, and perfected through the blood of the Lamb, and the grace of the Spirit. They are, thus, "faultless before the throne." Their bodies also belong to Christ, who will claim them again, as part of "the purchased possession." The coffin is a casket holding one of His jewels. It is deposited in a treasury prepared by Him for its reception.

There is, therefore, *a speciality in a Christian's sepulchre*. The Gospel is a declaration of Divine and gracious facts, one of which is "that He (Christ) was buried"—and His burial casts heaven's own light into the gloomiest places into which His people can be laid.

"The graves of all the saints He blessed, and sweetened every bed;
Where should the dying members rest, but with their dying Head."

We are here to gather round *a good man's grave*. Near to the scene of his long labours, his body is to be laid, until the period of its final change. Then "this corruptible will put on incorruption; this mortal, put on immortality;" and "the saying that is written be brought to pass, 'Death is swallowed up in victory.'"

II.—A SAINT'S CALM AND UNDISMAYED PROGRESS TO LIFE'S EARTHLY TERMINUS IS PORTRAYED.

"Thou shalt come to thy grave." Sovereignty determines the duration of our sojourn here, and "the ransomed of the Lord" pass the pearly gates, at all periods of mortal existence. The babe gives one look

around, and is called away. Children—like the little Cassy of whom our friend so often spake—are spared to twine themselves round the hearts that love them—and then are early summoned by the Good Shepherd to pass as “lambs to the upper fold.” Bread-winners are taken, fond mothers are snatched away, while a few survive to a full age, like him whose mortal remains we are about to commit to the tomb.

“*Thou shalt come.*” Much has been said about Bible “go’s” and “come’s.” The latter imply conscious, voluntary, uncoerced motion to a contemplated and inviting destination. Christians are not dragged or driven to life’s final scene, “like the quarry slave at night, scourged to his dungeon.” Rather do they,

“Sustained and soothed
By an unfaltering trust, approach the grave,
Like one who wraps the drapery of his couch
About him, and lies down to pleasant dreams.”

These fine lines, which close our late brother’s Circular Letter on “Sanctification,” have been well exemplified in his own peaceful end. Whence this confidence?

It arises from an inwrought assurance that *all sin is forgiven* for Christ’s sake, and that we stand at perfect peace with God.

“If sin be pardoned I’m secure, death hath no sting beside;
The law gave sin its damning power, but Christ, my Ransom, died.”

None but consciously pardoned sinners can contemplate death without hearts stirred to aversion and horror.

It arises from an *experimental acquaintance with the grace of Christ*, and His ability to effect our safety and happiness. “I know,” says the saint, “whom I have believed, and am persuaded, that He is able to keep that which I have committed unto Him against that day.”

“By long experience have I known, His sovereign power to save;
At His command I venture down securely to the grave.”

It springs from a realisation of the good word of our God, that though, throughout life, we may be “subject to bondage” through “the fear of death;” from this *we shall all be ultimately delivered* by the doing and dying of the great and mighty Son of God. Nature shrinks from the awful catastrophe of human dissolution. Conscience dreads the disclosures and terrors of the unknown future. Grace alone prepares sinners to meet God—to feel and say,

“Jesus! the vision of Thy face, hath overpowering charms;
Scarce shall I feel death’s cold embrace if Christ be in my arms.”

It arises from *the calm persuasion that our work on earth is done*. “I am ready,” wrote Paul, “I have finished my course, I have kept the faith.” Our friend twenty-five years ago would, we are sure, have said, “Let me live. There is my Church to pastorise; the Mission to plead for; the Association to help; lost sinners to be ingathered.” Circumstances at length enforced the conviction that his powers were waning, and that a more prolonged ministry on earth was impossible for him. In the seclusion of later years he was known, more than once, to wonder why he was suffered so long to linger here when his days of active service were over. Towards his end, however, he was heard softly to murmur, “Let me.” This, someone interpreted for him, “Lord, now lettest Thou Thy servant depart in peace.” The tired labourer cried for rest, the weary

watcher longed for the dawn, the foot-sore traveller sighed for home, the preacher who had entranced us by his impassioned utterances on the unique grace and greatness of his Master, was impatient to

“Behold the glories of the Lamb,
Before His Father's throne.”

The advantages of salvation are, indeed, apparent in life when the pulse of health beats strongly, and every prospect is bright with hope. But O, how its blessings glow into splendour in the gloom of the valley of shadows. The curse removed, the promise applied and verified, the presence of the Well-Beloved realised, these displace the maddening gloom that fills the sinner's heart, and flood the mind with heaven's own confidence and joy.

“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.”

Lastly, the Christian's steadfast progress towards life's solemn terminus is due to the fact that grace *increasingly clarifies our vision of heaven, and augments our desires to “depart and to be with Christ.”*

In youth, the world engrosses our thoughts. Many pursuits claim our energies. Life as a sphere of action is full of entrancing opportunities. We are rich in love, the best of wealth. Our dear ones depend wholly on us for their maintenance and happiness. Acquaintances court our intercourse, and find pleasure in our mutual society. Earth's flowers are bursting into bloom and fragrance. Our sun climbs to its zenith. Then it begins to sink in the solemn west. The shadows lengthen, the flower fadeth.

“Friend after friend departs; who hath not lost a friend?
There is no fellowship of hearts which here finds not an end.”

Those we love best, leave us to pursue our own journey in loneliness
We sigh :—

“Alas, for us, if thou wert all,
And naught beyond, O earth.”

Much that is infinitely blessed is, however, beyond the dim and distant horizon.

“I have a home above,
From sin and sorrows free:
Bright mansions which eternal love,
Of old prepared for me.”

To this the Christian life is a continuous progress; though, alas, too often this is but feebly realised, till one by one, earth's lights flicker and expire, and heaven's distant stars grow brighter and more defined. “So He bringeth them to their desired haven.” So,

“Be hushed, my sad spirit, the worst that can come,
Will but shorten my journey, and hasten me home.”

How precious the form of grace which makes heaven more distinct, desirable, and delightful; as change upon change pursues us here. Happy saint, who, pointing faith's finger above can say,

“There is my house, and portion fair,
My treasure, and my heart are there,
And my abiding home.”

For me my elder brethren stay,
While angels beckon me away,
And Jesus bids me come."

III.—A PARALLEL IS PRESENTED.

The season of harvest is recalled. The wain loaded with golden grain is seen bringing in the sheaves. So, like wheat, garnered and gathered at its maturity and prime, the good man reaches his home with the Lord. The "shock of corn," thus safely housed, *suggests our ensured deliverance from all dangers*. It has passed the perils of the wintry frosts. When developing from blade to ear, it escaped the devastating blights of spring. As it grew in the glow of the summer's sun, the rain did not bash it down, nor the lightnings' fire injure it. It thus ripened unscathed in the blaze and glory of the long autumn days. So, with the righteous man. Many are his afflictions, "but the Lord delivereth him out of them all." "What are these"—these white-robed singers—"around the throne of God and the Lamb? These are they which came out of great tribulation;" for,

"They that in the Lord confide
And shelter in His wounded side,
Shall see all dangers overpast,
Stand every storm, and live at last."

To those who were not in our late dear friend's closer confidence, he may seem to have been too strong and unstaggering in faith, too impervious to adverse influences, too dauntless in the face of every obstacle and foe, for us to conceive of him as "wetting his couch with tears," and wrestling, like us, "with sins, and doubts, and fears," of which he said so little.

This idea, however, arises from an inaccurate conception of his character, and his convictions as to how he could best "make full proof of his ministry."

His own special mission, I am sure he felt to be, the vocalisation of the Gospel in the mother-tongue of Suffolk folks—though full often he preached Christ and His cross, and the truths which centre in and flow from His majestic person and marvellous work, in words of the rarest cadence and beauty. To his own inner realisation of the power of Godliness, and his experience of the love and faithfulness of his God, he indeed seldom referred; not because his acquaintance with these was shallow, but because their very depth and solemnity made him shrink from parading them before a promiscuous congregation. To those "that fear God," only, should we recite "what He hath done for our souls." The invalid who is voluble about his malady rarely suffers so severely as does another who checks his very groans, and holds his peace as to the agony with which his frame is wracked.

Good and gracious preachers are therefore often silent about their soul-troubles and circumstantial deliverances, either because they have so little vital experience or so much. The former cannot, as honest men, advance what they do not know. The latter dare not lay bare the solemn secrets of their hearts, lest others should be led to deem such exercises essential to true religion, and they should thus "offend against the generation of God's children."

Thus was it with our friend. He had "been alone on a wide, wide sea," and in "the wasteful wilderness wherein no man dwelt," but his record was on high, and he wished none to read it on earth.

To the last, the text which first helped him "in the days of the first love," was the solace and support of his heart. "What could the righteous do, if it were possible for the foundations to be destroyed?" This he knew, could never be; and his testimony ever echoed the brave words of Bunyan's "Hopeful" as the waters of death surged around him, "Be of good cheer, my brother, *I feel the bottom, and it is good.*" So he stood, through abounding grace, firmly on the Rock which never gives way. He thus, of set purpose, expatiated rather on eternal verities, than on the fluctuating emotions arising from forms of feebleness and frailty from which he hoped ere long to be eternally free. This to-day is with him a realised anticipation. The matured shock of corn is in God's garner. The worn-out worker, absent from the body, is delivered from all evil, and is "at home with his Lord."

Harvested corn *has fulfilled the purpose of its existence.* It was sown that it might germinate; it germinated to grow; it grew to fructify; it fructified that there might be "seed for the sower, and bread for the eater." Its maturity, in its season, consummated what went before. So with such saints as our text contemplates, Divinely spared, strengthened, and sped in their labours, success proved the coronation of effort; while He through whom all was "begun, continued, and ended," shall have the glory for ever.

Lastly, harvested sheaves have *received from nature all that it had to give.* The limit has been reached. The soil, the sun, the clouds, the wind—all lent their aid as long as possible. They can impart nothing more; and nothing further is needed from them.

Thus, too, with the gracious men we have in mind. Nature at first proved their kindly mother-nurse, feeding, fostering, enriching them. But the earth's capacity is circumscribed, as is also our ability to receive its benefits. It loses its fascination and force; while our tired hearts cease to crave for what it can bestow. "The world" passes from us, "and the lust thereof," or our desire for it, leaves us likewise. All that is beneath the sun fails to attract and fascinate the satiated spirit. So "desire often fails," ere man is finally summoned to "his long home."

It is well when this is admitted and confessed without repining and regret. Vines are formed to cling to the trellises that support them with their tenacious tendrils, and if their removal is imperative, these must first be displaced by a firm, but gentle hand. So we, by nature, cling to the world, and wind our heart-strings round our earth-born treasures. Then change affects both these and ourselves, and an unseen hand untwines love's tendrils, and prepares us for our departure, by divesting us of the former eager craving for that to which ere long we must close our eyes for ever.

How appropriate this to the closing scenes of the life of him whose confined form lies in yonder vestry. He had done for the world what his opportunities permitted, and could do no more. The world's power to minister to him had ceased. The shock of corn was ripe and ready for the sickle. The good man came to his grave in a full age.

O it will be well, if in our last hour no other business remains for you and me but to die in peace.

Join, brethren, now in a closing hymn. Then meet me where the mortal body is to rest in hope, until "the day dawns and the shadows flee away."

PLENARY INSPIRATION.

BY HENRY DADSWELL, CLAPHAM.

(Continued.)

RECAPITULATION.

"THE fool hath said in his heart, 'There is no God;'" but wise men, for weighty and sufficient reasons, worshipfully admit the existence of a Supreme Being of infinite benevolence, wisdom, and power. This conceded, there should, as we have shown (page 53), be no difficulty in believing that He has issued a verbal record of His proceedings, purposes, and enactments, as the Creator, the Preserver, the Moral Governor, and the future and final Judge of the human race. His goodness leads us to conclude that, in *some form*, this must have been given to the children of men. His omnipotence forbids objections on the ground of difficulty in connection with its production and publication. His wisdom would ensure its absolute adaptability to the high ends which it was designed to accomplish. From the Divine Being to the Divine Book is, in fact, but a step.

"WITH A MEEK HEART TH' ENGRAFTED WORD RECEIVE."

His wisdom should, moreover, repress haste of judgment on documents which bear the impress of His authority. Between absolute omniscience and our own limited capacities and knowledge, there is a gulf so great that it follows of necessity that "His ways are not our ways, neither are His thoughts our thoughts." Men, in their perversity, are prone to think that He "is altogether such an One as themselves," and to make their ideas of the fitness of things, the standard by which His proceedings should be estimated. Certain astronomers prior to the discoveries of Copernicus and Kepler, when unable to account for the movements of the heavenly bodies, rashly accused the great Architect of the Universe with imbecility, because *they* forsooth, were ignorant of what is to-day universally known to exhibit absolute perfection of design. So some, because the Bible differs from their conception of what such a volume should be, have impugned its credibility, only to substantiate one at least of its statements, that "The Lord knoweth the thoughts of men that they are vanity" (Psa. xciv. 11).

We have thus appealed to all whose minds are candid and devout, to side with us in maintaining the plenary and verbal inspiration of the Scriptures of truth.

THE ROYAL BOOK DEMANDS LOYAL RECOGNITION.

The Bible, moreover, should be regarded with the reverence which its authorship and authority demand. The Laws of the Realm share the dignity of the Throne. They stand in the Statute Book not to be canvassed, but obeyed. Hence, as we have observed, the Bible neither deprecates the critic's judgment nor solicits a "gentle reader's" kind indulgence. It is above criticism; defies censure; and asks neither for patronage nor praise (page 11). The Royal Book comes in the King's name; and demands loyal deference on the ground of His authority. Happy are they to whom receptivity and reverence in relation to its contents are graciously accorded. "Blessed are the undefiled in the way, who walk in the law of the Lord."

FURTHER DIFFICULTIES EXAMINED.

Confident as, through Divine mercy, we are of our position, we have frankly and fraternally stated and considered the difficulties of others who would fain "know the truth," and sincerely pray, "Stablish Thy Word unto Thy servant, who is devoted unto Thy fear" (Psa. cxix. 38). With some of these we have already sought to deal. Two remain, the first of which we may style

THE MORAL DIFFICULTY.

Some readers of the Bible have been staggered at the fearless and unreserved way in which the sayings and doings of bad men are related in Holy Writ, as the search-light of truth is brought to illuminate their deeds of infamy and shame. To suppose, however, that such records pander to what is evil, is simply to misapprehend them, and all who assail the plenary inspiration of the Bible on this ground, betray the baseness of their own natures and characters.

It is related that a squeamish and mock-modest female enquired of a gentleman of culture and taste, whether the masterpiece of a great artist at which they both were looking in a public gallery was not exceedingly indelicate. "Nay," he replied, "the indelicacy is in the observation, not in the picture." So some, who hate the Book that is really so pure, read their own nastiness into it, and impugn its Divine origin on the ground of its grossness and impurity.

Not for one moment will we fall back before these fastidious accusers, or acknowledge the validity of their sneers.

The Word of God deals with humanity in all its conditions, from the sinner in hell to the saints in paradise; from depths of infamy that seem almost incredible, to heights of ineffable communion with God in the third heaven itself. In its allusions to sin it speaks with a plainness that has (they allege) offended so many. Man is prone to gloss over the hideousness of moral evil; to raise whited sepulchres over rottenness, or like the ostrich which buries its head in the sand, that it may be able to imagine that the danger which it no longer sees has ceased to exist. The Bible, however, bluntly, plainly, and with no regard to man's squeamish sensitiveness, brings the hateful thing under the light of God, and we shudder at the sight. There is neither palliation, excuse, nor apology for sin, and he who thinks to find excuse for moral evil in the pages of the Book, only proves that his eyes are blinded by Satan, and his nature perverted by indulgence in wrong-doing. Men are walking in a vain show; and to have this taken away and to see in truth what man is, and what he is capable of, may well make us cry out to Him, who alone can uphold us. When sailing down our Southern coast by night, we have seen, on headland after headland, the beacon lights warning of danger and disaster, and in God's Book, how many passages occur, whose Divine monitions warn all who have eyes to behold them, "Let him that thinketh he standeth, take heed lest he also fall."

Thus, though many of the things recorded in the Scriptures are of necessity repugnant to the holiness of God, they are written for our warning and instruction, that we may abhor the abominable thing which He hates, and see its hideousness when contrasted with the beauty of goodness and true holiness.

There is, moreover, at least some reason to fear that objections to the Divine origin and authority of the Bible on the ground of its alleged indelicacy and impurity proceed from a dislike to its teachings, occasioned by its stern denunciations of all forms of sin, and the high morality it enforces. They hate it, therefore, because it reveals and rebukes their own evil doing.

The Evangelical system, as a whole (at the foundation of which the plenary or verbal Inspiration of the Bible lies), has often been assailed on a similar pretext, but as a sage writer has remarked* its adherents are by no means "a body of reprobates, the very pests of society, the perpetual charge of the prison and police," but amiable and estimable persons to whose efforts and influence society at large is immensely indebted.

If the Bible, to which only they appeal, were indeed so debasing and demoralising a book as is contended, its wide circulation must have perverted and corrupted thousands, and its degrading effects be apparent on every hand. Can one individual, however, be found, who is the worse for following its instructions, and humbly trying to model his life by its precepts? On the other hand, its power to elevate the debased, and direct those who would fain rise to higher things, to the source of the truest manliness and morality—is confessed on every side.

A good effect cannot be produced by a bad cause. Wholesome food nourishes; carrion poisons. Water from a polluted stream is deleterious; while he that laves his lips at a pure spring is refreshed and strengthened.

This the Bible's enemies know. How disingenuous, therefore, of them to fight under false colours, and to pretend to be impeded by difficulties in its contents, which not only do not exist, but which they themselves originate, and for a diametrically opposite reason.

"We remember," observes the same writer, "a letter penned by the unhappy Robert Burns, who was at the time living a very loose and immoral life." The doctrines held by Evangelical Christians had been urged on his attention, but, he says, they "will not do for me, I must even lippen (trust) to sincere, but imperfect obedience." He had thus the discernment to perceive that it would be easier for him, while continuing in indulged sin, to side with those that repudiated the Bible, than to admit its authenticity; while, in a spirit of obstinate contumacy and rebellion, he declined to bow to its authority.

In 1816, the saintly Richard Knill, then labouring for God at Madras, was visited by a young officer, of an irregular and impure life, who sought to confute him in argument.

"Sir," he enquired, "are there not many things in the Bible impossible to be understood?"

"There are," was the good man's wise reply, "but the seventh commandment is very plain!"† The controversy here ended.

* "The Old Orthodox Faith superior to Modern Opinions," by Rev. J. G. Lorimer M'Phum, Argyle-street, Glasgow, a little book, which, if still in print, would be invaluable to a young preacher.

† "Thou shalt not commit adultery" (Exod. xx. 14). It was Richard Knill who met with C. H. Spurgeon when a child at his grandfather's house at Stambourne, and after praying for him predicted his future power and popularity, telling him that he believed that "he would love Jesus Christ, and preach His Gospel in the largest chapel in the world." See his life, by C. M. Birrell, of Liverpool. A somewhat different version of the story occurs in the Autobiography of C. H. S. Edited by his Widow. Vol. I., p. 37.

SCIENTIFIC OBJECTIONS.

Much has been said upon the supposed contradiction between the words of Scripture and the discoveries of science. Some would have us believe that they are throughout opposed to scientific truth, and present altogether false conceptions of universally admitted facts. Here again, however, humble enquiry soon reveals the frailty of the foundation upon which such statements rest.

We should remember that the Bible makes no claim to be a scientific treatise. Its purpose is exclusively a religious and moral one. Natural phenomena are only incidentally described, and always in the language of ordinary people. It has been urged that Scripture is untrue, because it speaks of the sun's rising and setting; and that its general use of such language is proof positive that its writers were not fully inspired by God. But in what literature except in scientific treatises, is any other mode of expression used to-day, unless by pedants whom all despise? Can you imagine the looks of a congregation of plain people, if their minister felt it necessary, when speaking of the rising or setting of the sun, to give an accurate scientific statement of the earth's rotation on its axis, and the apparent change in the sun's position? The Bible throughout, was not written for the cultured and scientific alone, though these may find in it, under the teaching of the Spirit, heights and depths beyond all merely human apprehension. Pre-eminently, it is the PEOPLE'S BOOK,

" Which he may read that binds the sheaf,
Or builds the house, or digs the grave,
And those wild eyes that watch the wave,
In roarings round the coral reef."

Those who have read ancient literature relating to natural phenomena, or even mediæval works on the subject, only to find amid bushels of the chaff of fanciful imagination, a few grains of truth, have frequently expressed their wonder that Scripture has been preserved from fancies so ignorant, and presents with such truth and simplicity, all necessary facts as to the work of the mighty Creator.

(Here, reluctantly, the Editor has to terminate the present instalment).

(To be continued, if the Lord will.)

"COME now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool" (Isa. i. 18). And who among us, oh! ye children of God, can lay claim to anything so fair and clear as crimson and scarlet? We are black entirely—darkness, and no light in us; but our God hath given us hope in the end. Jesus, our Light of Life, has shed His blood for us, laid down His life, that we (dead to godliness and God) might live in eternal light, and be made white in that crimson stream to appear in His presence for ever, clothed in light, and to sing unceasingly "Hallelujah" to our God and to the Lamb for ever. Amen.—A GARDEN LABOURER (the late Edwin Carter).

IF I am as foul as hell (and I am) no wonder that in my soul's feeling I sometimes sink as low. The wonder is that God has not put me there.—*Rufus.*

REPENTANCE UNDER THREE ASPECTS.

BY A. E. REALFF, LEICESTER.

"Then began He to upbraid the cities wherein most of His mighty works were done, because they repented not."—Matt. xi. 20.

"**R**EPENTANCE," says the Puritan, Watson, "is a bitter pill, but it purges out the bad humours of sin." This is true, but it requires some qualification. There is but one kind of repentance which does this, and that not of itself, but entirely through the application by God the Holy Ghost of the precious blood of Christ, which "cleanseth from all sin." Now the Scriptures show us three different kinds of repentance. There is—

(1) *A repentance which is altogether bad.* This is utterly useless, both for time and eternity. Such was the repentance of Cain (Gen. iv. 13, 14, 16). We might also instance that of Esau (Gen. xxvii. 38; Heb. xii. 15—17); of Athithophel (2 Sam. xvii. 23); of Haman (Esther vi. 12); and of Judas (Matt. xxvii. 3). This repentance the great Apostle calls "the sorrow of the world," and he adds that it "worketh death" (2 Cor. vii. 10). When a man's iniquities, like frightful phantoms, stare him in the face, and he reflects upon their consequences, he may well be alarmed. But if this is all, he is rendered no better thereby. He will probably survive the storm, and when his anguish has abated, may hastily conclude that he has repented sufficiently, and he may even imagine that God has forgiven him. But his heart being unchanged, his life will be unaltered, and consequently his inclinations to sin and his ideas of God remain the same as heretofore.

If mere anguish constituted true repentance, then surely devils and lost souls repent more than any other beings. Hear the moans of Dives in hell (Luke xvi. 24, *et seq.*). And when our Lord was on earth, the devils were afraid of Him, and besought Him not to torment them before the time; yet their prayer was answered, yet their evil disposition remained. A merely carnal and selfish disturbance of the mind is not saving repentance.

(2) We proceed to notice that there is *a repentance that is commendable as far as it goes.* The former is just good for nothing, either now or hereafter; but this is good for the present life, though for this only. Such is the repentance meant in the text at the head of this article. It is an external and moral reformation. Had these wicked cities repented only in the general manner of the Ninevites (xii. 41), or in the external and superficial manner of Ahab (2 Kings xxi. 29); had they reformed their lives, or even changed their minds concerning Jesus, acknowledging Him to be the Messiah, whom He declared and proved Himself to be; they would have saved themselves and their cities from destruction. Of this they were capable as reasonable beings, and they could and ought to have rendered it. The Redeemer therefore declares that if the inhabitants of ancient Tyre and Sidon had been favoured with such privileges, "they would have repented long ago in sackcloth and ashes."

Thus it is evident that legal repentance and natural reformation are, in a sense, pleasing to God, and are rewarded with temporal blessings.

So in the present day those who live virtuous lives, who honour the Sabbath and outwardly acknowledge and reverence God, enjoy His favour in this life as their reward. To this life, however, its benefits are

limited, and it must not be taken for Gospel repentance, which brings salvation to the soul. Every good feeling cannot be regarded as gracious. There may be much outward gentleness and, at the same time, great inward hardness, as the apricot is soft without, but has a hard, stony kernel within. Christ does not affirm of the extremely wicked inhabitants of Sodom that they would have repented after a godly sort, but only so as to prevent the fearful judgments which came upon them. A man may do "many things" which are good, as did Herod (Matt. vi. 20; Luke xxiii. 8), or put away some sins from a sense of shame, or upon coming to more age and knowledge. Yet this will be but exchanging a gross form of evil for something which looks more respectable. Extravagance may be abandoned for parsimony, profligacy for decorum, immorality for chastity, profanity for piety, or drunkenness for abstemiousness. A man may see with sorrow how foolish and bad his life and habits have been, and resolve to alter—yea, *and really do so*; and then, feeling happier, more cheerful, more peaceful in mind and conscience, conclude that the Almighty has forgiven him, especially if he becomes outwardly religious, attends the house of God occasionally, reads a chapter in the Bible, and is by his neighbours esteemed a good man. But now let us turn to consider that there is

(3) *A repentance that is altogether good*, both for time and eternity. The Scripture assures us that this kind is not in human power at all, but is a sovereign gift of God unto His chosen people, through the merits alone of Jesus Christ (see Acts v. 31, xi. 18; 2 Tim. ii. 25). Oh, how little is this understood and preached in our day, beyond the borders of those who through sovereign and distinguishing grace receive and declare "all the counsel of God."

This, unlike the former, is not set forth in God's Word as a legal duty, which is incumbent upon all men, and which should be rendered by them as reasonable creatures; but as a grace wrought in the hearts of some persons by the direct and efficient agency of the Holy Spirit (Zech. xii. 10). It has no human merit, but is the fruit of the Redeemer's merit. It softens the heart, changes the mind as regards sin itself, not merely in some of its manifold manifestations, and is accompanied by faith, hope, and love. There is no being saved in the Gospel sense without it. Every person experiencing it is "a chosen vessel," and is proved to be such by the fact. Thus, as the poet Hart sings:—

" 'Tis not the fear of hell alone, for that may prove extreme;
Repenting saints the Saviour own, and grieve for grieving Him."

For this the old legal covenant made no provision; it only cursed those that broke it, yea, all who failed to fulfil its utmost demands (Gal. iii. 10; Jas. ii. 10).

Evangelical repentance, moreover, must not be confounded with a naturally tender heart. Some persons are profoundly sympathetic, and feel deeply for misery in any form, weep freely, and even suffer the keenest anguish on reading or hearing the story of the Redeemer's sufferings, when His cruel treatment at the hands of sinful men is eloquently or pathetically set forth. Unless one really so deplors for *one's own sins*, as that not only the mind is changed but the life and conduct also, there can be no evidence of having received the gift or grace of Gospel repentance. See how this act of Divine sovereignty is described

in Ezek. xxxvi. 25—27. It is therefore called “repentance toward God” (Acts xx. 21), because the “love of God shed abroad in the heart” leads the true penitent to say, “Shall I sin against the God who loves me, and against the Redeemer, who suffered such agonies on my account?”

“Forbid it, mighty God, nor let it e'er be said,
That we, whose sins are crucified, should raise them from the dead.”

Hence some of our fellow-Christians when addressing the Lord, implore “that it may please Him to grant us *true repentance* and His Holy Spirit.” May this be yours and mine.

“SAVOURY MEAT.”

BY THOMAS JONES.

OUR object being the instruction and spiritual edification of the reader, attention is invited not so much to original thoughts, as to some borrowed ideas, which are full of “Savoury Meat,” and calculated to improve and enlarge our conceptions of truth generally, and to nourish our souls particularly. The writer has recently enjoyed, and trusts greatly profited by the perusal of “Heaven Opened,” a choice book by Richard Alleine,* of whom, for the information of general readers, a very brief account is furnished. He was a Nonconformist divine, and was born in 1611, at Ditchet, in Somersetshire. In 1641, he became Rector of Batcombe, also in this county, where he discharged his ministerial duties with great diligence. He was a zealous supporter of what was called, “The Solemn League and Covenant.” At the Restoration, in 1662, he was deprived of his living by the “Act of Uniformity,” but continued to preach privately in the house of a gentleman of distinction in the neighbourhood, who had been a member of Parliament. This, being contrary to then existing law, subjected him to a short imprisonment, and he was several times brought before the Magistrates to receive a reprimand for holding a conventicle; but he continued to persevere in the same course till his death in 1681. He wrote several devotional works, amongst which is the one mentioned. Its contents have afforded both pleasure and profit—pleasure, because of its clear elucidation of Divine truth, and profit on account of its profound spiritual excellence, its deep insight into the things of God; together with its beautiful simplicity of language. To convince the reader of the accuracy of these remarks a few extracts are appended. On the subject of God’s being the portion of Christians, our author observes: “In God is enough, for filling up, and running over ;

*Richard Alleine must not be confounded with his noble kinsman and son-in-law, the well-known Joseph Alleine, of Taunton (1634—1668), Author of “An Alarm to Unconverted Sinners,” and the subject of Dr. Stanford’s delightful work, “Joseph Alleine, His Companions and Times.” The two collaborated in the production of “Vindiciæ Pietatis,” and must, therefore, have been like-minded. Joseph Alleine was an Arminian—as was, in all probability—his father-in-law also. If so, he could hardly be classed with “the giants” who were “sound in doctrine” referred to in this paper. “Heaven Opened” is both a rare, and as Mr. Jones says “a choice book,” but it was probably overlooked through the popularity of John Howe’s incomparable, “Blessedness of the Righteous.”—EDITOR.

enough there is in Him to fill all their faculties, their understandings ; there are infinitely beautiful perfections, where we may gaze and fill our eyes with unspeakable delight ; but when we have looked the farthest into them, when the most searching eye, the most intense thought have searched and seen their utmost, they come not near the end ; they shall look, and look, and see, and see, and when they can reach no farther, then they shall wonder at those treasures of light and beauty, that are still beyond them."

The following specimen of Alleine's pregnant comments is selected from those on Ephes. iii. 18, "the love of Christ"—"It is a height without a top, a depth without bottom, a length without limits, a breadth without bounds; in a word, immensity unmeasurable, and therefore unspeakable, unsearchable glory." What an exalted view of the loving Jesus ! We thank God for such glorious truths !

In exhorting Christians to live up to their privileges, he sets forth *three qualifications*, which are essential, if we would, in measure, attain such a desirable object. These are given under three "*heads*" viz., "*Knowledge, Delight and SATISFACTION*;" all of which are necessary for *real enjoyment*. "Live," says our author, "up to your privileges. Live according to your rank and quality, according to your riches laid up for you in God." Such exhortations are very opportune and seasonable to all of us to-day.

One more quotation on the subject of the Covenant of Grace, is particularly cogent, and clear in expression, and will accord with what has already been stated :—

"God hath made a covenant with His people, hath given Himself for their portion, His Son for their price, His Spirit for their guide in the way, His earth for their accommodation by the way, His angels for their guard, the powers of darkness and death for their spoils, everlasting glory for their crown. And because their way is difficult . . . He hath given them all that grace which is necessary to bring them to glory."

Such choice and comprehensive statements, are redolent of the richest encouragement to the tried, tempted toilers of to-day. They show so clearly the safety, security, and the final triumph of those whose names are "enrolled in heaven." God's elect, however despised by men, are still "precious in the sight of the Lord," dear to His heart ; therefore, not one shall be lost—not one missing—no, not one fail of entering the "desired haven." How firm is this rock-bed of Gospel truth. How shallow the creeds and teaching of the present day ! It is, indeed, profitable to keep company with men of former generations, who were giants in Biblical lore, sound in doctrine, orthodox in theology, and mighty in the Scriptures—the word, revelation, and testimony of the Holy Spirit. Present day theology is like water as compared with the cream of the evicted and imprisoned ministers, of the cruel, dark days that are past. But, O watchmen ! what of the future ?

IF you are a holy and earnest minister, ten to one, some will defame your character : but never answer them. Any fool can fling mud at you, but never try to remove it while it is wet. You will only make it more visible, and harder to brush off. Be quiet and LET IT DRY. You will then be able to remove it quite easily.

“THE SAINTS IN PRAYER APPEAR AS ONE.”

IT was a weighty saying of the late J. C. Philpot's that “many are sound in their religious *experience* who are far from being so in their *judgment*.”

This is well exemplified in a story which our late dear brother, John Vaughan, of Hackney, was wont to relate. He was once ministering in some Devonshire town, and, after dinner, enquired of his host whether he knew of any invalidated Christian in the place who would be glad of a pastoral visit. This led to their calling on an old lady who had been long confined to her bedroom. The interview proved delightful to our esteemed friend, whose heart was warmed by the beautiful testimony of this aged saint to the preciousness of Christ, and the unfailing Providence of our Covenant God to all who are enabled to trust Him. The reading of a portion of the Divine Word, and a prayer, followed; and this profitable season was drawing to a close, when the visitor, who had felt real union of heart to one whose experience tallied so closely with his own, ventured on a kindly surmise:—

“Farewell, dear friend—and may I not guess that you are one of those Christians who are generally styled Calvinists?”

“‘A Calvin,’ No,” she almost shrieked, with glaring eyes, “I’ve been ‘a Methody’ all my life; and I hope I shall die one, so there!”

What Heaven will be, we know not yet; but is it not a joy to reflect that there will be NO SECTS THERE? “*Multæ terricolis lingue, cælestibus una.*”

UNDER HIS SHADOW.

“I sat down under His shadow with great delight.”—Cant. ii. 3.

I SAT beneath His shadow,
And rested with delight;
I lingered in His sunshine,
His smile so sweet and bright.
He wiped my tears of anguish,
Bade fears no longer stay;
I heard His soothing whispers,
And sorrows fled away.
He brought me to His banquet,
That I might wondering prove
The riches of His favour,
The bounties of His love.
His banner did o’ershadow,
In peace I did repose,
Sure of His kind protection,
And safety from my foes.

I longed to stay for ever
Beneath His shadow there,
Abiding in His presence,
In ease from pain and care.
But in His love He bade me
Go forth to conquer still,
To fight His battle bravely,
And trust His perfect will.
Till when, oh, blessed moment!
His will in me is done;
He’ll send His royal message,
And take His waiting one.
When I shall rest for ever,
Beneath His banner bright,
Shall see His Kingly beauty,
And walk with Him in white.

KATE STAINES.

WHEN the Holy Spirit comforts a poor soul he takes high altitude. “I bare you on eagle’s wings and brought you unto Myself.” After deep sinkings He carries the soul to heights it had not before reached. Thus they not only “cry out of the depths,” but “praise Him in the heights;” yea, in the firmament of His power.—*Rufus*.

BEHOLD the salt, its savour gone
Whence hath it further use?
In those who from the Gospel turn
See grace in its abuse.—*Rufus*.

MEMORIES AND MEMORABILIA OF CHARLES HILL.

IT is improbable that a biographical volume will perpetuate the life-story of this eminent man; yet, could it be produced, many would read it with pleasure and profit. His unique personality, his uncommon powers, his disregard and defiance of adverse criticism and his adherence to what he deemed "the right," all rendered him one with whose history it might be universally advantageous to be acquainted; but the veil of oblivion will soon cover his memory, and his name be ere long but a tradition of the past. This is a saddening thought, but the fact is inevitable:—

"Time, like an ever-rolling stream, bears all his sons away :
They fly forgotten as a dream dies at the opening day."

Still, while the great and good are remembered, may he have a "memorial graven in our hearts."

While, among us, James Wells was the greatest preacher of covenant truth; John Hazelton, the best embodiment of a grave and wise pastor and father in Israel; William Palmer, our foremost theologian; and John Foreman, the life-long exemplification of manly Christianity,—Charles Hill led the van as a preacher of Jesus Christ, in the glory of His eternal Deity and everlasting sonship: the triumphs of His cross and His power to "save to the uttermost all that come unto God by Him."

A few reminiscences and memorabilia, faithfully transcribed from memory's page by one who loved him, are all that is here attempted.

SUFFOLK SPEECH.

Whether consciously or not, we cannot say, but he occasionally glided into the lingo of his native county, sometimes with considerable effect.

"An ellum (elm) tree;" "We've had enow (enough) of that;" "It hev" (has); "Sitting *on* the floor or *on* the galleries of a chapel" (for "*in* the chapel or its galleries"); "a baw" (boy, or young man); "a mawther" (a young woman); "nothen" (nothing); "a mavis" (thrush); and, "He's as deep as Garrick," for "he is exceedingly crafty,"—are instances which at once occur to us.

Dr. James Hamilton in current conversation is said to have spoken much as cultured gentlemen ordinarily do; but on Sundays invariably said "mairsee" for "mercy," and adopted other Scotticisms. When some one inquired his reason, he replied, "O, ye see, our people like just a little bit of hither (heather) on the Sawbath-day." It may be that for a similar reason our friend retained some of the old modes of speech to the last.

"Ask Charley Hill," said one who knew him well, "and if he says 'No,' ask him again. If he says 'I wunt,' you may spare yourself further trouble, his mind is made up."

Many remember his fine—some say his finest—Association sermon at Stowmarket in 1879. He was wretchedly ill and trembled distressingly as he rose to preach. "Master, it is good to be here," was his text. He commenced: "Yes, 'tis true; it always *hev* been, it always will be—'Tis religion that can give, etc.'" The effect of the "hev," which gave a Doric cast to the entire exordium, was indescribable. It was followed by the noblest effort of pulpit eloquence on "Christ as the Master," which we ever heard.

CONVERSATION.

In cultured society no country gentleman of the olden time could be more refined and self-possessed. Deferential, yet dignified, advancing his own opinions, though without obtrusiveness: all listened to his words with pleasure; yet all were convinced that he, in his turn, was deriving interest from their conversation.

It was difficult to draw him to converse on theological matters; and if he had a low opinion of his questioners' intelligence or ingenuousness, would stop further discussion by a personal remark, in which, to say the truth, courtesy was not always conspicuous.

The present writer, for instance, once sought to demonstrate some point to him, only to receive this rejoinder: "Let me tell you, my friend, that you don't know *nothen* about it."

In the Association Smoking-tent a discussion once arose between the ministers present, when one, whom Charles Hill greatly despised, observed: "Well, MY principles won't allow ME to . . ." He was, however, abruptly cut short by the exclamation: "Hear, O heavens, and be astonished O earth, *J— G— has principles!*"

At a meeting of the ministers and delegates of the Suffolk and Norfolk Association, some one sought to advocate a measure in a way which he deemed disingenuous. He, however, made no attempt to reply to the individual's sophistries, but blurted out, in tones loud enough to be heard throughout the chapel, which is not a small one: "At your tricks again, S—; I hate such dirty ways."

PULPIT PREPARATION.

His sermons were, as a rule, the product of long and patient thought, and some of his texts were the subjects of his cogitation for many months before he ventured to preach from them. His rule was, *first*, to ascertain the relation of his text to its connection; *second*, to discover the light or aspect in which it presented the unique person and character of Jesus Christ; and, *thirdly*, to find out some truth which might be couched in its shorter or apparently less important terms. He would write out the portion, and underline first one word and then another, and cogitate upon it, in the sense which each change of emphasis suggested, and often in this way obtained new views of well-worn passages.

They were most carefully thought out and almost memorised, but never committed to writing before or after delivery. He ordinarily pencilled his leading divisions on a sheet of notepaper which lay before him while preaching, though never do we remember his apparently referring to it. He had it in view of possible interruptions. "You cannot tell what may happen," he once said; "a baby may cry, or a woman go off in hysterics; and this serves to preserve your equanimity and confidence, and may save you from breaking down."

SATAN.

"Popular conceptions of Satan," he once observed, "are, I am persuaded, incorrect. He is no ugly demon, but a creature of indescribably splendid, though degraded and deformed, beauty.

"Think of his persistence in evil. Undaunted by six thousand years of failure, he is as zealous and untiring in his rebellious opposition to God as ever.

"Think of his power, which is the power of hatred, a power second only to the supreme power of love. He hates those that serve him as much as he does those that oppose him; hates God; hates men; hates unfallen angels; hates the Master and the Church He ransomed with the blood of His heart; and, above all, *he hates himself*. He cannot love, and never will be loved, and his purpose is to render men as hateful and as hated as he himself is.

"Relentless, ruthless, he pursues his accursed course without pity and without compunction, though he knows that it will end in failure unutterable, and shame everlasting. He will move you to deny his existence, question his influence and make jokes about the mischief he does, and all the while he is making a bigger fool of you and a wickeder wretch than ever.

"Never ignore or under-estimate the devil. Only when you have some true conception of *his* greatness and grandeur, can you rise to an appreciation of the glory and splendour of the great Christ of God who was manifested that he might destroy his accursed works.

"He is too treacherous and wicked for us to pity him, and it is impermissible to pray for him; but while I dread him more than words can describe, I am conscious of a mingled wonder and horror as I think of him as a monument of splendid and undying misery."

PHRASEOLOGY.

His evident aim was to make himself understood as a preacher, and he accordingly adopted "great plainness of speech." Affected elegance of utterance he hated, and showed undisguised contempt for it, when apparent in the sermons of others. Yet he admired crisp and dainty English, and to an extent cultivated the art of employing it. When in the course of his reading he met with sentences which he deemed effective and beautiful, he made them his own for future use. He kept no notebook in which to record these, but re-read them till they were fixed in his memory, which was a splendid one, and to which he trusted as to a faithful friend.

His unique style, however, resulted from his own personality, for he was always himself. William Houghton told us that he was once charged with imitating Dr. Guthrie, but he averred that he knew nothing about the great Scotch preacher, and had not read a line of his writings. Oddly enough, when these came under his notice, he did not admire them, deeming their admitted beauty too forced and strained to be worthy of admiration.

A FATHER IN ISRAEL.

"Our acquaintance," writes J. R. Debnam, of Nunhead, "dates as far back as 1870, when I entered upon my first pastorate at Bradfield-St.-George. He commenced our friendship, by inquiring into the concerns and interests of my work; and quietly assured me of his sympathy and readiness to help me as a beginner. From that time an unbroken union subsisted between us. I soon grew to regard him in the light of a father, while his kindness and evident solicitude to do me real good, always put me at ease in his company. I never felt the stiffness and 'stand-off-ness' of which some have spoken. He always called me 'My boy,' and laid himself out to make me free and at ease in his company.

"Happy were the many hours I spent with him in his home at Brockford; and the holy seasons in his own and in other chapels.

“He always gave young preachers the impression that he thought appreciatingly of their labours; and if he saw them depressed after preaching, knew how to say the kind words which just then were so acceptable.

“It fell to my lot, in June 1901, to bury his dear wife in the grave-yard of his chapel. He was very quiet, but evidently his heart was stirred to deep feeling. He at first seemed troubled because our friend, W. Jeyes Styles, was unable to come through illness, but when all was over he took my hand—so cordially and gratefully, as he said—‘Thank you, my boy; in our brother’s absence you were the best to come. Thank you, I am glad you were able to be here.’ Thus,—

“‘Loved as a son, in him I early found,
A father, such as I shall ne’r forget.’”

(To be continued. An Appreciation will appear D.V. next month, from the pen of Ebenezer Marsh, of Stratford).

THE BOOK OF REVELATION

Is the last in the Bible, and forms the topstone of the Temple of Truth, the summit of the Pillar of Inspiration. It contains 22 chapters, all of which, the first, second, and fourth excepted, begin with the conjunction “*And*.” Its verses amount in the aggregate to 387, of which 274 also begin in the same way.

It speaks of seven churches, seven candlesticks, seven spirits, seven stars, seven angels, seven trumpets, seven seals, and seven vials. Of twelve foundations, twelve Apostles, twelve gates, twelve tribes, and twelve kinds of fruit. Of twenty-four elders, and twelve times twelve followers of the Lamb.

From this the Book is seen to be highly figurative. Any who are interested in these facts should obtain Dr. Lightfoot’s small work, entitled, “The Harmony, Chronicle, and Order of the New Testament.”

The {
 Text of the Four Evangelists *Methodized*.
 Story of the Acts of the Apostles *Analyzed*.
 Order of the Epistles *Manifested*.
 Times of the Revelation *Observed*.

Those who would see yet further should go to Him, who, in chap. iii. 18, says: “I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich, and white raiment that thou mayest be clothed, and that the shame of thy nakedness do not appear, and anoint thine eyes with eyesalve that thou mayest see”; above all, do not overlook the solemn threatenings of the 18th and 19th verses of the last chapter, and for thy comfort remember this also, that “The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.” May the closing benediction be ours: “The grace of our Lord Jesus Christ be with you all. Amen.”—*Rufus*.

WHATEVER the flesh craves for—and there is no limit to its lusts—we are persuaded of this:—That it is better to have what will exercise patience than what would be likely to foster pride.—*Rufus*.

SUNSET RAYS.—“For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth : and though after my skin worms destroy this body, yet in my flesh shall I see God” (Job xix. 25, 26). Ah! Job, flesh and blood hath not revealed this unto you, but our Father in heaven, by His Holy Spirit; and not to you only, dear old saint, but to us much more abundantly, in that our dear, gracious Redeemer has been once and finished redemption’s work, and has given us the gracious assurance that He will come again and receive us to Himself. O, all ye redeemed of the Lord in Zion! shout with joy unspeakable and full of glory; for when earth and its sorrows and transient glory have passed away, with holy joy we shall see God in Christ Jesus for ever and ever. Amen.

THE LATE CHARLES HILL.

THE following is from the *Suffolk Chronicle and Mercury* of February 5th :—

“MEMORIAL SERVICE. In spite of unpropitious weather, a numerous congregation were attracted to the Baptist Chapel at Stoke Ash, on Sunday morning, January 31st, to pay a last tribute of respect to the memory of the minister who was identified with it from 1848 to 1896, and whose interment in the adjacent graveyard took place on the previous Tuesday. The preacher was Mr. W. Jeyes Styles, of London, his attached friend, and for many years associated with him as Metropolitan Secretary of the Suffolk and Norfolk Home Mission, which the deceased served long and laboriously until increasing years and failing health enforced his resignation. Contrary to prevailing custom, the sacred edifice bore none of the insignia of mourning, though black garments prevailed amongst the worshippers. The preliminary engagements were of the usual character, except that eight minutes were devoted to an Address to the Sunday School children on a portion of the chapter which had formed the lesson (2 Cor. iv.): ‘The God of this world hath blinded the eyes of them which believe not.’

“The more formal discourse was based upon the text (John x. 41, 42), ‘John did no miracle, but all things which John spake of this man were true; and many believed on Him (Christ) there.’ A dead man’s reputation—the preacher observed—must be subjected to the ordeal of time before it could be said to be established. Individuals had been bepraised at their funerals whose names afterwards, when facts then unknown were brought to light, were loaded with obloquy and contempt; while, in the long run, the poet said truly—

“The sweet remembrance of the just,
Shall flourish when he sleeps in dust.”

“The preacher then dwelt upon the character of John the Baptist, and when appealing to the personal interest of the service, he said: You knew a man wonderfully like him—a man born in a provincial town—a countryman to the marrow of his bones, and unused to courtly ways; a man who feared God, but never quailed before his fellow man, great as he might be; a man who loved grand old Suffolk and her sons, who was at his best when among them, and knew no higher joy than to seek their good; a man, yet again, who was no cast-iron machine, but whose heart had sounded the depths of sorrow, darkness, and depression, in a way that few ever suspected. This man (the preacher said later on), like John the Baptist, spoke of Christ. His were not discourses elaborated to perfection, and read with elocutionary art, or compositions perfected, and memorised, and delivered with tricks of gesture and graces of inflection. What that great heart felt, those eager lips expressed, and the messages leapt with living force to convey the truth to the people. O that those to whom the sermons of Charles Hill had been made useful might recall his gracious words with profit, and turn from the dead minister to the living Saviour, renewing their profession of faith with all eagerness and joy.

“It was an eloquent sermon, listened to with intense interest, and one that, in its references to the deceased minister, presented a striking character-sketch which his old congregation recognised with mournful appreciation.”

BRIEF NOTICES OF RECENT BOOKS.

The Pilgrim's Progress, by John Bunyan: with eight original coloured illustrations, by John Bunyan. Religious Tract Society. Cloth, One Shilling, nett.

IN all respects—paper, type, and binding—this is the best portable edition of this undying work that we have seen; and, its price being but one shilling, it is a marvel of cheapness. We confess to a weakness for the quaint old woodcuts that adorned our mother's copy; but the illustrations to this are so good, artistic and up to date, both in conception and execution, as to enforce our praise. We are especially glad that the text is Bunyan's own, and not that of modern editors, who have toned it down to suit popular taste. We had rather read, "but that lock went *damnable* hard" than "extremely hard," as in Scott's edition. The spelling and punctuation are, however, judiciously modernised, while the quaint and characteristic marginal comments are retained. With the addition of an Index to facilitate reference, the book would be all that could be desired.

The Metropolitan Tabernacle Pulpit—Sermons by C. H. Spurgeon. The Fiftieth Volume. Passmore and Alabaater, 4, Paternoster Buildings.

WHEN we recall the fact that the beloved preacher baptized us; that from his college we received benefits innumerable; and that in later life he was our kind and cordial friend, we feel absolutely incompetent to pen our thoughts respecting this portly volume. How wonderful the fertility of his mind! How marvellous the grace of his great

heart! Commendation is superfluous, if not impertinent; and admiration, which all evangelical Christians share, calls for no expression here. That the later sermons are, on an average, equal to many of the earlier ones, we incline to question; but the standard of spiritual excellence is maintained, and a dull or uninteresting page is not to be found.

Very instructive is it to note how steadfast this man of God was to his professed creed through all his long years of service. As an exponent of the form of Calvinism, which was so ably enforced by Andrew Fuller, he commenced his ministry; and from it he never deviated to the last. That this is not our personal view, all who know us are aware; and we might select passages from the discourses before us to demonstrate the weakness of the yea-and-nay system of which the preacher was the most distinguished champion. But as memories crowd upon us, our heart grows too full for anything but gratitude to God for truth proclaimed, sinners converted, and Christians encouraged to persevere in holiness and activity. Dear pastor-president, we "thank our God upon every remembrance of thee;" and pray that thy words may still "run and be glorified."

The Story of the Light that Never Went Out. by Augusta Cook and W. Stanley Martin. Morgan and Scott, Paternoster Buildings.

FEELING that this important work demands more than a passing notice in these columns, we have prepared a Review of its contents; which, however, must stand over until next month.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

HORNSEY RISE (ELTHORNE-ROAD).
—Services in commemoration of the third anniversary of the pastorate of Mr. H. D. Sandell were held as follows: On Lord's-day, January 17th, sermons were preached by our pastor: in the morning from Psa. lxxxvii. 3, and in the evening from Acts xxvi. 22. On the following Tuesday, Mr. E. Beecher preached in the afternoon from Joel ii. 23, the sermon being received with savour and profit by many. After a social tea in the schoolroom, a public meeting was held in the chapel, over which Mr. W. G. Fauch very genially presided, and, after opening hymn, read

Psa. lxxxiv., and called upon a brother to seek the Lord's blessing. The chairman then made a few opening remarks, commenting on the Psalm he had read, after which Mr. J. E. Flegg addressed us from the words, "Thou hast been my help," showing how we are brought to feel our need of help, and to earnestly appeal to the Lord for same, and not in vain. Mr. Beecher followed upon the seasonable showers of blessing referred to in Ezek. xxxiv. 26, remarking that the Lord's season of blessing His ministers' labours is often when they least expect it. After singing "Blest be the tie that

binds." our pastor gave a very satisfactory account of his three years' labours amongst us, the Lord's blessing and increase being realised and encouraging aspects of spiritual life manifested, especially in good prayer-meetings, which, as the chairman remarked, is the true pulse of the Church. Mr. J. Clark was the next speaker, who, after comments of approval of the previous speeches, directed our attention to the words in 2 Thess. ii, 16, "Everlasting consolation and good hope through grace," emphasizing the durability of the Lord's salvation blessings beyond all beside. Collections taken for the pastor amounted to a little over £8, who, on rising to acknowledge the same with gratitude, moved a vote of thanks to the chairman, ministers, ladies, and all who had come to encourage our pastor and the Lord's cause here. This was seconded by one of the deacons, and very heartily accorded by show of hands. We believe all felt it good to be with us, and we thank God and take courage.—H. G.

PORTSMOUTH (TERWICK-STREET).—The ninth anniversary of the Sunday-school was celebrated on Wednesday, January 20th. Mr. J. S. Jordan presided. After the singing of "God bless our Sunday-school," Mr. E. H. Parry engaged in prayer. Mr. O. W. Spratt welcomed the friends to the meeting, and heartily invited the parents and friends to the Sunday services, after which he gave an interesting address on "Life," pointing out some of the dangers around, and speaking of the Ark of Safety (Christ). Two anthems, entitled respectively "Cry out and Shout" and "Awake! Awake!" were sung, also a carol, entitled "'Tis Night on the Silent Mountains." Several good recitations were rendered by the scholars. After "There's a Friend for little children" had been sung by the infants, Mr. Pritchard (superintendent) distributed the prizes. Frances Restell having obtained the highest marks was presented with a workbox. The interesting meeting was closed by singing "God be with you till we meet again," and the Benediction.—**JOHN S. JORDAN,** Secretary.

GLEMSFORD.—The Bible-class held their annual tea on January 19th. Through removals the number was less this year—34 sat down. After tea the business part in connection with the class was discussed. Addresses followed from Messrs. W. and L. Snell, and a piece of poetry written and read by the secretary. The leader of the class was again taken by surprise, for he was presented with a beautiful silk umbrella, silver-mounted, and a purse of silver. The speech he made after the presenta-

tion was touched with deep feeling because the class has been severely tested through slackness of trade and removals. The happy meeting closed with singing "Guide us, O Thou great Jehovah," &c.

STAINES.—The Sunday-school anniversary services were held on Tuesday, January 17th, when Mr. W. Stanley Martin, Editor of *Uncle Ben's Budget*, conducted the services, and on each occasion delivered instructive addresses, which will long be remembered. The attention of the children at these services was very encouraging. On Thursday, 21st, pastor J. E. Flegg (of Wandsworth Common) preached a sermon in the afternoon specially to parents, teachers, and scholars, which was listened to with great interest and spiritual profit. At the close of this service all adjourned to the schoolroom, when every seat at the tables was quickly filled, some being glad to find room in the vestry. This social meal was greatly enjoyed, as also the mutual fellowship of old friends and new, after which the evening meeting commenced, the chapel being well filled. The chairman was Mr. H. Brand (of Guildford), who, having opened the meeting by prayer, called upon Mr. J. Holden (the secretary) to read the report, which was very concise and deeply interesting, mentioning the continued missionary zeal, the Band of Hope, the collection on Christmas morning for the Stockwell Orphanage, the increasing interest in the I.B.R.A., and the important and useful work of the ladies of the Dorcas Society. Some of our scholars then nicely and correctly gave recitations, after which we listened with much pleasure to able and suitable addresses by Messrs. Jeffs, Flegg, and Cowdrey. At all the services the congregations, the collections, and the singing, were good, the latter calling forth special remarks by the chairman and speakers. The singing was the subject of special approval; the beautiful harmony was very effective. Great praise is due to Mr. J. Holden (the conductor), also to Miss Nash (the organist). Thus concluded one of the best of Sunday-school anniversaries.

ST. NEOTS.—The New Year's tea and public meeting was held on Tuesday evening, when, after reading and prayer, the balance sheet of the various funds was read, which were found to be in a very favourable condition indeed. The pastor, Mr. Hazelton, who presided, remarked on the cause for gratitude, and the Doxology was now sung. Mr. Barnard (deacon) spoke of a year of great trial through which they had been called to pass, and especially trying to the pastor, who had been hereof of

his beloved wife. They had indeed sympathised with him, but now their sympathy had taken a practical form, and in the name of the friends he was able to ask Mr. Hazelton's acceptance of the sum of £8 13s. as an expression of their love and sympathy, feeling sure that such help would just now be very acceptable. Mr. Hazelton, in responding, heartily thanked the friends for their thoughtfulness and kindness all the way through, and said he could testify of what he had witness of the grace of God in supporting under great sufferings and in death; and also in sustaining under such heavy trials. He further remarked on his growing conviction that there was nothing that could take the place of the old-fashioned Gospel truths, and the hope that they all might be found clinging closely thereto. The meeting was exceptionally well attended, the long lecture-room being quite full.

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**KEPPEL STREET MEMORIAL
SUNDAY SCHOOL, BASSETT
STREET, KENTISH TOWN.**

THE 89th annual meeting was held on Tuesday, January 19th. Notwithstanding the inclemency of the weather, we were favoured with a good attendance in the afternoon, when pastor J. Easter (of Wattisham) preached an excellent sermon from the words, "Teach me Thy way, O Lord, I will walk in Thy truth; unite my heart to fear Thy name" (Psa. lxxxvi. 11). In the evening a public meeting was held, presided over by Mr. F. J. Catchpole (of New Cross).

Mr. Fitch, the secretary, read the annual report, which showed that there were now 239 scholars on the books, an increase of 36 during the year. The teachers now number 24. From the Bible-class, three have joined the Church, two of whom are now among our teachers. The Band of Hope showed an increase of 26 members, and the Temperance Society, though small, was growing. The Gospel Helpers' meetings for our young people, held on Thursdays, were well attended, and the papers read proved helpful. The Tract Society, which visits 200 houses weekly, has also rendered useful assistance by introducing new scholars. The International Bible Reading Association has a membership of 105. Other auxiliaries are progressing.

Mr. Wakelin gave the financial statement, which showed a deficit of £13 5s. 9½d., and afterwards spoke from the words, "The children gathered wood," and "The children sang hosanna."

Mr. Adams (Highbury) spoke from the words, "We then, as workers together with Him" (2 Cor. vi. 1), pointing out the need of saved workers, of unity

together, and with the Lord, as the secret of success.

Mr. Catchpole based his remarks on the words, "He that reapeth receiveth wages, and gathereth fruit unto life eternal" (John iv. 36), reminding us of the joy that comes through service, as well as the final reward.

Pastor E. White (Woolwich) spoke from 1 Thess. ii. 7, 8, "But we were gentle among you, even as a nurse cherisheth her children," etc. He spoke of the need of experience, patience, tact, and soliloquy.

Mr. Vine (Courland-grove) addressed the meeting from the words, "Solomon, my son, whom God hath chosen, is yet young and tender, and the work is great, for the palace is not for man, but for God." He spoke of the definite nature of Sunday-school work, and the importance of strengthening the foundations, especially in view of the attacks on the authenticity and authority of the Scriptures.

Pastor W. Moxham (of Olapton) followed with an apt address, based on the incident of the miraculous draught of fishes.

Pastor J. Easter addressed the meeting on the subjects of the teacher, the teaching, the teacher's help, and the teacher's reward.

Mr. West (the superintendent) brought the meeting to a close by expressing the thanks of the teachers to the chairman, speakers, and friends from other Churches who had come to visit us on this occasion. Special hymns and anthems were sung, under the leadership of our brother, Mr. White.

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WOOD GREEN.—The annual parents' meeting in connection with the Sunday-school at Park Ridings was held on Wednesday, January 27th, 1904. Our pastor and president occupied the chair, and distributed the prizes. A hearty welcome was given to all parents present, especially strangers. The superintendent (brother Chas. Turner) addressed the meeting briefly from the words in John iii. 16, "God so loved the world." The hymn, entitled "Is Jesus thine?" "clenched" our brother's address. The greater part of the evening was taken up with what proved a most interesting and instructive lecture, illustrated by the lantern. Our brother Whitaker, the lecturer, dealt in his own familiar way with each slide depicting the story of "Christiana and her children." It is hoped the result of the "telling out" of the second part of the immortal dreamer's meditation may be a means of influencing some parents and children to go on the heavenly pilgrimage. Four recitations, bearing upon the subject of the lecture, served to increase the enjoyment of the meeting. Our pastor, at the conclusion, in thank-

ing brother Whitaker for his lecture, emphasized one point of the subject brought to our minds—viz., That the Interpreter was the Holy Spirit, who reveals so many things to those who are on pilgrimage. It was cheering to the committee to see a well filled chapel, and to have had an opportunity of seeing and speaking to the parents of the scholars.—ONE OF THE TEACHERS.

BROADSTAIRS.—The fifth anniversary of the Sunday-school was celebrated on Sunday, 24th January, two sermons being preached by pastor C. Bloy (of Birchington): in the morning from Matt. xviii. 2, and in the evening from Deut. vi. 6. 7. On Wednesday a good number of friends and children gathered to tea. Mr. W. A. Dale presided at the evening meeting. Under the direction of Miss V. R. Simms bright and cheerful hymns were sung, and recitations given by the scholars. The superintendent referred to the progress made since the school was re-opened five years ago, starting with one scholar. His report was encouraging, and we have much cause for thankfulness. The singing of the Doxology closed a happy meeting.—G. J. KENNETT.

WOOLWICH (ENON, HIGH-STREET).—The annual meeting of the Christian Benevolent Tract and Dorcas Society was held on Thursday, January 28th. At 6 p.m. sixty-six persons sat down to tea, kindly provided by the ladies of the committee. At 7 p.m. a public meeting was held, presided over by pastor E. White. The secretary read the report, stating that during the year the sum of £27 9s. 5d. had been collected and £25 14s 11½d. distributed to the poor and afflicted. Pastor E. Marsh moved the adoption of the report, and gave an excellent address from the text, "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." Brother Harold Rose seconded the report, which was carried unanimously. We had a good attendance, and we thank God and take courage.—J. W. B., Hon. Sec.

DOVER.—Our Sunday-school New Year's tea and public meeting took place on January 27th. Tea was provided at 5.30, at which we had a very large gathering. At 6.35 the chair was taken by pastor G. Simmons, late of Sidoupe. After a hymn had been sung, our pastor, D. Witton, offered a very fervent prayer. The chairman gave a splendid address. The children sang special tunes, and recited in a very creditable manner. Addresses were given by pastor W. Holyoak (of Salem), Councillor W. Bradley, and pastor D. Witton. The superintendent, R. Hughes, gave a report of the past

year's work: the school is on the increase, the power of God is felt, and especially in the teachers' prayer meetings. The meeting was successful both in attendance and financially, and above all, we felt the power of God.—R. J. HUGHES.

GREAT GIDDING.—The latter place is again without a pastor. Brother Bodfish has left; may the Lord go with him and prosper the work of his hands and raise up others to fill up the vacant places—faithful men who will say with the poet—

"I'm not ashamed to own my God,
Or to defend His cause;
Maintain the honour of His Word,
The glory of His cross."

We think of past history of Great Gidding; many souls have been born again there, and many ministers have spoken to the praise and glory of God. It was here, I think, that Mr. R. C. Strickson first spoke. We pray for Great Gidding. May God raise up another man to feed the lambs and sheep in Christ's fold, and may many more hear the voice of Jesus speaking unto them. "Do good in thy good pleasure unto Zion: build thou the walls of Jerusalem." "Pray for the peace of Jerusalem; they shall prosper that love thee." "Peace be within thy walls, and prosperity within thy palaces." "For my brethren and companions' sake, I will now say, Peace be within thee." "Because of the house of the Lord our God, I will seek thy good."—A. E. H.

BOW.—New Year's meeting was held on January 17 and 19. At the public meeting on the 19th the pastor presided, and, in opening, read Isaiah liv. and offered prayer. Brother Smith spoke well from Rev. iii. 8; Mr. Rundell delivered a savoury address from 2 Tim. i. 5; brother G. Holland followed with some observations on union with Christ; and brother Fountain dwelt on the Living Way. There was harmony in the addresses, and the congregation was better than on previous occasions.—W. H. LEE.

HERTFORD (EBENEZER).—The annual meeting for the aged pastor, Mr. R. Bowles, was held on January 21st. Mr. Cornwell in the afternoon preached from Jer. xxxii. 28, testifying of the Lord's sovereign and covenant purpose towards His people, and the superabundings of grace in making them His, notwithstanding their sins and unworthiness. Tea was provided in the schoolroom. In the evening Mr. Savage, of Wimbledon (in the absence of Mr. Bradbury, who was unable to be with us owing to indisposition) spoke from Gen. xv. 1, dwelling chiefly on the

words "after these things." He gave an edifying account of the Lord's dealings with Abram, and their application to the Lord's people now. Owing to many friends being ill, the attendance was small, but the collections were good. Brother W. Debnam had collected a nice sum in pennies, which he brought down, together with some gifts from the friends at The Grove, Camberwell. Some friends kindly sent donations, which was added to the collection, with sums given by gentlemen in the town. The collection amounted to £20. Our aged and afflicted brother thanks the many friends who have so kindly helped to cheer him in providing for him in his declining days, and to bear testimony to the faithfulness of his God. Our brother has entered upon his 80th year, and is feeble and sadly.

IPSWICH (BETHESDA).—The annual distribution of prizes took place on Jan. 24th; 126 scholars received prizes for punctuality and good behaviour during 1903. Twelve of the above number had been early every time. About 120 scholars, including Bible-class members, received books, &c., as tokens of love; or for Bible study at home, and writing Bible Essays, four teachers also received tokens of love from their classes, which shews their appreciation of their labours amongst them. Our Pastor distributed the prizes with a kind word to each one. Sunday, Feb. 7th, was also a very happy day with us here. A baptismal service was held at the close of the sermon, at which our pastor had the joy of baptizing six sisters and three brothers. The chapel was crowded, and the congregation listened attentively to our pastor preach from the words of Philip to the Eunuch, "If thou believest with all thine heart thou mayest."—W.

M.A.S.B.C. SUNDAY SCHOOL COMMITTEE.

THE annual meetings were held on Tuesday, Jan. 26th, 1904, at Kettle-street Memorial Chapel, Bassett-street. Pastor H. T. Chilvers gave an excellent sermon, being most helpful to Sunday-school workers, from the words, "Why could not we cast him out?" The evening meeting was presided over by our esteemed president, pastor R. E. Sears, whose remarks were bright and helpful, from John xii. 26, reminding us that the Master went about doing good, and we have this to stimulate us. "Wist ye not that I must be about my Father's business?"

An encouraging report was read by the secretary, showing what had been done, reminding them it was not the fault of this Committee if the teachers had not availed themselves of the opportunities in attending the various meet-

ings. The financial statement was read by the treasurer, Mr. F. T. Newman. Mr. W. S. Baker, who was the first speaker, used the motto, "Saved to Serve," bringing before us the Master's words, "Take My yoke upon you," showing we were yoked to Christ, and herein lieth our success. Pastor Chilvers followed from the words, "What I tell you in darkness that speak ye in the light," pointing out how God has worked in the past, by preparing His saints in private and secret for them to tell out in the light. Pastor Steele was graciously helped to show how we can "do good," serving the Lord in the Mission and the Sunday-school. Mr. W. Stanley Martin gave a most interesting address on four helps in service. Brethren Newman, Vinall, Wakelin, and West having spoken, the meeting closed with the Benediction by the President.

A lecture was given by pastor E. White on the 12th February at College-park, Lewisham, subject:—"Decision of Character, the Key to Success," which was thoroughly appreciated by all present.

BRIGHTON (SALEM, BOND-STREET).

—Services to commemorate the ninth anniversary of the pastorate of Mr. F. Shaw, were held on January 27th. Pastor E. Mitchell, who occupied the pulpit in the afternoon, took for his text, Romans viii. 9, and was led to deal with his subject in a way that at once claimed and held the attention of his appreciative audience. A goodly number of friends sat down to tea, being a little in excess of last year, and a large congregation assembled for the evening meeting, which commenced at 6.30. The pastor presided, and opened the meeting with singing that old hymn of welcome, "Kindred in Christ." After reading the 103rd Psalm he called upon Mr. Pallett, of Waltham Abbey, to lead in prayer, which he did, gratefully acknowledging the many mercies of the past, and seeking the Divine blessing, not only upon the meeting then proceeding, but also upon the preached word in the afternoon. The president in his address spoke of the goodness and faithfulness of the Lord, and the continued prosperity of the Church, also upon the evidences that His hand is still with us, there being five persons standing for membership, three by transfer and two by baptism, bringing his remarks to a close by stating that he felt more and more drawn to the place each year. Brother Thos. Carr followed with some good and solid thoughts, which were greatly appreciated. Pastor J. Jarvis expressed his pleasure at being with us again, his remarks being helpful and encouraging. Pastor E. Mitchell followed in his usual hearty manner, his bright and cheering words being

listened to with unabated interest and enjoyment. One of the pleasing features of the evening was the presence on the platform of our beloved brother Mr. O. Lucas, who after being laid aside by a serious illness for nearly a twelvemonth was enabled in his capacity as deacon and treasurer to give some interesting and satisfactory information as to the financial position of the church. The singing of a hymn and prayer offered by the pastor brought to a close what in the end proved to be the most successful meeting we have had, the collection being higher than any previous year, and thus what at first by reason of the storm of wind would seem to mean failure was turned into praise and thanksgiving. Truly it is ours to sing in more senses than one, "With Christ in the vessel I smile at the storm."—D. R. S.

LEWISHAM (COLLEGE-PARK).—The gathering in connection with our twenty-first Sunday-school anniversary were most encouraging. In the morning of January 24th, our pastor preached from Deut. vi. 6—9. A special service was held in the afternoon, at which Mr. B. T. Dale delivered an instructive address from 2 Kings xxii. 2. At the evening service pastor B. T. Dale preached a helpful sermon from Ruth ii. 12. The services were continued on the 26th, when Mr. H. Adams, of High-bury, presided over the meeting, which was opened by singing and the reading of 2 Peter i. After brother Lingham had sought the Divine blessing, the chairman commented on the portion read. The report and financial statement were very satisfactory. Addresses were given by pastor W. H. Rose, of Woolwich, upon the "Heart," his remarks being illustrated by a diagram specially prepared. Brother Jas. Martin, upon the word, "Friend," which he dwelt upon in the form of an acrostic. Special hymns were sung throughout the services, and recitations were given by the scholars, and the prizes distributed. The collections amounted to £5 13s. Our pastor, in a few words, thanked the chairman and speakers and the friends who had come to cheer and help. He also had the pleasure on behalf of the teachers of presenting to Mr. King copies of the Bristol and Union Tune Books. The meeting was brought to a conclusion by singing "The Lord is my Shepherd" and Benediction. We are thankful for these favourable services, and pray that the blessing of God may follow.

LITTLE STAUGHTON.—The New Year's public tea meeting was held on February 3rd. Although it was a wet day a good number of friends were present, and after tea a very profitable

evening was spent, the pastor giving an interesting account of some of our favourite hymns. He was also presented with a New Year's gift, for which he heartily thanked the friends.

STOWMARKET.—On Tuesday, Feb. 9th, brother W. H. Berry, of Saxmundham, gave the late C. H. Spurgeon's celebrated lecture entitled, "Sermons in Candles," to a very appreciative audience at the Baptist Chapel, Stowmarket. Pastor S. B. Stocker presided. The homely illustrations were well received.

MOUNT ZION, CHADWELL-STREET. SUNDAY-SCHOOL ANNIVERSARY.

THE thirty-second anniversary of our Sunday-school was held on Lord's-day (February 14th) and on Tuesday (February 16th), when we were favoured with very good congregations.

The services on Lord's-day were all conducted by pastor H. Tydeman Chilvers (Ipswich). The morning discourse was based upon Mark x. 14, "Little children," the same subject taken by our pastor a year ago. Mr. Chilvers divided his subject into three heads: (1) "Little children;" (2) These children in relation to the kingdom of God; (3) Their relation to the Lord Jesus Christ.

The afternoon address was based upon Prov. i. 10, and in the evening our brother preached from Mark x. 21.

On Tuesday afternoon, at 3.30, pastor R. Mutimer (Brentford) gave a very helpful discourse from the words, "O woman, great is thy faith" (Matt. xv. 28). In his remarks he contrasted this poor woman's great faith with Peter's little faith when he began to sink, and his points were: (1) The woman had faith; (2) She had great faith; (3) The Lord proved that her faith was real.

At 5 o'clock a large number of friends took tea in the schoolroom, White Lion-street.

At 6.15 the chair was taken by J. Piggott, Esq., L.C.C., who was supported by Mr. W. R. Frioker (treasurer of Sunday-school), Mr. J. G. Maokensie (secretary), pastors H. Dads-well, F. Fells, R. Mutimer and our pastor (Mr. Edward Mitchell).

After the opening hymn, the chairman read 1 Sam. iii., which was followed by a very touching prayer by our pastor.

The secretary gave us his excellent report. The past year had been a most trying one in respect to the weather, but, notwithstanding that, the teachers were there to meet their little ones. The report went on to show that everything was done by way of treats in the summer and lantern services in the winter to brighten their young lives,

but the most important item was the annual meeting for prize distribution, held on Friday evening, January 22nd, when so many of our scholars recited the Word of God, being prompted by our esteemed pastor. This was followed by a very suitable address by Mr. E. Wilmshurst on "The pencil," showing that the children resembled it in several points.

At the close of Mr. W.'s remarks, Bibles, "Pilgrim's Progress," and many other beautiful volumes were presented by the pastor, who added a cheery word in each case.

Mr. W. B. Frioker gave the financial statement, after which the chairman made a few remarks on 1 Sam. iii. 19, "And Samuel grew." He hoped the children would resemble him. He noticed in the report that some of the scholars had joined the Church, but he hoped that twenty would join this year.

Pastor H. Dadswell moved the adoption of report, and based his remarks on Deut. xi. 18, 19.

The report was seconded by pastor Fells, who spoke from two texts, one from the New Testament, 1 John ii. 12, 13, dealing with a group of children, young men and fathers, to whom the apostle wrote; after which he turned to the Old Testament, Psalm cxlviii. 12, where a similar group was also called upon to praise the Lord.

Pastor R. Mutimer spoke from Acts xxvii. 25, "For I believe God." Paul dared to be singular, so should we; he mixed his faith with practice, and God honoured the apostle's faith by giving him all on board.

The chairman being obliged to leave, our pastor took his place, thanking him for his presence with us, and also thanking the friends for the collections on Sunday and Tuesday. In connection with our work we had much to be thankful for, but we had some sorrows. Our beloved brother, Mr. David Smith, deacon, had met with an accident, but he (the pastor) hoped that it was not very serious, although it would be some time before he was again with us.

Brother Marsh was also unwell, but had sent his subject, "Art thou in health, my brother?" so our pastor gave us some very helpful thoughts from it. In his semi-humorous manner (characteristic of him) he said the lungs, heart and muscles all needed to be sound if we were to be successful in the Lord's work, and applied it in a spiritual manner. He thanked the friends from our sister Churches for coming, after which the meeting closed with singing and prayer. Special hymn booklets were provided for the occasion, and the singing reflected much credit on the friends who had trained the children. Yours in the Lord's service,
D. BUTCHER.

STRICT BAPTIST MISSION. YOUNG PEOPLE'S CONFERENCE.

THE good number of young people at the conference held at Soho Baptist Chapel on Tuesday, February 9th, proved that an increasing interest is being taken in the noble work of sending the Gospel to India.

Our beloved president (pastor E. Mitchell), who took the chair, spoke very encouragingly, showing the necessity for young people to take an interest in all Christian work, especially foreign missionary efforts.

The meeting opened with prayer, praise and reading; the portion was Psa. lxxvii.

Brother A. J. Robbins, finance secretary, entreated God's blessing on the conference.

The subject of the papers was "A Missionary Spirit: A Scriptural Characteristic of Church Life."

Miss Maria Lawson's paper was read by brother F. T. W. Bartlett, Mount Zion, Hill-street. Here are a few sentences gathered from it:—"A missionary spirit is the necessary outcome of a truly spiritual Church. In the present day every sincere Christian must surely desire to follow the example set by the earliest Christians. The age of the apostles was pre-eminently a missionary age. The first generation of Christians did more to accomplish the evangelisation of the accessible world than has any succeeding generation. Taking His command, and the example given us by the early Christians, we must acknowledge that a missionary spirit is an essential of Church life. We must be emptied of self before we can be filled with the Spirit. We must present our bodies, a living sacrifice, holy, acceptable unto God, which is our reasonable service. May we each search ourselves to-night, and see if we have not dealt lightly with our Lord's command. Do we deny ourselves in any way that we may forward our Master's kingdom? Do we keep ourselves in touch with the work being done abroad? Does missionary work take a prominent place in our private prayers? Let us not love in word, neither in tongue, but in deed and in truth. 'God so loved . . . that He gave His only begotten Son,' and shall not this cause our hearts to respond?"

The other paper was written and read by Mr. Archibald Booth, our missionary's brother. Perhaps a few extracts readers of the E. V. & G. H. would like to peruse. Our brother having mentioned in his paper the fact that our Church order is based on the 2nd chapter of Acts, said:—"Almost the chief characteristic of the chapter was that the Gospel was preached to a multitude of mixed nationalities. Study the lives of the apostles, and you cannot fail to note

that they all possessed a missionary spirit. They filled Jerusalem with their doctrine. We as His disciples are without a warrant for the least indifference, or rather, I should say, that to be indifferent is to be disobedient to the royal command, 'Go and teach all nations.' Freely have we received, bounteous showers of blessings have been ours. Shall we, Strict and Particular Baptists, who claim to be Scriptural, if nothing else—shall we be lacking in our service for Him, seeing that the Scriptures undeniably exhort us to carry the message of salvation unto the ends of the earth? If we have never seriously thought of the question of missionary enterprise before, we must, I think, come to the conclusion that not only is a missionary spirit a Scriptural characteristic of Church life, but an absolute necessity to it. Young men, much of the responsibility of active missionary work rests with us. Have you an open-air mission in connection with your Church? If not, see to it that, by the help of God, you soon have one. Does the Church where you are a member take no interest or only a little interest in the Strict Baptist Mission, strive to create an interest; mention the claims of the heathen."

Several brethren took part in the discussion: Mr. Chas. Turner and Mr. Whitaker (Wood Green), Mr. Moule and Mr. Simpson (Soho), a friend from Clapham Junction, Mr. F. T. W. Bartlett (Mount Zion, Hill-street), and Mr. A. J. Robbins (Brentford).

The president said he hoped we all should remember and ponder upon the many excellent words expressed.

A collection was taken to defray expenses. "All hail the power of Jesus' name" and a few earnest petitions sent to the throne brought another hallowed opportunity to a close. P. J. C.

ACTON LANE STRICT BAPTIST TABERNACLE, ACTON, W.

NEW YEAR'S meetings were held on Tuesday, January 19th. Although the weather was unfavourable, a good number of friends gathered in the afternoon to hear Mr. W. Jeyes Styles. He had selected for his text Rom. xvi. 10, "Salute Apelles, approved in Christ." In his introduction he remarked that no mention was made by the apostle of anything that Apelles had done. Of Phœbe we read, "She hath been a succourer of many;" of Priscilla and Aquila and Urbane, Paul speaks as "my helpers in Christ Jesus." "Greet Mary," he says, "who bestowed much labour on us;" and of "the beloved Persis" we are told "she laboured much in the Lord." But of Apelles we learn simply that he was "approved in Christ." Not distinguished as some for his activity in the cause of Christ, he was yet known

and esteemed by the apostle as a tried disciple. By deep affliction, or by some sore trial, or by the endurance of great suffering for Christ's sake, his faith and obedience had been severely tested, and he had stood the fiery trial—"approved in Christ." Very encouraging were the words of the preacher to those who, like Apelles, can take no active part in the service of Christ, their family claims or domestic engagements demanding all their time and attention. These, said the speaker, no less than the active workers, are esteemed by Christ, for these, too, are doing the will of God and are "approved in Christ." Full of instruction and deeply interesting, the discourse was much appreciated.

Between thirty and forty friends sat down to the tea, after which a public meeting was held under the presidency of Mr. F. T. Newman, a hearty and generous friend of the cause. The meeting opened with Hymn 940 (Denham's), and then brother H. Fowler was asked to engage in prayer. The chairman followed with a brief address, in which he reminded us of our indebtedness to our God for the many providential mercies, and especially for the boundings of His grace towards us in the year past. He next requested brother S. H. Brown to speak. Very profitable and edifying were his remarks upon 1 Cor. xv. 58.

Brother H. Dadswell followed with a most excellent and thoughtful address on the latter part of the 24th verse of the 20th chapter of Exodus.

Brother A. Silvester was the next speaker, and in earnest and telling words he enforced upon his hearers the duty of watchfulness and steadfastness in the faith, basing his exhortation on 1 Cor. xvi. 13.

Brother J. S. Vinnall was the last to speak, and taking for a text the words in Heb. viii. 5, he, in very practical language, insisted on the importance of our doctrine and our practice being strictly in accordance with the pattern of God's Word.

Grateful are we to our God for a profitable meeting, a good day, and good collections. Very heartily could we join in singing the Doxology at the close. S. G. E.

EBENEZER, PHILIP LANE, TOTTENHAM.

THE chapel anniversary services were held on Sunday, January 24th, when pastor John P. Gibbens preached in the morning from 1 Thess. v. 23, noticing the blessing prayed for, that is, that they may be sanctified, and that the blessing sanctification may be in every part of the being, "whole spirit, soul and body." God must do it; but we still need preserving and keeping.

In the evening pastor Holden, of Limehouse, preached from 2 Tim. ii. 19, referring to the spiritual Bulwark in the word nevertheless and the Foundation set before us, which standeth sure, also the seal attached thereto—the Lord's knowledge of those that are His.

On the following Wednesday, Jan. 27, pastor H. T. Chilvers, of Ipswich, preached in the afternoon from the text, "Until the day break and the shadows flee away," referring to Scriptural and other instances of night and day breaks—the night implied and day anticipated implied by the word until.

The chairman, after referring to the bond of love between himself and the pastor, spoke of the need there was for the people to pray for the ministers. He also spoke of the rain during the year as a judgment of God upon the nation and the need there was for the nation to seek to Him and His Word.

Mr. Littleton read the report and accounts.

Mr. Holden spoke from 2 Cor. i. 4. The question might arise, "Why so much tribulation for God's people!" It is to fulfil the Divine purpose. It is the means by which we receive important, needful, and heavenly instruction. It is to teach us lessons not otherwise learned. It is lest we should be exalted above measure. The Word is the source of comfort. He comforts by manifesting His presence, by His faithfulness to His Word and by His Word.

Mr. T. Jones based his remarks upon Isa. lviii. 11: The Lord knows our path; Divine guidance insures safe travelling; ample provision is made for our needs.

Mr. Chilvers dealt with the irreversibility of the Divine blessing. He hath blest, and I cannot reverse it. The blessing comes sometimes in disguise—it comes sovereignly and by way of the Cross.

Our pastor addressed the friends from Rom. xv. 13, showing the source of blessing—the streams and the means.

On Tuesday, February 2nd, the annual prize distribution in connection with the Sunday-school took place. The pastor presided, and an address was given by Mr. T. G. C. Armstrong. At the evening meeting the chapel was packed.

BLAKENHAM—For a long time we have needed a new musical instrument. Through the exertions of many willing helpers this has now been obtained, and on February 3rd was first used. The choir from Bethesda, Ipswich (under the leadership of Mr. Garrard) came over to help us. A sermon was preached by pastor H. T. Chilvers from John vi. 37, which was much enjoyed. Friends came from Ipswich, Stowmarket,

Wetherden, Gosbeck, Stonham, and the villages round. Brother H. F. Moore heartily thanked all the friends who had aided us, the instrument being paid for and a small balance in hand. We thank God and take courage.—M. A. M.

HOXNE.—The annual gathering took place on December 30th, 1903. After tea, at which a good number was present, a meeting of young and old was held, presided over by our pastor. Brother N. Budge engaged in prayer. Owing to the absence of the secretary through illness (which we deeply regretted), the report was read by brother Budge. This showed the school was in a good position financially, there had been an increase of scholars, and there were two good adult Bible-classes. After the officers had been elected, the pastor presented to Mr. Budge a purse of money as a token of appreciation of his services. A warm-hearted address from the president was followed with some earnest words from teachers and friends. A vote of sympathy with our secretary having been passed, the chairman closed with prayer. On January 27th the members of the Church gathered to partake of tea provided by our sister, Mrs. Buck. The weather and prevailing sickness prevented some from being present. After tea the pastor, Mr. H. Look, presided over a meeting, which proved a season of refreshing. An instructive address was given by the chairman from the 133rd Psalm. On brother Marjoram rising to speak a few words, he presented to the pastor, on behalf of the Church, a purse of money. Hearty words from friends followed. The ministry of our pastor has been greatly blessed, and we rejoice in the goodness of the Lord.—AN ATTENDANT.

IPSWICH (ZOAR).—Our New Year's meetings were held on Wednesday, January 20th. A good congregation assembled in the afternoon, when a sermon was preached by pastor H. T. Chilvers, of Bethesda. Our esteemed brother kept his promise to us under a great sorrow, as only an hour or two before the time of service death had entered his family circle and taken a dear child. But the Lord graciously sustained and enabled him to speak with liberty, sweetness, and power upon the marvellous lovingkindness of the Lord (Psa. xvii. 7). At the evening meeting our pastor presided, brother Glasgow prayed, and addresses were given by brother Ranson, "Thou knowest the way that I take;" brother Ling, "When the day break and the shadows flee away;" brother Gardner, "The pressing need of the Church today—outpouring of the Holy Spirit."—H. BALDWIN.

Aged Pilgrims' Corner.

A FRIEND has generously offered to present a donation of £210 upon condition that new annual subscriptions of 7s., 10s. and 14s., amounting to a total of at least £52 10s., are obtained at an early date. The committee would be grateful if every friend of the Society would aid them by securing a few such subscriptions. These small sums are of the greatest value to the Institution, and provide an excellent means of interesting young people in the work.

* *

With 1,700 pensioners and an annual pension expenditure of £12,800, together with £1,800 a year on the Homes, additional help is urgently needed. Local claims multiply, yet it is hoped that the Society which, for nearly a century, has been enabled to carry out such a blessed and useful work will ever have a warm place in the hearts of God's people, and thus receive an increasing means of support.

* *

A subscriber writes:—"I have to tell you that E. K. died on Sunday, so your Society's kind help will not be needed any more. Your committee have been so good and kind to my old friend that I feel no words of mine can adequately express my deep gratitude, but I shall always do all I can to interest others to support a Society that does such a splendid work."

* *

A pensioner, aged 65, writes:—"How can I thank my heavenly Father for the bountiful sum just received? Were it not for this blessed Society many of us would be in the workhouse. It keeps a home over my head. I know not, in my weak state, what I should do without it."

* *

On February 10th, the lady visitors entertained to tea in the hall of the Hornsey Rise Asylum all the inmates who could leave their rooms, tea being sent to the sick and infirm. After a pleasant hour at the tea table an interesting lecture, illustrated by lime-light views, was given by Mr. Stanley Martin on "The Tinker of Bedford, and the Book he wrote." With the advent of spring it is hoped that many friends will visit the Homes, when they will be heartily welcomed by the wardens.

Some Home.

MRS. MARY ANN ALMOND, PONDERS
END.

Our beloved sister received the home-call on January 17th, after having

endured much suffering, the result of a paralytic stroke about two months previously. Her affliction was borne with fortitude and resignation. Many were the blessed testimonies she gave to the happiness and confidence she experienced in the glorious and distinguishing doctrines of grace, and from the fact of her Saviour's supporting presence being realised. Frequently she was heard imploring Jesus to fetch her away, and repeatedly was engaged in supplication on behalf of her nearest relations. Now and again painful fears and Satanic suggestions distressed her, but these dark seasons were followed by times of sunshine and assurance. The writer on one special occasion, when visiting her, inquired whether she wished to change the doctrines of truth she held. She responded with an emphatic "No!" and remarked, feelingly, "They are my chief comfort and support." Asked about her standing in Christ, she replied, "He is my All, and in His righteousness alone I hope to be accepted. Not an atom of my own merit or righteousness can I trust in, and in His precious blood I trust for pardon and peace." Our sister was in early life brought to the Lord, and became a member of the Church at Breachwood Green, Herts. When the cause at Eden was first established, our sister took a deep interest in the movement, and was one among the little band that formed the Church. Her remains were interred in the cemetery in Enfield Highway, and on the following Sabbath evening a suitable and affecting discourse apposite to the occasion was delivered by the pastor from Rev. vii. 13. Our departed friend has left a husband, son and daughter to mourn their irreparable loss, and a small and an afflicted Church to grieve over their bereavement likewise.—PASTOR C. HEWITT.

WILLIAM BARRETT.

At Chatteris, on Friday, January 8th, there passed away to be with Christ, which is far better, William, the dearly beloved son of Mr. Barrett, one of the deacons of Zion Baptist Chapel, Chatteris. He was but 24 years old at the time of his death, but his parents have the unspeakable joy of being assured that, though absent from the body, he is present with the Lord. He suffered from a cancer, but the Lord was graciously pleased to use the affliction to be the means of his conversion, so that, realising his need of Christ, he was led to trust in Him as his personal Saviour. He was brought to seek the Lord from the very first day of taking to his bed, which was nearly twelve weeks before his decease. The first ray of light came through his dear father reading to him, "Comfort in Affliction," some verses out of this year's *Cheering Words Annual*. He broke down, and he requested his

father to read them again, but his beloved parent was too overcome to read them right through the second time. On Christmas night, when his father was about to pray, he asked to pray first, and from that prayer it was known the Lord had led him into the light and liberty of the Gospel. He was not only saved himself, but he earnestly prayed for the salvation of his dear ones, and it is our fervent prayer and hope that the faithful words he was enabled to speak on his deathbed may be used by the Holy Spirit as the means of saving blessing to those who are left behind. Once, when spoken to about his sufferings, he replied, "What are they compared with what the Master suffered!" About three minutes before he breathed his last upon earth, he said to his sorrowing yet rejoicing father, "I'm going," and then a radiance overspread his countenance, and, without a struggle, he was gone to be with the spirits of the just made perfect before the throne. Truly his end was peace, both spiritually and physically. On Sunday evening, Jan. 17, an appropriate service was held in the chapel, when the pastor was enabled to preach from Philip. i. 21, "For to me to live is Christ, and to die is gain." The presence and help of the Lord was graciously realised, and there was a very large congregation present. May the God of all grace add His blessing, and He shall have all the glory. Amen.

MR. E. CARTER.

In the *EARTHEN VESSEL* for August last there is a paragraph on *Pea. lxxiii. 26*, by a Garden Labourer, in which he says, "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." That is the last message of the Garden Labourer, for he entered into rest on January 29th, in his 80th year. The following interesting account is taken from the *Pioneer Review*:—"Mr. Edwin Carter was born on August 1st, 1824, at Battersca, then a country district. He was the youngest son of Mr. and Mrs. John Carter, and the family can be traced back for two or three hundred years. In his young days he had some serious religious thoughts, and had even a strong desire to become a clergyman, but it was not until he became acquainted with Miss Steadman, who afterwards was for so many years his true helpmeet, that he was led to know the truth, and trust in Christ as his Saviour, this happy result being brought about through her example and instrumentality. He was baptized, and joined the Strict Baptist Church, Wandsworth, in 1858, and has continued ever since a member of the

same church. The late Mr. Ball, the revered pastor, took great interest in him, leading him to engage in service for the Master, and during many years he was a deacon, and for some years secretary of the Church, and his writings have frequently appeared in the Magazines of his denomination." His beloved partner was taken from him in January, 1900, and some time afterwards our esteemed friend removed to Wandsworth Common. When his health permitted he worshipped with us at Chatham-road, and it was the privilege of the writer at times to visit him, and converse upon the things he loved so well. On the 28th January, our brother was taken ill, and when we saw him on the 29th, his mind was clear, his faith firm, and he wished to depart, and as night came on he peacefully fell asleep.

"The race is run, the toll is o'er,
And pain and sorrow known no more."

—J. E. F.

JEHU CULLINGFORD.

The Church at Salem Chapel, Croydon, have sustained a severe loss by the passing of the senior deacon, Mr. Jehu Cullingford, at the ripe age of 76 years. He was associated with the Church before the erection of the present chapel in 1880, and throughout the many years of his connection has been its mainstay, serving the Cause with untiring zeal and devotion. He was rarely absent from the services, and for a long time past conducted the week-evening prayer-meetings and services. Mr. Cullingford was born at Haveringham, Suffolk, in 1827. His parents were staunch Strict Baptists, and gave him a careful Christian training. At the age of 18, the truth of the Gospel of Christ was revealed to him, and he became a Sunday-school teacher, shortly afterwards uniting in fellowship with the Strict Baptist Church at Laxfield, under the pastorate of Mr. Trotman. When at Malden, about thirty-three years ago, Mr. Cullingford began to preach, and remained an itinerant minister of Christ till within a few years of his decease, serving very acceptably various Causes in the districts in which he resided, in Essex, Hertfordshire, Middlesex, and Surrey. During the last eight years of his life he was afflicted with heart trouble, this being the primary cause of death. Just before Christmas he took a chill from which bronchial asthma was developed, and after a brief illness free from suffering he passed peacefully into the "Open vision of God," on Wednesday, Jan. 13th. Those

who visited found him bright and cheerful, expressing his readiness for the change which he knew full well soon awaited him. At times fears and doubts assailed him, but he appeared always to appreciate the truths of God's unchanging word on which his faith and hope rested. He constantly referred to a hymn in Rippon's selection, the last two lines of which were frequently on his lips:—

"My helpless soul I venture,
On Jesus Christ alone."

In the assurance of a full salvation through the merits and mediation of His Lord and Saviour, his spirit entered into "the rest which remaineth to the people of God." The interment took place on the Monday following, at Croydon Cemetery, Mr. Beecher, pastor of Derby-road Chapel, kindly officiating in the unavoidable absence of Mr. Hughes, pastor of Salem Chapel.

ELIZABETH MARY HONEYBALL

fell asleep in Jesus on Monday, Jan. 4th. Our dear mother was brought to love the Lord and publicly confess her faith in Him in the year 1859. She was a member of the Church of Christ, worshipping at Carmel, Pimlico, nearly forty-five years. For some years she suffered much, yet bore all with patience. Failing health prevented her attending the means of grace as often as she would have liked, but there was always a longing for the ability to do so. During the last two days of her life there was an intense desire to depart, her unceasing prayer being that the Lord would take her to that sweet rest in heaven where she would see Him in whom her soul delighted. The portion, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee" (Isa. lx. 1) was used by the Holy Spirit to lead her to the Lord of life and glory in the early part of her life, and these words were a great comfort to her in the dying day. The oft-repeated utterances, "I shall soon see Him," "I have no hope but Him," "Let me be quiet and think of Him," "The best is yet to come," "All's well," gave the sorrowing ones great comfort at this trying season. Little did we think a week before, when asking her family on the Lord's-day to sing the hymn containing the words,

"A few more rolling suns at most
Will land me safe on Canaan's coast."

that so soon she would be safely landed home on Canaan's happy shore. Truly with her it was light at eventide. Her remains were laid to rest at Nunhead Cemetery, on January 9th, to await the resurrection morn, leaving a husband and family to mourn her loss, but each of them with a hope some day to see their loved one again. A memorial sermon was preached by pastor A. E.

Brown on Sunday evening, January 1904.—W. H. H.

GEORGE KNOTT, DOVER.

We as a Church at Queen-street again have been visited by death. Our brother Knott was very much loved by the Church and congregation, and, while life lasted, tenaciously held to free and sovereign grace. His hope was fixed alone on Jesus Christ. He was born at South Foreland Lighthouse, near Dover, and after forty-three years of faithful service as lighthouse keeper in many parts of England, he retired, and came to live at Dover. Our dear brother and his wife were baptized at the Old Pent-side Chapel by the late G. Webb, and he was subsequently chosen deacon and Church secretary, both of which offices he well filled. On Jan. 27 he passed away peacefully to his eternal rest, at the age of 75 years. Our dear sister Knott and a family of eleven are left to mourn the loss of a good husband and a most tender and loving father. His mortal remains were interred at St. James's Cemetery on February 1st, our pastor (D. Witton) officiating at the services, pastor W. Holyoak, of Salem, engaging in prayer. On February 7th our pastor preached a very solemn sermon from the words, "Blessed are the dead that die in the Lord" (Rev. xiv. 13). We, as a Church, feel the loss very much, as our brother was a strong pillar and a man of God. May the dear Lord bring others to fill the vacant places, and to increase and bless this cause of truth. Rest, brother, rest till we shall meet again, is the earnest prayer of your brother deacon—R. J. HUGHES.

MRS. ELEANOR SHOEBERT, aged 72, was gathered into the fold above on Jan. 11th, 1904, after a long and painful illness. She was the daughter of Mr. Bracher, an old Strict Baptist minister, a very acceptable preacher in the first half of the last century. She was baptized by pastor J. S. Anderson, and joined the Church at "Zion," New Cross, in 1874, so nearly completed a thirty years' membership with the Church. She was favoured to see the whole of her family, consisting of three sons and four daughters, called by grace, and walking worthily in the ways of God. Her remains were interred in Lewisham Cemetery, Mr. T. G. C. Armstrong conducting the funeral service.

MR. THOMAS LAWSON.

On the 4th February, Mr. Thomas Lawson passed away peacefully at ten o'clock a.m. He had been pastor at Providence Chapel (Calvinistic Independent), thirty-four years. He was a vigorous opponent of Romanism and Ritualism, and was widely known, being Editor of the *Gospel Echo*, and taking a deep interest in the work of the Calvinistic Protestant Union since its commencement. Failing health had prevented him from taking the duties of the pastorate regularly for some time. Almost his last words were, "Full of praise," and to a friend, "The Lord shall light for you."

Echoes from the Sanctuary.

THE GOSPEL OF CHRIST.

BY CHARLES HILL.

“For I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth” (Rom. i. 16).*

WE often speak of “great men,” though the world has really known but two—Adam and Christ.

“The works of the Lord are great, and man was His greatest work. He was made upright. His mind could perceive and apprehend the wonders of creation. He was the monarch and master of all he surveyed. Dumb creatures owned him as their Lord, and he named each, grasping at a glance its nature and properties. Morally perfect, he had no taint of evil in his heart, and was free from all consciousness of sin or shame. He could think of his Maker without fear; revel in His goodness, and welcome His evening visits, and converse with Him with unbounded joy. He fell, and so dwarfed himself that never afterwards did he say a word or do a thing deemed worthy of record in the sacred page.

The last Adam, how great was He! His physical frame had none of the infirmities and evils which sin entails. So capacious was His mind that it could contain all the counsel of God. “He was holy, harmless, undefiled, separate from sinners, and made higher than the heavens.” He ever did what pleased God, and His every step accorded with the music of the skies. Other beings approached God with hushed voices and closed eyes. He “lifted up His eyes” and looked unabashed towards and through the ocean of the upper azure, when He offered His greatest recorded prayer. He never hesitated; never retraced a step; never did what had to be undone. His life was one grand progress to the point He had in view, ere Time began, and to reach which was His gracious business here. In the isolation of His greatness, He stands alone and supreme.

There have, however, been *comparatively* great men, who rise above their fellows, as the oak above the bramble, or the snow-clad mountain towers above its adjacent hills. Of these two are pre-eminent, Moses, and Paul, to whom our attention is here claimed.

He was great in every way. He was *great when a sinner*, and splendid in the enormity of his guilt. Some men are such sneaks and cowards that they dare not be as wicked as they wish; “letting, ‘I dare not;’ wait upon, ‘I would.’” Not so Saul of Tarsus. “He breathed out threatenings and slaughter against the disciples of the Lord.” No wolf could thirst for blood more eagerly. He was great in his *decision*

* This text was often chosen by the preacher, who treated it differently on different occasions; at times dilating more fully on the relation of the Gospel to Christ and to God, and at others, on its reception by favoured sinners. The above is of the former character. Its delivery must have occupied considerably more than an hour, and to compress and condense it, has proved no light task.—JOHN HOPEFUL.

and determination for Christ when arrested, and saved. As soon as he was brought into the valley of decision, and knew his Master's will, he did it with large-hearted loyalty. He was "not disobedient to the heavenly vision;" he "conferred not with flesh and blood." He was *great mentally*. God is always wise in the selection of His agents, and He saw that this profound thinker had unique capacity to be the first recipient, and foremost preacher, of the mystery of Christ and His Church. Apart from their inspiration, his writings are, as all admit, masterpieces of the highest genius. He was *great morally*, in his undying adherence to the cause he loved; great in his hatred to evil, and meanness, and *great in his tenderness*, for, when reflecting on the enemies of the cross of Christ, whose "end was destruction," he did so "even weeping," nor shrank he to tell of the tears he shed.

He was a man *who could be ashamed*. Many appear incapable of this, some even who profess religion. They act disgracefully, play the shabbiest tricks, do what decent devils might blush to admit, and, if detected, equivocate, wriggle and twist, confess, and deny in a breath, but never concede that they have been wrong. Though convicted of the dirtiest conduct, they strut in the garb of innocence and the fair cloak of virtue, whimpering and whining about their wrongs, and pleading justification for what worldly men would repudiate with scorn, and lost to all sense of infamy, lie on till death silences their shameless tongues for ever.

Again, he adhered, *without shame*, to the Gospel of Christ. This, in his day, was far differently regarded to what it is now. Jesus stood for the name of a wild fanatic, who had opposed religion; madly sought by futile means to exalt Himself to temporal power, and had been righteously put to death as an enemy to God and man. No cause was then so contemptible as Christianity. Its Founder was a character universally scouted. The cross was not a bauble to hang on beauty's bosom, but a hideous gallows, or gibbet, horrible, hateful, and evoking shuddering scorn. That honour and immortality could depend on the Judean Imposter was scandal to the devout Jew—folly to the refined Greek. This puts Paul's words into bold relief. How great their moral audacity! He took all facts into full account, but was "not ashamed of the Gospel."

Many now are aware that religion is true, but dare not avow it, as none ever do, till grace removes the cowardice of sin from their craven hearts. Some, again, are ashamed of the Gospel in its full-orbed glory, and obscure and tone down the truth, to make it less offensive and more popular, and palatable, to the unrenewed mind. Paul retained it as God had revealed it; he wanted it ere he knew it; welcomed it when he received it—every word of it. It met the mysterious and manifold cravings of his great heart—nor was he ashamed to be its foremost confessor and champion.

His words are not only a negative assertion, but a positive avowal; expressing that he revelled and gloried in God's message of mercy and peace.

In passing, note a distinction between the Gospel of *Christ* and the power of *God*. Its theme and subject, is *Christ*; its unique commendation is, that it is given, appointed, and employed by God as His *power* to effect the salvation of those that believe. Thus, firstly—

I.—THE GOSPEL OF CHRIST CLAIMS CONSIDERATION.

To this distinctively Paul here refers. There are others. Nature has a Gospel. Her great Creator's "eternal power and Godhead" are to be clearly seen and understood "by the things that are made." The heavens declare His glory, the firmament showeth His handiwork." The circling year is vocal of Him; the seasons in their onward course, like four Evangelists, proclaim aloud His covenant-keeping faithfulness, and reiterate, age after age, that though men have revolted from Him, He has not abandoned them, but regards them with constant and assiduous care. "Nature, with open volume stands, to spread her Maker's praise abroad."

Providence is a Gospel, proclaiming the *ever* and *over*-ruling God,

"He that must stoop to view the skies,
And bow to see what angels do;
Down to our earth He casts His eyes,
And bends His footsteps downwards too."

Neither Nature nor Providence, however, can help any whose cry is "What must I do to be saved?" They give no revelation of mercy, they present no Saviour on whom a sinner may trust. This, the Gospel of Christ *does*; telling him Who and what will save him from degradation and despair, and raise him to joy and glory.

The word Gospel means "good news, or glad tidings." Nothing is revealed concerning Jesus Christ that is not of this nature. It is desirable that all men should know much about Him. Such information should be extended to every creature. None can be injured by it. The phrase "a gospel-hardened sinner" is utterly misleading. "The deceitfulness of sin" is said to harden the heart, but never is the truth of the Bible. A partial, or perverted Gospel indeed may, but it is a slander on the Christ of God that any accurate statement concerning His person, character, and work, can do harm. The faithful saying is "worthy of all acceptance." Supremely useful to the believing sinner; its unreserved proclamation is beneficial to all.

The Gospel *tells of Christ in the far past*. The light of Revelation discloses a period long antecedent to this world's history, and looking back as far as we can, we behold, looming large in the realms of celestial glory, the great figure of the august Christ of God. We see Him in the bosom of the Father, and daily His delights. We view Him anticipating with eagerness His sojourn in the yet uncreated earth, and accepting the charge and responsibility of each one whose name is written with unfading ink in the book that bears His name. We hear the Jewish pledge enunciated in those halls of light. "I will be surety for him; of my hand shalt thou require him; if I bring him not unto thee let me bear the blame for ever."

It is the Gospel of Christ *before His advent here*. From the beginning, there was a Christ to sustain and exhibit the glory of God, and from the creation His interest in mankind was active and great. "His goings forth were of old." At times He paid our world transient visits, gathering from its dust a body that He might be seen and heard; and laying it aside ere He returned. Many glimpses of His ancient glory are thus afforded; and once, when the inutility of the Levitical sacrifices to purge and pacify the conscience appeared, we hear His great voice ringing clear

from the holy place, "Lo, I come: as in the volume of the book it is written of Me, to do Thy will."

It is the Gospel of *Christ in our nature*, the glad tidings that "God was manifest in the flesh." He had before appeared by the transcendent *assumption* of "a body like our own." This He did finally, and for ever by *incarnation*, and thus united Himself with humanity, becoming a Deity in dust, God in our nature, and favoured men "beheld His glory, the glory as of the only begotten of the Father, full of grace and truth."

It is the Gospel of *Christ as we have the record of His life on earth*. Every word of the Evangelists is good news. Bethlehem and Bethany, Galilee and Gadara, Jericho and Jerusalem, Nazareth and Nain, all witnessed obedience so perfect, meekness so sublime, mercy so transcendent, grandeur so splendid, power so glorious, and love so perfect, that others than children sing:—

"I think when I read that sweet story of old,
When Jesus was here among men;
How He called little children like lambs to His fold,
I should like to have been with Him then."

It is the Gospel of *Christ crucified*. All the rest would be of no use to sinners, but for this to which Paul ever gives such prominence and pre-eminence, as essential to the forms of knowledge and faith which accompany salvation. The curse-clad cross, the writhing, agonising victim, the blood that gushed from the gaping wounds of Him that was at once the mighty God and the murdered man; the sacrifice offered, the atonement made, the ransom effected, these formed the subject of the Gospel that the Apostle loved. "God forbid that I should glory save in the cross of Jesus Christ." "I determined to know nothing among you save Jesus Christ and Him crucified."

It is the Gospel of *Christ risen, ascended, and re-invested with His pristine glory in heaven*. "One Jesus, which was dead, whom Paul affirmed to be alive," embodies his testimony. "It is Christ that died, yea, rather that is risen again, who is even at the right hand of God, who also maketh intercession for us." This he deemed tidings glad enough to evoke all the fervour of his heart. A *living* Priest, whose offering had eternal efficacy; a *living* Advocate, whose pleas would never fail; a *living* Shepherd to lead the blood-bought flock safely along; a *living* Friend, near and dear, in whom all confidence might be safely reposed; a *living* King, whose sway none can dispute; a *living* Head from whom grace unceasingly flows; a *living* Christ, in the blaze of heaven's undimmed and all-searching light, yet regarding His people in this dark world with love's untiring solicitude and vigilance, was the fact, the object, the substance, the LIFE of the grand Gospel in which this great man glorified.

It is the Gospel of *Christ in the future*, pledged, not only to be our Guardian and Guide all our days, but to visit our dying beds; induct us to heaven, and introduce us to our prepared home; and finally to claim our ransomed dust, and evoke the conqueror's song from all He loves:—
"O death, where—where—WHERE—is thy sting? O grave, where is thy victory?"

I cease to wonder at many things which once surprised me; but I wonder still that ministers with a Gospel so sublime to proclaim, should

fritter away their energies by preaching on other themes. Thank God, I have found in the Gospel of Christ all the material and matter have needed.

II.—PAUL'S ESTIMATE OF THE GOSPEL OF CHRIST was based on the fact that it was a *power*—which is the ultimate test of the worth of all persons and principles. Pomp and pretension may hold their own for a time, but, sooner or later, people enquire, "What good they are," and, "What they have really effected." Paul would have despised a religious system which proved a failure. This, however, was a great, glorious, and ever-growing success; and, though it was the creed of a "sect everywhere spoken against," he was "not ashamed" of it.

Note, that the Gospel is an *instrumental*, not an *efficient* power; able to "make men wise unto salvation," not to save them. In spite of the vainglorious talk of many, it never saved a soul and never will. "Power belongeth unto God," by "whose grace are ye saved." The Father's love; the Son's merit and blood; and the Spirit's energy, must combine and co-operate before consciences can quiver with true conviction, or cries for mercy rise from sinners' lips and hearts.

The Christian ministry has its province; the Gospel its purpose, but these differ from what is often alleged. We hear of "soul-saving truth;" and men almost claim the ability to effect human renovation by their earnest preaching. It's a delusion. It takes more than a Revivalist's appeal or a Moody-Sankey song to dispossess the devil and instate Jesus Christ into a sinner's heart.

The Gospel is a power because it *meets the most urgent of our possible needs*. God provides for all His creatures; and as with the vegetable kingdom, animated nature, and man, with his varied wants, there is that which ministers to the requirements of the form of life which each exemplifies: so the cravings which grace originates, grace will meet and satisfy. Nothing beneath the sun can effect this. Earth's waters will not quench the thirst of the heaven-born soul. One power only can give the guilt-laden conscience release and rest:—

"Jesus, the Name to sinners dear, the Name to sinners given,
It scatters all their guilty fear, and turns their hell to heaven."

The Gospel thus is the power of God as it becomes, through the Spirit, a *revelation of Christ*, who is "the wisdom of God and the power of God." The result of Divine operation is to work into the hearts of sinners the want of the Saviour. They may know nothing about Jesus, and be wholly ignorant of His character, claims, and sovereign power to save; but once so affected, they forthwith begin to seek Him with all the heart. The Gospel in due course presents its Christ to their minds—a living, loving, accessible Person, who is "able to save to the uttermost all that come to Him," and

"Souls enlightened from above, with joy receive the Word;
They see what wisdom, power, and love, shine in their dying Lord."

The Gospel is a power, *because of the equity of the system of mercy it makes known*. "Therein is the *righteousness of God* revealed." Nothing is really strong which has not the right for its basis. This God's salvation has; and hence, it so glorifies its Author, and claims our praise. An unrighteous salvation, proceeding from concession and compromise, the subordination of His authority or the subversion of His law, would have been unworthy of Him, and Paul would have been

ashamed of a Gospel which proclaimed it. The cross, however, vindicates His holy character. He displays the crucified Christ, and the Gospel cries, "He is a just God and a Saviour"—"just, yet the Justifier of every one that believeth in Jesus."

"The righteousness of God" thus revealed, also renders the Gospel satisfactory to the conscience, or our moral sense of right. Paul would never have desired to enter heaven on the ground of a patched-up peace; nor should I. If I am to be happy in Emmanuel's Land, I must have a right to be there, and a name as fair as that of Gabriel himself. All that believe are therefore promised that, as one by one they are called hence, the word will go forth: "Open ye the gates, that the righteous nation which keepeth the truth may enter in." Ashamed of a Gospel which proclaims and performs such wonders? Never.

"What if we trace the globe around, and search from Britain to Japan,
There shall be no religion found, so just to God, so safe for man."

It is a power unto salvation, when *God in His sovereignty so employs it*. Scores may hear the same sermon and be unaffected; while one favoured sinner is singled out, and warned and won by the Word, falls at the Saviour's feet. Only in the "day of power" is the power of the Gospel felt and confessed.

It is the *only* power which He owns and sanctions to effect the supreme purposes of His everlasting love. All agencies and instrumentalities are at His command; and He can use any at His pleasure. One, and but one power, however, does He thus employ to make His grace known, evoke the action of faith, and rear the wrecks of broken hearts into temples for His own residence and reign.

Its power is the *power of love*—the supreme power of the universe. Weak things can destroy; God only can save; and He saves by this, so that sinners confess—

"Against Thy terrors long I strove, but who can stand against Thy love?
It conquers even me."

If our service is to be successful we must work on God's lines, follow His methods, and display His Christ. Love more ancient than the stars of light; love personified in His dear Son; love exemplified in the life of Jesus; love streaming in blood warm from His great breaking heart; love voicing its sovereign will in your world of light; love saving, succouring, soothing, solacing—love unbeginning, and never ending—such is the substance of the message which is God's power to save all that believe; accomplish the number of His elect, and gather His sons into the Home of song above.

GOOD NATURED PEOPLE.—The observation of many years has led me to entertain but scant respect for mere human good nature in connection with religion. I have known naturally kindly people fail terribly when decision for the truth was demanded, and act with real cruelty, in a time of crisis, towards those who were justly entitled to moral support. Give me the man who has grace enough to be disagreeable to specious sycophants and opportunists, and who will dare to act on God's principles though curs yelp, and the seed of the serpent hiss. "The wisdom that is from above is *first* pure, *then* peaceable, and easy to be entreated."—W. J. S.

SPIRITUALITY, UNITY, CONCORD.

An Address given at the Annual Meeting of the M.A.S.B.C.,

BY PASTOR EDWIN WHITE.

BRETHREN,—I thank you for the honour you have once more conferred upon me in calling me to this position as your President. May this year of office prove one of great spiritual blessing and increase in all our Churches, is our earnest prayer. We wait with expectant hearts before our Father's throne for the outpouring of His Divine favour, and I feel sure we shall not wait in vain. The record of His past blessings given encourage us, our deep, pressing needs compel us to cry mightily unto Him for help now. The times in which we live are serious, our responsibilities are great, our position as Churches of Jesus Christ is solemn. We are endeavouring to maintain His truth inviolate as He delivered it to us, His ordinances Scripturally observed as He has commissioned us; but while we strenuously keep to the form of sound doctrine, we are anxious lest we lose the power of the same. Thus, feeling the importance of this as vital to our Christian life and spiritual vigour, permit me at the present time to address you from the sacred words of Holy Writ contained in the fourth chapter of Paul's letter to the Church at Ephesus, and the third verse, "Endeavouring to keep the unity of the Spirit in the bond of peace," laying special stress upon the three characteristic ideas in the text—viz., spirituality, unity, concord.

SPIRITUALITY.

1. We need a *spiritual understanding of the Word of God*. "Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned." It is the absolute need of the Spirit's teaching we contend for, and that the Bible can only be understood by spiritually-minded men. Its inner, precious, invaluable meaning is only revealed to those who are taught of God, those who bow with the deepest, profoundest reverence before God, with the intense, fervent supplication welling up from their hearts, "Open Thou mine eyes, that I may behold wondrous things out of Thy law." To such will be made known visions of God; the deep things of God will be revealed; they will "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." Such will not be led into error of doctrine or practice; they will live so near to God, be guided by His counsel, that they will know the secrets of His will. "The eyes of your understanding being enlightened, that ye may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints." Taught of the Spirit, the Word will be the truth to us, which will make us free. We shall not be assailed with doubts respecting its credibility and its Divine inspiration. "Madam," said an infidel to a lady of culture, "I am surprised that *you* should believe in the Bible!" Her reply was, "Sir, I know its Author too well to doubt His Word." This is what

we desire—a closer, a more intimate acquaintance with the Spirit, then shall we better understand the Word which He has divinely inspired.

2. That we may have *a spiritual conception of the nature of Christ's Church*. Men have not learned yet, not even in this twentieth century, the meaning of Christ's words to Pilate: "My kingdom is not of this world; if My kingdom were of this world, then would My servants fight, that I should not be delivered to the Jews; but now is My kingdom not from hence." Men have sought to ally His Church with the State, and make laws which are opposed to His spiritual government, for His Church's guidance and control; but we will not, cannot, brook such interference with our spiritual liberties, we cannot wear the fetters of State in things which are spiritual, even though those fetters were golden. Having put the Word of God first as the guide of our understandings and of our hearts, we make it also the guide of our consciences, in all matters pertaining to the kingdom of our Lord Jesus Christ. A spiritual Church, composed of spiritual men and women, must have spiritual laws alone for its guidance. Statesmen and clerics may sneer at the Nonconformist conscience, but they have found in the past, both in England and Scotland, that it has proved a mighty factor to be reckoned with when it is aroused, and they will again if they trample upon the rights of conscience. "Where the Spirit of the Lord is, there is liberty."

" Let Cæsar's due be ever paid
To Cæsar and his throne;
But consciences and souls were made
To be the Lord's alone."

3. We need *more spiritual experience in our enjoyments*. We entered into rest when we were led by the Spirit to put our trust in Christ, Henceforth our legal bondage ceased; we became Christ's free men, living in abiding fellowship with Him. Resting on His finished work, we have found peace through the blood of His Cross; joy unspeakable and full of glory then thrilled with ravishing delight our soul. These spiritual experiences are precious, they are a part of heaven possessed. We must cherish them, and pray that they may be increased in us. "Now 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." A meagre experience of these things means a weakness of faith and a great leanness of soul. Instead of "seeking the things which are above," we cling to the earth, and are filled with its daily cares and burdens more than we should be. We lose sight of our Lord and His glory. We need that the Spirit should take and show unto us things to come. "He shall glorify me: for He shall receive of Mine, and shall shew it unto you." After the day of Pentecost we hear nothing from the apostles of those ambitions to have the highest place in the kingdom. Those cloven tongues of fire which rested upon them consumed all their cravings for earthly places and worldly power. Their dignities, riches, and pleasures were now of a higher kind; their joy was now found in serving and suffering for their Lord. They now had a kingdom within them, "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." Oh, for more of this spiritual-mindedness in our Churches! We should not then have to complain of so much deadness and dearth amongst us. "For to be carnally-minded is death; but to be spiritually-minded is life and peace." The Spirit

will sanctify to us our trials and temptations, so that what we suffer will be borne with fortitude, knowing that these things are for our good. "And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; and patience experience, and experience hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us."

4. *Spiritual appropriation of our privileges.* We are the children of God. To this the Spirit bears witness in our hearts. Let us with humble confidence claim all that is ours as the sons of God. "The Spirit itself beareth witness with our spirit, that we are the children of God; and if children, then heirs; heirs of God, and joint-heirs with Christ." Here is a large, fair inheritance spread before us; let us enter in and take possession. All the unsearchable riches of Christ are ours, all that belongs to our Lord by native right, all that His toil and passion has procured. We have access to them all even now. "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him; but God hath revealed them unto us by His Spirit: for the Spirit searcheth all things, yea, the deep things of God." We have now the privilege of drawing near to our God through Christ by the Spirit and asking for whatsoever we need from our rich Father's estate, and though He gives unto us largely even now, this is but an earnest of more to follow. "In whom, also, after that ye believed, 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." May the Holy Spirit give unto us an enlarged vision of the glorious things we possess in Christ, their value, their eternal and durable character, the sure tenure upon which we hold them, even by "a covenant which is ordered in all things and sure."

5. *Spiritual deportment in our conduct.* The Spirit came upon Jesus in the form of a dove, teaching us that His characteristics are gentleness, meekness, tenderness. We are, as Strict Baptists, proud, and rightly so, of our great plainness of speech; but may that not sometimes degenerate into rudeness? And what we have called faithfulness in speaking has been rather insult. How often, I fear, our spirit manifested has done more harm than our words have done good. Sensitive souls have been deeply wounded and sometimes driven away from our chapels by the harsh treatment they have received. "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." Grace reigning in the heart, the Spirit's work upon the soul, has a refining influence upon the whole of our conduct. The gracious Spirit dwelling in us will make us gracious too. Pride and a haughty manner ill become the followers of a meek and lowly Saviour. When Paul would urge an important matter upon the Corinthian Church, he wrote, "Now I, Paul, myself beseech you by the meekness and gentleness of Christ." How much real talent is lost often to the Church, because of the spirit of those who possess it. They have gifts for great usefulness, but the spirit that they are of mars it all. They will do nothing if they cannot have their own way; so ready to take offence if they conceive there is the least slight shown them; so irreconcilable if they have been offended. How such conduct must "grieve the Holy Spirit of God,

whereby we are sealed unto the day of redemption." When such an unholy spirit leads members to absent themselves from prayer-meetings, how sad it is indeed, how it hinders the pastor and the Church in their holy enterprises and weakens the whole body.

6. *Spiritual equipment for service.* In every department of Christian work we need the anointing of the Holy Spirit; the disciples were to tarry at Jerusalem until endued with power from on high. Our Lord opened His commission at Nazareth with the ever memorable words, "The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel of the poor; He hath sent Me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bound, to preach the acceptable year of the Lord." The felt need of the Spirit's aid will make us very prayerful and dependant. It will keep us from trusting in our own abilities or efforts for success. "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power; that your faith should not stand in the wisdom of men, but in the power of God." It is the Spirit who alone can open up to us the meaning of the Word, saturate us with its divine unction and power, prepare hearts to receive it; 'tis for us to prophesy, but the breath of Heaven must breathe upon the dead bones ere they can live, and that breath must breathe on us first, if we are to be useful in winning souls, and the same Spirit needed by the preacher is needed by the Sunday-school teacher, by the leader of the prayer-meeting, the conductor of the Bible-class, the sick visitor, the deacon, or in whatever service we may undertake in the cause of God. We shall soon find out our need of the Spirit's aid if our work is to be successful, that it is "Not by might, nor by power, but by My Spirit, saith the Lord of hosts."

(To be continued.)

PRAISING.

"Whoso offereth praise glorifieth Me" (Psalm l. 23).

MASTER, I would praise Thee,
 Kind Almighty Friend;
 Tune my very life, Lord,
 That its songs may blend
 In that glad, sweet chorus,
 Which doth ceaseless rise,
 To Thy Name so worthy,
 From the earth and skies.
 'Tis my heart's best longing
 To extol Thee more;
 Proving all my lifetime
 That I Thee adore.
 Praising Thee at all times,
 Not in word alone,
 But in deed and purpose,
 Make Thy glories known.
 Praise Thee for Thy goodness,
 For Thy wondrous grace,
 For its kind revealings
 In the Saviour's face.

Praise Thee for the tokens,
 Of Thy bounteous love,
 For Thy ceaseless favours,
 Flowing from above.
 Praise Thee for the kindness
 Of Thy gracious care;
 For Thy thoughts so precious,
 Thou dost to me bear.
 For Thy preservation
 From the ills I see,
 And from hidden dangers
 Only known to Thee.
 Some day I shall praise Thee
 In that better land;
 Join in perfect anthems,
 With that shining band.
 Yet I would commence, Lord,
 E'en on earth to bring
 Songs of grateful tribute,
 To my glorious King.

KATE STAINES.

FAITH'S PERSUASION.

BY HENRY NEWTON, WISBECH.

"I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day."—2 Tim. i. 12.

THE word "faith," in relation to God's living people, occurs in the New Testament in two very different senses. It sometimes stands for a *gracious principle*, Divinely imparted to an elect and redeemed sinner, when "born from above" of the Holy Ghost. He then receives a faculty which formed no part of his original constitution as an intellectual and moral being, and by which he is enabled to perceive and form a just estimate of spiritual things—and especially to view, to address and to hold communion with God as He is revealed in the person and approached through the blood of Jesus Christ (1 Cor. ii. 15). It is to be thus understood when we read of those who "have obtained precious faith through the righteousness of God and (or even) our Saviour Jesus Christ," and are told that faith "is the gift of God" (2 Pet. i. 1; and Eph. ii. 8).

Faith also stands for the operation of this principle or faculty—in other words, for the act of believing. Hence we read that "without faith it is impossible to please God": that "by faith" we "stand" and "walk": and are enjoined to "pray in faith, nothing wavering," where it evidently stands for trust in God in the power of the holy principle which He has previously imparted.

This is by no means a distinction without a difference; or a theological quibble devised to puzzle the simple-minded. It would be as a ray of light in a dark place to many could they see more clearly how the grace and the act of faith differ and how they are related to each other.

But many who perceive this distinction are still desirous of a simple explanation of what those acts of trust in God really are with which salvation is so evidently associated. If "he that *believeth* is not condemned," and "he that *believeth not* is condemned already," how important to know, on the highest authority, what these words express and involve.

Perhaps no scriptural subject is less understood than the relation of faith to salvation. Many definitions have indeed been given, some of which, to the writer at least, have proved exceedingly mystifying. After long and anxious thought, the above words afforded him a new and clearer conception of faith considered as the act of the renewed mind of a child of God. Desirous that, with God's blessing, others may be similarly helped, he ventures to express his thoughts on the subject by considering it, as presented in the words before us in four aspects.

I.—FAITH'S NATURE. "I am persuaded." *Faith, therefore, is a persuasion wrought by God in the soul concerning the truths of the Gospel.* It is not a mere assent, but a persuasion: not an opinion, but a heart-deep conviction. The Gospel records spiritual realities; but a Divine Agency

* The use of the same word to express a faculty and its act is common to all language. Thus "He has lost his *sight*" would mean his sense of vision. "The *sight* of his dead child overcame him" would mean the act of seeing it. "Beethoven lost his *hearing*"—namely, he became deaf. "*Hearing* the truth is often more impressive than reading it"—namely, the act of listening to it.

is required to persuade us of their existence. Hence this persuasion is the work of God, whose gift true faith is. "Faith is the *confidence* of things hoped for, the *conviction* of things not seen" (Heb. xi. 1 margin). We have received the Spirit which is of God, that we might know the things that are freely given us of God (1 Cor. ii. 12). *This persuasion is always attended with hope and love.* Its confident anticipation of future and greater blessings inspires hope; and the intrinsic goodness and preciousness of these divine things elicits a love to them and a love to their great Author and Giver, to whose grace we are solely indebted for them.

This persuasion is evinced by action rather than by feeling. Many things both of a circumstantial and physical nature affect us, either to buoyancy or to depression of mind; but this divinely-wrought persuasion of the things of God will habitually influence our actions and conduct Godwards. The existence of faith in the heart is often more perceptible in our hours of darkness and conflict than in times of calm and ease, as was Job's, when he said, "Though He slay me, yet will I trust in Him." It is this persuasion that enables us in our darkest moments to plead, wait, and hope in God.

This persuasion is an evidence of grace. The mercy of God is unconditional; that is to say, no condition is imposed on sinners ere they can obtain it. All the redeemed of Christ are, in due time, persuaded by God of the necessity, reality, and efficiency of His salvation, which produces in them a hungering, panting, and longing for an assured knowledge of and interest in it. This enables them to cast their souls upon Him alone; and this persuasion, being wrought within, is the evidence that Christ has died for them and is *their* Saviour.

It is thus a source of consolation. Many fail to distinguish between their safety and their comfort. When happy feelings prevail, their safety is rarely questioned; but when these decline, doubts of their eternal salvation once more sadly disturb them. Now our safety is secured, once and for ever, by the finished work of Jesus, which cannot change or vary. Our comfort and peace, however, depend upon our trust in Jesus. If our faith is weak, our comfort will fail, and *vice versa*; a strong persuasion of the glorious verities of the Gospel will prove a strong consolation, "e'en in sorrow's darkest hour."

II.—FAITH'S OUTLOOK.—"that day"—the day of judgment, when all will appear before God—the day of declaration, when all secrets will be revealed—the day of separation, when the sheep and goats will be forever divided—the day of coronation, when the saints will be crowned with honour—the day of Christ's coming to "be glorified in His saints, and to be admired in all them that believe." To this "day," faith looks, being persuaded of its solemnity and certainty, and the soul lives as in the light of eternity, undismayed by present gloom, and assured of the grace which is then to be revealed.

III.—FAITH'S GROUND AND OBJECT. "He is able to keep that." What? The soul: that invisible, immaterial, immortal principle which tabernacles in these our bodies. This was created in the image of God. It was originally pure and holy, but now is defaced, and made unfit for communion with Him through sin. No man can renew or keep alive his own soul: but He "holdeth our souls in life, and suffereth not our feet to be moved" (Psa. lxvi. 9).

"I know *Whom* I have believed." The great object of the Holy Spirit in all His gracious operations is to direct the attention of the objects of Jehovah's love to the Lord Jesus Christ—to work an inward persuasion in their hearts of His complex person and character—and disclose the glory of His finished work and "the wonderful love of His heart." He reveals the Father's acceptance of this sacrifice—the fulness of grace that is in Him—His endowment of power—His conquest over Satan; and that in these lies His ability to keep, support, defend, maintain, and present faultless before the presence of His glory our immortal souls with exceeding joy, at last.

IV.—FAITH'S ACTION. "I have committed." As the outcome of this Divine persuasion, the sinner is led to entrust his soul into the able hands of the dear Redeemer. By painful experiences of trial, temptation, and failure, we become persuaded of our own inability to keep our souls ourselves; and by Divine disclosures of Christ's glory and the persuasion of His ability, we are brought to leave our souls in His hands, "to work in us, to will and to do" according to "His good pleasure."

Thus we exemplify in our own experience the sweet and beautiful truth that "the poor leaveth himself with Thee" (Psa. x. 14); and as is the extent and strength of this persuasion, so will be the measure and extent of the leaving of our souls in His hands. This committal proves the reality of our faith. He who professes to believe, yet in no wise leaves himself in Christ's hands, has but a dead faith.

May the Lord grant us the persuasion which is wrought by the exceeding greatness of His power (Eph. i. 19), that we may commit our souls unto Him; and thus live, stand, walk, and finally overcome through faith in "the Son of God, who loved us and gave Himself for us."

PLENARY INSPIRATION.

BY HENRY DADSWELL, CLAPHAM.

(Continued.)

OUR necessarily brief review of scientific objections to the Plenary Inspiration of the Bible, would be incomplete without a hurried glance at what has been alleged as opposing the validity and veracity of

THE FIRST CHAPTER OF GENESIS,

in relation to which, not a few questions have arisen in thoughtful and candid minds. Does it bid us believe that the creation of the Universe occurred four, or, as some think, six thousand years ago, *and no more*? Is this stated to have been accomplished in six literal and ordinary days, or are we to regard these in a figurative sense, as standing for successive periods of unstated duration? The first, geologists assert to be absolutely contradicted by "the testimony of the rocks;" while the second, though held by some* to be in substantial agreement with the deductions of science, is by others asserted to be opposed to indisputable facts. Can a reply to all of these—short, simple and satisfactory—be found?

* As Hugh Millér, Prof. Agassiz, and Dana, quoted by Dr. Dods on Genesis.

It will be observed that these ideas, whether occurring to devout and prayerful persons, as *Scriptural difficulties*, or advanced by irreligious sceptics as *objections* to the truth of the Bible, assume that the entire chapter is devoted to an account of the actual Creation of all that exists, and therefore require faith in the above statements as an inspired record. This, however, is not the case. The first verse only refers to the origination of "things that are seen" by the power of God. It should be isolated from the rest, and regarded as introductory to all that follows. It assigns no date to Creation, which it simply affirms to have been "in the beginning." It does not state what time elapsed between the events it records and the condition of our globe as described in the second verse; and thus gives ample space for all to have happened of which—as geologists assert—there is such unmistakable proof.

The second verse introduces us to the earth when, from some combination of causes, it was in the condition described as "waste and void" (R.V.), and darkness brooded over universal chaos—and when He to whom its first existence was due, proceeded to render it a suitable residence for men, and an appropriate sphere for the evolving and manifestation of His own great purposes of Providence and grace. If the narrative be thus regarded, difficulties will, to a large extent, vanish—and its consistency with the claims of science, and its harmony with other Scriptures will appear. This, it may be observed, is no mere ingenious theory foisted on the unwary in support of unintelligent orthodoxy. "All intelligent commentators are agreed that between the first and second verses of the book of Genesis, a margin is left for any conceivable number of geologic cycles, enough, on that score, at all events, to free the Mosaic narrative from blame."*

EVOLUTION AND CREATION.

This chapter is also the chosen battlefield of others who assail its testimony from the supposed vantage-ground of another branch of modern science, their object being to destroy our faith in a personal Creator. We are here informed that "in the beginning, God created the heaven and the earth." We are now, however, assured that all life may be traced back to a morsel of protoplasmic jelly in the primeval ocean. This, we are further told, developed, and under the influence of changing environment, and through certain inherited tendencies, divided and subdivided into various kinds of living creatures. This progress, we are informed, continued until from some unknown progenitor, monkeys and men derived their common origin, a process which is said to have occupied untold millions of years.

The first to publish this theory, though not perhaps its sole originator, was a distinguished scientist, whose powers of patient research were wonderful; and against whose personnel none can say,

* "The Divine Authority of the Pentateuch Vindicated," by Daniel Moore, M.A., page, 107; see also Hitchcock's "Religion of Geology;" Oehler, Old Testament Theology, quoted by Marcus Dods, D.D., on Genesis, page 1; Eadie's "Biblical Cyclopædia," edition, 1901, edited by Dr. A. H. Sayce; Crofton's "Genesis and Geology," all inexpensive and accessible books. "How to Answer Objections to Revealed Religion," by E. J. Whately (daughter of the great Archbishop), is also for its size and price, invaluable—clear, concise, convincing. Religious Tract Society.

or should desire to say a word. The talents and excellent qualities of this great man should not, however, cause us to forget that the whole scheme is a gigantic speculation or hypothesis—an exercise of a scientific imagination, wholly unsupported by absolute proof. No such theory, whatever its pretensions, is worthy of regard unless it rests on the solid foundation of fact. According to this hypothesis, life is presented to us as a mighty inverted pyramid, resting upon its point, while the upper surface represents its multitudinous and diversified forms as they exist to-day. But in the very nature of the theory, those forms of life, as we go back in time become simpler and simpler, until we reach their beginning. Many efforts have been made to prove that life may arise spontaneously, but they have all ended in absolute failure; and men of science now hold that life can only spring from life. There must then have been life at the beginning. Whence then did this arise? The great hypothesis rests on an altogether unstable foundation, and like many other “little systems that have had their day and ceased to be,” this, we believe, will pass away to the limbo of forgotten absurdities.

The order of creation, described in Genesis i., does not in any marked degree differ from observed geological phenomena, though these are, of necessity, restricted in their scope, while our opportunity for observing them is still more limited; and hence the light which flows from established facts is anything but far-reaching.

One turns gladly from such shadowy, fleeting fancies to the Old Book, and finds rest in understanding, “through faith, that the worlds were framed by the Word of God, so that things which are seen were not made of things which do appear” (Heb. xi. 3).

(To be continued, if God wills.)

“NOTHING!” OR, THE MINISTER’S DILEMMA AND DELIVERANCE.

“Go up now, look toward the sea. And he went up, and looked, and said, ‘There is NOTHING.’” (1 Kings xviii. 43).

FROM the late Adam Dalton, we received the following anecdote of his gracious predecessor, Henry Neville, Minister of the Church at Sutton-at-Hone, Kent.

During a season of depression, he was once compelled to face his congregation with no sermon in his heart, and no text resting on his mind. While the hymn before the sermon was being sung, his agitation became so great that he continued murmuring to himself, “Nothing, Nothing.” At length, in sheer desperation, he opened the pulpit Bible “and his hap was to light” on the above words. To his delight he perceived his needed text, and in a flash of thought, saw the divisions of an orderly sermon.

I.—Ere the Eternal Trinity, by the word of Christ, the Mediator, created all things, what previously existed? Nothing. For “things which are seen, were not made of things which do appear.”

II.—When our Lord “came into the world to save sinners,” what was there to serve as the foundation of the grand superstructure of right-

eousness which He erected? Nothing. "He trod the wine-press alone, and of the people there was none with Him."

•III.—When a poor law-condemned and devil-hunted sinner approaches God for mercy in Jesus' name, what in the way of merit or good works can he advance as a plea for his acceptance and pardon? "Nothing." Hence, he cries, "Nothing but sin have I to give," "Nothing in my hand I bring."

IV.—Often when tried believers look round in circumstantial trouble, what do they discover in the way of temporal succour, support, and supply? "Nothing." So their God clears the premises, and makes way for Himself to come and do marvellously.

"The mount of danger is the place,
Where we shall see surprising grace."

Perhaps, too, the good man added:—

V.—When a poor harassed Minister has ransacked his mind, his heart, his book-shelves, and even his Bible for materials for his next sermon, what does he, not unfrequently, find? "Nothing." But will he be put to shame before his people? Never! for Christ has said, "Lo I am with you always."

DIVINE PRESERVATION AND SAINTLY PERSEVERANCE.*

*Extracts from "Heaven Opened," by the REV. RICHARD ALLEINE,
A.D. 1665.*

"Trust Him; He will not deceive us, though we hardly of Him deem;
He will never, never leave us; nor will let us quite leave Him."—HART.

I WILL make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put My fear in their hearts, that they shall not depart from Me" (Jer. xxxii. 40). The perseverance of the saints is founded on Election, and on the immutability of the counsel of God. "The foundation of the Lord standeth sure." "Whom He did predestinate, them He also called; and whom He called, them He also justified; and whom He justified, them He also glorified" (Rom. viii. 30). This golden chain will hold; not a link of it shall be broken; on whomsoever the first link, "*election*," hath taken hold it will infallibly bring him up to the last, "*glory*." "God is not a man, that He should repent."

Two things are in this Scripture assured to believers, which secure their perseverance in the way of grace—namely, that the Lord will *not depart from them, and that they shall not depart from Him.*

* Extracted by J. A. Cave, Leicester, from Richard Alleine's "Heaven Opened," to demonstrate that though the writer collaborated with his son-in-law, Joseph Alleine, in the production of "VINDICIE PIETATIS, or a Vindication of Godliness in the Strictness and Spirituality of it, from the Imputations of Folly and Fancy," he was sound, at least on the Doctrine of the Perseverance of the Saints. See page 81. Such judicious selections from rare books are very welcome, and our contributor has our best thanks. Palmer's "Nonconformist's Memorial," gives an interesting account of this gracious man.—EDITOR.

I.—GOD WILL NOT DEPART FROM THEM. "I will not turn away from them." True, "God is with me," sayest thou, "but I fear I shall provoke Him to leave me. I shall weary Him out by my sins, and drive Him from me." "No," saith the Lord, "I will not turn away from them to do them good." "I will never fail thee, nor forsake thee."

II.—THEY SHALL NOT DEPART FROM HIM. "It is true," thou addest, "that the Lord will be with me, but it is only while I am with Him; if I depart, He will depart; if I forsake Him, He will cast me off for ever. Here is my great fear, that I shall turn away from Him; there is in me an evil heart of unbelief, that is ever departing from the living God. Oh this false and fickle heart, I dare not trust it for an hour! I doubt it will be gone, ere I am aware; my corruptions are strong, my trials are many; every day brings its temptations; and I am in great fear, that by some means I shall one day fall before them, and depart from the living God!" "No," says God, "fear not, thou shalt not depart." "I will put My fear in their hearts, that they shall not depart from Me. They shall be kept by My almighty power, through faith unto salvation. My grace shall be with them, and My grace shall be sufficient for them, and shall preserve them to My heavenly kingdom."

"Here is the saint's security; the Lord God will not turn away from them, nor ever suffer them to run away from Him."

MEMORIES AND MEMORABILIA OF CHARLES HILL.

No. II.

FEW can remember this distinguished servant of God in his best days, when his heart was young, his mind at the high-tide of its vigour, and his voice retained its early ring and resonance. Hardly any can therefore be found to tell how his eyes flashed with the utterance of his impassioned periods, and great truths, expressed in language as simple as it was sublime, rolled like grand music from his eager lips. His sermons were rarely reported, and are mostly beyond recall. We are, however, favoured with some more of the authenticated recollections of those who knew this many-sided man, long ere his public work was laid aside.

THE POET PREACHER.

For the great masters of song, he had but small admiration; and his unfrequent quotations from their writings were mainly gathered at second-hand. The poetry of Nature, he, however, loved; and was wont—if ever man was—to find "sermons in stones, books in the running brooks, and God in everything." To him the autumn sun brought its "great harvest-baptism of fire;" the spring came "to garland the bare hedges with new-born flowers;" and "the snow which fell in flakes so light that they would not bruise a baby's eye-lids, were sent to keep the earth from the dire winter's frost whose finger-touch would spread danger and disaster around." When the stars shone in the darkened sky, "the Lord was showing to men the beauty and brilliancy of the regalia of the great King," and the clouds above were "the river of

God 'rolling onwards in its uncontrolled course, and pouring down its priceless treasures of moisture to refresh a thirsty world." He thus made his own poetry rather than used that of others.

At times, he unconsciously expressed himself in a metrical way. Once, speaking of the Lord's appearing to succour His people, he said,

"He comes to wipe away our tears
And load our lips with song."

When afterwards asked for the source of this fine couplet, he did not remember uttering it and averred that he had neither seen nor heard it before.

A WISE COUNSELLOR OF YOUNG MINISTERS.

Our friend, Ebenezer Marsh, of Stratford, thus corroborates what our brother Debnam stated on page 86: "His marvellous gifts and unquestioned authority at times placed him on an altitude that caused his younger brethren to *dread*, rather than to *draw near* him. Such misunderstood him. He had to be known; when he always proved a tender and sympathetic, yet frank and faithful a friend. I recall with a smile, how, twenty-five years since, I hid in a waiting-room till my train arrived, because he happened to be on the platform."

Flattery he loathed, and eschewed. It may be questioned whether he ever paid a compliment, while if men whom he deemed tricky, or double-faced, attempted to win his favour, they would (to put it mildly) for once hear the plain and unvarnished truth.

"A certain preacher was awaiting the arrival of the same train as that by which he was also about to travel. Our friend took no notice of him till he accosted him with the words: 'Don't you know me, Mr. Hill, I am' 'Oh,' was the reply, 'you're the little humbug, are you, that tried to split the cause at ——? No, I *don't* know you, and *don't want to*.'

"Oaks are never felled with feathers; and when he deemed such sharp and incisive utterances called for, he did not hesitate to express his thoughts without reserve.

CRUEL ONLY TO BE KIND.

"A 'kindly heart with love o'erflowing,' cannot always be concealed; however it may shrink from betraying its more tender feelings; and his words sometimes manifested a rare blending of uncompromising truth with the gentlest consideration.

"Memory cherishes his words when I first visited London, on behalf of the S. and N. Home Mission. As I ascended the platform at Hill Street Chapel, my eye rested on Charles Hill and the Metropolitan Secretary, nor did I forget their presence all through the service. He saw how nervous I was, on this account, and no sooner had I closed, than he quietly said to me, 'Eb., you silly young fool, you ought to know better.' I replied that most people knew this, but he gravely added, 'Get your hat and come with me, I want to have a talk with you.' Linking his arm in mine, he continued, as we paced a quiet street, 'Why do you act as you have this afternoon? Your subject was well laid out, and you had some good, helpful ideas, but lost all your power, simply because you caught sight of us, and yielded to the fear of man. You ought to be ashamed to serve the great Master thus—lose your joy in

the work, and rob His people of what would have been a good, useful sermon.' A sense of God's honour filled his soul as he thus rebuked me and his fatherly love melted my heart and moistened my eye as he closed with helpful counsel, and evident interest in my welfare. I sat next to him on the platform that evening, and spoke with a liberty and joy that were a marked contrast to the afternoon. I blessed God, and do to-day, for that walk and talk.

"Again, having to preach my second Association sermon in Suffolk, I kept alone the whole morning, from very weakness; and at dinner-time the effects of the conflict were manifest. He observed me and sat by my side, but saying no word to me, addressed someone opposite. 'Ah! all young men should preach Association sermons; it would do them good. I remember that when I first had to do so, I shut myself up all the morning, and cried like a child; nor am I ashamed of it. *No devil ever wept over that job.*' Then, as if first noticing me, he said, 'Hullo, my boy, a bit nervous are you? *God will help you.*' The Master only knows what those words did for me that afternoon; and what a snare they broke!"

THE CRITIC.

He was a born critic, and carefully weighed every word of the public utterances of his brethren. To educational deficiencies, he was most indulgent, though he would at times privately counsel young men to study Cobbett's "English Grammar," and acquire the art of speaking more correctly. Assumption he hated. How he chuckled over a student, from a certain College in London, who said that Christian workers should be like the sower, "*who scatters his beans broadcast;*" and warned his brethren not to neglect opportunities, as "*the spring was the only season for sowing wheat.*" As a rule, however, he was a most receptive and appreciative hearer of others, and was delighted when he could characterise their efforts as "good, plain Gospel sermons, and well thought out, too."

Error from a pulpit dedicated to the truth roused him to indignation. "On one occasion, important to the Churches of Suffolk,"—again, says our friend Marsh—"a sermon was delivered and *published*, which greatly distressed him as assailing his Lord's glory. Of it he thus wrote to me: 'It was a disgrace to both the preacher and the denomination, and as full of *lies* as of *vanity*. He is welcome to his "disappointed God"; I don't want one of that sort; a thousand thanks for a better one.'"

(To be continued, if God wills)

HE is my best friend who corrects my failings and helps me to be practically holy. "Ye ought to wash one another's feet," our Master said. Yet let us see that the water is neither icy cold, nor scalding hot, but warm as our hearts should be, with the love of Christ.—W. J. S.

God's people are subject to two laws (Rom. vii. 25), and they receive a double benediction (Gen xlix. and Deut. xxxiii.). They have two names and two natures.—*Rufus*.

THE moral law was given in *flame*, and Moses quaked with fear, but when prescribed in *fellowship* his features shone with joy unutterable.—*Rufus*.

LIGHT AND GRACE.—How often are we brought face to face with the fact that there may be great light with little grace, and much grace with little light. The late John Gadsby, when supping in company with our friend, Israel Atkinson, of Brighton, remarked that his engagements to lecture on Oriental Subjects in different towns, had led to his being entertained in the homes of friends belonging to most of the Christian Denominations, Congregationalists, General Baptists, Methodists, Presbyterians, and so on. He added that two facts had impressed him. The *first* was the wide-spread ignorance and disregard of what he had been led to consider the fundamental truths of the Evangelical faith; and the *second*, the real religion which was so apparent in places where he little expected to find it. "What shall we say to these things?"—W. J. S.

WHEN Job and his friends contended with each other, they were all wrong, but after God had spoken, we find them all sacrificing and God accepting.—*Rufus*.

THE UNDERSTANDING FRIEND.

Psalm cxxxix. 1—12; Job xxiii. 10.

MEN think they know, and over-eager
To judge their stricken brother's case,
Condemn, depress, but Christ will
rather
With tenderest pity, like a Father,
Uplift thee by a word of grace.
Mistaken friends wound more than
foes—
Take heart, HE KNOWS.
Yea! tho' He faithfully reprove thee,
He never can misunderstand—
The cruel stones, whereon so weary
Thou stumbledst, when the night was
dreary;
The hidden snare so subtly planned
To make thy heedless footsteps fall—
He knoweth all.
He "looked on Peter," who soul-smitten
Went out into the night and wept.
Tho' deep the wound 'twas Love's own
dealing,
That light'ning glance, his sin re-
vealing,
The awful gloom that o'er him swept—
His hopeless vigil none might view,
But Jesus knew.
And when awhile His child had
sorrowed,
And thought no more to see His face,
The Saviour compassed his returning
With words most tender and dis-
cerning,
With such inimitable grace,
He did not even bid him come,
But drew him home!
And not alone their foolish erring,
Is known unto this matchless Friend ;

His children's little sacrifices,
Their timid, love-inspired devices,
He has a heart to comprehend—
The sacred plans they could not tell,
He knoweth well.

The widow's mite had been unnoted,
Save that His voice declared it gold.
And Mary's spirit sure had fainted,
To hear herself so thriftless painted,
In tones unsympathetic, cold ;
A maid discountenanced and lone,
Had He not known.

But He who long had seen in secret,
Rewarded openly her deed ;
The motives of her soul revealing,
Its unsuspected depths of feeling,
That future ages well might heed—
Her gift of love He understood,
And called it good.

Then, wherefore fear the world's de-
riding ?

Since He who understands, will keep
Still o'er thy way, preserving, guiding,
Those eyes from which there is no
hiding,

Which never slumber, never sleep.
Knowledge "too wonderful" for thee—
It sets thee free!

He knows the sequel to thy weeping
Shall be an everlasting song.
Thy dear-bought crown is in His
keeping,

Thou see'st the sowing, He the
reaping ;

The hidden things to Him belong.
He suffered ere He died and rose,
And so He KNOWS!

BRIEF NOTICES OF RECENT BOOKS.

The Story of the Light that Never Went Out. A History of English Protestantism. By Augusta Cook and W. Stanley Martin. London: Morgan and Scott, Paternoster-buildings, E.O. Price 12s. 6d. nett.

THIS "Light" is the Gospel of Christ; on the diffusion of which in our native land it is so important to have accurate information and just opinions in the present day. Our authors have produced a living book, which manifests not only industry but literary ability. It is not a mere *réchauffage* of what almost everybody knows already, but an original presentation of historical facts in flowing sequence and crisp and readable English. It is profusely illustrated, the coloured frontispiece being a true work of art, and, on the whole, is a book which none that are wise in heart can read without profit, while the bairns will pore over it "with wondering eyes."

Two defects are regrettable: the sparse reference to authorities, especially on debatable points; and the absence of an Index. No historian can withhold the sources of his information without seeming to ask for reliance on his personal *ipse dixit* only, which greatly invalidates his weight and interest as a writer; while to many, the varied and multitudinous contents of such a book as this will be practically inaccessible, through its reader's inability to turn at once to the subject which excites his present interest.

The Protestantism of our authors is pronounced and emphatic, not only as defenders of the truth—in which we are heartily at one with them—but in their narration of historical events, in which they betray a tendency to advance as unquestioned facts occurrences that have been either very differently related, or represented as having quite another significance.

Evangelical Christians, for instance, generally believe that the Gospel reached Britain before, or very early in the second century; some even insisting that it was first brought to our land by Paul himself. The good work, they hold, was continued by the British Chieftain Caradoc (*Caractacus*), and resulted in the conversion of so many to God that there sprang up in England a numerous religious community of early British Christians, with fixed principles and modes of worship, which was wholly unconnected with the

Church of Rome. This we ourselves believe, but whether they were Episcopalians, as our authors imply, is, we think, doubtful.

Others, while admitting the existence of a few isolated converts at this period, contend that the southern districts at least of our Island were practically heathen and unevangelised* until the marriage, in A.D. 588, of Æthelberht with Bertha, a Christian princess of the Roman faith. This, it is said, afforded Pope Gregory his long desired opportunity to make a resolute effort for the conversion of England.

To Free Churchmen either story—if its authenticity could be established—might indeed be interesting as exemplifying the ways of God in grace, but they would view it as having little to do with organised Christianity in our own day.

Deriving their sentiments from the Bible alone, estimating the Church on earth solely as it consists of spiritually living men and women, whom God has added to its ranks, they attach but little importance to precedents set, and practices established in years long past.

To others, however, these are questions of great moment—and inferences drawn from Ecclesiastical history, largely affect their religious convictions and conduct.

Sacerdotal Ritualists contend for the existence of a Celtic or Anglo-Saxon Episcopal Church in Britain prior to 588, because it affords a foundation for their claim to be the only true representatives of a religious hierarchy which has existed in Britain from Apostolic times.† Papiasts, while not denying the early establishment of some religious communities in our Island, contend that these, in all essential particulars, were in alliance with Rome, to whose practices they conformed and to whose authority they deferred. Thus they represent their position as historically consistent. Great Britain, so they assert, until the sixteenth century, knew no form of Christianity but this, which had then existed in unbroken continuity from the earliest times. The "story," as related in these pages, is flatly contradicted in publications which are fre-

* Green's "Short History of the English People." New Edition, 1888, page 18; and "The Student's Hume," page 30.

† Lane's "Illustrated Notes on English Church History." S.P.C.K.

quently forced on the attention of Protestants; * and hence the necessity for its substantiation on a basis which all admit to be absolutely reliable and unchallengeable.

Again, it will be conceded that all who undertake the functions of historians should be impartial and unprejudiced. Especially should they avoid giving prominence to a pet subject which might tempt them to exaggerate its influence. Our authors, however, seem so to have Jesuitism "on the brain" as to overlook other evils, as prejudicial to true Christianity. They, for instance, tell us that "whether Archbishop Laud was an actual Jesuit, or merely their tool, they cannot say" (page 431), implying that he was certainly one or the other. As a matter of fact, he was neither. To many of the *doctrines* of Rome he was indisputably favourable, and did his best to promulgate and popularise them. But to the *court* of Rome he was a resolute opponent, and withstood the arrogance of the assumption of the Pope to be the sole and supreme head and autocrat of the visible Church with all his powers. He even dared the anger of Henrietta by engaging in a controversy with Fisher the Jesuit, the record of which to this day is most valuable to all who would withstand the accursed ways of members of the so-called Society of Jesus. What modern Ritualists really are, though their policy is often unconfessed and suppressed, *this* Laud was, and he shrank not from avowing his views and intentions.

Prelacy, which found in him its main exponent and exemplification, and Popery, of which Fisher under the patronage of the Queen was the dominant spirit, and which was seeking to regain its former supremacy, were indeed both bitterly hostile to Puritanism, but they were as bitterly opposed to each other. Laud's faults were many, but of collusion with Rome he

was guiltless, and contrary assertions or implications not only misrepresent his character, but divert attention from the evils of the odious system which he sought to force on the nation.

Again, we are informed that the Jesuits would "never permit a policy that would have made the Church of England a rival Church to that of Rome" (page 432). This is true, though what follows is assuredly incorrect. "When it became evident that neither Laud nor Charles would connive at the capture of England for the Pope of Rome," "they (the Jesuits) threw down these tools of theirs, and, *disguised as Puritans*, clamoured for the blood of both."

We are thus assured that those who took a prominent and active part in the accusation and condemnation of Laud and Charles, though claiming to advocate and promote the cause of civil and religious liberty, were actuated by wholly different motives. Our authors do not tell us who these Jesuits were who thus posed as Puritans, but we have a right to enquire their names, and on what authority this hideous allegation is made. That the execution both of the King and the venomous little ecclesiastic were monstrous blunders, tending to hinder what it was hoped they would promote, we fully admit; but, O the pity, that writers who love the pure Gospel should so slander those to whom religious England owes so much, and of whom Wordsworth sang so bravely:—

"Great men have been among us; hands
that penned
And tongues that uttered wisdom, better
none:
The later Sydney, Marvel, Harrington,
Young Vane and others who called
Milton friend.
These moralists could act and comprehend:
They knew how genuine glory was put
on;
Taught us how rightfully a nation
shone
In splendour; what strength was, that
would not bend
But in magnanimous meekness."

In a further number we hope to return to this interesting and important work.

* Arkell's "Lectures on the Early British and Anglo-Saxon Churches" is a popular Roman Catholic work of this character. Published by L. Schmidt, Hastings.

"TWIXT Jesus and the chosen race
Subsists a bond of sovereign grace."—*Kent*.

He does well who looks much to this; it may but seldom be like the sun at noonday; but thou mayest confidently expect it to be as the stars—visible when nothing else is—or as the moon, a faithful witness in heaven, and *for* heaven.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

METROPOLITAN ASSOCIATION OF STRICT BAPTIST CHURCHES.

ANNUAL MEETINGS HELD AT ZION, NEW CROSS.

WITH pleasure we anticipate the annual gatherings in connection with our beloved Association. Unity is strength, and there never was a day, perhaps, when we needed more to stand shoulder to shoulder in "contending for the faith once delivered to the saints." We were specially glad that the morning of the 8th of March was so genial, so spring-like, making it possible for many to attend who might otherwise have been prevented. The meetings throughout the day were well attended, and very hearty.

Promptly at 10.30 the large gathering of pastors, delegates and friends united in a song of praise, after which a portion of Scripture was read by the president, pastor R. E. Sears, and prayer was offered by our esteemed friend and brother, Mr. W. Abbott.

In his opening remarks, after a word of welcome to pastors and delegates, the chairman referred to some current events, and contended that everything contrary to the laws of the kingdom of Christ should be fought against.

The reports were read by the secretaries and accounts by pastor A. Steele, and adopted. (These reports and the addresses delivered in the evening will be found in the Annual Record, copies of which can be had on application to the secretaries).

For election in October to the offices of president and vice-president, the following brethren were nominated:—E. Mitchell, G. W. Thomas, T. Jones, and E. Marsh. The other officers were nominated for re-election, and also the committee, with several additions.

Our esteemed brother Oakes, for many years one of the delegates from Shouldham-street, having passed away, a message of sympathy was sent to the widow.

The following important resolution was passed unanimously, after being moved by Mr. T. G. C. Armstrong and seconded by pastor J. E. Flegg:—"That this meeting of pastors and delegates representing sixty-five Strict Baptist Churches in the Metropolis, in the strongest and most solemn terms it can command, protests against the importation of indentured Chinese labour into the Transvaal, (1) as an incalculable injury to the Chinese themselves, (2) a foul stain upon the fair fame of Great Britain as a Christian nation, (3) an insult to British labour, and (4) an outrage upon the people of South Africa, whose wishes are being over-ridden in

the interests of a few mine owners. This assembly requests of the Government, and the majority in the House of Commons, a reversal of this disastrous and dishonourable policy."

At the afternoon meeting pastor E. White, the new president, occupied the chair. After singing and reading, brethren Mutimer, Throssell and Grimwood engaged in prayer.

The representative of the Norfolk and Suffolk Association, pastor A. J. Ward, was welcomed in a hearty fashion by Mr. E. White.

We then listened with much pleasure to an address by Mr. H. J. Galley. His subject was the preciousness of Christ to the believer. After dealing with the use made of this word precious by the apostle, our brother stated that men may have a good opinion of Jesus Christ, which statement was proved by several apt quotations, but it takes the grace of God to make Jesus Christ precious to the soul; and having pointed out who is a believer, he dwelt on several points wherein Christ is precious to such a man, showing Christ to be precious in life, in death, in glory.

Pastor A. J. Ward followed, and expressed the hearty good wishes of the Suffolk Association for the welfare of the Metropolitan Association. He then gave a beautiful and weighty address, taking as his topic the words, "One is your Master: all ye are brethren." Whether in the great Metropolis or a country village, this was so. We gather in the one glorious name of Him who is precious; we are begotten of one Spirit, regenerated by the same grace, redeemed by the same blood. Such brotherhood required love and sympathy to be manifested. He also dwelt on the unity of spirit and aim of the two Associations.

The following resolution was then moved in a stirring speech by pastor G. W. Thomas, and in a few telling sentences seconded by pastor E. Mitchell:—"That, in consideration of the fact that Romanism and ritualism are being greatly helped by the Education Act, and also the great influence these two communities evidently have on the present Government, the time has come for us to place our Protestant principles before political policy at the next General Election."

Pastor J. Easter, who had been appointed with brother Ward as the deputation from Suffolk, but who, owing to his having accepted an invitation from the Church at Bassett-street, could not attend in that capacity, delivered a warm-hearted address on the

unity subsisting between the Associations.

The evening meeting commenced at 6.15, under the presidency of brother E. White. A part of 2nd Colossians was read by pastor James E. Flegg, after which the Divine blessing was sought by brethren F. Fells, J. Fromow, and E. W. Flegg. It was resolved to convey by letter to pastor S. T. Belcher the sympathy of the friends present, in his affliction.

The Church at New Cross did their utmost for the comfort of all, and provided excellent repasts. A cordial vote of thanks was given on the proposition of pastor A. Steele, seconded by Mr. W. Abbott.

The president then delivered his inaugural address, which was timely, and excellent papers were read by pastor C. Guy on "Sunday-school work: Its importance in relation to current events," and by pastor E. Marsh on "The duty of a member to his own Church." Collections £20.

JAMES E. FLEGG.

STRICT BAPTIST MISSION.

A MEETING was held at "Shalom" Chapel, The Oval, Hackney, on March 9th, when, in spite of the inclement weather, a good number of friends assembled to hear a lecture delivered by pastor R. Mutimer, of Brentford, in the interests of the Strict Baptist Mission. The chair was taken at 7.30 by Mr. Kingston, who, after reading that grand missionary Psalm (the 72nd), called upon Mr. G. Elnaugh to implore the Divine blessing on the meeting.

Mr. Mutimer, with the warm missionary spirit which he in no small degree possesses, and basing his remarks upon Matt. xxviii. 19, 20, earnestly commended to our notice mission work, both home and foreign. We were reminded that to us belongs the honour of having received the commission from the Master's own lips, as the disciples to whom it was first given were Strict Baptists. Therefore, upon us devolves the responsibility of seeing the command carried out. Loving reference was made to our two missionaries in far-off India, brethren Booth and Morling, the latter having been for some considerable time a member of the lecturer's Bible-classes at Brentford. Mention was also made of the splendid work being done in connection with the teaching of the young, also by the Bible-women in their house-to-house visitation, especially of those who take upon themselves the arduous work of teaching the native women to read the Holy Scriptures for themselves.

In closing, all present were exhorted to take some active part in this important and noble work, either by taking collecting cards or boxes, or by be-

coming subscribers to the Mission Fund.

After a collection had been taken, and a vote of thanks to the lecturer passed, the chairman closed the meeting with prayer. A VISITOR.

WOOD GREEN.

A SPECIAL service was held at Park Ridings Chapel, in order to celebrate the eleventh anniversary of the Tract Society, with which the Open-air Mission has recently been associated. Praise opened the meeting in hymn, "O worship the King." The chairman (pastor S. Hutchinson) read Isaiah vi. Pastor E. Mitchell offered prayer. A hearty welcome was given to all strangers and friends present, especially those who had come to take part in the meeting. Pastor S. Hutchinson also referred to the work of tract distribution and open-air preaching as being each a work of faith. He said what have we to show for our past efforts? We have our Lord's command and His promise, and this "to feel" the blessed joy of obedience.

The secretary (brother W. Kyte) read a report, the excellence of which was the Christ-like spirit which breathed through it.

Four hundred and thirty copies of *Cheering Words*, each with a Scripture leaflet enclosed, have been delivered, month by month, by eight distributors. Three of our friends also circulated among the girls connected with a neighbouring factory between four and five hundred *Cheering Words*, and joy was experienced in the effort, because they were received with pleasure.

In connection with the open-air services, they were commenced on 10th May, 1903, and continued until September 30th. Before going forth, a meeting for prayer was held in the chapel on May 4th, when pastor S. Hutchinson spoke from Isa. xxxii. 20. The season's work concluded with a social tea, followed by a devotional service, full particulars of which were reported in the November number of E. V. & G. H.

The receipts for the year amounted to £12 13s. 5d., and the expenditure being £9 11s. 1½d., leaving a balance in hand of £3 2s. 3½d.

Brother F. T. Bartlett, of Hill-street, said he thanked God for the witness for God from Park Ridings Chapel, in an earnest, spiritually thoughtful address, based on the words, "Thine are we, David, and on thy side, thou son of Jesse" (1 Chron. xii. 18).

Brother W. S. Baker, of Chadwell-street, gave us a curious text, but one which led to some striking, practical, and definite utterances. The four words were taken from Mark iv. 28, "First, then, after, that."

Pastor E. Mitchell said he was interested himself in open-air work and tract distribution. In his boyhood Strict Baptist Churches never countenanced anything of the kind. There is a very great benefit derived by those who engage in this work. In proportion as we use our spiritual faculties, so they will thrive. The man who never does anything, can't do anything. It is a law of the kingdom, "To him that hath, to him shall be given."

The chairman closed this inspiring meeting with prayer. Friends from Tottenham and Clerkenwell joined us in our service and shared the joy.

P. J. C.

SAXMUNDHAM.—On Sunday, February 28th, pastor W. H. Berry preached three sermons to good congregations in connection with the second anniversary of the re-opening of the chapel. Amongst the announcements given at these services, brother Berry stated that a local builder had been instructed the previous evening to proceed with the work of renovating and re-seating the meeting-house. On Thursday, March 3rd, a public tea was provided, and a considerable number attended. In the evening the pastor presided, brother J. Fulcher offered devotional exercises, and soul-stirring addresses were given by brethren W. F. Edgerton (Rattlesden), S. B. Stocker (Stowmarket), and J. W. Saunders. Some good old hymns were sung, and Miss Mallet presided at the organ. During the day the Suffolk and Norfolk Association Ministers' Conference met at Saxmundham; and at the close of the evening meeting pastor W. F. Edgerton proposed, and pastor J. W. Saunders (secretary) seconded, a hearty vote of thanks to the Saxmundham friends for their most liberal hospitality. Brother Berry, in responding, said he had thrown the matter upon the people, and they had vied one with the other as to who could do the most, and even outsiders had sent help. A very successful meeting terminated with the Benediction.

CLAPHAM JUNCTION (PROVIDENCE CHAPEL).—On February 14th and 16th we held our Sunday-school anniversary, and it proved to be very successful. Pastor R. E. Sears preached an excellent sermon from the words, "Whatsoever thy hand findeth to do, do it with thy might." A large congregation was present. In the afternoon our pastor conducted a young people's service, the chapel being filled to its utmost capacity. At this meeting the junior scholars received their prizes. At the evening service pastor Frank Fells gave a splendid discourse from 2 Sam. ix. 3. On Tuesday afternoon

pastor Colls, of Tring, preached a helpful sermon from Zech. iv. 2, 3, to an excellent congregation, after which over 170 sat down to tea in the school-room, and afterwards a public meeting was held, presided over by Mr. John Upsdale. Mr. Dean (West Hill) invoked the Divine blessing. The secretary of the school read the annual report, which was most encouraging, the number of scholars being 300; the average attendance was excellent; officers and teachers numbered 22. All were members of the Church. In the Scripture examination (Battersea auxiliary), in connection with the Sunday-school Union, Ivy Bliss carried off first prize in the upper middle division (1st Class). Lydia Jordan was successful in a competition for the best written essay upon the Sunday-school excursion, offered by an enterprising local newspaper of a five shilling volume, open to children of Battersea and Clapham. The school had been visited by Mr. R. C. Strickson and Mr. David Morling. Our scholars have contributed during the year £6 1s. 4d. towards missionary work. The total receipts amounted to £41 13s. 9½d.; the expenditure amounted to £37 4s. 10½d., leaving a balance on the right side of £4 8s. 11½d. Mr. Colls stirred the meeting with a splendid address on "Christian Heroism." Mr. Ackland gave some sound advice, and the qualifications of a "Christian," giving each letter a motto. Mr. C. W. Sears gave an eloquent address on "The fear of man bringeth a snare" (Prov. xxix. 25), which contained profit for all workers in God's vineyard. Pastor R. E. Sears, assisted by the superintendent, presented the prizes to the elder scholars. Several scholars gave recitations. Special hymns and anthems were sung by the scholars and choir, and reflected great credit upon the painstaking tuition of Mr. E. G. Marsh, organist. We were pleased to see a large number of old scholars present. Collections amounted to £12 2s. Our pastor was privileged to baptize two during the year from the school. We are praying for the outpouring of the Holy Spirit upon our labours.—**MORDAUNT W. KEEBLE**, Hon. Sec., 121, Allfarthing-lane, S.W.

CANNING TOWN ("PROVIDENCE," SHIRLEY-STREET).—The second anniversary of the Sunday-school in connection with the above place of worship was held on Sunday, February 14th, when E. P. Baldwin (of Limehouse) preached two sermons—in the morning from 1 Sam. iv. 9, and in the evening from John xv. 16. In the afternoon our good brother Hall addressed the children from the words, "And the Lord called Samuel." On Tuesday evening following the services were continued.

Mr. Moule (of Soho) took the chair and presided over one of the largest meetings we have seen in this place of worship. The meeting was commenced by the singing of the hymn, "In Jesu's name we gather," after which the chairman read Phil. iv. and called upon deacon Langham to ask the Divine blessing upon our gathering. The secretary's report showed that during the past year the school had made great progress, both in teachers and scholars, teachers numbering 6 and scholars 84, with an average attendance of 70, this being an increase of 40 for the year. It showed financially a debt of 4s. 9½d. to the treasurer. The collection was taken, amounting to £216s., for which we are thankful. Mr. Morgan gave us an encouraging address, basing his remarks upon Gen. xlviii. 16, and Mr. Baldwin from Luke xxiv. 40. A number of children received rewards for regular attendance, after rendering recitations and singing. The chairman then drew from Phil. iv. 8 a motto for each day in the week. The closing hymn, "Now the happy day is closing," was then sung, and the chairman brought this most pleasant and successful meeting to a close by prayer, asking the Lord's guidance and blessing for the school.

HOUNSLOW (ZOAR, STAINES-ROAD).

—The annual winter gathering of the Sabbath-school took place on March 2nd, when about 200 of the children came, also 23 of the mothers, and these, together with friends, filled up every corner of the chapel, gallery and vestry too. After tea the service commenced at 6.30, Mr. Mutimer, of Brentford, occupying the chair, and the hymn, "Lord, how delightful 'tis to see," was sung, and it was a delightful sight to see that every inch of chapel and gallery too was occupied. After the reading of a portion of God's Word and prayer, the year's report of the many mercies of God in providence and grace was given. This was followed by concise and cheerful remarks by brother Mutimer. During the evening other hymns were sung and fifteen recitations given by the children, and also addresses by brethren W. E. Jones and W. G. Dann, which were well received. Mr. Burt, Sunday School Union representative, an old and always a well-received visitor, gave a few words of good cheer. The singing of the Doxology closed a very happy meeting.—A. JEFFS.

CROYDON (SALEM, WINDMILL-ROAD).—New Year's meeting was held on February 10th. Afternoon service commenced at 3.30. There was a fair attendance, considering the inclement weather. Mr. T. Jones was much set at liberty in preaching from 2 Cor. v. 5. Tea was provided at 5.15, to which a

good number sat down. The evening meeting was presided over by Mr. W. Harris, who read and commented on Psalm xcvi. Brother J. Savill sought the Divine blessing. Addresses were given by brother A. H. Wright on Deut. xxxiii. 27; brother H. Dadswell, John ii. 21; brother E. Beecher next directed our attention to the love of Christ, as set forth in Ephes. ii.; brother T. Jones based his remarks upon "I know that my Redeemer liveth," and our pastor concluded with a few words upon Isa. xiv. 3. We have much cause for thankfulness.—T. ALCORN.

BERMONDSEY (SPA-ROAD).—Pastor A. Steele's sixth anniversary was observed on Sunday, Feb. 28th, and Tuesday, March 1st. On the former day two sermons were preached by the pastor from Isa. xxvi. 19, and Acts xx. 28. On Tuesday afternoon, Mr. W. Jeyes Styles (Editor of the "E. V. & G. H.") preached a thoughtful sermon from Acts xxvi. 22. At the public meeting in the evening a goodly number of friends attended. Our esteemed and kind-hearted friend, F. J. Catchpole, Esq., presided, and tactfully conducted the meeting. Brother Debnam, of Nunhead, prayed. The pastor gave a short outline of the year's work, noticing the blessing of the Lord on the word preached, resulting in the baptizing of three young men and two young women. He referred to the fact that there would have been a sixth, but the dear young friend was called home ere she could follow her Lord in the way of His ordinance. Two had been received by dismission from sister Churches. He gratefully acknowledged the help received of God during the year, and testified to the cordial relations between himself and the Church. The chairman made some wise and helpful remarks on 2 Peter i. 4. The speakers then addressed the meeting in the following order:—Brother A. J. Voysey (Isa. xxx. 21); brother R. E. Sears (Psa. xlvi. 4); brother T. Jones (Ephes. iii. 8); brother E. Mitchell (Rev. xxii. 17). The congregation evinced by their earnest attention their appreciation of these interesting and spiritual addresses. A pleasing interlude occurred during the evening, when brother Hall, gracefully alluding to the assiduity of the pastor's wife, presented her, on behalf of the Church, with a handsome gold brooch. The pastor voiced her thanks, and subsequently acknowledged his sense of the favour done him by the chairman, the speakers, and the many friends who had come from far and near to sympathise with him in his work. The collections taken at the meeting, and on the Sunday, realized £16 10s. Praise the Lord for all His mercies.

CHADWELL STREET (MOUNT ZION).—The 8th annual meeting of the open-air mission was held in the chapel on Thursday, March 3rd, the pastor presiding. A report of the past year's work was read by the secretary, and helpful and encouraging addresses were delivered by pastor E. Mareh, and brethren W. S. Baker, J. G. Mackenzie, and W. Prior. The cash statement by the treasurer shewed at what a small cost a good work of this kind may be carried on by those who love our Lord and Master, who Himself came to seek and to save them that were lost.—G. A. BECKETT, Mission Secretary.—In connection with our Bible-class a very interesting lecture was given on "The Life of Ulrich Zwingle," by pastor J. E. Flegg, on Tuesday evening, March 15th, at 8 o'clock, at 71, White Lion-street, the chair being taken by our pastor, Mr. E. Mitchell. The lecture was most interesting and instructive. He gave the main events of Zwingle's life, shewing that he exhibited a broad mindedness far in advance of the age in which he lived. His life's work was constructive, rather than destructive. He attacked error by disseminating the truth.—D. B.

MAIDSTONE.—On Wednesday, March 9th, services were held in "Providence" Chapel, Mote-road, to further the object of enlarging the Sunday-school, and re-seating and improving the chapel. In the afternoon a sermon was preached by A. J. Voysey, of Lewisham, from Isa. xl. 31, dwelling largely upon the grand privileges and blessings resulting from waiting upon the Lord. In the evening a public meeting was held, when addresses of an encouraging character were given by Messrs. Voysey, Day, Brooker, and Armstrong, each of them wishing us success in our efforts to improve our sanctuary. The secretary read the financial report, and announced at the close of the meeting, that, with promises and amounts previously collected and during the day, the sum amounted to £95. Our chapel stands very much in need of the contemplated repairs, which will cost about £300. Any help towards the undertaking will be most thankfully received by E. Wagon, 6, Melville-road; G. Brown, 34, Stone-street; and by the Secretary, H. J. Walter, 83, Upper Stone-street, Maidstone.

SHOULDHAM STREET BENEVOLENT SOCIETY.—Our annual meeting was held on January 19th, when we were privileged to have a happy and profitable time in listening to the helpful and encouraging addresses given by our brethren who came to us. Mr. W. Goodley occupied the chair, and after Mr. Wakelin, of Hill-street, engaging in prayer, read Psa. lxxxiv. and part of

Matt. xxv. Some suitable remarks concerning our work followed, and the report having been read by our pastor, Mr. T. Jones spoke on "The Compassion of Jesus," the depth and breadth of it. Mr. Brown, God's Word as an authority for our work. Our great Exemplar "went about doing good." His motive:—Love; loveless work is Christless work. His object:—Salvation of souls, an impetus to service. His method:—Practical help in scattering the seed, and in visiting, comforting, and sympathising with the distressed. Mr. J. E. Flegg, the name of our Society, "Benevolent," signifying goodwill, formed the basis of some very helpful remarks on Deut. xxxiii. 16, "The goodwill of Him who dwelt in the bush." He who values most the salvation of his own soul will value the souls first of his own household, and then of those around. Our beloved pastor, in conclusion, spoke a very few and helpful words on being "In touch" with the Lord, and in His service through love to Him. The collection, in spite of a thin gathering, was good, for which we are grateful, and are encouraged to continue in the work of the Lord, knowing our labour is not in vain in the Lord.—A. H.

SAXMUNDHAM.—On Tuesday, Wednesday and Thursday, March 15th, 16th and 17th, pastor H. D. Tooke conducted evangelistic services at the Baptist Chapel, Saxmundham. Soul-stirring addresses were delivered to appreciative congregations.

PORTSMOUTH (REHOBOTH, TERWICK-STREET).—On March 7th, a tea was given to 165 scholars and parents of the above school, after which a comfortable evening was spent. Mr. C. W. Spratt presided. Mr. J. S. Jordan engaged in prayer. Before doing so he announced that the Lord had again inclined the heart of a gentleman to send us a donation of £1, which was very encouraging, just as the funds were low. Mr. C. A. Prichard, superintendent, welcomed the parents who were present in our midst. He said the words which were most on his mind were these, "Thou hast done well that thou art come," and he hoped they would prove true to those present. No doubt, said he, some of you mothers can look back to the time when you were scholars at Sunday-school, and why do you not now attend the services of the Sanctuary? We want you to feel at home here, and come again. It was well to have a guiding principle in our lives, and we trust God may guide you to this place again and again, keep you through life, and suffer not your feet to be moved. Several special hymns were sung by the scholars, and pieces recited after a few

words from the chairman, and the hymn "God be with you," &c., and the Benediction brought a pleasant evening to a close.—JOHN S. JORDAN, Hon. Secretary.

HOXNE.—Friends from Stoke Ash, Rishangles and Occold joined with the friends at Hoxne, on February 4th, for the monthly united prayer-meeting. A large number of friends attended. Mr. Hitchcock presided. Earnest prayers were offered and helpful addresses were given by Mr. Hitchcock and our pastor, Mr. Lock.

**GURNEY ROAD, CHAPEL,
STRATFORD, E.**

53, Borthwick-road, Stratford, E.,
March 16th, 1904.

MY DEAR BROTHER,—After being obliged to consult my physician again, I have been compelled to lay down the oversight of the Church at Gurney-road. The enclosed letter from the Church will speak for itself as to how this has been done.

While the bonds of official relationship must be severed, those of Christian love and fellowship have been drawn the tighter by the way in which the Church have received my resignation; and the consciousness of a living interest in the prayers "one of another" softens the parting after ten years' fellowship in labour, and inspires the hope that ere long a faithful pastor will be provided for the flock, and a door opened for the Lord for myself in His service.

Hoping for an interest in your prayers to this end, and remembering with gratitude your personal kindness during my affliction, both to myself and His Church at Gurney-road,

I remain, dear brother,

Yours in best bonds,

EBENE. MARSH.

Mr. W. Jeyes Styles.

March 16th, 1904.

MY BELOVED PASTOR,—I am desired to convey to you the result of the Church meeting on Monday evening, the 14th inst., and I can assure you it is with deep regret that necessity is laid upon me. It is needless for me to say with what profound regret and sorrow your resignation was received by the Church assembled, and it was a most painful ordeal for the whole body to have to come to a decision in the matter, but having regard to all the circumstances which led to a final decision—in love to you, for your work's sake, for you personally, for your beloved wife and family, the Church most sorrowfully acquiesce in your desire. They cannot but recognise the gravity of your physician's report—viz., that "unless this second warning is heeded the consequences will be most serious," and to press from you a withdrawal of your

resignation, and a continuance of the strain, they would be (almost criminally) responsible for what might happen. The Church fully appreciate the motive which has prompted this step, and that you are acting from honest conviction; that you seek rather the good of the people than your own, and must believe with you that, under such circumstances, the Lord will care for His servant, and while closing one door, will assuredly open another. It is also a mutual consolation, that having enjoyed for ten years an unbroken fellowship of peace and goodwill in the Master's service, we shall part in peace with each other, and join in unbroken union at the mercy-seat, in thanksgiving for so much mercy past, and supplication for future blessing and prosperity in whatever sphere of labour He may be pleased to call you to.

With regard to your anniversary, it is the unanimous wish that the arrangements stand, with the sincere hope it may be a time of special blessing.

The Church, too, expresses the deep sense of their gratitude to God for the value and work of your dear wife, and for all she has been to them in her devotion in each branch of Christian work and service; their profound sorrow at the prospect of separation, and the deepest sympathy with her in the severe trial she is called to endure. The words, however, which have rested on the heart for you are: "My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

"Tho' dark be my way, since He is my Guide,

"Tis mine to obey, 'tis His to provide," etc.

With every good wish for you, dear brother, for your dear wife and family, and commending you each to a faithful and wise Creator,

I remain as ever,

Yours in the best bonds,

J. H. RIDER, *Church Sec.*

Gurney-road Street and Particular
Baptist Church.

P.S.—In regard to the date (July 3rd, 1904) you name for your ministry to terminate, the Church desires to leave it to your option unreservedly. If it would be more convenient for you to extend the time, it will, however (for our convenience in regard to the matter of booking supplies), be helpful for us to know your mind as soon as convenient to you.—J. H. R.

To Mr. Ebenezer Marsh.

[Whilst regretting that the severance of the bond should be necessary, it is gratifying to note that ties of Christian fellowship abide. May the gap made by the removal of our brother be soon filled by a pastor as loving and energetic, and ere long a door be opened to brother

Marsh, whose health, we rejoice to say, is now good.—J. E. F.]

PREACHING TO THE UNCONVERTED.

BY THE LATE MR. JOHN STEVENS.

It is often intimated that ministers who are opposed to the exhortation system, as maintained by many, do not preach to sinners. By such insinuations it is not intended to say that their auditories are constituted of innocent persons; therefore, it must be allowed that either do they not preach at all, or that they preach to sinners; the former cannot be proved, therefore the latter must be the fact, and the insinuation must be false. Christ is certainly preached by those censured ministers as the suitable, the necessary, the only, and the all-sufficient Saviour. And while Christ is preached, though He be not offered on required terms, the hand of the Lord accompanies the preaching, and many are turned to the Lord. It was thus in the beginning, it is the same in our own times. How should it be otherwise, since God has chosen it shall be thus? The hand of the Lord determines the degree, as well as the reality of the success.

Some have affirmed that we have nothing to say to sinners, whereas, we have nothing to say to any but sinners. We do not speak to the carnal of their ability, but of their weakness; we rather declare what they cannot do, than what they can do; though, with proper distinctions, we scruple not to say some things even on what they can do. For though they can do nothing spiritual acceptable to God, or that has any promise of salvation annexed to it; yet they can do many things useful to men, to good men, and to the cause of God; nor will such conduct be without some advantages to themselves; we do not, however, speak of their inability as to excuse them from the inflexible claims of God's holy law. Natural men are usually confident of their ability; we endeavour to beat down their towering notions on that head by the demands of law and the provision of the Gospel. We do not find all natural men alike; some have a theoretic knowledge of the law and the Gospel; they really believe the leading truths which we are commissioned to preach. Of these, some are for reckoning themselves Christians indeed. We insist upon it, that if any man have not the Spirit of Christ, he is no true disciple of His. We plead that spiritual faith and knowledge are accompanied with unfeigned humility and love; and that faith, without evangelical works, is dead. Others of them disclaim all pretence to being true Christians. To such we aim unreservedly to show the nothingness of

all profession if inwrought experience be wanting; and that a profession of the religion of Christ may be made, while the professors remain still under the claims of the law. If love to Christ and His spiritual disciples be wanting, the chief evidence of the true Christian character is not there. "Without love," says Paul, "I am nothing."

THE WORD "BAPTIZE."

BAPTISTS AND THE BIBLE SOCIETY.

It is well known that for many years the relations between the British and Foreign Bible Society and British Baptists have not been of a satisfactory nature, owing to the refusal of the Society to supply versions of the Scriptures in which the Greek word "baptize" and its cognates are translated into what the Baptists considered the proper equivalents of foreign languages. To this dissatisfaction was due the formation of the Bible Translation Society, an auxiliary of the Baptist Missionary Society.

For some time there has, however, been in many quarters a desire for more cordial co-operation, and an arrangement has been come to in Madras which may have that effect. With the concurrence of the authorities of the Bible House in London, the proposal has been accepted by the American and Canadian Baptist missionaries labouring in Southern India to transliterate the Greek word into the text with a reading of "or immerse" in the margin. Five thousand copies of the Telugu Revised New Testament have been ordered from the Bible Society, thus obviating the necessity of using a separate version.

British Baptists have always contended that the duty of the translator, irrespective of all external considerations, is simply to translate, and not to transliterate.

We understand that representatives of the Baptist Missionary Society and the Bible Translation Society have been appointed to consider the present situation.—*Christian World*.

CHANCES OF HEAVEN.

CURATE SAYS "DISSENTERS MAY GET THERE."

A GOOD deal of criticism has been evoked in Yarmouth by the extraordinary utterances of a Church of England clergyman on the subject of Nonconformists' hopes of heaven.

The Rev. J. Vicars Foote, of Upper Teddington, is doing temporary duty at St. James' Church, Yarmouth, and has been delivering a series of lectures on Biblical subjects.

The rainbow was the subject of his latest lecture, and in the course of his remarks he made reference to Dean

Farrar's work, "Eternal Hope," and observed that they could not but hope that all "Dissenters," who were struggling to get to a safe haven outside the true Catholic Church, might possibly be saved.

Although they were clearly outside the covenanted mercies of God, they were doing good probably in an irregular sort of way, and had broken away from the Anglican branch of the Catholic Church, having tumbled over the bulwarks of the old Catholic ship, and, like St. Paul's shipwrecked crew, were trying to reach the eternal haven on broken pieces of board and cracked cockle-shells and makeshift craft of their own.

Clearly God's Holy Spirit was with them in a sense, and it was just possible that, after all, they might be saved—at least, he hoped such would be the case. —*Daily Paper.*

A HYMN AND ITS HISTORY.

"O Lord, I would delight in Thee,
And on Thy care depend;
To Thee in every trouble flee,
My best, my only Friend."

THUS, as most of us know, commences Dr. Ryland's beautiful hymn on trusting in God. At the time it was written he was engaged to a young lady, whom he fondly loved. She was taken with a dangerous sickness. Filled with anguish, he called to enquire about her, and was told if he would call in half an hour he would hear the opinion of the doctors, who were then holding a consultation. He retired to an empty house, then under repair, and taking a piece of slate wrote thereon the words that have since been the comfort of thousands of God's tried children:—

"When all created streams are dried,
Thy fulness is the same;
May I with this be satisfied,
And glory in Thy name!
No good in creatures can be found
But may be found in Thee;
I must have all things, and abound,
While God is God to me."

The lady, however, recovered. They were married, and lived happily together for seven years, when she was removed by death.

The sweetest spiritual songs have been "songs in the night." Out of the lion of tribulation comes the honey of consolation. So our sorrow is turned into joy.

RESIGNATION.

OUR dear brother, Cornelius Adams, after thirty years' continuous service at Rehoboth Chapel, Riding House-street, Cavendish-square, has been compelled by age and infirmity to resign his pastorate. He has been enabled to maintain the ministry of the truth of God in the vicinity of All Saints'

Church, Margaret-street, the West End centre of fashionable and aggressive Ritualism. Never, perhaps, a conspicuous light, he has ever been a shining one, and well sustained the little cause which was established by John Wigmore, long years ago. Not only has he commanded general respect by his consistent and savoury testimony, but he has manifested the rare ability of making and maintaining many personal friends who love and esteem him for his work's and for his own sake. His "record is," mainly, in heaven, but—

"Full many a lark, high towering toward
the sky,
Unheard, unheeded, greets the approach of light:
Full many a star, unseen by mortal eye,
Glimmers in bright refulgence through
the night."

A few friends—with the warm sanction of our dear brethren Grey Hazlerigg and C. Hemington—are trying to secure him some help, which, at his age (76), is almost imperative. W. J. S.

HANDS ACROSS THE SEA.

WINIFRED BOOTH, the wife of the superintendent of the Strict Baptist Mission, writes:—

"Loving thoughts, loving hearts, and loving hands worked hard, and the result was a box packed full of gifts for the little ones in the S.B.M. schools, which reached us ten days before Christmas. We thank you, dear friends, one and all. There are many ways of giving to the Master, and not by any means the least of them is in joy to the heart of a little child. Where every gift was so suitable, it is difficult to mention any particularly. The liberal supply of clothing was very welcome. There were over 400 children to provide for, and every one of them had a garment. The toys, dolls, picture-books, beads, writing and sewing materials, drawing slates, etc., gave more delight than can be described."

Aged Pilgrims' Corner.

THE 97th Annual Meeting will (D.V.) be held on Monday afternoon, May 2nd, at 5 o'clock, in the Mansion House, by kind permission of the Right Hon. the Lord Mayor. General Sir William Stirling, K.C.B., R.A., will preside, supported by the Dean of Peterborough, Sir Douglas Fox, C.E., J.P., and Messrs. A. J. Baxter, E. Mitchell, E. Rawlings, Esq., and W. J. Parks, Esq. Tickets can be obtained at the office.

* *

The financial year which closed on the 31st ult., has been one of much stress and anxiety, the stagnation of trade, the continued wet weather, and the general

unsettlement having affected the income of the Society, yet notwithstanding all, our faithful, covenant-keeping God has enabled the Committee to meet all the claims made upon the Institution and to disburse pensions amounting to more than in any previous year.

Collections after sermons are a valuable source of income, and the Committee are thankful to record an increase in the number. However small the result may be, an annual appeal from the pulpit is most helpful, for by this means the work of the Society is kept well to the front, and abiding personal interest evoked. If every Church having members upon the pensions would help in this matter, much good would result. During the past three months collections have been made at Eastbourne, Kilburn, Birkenhead, Bromley, Maney, Hastings, Guildford, Wood Green, Kingston-on-Thames, Hitchin, Harborne, Peterboro', Warboys, Bermondsey, Tyldesley, and Billericay.

The friends at Enon Chapel, Woolwich, have again held their Annual Meeting on behalf of the Society, with most satisfactory results. Mr. A. Boulden presided. Addresses were given by the Secretary of the Society, and Pastor E. White and Mr. T. Henson. This gathering does much to quicken interest in the neighbourhood in the Society's work, and the Committee truly appreciate the aid thus given.

The new *Quarterly Record* is now in circulation. It presents an interesting illustrated chronicle of the work and needs of the Institution. Copies will be forwarded on application.

The following extract from a recent letter from a pensioner in Shetland will interest our readers. The writer is an old sailor, aged 71; his health has broken down, and all he can do is a little fishing; tract distribution he carries on when able to do so:—"I shall never be able, the few short days I am here, to praise the Lord enough for what He has done for me and mine—poor, unworthy ones—in moving our cold and hard hearts, and, in our helplessness, keeping a roof over our heads. I had not one penny in my humble home when the last remittance came from your blessed Society; it put us all right, for I and my sister and my poor bedridden wife were indeed in need. The Lord's hand was in it." Such a communication reveals the urgency of the cases the Society ministers to, and is a forcible plea for help from all whose hearts are drawn to the Lord's aged poor for His sake.

gone Home.

MRS. W. H. ABRAHAMS (WOOLWICH).

Our sister was the second daughter of Mr. J. Diaper, deacon and superintendent of the School at Stowmarket, Suffolk. She was brought to a knowledge of the Lord under the ministry of our brother, Mr. J. Clark. She removed to Woolwich in 1863. The ministry of Mr. Chas. Box, at "Enon," was blessed to her. She was baptized, and joined the Church in 1864. She at once became a Sunday-school teacher, and for thirty-five years was assistant superintendent with her husband. She loved God's house, and was present at every service, unless through illness she was prevented. She took an active part in all the institutions of the Church for many years. At the end of July of last year she was taken very seriously ill, and for six months suffered intense pain. At times she was very depressed in her mind, with alternating gleams of brightness, when passages of the Word were greatly enjoyed, such as Isa. xlii. 6. Often she prayed the Lord would raise her up to usefulness again or take her to her heavenly home. A specialist was consulted on her case in January, and he advised her removal to St. Thomas's Hospital that an operation might be performed, and gave every hope of her recovery, but this was not God's will. She sank sweetly asleep on Feb. 15th, 1904. Her last hours were spent repeating portions of the Word of God, and singing softly to herself some of the hymns she loved. She told her husband she wanted to go to her heavenly home, just before her departure there. We buried her at Charlton Cemetery, on Feb. 20th. A large number of the Church members, friends who had known her, also the teachers of the Sunday-school with their scholars followed her to the grave. The pastor, whose visits she had much enjoyed, with her brother-in-law, Mr. H. F. Griffen, conducted the service. Thus with words of hope and comfort, with songs of praise, we laid her body to rest in the keeping of her Saviour,

"Until the eternal day shall dawn,
And all shadows flee away."

—EDWIN WHITE.

CHARLES LONGLEY,

called to his eternal rest on Jan. 15th, at the age of 92 years. He was received into the fellowship of the Church at Gurney-road, Stratford, in Oct., 1887 (from the Church at Speldhurst-road, under the pastoral care of the late C. W. Banks). From a long and honourable membership with the Church on earth he has joined the ransomed host above. Comforted in his latter days by the loving help of the Aged Pilgrims'

Friend Society, he was ever grateful for the visits of Christian friends, and that spirit of thankfulness was with him to the last. His mortal remains were interred by his pastor (E. Marsh), in West Ham Cemetery on Jan. 20th. His memory is "blessed."

WILLIAM CHAMBERS,

till recently minister of the Baptist Chapel, Thame, Oxon. was born in Clerkenwell, in January, 1843. His family were associated with the Church at Spencer-place, Goswell-road, then under the charge of Mr. Peacock, of blessed memory, and he became the subject of grace, and was baptized early in life, by our late brother J. S. Anderson, who officiated for the pastor, who was aged and in failing health. His temperament being energetic, he soon connected himself with the Sunday-school, and won universal respect by his kindness and assiduity. In his cousin, Eleanor Chambers, one of the sweetest and most saintly of women, whom he married in 1863, he found a true and congenial helpmeet, and they both continued active and respected members of Spencer-place during the pastorates which followed Mr. Peacock's death, till in the early days of the ministry of Rev. Philip Gast, they, for some reason, deemed it right to dissociate themselves from the quaint old Sanctuary, which was dear to them, and for a short time were connected with a struggling little community, which was endeavouring to establish itself in Lower Holloway. This was in 1868, at about which time the desire first came to him to preach Christ's Gospel, though, for prudential reasons, he continued his secular avocation, serving the Lord with fair acceptance, as opportunities offered, for a lengthened period. In 1889, after twenty-six years of union, his wife was taken from him, but so far from yielding to depression and despondency, he sought admission into the Pastors' College. Here he pursued the prescribed course of study, though forty-five years of age, and was known among his fellow-students as "Father" Chambers, on account of what was, doubtless, an involuntary and unconscious assumption of the dignity and seniority, which were perfectly natural, and in harmony with the period of life at which he had arrived. Any of his fellow-students, however, retain kindly and appreciative recollections of the patient and plodding brother, who strove so hard to acquire the knowledge which he coveted in spite of difficulties which must have been formidable. On leaving college, he accepted the charge of a Church at Newcastle, Staffordshire, and wisely chose, as his second wife, Miss Arlidge, with whom he became acquainted when ministering as a student-pastor at the

Tabernacle, Hayes, after the removal of Mr. John Wild, and the disbandment of the former Church. His pastorate at the Midland town, like those that followed at Shoreham and New Romney were of short duration, and in 1901, he was led to the conviction that a Church of the faith and order of the Strict and Particular Baptists would prove his most congenial sphere of labour, and he accepted the oversight of the Cause at Thame, which since the time of its honoured pastor, Mr. Clarke, of Haddenham, had been greatly "minished and brought low." Here, in 1903, he commenced to labour with all his former eagerness, till an accident caused an internal injury, necessitating a surgical operation, through which he succumbed, and "was not for God took him."

MRS. LAST.

It is with deep sorrow we have to record the death of Mrs. Last, Church Farm, Occold, who all her life has been connected with our little Baptist Church here; though not a member, a constant worshipper. It was through her father, Mr. George Sherman, that so much improvement was made to the chapel, he giving a piece of his garden ground so that it was made just as large again, also at his death he left an annuity for the Cause. Mrs. Sherman, his wife, and six children are all buried in the family vault in the chapel, also Mrs. Last's third son is buried in the vestry. Many friends will remember it was through her kindness that the last twice the Association being held here, the tent was pitched on their meadow, and the many kindnesses shown to the different friends coming from a distance. Every year as our school treat came round she lent us the use of the same meadow, and always came down herself and joined the children, giving them presents, and a happy smile and word of welcome to all. She was with us at our harvest thanksgiving on Tuesday, October 6th, was taken ill on the following Thursday, but though better at times not able to go out again, and after about four months' suffering fell asleep on January 29th. All her sons and daughters were able to gather around her grave on February 2nd, except two daughters, when she was laid to rest with her husband and daughter in the churchyard, many friends also assembling with them, feeling that another link on earth was broken, but another one made in the glory land.

"In the clear morning of that other country in paradise.

With the same face that we loved and cherished she shall arise:

Let us be patient, we who mourn with weeping some vanished face,

The Lord has taken, but to add more beauty, and a Divine grace."

—E. B.

Echoes from the Sanctuary.

IT IS WELL.

BY JOHN HAZELTON.

“ Say ye to the righteous that it shall be well with him.”—Isa. iii. 10.

“ What cheering words are these, their sweetness who can tell?
In Time and to eternal days, 'Tis with the righteous well.”

THIS is part of the message which every Gospel minister has to deliver. How much it expresses and involves! It includes the blessed fact that, though sinners by nature and practice, *our relation to God is now satisfactory*; for it can never be well with any who are not right with Him. If He frowns, it matters not who smiles. If He curses, the compliments and sweet assurances of all other beings are of no benefit. If His hand is uplifted to smite, what shield can protect one from the blow? It includes interest in a *power superior to all adverse forces*. If these are not held in restraint by a Being mightier than the whole of them combined, sooner or later they will prove fatal to our well-being. It also involves *two great operations or processes*—one *without us* and the other *within us*. If, *without us*, there were that which could harm us—if from the throne of God to the counsel-chamber of hell, there were an influence which could really injure us, a penal evil which could fall on us, a devil who could do as he liked with us, a pestilential wind uncontrolled by God which could harm us, or a wicked man who could do the evil he desired, it could not be well with the righteous. It involves much that is *important within us*. It cannot be well with a sinner whose heart is unrectified, whose will is rebellious, and the whole bias of whose mind is contrary to God. “ If God be for us, who can be against us?” and they to whom this refers are also “ for God;” that is, on the Lord's side and solicitous for His glory.

Passing on, however, our text warrants the assertion that wherever a righteous man is to be found, “ it shall be well with him.” Let us note, on what this delightful truth is based or depends.

I. As our starting point, observe that it depends on or flows from THE CHARACTER OF GOD. This He has been pleased to depict in His Word. On it, therefore, it must be profitable to meditate.

His *beneficence* is boundless. He “ is good to all.” “ His tender mercies are over all His works.” “ The eyes of all wait on Him, and He giveth them their meat in due season.” “ He giveth to all men liberally, and upbraideth not.” His *power* is uncontrollable. “ None can stay His hand.” “ He will work, and who shall let it?” His *knowledge* is infinite. “ The eyes of the Lord are in every place, beholding the evil and the good.” His *acquaintance* with His intelligent and accountable *creatures* extends to their innermost thoughts; and the secret and silent cogitations of men, angels, and devils are open to Him. “ He is *righteous in all His ways*, and holy in all His works.” “ He will by no means clear the guilty.” He conserves the honours of His throne, and maintains His Law and governs the universe on principles

of unswerving equity. His *wisdom* is faultless. He never erred; never needed advice. "With whom took He counsel, and who instructed Him and taught Him in the path of judgment?" Yet He is "*gracious and full of compassion*;" "Good, and a stronghold in the day of trouble;" "Glorious in holiness, fearful in praises, doing wonders," yet "the Father of the fatherless and the Judge of the widow, in His holy habitation." By connecting and combining these and similar statements, we can form some faint ideas of what His greatness and glory, His grandeur and His condescension, His majesty and His mercy really are, and how His character and our welfare are inseparably and unalterably connected.

It is impossible to estimate these Divine facts too highly. The character of God is the foundation of the well-being and welfare of all that are loyal to Him, and especially of the happiness of His chosen people. It lies at the basis of all moral distinctions. Evil is evil because it is repugnant to His nature; and goodness is goodness and truth and equity are right because He is essentially and unalterably what He has declared Himself to be. Hence sin is "the abominable thing that He hates;" while "the righteous Lord loveth righteousness," which accords with His nature, and is necessarily the object of His holy approval and affection.

If this is indeed "the God we adore, our faithful, unchangeable Friend," it follows that with His true Israel, "toward whom He hath a favour," it is, it must be "well."

There are seasons in the experience of almost all God's children when things are so dark, perplexing, and involved, that they are driven to repose their whole trust and confidence in the unimpeachable character of their God. When Providence indulges them they can cry, "The lines are fallen unto me in pleasant places;" "Thy goodness is before mine eyes." When favoured with softness of heart and very strong and tender spiritual feeling, faith is lively and ardent, and they rejoice in clear and bright views of His grace. "When some sweet promise warms our heart; and cheers us under every care"—some special aspect of covenant love, some precious feature of the grace that saves, evokes and enforces our praise, and the applied word fills us with hope. But amid withering gourds, failing springs, dying friends, painful losses, heavy trials, crushing disappointments, delayed answers to prayer, and much inward darkness and depression, Faith's last refuge has to be God Himself, the honour of His name, and His unchanging faithfulness; when if no new song is put in our mouth, we fall back on an old but long-loved strain:—

"I trust His righteous character, His counsel, promise, and His care."

II. FURTHER, "IT IS WELL" WITH GOD'S CHILDREN BECAUSE OF HIS SUPREMACY, or the essential fact that He is in government, authority, and influence absolutely above the creatures who owe their existence to His will and pleasure.

His supremacy flows from His peculiar relation to all other beings as their Creator and Preserver. They hang on Him. Their preservation and perpetuity depend on His pleasure. In the scale of being there must necessarily be One who is higher than all other intelligences; and "of Him and through Him and to Him are a'l things: to whom be glory for ever."

If, therefore, we connect His attributes and perfections with His supremacy, the truth before us is unchallengeable. His love, power, wisdom, and grace operate in a sphere immeasurably above all opposing forces: and "whatsoever His soul desireth, even that He doeth." He has determined to make His people happy according to the measure of His infinite resources. With them, therefore, "It is well."

III. This great fact again, **DÉPENDS ON THE MEDIATION OF JESUS CHRIST.** Without this, all else would leave a terrible void and blank as far as we are concerned. Sin has produced disorder. It is a dislocation of the moral universe of God, and the moral being of man. Where sin is, all is wrong; where Christ has been, all is right. He is the great answer to the question, "How God, consistently with His character, can take sinners to His heart and load them with benefits." By Him the Law has been magnified; justice satisfied; the otherwise clashing attributes of God beautifully harmonised; and hell for ever barred, and heaven for ever opened to those for whom He died. He has produced order out of confusion, and cleared the premises for the holy display of the principles and purposes of sovereign grace. He did not come to prevent providential evil, but to put an end to penal evil. He extracted the curse from all forms of affliction which can happen to those He loves. Death, "the last enemy," was the devil's creature, but He has changed it into God's servant; and this offspring of sin is thus, through Him, made subservient to the purposes of His grace. Hence we sing:—

"If sin be pardoned, I'm secure, Death hath no sting beside."

Hence, since no penal evil can touch them, and all that befalls them "will work for their good," "'tis with the righteous well."

IV. It is, again, "well" with God's people because of **THEIR OWN RIGHTEOUS CHARACTER.** The ideal ruler is a "terror to evil-doers" and "for the praise of them that do well." This is pre-eminently true of "the b'essed and only Potentate." He is "the righteous Judge." "Justice and judgment are the habitation of His throne." Therefore "it is well" with the righteous.

The righteousness of justification is invariably connected with that of sanctification. The former consists of the inherent and intrinsic worth of the Saviour's complex Person, drawn out in acts of living and progressive obedience when in this world. It is absolute, faultless, and commensurate with all the requirements of the great Law-giver and Governor of the universe. It is made over to the elect by imputation or transference, and they are thus constituted the righteousness of God in Him. This describes their character in God's sight. They are legally righteous, acquitted, and declared free from condemnation in the high Court of eternal equity.

Sanctification on the other hand, arises from the infusion of a holy principle into the hearts of the redeemed, which, though it does not save them from moral imperfection, leads to a correspondence between their character and their conduct. They are not perfect, but they cannot cordially approve of sin or hate goodness. They have to complain, "My foot slippeth," but they know that even then, Divine "mercy holds them up." Thus they are "made to walk in paths of righteousness for His name's sake."

Hence we have a righteous God in His dealings with a righteous

people; knowing "the way that they take;" observing them with Love's unwearied watchfulness; and able in all ways to befriend and benefit them. They cry, "Hear the right;" "Thou knowest that I am not wicked;" "I am purposed that my mouth shall not transgress;" and, "Let my sentence come forth from Thy presence." To such appeals "the righteous Lord" who "loveth righteousness" ever responds, and all that He permits or performs effects their real good.

After regeneration, after a soul is quickened by the Holy Ghost into spiritual life, nothing but benefits will ever come from God. He may "rebuke and chasten," blows may come from His chastening hand, sunless days may be followed by gloomy nights, stripping Providences may take much away, but, returning to our starting-point, the righteous,

"In every state secure, kept as Jehovah's eye,
'Tis well with them while life endures, and well when called to die."

(From an unpublished Sermon in John Hopeful's Note-book.)

SPIRITUALITY, UNITY, CONCORD.

BY PASTOR EDWIN WHITE.

(Concluded from page 110.)

LET us now turn our attention to another branch of our subject—

UNITY.

1. *Unity of faith*, for, if we are led by the Spirit, He will make our faith one; there will be degrees of faith, but the object will be one, even Jesus Christ our Lord, His Godhead, His covenant engagements, His finished mediatorial work. We shall each be "looking unto Jesus, the Author and Finisher of our faith, who for the joy set before Him endured the Cross, despising the shame, and is set down at the right hand of God." The many divergences of faith which are current are not taught by the Word of God, nor are they the teaching of the Spirit, for He never leads us contrary to the Word, but always to it, and fixes our faith upon it. Here we have an immutable foundation to build upon; men's theories constantly are changing, but the faith of God's elect never: "This is the faith which was once delivered unto the saints." It needs no modification or addition, we can live upon it, and die resting upon it; this gave the apostle that courage and tranquility of mind in view of a violent death, and from his prison he could write: "For 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." He had kept the one faith amid all the storms of his rough passage heavenwards, and now the port was well in sight to him.

2. *Unity of doctrine*. There are diversity of gifts in the proclamation of the Gospel, every man in his own order; but let there be one uniform note in all our Churches of sovereign grace. We have long been known as the upholders of the truth as it is in Jesus; let us never lower the standard and depart from that simplicity of the Gospel which our fathers held so well and firmly. "If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness, he is proud,

knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, and evil surmisings." We have no wish to see this in our Churches, but that the Gospel of grace may flow in its pure *doctrines* from every pulpit and from every preacher's lips: "In all things shewing thyself a pattern of good works; in *doctrine* shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you." Let the same truths which are taught from the pulpit be heard from the desk by the superintendent, and in each class of the Sunday-school. With the pastor and the teachers there should be perfect harmony on all points of doctrine; the young are quick to detect any discrepancy, and, when they hear contrary statements made, they lose confidence in their teachers or the pastor, and sometimes in both, and go off elsewhere where their minds are not so embarrassed with conflicting statements. Ours is a very solemn, responsible position. May we each be kept consistent and close to the Word of God. "Be not carried about with divers and strange doctrines." May it be written by the historian of our Churches in after days, "And they *continued* steadfastly in the apostles' *doctrine* and fellowship."

3. *Unity of ritual.* In matters which are non-essential, each Church is at liberty to follow their own plans. Whether the service shall commence with prayer or praise, whether each verse of the hymn shall be read or the hymn sang through, whether a collection shall be taken every Lord's-days or once a month,—all this is left to our own discretion. We have one standing rule, "Let all things be done decently and in order." But when we come to the administration of the ordinances left by our Lord to be observed until He comes again, here we have an absolute rule laid down for our guidance, from which we dare not deviate. He has left two rites to be observed by all His people: one stands at the Church door, the other within, and no one has a right to pass by the initial ordinance, without obeying it, to get to the other; he who does so, or teaches men to do so, is disobedient to Christ's command, and disloyal to His authority; such are breaking the unity of the Church of Christ in its visible form, which should only be composed of regenerate, baptized, obedient believers in the Lord Jesus Christ. Let me urge our young people to study well this matter of Church ritual, and they will then be firmly grounded in the unity of the Church as an obedient body of believers; and let me say to those who differ from us, it is not bigotry on our part, or a love of exclusiveness or self-righteousness, but we dare not be disloyal to the teaching of our Lord on this important question, nor dare we connive at those who set His laws aside and reverse His divine order.

4. *Unity of effort.* The combination of Churches is in order to strengthen one another in the work of the Lord. The Church of God is an army fighting against evil, and we must move in compact unison against the foe. There must be no divisions in the camp; we are witnesses for God; our testimony is to be made known. Let us help each Church in our Association in their faithful witness bearing for Christ and His truth. The idol worshippers in the days of the prophet "helped every one his neighbour; and every one said to his brother, Be of good courage." And shall not we help every one his neighbour, and strengthen one another's hands in the work

of the Lord? We are marching forward to spread the kingdom of our divine Lord, to gather into it His blood-bought subjects. We say to every Church, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." This unity will greatly help and encourage us in our work, and it will have an impression upon a gainsaying world. For this our Lord prayed, "That they all may be one; as Thou, Father, art in Me, and I in Thee: . . . that they also may be one in us: that the *world* may believe that Thou hast sent Me." Brethren, if we go forward, uniting hearts and hands in every holy enterprise, the wondering world around us will enquire, "Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?"

5. *Unity of sympathy.* Churches, like families, have their seasons of sorrow and trial. Members are removed in the providence of God, and the once prosperous Church is greatly weakened; a useful and beloved pastor dies, or he leaves for another sphere of labour when his services are most needed; an honoured deacon is stricken down by the hand of death, he is sorely missed; the once populous neighbourhood has altogether changed; the house of God which at one time was the scene of many holy activities and attended with numerous worshippers is now very low in numbers and finance. It is in such circumstances we need to show our practical, loving sympathy as an Association with one another. Here a Church is trying to build up a stronger cause and rear a more commodious house of prayer; they are few in number and are striving against a host of difficulties, then is the time for our united help and thus "Bear ye one another's burdens, and so fulfil the law of Christ." We should be as united as the human body, "And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it. Now ye are the body of Christ, and members in particular." This tender sympathy for one cheers and encourages much in seasons of trial; the Bible takes note of the sickness of a minister, and his tender love for his flock and they for him. "For he longed after you all, and was full of heaviness, because that ye had heard that he had been sick.;" thus wrote the apostle concerning Epaphroditus.

" We share our mutual woes,
Our mutual burdens bear;
And often for each other flows
The sympathising tear."

Let me come to a conclusion with a word on

CONCORD.

1. Let us ever seek to maintain our *peace with God*. When He saved us He brought us within the sacred circle of the Cross of His dear Son, "But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ, for He is our peace." Hushed were the law's loud thunders; calmed was our troubled heart then, our guilty conscience had now been appeased, faith apprehended an interest in the atoning blood: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." May nothing rob us of that peace, or come between us and our God. Trusting fully in Him nothing shall our peace destroy, "Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee." He will keep

His saints within that sacred circle where He Himself dwelleth, even in His own pavilion, far above the raging storms of this world, the plots of men, where Satan's hate shall do us no real harm; keeping close to our God, we have nothing to fear. "Be careful for nothing; but in everything by prayer and supplication, with thanksgiving, let your requests be made known unto God. And the *peace of God*, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

2. Let us endeavour to have *concord in our Churches*. When one of our Churches reported a few years ago, "They had no pastor, no additions to the Church; but they were at peace," one good brother remarked that they laid special emphasis upon being at peace, as though that were an unusual thing in our Churches. I hope that is not the case. There is a peace of inactivity—we do not wish to indulge in that; we desire that peace which is accompanied with prosperity: "Pray for the peace of Jerusalem; they shall prosper that love thee: peace be within thy walls, and prosperity within thy palaces." There are times, doubtless, in every Church when judgments will differ on some points. Our Churches are composed of men of strong individuality, who are accustomed to think for themselves; but if strained relationships should arise, let us be ready to give way on minor points rather than break the peace of the Church. Satan is ever ready to sow discord among brethren; it furthers his interests and hinders the kingdom of Christ. Mr. Philip Dickerson said, "God had well fenced His Church all round, but the devil was always trying to get in," and he added, "Do not any of you pull down the palings to let Satan in." Solomon's advice is weighty and wise: "The beginning of strife is as when one letteth out water, therefore leave off contention before it be meddled with." It is said of the late Mrs. Hazelton, "She was a most excellent woman to put her foot on sparks." It is easier to quench a spark than it is to stop a conflagration; it is much easier if we act wisely to keep peace in the Church than it is to bring it back when it has been driven out. "Follow peace with all men, and holiness, without which no man shall see the Lord." A lady of slight educational advantages once travelled with a family on the Continent. When she returned, she was describing the countries through which they passed, and the manners and customs of the people, when someone asked her, "But how did you manage with the various languages?" "Oh," she said, "we managed very well; we had an interrupter with us all the way." Brethren, we can dispense with the services of an interrupter in our Churches; we know the language of Canaan, and we wish only to speak that on our way to heaven.

Let me urge you, in conclusion, to *endeavour* to keep this threefold cord unbroken—peace with God, peace in the separate Churches, and peace with all the Churches of our Association. To endeavour is to be in earnest, give diligence, to be forward, in haste to keep this bond of peace, that not a link of this holy brotherhood may be broken. Here is a "Christian Endeavour Society" we can highly recommend to all the Churches. It is not a novel one, it has been in existence nearly two thousand years; it is of heavenly origin, the Prince of Peace is its Author, the Holy Ghost is its Agent; God, our Father, has bestowed it upon His Church as His benediction. May we all possess it richly and abound therein. "Now the God of peace, that brought again from the

dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well-pleasing in His sight, through Jesus Christ, to whom be glory for ever and ever. Amen."

THE LESSON OF THE ENTANGLED CHAIN.

THE little chain to which our eye-glasses are attached having become kinked, we tried to disentangle it; but, our fingers being stiff and weakened through rheumatism, we were unable to do so. At length, disheartened, we laid it on our table, confessing our failure. When, however, we took it up again, a few hours later, we found that in some inexplicable manner it had rightened itself. This, we thought, is another illustration of the best way to treat many of life's minor worries and cares. Dismiss them from the mind for a while. Let other and more important things have our attention, and we shall find that there is a sort of law of self-rectification at work, crooked things straighten themselves, and tangled and involved matters become simple if we only let them "bide a wee," as Scotsmen say.

Doubtless there is an explanation in ourselves for this. The mind, when embarrassed, is unreliable and apt to view and estimate things inaccurately. Its vision is distorted and its judgments unwise. Rest brings recouperment. Our changed condition alters our perception of the position and relations of objects that are without. Learn, therefore, to lay kinked chains aside for a season.

To God's people the lesson has a fuller force.

"He overrules all mortal things,
And manages our mean affairs."

He delights to simplify what is involved and clarify what is obscure for His dear children. 'Tis wise then to bring entanglements to Him. "O Lord, I am oppressed; undertake Thou for me."

C. H. Spurgeon often spoke of the delight of casting one's burden on the Lord, and leaving it with Him in the restfulness of faith. "Often," as he once said, "he felt that he honoured God best by just bringing his trouble to Him and going to sleep." "I know," he again observed, "no stronger force than utter helplessness. It is the end of all care. I have frequently tried till head and heart ached to solve a problem, and failed to discover any solution. Then I said to myself, 'I will have nothing more to do with the matter myself, but will leave it with the Lord to solve:' and I have always found that He has worked out the proposition for me in due time. Hence I often sing F. W. Faber's lines:—

"When obstacles and trials seem like prison walls to be,
I do the little I can do, and leave the rest to Thee;
And when it seems no chance or change from grief can set me free,
Hope finds its strength in helplessness, and, patient, waits on Thee."

BASIL ARNOLD.

"THY covenant in the darkest gloom,
Shall heavenly rays impart;
And when my eyelids close in death,
Shall warm my chilling heart."—*Rufus*.

"TWO OR THREE"—"FOUR OR FIVE":
OR, WHAT IS REMOVED AND WHAT REMAINS.

Isaiah xvii. 6.

BY "A BROTHER AND COMPANION IN TRIBULATION."

THIS Chapter, though headed "The burden of Damascus," contains predictions of Divine judgments which should fall, not only on the great Syrian Empire, of which that city was the capital, but also on the Kingdom of Israel. The former was to suffer because it had "spoiled" and "robbed" God's favoured nation, the Jews (verse 14)—the latter because it had allied itself with this wicked and hostile people. (Isaiah vii. 2).

The woes thus denounced were realised some years later when Shalmaneser carried away the bulk of the inhabitants of Ephraim to Assyria, leaving their land deserted (2 Kings xviii. 6 and xxiii. 9—11). The dire results are foretold. No longer should their territory resemble a field smiling before harvest in the rich luxuriance of the ripening corn; but be forsaken and desolate like the same field when the crop had been reaped (vers. 4, 5).

It was not, however, to be absolutely depopulated and devastated.

"Yet there shall be left gleanings as the shaking of an olive-tree.

Two or three berries on the top of the uppermost bough.

Four or five in the outmost branches of a fruitful tree,

Saith JEHOVAH the God of Israel."*

Whether this indicates that a few unimportant inhabitants only would be left behind, or that the results of agricultural toil would be poor and unsatisfactory owing to the paucity of competent labourers—is perhaps a question. It is, however, probable that a merciful alleviation of the universal distress is promised. Not many—though a few—of life's essentials would remain to these distressed people—like the "two or three" or "four or five" scattered olives on the tree on which the prophet bases his illustration.

Such is this interesting passage historically considered; but the true and tried Christian will be more concerned with its spiritual and experimental lessons and suggestions. To some of these, attention is invited.

"TWO OR THREE"—"FOUR OR FIVE."

If we adopt the first view advanced above, these remaining olives will stand for true believers, some of whom will always exist in the earth, dark and perilous as the times may be. Mistakes concerning the number of the righteous are easily made. Elijah deemed himself the only godly person in Israel, whereas God had reserved unto Himself "seven thousand true men who had not bowed the knee unto Baal" (1 Kings xix. 14, 18). The prophet's error has found repetition in all ages of

*The above is from the Revised Version, but arranged according to the parallelism of Louth's well-known "New Translation." It is noticeable that the expression "gleaning grapes" in ordinary Bibles appears to lack authority. There are but two figures—the field that has been reaped, and the olive-tree with its few berries, left according to Divine command for the poor to glean. See Lev. xix. 9 and xxiii. 22, and Deut. xxiv. 20, in which the olive-tree is expressly mentioned. The figure of a vine has no place here as in chap. xxiv. 13.

the Church. It is one to which spiritual and earnest men are peculiarly liable. Holy hearts hunger for fellowship, which they often fail to find. Their own locality seems peculiarly desolate and God-forsaken; and they fear that "the godly are ceasing, and the faithful failing from among the children of men" (Psa. xii. 1). That in these last times of declension and degeneration the lament is not uncalled for, cannot be denied. However large our circle of religious acquaintance may be, we know but few who care to converse on the deep things of God. Yet the Scriptures warrant the confidence that Christ will ever have a seed to serve Him.

"On the uppermost bough," in the sphere of wealth and culture, two or three berries will be found. Cowper, in his "Truth," immortalised the good Earl of Dartmouth of his day, by a reference to our text in the very sense in which we are now regarding it.

"We boast some rich ones whom the Gospel sways,
And one who wears a coronet and prays,
Like gleanings of an olive-tree they show
Here and there one, upon the topmost bough."

We dare not regard this as a wholly exceptional case. Who does not recall the names of the Earls of Roden and Shaftesbury, the ladies Colquhoun and Olivia Sparrow, and most illustrious of all our late beloved Queen—with grateful hearts?

But "four or five" are also mentioned, "on the outmost fruitful branches." This suggests the fact that among the lower orders, those who have to work for a bare subsistence and to whom the struggle of life is hard and bitter, sovereign grace will ensure the salvation of the chosen and redeemed of the Lord. Their ignorance and diffidence may conceal them; their surroundings make their discovery difficult; but who will doubt but that from among the needy and degraded, some will be called to sparkle as gems in the diadem of the Saviour's glory for ever?

GLEANINGS SHALL BE LEFT.

These, if the second view is preferred, may signify the blessings which remain, though many others have been removed. Nature bewails the bright things that are gone. Faith rejoices in what sovereign goodness continues to bestow.

Robust health may have left us: riches may have taken flight: earthly prospects once so seductive may have proved like the mirage of the desert, mere unsubstantial delusions; or death may have snatched away friend after friend, leaving us poor in love, the only true wealth—and our course be very lonely in the absence of so much which once seemed essential to our happiness. The cornfield has been stripped; a few olive berries, however, still remain. We are not strong: but "the living, he shall praise Thee as I do this day." Luxuries are out of the question: but have we not Christ with our crust, and

"How sweet our daily comforts prove
When they are seasoned with His love."

Our outlook may be gloomy compared with the prospects of "the days of auld lang syne." We may have proved that

"This world is but a fleeting show
For man's illusion given;

The smiles of joy, the tears of woe
Deceitful shine, deceitful flow ;
There's nothing true but Heaven"—

but it has taught us—though we were slow learners—to “fix our hearts where true joys are alone to be found.” Let us then gather with gratitude the few berries that remain on the olive tree of sovereign goodness.

A yet deeper and more spiritual meaning may underlie the expressions,

“THE UPPERMOST BOUGH” AND “THE OUTMOST FRUITFUL BRANCHES.”

Here is a difference indicating a distinction. The uppermost bough is the highest growth of the tree, and to obtain berries from it we must look above and reach up. The outmost branches are those which grow farthest from the trunk and nearest the earth, to obtain fruit from which we must look and reach down.

The “two or three” berries on the topmost bough are, therefore, figurative of the outward consolations and confirmations which are obtained from the Word or found in the means of grace.

Many, in days that are passed, were much indulged in this way. They could hardly open their Bibles or hear a sermon without receiving blessing—but it is different now. Once they could walk through the corn and with ease pluck the ears and eat (Matt. xii. 1). Now what they desire seems at an unattainable height, “two or three on the uppermost bough.”

Yet it is imperative that we should obtain them. Experienced Christians cannot be happy unless from time to time select portions of the Divine word are not only opened up to their understandings but also laid on their hearts with sweet and unctuous power. How to obtain such “tokens for good” is, however, with many, the painful and pressing problem of their spiritual existence, how to reach the berries from the top-most bough.

“Stand on tip-toe and get them,” vociferates “Pastor” Duty-faith from a certain College. “Only believe, and they are yours.”

“Never trouble about these matters.” So urges Mr. Letterman Smooth-it-away, the burden of whose ministry is derision of those who sigh and cry for a realisation of the power of godliness within their souls. “The whole Bible is yours.” “Live up to your privileges,” and he bolsters up his lying testimony with the solitary line of Hart’s Hymns he knows—“Only take Him at His word,” which he perverts and misapplies. O vain and wicked men thus to delude and distress God’s fearful yet living people!

Still the “two or three” berries *are* there. They are “ *gleanings,*” that is to say, were left for the benefit of the poor and the destitute; and such are we. Come, O Holy Ghost, blow on that uppermost bough, that as at “the shaking of an olive tree,” the rich, ripe fruit of promise and consolation may fall within our reach. Then shall Faith’s hand “gather what Thou givest” and the word rejoice our weary and hungry hearts.

THE FRUIT ON THE OUTMOST LOWER BRANCHES

may refer to the secret and indescribable signs of grace in the heart.

These are most precious and important to a true Christian ; for if we are not solicitous about what goes on within us in relation to God, we are not saved sinners.

Yet this may be the source of our keenest soul-trouble. Once we could see our inner signs, as we thought, clearly.

Then the spirit of true prayer seemed to abide within us. Our conscience was sensitive and tender, and quivered at the thought of sin. Hope looked eagerly for brighter days. Faith was strong, simple, and confident. Love glowed with holy fervour. Now, however, the imprints of the Saviour's fingers are hard to perceive ; and coldness, callousness, sterility, and the most deplorable apathy concerning spiritual things are *all* that Heaven's light reveals.

Is this, however, the total of our inward grace ? Let us look again for the "two or three" signs which are spared to us. Sweet memories of the past : some godly fear : "a little" occasional "reviving in our bondage." An involuntary sigh, a living groan, a gasping, a panting and a crying after spiritual manifestations and mercies ; are doubtless small and feeble matters, but they confirm the comforting truth that

" He will never, never leave us,
Nor will let us quite leave Him."

Here, again, we should beware of the Flatterer and the false comforter. The Brother from Plymouth, "with the Scriptures at his fingers' ends," will warn the sorrowing saint against making "a saviour of his frames and feelings" and bid him refrain from "morbid introspection," or looking within, instead of "looking up unto Jesus." Liars all, are these, and the more dangerous, because their falsehoods embody so many dashes and suggestions of the truth.

Reader, is there in *your* heart any of the fruit of the Spirit, though "on the outmost branches" only that really warrants your claim to be considered and called a child of the living God ? If so, be grateful that something is spared to you in these trying days, though your signs are but "four or five" when all are told.

PLENARY INSPIRATION.

BY HENRY DADSWELL, CLAPHAM.

(Concluded.)

BEFORE the writer and his readers part, attention is claimed to two concluding questions :—

VARIOUS READINGS IN ANCIENT COPIES.

Solicitude has been caused by the admitted fact that the various manuscripts from which the Hebrew Scriptures and the Greek New Testament are derived, from causes which space forbids our even mentioning here, in some particulars differ from each other. When, however, we remember that before the invention of printing, books had to be produced by the tedious process of writing ; and recall how easily the most careful and correct penman may err ; the fact that some such divergencies exist will cause no surprise. Indeed, without miraculous intervention—which, be it noted, was never promised—these would be inevitable.

For many centuries, during which the art of printing was unknown, every fresh copy of the Scriptures or a part of them had thus to be laboriously transcribed for the most part by monastic penmen. The natural conclusion would be, therefore, that many mistakes were to be expected, and that the message would be modified and debased to suit the erroneous views of the transcribers. But we are told, by those who have made a profound study of the matter, that the various readings in manuscripts of repute are for the most part trivial and involve no new doctrine, and that we may rely on our possessing in the accepted Greek and Hebrew texts, the words of the Most High.

The greatest miracle in connection with God's Word, greater even than its first inspiration, surely lies in the marvellous fact that though for centuries of darkness the manuscripts were in the custody of the Papacy, and copies were made by the devotees of that system of error, yet the message of God condemning their heresies was transmitted by them from generation to generation. Had they been at liberty to tamper with the sacred writings, we can surmise that we should never have read of the wine at the Lord's Supper, "Drink ye all of it," or "that marriage is honourable in all," or that salvation is "not of works," or that "one is your Master, even Christ, and all ye are brethren," or that "there is but one Mediator between God and man." I might multiply passages, and doubtless many will occur to other minds, to show that a constraining power held back hands that otherwise would have removed from the manuscripts much that is dear to us to-day. On the other hand, what additions might have been made had it lain in the power of the transcribers to have written them. The book contains in no part—even supposing the words "This is my body" justified the doctrine of transubstantiation, which we know they do not—any words supporting the doctrine of the sacrifice of the mass, nothing to justify the elaborate systems of episcopal and papal government, or the perverted practices of monasticism.

ARE TRANSLATIONS RELIABLE ?

While acknowledging the verbal inspiration of Scripture, given in the original tongues to those who first wrote it, the question may arise whether the Bible as we have it in our own tongue may be depended upon as the Word of God. A full reply would demand more space than is available. It, however, is conceded that our translators were not inspired, and that the imperfection which is inseparable even from the most earnest endeavours of devoted, holy and scholarly men is evident in their magnificent version. When, however, all such allowance has been made, it must be remembered that those who were most competent to judge have borne witness to their integrity and ability. All who love our Bible and have an ear for the music of our language, must also be thankful that, in the providence of God, the time was fixed and such men chosen for this great work. Can we, who believe that the minutest details of life are at the disposal of God most High, fail to perceive that He, in a most marked and wonderful way, directed and controlled the men who produced the Book which was destined to prove the herald of salvation, peace and consolation to long succeeding generations ?

What volume is comparable to it ? Its sweet and stately Saxon breathes through all our worthiest literature, and even apart from its Divine teaching, the lustre of all other literature, sacred or secular, is

dimmed by its unparalleled splendour. Whatever benefit the Revised Version may prove to the student, it fails to improve on the former one in conciseness, clearness, and beauty.

But in a far higher sense we regard this marvellous translation, as we remember the many who have been blessed by its message through the gracious power of the Holy Spirit. It has been milk for babes, strong meat for exercised souls, and a guide to all the children of God in the manifold perplexities of life. Its light has illuminated the valley of the shadow of death; it has served as the weapon of the saints in every spiritual conflict; and its words of hope and sympathy have solaced our hearts as we stood by the graves of those we loved best.

Finally, that which the highest culture has commended, of which the most mature scholarship has approved; which sceptics have styled "our greatest classic"; from which Genius has borrowed its brightest jewels; to which oratory has been indebted for its sublimest flights—yet which has been the guide of thousands of pilgrims on their way to their Fatherland, to which the lonely and broken-hearted turn, and for which the last, low murmurs of the dying still entreat—has surely the stamp of Divine authenticity, and carries with it its own credentials as the living Word of the ever-living God—to whom be glory for ever.

SUNDAY SCHOOL WORK—ITS IMPORTANCE IN RELATION TO CURRENT EVENTS.

A Paper read at the Annual Meeting of the M.A.S.B.C.,

BY PASTOR CHAS. A. GUY (OF GRAVESEND).

THE title of the theme I have been deputed to deal with on this occasion readily lends itself to a three-headed sermonic division,—viz., 1. Sunday School work itself. 2. Its Importance. 3. That Importance in the light of current events. For time-saving purposes, the first two may be incorporated. Hence, we proceed to make a few remarks on

I.—*Sunday School Work and its Importance.*

This branch of Church life and Christian enterprise is now so firmly established, and has come to be so really regarded as an integral part of Church organization, that little needs to be said as a plea for it, and nothing by way of apology for its existence. Indeed, now-a-days, the schoolless Church is regarded with pity and wonder, and surely with reason; for where the Church's heart throbs not with love and longing for its young life, and labours not for its true well-being, both pity and wonder at such inertness and indifference may well be aroused. Yet the time can be remembered when it was considered needful for the presence of the school—where it did exist—to be apologised for. But "the old order changeth," and sometimes with advantage, and the apology is now rather proffered for its non-existence than for its existence.

It is a department of Church work that has *come to stay*; and with all the mournful complaints that at times, and in some places, are made as to the lack of interest shown, and the difficulty experienced in keeping the young, the life in this child of the Church is vigorous and strong.

We honour the memory of Robert Raikes as the pioneer of this organization; and we are filled with grateful emotion as we consider the mighty strides of progress that modest and humble effort of his to gather the uncared-for youth of Gloucester streets around him on Sundays for instruction in God's Word has made,—yet for the spirit and principle of the institution we go further back, and to other sources for its rise.

The work may well be regarded as a *branch of Gospel preaching*, for whilst the congregation and the method may differ, the true teacher yet does what the true preacher is doing, viz., opens up the Truth of God, and explains the Word of God. Hence, as preaching has the warrant of a Divine commission, so has teaching; and not in vain do we look into Holy Scripture for the principle and spirit of this important work. He who called a little child unto Him, and set him in their midst and said, "Except ye be converted and become as little children, ye shall not enter into the Kingdom of Heaven," and who took the little children in His arms and blessed them, and said, "Suffer the little children to come unto Me," would scarcely have omitted the children from the intention of the commission given to His disciples to "Teach all nations."

In that wonderful Psalm of Instruction, the 78th, Asaph declares the importance with which the instruction of the coming generation was regarded by the old-time saints (2—7):—"I will open my mouth in a parable, I will utter dark sayings of old: which we have heard and known, and our fathers have told us. We will not hide them from their children, showing to the generation to come the praises of the Lord, and His strength, and His wonderful works that He hath done. For He established a testimony in Jacob, and appointed a law in Israel, which He commanded our fathers *that they should make them known to their children*; that the generation to come might know them, even the children which should be born, who should arise and declare them to their children: that *they might set their hope in God*, and not forget the works of God, but keep His commandments."

From these words it is evident that it is the important duty of the Church to maintain in the fullest possible vigour every agency intended for the instruction of the young in sacred things, and to consecrate to this work the best talent and warmest love, for it is to them we must look for the Church of the future, and doubtless, as the Church of to-day "sows towards them so shall it reap."

This is a day of education. May it not be forgotten that "the best education is education in best things." The first lesson for a child should be concerning its parents' God. Whatever else he learn if he be not taught the "fear of the Lord" he will perish for lack of knowledge. The world may teach secular knowledge alone—it is all it can do; but the Church must not so deal with her young, but look after every Timothy, and see that from a child he knows the Holy Scriptures which are able to make wise unto salvation.

The outcome of such teaching shall be "that they might set their hope in God," and that the young may be led to do this is the great end of Sunday School work.

The Loveliness of sanctified young life gives an importance to this work. We hail the appearance of the snowdrop and crocus as early yet lovely indications of coming spring, and what a joy is felt at seeing the youth walking in Wisdom's ways—consecrating the dew of his youth unto the service and glory of God. Not only will it

“ Save from a thousand snares to mind religion young,”

but what a promise of a wealth of future usefulness there is, what whole-hearted and warm enthusiasm the young convert manifests in the things of God. The elders may be the back bone in our Churches; but the fire, the ardour, the daring for Christ's sake shall be from those upon whom as yet the icicles of indifference have not had time to form. The number of young persons in our memberships is a grand testimony to the value of the work among the young.

God is a Sovereign and can make His Word powerful in young hearts. We do not believe in any age limit marking off the believer in Christ. With the Holy One all things are possible. He has but to speak and it is done, to command and it stands fast. To chosen objects among the human race of every age He says “ Live,” and they stand among the living before the Lord. Divine Sovereignty is a bulwark in the teacher's citadel; and it is this perfection of God that encourages the godly instructor to labour on amid discouragement as well as encouragement, knowing that God's eternal purposes shall be fulfilled in the calling of young hearts, and that though sowing in tears he shall doubtless come again with rejoicing bringing his sheaves with him.

The nature of the Teacher's work makes it so important. It has been remarked that the office of a lawyer is important because it watches over property; the office of a physician is even more so because it guards our health, and “ the life is more than meat and the body than raiment.” But such things are nothing to the soul and eternity, and yet it is to these the teacher's office is appropriated. Canon Wilberforce tersely summed up the whole law of Christ in four words—*admit, submit, commit, transmit*—and this surely aptly summarises the experience and work of every true teacher, as of every godly person. He is to *admit* in his own heart and mind the truth of Him who is the Truth; *submit* to His rule, and *commit* all things trustfully to His keeping; and having gone thus far he is henceforth to *transmit*, to become the medium through whom, by life and lip, the light and love of God shall be transmitted to others.

The Work is for Eternity, and so solemnly important. Not for the passing of a pleasant hour on the Sunday, not to amuse the children, does the teacher meet his class from week to week, but the solemnities of eternity affect his own soul, and he labours in prayer and in seed-sowing that a harvest of eternal felicity may succeed. God help the teacher whose standard is lower than this. I knew one years ago—I hope the genus is now as extinct as the dodo—who week by week amused his boys by reading a tale to them. Teachers write not upon sand, but upon souls that are immortal; and the aim must not be less than to instrumentally rescue the perishing and save lost, guilty and undying—yet dying—sinners (and such are young as well as old sinners) from eternal destruction, and seek to lead them to the saving knowledge of that Saviour who is no respecter of age or of person.

II.—*Its Importance in Relation to Current Events.*

It is almost a trite saying that the present are solemn times. The solemnity of times is not because of the especial number of its year on the calendar, but rather because of the particular events that are “ current.” In whatever direction we may look abroad and take notice of “ current events,”—however strong and bright the optimistic spirit

may be,—we cannot do so without certain quakings of heart. For what do we see and hear? Wars and rumours of war; political, social, mercantile and domestic unrest. Religion (as we understand the word) at a very low ebb; much profession of godliness, but its power denied. And did we not know that these are the Scripturally declared signs, not of the latter merely, but of the last days of this dispensation, and are really the heralds proclaiming the near coming of the Son of Man in glory to take to Himself His great power and reign, we should be ready to sigh—"Whither, oh, whither, are all these things tending?" Still, the knowledge that such things must be, ere the end cometh, does not make us careless and unconcerned as to "current events," and our duty in relation to them; but as the servants of the Lord, and the courtiers of the Great King, we long that *now* He may be glorified in all things.

Current Political Events.—In the political world there is, of course, one principal thing that absorbs the attention of all Free Churchmen, loyal to their principles, viz., the infamous so-called Education Act, which the Government "with the strongest majority of recent times" has had the audacity, without any mandate so to do, to force on the country. Acting on the principle that "might is right," this Government, returned on the War question, has used its opportunity for carrying war with a vengeance into the camp of the conscience of that portion of the community we have no hesitation in describing as the backbone of the country.

This is scarcely the time or place to attempt an examination of this dastard piece of unconstitutional legislation (!). Indeed, it needs none for the purpose of forming an opinion. It is too much like the "other basket" of Jeremiah's vision, which had very naughty figs, and could not be eaten for badness. The Nonconformist appetite has had some indifferent things to taste at times; but it finds this to be "evil, very evil, it cannot be eaten, it is so evil."

Protection, with its more euphonious titles of "Fiscal Policy" and "Tariff Reform," may have been launched upon the country with the deliberate intention of withdrawing attention from the vital issues of this measure, and the burning question of the "Yellow Peril" may well excite indignation; but this thing must not—will not—be forgotten by the lovers of the young, when the ballot booths are again open; and, judging from the by-elections and the Nonconformist conscience, we cannot doubt but that then and there, the present Ministry will be weighed in the balance of "popular esteem," and found wanting.

A deceased Cardinal is reported to have said—"Give us the children, and in fifty years England shall be converted." He meant subverted—Romanized. And the progress of the Romanizing party has been so insidious of late years, that perhaps this bold, and temporarily largely successful, attempt to capture the schools has taken us by surprise. But we are not defeated, for we have the might of right, of truth, and of God, on our side. We must fight, and resist by all possible means; and let the methods adopted be reconciled to each person's conscience.

In this holy war, the Sunday School Teaching Battalion has no inconsiderable part to play. Brethren and sisters, with ever-increasing enthusiasm, earnestness, prayerfulness, and confidence in our God, we must *oppose teaching to teaching*—setting over against the errors of Ritualism and Ecclesiasticism the *simple truth as it is in Jesus*—open-

ing up the Bible—teaching that “there is none other name under heaven given amongst men whereby we must be saved.”

The enemy is busy sowing tares, we must be equally busy sowing wheat. In a Catechism intended for use in schools, we meet with such questions and answers as these :—When were you made a Christian ? When I was baptized.

Can anyone become a Christian without baptism ? No.

In what light must we view those who have never been baptized ? As the heathen, whether they be old or young, notwithstanding that they may be in the habit of attending Divine Worship.

Is Dissent a great sin ? Yes. It is in direct opposition to our duty towards God.

Dissenters are heretics. Some are unexceptionable characters in a moral sense, but not holy men—for a moral man is one who acts from the impulse of education, a holy man does good by the aid of the Holy Ghost, whom they (Dissenters) possess not.

The children of a certain school were taken to a children’s mass in school hours, and the vicar said—“Bow your heads, children, and keep very quiet: Jesus is now on the altar.” A regular attendant at one of our own Kent Churches informed his Pastor a few weeks since, that because his son could not recite the catechism, the master told the boy that he “deserved to be burned.” Church members, teachers, these are some of the dangers threatening the uprising race in the day-schools, and rather than have this “Religious” teaching, I, for one, say—lay the Bible aside, and let these schools be in deed what they are in name, “Secular Schools,” and let us look after the religious training of our own children. This “current event” shows the importance of Sunday School Work. Be it the mission of the Church

“To call the lambs with gentle voice,
And lead them to the fold ;
To tell them of a Saviour’s love,
That story sweet and old.”

But there are other current events, which make this work so important. The limits of my paper will not permit me to elaborate upon *National and Domestic current events*. I can only briefly mention the growing *Desecration of the Sabbath*, and who that has the real interest of the young at heart can look upon this without a trembling spirit. The sanctity of the day which the Lord hath blessed and set apart for His own honour, is altogether rejected by the ungodly ; and, alas, not greatly regarded by a large proportion of professing Christians. This indifference re-acts prejudicially upon the children, and seriously interferes with the work of the teacher, who feels it a part of his duty to enforce the command—“Remember the Sabbath day to keep it holy.”

The *Sporting and Gambling* proclivities of the age, and the all too-apparent influence they have upon the youth, makes the godly teacher groan and pray for ability to so present the truth of things, that the few young hearts coming under his influence, may be seriously impressed with the vanity of all these things.

The *General Indifferentism to Religion* in the Home, the open or veiled contempt towards sacred things, and the lack of a sense of obligation to the goodness of God, makes the teachers’ work more imperative as a counteracting influence.

The growing spirit of *Disobedience to Parents*, which is such a marked domestic "current event," is one the issues of which, I fear, we can but imperfectly foresee. Its trend is for the demoralization of the rising race. Parental control is largely a thing of "the good old times," and the order of those days when children obeyed their parents is now being inverted, so that the Apostolic injunction will need some alteration to meet existing requirements, and instead of "Children obey your parents in all things," it should be "Parents obey your children," to make the precept and practice square. Is not this laxity in home discipline answerable for not a little of that *lack of reverence for old age*, which is another lamentable "current event." The counteracting influence of ideal Sunday School work to these things is no small part of its importance.

Dear fellow-workers, we magnify your office, and pray that a sense of the importance of your work may increase your earnestness, that every seed of truth sown may be watered by prayer and an utter confidence in that God who has set His throne in the heavens, and whom you serve, to yield of its kind to His own glory, and that this consciousness may lead you to say with Horatius Bonar:—

"I thank Thee, Lord, for using me, for Thee to work and speak:
However trembling is the hand—the voice however weak!

O honour higher, truer far, than earthly fame could bring,
Thus to be used in work like this, so long, by such a King.

A blunted sword, a rusted spear, which only *He* could wield,
A broken sickle in *His* hand; to reap *His* harvest field."

MEMORIES AND MEMORABILIA OF CHARLES HILL.

(Concluded.)

"**A**NA," according to the Dictionaries, is "a suffix to names of persons denoting a collection of their memorab'esayings." Such are the Chalmeriana, Rylandiana, and Johnsoniana, which contain the observations of the great men to whom they refer—as also are—though not expressly so styled—the "Table Talk" of S. T. Coleridge, Samuel Rogers, and Martin Luther. To persons interested in the analysis of human character, such books have a unique fascination. In formal biographies men are represented as taking their part in the graver matters of life's solemn business. In these, we see them in, what might be called their moral and social "undress," in company with those before whom they were unconstrained and at ease, and to whom they showed their hearts and exhibited their peculiarities and powers in a way not otherwise possible.

This is the last of a short series of papers designed to cast some side-lights on the true life of a servant of God of very marked personality, great talents and prolonged and far-reaching influence.

TRANSIENT COMMUNION.

"When I hear that a Church which formerly maintained Strict Communion has changed its order in this matter and opened the Lord's Table, *I always conclude that there is dirty money at the bottom of the affair.* Whenever did you hear of this being done to oblige a poor man?"

DEATH EXPANDS OUR IDEAS OF HEAVEN.

"I take far more interest in South Africa and Cape Town than I once did, because two of my boys are settled there.

"So our thoughts of heaven become more definite and distinct, as those we love leave us for that bright world. Many of my best and truest friends are, I know, there already; and this gives me a sort of definite realisation of its joys that I was not conscious of before.

"FRIEND (in reply): But is not Christ Himself the joy of Heaven? The Lamb 'is the light' of the City, and to 'see His face' our grandest anticipation.

"C. H. (with, perhaps, a trace of impatience): I know that, my friend, as well as you do, but as I am conscious here of communion with the Master, and also of communion with His people, and the two things are separate and distinct; I cannot see why hereafter, while to be where He is, will be the essence of Heaven, such fellowship as we now know with His people should not be continued and enlarged in a permanent manner. At all events, I cherish the idea very tenaciously."

THE DECREPITUDE OF AGE.

"I should hate to live to be an old, worn-out, useless man. My immediate relatives all died early, and so shall I."

He, however, remained with us for more than seven years, after resigning his long pastorate, and finally passed away at the ripe age of 83 years.

Happy is it for us that the issues of life and death are with the Lord. It is good to be brought to the calm resolution of patient Job. "All my appointed days on earth will I wait till my change come."

THE THREE WORTHIES OF SUFFOLK.

Just as in the earlier decades of the last century, Kent was favoured with three Baptist ministers whose grace and gifts made them pre-eminent in that county—the Brethren Shirley of Sevenoaks, Rogers of Eynsford, and Pope of Meopham; so the cause of God in Suffolk at the same time was served by George Wright, of Beccles; Samuel Collins, of Grundisburgh; and John Cooper, of Wattisham. Others there were whom God greatly honoured, but in some respects these "came not up to the first three."

Of GEORGE WRIGHT our brother always spoke with a respect akin to reverence, as a saintly, scholarly, and unapproachably great minister of the Lord Jesus. He it was, our friend told us, who was styled by J. C. Philpot, "the silver-tongued prophet of Suffolk," and he deemed the appellation just. There were, he said, such sweetness and solemnity in his voice; such dignity in his demeanour: and such fulness of weight in his matter as enforced universal deference; nor could the most frivolous refrain from attending when he was addressing a congregation. He was, on the whole, the best theologian with whom our late friend—as he averred—was ever acquainted; and Mr. Wright's published sermons and Circular Letters were he judged incomparable as expositions of Divine Truth. A biography of this great man, published in 1875, did not meet with his approval, and he gave it no space on his shelves. Wherein, however, he deemed it faulty or defective the writer never heard him say. "You know whether a portrait is like the man it claims to represent,

without criticising every detail"; so he summed the matter up, generally adding—"and this book does not give one a just idea of George Wright."

JOHN COOPER, he always said, possessed a fine mind, and could think out his subjects as few are able to do. This, however, sometimes made him tedious as a preacher, for his sermons revolved around one thought which he expounded and expanded at such length that his hearers wearied of the effort of following him.

SAMUEL COLLINS, he often observed, was the manliest man he ever met with. When, however, William Winters in *THE EARTHEN VESSEL* asserted that he was Suffolk's "champion preacher," he queried the accuracy of the statement. Sam. Collins, he said, was most uncertain, and unreliable in the pulpit, by no means logical, and connected and often very "thin." Yet you could hardly hear him without his rolling out some grand and sublime Gospel truths which compensated for all deficiencies. "As an organizer," said our friend, "he excelled. He was a born lawyer: could see the legal bearing of things with extraordinary clearness. He made I know not how many wills for his friends far and wide, and always satisfactorily."

"The bond of union between these three so dissimilar but really great men," he averred, "was their solicitude for the welfare of the Churches as a whole. Never did God's servants manifest more of *the Denominational spirit* which had so much to do with the welfare of our causes in the old days."

IN READING THE SCRIPTURES

he excelled above many. Though knowing nothing of Bell's system of Rhetorical Punctuation, he was accustomed to interpolate short and almost imperceptible pauses, on a principle of his own, which brought out the sense in a most clear way; and often proved far more effective in elucidating a passage than long and elaborate comments. What Abby Bolton, is recorded in that sweetest of memorial volumes, "*The Lighted Valley*," to have penned concerning her grandfather, William Jay, of Bath, is to a great extent true of him of whom we write:—"The expression with which he reads the Bible is wonderful—his words distil as the dew—so softly and yet so effectually do they fall. His manner of merely emphasising some passages, gives you an entirely new view of them."

His rendering of a hymn, when on rare occasions he gave one out, was equally impressive. Never will the writer, with a few other brethren, forget the peculiar pathos and power with which he read a favourite hymn of his beloved Watts, at the close of a Harvest Thanksgiving Service, at his own chapel, some quarter of a century since. The last verse, as he vocalised it, thrills our heart like distant music, to this day:—

" His own—soft—hand—shall wipe the tears—
From every—weeping eye :
And pains—and groans—and griefs—and fears—
And *Death* ITSELF—shall die."

HIS LETTERS.

Unlike many men of his time and up-bringing, he felt little pleasure in writing, even to near friends, and generally made his correspondence as brief as possible. "Love from all, to all, Yours cordially, Charles Hill," formed their ordinary termination. At times, however, when the occasion

was unusual, he expressed his secret and spiritual thoughts in a fuller and more tender way.

This our brother E. Marsh confirms, by saying that though he did not as a rule "hang his heart on his sleeve, he would sometimes make one feel its throbbings in a letter. As thus:—"I sometimes try and talk to the Lord about you. I hope He may let you know what I say to Him, by His acts replying for me to you." Again: "The Lord's help and blessing be the strength of your days, and daily companion in the untrodden paths."

Again: "David said that when he was brought low, God helped him, and so it will be with you. Many have trodden your path before you; look out for their footsteps and hope to the end."

Let the following touch of fatherly sympathy speak for itself. "Am sorry to hear of the continued sickness in your family. I know all about it. You are now passing through the second bad time in a minister's life, and after a while the third will come. I have gone through it too, and quite understand it, and can sympathise with you, but can do nothing to help you. I would, most gladly, if I could, but the Lord can; and He will act according to His faithful promise and gracious power."

His firm confidence that God would stand by all His faithful servants, was a strength to many a young minister. Some will recall a sermon at Rishangles. Preaching on covenant faithfulness he paused, and said, "My dear young brother, battling with many trials in His service, just know and believe that your God is faithful to you. Give up? Never! Go on and prosper. Stick to your work and be faithful to your Master, who will never be unfaithful to you."

Writing once in this strain he said: "The days are dark for the truth, but the victory is certain in the future, so still keep on and faint not. ALL'S WELL.

"The Captain lives and loves and helps, as He ever has done."

A SAFE COUNSELLOR.

His advice was pointed and wise. I recall the case of a young minister who wrote him touching an invitation to another pastorate. In reply, naming the Church, he said:—"Does not some of the old banking after that place cling to you? I think it does. I caution you to be very careful about it. It does not seem to me to be at all a desirable sphere for you. I question whether any minister could work there and be happy, and especially a man like you with your temperament. I daresay you now have many things to meet and put up with, you dislike and wish were different. So have all, and so will you, go where you may. . . . I counsel you then to remain where you are, and make the best of it. Be thankful things are no worse, and pray that they may soon be a great deal better."

What might not some have been spared had they but taken the counsel of one whose foresight was so remarkable.

SOME RAYS OF SUNSET GLORY.

During the last few months of his life, he was greatly tried with insomnia, to which he refers in a letter penned not long before the "home call" came:—

"The Master is kind, especially during my long nights while I lie awake and can't sleep. There is, at such times, a lot going on between

us. I have no raptures ; I never expected any, and don't require any, much preferring the calm, quiet and confiding state that I am favoured with, for after all, what have I to do with such matters ! My times are in *His* hand, nor can they be in better ones."

* * * * *

"O God, to whom the happy dead
Still live, united to their Head
Their Lord and ours the same.
For all Thy saints, to memory dear,
Departed in Thy faith and fear,
We bless Thy holy Name."

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

STRICT BAPTIST MISSION.

THE half-yearly meeting was held at North-road Baptist Chapel, Brentford, on Tuesday, April 19th. Pastor E. Mitchell (the President) was helped to preach from Mark xvi. 15, 16, to a good number of friends and ministers.

The vice-president, pastor R. Mutimer, presided at the evening gathering. The chapel was well filled. Brother Millwood offered prayer. The reading was Psalm ii.

Pastor E. Marsh, a true missionary in heart and life, held forth the words, "God so loved . . . that He gave."

Our missionary's father, pastor Josiah Morling, made feeling reference to the honour bestowed upon him by God in sending his son to the foreign field, and said he wished that even his two other "boys" were at "the front" too. His text was Isa. lv. 10, 11, and dwelt upon the figures mentioned, and said it was very certain God has ordained to save souls, and that it is His pleasure to do so.

Brother Sapey, who comes from Suffolk, and therefore well known to the chairman, gave a spirited address, and referred to Acts xvi. 8 as his text.

Words were heard from missionaries Booth and Morling, written in letter form, and read to the audience by the Minute Secretary. These letters will be found in the *Strict Baptist Mission Herald*.

Pastor Steele, an old friend of the Mission, delivered sound words on Rev. iii. 8, "I know thy works; behold, I have set before thee an open door."

Pastor Chisnall, of Guildford, made some pleasing remarks. One sentence which fell from our brother's lips was: "We are all missionaries, because we have been redeemed by the precious blood of Christ." He concluded by giving us the missionary's promise: "Lo, I am with you alway."

Pastor H. D. Sandell's text was, "O, send out Thy light and Thy truth!" which he termed a missionary motto.

Collections realised £10, for which praise God. After thanks had been expressed to the friends at Brentford the meeting closed with prayer, our hearts at the same time expecting great things from Him. P. J. C.

IPSWICH (ZOAR).—On Good Friday sermons were preached, afternoon and evening, by Mr. E. Marsh to excellent congregations. The afternoon subject was: "The end and cause for which Christ came into the world" (John xviii. 37); and in the evening, "The ever-abiding Christ" (John xii. 34) set the speaker's tongue at blessed liberty, and refreshed and blessed the hearts of his hearers. How we wished that from every pulpit such blessed truths had been set forth.—H. B.

WOOLWICH (ENON).—On Sunday afternoon, April 10th, an impressive service was held, when a portrait of the late Mrs. Abrahams was unveiled. After an address by our pastor to the scholars the covering was removed by our youngest teacher, Miss Howes. Brother Abrahams, who was deeply affected, acknowledged this act of kindness in a few well chosen words.—J. A. WREN.

BRADFIELD-ST.-GEORGE.—The fourteenth anniversary of our Mission Hall, Hestett, was held on Easter Monday. Tea was provided in the hall at 5.30; about 80 were present. Our pastor, Mr. W. Dixon, presided at the meeting in the evening, when the hall was quite full. After reading our Lord's commission in Luke xxiv. our brother, Mr. W. Rumsey, led us in prayer. The singing of the hymn from our Mission book,

"I love to tell the story
Of unseen things above,"

will, I am sure, never be forgotten by those present. The Lord's presence was felt all through the meeting, which was the best anniversary we have had. We

thank God and take courage. All the praise and glory His due.—W. DIXON.

LEYTON (GOLDSMITH-ROAD).—Special services were held on Good Friday, April 1st, when two sermons were preached by Mr. J. E. Flegg, that in the afternoon from John x. 11, "I am the Good Shepherd: the good shepherd giveth his life for the sheep." The characteristics of the flock were noticed, as being chosen, marked, and called; the excellencies of the Shepherd in His peculiar, individual, and constant care of His flock; and the love of the Shepherd in voluntarily giving His life as the payment of the penalty due to the flock and as their substitute. The evening sermon was from Gen. xxxi. 13, "I am the God of Bethel." The God of Bethel is He who appears for His people in providence, and who reveals Himself to them in grace. He who appeared to Jacob and gave him a definite promise is the God who fulfils many promises in the experience of His people to-day. We were cheered and encouraged by these services, which were much appreciated. A fair number gathered, and collections were good. The chapel has had some necessary repair executed inside, and looks brighter and more comfortable. The neighbourhood is a growing one, many new houses being built, and it is hoped that among the many who come to reside here, there may be some who will come in to support us. Readers of the "E. V. & G. H." in the neighbourhood, and unattached to any sister Church, are requested to note the address; we shall be glad to see them.

READING (PROVIDENCE).—The usual Good Friday service in connection with this Cause was of a very encouraging character. Mr. J. W. Gosling, of Hartley Witney, preached in the evening. The service was commenced by hymn 1,005 in Gadsby's Selection, "Come, let us join our cheerful songs;" and our brother took for his reading Rom. xii. He then gave us a very practical discourse on "Christian Service," taking Col. iii. 23, 24 as a basis for his remarks. During the service anthems were sung by the young friends, and a collection was taken on behalf of the deficit incurred on the new school buildings. We were much gratified to see with us our pastor-elect, Mr. J. Lambourne, late of Warboys, and also our esteemed brother Mr. H. Coxeter, of Bucklebury. A public tea was held at 5 o'clock, at which a goodly number of friends were present.

GUILDFORD, SURREY.—On Lord's-day, March 20th, the Sunday-school anniversary was celebrated. Sermons were preached morning and evening by

our pastor, and a service for the children was held in the afternoon, when the prizes were distributed. On Wednesday, March 23rd, at 3.30, pastor E. Marsh (of Stratford) preached: the congregation was a large one, the chapel being quite full. Tea was provided in the school-room, which was crowded to overflowing; and at 6.30 promptly, the evening meeting commenced, F. J. Catchpole, Esq. (of New Cross, London), being in the chair. The report was read by the superintendent, Mr. G. Pickett, and the chairman's address was of an encouraging nature, as he spoke of the various items the report disclosed. Mr. D. Mann (of Cranleigh) in a very able speech moved the adoption of the report, which was seconded by Mr. W. Wileman, in a bright and cheering address. Mr. E. Marsh gave a very interesting address, more especially to the scholars, which was much enjoyed. Our pastor made a short speech, in which he thanked the chairman and all the friends for coming to our help, and for the friends in providing tea, and attending to the various matters tending to the present successful anniversary. He also touchingly referred to absent friends, especially Mr. J. Billing, and with the closing hymn,

"Holiest, breathe an evening blessing,
Ere repose our spirits seal,"

a very happy day ended. The chapel was crowded. The collections from all sources has reached the total of just over £26; and so we thank God and take courage.

BRENTFORD (NORTH-ROAD).—The 86th anniversary of the Cause here was held on Easter Monday, April 4th, when three sermons were preached. The attendance was very good at each service and the sermons were much appreciated. In the morning pastor E. Mitchell preached from Rom. vii. 25. In the afternoon pastor O. S. Dolbey preached from Zech. x. 5. In the evening our own pastor, Mr. R. Mutimer, preached. He took for his text Mark xv. 37. May the Lord's richest blessing rest upon the proclamation of His Word, upon His servants, and upon all those who were present at these services, is the prayer of.—E. FROMOW.

CLAPHAM (REHOBOTH, BEDFORD-ROAD).—On Sunday and Tuesday, 20th and 22nd March, we held our 47th anniversary of formation of the Church. Sermons on Sunday were preached by Mr. Dadswell and the pastor. On Tuesday afternoon, Mr. John Bush preached from Psa. xxxi. 14, 15, to a good congregation. A good number partook of tea in the schoolroom. At the evening meeting Mr. J. M. Rundell took the chair, and after singing and reading from 2 Tim. i., brother R. Bawden

sought the Divine blessing. Our chairman then gave us a few choice and savoury words, which were well received. Brother Joseph Arnold read his report, which spoke of our past and present position as a Church. Brother Bush followed with a sermonette on the words, "Whose I am, and whom I serve." Brother Beecher from the words, "Of His fullness have we received," &c. Our young brother Goodenough followed from "Ye in Me, and I in you." Brother Cornwell gave a few words founded on Matt. xviii., "He forgave him all." Pastor W. Waite made a few remarks, and thanked all present for their attendance and help. The chairman in a few words and short prayer brought the meeting to a close.

PECKHAM (ZION, HEATON-ROAD) — On Easter Monday services in aid of the Extinction of the Building Debt on this Cause were held. In the afternoon Pastor Chilvers (of Ipswich), preached to an encouraging auditory a God-honouring discourse, based on the testing of Abraham's faith at Mount Moriah. At 5 o'clock some eighty or more friends sat down to tea. At 6.30 a public meeting was held, at which our brother, Mr. J. Banyard, a former deacon, presided. After the reading of the report by Mr. Vialla, addresses were given by brethren Chilvers from the "Prodigal Son," E. White on Psa. lx. 4, Voyage on the "Sacrifices," and T. Jones, on the "Ascension." Altogether the services were successful, the collections equal to those of previous years. We are making strenuous efforts to pay off another £50, and will be thankful for any help. — J. KNIGHTS.

LIMEHOUSE (ELIM). — The Sunday-school anniversary services were held on Sunday, March 13th, when the pastor, Mr. F. C. Holden, delivered two excellent sermons, which were in every way appropriate to the occasion, his texts being Gen. xlviii. 15, 16, and Psa. cxlv. 7. In the afternoon Mr. G. Nash kindly addressed the school in an interesting and profitable manner from the words, "Search the Scriptures." On the following Thursday a goodly number of friends assembled with the scholars for tea, the schoolroom being fairly filled. In the evening a public meeting was held for the purpose of distributing some sixty prizes to the scholars, special anthems and recitations also being rendered by them. W. S. Millwood, Esq., presided, and sought to instruct the children in reading, and commenting upon Psalm 1. Mr. Hall offered prayer, and the secretary read the report, which testified of another year's work of faith and labour of love in the interest of the young, and showed that notwithstanding some falling off,

the attendance had nevertheless been fairly good. The children's programme was interspersed with Scriptural addresses by Messrs. Brazier, Galley, Elsey, Holden, and the superintendent, E. P. Baldwin. The collections and subscriptions were exceeding good, being about £9. — T. B.

STEPNEY (REHOBOTH). — Most enjoyable services were held in this sanctuary on Easter Sunday, in commemoration of the 61st anniversary of the Sabbath School. Our pastor, Mr. J. Parnell, preached in the morning from "And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?" The evening text being, "Train up a child in the way he should go, and when he is old, he will not depart from it." In the afternoon the scholars, teachers, and friends assembled in the chapel, and much enjoyed an address by the pastor, upon "In that day shall there be upon the bells of the horses, Holiness unto the Lord." Easter Monday afternoon Mr. E. Mitchell preached his annual sermon to our young friends, subject, "The true riches" (Luke xvi. 11). The evening meeting was presided over by our pastor, in the absence of Mr. W. Harris, who we regret was prevented from attending through illness. The president read Psa. viii., and Mr. A. Silvester asked the Lord's blessing. The report read by the superintendent, Mr. Hayter Scrivener, stated there were 142 scholars on the books. The Spirit of the Lord is with us, blessing His Word, one from the young women's Bible-class having been baptised, and added to the Church during the year. Mr. T. Jones spoke of Christ, the teacher's and preacher's example. Mr. E. Mitchell's subject was "Sowing the seed of the Word of God." Mr. F. C. Holden spoke upon "That they might set their hope in God." Our pastor's subject was "Prayer and Perseverance." The scholars are deserving of praise for the excellent manner in which they sung the hymns which were composed for the occasion by the superintendent. Prayer and the Doxology closed this happy meeting. — HAYTER SCRIVENER.

NOTTING HILL GATE (BETHESDA). — The 38th anniversary was celebrated on April 10th and 12th. On the former date Mr. A. B. Hall preached morning and evening, and on the latter pastor J. Bush, of Kington, preached in the afternoon. In the evening a public meeting was held, presided over by F. J. Catchpole, Esq., who, after a hymn had been sung, read Psa. xx. Brother Dann implored the Divine blessing. A short report was read by the secretary, in which the loss the Church had sustained by the deaths of brother

Oxborrow, deacon, and his wife within the past month was commented on. The chairman expressed his sympathy with us as a Church, and remarked that God buried His servants, but His work still goes on. He concluded his address by commending to us 2 Thess. ii. 16, 17. Brother C. J. Dykes gave an interesting address based on Psa. xi. 7. Pastor A. Andrews followed with cheering words upon "My people shall be satisfied with My goodness" (Jer. xxxi. 14). Pastor H. Dadswell also sympathized. He could do so, as he had a deacon for twenty years, and a member for forty-four years (paralyzed), both passed away. "But thou remainest," he had to say to many he had known and loved. May our hearts be uplifted when we remember that with even two or three He has promised to be, who are gathered together in His name. He is unchangeable. He will not leave nor forsake us. Pastor Brown's subject was "the Peace and Prosperity of Zion." "Peace be within thy walls, and prosperity within thy palaces." This is the desire of all the Churches. Singing, prayer, and singing the Doxology, brought this successful meeting to a close. The collections amounted to over £6, for which we are thankful.—W. C. B.

FLEET, HANTS (EBENEZER).—Once more we were as a Church privileged to meet and celebrate on Good Friday last, the anniversary of our birth, and also of the settlement of our pastor, Mr. E. Medhurst. Being favoured with fine weather, we were also cheered with the visit of friends from all the surrounding Churches, taxing our accommodation to the utmost. For this especial as well as our ordinary blessings we wish to "thank God and take courage." It was our happy lot to have on this occasion to minister to us in holy things pastor T. Hull, of Hastings, whose testimony, it is needless to state, partook of three elements—solidity in doctrine, sobriety in statement, and faithfulness in dealing with all present. We believe the blessing and presence of God were enjoyed by His people present. And now may He lead us through the year we have just entered with hope and expectation so that we may have to exclaim at its close, "What hath God wrought?"—JOSIAH.

HALESWORTH.—On Good Friday, April 1st, special services were held, when an excellent sermon was preached by our esteemed brother Suggate, from the words, "Christ All-and-in-All." Tea and public meeting followed, presided over by Mr. Suggate. "Kindred in Christ" having been sung, a Psalm read, and prayer offered, Mr. Picton, minister of the Congregational Chapel, addressed the meeting on Christ

and the benefits accruing to those who are brought into contact with Him. Brother Edwards made a few remarks on "Stirring up your pure minds by way of remembrance." Brother Watts referred to the visit of the Queen of Sheba to Solomon. Brother Sheldrake concluded with an address on the words, "It is finished."—H. P.

TUNSTALL, SUFFOLK.—The annual meeting was held on Good Friday, when Mr. Emmerson preached in the afternoon from Numb. xvi. 48, and in the evening from Isa. vi. 5, 6. Both sermons were much enjoyed. On the following Sunday, Mr. Murrell commenced his labours amongst us as pastor. Our congregations have increased since he came amongst us, and we pray that he may be greatly blest to the ingathering of many.—A MEMBER.

WANDSWORTH COMMON (CHAT-HAM-ROAD).—On Easter Sunday and Monday, April 3rd and 4th, we held meetings in celebration of the ninth anniversary of the Church and the fifth of pastor J. E. Flegg's ministry. Two sermons were preached by our pastor on Sunday—in the morning from Luke xxiv. 46; evening, Josh. xiii. 1, "There remaineth yet very much land to be possessed." Our pastor dwelt very sweetly on the goodness of God to our cause here in recounting the nine years of our existence as a Church, and also during his own pastorate of five years, in which time our Lord has undoubtedly blessed us greatly. But in looking round our own neighbourhood one could plainly see that "there is yet very much land to be possessed." The same was applied to the spiritual attainments in the Church. On Monday afternoon pastor G. W. Thomas, of Watford, preached a sermon from Jer. vi. 16, "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths," &c. Our dear brother spoke of the diffoulty some found to-day in sticking to the old truths, and suggested that the inclination was to go to an entertainment rather than a prayer-meeting. The sermon was full of the good old doctrine of free and sovereign grace, and was evidently enjoyed by the goodly company assembled. In the evening pastor J. E. Hazelton, of Hill-street, spoke from the words in 1 Cor. xv. 35, "But some man will say, How are the dead raised up? and with what body do they come?" The way in which the large company listened to our brother was proof of their spiritual enjoyment. A wonder-working God who was able to transform a dead soul into a living one was able to raise our bodies at the resurrection. Each one that the writer spoke to testified to the spiritual profit received, and we are greatly indebted

to our brother for his deeply-thought-out and instructive sermon. May God richly bless him in his work. The whole Church at Chatham-road are united as one to our dear pastor, and pray that his labours among us may be crowned with rich spiritual success.

ST. ALBANS (BETHEL).—We desire to thank our heavenly Father for another manifestation of His love and presence in our midst on Monday, April 14th, when we were favoured to have with us our esteemed brother E. Marsh, of Stratford, who we all rejoiced to see restored in health and strength. The dear Lord granted us very favourable weather, and also constrained many of His dear people to meet together to hear the truth as it is in Jesus to their souls' edification and profit. Our brother was blessedly led in the afternoon to preach from the words found in 1 Pet. i. 3, "The Christian's Hope." His discourse was opened up thus—(1) The Source, a risen and exalted Christ; (2) The Standard, "according to His abounding mercy; (3) The characteristic—lively; (4) Consequence of possession—we are to bear witness. Speaking in the power of the Holy Ghost, our brother was instrumental in encouraging many a weary pilgrim travelling Zionward. In the interval of service a public tea was provided, to which a goodly number of the friends sat down. At the evening service our brother was again helped to preach a spiritually eloquent sermon from the words found in Psalm lxxii. 15. Good numbers attended each service, and our collections were slightly above the average. We earnestly desire to record our gratitude to an ever-faithful God for His abundant mercy to us, and also thank all the friends from the neighbouring causes of truth who gladdened our hearts by their presence and helped to make the day a complete success in the proper sense of the word. At the close of the day, while meditating upon the goodness of our God, these words of the poet came home very forcibly to the writer's mind:

"How can I sink with such a Prop?"

Or lose my way with such a Guide?"

To God be all the praise. Amen.—G. W.

HORNSEY RISE (EBENEZER SUNDAY-SCHOOL, ELTHORNE-ROAD).—SPECIAL services to celebrate the 21st anniversary of the school were held on March 13th and 17th, two sermons being preached on the Lord's-day by our pastor, Mr. H. D. Sandell. On the following Thursday the scholars met for tea at 5.30, and a public meeting was held in the evening at 7 o'clock, presided over by E. H. Britton, Esq., of

Wilton-square. After singing, the reading of the Scriptures, and prayer, the secretary read the report, which showed 66 regular scholars on the books, with eight teachers, there having been an increase of two male teachers during the year. The chairman in his address gave some good advice to both teachers and scholars, and having wished us much prosperity during the ensuing year, called upon our esteemed friend, Mr. J. E. Eisey, to address the meeting, who, in a very succinct manner, illustrated what good friends the Bible, the Sunday-school, and prayer were, basing his remarks upon Prov. xxvii. 10. The next speaker was Mr. F. Barnes, of Chelsea, who greeted us as a fellow-labourer in the work, and expressed the pleasure he had in being with us. He presented the 12th verse of Psalm cxliv. as being the desire of every true and earnest teacher, and although discouragements and difficulties were often encountered, he gave wise counsel concerning seeking the Divine aid and leadings in them. Our old friend and brother, Mr. A. Lioence, followed. He stated he had bought his subject for a penny, and having produced a penoil, drew some striking parallels between it and our lives. The aggregate collections totalled £81s. 10s., and we indeed feel much strengthened and encouraged to go forward in our work among the rising race, believing that our gracious God will own and bless our labours.—A. G. SANDELL, Hon. Sec.

CLARE, SUFFOLK.

THE pastor, Mr. W. Tooke, after labouring here for seven years, having resigned his position on the ground of ill-health, concluded his ministry on Lord's-day, March 20th, when large congregations gathered to listen to his farewell sermons.

On Tuesday, March 22nd, a public farewell meeting was held, which was attended by a large number of the members of the Church and congregation, and also by a number of the residents in the town and district. The senior deacon presided, who in his address expressed his pleasure at the presence of so many, although they felt sorrowful for the object of the meeting. He then paid a feeling testimony to the pastor's ministry, stating that he had laboured in season and out of season, faithfully declaring the whole counsel of God. During Mr. Tooke's pastorate much had been done for the improvement of the chapel. A new platform had been erected, a new organ obtained, the buildings thoroughly renovated, and the finances of the Church placed on a sounder basis. Better still, by the help of God, a more lasting and enduring work had been accomplished by the

ingathering of precious souls and many additions to the Church. After speaking of the unity which had existed between himself and the pastor, the chairman concluded with the sincere hope that they should often see Mr. Tooke at Clare, and that a change of air would restore him and Mrs. Tooke to health and strength, and wished him, wherever God might lead him, the richest of blessings.

Short addresses were given by Messrs. Tarrant, Woolard, H. Ince, and pastor H. D. Tooke, of Lowestoft.

A very pleasing feature of the evening was the presentation to Mr. Tooke of a framed illuminated address. The presentation was made by deacon Wiffen on behalf of the Church.

Mr. W. Crow, on behalf of the Christian Endeavour Society, having testified to the help and encouragement the young people had received from the pastor, presented him and Mrs. Tooke with a handsome silver-plated fruit dish, suitably inscribed.

The pastor feelingly acknowledged the gifts, and heartily thanked all for them, and also for the kind words of appreciation spoken concerning his work. He wished publicly to state that his reason for leaving was purely on the ground of physical inability to fulfil all the duties devolving upon him as pastor of this Church. After reviewing the work of the past seven years, he stated that he did not know where he should go in the future, but that he left confidently in the hands of God. In bidding them farewell, he did so with every heartfelt wish for their future prosperity as a Church and people, and trusted that he might have the pleasure of visiting them again and again in the time to come.

The chairman closed a very encouraging meeting on behalf of the deacons and Church by wishing Mr. Tooke God-speed, and trusting that God would guide and help him in the future by directing his steps to another sphere of great usefulness and service.

H. D. T.

STRICT BAPTIST MISSION.

ELTHORNE-ROAD, HORNSEY RISE.

SPECIAL services on behalf of the above Mission were held here on Good Friday, April 1st, when pastor E. Mitchell, president, preached in the afternoon from Rom. i. 16. "I am not ashamed of the Gospel of Christ," wherein he set forth what the Gospel really is, in proclaiming with no uncertain sound the atoning sacrifice of Jesus for sin, and His substitutionary character as our Surety, and its preordination in every detail, the truth of such being proved throughout the Scriptures, and by our experience of the resulting benefits placing the matter beyond the controversy of

opponents; and then, as to the necessity of believers confessing Christ, and readiness to consistently acknowledge Him, as the apostle did, at all times, in all places, in all society, and under all circumstances, there being nothing in the Gospel of Christ to be ashamed of. The preacher bore personal testimony to the value of a bold front to the enemy, and not yielding to the besetting temptation of being ashamed.

After a social tea in the schoolroom, pastor S. T. Belcher, secretary, preached in the evening from Acts viii. 35. In pressing the claim of the heathen to our consideration, the preacher remarked that, by the example given us of the conversion of the Ethiopian eunuch, the great truth was set forth that the Gospel was adapted to all kinds and conditions of men, and that although some races of mankind are despised and considered degraded, the more favoured tribes had still the same depraved nature, and therefore needed the same Gospel, and that patriarchs and prophets and apostles were men of like passions as we are. Then, as to the necessity of being sent to preach Jesus, to be successful it must be by the direction and influence of the Holy Ghost.

Mr. Belcher gave some interesting particulars of the growth of the Mission, under the Lord's blessing, during the past six years, and the encouraging features of the present position and prospects.

A goodly number attended the services, and practical interest was manifested by a good collection for the Mission funds. Many such pleasant and profitable services be enjoyed and the prediction of "abundance of rain" be spiritually realised. H. G.

WETHERDEN, STOWMARKET.—

On Easter Monday the anniversary of the Baptist Chapel was celebrated. The preacher for the day was the pastor of Saxmundham, Mr. W. H. Berry, who preached to a good congregation in the afternoon. A public tea followed, and a good number attended. The pastor (S. B. Stoker) presided at the afternoon meeting, and addresses were given by the pastor, and brethren Striokson, Haddock, Abbiss, O. Mothersole, and W. H. Berry. A very pleasant day terminated with the Benediction.

STOKE ASH.

The school children's winter treat took place on February 2nd last in a granary kindly lent and prepared by Mr. Bloomfield, Chapel Farm. Enough subscriptions were collected by Mrs. Annis to provide a tea, two trees heavily loaded with presents of toys, etc., and an article of wearing apparel for each child; a gift of fruit by Mr. Copping filled the remainder of the pockets to overflowing.

when the children left for home. All expressed their hearty thanks for the evening's entertainment and gifts by hearty cheers to the givers and workers.

On March 30th Mr. Hitchcock and family kindly invited all the officers and teachers of the school (about twenty) to tea, when all enjoyed the opportunity of talking over school management and listening to music. During the evening one especial act of pleasure to all was the presenting by our worthy president, Mr. J. W. Colson, of Walsham-le-Willows, to our lady superintendent, Miss Bean, of a bag of money subscribed by the officers, teachers, children, and chapel friends, who one and all wished to testify to their love towards Miss Bean for her devoted work on behalf of the Sunday-school. Mr. Colson, in presenting the bag, spoke very kindly of her long service and of the respect and love she had won from all, and he hoped she might yet have many more years of useful work to do in the Lord's cause. The superintendent, Mr. K. Cooke, also added his testimony to Mr. Colson's. Miss Bean, in thanking the friends for their loving gift, spoke of the pleasure the work had been to her for nigh on twenty years. She hoped the Lord would still bless her for some time to come to continue in it, though afraid she would not be able to keep on so long in the future. The time passed away very quickly, as it does on all such pleasant evenings.

A vote of thanks to Mr Hitchcock and family for their very kind entertainment closed the proceedings.

WOOLWICH (ENON).—On Tuesday, March 22nd, the thirteenth anniversary of the pastorate of Mr. E. White was celebrated. Pastor O. S. Dolbey preached at 3.30 from Isa. xlvi. 10. After tea in the schoolroom, Mr. Thos. Green presided over a public meeting in the chapel, and read Psalm ciii. Mr. Stringer, of Bexley, asked the Divine blessing. The chairman then gave out "Oh God, our help in ages past," which was most heartily sung, after which our esteemed brother Mr. W. H. Abrahams (the Church secretary and superintendent of the Sunday-school) spoke from the words, "The sword of the Spirit." He dwelt more particularly on our pastor's ministry, and the teaching in the Sunday-school, of which all at Enon are proud. He told us with joy that three had come from the senior class and joined the Church during the past year, and that the brethren are still earnestly praying. The chairman again favoured us with a few choice words from "Ye ministers of His who do His pleasure." He congratulated our pastor on his prolonged ministry and to the fact of his being kept by the power

of God. Mr. West, of Erith, spoke from "Open Thou mine eyes," and said that his motive for coming that evening was to encourage and congratulate pastor White. Mr. Flegg spoke from the words "Christian" and "World." He spoke of the possible results of thirteen years of sermons which our pastor had delivered to the glory of our risen Lord. Mr. Rose spoke from Rom. xi. 13, "I magnify my office," &c. Mr. O. S. Dolbey spoke from "Brethren, pray for us, that the Word of God may have free course, and that the Word may be glorified in others as in you." Pastor E. White spoke from "Having obtained help of God I continue to this day." A happy meeting was closed by the chairman, and singing "Praise God from whom all blessings flow." The meeting was well attended, and we have again to thank our friends for coming in from the outlying districts to cheer us. Collections were fairly good for the benefit of our esteemed pastor.—J. A. WREN.

NEW CROSS (ZION).—The annual distribution of rewards to the Sunday scholars took place on Tuesday, April 9th, 1904. Mr. F. J. Catchpole presided, and gave an interesting and instructive address on the parable of the talents. About 110 books were presented by Mr. T. G. C. Armstrong (superintendent) to those scholars who had qualified themselves for rewards. The proceedings were interspersed with recitations by Misses E. Fowler, Elsie Neighbour, Bertha Riddle, May Pannifer, G. Sherringham, F. Wedderburn, Leslie Armstrong, and Geo. East, and the singing of several hymns. Votes of thanks to Miss Standen for kindly selecting the books and to the chairman were accorded on the motion of Mr. Armstrong, seconded by Mr. Downing, and a similar one to the superintendent and the secretary (Mr. W. J. Nash), proposed by the chairman and seconded by Mr. J. D. Taylor.

SOUTH INDIAN STRICT BAPTIST MISSIONARY SOCIETY.

A GLORIOUS gathering of young people filled "Salem," Wilton-square, on Saturday, April 16th, 1904, at their spring meetings. In the afternoon pastor J. D. Thomas, of Ferndale, South Wales, the new missionary elect, preached from the words, "Have respect unto Thy covenant, for the dark places of the earth are full of the habitations of cruelty." Tea followed, the schoolroom being well packed, with an overflow in the chapel, pastor G. W. Clark and his willing helpers being kept busy in attending to the creature comforts of such a large party.

In the evening pastor J. Parnell (Stepney), the president, occupied the

chair in a very efficient manner. Prayer was offered by Mr. T. G. C. Armstrong (New Cross) and stimulating addresses given by pastors J. D. Thomas and H. Morris Winch (Chatteris), which were followed by a most interesting lecture on the work of the Society by pastor S. Gray (Brighton), the indefatigable secretary, with lantern views, many of them recently taken by the beloved superintendent, Mr. R. C. Strickson.

Votes of thanks were accorded to the pastor and friends for the use of chapel and entertainment, pastor S. Gray for lecture, and pastor J. D. Thomas for showing the views, the same being proposed and seconded by pastor F. Fells (Highbury) and F. J. Catchpole, Esq., the esteemed treasurer of the Society. A large amount of interest was awakened or increased in the work carried on, the result of which will be seen in days to come. To God be all the praise.

PRESENTATION AT CROWLE, DONCASTER.

AT the Baptist Church, Crowle, on Monday, April 4th, a social gathering of a very interesting description was held to bid farewell to Mr. W. Rowton-Parker, who has resigned the pastorate of the Church, held by him for the past seventeen years. During the evening Mr. Rowton-Parker was presented with a purse of gold, subscribed by the Church and congregation, and numerous other friends, of all denominations, in the town and neighbourhood, as a token of their high esteem for his public worth and Christian character. Mr. Sargeantson presided, and Mr. G. Camp (of Epworth) made the presentation in a short but well-chosen speech, in which he touched, gracefully and sympathetically, upon the very high esteem in which Mr. Rowton-Parker was held by all classes of the community, not only for his ministerial labours, but also his other manifold works, both by pen and personal effort, for the good of all in the town and surrounding district. Personally, he esteemed him very much indeed, and deeply regretted his serious breakdown, from excessive mental and bodily strain, which had rendered his retirement imperative, at least for some time, but he prayed God to grant a speedy restoration, so that he might render further valued service in the great Master's cause, which he loves so well. Others also spoke, and Mr. Rowton-Parker suitably responded in touching words, that showed the deep emotion that he was scarce able to suppress. The remainder of the evening was spent in social intercourse, singing, &c. The whole was preceded by a social tea, the gift of one of the deacons. We understand that Mr. and Mrs. Rowton-

Parker have also been the recipients of other gifts, privately, from various friends.—*Local Paper.*

PORTSMOUTH (REHOBOTH).—On April 1st (Good Friday) a successful tea took place at the above place of worship at 5 p.m., the proceeds of which was given to help defray the expenses of the recent renovations to the chapel. At 6.30 our dearly beloved and much esteemed brother James Ayling (of Chiddingfold) preached a most experimental discourse from the words "It is finished." He spoke first of the law of works in its failing to make reparation for sin, and then showed how a poor sinner in his strivings for holiness in self failed, and how our dear Lord and Saviour delivered a poor soul by His death and resurrection, and made an end of sin; hence how true it is all is finished, and our souls approve it well. The hymn, "Crown Him Lord of all" and the Benediction closed the service, as we felt, too soon.—JOHN S. JORDAN.

Aged Pilgrims' Corner.

A SERMON will (D.V.) be preached on Thursday evening, May 19th, by Mr. James Ormiston, Rector of St. Mary-le-Port, Bristol, and Editor of "The Gospel Magazine," in St. Stephen's Church, Coleman-street, City, by permission of the Rector. Service to commence at 7 o'clock.

CAMBERWELL ASYLUM.

The 69th Anniversary will (D.V.) be held on Thursday, June 9th, at the Asylum. In the afternoon Mr. W. Sykes (of Hillsborough, Sheffield) will preach in the Chapel at 3 o'clock. Tea at 5, tickets 1s. each. In the evening, at 6.30, a public meeting will be held, presided over by W. Vinson, Esq., J.P. Messrs. O. S. Dolbey, W. Jeyes Styles, W. Sykes, and other friends will give addresses.

HORNSEY RISE ASYLUM.

The 33rd Anniversary will (D.V.) be held on Friday, July 1st, at the Asylum. In the afternoon Mr. F. Cecil Lovely, B.A. (of Bexley), will preach at 3 o'clock. In the evening, at 6.45, a sermon will be preached by Mr. J. H. Hallett (of Brighton). Refreshments throughout the day according to tariff. The Lady Visitors will also hold the Sale of Work on behalf of the Benevolent Fund for aiding sick and infirm inmates. Gifts will be thankfully acknowledged, and should reach the Asylum or the office a fortnight before the anniversary. Dressing jackets, aprons, pinafores, adults flannellette underclothing, bedroom slippers, knee-caps, &c., would be especially acceptable.

As some friends may not be able to

send work or to be present, the Secretary will be happy to receive from them any pecuniary contributions to include in results.

* * *

Old age and poverty present a plea which must touch every heart that is affected by the sight of helplessness and need, and when to this twofold claim is added that of the possession of vital religion, a "threefold cord" "not quickly broken" draws forth the sympathy and aid of all who realise their indebtedness to the grace of God. For the sole object of assisting the poor and aged members of "the household of faith," without reference to denomination, this Society was instituted 97 years ago, and has ever since carried on its work upon the basis of Protestant and Scriptural truth. Upwards of £40 daily are now needed to meet all the claims made upon the Institution. Who will help?

Gone Home.

JOSEPH COXHEAD

departed this life on February 1st, 1904, in his 84th year. He was baptized by Mr. Waterer in October, 1865, and continued in membership with the Church at Elthorne-road, filling the office of deacon there for about twenty years in an honourable and acceptable manner. Our brother had been laid aside for the past three or four years through age and infirmity, and was unable to get so far as the chapel for the greater part of that time, but he enjoyed the visits of friends, and was always happy in conversing on spiritual things and in prayer. On one occasion our pastor, Mr. Sandell, asked him how he felt in soul matters, and he expressed himself as being on the Rock (Christ). When able it was our brother's chief delight to be present at the services of the sanctuary, and he always manifested a loving and sympathising spirit. We indeed feel our loss is his eternal gain, and that he is gone to be with Christ, which is far better. Our dear brother highly esteemed the Lord's ministering servants, and delighted to entertain them at his house when supplying at our chapel; he was also fervent in prayer for them, and for the welfare of Zion. Our brother had many trials, both outward and inward, but these manifestly tended to keep him humble and prayerful, and caused him to realise that he was a sinner saved by grace. He often expressed the desire to acknowledge the Lord in all his ways, relying on His promise to direct his paths. After long waiting and expectation his end came at the appointed time, and he departed peacefully as one going to rest. A sister of the Lord, who was with him nearly to the last, when

informed of his departure was much impressed by the words, "One gentle sigh each fetter breaks," &c. The funeral took place at Finchley on Feb. 6th, when our pastor officiated, and the deacons and a few friends attended. Our pastor preached on the following Sunday evening from the text, "Precious in the sight of the Lord is the death of His saints" (Psa. cxvi. 15). —H. G.

AMOS OAKES, of Maida Vale, London (1842—1904),

was one of the "brave, heroic souls" with whom from time to time Suffolk has enriched our Metropolitan Churches. His origin was lowly. He began life's active business at Wood Hall farm, Stoke Ash, hallowed to many by precious memories of the past. The Baptist Cause was then prospering greatly, and its minister, Charles Hill, pursued his labours with abundant tokens of the Divine blessing. The Church was zealous and active. The Sunday-school was most prosperous. This our friend attended, and impressions there made on his heart and character were never effaced. At this time, as he was wont to relate, he was the subject of a remarkable interposition of providence. The gutters and stack pipe of one of the houses behind the chapel had become clogged with hay and sticks, the remains of some birds' nests which the swallows had abandoned. These, at his father's request, the lad climbed over the roof to remove. At length, feeling cramped, he incautiously stood erect, missed his footing, and was on the point of falling, when, as he averred, he felt himself steadied as by a material hand touching his back. On regaining his equilibrium, he looked round, but saw no one, and it was ever after his fixed belief that his death had been averted by an angel, sent from heaven to save him. At the dawn of manhood, a friend in the West End, who had noticed him with approbation, made an opening for him in his business. In this, from a humble position he steadily rose, acquiring the needed experience, winning universal respect, and economising his earnings with self-denying care, till on his employer's retirement, he was able to assume the responsibility of the concern, which he conducted with credit as a Christian tradesman till about three years since. On coming to London, he made Hill-street Chapel his religious home, though he did not join the Church, and long remained as an honourable and honoured outer-court worshipper. A sphere more favourable to develop godliness in a young man can hardly be conceived. John Foreman, the revered pastor, was a father in Israel, and his colleagues, the brethren Beazley, Buckoke, Harris, Robbins, Tinson, and Wilson, were men, not only of great spirituality, but of high moral worth

and rare intelligence and capacity. Here our friend grew in the grace and ways of God, till in 1872, the pastor's decease, and the circumstances which followed, greatly affected many to whom "Mount Zion" was dear. A majority of the Church and congregation favoured the election of a minister whom others could not hear with profit; some even deeming that he was forced on the suffrages of the people in a manner contrary to the constitution and policy of a Nonconformist Church. Among these was our brother Oakes, who, with others, withdrew to form the nucleus of the congregation which has since worshipped in Shouldham-street Chapel, which was obtained for this purpose. His conduct was most manly. To break off endeared associations and to leave valued and influential friends involved no light a cross, which, however, he bravely took up, and the step proved the crisis in his spiritual history. The ministry of William Carpenter, who was chosen to the pastorate, was at first made useful to him. A time of love followed, and in 1877 he was baptised and joined the Church. It often pleases God to connect peculiar blessing with practical loyalty to His statutes and commandments, in the keeping of which "there is great reward" (Psa. xix. 11). It should be said that this action of our brother and his friends, when viewed in the light of subsequent events, is now deemed to have been a warranted and wise one, as many who are with the Lord, and others who "remain to this day" have candidly but sorrowfully admitted. The relations of both Churches to each other have long been most cordial, facts which exemplify the truth that they "who in these things serve Christ, are acceptable to God and approved of men" (Rom. xiv. 15). From this period, a change was noticeable in our dear friend. Though still a humble and experimental Christian, much of his diffidence left him. He manifested greater boldness and decision in the things of God. This his fellow-members were not slow to perceive, and in the troublous times which followed he won universal respect, and his death has created a void which it will be hard to fill. The largeness and softness of his heart were known to many within and without the Church, for to the poor in body as well as to the poor in spirit, he was a friend indeed. Sensitiveness was his marked characteristic, and nothing moved him more than the testimony of those who came before the Church, when tears of joy and thankfulness would run from his eyes. As a husband, none were more devoted. As a deacon, none more constant in the duties connected with that position which he filled for many years, and as the superintendent of the school he was beloved alike by teachers and scholars.

The writer knows several who were taught in the school, who now fill honourable positions in our Causes throughout the country. Amongst the many who mourn the loss none does so more than his pastor, who was always cheered and encouraged by his loving sympathy and valuable advice. Retiring from business three years since on account of ill health and other causes, he was kept under the hand of affliction, and under the best advice he underwent a serious operation, to which although successful, he succumbed, passing away on February 29th last. His mortal remains were conveyed to Shouldham-street Chapel, on Saturday, March 5th, and after a short service, which was attended by many friends and ministers of other Churches, were interred in Paddington Cemetery. He rests in the certain hope of rising again. Our sister, Mrs. Oakes, tenders her thanks for many expressions of sympathy, and begs her numerous friends to accept this as her only possible acknowledgment.—W. F. W.

BENJAMIN WOODROW.

On January 13th, in his 81st year, our brother was called to his eternal rest. For about fifty years he had known the Lord. One Sabbath, when his wife was away from home, it was laid upon his mind to enter the Strict Baptist Chapel at Newton Abbott; the Lord graciously met with him there, and to use his own words in a letter to the late C. W. Banks: "There I experienced that happy change, that noble birth, being born again of incorruptible seed, which liveth and abideth for ever." For twenty years he enjoyed sweet fellowship with the friends at Newton Abbott. In the providence of God he was removed to London, and for nearly thirty years was engaged in speaking in the Lord's Name, his testimony being very acceptable to several causes of truth. Residing in Fulham, where there was no cause of truth, he was much concerned about it, and found others who were exercised in the same way; thus he was partly instrumental in the establishment of the Cause at Ebenezer, Lillie-road. He was chosen to the office of deacon, which office he held until his death, although for the last few years he was unable to take any active part owing to increasing infirmities. He had again and again expressed the hope that he should see a permanent sanatorium erected before the Lord took him home, but this was not to be. Towards the end his memory failed, but his theme was "The everlasting love of God." On Lord's-day, January 10th, he was taken suddenly ill, and the three remaining days was unconscious, when his ransomed spirit was released from the body to be for ever with the Lord. His mortal remains were laid to rest in Fulham Cemetery on January 19th.

Echoes from the Sanctuary.

"IT IS WELL," OR THE SHUNAMITE'S FAITH.

BY JOHN HAZELTON.*

"Is it well with thee? Is it well with thy husband? Is it well with the child? And she answered, It is well."—2 Kings iv. 26.

THIS is part of an account of the hospitality shown to Elisha the prophet by a lady of wealth and eminence who resided in the rural village of Shunam. Having often observed him ride past their residence, she at length, with her husband's concurrence, set apart a chamber for his use. To reward her kindness, she was privileged to become a mother, and a little son gladdened their hitherto childless home.

Some years later, the boy, who was with his father in the harvest field, was smitten with a sunstroke, and crying "My head, my head," fell down unconscious, and shortly afterwards expired on her knees. Instantly remembering that his birth had been due to the prophet's prayer, she determined—dire as were her extremity and grief—at once to seek his aid. She therefore proceeded in hot haste to Carmel, where he then was, and our text recounts her words to Gehazi, his servant, when she had gained her destination. How he returned with her to their darkened dwelling, how his supplications on the child's behalf prevailed with God, and how she again clasped him in life and health to her bosom, are well known to all.

Few can read this story without perceiving its natural pathos and its spiritual power. Its lessons are many, such as the importance of yielding to generous and kindly impulses, the value of godly friends, God's high appreciation of kindness shown to His servants, and the like. To but one of these, however, is our attention to be directed—the conviction expressed in her words, "It is well."

It is an unalterable and blessed fact that it is always well with God's beloved people. This, however, is not so much submitted for consideration as the sublime confidence which the Shunamite's words manifest. She was led to a conclusion diametrically opposite to the testimony of her surroundings and the natural logic of her sorrowing heart. It was, in one sense, *ill with her household*, which must have presented a scene of gloom and mourning. Her elderly husband was filled with deep sorrow. She had left her darling child silent and cold in the dire embrace of death. Yet her trust in God raised her above circumstantial surroundings. O that to us, when stricken and distracted with some great calamity, such confidence in God may be vouchsafed, that we also may be able

* The above and our previous "Echo" (page 183) form the substance of a sermon delivered in Chadwell-street Chapel, Thursday, November 8th, 1874. The summer had proved unusually trying to the beloved preacher, ill-health having necessitated his cancelling some important anniversary engagements. The "peaceable fruits of righteousness" were, however, peculiarly apparent in the savour and tenderness of his ministry for many subsequent months.—JOHN HOPEFUL.

to express ourselves in a similar way to His glory. To her expression of trust as here recorded, let then, our attention be given.

I.—What inspired this remarkable utterance? We learn from the authority of God Himself in the Epistle to the Hebrews THAT IT WAS HER FAITH (Heb. xi. 35). She was a daughter of Abraham, and, like him, “believed in hope” even “against hope.” She accounted that God was able to raise her son even from the dead. This influenced her, and explains the step she took in her season of terrible tension and trial.

“ Faith, mighty faith, the promise sees
And looks to this alone :
Laughs at impossibilities,
And cries, ‘ It shall be done.’ ”

She lays the child not on his own bed but on the prophet’s, secures the door that none may discover that his soul had fled, and without telling her husband about it proceeds on her urgent errand.

There was, then, something beyond Nature in this woman’s conduct and testimony. It did not proceed from stolid unconcern. It was not simply the language of one accustomed to self-repression. Though a person of determination and action, her affections were evidently very strong and her love for her son very great. But faith is a dominant power in the heart, and when it speaks it will make itself heard, and when divinely energised it will boldly adopt every means sanctioned by God to secure its desired end. It can soar and sing above the turmoil of the fiercest storm, and face the darkest prospect with a heart which *knows* that “ it is well.”

Observe on what basis her confidence rested. Faith is supernatural both in its origin and operations, but (I crave your attention) *faith is never irrational*. It acts in harmony with the highest reason. It must have sure and solid ground for its dependence and expectations and acts.

Do we not then here see reliance on the constancy and continuity of the kindness and love of God? Her child had been given her through His spontaneous and sovereign goodness, apart from any importunate petitions on her part. She had not, *in spoken words*, “ desired ” a son through the influence of Elisha’s prayers, and had simply begged him not to deceive her by raising hopes which would not be gratified. Now, however, that she had proved the bestowed favour so precious, she trusted that God would respect His own precedent and act on the lines He, of His own gracious pleasure, had laid down. She thus grasped the great truth that “ He is in one mind, and who can turn Him ? ” He designed her well-being when He caused her to become a mother, and He meant well by her, though her darling lay at that moment silent in death. For—

“ His love no end nor measure knows,
No change can turn its course,
Immutably the same it flows
From one eternal source.”

Is it not also possible that she knew what had occurred to the widow of Sarepta’s son and reasoned that what God had done by Elijah nineteen years before He would also do for her by Elisha in her grief. Faith can fetch comfort from far-off sources. God exemplifies His greatness and goodness in one case, that He may inspire hope in other hearts. “ Why not for me as well as that other sorrowing mother ? ” may therefore have been her thought as she exclaimed, “ It is well.”

II.—Observe that it was the language of one in whom FAITH SURPASSED KNOWLEDGE. It frequently happens that a heaven-born trust in God has to go far before and beyond what we know of Him and His ways. A trial overtakes the believer. Does he know why it was sent, or what the issues and results will be? No; hence the mournful strain—

“ My soul with various tempests tossed,
Her hopes o’returned, her projects crossed;
Sees every day new straits attend,
And wonders where the scene will end.”

Yet, challenge this trust, and it remains unshaken. Of the causes that are at work and the mysteries which unlie his sorrow, the Christian may be ignorant, yet he knows “that it shall be well with them that fear God, that fear before Him,” and in this confidence, whispers “It is well.” Hence faith does not ask for a present explanation of the mysteries of Providence and Grace; but is content to await the disclosures of the future. In the world to come, knowledge will not lag behind faith. What the Redeemer is doing “we know not now, but we shall know hereafter;” for “then shall we know even as we are known.” Heaven has therefore been called “the land of open vision.” In its light we shall see all things clearly. Faith’s great present business of trusting without tracing will then terminate for ever, and praise claim all our powers.

III.—It was the expression of ONE WHOSE FAITH WORKED BY LOVE, and love, as John writes, imparts boldness and “casteth out fear.” Servile fear “hath torment.” It is a terrible thing to dread God, and to have gloomy apprehensions of what He may do *to* us and *with* us. But viewed by faith in Christ, we love Him, and this love brings the assurance that He loves us, and that all His proceedings will eventually benefit us. He may chasten us: it is “for our profit.” He may recall His loans—health, wealth, prosperity, and many things in which we found delight; but love never mistrusts its best friend, and still sings when at His command our choicest comforts go:—

“ If Thou shouldst take them all away,
Yet would I not repine;
Before they were possessed by me,
They were entirely Thine.”

Thus, delivered from all fear of penal evil, assured of the co-operation of all things for good, certain that we shall finally acquiesce in and approve of all God’s ways, the favoured child of heaven exclaims, “It is well.”

IV.—Lastly, THE GRACE OF PATIENCE is here very conspicuous. This by no means involves the absence of feeling, or it would be unworthy to be called “a gift of God.” The Shunamite “did not drop a murmuring word;” yet her composure was not stoicism. Her mind was evidently greatly exercised; her heart bled, but there was in her soul the “great peace” which a wise and warranted trust in God imparts. She looked beyond second causes. A sunstroke had smitten her child and occasioned her sorrow, but there was One above that great luminary to whom she looked, and on whose help she depended, and not in vain.

Happy are they who can thus cast their burdens on Him, and patiently await the unfoldings of His gracious will.

THE MAN WHO LOOKS TO HIS MAKER.

Isaiah xvii. 7.

BY A "BROTHER AND COMPANION IN TRIBULATION."

"I HAVE been stock-taking, and looking within, to see what my spiritual possessions really are."

Thus a servant of Jesus Christ once intimated that he had been searching his heart for evidential proofs of his own salvation. This is often very humbling work. The grace of assurance seems rarely bestowed in the present day. More Christians are sighing, "Say unto my soul, I am thy salvation" (Psa. xxxv. 3) than are able to look to God and affirm, "By this I know that Thou favourest me" (Psa. xli. 11).

Our chapter, if applied by the Holy Spirit, is greatly adapted to afford an answer to the question of questions,

"IS THERE A WORK OF GRACE WITHIN OUR SOULS

sufficiently clear when viewed in God's light (Psa. xxxvi. 9) to warrant our trusting that we are heaven-born and heaven-bound, and therefore chosen and blood-bought sinners?"

It presents, in a pictorial way, the essential features of the experience of one who has truly looked to God in penitence and faith, and thus "obtained mercy."

THE MAN HAD A BAD RECORD.

He belonged to the nation which revolted under the usurper, Jeroboam I., "the son of Nebat, which made Israel to sin." He had been more or less concerned in the combined and most dastardly attack on Judah, made by Rezin King of Syria and his own monarch, Pekah, which so stirred the indignation of holy Isaiah. Like all his compatriots he had a letter knowledge of the true God—for both Ephraim and Judah possessed the same Scriptures—but, like the rest, had adopted the idolatrous worship introduced by Jeroboam, and practised the sins with which this was accompanied.

The parallel between this man and ourselves is striking. We fell in Adam, our natural covenant head. We, by choice, were originally concerned in the infamous conspiracy of enmity and hostility to God and His people. We rallied not round the standard of "the Lion of the tribe of Judah." "God our Maker" was not the Deity we worshipped, nor had we respect to "the Holy One of Israel."

Being one of the elect, and ordained unto eternal life, this man must, however, be saved.

"The Church of Jehovah was ransomed with blood
When lost in captivity far from her God:
And she is so precious, so much has she cost,
Not one of her members shall ever be lost."

THE MEANS DIVINELY EMPLOYED

to effect this gracious end claim consideration.

One branch of the Spirit's work is to grave the above truths on the hearts of God's chosen ones with an eternal pen; and favoured sinners are brought to admit them with tear-dimmed eyes, and souls that feel the bitterness and shame of original and actual sin.

To effect this, a frowning Providence is often employed to act as

the handmaid of sovereign grace. It was so in this instance. The Assyrians under Shalmaneser devastated the land. This "man," therefore, shared the common calamity, but its results in his case were exceptional, and manifested the discriminating grace "of Him that showeth mercy."

Events which effect no good in the hearts of the reprobate are thus rendered spiritually profitable to God's elect, and so indicate interest in covenant love. This appears here. The desolation predicted was to be universal: not so the spiritual benefit which followed it. The majority would remain impenitent, and make godless and futile attempts to obtain renewed prosperity. Before these, however, was nothing but grief and sorrow. Mark the exception. "A man"—a solitary, lonely individual—was to become the object of Divine favour. Many will *feel* the rod and wince with anguish under it. He will *hear* it, and look to his "Maker," "who appointed it" (Micah vi. 9).

This principle is widely observable in the saving dealings of God with His people. "Time and chance happen to all men." "Man is born to trouble." Calamity visits every home. Few, however, devoutly "consider" in "the day of adversity" (Eccles. vii. 14). Thus heat which softens wax hardens clay. The sunbeam which bids the bud open in fragrance and beauty hastens the death and putrescence of the night-grown fungus. The moisture which makes the living seed germinate hurries the decay of the faded and fallen leaf. Through the co-operating power of grace in blood-besprinkled hearts,

"Trials make the promise sweet—trials give new life to prayer;
Trials bring us to His feet, lay us low and keep us there."

The same afflictions, however, full often drive others to despondency and (verse 11) "desperate sorrow"—the sorrow of desperation, and at times an awful tragedy terminates a career of wickedness.

Sorrow—whether caused by adverse circumstances, or originating from secret inward sources,—has of itself no sanctifying power. Abstract trouble never made a man better. Unless God softens the heart, blow may follow blow, and only make him like Pharaoh, more rebellious against the Most High. Millenniums of misery have not rendered Satan less implacable and resolute in his opposition to God and His kingdom. The remorse of Judas wrought no change of heart towards Jesus, for though he certainly lived till after His Resurrection, of which he must have known, he never sought audience of the great, pitiful Christ, but terminated his own life, and is now a doomed and damned spirit in hell. Beware then of a preacher who, for effect's sake, quotes godless poetry to substantiate what is opposite to this, and "sews pillows to men's arm-holes" to prop them up in the delusion that they must be going to heaven because they have had great misfortunes. Trouble is evil and only evil apart from inward grace.

The worthy pastor of a Church in Surrey, to which the writer once belonged, was therefore wont to object to the phrase, "sanctified affliction." "It is not the province of grace," he urged, "to bless what is evil." He therefore prayed that God would soften and sanctify the hearts of those who were called to suffer "in mind, body, or estate." This expresses the form of Divine favour manifested to this "man who looked to his Maker."

The nature of the discipline which God employs to cause men to look to Him is moreover illustrated. In a former paper the historical basis

of the spiritual teaching was examined (page 141). The fair land of Ephraim was to be so devastated by the invading Assyrians that it would resemble a corn-field after harvest, from which all the once waving crop had been removed. In mitigation of this universal desolation, it was, however, promised that an insignificant remnant of the once prosperous people should be spared, and some provision for their maintenance be allowed to remain—like a few berries on an olive-tree from which the greater part of the fruit had been gathered.

This indicates a peculiarity in the conduct of "the God of all grace"—which so often exhibits a commingling of strangely opposite things. How often do His actions display "judgment and mercy" or "severity and goodness?" Much to which nature clings has to fall, like standing corn before the sickle. Yet though this is removed, something is vouchsafed, like the few spared olives.

SOUL-HUMBLING SORROW.

To an extent God must be apprehended as maintaining the rights of His throne before He can be truly estimated in the glory of His grace. Hence, the majesty of His law must be seen, and the terrors of His wrath in measure felt, before the mind of a sinner is reduced to the condition and position of a petitioner at the mercy-seat. Many things obscure the legislative grandeur of "the Judge of all the earth" from our natural observation. These must be removed, as they often are, with what seems to be un pitying and ruthless energy. Sin must be set "in the light of His countenance" (Psa. xc. 8). Supposed merit must appear in its awful incompleteness and real deformity. That of which nature is proud—physical beauty, intellectual ability, our equanimity, amiability, and our other darling virtues, may have to fall before the Divine sickle. Conceited, opiniative, consequential men must be humbled and brought low, or they will never admit the indictments which—as we saw—belong to the man "who looks to his Maker." Especially must the futility of fleshly religiousness be learned. Natural piety does not advance a man one step in salvation. Hence, he must be divested of it, and stripped to his wretched leprous skin, ere he appeals to God as

"Needy and naked and unclean, empty of good and full of ill;
A lifeless lump of loathsome sin without the power to act or will."

CIRCUMSTANTIAL TROUBLE

is again often made subservient to God's purposes of grace, who acts graciously towards His elect people by exterior means. Relatives die; friends forsake; doors of opportunity are closed; promising investments prove worthless; or the ravages of disease make existence tedious. Thus, the sickle of afflictive providences strips the once smiling field, and deprives the heart of its natural elasticity and joy.

It is not, however, by sorrow, either spiritual or circumstantial *alone* that men are brought to look to God, but by this, in connection with alleviating and compensating mercy. These "work together for good." Hard by the stripped field are the olives on the "uppermost" and "outmost" boughs. Depression and self-aborrence in connection with some little Divine comfort, simultaneously administered, lead to faith's earliest cry to "the Crucified One." The voice of sovereign pity, and the crash and din of calamity, evoke from the dismayed heart the sigh or groan—

the mute or murmured appeal, of the first real prayer. The affliction, by itself, might sear or wither the soul to dumb despair. The word of grace might be slighted, the alleviating circumstances might be disregarded, but for the sorrow with which it was conjoined. The twain combined, in the wisdom and goodness they thus exhibit, characterise the means devised by our God that "His banished ones be not expelled from Him" (2 Sam. xiv. 14).

THE IMPORTANT DAY.

When this conjunction occurs, when legal terrors bash and bruise the heart, or stripping providences reduce the mind to the verge of helpless despondency, and *at the same time* a revelation of Divine mercy recorded in the Gospel and applied by the Spirit, come with some little power to the soul—that is to say, "at (or in) that day" or period—*then*, and *not till then*, does a man "look to his Maker." O memorable day! which can neither be hurried nor hindered. Its dawn is wholly independent of all that the creature can do or evangelical activity can effect. How solemn and sweet is its memory to all God's living children, who never forget the time when salvation, in some of its vital features, was first felt and realised in their bosoms.

The greatest experimental preacher, next to William Hutington, with whom God in the last century favoured His Church, often observed that few professed Christians could give "a clear and consistent account of how they came by their religion, or advance Scriptural 'reasons for the hope' that was *supposed to be* 'in them, with meekness and fear'" (1 Peter iii. 15). This witness is true. Vast numbers can neither tell how this great matter between God and their souls began, how it is maintained, nor how it will end.

This is penned by one of the frailest, feeblest, and most faulty of all the trembling family of God, to evoke the question, *How* and *when* godliness, as a Divine power, was first realised in the reader and the writer's soul.

FAITH AND UNBELIEF.

BY A. E. REALFF. LEIOESTER.

"And He could there do no mighty work, save that He laid His hands upon a few sick folk, and healed them. And He marvelled because of their unbelief." —Mark vi. 5, 6.

THE previous chapter records many "mighty works" which were wrought by the Lord Jesus: the restoration of the Gardarene demoniac; the healing of a woman having an issue; and the raising to life of the daughter of Jairus. From Capernaum He proceeded to Nazareth, where He was brought up, and the reception He there met with is described in the verses that precede those that head this paper. These are often quoted as exemplifying what is called "the power of faith and of unbelief." A prayerful and careful examination of them may, therefore, prove helpful to Bible readers.

They manifestly do not refer to spiritual and eternal salvation; and we will seek to assign to them what is unquestionably their true meaning. They by no means assert or imply (as it is often supposed) that unbelief presents an insuperable barrier or hindrance to the salva-

tion of sinners—or, in other words, interposes a difficulty, which even the great Christ of God Himself is unable to overcome. The Saviour is often presented in the present day, as having in boundless benevolence and grace, lived and died to save everybody ; that He longs for this, and would so do if people would only permit Him to effect His purpose.

This is the popular Saviour, but it is certainly not the Saviour of the Bible. This is the kind of "Gospel" that most people admire ; but if it is gospel at all, it must be "another gospel, which is not another," that is to say, of the same kind, but one totally different in its very nature.

Surely this is nothing but covert or refined Unitarianism ! It proclaims a Saviour entirely and only human, a good man, whose teaching was excellent, and whose life was exquisitely beautiful ; a hero indeed, and a glorious martyr withal, but nothing more. Yet if people would only believe in and follow Him, they would undoubtedly all get to heaven !

Surely this is not the Saviour the Bible reveals, but a "false Christ," a human idol ! This is not the Holy One of God, who is "able to save unto the uttermost," who gives unto His sheep "eternal life," and declares that they shall "never perish," who is, as saith the Lord of Hosts, "The Man that is My fellow," and who declared, "As the Father raiseth up the dead, and quickeneth them, even so *the Son quickeneth whom He will*. . . . That all men should honour the Son, even as they honour the Father" (John v. 21, 23).

Unbelief, bad as it is, is not "the unpardonable sin" ; nor is disbelief, which is even worse. In the parallel passage (Matt. xiii. 58) the words are, "He did not many mighty works there because of their unbelief." The meaning cannot be that Jesus, though God incarnate, found man's unbelief too much for Him to overcome ; but that it was not fit and proper that He should work there many miracles, since they "were offended in Him" (Matt. xiii. 57). It refers not to an *actual*, but to a *moral* impossibility, because inconsistent with His plan. Where there was faith in Him as the Messiah, which He continually proved Himself to be, whether that faith were expressed or otherwise, we find that Jesus always accomplished what was desired.

It is then faith in Him as the Messiah that is meant, such as every rational Jew, using the intellectual power that God had given him, upon seeing the wonderful works and hearing the wonderful words of Jesus, could and ought to have exhibited. See John viii. 48—47 ; Luke xii. 54—47. It is no wonder that Jesus, as man, " marvelled because of their unbelief" (John xii. 37—41). Satan had "blinded their eyes" (2 Cor. iv. 4), that is, he so *prejudiced* their minds, that contrary to rational evidence they rejected their true Messiah. The leaders of the Jewish people had *pre-judged* Jesus of Nazareth, and were determined not to believe in Him as the Christ who was to come.

Never, we believe, was there more solemn occasion to reiterate these solemn truths than in the present day. Soul-deluding statements are worrying simple-minded but sincere enquirers on every hand ; and inflating the pride of many ; and inducing a wide-spread profession of religion which has absolutely no warrant and foundation in the truth of God. Be it known, that nothing that sinners are, or do, either hastens or hinders God's operations of sovereign grace.

“No aid He seeks or duties asks
Of us, poor fellow worms;
All that eternal love decrees,
Almighty power performs.”

THE DUTY OF A MEMBER TO HIS OWN CHURCH.

A Paper read at the Annual Meeting of the M.A.S.B.C.,

BY PASTOR EBENEZER MARSH.

THE importance of the subject your Committee has allotted me can hardly be over-estimated. It has been felt needful to call attention to it, prayerfully hoping it will be profitable to “stir up your pure minds by way of remembrance,” on a subject in which all who form part of this Association are concerned.

DUTY ARISES FROM OBLIGATION.

In that valuable work on “Church Fellowship,”* by *W. Jeyes Styles*, p. 221, the premises are thus clearly defined:—

“An obligation is a consideration which binds or obliges one to perform or abstain from something. Its derivation is suggestive (*ob* before, and *ligare* to bind), showing that it implies a previous act from which it springs. DUTY, or that which is due, arises out of obligation, and indicates what is due to others in consequence of our relation to them. *Joining a Church is a voluntary act*, out of which proceeds the obligation to respect and conform to its principles. The practices which these involve constitute the *duties* of Church membership.”

“I do not like the word *duty*,” has often been said by those who fail to recognise their obligations to do it. Duties may be performed with purely selfish interests. “Did you at all fast unto Me, even unto Me?” saith the Lord (Zech. vii. 5).

When hypocrisy pays a compliment to God in religious services God declares it to be *lip flattery* (Psalm lxxviii. 36). When the heart is in the duty, service is unselfish and sincere; it is then no drudgery, but a delight. “What profit should we have if we pray unto Him?” (Job xxi. 15) is a natural question for the spiritual seed to shun. Beloved, if the means God has appointed to bring to Himself be not delighted in, there can be no delight in God to whom they lead. Let our obligations to Him be realised, and duty becomes our delight.

“Love makes the willing feet
In swift obedience move.”

Our obligations to duty are to our beloved Lord. He only is our law-giver. The Church is an *executive*, not a *legislative* body.

We not only deny the right of the State to interfere with the legislature of the Church (and this we do emphatically deny) but we deny also the right of the Church to interfere with the legislature of Christ. It is therefore of vital importance to the whole body that every individual

* The writer of this paper earnestly commends “The Manual of Faith and Practice” and “Church Fellowship” to all who would join a Christian Church. What a suitable gift also, to a young disciple on joining the Church, would be these companion volumes. Any who have the means to do so would thus confer a rich blessing on the youthful believer setting out in the service of Christ.

member of a Christian Church be fully acquainted with the nature and constitution of that body with which membership is claimed; personally strive to attain the end for which it exists, and be found diligent in the use of all Scriptural means put forth to promote its well-being, deepen its fellowship, strengthen its unity, and promote its glory.

It is but natural and reasonable that any persons, before joining any club, party, society or organisation should seek to know all they can of such a society. When it was formed? By whom? For what purpose? What are its resources? Its benefits? And what are the rules of membership?

Surely membership with the Church of Christ is not to be the exception to such a universal law. And yet is it not a fact beyond dispute that some, who would be ready to explain at any time the constitution of their club, are unable to state the nature of that best of all societies, the Church of Christ with which they stand connected? Surely the nature of the constitution of the whole body demands the examination by each member, else how can each *one* contribute to the strength of the *whole*.

The power of the chain must be decided by the condition of each link. Where no obligations exist there can be no duties to be performed. And where obligations are *vital* duties cannot be *formal*. To every person joining a Christian Church we would affectionately say, *Give diligence to consider the duties the step involves.*

Every member of the Church is under obligation to the Lord Jesus Christ alone as sovereign Lord and lawgiver, whose statute book is the Word of God, as the only law in all matters of faith and practice, whatever may be said for "Articles of faith, and rules of Church government."

He declares His Church to be an assembly of persons loved from before the foundation of the world, chosen unto salvation, redeemed by His blood, quickened by His Spirit, called out of the world, made partakers of eternal life, and "kept by the power of God through faith unto salvation, ready to be revealed in the last time"; to whom He has given commandments it is their duty to obey; ordinances, their duty to observe and maintain; a ministry it is their duty to support, and a fellowship it is their duty to seek to sustain till He come, in all which He says, "Lo, I am with you alway, even unto the end of the world."

In this high and holy privilege of serving our Lord in Zion our duty is commanded by Him—

Toward His Servants filling any office to which He has appointed them.

To the Church as a whole.

To each individual member as "Members one of another."

To the appointed services of public worship.

To those organisations by which the Church seeks the extension of His Kingdom, and

To the position the Church occupies in the world.

PERSONAL DUTY TO THOSE APPOINTED TO OFFICE.

PASTORS.—This office is ordained of God, and He has determined His people's duty in relation to His servants. "Let a man so account of

us as of the ministers of Christ." "We beseech you, brethren, to know them which labour among you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake, and be at peace among yourselves."

Let the pastor be *known* as one with whom you are acquainted, as one whom you acknowledge as your own, as held in reputation, as loved for his work's sake, as partaking of your personal care as a servant of Christ. What blessed issues must follow the attentive heart to the voice of the great Head of the Church as He commands, "Remember them which have the rule over you, who have spoken unto you the Word of God," and "Obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give account, that they may do it with joy and not with grief, for that is unprofitable to you."

The duty of pleading for all the servants of Christ is your privilege. How much more so for your *own* pastor. "Pray for us," saith Paul, "and for me," &c. A praying Church member is the pastor's living power in the pulpit; as the members' *steadfastness in the faith* is his (the pastor's) very life—"For we live, if ye stand fast in the Lord."

The pastor's temporal needs are to be the Church members' personal concern. Let us personally pray over 1 Cor. ix. 7—14, with a determination to carry out, as far as in us lies, its commands, and seldom shall we hear of *the pastor's pecuniary burden*. The law of the New Testament is that the support of the ministry is not a dole, a charity, a gratuity, but an ordained *hire*, a God-commanded *wage*. "The labourer is worthy of his hire," saith the Saviour.

So far from a minister's support being regarded in the Scripture as a gratuity, it is plain that those who do not contribute, if they are able, to the maintenance of their minister are guilty of an evident violation of the command of God.

This subject is of such importance, Mr. President, that I would suggest a paper at some time before this Association be given on "*The Scriptural limitation of the voluntary system, or the law of Christ for the support of the Ministry.*"

Every office in the Church is equally important as a *divine appointment*. The office of DEACON is such. No person ought to vote these devoted brethren to this office (any more than to the pastoral) who do not mean to sustain them in it.

The duty of every member to his own Church is *not* to compare the deacons of his Church with those of other Churches, but to sustain those labouring in his *own*, and strengthen their hands in the discharge of their official obligations. They are your *own* servants for Christ's sake. You have appointed them to distribute your bounties to the poor, see that all expenses of the sanctuary are paid, the pastor's needs supplied, the comforts of the congregation considered. The duty of each member is *co-operation* to carry out these labours of love. The Treasurer of the Church is but the Church member's *book-keeper*, not his *bank*. It may be a *blessing* to a Church to have wealthy deacons, but it *will be a curse* if any advantage is taken of this to the neglect of individual duty.

There is a *special* duty to these beloved brethren from every member when the Church is pastorless. With godly jealousy watching the best interests of the Church, they seek to fill the pulpit with men who will maintain the faith and order of the Church they serve. In the exercise

of the varied gifts of such brethren in the pulpit, likes and dislikes are inevitable in the pew. Sympathy with them in this service, and a word of appreciation for their labour is the *least* duty owing to them from those they serve.

We pass to notice the duty of a member to his own Church in relation to

THE CHURCH AS A WHOLE.

You form a part of it. It is not complete without you. No duty can here be neglected without personal loss and relative injury. A deeply interesting study would be an examination of the (about) 130 appellations given in the Scriptures to the Church of God and the relative position of its members.

How suggestive of relative duties, for instance, is the title "Assembly of Saints," "Body of Christ," "Building of God," "Children of the Kingdom," "City of God," "Family of God," &c.

Again, what instruction our Lord gives us, what food for faith, what stimulus for service in the co-relative duties set forth in such expressions as these—"One of another," "Exhort one another," "Defraud ye not one the other," "Love one another." Are we not also declared to be "Fellow-citizens," "Fellow-heirs," "Fellow-helpers," "Fellow-labourers," "Fellow-prisoners," "Fellow-servants," "Fellow-soldiers," and "Fellow-workers." There is a vast difference in the Church of Christ to any human organisation in the relation of one member to another. The compact between an individual Christian and a particular Church is one of *delightful obedience* and *holy love*. This fact demonstrates the character of the intercourse which ought to exist between them, and the manner in which, when called in the providence of God to do so, they should part.

That we have to speak of such a thing as *lapsed membership* is only, to say the least of it, a sad reminder of laxity in individual duty. Oh! but the pastor should look up his members, and the deacons see to it that they are not lost sight of. No doubt! but should not each member regard it a duty to communicate with the pastor or deacons if they remove from the district, and cannot fill up their place? When membership is *honourable* this duty will be a delight. Again, if you have to remove from your own Church, surely the family circle you leave are worthy the opportunity of wishing you farewell, and you would be no loser by the prayer of the Church for God to guide, guard, defend and bless you. Charge not *the Church* with neglect of duty if your *own* be left undone. Touching removals in Providence, it is a lamentable fact, with abundant proof, that the glory of God in Church membership is not always *first* sought; or certainly some removals would never have taken place, the sufferers themselves by it being witnesses. Gipsy membership ought to be discouraged, and a speedy transfer sought and given. Can it be less than a duty to Christ in our Church, when seeking a change of residence, to ask *first*, Is there a Church in the locality where I can find a spiritual home? Must there not also be a great neglect of duty to one's own Church when membership is only sustained by a monthly visit to the place, solely to fill the seat at the table of the Lord?

Co-operation with the Church in all labour is certainly a matter of personal duty. "Be sure your sin will find you out" does not refer to some heinous crime that must come to light. Refer to the scene and

what is this sin? *The sin of doing nothing*, the sin of neglecting duty. If Reuben and Gad will not join their brethren in battle, Moses objects to their sharing the spoil, and says, "If ye will not do so, behold ye have sinned against the Lord, and be sure your sin will find you out." ALL Israel was to fight. All the Church of Christ to-day is to share the great battle against the enemies of truth and righteousness. None can claim exemption. The sin of idleness and self-indulgence is a crying sin in the Church of God. Alas! who can tell the evil occasioned by neglected duty. A healthy constitution and a good appetite are the reward of honest, hard work, and they have the best spiritual appetites and healthiest constitution in our Churches who are the hardest workers. Want of co-operation and unity in labour has driven many a pastor from the sphere of labour where he had cherished the hope that God had sent him for his life work. When the Church meets to transact its business, it is certainly the duty of each member to be present, or acquaint the pastor of the occasion of absence. Attendance at the Church meetings rather than a seat at the table of the Lord is a far truer test of the love and devotion of a member to his own Church. Let the business of the Church be sacredly kept within its own membership.

(To be continued.)

SPIRITUAL POVERTY.

"Blessed be ye poor."—Luke vi. 20.

THE first glance at this text very naturally prompts the question, "How can blessedness be compatible with poverty?" And we are apt to shirk the subject as something very unpalatable. Poverty! why, that is what we naturally shrink from, that is what most people are labouring hard to avoid; the fear of poverty in old age is the great bugbear in the life of many. Nevertheless I am not sure if it is, after all, an unmitigated evil; however, as it relates to the experience of God's living family, I am sure it is not. Then wherein lies the blessedness of circumstantial poverty? It is the poor of the children of God who are enriched with an experience of God's delivering hand, wondrous power and love, such as the affluent know nothing about. The Lord's poor, who go down to the sea in ships of poverty, that do business in great waters of affliction, who reel and stagger under the waves of rebuff after rebuff, of denial after denial from all human sources, and are at their wits' end to conceive how deliverance can arise, these see the works of the Lord, and His wonders in the deep. We admire, and often join in singing that beautiful hymn:

"God moves in a mysterious way,
His wonders to perform;
He plants His footsteps in the sea,
And rides upon the storm."

But it is the poor, tried child of God who by deep experience has proved the truth of these lines, that realises the sweet blessedness of the truths they convey. Yes; even poverty has its compensations. It has its temptations, but it has its conquests; it has its conflicts, but it has its triumphs too; it begins with unbelief and fear, but ends in the

victory of faith. The poor are blessed, in that the oppression of their adversities brings them into closer alliance with heaven, gives life and energy to prayer : not the mere formal recital of a cold, dead, stereotyped prayer, but an eloquent impromptu glowing with burning fervour, pressed out by deep necessity. In this exercise, they gain a renewal of strength, courage of heart, and a holy confidence, such as come only to those who wait upon God in prayer. Here the promises are tried and proved, and become exceedingly sweet and precious. Yes ; the poor man cries, and the Lord delivers him out of all his distresses ; then his song is : " My soul shall make her boast in the Lord ; the humble shall hear thereof, and be glad." And as the eye of faith discerns the inscription of love upon every trial ; happiness, joy, and peace are so sweetly realised that of such it may be said, " Blessed be ye poor."

In Matt. v. 3 we have a sister passage which leads us into the region of spiritual poverty : " Blessed are the poor in spirit." There is temporal poverty with spiritual riches, and there are temporal riches with spiritual poverty. Spiritual poverty and its blessedness is only to be found in the spiritual realm. The worldling and the mere religious professor know nothing of spiritual poverty ; their language is, " I am rich, and increased with goods, and have need of nothing ; " whereas they know not that they are " wretched, and miserable, and poor, and blind, and naked." But the true-born child of God, under the gracious teaching of God the Holy Ghost, is brought to know and feel his spiritual poverty, and afterwards the blessedness of the riches of his inheritance in Christ. In order to the discovery of the first, he has to be stripped of his own righteousness, brought in a debtor with nothing to pay, not even a dividend, utterly bankrupt, and with justice inexorable in its demand, " Pay me what thou owest." The poor soul is brought to know something of the law's tremendous curse, and to realise the damning power of sin, to have nothing in view but irretrievable ruin and a fearful looking for of fiery indignation and eternal damnation. This is spiritual poverty indeed, but for the comfort of poor bankrupt sinners be it said, this experience is but the precedent to the discovery of the abounding riches of God's grace. It is a great mercy to see ourselves as God sees us, and it is well,

" When down the cheeks in torrents roll,
The deep contrition of the soul ;"

it is well to be brought as a broken-hearted sinner, in deep abasement to the feet of God, and it is well

" When at His throne they wrestle, weep, and pray,

and well

When at His feet they groan, yet bring their wants away."

Did ever mourner plead with God and He refuse that mourner's plea ? Oh, no : He never said to the seed of Jacob. " Seek ye My face," in vain. " Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy, I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." " The Lord is nigh unto them that are of a broken heart, and saveth such as be of a contrite spirit." " The sacrifices of God are a broken spirit : a broken and a contrite heart, O God, Thou wilt not despise." This is good news for

poverty-stricken, broken-hearted sinners. Yes, the same blessed Spirit that reveals the sin, reveals also the Saviour in all His suitability, compassion and love, and unfolds the riches of His grace. Grace to pardon all the sin, grant the Spirit of adoption, and inspire the cry "Abba, Father," and all the love that faith's appropriation brings. Grace for wayfare and warfare, grace to sustain even to the end, when—

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

The riches of the spiritually poor may be briefly summed up in the words of the apostle: "All things are yours, and ye are Christ's, and Christ is God's." "If God spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" "Fear not, little flock; it is your Father's good pleasure to give you the kingdom." "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably, with reverence and godly fear," until we hear the voice of the Lord, saying, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." "Blessed be ye poor, for yours is the kingdom of God."

JAMES TAYLOR.

Gobowen.

TESTING TRUTHS.

WHEN meditating by faith on the joys and glories of Heaven, the question often recurs, "Shall I be there?" Reader, has it stirred thy heart?

If so, make it thy diligent enquiry whether thou hast felt thyself to be a helpless, lost, guilty and ruined sinner, deserving naught but the wrath of a just and holy God? Dost thou own with the poet that

"If thy soul were sent to hell, His righteous law approves it well?"

Hast thou, through the blessed Spirit, been led to desire and seek for salvation in "Jesus only?" Is He thine "all and in all"? Dost thou love Him and aspire to serve Him? Art thou following "hard after Him"? Canst thou look, so to speak, into His soul-searching eyes and cry,

"Thou, whom my soul admires above all joy and earthly love?"

Canst thou address Him and say,

"I could from all things parted be, but never, never, Lord, from Thee?"

Canst thou indeed return a heart-deep "Yes," to each and all of these solemn and seaching questions? Refrain from a hasty reply; but if thou art able, in the humble confidence of Faith, to give a sincere rejoinder in the affirmative, thou mayst then lift thy thoughts to "the Father's house above," and sing:—

"There shall I see and hear and know all I desired or wished below;
And ev'ry power find sweet employ in that eternal world of joy."

E. E. B.

TWO NOBLE KINSMEN.

REV. JOHN CUTLACK MARTIN, M.A., OF PORTSMOUTH, AND CHARLES HEMINGTON, MINISTER OF THE GOSPEL, OF DEVIZES.

WITH trembling and reverent fingers, we would weave two cypress wreaths, to lay on the graves of the above dear and distinguished servants of Christ. Their convictions on some points differed, their order of mind and methods of ministry present suggestive contrasts; but in their love and loyalty to the Lord Jesus the most delightful unanimity is observable. "There are diversities of gifts, but the same Spirit."

REV. J. C. MARTIN, M.A.

William Huntington, when ministering in a place for the first time, frequently prayed with a trace of "the old prophetic fire," that the light of truth then lit, might never be extinguished. This he did towards the close of the eighteenth century at Littleport, near Ely, in which a cause of truth has ever since existed, and a family named Martin, of influence and eminence in the locality, have long borne witness to the religion and truth of God. Of this family the above-named minister was a distinguished member. He was educated by Dr. H. Cole, a well known and faithful, if somewhat eccentric, clergyman,* who was then principal of an educational establishment in Highbury-place, Islington, and after an interval devoted to the science and practice of agriculture on an extensive scale, proceeded to St. Catherine's College, Cambridge, in which he graduated B.A. in 1857 and M.A. in 1861. By what means he was brought to a knowledge of Christ, we know not; but there is ample proof that at the period covered by the above dates he had become a sincere and ardent Christian, and that his Ordination by the Bishop of Carlisle was in his case no mere form or function, but the dedication of the energies of a noble life to the high service of the Lord he loved. After a short curacy in Cumberland, he went in 1859 to Portsmouth, to assist the Rev. J. Knapp in his evangelical work in an old wooden structure known as "The Circus." In time, the whole responsibility devolved upon him, and a large and influential congregation gathered round him. At length the building fell into such decay that heavy rain would find its way through the roof, and the extraordinary spectacle was presented of a building crowded with worshippers under the protection of their umbrellas. A new sanctuary was therefore imperative, and the new Circus Church was erected, the pastor not only purchasing the site, but himself largely contributing to its cost and that of the commodious adjacent schoolrooms. At heart a Churchman, though of the most evangelical order, he deemed its consecration an opportune occasion for its recognition and licence by the Bishop of Winchester, which were

* He was the "one Cole" of Mrs. Oliphant's "Life of Edward Irving," who interviewed the popular minister in his vestry after a sermon advocating the peccability of Christ, which he there and then denounced as heresy. That the time and place were inopportune, may be conceded, but was it not right to "withstand him to the face because he was to be blamed?" His "Calvin's Calvinism" was highly estimated by C. H. Spurgeon, and is worth obtaining. He was the rector of a small City church, of which our poor friend, Alfred Willey, of Islington, was the organist. He finally seceded from the Establishment and for a short time ministered as a Dissenter in Islington Green, Providence Chapel, after it was vacated by Rev. J. Stodhart.

accorded on condition of his more strictly conforming to the requirements of the Book of Common Prayer, especially by the use of the surplice in place of the black gown, which he had heretofore exclusively worn, though when preaching he resolutely appeared in this to the last.

With these conditions he complied, though the services were invariably conducted in the simplest manner, there being no music save when the metrical hymns from his own Selection were sung, not by a choir, but by the whole of the congregation. Thus he laboured for in all forty-five years, accepting no remuneration, as he deemed his own private means sufficient; and though agricultural depression must have greatly crippled his resources, generously contributing not only to the agencies of his own cause but to the evangelical and charitable efforts of the entire locality. It would indeed be hard to conceive of a more Christful pastor devoted to the service of his Master and the welfare of his fellow-men.

His theology was that of the Calvinism advocated in his favourite treatise—"Elisha Coles on Divine Sovereignty," an edition of which he published, but there was a breadth of teaching, a grasp of truth, and a facility in opening up the Divine Word, combined with an unction of spirit and a tenderness of heart, not always manifested by preachers with whose views he was in the main in full accord. He spent his energy in the enforcement of the truth he loved, rather than in denouncing the errors he hated, and, as a true pastor, laboured with distinguished success and manifestly (to use his own favourite phrase) with "the smile of God." His success was great; his seals were many; his "record is on high."

With heartfelt thanks to God, we close this brief notice of the life and labours of this great and good minister of Jesus Christ. He died, after a prolonged and painful illness, on Friday, April 15th, 1904.

CHARLES HEMINGTON,

for many years minister of the Old Baptist Chapel, Devizes, Wilts., was born at Over, near Cambridge, in July, 1830.

Of his younger days, we know nothing, save that he was educated at a private school conducted by a Mr. Triggs, at Ely, and that though of a delicate constitution, he was fond of sport, either by gun or rod; and that he found the companionship of those that were like-minded, congenial. His mother was a godly and prayerful woman, who even before his birth was favoured with the conviction not only that he would be the subject of Divine grace, but be separated to preach the Gospel of God. He was saved early in life. Shortly afterwards he joined a baptised Church, and ere long began to give simple addresses to the children of the Sunday-school. At length, in the enforced absence of the minister who was expected, he was induced to make a few remarks to the congregation, his mind being directed to the parable of the prodigal son. The force and fluency with which he spoke surprised many, although, as it afterwards transpired, the deacons had for some time predilections in their minds concerning him, though they wisely kept silence till the will of the Lord had been made evident. It soon became known that the Lord had raised him up to witness to His truth, and he was called to serve many grace-loving causes in the locality of his home.

Somewhere in the fifties he made the acquaintance of Dr. Marston, a physician, who was also the minister of Corpus Christi Chapel, Plymouth, who induced him to visit that town and serve his congregation. This, on the Doctor's removal to Devizes in 1855, led to his permanently serving them, though not as their formally recognised pastor. A brother minister, Rev. W. H. King, a friend of the writer's, whose parents then attended George-street Chapel, remembers how highly he was esteemed by the Christian public, and how firm was his hold on the respect of the inhabitants generally. His visits to London at this time were frequent, and he everywhere made valuable friends among God's true people.

In 1870, Dr. Marston resigned the pastorate at Devizes, and, after much prayer, Mr. Hemington in the following year accepted the vacant pulpit; and for thirty-three years served the Church as their gracious, faithful, and affectionate pastor, never without the "signs following" which betoken the Divine blessing.

It was from the first an understanding that he should be at liberty to pay periodical visits to Gower-street Chapel, and the writer recalls with inexpressible gratitude to God, the blessing he received on one of these occasions soon after our late friend's settlement in Wiltshire. His dignified deportment, his rich, clear, mellow voice, in the lower tones of which there was a peculiar sweetness and pathos, and his unaffected earnestness, have left a memory undimmed by the flight of years. Like "the very grave person" whose picture hung on the wall of the private room of the Interpreter's House, he "had eyes lifted up to heaven, and the best of books in his hand. The law of truth was written upon his lips, the world seemed behind his back, and he stood as if he pleaded with men."

His subsequent ministry need not be referred to here. He edited the *Gospel Standard* for some years; he served the Churches of truth with untiring assiduity; he befriended his aged and afflicted ministerial brethren, and placed his ripened experience at the disposal of all. His own people, however, claimed and enjoyed his best energies and efforts.

A prolonged pastorate has peculiar influence for good. The young who have grown up around their parents' minister regard him with an affectionate reverence which no other could command; while the savour and tenderness which come only with prolonged association, amply compensate for the possible loss of the freshness and brilliancy of bygone days. So was it with this dear servant of God: young and old alike looked up to him as a father and friend, while the moral power which he exercised as a kind, consistent and widely-honoured Christian minister can hardly be over-estimated.

His end to us seems mysterious and sad. He was in London to fulfil a cherished engagement at Gower-street on Lord's-day, April 10th. On the Monday, when on his way to visit a brother minister, Cornelius Adams, whom age and infirmity had compelled to resign his pastorate, he was knocked down by a van, and though at first the consequences seemed unlikely to be serious, he succumbed to the shock on Saturday, the 30th, and his ransomed spirit took its flight to God. Thus, like Bunyan, he died when on the King's business far from his earthly home, and through an errand of spontaneous kindness to one he loved in the Lord.

He at first so far recovered from his prostration that he wrote

a letter to Mr. Jabez Chivers, Deacon, in pencil, from which we are able to give a few extracts, the letter being, by his direction in a postscript, publicly read at the Old Baptist Chapel on the following Sunday. It consisted of a few words to "the dear people of his flock, both of the Church and congregation." "It has been a comfort to me in this time of calamity to my poor body to know that I have a people who esteem me, and who will sincerely sympathise with me in my present shaken and bruised condition, and I know that the dear young people will do so too."

"I am in God's hands, come life or death. I have been kept very quiet and have seen too much mercy in the way the Lord has dealt with me to complain. Kindest love to all; brethren, pray for us."

He had of late spoken much of his being impressed that his life on earth was nearly over, and said to one of his old friends, after the prayer-meeting on Friday evening, April 8th, "The prayers of the brethren help me very much," adding, "and yours."

Thus:—

" So many that we loved are gone,
Though still on earth we roam,
How dear the 'Unknown Country' grows,
Well may we call it HOME!"

His mortal remains were conveyed to Devizes, in the Cemetery of which they were laid until the Resurrection morning, the brethren Popham (of Brighton) and Hazelton (of London) attending to voice the last words of farewell and hope.

THE MINISTER'S WONDERFUL FAITH.

"Hast thou faith? Have it to thyself before God."—Rom. xiv. 22.

"YES," said the worthy deacon, of the minister who had recently left them, "he was certainly a man of strong and very, very simple faith.

"When, for instance, we were worried to get together the money to pay the interest for the chapel debt, or to meet our current expenses, which in these large premises are heavy, *he* never troubled—not he.

"Be careful for nothing," he would say, cheerfully and unconcerned. 'Jehovah Jireh'—'the silver and the gold are His, and the cattle on a thousand hills,' and we would hear him humming, after he had said 'Good-night,'

"Take it to the Lord in prayer.'

"That," said a listening friend, 'was very delightful,' was it not?'

"Exactly,' was the reply; but he never spoke so about his own salary, which was a generous one, and often needed a pull to make it up. In this matter he was a different man altogether. 'Brethren,' he would say, 'I hope you'll have my little cheque ready by Monday night. We must "provide things honest in the sight of men," and *your* minister must not "owe any man anything."

"Yes, he had mighty strong faith for us and our cares, but not so much for himself and his own."

BRIEF NOTICES OF RECENT BOOKS.

A Book of Sundial Mottoes, compiled by Alfred H. Hyatt. London: Welby, Covent Garden, W.C. Three shillings and sixpence, net.

OUR ancestors delighted to express moral and religious sentiments in pithy and pregnant sentences, which they often inscribed over the doors of their houses or their ample and expansive chimney-pieces, and on the sundials by which they perforce noted the flight of the fast-passing hours. The latter form a class to themselves. Many are quaint, instructive, and most appropriate to their position, and a judicious collection of the most suggestive and characteristic that have been preserved, cannot fail to be interesting to all, and useful to ministers to whom the terse and quotable presentation of a trite truth is most valuable. Such we have in the tasteful booklet before us, to the perusal of which an hour or two may be most pleasantly and profitably devoted.

It is mainly a compilation from a curious and rare old book which appeared in the eighteenth century, hence one or two mottoes which we have noted in our personal rambles are lacking; but those that are given are all worthy of note. The majority are in foreign languages, but many are in the sweet and sonorous English, in which all to whom their mother-tongue is dear, delight. To the former, are appended translations, taken from "the books consulted." These, though interesting, are often positively inaccurate, and we regret that the Editor did not in many cases add or substitute more literal ones of his own. Time was when the average schoolboy could construe a Latin phrase with ease; but now that precedence is so largely given to more practical subjects, a classical quotation is understood by few; hence the necessity for such aid as we suggest.

"*Ars longa, vita brevis*," cannot be tortured to mean "I die to-day, and live to-morrow;" while Longfellow's "Art is long, and life is fleeting," is an almost literal rendering.

"*Disce bene vivere et mori*" ("Learn to live and die well") does not mean "Shine and set."

"*Festina lente*"—or, as in its well-known Greek dress, "*Speude bradeôs*"—should be "Hasten slowly," nor does "Mind my movements" afford the faintest idea of the monition conveyed.

One beautiful and characteristic example which still appears on sundials at Aldburgh and Great Marlow is not given. "*Horas non numero nisi serenas*," "I number not the hours unless they are serene." It, however, appears in the form chosen by the Queen for the sundial at Sandringham:—

"Let others tell of storms and showers,
I'll only count your sunny hours."

The sixty mottoes, it should be said, are arranged in alphabetical order to facilitate reference, though an index of subjects would also have been of material service.

The Story of the Light that Never Went Out. By Augusta Cook and W. Stanley Martin. London: Morgan and Scott, Paternoster-buildings. Price 12s. 6d.

WITH peculiar pleasure we recently penned some words of commendation of this magnificent volume, which were none the less sincere because we drew attention to some of the contents which we deemed capable of improvement.

That circumstances call for the most strenuous efforts to maintain the forth-shining of the light of God's truth in Great Britain we solemnly believe, but we see deep necessity for Protestant advocates to make sure of their position, to gather their facts from reliable sources and to avoid substituting sensational clap-trap for the sound speech which none can gainsay or resist.

We would repeat that, in spite of the popular opinion, Ritualists are not Romanists. Confusion on this point leads some to what we can but deem blunders in this holy campaign. Laud in his day, as we saw, opposed the Papal hierarchy, and some really truthful and trenchant books on the same lines have emanated from sacerdotalists of the most advanced type.*

It is believed by many that the Book of Common Prayer alone, if evangelically interpreted, affords ample refutation to ritualistic errors. We recall how John Kensit, of blessed memory, was wont to wave his own copy aloft

*See the article JESUITS in the last edition of "Encyclopædia Britannica," by R. F. Littledale, LL. D., D. C. L., and the same Author's "Reasons for Not Joining the Church of Rome." His ritualistic views are however most pronounced. Again, Cardinal Newman's "Apologia pro viâ Sca." is emphatic in denouncing men of the "Via Media," namely, Pusey, Keeble, etc.

and boast that this was an all-sufficient weapon in the war that he waged so bravely. We believe that he was mistaken. The authoritative standards to which churchmen are entitled to appeal in matters of doctrine and the order of their worship, are the Prayer-book as a whole, the Homilies which are expressly sanctioned in the thirty-fifth of its Articles of Religion, and such of the Canons and Constitutions (or established forms of Church government) as were in force before the Reformation, and have never been repealed. The range of reading required for even a cursory acquaintance with these matters is indeed very extensive, but we incline to think that Dr. Little-dale and his party have a sanction which the law of the land would admit as valid on their side, and that the boasts of the evangelicals are without due warrant.

This certainly was Spurgeon's position in 1865, nor did any succeed in driving him from it. The Church of England, so called, is essentially and radically sacerdotal and ritualistic. The claims of many of her clergy are in the light of the Bible monstrous errors, but they have the support of the strange and curious volume to which all her ministers have given their unfeigned assent and consent.

It is true, as of Laud so of Sacheverel, Gathercole, C. J. Bloomfield, Drury, of Akenham, the host of tyrannical priests that have infested our land, and the men that are at the bottom of our present educational trouble,—these are the production of an unscriptural, unjust, and despotic system which in their cases found its fullest development and exposition. Exceptions many may, of course, be cited—godly bishops, saintly and devoted ministers, the Leightons, the Jebbs, the Bathursts, or the Legh Richmonds, Cecils, and Bickersteths of their day, and the Bishop Ryles and the host of like-minded men in our own. These, however, must not be regarded as demonstrating the purity of the section of the Church to which they belong, but rather as showing how wonderful is the grace of God to con-serve His servants in spite of their evil and mischievous surroundings.

The facts which this volume advances will be of inestimable service to all Protestant advocates, and we bid it God-speed with all our heart.

Annual Report of the Pure Truth Mission. G. Stevenson, 30, Louis-st., Hull.

THIS must be the smallest Tract Society in Great Britain. Its operations are maintained at a yearly cost of £4 14s. 10d. The Report, which might be more explicit, tells of the distribution of Magazines, etc., but what these are, and how they are obtained, is not stated, though we are informed that it is deemed essential that they should have "a sound, clear, Gospel ring;" and testify to the "full, free, complete Redemption of all God's chosen people." It appears that the Mission also publishes tracts on its own account, a selection of which were sent us with the Financial Statement. They are all truthful and trenchant, much in the style of the once popular little book on the "Five Points," by the late Mr. Parks, of Openshaw. They might indeed, with advantage, be somewhat more illustrative; but compared with the sentimental and useless trash so freely issued by other Societies, are as jewels of the first water. To any who are sincerely enquiring "What is truth?" and whose hearts are prepared to receive what God has said, they would be invaluable.

Report of the London Temperance Hospital, Hampstead Road, N.W.

THE writer is under unspeakable obligations to this Institution; though were this not the case, it would have our earnest good wishes. Many helpless inebriates have owed their downfall to the reckless way in which intoxicating beverages were forced upon them in their days of convalescence at an Hospital, awakening a craving that was dormant, and sanctioning a habit which in their cases was morally suicidal. This is avoided at "the Temperance," in which, in urgent cases only, stimulants in the form of absolute alcohol judiciously blended with medical tinctures or infusions, are indeed occasionally administered, as *physic*, but with no attempt to render the mixture palatable, and therefore, a source of temptation. The staff are most skilful: the appliances up-to-date: the utmost consideration and kindness are shown to patients—and hence the claims presented upon Christian sympathy and support are as strong as can be well conceived.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

CAMBRIDGE, "EDEN."

A brief history of its rise and progress, with an account of the 25th anniversary of its present pastor, Mr. John Jull.

"STANDS like a palace built for God" filled our soul as we joined the company flocking up to "Eden," on April 21st, to celebrate the twenty-five years of pastoral labour of our beloved brother, John Jull.

A choice little souvenir of these important meetings will be the very neat and artistic invitation card with the pastor's portrait that had been issued.

A large gathering had assembled by 3.30, when Pastor L. H. Colls, of Tring, delivered a most appropriate sermon from Phil. i. 3-5, "I thank my God upon every remembrance of you, always in every prayer of mine for you all making request with joy, for your fellowship in the Gospel from the first day until now." Space forbids even a bare outline of this excellent discourse. The text was read from the Revised Version, and after an introduction touching the suitability of the words to the present occasion in the unity of pastor and people after twenty-five years' fellowship, the preacher dwelt on, 1. The glorious Gospel of Christ as the basis of this holy sharing in eternal life and love. 2. This fellowship in the Gospel is the Divine purpose of the ministry of the Gospel. 3. The Church itself is the one fellowship which is maintained and nourished by the Gospel. 4. This fellowship in the Gospel is so founded, that it is also the means of the furtherance of the Gospel itself. Each of the above points was beautifully illustrated, and clearly applied to the present happy event in the history of "Eden," and the services of the day.

At the close of the afternoon service, the congregation repaired to the commodious schoolroom, under the chapel, where tea had been provided.

The evening meeting commenced punctually at 6.30, presided over by our beloved brother, Pastor E. Mitchell.

Pastor J. Jull read letters regretting inability to attend from Messrs. R. W. Ayers and W. B. Selbie. He had also, he said, received letters from many old members who had left Cambridge, the reading of which had melted his heart that morning before the Lord.

The Chairman then in his own genial manner made all feel at home as he gave a hearty welcome to all present, in the name of the Pastor and Church, to share in their joy and gratitude in celebrating their "silver wedding." The

Chairman remarked that the one keynote of this meeting was "thankfulness," directing our minds to the meeting of the Patriarch with his son Joseph, and his expression, "It is enough," saying, brother Jull would feel ere these meetings closed something like "It is enough" as the heart overflowed with thankfulness. Dwelling on the changeable nature of the times, and the shortness of the pastorates which as a rule obtained, he said the fact that their dear pastor had been upheld in twenty-five years of faithful service among them was cause for gratitude and thankfulness to God, who gave them such a devoted servant. Tenderly touching on the one "cloud" over the gatherings in the absence of the pastor's beloved wife through affliction, and the great disappointment to herself and all assembled, he said thankfulness also must be expressed for the hope of recovery, and all united in earnest prayer for its completion.

Prolonged applause greeted the beloved pastor, John Jull, as he rose to address the meeting. With evident emotion he thanked all present for their expression of sympathy in the absence of his dear wife, and for their kindness toward him and his flock on the occasion of their "silver wedding." It had been beyond his expectations to see so much heart and earnestness as had been put forth in these services. Forty-four years ago his Lord called him to the ministry of the Gospel, and to-day he felt both honoured and humbled at His Master's feet. He was born at Wortham Water, Kent, in 1833, and was brought up a farmer. His first pastorate was at Ryarsh, where, while still engaged in farming, he laboured in the little thatched chapel. During the eight years he spent there a new chapel was built, and forty persons were baptized. From Ryarsh he was removed for a time to Carlton, Beds., and from thence to his present pastorate.

Reviewing the rise and progress of the Cause, Mr. Jull said the Church was formed in Old Green-street Chapel, Cambridge, in October, 1823, by Mr. J. Foreman, late of Laxfield, with six members including himself. The following prayer was offered on the occasion, "that the Lord would look down, visit, water and cause to flourish the little tender vine which we hoped His own hand had planted; may the little one become a thousand." During Mr. Foreman's ministry of four years the old chapel was built at a cost of £800. Mr. W. Allen followed with a pastorate of four years, then came Mr. Poock, whose labours were continued for ten years. Mr. Field succeeded him with

a pastorate of two years. Then came Mr. Marks, whose ministry of eighteen years was a source of blessing. Mr. Bunyan McCure followed as pastor for five years, during which time the present chapel was built and opened free of debt.

In the year 1879 he, Mr. Jull, commenced his ministry and pastoral labour among them, and by the blessing, goodness, and mercy of God had been sustained for twenty-five years. It is a record and unique event in the history of the Church, also no such long pastorate has been held in any of the free Churches of the town since the year 1761, when the Rev. Robert Robinson was pastor of St. Andrew-street nearly thirty years. Some say he was the author of that hymn, "Come, Thou fount of every blessing." Continuing, Mr. Jull said during the present pastorate there has been a steady yearly increase in the membership, 173 have been added to the Church, 120 by baptism, and 53 by transfer and experience. There has been no resorting to any sensational mission revival services, and no P. S. A. services to "keep things going," but he had kept on preaching the Gospel of Jesus Christ, expounding the Word, believing the Gospel to be still the same as in the apostle's day, viz., "the power of God unto salvation to everyone that believeth."

During this time the Lord has given many seals to the ministry of the Word; many young persons who have been born during the present pastorate have been "born again," and have testified before the Church to their change of heart, repentance toward God, and faith in our Lord Jesus Christ. Most of the older members have passed away to their great reward. There was much to praise God for, and not the least was the fact that during twenty-five years they had not had to separate themselves from anyone for inconsistent conduct. Many persons said that their doctrines led to licentiousness and loose living, but that was flatly denied by the fact he had just mentioned, and they had been spared a great deal of pain on that account.

On the conclusion of the pastor's deeply interesting address, the chairman, on behalf of the senior deacon, Mr. Beall (who was unable to be present, but whom we were all glad to see and hear at the after-meeting, when he spoke of his deep love to the pastor, and interest in the Church), then presented Mr. Jull with a cheque for £42 16s., which he described as a love token from his beloved people, who knew how to value so faithful a servant of Christ. Before Mr. Jull could rise, two little girls, the Misses Dorothy and Lily Haynes, with countenances beaming with joy, came on the platform, and

presented on behalf of the scholars of the Sunday-school a beautiful case of silver serviette rings bearing the inscription, "Presented to Mr. and Mrs. Jull by the Sunday-school, on the 25th anniversary of their work at Eden Chapel."

Calling on brother Jull, the chairman said he felt sure his brother entered now into these words of Jacob, "It is enough." Mr. Jull in returning thanks was quite overcome as he gave expression to his gratitude, and especially that the young and tender hearts of the children should be moved to recognise that important day's services. Both himself and his dear wife would value that gift as long as they lived. He had heard rumours of a presentation, but was completely taken by surprise in the magnificent cheque presented to him. He thanked them all exceedingly for such a mark of love and esteem.

Pastor W. Bampton Taylor, of "Zion," Cambridge, expressed the pleasure which it gave him to be present. To produce such a scene as this there must, he said, evidently be at "Eden" the spirit of love, unity, and hard work.

Pastor E. Marsh, of Stratford, after bearing witness to the high position of esteem in which Mr. Jull was held throughout the denomination as a minister of high moral character, spiritual influence, and a clear exponent of the Word of God, said the portion of Scripture that had rested on his mind for this occasion was Acts xx. 24. "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the Gospel of the grace of God." He observed that he was sure these words would find an echo in brother Jull's heart in the following particulars:—1. *The nature of his ministry*—to testify the Gospel of the Lord Jesus. 2. *From whom he had received his ministry, and the fact that he had "received" it*—the Lord Jesus. 3. *The conflict associated with it*—or things calculated to move him. 4. *The fixedness of purpose*—"none move me." 5. *The God-glorifying ambition*—"that I may finish," &c. After speaking very briefly to each point, he said the best political ministry that had ever been, or might be, must pale before the position of their pastor as a servant of the Lord Jesus, and an ambassador from the court of heaven.

Pastor L. H. Colls then spoke of the secret of our brother's long life of usefulness, dwelling on the *man*, his *method*, and his *message*. He said the pastor's personality possessed and consecrated by Christ, the *man* behind the message, has much to do with its reception. Brother Jull's *method* was that of

bringing all out of the word "exposition," this was the secret of the living freshness of his ministry, the dew of the Holy Spirit ever resting upon it. His message was ever full of Christ. Ever rising higher and higher in our brother's esteem was the Christ of God, and as he saw fresh beauties in his Lord so he poured forth the same before the people, and hence his ministry was a living, springing well.

The Chairman interspersed the speeches with some pithy remarks, which were much enjoyed. The other brethren on the platform who took some part in the services were Messrs. Northfield, March; Winch, Chatteris; Newton, Wisbeach; F. S. Reynolds, Over; Peters, Whittlesea; A. Morling, Cottenham; Throssell, Ramsey; and J. Hazelton, St. Neots. Several other ministers were also present in the congregation, among whom we noticed our esteemed brother Woodgate, so long the loved pastor at Otley, Suffolk. Special hymns were sung, some of which were composed for the occasion. The services will long live in the memory of all present for their simplicity, godly sincerity, deep spirituality and fervour. The Lord long spare and greatly bless John Jull in his service, prays.

ONE WHO WAS THERE.

CLAPHAM JUNCTION ("PROVIDENCE," MEYRICK-ROAD).—On May 8th and 10th services were held in connection with the 32nd anniversary of the Church, and proved seasons of spiritual enjoyment and refreshment. On the Sunday morning our pastor (Mr. R. E. Sears) was enabled to bring forth strong meat from the words, "What shall we then say to these things? If God be for us, who can be against us?" Pastor J. E. Hazelton was the preacher on the Sunday evening and was led in a blessed manner to exalt Christ in His atoning work, taking for his text the portion, "It is the blood that maketh an atonement for the soul." On the following Tuesday we were favoured to listen to our brother, Mr. John Bush, whose sermon in the afternoon was much enjoyed. His text was "Wherein He hath made us accepted in the Beloved," and he spoke of—(1) Union to Christ; (2) The precious experience of acceptance; and (3) the Divine operation. Our good friend and brother, Mr. F. J. Catchpole, presided at the evening meeting, and led our thoughts to Paul's letter to Titus. We are there exhorted to maintain good works, but only those will thus adorn the doctrine rightly who have first experienced the grace of God that bringeth salvation. Our pastor, R. E. Sears, voiced our feelings of thankfulness as a Church for peace, unity, and a measure of prosperity

during another year, also for present encouragement from on high in four candidates awaiting baptism. Profitable addresses were then delivered by several brethren. Pastor Andrews led our thoughts to the portion, "The Lord hath spoken good concerning Israel." Mr. John Bush spoke of "foundations," a foundation book—the Bible; a foundation fact—atonement; a foundation truth—justification; a foundation work—regeneration. Pastor James Easter discoursed on a deathless grace—"lovingkindness;" a matchless contrast—"better than life;" and a spiritual result—"My lips shall praise Thee." Pastor J. R. Debnam followed with some practical remarks on "Wait on the Lord." The collections amounted to £14 lls. Special anthems were rendered under the leadership of our organist, Mr. E. G. Marsh. In conclusion our thanks are due to visitors from a number of London Churches, who cheered us by their presence and good wishes.—F. W. KEVAN.

STRICT BAPTIST MISSION.

A MEETING was held in the interests of the above at Spa-road, Bermondsey, on Wednesday evening, April 20th, when pastor R. Mutimer, of Brentford, preached an excellent sermon from the words, "Then Philip opened his mouth and began at the same Scripture, and preached unto him Jesus." In warm, earnest terms Mr. Mutimer urged upon his hearers the claims of mission work, clearly describing a God-sent missionary, also his essential subject—"Jesus." A good number of friends were present, and many expressions of appreciation were heard. After a collection had been taken, the singing of the hymn, "O'er the gloomy hills of darkness," brought the meeting to a close.

HIGHBURY.—The third anniversary of the pastorate of Mr. Frank Fells was held on Lord's-day, April 10. The pastor preached in the morning from Rom. viii. 12, and in the evening pastor E. Mitchell delivered a very helpful sermon from Psal. lxxiii. 3. At each service excellent congregations assembled. On Tuesday, April 12th, pastor Archibald G. Brown preached to a large congregation a most remarkable sermon from Jude 11, dealing in an expository way with the "Way of Cain," the "Error of Baalam," and the "Gainsaying of Core." This proved to be a very searching and solemn time. The evening meeting was presided over by J. S. Vinal, Esq., and excellent addresses were delivered by pastors Parnell, Mitchell, Mutimer, Jones, and Sears, each testifying of their love and esteem for the pastor and Church at Highbury. We thank friends who visited us from other causes, and we are encouraged to press

on in the good work, trusting in God, who, having helped us in the past, will always be near by. Collections nearly £23.

AGED PILGRIMS' FRIEND SOCIETY.

THE cause to be pleaded—the provision of sustenance and comfort for the Lord's aged poor during their declining years—and the place of meeting—the Mansion House of the City of London, perhaps the most dignified and renowned edifice in the centre of the world's greatest capital—formed a beautiful combination, that appealed to speakers and audience alike at the ninety-seventh annual meeting of the Aged Pilgrims' Friend Society, which was held in the Egyptian Hall of the Mansion House, by kind permission of the Lord Mayor, on Monday afternoon, May 2nd. When nearly a century ago a little band of young people not rich in this world's goods themselves founded this grand institution for the poor and aged members of the household of faith known to them, they had probably no idea that the organization would grow to its present proportions. We trust that the claims of this noble work will continue to win sympathetic consideration from God's people, and that the coming Centenary may witness such a growth in interest on the part of the Lord's stewards that the Committee of the Aged Pilgrims' Friend Society will find the burden of care much lightened.

The meeting on Monday afternoon (which was largely attended, despite the inclemency of the weather) had a most sympathetic chairman in General Sir William Stirling, K.C.B. He was supported by a band of loyal friends of the Institution, amongst whom I may mention the Dean of Peterborough, Sir Douglas Fox, Messrs. A. J. Baxter, E. Mitchell, A. G. Wilcox, W. Sinden, R. E. Sears, and E. White, also Messrs. E. Rawlings, J. Piggott, L.O.C., J. Townsend, J. P. G. Doudney, E. Carr, W. Bumstead, J. Bush, T. Green, A. Boulden, J. B. Collin, J. Keeble, W. J. Parks (Treasurer), and Mr. J. E. Hazelton (Secretary). After the devotional exercises, Mr. Hazelton gave an outline of the report that will be issued to the subscribers. He graphically described the methods of the Institution, showing that its work is of a twofold character; the granting of life pensions, and the maintenance of four Homes, in which 180 of the recipients dwell. As he pointed out, the primary object of the Society is the support and development of its system of pensions, by which hundreds of the Lord's aged poor are enabled to keep their homes together. Very touching were the allusions to the ineradicable desire to remain in the old home. "Don't take me away from that,"

is the touching plea of the old pilgrims, and nothing, as the Secretary pointed out, is sadder than the sight of an old disciple in the uncongenial soil and the sunless climate of the workhouse. Much was rightly made of the method by which the pensions are distributed monthly and quarterly. Christian friends take them from time to time, and this system of personal visitation divests the work of formalism and officialism, and strengthens the bonds of interest and sympathy. The unprecedented increase in the number of pensioners entails an outlay of over £40 a day, and the Secretary made an earnest appeal for an increased free income—that is, an income not charged with pensioners. A total of £4,840 received in subscriptions and £1,355 from donations was announced. Auxiliaries yielded £1,567. Mr. B. Densham, who has been such a munificent helper of the Institution in the past, has now kindly promised to present the Society with £210, on condition that the sum of at least £52 10s. is obtained at an early date by new annual subscriptions of 7s., 10s., or 14s., or by doubled one-guinea subscriptions. We trust that some of the readers of the EARTHEN VESSEL will respond to this handsome challenge. The ages of the pensioners range from 60 to 95. Of these 219 are on the £10 10s. pension, 1,283 on the £7 7s., and 165 on the £5 5s. Advances from the lower to the higher lists are made as rapidly as possible. Seven hundred and thirty-five of the pensioners live in the Metropolis, and 932 in the provinces. The Trustees of the late Mr. J. T. Morton's gift forwarded the sum of £4,544 10s. to be distributed amongst the pensioners during the past year. For several years to come gifts from this source will continue, but the distribution will be upon a diminishing scale. Reference was also made to the work in the Asylums and Homes. Camberwell shelters 40 inmates, Hornsey Rise 120, Brighton Home seven, and Stamford Hill nine. In concluding this report, Mr. Hazelton pointed out that the Society carries on its work on the basis of Protestant and Scriptural truth, and that its foundation principle as expressed in its Trust Deed is to maintain the Institution for the Lord's poor, recognizing no denominational names, but emphasizing the possession of vital Godliness as the one spiritual qualification.

Sir William Stirling's opening remarks were of thankfulness to the Lord Mayor for placing at the disposal of the Society that beautiful hall for their meeting. Mr. Densham's magnificent offer next engaged Sir William's attention, and he expressed the hope that subscribers of 7s., 10s., and 14s. would be forthcoming—amounts, he pointed out,

within the reach of almost everyone—so that they might avail themselves of Mr. Densham's liberality. It was not only the givers of large sums who attracted the Lord's attention—the widow's mite also secured His blessing. Whoso gave a cup of cold water in His name would not lose their reward.

The Dean of Peterborough, Sir Douglas Fox, and Messrs. A. J. Baxter, and E. Mitchell delivered excellent addresses.

Mr. J. Keeble moved a vote of thanks to Sir William Stirling for presiding, and to the Lord Mayor for the use of the Mansion House, and, in doing so, adverted to the death, through accident, of that valued servant of God and warm friend of the Society, Mr. C. Hemington, of Devizes. Mr. W. J. Parks, the Treasurer, seconded; and Sir William Stirling, in responding, paid a tribute to the memory of the late Mr. J. C. Martin, of the Circus Church, Portsmouth, who first introduced the Society to his notice. The meeting then concluded with prayer by Mr. R. E. Sears.

A PASTOR'S WELCOME.

MR. T. JONES' welcome to the pastorate of the Church at West Hill, on Tuesday, April 19th, proved a grand success. "Magnificent meeting!" "Crowded house!" "Splendid collections!" such were the remarks heard from friends on leaving. How could it be otherwise? Friends came from nearly every part of the Metropolis, among whom fifty united from "Zion," Deptford, to show their esteem and regard for their late loved pastor, to evince their Christian sympathy and express their practical good will towards him.

On entering the chapel, which presented a cheerful and comfortable appearance, we were attracted by the word WELCOME, extending across the back of the platform. Much care, patience, and time had been spent in artistically working the letters in flowers of different kinds and colours, tastily framing them with smilax, which presented a pleasing sight, calling forth the admiration of the assembly.

The afternoon service commenced at 3.30, when our pastor accompanied brother Bush on the platform and announced the opening hymn. The preacher delivered a suitable and experimental discourse founded upon Ephes. iii. 8 to a large and appreciative congregation. At 5, nearly 200 friends sat down to tea, which was much enjoyed, as was also the friendly intercourse. Time waits not, and 6.15 very soon arrived, when J. Piggott, Esq., L.C.C., gave out the well-known hymn, "Kindred in Christ." He read Isa. lx. after which brother Wakelin, of Bassett-street, led us in prayer, which

was hearty, kindly, and brotherly. Most tenderly did he intercede on behalf of the pastor, deacons, teachers, and all agencies carried on in connection with the Church. The dear brother prayed—"We bless Thee, O Lord, for Thy dear servant, our esteemed brother Jones, from whose lips we have heard so many gracious, helpful and encouraging words. We thank Thee for his noble stand for truths sacred and dear to our hearts, Lord, be precious to him, prosper him, and let Thy grace sustain and uphold him in the work of the Lord in this place."

Brother J. Cooper was called upon to state the reasons why they as a Church had given Mr. Jones the call to the pastorate. This he did in a very concise way. He told us that about *three* years had elapsed since their late esteemed pastor, Mr. W. Jeyes Styles, resigned. During that period they had been supplied with good and true men. He said that Mr. Jones supplied for the first time on Thursday, July 9th, and several times during last year. His testimony was well received, so that we agreed to have a month's prayer in order to seek God's blessing and guidance. The end of all our prayers and deliberations led to giving a hearty and cordial invitation to Mr. Jones, whose reply to our letter was that he would conduct all services during January and then give his answer, which he accordingly did. Before resuming his seat, brother Cooper gave the pastor a hearty handshake with his best wishes for a happy and prosperous pastorate.

The President then called upon Mr. Jones to give his reasons for accepting the "call" to the pastorate, and the doctrines he intended to preach. The pastor, on rising, was greeted with prolonged applause, and stated that his wife and himself joined the brethren in the month's prayer that they might be led the right way. If West Hill was to be the place, it may be made quite plain, if not that some obstacle may completely block up the way. No obstacle, however, occurred, but everything opened of its own accord. Other doors and overtures had been made, but somehow he felt constrained by circumstances and feeling to favourably consider the proposals made by this Church and people. The result is now fully known. As to the doctrines he intended to preach, Mr. Jones said for nearly thirty years he had endeavoured to preach Christ crucified, which meant salvation by grace, redemption through blood, together with the doctrines set forth in the Word. He was no Antinomian—mere fatalism. He was no Arminian—a system untrue and unscriptural. He emphatically believed

in unconditional election, absolute predestination, the final perseverance of the saints to ultimate glorification. From these truths he did not intend to swerve for any living man; he would maintain them at whatever cost.

The Chairman then gave a very interesting address on the "Minister of Christ," and spoke in highest terms of respect for Mr. Jones, whom he had known for several years, and whom he knew to be a real, true and faithful minister of the Gospel of grace.

Addresses of a eulogistic and spiritual character, including advice to pastor and people, were delivered by pastors Fells, Debnam, Holden, Parnell, Mitchell, Marsh, White, Sears, Voysey, Bush, Brown, and the pastor, who heartily thanked all present for their great kindness; their presence, good wishes and congratulations would be remembered with gratitude.

This day's proceedings would go far to heal the past, and to inspire hope for the future. Hearty votes of thanks were accorded to the Chairman, speakers and ladies, who provided so excellent a tea. Singing of "May the grace of Christ our Saviour" and the Benediction closed a very happy day. The collections, which were over £20, including a donation from friends who desired their names to be withheld, were for the pastor. A DISCIPLE.

TOTTENHAM (EBENEZER).—It is with much joy we at Tottenham look forward to Easter Sunday and Monday, as those two days are entirely set apart for the celebration of our Sunday-school anniversary. This year our pastor preached an excellent sermon on the Sunday morning from John xx. 20, noticing—(1) Who they saw; (2) Who saw Him; (3) The effect it had. In the afternoon brother W. S. Baker, of Chadwell-street, gave a very interesting and instructive address from Phil. i. 10, especially dwelling on the word "Sincere." In the evening brother Baker occupied the pulpit and delivered a splendid and sound Gospel discourse from John xi. 25, "I am the Resurrection and the Life." In a very telling way the preacher described how that both Martha and Mary came to Christ with the same words, yet both received different answers. With Martha, Christ was, as it were, willing to argue the matter out concerning her brother's death, but with Mary, "Jesus wept," showing how that Christ understands human nature. That which one could bear, the other could not. On Easter Monday brother Dadswell, of Olapham, was graciously helped in a very savoury discourse from Matt. xxi. 15, 16. He noticed—(1) The cry of the children; (2) The people who were displeased with it; and (3) What the

Lord thought of the children's praise. Tea was provided in our new school-room, at which about 130 were present. Mr. Moule presided over the evening meeting, upon which God's blessing was sought by Mr. Chambers. The secretary read the report, showing an increase in the number of scholars, the number at present being 130. The cash statement was given by the treasurer. The chairman commented upon these and made a few suitable observations upon the words, "Sanctify yourselves, for to-morrow the Lord will do wonders." The adoption of the report was moved by Mr. H. Dadswell, who delivered an address upon the words, "Remembering without ceasing your work of faith and labour of love." Mr. S. Hutobinson seconded the adoption of the report in a speech founded upon the words in John i. 26. Mr. Vine followed with some good words on John vi. 9. The pastor having thanked all who had taken part, a few words from our beloved superintendent, brother Harris, brought these happy meetings to a close.—E. J. V.

PECKHAM (ZION, HEATON-ROAD).
—Pleasant and spiritual seasons were experienced in the services occasioned by the 25th anniversary of the Sunday-school here. On Lord's-day, April 24th, a little company met at 10 o'clock to implore the Master's blessing on the services, when truly the Spirit's motion and power were felt. At the morning service Mr. W. Gill, of Norwich, preached instructively from the words, "Be ready in the morning" (Exod. xxiv. 2). In the afternoon, at 3, a special children's service was held, when Mr. Gill addressed the scholars and their friends. In the evening our brother, led of the Spirit, preached a deeply spiritual discourse, founded on Nicodemus coming to the Saviour by night, the words of which we trust will long remain with us. On Tuesday, the 26th, the continuation gathering took place. Tea was provided at 5.30 for scholars and friends. In the evening a public meeting was held presided over by W. D. Crowhurst, an old worker among the young here. After the usual preliminaries of service, our brother, Mr. A. Strong, read the report, from which was gathered that Divine Goodness had followed the work, and that in spite of difficulties—ever to be encountered in the Master's service—there was much to be thankful for. Mr. T. Jones then addressed the meeting, and spoke very earnestly from two points—(1) The Spirit is with us; (2) The Spirit is in us. Mr. W. H. Rose followed with a cheering word to the teachers—(1) The teacher's perception; (2) The teacher's power; (3) The teacher's pattern. Mr. H. Ackland ther

spoke on "Nehemiah and his work" bringing out two heart-searching and soul-stirring truths—(1) He felt the responsibility of it; (2) He had a whole-hearted consecration—truly a word in season. After a few appropriate sentences from Mr. Gill, the services were brought to a close. God be praised for a quarter of a century's work among the young here.—J. KNIGHTS.

ILFORD (EBENEZER).—We were favoured to hold our 68th anniversary services on Lord's-day, the 10th April, when two sermons were preached by the pastor, Mr. James Othen. On Tuesday, the 12th April, pastor E. White, of Woolwich, preached in the afternoon from Psa. xi. 3, "If the foundations be removed," &c. A public meeting took place in the evening, presided over by the pastor, who read Psa. lxxxv. Brother G. S. Faunch followed with prayer, after which the secretary read a report of the past year, relating the goodness of the Lord, and expressing thankfulness to our heavenly Father for the help afforded to our pastor and blessings derived from his ministrations both in the ordinary services and at the Bible-class, four having been added to the Church by baptism and three by transfer. We have also been favoured financially, the whole of the debt on the chapel having been cleared, so that it was now the Church's freehold. Addresses were then delivered by pastor J. Clark on "The stability of God's covenant," pastor H. D. Sandell on "The abundant provisions of God's house," and pastor E. White on "The presence and interposition of Christ on His people's behalf in every emergency." All the speakers were graciously helped, and their addresses much enjoyed by the friends, of whom there was a good attendance at all the services. To our Triune God be all the praise.—W. G. F.

FARNHAM, SURREY (PARK-LANE BAPTIST CHAPEL).—The above cause of truth held their anniversary services on Easter Monday, April 4th, 1904, when two sermons were preached by Mr. W. Chisnall, of Guildford. Our brother took for his text in the afternoon Ruth ii. 13—(1) The broken-hearted prayer; (2) The request made. In the evening we were led to Luke viii. 48—(1) Christ's tenderness to needy ones; (2) The helper's reward; (3) The Divine blessing. Many friends found it good to be there. Being favoured with beautiful weather, a good number gathered at the social meal between the services, and we were again cheered by the many good wishes and reasonable remarks made by friends for our future welfare. We hope this

may be but the beginning of brighter days to come, when His saints shall be comforted, sinners converted, and the Word of His grace have free course and be glorified, and unto His name we will give all the praise.—ONE WHO WAS THERE.

STEVENAGE.—On Good Friday we had good fare. Special services were held, when Mr. C. A. Freston preached in the afternoon and evening. The congregations were good, and the preacher greatly helped in delivering Gospel messages. In the afternoon our brother took for his text John xix. 30, and in the evening John xx. 17. How sacred is the spot where the Lord meets with His people!

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

There God, my Saviour, reigns."

We pray that much blessing will follow the day's services.—A. J. H.

BRIXTON TABERNACLE.

TWENTIETH ANNIVERSARY OF THE OPENING.

THESE services were held on May 8th and 10th, 1904, the pastor, Mr. C. Cornwell, preaching on Sunday morning and evening. In recording the mercies of a covenant God the following note (taken during the opening prayer) will well express our thankfulness:—"Our hearts rise with gratitude for the past year. Well we remember the opening of this house of prayer. Some have gone home to glory—that we are on the way should help us to raise the first note of praise. Changes have passed through our minds, our eyes have seen changing faces, and changing persons have changed places, but Thou art the same. We have seen little children become fathers and mothers. We have seen Thee in the countenances of Thy family. We have seen Thee in their distresses, and by-and-bye we hope to see Thee in glory. It was a blessed sight for a wounded spirit to see Thee when Thou wast on the earth, and it will be a blessed sight to see Thee in glory, where "Not a wave of trouble will roll across my peaceful breast." In reference to the preached Word, may power come in between the speaker's lips and the hearers' hearts; and as Thou hast helped them a thousand times already, may they still go on to prove the blessing of the sweet company of a precious Saviour."

The morning sermon was taken from Rom. xii. 18, "If it be possible, as much as lieth in you, live peaceably with all men."

At the evening service the pastor spoke from Rom. viii. 35, "Who shall separate us from the love of Christ?" noting (1) The Person who loved—

Christ; (2) They who are interested in that love; (3) The challenge; (4) The separation impossible.

On Tuesday afternoon Mr. E. Mitchell preached a very acceptable sermon from Jer. iii. 14, "I am married unto you." He spoke of Christ in the relationship of a Husband to His Bride, the Church, following it out in its highest order—in redemption and preservation.

Many friends stayed to tea, after which a public meeting was held, presided over by Mr. F. T. Newman, who opened by reading Zech. iii., and the pastor engaged in prayer.

Mr. Debnam spoke on the immutability of Christ, "The same yesterday, to-day, and for ever." It was refreshing and strengthening to know Him; but, alas! some who professed to know Him proved by their conduct that they did not. His sufferings and death did not deprive Him of this essential character. He was and is the same tender, compassionate Saviour.

Mr. Pounds spoke from the words of Jesus, "Heaven and earth shall pass away, but My words shall not pass away." He described these words as an expression or an instrument by which our Lord gave effect to His purpose.

Mr. Rundell spoke from 1 Cor. ii. 1, "Declaring unto you the testimony of God." By this Paul delivered souls from the snares of the devil. He declared unto them the glorious purposes of Christ in salvation, and a reception of this truth will bring about the experiences of those gone before.

Mr. B. T. Dale felt a little of the blessing of the text he had to speak from (Jer. xxxi. 14), "My people shall be satisfied with My goodness, saith the Lord." When they realise it, they are perfectly satisfied with it. When in peculiar difficulties and in darkness, they long for its manifestation. They cry, "Show me Thy glory?" and the reply of a gracious, covenant-keeping Father is, "I will cause all My goodness to pass before thee."

Mr. Mitchell continued from Zech. xiv. 7, "But it shall come to pass that at evening time it shall be light." The Lord's promise to His people was sometimes fulfilled in such a way that their deliverance from trouble was so marked and astonishing that it was like the sun rising at midnight. God seems to let things come almost to a climax, when He says, "Now will I arise," and the enemy then becomes like chaff before the wind. Just when we expect death He sends a heavenly peace into our soul. Even when sunk in deep soul-trouble, and unable to think a good thought, a little light from the Lord will help us to sing, "Praise the mount."

Our friends have helped us well on this occasion, and we were able to make up what balance we were behind in our

accounts. The collections amounted to £21 14s. 8d. which, considering the other collections made during the past year, gives us great encouragement.

After the pastor had returned thanks to the ministerial friends and the chairman, who had so ably presided, the meeting was closed with the singing of the Doxology. J. BROWNING.

BECCLIS (CENTENARY).

IN 1804 a few members seceded from the Independents, the only Dissenters then organized. They formed the nucleus of the Baptist Church. In 1805 their meeting house was erected. On the 5th September, 1808, a Church was formed of 24 members. Various ministers served the Church until 1822, when George Wright (of fragrant memory) commenced his ministry, becoming pastor on the 19th July, 1823, in which office he was sustained by the Holy Ghost for 48 years, rich blessing attending his labours. Various ministers have been used of God since then, and at the present there are signs of blessing in the increased unity, prayer, and zeal of the Church, and the deep interest and appreciation of the preached Word.

It was deemed necessary to renovate the interior of the building this spring, and with some fear and trembling the Church agreed to the undertaking, and to the substitution of incandescent fittings for the old gas burners. The work is exceedingly well done, and the chaste beauty resulting well becomes a sanctuary of the Holy One.

The friends, especially the Ladies' Committee, who had charge of the work, wrought with love and diligence, and sympathy was freely shown by children of God in other Churches, so that after clearing all liabilities the treasurer has a small balance in hand, and on behalf of the Church tenders warm thanks to gracious helpers.

The re-opening meetings were held on Wednesday the 4th May, when brother H. T. Chilvers was the afternoon preacher. His message was most suitable and seasonable—"Ye shall be witnesses unto Me." His fidelity to the souls of the people and burning utterances of the dear Redeemer's love and grace, and his witness to His Person and glories have left a lasting blessing, and will surely abide in memory. The Lord was with him.

A good company sat down to tea. The evening meeting was well addressed by brethren Tooke (Lowestoft), Muskett (Yarmouth), and Large (Lowestoft). Mr. J. H. Lynn occupied the chair.

The present building, erected as a Martyrs' Memorial in 1860, is thus fitly renewed and re-opened in the prayerful hope that its name may be a true description of the future history of the

Church in the *literal* meaning of the New Testament word *martyr*, and in fulfilment of brother Chilvers' message. We have (re) entered "into His gates with thanksgiving, and into His courts with praise." K. S. D.

BROMLEY, KENT.—The eleventh anniversary of the opening of this place for the worship of God was celebrated on May 4th, when at 3.15, after singing hymn,

"Awake my soul in joyful lays,
And sing thy great Redeemer's praise,"

brother E. White preached an excellent sermon from Luke xviii. 13, "God be merciful to me, a sinner," giving us some sweet examples of the suitability of the prayer for all God's people in all ages and under all circumstances; also he divided the text in the following order:—(1) The Person addressed—God; (2) The ground of the plea—Be merciful to me; (3) The confession—a sinner. At five o'clock tea was given, and served by the lady friends. Again at 6.15 we assembled together, presided over by brother Hollett, of Daore-park, who, after reading Psalm xxxiv., called upon brother Lockwood to seek the Divine blessing. The meeting was then very ably addressed by brethren J. R. Debnam, A. J. Voysey, and E. White. Collections, £2 17s. 2d. May the Lord grant us a gracious revival in this, the midst of our years. So prays—**ONE WHO WAS THERE.**

WARBOYS.—Thursday, May 12th, was a day to be remembered. The chapel was filled at both services when we met to praise God for His goodness through another year. With close attention the preacher was listened to, and many were the expressions of blessing received through the services. Pastor R. Mutimer was greatly helped in his ministrations, preaching in the afternoon from Psalm xlii. 11, and in the evening from Jer. xxxi. 12. The collections, which were for the cleaning of the pastor's house, were good. As our brother remarked, in referring to this, the cleansing of the cage seemed to indicate the coming of the bird. May there be even better days for the Church here.—**VISITOR.**

CHATTERIS.—The anniversary of the Church here was celebrated on May 11th. The Lord has blessed the ministry of the pastor, Mr. H. M. Winch, who is held in high esteem by his people. The chapel has been re-seated and a neat organ built. A good company assembled in the afternoon of the 11th, when a sermon, which was much enjoyed, was preached by pastor James E. Flegg, of Wandsworth Common. We were favoured with the company of our esteemed brethren Northfield (of March) and Peters (of Whittlereas). In the

evening Mr. Smith (deacon) presided; and addresses were given by brethren Hazelton (St. Neots), J. E. Flegg, and the pastor.

NOTTING HILLGATE (BETHESDA).—The thirtieth anniversary of the Sunday-school was celebrated on March 13th and 17th. On the Sunday Mr. H. Aokland (formerly a scholar in the school) preached. In the morning he spoke from Jer. xx. 9, and in the evening upon Phil. i. 23. In the afternoon a children's service was conducted, when our brother addressed the scholars on "The Heart." On the following Thursday about 155 scholars, parents, and friends gathered around the tea tables. After tea a public meeting was held, pastor R. E. Sears presiding. The annual report showed progress, four having joined the Church from the school: the average attendance was better. Addresses were given by the chairman, and brethren Spire, Ackland, and Dann, formerly superintendents of the school, interspersed with the singing of special hymns, and recitations by the children. A prize was distributed to each scholar according to merit, and regular attendance medals to thirteen of the number. A few remarks from our present superintendent, brother H. T. Thiselton, brought the meeting to a close. Throughout the services the attendance was very good. Collections amounted to £5 ls. We desire to acknowledge that the Lord has been mindful of us and blessed us.—**SECRETARY.**

SOHO.—The annual meeting of the District Visitors and Tract Society, which was held on Wednesday, May 18th, proved in many ways full of encouragement to all concerned. The chair was occupied by Mr. W. S. Millwood, whose opening remarks were both spiritual and cheerful, and, as it were, struck the right key-note to the future proceedings. The report, which, in the absence of the hon. secretary, was read by Mr. Geo. Simpson, was a brief and bright record of much hard and honest work, lovingly undertaken and prayerfully carried out; and the addresses of brethren Aokland, W. S. Brown, Mutimer, and Styles were instructive and apposite. Mr. Gustavus Cooper ably presided at the harmonium. The attendance was a decided improvement on past years, and all indicated a spirit of thankfulness and hope in connection with the ministry of Mr. T. L. Sapey, who is labouring with many tokens of the Divine blessing.—**J. H.**

WHITECHAPEL (LITTLE ALIE-STREET).—Owing to circumstances occasioned by the continued removal of our members, and the increasing difficulty of meeting our expenses, we were reluctantly compelled to dispose

of the remainder of our lease on the chapel. Closing services were held on Thursday, March 10th, presided over by Mr. R. E. Sears (who was for twelve years our beloved and honoured pastor), who ably conducted the services under somewhat trying circumstances. Suitable addresses were given by brethren Hall, Mobbs, McKee, and C. W. Sears, who spoke of the happy days that had been spent in the past services of love and joy that had gladdened the hearts of many. Our chairman spoke appreciatively of the workers in the Cause; and many old friends who had gathered with us joined in the interesting recollections of days gone by. Our earnest desire and prayer is, that fruit may yet be borne in other spheres from the seed sown often in much weakness and with much weeping.—E. W. A.

CHELMSFORD. — On Wednesday, April 27th, the annual spring meeting of the Bible-classes was held. Over 70 partook of tea in the school-room, after which a public meeting was held in the chapel, presided over by our pastor, the leader of both classes. After reading a portion of Scripture, Mr. J. W. Cottee asked the Lord's blessing. Mr. F. Whybrow, the secretary of the Sunday afternoon class, then read a satisfactory report, as did also Mr. F. J. Hazelton, the secretary of the Tuesday evening class, and Mr. R. Chaplin (treasurer) presented a good cash statement. This was followed by a profitable address by Mr. Cottee on "God gave the Word, and great was the company of those who published it." Mr. Pizey spoke of "Wisdom." Mr. Chilvers of "Love." Mr. Geo. Whybrow based his remarks on "Remove from me vanity and lies." Earnest addresses were also given by brethren W. H. Smith and D. Monk, and thus a very helpful, cheerful meeting was brought to a close by thanksgiving for so many mercies.—F. J. H.

Gone Home.

JOSEPH GAYLER.

Our beloved brother was called home on January 22nd, 1904, after a long illness, at the age of 58 years. He was called by grace early in life, and spent happy days with the people of God under the ministry of the late James Wells, Thomas Stringer, and Mr. Mead, of Nunhead Green. For the last few years he worshipped with us at "Rehoboth," Clapham. During his illness it was my privilege and happiness to visit him from time to time, and found that with him religion was more than notion, for he sweetly bore testimony

to the knowledge he had of his Divine Lord and Master, and told out of a full heart what he felt within. Though at times tempted by the devil, yet the Lord mercifully sustained him. May his dear widow and children be sustained, and all have grace given to follow him as far as he followed his Master.—WILLIAM WAITE.

ROWLAND ROUS HILL.

Readers who have associations with Suffolk will learn with sorrow of the sudden death of the fourth son of the late Charles Hill, of Stoke Ash, Suffolk, which occurred on March 6th, 1904, at Waveney House, Cape Town, South Africa, in the forty-ninth year of his age. The deceased, who was a member of the Congregational Church, was a quiet and unostentatious Christian. He had long been in indifferent health, but the home-call was unexpected by all. He leaves a widow and two sons, one of whom is a Graduate of Cambridge University, to lament his loss.

WILLIAM JONES (Dover).

We as a Church at Queen-street, again have been visited by death. Our brother Jones passed away on March 15th, in his 86th year. He was a wonderful man in many ways, very clever and talented, especially as a musician, and for over fifty years led the singing at old Pent-side Chapel. He fell downstairs, and the next evening passed peacefully away. He told the writer that his *Father was calling him home*. His mortal remains were interred at St. James's Cemetery on the 21st, our pastor (D. Witton) officiating; who, on the following Sunday, preached a funeral sermon on the words, "Mark the perfect man" (Psalm xxxvii. 37). We can truly say in the words of Job v. 26, "Thou shalt come to the grave in a full age, like as a shock of corn cometh in his season." May the dear Lord bring others to fill the great gap in our little Cause, is the earnest prayer of—R. J. HUGHES.

JAMES LARBEY

departed to be with Christ, which is far better, on Monday, March 7th. Our brother was the child of godly parents, and would often speak with deep feeling of his mother's prayers when he was but a weakly lad. For a considerable time these prayers were unanswered, and his heart was given over to the pleasures of this world. But "the period known to God" arrived, and under the ministry of Mr. Meeres his need was made known, the vanity of worldly pleasure exposed, and the preciousness of Christ revealed to his heart. He was baptized by Mr. Meeres, and was subsequently, for short periods, connected with the Churches at Pump Pail, Croydon, and Ebenezer, Clapham; but on March 7th, 1900, he was received into membership at Courland-grove, and remained with us

exactly twenty-four years. Nearly four years later he was called to the diaconate, and served the office faithfully and well until hindered by disease. He knew much of the meaning of the Master's words "that in the world ye shall have tribulation." During the summer of last year he was compelled by increasing pain and weakness to consult a specialist, and was told there was no cure for the disease, and that the pain would increase until the end came. For a little he was staggered by the news, but again he was to prove the sufficiency of Divine grace. For months he lay (though sometimes able to get up for a little while) in great weakness and pain, yet kept by the power of God through faith, almost without exception, in such peace and quiet confidence in the finished work of Christ, that Christian friends who visited him were much encouraged and strengthened by the witness he bore 'mid suffering to the power of God's grace. As he drew nearer to the river the Sun of Righteousness seemed to shine even more brightly. "Bless the Lord, O my soul, and all that is within me bless His holy Name," he said less than two days before he died. "What a mercy that all was done by the Lord, and there is nothing to be done now," he said on another occasion. The day before he died he asked his nurse to read Kent's precious hymn,

"Indulgent God, how kind
Are all Thy ways to me!"

and repeated it through with evident comfort. When the end came, and he felt the faintness of death creeping over him, he bade his dear ones good-bye, and gently and peacefully fell asleep in Jesus. His body was laid to rest at Norwood on March 12th in the presence of the three members of the firm he had served loyally and faithfully for more than fifty years, fellow-workmen, and members of the Church and congregation he loved so well. His departure has left a sad vacancy in the home; the Church at Courland-grove is much the poorer for the loss; but the spirits of the just made perfect, to which he now is joined, are in the presence of the Lamb that was slain, and though "friend after friend departs" He remaineth.—H. D.

MRS. AND MR. OXBORROW.

The Church at Bethesda, Notting Hill Gate, have sustained a great loss in the death of our sister and brother Oxborrow (the two oldest members of the Church, both being present at its formation at Stormont House in 1866). Our sister had not enjoyed good health for some time, but until a few days before she was taken home a fatal issue was not expected. She suffered much pain the last few days, which was most patiently endured, and to her children and friends

at her bedside constantly expressed her wish to be taken to her heavenly home. She passed away on Monday, March 7th, at mid-day (12.15), and was interred at Brompton Cemetery on Monday, 14th. Our brother Ackland conducted the service at the graveside. On the following Sunday evening, March 20th, a memorial service was held, Mr. W. E. Jones preaching from Psalm xvi. 9, last clause. Our brother, Robert Oxborrow, received the home call suddenly on Saturday, April 2nd, retiring to rest the night before apparently in his usual health, and being found dead in bed next morning, the cause of same being heart failure. He was for many years deacon and treasurer, and in these offices was of great help and service to the Church. All that was mortal was committed to the grave by pastor Andrews, of Fulham, on Thursday, April 7th, in the presence of a goodly gathering of friends from our Church and sister Churches. A memorial service was held on Sunday evening, April 10th, when Mr. A. B. Hall spoke from Rev. vii. 17.

GEORGE SANDERS.

Our dear aged brother fell on sleep, April 4th, 1904, aged 85 years. Our brother lived in Clapham all his days, was called to know the Lord early in life, and made a public profession of His Name by baptism. He was instrumental of getting the Gospel preached in Clapham in his early days. Our brother was amongst those who formed the Church when "Rehoboth," Bedford-road, was opened as a Strict Baptist Church over forty-seven years ago, and outlived them all. During that long period our brother served the Church well, and for many years was the senior deacon of the Church. During all its ups and downs our brother was firm and staunch in the truth, and would not turn either to the right or left, but kept straight on. He used and employed those gifts which God had given him, and used the best of his judgment for the good and welfare of the Church with which he was connected. We can say he served it well, and it laid very near his heart. Our brother was the subject of many doubts and fears in his long pilgrimage, but there were times when he got beyond them all, and felt he was upon the Rock. He loved the house of God, and when possible he was brought there, which was always a joy to him. At eventime it was light with him: he died in peace, resting alone on the blood and righteousness of his Lord and Master. May the dear Lord still support his afflicted daughter, and bless his only son, and may he too follow the Master. After a service in the chapel on April 7th, his mortal remains were laid to rest in Norwood Cemetery. A funeral service was conducted on the 10th by the pastor.—WILLIAM WAITE.

Echoes from the Sanctuary.

“COMPEL THEM TO COME IN;” OR, THE
LOST MINISTRY.

BY “A BROTHER AND COMPANION IN TRIBULATION.”

“Compel (constrain, or urge) them to come in.”—Luke xiv. 23.

POPULAR MISAPPLICATIONS.

THIS verse has been advanced by Papists, by Anglican Churchmen, and by the Puritans of New England, to sanction the employment of force, penalties and pains, to induce Protestants to join the Church of Rome, Dissenters to connect themselves with the national Establishment, and Quakers and Baptists to abandon their conscientious convictions. That any could thus grossly literalise the passage and cite it in defence of actions which disgraced humanity, would be incredible were it not indisputably true. Its absurdity is evident. “Servants sent to invite men to feasts,” says Pool, “do not drag them by head and shoulders; or drive them by whips and cudgels.” Thus, “external compulsion” in matters of religion “hath certainly here no foundation.”*

Our passage has also been used by ministers who think that preaching the Gospel consists in bidding natural men to accept Christ as a condition of salvation. Thus in a sermon from this text, C. H. Spurgeon addresses “strangers to ‘the truth as it is in Jesus’”—“unconverted, unreconciled, nregenerate men”—as contrasted with “the children of God who have believed”—and “endeavours to compel them to come to Christ,” by *stating the facts of the case*—by *commanding* his hearers to repent and believe—by *exhorting* and by *entreating* them so to do—by *warning* them of the Day of Judgment—by *threatening* them of the consequences of refusing—and by *promising* to weep and pray for them.—NEW PARK STREET PULPIT. No. 227.† We seek not now to refute this teaching. “They that are spiritual judge all things,” and to their verdict appeal is made whether this is not a most erroneous exposition of the words before us.

Others, like the first, literalise our text, but make the “house” in question an actual Church, Chapel, Tabernacle, or Mission Hall; and employ it to induce “earnest workers” to try to get more to attend their own place of worship. Notice-boards, “posters,” tracts, and localised magazines, though good, are insufficient. Outsiders must be “*compelled* to come in” and fill the half-empty sanctuary.

Such efforts are, doubtless, good. Services which help us, we may

* See the note on this text in the Holy Catholic Bible, patronised by the Roman Catholic Prelates and Clergy of Ireland, and published in Cork, in 1818.

† It must be remembered that as a Theological System, Spurgeonism is unchanging and unchanged. The great preacher never recalled or modified one printed doctrinal statement. His sermons from the first are still on sale, and may fairly be cited as above, as expressing his mature belief.

hope will be useful to others. The Lord still often blesses those "that are in the way" (Gen. xxiv. 27); but thus to use this particular Scripture is to pervert God's Word.

These misapplications, therefore, make it important to ascertain and enforce the true meaning.

THE PARABLE OF THE GREAT SUPPER

is not to be confounded with that of "the Marriage of the King's Son" (Matt. xxii. 2—14), which was delivered at a later time, in another place, to a different audience, and which, though somewhat similar, inculcates another phase of truth.*

This refers, especially to the presentation of the Gospel to various classes of men, *as men*, rather than to the unique mission of Christ to the Jewish nation as the "Minister of the circumcision" (Rom. xv. 8), which is so prominent in the later one. He came as the Messiah to Israel, and was rejected; none the less did He come to save sinners, and this aspect of His mission is prominent in the parable of "the Great Supper."

The "many" who were first bidden, point to such Jews as were prepared, by the Old Testament prophecies and the ministry of the Baptist, for the advent of Emmanuel and the gracious tidings which He delivered. These the majority of the people put from them; being persuaded that a message which addressed men as degraded and doomed transgressors, for whom there was no hope save in sovereign mercy, did not in the least concern them.

"The poor, the maimed, the halt and the blind," who, though to be commiserated, inhabited dwellings within the walls of the city, and thus were not homeless vagrants, stand for conscious sinners among the Jews during our Lord's ministry on earth, and a short time after His ascension. Publicans and sinners, harlots and robbers, many of these, indeed, were; but they were *dispensationally* nearer to God than Samaritans and Gentiles. To them the rich provisions of Divine grace were proclaimed by the Saviour Himself and His servants, and lost men and women were thus induced to receive and glorify God's free bounty.

The murder of Stephen brought all special evangelical efforts in relation to the Jews to a termination. His "apology"—as some Bibles style it—was the Spirit's last testimony to them as a nation. The door of hope to them *as such* was henceforth closed (Acts vii.). This, however, was made the occasion of the disclosure of a more extended purpose of Divine mercy. Philip was sent to Samaria; and subsequently to the Ethiopian eunuch (Chap. viii.). The "apostle of the Gentiles" was called (Chap. ix.). Peter went to Cornelius at Cæsarea (Chap. x.). The saints, driven from Jerusalem, carried the Gospel to Antioch in Syria, urging it both on Jews and Gentiles (Chap. xi. 19—21). Thus the larger ministry was inaugurated.

To this our verse refers. "Go out," beyond the city walls, "in search of homeless tramps, squatting in the hedges or fences that bound the highways. These urge to come and partake of the provisions of My house."

* This claims attention as important truth is involved. See Trench (On the Parables) on "The Great Supper," and our own "Guide to Church Fellowship," page 63, in which the opinions of many writers of repute are epitomised—EDITOR'S NOTE.

The meaning is plain. Christ's servants were no longer to restrict their evangelical efforts to the favoured nation, but to "preach the Gospel to every creature." This many would hear with unconcern. To elect and redeemed sinners, it would, however, "come" as to the Thessalonian saints, "not in word only, but also in power, and in the Holy Ghost, and in much assurance" (1 Thess. i. 5). These were to be the objects of solicitous evangelical efforts. To discover and direct, to counsel and comfort these, is the ministry which, in a figurative way, is here enjoined. The *Characters*, their *Coming*, and the *Commission*, therefore, claim attention.

I.—THE CHARACTERS.

No class of men, considered naturally, socially, or morally, are here meant. The poor, the friendless, the fallen, the degraded, or the unfortunate of human-kind, *as such*, are not intended. The teaching of the parable is wholly spiritual. The viands of the supper stand for the provisions of God's saving love in Christ. The invitations are to spiritual participation in these. The ministry of the servant represents the preaching of the Truth. The individuals of the narrative are sinners in different conditions of heart toward God and the Gospel; and the homeless outcasts of the way-side hedges are chosen, and redeemed sinners who have been quickened and awakened by Divine mercy to a just, if imperfect, realisation of their spiritual need.

This, the facts expressed or implied in the story, bring into bold relief. The time was night. The city gate was closed. None could enter save through the smaller postern, or wicket door, the "needle's eye" of Matt. xix. 24, which was kept on the latch for wayfaring men, but zealously guarded against intruders.* Travellers on the high-road, pursuing their journey, are not contemplated, but homeless and destitute persons, who had no destination in view; no friends to welcome them, and no money for the purchase of food.

The analogy between sensible or conscious sinners and these is almost perfect. The light of nature's day has faded from them. They are disillusioned as to their creature merit and ability. A sense of doom and defilement isolates and makes outcasts of them. They are at home neither with saints nor sinners. Beggared and weary; friendless, footsore, foodless and faint; cursed by the Law and unrelieved by the Gospel—they feel unable to take a step, yet know that they must perish where they are. These, *and no others*, are here intended. To them *only* this commission refers. "Despairing of favour, dark, helpless, forlorn," these are to be "compelled," "constrained," or "urged" (let the learned determine which), "to come in."

II.—THE COMING INTENDED.

Local motion is not contemplated. True that certain places are favourable to thought and prayer, but "the Lord is nigh unto all them

* John Gadsby, in his "Wanderings," Vol. I., page 531, disputes the popular exposition of the camel and needle's eye above referred to. Miss Finkelstein, however, assured us in 1886, that the smaller door to the city gate is currently styled "the needle's eye," and that it is a common occurrence for the camel of a late traveller to be driven on its haunches through it, though a matter of great difficulty to the poor beast, which had to be urged to crawl through, with shouts and blows.—EDITOR'S NOTE.

that call upon Him" (Psa. cxlv. 18). Nor are a series of actions, a protracted process, a prolonged effort to abandon sin and effect self-amendment here designed. Scripture explains Scripture, and the Master's words in John vii. 37, make it clear that such "coming" means a changed attitude of soul, the trustful turning of a sin-burdened transgressor to Christ for relief and rest. "If any man thirst, let him come unto Me and drink," "this spake He of the Spirit, which they that believe in Him should receive." Coming to Jesus and trusting in Him are therefore identical. It is helpful to note that the word rendered "Come" in Matt. xi. 28, *directs* rather than *enjoins* action, the emphasis falling on the gracious speaker Himself, "Hither to ME, all ye that labour and are heavy laden." So the coming to the supper here is not a toilsome journey or wearisome quest, but the "looking," the "calling," or the "appealing" of a sin-burdened and soul-famished man to the pitiful Saviour.

HIM the Gospel presents as a living Person, "in whom are hid all the treasures of wisdom and knowledge," in whom all the essentials of salvation are comprised and comprehended, and in whom all that God's glory requires, and all that "poor and wretched" sinners need, is to be found. To *Him*, therefore, the provisions of the Great Supper point, and quitting the lonely hedge-rows, and responding to the servant's urgent invitation figuratively represent the action of faith when appealing to Him through the grace of the Spirit for relief from the heart's dire distress.

The coming to be urged on these outcasts does not, it were almost needless to say, stand for persuading sinners to "close with Christ," an expression which is as unscriptural as it is foreign to all true Christian experience. To a quickened and awakened sinner, the question is not whether *they* shall believe, but whether the Lord will allow them to do so; not whether they shall accept the Saviour, but whether He will receive or reject them.

Watts's well-known verse, "Why was I made to hear His voice," is both unphilosophical and contrary to God's ways in grace. Salvation is never offered to the reprobate, nor is it in their power to make "the wretched choice" of starving rather than coming. Grace makes the elect willing in God's time of love. The rest are left as accountable sinners under the law of works, and will be judged and condemned for their sins.

Nor again are ministers here enjoined to seek to constrain persons to unite themselves to God's people, by the "good confession" of baptism. It were doubtless well if encouragement of this character were more freely accorded to Christ's living "little ones," but the provisions of the "Great Supper" cannot be rightly toned down to mean the advantages and joys of Church fellowship. The blessings of a full salvation are surely intended, and the coming is the approach of a personal sinner to the personal Saviour for what His work ensures, and His words proclaim.

III.—THE COMMISSION.

Preachers and religious speakers to whom the Bible is "a nose of wax" to be accommodated to every favourite notion, have applied the text to home visitation, and made "the highways and hedges" represent the squalid residences of the degraded poor.

That the members of our Churches ought to seek to benefit such

needs no proof. To endeavour to do good to all men is an instinct of the life of grace. Chapel folks should seek out those that never come to their place of worship, and by kindly words and generous actions exemplify in a practical manner the genius of the Gospel of Christ Jesus.

The words before us, however, do not enjoin this form of holy activity. They refer exclusively to one branch of spiritual and evangelical service, and it is positively wicked to make another use of them. They enjoin special effort on behalf of *conscious sinners*, and point to the ministry which God will own and make helpful to them.

"Compel them to come in." This imposed *earnestness* on "the servant," as, spiritually considered, it commands the preacher of the Gospel to deliver Christ's message to true inquirers with emphasis and tenderness. Their case claims all our powers of pathos and persuasion. Jesus "stood and cried" when directing those that were famished with soul thirst to come to Him and drink (John vii. 37), and all that now appeal to such in His name should in measure manifest the Master's own spirit.

Diffidence and reluctance on the part of the outcasts are implied. This, as those that are employed in seeking to relieve and rescue the homeless in our great cities inform us is true to nature. Such are often so exhausted in body, bewildered in mind, and despondent in spirit, that it is hard to convince them that any will befriend them. How difficult, too, is it to reach really "anxious souls." They shrink within themselves. They put comfort from them. They long to speak, but remain silent. Their ignorance of the sovereignty and freeness of Divine grace, even though they have heard truthful preachers, keeps them stumbling in the darkness. Their faith, though genuine, is feeble, and as yet has no apprehending power. The enormity of sin fills them with dread and holds them back. "Conscience makes them linger." The devil lays texts on their minds in a wrong sense, and they hurry when they should tarry, and remain passive when they have a Divine warrant to go forward. At times, they are eager; at others, apathetic. They seem to themselves bundles of contradiction: living lumps of inconsistency. "Neither sun nor stars in many days" have "appeared." One fact only is clear, that they must be lost if God does not save them.

Who can help such? Not the *legal preacher* with his poetical platitudes about the beauty, and "sweet reasonableness" of moral duties. Not the *flatterer*, deluding men of the twentieth century with the lie that education and culture have so improved society that, in our day, faith is but the ascent of an easy gradient from the purity of the sweet home-life of modern England to the religion which qualifies for heaven. Not the "*yea-and-nay preacher*," who glories in contradicting himself, and in the same sermon asserts that salvation is all of grace, and yet is contingent on the assent of the sinner's will. Not the mere *letter Calvinist*, who is personally ignorant of the secret of the Lord (Psa. xxv. 14), who "knoweth not how to go to the city," for he has not been there himself (Eccles. x. 15), and cannot, therefore, direct sinners who ask for guidance in their soul distress.

To win souls, preachers must be wise (Prov. xi. 30). A true "interpreter" of God's mysteries of grace and righteousness is "one of a thousand" (Job xxiii. 23). To such the "servant" of this parable points, and the way in which he must have executed his commission,

suggests the ministry by which a "true witness delivereth souls" (Prov. xiv. 25). He would spare no pains to find these outcasts, would expatiate on the provisions awaiting those that came, and dwell on the generosity of his Lord, reiterate and emphasise the invitation he was bidden to bring, anticipate and answer every objection, and enforce the fact that penury, friendlessness, lack of becoming attire, and everything that might render them *under ordinary circumstances* undesirable guests, was *in this case* exactly what would ensure the freest and frankest welcome. By such considerations he would urge them to leave their uncongenial and wretched haunts, and come in to the halls of light and festivity.

Thus, too, God-sent preachers in a parallel manner, address the *characters* portrayed in the Gospel, dwell on the provisions of grace, the tender heart of the Saviour, and the freeness and unconditionality of the invitations of the Bible to those who feel the bitterness and burden of sin.

Such testimony is now rarely given. Read the discourses reported in modern religious periodicals. Examine a volume of present-day sermons. Many are indeed original and eloquent, and pulse with a sort of earnestness, but of direct address to awakened sinners as distinguished from others, who are sunk in lethargic unconcern, there is none. They would be admirable, were not heaven or hell the certain future of us all, but this being the case wicked men are suffered to rush to their doom unwarned, and those "that labour and are heavy laden" are wholly overlooked. "The hungry sheep look up, and are not fed."

Nor is our own section of the Church free from blame. In days gone by, broken-hearted sinners received special attention in our chapels. Many ascribed the dawn of a good hope in their hearts to the messages of William Gadsby, J. Kershaw, J. Warburton, James Wells, J. C. Philpot, and John Hazelton. These indeed were ministers, not of "the letter which killeth," but of the spirit which instrumentally giveth the assurance of life. They knew by experience what the operations of the Holy Ghost in the hearts of God's dear elect really are, and faithfully portrayed them to others. Mistakes and failures had convinced them of the uselessness of natural religion, and they ploughed deep, and uprooted the vile weeds of creature pretension and profession. They truly set forth in simple language the feeblest evidence of a work of grace in blood-bought hearts,* but

There is pressing need for a revival of such ministry to-day. Who will inaugurate it, and go in search of law-wrecked, devil-hunted, conscience-tormented, hell-dreading sinners, point such to Christ, and

"COMPEL THEM TO COME IN."

"SOME assert that both Arminianism and Calvinism are in the Bible : but they must have extraordinary intellects if they can discover them. If a man finds Arminianism there, I am certain that he cannot find Calvinism, for he has not brains enough : and if he can find both, I query whether he has any brains at all."—*Spurgeon*, 1858.

* Some sentences here are editorially struck out. We can publish no indiscriminate censure upon the sermons of our brother ministers.—EDITOR'S NOTE.

THE CHIEF GRACE.

BY EDWARD MITCHELL, LONDON.

“Follow after love” (1 Cor. xiv. 1). “The greatest of these is love” (1 Cor. xiii. 13, R.V.).

IT is not a little surprising that this grandest description of the chief of all the graces came not from the pen of John, the apostle of love, but from the heart and pen of Paul, the great champion of faith. It has been well said to be “A striking illustration of the completeness of Paul’s character. The clear, vigorous intellect and the masculine energy of the great apostle are united to a heart full of tenderness. We can almost feel its pulsations, we can almost hear its mighty throbbings, in every line of this poem.”

It is well always to consider the connection of every passage of Scripture. In the passage before us the connection somewhat increases our surprise. The whole chapter is a grand and beautiful hymn on love, but it occurs in the middle of a piece of protracted argument almost of a controversial kind. So remarkable is this, that, in order to account for it, some have supposed that the apostle experienced a special influx of the Holy Spirit’s inspiration at the time when he penned it. Thus Canon Teignmouth Shore writes, in *Ellicott’s Commentary*:—“That this passage should be found in the middle of a protracted argument suggests the idea that we have here the result of a sudden and direct inspiration. The apostle had always been conscious of a mighty power working in him, bringing him into captivity to Christ. There suddenly flashes upon him the realization of what that power is, and he cannot but at once give utterance, in language of surpassing loftiness and glowing with emotion, to the new and profound conviction which has set his whole soul aflame.” Without questioning that there may have been times when the apostle was specially filled with the Divine afflatus, bearing his spirit and thought to unwonted heights, and admitting the time of his writing this passage to have been one of these occasions, we cannot but demur to the idea that Paul had suddenly discovered what that power was which had been for so many years working mightily within him. We believe that he had been perfectly aware that it was “the love of Christ that constrained him,” and that the Divine beauty of love had been a subject of constant contemplation to his mind, and the ardent endeavour of his soul had been to attain a greater resemblance to Him who is its perfect pattern, from the commencement of his Christian career. That a clearer view of the super-excellency and superlative beauty of love may have been granted him at this time, together with the power to describe it in fitting words, we are prepared to admit, and even disposed to believe. Further than this we cannot go.

A close examination of the connection will, we think, show that this sublime poem in its teaching bears immediately upon the subject the apostle was discussing, and, perhaps, was more effectual even than the process of reasoning he was employing. Indeed, it appears to us, that the seeming interpolation is the most powerful argument he employed to produce in the Corinthians, to whom he was writing, the spirit the whole argument enforces. The Corinthian believers were a gifted people. In addition to natural talents, which many of them possessed, they had received a large measure of those spiritual gifts, bestowed so

lavishly on the early Church. Not a few of them were setting a higher value on these gifts than upon grace, and they prided themselves upon the possession of them, and especially esteemed those that were most showy, but least profitable, such as the speaking in "unknown tongues." To correct these wrong notions, and to suppress the pride that was working among them, appears to have been the aim of the apostle. Having shown them the right use of the gifts they had received, together with their relative importance, he leads them on to see the superiority of grace above all gifts whatsoever. This wonderful description of love was adapted to heal the disorders that so largely prevailed, and restore peace and unity to the Corinthian Church, as no other argument could be. Let believers gaze into this mirror, and ponder this description of love, and it will beget true humility, and fire their souls with holy desires after the grace that is so gloriously exhibited. Pride, emulations, and strife cannot live in the atmosphere of love; it is too rarified for their existence; they gasp and die.

Concerning the word the apostle employs (*agapee*) rendered "*charity*" in the A.V., and "*love*," in the R.V., Bullinger says:—"A word not found in Greek writers. . . . apparently coined by the translators of the Septuagint, or the Greek version of the Old Testament." The polished Greeks knew no such thing as Paul describes; and ignorant of the thing had naturally no name for it. Their highest ideal fell immeasurably short of Christian love. The Vulgate, the Latin translation of the Scriptures, renders *agapee* by "*caritas*." This being the only version known to Wycliffe, he adopted the word "*charity*." Tyndale, Cranmer, and the Genevan version, all give "*love*," as the translation of *agapee*. The Authorised Version of 1611, however, went back to "*charity*," without the excuse for so doing that Wycliffe had. The Revised Version, 1881, has given us "*love*," which is acknowledged on all hands to be the true rendering.

In the most emphatic way the passage teaches that love is essential to true Christianity. Without love everything that we may do, however excellent it may be in itself, or however beneficial to our fellow-creatures, is just nothing in the sight of God. It does not suffice to do that which is formally right; our acts must arise from right principles to find acceptance with God, and the only right motive in His sight is love. In pressing this important truth upon our attention, extreme cases are employed. The most shining gifts are mentioned:—"Though I speak with the tongues of men and of angels, and have not love, I am become sounding brass, or a clanging cymbal." Sounding brass probably means a plate of metal which gives forth a sound when struck, and the clanging of a cymbal is by no means a musical sound by itself. Such is the estimate of God concerning the most eloquent men if love be lacking. Yea, even though the man preach a pure Gospel, if love impel not his speech, he is in God's sight but as a piece of metal resounding to a blow. The enumeration goes on:—"And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not love, I am nothing." In my own eyes, in the eyes of my fellow-creatures, in the eyes even of true Christians, I may appear, because of my gifts, as some great one; but in His eyes, whose judgment is according to truth, and by which I must abide, I am just NOTHING.

There is more to follow :—“And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing.” Here the extreme of what is generally called charity, the giving of one’s possessions, even to the extent of impoverishing one’s self ; and a heroic standing up for the truth, even to suffering martyrdom in its most painful form, are mentioned, and it is solemnly averred that though all this be done by me, and “love” be wanting, it will profit me nothing. The most shining gifts, the largest generosity, the most heroic conduct, if love be absent, are as so many ciphers, so many noughts, but where love exists, where love prompts, it is like placing a figure on the left hand of the row of ciphers which makes each one to be of value.

How important a part love plays in the true Christian life ! It is not necessary for us to suppose that all these things enumerated have ever existed in any one man who was at the same time destitute of love. The possibility of the existence of any or all of them apart from love is sufficient for the argument. The case is stated in this extreme form to give force to the language, and show the folly of estimating gifts above grace, so that each may search his own heart to see if love dwells there ; love being essential to prove us to be true Christians.

The apostle proceeds to describe love in its properties and manifestations. The picture is truly wonderful, and commands our approbation and admiration. It is love in its aspect manwards that is described, but its spring is love to God. He that loves Christ supremely can never fail to love his fellow-believer. And it is by love to men that we demonstrate our love to God, “For he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen ?” Love is not merely a warm emotion, but a living, active, energetic principle. “Love is strong as death. . . many waters cannot quench love, neither can the floods drown it.” Love is but another name for Christ-likeness. Our Lord Himself is the one perfect pattern of love. It is His lovely image that smiles upon us through this glowing description of the apostle’s. We are “predestinated to be conformed to His image.” Our great hope is that one day “we shall be like Him, for we shall see Him as He is.” The great aim of our lives should be to obtain an increasing measure of His likeness. The means of this, under the Spirit’s transforming grace, is contemplating our Lord in the Gospel glass. “We all with open face beholding as in a glass the glory of the Lord are changed into the same image from glory to glory, even as by the Spirit of the Lord.” As the sun’s image is reflected in countless drops of dew, so Christ is reflected in the hearts of His people upon whom He deigns to shine. Paul lived in close communion with his beloved Lord, and thus caught and reflected His image, though even he had not attained it to perfection. May it be ours in our measure to follow where He leads.

A great part of this description of love is couched in negatives. “Love envieth not ; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity.” Every limb of this description smites an evil that was more or less prevalent among these Corinthian believers. An envious party spirit existed in their midst ; they vaunted their gifts, and were puffed up for one above another.

They were very unseemly in much of their behaviour, selfish, quarrelsome, did not reject evil, but had condoned flagrant immorality. The apostle was not beating the air, but speaking to the condition of those to whom he was writing. The ugly, unchristian things that prevailed are as it were placed in a pillory, and their antagonism to true Christian principle exhibited.

In its positive aspect, "love suffereth long, and is kind; it rejoiceth in the truth; beareth all things, believeth all things, endureth all things." What a contrast to the spirit the Corinthians were displaying! The apostle holds up this lovely picture before them that they might discover their own shortcomings, and be turned to seek that which is pleasing in God's sight. But this teaching applies to us as much as to those to whom it was first written. It may, and probably will, give us occasion to humble ourselves before God, and it certainly presents us with an ideal we should strive to realise. Helpful and profitable as are the gifts which God bestows upon His Church, love is far more profitable. Where love prevails strife, dissension, envy, faction, emulation, ambition and quarrelling all cease. Where love reigns, believers strive for the welfare of their fellow-believers, and harmony, unity, peace and joy abound. "Happy is that people that is in such a case!"

The highest encomium is passed upon love. "Now abideth faith, hope, love, these three; but the greatest of these is love." "Many daughters have done virtuously, but thou excellest them all." Love excels in beauty, and its usefulness equals its beauty. Faith and hope are not decried, as graces they are essential, but the palm is awarded to love. These three divine sisters dwell together in perfect harmony, but love is loftiest in stature, most comely in form, fair in every feature, and excellent in its doings. Love is eternal. Faith and hope have their sphere in this world, at least, principally so, but love will have its choicest expression in the world to come. Love assimilates the soul to God, for "God is love," and "every one that loveth is born of God, and knoweth God." God neither believes, nor hopes, for He knoweth all things, and realises all things, but God loves, and love is His image formed in His children by His Spirit. We have it now but in its beginnings; it is capable of great increase even here, but will only be perfected hereafter in the glory world.

"Then all our powers will be praise, And all our passions love."

GOD OUR SHIELD.

BY W. ROWTON-PARKER.

"But Thou, O Lord, art a shield for me."—Psalm iii. 3.

THE acknowledged charm of music is intensified by the circumstances under which it falls on a listener's ear. The song of the thrush poured forth amid the brightness of spring is sweet, but it fails to arrest the mind and touch the heart like the robin's cheerful warble from some leafless tree in the depth of winter. Never are village bells so fascinating as when heard in the pauses of a storm. It is charming to hear across the valley, from some distant sanctuary, a well-trained choir singing, "All things praise Thee, O Lord, Most High;" but delight is lost in

wonder when from some poor and dreary cottage we hear, as the writer once heard, Adeline Anne Proctor's long-loved strain :—

“ My God, I thank Thee, who hast made
The earth so bright ;
So full of splendour and of joy,
Beauty and light :—
So many glorious things are here
Noble and right ! ”

It was “ *at midnight* ” when Paul and Silas prayed and “ sang praises unto God, and the prisoners heard them.” We have also, in this psalm, a singer not dwelling in luxurious ease, or in the inspiring warmth of a glorious summer ; but one with whom it is winter-time and night ; and yet out of the winter and the night of his distress and sorrow, there rises this jubilant strain of triumph.

If we look at the outside circumstances of his life, we find him in great sorrow. “ How are they increased,” says he, “ that trouble me ! ” His external comfort was disturbed. “ Many are they that rise up against me.” His legitimate progress was sorely checked. “ Many there be that say of my soul, There is no help for him in God.” Thus his devotion and his piety were questioned, and his fellowship with his covenant Lord denied. Now, put all these things together, and have we not a portrayal of the lot of many a tried soul to-day ?

Look well at this picture, ye weary and tried ones. See ! here is a man surrounded by multiplied annoyances, encountering barriers everywhere reared to prevent him from grasping his legitimate rights, his piety denounced as a sham, and his spiritual companionship proclaimed a hollow pretence ! He is denied needed physical comfort, or a taste of moral success, or even the luxury of human friendship. Man utterly fails him ! What, then, can he do ? Do ! Well, he rests entirely upon his God, and in God he finds no failure, but transcendent comfort and assured peace. In his God he has richest blessing and undimmed glory. In his God he finds much more than human regard, for he has Divine approval and everlasting love.

“ *Thou, O Lord, art a Shield for me.* ” This is a very beautiful figure, and one that may well comfort every tried saint of God, even though he be in sorest straits. The figure suggests the almighty, all-sufficient protection which comes from our covenant Lord. The Lord is, and ever will be, to every one of His tried saints, a Shield against every foe, whether open or secret. He will not permit any external circumstances to injure their spirit, or to spoil the true interests of their souls. Hostile surroundings may be many and sore, yet they shall not be allowed to hinder, but shall be made to contribute to spiritual growth.

The gardener who has some choice and tender plants in his frame carefully covers them up as winter approaches : he thus shields the tender shoots, that they may grow in spite of all unfriendly surroundings. And so, O child of God, only far more really, the tender shoots of grace and love in thee are shielded and preserved by omnipotent power and eternal wisdom. In all our lives—even the most holy amongst us—there comes, ever and anon, a winter of failure and trial, and, sometimes, of persecution and malice, of contempt and scorn, alike from the world, the flesh, and the devil ; but the dear Lord ever defends His own from all real harm, and will to the end, for not only is His power infinite, but His love is unchangeable.

Thus He stayeth His rough wind in the day of the east wind ; gives songs in the night ; helps us to glorify Him in the fires—and enables us still to exclaim :—

“ I hear a sweet voice ringing clear,
‘ All is well !—All is well ! ’ ”

THE DUTY OF A MEMBER TO HIS OWN CHURCH.

BY PASTOR EBENEZER MARSH.

(Concluded from page 177.)

PERSONAL DUTIES ONE TO ANOTHER.

“ **B**EAR ye one another’s burdens, and so fulfil the law of Christ.” A personal cross may become all the lighter as we share that of another. “ Consider thyself lest thou also be tempted ” is the spirit the Word enjoins “ one to another.” *Sin* is never to be suffered in the Church of God, but the sinning member is to be dealt with “ as a brother.” What was the spirit of that model prayer Christ taught His disciples ? Does not a recognition of its teaching demand as a duty from all instructed by it that we say not “ Our Father,” and leave out the law of forgiveness, viz., “ even as we forgive others ” ? Oh, how free, how full, how tender is His forgiving love. You have heard it said, “ There is an ugly kind of forgiveness in this world, a kind of hedgehog forgiveness shot out like quills. Men take one who has offended, and set him down before the blow-pipes of their indignation and scorch him, and when they have kneaded him with their fiery fists, then—they forgive him.” But the Spirit of Christ in the members of His body says rather :—

“ Let me reach into my bosom
For the key to other’s lives,
And with love toward erring nature
Cherish good that still survives ;
So that when my disrobed spirit
Soars to realms of light again,
I may say, ‘ Dear Father, judge me,
As I judged my fellow-men.’ ”

Further, personal duty one to another does not leave *the visitation of the sick* to the officers of the Church or members of the Sick Visiting Society. Let each covet the delightful duty of this service who would at last hear Him say, “ I was sick and ye visited Me.”

Pecuniary help to those in need is a duty in those who can supply it. The forbidding to shut the bowels of compassion is not a direction “ concerning the collection,” but a law to enforce the duty of practical love one to another.

Christian sympathy, that extended hand of Christ in His members, is a sacred duty love obliges to perform. “ Weep with those who weep, and rejoice with those who do rejoice.” Coldness cannot live where this is lively.

Forbearance one with another, with the standard of Christ’s forgiving love, is the injunction of the Word as the duty of its members, while the topstone of charity, or love, as the “ bond of perfectness,” is declared as the members’ likeness to their living Head, and the subject’s duty to the reigning Lord ; while *peace* also, “ to the

which ye are called in one body," is enjoined as a duty to rule each heart.

United prayer, one with and for each other, is the appeal of heart to heart, and the command, "Pray for the peace of Jerusalem," binds to a duty one for another.

THE APPOINTED SERVICES FOR PUBLIC WORSHIP.

It is written, "Forsake not the assembling of yourselves together." Surely, beloved, a recognition of duty here must lead to a different state of things than that which exists in Zion to-day. Absence from the courts of the Lord, when no effort to be there is made, is a neglect of duty in the service of God. What pain does the sight of some empty seats give to the pastor in his work, and fellow-members in their fellowship. How small a matter is made an excuse for absence from His house, not considering the reproach it brings on the cause of the Lord by those who have declared themselves His followers. Let it not be forgotten that while no Divine command as to place, time, number, and nature of meetings is given, such arrangements are made by the Church as a body, of which you form a part, for His glory "whose you are and whom you serve." Such a duty is due to your own Church first, yet members of Churches will sometimes find time to attend other places even while the service is going on in their own. Oh, let not the prayer-meetings, the heating apparatus of the Church, have its fires put out or damped down by negligence to duty here.

Concerning the ORGANISATIONS of your own Church, there is a personal duty. Every organisation of the Church of Christ must have but one end, *the extension of His kingdom.*

The appointment of persons for their direct management never destroys the individuality of each Church member's duty towards them. In your own Church every united effort depends on the personal duty of its members, whether the organisation be for the training of the young in the truth, the distribution of Gospel literature, the witness against the curse of the land in the drink traffic, the supply of the poor, or whatever else the Church may organise in the fear of the Lord; *that is, your own* to help, to encourage, and to maintain, by all means in your power. The Church is not only to be the *seat of public worship*, but the *centre of work*. The duty devolving on every member of the Church to cultivate a missionary spirit arises from their own *personal salvation*, for He saves us to serve Him; their *baptismal vows*, for there they called Him Lord and Master; their *covenant with God and His people*, for therein they gave themselves first to the Lord, and to them for His sake; with them to share the offence of the cross in the defence of His truth, the spread of the Gospel for the salvation of men.

Lastly, let me remind you of the duty of a member to his own Church in

THE POSITION THE CHURCH OCCUPIES IN THE WORLD.

There it is, *the light* and the holy life of each member is commanded, "Be ye holy, for I am holy." The world judges the Church by the *persons* who form it. It is a *witness*. Personally witnessing to the difference between the Church and the world. Compromise is forbidden by Christ. Light bearing and witness bearing for Him therein is personal duty. In all our engagements with the world, while passing

through it as pilgrims and strangers, He is to be served there, and our own Church will be represented in our personal work, life, and demeanour.

Every village, town, city, or nation, must be the better for the Church that is planted there. The light must radiate. The odour must spread. The Church has a mission in the world, and politics on Christian (not merely political partisanship) is not outside its pale. If *pope*, *priest*, and *publican* join hands to destroy our children, or our country, our duty to our own Church, as well as the demand upon us as citizens, compels us to use all lawful means to prevent it. Our Protestantism must rule our politics. Before no image will we bow, or suffer our children to fall. The polling booth and ballot box are not incongruous with prayer and Christian duty. The liberty we have in Christ Jesus forbids SLAVERY in any form among our fellow-men.

In the world the Church is His light to attract to Himself, and every member of His body a torch-bearer in his own Church. Personal *watchfulness* for the strangers who gather in the house of prayer, and the seekers after salvation, with words of encouragement toward an open profession of Christ in Christ's own way, is our duty to Him in the Church where He has placed us to serve Him. Yet even more so to *watch over* and care for those young disciples after they are brought in. Alas! some show a feverish anxiety to *add* to the Church, who are unmindful of duties toward those added. In all personal duties unto which our Lord shall call us, *satisfaction in the sphere* will mark obedient service. Well said John Newton, that if an angel were sent from heaven to sweep a crossing, and another to rule a kingdom, each would be equally pleased with his post. The late *Charles Wilson* once said to a lad in the harvest field, "Well, my little man, what can you do, a little chap like you?" "Oh," said the youngster, "*sometimes* I ride the fore-horse, and sometimes I rock the cradle." Alas! some are more willing to do the first than the second.

Time forbids more, though the subject is but scarcely touched. Let us hear the voice of the Beloved calling to individual duty and personal energy in His cause, as He says, "Let your light so shine before men, that they may see your good works, and glorify your Father who is in heaven."

"O use me, Lord, use even me,
Just as Thou wilt, and when and where,
Until Thy blessed face I see,
Thy rest, Thy joy, Thy glory share."

CERTAIN brethren, not altogether unrelated to Mr. Facing-both-ways, tell us that "they hold the doctrines of grace quite as firmly as we do." Our accustomed reply is that "it is a pity that the doctrines of grace do not hold them a little more firmly as well."—*W. Jeyes Styles*.

"REMEMBER, children," once exclaimed Samuel Collins, of Grundisburgh, "that you will never get to heaven unless you have your best clothes on." What could he have meant?

"SHUFFLING was the form of sin first practised after the Fall, and has been a popular one ever since."—*Samuel Milner*.

LESSONS FROM THE LIPS OF THE GREAT TEACHER.

BY THOMAS JONES, WANDSWORTH.

No. 1.—Introductory.

THE mind of the Master is beyond our comprehension, nor will we attempt to define the undefinable. His recorded words, however, invite inquiry, and if carefully studied will yield increasing satisfaction. The life of Jesus was unique. His sayings exemplify true eloquence in its highest form. In them we have a marvellous combination of simplicity, profundity and sublimity. Expressions which a child could understand full often embody truths so great as to baffle the mental grasp of men of the highest capacity and culture.

Our aim is to promote a more intimate acquaintance with the Gospels by directing attention and, if possible, awakening a deeper interest in these four wonderful biographers of the Great Teacher. Their contents should attract all who, like Paul, desire to "know Him," and to discover more fully the beauty of His immaculate person, the loveliness of His perfect character, and the grace and glory of His life on earth.

His Advent was the greatest event in the world's history; which, as was fitting, was heralded by the song of angels from heaven and wafted afar, "o'er hill and dale," on earth. Nor have its echoes ceased, and they will continue to reverberate until the last purchased vessel gains the "desired haven," where at "His right hand are pleasures for evermore."

Our subject opens at the termination of the first thirty years spent by our Master in the "holy fields" of Palestine. They were passed in the seclusion of the obscure hamlet of Nazareth, which was situated among the mountain slopes which form the northern boundary of the plain of Esdraelon in Galilee. Hard by was a little valley nestling between the adjacent hills, on the sides of which golden cornfields waved, and olive gardens flourished. Such was the early home of Jesus. Of its inhabitants we know comparatively little, but from Nathaniel's enquiry "whether any good thing could come" from thence, we judge that their reputation was not for a dignified morality, but the reverse.

It is imperative that the reader's interest should be enlisted in the conditions of life, at the time in which our Lord passed His days on earth. The writer therefore must present certain historical facts which will help to a correct idea of the people and the circumstances amid which Jesus lived and taught. Here, a word of caution is necessary. When turning from the last book of the Old Testament to the first book of the New, we are prone to think that we are still among the same people and surrounded by the same state of things.

We thus forget that between Malachi and Matthew four centuries had elapsed, during which changes so great had taken place as to affect not only the customs, ideas, parties and institutions of the people, but their very language. It would indeed be difficult to find another nation whose entire condition—social, political, and religious—had so altered in a corresponding period. This, a brief review of what occurred will show.

To refresh the memory, let us note a few of those changes during the period referred to. Politically, the nation had passed through great vicissitudes. For years after the exile, a sacred state under the priests existed. Conquering armies, one after the other, subsequently marched through the land, changing almost every existing institution. Restoration, it is true, was partially effected by the heroic Maccabees. Many battles were won and lost; but no permanent government remained to give vitality and encouragement to social improvements or general industries. The land languished, Zion was forsaken, and grieved in spirit.

At the time of which we write, the country so beloved by Abraham's posterity was completely under the dominion of Rome, a mighty power whose proud eagle soared over the whole civilised world. Palestine was divided into small portions, or kingdoms, which, like Galilee and Perea, was ruled by petty kings. Judæa was under the charge of a Roman governor or procurator. Roman soldiers paraded the streets of the "City of Solemnities," Roman standards were displayed in every direction, Roman tax-gatherers sat at the gate of every town. The Sanhedrim, once the glory of the country, and formerly its supreme power, was reduced to a shadow of its former prestige. Its High Priests were now mere puppets of Rome. So low had the nation, which prided itself as being that of the chosen seed, sunk.

In religion, changes have been equally great. Prior to the seventy years' exile, the sinful tendency of the nation was to idolatry, but those years of captivity corrected, indeed cured them of their former besetment. Immediately upon their return to Palestine, the priestly order and offices were re-organised. The Temple service and the annual feasts were observed with regularity.

As time passed on, however, a new and important religious institution arose which appeared to outstrip the Temple with its priesthood. This was the Synagogue with its Rabbis, an institution which had no existence in former times. Synagogues multiplied wherever Jews lived, and every sabbath, congregations assembled to hear the exhortations delivered by the Rabbis, whose vocation was to translate and expound the Hebrew Scriptures, which language had ceased to be currently spoken. In connection with this organisation, schools of theology sprang up in which the Rabbis were trained for their future work.

During this period of innovation, religion greatly declined. Externalism was multiplied, but the inner spirit almost disappeared. This is not surprising when we call to mind the fact that the representative religious men of the time were Pharisees. These were ardent patriots, ever willing to lay down their lives for the independence of their country. They hated the foreign yoke with intense bitterness. They prided themselves of being descendants of Abraham, and special favourites of heaven. They introduced peculiarities of dress and food, substituted external observances, such as fasts, prayers, tithes, and washings, for the purer spiritual worship of God. Neander justly denominates their religion one of a "legal spirit, soul-crushing statutes, a dead theology, and barren subtilities."

To this party belonged most of the Scribes, whose first business it was to multiply the written copies of the Scriptures, which they did with such scrupulous reverence and care as to count every word and

letter of the manuscripts they produced before circulating them. They also assumed the exclusive right to expound the inspired writings, which they read and commented on at the services of the Synagogues. This, however, they did not do in a spiritual way, but entirely evaded the deeper teaching of the Scriptures, and advanced as authoritative, far-fetched and fanciful glosses and expositions of the most worthless character.

These, when delivered by their more illustrious Rabbis, were preserved in writing, and were regarded with such reverence that their disciples read and studied them in place of the inspired writings which they claimed to elucidate. These targums or rabbinical paraphrases are alluded to as embodying "the traditions of the Elders," which in time became so numerous in their prohibitions and exactions that it required a lifetime to commit them to memory. They formed a burden described as being more than men could bear; and constituted the nightmare which so long troubled the conscience of the Apostle Paul.

The Sadducees—the negative theologians of that day—were another powerful sect. They may be styled the party of protest, since they agreed in nothing but in denying many current religious opinions. They were really worldly and cold-hearted sceptics. Pharisaic exclusiveness they ridiculed; impugned not only the authority of the traditions of the elders, but much revealed truth, and refused to submit to the requirements and restrictions of those whose teachings they openly opposed.

They consequently mingled freely among the Gentiles, affected Greek culture, enjoyed amusements and lived lives of ease and indulgence. Belonging mainly to the upper classes, they were in a position to carry out their wishes. It will thus be seen that the nation was enslaved, men were sunk in selfishness and vile passions, their teachers were devoted to ceremonialism, the body of the people misled, and society defiled within and without.

Such was the sad state of the people to whom prophets had been sent, and psalmists had sung, among whom priests had offered sacrifices and made atonement for sin. All had passed—the prophets ceased; the songs of psalmists were silent, their altars were broken down, their Temple was a den of thieves.

In these dark days the Son of God appeared—"The light of the world."

(To be continued.)

THE AUSTRALIAN PARTICULAR BAPTISTS AND THEIR BRETHREN IN THE HOMELAND.

EDITORS as a rule are lonely men, holding but little communication with each other. A Prayer Union of Christian Secretaries indeed exists: but those who conduct religious magazines rarely meet *as such*, and have but little fellowship with others similarly engaged.

Imagine then our joy at receiving early in March a fraternal letter from our brother, F. Beedel, Minister of Castlereagh Street Particular Baptist Chapel, Sydney; and also the Editor of the "Australian Particular Baptist Magazine," of which we long since formed a high opinion, both for its matter and its savoury and Christful spirit. The epistle in

question was most brotherly and sympathetic; and evoked a full-hearted answer. This our friend has printed in his May issue, and our readers may peruse it with interest. Next month they shall have his reply, just received—with a few further remarks on his admirable "Memoir" of his sainted predecessor, D. Allen—a biography worthy to be placed beside those of Kerhaw, Gadsby and Philpot.

It may be premised that our friend had referred to a letter addressed to our late brother, C. W. Banks, detailing the change which the writer's religious convictions had undergone.

A KIND AND BROTHERLY LETTER TO F. BEEDEL FROM THE EDITOR OF THE "EARTHEN VESSEL."—My Dear Brother,—I am sorry that so long has elapsed without my replying to your letter, and acknowledging with sincere thanks your Memoir of the late D. Allen.

The latter is very interesting; displays tact in arrangement; a happy power to analyse character—and is very nicely written. What a brave, bright, cheery Christian he must have been—yet how firm in the doctrines of Godliness, which all must love who feel its inwrought power. It is a mercy that you have been upraised to fill his place, and I would waft you a blessing from afar, and pray that you may be upheld in all your work and *in spite* of all your trials.

You are well known to our friend, James Mote, Esq., the Christian Solicitor, who happened to mention your name to me just before he left England early in the winter; when he spoke highly both of you and your ministry.

If Providence brings you to England, a bed, and an old-fashioned welcome are at your service in my home. We should doubtless find some common topics of interest beside THE one which is dear to all holy hearts.

How curious that you should remember my letter in the EARTHEN VESSEL for 1870, and retain any thoughts about one so obscure. I have never regretted acting as I did. God was pleased to revolutionise my religion in a wonderful way, to *detach* me from most of my then friends, and to *attach* me to those with whom I have since associated. The latter were at first very shy and constrained, and I had no Barnabas to take me by the hand (Acts ix. 26, 27), till John Hazelton's heart was melted towards me—and he became the dearest of Fathers in Israel.

Strangely enough, my earlier friends, *with very few exceptions*, were most kind. God opened doors for my earning honest money; and socially and ecclesiastically, I was a happier man through taking a decided step for the truth.

More curious still, Spurgeon and I met after some years, in 1877, and he received me *as a hyper calvinist*, with all loving cordiality. (He had sent me some kind messages in the *interim*). We were frequently together afterwards. I read two papers at his Conferences, and, by his earnest desire, preached thrice to his congregation; was much with him in Mentone in 1885, and had the honour of standing by him in 1888, when so many "down-grade" gentlemen left him.

Thus, I can attest to the truth of Rom. xiv. 18—"He that in these things serveth Christ, is acceptable to God and approved of men." Tell your young people that the cross the Lord imposes on every one He loves, is heavy to shoulder at first, but lighter and far easier to bear

afterwards—and bid them, as from a brother in their dear old motherland never to hesitate to profess and confess any truth which God has impressed on their minds, and the living power of which has been felt in their souls. Crosses shirked lead to many sorrows; crosses bravely and boldly borne bring untold blessings.

The reason for my delayed reply is that I am an invalid. A physical trouble keeps me weak and lame, and I have had much internal pain. I occasionally preach and attend to our Magazine, and when what *must* be is done, I am often positively unable to reply to my many letters. To-day I am resting, having had more than my usual distress lately, and am thus using my enforced leisure to chat with an unknown friend. My dear wife does much of my correspondence for me, but this is not the sort of letter I could dictate.

I will gladly send you any books you might like to possess, but cannot obtain where you are. Anything of my own, I will let you have with more than pleasure. You have but to express your wishes. Don't hesitate, I can afford to make a brother an occasional present.

AS TO MY OWN VIEWS—When God brought me into touch with men of truth, thirty-four years since, I found two fairly distinct parties: one mainly concerned with the *enunciation* of the doctrines of grace; the other chiefly occupied with the *experience* which the gracious reception of the doctrines of grace occasions. I then thought both parties rather extravagant and extreme, and never went heart and soul with either. I loved those who were bold for the doctrines of grace, when they evidenced *to me* the grace of the doctrines—but I had even then seen enough to make me loathe a party spirit, and to give me a distaste for mere party men. I preferred to leave the camp with its petty cliques, and to go out to Christ. Heb. xiii. 13. It may be a little lonely, but it's really very blessed to be the Lord's free man, with *one real Master*, instead of a lot of little ones.

Things are different now. There is less decision for the truth and less thought about the experience which accompanies salvation, and a kind of fusion between parties once distinct, which seems to please some professors mightily, but which, I fear, brings small good to those that are upright in heart.

The general Denominations are in a poor way. Some are preaching up a God, partially *divested* of His essential glory, and humanity *invested* with I know not what of natural and inherent spirituality, goodness and power sinners who hardly need saving, they are so wise and beautiful in their yearnings after sentimental sanctity—and a little dwarfed God, who could not really save them, though He is vastly troubled that He cannot do so.

Dear friend, I thank God for your magazine. God speed it. Let us both look well to the foundations.

You won't be in a hurry to write to me again, if the reading of such a jumble as this is the penalty. But anyhow, you will try to believe me to be,

Yours sincerely in Christ, W. J. S.

March, 11th, 1904.

I am 62 years old by the Almanac; but 82 in constitution—a lump of weary weakness.

STRONG CONFIDENCE.

BY CHARLES DRAWBRIDGE, OF WELLINGBOROUGH.

“Although the figtree shall not blossom, neither shall fruit be in the vines, the labour of the olive shall fail (or lie), and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation.”—Hab. iii. 17, 18.

IT is the faith of God's elect alone, that can utter and abide by these statements under the Divine influence of the Holy Comforter. The faithfulness of God to Himself and to His Word, is a subject of constant study to the angelic hosts, who never weary of the sacred employment of encamping round about the figtree, vines, olives, flocks and herds of Jehovah-jireh. Whatever by the Eternal Spirit, we are stirred up in our pure mind to ask of Jehovah, the Father, that in the fitness and fulness of time we shall most certainly possess to His praise and glory. Watching unto prayer is a right noble employment; and all who wait upon God only, by Divine appointment not shall wait in vain. The fair, commensurate and adequate arbitration of infinite wisdom shall fully satisfy His chosen, when faith in fruition proves that hope had the Eternal God for her foundation. Jehovah's duplicates are beautiful, apt and glorious: “the oil of joy for mourning, beauty for ashes, the garment of praise for the spirit of heaviness.” “As sorrowing, yet always rejoicing; as dying, yet, behold we live; as poor, yet making many rich; as deceivers and yet true;” despised of men, beloved of God; feeble as worms, mighty as God; barren in ourselves, fruitful in Christ; the scum and the offscouring of all things, the jewels of Jehovah's choice; black as the tents of Kedar, comely as the curtains or royal tent of Solomon. O, what beautiful glories beam forth from the Word of God, pressed by the Holy Spirit on the heart of the child of God; and when His gracious Majesty unveils in the light of His holy countenance the well adjusted mechanism wrought upon by His sole influence, O, what incomparable perfection is recognised by the instructed and amazed child of God. Then and there he understands, upon a more extensive scale, how firmly Jehovah keepeth His unconscious saints in abeyance to His Divine will, how effectually, without coercion, His wisdom guideth every complicated part of that machinery to effect the glorious end which He purposed in Himself before the worlds were brought out into present splendour. Well may man feel and confess his puny powers, shortsighted selfishness, worldly mindedness, ignorance, pride, stubbornness, and self-will, before his glorious Friend, the Lord Jesus, while he ponders in his heart the vast superiority of Jehovah's plans over all creature plots, founded in rebellion, and attempted in the madness of self-desperation. All praise to our own God in Christ for condescension, lovingkindness and tender mercy displayed upon new covenant promises, to the overthrow of hell's devices, the shaking of earth to her centre and the gracious humbling of the “worm Jacob.” When He, in His Majesty, assures us that He stirs up the pure mind by way of remembrance, for His glory, then how cheerfully we move in the way of His glorious revealing, how fervently we wrestle for the blessings He hath promised, and plead for the honour of His name to emanate therefrom, nor shall we plead in vain. His name is solemnly subscribed to every righteous plea of a living faith, and that He never will forfeit the honour of

that name is divinely affirmed in His Word, for "He cannot, He will not deny Himself." All glory, honour and majesty, be ascribed unto Him for ever. The desire begotten by Him in the soul for the glory of His great name shall be granted to the fervent supplication of faith that worketh by love in Him who is the Author and Finisher of true living faith.

CHARLES HEMINGTON: A REMINISCENCE.

BY J. R. HUNTLEY, BATH.

"The memory of the just is blessed."

SOME twenty years since, I was spending a pleasant holiday at the Home of the Christian Young Men's Association at Bournemouth in company with some fifty others. The question was once started at the tea table whether those that are really saved can ever be lost. Our sentiments differing, about a dozen of us agreed to take our Bibles to the East Cliff, and endeavour to ascertain what was therein stated on the subject. This we did. During our prolonged conversation, an elderly gentleman who had been standing with his back toward our little group, gradually turned in our direction, and presently accosted us thus—"Gentlemen, it is a treat to hear such subjects discussed at the sea-side. May I join your party?" His kind and venerable appearance commanded our respectful assent, and we all felt pleasure as he began to open up the Scriptures, in a most clear and blessed way. When we had to part for the night, he very courteously enquired my name, which emboldened me to ask his. He replied, "Charles Hemington, of Devizes." To this day I treasure the memory of his gracious manner and instructive and weighty words.

WHOM THOUGH UNSEEN WE LOVE.

"Whom having not seen, ye love."—1 Peter i. 8.

JESUS, Master, precious Saviour,
Thou whom though unseen, we love,
Thou who art our "wondrous story,"
And alone our "hope of glory,"
In our Father's House above.

Though we see not yet Thy glory,
Yet we love Thee, Saviour, dear,
Love Thee for the revelation
Of Thy love in our salvation,
For thy Gospel sweet and clear.

Love Thee for Thy life so perfect,
For Thy sympathy displayed,
For the peace Thy conflict brought us,
For the joy Thy sufferings taught us,
For each precious promise made.

Love Thee as our Priest ascended,
Evermore "our Peace" to be,
Who, receiving our confessions,
Now with perfect intercessions,
Pleads our cause unceasingly.

Love Thee for Thy preservation,
Day by day from snares untold,
For Thy gracious, tender keeping,
For Thy watchful eye unsleeping,
For Thy merces manifold.

If we love Thee now, oh Saviour,
All unseen and scarcely known,
What shall be our love's fruition
When complete our life's tuition,
And we bow before Thy throne?

What, oh what, when we shall see
Vindicated and adored, [Thee
In Thy beauty so resplendent,
In Thy glory all-transcendent,
Over all victorious, Lord?

Oh, we long for Thine appearing,
Long for our eternal home,
Long to lose each earth-born fetter
Long to love and serve Thee better;
"Even so, Lord Jesus, come!"

KATE STAINES.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

SUFFOLK AND NORFOLK ASSOCIATION OF BAPTIST CHURCHES.

(Originally formed in 1771.)

THE annual gatherings of this Society were held at Grundisburgh, June 1st and 2nd, 1904. At 10.30 on Wednesday, after the opening hymn, the Moderator, pastor W. F. Edgerton, read the Scriptures and pastor A. Morling, of Cottenham, offered prayer. Brethren Dixon, Tooke, and W. Ling read the Articles of the Association, and an abstract of the letters from the Associated Churches. After singing, the Moderator delivered a stirring and powerful address upon "The Nonconformist Outlook, and Our Present Position as an Association in Relation Thereto." At 2 p.m., the tent being well filled, pastor J. Morling, of High Wycombe, read the Word and offered prayer, followed by an excellent discourse by pastor T. Jones, of West Hill (a delegate from the Metropolitan Association), from Hab. iii. 13. In the evening pastor Guy, of Gravesend (another delegate), gave a helpful and interesting sermon from 1 Cor. i. (part of ver. 18), pastor Gorham, of Kenninghall, and brother Mobbs, of Southend, taking part in the preliminary service.

At the business meeting, and in the morning of the first day, special reference was made to the absence—the first time for more than a quarter of a century—of the esteemed and valued secretary, brother S. K. Bland, who through age (82) and infirmity, has been obliged to retire from that position. It was unanimously approved of that a telegram be sent him on the first day of assembling, as under: "We miss you, and very deeply regret your absence. All unite in sending love and heartiest good wishes."

Brother Potter read the Circular Letter which he had prepared. It was accepted, and acknowledged with a vote of thanks—the Circular Letter for 1905 to be "What Think Ye of Christ?" the Association to meet at Somersham (D.V.) in 1905; preachers—pastors Edgerton and Chilvers, or, in case of failure, W. H. Potter.

Brethren Potter and Gorham were appointed to visit the Metropolitan Association in 1905.

A vote of sympathy and condolence was with unanimity passed and forwarded to the family of the late Mr. Charles Hill, who for nearly fifty years was the much-respected pastor of the Church at Stoke Ash.

Resolutions were passed protesting against the Licensing and the Chinese Labour Bills, and forwarded to the Prime Minister and other Members of Parliament.

At 6 a.m. on Thursday the messengers' prayer-meeting was well attended, when fourteen brethren approached a throne of grace with warm-hearted and, we believe, Spirit-breathed petitions. The above service was conducted by the Vice-Moderator, pastor Stocker.

At 9 a.m. the Moderator presided over the ministers' prayer-service, when fervent and earnest supplications ascended to the God of all grace by many of the brethren present.

At 10.30, when the tent was quite full, chairs being required in addition to the usual seating accommodation, pastor A. J. Ward gave a solemn and forceful sermon from John xii. 32.

At 2 p.m. the tent was overflowing, with many outside, when pastor H. D. Tooke preached from 1 Pet. ii. 4 a very descriptive and impressive sermon.

At the close of the service a sincere vote of thanks was passed to the friends at Grundisburgh and adjoining parishes for their great kindness and hospitality. The parting hymn, "Blest be the tie that binds," and the Benediction pronounced by pastor W. H. Potter, closed these successful and enjoyable meetings.

MEOPHAM.—Recognition services of pastor J. N. Throssell (late of Ramsey) were held on Wednesday, June 1st. Although the weather was somewhat unfavourable, it did not prevent friends from a distance uniting to wish us God-speed. Borough Green, Gravesend, Streatham, West Ham, and other places were represented. The service commenced in the afternoon at 3 o'clock, the pastor giving out the well-known hymn,

"Kindred in Christ for His dear sake,
A hearty welcome here receive."

Pastor J. Jull, of Cambridge, delivered an excellent discourse from the words found in 1 Tim. iii. 15, "The Church of the living God," which was listened to with great attention. Tea was provided in the schoolroom at 5 o'clock, to which a good number sat down. In the evening, at 6.15, the friends re-assembled, Mr. Bartlett, of Streatham, presiding. The meeting commenced with that grand old hymn, "Come, Thou Fount of every blessing," pealing forth to the strains of "Queenborough." Mr. Bartlett then read Ephes. iv. after which pastor Bull, of Borough Green, engaged in prayer. Another hymn was then sung. Mr. Throssell then gave an account of his call by grace, to the ministry, the leadings of Divine Providence in relation to his accepting the pastorate at Meopham, the doctrines he intends to hold fast and proclaim. Mr. Martin, secretary of

the Church, related how often, after leaving without a pastor fifteen months, they were led to invite Mr. Throssell. The joining hands of pastor Throssell and deacon S. Crowhurst by Mr. Jull then took place, after which Mr. Jull bestowed a blessing on the union. That beautiful hymn, "Grace, 'tis a charming sound," was then sung to the soul-stirring tune "Cranbrook." Mr. Jull then, in a very earnest manner, gave counsel to the pastor from the words of Paul to Timothy (2nd Epistle, chap. ii., ver. 15), "Study to shew thyself approved unto God," &c. Pastor Northfield, of March, then very clearly set forth the duties of the Church to their pastor, themselves, and each other, taking as the basis of his remarks the words found in Gal. iv. 30, "Nevertheless, what saith the Scriptures?" The singing of a hymn, and prayer by Mr. Throssell, brought to a close services which had been very interesting and enjoyable. Surely we can say, "The Lord hath been mindful of us, and He will bless us." The collections, which were on behalf of the pastor, amounted to £7 10s.—ONE WHO IS INTERESTED.

LIMEHOUSE (ELIM).—Services to commemorate the 21st anniversary of laying memorial stones were held on Lord's-day, June 5th, when two appropriate sermons were delivered by the pastor, F. C. Holden—morning from Isa. lviii. 11, and in the evening from 1 Pet. ii. 4. On the following Tuesday Mr. T. J. Jones preached an excellent sermon from Heb. xii. 28. About fifty friends partook of tea in the school-room, and a public meeting was held in the evening, over which Mr. Chambers very kindly and ably presided. Gospel addresses were delivered to a goodly number of friends by brethren Gibbens, White, Clark, Flegg, and Jones. Collections amounted to about £12 10s.

PRITTLEWELL (PROVIDENCE).—On Wednesday, June 8th, services were held to commemorate the pastor's 12th anniversary. It was one of the happiest ever held; the chapel was full, and friends from distant places made a goodly show. The sermon in the afternoon was preached by our beloved brother Marsh, of Gurney-road, from Ezek. xlvi. 10. Truly we can say the Prince was in the midst of the people. Nearly all present in the afternoon stopped to tea. At 6.15 the public meeting commenced, when brother Boulton, of the Surrey Tabernacle, presided. The speakers were brethren Boulton, Holden, Marsh, and Mobbs. One and all were helped to set forth the glories of our precious Emmanuel. The collection was the best we ever had—a little over £14. The pastor with much feeling returned thanks, and said he

could not find words to express his feelings to the dear friends for their kindness to him. "Praise God from Whom all blessings flow."—G. ELNAUGH.

BUCKLEBURY.—Anniversary services were held on Whit-Tuesday. In the afternoon a sermon was preached by pastor J. Grimwood, of Streatham, from Zeoh. iii. 9. The discourse was listened to with much interest and profit. The tea being over, the evening meeting was presided over by pastor Coxeter, who, after singing and prayer, called upon Mr. Grimwood, who spoke from Matt. xviii. 20. Our brother seemed to enjoy much liberty, and the power and presence of the Spirit of God was manifest. Pastor Coxeter spoke from the word "anniversary," and said it was a remembrance, and related many things to the comfort and consolation of God's people. So ended another profitable season of spiritual comfort.—H. GRIMWOOD.

WOOLWICH (CARMEL).—On Tuesday, May 10th, pastor W. H. Rose held his sixth anniversary, uniting with the event an appeal on behalf of the Church Fund. Pastor A. G. Brown preached in the afternoon from Numb. xi. 6, "But now our soul is dried away, there is nothing at all besides this manna before our eyes." The congregation was very large, and largely representative of other Churches. The preacher exhibited the complaining spirit of the people; he spoke of the effect of the presence of the "mixed multitude" in the Churches, and set forth Christ in the despised "manna" as the cure and prosperity of His Church. Tea was, as usual, provided, and about 150 sat down. At 6.30 the evening meeting commenced, and Thomas Green, Esq., of the Surrey Tabernacle, kindly took the chair. He read 1 Cor. ii. After another hymn, pastor E. Wilmshurst spoke instructively upon the words of Jesus to Peter: "What is that to thee? Follow thou Me." He was followed by Rev. Cecil Lovely, B.A., of St. John's Reformed Church, Bexley, who gave a very helpful address on "It is the Lord" (John xxi. 7). Mr. Isaac Levinson (as a friend of the Church in days gone by) gave a cheery address. Pastor E. White, of Enon, spoke with feeling on 1 Thess. i. 5. Then pastor Thomas Henson stirringly treated of "The Church in the furnace, and One in the midst with her, like unto the Son of Man." Pastor A. E. Abel (Congregational) followed with a few words of congratulation, and then Mr. T. Daynes Wood gave an account of the collections, and the pastor (W. H. Rose) offered thanks to all helpers in the day's services. The collections amounted

to nearly £32, which was appropriated to the pastor and the Church Fund.

MAIDSTONE (PROVIDENCE).—We held our 83rd anniversary on Wednesday, May 11th, when Mr. J. Cattell, of Bessels Green, preached a savoury and instructive sermon in the afternoon from 2 Cor. iii. 17, and Mr. H. Bull, of Borough Green, gave us an interesting and Scriptural discourse from Isaiah xxxvii. 31. The sermons were much enjoyed, the weather was beautiful, our company somewhat larger than usual, and our collections were in excess of many years past, all of which constrained us to "Thank God and take courage."

WALTHAMSTOW.—The Church here celebrated the 20th anniversary of opening of the chapel on May 8th, when two sermons were preached by Mr. Margerum, the morning text being 1 Sam. vii. 12, and the evening Psalm lxxxi. 3. The services were continued on the following Tuesday, May 10th. A discourse was delivered by pastor E. White in the afternoon upon Psa. xlii. 11. Some of the things which cause depression, the support of the soul, and the cause of hope in the soul were the points noticed. The sermon was much enjoyed. The usual tea was provided, followed by a public meeting, over which brother W. G. Faunch, of Ilford, presided, who, in opening, read Psalm xxxiv. Brother Turnpenny (treasurer) led us to the throne of grace, and earnestly sought the Lord's blessing. Pastor F. C. Holden (an old friend of the cause) gave a very suitable address, based upon Psa. xxxiv. 8, 9, dwelling upon the words, "O taste and see that the Lord is good," testifying also that those who fear the Lord will not want any good thing, etc. Pastor J. Parnell gave a faithful and God-honouring address. Brother A. Licence, who frequently proclaims the Gospel in our midst, spoke as to how the Lord is mindful of His people from Psa. cxv. 12, 13, and reminded us of the many favours bestowed during another year. The collections were good, and the services throughout were much appreciated, because the honours and merits of a precious Christ were truthfully and boldly declared. Thus we take courage and hope on for future blessings and help by the way. To God be all the praise.

SAXMUNDHAM.—A little over two years ago the Baptist Chapel at Saxmundham, which had been closed for several years, was re-opened by the Suffolk and Norfolk Home Mission. Last Michaelmas twelvemonths Mr. W. H. Berry accepted the oversight of the cause, and about twelve months ago

went to live at Saxmundham. The interior of the meeting-house was in a deplorable condition, and there was a great hole in the ceiling through which snow fell in winter on the suffering worshippers. The old ceiling has been removed and replaced with a matchboarding, the walls distempered, the chapel re-seated, and the pulpit modernized. The total cost, which has all been subscribed, was a little under £70. The chapel was re-opened on Thursday, May 26th, when pastor R. E. Sears, of London, preached an excellent sermon. A public tea was provided and a fair number were present. At the after-meeting brother R. B. Strickson (Stowmarket) presided. Addresses were given by pastors J. Hunt Lynn, H. D. Tooke (who announced that the chapel was opened free from debt), Mr. Wm. Ling, pastor R. E. Sears, and Mr. A. H. Large. At the close Mr. Berry publicly thanked all the donors and helpers. An anthem, "Exalt ye the Lord," was rendered by the choir and some old Baptist tunes sung.

WEST HAM TABERNACLE SUNDAY-SCHOOL.—Services in connection with the 31st anniversary were held on Sunday and Tuesday, May 8th and 10th. On Sunday two special sermons were preached by pastor H. J. Galley. On Tuesday afternoon pastor F. Fells preached. A large number of scholars and friends afterwards sat down to tea, which was provided in the schoolroom. At the meeting in the evening the chair was taken by G. A. Hutchison, Esq., and addresses were given by pastors F. Fells, E. Marsh, and H. J. Galley, and the superintendent of the school (Mr. J. Upsdale). Special hymns and pieces were well rendered by the Sunday-school scholars. The secretary's report showed that during the past year, and more especially during the period in which the school has been carried on in the new schoolroom, the school has grown very rapidly and has now a roll of over 400 members.

OHADWELL-STREET (MOUNT ZION BENEVOLENT SOCIETY).—The Jubilee meeting of this Society was held on Thursday evening, April 14th, and proved to be a very interesting and God-glorifying occasion. Brother Applegate occupied the chair. A short report was read by the secretary, together with the statement of accounts. During the fifty years of the Society's existence a sum of about £3,500 has been raised, and, the working expenses being very small, nearly the whole of the money has been distributed. Warm, heart-cheering addresses were given by our brethren W. S. Baker, J. G. McKenzie, and W. Prior—all our speakers being

"home birds," for which we feel deeply grateful. Our pastor brought a happy evening to a close with a few well-timed remarks on the words, "But to do good and to communicate, forget not." Collection for the fund, £9 ls. 6d.—B. W.

**STRICT BAPTIST MISSION,
BRIXTON TABERNACLE.**

On Lord's-day, March 13th, a sermon on behalf of the Strict Baptist Mission was preached by pastor E. Marsh. The congregation was a large one. The beloved pastor (who was preaching at Gurney-road that evening) had left word to his flock that "he hoped the collection would be worthy so excellent an object," and the liberal response added £45s. to the funds. The missionary spirit is evidently fully alive at brother Cornwell's, and the preacher of the evening had a hearty welcome and most appreciative congregation. It was good to be there.

"ZION," WALTHAMSTOW.

A lecture on behalf of the Strict Baptist Mission was delivered by pastor E. Marsh on Tuesday, April 12th. The lantern was manipulated by our esteemed brother Brett. Upwards of ninety deeply-interesting scenes were thrown on the sheet. The congregation was large, mainly a youthful one, and he lecturer, observing this, sought to interest the young and elicit their interest in the good work of sending the Gospel to the dark lands of idolatry.

BOW.—The 34th anniversary was celebrated on April 17th and 19th. Brother W. G. Fannoh was prevented from presiding through illness. After the opening hymn, "All hail the power," &c., had been sung, brother Borham engaged in prayer. Mr. F. D. Fountain gave an experimental address from Phil. iv. 19. Brother S. J. Taylor spoke of the merciful dealings of God, and Mr. Nash addressed the meeting to profit on Paul's call and experience. A vote of sympathy was proposed by brother Burkitt and seconded by brother Bray.—W. H. LEE.

STEVENAGE.—Anniversary services were held on Wednesday, May 4th, when two sermons were preached by Mr. E. Mitchell (Chadwell-street). On the Monday previous a special prayer-meeting was held, at which the presence of the Master was sought for the special meetings, and this was graciously realised, as the preacher was enabled to unfold the glorious plan of salvation in all its freeness and fulness, many testifying to the pleasure and profit in listening to the Word preached. The congregations were very good and the

collections a slight increase on previous years. Altogether a day long to be remembered as a season of refreshing from the presence of the Lord, to whom be all praise.—DAVID.

**WELCOMING MR. JAMES EASTER
TO BASSETT STREET, KENTISH
TOWN.**

PASTOR JAMES EASTER entered upon his new sphere of labour on Sunday, May 1st. The morning discourse was based upon "Certainly I will be with thee," and in the assurance of this gracious promise the preacher commenced his ministry. The evening service was preceded by the baptism of a sister. In the evening a sermon on "One Lord, one faith, one baptism" was preached, and truth distinctly set forth, the preacher conveying the impression to his hearers that he spake as one having authority. At the Communion Service following, one brother and four sisters were received into fellowship.

Tuesday, May 3rd, must remain a memorial day. The public welcome meetings were most hearty, and well attended: at the evening meeting the people having to be almost fitted into the pews. The leading feature was the representative character of the platform, excelling any previous occasion. We rejoice in this, for it augurs well, not only for pastor Easter and his Church, but the denomination, for sympathy begets sympathy.

The afternoon meeting was presided over by W. P. Goodley, Esq., of Hill-street, N.W., who, at the outset, prayed for the Divine blessing.

After the opening hymn Mr. Newman (the Association Secretary) commended the meeting, the pastor, and the people to God in prayer.

Pastor Evans, of Chesham, then read a Psalm. We much appreciated the surprise visit our brother paid us to bid the new pastor God-speed.

The chairman, in a few appropriate words, emphasised the need of sustained interest in the prayer-meetings, prayer being the source of all blessing.

Pastor E. White, of Woolwich, the President of the Association for current year, fitly led the speakers. He spoke of reminiscences of Bildeston, the first pastorate of J. Easter, and hoped that no disappointment would be experienced in London life, or in Church life. Brother Easter was described as a young man from the country, and commended to the people to be made to feel at home.

Pastor J. E. Flegg prefaced his remarks by reference to his marriage at old "Keppel-street," and expressed the wish that the marriage of brother Easter and the Church here might be as happy as his own had been. He de-

sorbed a minister as a God-sent man, receiving his commission from the Lord.

Pastor R. Mutimer, of Brentford, in speaking, said: If you want prosperity, pray; and in exhortation from "The Lord Himself be with you all," showed how the presence of God was worth sacrificing everything for.

Pastor J. Parnell, of Stepney; Gibbens, of Tottenham; our old friend Mr. Burrows, and brother Gill, of Norwich, also took part in the afternoon meeting.

The evening meeting, commencing at 6.15, was presided over by Mr. W. R. Fricker, of Chadwell-street. Our old friend, Mr. Harold Cooper, of Bexhill, sought the Divine blessing in prayer.

Mr. West, in welcoming the friends from other Churches who had come to join in these services, expressed appreciation of the hearty response of the many brethren on the platform, who in addition to the speakers were present to bid the new minister God-speed; and read a communication from pastor E. Mitchell, of Chadwell-street, regretting inability to attend, and conveying fraternal regards and good wishes that much of the Divine blessing might be experienced on the new ministry. The speaker also told of how he first became acquainted with brother Easter.

The chairman, who excelled in the conduct of a very full programme, emphasised the testimony as to the power of the Word when preached by Mr. Easter at Chadwell-street, and with a few appropriate remarks introduced the first speaker, pastor R. E. Sears, of Clapham, who, in the course of his address, spoke of the high esteem in which the late Charles Hill, of Stoke Ash, held our new minister.

Pastor T. Jones, of West Hill, Wandsworth, spoke of the ministry being a burden laid upon the heart by God, and that such a ministry, staying by the old truths, and maintaining the old landmarks, was the true apostolic succession. He expressed the wish that Mr. Easter's advent might be a resurrection of spiritual power, that dry bones might live, and dead men be raised into newness of life.

Pastor Fells, of Highbury, in referring to the Christian name of the pastor, urged the teaching of James, keeping clear of the bog of fatalism, for faith without works is dead.

Pastor J. Bush graciously spoke from "The hand of the Lord is in this." In looking at second causes we lose sight of God's hand. If God's hand is in the matter it will stand. A message that stirred the hearts of the people was needed.

Pastor W. H. Rose prefaced his remarks with the wish that the presidency of pastor E. White might be characterised with many such happy settlements as

the present one, and exhorted all from "Brethren, pray for us." An ideal must be maintained in the ministry, involving the reproduction of the character of Christ, the need of the unction of the Holy Spirit, the service rendered undimmed by base motive, conscience entering into every part of the service of the Lord that responsibilities be discharged faithfully. Hence the people, by the lever of united prayer, should be found lifting up, sustaining their pastor.

Mr. I. R. Wakelin spoke of our financial need, which was heartily responded to, the debt on renovation of the building being cleared.

Pastor H. J. Wileman deduced lessons from the words, "There was a man sent of God named John," urging a reproduction of the same intense reality and genuineness of character, John the Baptist being a living protest against the sins of his time.

Pastor Galley, of West Ham Lane Tabernacle, gave a stirring address from "I am not ashamed of the Gospel of Christ." Few say they are ashamed of Jesus, but the best testimony was the effect on our own hearts—lifted up out of the deepest mire—turned from darkness into light—lost—saved; and then spoke of the inimitable, incomparable character of the Gospel, and that we were not only to be depositories of the truth but sharers out also, to prosecute open-air work, in which the denomination had shown so much lack in the past.

After a few words of God-speed from pastors Brown (of Pimlico) and A. Steele (of Bermondsey), also from Mr. Harold Cooper (of Bexhill) and Mr. F. J. Moule, pastor James Easter appropriately responded to the many kind expressions, and emphasised the exhortations of the several speakers.

An enthusiastic meeting was then brought to a close with a few words from Mr. Ling and Mr. Pickering.

READING (PROVIDENCE).—On Wednesday, May 11th, a public meeting was held here to welcome into our midst our beloved brother, Mr. J. Lambourne (late of Warboys, Hunts.), as our pastor. Tea was provided at 7 o'clock, thus affording an opportunity for social intercourse. The meeting was opened by singing hymn 750, "Come ye that know and fear the Lord." After reading and prayer the Articles of Faith were read out, which were heartily endorsed by our pastor. We then listened with pleasure to a brief history of our pastor's life, which he dealt with from three aspects, viz.: Natural, Spiritual, and Ministerial. We pray that God will own and richly bless his labours in our midst, and that the union thus effected may result in the upbuilding

of the Church, the conversion of sinners, and the honour and glory of His Name. Two or three of our brethren then spoke words of welcome, and the meeting was closed by singing the Doxology, in which everyone present heartily joined. C. WOODHAM.

CHELMSFORD.—On Friday, April 1st, a public meeting was held in the evening to publicly acknowledge the goodness of the Lord to us. In the August and September of 1902 we celebrated the centenary of the formation of this cause of truth, and at the September meeting a scheme was laid before our friends for the renovation of our chapel and schoolroom, with the addition of a new pastor's vestry. The appeal made then was heartily responded to, and since then the whole of the scheme has been accomplished at a total cost of £320, the whole of which amount has been received, and we, as a people, are out of debt. Therefore it was met that we should thank the God of providence for inclining so many friends to give that which the Lord had given them, for says the Lord, "The gold and silver are Mine." Of this amount our beloved pastor collected £100, and had throughout the renovation helped in many ways. His services from time to time are appreciated, and at this meeting he was presented with an illuminated address. Praise the Lord.

HOMERTON ROW.

THE thirteenth anniversary of the pastor (S. T. Balcher) was celebrated on April 10th and 11th. The pastor preached on the Lord's-day morning, and in the evening pastor O. S. Dolbey, of the Surrey Tabernacle, delivered a faithful and stirring sermon from Rev. i. 3.

On Thursday afternoon brother Morning, of High Wycombe, preached a Christ-exalting sermon from the words, "Father, forgive them; for they know not what they do!" (Luke xxiii. 34).

The evening meeting was ably presided over by brother J. Porter Barradell. Brother W. Blackwell, of Gurney-road, Stratford, sought the Divine blessing, and some sound and profitable addresses were delivered by brethren Morning, on "Christ the Tree of Life;" Sapey (Soho), on "Christ the Righteous Branch;" Jeffs, on "Christ the True Vine;" Marsh, on "It is the Lord: let Him do what seemeth Him good;" and Elnaugh (for the pastor), on "Jesus Christ the Fruitful Bough."

The meeting altogether was one of the best we have had, but a lamentable sadness pervaded it. Our pastor and his beloved wife were both absent through illness. We had seen our pastor the previous evening in good spirits, and apparently greatly improved in

health. Our surprise, therefore, was great when, on the day of the meeting, we were told that he had again been stricken low. Truly, "God's ways are not our ways."

We also greatly missed the presence of our two aged and highly esteemed deacons, brethren Haines and Barmore, owing to their great age and infirmity. For upwards of fifty years they have held office, and had the deepest interest in the Cause at Homerton Row, and one or both have always been at the meetings, but on this occasion there seemed a great blank: we miss their faces much. May God bless them in their latter days, and give them patience to endure to the end.

The collections for the day were good, and our sincere thanks are due to brother Barradell for his handsome contribution, and also for his collection made amongst the friends at Hill-street, to each and all of whom we desire our heartiest thanks. The total amount from all sources was £38, which enabled our pastor to take further rest and change at the seaside with his beloved wife. We trust they will both have received permanent good. H. B.

CROYDON (SALEM, WINDMILL-ROAD).—Pastor T. N. Hughes' fourth anniversary was celebrated on the 29th and 31st of May, the pastor preaching on the Sunday. On the Tuesday Mr. Jarvis delivered a profitable discourse upon Acts viii. 5. At the evening meeting Mr. Catchpole presided, and opened by reading Psalm xlv. Prayer was offered by Mr. Savill, after which the chairman made some excellent remarks on Heb. xi. 27. The pastor briefly reviewed the year's work, after which brethren Beecher and J. E. Flegg gave addresses, which were much enjoyed. The day being very wet the attendance was not large, but to those present it was a season of refreshing. We were cheered by the presence of many friends from the sister Church at Derby-road. The collections were good.—T. ALCORN, Secretary.

CROWFIELD.—After having been without a Sunday-school for many years an effort was made twelve months ago to gather the children, and the good work has been carried on since then. On the 15th of May the anniversary was celebrated, and we were cheered thereby. Mr. Cordle, of Chelmsford, preached morning and evening very profitably. In the afternoon our brother presided over the children's meeting, several portions of Scripture were recited, and an address was given by Mr. Cordle to teachers, parents, and scholars. We were favoured with a good company and good collections.—ONE WHO WAS THERE.

HISTORICAL NOTES OF
"SUCCOTH," RUSHDEN, AND
CENTENARY CELEBRATION.

SERVICES of an interesting character were held at the above place of worship on Whit-Sunday and Tuesday.

On Sunday the preacher was Mr. E. Roe, the pastor of the chapel, and good congregations assembled at both the morning and evening services. The subject chosen by the pastor for the morning discourse was "The faithfulness of God," and in the evening "The protection of God to His Church."

A united service was held in the chapel on Tuesday afternoon, when a large congregation assembled for the purpose of hearing an address from Mr. J. E. Flegg, of London. They were gathered together, he said, to take part in the centenary services of that chapel. Many of the worshippers had passed away during that time, and those present could not remember the opening; but how many could bless God for the good they had gained within these walls! They could not help thinking of the progress that had been made when they compared the blind, superstitious worship of the priest of the past with the pure and simple Bible worship that they enjoyed at the present period. At the present time there were around them those who would sweep those truths—the substitutionary death of Jesus Christ and the glorious fact of the resurrection that preceded the ascension—away, but until they were shown something better than what they now possessed they would continue to hold fast to those truths. Men were continually puzzling over the question, "How were the multitudes to be gathered in?" but this could only be done by the power which the apostles possessed, and which was working just the same in their own time.

A successful tea followed the afternoon meeting, over 100 sitting down to an excellent spread in the schoolroom, presided over by lady members of the congregation.

EVENING GATHERING.

A large number attended the public meeting at six o'clock, at which Pastor E. Roe presided, supported by Mr. J. E. Flegg (London), Mr. F. C. Burgess (Clifton), Mr. J. Hazleton (St. Neots), Mr. W. Jarman (Irthlingborough), Mr. B. Cox (America), and Mr. J. Bennett.

At the evening service the following account was given by the Secretary.

Twelve persons left the Old Baptist Meeting House and gathered for divine worship. They had supplies till Mr. Chas. Drawbridge, whose name was afterwards inseparably bound up with Rushden, was led to them. Mr. Drawbridge was born in London in 1805. In his youthful days he evinced consider-

able ability, and through the influence of a friend of the family he was introduced to Queen Anne's Foundation School, where his masterly intellect soon placed him at the head of his classes. Converted under the ministrations of a Mr. Church, and turning his thoughts to the ministry, he preached with acceptance in many parts of the metropolis. After visiting and preaching at Raunds, he was asked to preach for the "Old Baptists" at the "Top Meeting" (now Park-road Baptist Church), and did so on a week evening, on the words, "Remember the battle, do no more" (Job xli. 8). He was afterwards invited to the "Bottom Meeting" (Succoth), and became the pastor there in 1826. The support given to him was of an interesting character. No stated salary was paid, but one found him lodgings, another bread, another meat, etc., so that he had no lack.

Mr. Drawbridge was a man of fine physique and handsome appearance, with a powerful voice and great physical strength. "In addition to this God blessed him with a powerful, active brain and devoted spirit. He was fervent in prayer, energetic in delivery, clear in logic, unflinchingly sound in doctrinal truth, and a determined foe to error of whatever kind. Consequently he was despised by workmongers, Ritualists, Papists, and all such." He was an author of no mean order, publishing "Precious Jewels," and poetry in various magazines. He resided at Wellingborough, driving over to Rushden to preach morning and evening to crowded congregations drawn from miles round, and then driving back to lecture at Wellingborough in the evening. The chapel had already been enlarged in 1825, and stirring times were witnessed at the baptismal services held from time to time.

On New Year's Day, 1862, after two sermons by Mr. Drawbridge, collections were taken for the building fund, and on Good Friday of the same year the thanks of the committee and friends were given to Geo. Burnham, Esq., of Wellingborough, "for his noble, generous, and kind conduct displayed in the matter of signing the deed of conveyance of recently purchased household property and land, designed to be used for the enlargement of the chapel for the accommodation of the increasing congregation." The re-building and enlargement of the chapel were carried through in three months, and whilst building operations were being carried on the people met for worship in a large barn on the site of the present Midland-road station. The opening services of the new chapel were celebrated on July 28th, 1864. Mr. Drawbridge himself wrote of the opening: "The rail and road sent an army of living folks to this

highly favoured spot from the surrounding shires of Bedford, Buckingham, Huntingdon, Nottingham, and Warwick. People flocked as doves to their windows." Thrice the chapel was crowded to overflowing. Mr. James Wells preached in the morning from the words: "And the temple of God was opened in Heaven, and there was seen in His temple the ark of His testament; and there were lightnings and voices, and thunderings, and an earthquake, and great hail" (Rev. xi. 19). In the afternoon he based his remarks upon the 12th verse of the 6th chapter of Solomon's Song: "Or ever I was aware my soul made me like the chariots of Ammi-nadil." Mr. Drawbridge preached in the evening from Isaiah iv. 5: "And the Lord will create upon every dwelling-place of Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of the flaming fire by night: for upon all the glory shall be a defence." The proceeds of the day amounted to £58 7s. 3d. On July 27th, 1865, Mr. Wells again preached morning and afternoon to very large congregations, and Mr. Drawbridge in the evening, the collections being £34. On Good Friday, 1866, special services were held, Mr. Drawbridge conducting three services of a most stirring character, the proceeds of the day being £22 4s. On July 26th of the same year "Mr. Jas. Wells was cordially welcomed with the glad tidings of rich, free, and sovereign grace. The morning and afternoon discourses were redolent with the great Redeemer's name. At night Mr. Drawbridge was helped to dwell upon God's recognition of Nineveh—the people's conversion—God's satisfaction and mercy—and Jonah's dissent from God." The proceeds of this day were £30 17s.

Mr. Drawbridge continued his ministry for over 40 years, and then for about four years his closing days were clouded by affliction. His robust constitution broke up rapidly, and a disease of the liver affected his head, so as to becloud his reason. But during his affliction his hearing remained very quick, and if at any time he heard friends discoursing upon Scripture he would tell them at once where the passage was to be found. "As he lived, so he died." "He lived a life of faith upon the Son of God; he calmly fell asleep in Jesus. He knew a quarter of an hour before that the end was near, for to his attendant he said, laying his hand upon his chest, 'It is all over now; I shall soon be gone,' and in peace he entered into rest." He died on November 26th, 1871, leaving a widow and one daughter to mourn his loss. He was buried in Wellingborough Cemetery on Thursday, November 30th, 1871, by Mr. Leach, of Swavesey. Mr. Leach also preached at Succoth Chapel on

Sunday, December 3rd, in the morning from Psalm cxv. 3, and in the afternoon from Rev. vii. 9, Mr. A. J. Margerum preaching in the evening from 1 John iii. 33.

Following Mr. Drawbridge the pastorate was filled by Mr. Baker about 1868, Mr. Lee 1873, and Mr. Pung 1878. On February 3rd in the last-named year a Sabbath School was started for the first time in connection with the place, opening with 33 scholars and 10 teachers. For ten years the work was carried on under difficulties with respect to school accommodation, but by 1890 the Sunday-school and class-rooms had been erected, and as many as 150 scholars, with 25 teachers, have been on the books at one time. Since the formation of the school 664 scholars have passed through it, and at the present time there are 77 scholars and 19 teachers. About 1878 the Young People's Bible-class was commenced, and has been continued with good results. Amongst those taking great interest in it was the late Mr. Samuel Knight, junr., who was architect for the school, and left £10 for the funds of the chapel at his death. A Band of Hope was formed in 1880, and has since been vigorously carried on.

About 1885 Mr. Morley became pastor of the Church, being succeeded in 1892 by Mr. Palmer. In 1893 the front of the chapel was renovated, the porch and steps were removed and the spacious entrance to the chapel being built at a cost of £400. Mr. J. Crook became the pastor in 1898, but in 1902 a regrettable division arose in the Church, with the result that several of the members followed Mr. Crook and built a chapel now known as "Zion" Baptist Chapel. During "the Fire" of 1901 buildings were destroyed all around, but the chapel "stood as a witness of God's providence and care towards us." On August 22nd, 1901, the Church disbanded and re-formed, Mr. F. G. Burgess conducting the initiation service on November 6th.

The Church continued to have "supplies" till Mr. E. Roe, of March, preached before the Church and congregation in June, 1903, receiving an invitation in July to supply the pastorate for six months, beginning in January, 1904. On March 21st, however, at a Church meeting, it was unanimously decided to invite him to accept the settled pastorate, and this invitation was accepted.

CARLTON, BEDS.—The Sunday-school, in connection with the Old Baptist Meeting-house at Carlton, held their anniversary services on Lord's-day, May 15th, when two sermons were preached by pastor J. T. Peters, of Whittlesea, who also gave an address to the children in the afternoon. The

weather was beautifully fine, the children's singing much enjoyed, teachers were encouraged, and a spirit of praise and gratitude prevailed throughout the day. Friends came from neighbouring Churches, and the time-honoured sanctuary was again filled. That the Lord may be pleased speedily to send an under-shepherd, and command the "showers of blessing," is the prayer of—J. T. P.

ELTHAM. — Whit-Sunday and Monday were red letter days in the history of the little Church here. Hitherto its services had been carried on under considerable disadvantages in the Meeting-room in the High-street. Now a substantial and attractive house of prayer has been erected in Balcaskie-road, worthy in every way of the sacred cause to which it is dedicated. The attainment of a permanent chapel had been the ambition of the Eltham Baptists ever since the formation of the Church, some 21 years ago. With the settlement of Mr. Samuel Banks as pastor, about nine years and a-half ago, matters began to shape themselves, and the generous gift of a site by Miss Kennard, of New Eltham, led to the work being taken in hand. Four memorial stones were laid on January 19th last, by Miss Kennard, General Sir William Stirling, K.C.B., Mr. Thomas Green, deacon of the Surrey Tabernacle, and Mr. C. B. Banks, in memory of the late revered and beloved C. Waters Banks (the Founder and Editor of the EARTHEN VESSEL). The chapel cost £1,700, and will seat about 250. The opening services commenced on Sunday, when the 21st anniversary of the Church was also observed. In the morning Pastor R. E. Sears (of Clapham Junction) preached from *Ps. xxix. 9*, "In His temple doth every one speak of His glory," and in the evening Pastor E. White (of Enon, Woolwich, and President of the Metropolitan Strict Baptist Association), spoke on *Haggai ii. 7*, "And I fill this house with glory, saith the Lord of hosts." On Monday morning a good congregation assembled, when Rev. F. Cecil Lovely (of St. John's, Bexley), preached a scholarly sermon from the same text as Pastor R. E. Sears had taken the previous morning. A goodly number of friends stayed to lunch, which was served in a large marquee, erected in the chapel grounds. A praise and prayer service followed, conducted by the Pastor, when prayer was offered by Pastor W. Tooke (late of Clare), and Mr. T. G. C. Armstrong (New Cross), and an address given by Pastor H. J. Wileman (of Daore-park). This was succeeded by a sermon preached by Pastor W. H. Rose (Carmel, Woolwich), to a full congregation. Tea and public meeting followed, presided over by Mr.

F. J. Catchpole (New Cross), treasurer of the Building Fund. Church and financial reports were given by the Pastor and Mr. E. G. Greenway, the finance secretary, and addresses by Mr. John Piggott, L.C.C. (of Bexley), and Pastors C. A. Guy (of Gravesend), R. E. Sears, W. Tooke, E. W. Flegg (of Bexley Heath), W. H. Rose, and E. West (of Erith). Of the £1,700 outlay, nearly £1,200 had been realized prior to opening services, and the collections at the opening services produced about £30, and in addition, the Chairman at the evening meeting handed in £37 12s. 2d., including the fourth instalment of £25, and a cheque for £10 from Mrs. E. Catchpole, senr. Promises amounting to £80 were also made, so that there only remains a debt of £400, a loan for which free of interest has been granted by the Metropolitan Strict Baptist Association. The baptistry was opened on the following Thursday evening, when the pastor had the joy of immersing two believers. On June 7th and 8th, by permission of the officers, a Sale of Work was held at Zion, New Cross, and proved very successful. Mrs. J. Kennard (of New Eltham), opened the Sale on both days, supported by the pastor, Mr. S. Banks, Mrs. Banks, Mrs. F. J. Catchpole, Mrs. Armstrong, Miss Stringer, and others. The stalls were tastefully arranged and well attended, the result being over £42. A vote of thanks to the Church for the use of the hall was accorded, and Mr. T. G. C. Armstrong, in acknowledging the same, mentioned that thirty-five years ago when residing at Mottingham, near Eltham, he opened his house as a Baptist preaching station, and considered that was the first starting of a Baptist Cause in Eltham.

CLAPHAM, REHOBOTH CHAPEL, BEDFORD-ROAD, looked invitingly bright on the afternoon of Whit-Monday, May 23rd, when special services commemorated the long continued labours of our brother, William Waite, the esteemed minister. An encouraging congregation listened with kindly attention to a sermon from W. Jeyes Styles, who incidentally observed that he last preached from that pulpit thirty-three years ago, during the pastorate of our long deceased friend Fothergill, of Croydon. A pleasant hour was spent at the tea-table, and at the subsequent meeting bright and appropriate addresses were delivered by brethren J. E. Flegg, J. Parnell, A. E. Brown; our genial friend, Henry Clark, of Chatham-road Chapel, Wandsworth Common, ably presiding. The pastor's statement of the progress and prospects of the Cause commenced in a tone of sadness at the contrast between the past and the present, for the inroads of death,

and changes, many and inevitable, had left vacant seats in the little sanctuary; yet the ever-living Redeemer, in the grace and glory of His promised and perpetual presence, struck the key-note of a glad psalm of hope for days yet to come.

"He lives, th' Almighty Saviour lives.
What joy the blest assurance gives!"

—J. H.

GLEMSFORD (PROVIDENCE).—On Sunday, May 15th, Mr. H. G. Polley preached here, the occasion being the 45th anniversary of the Sunday-school. The congregations were large, and the sermons much appreciated. In the afternoon an address was given to the children. Special hymns were sung. On the following day the children were gathered in Sawpit Meadow (kindly lent by Mr. W. S. Goodchild) for their annual treat. A very enjoyable day was spent, and ere we left the children were gathered, and heartily we sang "Praise God from whom all blessings flow."

MARCH.—Anniversary services, which were largely attended, were held on Lord's Day, June 12th, when two sermons were preached by Mr. Jull. The services were continued on the Tuesday, when Mr. Bush preached morning and evening, and Mr. R. E. Sears in the afternoon. Total proceeds for the two days, £45 10s. The pastor, B. J. Northfield, at the close referred to the anniversary as a very successful one, and wished visitors and all God's blessing in separating.

HIGHBURY (PROVIDENCE).—The forty-second anniversary of the Sunday School was celebrated on Lord's Day, June 12th. Suitable sermons were preached by Pastor Frank Fells in the morning from Eccles. xi. 6; the evening, 1 Kings x. 7. An address was delivered in the afternoon to the children and friends by Pastor E. Mitchell, from Prov. xvi. 20, and we are sure it will live in our memories. Special hymns were beautifully sung by the scholars, and excellent congregations assembled at each service. On Tuesday afternoon, Pastor James Easter preached from Psa. lxxxv. 8, directing his remarks more especially to teachers. W. S. Millwood, Esq., kindly presided at the evening meeting; a very encouraging report was read, and helpful addresses were delivered by Bretbren Wakelin, Armstrong and Easter. The event of the meeting was the mark of esteem which was manifested to Mr. H. Adams, who for 21 years has held the office of superinten-

dent. The chairman most graciously presented our brother with a handsome marble time-piece on behalf of the Committee, Teachers, and Scholars. The inscription is as follows:—

"Presented as a token of loving esteem to Mr. H. Adams by the Committee, Teachers, and Scholars of Providence Baptist Chapel Sunday School, Highbury, N., on the 21st anniversary of his superintendency.
—June 14th, 1904."

Our brother was quite taken by surprise, and feelingly responded, his heart being too full to say much. May our brother be spared many years to labour in the Master's cause. Prizes and Sunday School Union certificates were distributed. The Pastor proposed a vote of thanks to the chairman and all helpers; this was seconded by Brother White. We all realised that we had spent a very happy time at God's House.

Aged Pilgrims' Corner.

New Annual Subscriptions of 7s., 10s., and 14s. are urgently needed. In response to the generous offer of B. Densham, Esq., the requisite list has been made up, and the Special Donation so kindly promised has been sent, but it is earnestly hoped that none of the Society's friends will slacken their efforts still further to augment this essential part of the regular income, which falls far short of the £42 daily required to meet all claims upon the Institution. 1,675 pensioners, in all parts of the Kingdom, are now upon the books.

The Anniversaries of the Society and Homes have been encouraging, the attendances were satisfactory, and a spiritual tone pervaded the sermons and speeches. The sermon in St. Stephen's Church, Coleman-street, City, by Mr. Ormiston, from John vi. 37, was listened to with profit and pleasure by a large congregation, and the claims of the Society were ably advocated.

The Camberwell Asylum commemorated its 69th Anniversary on June 9th. The attendance was the largest for some years past. Mr. W. Sykes, of Sheffield, preached an excellent sermon in the afternoon. Tea was provided; and in the evening Mr. W. Vinson, J.P., presided over the meeting. Useful and spiritual addresses were given by Messrs. W. J. Styles, W. Sykes, O. S. Dolbey, T. Bradbury, and G. Creasey. Among those present were Messrs. Boulden, Green, Parks, Clayton, Rundell, and T. Carr.

In three year's time the Centenary of the Society's foundation will (D.V.) be commemorated, and it has been suggested that a Fund be raised sufficient to make all the Homes, and the Funds connected with them, self-supporting, thus enabling the Committee to concentrate their energies in future years upon the urgent work of upbuilding and developing the pensions. In view of this important event in the history of the Society, special gifts will be thankfully received.

"We shall be taken care of to the very end, for His promises will last longer than we do, and not one of them fails," said a pensioner to a visitor, thus expressing a truth which the Committee, as well as the recipients, have experienced for many years. Upon the Society's foundation principles as expressed in its Trust Deed, the work is carried on, and the Committee, by the help of God, are resolved never to swerve from them, maintaining the Institution in strict accordance with its constitution, for the benefit of the Lord's poor and aged people, and for them only, recognizing no denominational names, but emphasising the possession of vital godliness as the one spiritual qualification.

The helpers of the Lord's aged poor little know what fervent thankfulness often burns in hearts made glad by their bounty! It is no light thing to have the prayers and blessings of those who fear the Lord, and by the grace of the King, His promised welcome will one day be given to all who have for His sake remembered His poor. "Unto one of the least"—"Unto Me."

WANDSWORTH COMMON (CHAT-HAM ROAD).—The 9th Anniversary Services held on June 19th and 21st were very happy and profitable seasons. On Tuesday afternoon, Mr. E. Mitchell preached an encouraging discourse, and at the public meeting held in the evening Mr. Geo. Appleton ably presided, and addresses were given by brethren Beecher, Mitchell, Fells and A. Andrews. We hope to give a more extended report in our next issue.

Gone Home.

EMMA MORLING.

"Them that sleep in Jesus will God bring with Him." On Sunday, May 15, Emma, the beloved wife of John Morling, fell on sleep. For some time past her health had been failing. It was found needful to undergo serious operations; but her strength failed her, and the end speedily came. In her childhood days she attended the Sunday-school at Zoar Chapel, Ipswich, then, like many, left to go anywhere or nowhere. Being

induced to accompany a friend to witness a baptizing at "Zoar," she felt a desire to continue to attend there, and was brought to feel a concern about her soul. Hearing the then pastor, Josiah Morling, preach from "Unto you therefore, who believe, He is precious," she was brought to realise her interest in the Lord Jesus Christ, and was baptized by him 28 years ago. She became a teacher in the Sunday-school, and several have testified that her teaching was made a blessing to them. After some years, she, with her husband, was in the order of providence removed to London; and for eight years they occupied the position of caretakers at the Surrey Tabernacle, where the ministry of the pastor, Mr. O. S. Dolbey, was very much appreciated and enjoyed. But during that period she was brought again into great soul-trouble and bondage. While she was passing through that fiery ordeal, Mr. J. Rundle, one of the honoured deacons at the Tabernacle, was on one occasion speaking of the Lord setting His hand a second time to His work, in which he portrayed her soul's condition, which was a great encouragement; but she was brought out of that state of darkness and bondage through hearing Mr. Dolbey preach from "O Daniel! a man greatly beloved." During her last illness she was favoured to stay herself upon her covenant God, and made special allusion to Psalm xxiii., "Though I walk through the valley . . . I will fear no evil." To brother Chilvers, the pastor of Bethesda Chapel, Ipswich (they had returned to Ipswich) she expressed herself as resting on the Lord, and feared no evil. All was well. Her mortal remains were interred in the cemetery at Ipswich, when a number of friends were gathered together. Brother Chilvers read a portion of the Word, and spoke kindly words to the sorrowing husband; and Josiah Morling (of High Wycombe, brother of the husband of the deceased), according to her own request, committed the body to the grave, specially referring to the resurrection as a glorious reality. May our covenant God greatly comfort the sorrowing husband is our earnest prayer.

MRS. ELIZABETH OSBORN.

Though from early days our friend was a frequenter of the sanctuary, it was not until she was nearly 50 years of age that she realised her own interest. This was in connection with a sermon preached at Abbots Langley by Mr. Rickett. She was subsequently baptized at Ebenezer Chapel, Tring, and continued from that time in membership with the Church there. She was least above many, and a most constant attendant at the services. She was at chapel on the last Sunday in March, and, after a few days' illness, passed away in her 90th year.

Echoes from the Sanctuary.

NO SEA IN HEAVEN—A METRICAL HOMILY.*

BY W. JEYES STYLES.

"And there was no more sea."—Rev. xxi. 1.

HEAVEN, wondrous word! A wealth of grace revealing
To saints who sojourn in this world of pain;
Heaven, glorious thought, like music softly stealing
From some far hill-side, o'er a distant plain.

Heaven, whose brightness through earth's shadows beaming
Shines on the pilgrim who has still to roam,
Like yonder taper from a casement gleaming
T' inspire the traveller with the light of home.

Yet, little know we. Much conspires to pinion
The mind that would to contemplation rise;
And none can say where in the King's dominion,
The distant city of the free-born lies:—

Or, what its restfulness, what its re-union,
Its benisons, and its immunities,
Its ceaseless service, and its high communion,
Its "solemn troops and sweet societies."

Great must their joy be, who beyond the river,
Have through its surges reached that blissful shore;
And left this weary world of sin for ever,
To want, to wander and to weep no more.

Great is their joy—for there no hearts are smarting,
No surcharged bosoms heave with mournful sighs;
Woe comes not there, nor change, nor pain, nor parting,
No sorrow dims the lustre of their eyes.

Misunderstandings rise not there, to sever
The leal and loving servants of the Lord;
In high and holy fellowship for ever,
They dwell in unity and sweet accord.

They need no candle's feeble, flick'ring glimmer,
When the shades gather at the close of day;
For there, the clear light never groweth dimmer,
Or into night's dull darkness fades away.

* The above (which was suggested by Mrs. Alexander's "I Shall be Satisfied," then very popular), was written at Ventnor, in 1868, and published in August, 1876, in the GOSPEL HERALD, of which the writer was, at that time, Editor. It pleased many readers, and as the Author has been frequently asked to reprint it, it is now given with a few emendations and the addition of seven verses which were previously omitted. It may prove opportune, especially to such as spend part of the "holiday-month," by the sea-side.

They have no Temple, or the aids extraneous
 Oft called-for here, ere we our songs can raise ;
 Their life is worship, and in hymns spontaneous
 The Son of God unceasingly they praise.
 No problems strange will there come to perplex them.
 Within those holy gates temptations cease.
 No sinful thoughts, no doubts, no fears will vex them,
 Or break their long and never-ruffled peace.
 And there they see the Saviour in His glory,
 Not as He was, but "as He is" above ;
 And 'twill be theirs ever to sing the story
 Of sov'reign, rich, free and unchanging love.
 Yet, as at times, with joyous awe we ponder
 Upon each promise of felicity,
 'Tis hard to grasp the mystic fact—that yonder,
 In that bright world, "There shall be no more sea."
 For O ! we've loved the grand old restless ocean
 Whate'er the changeful aspect that it wore ;
 And startling, sadd'ning, almost seems the notion
 That in the Homeland 'twill exist no more.
 We love it, when night merges into morning,
 As the sky glimmers with the light of day ;
 And the first sunbeams herald in the dawning,
 And gleam upon its clear and glitt'ring spray.
 We love to watch it in the sombre twilight,
 Tinged with the royal Sun's last farewell beams ;
 We love it in the calm of placid midnight,
 When the moon's lustre from its surface gleams.
 We love to watch the angry tide-waves crashing,
 We love the thunder of its awful roar ;
 We love to hear it surging, swelling, splashing,
 We love it as it ripples on the shore.
 We watch it, and our spirits leap with gladness,
 Though crushed and saddened oft by care and pain ;
 We gaze, and Lo, we lose awhile our sadness,
 The freshness of the past comes back again.
 Hence comes the cry, "O for some wise suggestion,
 T' elucidate what seems so strange to be,
 Some simple answer to the oft-asked question—
 'Why ? How ? this statement God's own truth can be.'"
 Is it a phrase poetic, dimly telling
 In words that half conceal and half disclose
 One of the glories of our future dwelling,
 Where sorrow never "breaks the long repose ?"
 It may thus be a metaphor, expressing
 The placid stillness, the unchanging joy ;
 The holy calmness of the land of blessing,
 Where all the ransomed perfect peace enjoy.

For the great, swelling, surging, stormy ocean,
 Perturbance and disquiet must suggest ;
 And thus this wild arena of commotion
 May be symbolic of prolonged unrest. *

Then the prediction may be given us, to teach us
 That neither pain, nor tears, nor woe, nor care,
 Nor trials, nor temptations e'er shall reach us,
 When by *His* grace our final home is there. *

And yet, perchance, the wiser explanation
 Might be to take the words as simply true ;
 That after earth's grand, final renovation,
 When the Creator shall make all things new ;

After the great and awful conflagration—
 For purged by fire this sin-stained world must be,
 To fit it for a lasting habitation—
 It may be *true* "there shall be no more sea." †

For oh, so much anxiety and sadness
 Associate themselves with the great sea,
 That it seems fitting in that world of gladness,
 That *there* no ocean-waters found will be.

No sea—but the pure crystal river, flowing
 From out the throne of God and of the Lamb,
 On whose bright banks, with heavenly rapture glowing,
 Will gather all that love Christ's holy name :—

But there shall be no sea whose bitter waters,
 Though bright and sparkling be their feathered spray,
 But mock the wants of Adam's sons and daughters,
 And never can our mortal thirst allay.

No sea-ports, none that look with tearful eyes on
 Departing friends waiting to wave adieu ;
 Then gazing on the distant, dim horizon
 Until the vessel is quite lost to view.

No wide and blank expanse of sea to sever
 The loved and loving nevermore to meet :
 They shall be reunited there and *ever*,
 The Father's great home-circle be complete.

No ocean highway, and no ships conveying
 From distant continents their various wares ;
 No merchants on whose anxious hearts are weighing
 The life-long burden of commercial cares.

* This view is advocated by the Bishop of Ripon, Dr. W. Boyd Carpenter—who, in the "New Testament Commentary for English Readers," expresses his judgment that the reference to the Sea is here symbolic, and that it is a reference to the future peace of God's people, who will be delivered from the waves of this sinful world.

† This is the view of Albert Barnes, who conceives the idea to be "that the whole world will be habitable and no part given up to the wastes of oceans." See his Notes on the Revelation.

Not long drawn lines of battle ships, resounding
 With the fierce turmoil and the din of war,
 While on the ocean echoing and resounding,
 The cannon's thunder mingles with its roar.

No struggling swimmers overcome and dying,
 Never again the wished-for land to reach ;
 No bloated corpses on its surface lying,
 Then thrown at last upon the shingly beach.

Within its dark, unfathomed caves reposing,
 The bones of many of our race must stay
 'Till the great trumpet, Time's long cycles closing,
 Awakes the echoes of the Judgment Day.

Then—oh, strange wonder,—the weird signal heeding
 Th' Archangel's voice even the sea will own,
 And from its bed in volumes vast receding,
 Give up its dead to stand before the throne.

But who shall picture that great day's dread dawning—
 The joy triumphant of the ransomed host—
 The first glad songs of heaven's eternal morning—
 The low, sad wail of the for ever lost.

Ah! Faith's forseeing eye grows dim with gazing,
 Into a future dark with mystery,
 For wonders still arise, and facts amazing,
 And little, as she looks, can she descry.

Help us, good Lord, until our life's long story
 Draw to its close, until we rest with Thee ;
 Then shall we know how in the world of glory
 It can be true—" There shall be no more sea."

TRIBULATION AND PEACE.

BY JOSIAH BRISCOE.

Author of "The Book of Proverbs Versified," etc.

"These things have I spoken unto you, that in Me ye might have peace. In the world ye shall have tribulation, but be of good cheer, I have overcome the world."—John xvi. 33.

THESE are some of the Master's parting words to His disciples "ere He breathed a tender last farewell." Foreseeing that persecution was before them, He firstly enjoined them "to love one another," and then proceeded to prepare them for the world's active hostility. This He Himself had experienced ; and since "the servant is not greater than his Lord" they must likewise expect it.

It would assume the form—so dreaded by the Jews—of excommunication, which, in fact, was already practised, for it had been agreed that whoever "confessed that Jesus was the Christ should be put out of the synagogue," which indeed had actually been done to the blind man to whom the Lord had given sight (John ix. 34). This dark forecast He had withheld till about to leave them. Then, after promising them the

aid and consolation of the Holy Spirit, "the other Paraclete or Comforter," He concluded with the words now submitted for consideration, in which "tribulation" is prefaced with "peace," conjoined with "encouragement," and associated with assured "victory."

The term "world" is here employed in a moral sense, and refers to mankind as unrenewed by grace, minding earthly things, living in disregard of God and seeking satisfaction from the pleasures, wealth and honours of the "life that now is." They thus present a marked contrast to the godly, of whom the Lord averred that "they were not of the world even as" He Himself was not.

This world the Saviour overcame. "He was in the world, and the world was made by Him; and *the world knew Him not.*" His kingdom was "not of this world." Descended from David, He might have asserted His right to the throne, and many of His followers evidently expected this. But He waived His claim, and voluntarily chose poverty and obscurity, and "made Himself of no reputation," submitting to persecution of the most irritating kind. The scorn, contempt, and ignominy which He meekly endured would have provoked an angel. A French infidel has said that if Jesus had been God, He would have stricken his persecutors dead. Had He been *merely a man* He might have wished to do so, but "there was the hiding of His power." Instead of taking vengeance on them He prayed, "Father, forgive them; they know not what they do."

Thus He overcame the world, meeting and vanquishing it at every point; and, knowing the conflict that His disciples must endure—as none but He could know it—He gave them this solemn and tender intimation of what was before them. "In the world ye shall have TRIBULATION," a word fraught with force and suggestiveness. In a general way, as we all know, it means affliction, sorrow, or anguish; but it may be profitable to enquire *how* it obtained this meaning. It is derived from the Latin word "tribulum," which was the threshing instrument or roller by which a Roman husbandman separated the corn from the husks; and "tribulatio," in its primary significance, stood for this act of separation. Early in the history of the Christian Church, a word for affliction and trouble, in their special relation to God's people, grew to be essential, and some Latin writer appropriated the image and the word for this purpose.* Hence the word tribulation, which we are considering, and which indicates that Christians should anticipate *blows* from the world who hate our religion, and *opposition* from Satan, "the god of this world."

Yet our Lord bids us "be of good cheer" for the weighty and most blessed reason that He has "overcome the world." It is then a conquered foe; and as such should be estimated by all that love the Lord.

We must, however, regard *it as a foe*. It is the policy of Satan to seek to reconcile the Church to the world, to amalgamate them, and to make them as much as possible alike. There is, to the detriment of the Church, less *open persecution* in the present day; for the devil is "up-to-date," and alters his tactics to suit the times. The "tribulation" of this enlightened age differs from the persecution of former days. Just as the old fashioned flail has been superseded by steam threshing-machines, so the world now resorts to *pressure* instead of *blows*.

* Trench "On the Study of Words." Fourth edition, page 7.

When in the country some years since, I entered a field in which one of these machines was threshing wheat immediately after it had been reaped. Interested in the operation, I asked a man in charge of the machine to explain its action; but all he could tell me was that "*There's works inside!*" He, however, allowed me to climb up to a kind of platform from which the machine was supplied. I then learned somewhat of its construction as I saw the corn in the ear *drawn in* between two wire cylinders which rubbed it out and it fell on to the winnowing sieves below, while the straw was carried to the opposite side.

This might serve as an illustration of modernised tribulation. The world has to a large extent laid aside the mode of persecution. It no longer seeks to *coerce*, but to *draw us in*. But its spirit and aim are the same as ever. The admonition of Christ to Peter is still necessary. "Simon, Simon, behold, Satan hath desired to have you that he may *sift you as wheat*; but I have prayed for thee that thy faith fail not" (Luke xxii. 31).

This indeed, while it indicates our peril, emphasises the certainty of our preservation and points out how this is to be secured and enjoyed. "While our faith maintains her hold" all will be well; for "this is the victory that overcometh the world, even our faith." He that so grandly "overcame the world," lives to plead for us, and grace is given us to plead for ourselves in His name. No uncertainty, therefore, attends the final future.

"Though we are feeble, Christ is strong, His promises are true,
We shall be conqu'rors all, ere long, and more than conqu'rors too."

LESSONS FROM THE LIPS OF THE GREAT TEACHER.

BY THOMAS JONES, WANDSWORTH,

Author of "The Crowning Hope."

No. 2.—The Master's Manner.

IN commencing our studies of the teachings of Christ, Dr. Stalker's critique on the "*Imitation of Christ*" of Thomas à Kempis, forcibly strikes us as containing a needful and timely caution. "To our author," observes this suggestive writer, the Saviour "is indeed the union and sum of all possible excellence, but he evolves or constructs a Christ out of *his own notions* of perfection, rather than by going to the inspired records of His life and painting the portrait with the colours which these supply."* This mistake, which is no light one, we would sedulously seek grace to avoid.

At the same time, we are conscious of our inability to do as we could wish. The grandeur of the subject, together with the depth of meaning often couched in our Lord's simplest sayings, invest our labour with

* We thank our brother personally for introducing this observation, which is new to us. The "*Imitation of Christ*" is a greatly-praised book, and we have wondered why it failed to interest our own mind, or to come with any unction or power to our own heart, and have chidden our own stupidity and lack of appreciation a thousand times. Dr. Stalker's words are true—as we at once perceived—and expose the weakness of this popular treatise.—EDITOR.

difficulty. No authentic portrait of Him exists. We have, therefore, no means of forming any conception of His appearance. The pen-and-ink pictures of Jesus contained in the four Gospels, however, furnish us with a mental ideal fraught with the highest beauty and interest.

The *manner* of Christ's teaching is our present theme. From the Gospel records, we should conceive His demeanour to have been sublimely calm, perfectly free from agitation, yet profoundly solemn. During the sermon on the mount He *sat*, an attitude also assumed when delivering many of His great discourses. At times, He raised His voice and "stood and cried." At others His voice must have been tremulous with emotion, when His words expressed compassion and sympathy. We read that "He lifted up His eyes"—eyes so full of pity and tender love. His *look* sent conviction and contrition into the denying heart of Peter, made stout Romans quail, and caused the excited multitude with staves and swords to fall back as He asked—"Whom seek ye?"

We now direct attention to some of the features which were conspicuous in the public ministrations of our ever adorable Lord.

The teaching of Christ was characterised by THE HIGHEST conceivable morality. Its standard is perfection. Again and again He insisted that nothing short of absolute rectitude and purity of thought, motive and action obtained Heaven's approbation: "Be ye therefore perfect, even as your Father in Heaven is perfect." "He preferred," as Paley well observes, "*solid to popular virtues*; a character which is commonly *despised*, to one which is universally *esteemed*." Sin, whether secret or open, He sternly rebuked; pride, insincerity and hypocrisy, He condemned with the utmost severity; while He as warmly commended the virtues and graces to which they are opposed. Ritual without reality; formality without faith; loud profession and lax practice were His aversion. The piety of pretence was His evident abomination, and He assailed it in terms of burning indignation, "like bolts from the blue" whenever He referred to it.

This is the more noticeable when we consider the moral and social condition of the people whom He addressed, and the attitude of the nation's heart towards God and His religion. He that would be popular must speak tolerantly of popular vices and repress too pointed allusions to sins that are practiced by the rich and influential. Jesus did neither. "Whited sepulchres" was His epithet for those who claimed the highest sanctity. Little wonder, then, that these regarded Him with animosity; or, that others "wondered at the gracious words that proceeded out of His mouth."

Very striking again, in all the Master's utterances is HIS CLAIM, whether implied or asserted — TO ABSOLUTE INFALLIBILITY. All other religious teachers whose instructions have proved worthy of attention, were constrained to relieve their natural sense of justice by noting the discrepancy between their own weak and imperfect characters and the sublime and holy messages which they were charged to deliver. In the writings of both the prophets and apostles, we accordingly find humble confessions of unworthiness and frank admission of a consciousness of sin and shortcoming. Not so, however, was it with the Great Teacher. He made no distinction between Himself and the doctrines He taught. He that was personally "the Truth" enunciated "the truth" with the utmost confidence and composure.

His marked INDEPENDENCE AS A TEACHER—the authority with which He invariably spoke—is another striking feature of His unparalleled ministry. Many books which we now speak of with admiration as “the ancient classics”—the writings of poets, orators, philosophers, and historians—were not only in existence, but were extensively read in His day. Not one of these, however, did He ever quote.

The voluminous religious writings of the Rabbis (to which we referred in our previous paper) were assuredly known to Him; but He referred to them solely to show their unsatisfactory character, and never appealed to them in corroboration of what He advanced. The Old Testament He, indeed, frequently cited, and always with the utmost reverence for it as Divinely inspired; yet with an independence of judgment and boldness of treatment wholly His own. He never appealed, seldom reasoned, and was contented to introduce the truth of which He was sent “to bear witness” by the words, “Verily, verily, I say unto you,” which occur no fewer than thirty-six times in the sermon on the mount alone. He eschewed the subjunctive mood; His assertions were not hypothetical but positive. He craved no man’s permission for His utterances, and never spoke with hesitancy in deference to popular opinion. Truly His deliverances had the ring of royalty; and “in the word of a King there is power.”

This is twice recorded to have struck those that heard him. Both after the sermon on the mount and His sermon in the synagogue at Capernaum, wonder was expressed; “for He taught as one that had authority, and not as the scribes” (Matt. vii. 29; Mark i. 22). This, it should be noted, does not refer to His manner, as some have supposed, but to the evident spirit of His instructions. We are not to understand that He spoke in a magisterial way, as one might who was invested with authority and accustomed to deference and obedience—but that He spake in the consciousness that what He stated was divinely and absolutely true and required no confirmation from other sources. In this, as was witnessed, He differed from the scribes. These “delivered painfully, what they had learned, like children, overlaying every address with citations, in their fear of saying a word of their own. His teachings, however, were the free expressions of His own thoughts and feelings; which, with the weight of the teachings themselves, gave Him power over the hearts of His audiences” (GEIKIE’S LIFE AND WORDS OF CHRIST, II. 56).

At times a SEVERITY—or, at least, a STERNNESS OF ADDRESS—is noticeable, when circumstances necessitated the administration of deserved reproof. Instances at once occur to the mind. His rebuke of Peter’s impetuous folly in seeking to impede His progress to His cross is most memorable—“Get thee behind Me, Satan; thou art an offence to Me.” His reference to Judas who betrayed Him is again of this nature:—“Have I not chosen you twelve, and one of you is a devil?” Yet further—His scathing rebuke of the pretentious pietists of the city—“woe unto you, scribes and Pharisees, hypocrites!” which, as Dr. Robertson well remarks, “comes nearer passion than any other of His utterances.”

Words like these, which revealed the ineffable hatred of sin and the indignant scorn of meanness and hypocrisy with which He was dowered, do but bring into conspicuousness the GENTLENESS and GRACIOUSNESS

which had so great a part in the teachings of Christ. Here a wide field indeed opens before us; but a few examples are all for which we can at present find space. "Daughter, be of good cheer, thy faith hath saved thee"—the tenderness of which, under the special circumstances (which are most noticeable), deserves especial consideration. How fraught with sympathy also were the words addressed to His disciples on the stormy sea: "Be of good cheer: it is I, be not afraid." Many others too numerous for citation occur to the mind—such as His wakening word to the daughter of Jairus, spoken in the Syro-Chaldaic tongue, which was so dear to the hearts of the people: "I say, little maiden, get up," as one has familiarly rendered the phraseology He here employed.

For yet one more characteristic of the Master's speech must space be found—its MAJESTY AND SUBLIMITY. Here He is, as might indeed have been anticipated, absolutely unique. The prophets and apostles at times rise to a grandeur unapproached by any to whom the favour of inspiration was not granted; but the peerless preacher leaves even these immeasurably behind in the rush and glow of His heaven-born thoughts and the transcendent glory of His indescribable eloquence. Take, for instance, the well-known invitation, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." What majesty and grace are here! yet they may be paralleled with facility. "I am the Way, and the Truth, and the Life." "Then shall the righteous shine forth as the sun in the kingdom of their Father." "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven."

In these and kindred assertions we perceive the personality and power of the incarnate Son of God, whose majestic words reveal "life and immortality." In His teachings we have God's last message, His own beloved Son being the Messenger. On this Divine message our faith rests; in it is our hope for present and future joy. In the teaching "we see Jesus," yea, "the same Jesus." "He that hath seen HIM hath seen the Father" also.

THE SAVED SINNER'S FIRST ENQUIRY.

A QUESTION AND ITS ANSWER.

"Sirs, what must I do to be saved?"—Acts xvi. 30.

THIS—the cry of an awakened sinner—was the effect of the operation of the Holy Spirit. The Lord uses various means to bring His elect to a knowledge of their lost condition, but whatever means He employs, all end in the full salvation of His redeemed people. Not one of the objects of His favour will be *eternally* lost; all were chosen in Christ before time began; all are loved with "an everlasting love," and at the appointed period all will be made manifest as partakers of His grace by the Holy Spirit. "The Lord will show who are His."

Reader, hast thou been brought to feel thy lost and ruined condition? Has the arrow of conviction reached thee, and evoked the above cry from thy heart? Dost thou know what it is to sigh under the heavy load of sin and guilt? If so, listen to the gracious answer here given, "Believe on the Lord Jesus Christ and thou shalt be saved."

It is essential to have a clear understanding as to what this "believing" is, since much that is erroneous is taught in this our day. What, then, is faith? It is an act of trust in God through a divine principle implanted in the heart by the Holy Spirit, and thus the Scripture calls it "the gift of God." To "believe on the Lord Jesus Christ," is, therefore, the action of a new-born soul, or, in other words, a spiritually-living person. A sinner "dead in trespasses and sins" does not possess faith, since it springs from the life of God in the heart.

All, therefore, who are making the solemn enquiry—who are really anxious to "obtain mercy" of the Lord—who are trying to frame their first true prayers—who are endeavouring to express their fears and feelings for His ear alone—who are honestly and earnestly taking the place of lost sinners before Him who died for such—all who according to their measure of light and ability are committing their souls to Him, have been divinely quickened by the Spirit's gracious power. Poor, trembling friend, is there here no hope for thee?

Note that Jesus Christ Himself is ever the object of the faith, which the Holy Ghost creates and sustains. His inner operations invariably make the Saviour desirable, and attract souls to Him. So the "Faith of God's elect" is always characterised by believing in this great Saviour.

Faith confesses both His divinity and His humanity, and approaches Him as God and man in one person. It pleads His life as well as His death, it rejoices that He magnified the law, and made it honourable, and wrought out a righteousness which is pleasing to God, and in which all His people are accepted. Thus it is a divine conviction which receives Christ, looks to Him, loves Him, aspires to serve Him, delights to obey Him, and esteems Him above all else beside.

"Precious faith, and is it mine?
Trembling sinner, is it thine?"

E. A. B.

Streatham.

"I WITH HIM AND HE WITH ME."

"And where I am, there shall also My servant be."—John xii. 26.

"Lord, it belongs not to my care,
Whether I die or live;
To love and serve Thee is my share,
And this Thy grace must give.

If life be long, I shall be glad
That I may long obey;
If short, yet why should I be sad?
Since God appoints my day.

Christ leads me through no darker rooms
Than He went through before;
He that into God's kingdom comes,
Must enter by this door."

"WHERE I am." Christ was at this time very far down on that terrible declivity which He so graciously descended that He might save us "from sin's tremendous curse and shame." Where He then was, His servants must at times be, and when they are in this low place, they may count on His also being there, as "a very present help in trouble."

Three things, then, are plain from these words. (1) Faith should anticipate having to sojourn in many places into which the Master went. But (2) He has preceded His people in all the dark and dangerous places through which they may be called to travel. And (3) in a certain sense He is in these places still. Having Himself endured privation, suffering temptation, and the contradiction of sinners against Himself, He is, and ever will be, sympathetically and supportingly with His poor, tried, tempted and persecuted people.

Reader, repeat these four words, and enquire, as in God's sight, whether they, in any measure, pertain to you—"poor," "tried," "tempted," "persecuted,"—for *unless they do*, you lack some very important signs, tokens and evidences of your being a chosen and redeemed child of God.

" Let us ask th' important question,
Brethren, be not too secure :
What is it to be a Christian—
How can we our hearts assure ? "

For those who are truly Christ's poor, tried, tempted and persecuted people, the text—as the writer feels in his own soul—has peculiar sweetness and force.

The children of God may be led into lonely places, like Luz was to Jacob, where wayfaring men rarely come, and religious associations and privileges are very few. There, however, the Master has been, and there He will come to them. What though they have to pillow their heads on wilderness stones, and try to find repose on very cold comforts, "He that had not where to lay His head" can convert their every Luz into a Bethel; He can make "the opening heavens around them shine," reveal unseen angels, convey a message from home to the solitary traveller, and evoke the exclamation, "Surely the Lord is in this place, and I knew it not."

If, again, the servant of God gets with Jonah, feelingly, into "the belly of hell," Jesus will be there to "hold his soul in life" (Psa. lxxvi. 9), to keep him from utterly fainting, and to bring him forth again. Did he cry, "Yet will I look again towards Thy holy temple"? It was the presence and grace of his Lord which enabled him to direct his upward gaze to the place of propitiation and mercy. The fish vomited the prophet upon the dry land; and the Lord was there on the very spot to deliver him.

If a child of God, in following the Lord, has to wrestle "with principalities and powers and the rulers of the darkness of this world," the Lord is there in the battle with him. He Himself has contended with these enemies, even unto death, conquering them, by apparently being conquered.

Is the child of God directed to some hard service, as Paul was? The Lord is with him in it. So Paul and Barnabas fulfilled the work they were sent to do. The Lord enabled them.

Is a child of God called to endure tribulation. The Lord is there. He suffered *for*, and He still really suffers *in*, His people. Their coward flesh has sometimes shrunk back at the very thought of the sufferings through which some saints have passed—of those at Rome, when Nero illuminated the city with their burning bodies like flaming torches—or the martyrs in England whom Queen Mary so ruthlessly consigned to the

stake. But Christ was with these, rendering the fires of martyrdom painless, or affording support in the midst of them. These dear sufferers were only where the Master had been and where He was with them to comfort and help them.

Are the children of God called to die. What of it? Christ died; He lay in the tomb. They may thus sing, "O death, where is thy sting? O grave, where is thy victory?"

Show me a place where Christ is not with a child of God, and then I see a spot dreadful in the extreme. No such place is, however, to be found. Hell! There is no hell if Christ be there; heaven is no heaven if Christ be absent. His presence turns hell into heaven, His absence would turn heaven itself into hell.

Let us ask whether these things are matters of *theory* or *experience* with us?

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

Have we known and felt the promise of Christ's presence?

The writer has recently suffered much severe pain, but would acknowledge the Lord's goodness in granting some relief, and verifying to him the portion on which we have tried to meditate. Has the reader been in such a place, and found the Saviour "waiting that He might be gracious on the very spot"?

That is a sweet word, "Thou wilt make all his bed in his sickness." One might almost wish to be ill to have the ministry of a nurse so assiduous and tender; for have we not proved that our seasons of suffering are often the occasion of most precious revelations of the "wonderful love of His heart."

G. H. SENEX.

A HEAVEN-BORN FAITH, AN EVIDENCE AND A POWER.

BY A. E. REALFF, LEICESTER.

"If thou canst believe, all things are possible to him that believeth."
—Mark ix. 23.

THE word "faith" frequently occurs in religious addresses. It is ordinarily assumed that everybody is conversant with its meaning, and accurately acquainted with its precise relation to the salvation of God. This, however, there is grave reason to doubt; as popularly employed, it is to be feared that it conveys but little of its Scriptural meaning to the minds of the people. It has, therefore, been the endeavour of such Christian teachers as have been graciously led to embrace the views of truth enforced in this Magazine to present this subject in its Scriptural aspect. They have sought to correct widespread misapprehensions, and to advance clear definitions, and so to simplify what others have left obscure, as to instruct all and to "help those that have believed through grace" (Acts xviii. 27). With this object, we add a second paper to that which appeared in the June number.

We there discussed, and we trust effectually opposed, the too common notion that the unbelief of sinners is an insuperable obstacle to the gracious operations of God. His love, it is believed, would embrace the

whole of mankind. Christ weeps in pity over a lost world. The Spirit strives with all men. The waiting Saviour knocks at the door of every sinner's heart by the monitions of Providence and the appeals of the Gospel. In many cases these prove of no avail. God is still repulsed: Jesus woos and entreats in vain: the Spirit is grieved, and finally abandons the useless struggle. To confirm assertions so dishonouring to the Most High, the text with which we before dealt is flaunted: "He *could not* there do many mighty works because of their unbelief." May God preserve us all from so misapplying His own inspired Word.

Our subject *now* is not unbelief but *Faith*, the grace and act which are the special characteristics of the heaven-born child of God—and we shall dwell on this as an *Evidence* and a *Power*. We observe

I.—FAITH IS NOT A QUALIFICATION FOR SALVATION BUT AN EVIDENCE OF INTEREST IN IT. Much that is advanced in the present day implies, if it does not plainly assert, the very opposite to this—and sinners are assured that the one essential condition of their acceptance with God, the pre-requisite to Divine favour—is Faith, or believing in Jesus Christ. Men unreconciled, unregenerate, unrepentant—must as a paramount qualification have faith, or the door of mercy will remain for ever closed. Christ, it is said, waits to save all who will comply with His simple conditions, by which are meant repentance and faith, as though these were entirely within the power of the natural man to render; or to put it broadly, that fallen men can restore themselves the moment they choose to repent and believe.

We are, however, told distinctly that saving faith and repentance are the gift of God (Acts v. 31; Ephes. ii. 8). The ability to exercise "godly sorrow" for sin (2 Cor. vii. 10), and to believe in the Lord Jesus Christ "unto the saving of the soul" is, therefore, an *evidence* that Divine quickening has preceded them (Ephes. ii. 1—5). Such a soul has been "born again" (John i. 11—13), and has already "passed from death unto life" (John v. 24, vi. 47, where note, "hath," not "shall have").

If again the question is asked, "How may we certainly know whether we have thus truly repented and believed?" the answer will be found in the fruits and effects manifested in our characters and lives. Gospel repentance produces self-abhorrence on account of sin (Job xlii. 5, 6; Isa. vi. 5), and *hatred of sin itself*—not merely for its consequences, but because it is sin; for to a regenerate soul sin has become an abominable thing (2 Cor. vii. 11). And Gospel faith purifies the heart (Acts xv. 9). Moreover, it is not a mere doctrine, but an ever-active principle in the soul, the "faith of God's elect" being distinguished as the "faith which worketh by love" (Gal. v. 6). We notice further:

II.—THAT THE POSSIBILITIES OF THIS FAITH ARE IMMENSE. It is capable of doing—what indeed it has always done—wonderful things. We have a catalogue of its glorious achievements in Heb. xi. Indeed, there is "nothing impossible" to it (Mark xi. 23, 24; Matt. xvii. 19, 20,* xxi. 21, 22). For this the reason is that spiritual, God-given faith never desires anything that is really contrary to the holy will of God; while a merely natural faith may, and often does, desire such things.

* If we compare this with Zech. iv. 7 the meaning will be clear.

Salvation, we are told, "is not of him that willeth, nor of him that runneth, but of God that sheweth mercy" (Rom. ix. 16). Nevertheless it is said, "Whoever will, let him take the water of life freely" (Rev. xxii. 17). This is true since Christ's people are all made willing, by His own grace, which softens the heart, sweetly persuades the otherwise contrary mind, and gently, yet effectually, subdues the stubborn will (Psa. cx. 3). "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be" (Rom. viii. 7). To be willing in this sense is, therefore, a clear evidence of Divine election before time, and also of Divine quickening through the energy of the Holy Ghost.

In Matt. xxi. 28 we find it set forth in parabolic form. The one son said, "I go, sir: and went not." Here was willingness, yea, and politeness also. This son at once *accepted* the father's command, but he did not obey it. The other said, "I will not: but afterwards repented and went." He *rejected* the will of His father, and yet afterwards did it. So Saul of Tarsus was acting quite contrary to the will of the Father, when Jesus met him in the way, and he became converted. Zacchæus had no thought of welcoming Christ, until He called him down from the tree; neither had Levi, when sitting at the receipt of custom, till Jesus, passing by, said, "Follow Me." Then "he left all, rose up, and followed Him" (Luke v. 27). Such was the case, moreover, with the jailor at Philippi; also the gentle Lydia, "whose heart the Lord opened." These, and thousands of others, all prove that salvation is not a matter of human accepting or rejecting, but of sovereign grace, Divine quickening and effectual calling.

THE WORLD'S HATRED.

"If ye were of the world, the world would love his own."—John xv. 19.

"An envious world will interpose its frown,
To mark delights superior to its own;
But ill of every shape and every name,
Transformed to blessings, miss their cruel aim."

COWPER.—"An epistle to an afflicted Protestant lady in France."

IN our little garden, not long since, a number of sparrows were busily engaged in picking up the crumbs which had been thrown out after breakfast. They all seemed on excellent terms, except when some daintier morsel attracted their attention, over which there would be a short quarrel, but the difficulty was in all cases speedily settled, and they were as friendly as before.

Presently, however, the scene was changed. A canary which had unfortunately escaped from its cage, fluttered in its fright and helplessness to the spot where they were, when immediately the whole company made common cause against the poor little intruder, and assailed him on every hand.

He was of a different race, and such enmity as their natures were capable of, was aroused to injure the stranger to the utmost of their power.

Here, thought we, is an illustration of a truth which every child of God has, in some measure, to learn by experience. The ungodly have their little differences, and at times manifest great mutual animosity. This, it is rarely convenient to maintain for long, and for expediency's

sake, they deem it on the whole better to keep up the semblance at least of good will.

But hostility to God's true people is an instinct of "the carnal mind," which is "enmity" not only "against God," but against those who are manifestly on His side (Rom. viii. 7; 1 John iv. 5). Men of the world, therefore, are generally ready to forget their personal differences, and to conspire against the peace of the Lord's "little flock." "Syria is" still "confederate with Ephraim" against "the House of David" (Isa. vii. 2). Pilate and Herod as of old become friends, when there is a Christ to be crucified (Luke xxiii. 12). JAMES.

SEEING HIM WHO IS INVISIBLE.*

BY F. BEEDEL, BAPTIST MINISTER, SYDNEY.

Author of "A Memoir of Pastor D. Allen."

"Blessed are the pure in heart, for they shall see God."—Matt. v. 8.

THE pure in heart. Where shall these be found? Restraint or reformation is not regeneration. The outside of the cup and the platter may be clean, while the heart remains the same. The solemn declaration of Jehovah is—"Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, who are accustomed to do evil" (Jer. xiii. 23). Where then shall we find the characters of our text? Only in those who are born again—in whom the work of grace is begun, the divine nature implanted, and heavenly principles imparted, and who, having been taught their utter depravity, have sought cleansing in the fountain of Christ's blood, and *there* had their "hearts purified by faith" (Acts xv. 9).

A pure heart is a new and a *clean heart*, having pure affections and desires; and is a new covenant blessing, according to the promise, "A new heart will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you an heart of flesh" (Ezek. xxxvi. 26). This in the New Testament is called "the new creature." Thus old things pass away, all things become new, and all is of God, who "hath reconciled us to Himself by Jesus Christ" (2 Cor. v. 17, 18). New desires, new longings, hungerings and thirstings after righteousness are felt.

It is "*the broken and contrite heart*" which the Lord will not despise. It is the heart of him to whom God has promised to look and with whom He will dwell—the heart in which the Lord writes His laws, and which gives rise to all holy obedience (Jer. xxxi. 33). It is a fruit of everlasting love, and its possessor is blessed indeed; for it is an evidence of interest in all the blessings of the New Covenant.

What a glorious promise is annexed to it, "For they shall see God." Ah, says one, then it does not belong to me, for

"When I turn my eyes within, all is dark and vain and wild."

But is this state of things a trouble to us? Do we mourn over it before God, and sometimes cry with Paul—"Oh wretched man that I am, who shall deliver me?" Does it make us call upon the Lord for deliverance?

* Abridged from the *Australian Particular Baptist Magazine*.

Then we must not hastily conclude thus, for to such the promise is sure. "They *shall* see God."

In various ways God's children see Him. Sometimes He appears for them in His providence, over-ruling and making all things work together for good; delivering them and providing for them. When thus privileged to see His hand they say, "It is the Lord."

They see Him at times in His Word. The blessed Spirit makes fresh discoveries of Him to their pure minds there. They then behold the glory of His attributes and perfections, His name and nature, His truth and grace, and He "appears to their joy."

They see Him under the preaching of the Gospel, now and then catching a glimpse of Him as He shows Himself to them "through the lattice."

They see Him in His ordinances, especially at His table, in the emblems of His redeeming love, and their hearts are melted at the sight.

They see Him in His saints and commune with Him, as David did with Jonathan; or Paul, too, when so greatly comforted by the coming of Titus.

They see Him in prayer when they approach His throne, and under the holy anointing of the blessed Spirit, at times commune with their God as their friend.

They see Him in Jesus. Of Paul it is said, there "fell from his eyes as it had been scales." "For God who commanded the light to shine out of darkness hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor. iv. 6).

This is the *light*; and this the *purity* that comes in with it, making the heart pure, and "to the pure all things are pure." We see the sun in its own light as its beams fall on our eyes, and we see God in His own light as He shines upon and into us in the face of Jesus. Thus we understand dear Watts:—

"When I can say—'My God is mine,'
When I can feel Thy glories shine,
I tread the world beneath my feet,
And all that earth calls good and great.
While such a scene of sacred joys
Our raptured eyes and souls employs;
Here we would sit and gaze away,
A long, an everlasting day."

THE death of G. F. Watts, B.A., the eminent Allegorical Painter, has brought to its close a career fraught with instruction for all. The motto he chose for his sundial at his residence, Limnerslease, epitomises his life—"The Utmost for the Highest." O that all that read this may in heart make these noble words their own, and let the best of our best be devoted for God. "If I were only a crossing-sweeper," James Wells used to say, "mine should be the best swept crossing in London."

A THING is not necessarily commendable because it has the sanction of antiquity. "The *old way* of the wicked" is to be shunned (Job xxiii. 15); and "the *old paths*" of righteousness are to be pursued (Jer. vi. 16).

HANDS ACROSS THE SEA, AND NEWS FROM
THE FAR SOUTH.

AN EPISTLE FROM MR. F. BEEDEL, OF SYDNEY.

OUR brother, the pastor of the Strict Baptist Church at Sydney, and the Editor of the *Australian Particular Baptist Magazine*, was good enough, awhile since, to open his heart to us—though personally unknown to him—in a most gracious letter, some extracts from which will, we are sure, interest our spiritually-minded readers. It was—and will be remembered—in reply to one to him penned last March. He thus writes:—

Your speaking of the Lord's "revolutionising" your religion in 1870, evokes from the recesses of memory many of my own experiences, known only to God and my soul, which could also be described by no other word than that which you employ.

When England in my youthful days was still my home, I was a professed member of the Church of England, with which I was quite contented, as were all my people.

In 1859, when about eighteen years of age, I was taken by a friend to hear H. Grattan Guinness, who was then conducting services at Reading. He was young, and preached with great power to large congregations. To his subsequent movements I will not refer, but I can, and must say that the Lord spoke to my soul through his ministry.

I first heard him from the words, "Ye must be born again," when he shewed the necessity, nature, and evidences of the new birth, uprooting everything of a merely natural kind. This stripped me of all my previous notions and natural religion, and for the first time, I saw that I was a poor, lost, ruined sinner, exposed to the wrath revealed in His holy law, and that without this new birth there was no salvation for me. The words of C. T. Rust you give in Mr. Hazelton's Memoir are very incisive, and correctly describe my then experience, as do also Cowper's lines:—"I was a stricken deer, that left the herd," &c.

In 1864, I gave up a good position, and bade England adieu, thinking to start life afresh in these colonies. Here another revolution took place, for if ever man tried to bury conviction, and throw off all thoughts of God and eternity it was I; but O, the checks and cutting reproofs of conscience, and the longsuffering and forbearance of God! who was yet leading me every step, and when I commenced business prospered me wonderfully. When up to my neck in commercial cares, and sunk in worldliness, the Lord put His hand "a second time to the work," and made the proud rebel a humble suppliant at the footstool of mercy, and, after long and painful exercises, blessed me with a sweet revelation of Jesus as my sin-bearing Surety, and my all-prevailing Intercessor at God's right hand, and with a sweet assuring sense of my acceptance in the Beloved. To quote dear Hazelton, "The atonement rolled between my soul and sin." I cannot express the heart-felt joy and sacred peace which filled my heart. I could no longer be silent, but all with whom I came in contact had to hear of the mercy I had found through a once-crucified, but now risen and exalted Redeemer. How oft since I have wished for those happy days again.

This happened when living in the country, about three hundred miles from Sydney, where there were some General Baptists, by whom I

was baptised, though I never joined them. I thus came to understand their duty-faith teaching. This was a great trial to me, for the point with me then was, "How can that be the duty of the creature which is the special gift of the Holy Ghost?" While thus exercised, the **EARTHEN VESSEL** for 1870 was sent from England to my wife by a relative. In this, I have always seen the Lord's guiding hand, for I read your experience as before related, and said, "This is just my case, if I never meet with another," and I was encouraged and confirmed.

You will be surprised to learn that by the same periodical I first heard of Brother Allen, and at once wrote to him and received his loving reply, and thus by that unerring Providence which orders all things for us we were first brought together, and our hearts became one, and all that you say of dear John Hazelton, and what he was to you, I can say of him. He took me by the hand, and was "a nursing father." We corresponded for years before we met, and for about twenty-five years laboured together in Zion. I had the sorrowful pleasure of being with him in his last days, and witnessing his translation. From 1870, when the Lord first revealed His mind to me in Acts ii. as to church order and fellowship, I have never wavered, and the only Church I ever joined is the one with which I have been connected since we came to Sydney, nearly thirty years since.

Your expression, "the Lord's free man" finds a response in my heart. I thank you for your kind promise of welcome to your home, but think it is scarcely possible that I shall again see my native land. If, however, you pay us a visit with Mr. Mote, I can promise you as hearty a welcome as he has ever had at my home. Your kind wishes for our little Monthly I cordially reciprocate, I will send you the last bound Volume. Please send me your books, and a copy of dear Hazelton's Memoir, which I want for a friend, and anything you think helpful for the ministry, and I will remit. With love and many prayers to the Lord for you and yours. I am, your unworthy brother, F. B.

OUR AUSTRALIAN CHURCHES, BY JAMES MOTE, ESQ.

Our friend, who is well-known as a Christian Solicitor, and an influential friend of our Causes, at home and abroad, is accustomed to pass the winter months in Australia, for the benefit of his health. The following contains the impressions of his recent tour. It is addressed:—

"To the Editor of the 'Earthen Vessel.'

"Two years since, I gave an account of our Australian Churches. It may interest your readers to know their present condition, as they appeared to me during my last visit.

"From the *Australian Particular Baptist Magazine*, I find that they number in all thirteen, of which eight are pastorless.

"The Strict Baptist Causes, as a whole, are in a low state, and, were it not for property held by two of them, they could hardly maintain their ministers at all.

"To account for this is difficult, but there is throughout Australia an indifference to attendance at the House of God. This applies to all denominations, whether Episcopalian or Dissenting. The exception is the Roman Catholics, who, owing to their organization, the careful over-

sight of their priests, and their unity, form a contrast to the other bodies of religious professors.

"Our Church at Sydney (Mr. F. Beedel's) is by far the oldest. Almost all the rest had their origin with the discovery of gold in Australia, now upwards of fifty years since, and the original members were members of Strict Baptist Churches in Britain, who, with thousands of our fellow-creatures, left England to improve their condition in the new world.

"None outside of Australia can estimate the effect the discovery of gold has upon the human mind. The unexpected acquisition of wealth thereby has brought in worldly mindedness, and a love of pleasure, which the warm and sunshiny climate of Australia greatly fosters. Outdoor life is so enjoyable, and begets a general love of outdoor amusements, such as horse racing, cricket, and other sports. These conduce to betting, which is indulged in by all classes, in a much greater degree than in the mother country, though we ourselves have far too much of it.

"The greater part of the preaching in their chapels is what we should understand as that of the *Standard* brethren, the hymn-books chiefly used being Gadsby's Selection. The outcome has been to discourage younger Christians from joining the Churches, which have gradually dwindled to their present state, owing to many not understanding and experiencing the frames, feelings, temptations, and conflicts with the enemy, which formed the staple of the discourses of some of their parents' former pastors, who have now left this lower world for a better. There, such things are unknown, and now,

"With wondrous joy they recollect their fears and dangers passed,
And bless the wisdom, power, and love, that brought them safe at last."

"Until recently, the New South Wales part of Australia has suffered greatly from a drought, lasting for upwards of five years, during which millions of sheep and cattle perished. Great destitution has resulted; but how this visitation will affect the people yet remains to be seen. With the welcomed rain, prosperity is returning. It is a fruitful country, and yields abundantly. This we, in measure, know by receiving thousands of their frozen sheep, and abundance of their dairy produce in the shape of butter and cheese, which weekly reach our shores.

"Several ministerial brethren have enquired as to their prospects of settling there owing to the splendid climate the country has, but at present I cannot advise anyone to do so unless they have means to keep themselves for a time until the Church they take the oversight of is fairly able to support them.

"Australia is indeed a promising country for the working man and artisan, who can ensure a living, and save money if steady. No one is allowed to work more than eight hours per day, and the labour party are the rulers of the country. These study, by every means, to preserve their independence, and keep the country for the white man alone. There is, however, room for upwards of 100 millions of people, and at present they have only three millions of white population there, and for generations to come are not likely to have many more. The love of pleasure has so taken hold of many married couples that they dislike having large families owing to the trouble they give, and in this respect set a bad example to the rising community.

"This evil has attained great magnitude. When I left, last April,

it was exercising, not only the legislature, but also the different religious bodies, whose ministers were making it the subject of their discourses, and attempting to stop it. The white population is almost stationary, if not declining.

"The decision of the Australians is that the country is to be kept as a white man's country. I cannot, however, understand that it was so intended by God. The aborigines are black, and the Creator of the land says (Isa. xlv. 18), that 'He created the earth *not in vain*, He formed it to be inhabited.' Yet men are limiting this, saying it shall not be so, and excluding portions of the human family from it, because they are not white as the Europeans are, forgetting that 'God is no respecter of persons,' and 'hath made of one blood all nations of men for to dwell *on all the face of the earth*, and hath determined the times before appointed, and the bounds of their habitations' (Acts x. 34, and xvii. 26).

"It is sad to see hundreds of miles of good land lying idle in Australia, through Christian men endeavouring to frustrate the design of its Creator, and knowing at the same time that their fellow-creatures are deprived of the means of subsistence which they so much need.

"J. M.

"29, Queen-street, London."

SUGGESTIVE MOTTOES FROM ANCIENT SUNDIALS.—"Vigilate et orate" (*Watch and pray*). Wandsworth. "Quod tibi fieri non vis, alteri ne feceris." (*Do not do to another what you do not wish to be done to you*). "Vivere discere—cogita mori." (*Learn how to live—cogitate how to die*).

"Swift fly the hours, and brief the time for action and repose,
Fast flits this scene of joy and pain, and soon the whole will close;
The evening shadows deeper fall, the daylight dies away,
Wake, slumberer, at the Master's call, and work while it is day."

BRIEF NOTICES OF RECENT BOOKS.

The Terror of the Lord, an Inducement to Persuade Men. Real Discipleship and Motives Thereunto. The Resurrection of the Dry Bones. Three sermons by Pastor J. W. Wren. Each, one penny; by post, three halfpence. D. H. Hale, Waldeck-avenue, Bedford.

Why these discourses were forwarded to the Editor of this magazine, we cannot conceive. Of the preacher, we know nothing. His adoption of the title "pastor" indicates that he is attached not to our own, but to the Spurgeonistic or Fullerite section of his denomination. Many of his opinions differ from what we "surely believe" to be the truth, and the sermons themselves are so feeble and commonplace that they would claim no consideration but for some features, which, to say the least, are peculiar, if not striking.

Mr.—we crave pardon—"pastor" J. W. Wren is, as his compositions demonstrate, one of those divines who deem that grace is hostile to grammar. We cite a few of his sentences.

"There is (*are*) no heavenly juices" (page 160). "Does (*do*) not the nature and order of this work," etc. (page 157). "Their ruin and helpless condition is (*are*) described" (page 147). "Rivers of living water flows (*flow*) out of the drinker's innermost self" (page 122). "God's claim . . . and His authority . . . is (*are*) just the same" (p. 115). In certain people the promise of Psalm cx. 3 "is fulfilled by the Father (*the Father's*) drawing them under the word preached, and persuading we (*us*), Gentile Japheths," etc. (page 131). "Had God waited until we should of our own mind have given up our sin"

(until we, of our own mind, gave up our sin) (page 137). Were a poor fifth-standard boy to blunder thus "the rod of correction" would probably be requisitioned, nor would his preceptor's "soul" "spare for his crying."

More uncouth phraseology than is here found can hardly be conceived. Vulgarisms abound. "Return back" (page 136). "To buy back again" (page 144). "From thence" and "from whence" (page 136) are a few samples. "Invitations" are mentioned as "invites" (page 137). The word "wants" is incorrectly employed for "needs" (page 128). Asseverations are called "arguments" (page 125). A more lucrative calling is styled a "wealthier" one (page 134). "Implies" improperly takes the place of "involves" (page 133). On page 135 we are informed that "some crosses lay (lie) heavy on the heart." The schoolmaster is, as we hear, abroad, but his peregrinations have not yet, it appears, extended to Rothsay-road, Bedford.

Our preacher's sentences are not infrequently so slovenly and incoherent as to be absolutely unintelligible.

"Hearing (he says) is in the Old Testament put for receiving with love, and acceptable to the taste, and most suitable to the condition." (page 152)

"Many good men (he observes) in this day are so jealous of the free grace of God, and of the honour of God in the salvation of the sinner, that they fear not to condemn (?) the pure word of God in claiming to maintain the grace and truth of that word" (page 152).

These are indeed rich specimens of frothy rubbish, conveying no appreciable ideas to the mind; but they are lucidity itself in comparison with a sentence occurring on page 153, which treats of "the bones" of Ezek. xxxvii. 1-14. "Their's (theirs) was a moral burial through their unbelief, which cut them off from the only fount of spiritual life; and their's (theirs) is a moral resurrection by which they are coalesced into the Tree of Life."

Our preacher's intention is to express an evangelical doctrine in a metaphorical manner, by implicitly tracing a resemblance between a well-known fact and the spiritual truth he desires to advance and enforce. The literal fact to which he refers, and the religious lesson he wishes to teach, are, however, both alike obscure. How can bones be cut off from a fountain by being buried? "Coalesce," as he should know, is an intransitive verb, but he employs it here to describe an act passing from one object to another. A resurrection coalesces bones, through which act they have something to do with a Tree. Were the bones originally in the fountain, and subsequently buried and finally coalesced into the tree? or, if not, what is the meaning of this bewildering nonsense? The entire sentence is a farrago of absurdities, which cannot possibly exemplify or illustrate a doctrine of the Gospel.

Infelicity of diction often indicates obscurity of thought, and we suspect that our reverend author so often adopts a vague and unintelligible manner of writing, because—to put it plainly—he himself has no clear ideas on the subject which he presumes to discuss.

At times he lapses into positive impropriety and irreverence. "God," he informs us, "has often shaken His head at men" for "doing evil" (page 143). "Jesus went fishing one night and caught a proud pharisee" (page 123). "God printed some of His witty things, belonging to the New creation upon the Old" (page 157).

The flippancy of these sentences is distressing; but what can be said of the positive profanity of a religious teacher who enjoins his hearers to "obey the hints, and nods and nudges, of the Spirit of God" (page 160).

Any one who writes thus of the secret monitions of the Holy Ghost, assuredly knows but little of them in his own soul.

The preacher's subject-matter shall (D.V.) be considered next month.

MERCY'S MANIFESTATIONS.

LONG ere the world began to move,
The Father, in His wondrous love,
Formed a redemption scheme;
He chose a people who should be
Saved to all eternity,
To live and reign with Him.

Jesus the Saviour, sent from God,
Came to redeem them by His blood
And claim them for His own.

"'Tis finished!" on the cross He cried,
Then bowed His sacred head and died—
God's well-beloved Son.

The Holy Spirit by His power
Reveals at the appointed hour
This work of love and grace.

Thus shall go on the glorious scheme,
Till all to heaven are gathered in,
There to behold God's face. H. L.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

WEST HAM LANE TABERNACLE.

RECOGNITION OF MR. H. J. GALLEY
AS PASTOR.

TUESDAY, the 5th July, was an important day in the history of the West Ham Lane Church. The afternoon meeting was presided over by Mr. W. Jeyes Styles, who opened the meeting by leading us sweetly at the throne of grace. The chairman read and expounded the latter part of 2 Cor. ii., and addresses suitable to the occasion were given by brethren J. E. Flegg, Hall, White, and Sapey. Each of the brethren closed helpful and spiritual addresses with hearty good wishes for the blessing of God on our pastor and the friends at West Ham.

Ere closing, brother Styles gripped brother Galley by the hand upon the platform, and in a few well-chosen words heartily wished him God-speed. This truly happy meeting was closed by singing "All hail the power of Jesus' name." A good number sat down to tea.

At the evening meeting the chapel was nearly full. The president of the M.A.S.B.C., pastor E. White, occupied the chair, and, in opening the meeting, read part of 2 Tim. ii. Pastor Gibbens earnestly sought God's blessing. After a few introductory remarks, the chairman called on pastor B. E. Sears to state the nature of a Gospel Church. At the conclusion of brother Sears' instructive observations, the following interesting statement was made by the pastor, Mr. H. J. Galley:—

BIRTH AND CALL BY GRACE.

On Sunday, July 1st, 1877, I entered this world tainted with original sin, and it was not long before I contracted actual guilt. In my childish thoughts I often used to think of myself as being a sinner. I had the inestimable boon of dear Christian parents, who tried to lead me in the right way, who earnestly prayed for my salvation, and who always saw that I attended chapel and Sunday-school. Several early impressions of a religious nature came upon my mind in my childhood; whether they were the work of the Holy Spirit or only natural religious impressions I cannot say—the Lord knows. When about 10 years of age I was deeply touched by a Scripture lesson at day-school on the "Crucifixion." My old schoolmaster, who is a Wesleyan minister, dealt with the sufferings of our precious Jesus in such a touching manner that I was broken down; I could do no more lessons for the rest of the morning, and I could eat no dinner. About a year later I was again deeply impressed through my Sunday-school

teacher, brother Waller, now pastor at Shouldham-street. He told us that his father had had a dream, and in that dream saw himself falling down a pit, at the bottom of which was a raging fire, and he saw a ladder across the chasm, and in his dream he clung to that ladder and was saved. The pit was hell and the ladder was salvation. When I went out to work I was a terrible little Pharisee, because I thought my religious training placed me above my ungodly workmates. Such a Pharisee was I that I once cried bitterly because one of my workmates accused me of lying. I went on—

"Preserved in Jesus when
My feet made haste to hell,
And there I should have been,
But He does all things well."

I gradually went deeper and deeper into sin, and at 16 was a bigger sinner than I would tell to mortal man; for "The heart knoweth his own bitterness, and a stranger doth not intermeddle with his joy." At this age one Eastertide I was staying with some friends at Croydon, and they wanted me to go with them to a mission service at Carshalton on Easter Sunday evening. At first I refused, because I disliked their Arminianism, for in my head I was a staunch Calvinist. As my friends knew I enjoyed a good country walk, they imitated the unjust steward in his alertness, and, for the sake of the walk, persuaded me to go. I went. The preacher at the Public Hall, Carshalton, Surrey, was Mr. Mace, a Plymouth Brother, and the son of Jem Mace, the prizefighter. I was determined to find all the fault with this Arminian that I could. The Lord knew what He was about, for

"The appointed time rolled on apace,
Not to propose, but call by grace;
I felt the arrows of distress,
And found I had no hiding-place."

Brother Mace—dear man, God bless him—read out the words, "How shall we escape if we neglect so great salvation?" It was the Word of God that did it. For fifteen months those words gave me no rest. I could not get away from them, though I tried to drown them. First I tried, going deeper into sin. I kicked against the pricks, but the long-suffering, free, sovereign, invincible, irresistible grace of God would not let me go. Then I tried to be good, but—

"The more I strove against its power,
I sinned and stumbled both the more,
Till, late, I heard my Saviour say,
'Come hither, soul, I am the Way.'"

I almost despaired under the agony of deep conviction of sin. But, blessed the dear Lord, the light came; I was

sitting in Bunhill Fields Burial Grounds at the time, for I often went there in my dinner-hour, and I used to look at one side of Bunyan's tomb, which depicted Christian with his burden, and sigh and say, "That is my condition." Then I used to longingly look at the other side, which represented Christian with his burden gone, and say, "I wish that was my happy state." But, on this particular occasion, I had bought a new pocket-Testament, and sat down on a tomb-stone to read it to see if there was any hope for me. I opened it mechanically, not desiring to turn to any particular page, and my eyes lighted on Ephes. ii. 1, "You hath He quickened who were dead in trespasses and sins." I believe the sovereignty of God overruled the bookbinder when he bound that Testament so that it should open at that page. My burden was gone, I believed in Jesus, I rejoiced in *personal* salvation, and could have leaped for joy; the whir of the tramcar wheels, the rattle of the tires of the wheels of other vehicles over the stone cobbles, and all other sounds seemed to be joining me in praising God. By the grace of God I have continued to this day.

"A monument of grace,
A sinner saved by blood;
The streams of love I trace
Up to the Fountain—God,
And in His sacred bosom see
Eternal thoughts of love to me."

It was my happy privilege to sit under the ministry of the late beloved G. W. Shepherd. Never before nor since have I had such blessings as I had under the glorious preaching of that dear man of God. Never shall I forget the privileged walks and talks I had with him. He was used of God to encourage me to be baptised. He baptised me, and he always prophesied that I would enter the ministry.

CALL TO THE MINISTRY.

Some time after being baptised I had a great desire to tell others of the great salvation that had saved me. My dear pastor, brother G. W. Shepherd, used to hold a week-evening Bible-class for young men and women. One evening, owing to illness, he was absent, and there was none to fill the chair. Everybody refused to do so. I felt that the meeting must not be abandoned, so, with the unanimous consent and urgent request of all present, I tried to preside. Our dear brother, E. P. Baldwin, of Elim, Limehouse, took part in the class, and the Lord helped me to speak for about twenty minutes. That was my first attempt at public speaking. I was praised and went away, alas! alas! puffed up with pride. On the next few occasions when I attempted to speak in public the Lord humbled me by letting me break down in half a minute or so.

The Lord opened my mouth again at prayer-meetings held at the home of brother H. J. Hockett, of South Hackney. At those blessed meetings I was much helped of God, and there I received the first seal to my labours. To God be all the glory. Then brother H. J. Hockett, brother A. J. Elsey, and I were led to commence open-air preaching. The Lord blessed His Word, souls were saved, "one of whom is now in glory, and seekers found peace. One way and another, unsought by me, the Lord opened doors among all kinds of folk in most evangelical denominations. Many of them never asked me a second time. About seven years ago I broke down in health, and was sent to St. Margaret's Bay, near Dover, for my health. Whilst there one of the late beloved C. H. Spurgeon's colporteurs persuaded me to preach in the little village Baptist Chapel. I did, and the dear Lord blessed the Word to many present, some of whom had sat under dear Spurgeon's ministry for years. For nearly five years I never preached in a chapel again, although I was working harder than ever in open-air work, Sunday-school teaching and children's services. The Lord gradually and painfully revealed to me that I was working in the wrong place. In God's sovereignty I was subjected to a deal of adverse criticism and discouragement, both to humble me and to put me into another sphere of labour. At last the cold-water cure reached its climax, and I was compelled and impelled to give up. I wandered about from Congregationalist to General Baptist, and back again, but I found but little food there for the doctrines of sovereign grace held me. My wanderings made me more a Strict and Particular Baptist than ever I was. To establish me in the faith, the Lord drove me where the doctrines of grace were not preached. Albeit I love and highly esteem very many dear Christian people in all the Protestant denominations. I love them for Jesus' sake, but hate their doctrine of free-will. About this time the Lord sent a dear angel of light in the shape of dear brother Noyes, of Poplar, to come to my aid. That dear aged servant of God took me by the hand and repeatedly had me to preach at Bethel, Poplar. To my dying day I shall feel that next to God I owe brother Noyes a debt of gratitude I can never pay. God bless him.

CALL TO WEST HAM.

One Good Friday, at one of brother Noyes' Sunday-school anniversaries, I was introduced to brother John Applegate, who is a member of the Church at West Ham, engaged in work amongst the children. He asked me to address the children at the Sunday evening children's service and the Sunday-

school in the afternoon. I did so, and also, in response to further invitations, did so again in three months, and yet again at the end of another three months. Brother Cowell, secretary of the Christian band, then approached me with a request that I would give them an address. The Lord graciously helped me to give them a lecture on the "Life of John Bunyan," and subsequently to deliver four lectures on the "Life and Times of Martin Luther." At this juncture the deacons asked me to preach one Thursday evening. I did as they asked, and by the help of God I was enabled to preach several more Thursdays at their invitation. Afterwards I was requested to preach one Sunday. Again, by the help of God, I acquiesced, and preached on Whit-Sunday, 1903. Then followed two Sundays in July, four in August, and one in September last. The Executive then called a Church meeting, at which I was invited to fill the pulpit during October, November, and December. By the special grace of God I was enabled to do so. Finally the Church invited me to supply for the first three months in 1904, with a view to the pastorate. I felt altogether insufficient for this, and asked them to give me six months to pray over it and consider the matter. I received no answer to my prayers other than continued blessing on my labours in the Lord, and the open door which I had never sought, so I felt that this must be an answer to prayer, especially when it was consummated by the vote of an overwhelming majority electing me to the pastorate. Here I am. By the grace of God I am what I am, and where I am. It is all so unexpected that I hardly realise it yet. But I feel constrained to believe that

"He that hath helped me hitherto
Will help me all my journey through."

Brethren, pray for me, that God may be glorified, for Jesus' sake. Amen.

Brother Upsdale, senior deacon, having stated the leading of the Lord in the choice of brother Galley, all the Church members present were requested to rise, and the Divine blessing on the union of pastor and people was earnestly sought by pastor F. Fells, of Highbury.

The charge to the pastor was given by our brother E. Mitchell from 1 Thess. v. 12, 13, and the charge to the Church by pastor E. Marsh from 1 Tim. iv. 16.

The services were brought to a close by brother Vincent offering prayer.

We pray the union may be lasting and fruitful.

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WETHERDEN (MISSION CHAPEL).—The second Sunday-school anniversary was held on Whit-Sunday, May 22nd.

Mr. W. H. Abrahams, of Woolwich, preached two sermons, morning and evening—in the morning from John xiv. 6, "I am the Way"; in the evening from Isa. xxxii. 18. In the afternoon addressed scholars and friends from Gen. xxvii. 28, "God give thee of the dew of heaven." Special hymns were sung by the children, congregations good, and a very enjoyable day was spent. Since last anniversary our school, Bible-class, and congregations have increased. We feel the Lord is working in our midst, and can say, "Truly God is good to Israel." This encourages us to go forward in our labour of love. Collections good.—J. M. SEADON.

CARLTON, BEDS.—On July 14th friends from surrounding districts joined with us to recognise God's goodness through another year. The occasion was the anniversary of this time-honoured cause, and the preacher, pastor J. E. Flegg. He was much helped afternoon and evening to set forth Gospel truth, and many said it was good to be there.—E. J.

IPSWICH (ZOAR).—Sunday-school anniversary was held on June 26th, when pastor H. Boulton preached morning and evening, and in the afternoon he addressed the parents, scholars and teachers. Our brother seemed at home, and the workers were much encouraged by the Word. A good company was present in the afternoon, when the children recited various pieces very creditably. Special hymns and anthems were sung. We were favoured with beautiful weather, good congregations, and an average collection—just over £8. On the 29th an enjoyable day was spent by the children in Cliff Meadow, many friends joining us at tea. May God bless the lads and lasses, and may many sons and daughters be born at Zoar.—A. FORSDICK.

ALDRINGHAM.
NONAGENARIAN ANNIVERSARY.
THE Sunday-school passed its ninetieth milestone at Whitsuntide, amongst many pleasurable tokens of success. Pastor H. M. Morling preached in the morning from Paul's memorable exhortation (1 Cor. xv. 58). The work of the teacher is essentially an every-day work. The children must be cared for during the week if their real interest and souls' welfare is the teachers' aim. In the afternoon and evening the children recited in capital style a good selection of poetry, in which the old truths were predominant. On the morrow the treat took place. With a beautiful day, happy scholars and teachers, and beautiful surroundings, the old "Chapel on the Common"

looked as worthy as ever of its name and place—yea, the surroundings looked worthier of a better house of prayer, which indeed is the object of the little band worshipping there, who, with Mr. J. S. Oxborrow as secretary, have already raised upwards of £100 towards this end. May their efforts be abundantly blessed. Prizes of books and clothing, valued at £13, were distributed.

On Tuesday the services were continued. A large number sat down to tea. In the evening the special prizes were distributed by the pastor. The secretary (Mr. I. Nicholls) read the usual report, in which he referred to the love and unity existing between the superintendent (Mr. W. H. Botwright), who has admirably filled that office for sixteen years, and all the workers. The hymns, conducted by Mr. S. Nicholls, with Mr. Botwright, jun., as organist, were heartily sung. The collections (£8 9s. 7d.) and the Treat Fund (£11 12s. 6d., collected by Messrs. F. Girling and Stanley Nicholls) established a record. A noticeable feature of the treat was a stall belonging to the school, where Mr. J. Meadows dispensed light refreshments and a cheery word in aid of the school funds.

OLD FRIEND.

SAFFRON WALDEN.—On July 7th interesting services were held to celebrate the 84th anniversary of the Cause. Two sermons were preached by pastor James E. Flegg (Wandsworth Common)—in the afternoon from Hosea ii. 6, and in the evening from Rom. viii. 31—which were much enjoyed and appreciated by those present, some of whom came from the neighbouring villages. We trust the Word will abound in blessing for days to come. A good company gathered to tea, and the collection was about the same as last year.—G. T. P.

BRENTFORD (NORTH-ROAD).—On Thursday, June 30th, we celebrated the 11th anniversary of our pastor's (Mr. R. Mutimer) ministry. Pastor E. Mitchell preached in the afternoon from John iv. 28, 29, "The woman then left her waterpot, and went her way into the city, and saith to the men, Come, see a Man, which told me all things that ever I did. Is not this the Christ?" The divisions were: (1) The Preacher, (2) The Sermon, (3) The Results. In the evening pastor J. E. Flegg preached from 2 Cor. i. 12, "For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward." The divisions were: (1) The Minister's Lifework, (2) A Minis-

ter's Acknowledgements, (3) The Minister's Rejoicing. The attendance was good, and the sermons much appreciated. We were able to hand to our pastor a good sum, as a token of our love and esteem for him, as the result of the collections. We are deeply thankful to God for helping our dear pastor in his work here, and many labours elsewhere, for so long a time. We have many tokens of the Lord's favour and blessing here, and we rejoice that the ministry of our pastor is also being greatly blessed among the Churches where he is called to preach. Many are obliged to come forth and tell the Lord's people how the Word has been applied by the Holy Spirit with gracious power to their souls. We thank our covenant God for past mercies, and pray that even more of His blessing and grace may be seen in the future, while we ascribe all the praise and glory to His name.—E. FROMOW.

LEYTON (GOLDSMITH-ROAD).—The ninth anniversary of the formation of the Church was celebrated on June 5th and 7th. Mr. W. Church preached on the Sunday morning from Heb. iv. 15, noticing our perfect Priest, His sympathy and tenderness; while the evening subject was from the next verse, "Let us, therefore, come boldly to the throne of grace," &c., noticing—Where we are to come, when, how, and why. The services were continued on Tuesday afternoon, when a sermon was preached by Mr. E. Marsh, who also took Heb. iv. 15 as his subject, and several present felt it indeed good to listen to his touching exposition. Tea was followed by a public meeting. Mr. W. G. Faunch, the chairman, read Psalm cxvii., and after prayer by Mr. Thrower, the chairman made some encouraging remarks on the Psalm read, also referring to the struggles of his own Church in the past. Mr. Licence spoke from the words, "And all thy children shall be taught of the Lord," pointing out that the children of God were taught by the Holy Spirit to see themselves as sinners, to see Christ as their Saviour, to make confession unto Him, to see that they are accepted only in the Beloved, and to devote themselves to His service. Mr. Silvester gave an address from the words in Solomon's Song i. 10, "Thy cheeks are comely with rows of jewels," noticing six jewels adorning the people of God, viz.:—Faith, Hope, Love, Humility, Meekness, Patience. Mr. Marsh took Heb. vii. 25 as his subject, speaking of the perpetuity of the intercession of Christ and the reality of His Person. Mr. Gibbens addressed the meeting from the words in Deut. xxxii. 3, "Ascribe ye greatness unto our God." His love is great—great because of the

disparity between Him and the objects of His love; great because of the sacrifice it made, and because of its unchanging character; the greatness of His mercy, grace and glory were also enlarged upon.

MARCH.—The Sabbath-school anniversary of Providence Chapel was celebrated on Lord's-day, July 10th, when Mr. W. Jeyes Styles preached morning and evening, and conducted a service for young people in the afternoon. Congregations were large and services much appreciated. The annual treat took place on the Tuesday following. The proceeds of the two days amounted to £27 10s. We thank God, and go forward.

STEVENAGE (ALBERT-STREET CHAPEL).—The anniversary of the school connected with the above was celebrated on July 10th. Special sermons were preached by the pastor (Mr. Freston), who was greatly helped; also when addressing the children in the afternoon. Suitable hymns were sung by the scholars and friends. Collections realised about £6 16s. Favoured with a fine day good congregations gathered to hear the way of salvation plainly pointed out. May great results follow, and He shall have the praise.—**DAVID.**

BRADFIELD-ST.-GEORGE.—The 54th anniversary services, held on Whit-Sunday and Monday, May 22nd and 23rd, were in no wise wanting in interest and profit than those of former years. The ministry of our brother F. J. Harsant was much enjoyed on the Sunday. The members of the Church and congregation told up well on both days. Brother A. Morling preached an excellent sermon on the Monday afternoon upon "The Priesthood of the Lord Jesus." About 120 were present at tea. Our brother, Mr. G. Cobb, presided at the evening meeting. Mr. W. Dixon thanked all the friends who had come from other Churches to help us. Earnest and helpful addresses were given by our brethren D. Flavell, G. F. Wall, F. J. Harsant, and A. Morling. As a little part of the one Church we have many reasons to be thankful, and we are—and to praise the Lord, and we do. Hallelujah! Amen.

HOXNE.—On Whit-Sunday and Monday we held our anniversary services. The pastor (Mr. H. Lock) preached three sermons on the Sunday to good congregations. In the morning from Gen. xli. 4; afternoon, Isa. xxxiii. 21; and in the evening, Exod. xii. 13. On the Monday afternoon several pieces were recited by the scholars. A dialogue, entitled, "The Road to Success, and Some who have Travelled it," written

for the occasion by one of the teachers, was rendered by two of the young men in the Bible Class. The children were then addressed by Mr. Coulson, of Walsham-le-Willows, from "Search the Scriptures." After tea, at which over 160 were present, a public meeting was held, presided over by the pastor. Prayer was offered by Mr. Allam, of Horham, and addresses were given by Messrs. Coulson, Stannard, and our pastor. Collections exceeded previous years. God grant many such seasons.—**ONE WHO WAS THERE.**

**BRIXTON TABERNAACLE.
PASTOR'S 33RD ANNIVERSARY.**

SPECIAL services were held on Lord's-day, June 12th, when the pastor (Mr. O. Cornwell) preached. The morning text was Col. ii. 9: "For in Him dwelleth all the fulness of the godhead bodily." He bore testimony to the fact (1) that there is a fulness of the Spirit of God dwelling in Christ, (2) that this fulness dwells in Him in such a way that it does not dwell in the Church, and (3) that a part of the fulness is communicated to the Church now. We were thus led to see that "Christ is God," that of His fulness have all we received, and that His image being upon the heart He dwells in it by faith.

It is hoped that the evening sermon, being the fourth delivered upon Divine Inspiration, will shortly appear in print.

On Tuesday, June 14th, Mr. Thomas Bradbury preached in the afternoon from John xx. 21: "Then said Jesus to them again, Peace be unto you." His testimony was that this precious legacy was the outcome of God's blessed covenant, that it was bought by the blood of the covenant, and wrought out by the righteousness of Christ.

In the evening Mr. George Savage took the chair at the public meeting, reading Galatians vi., and engaging in prayer.

Mr. James Clark was helped to speak from 1 Peter ii. 7, with reference to the believer building his hope on the precious atoning blood of Christ, his faith recognising the perfection, strength, and eternity of this foundation, proving it to be so in seasons of trial.

Mr. B. T. Dale's text was Psa. cxliv. 11, and upon the conversation of the saints he said that the subject thereof would often be the ancient settlements of God and their enquiry for the old, well tried paths that they may walk therein, because they had learnt to depend upon them for their guide, such were sanctified and cleansed by the Word (Ephes. v. 26). The kingdom was not "meat and drink," but "righteousness, and peace, and joy in the Holy Ghost" (Gal. v. 22), and its principal

glory was "God in the midst;" the power of it was regenerating, preserving and sustaining, and as that power was the love of Christ it constrained us to speak of it through the influence of the Holy Ghost.

Mr. G. W. Clark spoke from the text: "The Lord is good." Faith in Him perceives in all His acts that He is good, and experience running parallel with faith says, "The Lord is good to me." He communes with us by the way sometimes, and if at other times we feel far away He fetches us back with such a word as "Yea, I have loved thee with an everlasting love, therefore with loving-kindness will I draw thee." We cannot always explain the mystery of His companionship—it is enough to have realised it.

Mr. F. C. Holden, in speaking of the long unbroken friendship in spiritual service with the pastor, dwelt on the singular love of God to them both that they were preserved up to that hour through the changes they had passed through. In contemplating this he had been led to those sublime words of Jehovah: "I am the Lord, I change not." From this he could say, "Therefore the sons of Jacob are not consumed." He was their Stronghold in the day of trouble. Our brother was glad to be present at this meeting to testify to the faithful ministry of the Word at Brixton whereby the righteousness of God imputed to poor sinners was proclaimed, and which was revealed from faith to faith—the doctrines of faith as set forth in the Word to the faith of God's elect in the believer's heart, thus leading its possessor to the Person of Christ, the Lord's anointed.

Mr. Dolbey followed with a few kindly words to the pastor, and spoke to the friends on "Ministering the Gospel of God." Ministers, he said, did not have to make a Gospel, it was already revealed. God had inscribed in His Holy Word His own thoughts, and it was no small mercy to minister the purposes of God testimonially, to speak of the immutability of God's counsel, His everlasting love, the gift of His Son as the one Mediator, and to put the best robe on His sons and daughters, telling them that it is theirs by right to minister bread to the hungry, water to the thirsty, healing leaves on the tree of life to the poor in Zion and the cast down by the way. This he believed was done in confidence in the love of God by all His sent servants.

The pastor then followed with thanks to the chairman for so kindly presiding again at this meeting, to the brethren for their kind remarks, and to the friends for the sum collected, namely, £16. He then briefly reviewed the speech, and for himself said—taking up the quotation by Mr. J. Clark of

Mr. Rutherford's words—"I stand upon His merit, I know no other stand," which he had been helped hitherto to hold with an unwavering faith.

J. BROWNING.

ST. ALBANS (BETHEL).—The Sunday-school anniversary in connection with this Cause was held on Lord's-day, June 26th, 1904. when we were favoured to have in our midst as special preacher for the occasion our esteemed brother pastor A. E. Brown, of Carmel, Pimlico, who preached morning and evening to good congregations. Basing his discourse in the morning on the words found in Psa. cxvii. 6, our brother was helped to preach a very encouraging sermon, more than one of the labourers among the little ones receiving a "lift by the way," and testifying to the presence of the Master of the vineyard in our midst. In the afternoon brother Brown addressed the scholars, parents, and friends from 2 Tim. ii. 3, pointing out some of the essentials of "a good soldier of Jesus Christ." The Lord's presence was again realised in the evening, when our brother preached to a good congregation from Rom. x. 9, 10. Dealing more especially with the 10th verse our brother was helped very ably to define "Belief," and lastly also to show that it was imperative upon believers to confess the Lord Jesus as the hope of eternal salvation. Special hymns, anthems, &c., were sung by the scholars, and gave evidence of careful teaching at the hands of our sisters, the Misses B. and G. Hawkins. Miss Paul presided at the organ with her accustomed ability. Collections in aid of the School Funds were not quite up to last year, but we are thankful.—G. W.

PECKHAM (ZION, HEATON-ROAD).—On Thursday, June 16th, the second annual gathering of the Young People's Bible-class was held. At 5.30 some 60 friends sat down to tea. The public meeting commenced at 7.30 by singing, "O God of Israel, bless," and the reading of Psa. cxlv. Brother Crowhurst engaged in prayer. The President, Mr. Knights, then read a statement dealing with the work of the past year, which told of much blessing. Mr. Andrews (Fulham), spoke encouragingly on "Reaping," which was felt to be very helpful. Mr. E. W. Flegg next spoke on "Association," and gave us some stirring truths in connection with it. Mr. J. Reeves followed, and after a short address, presented Mr. J. Knights with a handsome writing-desk, on behalf of the members of the class, as a token of their high esteem, and appreciation of his services. Mr. Knights, who was taken by surprise, responded in a few words expressing his thankfulness. Mr. Ackland, in his address, gave us a lift by the way.

Mr. W. D. Crowhurst then spoke, briefly congratulating the young people on their effort, and their loyalty to the cause of God. A happy gathering, long to be remembered, was brought to a close by the singing of the Doxology.—
W. F. FREWER.

AGED PILGRIMS' FRIEND SOCIETY.

HORNSEY RISE ASYLUM ANNIVERSARY.

To Hornsey Rise I betook myself on Friday, July 1st, not for the first time, to enjoy a gathering that, with the returning years, brings new joys and added pleasures. Nothing is more noticeable than the steadfastness and the loyalty of the friends of the Institution, and they gather year by year in increasing numbers, old friends and new friends, to take the place of those called higher or unavoidably prevented. Though the day was somewhat threatening, this had no effect upon the attendance. This year new methods were tried, though the downpour of rain somewhat interfered with the success of the innovation. The tea-meeting was abandoned, and in its place refreshments were served at small tables in the beautiful gardens of the Asylum. The hall, which has hitherto been utilized for the tea-meeting, was this year set apart for the usual sale of work which is held by the lady visitors on behalf of the Benevolent Fund for aiding the sick and infirm inmates. This was well patronized, as also were the refreshment tables. Amongst the company I noticed Messrs. W. Sinden, J. Knight, F. Fells, and of the Members of the Committee there were present Messrs. W. J. Parks (Treasurer), A. Boulden, T. Green, J. Hodges, J. Glover, A. Hayles, J. B. Clayton, E. Carr, and Mr. J. E. Hazleton (Secretary). The earlier part of the day was taken up with visits to the rooms of the inmates, who, many of them, later on entertained select little parties of their relatives and friends in their cosy, bright, and clean quarters. The whole building is a monument of the unceasing care and the self-sacrificing devotion of the Committee, who spare no pains to keep it one of the most well-found and attractive asylums to be found in the country. The fine-looking gardens, with their wealth of foliage and flowers, were an attraction in themselves.

Towards three o'clock the company began to wend their way towards the chapel, which was speedily crowded, and numbers were obliged to stand in the porches during the whole of the service, which was conducted throughout by Mr. F. C. Lovely, of Bexley.

Mr. Lovely took for his text Job xxiii. 14, "For He performeth the thing that is appointed for us; and many such things are with Him." God's appoint-

ments, he said, were God's performings, though there were many appointments which God had reserved for Himself that He did not always make known to His people. He desired to lay before them some of God's appointments and how He performed them, so that he might help those who had been walking in crooked ways or under dark clouds, and could not understand God's mysterious dealings with them. God moved in a mysterious way, His wonders to perform, and when the dark clouds of their experience passed away, they would learn more and more the wonderful leadings of their Heavenly Father, and they would understand that the way in which He had led them was the right way.

God's appointments were His performances, and there was no failure in anything that He had undertaken. When they saw that the happenings in their daily experiences were mapped and planned out by the Heavenly Father, then life took on a different aspect. Things did not happen by chance, nor come unawares. Job passing through trial little thought of the wonderful example he was leaving behind to God's tried children. Job had been a great blessing to many in the various dark scenes of life, and reading the Book of Job they could see through it grace shining out brighter and brighter. Job did not know how much God's grace was able to do. The more fierce the furnace the brighter his faith. They had read "of the patience of Job," but Job was not a perfectly patient man. He often murmured against God's dispensations and dealings. They would notice, however, that, notwithstanding these things God, in great kindness, called him a perfect man. Mr. Lovely then referred to God's appointments concerning His people.

Some might ask the question, "Are the trials of life God's appointments?" Could they leave them out, and say they were not? As a matter of fact, sunshine and cloud, bright days and dark, cloudy days, days of rejoicing and days of sorrow, were all of God's appointments. Why were days of trial sent? If by grace faith was given to them, so also God gave them trials. How could they know they had faith if they had no trials to test it? The trials and troubles of life were sent, moreover, to teach them how to pray. They might not understand them, perhaps, but "many such things are with Him." Could they not leave them, then? They could never understand, and it was useless trying. As a mother must not, dare not tell all to her children, so it was with the Heavenly Father in His relation to His earthly children. There were "many such things with Him," and they must leave them there. Mr.

Lovely concluded his sermon by appealing on behalf of the Aged Pilgrims' Friend Society, and especially on behalf of the inmates of the Hornsey Rise Asylum.

At the conclusion of the service an adjournment was made for tea, and during the interval between the afternoon and evening services brisk business was done by the ladies at their stalls in the Asylum Hall. In the evening, at 6.45, another service was held in the chapel, the preacher being the Rev. J. H. Hallett, of Brighton. The proceedings of the day were brought to a happy conclusion soon after eight o'clock.

I close this account with some valuable words spoken by the Right Hon. Evelyn Ashley: "I venture to assert that anybody who looks into this Society will see that it is an admirable charity, and that with Christian sympathy and personal ministration it is carrying on an excellent work among the aged Christian poor throughout the country, enabling many hundreds to dwell in their own homes. For those of the pensioners who need shelter the Society provides four homes, and in these places of quiet refuge many a battered ship that has been out in the storms during the last part of life's voyage finds peaceful anchorage."

Most of my readers will warmly re-echo the sentiments thus admirably expressed, and those who would desire to do so in some tangible form should send their gifts, their donations, or their annual subscriptions to Mr. J. E. Hazelton, the secretary, at the office of the Aged Pilgrims' Friend Society, 83, Finsbury Pavement, E.C.

A CORRESPONDENT.

SOUTH INDIAN STRICT BAPTIST MISSIONARY SOCIETY.

THE half-yearly meetings were held at "Providence," Highbury-place, on June 7th last, and were well attended by friends representing the various Churches interested in this very successful Society. In the afternoon, pastor Wren, of Bedford, gave a striking sermon on missions, which was followed by a tea and public meeting, at which the President (pastor J. Parnell) took the chair. A very hearty welcome was accorded Mr. Pearson (of Madras), one of the oldest members of the Church at St. Thomas's Mount, who gave a graphic account of the good work carried on by Mr. Strickson and the native preachers. Pastor S. Gray (Brighton), the secretary, gave an interim report of the work, and explained the reasons which led to Mr. Brooks' resignation, and the choice of pastor J. D. Thomas (of Ferndale) to succeed him. The missionary elected followed with a sermon on Moses's rod as emblematical of the Word of God, which to-day wrought such wonders among the hosts of

heathendom, and was owned of God to the conversion of sinners. Pastor F. Fells (vice-president) spoke briefly in support of the work carried on, and the Benediction closed the proceedings.

KENTISH TOWN (KEPPEL-STREET MEMORIAL).—The 89th anniversary of the Sunday-school was celebrated on Lord's-day, June 19th. The services commenced with a meeting for praise and prayer at 10 a.m., when a number of friends united with teachers and scholars at the throne of grace. Pastor J. Easter preached appropriate sermons; in the morning from *Pea. xxv. 5*, and in the evening from the words, "Behold the man" (*John xix. 5*). In the afternoon Pastor J. E. Hazelton, of Hill-street, conducted a young people's service, giving an interesting and helpful address from the words, "The rich and the poor meet together: the Lord is the Maker of them all" (*Prov. xxii. 2*), taking four meeting places of rich and poor, the Cradle, the Cross, the Church, and the Cemetery. Special hymns and anthems were sung at all the services, under the leadership of Mr. White. Throughout the day we were favoured with good congregations.

WALDRINGFIELD (SUFFOLK).—The anniversary of the Sunday-school, always held on Whit-Monday, was this year attended with unusual interest. A very pleasant afternoon was spent in listening to the well-trained children sing and recite. The evening meeting was the public recognition of Mr. William Emerson (of Ipswich) as pastor of the Church, and although it was not carried out in the strictly orthodox order, was a very happy and profitable meeting. As brother Emerson has been a member at Zoar since June, 1892, it was appropriate that Mr. Bardens should preside over this meeting. After singing, the chairman called upon brother Baldwin (Church secretary of Zoar) to invoke the Divine blessing; and after *1 Tim. i.* had been read, brother Emerson gave a clear and satisfactory account of his call by grace, call to the ministry, and the leading of Divine providence to accept the pastorate of Waldringfield. Brother Philip Dickerson, the devoted senior deacon, briefly expressed his belief that the union was of the Lord and would be a blessing. The chairman then united the hands of brother Emerson and brother Dickerson, and with a few words of loving counsel and advice to each wished them God's blessing. A purse, containing £1 14s., was next presented to the new pastor from members and friends, which was feelingly acknowledged. Brother Howe, in his usual warm-hearted manner, spoke a few words of encouragement to pastor and people. Brother Potter (pastor of Grundisburgh) followed with a truly

grand and eloquent address on "Pentecost," asserting that if the Church to-day would have the same blessing they must live under the same condition of earnest prayer and love to one another. Brother Gardner gave a splendid address upon "Who is on the Lord's side?" And thus encouraged by the presence of many friends who had worshipped with them in days gone by, encouraged by proofs that the Lord of Hosts is with them, may this little Church, which has been pastorless some eight or nine years, rally round its pastor, and may God's blessing rest richly upon them. So prays—AN OLD SCHOLAR.

Gone Home.

MRS. ANNE BROOME,

wife of the late Caleb Broome (for 28 years pastor of the Baptist Cause at Fressingfield), has been called home. The writer was only brought into close touch with her in June, 1903, when she removed to Claydon, and from that date worshipped at Blakenham. To know her was to love her. She had many trials, but was always cheerful, and ever ready to seek out the living in Zion, and speak a word to them about that dear Master under whose banner she enlisted over 50 years ago. She worshipped at Blakenham on Easter Sunday, was taken ill the following Monday, and on the 12th of April peacefully passed away, aged 78 years. Through the kindness of Mr. Gowing (of Bricett) and Mr. G. F. Goldspink, on April 16th, her mortal remains were conveyed from Claydon to Fressingfield, and there laid to rest by the side of her late husband, according to her expressed desire. On the following Lord's-day, April 17th, loving reference was made to the deceased by her pastor (S. B. Stocker) while preaching at Blakenham from the words contained in Rev. xiv. 13. One of her daughters writes thus:—"My dear mother was baptized at Homerto Row by the late Daniel Curtis, about 50 years ago. She remained an honourable member of a Christian Church until her death, having been connected with the Churches at Little Stonham, Fressingfield, and Bethesda, Stowmarket. She was not a great talker, but a very consistent walker. She leaves six children to mourn her loss (five daughters and one son)—the son is imbecile, while two of the daughters are unable to earn their own living, one having been afflicted for over 20 years with heart and spinal disease." May the Lord provide for the bereaved, and send to us at Blakenham other of His children as gentle, as full of love to souls, as kindly interested in the welfare of His kingdom on earth as our dear sister Broome was. So prays—M. A. MOORE.

GEORGE EATON (1817—1904)

was born at Trywell, Northamptonshire, and received religious impressions when very young through a sermon which his employer read one Sabbath evening at Finedon. Though possibly not then regenerated and converted—but who shall say?—the bias of his mind was changed, he eschewed evil companions, consulted his Bible, and began to show some discriminating love for evangelical truth, to the joy of his God-fearing mother, who saw in these facts the answer to many prayers. Providence leading him to Leighton Buzzard, he there met with several other devout young men, in concert with whom he established a Sunday-school, which led to the erection in 1842 of a small Baptist chapel, in which, though the Cause is low, the worship of God is still maintained. In this town he was baptised, probably when about 22 years of age—but no record of this event is available. In 1841 he came to London, at first attending Shouldham-street Chapel, but finally settling at the old Spencer-place Chapel, under the ministry of that father in Israel, Mr. J. Peacock, to whom he was devotedly attached. In 1862 the terms of Communion were changed, and with several other members, he retired to form the nucleus of a Strict Baptist Church, which for many subsequent years worshipped in Wilderness-row Chapel, then recently vacated by the congregation of Mr. Shorter and Mr. Woods. Under the pastorate of Mr. Edgar Hewlett the Cause grew and thrived, our friend serving it as deacon with characteristic assiduity. In 1875 the writer having, at that time, the pastoral charge of the Church at Islington-green, first formed his more intimate acquaintance—as, with several valued friends, he deemed it right to have his membership removed to our fellowship. A more upright Christian never lived: clear-headed, firm in principle, sound in essential truth; while his beloved wife quickly found her niche as the friend and teacher of the elder girls, and proved an ideal pastor's helper. After our removal to Keppel-street in 1879, they continued at Providence for some time; but finally removed to Hounslow, where, till advancing years diminished nature's strength, they laboured on the old lines and with much joy in the best of service at Zoar Chapel. His end, though he at times suffered much, was one of peace. Consciously resting on the "Rock of Ages," he softly murmured, almost to the last, "How firm a foundation!" His widow, who awaits the day of re-union in another world, desires to express her thanks for many expressions of respect and sympathy.—W. JEVES STYLES.

JOHN PARSONS,
late Baptist minister, was born at Farn-

combe, Surrey. At the age of two years his mother died, and his father left him and his brother to be taken to the Workhouse, where he remained until eight years of age. He then entered a situation at a farm-house, and continued there about three years, when he obtained another situation with a church clergyman as page boy. Here he was brought under the influence of a Christian woman and her son, who were the means of getting him to attend cottage-meetings where the Gospel was preached. Through attending these services he was impressed, so that a moral change was manifest. Some long time passed, and one night he had a remarkable dream concerning the last judgment, which was repeated the second night. This filled him with deep concern as to the security of his immortal soul from the awful hell he had seen in vision. He went to several places of worship, but the needed assurance was not given, until at length he heard the late J. Irons, under whose ministry he was brought forth into most blessed liberty of soul, and also greatly established in the doctrines of sovereign grace. Eventually he joined Mr. Irons' Church, and continued a member for five years. During this time he became very anxious to tell to sinners round what a dear Saviour he had found. Consequently he sought the advice of his pastor, and the counsel he gave was, that he had better wait, for if the Lord had a work for him to do, he would open three doors, first, a door of entrance into the truth; secondly, a door of utterance to speak the truth; thirdly, a door of acceptance to the people who loved the truth. Shortly after this he was directed in the Providence of God to attend a little chapel at Norwood. Here the Lord opened the way for him to preach his first sermon from Psa. xvi. 15. He continued to preach at this place about four months. At this time he became greatly exercised about believers' baptism. He was constrained therefore to have an interview with Mr. Irons upon the matter, and soon found he was very much opposed to the ordinance, but the weakness of his arguments against it proved in an unmistakable way that it was divinely appointed. At this time he was preaching at Hayes, Middlesex, occasionally, and his ministry was greatly blessed to a young man, who was obliged to apply for baptism and membership, and expressed a strong desire for Mr. Parsons to baptize him. The Church apprised him of the wish of the young man, but he felt he must decline, not having been baptized himself. He suggested that another minister should be asked to take the service, and he would be baptized with the young friend. The Church, therefore, invited Thomas Stringer to officiate, and he willingly concurred with the Church at

Hayes. After being baptized, the Church at Hayes gave him a call to the pastorate, which he accepted, and continued there about four years. Upon leaving Hayes he received a call from the Church at Chesham, and remained there ten years. At the end of this period he received a call from the Church at North-road, Brentford, which he accepted. He was received into the Church, May 1st, 1859, and was the honoured pastor for twenty-seven years, a member of the Church forty-five. Here he experienced numerous blessings and many trials. March 15th, 1882, he was seized with a stroke on the right side, so that he was not able again to preach for seven weeks. He continued under great difficulties until 1886, when he was obliged to resign. May 20th, a public meeting was held, when Mr. Dimmock, a deacon of the Church, presented him with the handsome sum of £216, which was collected among the different Churches. For many years he has been a great sufferer, and for some considerable time obliged to keep to his bed. He received the home-call, June 29th, 1904. His mortal remains were taken into the chapel, where he so long ministered, the pastor, R. Mutimer, officiating, assisted by S. T. Belcher. Interred at Ealing Cemetery. The above is but a brief sketch of the interesting life of this servant of God, as an autobiography will shortly be published, being now in the hands of the printer, and will be notified when ready in this periodical.—R. MUTIMER.

MARTIN HOOD WILKIN,
Minister of Bassett-street Chapel, Kentish Town.

By the death of this esteemed Christian gentleman, a faithful supporter of the Strict Baptist Cause was removed from the Church militant. His father, Mr. Simon Wilkin, of Norwich, when left an orphan of six years, was placed by his father's will as a ward and private pupil of Rev. Joseph Kinghorn, of the Baptist Church, Norwich, eminent as a Hebrew scholar, and the advocate of Strict Communion in controversy with the Rev. Robert Hall. Mr. S. Wilkin was afterwards one of the two Trustees who acted on behalf of the Strict Communion members of the Church of St. Mary's, Norwich, in the legal proceedings known at the time as the "Norwich Chapel Case," of 1860. His son, Mr. Martin Wilkin, then a young man, had no connection whatever with the case, but he was well acquainted with the facts, and always kept in his heart a warm corner for those, who, by their conscientious convictions on the communion question were often exposed to coldness and neglect from brethren who held what are often considered, more liberal views. Mr. Wilkin held the same views as his father. When still young, he turned his thoughts to evangelistic work, and

sought out the almost uninhabited district of Gospel Oak, on which speculating builders were then laying out streets and roads. There he entered into friendly relations with the clergyman of an iron church, then the only place of worship in the district. He began a mission first in a railway arch, and afterwards in a shop. This led to the formation of a Strict Baptist Church, strong on the doctrines of sovereign grace and earnest in preaching salvation to the parish sinners. A Temperance Hall was subsequently engaged for the little Church with its already flourishing Sunday-schools, and when the Society gave this up he purchased the building, and fitted it up as a place of worship. There, for many years, he kept the pulpit suitably supplied, preaching himself in the morning. The ordinance of the Lord's Supper was administered weekly as in the Apostolic days. He was unanimously chosen pastor, and all the members regarded him with great affection and respect. This office he retained for twenty years, when failing health compelled him to give up his loved work. He received several offers for the chapel, which he refused, lest differences in faith and practice should drive the members of his own Church to seek other homes. At this juncture, the old Keppel-street Church, holding the same views on faith and church order as Mr. Wilkin, were driven from the building they had so long held, and after extensive and laborious search were unable to obtain a chapel. They applied to him for the building in Bassett-street, which they were allowed to purchase for less than a third of its cost. The two Churches thus amalgamated under the pastorate of H. Tydemann Chivers, and they were shortly joined by the members of the Church meeting in the Camden High School, which was at this time also recalled by the owners. The united causes are now known as the "Keppel-street Memorial Church." Mr. Wilkin was a warm friend of the "German Baptist Mission," founded by Rev. Johann Gerhardt Oncken, and for twenty years he held the offices of treasurer of its English branch, and was Editor of its organ, *The Reporter*. In both these offices he has been succeeded by Pastor Oncken's son. Churches connected with this Mission are now spread throughout Germany, Switzerland, Prussian Poland, Bohemia, and many parts of Russia. All practice Strict Communion and its weekly celebrations; are sound in the doctrines of grace as held in this country, and are imbued with the missionary zeal and energy of their great pioneer, who, fifty years since, fought and won the battle for religious toleration against the persecuting hierarchies of Central Europe. Mr. Wilkin also took great interest, and for twenty

years laboured hard, and spent much in the interests of "The Baptist Tract Society," then the only Society publishing Baptist Literature in England. It then issued excellent tracts in favour and explanatory of Baptist views, and the practice of Strict Communion. Some of these can probably be still obtained by application from the Baptist Tract and Book Society. Although faithful to his conscience, Mr. Wilkin was of a genial nature, and maintained friendly relations with all sincere Christians, and was welcomed by the Lord's people of various denominations, joining them in works of faith and love, and only drawing back for strictly conscientious reasons. While thus gladly working for the Master, till within a few years of his death, he was closely engaged in business. When he retired in 1900, many of his employees were former scholars and teachers in his Sunday-schools, by all of whom he was respected and loved. To them by the testimony of his honourable commercial career, he "being dead, yet speaketh." On the 13th of May, 1904, he passed away painlessly and peacefully. His remains were interred in the cemetery in Sidmouth, South Devon.—Revised by W. J. N.

GEORGE YEOWELL.

The Church at Shalom, Oval, Hackney-road, has sustained a severe loss by the sudden home-call of this beloved brother, who for nearly 20 years has been an honoured deacon and many years Bible-class teacher. On Wednesday, July 6th, when he was present at the service, he appeared to be in his usual health, and led the singing. The closing hymn, the last verse of which especially—

"Come, oh my spirit, higher still;
Swell the celestial lays;
Higher than all the heights of heaven
Sound Jesu's endless praise!"—

he sung with heartiness. At the close he expressed how much he had enjoyed the service, but immediately after complained of pain in his head, and was seized by a fit, his fall being prevented by brother Kingston. He was taken home, and on coming to he said (although incoherently), "That last hymn went well." It was his last song here, for about six hours afterwards he passed away to sing the song in the homeland. He will be greatly missed; he was punctual, and, when well, always in his place, and gave out the hymns. We sorrow, not so much for him as for our dear sister, his widow. His earthly tabernacle was conveyed to Shalom, where the service was conducted by brethren J. Kingston and H. D. Mobbs, and afterwards conveyed to its resting-place at Manor Park. May the Lord grant to us who remain a double portion of that earnest spirit with which he was favoured, and raise up others to fill the vacant places.—D. L.

The "British Weekly" and the "Earthen Vessel":

A PERSONAL PROTEST FROM THE EDITOR.

IN conducting this Magazine, I wait month by month on the Lord to furnish me, as Editor, with such matter as will promote His glory. Firm in my own convictions of the truth, I seek the co-operation of none who do not share my sentiments. A "free hand" was given me, when last year I resumed this branch of my Master's service, and while I would give no offence, lest my ministry be blamed, I would abstain from seeking to please men as men, however wealthy or influential they may be. Articles that are truthful, timely, and plainly expressed, especially if a little unctious, savour or power rests on my own soul in their perusal, I insert with grateful appreciation, and urgently pray for such to be sent, as need arises.

It has not been God's pleasure to move one of my Associates to prepare a paper on the recent Judgment of the Lord Chancellor in the Scottish Church Case: nor was it laid on my own heart to pen and print a personal opinion. The occurrence, indeed, recalled the Norwich Chapel Case of 1860, when the letter of the Law was so unjustly suffered to over-ride the verdict of the Nonconformist Conscience expressed through some of the holiest of men. In the present matter, however, much is involved that only a legal mind can grasp—and I have felt that it was the will of God that we should "Study to be quiet, and to do our own business."

This important text does not apparently lie with the same weight on the heart of Dr. Robertson Nicoll, who, in successive Numbers of the *British Weekly* has made the recent Decision the occasion of two most vigorous attacks on the principles of his Christian brethren, the Strict and Particular Baptists—though these have not the slightest connection with the matter under his consideration.

In the issue for August 11th, 1904, he asserts, with perfect truth, that we, as a Body, are opposed to the religious tenet ordinarily, but not very happily, styled "duty-faith." I am far from blaming him; nor do I take shame for our sentiments, believing them to be based on the Word of God.

He, however, goes further; and tells his readers what it is to which we object. Here he is utterly incorrect. His definition of "duty-faith" is one that all thoughtful persons of our Fellowship would repudiate; as my colleague, the Record Editor, conclusively shows in an Article in our present issue.

In the *British Weekly* for August 18th, 1904, the subject is resumed. The Editor, in confutation of our views, asserts that those who hold them "have no Gospel to offer,"* "nor is it easy to see how, with their principles, there could be any Foreign mission work."

He further quotes C. H. Spurgeon, from memory, as having said that "though there were among the High Calvinistic Baptists many men of high character and rich spiritual experience, evangelistic zeal had practically died out (among them), so that they were decaying everywhere."

These, the personal opinions of Dr. Nicoll himself, and (as he asserts) of Mr. Spurgeon, may be accepted for what they are worth. He, how-

* An "offered Gospel" is a new phrase. I have heard of an "offered salvation," an "offered Saviour" and an "offered opportunity," of which advantage may or may not be taken—but never before of this expression. What does it mean?

ever, adds some positive statements which are absolutely inaccurate. For instance:—

JAMES WELLS AND C. H. SPURGEON.

“When MR. SPURGEON came to London he encountered the opposition of the High Calvinists, among whom was a conspicuous man, JAMES WELLS, who was originally, I believe, a coal-heaver.”

These are the facts. In 1854, Joseph Wilkins, a Baptist Minister at Brighton, was wavering between High (or consistent) Calvinism and the contradictory scheme he finally adopted. He invited Wells to preach at a forthcoming Anniversary, who consented. When the services were advertised, it, however, appeared that he had also secured the services of Mr. Spurgeon without apprising Mr. Wells of the fact. This underhand conduct nettled the latter, who at once withdrew from his engagement. For this, cruel things were said of him. Hence some letters from him, signed “Job,” were sent to the EARTHEN VESSEL, in one of which the fallacies of a sermon in the New Park Street Pulpit on the “Sin of Unbelief” were faithfully exposed, and the consistency of his conduct as a man of God was fully vindicated. (New Park St. Pulpit. Vol. I., 3).

Dr. Nicoll, it may be noted, is so little careful to ascertain facts, that he confounds the minister of the Surrey Tabernacle with William Huntington. James Wells was, it is true, of obscure origin, but that he was ever a coalheaver is as flagrant a mistake as that he opposed his young and popular neighbour in the way here implied.

DID C. H. SPURGEON WITHSTAND THE HIGH CALVINISTIC BAPTISTS?

Again: “Mr. Spurgeon did not deny the Christianity of these men, but he withstood them to the face in their heresy.”

It is not clear whether we are to regard this as meaning that Dr. Nicoll *himself* calls, or that Mr. Spurgeon called, our consistent Calvinism “heresy.” If the latter is intended, I, the writer, deny it. He held that there was something lacking in the way in which we present the Gospel—but this term he never applied to our views of truth.

I, myself, a hyper of the hypers, read papers, in his time, at two Pastor’s College Conferences, and preached for him three times, at his earnest request, in 1899. I—also by his solicitation—delivered five lectures to his students in 1891. These facts alone disprove the allegation. He would never have entrusted such services to a “heretic.”

Again: there *were* men whom C. H. S. *did indisputably* withstand to the face. J. Baldwin Brown, and T. T. Lynch (as “Silent Long”), received very hard blows from him; and he was none too lenient towards Evangelical Churchmen in 1865, and the “Downgraders” in 1888. His attitude and action towards ourselves were emphatically different. Beyond a few passing allusions—many of which were half jocular—he let us, as a Section of the Denomination, alone.

STRICT BAPTISTS AND FOREIGN MISSIONS.

Dr. Nicoll asserts that our opposition to “duty-faith” is incompatible with missionary enterprise. “The High Calvinists maintain no foreign missions.” He has, he tells us, “read their magazine, the EARTHEN VESSEL, for many years, and does not remember a single line in it about mission work.”

Again, how stand facts? In 1888 I issued my “John Hazelton: a Memoir.” A copy was forwarded to him by my publishers, which not only received an appreciative Review in the *British Weekly* of November 2nd, 1888, but was expressly referred to in the Leading Article of the number for November 9th. In this, my book, our people are stated to have instituted and to maintain the Strict Baptist Mission—of which my dear friend was President at the time of his death—and of the history and principles of which full information is given. In my book, Dr. Nicoll

asserts that he was "deeply interested." How does this accord with his inferences and statements referred to above?

MISSIONS AND THE "EARTHEN VESSEL."

It is not correct to speak of the EARTHEN VESSEL as *the* magazine of the High Calvinistic Baptists. It doubtless *does* champion their sentiments, record the services and movements of many of their ministers, and chronicle much that occurs at their chapels—and as such represents them; but the *Gospel Standard* is equally entitled to be considered as a responsible Organ of Churches of our own "faith and order."

The EARTHEN VESSEL, as now issued, is a union of the original magazine with the *Gospel Herald*, to which the Strict Baptist Mission was greatly indebted for its powerful advocacy and help in years that are past: and its proceedings were frequently chronicled after the amalgamation of the two magazines in 1889.

So far from the High Calvinistic Baptists having no Missionary Society, they maintain as a matter of fact two—each of which has its own magazine, and there is little occasion to crowd our pages with news from afar, as this is given so well in the bi-monthly booklets especially published with this object. To blame us for this would be as unjust as to find fault with the *Baptist Magazine* for not containing the Missionary Supplement which was once so eagerly read. Missionary intelligence is now relegated to the *Missionary Herald*, and everyone is satisfied.

I entertain a high regard for Dr. Nicoll, his sanctified scholarship, and his broad and brotherly spirit. His animadversions on the people I love so loyally have, however, given me intense pain—and "*Liberavi Animam*"—I have set my soul free by these words of truth.

W. JEYES STYLES.

August 22nd, 1904.

P.S.—Under the head of Baptist Societies, THE BAPTIST HANDBOOK furnishes ample particulars of the two Agencies referred to above—the STRICT BAPTIST MISSION, which was formed in 1860; and the SOUTH INDIAN STRICT BAPTIST MISSIONARY SOCIETY, which was established in 1897. These are often referred to in the EARTHEN VESSEL; and meetings in their interests are reported in our volume for 1903, on pages 122, 129, 186, 217, 225, 377 and 379.

A MONITION.—"O, Mr. Darby," a friend of ours enquired of the great and gracious Founder of the sect of the Brethren, "can I really dare to hope that I am saved? Mine has been such a gentle conversion." "My child," was the reply, "the Lord, when He first comes in grace to His people, often gives the heart a few taps only, and leaves it for a time. This may be the case with yours; but you'll find that He will smash it into little pieces some day." In after years, when trial had followed trial, she told us that she had proved how solemnly true his words were.—JOHN HOPEFUL.

A NICE DISTINCTION.—In November, 1889, I interviewed the late Dr. J. A. Spurgeon, to elicit his opinion of a man who was causing trouble to some of our Churches, and who, I knew, had been for a time at the Pastor's College. So bad was the record the Doctor gave me, and so feeble his hope of the man's possible amendment, that I ventured to say: "But may not Divine grace have done something for him since?" Note the reply: "I have all faith in the grace of God, but I have no faith in Mr. Q." Ere long, no Strict Baptist had either.

JOHN HOPEFUL.

Echoes from the Sanctuary.

THE APPOINTED TIME ; OR, SACRED SOLACE FOR SORROWING HEARTS.

An Address delivered on August 3rd, 1904, at the funeral of HERBERT JOSEPH LAMBOURN, in the Chapel of the Cemetery, Kingston-on-Thames,

BY W. JEYES STYLES.

"Is there not an appointed time to man upon earth?"—Job vii. 1.

IT is related that immediately after the death of Priscilla Gurney, her relatives, who had watched her to the last, knelt for a while by her bed and blessed God silently (after the manner of the Christians called Quakers) for the grace that had been given her in her last hours, and for her happy entrance into the world of bliss.*

This we feel was appropriate and beautiful. It were well if this example could be invariably followed when one of God's living family receives "the home-call"—well if we felt, even though our lips were silent, the beautiful thoughts to be found in the "Order" for "the Burial of the Dead" in the Prayer-book of the National Church.

Listen! "Almighty God, with whom do live the spirits of them that depart hence in the Lord; and with whom the souls of the faithful, after they are delivered from the burden of the flesh are in joy and felicity; we give Thee hearty thanks for that it hath pleased Thee to deliver this our brother out of the miseries of this sinful world." Would to God that this, under such circumstances, were always the language of our souls!

This, however, is rarely the case. Sainthood desires often go beyond spiritual ability. We *would* if we could rise and sing unto the Lord, but "our souls cleave to the dust." We would if we could rejoice in His light, but "Faith's foreseeing eye" cannot yet pierce the encompassing clouds.

Is it not so *here and now*? We are assembled to bid "adieu" to all that was mortal of one whose departure from us was not only sudden but strangely solemn and sad, in which mystery is, at present, more conspicuous than mercy, and which has occasioned a void so serious that the oracles of God Himself seem dumb, when, in no irreverent spirit, we enquire "Why this has come to pass."

A young man of rare capacity, gentle and tender in disposition, yet firm in his moral principle and dauntless in pursuing and pleading for the right. A man of business, keen to perceive opportunities, persistent in following them up; yet ever acting as man should to man in the fear of God. Why should *he* be taken from us?

A young Christian, with living faith in his heart and a consistent creed in his head; who had put on Christ after our fashion, by

* This sweet Christian woman was the sister of Joseph John Gurney, the banker, and an eminent author and philanthropist. Among those who thus bowed in silence round the bed were her sister, Elizabeth Fry, the Prisoner's Friend, Sir Thomas Fowell Buxton, Bart., who was married to another sister, and J. J. Gurney himself. The above anecdote is not given in Susannah Corder's *Life of Priscilla Gurney*, but was gathered elsewhere, by my friend John Upsdale, Esq., of West Ham, from whose lips I received it in 1894.

baptism, and taken sides with the Master and His truth in the vexed questions of the day—denominational, social, and political—one of the type who were called “muscular Christians” in my younger days, because of the brightness of their faith, and the boldness of their decision for God—one who had read largely, thought much, and could speak with effect to others on these questions. Such young men are greatly needed. Why did God remove *him*?

A young husband, called so suddenly from the wife of his youth that he could neither bid her “farewell” nor commend her “to the God of all grace,” the “Judge of the widow,” and “a very present help in trouble.” Why were those lips sealed ere one parting word could be said?

A young father, but called away from his fifteen months baby girl without being permitted to imprint the last kiss on her cheek, or to offer one prayer for his pet and pride, that heaven would bless her in coming days.

A son, who had travelled far enough on life’s highway to be his father’s friend and stay—a brother, kind, considerate and wise in conduct and counsel—again, I am sure that I interpret your hearts in saying we cannot, oh, we cannot, yet feel, “The Lord gave, and the Lord hath taken away: blessed be the Name of the Lord.”

It seems to me that you require me as your fellow-Christian, just to say something that may, with God’s blessing, lead you into such acquiescence in His will as will conduce to the higher exercises of recognition of His yet unknown wisdom in this event; and finally, if it may be, even lead to thanksgiving for the love of which it was really the outcome and expression.

Thus “I was dumb, I opened not my mouth because Thou didst it” has proved the prelude to the sweet assurance by which we anticipate the praise of Heaven’s ceaseless song, in which

“Above the rest this note shall swell,
My Jesus hath done all things well.”

May our text, then—though expressing so ancient a question—impart some quietude to your minds, and still the beating of each troubled heart.

“*The earth.*” Religion never teaches us to think lightly of this as a sphere of enterprise and action.

It is important to God. It was the object of His deep thoughts when it had but a decreative existence. Here His grandest plans are actualised. Here His beloved Son lived and died for the Church which was to be called into existence as a sort of first-fruits to His glory. Here the blood was shed which redeems from all evil, and cleanses from all sin. Here the Holy Ghost works within the lines of eternal love, and brings the chosen ones to God by Christ. Here Satan displays his utmost craft and enmity. Here his defeat will be signal and irrevocable. Here poor sinners weep and are saved. Here the one family find their transient residence before being called to their lasting home. Here Heaven’s choristers are formed and found, and taught the notes of the eternal melody. Here the new song is rehearsed in anticipation of the time when all the singers will meet in the upper Temple to part no more.

It is important to Christian men. Here they can be witnesses for God as they could not be elsewhere. Here they can serve the Master as

He cannot be served in yonder world. Here faith can be exercised as it can never be in the land of open vision, where "we shall see Him as He is," and "know even as we are known."

The earth as a place of temporary sojourn is *important to all men*. Here the religion that takes to heaven must be begun. We must repent "upon earth," believe "upon earth," live a life of Faith in the Son of God "upon earth," receive the white stone of Divine acquittal "upon earth," experience the condemnation of the law, the consolations of the Gospel and the forgiveness of our sins "upon earth," and "pray to our Father which seeth in secret"—"upon earth," or our coffins will enclose the bodies of doomed sinners whose souls are in woe untold.

"There are no acts of pardon passed
In the cold grave to which we haste."

"Upon earth," then, man has to live, and the time of his remaining here is "appointed" by God.

It is, thus, appointed by infinite goodness and wisdom. How easy is it to sing :

"Too wise to be mistaken He, too good to be unkind."

Yet Faith in its weakness, and Wisdom in its pride, are apt to impede the full assent of the heart. Time is, however, God's creature. Its sundry and manifold changes are ordered by His sovereign will : and all who prayerfully call to mind "the years of the right hand of the Most High" are constrained to confess "Just and holy are Thy ways, O Thou King of saints."

It is so with *all* Time : so with Time in relation to the succeeding generations of men, "for God hath determined the times before appointed and the bounds of their habitation." So is it with each "single life." So it was with him who is here, yet not here, while I speak. "Was there not to him an appointed time upon earth?"—and are we not certain that he rejoices at this moment that this was the case ?

Could we have questioned him but a week since as to his views and desires in reference to his time on earth, he would, we doubt not, have made the sweet words of holy Richard Baxter his own :—

"Lord, it belongs not to my care whether I die or live;
To love and serve Thee is my share, and this Thy grace must give.
If life be long, I will be glad, that I may long obey,
If short, yet why should I be sad, since God appoints my day." *

"*Appointed.*" This recalls two other passages in which the word occurs—one most solemn, the other full of suggestion of gratitude and hope.

"It is appointed unto men once to die." Sin was the avenue by which the King of Terrors came to our race. "By one man sin entered into the world and death by sin ; and so death passed upon all men, for that all have sinned." Never, when engaged on an occasion like this, would I forget, or omit to remind my friends of this momentous truth. Every opened grave is a renewed memento of the penal displeasure of God for the moral evil He hates. Human death is a perpetual reminder of the presence and progress of human sin.

* This is what Baxter wrote, and it is immeasurably fuller and finer than the better-known line, "To soar to endless day," which is the emendation of some unknown person.

“ God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ.” How blessed is this second appointment—not that we should as sinners become the objects of His holy and never-ending anger (as might justly have been the case), but that we should be saved by His dear Son from sin’s dire deserts, to rejoice in a blood-bought pardon, obtained through faith and revealed by the witness of the Spirit to our inmost souls.

This is our comfort now. He, who has left us, in accordance with one appointment, is among the blessed ones in paradise through the other—for is it not our joy to believe that God had thoughts of peace toward him ere Time was, and that he was appointed to obtain salvation by the ever dear Redeemer “ before the day-star knew her place,”—loved with an everlasting love ?

“ *Salvation.*” Of this we read together just now, in the One hundred and third Psalm, the two parts of which should never be dissociated. First, the hexapla, or six-fold cluster of Divine benefits—forgiveness—healing—redemption—coronation with lovingkindness—satisfaction with goodness—and the renewal of the inward man day-by-day ; then man in his frailty—his body, a frame fashioned of dust—his days, few as the short-lived grass—his form, fragile and fleeting, like the field-flower which so soon withers. Both lines of truth occupy our minds at this moment—the spirit of our friend so gloriously saved ; the mortal tabernacle over “ which the wind has passed and it has gone, and the place thereof knows it no more.”

Many are here to express sympathy with the two sorrowing families, and their presence is appreciated. You would fain turn your sympathy into solace if you could ; but have we not too frequently found that speech is not at such times the best expression of the deeper feelings of the heart ? Job’s friends were most effective as comforters when they sat in silence and “ none spake a word unto him ; for they saw that his grief was very great.” We *may* thus fail to select the best word when speaking to our mourning friends ; we cannot, we shall not fail, if God give us grace to remember them at His mercy-seat. There consolation real and rich may be secured for them. Friendship’s highest ministry is sometimes that of prayer.

He that is gone is lost to us but not to his God. The activities of this life are over ; those of the life “ behind the veil ” have but commenced ;

“ And doubtless unto *him* is given
A life that bears immortal fruit,
In such great offices as suit,
The full-grown energies of heaven.”

I close by asking you to gather round the grave that is prepared—the earthly cavern to which our brother’s body is to be committed—and to say “ farewell ” with brave and hopeful hearts. May the familiar lines express the feelings of us all :—

“ Earth to earth and dust to dust,
Calmly now the words we say ;
Leaving him to sleep in trust
Till the resurrection-day.
Father, in Thy gracious keeping
Leave we now Thy servant sleeping.”

SALVATION BY GRACE.

BY EDWARD MITCHELL.

“ For by grace are ye saved through faith (and that not of yourselves ; it is the gift of God) : not of works, lest any man should boast.”—Eph. ii. 8, 9.

THE perusal of this chapter has reminded the writer of an incident in connection with one of the members of his congregation when he was pastor of a provincial Church. She was spending a short time with some friends in the little town of E——. Her friends attended the Established Church, but she knew that there was somewhere in the town a small Strict Baptist Church, and was determined, if possible, to spend her Lord's-day among her own people. Her friends were unable to give her any but the vaguest information respecting the whereabouts of the little chapel. But, asking the Lord to direct her, she sallied forth on the Sunday morning, and when in the neighbourhood where she judged the chapel to be situated she saw a lady, evidently on her way to public worship, whom she ventured to accost after this fashion: “ I beg your pardon, madam, but can you direct me to a cause of truth that there is somewhere near here.” The lady looked at her earnestly, but kindly, and replied: “ If you wish to hear the sinner laid low, and the Lord Jesus Christ exalted, come with me.” I need not add that my friend was perfectly satisfied, and accompanied the lady whither she was going.

The answer my friend received describes what the Apostle was manifestly doing in this chapter. The sinner is indeed laid low, and God—Father, Son, and Holy Ghost—highly exalted. The description given of our state by nature, by reason of the fall, is humbling in the extreme, but it is the strict truth of our case, without the semblance of exaggeration, and includes the whole human family. Thus the awful catalogue proceeds:—“ dead in trespasses and sins ;” under the dominion of the devil ; “ fulfilling the desires of the flesh and of the mind,” and “ by nature children of wrath.” Can anything be more terrible and hopeless in itself ? We need not be surprised that proud human nature refuses to recognise its own portrait ; disputes the accuracy of the likeness, and thereby gives the God of truth the lie to His face. This only demonstrates the truth of the description. Those, however, whose souls have been quickened, and whose eyes have been opened, sorrowfully, with contrition of heart, confess that the witness is true, and thereby give glory of God.

This sombre background is, however, used to bring into strong relief the brightness and beauty of Divine grace, with the blessedness it confers upon its objects. The freeness and richness of grace can be at all adequately apprehended only as we learn our true condition by nature. The contrast serves to heighten and intensify our conceptions of God's sovereign and distinguishing grace, and causes us to fall before Him overwhelmed with wonder, gratitude, and praise.

It is most fitting that Paul's should be the pen that most exalts its glory, for he himself is one of the most striking and illustrious examples of what he so loved to declare. What but marvellous grace could have saved Saul of Tarsus ! and how distinguishing the mercy which laid hold upon the ringleader of that persecuting band, and passed by its other members, although less guilty than their chief.

We find, on comparing notable accounts of Paul's conversion, given us in the "Acts," that the men who were with him saw the light, but did not see Jesus; they heard a sound—in a way something like when God spoke to His Son, and the people said it thundered (John xii. 29),—not the articulate voice, nor the words which were spoken by the Lord to His chosen servant. How could the Apostle do other than magnify that grace which did so much for him? So, too, we feel in our measure, that God must have all the glory, for it were shameless robbery and unmitigated ingratitude, not to ascribe all the praise to Him to whom alone it belongs.

That which glorifies God, likewise enriches His people. Nothing is so inexpressibly sweet to a saved sinner's heart as grace; and nothing else can by any means bring salvation to lost and ruined man.

The passage before us, seems to be a kind of summing up of what the Apostle advanced in the former part of the chapter. "For by grace are ye saved," is a grand statement, full of richest consolation. Both "*grace*" and "*saved*" are comprehensive words, the exact meaning of which must be gathered from the context, and by comparison with other passages. The original word thus translated is defined by Bullinger as "A kind, affectionate, pleasing nature and inclining disposition." Its chief meaning is the free favour of God, shown to altogether unworthy and undeserving sinners. That this is its meaning here, is manifest from the whole context. "But God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved)" (verses 4 and 5.) Grace has no respect to works, nor can its exercise be impeded by sin. Its proper object is an unworthy creature. Not unfrequently it passes by those who may appear to us to be less unworthy, and lays hold upon the vilest of mankind. This accords with God's objects in salvation, which are to abase the pride of man, and manifest "the exceeding riches of His grace."

We may not, of course, suppose that grace puts a premium on sin, or that sin is any other than an abomination in God's sight—the one thing that His soul loathes and abhors—but so boundlessly rich is His grace that it triumphs over sins of the most hateful kind, and saves His people in spite of all their unworthiness.

"It rises high, and drowns the hills, hath neither shore nor bound,
Now, if we search to find our sins, our sins oan ne'er be found."

The word "*saved*" possesses various significations, or, at least, modifications of meaning. Sometimes salvation is presented to us as a completed work, as in that notable passage, Rom. viii. 29, 30, where the whole salvation of God's elect is spoken of as a perfected matter. It is so in the eyes of Him who seeth the end from the beginning, and whose sovereign purposes are not in the least affected by any events which occur, seeing that He "worketh all things after the counsel of His own will."

Again, salvation is spoken of as in the future, as in Rom. xiii. 11, "Now is our salvation nearer than when we (first) believed," or Heb. ix. 28, "Unto them that look for Him shall He appear the second time without sin unto salvation."

In our passage it is spoken of as something that has been effected. "By grace *have ye been saved*" (R.V.). Clearly Paul is setting forth

the work of grace wrought in the heart by the Holy Ghost, as the whole context plainly shows. This includes being saved, first, from the guilt and penal consequences of sin. For he adds, "*through faith.*" It is by faith that we enter into an experience of salvation, according to the Saviour's words—"He that believeth and is baptised shall be saved" (Mark xvi. 16). And thus Paul preached to the awakened jailor—"Believe in the Lord Jesus Christ, and thou shalt be saved" (Acts xvi. 31). The believer's sins are all forgiven, and his person justified through the righteousness of his Lord. "By Him all that believe are justified from all things, from which ye could not be justified by the law of Moses" (Acts xiii. 38). In this respect every believer is saved *now*, at this present time. For, "Who shall lay anything to the charge of God's elect! It is God that justifieth" (Rom. viii. 33). Much yet remains to be done ere his salvation is completed as an actual fact, but he is already completely justified; and can never come into condemnation; indeed, nothing can be laid to his charge at God's bar, for, having pronounced the sentence of justification, God will not entertain any charge against him, as that would be to nullify His own solemn act.

This word "*saved*," moreover, includes the change wrought by the Holy Spirit, which is called *quicken*ing in the former part of the chapter and a *creation* in verse 10. "We are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." No sinner is ever justified without being quickened. The office of our Lord Jesus Christ is, as announced by the angel, to "save His people *from* their sins." So we read that, "The kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to His mercy He *saved* us, by the washing of regeneration, and renewing of the Holy Ghost: which He shed on us abundantly through Jesus Christ our Saviour; that being justified by His grace, we should be heirs according to the hope of eternal life" (Titus iii. 4—7).

All saved sinners thus have the life of God implanted in their souls. And though they are deeply and growingly conscious that they are still sinners, yet sin no longer "reigns in their mortal bodies, that they should obey it in the lusts thereof." It has been dethroned from their hearts, and the reign of grace established—a reign that can never be overthrown; for "He that hath began a good work in them will perform it (bring it to completion) until the day of Jesus Christ" (Phil. i. 6).

To speak of a believer's being lost is idle trifling, and, indeed, something far worse, for it contradicts the plain statements of the word of truth, and seeks to overthrow God's great scheme of redemption. They are already "*saved* in the Lord with an everlasting salvation."

But this "*faith*" through which we are saved is "not of ourselves: it is the gift of God." So at least we understand the passage. We are not ignorant that learned men have raised an objection to this interpretation founded on the grammatical construction of the passage. They have pointed out that the demonstrative pronoun "*that*" is in the neuter and cannot refer therefore to "*faith*," which is feminine, as its antecedent, but must relate to "*saved*." According to them, the passage should be read that our *being saved by grace* through faith, is the gift intended—not that faith is the gift of God. We are not competent to criticise their scholarship, but we may adduce the evidence of one in every

way qualified so to do. *Dr. A. Kuyper, an eminent Dutch theologian, writes thus on this point:—"The construction of a *neuter* pronoun with a *feminine* noun as its antecedent is not a mistake, but excellent Greek. . . . we refer not to a Hellenistic exception, but to the ordinary rule, which is found in every good Greek syntax." He then gives the rule as formulated by Kuhner: "A *neutral* demonstrative pronoun is frequently used to refer to a preceding masculine or *feminine* noun, when the meaning expressed by this word is taken in a general sense." Then follow five examples of this construction from Plato, and one each from Xenophon and Demosthenes. This sufficiently disposes of the objection arising from the construction of the passage, and leaves us free to examine it without prejudice. That Paul should write that "by grace are ye saved; and that not of yourselves: it is the gift of God," appears to us incredible. What is grace but a free gift? Was he likely to use such a useless piece of tautology? But having introduced the method or order of salvation, "*through faith*," and believing being the act of the believer, we can see a reason for the addition, "and that" (faith is) "not of yourselves; it is the gift of God." Paul's object was to demonstrate that every part of salvation, the faith by which we receive it, as well as the salvation we receive, is the gift of God, and a matter of pure grace. If we believe it is because it has been given to us to believe (Phil. i. 29).

"Not of works, lest any man should boast." We regard the statement—"and that not of yourselves: it is the gift of God," as a parenthesis, and have so marked it in the text at the head of this paper. Parentheses are of frequent occurrence in Paul's writings. Verse 5 of this chapter furnishes an example. Now the Apostle returns to his argument. "By grace are ye saved through faith; not of works, lest any man should boast." God is determined to beat down the pride of man. Let the student of the Word read in connection with this last statement 1 Cor. i. 26—31. Perhaps there is nothing more abominable in God's sight than pride, and spiritual pride is, of all pride, the most detestable. Yet, alas, there is nothing more natural to fallen man. And the words of the sweet poet are but too sadly true—"The heart uplifts with God's own gifts, And makes e'en grace a snare." This Joseph Hart had himself experienced. Even Paul needed "a thorn in the flesh, a messenger of Satan to buffet him, lest he should be exalted above measure." "Lest any man should boast." We need to be continually reminded of our low original, and to be led to see what grace has done for us, to keep us humble at His feet.

We have sometimes wondered whether it were better to describe humility as a grace or as the prepared soil in which every grace grows and thrives. Truly the "valley of humiliation" is a healthy spot, and those who frequent it much are usually thriving Christians. We know of nothing so sweetly humbling as a view of Divine grace, with a deep sense of its glory, and our own indebtedness. Here we sink, and yet rise. Poignant distress with respect to our own sinfulness is mixed with, and overpowered by, an ecstatic joy, and we are truly lost in wonder, love, and praise.

"The more Thy glories strike mine eyes, the humbler I shall lie;
Thus while I sink, my joys shall rise unmeasurably high."

* "The Work of the Holy Spirit," by Abraham Kuyper, D.D., LL.D. Messrs. Funk and Wagnalls. p. 412.

LESSONS FROM THE LIPS OF THE GREAT TEACHER.

BY THOMAS JONES, WANDSWORTH,
Author of "The Crowning Hope."

No. 3.—*Concerning Himself (Matt. xvi. 13—17).*

AS a prelude to our present subject, let us consider some of the expressed opinions of our Saviour's contemporaries, as to His character and work.

It is recorded that Publius Lentulus, a member of a distinguished Roman family, and an historian of some repute, in the time of the Emperor Tiberius, having occasion to address the Senate, referred to our Lord in these remarkable words:—

"A Man of great virtue is among us, named Jesus Christ. Of the Gentiles He is accepted for a prophet of truth; while His disciples style Him 'Son of God.' He raiseth the dead, and cureth all manner of disease, . . . and is . . . a Man of singular beauty, surpassing the children of men."

This, the evidence of one who seems to have been an unprejudiced and impartial heathen, is, to an extent, corroborated by that of some of His own countrymen who do not appear to have been His followers.

To such He evidently proved a problem, evoking a variety of solutions. "Whom," He enquired of His disciples, "do men say that I, the Son of Man, am?" Their reply manifests the uncertainty and the divergence of the views that were current. Some—inclining to an opinion which probably originated with the fears of Herod—said, "Thou art John the Baptist." Others—who favoured the Jewish interpretation of Malachi's prediction, and believed that Elijah would literally reappear as the herald of the Messiah—said, "Thou art Elias." Those who shared the prevailing tradition that Jeremiah would again be sent to the chosen Nation, identified the new Teacher with him; "Thou art Jeremiah." Not a few, however, gave a less definite reply, and were content with the vague suggestion that He was "one of the prophets."

These conflicting opinions were not only natural, but are fraught with importance to us. All these surmises as to who the Master, in truth, was, were based on the fact that so many recognised in Him traits corresponding to the well-known excellencies of some of the greatest and most gracious saints of the past. A casual observer could but perceive that features which had been conspicuous in these exalted men of God, were prominent in His character and proceedings.

The fearlessness of the Baptist; the tenderness of Jeremiah; the burning zeal of Elijah, and the holy fire that had blazed in the ministry of "the goodly fellowship of the prophets," forced themselves on the notice of all who heard the words and marked the works of Jesus, as being exemplified and reproduced in Him.

The question, first voiced by the Lord Himself, at Caesarea Philippi, remains an urgent question to-day; and men of modern times are giving answers, more conflicting even than those it received when first propounded.

Some of the German Rationalists who have written on Christology have told us that Christ, in their estimation, is the "Ideal of Moral

Perfection ;" and others, that He is " a Religious Ideal."* To-day, we are practically inundated with answers embodying the most glaring errors. We have a Social Christ ; an Impotent and Disappointed Christ ; a Universal Christ, and a Humanitarian Christ.

Thus the question still confronts us, " Whom do men say that I, the Son of Man, am ? " To pass it by irreverently would be to confess indifference to the highest things. Men of our period may give replies that are polite, learned, and elaborate. We, however, must find some solution which is accurate and trustworthy. This, with God's good help, we propose doing.

" THE SON OF MAN."

This designation will claim our first consideration. It was frequently applied by Christ to Himself (though never so employed by others), and, in varying connections, occurs some eighty-four times.

It should be observed that the Great Teacher never either defines it, or mentions whence He obtained it. We must, therefore, ascertain its origin and signification for ourselves, by examining His mode of using it. This proves to be so difficult an inquiry, as to have given rise to great diversity of opinion.

In modern times, the belief that it primarily refers to the humanity of our Lord, has been represented by theologians of high reputation. Neander, whom many follow, interprets it as indicating that He was the Ideal Man ; and adding, in words of real beauty, that " Jesus thus names Himself as belonging to mankind—as one who *in* human nature accomplished such great things *for* human nature—who is Man, in the supreme sense, the sense corresponding to the idea—who makes real the ideal humanity."

To simplify our subject, it may be well to classify a few passages in which this designation is evidently used to indicate the *reality* of the humanity of Jesus. In John viii. 10, 11, it clearly signifies His sharing in the common lot, at once mean and high, of mankind ; as also, in the Master's reply to the wealthy young man recorded in Matt. xix. 16—22. He thus expressed His community of feeling with men—as evinced in the home in Bethany ; His compassion on the multitude ; His tears at the grave-side of Lazarus ; His sharing in human affections and interests, as seen in His tender regard for children ; and His great sympathy with the sad, sick, and sorrowful. His true experience of human life, His liability to temptation—" In all points tempted like as we are." His exposure, like other men, to hunger and thirst, suffering and death.

In other passages, functions are attributed to the Great Teacher beyond the range of ordinary humanity. " Hereafter shall ye see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven." " Then shall appear a sign of the Son of Man in heaven ; and then shall all the tribes of the earth mourn ; and they shall see the Son of Man coming in the clouds of heaven with power and great glory : and He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other." " For the Son of Man shall come in the glory of the Father, with His angels, and then shall He reward

* See Liddon's Bampton Lectures on " Our Lord's Divinity." Fourth Edition. Page 12.

every man according to his works." Other passages might be advanced; these, however, will suffice for our purpose, as they clearly establish, and abundantly confirm the point under consideration.

There remains another class of passages referring to the humiliation, sufferings, and death of Jesus, of which but one or two need be quoted out of the many:—"The Son of Man shall be betrayed into the hands of men, and they shall kill Him, and the third day He shall be raised again." "The Son of Man goeth, as it is written of Him; but woe unto that man by whom the Son of Man is betrayed; it had been good for that man if he had not been born."

THE SON OF GOD.

We pass on to notice the second part of the reply given to the question of the Great Teacher, which contains an unambiguous confession of faith in His Divinity. "Thou art *the* Christ, the Son of God." This answer evoked a word of high and solemn commendation and benediction:—"Blessed art thou, Simon." Had not this confession been absolutely true, Jesus would at once have emphatically repudiated it. He, however, accepted it, in all its wide import of meaning, and unequivocally sanctioned it as a truth, not only of heavenly origin, but which required special revelation ere it could be spiritually apprehended.

This designation—"Son of God," we meet most frequently in the Gospel of John, though not there alone. We accept it as expressing His Divine Sonship in the fullest and most emphatic sense. In His debates with the leaders of the Jews in the old city, what we find Him most frequently pressing on them, is the *reality* and intimacy of His Sonship with God. In the fifth chapter of John for instance, three such debates are recorded—profoundly interesting, and unsurpassed in their high importance. To men incredulous and hostile, Jesus discloses the secret ways of His intercourse with the Father, and the glory of the love that expressed itself in that intercourse, "My Father worketh hitherto, and I work." At the same time He shows His entire dependence on the Father, by affirming, that "The Son can do nothing of Himself." How beautifully submissive to the Father's will—"I seek not Mine Own will, but the will of Him that sent me." "I am come in My Father's name." In such words, Christ represents Himself to be a true Son, watching the Father's example, and doing His will.

The deity of the Great Teacher is seen in His mighty power over winds and waves; His surpassing miracles, His wonderful cures, and His raising the dead, all proclaim Him to be Divine. With this deep-rooted conviction in one's soul, I cannot find more fitting words to close this paper, than those of the well-known Witsius, "All hail, O Christ Jesus, true and eternal God, and true and holy Man, both in one, who retainest the properties of two natures in the unity of one Person—Thee we acknowledge, Thee we worship. To Thee we betake ourselves; at Thy feet we fall down; from Thy hand alone we look for salvation. Thou art the only Saviour: we desire to be Thy peculiar property; we are so by Thy grace, and will remain such for ever. Let the whole world of Thine elect, with us, know, acknowledge, and adore Thee, and at length be saved by Thee. This is the sum of our faith, and hope, and this is the top of all our wishes."

DIVINE DEALINGS WITH A CHILD.

BEFORE us there lies a curious and old-fashioned little book. It is "A Memoir of Sarah Saunders, of Bristol," who died in February, 1825, in her nineteenth year. Its author was John Foster, the great Christian philosopher and essayist, and it consists of a brief biography, followed by nine letters on religion, addressed to the dear young lady during the last six months of her life.

John Foster generally wrote for thoughtful people, and on subjects which would hardly interest ordinary readers. These letters, however, are very plain and simple, and must have been very precious to one who knew that she was drawing near life's solemn end.

This book has made us think. This great man took great interest in *this* gracious child. Might not we, too, if we knew of one like her, do good by telling others of how God dealt with her soul. We think we can. Here then is

A CHILD'S STORY.

Charlotte Edith was the daughter of a Baptist Minister in Yorkshire, where she was born. When she was very young, he removed to a chapel in Kent, near London, and was very popular for several years. This, some months since, he resigned, and became the pastor of a congregation which meets in a parish in Surrey, also not far from the great City. Here, after being ill for a long time, she died last July at the age of twelve years.

Shortly after they came to London, the greatest sorrow which a child can know came to her, for her dear, dear mother died. The long months of grief which followed were full of trouble to her; till her father very wisely married again, and his new wife has proved all that could be desired, both to her husband and his children. She is, in truth, a sweet and saintly lady, thoughtful, well-read, affectionate, and wise in all she says and does. From the first, the heart of "Lottie," for so we will style her, went out to her in full trust and fondest love. She always called her, "mother," and a tender mother she indeed proved.

Then another great trouble befell her. Her heart began to cease to act with its full force; nor could the doctor set it right. Gradually, by very slow stages, she became quite an invalid, and some while before the family moved to the South of London, she had to lie in bed a great deal. She was at times prostrated with weakness or convulsed with pain; and not unfrequently she suffered from excruciating head-aches.

How she was to take the long, long journey from her home in Kent to the new one in Surrey, was a serious question, till a dear friend of her father's placed his carriage at their disposal for this purpose. Such kindness God will not forget when "He makes up His long account."

The change interested her, and, at first, seemed to promise improvement, but the end was near. She suffered much, but no words of impatience or murmuring fell from her lips. Her gratitude for kindness was quiet but intense, and she lay day after day for long hours, composed and happy, a heaven-born child supported by "the everlasting arms."

Her Bible was her delight, and she searched it diligently. She used "The Bible-searching Almanac" in which the places where given texts are found, have to be supplied. She would never peep into "Father's"

Concordance. Her canary, a recent treasure, she loved dearly. She valued a kindly visit. "It don't seem so long," she would say, "when someone comes to see me."

She thus lingered here as a minister of grace, and will long be missed, for "her place is empty."

THE REMEMBRANCE BOOK.

One of Lottie's chief delights was writing. She kept a Remembrance Book, and noted such facts as "the last women martyrs," and several Scripture facts and texts. Specially she records the advent of her future companion and friend. "On Saturday, 12th March, 1904, received from Mrs. B. a present of a very pretty little canary," which we may say turned out not only a sweet singer, but a bright, friendly little creature, which gave her great delight.

On another page—at the reverse end of the book—the following appears :—

"On Sunday evening, January 31st, 1904, I was poorly in bed, and mother and W. took their tea in the room with me. In the evening mother read to us about the New Jerusalem, and afterwards prayed with us. When W. had gone to bed, and as mother was talking to me, I felt as if

"I DID LOVE THE SAVIOUR.

"When mother—she seemed to delight in transcribing the word—had left me, I lay for a long time, thinking over what she had talked about. I prayed from the bottom of my heart that God would look at me through His dear Son, Jesus Christ, and the next day I thought that He must have answered my prayer, for a kind of new life such as I had never known before, seemed springing up in me; and I felt that it was the love of Jesus that was making me so happy.

"I do not think I shall ever forget it, but in case I do, I have written it in my little book. I often felt before this, that I wanted to do right and be good, but I never felt the love of Jesus shining in my heart as I did then.

"In the darkness of that Sunday night, Jesus came very near to me, and I felt that

"I WAS CHOSEN TO BE HIS LITTLE SOLDIER.

"I thought a great deal about what mother had read to us; and as I was very thirsty the thing which I seemed to want most was the 'River of Life, clear as crystal,' and God seemed somehow or other to satisfy me with a draught from the 'beautiful stream' ('which flows through our Father's land'—would be the full quotation), for I could imagine it in the dark. It seemed to flow before my eyes.

"Since then, I have felt altogether changed, and I feel sure that mother's prayer, after the reading, was the beginning of it all."

We shall have more to tell next month; meanwhile let us bless God for the record of another who has joined the ransomed host above.

"All along the mighty ages, all adown the solemn time,
They have taken up their homeward march to that serener clime;
Where the watching, waiting angels lead them from the shadows dim,
To the brightness of His presence who had called them unto Him.

They are going, only going out of pain and into bliss,
Out of sad and sinful weakness into perfect holiness;

Snowy brows, no care shall shade them ; bright eyes, tears shall never dim,
Rosy lips, no time shall fade them ; Jesus called them unto Him.

Little hearts for ever stainless, little hands as pure as they,
Little feet by angels guided, never a forbidden way ;
They are going, ever going, leaving many a lovely spot,
But 'tis Jesus Christ who called them, ' Suffer and forbid them not.' "

H. L. S.

DUTY FAITH.

BY JAMES E. FLEGG, WANDSWORTH COMMON.

[N the Gospel of the Blessed God, we expect to find, not contradictory statements, but consistency. Believing that truth is harmonious we protest against the mischievous error generally termed "duty faith." When, however, friends who differ from us, refer to our position, notwithstanding what has been written, they continue to state it unfairly.

In dealing with the Lord Chancellor's Judgment in the Scottish Church Case, a writer in a religious periodical refers to the belief of Strict Calvinistic Baptists. "These" he says, "condemn '*duty faith*' preachers, meaning preachers who declare that it is the duty of all who hear the evangel to believe it." This statement appears to us misleading, being capable of a twofold construction. If the writer means that we assert it is not man's duty to believe God's Word, he is certainly mistaken. Our position is very clearly stated in Mr. W. Jeyes Styles's last work. "We do not deny that it is man's duty to believe God's Word, or to receive as true the New Testament testimony concerning Jesus, for this is '*worthy of all acceptance.*'" *

Writing upon the subject, the late Israel Atkinson also says:—"So far, then, as the Gospel is a testimony of fact and truth which God has testified of His Son, an obligation to believe devolves on all who become acquainted with the record, and to the same extent unbelief is a sin. But this defines the limits of the duty of believing on this point, and the sin of unbelieving. He that carries the duty and the sin further than this errs in principle." The late James Wells also, in his "Moral Government," touches the point. He says, "Is it the duty of all men to believe the Word of God? Now if I say it is, I should say no more, or at least, mean no more than that which is confirmed by the Word of God." What, however, we *do deny*, and what we challenge its advocates to prove is that it is the *duty of all men* to believe in Christ to the salvation of the soul. This is nowhere taught in Scripture.

To hold that it is the duty of *all men* to believe unto salvation is to imply that the Atonement is universal. We fail to see how any man who believes that whilst the Atonement was made for a number that no man can number, of all climes and classes, is yet limited to those whom Christ calls, "His sheep," can consistently advocate that it is the duty of *all men* to believe unto salvation. For if the Atonement is limited, to teach that it is the duty of all men to believe in this sense is to maintain that it is a duty to believe that which is not true. Law and grace are surely to be distinguished. The natural man is under

* "Church Fellowship," p. 75.

the law, and "whatsoever things the law saith it saith to them that are under the law." By the law the natural man's duty is defined. Obligation arises from relationship, and he stands in the relationship of a subject to his Sovereign. Here it is his duty to be and to do what his Sovereign righteously demands, and the extent of these demands is the extent of his obligations. But the blessings of salvation are distinct from legal obligations, and to argue that spiritual faith is the duty of a natural man is to confuse law and Gospel.

If it be the *duty* of all men to believe unto salvation, and they are to be punished for not so believing; then faith is a legal obligation. But where does the law demand it? The law claims full obedience to all its commands, and threatens with punishment the disobedient, but where is spiritual faith commanded by the law? Is the salvation of a sinner partly by law and partly by Christ? By the deeds of the law no flesh can be justified. The law has no place in the justification of the sinner. "We are justified freely by His grace." The natural man's duties are defined by the law, and if to believe savingly is the natural man's duty it belongs to the law; but of this the law knows nothing. Further, if this be the duty of all men, and salvation results from his doing his duty, then salvation is no longer of grace but of works. It is the reward of a man's obedience, and the credit of salvation, at least, in part, belongs to the Creator. Again, if this be the natural man's duty, it is his duty to be all that a regenerated man is—a child of God, a joint-heir with Christ, chosen, redeemed, quickened; in a word, to transform himself from a natural unto a spiritual man, for faith in Christ is a spiritual act.

Salvation from first to last, is of grace. The faith with which salvation is conjoined is the gift of God obtained by the elect through the righteousness of God our Saviour, wrought in the heart by the operation of God, and manifested by acts of spiritual belief, or trust, which are performed through ability graciously communicated by the Holy Ghost. It is not a duty incumbent on men as men which they can perform at their pleasure, but is obligatory only upon chosen, blood-bought, heaven-born sinners, to whom power has been imparted to believe in the Lord Jesus Christ to the salvation of the soul.

"Faith is a precious grace where'er it is bestowed;
It boasts of a celestial birth, and is the gift of God."

"HE GOETH BEFORE."

BY W. ROWTON-PARKER.

"He goeth before them."—John x. 4.

THIS is a blessed fact in which the saints of God should rejoice. Whenever it is realised the soul is sure to be lifted up to ecstasies of a kind that nothing else can give. To think that Christ is going before us, preparing our way, removing many dangers, providing for our needs, and leading us on in the right through unknown way—this is infinite and surpassing mercy! How often should we have halted and turned back but for this fact—"He goeth before?"

We did not see Him, but there He always was. All we saw seemed

rather to impress us with a sense of His absence. We did not *feel* Him ; but rather felt the pressure of the enemy, and of our own needs and utter insufficiency ; and yet faith, God-given and true, said it, and grace held us on to it, against all our fears and feelings, so that we went forward, for He was before us. Did He ever fail us ? No, never, when "*He* led us forth."

Let us be quite sure that all our goings are according to His leadings, and we shall ever find that He not only "Knoweth the way that we take," but that "*He* goeth before."

He was before us in our sense and conviction of sin, and our desire for forgiveness, else had we never sought His mercy. He has been before us in all our aspirations after holiness, or we should never have taken a single step in the path of beauty and grace. And so in all things else, He has ever been before us.

When we have been led to make confession of mistakes and wrongdoing against others it has been because He has been before us, and led us to do it. And this is a path in which He always leads His blood-bought people—going blessedly before them, and making the duty plain.

Alas ! how many children of God there are to-day in bondage, fear, and unrest, because they have not followed Him fully along this path of open and frank confession of wrongs done to others, whether by thought, word, or deed. They may have confessed to God, and in so far have followed His leading ; but that is not enough ; that is only half-way, the other half must be taken ere there can be rest and peace, and unbroken fellowship with Him. If any one of my readers are in such a case let them at once follow His leading all along the line of confession—even to the confession of any wrong done in thought or deed to any of our fellows, no matter who they may be. Only in this way can we have the full joy of fellowship and heart-communion with Him who is perfect.

Let no one be afraid to follow, for in doing so they shall be sure to find that "*He* goeth before them." The cost may be great, and the humiliation painful, but the results shall be sweet. It may lead men to talk about you, but fear nothing, follow His leading—" *He* goeth before." Many a dear child of God has found deliverance just here, and thus—

" Out of their bondage, sorrow, and night,
Into His gladness, freedom, and light."

Whatever is upon the conscience unconfessed to those we may have wronged, let us make it right at once, and fear nothing, for "*He* goeth before."

" *He* goeth before " us, also, in the path of testing. This, too, is His path. It is the way He leads, and in all His paths there is safety, for "*He* goeth before." Then let us not shrink, or fear, but go forward through it all, since "*He* goeth before." Only let our eye be single and ever fixed on our Leader, and His surpassing and increasing loveliness will so allure us onward that the things which "*test*" and "*try*" will vanish before Him, and joy and strength be imparted to the soul.

And then, again, "*He* goeth before " us in the way when we are misunderstood, and this, it may be, is the hardest path we have to tread. But if being misunderstood by others should, in any way, be for His glory, or bring us into closer fellowship and a better knowledge of Him who understands and knows us best, then we need fear no loss, for in this, also, "*He* goeth before."

"*He goeth before*" us in the way of the cross. His leading is ever along that line which the world counts foolishness and failure; but to the chosen of God "who believe," there is revealed the power and wisdom of God in all such seeming loss. Beloved, never draw back from following His lead, for "*He goeth before.*"

Have any gone back instead of forward? or halted instead of pressing on? Be encouraged by the blessed fact that "*He still goeth before.*" So shall you find if only you set your face in His direction. Our wilfulness and waywardness may have carried us aside, but since He is ever the same and changes not, He is still willing to lead us in "paths of righteousness for His name's sake."

"*He goeth before*" into all places. You may not know it, but "*He*" who "*goeth before*" does. He that is "perfect in knowledge" is with you. Let us, then, go forward without fear, for He is before us. In faith and obedience let us follow Him fully, and that in every way in which He may lead—whether in "confession," the trial of being "misunderstood," the "untried and bitter path," or "failure," or "loss"—all shall be well, for "*He goeth before.*" We never shall or can be forgotten of Him, or beyond the reach of His help. "Our names are written on His hands;" "Our walls are before Him," and "none shall separate us from His love."

"Glory and praise to Jesus give,
For His stupendous grace."

CARE CAST UPON THE LORD.*

"Casting all your care upon Him."—1 Peter v. 7.

O LORD, how happy should we be,
If we could cast our care on Thee,
If we from self could rest;
And feel at heart that One above
In perfect wisdom, perfect love,
Is working for the best!

How far from this our daily life,
Ever disturbed by anxious strife,
By sudden wild alarms;
Oh, could we but relinquish all
Our earthly props, and simply fall
On 'Thine Almighty arms!

Could we but kneel and cast our load,
E'en while we pray, upon our God,
Then rise with lightened cheer;
Sure that the Father, who is nigh
To still the famished ravens' cry,
Will hear in that we fear!

We cannot trust Him as we should,
So chafes fall'n nature's restless mood
To cast its peace away;
Yet birds and flowerets round us preach;
All, all the present evil teach,
Sufficient for the day.

Lord, make these faithless hearts of ours
Such lessons learn from birds and flowers,
And from self-torment cease;
Father, we trust, and we lie still,
Leave all things to Thy holy will,
And so find perfect peace.

(Professor) JOSEPH ANSTICE, 1808—1836.

* The above, which was the favourite hymn of Herbert Joseph Lambourn, whose memoir is given in an adjacent page, was, as will be seen, the production of a young man who died in his twenty-eighth year. As it is not to be found in Denham, Gadsby, or Stevens's Hymn-book, our readers may welcome it. It has been altered by different Editors; but we trust that we have given the correct text. Any information respecting Professor Anstice will be welcome. Another hymn from his pen commences:—

"Lord, Thou in all things like was made,
To us—yet free from sin," etc.

“WHOM HAVING NOT SEEN YE LOVE.”

“I LOVED him though I never saw him.” So said a friend, some time since, in reference to a brother whose death was causing him great sorrow. The circumstances were peculiar. Many years previously, his parents’ eldest son had left them to seek his fortune abroad. Providence prospered him; but so tied was he by his engagements, that it was a long time before he was able to revisit his native land. But he never forgot the “old folks at home;” and, to the utmost of his power, maintained the love-links that bind hearts in union and fellowship. His communications were tender and frequent: and were often conjoined with “affection’s offerings” in the form of welcome gifts.

Thus, though far away, he lived in their continual remembrance. His likeness adorned their wall, and was often looked at with pride and joy. Thus, “absence made *their* hearts grow fonder.” Shortly after his departure, another child was born to them, which lived to become the friend whose words are above recorded. From his infancy this brother beyond the sea was a delightful fact to him. He was taught to look at the portrait and say in his baby accents, who it was. Tender messages conveyed by letter from a heart that was far away were often voiced by lips that were near and dear. Hence, the brother who he had never seen grew to be one of the bright realities of his life.

By and by the glad tidings came that the absent one would soon visit home once more; and the lad, now fast approaching manhood, rejoiced in the anticipation of seeing his brother for the first time. But this was not to be; for he died when returning, and his body only reached them to be deposited in an English grave. To this, my friend whose grief was very great, referred when he said, “I never saw him, but I loved him.”

This recalls and illustrates Peter’s words, “Whom having not seen ye love.”

“Not with our mortal eyes have we beheld the Lord,
Yet we rejoice to hear His name and love Him in His word.”

He is not unknown to us now. By faith we gaze on His portrait as given in the Gospel. His communications delight us. We therefore sing of Him as our “Elder Brother”—

“Our Saviour! whom absent *we* love,
Whom, not having seen, *we* adore.”

He, too, is coming. This is our glorious hope, a hope which will assuredly be realised. “We shall see Him as He is,” and

“Then shall the veil be removed and round *us* His brightness be poured,
We shall meet Him whom absent *we* loved, *we* shall see whom unseen *we* adored.”

JAMES.

A REQUEST.

“When in secret, silent prayer
Your happy spirit finds access—
When you’re breathing all your care
Sweetly at the throne of grace;
Then to Jesus me commend,
Think upon an absent friend.”

REVIEW.

The Terror of the Lord, an Inducement to Persuade Men. Real Discipleship and Motives Thereunto. The Resurrection of the Dry Bones. Three sermons by Pastor J. W. Wren. Each, one penny; by post, three halfpence. D. H. Hale, Waldeck-avenue, Bedford.

SECOND NOTICE.

THESE Discourses, as we saw, contain bad grammar, and execrable English; and at times manifest an irreverence verging upon profanity. Their author, nevertheless, complacently poses as a very learned person. A spark, he for instance, calls "a scintilla" (page 156). "Heathen mythology," he informs us, "taught that outer darkness was outside the cosmos of light and order;" and twice he styles the inspired communications of Paul to Timothy and Titus, "the pastoral Epistles," after the fashion of "up-to-date" critics, in the present day (pages 124 and 125).

His grandiloquence is, at times, embarrassing, as when he asserts that "there are no fairy illusions of that which is fair and beautiful from the dreamland of fancy, all ending in disappointment, in the service of Jesus Christ" (page 130).

For, "Vain man would be wise" (Job xi. 12).

Yet, further, our preacher claims ability to amend our common translation of the Holy Scriptures. "A noise," in Ezek. xxxvii. 7, he, with other "scholars," contends should be read "a voice" (page 154); volunteers the information that in Mark viii. 34, "the Greek is 'the multitude'" (page 130); and renders Matt. xxviii. 20, "Lo, I am with you all the days, even unto the end of the age" (page 154).

INCORRECT QUOTATIONS.

He, indeed, appears to have devoted so much attention to the "original tongues" of the Bible as to have neglected the Version which, it is to be presumed, is the basis of his ministry. He erroneously quotes Heb. ix. 27, "It is appointed unto all men once to die" (page 118); and, perhaps with the Prayer-book, rather than his New Testament in his mind, gives us to understand that "the Lamb of God taketh away the sins (instead of "the sin") of the world" (page 128).

These misquotations, though assuredly serious, might have been regarded as casual and accidental, were

it not a principle with him to concern himself less with "the words which the Holy Ghost teacheth" than with their broad and general teachings. "Do not," he counsels us, "mind so much about the mint, rue, and herbs of the Scriptures, as about their weightier matters—judgment, mercy, righteousness, and faith" (page 128). His language here is, indeed, metaphorical and obscure; and we should be sorry to misrepresent his meaning. His purpose, however, apparently is to enjoin us to attach little importance to the form in which Divine revelations are made, and to give almost exclusive heed to their popular and commonly-received interpretations.

Against this, we venture to protest, "Bonus textarius est bonus theologus" (a good text-man is a good theologian). This no preacher should forget. If our divine of Bedford continues to disregard it, he may again land himself in blunders like that which called for the "Protest" of our scholarly and saintly brother at Brighton, in the Spring of last year.

We must also, perforce, notice the loose and careless way in which many of his principal terms are employed; to three of which, "intuition," "responsible" and "moral" (as found in these sermons) we crave attention.

"INTUITION" AND "INSPIRATION."

"We," he says, "learned the verity of such words" as "convey" (*express*) "a little of God's purity to our hearts, from intuition"—that is through the natural or innate power of the mind to perceive the truth of things (page 114).*

Now the holiness of God can be apprehended spiritually (or, to use his expression, by "the heart"), solely through the Spirit. None, therefore, know aught in their souls, of this vital matter, unless they learn it, with the other principles of salvation, not through *intuition*, but through the

* The word "intuition" in past years was much favoured by Broad Churchmen who incline to rationalism; and stalwart Evangelicals frequently protested against its use. A grand speech of Rev. H. M'Neile's was, in our youth, often referred to. It, in part, ran thus:—

"The cross and not the crucifix; the Sacrament of the Lord's Supper and not the Sacrifice of the Mass; the ministry of reconciliation and not the mummery of ritualism; the truth and not tradition; inspiration and not intuition, etc., are the watchwords of Protestantism." We quote from memory only.

sovereign and personal tuition of Him whose covenant office it is to "guide" the elect "into all (the) truth" (John xvi. 13).

This appears to be admitted on page 119, where the preacher drops the term "intuition" and informs us that "there is an *inspiration* of God through His Word upon the heart . . . in order that . . . His truth may be ministered with the Holy Ghost sent down from heaven." His phraseology is, indeed, as usual, abstruse, but his *apparent meaning* accords with the testimony of the Word of God, and the experience of His living people.

"RESPONSIBILITY."

He, further, flounders on the words *accountability* and *responsibility*; with the exact meaning of which he is evidently unacquainted. Our greatest theologians employed their pens upon writings in which the distinction between these, by no means identical ideas, is made as clear as a sunbeam. These books, however, our preacher persistently ignores; and with all confidence reiterates as truths, errors which (as he should know) have been unanswerably refuted. As far, therefore, as he is concerned, such authors as Joseph Hussey, John Martin, John Stevens, William Palmer, James Wells, John Foreman and Israel Atkinson, devoted the energies of their noble lives to the advancement of the truth in vain.

None could insist more emphatically than these did, that rational men are *accountable* beings, and that natural, providential, educational, and evangelical favours and opportunities, will, if neglected or misused, increase the guilt and augment the final punishment of sinners. The measure of a man's light is the measure of his accountability. These are, likewise, our own convictions. Few Lord's-days pass without our solemnly asserting that the time is approaching when the possessions now entrusted to us will cease to be ours, and that we shall then be required to give an *account* of our stewardship to God Himself (Luke xvi. 2).

Responsibility, as they insisted, however, differs from accountability in essential particulars. The benefits for which we are *accountable as moral creatures*—our life, health, talents, education, our circumstantial opportunities and our religious knowledge, from the nature of things, come to us according to the determinations of Divine and sovereign goodness, and

apart from our own consent or concurrence. "In *responsibility* the case is different. It cannot fall on a man without his consent, and its obligations are assumed with his free concurrence. Where there is no response there is no responsibility. To respond is essential to its creation. Everyone bound under a responsibility is bound by his own free act."—*Israel Atkinson*.

Thus, men are *accountable* to obey the law of the Land in which they were born and bred. They are *responsible* to observe the covenants and conditions of Deeds which they have "signed, sealed, and delivered." "Every one of us shall give *account of himself* to God" (Rom. xiv. 12); but neither this, nor any parallel text, teaches the responsibility for which the preacher pleads, and which, he tells us, is incurred by those who come within the sound of the preached Gospel (pages 131 and 138).

"I must," he tells his unconverted hearers, "plead with you that you might (*may*) be saved. Your presence here is attended with weighty *responsibilities*; for the word you hear is attended with eternal consequences" (pages 136).

Here, as elsewhere, his meaning is far from plain; but it is evident that he aims at conveying the idea that on those who hear him, the obligation is imposed of acquiring the benefits of the Gospel. Now, as those who are taught of the Lord know, salvation had its rise in election; was accomplished by redemption; and becomes an actual and personal reality by the new birth, and the call of sovereign grace. We are, therefore, here taught that unregenerate persons who attend an evangelical service are bound by an engagement from which they were previously free, and become *ipso facto*, or by this their act, answerable for the enrolment of their names in God's eternal book; for their being among the favoured ones whose sins Christ expiated on the cross; and for becoming the subjects of a gracious operation which the Holy Spirit alone can effect, and which He performs in accordance with a sovereign purpose matured before the foundation of the world.

These positions, no sane man will, of course, maintain. We have, therefore, sought to prove by a *reductio ad absurdum* (or a demonstration which shows that an error, if pushed to its full issues, involves absurdity) that the preacher's notion that sinners, as natural men, are answerable for the possession of the salvation of God, is

untenable by any who hold the doctrines of free and sovereign grace.

Against this view, nothing could be said were his sentiments avowedly Arminian. If he admitted that Divine election is conditional, that the peace made by Christ through the blood of the cross is simply a universal and transcendent truce or amnesty, which may end in augmented wrath on the part of God, and that the renewing of the Holy Ghost, so far from being a certainty is a contingency, dependent on the sinner's will and pleasure — this doctrine of responsibility would accord with the rest of his scheme. But he is professedly opposed to these views. He, none too politely, styles his earnest free-will brother, an "excited Arminian enthusiast" (page 121); and calls persons "wicked" who charge Paul with Arminianism (page 126).

MINISTERIAL RESPONSIBILITY.

In another and most solemn sense our preacher insists not only that sinners are responsible under certain conditions for their salvation, but that he also is, as a Christian minister. Addressing his hearers indiscriminately, he assures them that, "in a measure, he feels *responsible* for their salvation" (page 131).

How this responsibility arose — to whom he is thus committed, whether to God or to those to whom he spoke — and what is the extent of this awful obligation, he does not indeed explain.

The salvation of sinners, however indisputably includes their election, their redemption, and their regeneration and vocation. The preacher therefore avers that he considers that he will, "in a measure," be answerable, if the members of his congregation do not prove to be elect, ransomed, and renovated persons; and that he will be censurable if they are called to receive their sentence as doomed and damned sinners at the bar of eternal equity at last. His modifying clause, "in a measure," has no meaning. He either is, or he is not bound to do what would constitute his hearers chosen, blood-bought, and Divinely-reclaimed persons — and thus to effect their salvation. This responsibility, if it exist at all, is absolute; and he will be answerable to God should one of those whose up-turned faces greet him as he preaches, die unsaved.

This, it is needless to say, is error. The passages advanced by the preacher on pages 115 and elsewhere, do not substantiate it, while it is distinctly contrary to the truth of God.

We deny that the Gospel commission includes salvation. A minister's responsibility ends when he has fully declared "all," or "the whole counsel of God" (Acts xx. 27).

We, moreover, can but regard his assumption with disavour. Sacerdotal clergymen are blamed for asserting that, as ordained priests, they can admit unconscious infants into the fold of Christ's Church. Our preacher, however, claims to have received "power and commandment" to affect in some way, the eternal destiny of adult sinners, and to have actually undertaken the responsibility of so doing.

"MORALITY" AND "SPIRITUALITY."

Yet another term of which he is fond, claims notice. Thoughtful Christian teachers have invariably preserved a broad line of demarcation between dispositions and duties which are incumbent on men as *creatures*, endowed with minds and consciences; and those which characterise and devolve on *spiritual and religious men*, as the objects and subjects of the sovereign grace of God.

The first fall under the head of *Ethics*, or the science which is concerned with human character and conduct. The second, when systematically considered, compose *Revealed Theology*, or the science which treats of the Most High in His specific relations to His people; and of what pertains to these, as loved, ransomed, and renewed sinners. The matters connected with the *first* are described as "moral;" while those with which the second has to do, are scripturally entitled, "spiritual things" (1 Cor. ix. 11).

It is evident from some of our preacher's sentences that he is not unaware of the force of the word "moral" in the sense thus correctly assigned to it; since he rightly speaks of the reprehensible "moral condition of the Jews" in the time of Isaiah (page 146). Subsequently, however, he uses it, as if it were synonymous and interchangeable with the term "spiritual," with which he appears to confound it.

Natural men are *morally* alive, and therefore accountable to God; but they are at the same time *spiritually* dead, and therefore non-existent to what constitutes the kingdom of God's dear Son. They *live* in the realm of mind and morals; but with what lies "within the lines of grace and blood" they have nothing to do, for spiritual things are beyond the sphere of their very existence (1 Cor. ii. 12—14).

Here, however, our preacher seriously

"errs and strays." The "dry bones" of Ezek. xxxvii. 1-14, are, he says, "dead sinners in the sight of God"—which may be conceded—and are "in moral death"—which is false—and "destitute of spiritual life" which is again true (page 149).

He further alludes to himself as one who has been "recovered from the moral grave of sin and death" (page 150)—again misemploying the term—and goes on to speak of lost sinners whose condition arose from "a moral burial which cut them off from the fount of spiritual life," but who have participated in "a moral resurrection" through their being "born again of the Holy Spirit" (page 153). Greater confusion in the use of leading terms it were hard to conceive.

THE GROUND OF THESE ERRORS.

The source of mistakes so serious may be detected on page 159. Our accredited preachers have, without exception, held that the Holy Ghost graciously imparts to elect and blood-bought sinners, a principle which does not originally belong to them as creatures. This is born of Him, and bears His name—"spirit" (John iii. 6). It is the root of life in the soul. All who do not possess it are "natural men;" they in whom it has been supernaturally produced, are "spiritual men;" and to them its presence and energy impart new qualities, originate new affinities, and alter the whole bias of the mind and heart (2 Cor. v. 16, 17).

On this point, however, Pastor J. W. Wren is at issue with the good men who preceded him. With him, God's work of grace within a sinner is restorative only. "The same body, soul, and faculties which once served sin and Satan, now (page 159) through the quickening power of the Holy Spirit, serve the Lord. The condition is new, but the matter and spirit are the same."

His meaning—as we have found—is often obscure; but here he cannot well be misunderstood. The "spirit" possessed by a regenerated man is not a heaven-born principle—but, like his "matter" or physical frame belonged to him naturally. He is not, therefore, a "new creature" or "creation," but the same as before, under a "new condition." Calvinists hold with Newton, that "a new principle within, re-animates and guides the will." He, however, here, incontestibly takes an opposite view.

This it is important to note, as it gives consistency to the whole system of Divinity on which these sermons are based. The light of truth comes to

saved men from "intuition" which, to the preacher, means much the same as "inspiration." Regeneration is a moral process which recoups and energises moral powers which were so damaged through the fall. Conversion is a recovery from "a moral grave of sin and death," and is effected by such ministerial persuasion as is referred to in the first discourse, and takes place when the "voice" of the Holy Spirit as "an invisible speaker" . . . performs . . . "the resurrecting work" (page 154).

THE PREACHER'S INJUSTICE.

He is extraordinarily severe in condemning those who decline to "cast off their first faith" at his bidding (1 Tim. v. 12), and to follow him, "at the parting of the way."

Such (as he asserts) "shuffle" an important "scripture from them, on the ground that it was spoken to Israel, and that it lays no claims and responsibilities upon the present ministers of God's Word, and upon the people who hear it;" and hence "they are of another mind to Paul" (page 115). They are warned, parenthetically "never to repeat the error that man is not responsible to God for Gospel privileges, and is not bound to obey the commands of the word" (page 117). They are accused of "claiming to be God's very own" and of "rejecting other ministers who dare to persuade men" (page 120). The "Gospel training" of their hearers is asserted to have induced vitiated "tastes," which, however, this Abdiel in the pulpit is resolved not to "study" (page 131). Though they are "good men," they (he tells us) yet claim to "have most knowledge of Christ and so much zeal for Him and His truth, that they break His commands in defending it, and from them, therefore, "some of his heaviest crosses have come" (page 134). Their denial of "human responsibility"—of course in the well-known technical sense of the phrase—"is," moreover, "one of those mysteries of the wicked heart, in its wriggings and deceitful use of the inspired words of the Bible" (page 139).

When it is considered that these cruel and bitter remarks are directed against Christian teachers who would be false to their admitted responsibilities to their Churches, to their congregations and to the section of the Denomination with which they are in fellowship, if they publicly promulgated the preacher's sentiments, how unjust and offensive do his censures appear!

Some remarks on the three Discourses as such, will (D.V.) appear next month.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

STRATFORD (GURNEY-ROAD).—Services in connection with the 33rd anniversary of the Sunday-school were held on Sunday, May 29th, and following Tuesday and Wednesday. Pastor E. Marsh spoke to a good assembly on Sunday morning from the words, "He shall gather the lambs with His arms;" and also preached in the evening. The afternoon address to scholars and friends was given by pastor S. T. Belcher, and his message was, "Be sure your sins will find you out." After the evening service pastor E. Marsh had the privilege of leading one of our scholars through the waters of baptism. On Tuesday afternoon a sermon was preached by Mr. J. Bush, a pleasant tea following. Mr. J. Bush again kindly presided over the evening meeting, and was ably supported by brethren Ackland, Galley, Hale, Martin, and Wakelin. There was "blessing" in the heart-stirring messages for those "who know the joyful sound," and there was sound advice and encouragement both to teacher and scholar. The annual report showed an increase in our numbers, and dealt with the need of more prayer, and more effort on behalf of our children, especially in view of the increase of sacerdotal influence in the land. A sad note was touched in the approaching separation of pastor E. Marsh as president, and also in the loss of the devoted labours of his dear wife and family. "Whither the Lord leads, there our prayer follows for them." Mrs. E. Marsh kindly distributed the prizes to successful scholars on the Wednesday evening, and thus concluded our 33rd year of service. Collections amounted to £10 13s. 3½d.

PIMLICO (CARMEL).—The seventy-fourth anniversary of the Sunday-school was held on Lord's-day, June 26th and Tuesday, June 28th. On Sunday sermons were preached by pastor C. D. Jeffe, of St. Albans, to good congregations; and in the afternoon a young peoples' service was held, when suitable and interesting addresses were delivered by Messrs. J. Reeve, J. Wright, and D. Baxter, former scholars and friends of the school. On Tuesday, a public meeting was held, and ably presided over by H. J. Bush, Esq., of Herne Hill. Brethren H. Ackland, W. Stanley Martin, R. E. Sear, and A. Vine addressed the meeting. Their words of encouragement were much appreciated by the teachers, and the children were specially interested by the very able address by Mr. Stanley Martin. The report was read by the superintendent, in which it was mentioned that there were 4 officers and 12 teachers carrying

on the work of the school: all were members of the Church save 2, and 10 were once scholars in the school. There were 94 scholars' names on the books. Average attendance: morning, 25; afternoon, 70. I.B.R.A. Branch had 80 members. The Sunday-school Union Visitor's last report was also read, in which it was mentioned, that considering the Ritualistic tendency of the neighbourhood the school was holding its own and doing very well. We have much to be thankful for. God is good, our labours have been rewarded. On Lord's-day, July 10th, our pastor administered the ordinance of believers' baptism to three scholars from the school. Each in their testimony before the Church bore evidence of awakening and blessing received in the Sabbath-school. We bless God, and are stimulated and inspired to future service, still trusting that He will further own and bless the work. The annual excursion took place on Tuesday, July 12th, to Court Farm, Upper Waringham, Surrey. We were favoured with a fine day, which made the journey by brakes very enjoyable.—W. H. H.

BORO' GREEN, KENT.—We were favoured to celebrate our Sunday-school anniversary on June 19th, when our pastor, Mr. H. Bull, was helped to preach in the morning from Psa. xxxiv. 11, "Come, ye children, hearken unto me: I will teach you the fear of the Lord," dwelling especially upon the royal teacher, his youthful disciples, his choice subject, the children especially paying marked attention, and occasionally answering a question put to them concerning the subject. In the afternoon the text was from Psa. cxv. 13, 14, "He will bless them that fear the Lord, both small and great. The Lord shall increase you more and more, you and your children." The remarks on the blessings of peace and prosperity being especially suitable to both teachers and scholars, as the fruits of the fear of the Lord. In the evening our pastor took as his text 1 Sam. xvii. 58, "Who's son art thou, thou young man?" and the answer, "I am the son of thy servant Jesse, the Bethlehemite." Our chapel was well filled—there were probably 400 present, of whom a great number were young people. We feel that, by God's blessing, the earnest appeal to each (to answer the question—to look to their parentage—trace the family likeness—the family inheritance—eternal joy or eternal woe) cannot be lost. Tea was provided in the interval between the afternoon and evening services for friends from a distance. Special hymns were sung by the children, and recita-

tions given in each service. The collection for the school fund taken during the day amounted to £6 17s. 10d., to which must be added £12 2s. 6d. by special subscriptions. We, therefore, lift our heart and voice with gratitude to our Heavenly Father for His goodness to us as a school, which numbers 180 scholars.—E. S.

CROYDON.—The 28th anniversary of Derby-road Baptist Chapel was held on Wednesday, June 29th, when brother Mitchell, of Chadwell-street, preached an excellent sermon in the afternoon to a good congregation from Psa. xxxiii. 2, emphasising the rest and abundant provision made for the Church by the great and good Shepherd. A larger company than usual sat down to an excellent tea, after which there was a public meeting, brother F. T. Newman kindly presiding in his usual genial and effective manner, and after reading a portion of Scripture, called on brother Matlock to pray. A few well-chosen words from the chairman, and brother Fells was called to his feet, and delivered a good address on Hab. iii. 18. Brother Mitchell, on Rev. xxii. 17, ringing out the "Whosoever will." Brother Mountford, on Jer. xxxi. 9. Brother Dale, on John xvii. 24. The pastor followed with a word of gratitude to God, and to all who had been "workers together with him" for the success of the day. Our brethren all appeared to enjoy happy liberty in speaking, and the listeners found it good to be there, the Doxology and prayer by the chairman closing one of the best meetings we have known, for which we desire to record our deep gratitude to the God of all our mercies.—EBENEZER BEECHER.

CLIFTON, BEDS.—On August 1st a special service was held in connection with the formal opening of the newly erected schoolroom. This was preceded by a tea, to which about 160 sat down. The pastor, Mr. F. G. Burgess, presided at the meeting, which was well attended, many friends coming from the surrounding Causes. The pastor (for the secretary, who was unavoidably detained from coming) read the financial statement. This showed that since the fund was started in June, 1903, the sum of £288 had been received. The cost of the structure had been £292, thus leaving a deficit on the building account of £4. For furnishing, a sum of £28 had been expended, and of this amount there was contributed at the meeting about £18. A few more pounds will be required for some extras, and altogether we still need about £20 to complete the scheme. The room was much needed for the Sabbath-school, and it is a very valuable addition to the chapel property.

Messrs. Morris (of Hitchin), Harlick (of Biggleswade), and Mr. J. Wilson (our senior trustee) addressed the friends. Much thankfulness was expressed at the gratifying condition of the fund, and to our ever gracious Lord for His goodness to us in this matter.

ENFIELD HIGHWAY (PROVIDENCE, PUTNEY-ROAD).—The 41st anniversary was held on July 12th, when pastor A. Andrews delivered a faithful sermon from Luke xii. 32, referring to the remnant, their fears, and how they were marked, led and fed. The sermon was appreciated by those present. A goodly number sat down to tea. Pastor Gibbens, of Tottenham, presided over the evening meeting, and, in opening, read John xvii, after which brother Nash, of Enfield, engaged in prayer. Pastor Hewitt, of Ponders End, spoke from the words, "I have prayed for thee," and was followed by brother Mason, who addressed us upon Rom. xi. 36. Brother Alfrey, senr., one of our deacons, referring to our progress as a Church since last anniversary, recalled to our minds how the Lord had sent amongst us brother Mason, who has ministered here for three years, and on behalf of the Church and congregation he presented Mr. Mason with a Bible as a token of love and esteem. Brother Mason suitably responded. Pastor A. Andrews then gave us some words of encouragement, after which the singing of a hymn and prayer brought the meeting to a close. We were glad to see friends from other Churches. "The Lord hath done great things for us whereof we are glad."—G. F.

GRAYS, ESSEX.—Anniversary services were held on June 29th. Pastor E. White preached in the afternoon from Psa. xxxi. 19. The preacher was blessedly led to speak of the great goodness that is laid up for the people of God. It was a refreshing time to our souls. Tea was partaken in the chapel, after which a public meeting was ably conducted by J. B. Collin, Esq. The meeting commenced by singing hymn 35, Appendix. The chairman then called upon brother Stanbrook, of Gravesend, to supplicate the heavenly throne. Warm-hearted spiritual addresses were given by the following ministerial brethren:—Messrs. E. Welstand, G. Smith, E. White, and A. Blackman. The meeting closed with the Doxology. The collections were very good.

OHATHAM (ENON).—On July 27th our anniversary services were held, when Mr. E. Mitchell visited us and preached two sermons, which were much enjoyed. Afternoon from Mark ix. 41. Evening from John xix. 30.—C. C.

IPSWICH (BETHESDA).—July 17th was our Sunday-school anniversary. This day is anticipated with pleasure by many besides ourselves, and we believe that friends from neighbouring churches who visited us on this occasion received a blessing. On the preceding Saturday a prayer-meeting was held to seek the Lord's blessing on the anniversary services. On Sunday morning the text was 2 Cor. ix. 8, and in the evening, James iv. 14. The chapel was full, and our pastor was greatly helped. In the afternoon several scholars recited very creditably, and an interesting address was given by our pastor upon "Smooth Stones." His words were listened to with marked attention, and we pray that signs may follow. Special hymns were sung, under the leadership of Mr. T. Garrod and Mr. A. J. R. King. The collections amounted to £20. The annual treat took place on the following Wednesday, the children being conveyed in vans to Stoke Park. The day was beautiful, and many friends met with us, and we were grateful to those who provided presents for the children. On July 24th, our pastor announced that our Building Fund now stood at £320. We are looking for a speedy increase, for accommodation is sorely needed, hardly a Sunday passing without our receiving new scholars, the number at present being about 300. On August 7th a baptismal service was held, when two sisters were immersed, and in the afternoon, with three others, were welcomed into the Church. We can truly say God is with us.—W. B. M.

READING (PROVIDENCE).—The 45th anniversary services in connection with the opening of this chapel were held on August 10th, when two sermons were preached by Pastor B. Mutimer, of Brentford. The afternoon service was commenced with the hymn, "Now to the Lord a noble song." Our attention was invited to Isa. xlii. 16, upon which our brother made some profitable remarks. The evening subject was faith, the text being Acts xxvii. 25. Tea was provided at 5, and collections taken on behalf of the Chapel Funds. At the close of the day it was felt that we had great reason to bless the Lord for His benefits conferred upon us.

SAXMUNDHAM, SUFFOLK.—Sunday, the 17th July, 1904, will be remembered, we trust, by our young friends especially, for many years. Formerly a Church and good Sabbath School existed here, and one "old scholar" in recently sending a good donation to the Renovation Fund, said he was one who "filled the baptistry for the first immersion, and he wished to be one of the first to help in the restoration of the old building." The occasion was

the first anniversary of the re-opening of the Sabbath School. Brother J. Oordle, of Ohelmondiston, preached morning and evening, and gave an address to parents, teachers, and children in the afternoon. There was a good congregation in the morning, but in the latter part of the day the chapel was simply crowded, and the vestries had to be utilized. The scholars gave suitable recitations and dialogues at the two latter services. The choir, assisted by friends, had prepared a dozen special hymns, and these were accompanied in the good old Suffolk fashion. Friends were present from Friston, Sudbourne, Cransford, and Benhall. At the close of the evening service, Pastor W. H. Berry thanked all who had helped in any way. The collections realized £2 12s. 5d.

SUDBURY.—On August Bank Holiday, special services were held, when Pastor J. Everett, of Glemsford, preached in the afternoon and evening. The services were well attended, and the sermons much enjoyed, our brother being graciously helped to exalt the dear Redeemer. We experienced the truth of Psa. cxxxlii, "How good and how pleasant it is for brethren to dwell together in unity!" We are thankful to record signs of the Lord's presence with us. One dear brother has been constrained to tell what the Lord has done for him, and be baptized, and another is waiting to follow in that path.—H. S.

CANNING TOWN (SHIRLEY-STREET).—Services in commemoration of 26th anniversary of the opening of the above place of worship were held as follows:—On Lord's-day, May 22nd, Mr. E. Wellstand preached morning and evening two excellent sermons, which were richly enjoyed by all who heard them. On the following day, Whit-Monday, the chapel was well-filled in the afternoon to hear our esteemed brother, Pastor J. Clark (Bethnal Green), and it was a time of refreshing from the Lord. A goodly number of friends sat down to tea. A public meeting was held in the evening, at which Mr. Thomas Dean (Wandsworth) presided, who after the opening hymn read Malachi iii. called upon brother Rayner (East Ham), to seek the Divine blessing. The secretary's report showed that there was but £4 owing to the Association of the Loan of £100. The chairman's speech followed, after which addresses were delivered by brethren W. H. Lee, J. Clark, S. J. Taylor, E. Wellstand, S. D. Fountain, G. Smith, and W. Church. Our chairman made an earnest and successful appeal to the meeting to clear off the debt by their contributions that even-

ing, and this the friends kindly did. Brother Hale, in moving a vote of thanks to the chairman, spoke of the joy and gratitude he experienced at the removal of the debt. Deacon Langham seconded, and rehearsed some of the past struggles of this Cause. One of the best anniversaries at Canning Town was closed with the Benediction by the President. We thank our Lord and take courage.—J. W.

BLAKENHAM, SUFFOLK.—The anniversary of the Sunday-school was held on Lord's-day, July 3rd. Pastor John Jackson, of Sevenoaks, Kent, was the preacher for the occasion, his discourses on the life of Daniel, and sermon from the words of Paul to Timothy were very much enjoyed and appreciated (viz.) "From a child thou hast known the Holy Scriptures," &c. The morning was wet, but afternoon and evening cleared out, and we never remember seeing Blakenham Chapel so full. Many were unable to get inside the building at all. Our hearts were bowed down with gratitude to God. The children sang sweetly, and recited creditably. Collections were very encouraging. We thank God and take courage. On July 12th, the children, numbering 54, with their teachers and a few friends, had their treat in a meadow near the chapel. Tea was provided for them on the grass. Games such as children love all the afternoon and evening did not seem to tire them. About 8.30 they retired to the chapel and received a few words about the best things from the superintendent, Mr. H. F. Moore, and other teachers. Each child received a prize. May God bless them all, so pray,—M. A. MOORE.

STRATFORD (GURNEY-ROAD).—Valedictory services were held in connection with the resignation of Mr. Ebenezer Marsh from the pastorate of the Church, after ten years' happy and faithful service. On the afternoon of Wednesday, July 6th, he preached his farewell sermon from the words, "The will of the Lord be done" (Acts xxi. 14), remarking that the will of God is His own law in all things; that the execution of His will is by His own appointed means and instruments, by the righteous and also by the wicked; that the recognition of His will carries its own responsibilities; and, lastly, resignation to His will was the believer's chief desire and highest delight. Tea was served in the new school buildings, at which a good company gathered. The public meeting was held in the chapel at 6.45. Our esteemed and valued friend, Mr. F. J. Catchpole, presided. After a hymn, brother S. G. Inoe sought the Lord's blessing. The chairman read Psa. cxxxiii., "Behold how good and

how pleasant it is for brethren to dwell together in unity," &c. In a pleasing and sympathetic address he remarked how glad he was to know that the retiring pastor and the people were parting in peace, and that their union of heart was unbroken. He prayed that the blessing of the Lord would follow brother Marsh to his new sphere of labour, and that it would also continue to rest upon the people at Gurney-road. Brother Marsh then explained some of the leadings of Providence which had caused him to resign his pastorate here, and to accept that at Warboys, fully believing it to be the will of God. During the evening brother J. H. Rider (Church sec.), on behalf of the Church and congregation, presented the retiring pastor with a beautifully illuminated address appreciative of the love and esteem in which he and his beloved wife were held, expressive of sorrow at the separation, and prayerful hope for the future. We were privileged to have on the platform brethren Belcher, Holden, Henson, and Galley, who gave appropriate addresses. A few words of appreciation and farewell from the deacons, and a cordial vote of thanks to the chairman, brought a memorable meeting to a close.—J. H. R.

STOKE ASH.—The school anniversary services were held on June 12th, when pastor H. Newton, of Wisbech, preached two sermons, morning and evening, and gave an illustrative address to the children in the afternoon. The weather was all that could be desired, and friends drew together from many miles round, so that the chapel was full to overflowing. Collections amounted to £17 5s., the largest for many years past. On July 6th the children had their annual treat. Tea was provided and much enjoyed under the shade of the trees, near to the chapel, the day being warm. One hundred sat down at the first sitting, followed by 120 friends at the second sitting. Mr. and Mrs. Copping again generously provided strawberries for the children. After tea the children and friends adjourned to Mr. Bloomfield's meadow, where games of various descriptions were enjoyed. God bless our Sunday-school.

GLEMSFORD (EBENEZER).—The 57th anniversary of the Sunday-school was celebrated on Lord's-day, July 10th, when pastor B. J. Northfield preached morning and evening, and gave an address to the teachers and scholars in the afternoon. The services were much enjoyed and spiritually profitable. Special hymns and anthems were sung, we were favoured with good congregations at each service, and the collection was between £6 and £7. "Hitherto the

Lord hath helped us." On the following Monday the teachers and scholars spent a pleasant time at the Place Farm, the residence of the superintendent, brother S. W. Bigg. Several parents and friends partook of tea with the children. At the close our beloved pastor addressed the children, and heartily thanked the friends who had sought to make them happy, after which singing and prayer closed another anniversary.—A. M.

IPSWICH (ZOAR).—The 13th anniversary of the pastorate of Mr. R. C. Bardens was celebrated on Wednesday, July 20th. Pastor R. Mutimer, of Brentford, preached in the afternoon from Acts xxvi. 22, 23. After tea a public meeting was held, presided over by the pastor. Letters were read from several friends who were unable to be present. The opening hymn, "Kindred in Christ," having been sung, brother Glasgow sought the Divine blessing upon Church, pastor, and speakers. An address upon the "Constraining Love of Christ" was then given by Mr. Mutimer, after which the pastor reviewed the Lord's dealings with himself and the Church, and stated that three young friends had been baptised and three more were waiting to follow the Master. Brother Ling spoke upon the "Forethought and compassion of our God, provisionally and spiritually." Brother Baldwin, deacon and Church secretary, was then presented with a handsome easy chair by the pastor on behalf of some friends. In acknowledging the same, our brother spoke of the unity and love existing between the officers of the Church. An address upon the words, "I sat down under his shadow with great delight," was then given by pastor Cordle, and brother Gardner, after referring to his first visit to Zoar and his meeting with our pastor, spoke from the words, "This same Jesus." The meeting was closed with the hymn, "May the grace of Christ our Saviour," and the Benediction.

WARBOYS, HUNTS.

WE feel sure many friends will find pleasure in reading the following interesting communication from our brother E. Marsh:—

"My dear brother Flegg,—Yes! 'God moves in a mysterious way' is often the exclamation of those who are compelled to watch and mark His gracious hand. The writer little thought the depth of the union formed on the first visit, April 27th, 1902, to preach the word and conduct the baptizing service immediately after the late beloved pastor, Mr. J. Lambourne, had given up. Such, however, seems to have been the case, for though after invitations had

to be given up through a long affliction, and the cherished hope of still abiding at Gurney-road filled my soul, the visits were renewed, and finally an unanimous call to the oversight of the Church was sent, when it became known that our removal from Stratford was inevitable. The recognition services have had to be delayed for local reasons until October 20th, when we anticipate large gatherings, and trust they may be made memorable by the Divine blessing. Lord's-day, August 7th, was the commencement of our labours as pastor. It will long be remembered, we believe. At the Lord's table, Deacon Bedford gave us the right hand of fellowship into the Church, after which it was my privilege to receive in my beloved wife and one daughter, the letter of transfer from the Church at Stratford having been publicly read. The parting with our long-loved friends at Stratford has been painful by reason of the depth of our fellowship in the Gospel; but the joy of heart by reason of the unbroken bonds of Christian love has humbled us at the dear Master's feet, and never shall we forget the last Lord's day spent in the old spot where the baptism of those we had watched for in labour made it a time of mingled joy. The Lord bless His flock in the old home, and make plain the leadings of His hand toward us each, is our earnest prayer. "E. MARSH."

STRATFORD (GURNEY-ROAD).—Deeply interesting services were held on Lord's-day, July 31st, when the late pastor again occupied the pulpit, and at the close of the evening service had the privilege of baptizing five believers in the name of our Trinne God. Among them was a widow and her little daughter, aged 15 years. As mother and child stood together at the pool with another scholar from the school we could but rejoice together in the seals of Divine blessing on the ministry up to the last, while our parting was the keener felt; and oh! how the sovereignty of our God in the salvation of His elect was seen as we thought of the varied experiences of these believers that we had listened to as they told it out before the Church. What encouragement to Sabbath School labourers, and to praying parents. Pastor E. Marsh might well say his heart was more than full as he thought of his visits, and recalled the dying father's prayer for his beloved wife and family, and so soon had to record the answer in beholding the scene before him. Many said it was a season long to be remembered. We believe the word was with power, and look for "many others" thus to confess our beloved Lord. The Lord speedily send us an under-shepherd, sincerely prays,—A LOVER OF GURNEY-ROAD.

Aged Pilgrims' Corner.

REUNION Day at Hornsey Rise Asylum proved to be a time of much happiness to the aged ones. Two private omnibuses conveyed the inmates of the Camberwell Home, and friends from Stamford Hill Home came later in the afternoon. The weather was delightful, and many happy groups were seated in the grounds. Tea was provided in the Hall, and a brief meeting was afterwards held, Mr. A. Hayles presiding. Addresses were given by Messrs. Sinden, Richard, Hodges, and secretary. The lady visitors held a Sale of Work during the day, and also ministered to the comfort of all who were present.

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Several friends have provided hospitality for the inmates at their own residences and elsewhere. The Camberwell friends spent a pleasant day at Grove Chapel, Mrs. James Jones and other friends kindly making them welcome. Such breaks in their daily life are indeed valued by one and all.

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The new Annual Report has just been issued, price 6d. to non-subscribers. It contains an interesting summary of the work and several illustrations, together with information that cannot but be useful to its readers. It should be quite a reference book and a means of quickening and extending interest in this noble work.

* *

Copies of the current *Quarterly Record* will be supplied on application. The series of "Helpers of Earlier Years" is still continued, the portrait this time being that of John Maogregor. Other articles make up an issue which is likely to be the means of eliciting additional sympathy with the Institution.

* *

The pensioners are steadily increasing in numbers, hence the need for many more annual subscriptions of 7s., 10s., and 14s. £42 daily are now required to meet all the claims made upon the Society. Will everyone who seeks the welfare of the Lord's aged poor kindly help in making up this amount?

Gone Home.

MRS. ABIGAIL GATES.

Many friends connected with our Churches will remember our departed sister, who was baptised by the late Henry Myerson at Shalom, Haokney, in the seventies. Greatly afflicted by deafness, she was for many years prevented

from hearing the Word with the outward ear, but her life abounded with the evidences of true Christian faith and firm reliance and trust in a covenant-keeping God. Her end was sudden. In moderate health on Thursday, June 9th, she was stricken with paralysis, and passed peacefully away on Saturday evening, June 11th, at Herschell-road, Forest Hill. The mortal remains were laid to rest in Elmers End Cemetery. Pastor Thomas Jones, of Wandsworth, tenderly conducted the services. The deceased sister's age was 65. She was sister to Mrs. Benjamin Drane, of Wandsworth, of blessed memory.

MOSES LAFLIN.

The Church at Somersham has sustained a loss by the death of Moses Laffin. He was a member of the Church fifty-seven years, and a deacon thirty-eight years. He was baptised by Mr. Crooks, and was well known at our Association meetings. He remembered the Association tent when first used. Our brother was a plain, honest, outspoken man, and was a real lover of Zion. He did his very best to support the ministry and all other funds. The end came on July 18th, at Ipswich Hospital, at the ripe age of 82. Our brother was buried in our Chapel Burial-ground, many friends being present to show their respect and esteem. On the following Sunday his pastor made reference to his death from Job v. 26. We shall miss him. I have known him nearly eighteen years. He longed for the Lord to take him. He hoped he would not be a trouble to anyone. May the Lord raise us up more who shall stand firm and steadfast be real lovers of Zion. So many we change.

HERBERT JOSEPH LAMBOURN,
(1874-1904).

WITH sorrow we record the sudden death in his 30th year of this bright and promising young Christian, the only son of our esteemed brother, Councillor J. Lambourn, of Kingston-on-Thames. He was early brought to know the Lord, and some years since became a member of the Church at "Providence" Chapel, and entered with characteristic ardour into the "works of faith and labours of love" maintained in this hallowed little sanctuary. He leaves a widow—a daughter of our brother, John Bush, of Surbiton Park-terrace—and one little daughter, an infant in her second year. On his father's retirement he succeeded to the old-established business which had been in the family for two generations, and won universal respect as a competent and enterprising tradesman, till, about a year ago, he was prostrated by a serious illness. A sea voyage, taken in his father's company, however, brought what appeared to be

complete restoration, and his health since has been excellent, though it became expedient that he should be relieved of the anxieties of his Kingston concern, which was accordingly disposed of. Having gained many honours in his trade as a confectioner, he shortly after responded to a request to undertake the important and lucrative post of manager of the confectionery department at Whiteley's, Limited, of Westbourne-grove, where he was most happy in his appointment, enjoying the full confidence of his employers and the esteem of all with whom he had to do. Since his death it has been remarked how kindly and tactfully he kept his colleagues up to the mark in their several services, and in kindly touch with each other, thus infusing his own *esprit de corps* into the whole. On Friday, July 29th, he had a sudden seizure while at his work, and, in a very short time, he was not, for God had taken his spirit home. He possessed splendid qualities of mind and heart, which greatly endeared him to all who knew him. He read extensively and thought deeply. He took a keen interest in current events and was able to give cogent reasons for his own opinions on many of the problems which at present so engross the public mind. There was in him a happy blending of strong conviction with consideration for the respect due to others; and while "not slothful in business," he was "fervent in spirit, serving the Lord," and it were not flattery to assert that he bore, as he was entitled to bear, "the grand old name of gentleman." The numerous attended funeral took place at Kingston Cemetery on Wednesday, August 3rd, Mr. W. Jeyes Styles and the Rev. Harry Snowden officiating—the latter as president of the Kingston and District Free Church Council, with which our departed brother had been warmly and efficiently associated.

ISAIAH SMITH,

Minister of "The Strict Baptist Chapel,"
Potton, Beds.

With sorrow we record the death of this estimable Christian, who "fell on sleep," July 9th, 1904, after but six days' illness. Born of godly parents, of whom he was the only son, he early experienced the power of true religion, and through deep spiritual solicitude, occasioned by the baptism of his beloved wife, was mercifully brought into the liberty of the Gospel when very young. His "boldness in the faith" soon attracted the notice of the members of the Church at Halstead, to which they both belonged, and he was ere long elected a deacon, and shortly afterwards began to preach. Great Yeldham, a town six miles from Halstead, then attracted his

attention. Thither he removed, giving up his business to do so, and devoted his energies to the raising of a Cause of truth in the place. A Church was formed, to which he ministered with self-denying assiduity for twenty-five years, during which time a commodious chapel was erected, a burial-ground secured—and the whole paid for. He was a rural pastor of the old type—original, quaint, intelligent, deeply versed in the Scriptures, and though naturally humorous, eminently gracious and heavenly-minded. His subsequent spheres of labour were Claxton, Norfolk, where also he was much blessed; and Potton—once associated with the saintly William Tite—to which he removed in 1891, and in which he ended his simple and beautiful life of service for Christ. He was twice married—to Miss Hart, a God-fearing woman, who died early, and the dear lady who lives to mourn his decease. Three sons and four daughters also survive him. Thus another of our "noble kinsmen" has left us for "the Homeland." A fuller biographical sketch may be anticipated in a future issue.—W. J. S.

BROTHER LIONEL TAYLOR

has gone at the ripe age of 93½ years. He is the last of the number that helped to form the first Church at Blakenham on April 24th, 1876. He possessed a bright, cheerful disposition, and was known and loved by a large circle of friends. He told the writer on the 1st of June that sixty-seven years ago he was baptised at Stoke-green, Ipswich, by a Mr. Sprigg, who was then pastor there. He afterwards joined the Church at Henley. When the Henley Cause broke up he joined the Church at Bethesda, Ipswich, and there remained until, with others, he was transferred to help form the Church at Blakenham. He loved the Cause at Blakenham and delighted in God's service. He could not attend much the last few months of his life, but in his home or when at God's house he had loving words and smiles for all. He made friends with rich and poor, and was respected by Christians and non-Christians. As his life was cheerful and happy, so his deathbed was triumphant. He was in full possession of his faculties. Conscious and happy to the last, he knew whom he had believed, and was delighted with the prospect of going to be with the Lord he had served for so many years. He passed away on July 5th. He was interred in the Burying-ground at Blakenham on July 9th. It was the desire of the deceased that Mr. E. Haddock should officiate at the funeral, and so this brother did, and also lovingly referred to the deceased while preaching at Blakenham on Lord's-day, July 17th.—M. A. MOORE.

The Lessons of the "Scotch Case."

THE Judgment of the Lord Chancellor in the Scottish Church case is final and unchallengeable, and the wisest course for all concerned will be to bow to the Divine will and act for the best as light is vouchsafed.

On the great case in its *moral aspect* we have nothing to advance. Its relation to ourselves is our sole concern.

STRICT BAPTISTS AND THE SCOTCH CASE.

Many wonderingly inquire what we, as a religious body, have to do with this matter, and why recent events have been made the occasion of pouring contempt on our quiet and inoffensive section of the Church of God.

The indubitable reason is the wish to stir public feeling against the successful party in the recent struggle by exposing the supposed odiousness of the Calvinism which they hold. To effect this, its practical working among ourselves has been paraded. It is alleged to have led our sainted predecessors to oppose Mr. Spurgeon; to have impeded all evangelical efforts among ourselves; and even to have deprived us of any Gospel to "offer" (preach) to sinners. If, therefore, these are its results among "men of high character and rich spiritual experience," what evil may it not cause when promulgated in Scotland?

WE HAVE BEEN ATTACKED

solely on the ground of assertions and inferences for which we are not responsible. Our creed has been stated—or, rather, mis-stated—for us. Consequences are attributed to it to which it has never led. Positive untruths have been advanced.

It is, however, noticeable that no attempt has been made to show that our views are unscriptural. For a century, we and our predecessors have entreated our opponents to refute our distinguishing doctrines from the Bible itself. We have denied "duty-faith"; but have asked in vain for texts which command unregenerate men to believe spiritually "to the saving of the soul." We have insisted that the preaching of the Gospel is the proclamation of God's method of mercy through the mediation of Christ—and not the indiscriminate offer of a Saviour to all men, to be accepted or rejected according to the caprice of their depraved will. Again, no Scripture has been advanced against our view.

No astute controversialist neglects the tremendous advantage of having the Bible on his side. Even Papists quote it when they can. We may, then, be certain that our adversaries know that no Scriptures can be cited against us, and are, therefore, driven to invectives, inferences, and human authorities to convince others that our positions are untenable. It is clear, therefore, that, much as our sentiments may be disliked, they cannot be refuted from the Word of God.

UNRELIABLE TESTIMONY.

To prove that our views are hostile to practical and progressive religion, much that is absolutely false—as we saw last month—has been advanced.

It is true that James Wells, under the pseudonym of "Job," sought to correct a rather unwise article by C. W. Banks himself, who had gone out of his way to be-praise C. H. Spurgeon in the *EARTHEN VESSEL*, for December, 1854. While his remarks were plain and pointed in indicating

the great preacher's errors, James Wells was candid and courteous, which is more than can be said of Thomas Binney, J. H. Hinton, and many others, at the same period. In the affair of Joseph Wilkins, of Brighton, his Letters, published in 1857 (in his own name), are simply designed to convince Strict Baptists that the sentiments of C. H. S. differed from ours, that he held "duty-faith," and could not, therefore, be consistently invited to preach where the pure Gospel was loved.

A quotation is given from the volume of Mr. Spurgeon's Sermons for 1872, in which he states that he had heard extreme Calvinists pray as if they regarded the condemnation of lost sinners with callous complacency. See the *British Weekly* for September 8th, page 486. Now, as a fact, Mr. Spurgeon knew very little of such Christians; and it may be doubted whether he ever attended a prayer-meeting in a Strict Baptist Chapel. Extravagant Calvinists may, indeed, have wandered into his own place and have been invited by him, in his courtesy, to engage; but these, we are certain, were not accredited members of any of our Churches. Such persons abound. They talk glibly and pray volubly, and are always eager to display their gifts; but no such blasphemous rubbish as Mr. Spurgeon describes is, or ever was, heard from recognised and effective Strict and Particular Baptists.

Two facts of importance to us as a Christian body have been elicited, which we shall do well to remember.

THE VALIDITY OF DENOMINATIONAL TRUST DEEDS.

These are popularly supposed to be very ineffective. What "dead hands" wrote is thought to have no binding force over the actions of the living. Doctrines are promulgated in places secured by Deeds which expressly deny them. There are Particular Baptist Churches the views of whose pastors diverge widely from Calvinism. There are chapels erected by godly men whose sentiments were those of the great and gracious Arminian, Dan Taylor, in which the trend of the present preaching is wholly different from his.

That this is wrong we, as a section of the Church, have long contended. It has, however, been believed that the ancient Trusts are inoperative; that the law can do nothing in such cases in defence of the right, and that any appeal to "the powers that be" would be ineffectual. The recent decision, however, leads to another conclusion.

This may explain why certain prominent ministers of Free Churches are so loud in condemning what might prove awkward, if pleaded as a precedent against themselves and their associates. It may, however, encourage any of ourselves who are called upon to make a stand for the original faith and order of the cause with which they are connected.

The mere customs or practices of a dissenting community cannot—as has been decided—be legally pleaded; but the provisions of a Trust Deed will be upheld by law, however opposed to popular religious sentiment.*

THE UNPOPULARITY OF CALVINISM

has once more become conspicuous. The Christian world (so-called) dislikes the doctrines of grace. All other tenets, however heterodox, are viewed with complacency, if not with respect. Charity reigns almost universally. Those who give due prominence to the sovereignty of God in the salvation of men are alone excluded from its beneficent regard.

Any whose religious hope is based on the truths insisted on in this

* The contention of the (Strict Communion) Plaintiffs in the Norwich Case of 1860 was, that a Particular Baptist Church, is by its constitution, one whose credal basis is Calvinistic, and in which the communion of the Lord's Supper is restricted to baptised believers. This was an error. The term "Particular" refers to the doctrinal sentiments of a Church only. The decision of the Master of the Rolls was, therefore, perfectly equitable from the legal standpoint.

Magazine, and who shun not to let their convictions be known, must, therefore, be prepared to "endure hardness as good soldiers of Christ." Their creed is despised by the majority of Christians, and the minority to which they belong is small indeed. Foes within their ranks are perverting the truth; foes without would shut their mouths altogether.

The call, then, is loud to us to "quit us like men and be strong."

Echoes from the Sanctuary.

DIVINE BENEDICTION.

BY I. C. JOHNSON, ESQ., J.P., GRAVESEND.*

"In blessing, I will bless thee."—Gen. xxii. 17. "Surely, blessing, I will bless thee."—Heb. vi. 14.

"THE Lord bless thee," is the sweetest greeting which can fall from human lips. "I will bless thee," is perhaps the fullest assurance of God's good will ever made to His beloved people.

The latter is our subject: let us study it by emphasising some of the words employed.

I. It is an UNCONDITIONAL PROMISE. "I *will* bless thee." This is expressed in new covenant language, which wholly differs from that of the old covenant. No "ifs," "buts," or "peradventures" are here.

Blessings, whether under the covenants made with Adam in Eden, or with Israel on Mount Sinai, were dependent for their realisation on the will of the creature, man. The blessings enjoyed by the elect of God, depend on the sovereign and omnipotent will of the Almighty, the Three-in-One Jehovah, who is immutable in all His counsels. This for ever excludes the will of man from any part of salvation.

If Adam's free-will when in a state of innocence was insufficient to enable him to continue in it, it is surely presumptuous folly in any of his fallen offspring, whose wills are depraved, to pretend that by the exercise of this will, they can now obtain the favour of God. It is, moreover, plainly declared, that "it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy" (Rom. ix. 16).

The old covenant was "the ministration of death," the new covenant is "the ministration of life." "For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory" (2 Cor. iii. 9).

II. It is an INFALLIBLE promise. "I WILL BLESS thee." All former covenants proved failures in the matter of salvation. "For by the works of the law shall no flesh be justified" (Gal. ii. 16). The

* The bold, clear manuscript from which the above was printed was written by the preacher himself, whose years now amount to ninety-four. Our heart is filled with wonder and praise at this remarkable exemplification of Psalm xcii. 14: "They shall still (continuously) bring forth fruit in old age." An article entitled "God is for me," from his pen, appears in *The Gospel Ambassador*, for 1842. It was printed in the number for August, just sixty-two years since. May power attend the perusal of the above to many hearts—and blessing rest on the revered author.—EDITOR.

Lord in His infinite wisdom and compassion has therefore declared :—
 “ Behold the days come that I will make a new covenant with the House of Israel, and with the House of Judah ; not according to the covenant that I made with their fathers, when I took them by the hand to lead them out of the land of Egypt. For this is the covenant that I will make with the House of Israel after those days, saith the Lord : I will put my laws into their mind, and write them in their hearts ; and I will be to them a God, and they shall be to Me a people.”

III. It is a promise which EXCLUDES ALL EVIL AND SECURES ALL GOOD. “ I will *bless* thee.” It contains no curse, but comprehends all blessing. It is unhampered by conditions. These, “ God’s rich Gospel scorns.” It “ breathes salvation free as air.” When God in His boundless generosity determines to bestow favours, who shall stay His hand ? When He comes to bless, who can intrude to work evil ? When He makes “ all things work together for good,” who can disorganise His plans or bring His counsel to naught ?

IV. It is a PERSONAL BENEDICTION. “ I will *bless thee*.” Here is a nice point. Many, with longing and anxious hearts, complain that though they feel the preciousness of such words, they have not personally realised the promised blessing *in their own souls*, and are very anxious on this account. And they are right. A Divine assurance never brings full comfort till it is laid with Divine unction and power on the heart.

Yet, do not forget that our Lord, when addressing those that “ hunger and thirst ” for the bread and water of life, declared that such have been blessed already. O, may it soon be said to all such, that the declaration is applicable to them. May the Spirit whisper to each of their hearts, “ Surely, blessing, *I will bless thee*.”

It may, however, be objected that these words were spoken to Abraham. “ What right then, have I to appropriate them, and to take comfort therefrom to myself ? ” Often, dear hearer, have I asked similar questions. For instance : “ In that day I will pour upon the *House of David*, and the inhabitants of *Jerusalem*, the spirit of grace and supplication.”

I have argued with myself that I am not of the House of David, or an inhabitant of Jerusalem, so that the words do not apply to me. But, “ what say the Scriptures ? ” The apostle, in his Epistle to the Galatians (iii. 7—9), informs us “ that they which are of faith, the same are the children of Abraham.” “ And the Scripture foreseeing that God would justify the heathen (or Gentiles), through faith, preached before the Gospel unto Abraham, saying, “ In thee shall all nations be blessed.” So then, they which be of faith, are blessed with faithful (believing) Abraham. In the last four verses of the chapter (Galatians iii.), the matter is clearly explained : “ For ye are all the children of God, by faith in Christ Jesus.” “ For as many of you as have been baptised into Christ have put on Christ.” “ There is neither Jew nor Greek (Gentile), there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus.” “ And if ye be Christ’s then are ye Abraham’s seed, and heirs according to the promise.”

To such therefore these “ good words and comfortable,” apply, “ I —will—bless—thee.”

V. It is a promise expressed with DIVINE AND ABSOLUTE CERTITUDE. “ Surely, blessing, I will *bless thee*.” Everything con-

nected with the Gospel is certain. The sweet Psalmist rejoiced in a covenant that was "ordered in all things and *sure*." We read of "the *sure* mercies of David." "The promise is made *sure* to all the seed."

"Surely." This is not simply a declaration but an affirmation on oath; since in Genesis God is recorded to have said unto Abraham. "By Myself have I *sworn*, for because thou hast done this thing, and hast not withheld thy son, thine only son: that in blessing, I will bless thee." What wonderful condescension, that the Creator should thus swear, to confirm His promise to His creature man!

That this is also new covenant language, is clear from Hebrews vi. 13, where we read that "when God made promise to Abraham, because He could *swear* by no greater, He *swear* by Himself, saying, 'Surely blessing I will bless thee.'" An oath among men is a solemn thing. Perjury, or taking an oath falsely, incurs severe punishment.

The Divine motive which induced Jehovah so graciously to swear by Himself is told us in subsequent verses. "God willing more abundantly to shew unto the heirs of promise the immutability of His counsel, confirmed it by an *oath*; that by two immutable things in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us."

VI. Our texts are precious, because THEY RECORD GOD'S OWN WORDS. "Blessing, I will bless." God the Father "hath blessed us with all spiritual blessings in heavenly places in Christ."

God the Son, as one of the Persons in the covenant, hath blessed us by taking upon Himself our nature, thus becoming Emmanuel, "God with us;" and by laying down His life for us.

God the Holy Ghost hath blessed us, by quickening us, and revealing to us the love of the Father, and the finished work of the Son. It is the joint blessing of the sacred Three-in-One Jehovah.

Now, this great and glorious Being, even the Lord our God, hath sworn, "I will bless." Our safety and comfort therefore depend upon God's "*wills*" and "*shalls*," and in no measure upon the creature's capricious will.

If God blesses us, it matters little who curses us, for "no weapon formed against thee shall prosper, and every tongue that shall rise in judgment against thee thou shalt condemn; this is the heritage of the servants of the Lord, and their righteousness is of Me, saith the Lord" (Isa. liv. 17).

May the Holy Spirit fix upon our hearts, minds, and memories, the Divine assurance—"I will bless thee," that we in response may cry "Bless the Lord, O my soul."

MITIGATED JUDGMENT.—The late Dr. J. Archer Spurgeon was once discussing with me the character of a minister whose conduct had been reprehensible. I enquired whether he deemed this person guilty of something with which he had been charged. "I incline to think not," was his reply. When someone falls, we are apt to overstate his faults. A man may be bad, without being wholly bad. There is truth in the Spanish proverb, "When a dog is mangy, everybody takes for granted that he must have fleas."—JOHN HOPEFUL.

LESSONS FROM THE LIPS OF THE GREAT TEACHER.

BY THOMAS JONES, WANDSWORTH,

Author of "The Crowning Hope."

No. 4.—*The Kingdom of God.*

IT is generally agreed that Jesus is the supreme Teacher. We therefore approach with increasing interest the subject before us.

Most readers will recall that the three first Gospels ring throughout with the news of the kingdom. In Matthew's Gospel alone the term "kingdom of heaven" occurs *thirty-two* times, and the "kingdom of God" *five* times. Our Lord's preaching began with it—"From that time, Jesus began to preach, and to say, Repent ye; for the kingdom of heaven is at hand. . . ." And went about in all Galilee, teaching in their Synagogues, and preaching the Gospel of the kingdom. This was at that time no new phrase, for it was historical, and had been handed down through succeeding generations. The Jewish theocracy had been a kingdom of God; and Jehovah was the one true King of ancient Israel. The temple was His palace, its sacrifices and ritual were the public acknowledgment of His present but invisible Majesty. But the Jewish polity, considered as a system, was external rather than an internal kingdom of God.

We take it that the phrase signifies a new era, an era which prophets had predicted, to which faithful Israelites had looked, and for which they prayed, and hoped. The kingdom of heaven must mean God's government of men by Christ, for which all former dispensations were preparatory. It is an expression which pious Jews employed to indicate the advent and reign of the Messiah.

Disappointments arose through their misconception. Some of our Lord's contemporaries emphasised the first part of the phrase, "*The Kingdom* ; He, the second, "*of God.*" Consequently, as has already been intimated, they looked for a magnificent and material display. Jesus announced a new spiritual empire of God, established in the heart, manifested in the life. They looked outside; Christ said—"It is within." They looked for external glory. He, for internal and spiritual beauty and purity. Such a kingdom was present, an already existing reality, none the less real because unseen and undiscovered by the very men who professed to be looking for it. "The kingdom of God cometh not with observation"—not with outward show.

It is with much diffidence that we attempt a definition of the kingdom of God, and to account for the manifold meanings our Lord gives to the expression.

From the Divine records, we note that sometimes Jesus speaks of the kingdom as consisting of *persons*, as in the well-known and most beautiful passage, "Suffer the little children to come unto Me. . . for of such is the kingdom of heaven."

Again, He often speaks of it as a *thing*—the supreme good of human life, "Seek ye first the first the kingdom of God, and His righteousness." At other times He presents it as a *sphere* or *realm* which men may be *outside* of, or *within*; as in the words, "How hardly shall they that have riches enter the kingdom of God." These general

statements, however, do not afford the full meaning of the words as used by the Great Teacher. The term "Kingdom," as He employs it, clearly indicates that a good time was coming among men—a golden age—which He came in the flesh to inaugurate; comes *in the Spirit* to advance; and will come again *in glory* to perfect. It is a life, the sphere of which is higher than our natural sphere, and into which men must be born from above, and in which the Spirit works, imparting the life which is eternal. In a word, it is a new society of men, redeemed from sin, in which He is to them, and they to Him, and to one another, all that they are capable of being.

This kingdom *advances or progresses silently*; grows without noise, like the mustard seed in the ground, which swells, germinates and at last becomes a tree of sufficient size to lodge the birds of the air. It penetrates and transforms the man who obtains admission into it. Its entrance into him, is his entrance into it. It affects our life from centre to circumference. It is, verily, like the leaven hid in the meal.

The kingdom of God is *expansive*, having both an extensive and intensive growth. Its dominion can be extended, and its authority admits of more perfect obedience. It is like the seed projected from the Sower's hand, which yielded "some an hundred, some sixty and some thirty-fold," in precious fruit.

This kingdom of God is the circle in which the invincible operations of grace are manifest, the mightiest victories are won; and the grandest triumphs achieved. Its subjects are rescued, liberated, and saved. The very wilderness is turned into a fruitful field, and the desert into the garden of the Lord. The ruined temple is restored, renovated, beautified, and made an habitation of God. The lost piece of silver is discovered, the wandering sheep found, and the spendthrift prodigal is compassionately welcomed home with "music and dancing."

Some few words are called for concerning the laws of this kingdom. These are for the most part set forth by its Founder, in the "Sermon on the Mount." After delineating the distinctive character of those who would fully correspond to His mind and will, and sketching the nature and depth of the influence which these would exert upon others, He proceeds to define the general relation of the new law and the vital principles of His legislation. Moral obedience He enforced, not merely by enjoining the performance of or abstinence from outward acts, but by tracing these to their deepest and most secret springs of thought and motive, and to the specific principles which underlie the prescriptions of the older law; though some of its ancient exactments are modified or set aside by the stricter purity, the genuine simplicity of motive and character, and the entire unselfishness on which the new Lawgiver insisted.

The required life of the new kingdom is there exhibited in detail. The duties of almsgiving, of prayer and fasting, for instance, are successively enforced; and it is insisted that in the performance of religious duties, God's will, and not any conventional standard of human opinion, must be kept steadily before the mind.

A careful perusal of this Sermon on the Mount will clearly show, not only the purity of its laws, but also the privileges and blessings given to the subjects of the kingdom. In it are roses, not thorns; pearls, not pebbles; love, not hatred; freedom, not bondage; humility, not pride;

forgiveness, not vengeance; reconciliation instead of enmity; and life in the place of death. It thus comprises salvation, resurrection, and glorification; the most valuable treasures, and the crown of righteousness which the Lord Himself will give "at that day." This kingdom the Great Teacher claims as His own, calling it My kingdom. In it He is recognised as "The blessed and only Potentate"; the "Alpha and Omega"; "the King of kings, and Lord of lords;" and the Governor whose "dominion is an everlasting dominion."

Yet highly exalted as He is, He is still Emmanuel, "God with us." He is the "Dayspring"; the "Faithful Witness"; the "Chief Corner-stone"; the "Captain of Salvation"; the "Great High Priest"; the "Prince of Peace"; the "Shepherd and Bishop of our souls"; the "Apostle of our Profession"; the "Lion of the Tribe of Judah"; the "Lamb of God"; the "Lord our Righteousness"; our "Advocate and Intercessor." How glorious a kingdom is this in which such a King reigns, in which such unbounded love and grace operate upon the highly favoured subjects; making them what they now are, and preparing them for what they shall hereafter be. The gracious designs, the ultimate ends, are blessed fellowship with the Father, Son, and with one another. It is a kingdom worthy of its Great Founder.

May we through Divine and sovereign mercy be worthy subjects of this kingdom—at once the kingdom of grace, of heaven, and of glory!

"His kingdom cannot fail, He rules o'er earth and heav'n;
The keys of death and hell are to our Jesus given.
Lift up the heart, lift up the voice,
Rejoice aloud, ye saints, rejoice."

DIVINE DEALINGS WITH A CHILD.

(Continued from page 281.)

"Leaves have their time to fall,
And flowers to wither at the north wind's breath;
And stars to set—but all,
Thou hast *all* seasons for thine own, O Death!

We know when moons shall wane;
When summer birds from far, shall cross the sea;
When autumn's hue shall tinge the golden grain.
But who shall teach us when to look for thee?"

THUS sang a sweet poetess; and observation confirms her testimony. The story of every family, the records on the stones of every cemetery, alike assure us that mankind are destined to pass the mystic portal that leads to another world at every period of human existence. The aged die, weary with life's long journey. The middle-aged are summoned, often when they can ill be spared. Infants, ere their intelligence has dawned, and their hearts have learned to love, leave us like opening buds, to blossom in a brighter world. We are telling of one who received the "home-call" at the age of the daughter of Jairus, for our Lottie was twelve years old.

It has often been remarked, when God has called the young to Himself, that in a way unnoticed at the time, He prepared their spirits for their early flight to Paradise. Their minds were prematurely

developed. The hearts were enlarged to receive His truth. Like exotic flowers which burst into full beauty and fragrance between sunrise and sunset, their characters were early matured. We thus speak of them as "heaven-born childreu," strange in their thoughts and ways concerning this world, and fitted to hold converse with angels before they were bidden to join the "heavenly host" above.

So was it with the daughter of Dr. Doddridge—"his eldest, dearest child, his lovely Betsy," who died young, on Friday, October 1st, 1736, and whose funeral sermon he wrote on her coffin from the words "She said, 'It is well,' and which, when that sad Sunday came, he preached "in the bitterness of his heart." We remember that this dear little thing accounted for everybody's loving her "because she loved everybody;" thus universally endearing herself in a way that might seem to have been precocious, had not her early decease made God's purpose plain.

Many have recalled, when children have thus been early removed, that their eyes had a "far-away look," as if they were wont to see what was invisible to us, and that they were at times hushed and silent, as if listening to other than human words. So another poet, in portraying the experience of one who passed away at the dawn of life, represents her as saying:—

" I hear a voice you cannot hear,
Which says I must not stay;
I see a hand you cannot see,
Which beckons me away."

We related how Lottie found great joy in writing, and gave, in our last paper, some extracts from her "Remembrance Book." These she seemed to have intended to extend and amplify into the perfect story of her life, which she began, but which her death brought to an abrupt close. Here is a lovely description of

A WINTER'S EVENING

in the happy quietude of her father's home :—

"In a cosy, comfortable kitchen sat five people. Two of them, a lady and gentleman, were busy over a game of draughts; and two, a boy and a lady, were playing at Halma. The gentleman was rather elderly, with white hair and beard, and beautiful brown eyes, which sparkled with fun as he watched the fix into which the young lady with whom he was playing was getting. She was evidently a visitor, for she had her hat on, while her mantle and fur were lying on a chair by her side.

"Near her sat the bright and healthy boy, who was playing Halma with his mother. Her attention was, however, divided between the game and a little girl she was nursing, whom we will call Lottie. She was a nice, pleasant-looking lady, with beautiful eyes and curly hair, which her little daughter could never leave off admiring. She was rather more than eleven years of age, but still not too big to be nursed, for she was the youngest child and she loved her mother dearly, so that it was no wonder that both her arms were round her neck, and her cheek constantly put up for a kiss. This night she did not feel well; her feet pained her, and every now and then she leaned her head on that kind shoulder. She could have sat there all night, for she loved to feel her mother's arms close round her, as she did this evening.

"She watched the two games that were going on, and seemed absorbed in them, though nobody, save One above, knew her real thoughts. She was really picturing to herself what she would be without her mother, as she had once been, for her first mother had died. This did not now matter much to her, for she could not recollect her other mother very well; but she *did* remember what home was before her father married again, and the changes for good that then came over everything—changes such as only a wise mother's presence could bring—and little untidy ways that most of us are apt to fall into were altered into all that was ladylike and gentlemanly.

"Presently Lottie squeezed her mother's hand a little tighter than usual, and, giving her a kiss, said, with evident pleasure, 'There, mother, I knew you would win.'

"The games were now over; the visitor was putting on her things to depart, while Mr. Layton was triumphing over her and teasing her, for he was a skilful player, and had won the game. 'Good-bye,' she said, stooping to kiss the child; 'make haste and get better.' Lottie then turned to her mother, who suggested that, as it was long past her bed-time, she should be undressed in the warm, while her brother very gently unlaced her boots for her.

"Her father stood studying her face, for every now and then the pain shot up from her feet, and she could not help showing it in her face; and Lottie knew that every sign of pain she made sent a fresh twinge through her father's heart. Her mother also felt anxious, and went for the doctor, for Lottie had long been in delicate health, and she did not know what might be the real cause of the little girl's pain. The doctor came and examined her and finally left her, and she slept heavily till the next morning."

Thus calmly, though doubtless she had a child's prevision that all this indicated what was very solemn and serious, the poor little hand that is now quiescent in death, told the story of that quiet evening at home.

We shall have a few more extracts to present, before bringing these records of "God's Dealings with a Child" to a close.

H. L. S.

A GARDEN OF THE LORD.

BY CHARLES HILL.

"I am come into My garden."—Sol. Song v. 1.

UPON the borders of a large tract of uncultivated land in the county of Suffolk, shrouded from observation, and remote from the busy avocations of life, stands, in happy quietude and peaceful serenity, a little garden of the planting of the Lord's right hand. To this a handful of wayfaring travellers, on pilgrimage to their heavenly Canaan, often resort to hold intercourse and communion with the God of their salvation. Here, according to His own gracious word, "I will be found of them that seek Me," His promise is frequently verified in their experience. They are thus favoured to feel His grace distil like dew upon their weary souls, refreshing, invigorating, encouraging, and strengthening them amidst the troubles and perplexities which intercept their way.

The labourer employed by the Great Husbandman in this little garden, possesses no scholastic education (save that of the blessed Spirit), having been called of God from the cultivation of the natural soil, to work in His vineyard, and to dig in the mines of eternal truth, that the work may be evidently and manifestly to the glory of His grace who doeth all things, both in heaven and earth, "according to the good pleasure of His own will."

I will now endeavour to describe, in my simple manner, a few of the flowers to be found in this garden. The first I notice, is one that occupies a prominent position, and one which the labourer delights to speak of to all his visitors. It is of inestimable value, matchless in beauty and perfection, and possessing virtues more precious than gold, yea, than much fine gold. It is called *The Plant of Renown*; the Righteous Branch, the Lord Jesus Christ, in His personal loveliness, perfect work, and various offices; Christ, the "All-and-in-All" of poor sensibly-lost, wretched, ruined, and undone sinners. Salvation from the demands of inflexible justice, a broken law, a depraved nature, a deceitful and desperately wicked heart, a tempting devil, and an alluring world. Christ, the exalted, living, safe and only way by which the ransomed of the Lord can return from cruel slavery and hard bondage, and come to Zion with songs of deliverance and everlasting joy upon their heads, where sorrow and sighing shall for ever flee away. Christ, the Author and Finisher, by His active and passive obedience, of a robe of perfect righteousness, in which the whole election of grace, the chosen tribes of the Lord, are covered and presented before the Father's throne, as the travail of His soul, without a spot, blemish, wrinkle, or any such thing;—perfect and complete in the accepted, beloved Christ, the Prophet, Priest, and King of His people; the great Shepherd of the sheep, the Husband of His Church, the Friend at all times, and under all circumstances, that "sticketh closer than a brother;" the "chiefest among ten thousand," and the "altogether lovely." "Whom have we in heaven like Christ? and who upon earth can be compared unto Him?"

Another flower which shows itself here, one of an imperishable and glorious nature, but one which Satan and his emissaries endeavour, as much as possible, to screen from observation, is called *Truth*; pure, simple, unadulterated sterling truth, that disclaims all connection with the fashionable divinity of the day (Arminianism); truth, that unhesitatingly declares it will have no confederacy with the unholy mutilators of God's Word; truth, that glories in the absolute and eternal fixtures of covenant grace; truth, that rejoices in the doctrines of electing and discriminating favour; truth, that blushes not at confessing the utter and absolute incapacity of the creature, either in will or action, to do anything to rescue itself from its fallen state, or render it acceptable to, or deserving of any favour at the hand of God, but exclaims with one of old, "Of myself I can do nothing;" truth, that triumphs in the full, free, finished and suitable work of our glorious and blessed Jesus.

Another flower, is that beauteous one called *Love*; free, sovereign, eternal, unchanging, and undeviating love, that "covers a multitude of sins"; that drowns the iniquities of the whole Israel of God in its fathomless depths; that washes even the remembrance of their transgressions away for ever, so that when they are sought for they can never be found; love, that constrains the saint, like Moses, to suffer reproach and affliction.

tion with the people of God, rather than to enjoy the pleasures of sin for a season ; esteeming the reproach of Christ greater riches than the treasures of Egypt ; love, that *flows* from the infinite bosom of a Triune Jehovah, and carries to its favoured objects sweet tokens of good ; witnesses their secret adoption into the family ; reveals their standing and interest in, and union to a precious Christ ; testifies of their entire justification ; shows the marriage contract of their Heavenly Bridegroom ; gives them a note of hand upon their Heavenly Banker, for all needed supplies ; and, in its *ebb-tide*, carries back the purchase of a Saviour's sufferings, and lands them safely, through every difficulty, at the footstool of the throne of glory ; plants a crown upon their heads ; puts a harp into their hands, and causes them to sing the sweet and never-ending song of praise unto God and to the Lamb, for His rich, unbounded, redeeming love.

There is likewise, in this garden, another flower, of a calm, gentle, and unassuming appearance, called *Humility*. This flower is become very rare and scarce in these times, owing to the introduction of a flower which is thought to resemble it, called *Servility* ; and so specious and plausible is the appearance it manifests, that many of the saints of God are deceived thereby ; and by reason of it, we find a pandering with the world, a striving to reconcile and unite the greatest and most glaring inconsistencies, and to blend light with darkness, and truth with error. A compromising spirit prevails under the garb of "Christian Charity." Men are fearful of speaking the plain, unsophisticated, naked truth, as it is in Jesus, because it will and must offend ; and so tender are they upon this point, that the honour of God is sometimes (however unintentionally) sacrificed, rather than their own characters should suffer in the world's estimation, and they themselves be accounted destitute of the spirit of universal love. This ought not to be. A *time-serving* generation shines not to the manifest glory of God.

True *Humility* is different to this ; it feels the creature's vileness, and mourns it before God. It looks to the pit from whence it was digged, and to the rock from whence it was hewn, and confesses its low origin. It carries the kindest and tenderest affection in its heart to every true child of God, and acknowledges him as a superior. It takes the lowest seat ; thinks itself the least of all saints, and knows itself the greatest of all sinners. It sympathises with the whole family, endeavours to assist them with their burdens ; while at the same time, it courts not the favour of the world, or the smiles of the great, neither will it pander to the vices of the rich.

I forbear for the present any further description, and offer this little nosegay, in love, to the readers of this Magazine, praying that God the Holy Spirit may breathe upon this garden and cause its precious scents to flow out, and render it refreshing to some of the household of faith. To His name be all the praise !*

* Written at Leiston in May, 1844, when the Author was in his twenty-third year. The garden intended was the Strict Baptist Church at Aldringham, Suffolk, and the pastor, Mr. R. Alldiss, by whom our late beloved friend was baptised.

THE TWO WAYS.

BY A. E. REALFF, LEICESTER.

“Wide is the gate, and broad is the way, that leadeth to destruction.” . . .
 “Strait is the gate, and narrow is the way, which leadeth unto life.”—Matt.
 vii. 13, 14.

THE holy Scriptures, uplifting the veil that lies between men and their future and final condition, reveal the fact that one of two destinies awaits us all—which are reached by two ways, here called by the Great Teacher Himself, “the way of life,” and “the way that leadeth to destruction.” To these the devout attention of the reader is invited.

THE BROAD ROAD.

Like many ordinary roads, this has two distinct and very different parts, yet the two are one, leading to the same place. There is a common road, for all kinds of vehicles; and also a pathway, or pavement, which is usually more elevated, cleaner, and better kept, being designed for foot-passengers only. So in the “broad way” of Scripture there is what may be described as a common way, which is frequented by the vicious, the profane, and the vulgar—a way that is in some places rough, and often unclean. In this way, multitudes run, or ride post-haste to hell. Fast-living men and women, noisy drunkards and swearers, people who are often seen in the world’s “Vanity Fair,” and all the foulest and vilest, drive on here in mad fury to the devil. You can hear them shout, and blaspheme, and sing their foolish, wicked—perhaps filthy—songs as they tear along. Everybody knows that they are making all speed to perdition.

But the “broad road” has also on either side its elevated foot-way, clean, smooth, and pleasant for the pedestrian. This is frequented by those that are respectable, according to the world’s estimation. Among these, honest tradesmen, artizans, musicians and orators are to be found. Not a few of them are of the better class of working men and their wives; physicians, clergymen, and other teachers of religion and morality, pharisees all, like those of old in their long robes, and with their broad phylacteries, also walk onward in this great throng. *This is the clean path to hell.* It is frequented by naturally moral and virtuous persons, in considerable numbers, people living what are called “blameless lives,” who receive much honour from their fellow-men. Listen. How these salute one another in terms of mutual respect and esteem. A few may be discovered reading sensible books, though most of them delight in literature that is vainly comic, foolish, and dissipating to the mind. Here and there, one may even be seen reading the Bible, and some actually praying in public. Not one of them, however, is a humble disciple of Christ, or a real lover of His truth and precepts. Not one, even of the most sanctimonious among them, ever in his life, offered a real, heart-felt, broken-hearted prayer. Not one understands at all the spiritual meaning of Scripture, though several are very proud of their knowledge of its literal interpretation, and of their gifts in talking about its literary beauty and historical interest.

In striking contrast to this, the Redeemer directs our attention to the “strait gate” and the “narrow way.” Why is this called

THE STRAIT GATE ?

Because, in the first place, it is *small and unattractive* to the natural mind. Those who "receive honour one of another," and prize not "the honour that cometh from God only," are not at all interested by the aspect this gate presents. Their taste is for something grander in appearance. Indeed the majority of persons look with scorn and contempt both upon it, and those who travel by it. The world styles these wayfarers "bigots," "enthusiasts," or "narrow-minded," and "strait-laced people." Spiritual Christianity does not by any means suit them. Many worldly persons do not object to religion; but rather regard it with favour; and of one kind of religion they even cordially approve. They hold with praying, but know nothing of the cries of an alarmed and spiritually awakened sinner. They profess to believe in the Bible, though they seldom read it, and never with hungering desires after pardon, peace, and holiness of life. They do not refuse to go to church or chapel; and some even join in membership, and sit down with God's people at the Lord's table; yet they are perfect strangers to the work of the Holy Spirit in their own hearts. They will perhaps give a certain part of their time and money to God's service, but this is without love either to the Lord or His people. If they have any affection for a true Christian, it is carnal and not spiritual. Outward charms, or natural attractiveness, rather than true, heart-and-soul religion, really obtain and holds their esteem (1 Cor. ii. 14). They favour an easy-going religion, that seems likely to increase their earthly comfort and social respectability, or that may augment their self-importance, or increase their gains.

Reader, these are solemn truths, which should come home to all that "profess and call themselves Christians," especially in these days in which religion of a kind is so prevalent and popular. Yet godliness is what it always was, and the teachings of our text remain unchanged.

"No wider is the gate, no broader is the way,
No smoother is the ancient path that leads to light and day;
No sweeter is the cup, nor less our lot of ill,
'Twas tribulation ages since, 'tis tribulation still."

(In a second paper, our subject will be concluded).

FOOD FOR THE FAMISHED.

BY O. S. DOLBEY.

"Blessed are they which do hunger and thirst after righteousness, for they shall be filled."—Matt. v. 6.

WHAT a comfort is this! Though as yet these have not attained to the righteousness of God as provided in the Gospel, they are still blessed—yes, "blessed with all spiritual blessing in heavenly things in Christ, according as God has chosen them in Him," and blessed them with life in their souls, and a desire for that which God has designed they shall ultimately possess. Wait they may, and indeed must, until the time to favour them comes; but the exercise of faith and hope in the meantime proves no small blessing, and works together for their good; and the assurance that "they shall be filled" is

an inspiration to them still to seek, knowing that "Faithful is He that has promised, who also will do it."

But O the blessedness of the realisation! What joy fills the soul when, by the word of God's grace and the witness of the Spirit, they feel that not only is the blood of the Lamb theirs in all its efficacy, but the obedience of Jehovah is their justifying righteousness in the sight of God. Then it is that with heartfelt gratitude they can sing with feeling, John Wesley's rendering of Zinzendorf's noble words:—

"Jesus, Thy blood and righteousness
My beauty are my glorious dress;
'Midst flaming world in these arrayed,
With joy shall I lift up my head."

—From *The Surrey Tabernacle Witness*.

EXTRACTS.

"HE WILL NOT ALWAYS CHIDE" (Psa. ciii. 9). He may, indeed, at intervals, as long as we live, for it is our mercy that He chastens whom He loves, that we "may not be condemned with the world" (1 Cor. xi. 32). But it will not be *only* chiding, *only* physic, *only* discipline—for then the spirit would fail and the souls He has made. His pity is such that no fire is heated without the Refiner's sitting by. He is touched with the feeling of our infirmities. Of old, when the lamps of the golden candlestick were trimmed for the night, and when the wick also was raised, incense was always to be offered at the same time. He knoweth our infirmities, our liability to misjudge and misinterpret His work of trimming. The incense (sweeter than our breath can be offensive) was therefore always used at such seasons. —LETTERS OF FREDERICK TYRON.

THE NEEDED MINISTRY.—"You seem troubled," said a friend to William Gadsby, of Manchester, as they were on their way to the chapel in which the latter was to preach. "I am," was his answer, "my mind is not at rest as to the text the Lord intends me to take." "Personally," replied his friend, "I don't care what text you take, if you are only helped to show me from the Bible and with Holy Ghost power that I am a living child of the living God." Reader, are you a Gospel minister? Then pray earnestly that you may be made useful to others in a similar condition. They will bless God for you through all eternity if you are favoured to effect so gracious an object.

THE hexapla or sixfold cluster of Divine benefits, enumerated in the one hundred and third Psalm, referred to in this month's "EARTHEN VESSEL" (page 271), recalls a remark of Mr. R. F. Jeffrey's during his pastorate at Folkestone. "Six blessings—one then, for every day in the week. And none for the Lord's day?" Nay, rather, *all for the Lord's-day*, to inspire and emphasise our sanctuary service of song and to help us to shout with exceeding joy—"Bless the Lord, O my soul." —J. L., KINGSTON-ON-THAMES.

"MANY know that others are wrong, but to keep up a party spirit will not *own the wrong*. Many places are in consequence full of confusion, and the blame is laid on those who *expose* the wrong and *not* on the guilty ones."—LETTERS OF FREDERICK TYRON.

"It is a *great* matter to be made willing to be nothing, that the Lord may be all: to be well or ill, to be in light or darkness, prosperity or adversity, as He sees fit; to be favoured with grace to pray, 'Thy will be done in earth as it is done in heaven.'—LETTERS OF FREDERICK TYRON.

"I HEARD Mr. Hazlerigg on Tuesday, at Bedford. He warned us against plunging into politics. "If we reach heaven, it will be a small matter who was Prime Minister when we died; and for those who perish, it will be a poor relief to know who was Prime Minister the day they went to hell."—LETTERS OF FREDERICK TYRON.

A PERIPETETIC PARSON.—"I hear that Pastor A. B. C., wants to leave his Church," said a friend. "I never knew the time in which this was not the case," was the reply, "when he happened to have a Church to leave. He has had eight; and in all cases, the people were uncommonly glad to get rid of him."

AT HOME IN HEAVEN.

(1 Thess. iv. 17.)

[An exact transcript of these long-loved verses, as they appear in "Original Hymns for Christian Worship," by James Montgomery, 1853.*]

I.

1. "FOR ever with the Lord!"
Amen; so let it be;
Life from the dead is in that word,
'Tis immortality.
2. Here in the body pent,
Absent from Him I roam,
Yet nightly pitch my moving tent,
A day's march nearer home.
3. My Father's house on high,
Home of my soul, how near,
At times, to faith's foreseeing eye
Thy golden gates appear.
4. Ah! then my spirit faints
To reach the land I love,
The bright inheritance of saints,
Jerusalem above.
5. Yet clouds will intervene
And all my prospect flies;
Like Noah's dove, I flit between
Rough seas and stormy skies.

6. Anon, the clouds depart,
The winds and waters cease,
While sweetly o'er my gladdened
heart
Expands the bow of peace.
7. Beneath its glowing arch,
Along the hallowed ground,
I see cherubic armies march,
A camp of fire around.
8. I hear at morn and even,
At noon and midnight hour,
The choral harmonies of heaven,
Earth's Babel-tongues o'erpower.
9. Then, then I feel that He,
Remember'd or forgot,
The LORD, is never far from me,
Though I perceive it not.

II.

1. In darkness, as in light
Hidden alike from view,

* James Montgomery (1771—1854) was the son of a Moravian minister. Wishing to follow his father's profession, he endeavoured to prepare for it; but his licence was refused; and he subsequently became a printer and the editor of a democratic journal, the *Sheffield Iris*, which was extensively popular. He was twice imprisoned for, as was untruthfully alleged, libelling the Government. He was a sincere Christian, a judicious critic, and a true poet, though he made versifying the relaxation of his leisure, rather than the great business of his life. His "World before the Flood," with his other poetical works, are mainly forgotten, his "Common Lot" being the only production of his muse popularly remembered. His hymns, principally that on "Prayer," the above, and his magnificent paraphrase of Psalm lxxii.—"Hail to the Lord's Anointed," will live while time lasts.

- I sleep, I wake, as in *His* sight,
Who looks all nature through.
3. All that I am, have been,
All that I yet may be,
He sees at once, as He hath seen,
And shall for ever see.
 4. How can I meet His eyes?
Mine on the Cross I cast,
And own myself a Saviour's prize,
Mercy from first to last.
 5. "For ever with the Lord,"
Father, if 'tis Thy will,
The promise of that faithful word
Even here to me fulfil.
 6. Be Thou at my right hand,
Then can I never fail;
Uphold Thou me, and I shall stand,
Fight and I must prevail.
 7. So when my latest breath
Shall rend the veil in twain,
By death I shall escape from death,
And life eternal gain.
 8. Knowing as I am known,
How shall I love that word,
- And oft repeat before the Throne,
"For ever with the Lord!"
9. Then though the soul enjoy
Communion high and sweet,
While worms this body must
destroy,
Both shall in glory meet.
 10. The trump of final doom
Will speak the self-same word,
And heav'n's voice thunder
through the tomb,
"For ever with the Lord!"
 11. The tomb shall echo deep
That death-awakening sound;
The saints shall hear it in their
sleep,
And answer from the ground.
 12. Then, upward as they fly,
That resurrection word
Shall be their shout of victory,
"For ever with the Lord!"
 13. That resurrection word
That shout of victory,
Once more.—"For ever with the
Lord!"
Amen; so let it be!

REVIEWS.

The Terror of the Lord an Inducement to Persuade Men. Real Discipleship and Motives Thereto. The Resurrection of the Dry Bones. Three sermons by Pastor J. W. Wren. Each, one penny; by post, three half-pence. D. H. Hale, 77, Waldeck-avenue, Bedford.

(CONCLUDING NOTICE.)

A DISTINCTION should be drawn between *preached* and *published* sermons. The former claim respectful attention. Faults in diction and delivery and even theological statements, which might have been more accurately expressed, call for great leniency of judgment. With a published discourse it is different. Though called a *sermon*, it is really a brief religious treatise, in a homiletical form; and all may express their thoughts upon it. With this conviction, we have dealt with the above. The preacher we have not met in public or private. We are strangers to his sphere of labour; nor are we aware who are his friends, or "from whom his crosses have come." We never before examined his publications; and all we know of him is derived from

those before us. We have indeed understood that he occasionally ministers in sanctuaries in which the truth had hitherto been maintained, and that he once appealed to Baptists of our faith and order for contributions towards the cost of a chapel for his own congregation.

These discourses have evidently been published with two objects—to *defend* certain sentiments, and to *defame* those who oppose them. Who these are—not being among the initiated—we have no idea.

It may be pleaded that our preacher should be commended for his manly independence, and for dealing with the Bible as he finds it. Many dare not do this—but *he*, "when a text is opened to his mind or laid upon his heart," declares its teachings, "whether men hear or forbear," in noble defiance of the preconceived notions of cramped and creed-bound professors.

This is plausible; but it must not preclude our bringing his assertions to the test of "the law and the testimony." Sermons should expound their texts; and advance and elucidate the

truths therein expressed or implied. Let us enquire whether those before us answer to these requirements.

"THE TERROR OF THE LORD AN INDUCEMENT TO PERSUADE MEN" is the title of a Discourse on 2 Cor. v. 11, a text which admits of *two* translations and consequently of *two* interpretations.

"Knowing, therefore, the terror of the Lord, we persuade men" (RECEIVED VERSION). This would mean that Paul and his colleagues, having learned from the Scriptures that the penal consequences of human sin will be very terrible, persuaded or urged people to escape from these by accepting Christ and becoming religious.

"Knowing, therefore, (or being, then, conscious of) the fear of the Lord, we persuade men" (REVISED VERSION). This would convey the idea that being gratefully conscious that they possessed the *grace* of fear, and were as God-honouring men, accepted and approved of Him, they persuaded, or endeavoured to convince men in general (as distinguished from the Christians addressed) of the validity of their commission and the integrity of their motives.

The first is an incorrect translation, does not accord with the context, and is contrary to the analogy of faith and God's covenant order of things. The second is a faithful rendering; is supported by modern scholars; harmonises the verse with its surroundings, and is consistent with Paul's known character and conduct.

The view of the majority of consistent Calvinists is known. We, however, cheerfully cede to our preacher, as the minister of a Free Church, absolute liberty to form and express his own opinion on this or any other part of the Bible, much as his views might differ from our own. He is pleased to adopt the first, and, as we believe, the erroneous interpretation of his text; but, greatly to our surprise, he withholds his reasons for so doing. He reads his Greek Testament, and at times advances original renderings. Here, where his scholarship should have been to the front, he fails to utilise it. Like many others, therefore, he departs from, or adheres to our ordinary Bible, as it suits his purpose. He re-translates Ezek. xxxvii. 7 and Matt. xxviii. 20. This text he leaves intact, though employing it in a sense which, he must be aware, has been disputed.

We do not assert that no truthful and experimental ministers share his view. Dr. Gill, misled by the Arabic Version,

which has no authority, inclined to it; and many other worthy men may, for aught we know, entertain it.

We can, also, well understand that in the hands of a minister of the Spirit, the text, as thus understood, might be made effective and profitable, were he to describe how he himself was brought to know "the terror of the Lord," which as he believes, is here referred to. The elect of God will never be consigned to Hell; but Hell has come, with more or less terror of apprehension, to all who are bound for Heaven. The law in its condemning power has carried the condemnation of death into their souls; and conscience, awakened by grace, has tremblingly admitted the equity of the Divine sentence. "The terror of the Lord" might thus be well said to be "known." Spirit-taught preachers have often taken their hearers into their confidence as to how they were led to plead "guilty" before a holy and heart-searching God; and how by the application of the blood of the Lamb they first felt their "guilt recede and their terror die."

This should have been our preacher's course when dealing with the text, as he regards it. No word of experimental testimony is, however, advanced, and he thus misses a great opportunity of urging the claims of religion, on the ground of the Justice of God and of the power of grace to banish terror from the soul of a contrite sinner. His testimony is purely that of a minister of the letter; which, while it may affright nature, is valueless to one who is crying "What must I do to be saved?" It "hurries the goats and worries the sheep," would be no unfair comment on this dry and savourless discourse.

THE GOSPEL OF PERSUASION.

Arminian preachers, consistently with their theology, urge unregenerate and unconverted men to accept Christ and thus to become religious. The ministry of the saintly J. G. Pike, of Wisbech, was largely of this order, as his once popular book, "Persuasions to Early Piety," exemplifies. In his really eloquent fifteenth chapter, he presents in the most faithful, earnest, and tender terms "the terrors and the fearful consequences of death and judgment, as a reason to the unconverted for early piety." We do not disparage the ministry of such devoted men, who stand or fall to *their* Master, as we to *ours*. They are not intruders on our premises, and we wish them well on their own.

Their method of evangelising is, however, not Paul's, whose aim was "by manifestation of the truth to commend himself to every man's conscience in the sight of God" (2 Cor. iv. 2) by declaring "the whole counsel of God" (Acts xx. 27, R.V.). We likewise, as Christian teachers, have sided with the Apostle. We do not persuade natural men to become pious. One indeed, does persuade in the matter of salvation—as our preacher correctly tells us (page 131). He that effects this is Lord of the sinner's will, and His persuasion supersedes all other. Why then, has this practice of creature-persuading been introduced? The reason is obvious. Evangelical results were felt to be tardy and few; denominational progress was unsatisfactory; our congregations were diminishing. This was traced to *hyperism*, and it was thought that if this could be modified, and lethargic nature aroused, better days would dawn. If, while we retained Calvin's plough, we borrowed a heifer or two from the team of his rival Arminius; if the notes of the silver trumpet of Free-grace were blended with the fanfare of the brazen trumpets of free-will, prosperity would come, conversions and baptisms would be multiplied, our ministers would be popular, cash would flow in, and all be well. To effect this, such sermons as these before us, are at times forced on our congregations; but their dangerous tendency demands earnest refutation.

This preacher is an avowed Calvinist. "Our change of heart (his own) toward God" was "wholly due to sovereign grace" (page 137). He must, therefore, hold that "the word of the Lord is for ever settled in the heaven" (Psa. cxix. 89), and that "whom He foreknew and predestinated," these also He progressively calls, justifies and glorifies (Rom. viii. 29, 30).

Notwithstanding this, "in strong and plain words of warning and exhortation," he, in another place, bids those "who are living in sin, and over whose heads hangs the terror of the Lord, turn from their sins, and seek to obtain an interest in God's salvation." (page 121). Here, couched in the nine italicised words, is Arminianism in its most God-dishonouring form. An interest in God's salvation is a covenant favour which was bestowed before Time, in accordance with "the good pleasure of His will" (Eph. i. 5, 6). It is obtained without their seeking, by the election of grace, and is sovereignly withheld from the rest (Rom. x. 20, and xi. 7). By "per-

suading" his ungodly hearers to "seek to obtain it," however, the preacher more than implies, not only that these great issues are not eternally settled, but that sinners, if aroused to a due sense of their natural ability, may arrange matters to their own personal advantage and salvation.

CONSCIOUS SINNERS OVERLOOKED.

It will be observed that conscious and contrite sinners—to whom Hart so often and so feelingly refers (see hymns 18, 38, 91, and 100, or Gadsby's Selection 306, 89, 806, and 723)—are not here addressed; nor, that we are aware, does the preacher drop one special word to such in all these three discourses.

Such, however, "despairing of favour, dark, helpless, and forlorn," should indisputably be specially and scripturally addressed on this subject. It is an essential branch of evangelical testimony. These, therefore, should be encouraged to seek for signs and tokens for good, to "assure their conscience of her part in the Redeemer's blood." A truthful preacher who has a firm, if a feeble hope, that God has "thoughts of peace and not of evil towards" him, and who can recall how his own "pardon was sealed" and his own "peace was assured" could never bid a wicked man seek to obtain an interest in God's salvation. His experience of God's dealings in his own soul would prevent his doing so. But he would freely tell a poor trembling sinner to seek to ascertain whether he possessed this—whether his name was of old inscribed in God's record of those who should "obtain mercy."

Often have we ourselves sung with solemn and deep feeling:—

"In Thy fair book of life and grace, O may
I find my name,
Recorded in some humble place beneath
my Lord the Lamb."

Such exhortations as our preacher here deals out to abandoned and reckless men, are, however, altogether contrary to the Gospel of the free grace of God; nor have they anything to do with the words on which his remarks are supposed to be based.

"REAL DISCIPLESHIP AND MOTIVES THEREUNTO," is a discourse upon Mark viii. 34—37:—

"Whosoever will (or wills to) come after Me, let him deny himself, and take up his cross, and follow Me. For whosoever will (or wills to) save his life shall lose it; and whosoever shall lose his life for My sake and the Gospel's, the same shall save it. For what shall

it profit a man, if he shall gain the whole world, and lose his own soul (forfeit his own *life*) or what shall a man give in exchange for his soul (or as an equivalent for his *life*)?

Here again, it is extraordinary that our preacher does not turn his knowledge of Greek to account, for the instruction of his people. The text surely calls for such elucidation. It has been supposed to teach the worth of the soul (or man's immaterial and immortal part), and the conditions upon which its salvation is bestowed by God. On its authority it has therefore, been stated, that the value of a soul exceeds that of the world, and that to secure it from helpless and hopeless ruin, self must be denied: one's cross taken; and Christ followed as the great Exemplar.

This, many devout students have seen to be not only contrary to God's order of things in accomplishing His people's salvation; but cruelly embarrassing to distressed sinners who are "asking their way to Zion with their faces thitherward." It is blank legality. No man ever saves, or contributes to the salvation of his own soul. It is sheer absurdity. No man ever dreamed of seeking to obtain the world by offering his soul in exchange for it. It perverts the Gospel. No cross should be interposed between anxious sinners and the living Saviour; and such characters should be encouraged, not to imitate Him, but to come to Him in faith, and await His pleasure.

How different the words appear when read in their connection under the tuition of the Spirit. The Lord did not utter them as an abstract statement of the soul's worth. Their design is not to instruct sinners how to escape from the wrath to come. What we mean by the term "soul," as generally understood, was probably not, at this time, in Christ's mind at all. The word "life" (*psyche*) (four times repeated) here means human existence in its fullness of purpose and power—life, as the Son of God only could regard it, that solemn heritage of capacity and influence which all possess, and which may be utilised or forfeited while we are sojourners here.

Christ Himself was the man to whom He referred. Peter had urged him to avoid an ignominious and painful death. To suffer and die for His elect Church was, however, the crowning purpose of His incarnation and advent—in a word, His "life" (*psyche*) which so far from abandoning for what the world could offer, He gave "for the

ransom of many" (Matt. xx. 28). Had not this been surrendered, all had been lost; but freely yielded, it was grandly regained in His present glory, and the salvation of His people.

Thus He fully submitted to a law which is also binding on His followers. The world offers everyone *something* for his influence and interest—but what will its pleasures, patronage, and honours avail, if for these, a man parts with what alone can enable him to be his best and truest self, and to live to God's glory? This is true of men of every rank and station, but especially of Christians. Our preacher's text, therefore, refers—not to salvation from "the wrath to come," but to the law of discipleship and service, which was in force *literally*, while the Master was on earth, and will be so *spiritually* to the end of time.

All true disciples of Christ are heaven-born, and forgiven sinners; but all such are not His docile and earnest disciples. A discourse from this text might, therefore, be of great use, if it were made clear that discipleship is required from those only whose souls are saved. This our preacher at times seems to do. "Take up your cross, my *Christian hearer*" (page 135), but towards the close, he addresses *unconverted persons* on "the loss of the soul" in quite another strain, and strives to frighten these into doing what (as he imagines) his text enjoins, and tells a very gruesome but unauthenticated story, to work them up into denying themselves, and giving up the world in order that they may thus be saved. Thus our preacher again misuses his text to support the views to which we object.

"THE RESURRECTION OF THE DRY BONES," is a discourse upon Ezekiel xxxvii. 1—14, which records a vision symbolically predicting Israel's restoration after the captivity, already promised in plain terms in the preceding chapter (xxxvi. 24). The Nation, dispersed, degraded, and deprived of its ancient prestige, is presented under the figure of a number of human bones lying in a valley; and the people, under the idea of a resurrection, are promised that they shall return to the land of their fathers, and enjoy a renewal of Divine favour.

So suggestive is the language employed, that it has been generally felt that something further than the national restoration of the Jews a few years later, must be intended. Some, accordingly, with C. H. Spurgeon, view

it as a forecast of a *future ingathering* of the whole *Jewish nation* (Sermons, No. 582).

Others have viewed it as descriptive of the *Resurrection* at the last day.

William Gadsby, in a sermon on "Risen with Christ" (Col. iii. 1), beautifully advances it to illustrate a revival of experimental religion in the hearts of those who by the withdrawal of the influences of the Spirit, have become dead and dark in their sorrowful experience.

It is frequently employed by free-will preachers, as it can easily be accommodated to their notions of creature ability, and the inherent power of the Gospel, *in the letter*, to effect the salvation of men. Thus:--

"Arise, ye dead," Arminius cries, 'arise ye dead in sin.

Unstop your ears, unclothe your eyes, and a new life begin;'

Upon the idol man, he'll call, and pompously declare,

Though slightly damaged by the fall, how great his powers are!"

It has also been regarded by some evangelical ministers of limited spiritual intelligence, as setting forth in a figurative way, the operation of the Spirit, through the Gospel, upon the hearts of elect and redeemed sinners. James Wells, however, long since, showed that this idea is untenable. Those whom these "bones" represented could "hear" God's Word (verse 4); could feel their condition; and express their sorrow in words (verse 11). No parallel, therefore, can be drawn between these and men that are "dead in trespasses and sins." That "the dead know not anything" (Eccles. ix. 5), is both a natural and a spiritual truth. All attempts to trace this supposed analogy have accordingly failed; nor is it greatly to our preacher's discredit to say that he has not accomplished what other and abler men have found to be impossible.

His third sermon is thus seen to afford no support to the doctrines that he is anxious to promulgate.

We have done. For fourpence halfpenny, a reader can procure these discourses; and decide whether our quotations are fair or garbled; and our remarks just or not.

Toplady insisted that a truthful minister should keep his pulpit as free from erroneous testimony as his marital couch from dishonour; a sentiment which such men as we named last month warmly endorsed. To us it seems a grievous wrong that the sentiments of these sermons should be

enunciated in chapels erected at the expense of Christians who protested against Arminianism, and loathed the bewildering contradictions of Fullerism.

As for the preacher, we can but hope that in the future, he will have grace to exemplify

"That men may rise on stepping-stones,
Of their dead selves to higher things."

A Small Memento of Frederick Tryon, of "Cave Adullam Chapel," Deeping St. James, Lincolnshire. London: E. Wilmshurst, Blackheath, and Warwick-lane, E.C., 1904. (Price not furnished).

A MINISTER so gracious, and so owned of the Lord, as the subject of this handsome memorial volume, was entitled to a becoming record of his life and labours, and we have read this Memento, not only with pleasure, but with a sense of unction and soul-profit, for which we are really grateful to God. Biography is often unsatisfactory reading. The creature is praised. Faults and blunders are unnoticed; commonplace talents and excellencies are unduly extolled; the Saviour is little seen; the Spirit's essential work has feeble recognition—while "a fancy portrait" rather than a faithful portrayal and analysis of a character, is really what we too often find in modern "appreciations" and Memoirs. *This* is an honest and a living book. It mainly consists of extracts from the diary of the departed; a number of his letters to Christian relatives and friends; and three sermons, including notes of the last he delivered. These, which occupy 343 pages, are preceded by an excellent and spirited likeness; and a biographical sketch from the pen of his son, M. J. Tryon, pastor of the Baptist Church at Stamford—once the sphere of the labours of J. C. Philpot, who still speaks, by his writings, to so many of God's true and tried people.

This sketch is wonderfully interesting. The facts which it records are succinctly, but vividly related. He, whose life-story is told is presented as an old-fashioned gentleman, an experienced Christian, and a faithful pastor, with filial reverence, but without flattery. In twenty-four pages we have a readable and reliable account of "a grave, god-fearing man," who wisely and worthily utilised his somewhat rare powers, privileges, and opportunities to the glory of God, and the advantage of His people.

We could have wished that these biographical records were more

extended. Even, as was the tenor of Mr. Tryon's life, it included episodes on which we should value fuller information. For instance, in 1838, Mr. Philpot was united to Miss Sarah L. Keal, of Oakham, a sweet and saintly lady, who though she avowed her love to the dear Redeemer, was not a member of a Gospel Church. The subject of this memoir, not only regarded this union with disfavour, but went to the length of making it a matter of rebuke in a public way. We confess that we cannot see why a wedding between two God-fearing persons should be deferred, because the Spirit has not yet vouchsafed to one of them the measure of the assurance of faith which alone would justify a person with a tender conscience in professing Christ by baptism. That a stern sense of loyalty to his Master was Mr. Tryon's animating motive no one questions; but as the story came to us in print, and everyone at one time knew it; we should have been glad to learn how this and one or two other incidents were regarded by him, in the evening of his long and beautiful life.

A few explanatory notes on matters referred to in the book, would also have greatly added to its interest and value. The reference to Isabella Campbell

(page 328), and her singular connection with Thomas Erskine, and the Row Heresy; "the Luther Commemoration" (page 263); Dr. Duncan, Rabbi, as he was styled (page 236); Bradlaugh, and Mr. Gladstone's proposition to relieve him from taking the required oath (page 170); the theology of the "Marrow" party in Scotland (page 136), etc., etc. — are all somewhat unintelligible allusions to "a general reader," but which a few pen-strokes would have made plain.

Our brother, who edits these papers and letters of his sainted father's, has had educational privileges and opportunities above many, and is evidently a well-informed as well as a gracious man; and should not, we venture to think, have overlooked the fact that general knowledge, especially on religious matters, is unhappily rare in the present day. Phrases and allusions which an ordinary reader does not understand, are obstacles in his way; while if explained, their point and propriety would be appreciated by all.

We make these suggestions with deference; and without implying any lack of ability or care on the part of the Editor; who has our hearty thanks for this his labour of love.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

THE ACTON STRICT BAPTIST TABERNACLE, ACTON LANE, ACTON, W.

HARVEST thanksgiving meetings were held on Tuesday, Sept. 13th. Mr. Geo. W. Thomas preached a sermon in the afternoon, taking for his text Gen. xli. 56, "The famine was over all the face of the earth: and Joseph opened all the storehouses, and sold unto the Egyptians; and the famine waxed sore in the land of Egypt." The text spoke, said the preacher, of an universal misery; not only in Egypt, but over all the face of the earth, was there a famine. He had recently visited the far west of Ireland, and had seen there misery and destitution such as he had never witnessed in England; and the source of all this misery was sin. Sin was the universal misery; it was found alike in the palace of the King and in the cabins of Connemara. Go where you would, you would find thousands famishing through sin. When Joseph opened the storehouses of Egypt, crowds came, and the reason the people

flocked to the storehouses was that they felt their need, and must have the corn or die. So, when we as sinners were brought to feel our need, the work of God the Holy Spirit alone, we came to Jesus Christ, who has opened storehouses of mercy and grace, and never could we be satisfied until that need was supplied. Some had a long journey to take to get to Joseph, but Jesus came to just where the poor needy one was. When the Centurion at Capernaum besought Jesus for his servant at home, sick of the palsy, Jesus said, "I will come and heal him." When, too, Jairus pleaded with Him for his little daughter lying at the point of death, Jesus went with him to the house. We might go to Jesus at all times; all together; and all at once. And He who said, "I will in no wise cast out him that cometh unto Me," was He who had taken away our sin, and whose mercy and grace were inexhaustible. Joseph sold the corn to the Egyptians, but, said the speaker, we have a cheap Gospel, "Ho, everyone that thirsteth," saith Christ by His prophet, "come ye to the waters, and

he that hath no money; come ye, buy and eat; yea come, buy wine and milk without money and without price." The Lord's people are always hungering and thirsting, but "Blessed," said Jesus, "are they which do hunger and thirst after righteousness, for they shall be filled." The day is coming when He shall say, "Come ye blessed of My Father, inherit the kingdom prepared for you from before the foundation of the world." "Then shall they hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters, and God shall wipe away all tears from their eyes."

After the tea, a public meeting was held, presided over by our genial brother, Mr. H. Adams. The hymn, "Come, ye thankful people come" having been sung, the chairman read Psalm lxxv., and then asked Mr. S. H. Brown to engage in prayer. In his opening remarks, Mr. Adams said it was a glorious thing to give thanks unto God for our harvest. Notwithstanding all our unworthiness God had been faithful to His promise, and had given not only seedtime, but an abundant harvest, and he trusted that spiritually we might have some of the finest of the wheat in the evening's addresses. He called upon Mr. G. W. Thomas first to speak. He said it was meet and right to gather for thanksgiving unto God. His text was one upon which he had never before spoken during his twenty-three year's ministry, and would be found in Gen. viii. 22, "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease." God had proved Himself a covenant-keeping God. There had been years when the harvest had been scanty as well as years of abundant harvests, but never had there been a year without a harvest.

Mr. S. T. Belohar next spoke, and gave an interesting account of his connection with the Acton Cause more than twenty years ago, when services were held in Mr. J. W. Martin's house, where he preached his second sermon. He expressed pleasure in visiting the Cause once more, and in its present meeting-place. Briefly dwelling upon the words, "He hath not dealt with us after our sins" (Psalm ciii. 10), he remarked that God had dealt with our Substitute; upon Him He had laid the iniquity of us all. God in His dealings with His people had shewn Himself a gracious and wonder-working God.

Mr. A. J. Robbins, who followed, said Gal. vi. 7, "Whatsoever a man soweth that shall he also reap," had been impressed upon his mind. They were

very solemn words for sinners, and for the people of God, whilst they had a special importance for preachers and Sunday-school teachers. We were always sowing either good or bad seed. Every word spoken was a seed of the one description or the other. To the sower of the good seed of the kingdom, the words were a great encouragement. There would be a reaping time they were assured. If we had not texts like this, we should give up. In spite of all discouragements we knew there would be a harvest, and as a Sunday-school teacher, he thanked God for this text.

Mr. A. Silvester, the last speaker, based his remarks upon Phil. iv. 4, "Rejoice in the Lord alway; again I say, rejoice." He spoke (1st) of the pleasant occupation, "Rejoicing"; (2nd) of the subject of rejoicing, God in the Trinity of His persons, "Father, Son, and Holy Spirit," and (3rd) of the time of rejoicing. "Alway," even in tribulation, for God would supply all our needs, and finally at the Great Harvest would bring us into His presence, where there would be fulness of joy and pleasures for evermore.

After a few words by the chairman, of exhortation and encouragement to sow the seed besides all waters, to scatter broadcast the Word of God, an excellent and happy meeting was appropriately closed with singing, "The God of Harvest praise," and the Benediction. S. G. E.

TUNSTALL.—On Sunday, Aug. 7th, our pastor had the privilege of immersing two brethren, and on Sept. 4th, a young sister, who were subsequently received into the Church. We rejoice in these signs of blessing on our pastor's labours. We hope that others may soon follow, and all may stand firm and steadfast.

HADLEIGH.—Through the kindness of friends, our school children on July 20th, spent a pleasant day in a meadow, kindly lent by Mr. Keeble, at the Station Farm. Various games were indulged in during the afternoon, and at tea we had the company of several friends, and at the close each child was presented with a prize. — ONE INTERESTED.

STONHAM PARVA (BETHEL).—The Sunday-school celebrated its 41st anniversary on Lord's-day, June 19th. Our brother Bardens was the preacher, and we spent a good day together. On July 13th, the children, teachers, and friends spent a happy day in a meadow near the chapel, kindly lent by Mr. Turner, one of the churchwardens. We were glad to have our pastor with us for the first time. On August 14th, the pastor dis-

tributed the prizes, and on behalf of the children and friends, presented brother Dorling, who we regret to say is leaving us, with a beautiful family Bible. Our brother was taken entirely by surprise, and feelingly thanked the friends for the gift. May God guide them in the future.—A. G. HALL, *Supt.*

NORTHAMPTON.—Sunday-school anniversary services in connection with Providence Chapel were held on August 28th, when Mr. Boulton (Chelmsford) was graciously helped to deliver the message of God. The morning was in touch with Jabez's prayer. In the afternoon an address to the school children was given from the words, "Enter not into the path of the wicked." Evening text. "When I see the blood I will pass over you." Prayer was made in the early morn for blessing to rest upon this anniversary, and we hope and trust it was so. It was the first time of Mr. Boulton's appearance in Northampton, but we hope it will not be the last, for we felt it good to be there. On Sunday, August 21st, we were delighted to have Mr. E. Marsh in our midst; it was like old times again. We are glad and thankful that God has again raised him up to blow the Gospel trumpet. May he be long spared to us a faithful minister of Christ. Mr. E. Marsh made appropriate remarks in reference to our late beloved pastor, Mr. J. Walker (this being the fifth anniversary of his death), as in the evening he spoke from the words "My times are in Thine hand." May God bless these special services, and may we in after-days see there was a needs-be for these changes.—E. H.

TOLLINGTON PARK (ZOAR).—The 27th anniversary was held on September 11th, when two sermons were preached by Mr. W. Harris—that in the morning from Mark v. 28, and in the evening from Psa. xxiii. 6. Our brother was greatly blessed in speaking and the people in hearing. Congregations were good. The services were continued on the following Tuesday, when our brother, G. Savage, preached in the afternoon from 2 Cor. iii. 18. The Word was enjoyed by many who were present. Tea was partaken of by a good company of friends. At 6.30 the public meeting was also presided over by our brother G. Savage, commencing with the hymn "Blest be the tie that binds," &c., after which our brother read Phil. iv. 1-8, and made some good remarks thereon. Brother Sandall, jun., implored the Divine blessing. The hymn "Kindred in Christ for His dear sake," &c., having been sung, a brief report of the past year's work was given by the writer. Through much mercy we have been helped both spiritually and finan-

cially. We have been favoured with faithful men of God in breaking the "Bread of Life," so that we have been fed with the pure Word of Truth. The following brethren then addressed the meeting:—Brethren Palmer (from Gen. xviii. 11), Margerum (from Acts xx. 32), Mayhew (from Psa. ciii. 2). Brother Sandall, senr., gave a few encouraging words, as the time was getting late, and the singing of "All hail the power of Jesu's name," &c., and the Benediction by the chairman, brought another happy season to a close. The collections were good. "Praise God from Whom all blessings flow."—T. H. MITSON.

KINGSTON (PROVIDENCE).—The 59th anniversary was held on Monday, September 5th, when Mr. Mitchell preached in the afternoon from Rev. xxii. 4, "And they shall see His face: and His name shall be in their forehead;" Mr. Hazelton in the evening from 2 Kings v. 11 on the words "I thought." Both sermons were much appreciated, and we were greatly encouraged by the presence of many friends from other Churches. Collections good.

BETHNAL GREEN (HOPE).—The 50th anniversary of the formation of the Church was held on Sunday and Tuesday, September 11th and 13th. On the Lord's-day two very profitable and encouraging sermons were delivered by our esteemed pastor. On Tuesday afternoon we were favoured with a very savoury sermon by our brother Mitchell (of Chadwell-street), after which a goodly number of friends sat down to tea. The evening meeting commenced at 6.30, presided over by our pastor, in the unavoidable absence of our dear brother, Mr. Thomas Daynes Wood, through the serious illness of his dear son, but who, in thoughtful kindness, sent a generous donation for the collection. Very profitable addresses were given by our brethren—Mr. J. P. Gibbens, Mr. E. Mitchell, Mr. W. H. Rose, and Mr. J. Parnell. It was then proposed by brother Theobald, and seconded by brother Hyder (two of the deacons), that a message of kindest and deepest sympathy be sent from this meeting to Mr. and Mrs. Wood in this the season of their sorrow. This was at once warmly responded to and unanimously adopted. The services throughout were of a very happy and truly spiritual character, and many testified they had felt it good to be there. After singing the well-known hymn of Joseph Irons, commencing "When Christian friends together meet," the meeting closed with the Benediction.

A BRIEF HISTORICAL ACCOUNT
OF THE CHURCH AT
PRITTLEWELL.

PASTOR J. CHANDLER.

From the memoirs of the late Mr. Westrop it appears, that as far back as 1823-1824 a few people met at the house of Mr. Warren at Prittlewell, and a Mr. Stevens preached to them once a fortnight.

The Baptist Church at Prittlewell, however, originated at the village of Southchurch. Here a few poor people, who loved the truth, met for worship in a cottage. One of the number, after a while, built a sanctuary for them at a cost of £20. In this they met to worship Him whom their souls loved. The first sermon in the new chapel was preached by Mr. Westrop from Psa. cxviii. 25, "Save now, I beseech Thee, O Lord. O Lord, I beseech Thee, send now prosperity."

Time went on, and a gracious gentleman named Sutton, who was in the habit of worshipping at Gower-street, came down to Southend for the benefit of his health. Prittlewell at this time was a real country village. After staying in Southend a few days, Mr. Sutton drove over to Prittlewell. He enquired at the barber's shop where the truth was preached. The barber, surprised at the question, replied, "There is a church and a chapel, what more do you want?" From the barber he went to the shoemaker. Here he met with better success, for whilst the shoemaker told him he would not find it in Prittlewell, he informed him that if he went to Southchurch, 2½ miles away, he would find a few poor people who met in a room for worship, and to whom one of the brethren spoke now and then in the Lord's name. The shoemaker being struck with the appearance of Mr. Sutton asked him if he were a speaker. "No," replied Mr. Sutton, "I'm only a poor groaner."

The next Sabbath, accompanied by a lady and child, Mr. Sutton found the people out, and the truth found him out. At the close of the service the friends, according to custom, made a collection. When Mr. Sutton added his mite of £1 the dear folk were quite overcome by such kindness. He spent the next Sabbath with them, and on returning to London wrote to Mr. Westrop the following letter:—

"2, Islington Green, London.

"My dear Sir,—You will, I trust, excuse this liberty I, not having the pleasure of a personal acquaintance with you, but your good wife will no doubt recollect seeing me at Southchurch with a lady and a little girl. The two Lord's-days I spent with the little band at Southchurch I shall never forget—the pure truth held, the sim-

licity and godly sincerity of the minister and people, were such as did my heart good. You will much oblige by sending me a few particulars concerning the people and their needs, and also about their minister. I feel disposed to do something for the little Cause. You, I think, can inform me in what way I can help them.

"J. SUTTON."

The outcome of this was that after some trouble Mr. Sutton instructed our brother, Mr. I. C. Johnson, now of Gravesend, to purchase the property upon which the chapel stands, and to build a little chapel for the people, the rent of the cottages to go towards the support of the ministry, to help the poor of the Church, and to keep the chapel in repair.

The first pastor of the little Cause was dear old Anthony Smith, a poor labourer who got his living by selling water at so much per pail, and on the Lord's-day telling poor sinners of the living water.

Mr. Johnson assisted at the opening of the chapel, and Mr. Smith continued as pastor from 1854 to 1874. All that is mortal of him lies in the churchyard opposite, a monument being placed over his grave by a few loving friends. The Church had supplies for a time after Mr. Smith's decease, and subsequently Mr. Margerum was chosen pastor, and served the Church for two years.

In 1886 our beloved pastor, Mr. Chandler, joined the Church, which at that time consisted of but six members, though many friends of like faith and order communed with them. After a while brother Chandler was asked to preach every fifth Sunday in the month, and on October 27th, 1889, five were added to the Church. Our pastor was asked then to preach on the second Lord's-day in each month.

In April, 1891, in faith and hope a Sunday-school was commenced, and the Lord has abundantly blest the effort.

On November 30th our pastor was invited to supply the pulpit for three months with a view to the pastorate; and on May 4th, 1892, he was unanimously chosen pastor, and the Lord has owned and blest his ministry to the people. There is now a membership of 49. As a Church we dwell together in peace, love and unity, and are looking forward to the time when pastor, deacons, trustees and people will be of one heart in enlarging the house of God.
H. D. M.

PORTSMOUTH (REHOBOTH, TERWICK-STREET).—On Sunday, Sept. 18th, we celebrated our ninth anniversary. Brother W. R. Barnett preached two sermons. In the morning from Psa. cxv. 12, taking a retrospective view of the past, and how the Lord had

been mindful of us. In the evening from Ps. xxxix. 7, which is our position as a Church—"Hoping in God." On Monday tea was partaken of at 5.30. In the evening, at 7 p.m., our esteemed brother, Mr. Ayling, of Chiddingfold, preached from Matt. xviii. 16. Among others we had the pleasure of seeing brother and sister Phillimore from Eastleigh, and others from neighbouring Churches, which greatly cheered us. Most of the friends were favoured in hearing, and felt it a time to be remembered. The numbers were much smaller than usual as several are laid aside, but all present joined heartily in singing; "All hail the power of Jesu's name." A few words of prayer and praise to our gracious God closed our anniversary.—
JOHN S. JORDAN, *Hon. Sec.*

WANDSWORTH (WEST HILL).—It is very gratifying to us to record the pleasing fact that the Cause here has considerably revived under the ministry of our esteemed pastor, T. Jones. On September 11th he conducted special services to acknowledge God's great goodness in providence in the bountiful harvest of the ingathered crops. Large congregations assembled both morning and evening, and listened with pleasure and profit to the discourses delivered, which were truly in harmony with the occasion. The services were continued on Tuesday, when a goodly company gathered round the social board, exchanging friendly greetings and indulging in Christian fellowship. A public meeting under the presidency of our friend, Mr. Appleton, and sound Gospel addresses by brethren Andrews on the "Open hand of God," Burrows on "Thanksgiving," Brown on "God gave the increase," which was followed by our pastor, who spoke of "The bow in the cloud." Special hymns and anthems were very creditably rendered by the choir under the leadership of brother Deane, whose services were duly acknowledged by a cordial vote of thanks moved by the pastor, who takes great interest in the praise part of our services. Votes of thanks to the chairman, speakers, and ladies were proposed by deacon Cooper, seconded by deacon Deane. After the closing hymn and Benediction, hearty expressions of Christian kindness to each other closed a very happy and cheerful service. The collections, which exceeded £11, will be divided our Church Funds and the Aged Pilgrims' Friend Society.

COTTAGE SERVICES.

It was to us a real joy to be able to be present at one of the services which are held in many of the villages of Suffolk. Gathered in the kitchen and an adjoining room of a farmhouse were a good number of people. Our dear brother

Ward from Laxfield was present. The meeting was warm, hearty, and soul-refreshing. The address was listened to with great attention by old and young, a good number of the latter being present. We feel these services must be truly helpful and inspiring. It was one of our happiest hours. May God's blessing be poured out in the coming season.

IPSWICH (ZOAR).—On September 21st harvest thanksgiving services were held. The preacher was pastor James E. Flegg, of Wandsworth Common. In the afternoon a fair company gathered, and our brother spoke from the words, "I have planted, Apollos watered, God gave the increase." A social tea, to which many sat down, followed, and in the evening a large congregation assembled, when the subject dealt with by the preacher was "He shall see of the travail of His soul and shall be satisfied," &c. It was our brother's first visit to Zoar, and he was much helped in proclaiming the glorious Gospel.

CANNING TOWN.—On September 14th a meeting was held, which will be long remembered, to render unto God our heartfelt thanks for His goodness to us in the removal of the debt. It was a gathering of friends, both old and new. In our midst we were glad to see the former pastor of this Church (T. N. Hughes) and his wife, Mrs. Ward, Mr. Spyers, and that good helper of the Cause at Canning Town, Mr. J. G. Applegate, and many others. Mr. F. T. Newman (secretary of the Association) took the chair at 6.30, opening the meeting with a hymn of praise, and, after reading the Divine Word, called upon brother Nash (of Limehouse) to lead us to the throne of the heavenly grace. Brother Hale welcomed the chairman, speakers, and friends on behalf of the Church, and referred to the great help rendered by the Association in granting the loan and giving £20 towards the fragment of the debt and £5 for repairs to the chapel. The present renovation consisted in thoroughly doing up the outside. In addition to this, Mr. Pritchard kindly promised to paint the vestries in his spare time free of charge, for which the friends are grateful to him, this being the third time he has come to our aid in our time of need. We have now a clean sanctuary. May His divine presence be made manifest in our midst, that saints may be blessed, sinners saved, and the name of our Master be exalted in Canning Town. Our chairman spoke to us words of earnest counsel and good cheer, and was followed by pastors Belcher, Clark, Parnell, and Hughes in addresses filled to overflowing with the sweets of sovereign grace, the gifts of

sovereign love, and exhortations to grateful praise. Collection, £3 6s. The meeting was brought to a close by singing the Doxology, "May the grace of Christ our Saviour," and the Benediction.

BROADSTAIRS.—At many seaside places there are various attractions on the sands, and the children are especially catered for. As a counter attraction services for children have been arranged at many seaside resorts. It was our privilege to attend some of these at Broadstairs, and it was a pleasing sight to see so large a number of children attracted. The service was bright and interesting, one special feature being "object lessons." Some of the children brought objects illustrating certain texts, and the other children told the text which was so represented. Some opposition was encountered as a troupe of niggers came quite close daily and performed while the service was going on; but in spite of this, we gathered from Mr. Summerville, who had charge of the services, that they had been very successful. Mr. Bloy, pastor of the Strict Baptist Church at Broadstairs, was present at most of the services, and took part therein. It was our pleasure to listen to this brother, in his own chapel, discourse sweetly on the words, "Unto you therefore which believe He is precious." May God bless our brother's ministry to the ingathering and upbuilding of many.—J. E. F.

HADLEIGH HEATH, SUFFOLK.—Sunday and Monday, September 18th and 19th, was a season of spiritual refreshing to the members and friends of this little hill of Zion, when harvest thanksgiving services were held. In the afternoon of the Sunday Mr. A. Shave, B.A., preached a harvest sermon from Gen. viii. 22. In the evening brother Robinson discoursed upon "Gleaning," dividing his congregation into three sections—the unconverted, the anxious, and the Christian, earnestly addressing to each the enquiring question of Naomi to Ruth, "Where hast thou gleaned today?" There was a good congregation at both services. The following afternoon we had an exposition of Psa. lxxv. 9—13 by the preacher of the previous evening. A cheering number sat down to tea. A large company assembled in the evening; friends came from Hadleigh, Boxford, and other places. Mr. F. Aggis, of Hadleigh, proved an efficient chairman. Prayer was offered by Mr. Keynes. Very practical, earnest addresses were given by Mr. J. A. Foster and Messrs. Keynes and Watson, of Hadleigh. Several well-known harvest hymns were most heartily sung. The service throughout was very enthusiastic, the presence of the Master was

realised, and we all felt it was good to be present. Hearty thanks were given to chairman and speakers for their helpful and soul-inspiring addresses, and to the many visitors for their kind and sympathetic presence.—J. E.

NOTTING HILL GATE (BETHESDA).—The seventh annual meeting of the Tract Society was held on July 21st, Mr. L. Blackman kindly presiding. The meeting was opened with singing a hymn, and the chairman read the 126th Psalm and Eccles. xi., and then called upon brother Crampian to engage in prayer, for the Divine blessing to rest upon the meeting. The secretary read the report of the past year's work, which showed that 227 houses had been visited weekly and tracts exchanged, and also about 3,000 had been given away in the streets and elsewhere. The chairman made some very encouraging remarks, reminding us now God had blessed in many instances the distribution of Gospel literature. Brother Flegg based his remarks on the words, "One soweth and another reapeth." Although we might often feel discouraged because we did not see the success attending our efforts that we desired, yet there would be a reaping time, and in days to come others would enter into our labours and rejoice in seeing the seed that we have sown springing up to God's glory and salvation of immortal souls. Brother Dam next addressed the meeting from Psa. cxix. 13, emphasising the fact that we had God's Word for our weapon in the warfare against sin and darkness. It also was our wisdom to direct us in the work, and the entrance of it into the heart would give light and understanding to know God. Brother Brown gave us a most encouraging address from Matt. xxviii. 20, "Lo, I am with you always, even unto the end." A collection was taken, which amounted to £2 4s. 8d., and the meeting was closed with singing a hymn and prayer.—C. A. L.

YARMOUTH.—The 30th anniversary was celebrated on the 14th and 15th August. Our esteemed brother Musket has been upheld and blessed another year. His long and painful trial has proved to him the faithfulness and tenderness of a covenant God, and yields ministerial fruit for the well-being of the Church. May the Lord long continue our brother in his simple integrity and his true witness of the Gospel of grace. On Sunday, August 14th, brother Dixon, of Bradfield, was favoured with good congregations and with liberty and unction. His morning theme was the "faithful saying" of 1 Tim. i. 15, and at night he gave "goodly words" on Ephes. iv. 15, 16, "The Head, Christ, from Whom," &c.

He was well led out in the blessed teaching. On Monday, the 15th, brother Lynn preached in the afternoon from John i. 39, "He saith unto them, Come and see." He was led out on experimental lines. Presiding at night, he dwelt in his opening speech on 1 Pet. ii. 7. Brother Bedingfield spoke most helpfully of "light sown for the righteous." Brother Slaymaker gave as the minister's theme to "Talk of all He did and said, and suffered for us here below: the path He marked for us to tread, and what He's doing for us now." Brother Dixon gave very valuable teaching on Gen. xv. 11, pointing out the readiness of manifold birds of prey obtruding and the gracious business of driving them away. Brother Hunt spoke experimentally on Song of Solomon vi. 10. Brother Holden feelingly emphasised the help obtained and its gracious results (Acts xxvi. 22). Brother Hughes talked of the covenant of redemption. Brother Muskett gave the penultimate speech in simple and godly words of encouragement to the saints, acknowledgment of the Ebenezers of the year, and thanks to ministers and helpers, which thanks were seconded by brother Reeder. A good company shared the excellent tea between the meetings, and all felt that the season was memorable and blessed. Over £9 was collected for the pastor. Pray for our brother and his work. "O magnify the Lord, . . . and let us exalt His name together."—K. S. D.

WATFORD TABERNACLE.—On Wednesday, Sept. 7th, we held our anniversary services, when pastor E. Mitchell preached twice. Afternoon from Isa. xxxiii. 16, 17. He sweetly opened the Gospel to us, showing the four privileges of godliness, "Position," "Protection," "Provision," and "Prospects." After tea, to which a good number sat down, we again listened to our brother, who opened up Psalm li. 12, "Restore unto me the joy of thy salvation." showing, "What it implies," "Expresses," and "Suggests." We had a good time. Good congregations. And we praise and thank God for all His blessings.—G. W. T.

PRITTLEWELL, SOUTHEND-ON-SEA.—On Wednesday, August 31st, the jubilee of the opening of the chapel was held, when an excellent sermon was preached by our brother, Mr. J. Bush, of Kingston, from the words, "Accepted in the Beloved." The chapel was full, many old friends visited us, and we could heartily say it was good to be there. After tea, a public meeting was held, presided over by our esteemed friend, Mr. W. P. Goodley, of Mount Zion, Hill-street, and profitable addresses were given by brethren

White, of Woolwich; Mitchell, of Chadwell-street; Ward, of Laxfield; and J. Bush, of Surbiton. Our brother Mobbs read a very interesting statement of the rise and progress of the Church, and also two interesting letters from Mr. I. C. Johnson, who purchased the property from the late Mr. W. Sutton, and telling of his gratitude that he was brought into fellowship with the few poor people who met for worship in a cottage at Southchurch in the years 1853-4, and the pleasure he felt in providing them with a chapel for the worship of God, and the preaching of the Gospel. The collection was good, and we trust the blessing of God will follow the services.—G. ELNAUGH.

IRTHLINGBORO'.—The anniversary services in connection with the above Cause were held on Sunday and Monday, Sept. 11th and 12th. Mr. F. G. Burgess, of Olifton, was the preacher on each occasion, and he was enabled to sweetly "testify the Gospel of the grace of God," with much acceptance, profit, and joy. Very good congregations gathered on Sunday, but owing doubtless to the wet weather on Monday, we were somewhat thinner than usual, many friends at a distance being unable to come. We were, however, glad to meet with friends from Wellingboro' and Rushden: Tea was provided on Monday, of which a large company partook. The collections amounted to £10 4s. 7d., and were handed to the pastor, who desires to take this opportunity of thanking all his friends for their company and liberality. Thus we raise another Ebenezer in thankfulness to God, and take courage.

Aged Pilgrims' Corner.

THE Benevolent Funds of the Homes, in view of the approaching winter, sorely need replenishing, and we doubt not that many kind hearts will prompt gifts, whereby the sick and especially infirm and needy inmates may receive additional comforts. From these Funds nursing and medical expenses are met, the expenditure being controlled by the lady visitors, whose ministrations are such a valuable feature of the Institution.

* * *
No less than 1,705 pensioners are now upon the Society, and the expenditure, so rapidly increasing, entails heavy responsibility and anxiety upon the Committee. New annual subscriptions of 7s., 10s., and 14s. are being obtained, but many more are needed. Who will help in raising the £43 daily needed for the maintenance of this old and God-honoured Society?

* * *
A meeting in aid of the Funds was

held at Walton-on-Naze on Sept. 1st. General Sir W. Stirling presided, and addresses were given by the secretary and several local ministers. A liberal collection was taken, and all listened with deep interest to the spiritual and earnest plea of the chairman, who has given so many proofs of his love for the work.

* *

On Tuesday, October 11th, the Annual Sale of Work and Public Meeting will (D.V.) be held in the Royal Pavilion, Brighton. Mr. S. Hannington, J.P., will preside at 3.30, and addresses will be given by several well-known friends of the Society. Upwards of 60 pensioners now dwell in the town and district. The attendance of our local friends and of visitors is heartily invited.

* *

The late Mr. J. Harrington Evans said when preaching for the Institution: "While I believe there ought to be a great increase of annual subscribers, yet I would say that the continual advocating of the Aged Pilgrims' Friend Society, from pulpit to pulpit, is one of the greatest blessings it can enjoy. I believe it to be the legitimate medium for pressing upon godly people the motives of the Gospel, and God's truth is the best medium for advocating all societies."

THE SURREY TABERNACLE

has been in the hands of the painters and decorators for some weeks during the holiday season, and is now again open for public worship. It has a beautiful clean, neat, and bright appearance. It need only be mentioned that the work of re-decoration was entrusted to Messrs. Falkner and Sons, and that Mr. Falkner, a member of the firm, and one of the deacons, took a personal and practical interest in carrying out the wishes of the Committee, and that everything has been done to make the Surrey Tabernacle worthy of its position in the denomination. Attention is called to the announcement in our advertisement pages of the special services in October.

LONDON STRICT BAPTIST MINISTERS' ASSOCIATION.

THE brethren constituting this Association have now taken up their abode at SOHO BAPTIST CHAPEL, Shaftesbury Avenue, London, W.C. Their old place of meeting, where they assembled for so many years, viz., Little Alie-street Chapel, has now passed into the possession of the Welsh Baptist Church. The London Strict Baptist Ministers' Association will be glad to welcome at "Soho," on the first Tuesdays in every month, except June, brethren and sisters who may be interested in the

subjects for discussion at their open-meetings at 8 o'clock. The Secretary's address is unaltered: Mr. Samuel Banks, The Harbinger, New Eltham, S.E.

MR. EBENEZER MARSH

who was recently in town to answer a summons for non-payment of Education rate, we are glad to notice is greatly improved in health, since he has been living at Warboys. By an announcement in our advertisement pages it will be seen that special services in connection with his recognition as pastor of the Chapel will take place next month, and we hope that many London friends will be able to pay Warboys a visit on this occasion, and thus encourage Mr. Marsh in his new sphere of labour.

A CLERGYMAN BAPTISED.

PASTOR F. B. MEYER, B.A. (President of the National Council of Evangelical Free Churches) has just immersed at Christ Church, Westminster Bridge-road, Rev. Morris C. Tiarks, who has for the past nine years laboured as a minister of the Church of England, and for some considerable time acted as one of the Association Secretaries with the Religious Tract Society. Questioned as to the reason for his change of views on the subject of Baptism, Mr. Tiarks replied to a correspondent of *The Christian World* that he has come to recognise in the Baptist position what seems to him also the Scriptural position, and he therefore asked Mr. Meyer to immerse him according to the practice of the Baptist denomination.

Gone Home.

F. W. FOREMAN.

Our beloved brother passed peacefully away to his eternal rest, falling asleep in Jesus on Thursday, September 8th. The funeral service was held in Dacre Park Chapel on Wednesday, September 14th, conducted by brethren William H. Rose and Samuel Banks. A good number of friends were present from Woolwich, Eltham, and other places, and a deputation from the London Strict Baptist Ministers' Association. The interment took place in Lee Cemetery. Our brother was but 40 years of age, and leaves a widow and two daughters to mourn the loss of a devoted husband and father. He was highly esteemed and beloved by his brethren in the Association and the Churches he served so acceptably. "Well done, good and faithful servant . . . enter thou into the joy of thy Lord."

JOHN HOWSE, of Colnbrook.
(1820-1904.)

With a sigh, we record the death of

the above on Saturday, September 10th, in his 84th year. Thame, Oxfordshire, was the place of his birth. Here his first religious impressions were received at the Sunday-school of the Baptist Chapel, and he early joined the Church, which to the last had a warm place in his heart. He removed to Colnbrook more than half a century since, and was successful as a baker and confectioner in the High-street. He took an active part in all that tended to the welfare of the locality; and was widely esteemed for his unselfish interest in town affairs. On coming to Colnbrook he at once joined the Baptist Chapel, to which he was devotedly attached, and served the Cause for fifty years as Sunday-school superintendent, and for forty-five as deacon. Of late, his great age and increasing debility almost prostrated him, and the failure of nature's powers was sadly apparent, but grace sustained his mind, and he died in faith—leaving the good record of an upright tradesman, a consistent Christian, and an active friend to the interests of the chapel with which he was so long connected. His mortal remains were laid to rest in the Chapel-yard on Wednesday, 14th, when a large and representative gathering attested to the widespread regard in which he was held. The service was conducted by Mr. Joshua McKee, of Staines, by whom also the memorial sermon was preached in the evening of Lord's-day, September 18th, from Nehemiah vii. 2, "He was a faithful man, and feared God above many." His colleague and friend, Mr. H. J. Wild, to the joy of many, was able to act as precursor.

MRS. JOHN KINGSFORD.

(Sister of the late C. W. Banks.)

My beloved mother was born on 9th October, 1815. She was the youngest daughter of Thomas and Kitty Banks, of Ashford, Kent, who, with their family of three daughters and four sons, were identified with the Baptist Church at Ashford until their removal to Canterbury. My mother's conversion took place at an early age, and at 9 years old she became a scholar, and subsequently a teacher at the Round Baptist Chapel, Canterbury, and was blessed of God by seeing many of her scholars brought to a saving knowledge of the truth as it is in Jesus. She was married to my father on 27th September, 1842, and came to Brisbane in the ship *Liberator* in 1860. My earliest recollections of my mother date from the time I was four years old, and from that time until her passing away to her eternal rest, nought but pleasing thoughts of her and her life have I to remember. Gifted with a splendid memory, she entertained her children when young with Bible recitals and recitations from some of the leading poets, and the winter evenings around

the fireside were too short for the children as they listened with rapt attention to her affecting renderings. Being a most unobtrusive Christian, her life was spent quietly in doing work for the Master, and her influence and advice to my father during his labours in connection with the Christian ministry enabled him to overcome difficulties little known to those outside the pastorate. Up to her 84th birthday (except through sickness) she was a constant worshipper in the house of God, and, when through increasing infirmities, she was no longer able to attend the more public means of grace, her own room became her "Bethel," and prayer was continually offered to God for His blessing upon all servants engaged in the spread of the Gospel. For upwards of 30 years she was an earnest and devoted member of "Jireh" Church, and those who knew her best loved her most. A beautiful disposition, she was a faithful and loving wife, a loving mother, a devoted Christian. The Sunday prior to her illness was spent in talking with father about the Heavenly Home, and at eventide she sang in a clear voice some of her favorite hymns—"Rock of Ages," "Jesus, Lover of my Soul," "There is a Land of Pure Delight," and others. On the following Monday she was seized with influenza. All through her illness she maintained her usual Christian fortitude. Towards the end of the week she became partly unconscious, and on Tuesday morning early fell asleep in Jesus at the advanced age of 86 years and nine months.—R. A. KINGSFORD, 21st July, 1904.

JAMES R. FREEMAN,

for many years deacon of the Church meeting in Camden High Schools, passed away on Wednesday, Aug. 10th. Our brother was born on December 15th, 1838, of pious parents, his father being a member of the Church under the pastoral care of the late Joseph Irons. His mother died when he was but five years old. When the time came for apprenticing the lad, his father was desirous that he should be under Christian influence, and placed him with Mr. John Emery, of Rehoboth Chapel, Pimlico. Subsequently our brother went to St. Neots, where for a while he was a teacher in the Sunday-school. Returning to London, he married in June, 1863, and in 1865 he and his wife joined Zion Baptist Chapel, Goldington-orensent, under the pastoral care of Mr. George Webb, whose ministry was blest to our friend, he being set at liberty under a sermon preached by Mr. Webb from the words "Why standest thou without?" Our brother and his beloved partner remained members of this Church until its close, when they went with Mr. Webb to Camden High Schools. For

twelve years the deceased was superintendent of the Sunday-school and for many years a deacon. On the 1st of February, 1903, the members of the Church meeting in Camden High Schools united with the Church at Basset-street. Our brother's health began to fail in March last, when he suffered much from nervous prostration. On April 20th he went to Brighton under medical advice. Here, after ten days, he was obliged to take to his bed, and suffered much pain. At intervals, when the pain was not so acute, he held sweet fellowship with his Lord and Master. The doctor allowed him to return home on June 23rd, and on the following Sunday, to the joy of himself and his beloved relatives, he was privileged to attend the morning service. Subsequently he had many changes, and though his friends hoped to see him at least partially restored, the Lord willed otherwise. Pastor James Easter saw him a few days previous to his death, and on his expressing the hope to see our brother at chapel again, he replied, "My dear pastor, I long to go home." On the morning of Thursday, August 4th, he repeated the words, "Art thou weary—art thou languid?" adding, "Yes, dear Lord." "Come and take thy rest." Yes, dear Lord, very soon." On Tuesday night, August 9th, at 11.55, he was suddenly taken with pain at the heart. His daughters having been summoned by their mother, with a countenance as of one who had just seen his Lord, our dear friend said, "Gentle Jesus, meek and mild, give me a joyful entrance into Thy kingdom." Opening his eyes widely, he turned to his dear wife and said, "I'm going, my dear," and he at once passed away and was at home with his Lord. "So He giveth His beloved sleep." The funeral took place on August 15th, pastor J. Easter and brother C. J. Burrows—with whom deceased had worked for many years as fellow-deacons—at his express desire taking part in the service. Many friends were present, testifying the high esteem in which our departed brother was held. On the following Sunday an appropriate discourse was delivered by his pastor from Revelation xiv. 13.

MRS. E. FROHOCK,

of Willingham, Cambs., relict of the late J. Frohock, who was for many years a deacon of the Baptist Church. The deceased lady had been in delicate health for many years, which confined her to the house. She was a gracious woman, a loving wife, and an affectionate mother. Though not a member of the Church she was anxious for its welfare, and contributed towards its support: a woman of few words but much prayer. The home-call came somewhat suddenly. After being confined to her bed for a

few days, on the morning of the 5th of September the spirit took its flight without a struggle.

"One gentle sigh their fetters breaks,
We scarce can say, 'They're gone.'
Before the willing spirit takes
Her mansion near Thy throne."

So came the end. On Saturday, Sept. 10th, all that is mortal was laid in its last resting-place with her deceased husband, the service at the house and the grave being conducted by Mr. Gill (of Norwich), who nine years previously had buried her husband. Besides her sorrowing family and grandchildren a large number of the inhabitants gathered around the graveside to show their respect for the deceased. After reading suitable passages of Scripture, and giving a short address, Mr. Gill commended the family to God in prayer, leaving the frail casket in the keeping of the Lord she loved until the resurrection morn.

RICHARD EDMUND RIDDLE.

With affectionate, inexpressible sorrow we record the loss to the Church of God on earth, and to ourselves personally, of our beloved brother and faithful deacon of the Old Baptist Chapel, Guildford, who, after months of distressing suffering, patiently borne in "the strength which God supplies through His eternal Son," peacefully passed into the presence of his adored Lord and Master on Thursday afternoon September 1st, 1904. All through the exacting ordeal of sickness appointed him there was the chastened tone, the reliant faith, and the holy calm of which have left behind it a confirmation and cheer of soul for which we feel deeply indebted to our Heavenly Father. Our dear brother has been in membership with the Church here for upwards of 27 years, and blessedly laboured as deacon for more than 15 years. Now his emancipated spirit has entered the eternal world, and he has received from his dear Redeemer's hands the promised crown, and has heard from the lips of "the King in His beauty" the all-gracious welcome, "Well done, good and faithful servant, enter thou into the joy of thy Lord." All that was mortal of our much-loved and much-mourned friend and brother was laid to rest at Stoke Cemetery on Monday, September 5th, amidst the lamentations of a large concourse of relatives and friends, including the owner of the mills and all the employees, where our brother had been a faithful servant for upwards of 30 years, until the day breaks and the shadows flee away. On Lord's-day, September 11th, pastor W. Chisnall made special reference to the deceased, and spoke with touching pathos of his beloved deacon. The members of our dear brother's family must have also felt comforted, as preaching

from the words, "Behold how He loved him" (John xi. 36), Mr. Chisnall referred to his godly life and consistent walk, of his great love to God's people, house and ordinances, and prayed that this might be an incentive to all to follow in the footsteps of the flock. Then as we recall the faith of our dear brother, who often said during his affliction, "Come life or death it is well," our own hearts respond, Let me die the death of the righteous, and let my last end be like his.—W. CHISNALL.

MARY STEVENS,

the beloved wife of John Stevens, senior deacon of Zion Chapel, Norbiton, was called home on June 25th, in her 71st year, after nearly 38 years of honourable membership with the above Church. Our dear sister was baptized on the first Lord's-day in March, 1866, and received into fellowship with the Church then meeting at Ebenezer Chapel, Victoria-road, Norbiton. About two years ago she was laid aside with acute rheumatism, which reduced her to a very helpless state, and at times her sufferings were very great, but amidst them all she was from time to time favoured with tokens of the Lord's everlasting love, though at other times she was cast down, and wondered why she was kept lingering on in such a helpless state. She was helped and encouraged by the words found in Job xxiii. 10, "But He knoweth the way that I take: when He hath tried me, I shall come forth as gold." At times her thoughts would find expression in the words of the hymn:—

"Weary of earth, myself, and sin,
Dear Jesus, set me free;
And to Thy glory take me in,
For there I long to be."

Three days before she passed away she was visited by a dear sister who had not seen her for some time, when she said she thought the end was near, and that the words of the poet were very precious to her:—

"Good hope, thro' grace, the saints possess.
The fruit of Jesus' righteousness,
And by His Spirit given;
Faith eyes the promise firm and sure,
And hope expects for evermore
To dwell with Christ in Heaven."

"Good hope is born of sovereign grace,
And lives in Jesus' righteousness,
With faith, and peace, and love;
What faith believes good hope desires,
And after perfect bliss aspires,
In the bright world above."

After passing a very restless night, and part of the next day, she fell into an unconscious state, in which she remained till just before the end, when she opened her eyes, and looking up as though in a vision, her countenance lighting up with a heavenly light for a few moments, and then her eyes closed once and for ever to all earthly pain and sorrow, and her ransomed spirit

took its flight to realms of everlasting bliss at 4.45 p.m. on June 25th. Her mortal remains were laid to rest in Kingston Cemetery on June 30th, and her funeral sermon was preached the same evening from John xi. 28.—JOHN FRANKCOM.

THOMAS WILLSON.

The Sacred Word informs us that "the memory of the just is blessed," and such statement is truly applicable to our departed friend and brother, Mr. Thomas Willson, who after a long and useful ministerial life "fell on sleep," July 28th, 1904, at St. Ives, Hunts. He had reached the ripe age of 87 years. Although he had been failing through age for some time his death-illness was only of about a week's duration, and the end came through heart failure. He was conscious until a few hours before he gently passed away. His last words were "Higher! Higher!" and "Beulah." After that his countenance lit up with two beautiful smiles, and with the smile remaining still upon his face, his immortal, ransomed spirit fled to the eternal heights, to feast at "the marriage supper of the Lamb." He was a humble, happy, consistent follower of Christ, and was known in the locality where he lived as the "Singing Christian." He often said,

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

In declaring the works of the Lord and the wonders of redeeming love he found his chief delight. This he did in preaching, conversation and singing. The Lord graciously sustained him as a preacher for 65 years. He was interred at Biggleswade Cemetery on August 1st, Mr. S. Haynes (of St. Ives) conducting the service. He had lived at Chesterton (near Cambridge), Biggleswade (Beds.), and St. Ives (Hunts.), whilst his voice had been heard in pulpits far and near. Many will remember his genial presence, his loving spirit, and godly talk, and feel at the same time that the world is the poorer through his absence from it, but also rejoice that our "loss is his eternal gain."—B. J. N.

MR. JOSEPH MEAD (of Nunhead).

We regret to announce the death of Mr. Joseph Mead, which took place at his residence, Ivydale-road, Nunhead, on Sept. 14th. Mr. Mead was much esteemed and well-known to most of our London Strict Baptist Churches. He was for many years deacon of the Surrey Tabernacle, and only relinquished this office to become pastor of the Church at Nunhead Green, which position he held till failing health compelled him to resign. His mortal remains were interred at Nunhead Cemetery, where many friends gathered to show their esteem. We hope to give a sketch of his career in our next issue.

The Gospel to Every Creature.

AN EDITORIAL CHALLENGE.

THE best way to disprove an untrue statement indisputably is to prove its opposite.

It has recently been asserted that the High (or consistent) Calvinism advocated in this Magazine precludes such ministers as hold it, from fully proclaiming the Gospel to sinful men. This we have denied; but we desire to go further, and to advance an actual and practical refutation. Will some of our Brethren help us, by furnishing us with Sermons expressly, pointedly and personally addressed to natural or unregenerate, and unrepentant sinners, who are (to use John Hazelton's words) "where the Fall left them and their sins have brought them to"?

The well-known Discourse by Jonathan Edwards on Deut. xxxii. 35, entitled, "Sinners in the Hands of a Holy God" (which may be had as a booklet from the "Stirling Tract Society"), would be an excellent model for the style of Discourse which we have in mind.

We suggest as its subject Psalm l. 16: "But unto the wicked, God saith," and ask that after an explication of the text, the sermon shall deal with the message of the Bible to persons who make no profession of religion of any kind, or who are yet more wicked in a hypocritical profession of a religion which they do not possess.

Or if it seems more appropriate, Proverbs viii. 4 might be chosen with the same object: "Unto you, O men, I call, and My voice is to the sons of men."

If, therefore, in response to this challenge, any such Discourses should be sent us, we offer TWO GUINEAS for the one we deem the best, if two senior ministerial brethren, to be selected by us, agree with us that it fairly and fully exemplifies and expresses the Truth of God as we deem it should be preached to the unconverted, and is worthy to be printed as an "Echo" in our pages. Should none answer to our requirements, we offer the small honorarium of ONE GUINEA to the best we receive on the first text, if it deals satisfactorily with the subject proposed. We must make it a condition that our judgment be regarded as final.

It is, we believe, known, that when we assumed the Editorship of THE EARTHEN VESSEL, in April, 1903, it was with the assurance that we should not retain any profits which might accrue to us for our services, for our personal use; and we hope to devote these to a purpose which will be of permanent benefit to our loved Section of the Church. "Whiles it remains" in our hands, however, "is it not in our own power?" and we may be allowed to devote a portion to the encouragement of an effort which we think will do good.

When sent, each should be distinguished by a pseudonym or motto, accompanied by the writer's name, in a sealed envelope. Mistakes in spelling, grammar or composition will not be deemed disqualifications, while high appreciation will be extended to truthfulness, urgency, and tenderness of address and appeal.

EDITOR.

MODERATION DESIRED.—"A few books well digested; a few friends well known; A proportion of means, suited to our ability to use them, seem to me far better than being buried in quantity."—*Letters of Frederick Tryon.*

Echoes from the Sanctuary.

“PLEASE TO REMEMBER THE FIFTH OF
NOVEMBER.”

JOSEPH IRONS, of blessed memory (1785-1852), was born on November 5th, a fact which, when brought to a knowledge of God, he regarded as a Divine intimation that he was destined to be a sworn foe to Roman Catholicism ; and, for many years, he delivered a special Protestant sermon on his natal-day. We do well to remember the witnesses for the truth whom death has silenced : that we may learn to emphasise their principles, follow their practices, and if God wills leave as brave a record behind (Heb. xiii. 7).

The times are solemn. Popery is making wondrous strides in Britain. Ritualism—or as it should be styled, Sacerdotalism—grows bolder every day. The priest's firm hand—albeit, for a time, gloved in velvet—is clutching the children. The State-aided Church is acquiring a down-grade impetus with which, ere long, it may be impossible to deal.

It is sometimes overlooked that November 5th is associated with two events of vast importance to the cause of God and truth in Great Britain.

NOVEMBER 5TH, 1605.

On this day, the plot of the Papists to destroy the members of both Houses of Parliament was discovered and defeated. The conspiracy had its rise in the wild rage of a few reckless and disappointed men, but Catholics of greater fortune were soon admitted to their confidence; and furnished money for the project.

It cannot be denied that the extermination of the Protestant Faith, throughout our land, was the end designed, and that the aim of these guilty men was to “sweep away the king, the Royal Family and the chief nobles and commoners of England at a blow.” Wonderful was the way in which the plot, though so craftily concealed, became known through the family affection of Tresham, who at the last moment gave a clue to it to his relative, Lord Monteagle. The secret was kept for a year and a half ; and to the last was never disclosed. No thanks were due to the espionage of a subtle statesman. Gold did not bribe to treachery : or malice to the betrayal of a rival. The hand of God Himself is seen in bringing these vile counsels to naught.

This the ministers of the Church of England are bound to acknowledge, for have they not a Form of Prayer with Thanksgiving to be used yearly on this memorable day ? * Noteworthy indeed, are some of its sentences :—

* The special service in the Book of Common Prayer, referred to in this article, is entitled—“A Form of Prayer with Thanksgiving to be used yearly upon the Fifth Day of November for the happy deliverance of King James I. and the Three Estates of England from the most traitorous and bloody-intended massacre by gunpowder, and also for the happy arrival of His Majesty, King William III. on this day, for the Deliverance of our Church and nation.”

Our worthy friend, Rev. P. E. Phelps, M.A. an Evangelical Clergyman and the author of “The Odes of Horace, in English Verse,” informs us that the use of this special Service is no longer obligatory, and that only ministers of pronounced Protestant views enjoy it.—EDITOR.

“Almighty God, we yield Thee our unfeigned thanks for the wonderful deliverance of our King, Queen, Prince, and all the Royal Branches ; with the Nobility and Commons of England then assembled in Parliament, when appointed by Popish treachery as sheep to the slaughter, in a most barbarous and savage manner beyond the examples of former ages.

“From this unnatural conspiracy, not our merit by Thy mercy ; not our foresight but Thy providence delivered us. And, therefore, not unto us, O Lord, but unto Thy name be ascribed all honour and glory, through Jesus Christ, our Lord.”

We, Dissenters, need no Royal directions as to our petitions, or Forms of Prayer for our guidance. Anne Steele, from the seclusion of her sick chamber at Broughton, however, gave us two verses which we may well recall.

“To Thee, Almighty God we bring the humble tribute of our songs,
O teach our thankful hearts to sing ; or praise will languish on our tongues.
When Hell and Rome combined their power, and deemed these Isles their
certain prey,
Thy hand forbade the fatal hour ; their impious plots in ruin lay.”

On Lord's-day, November 6th, many hundreds of our readers will join in the act of worship which is one of our most potent protests against the vile system whose devotees instigated what we are considering. Had they succeeded, how would our fathers have suffered ! If their successors are permitted to carry out their present projects, what may be the peril of our children ! Hence, our timely reminder. Let us think of it, ere we again assemble in peace and quietness to break bread “till He come.” On

NOVEMBER 5TH, 1688,

King William III. landed at Torbay, and the hope of Popish ascendancy was quashed and liberty of conscience secured to our Native Land. Words fail to express all that as Protestant Dissenters we owe to this illustrious Monarch : and great is the gratitude due to Him through whose kind providence he came to us. Protestantism was his watchword. For this he fought and legislated ; and it proved the source of his strength. During his reign England gained a series of immortal victories ; stood in the field against Louis XIV., the Popish persecutor of France ; and rose to a height of military fame before unknown.

The chain of events which led to his assuming the throne clearly displayed the working of God's unseen hand. What happened on that wild and stormy day is an instructive detail, for the same strong east wind which speeded the future King to his destination, detained James's ships at Harwich, and so favoured the cause of truth.

This, also, members of the Established Church are bound to recall annually and to yield to God their “unfeigned thanks” for “bringing His Majesty King William upon this day, for the deliverance of our Church and Nation from Popish tyranny and arbitrary power.”

This, too, Dissenters at one time made the theme of their grateful songs : and their Meeting Houses rang with Doddridge's noble strains :—

“Obedient winds, at God's command, convey His hero to our land ;
The sons of Rome with terror view and speed their flight when none pursue.”

November 5th was in those times regarded as a great day by the

young. In Rev. J. C. Ryland's Academy, at Northampton, at which Dr. Newman, Robert Hall, and one of the sons of William Huntington, were educated, the pupils were encouraged to make an effigy of the Pope which, when ready, was brought into the schoolroom. A trial was held under the presidency of the Principsl. The accused was arraigned, defended and invariably brought in guilty; and solemnly condemned to the flames—the sentence to be carried out that evening.

We may smile; but the moral pointed by these quaint proceedings condones for their slight grotesqueness. Anything is preferable to letting the rising race grow up in ignorance of the past and the lessons it enforces.

The fifth of November should recall what Rome had been, is, and will be. If Dissenters had been a tithe as earnest seventy-five years ago in opposing the Catholic Emancipation Act of 1829, as they are about today's question; had ministers more boldly reiterated that Ritualism is not a mere matter of elaborated ceremonies but a system which brings men under the dominion of human priests, and makes sacraments essential to salvation; had Sunday-school teachers aimed at enforcing Protestant truth, the Dominant Church (so-called) would not have dared to assume her present attitude of arrogance and defiance. Wherefore we pray our readers, one and all, to lift up the voice of testimony,

“PLEASE TO REMEMBER THE FIFTH OF NOVEMBER.”

DIVINE DEALINGS WITH A CHILD.

(*Concluded.*)

“She is not dead—the child of our affection—
 But gone unto that school
 Where she no longer needs our poor protection,
 And Christ Himself doth rule:

In that great cloister's stillness and seclusion,
 By guardian angels led,
 Safe from temptation, safe from sin's pollution,
 She lives whom we call dead.

Not as a child shall we again behold her;
 For when with raptures wild
 In our embraces we again enfold her,
 She will not be a child:—

But a fair maiden, in the Father's mansion,
 Cloth'd with celestial grace;
 And beautiful, with all the soul's expansion.
 Shall we behold her face.”—LONGFELLOW.

CONSIDERABLE attention has been devoted in religious literature to the certain salvation of the large proportion of the human race who die before the dawn of moral accountability. This all Evangelical denominations hold, though the system of Divinity which bases both the Fall and the Recovery of mankind upon covenant relationship, is the only one which effectually establishes it on logical and Scriptural grounds. Sounder Divinity there is not than in the Epitaph, ascribed to Robert Robinson, to the four babes interred in the churchyard of St. Ives, Hunts. :—

" Bold Infidelity, turn pale and die ;
 Beneath this stone four infants' ashes lie ;
 Say—Are they lost, or saved ?
 If death's by sin, they sinned, for they lie here ;
 If heaven's for works, in heaven they can't appear.
 Reason, ah ! how depraved !
 Revere the Bible's sacred page, the knot's untied ;
 They died, for Adam sinned ; they live, for Jesus died ! "

Our object has, however, been, not to insist on Infant Salvation, but to consider the happy condition of those who have lived a few years, and have then been removed by death, before reaching life's maturity.

" Around the throne of God in heaven, thousands of children stand,
 Children whose sins are all forgiven, a holy, happy band :
 On earth they sought the Saviour's grace, on earth they loved His name,
 So now they see His blessed face, and stand before the Lamb."

Religious literature presents us with many interesting accounts of children who received the grace of God, and were early summoned to " the homeland."

On September 20th, 1542, Martin Luther had to part with his dearly loved daughter, Magdalena, in her fourteenth year. His prayer by her dying bed is recorded. " O God, I love her much ; but if it be Thy will to take her, I shall know that she is with Thee."

" Lena, my little daughter," he asked, " thou wouldst gladly remain here with thy father, but wilt thou not also readily go to thy other Father ? " " Yes, dear father," the dying child replied, " as God wills."

Beside her coffin, he said, " My beloved Lena, thou art well disposed ; thou shalt rise again, and shine like a star ; nay, like the sun. . . . Indeed, though the flesh will not submit, I rejoice in the spirit. Parting grieves us beyond all measure. Lord, Thou hast given, Thou hast taken away ; blessed be Thy name."

To Dr. Doddridge and the affecting story of his little Betsy's death, we have before referred ; and we might add many similar accounts.

We recur to the death of Lottie, whose story we have already related. We will transcribe a few more jottings from the second memorandum book which we have mentioned, in which she sought to draw up the story of her own short life, in the third person.

SABBATH MORNING MEDITATIONS.

" On the morning following ' the winter evening ' already described, the Doctor's closing words that she was to keep in bed (she tells us) came to her mind. ' Another period of bed,' thought Lottie ; ' I wonder why it should always be *me* that God puts to bed. I should like to know why. Perhaps He has something for me to learn—to be patient, perhaps ; well, I hope I may learn it.' "

Her father's resignation of his pastorate was a sore trial to the dear little maid. Of him she writes that " he had then no chapel, but was preaching stately in one, seven miles away, in which he was engaged to supply the pulpit for three months. He came in to Lottie for a minute that Sunday morning before he left, just to see how she was, and to say ' good-bye.' She gave him a kiss and a hug, for she would not see him again till to-morrow. She loved him dearly, and Sundays were not half so nice, now he was always away.

" She could remember, as she lay, how happy she was two summers

ago, when she and her brother used to go to chapel with their mother ; how they each held her hand, and took it in turn to find her hymns. How proud was Lottie of her parents ! Never had there lived, she thought, another such a father and mother.

“ She remembered the happy Sunday evenings alone with John and mother. Should she, could she, ever forget them ? She hoped she should not, and she did not think God would like her to do so.

“ Child as she was, she did not think that God gave such golden evenings as those were, to be wasted and forgotten.

“ ‘ Now wash me, and I shall be whiter than snow,’

was one of her favourite hymns then, and she loved it still, though it was perhaps not quite her favourite. She had learned others since, that she loved better, but still these did not draw her affection from this one, for it was the first that Mother taught her, and she remembered very plainly some of the talks that Mother had had with John and her about it—talks that she thought she should never forget.

“ Then she recalled how she had often, in those days, gone to bed saying to herself, ‘ Now I really will try to be good,’ and how she *had tried* to be for a day or two, but had gone back to her careless ways, and her shelf in the cupboard, that Mother was so particular about, had been as untidy as ever.

“ How different Sunday was now ! They still sang hymns, and talked and read and prayed together, but things seemed different, and Lottie felt that her father’s absence was the cause of it.

“ She had fallen into quite a muse with these thoughts, when her mother came in to prepare her for the Doctor. She washed Lottie’s face and hands, brushed her hair, and shook up her pillows, in a way that made her little heart leap, and she pulled her mother to her, and pressing her arms close round her, said, ‘ Oh Mother, dearie, what should I do without you ?’

“ On examining Lottie’s feet, the doctor said that she must remain in bed for at least a week, gave several directions about her food, and promised to come again on Wednesday. Lottie wondered very much what he thought of her, for she noticed the way he had looked at the texts in the Almanack, and she fancied he regarded them with a kind of disgust, while the impatient little jerk with which he had shut the cover, showed no pleasure, but rather, Lottie thought, displeasure. She wondered much if the Doctor was a Christian, if he had really taken Christ as his Saviour, but she did not say anything to her mother about it, and indeed she could not have told more than Lottie herself.

“ Lottie was a very impulsive child, and given to burst out all of a sudden when she could repress her feelings no longer, and she cried ‘ Oh mother, I could squeeze you.’ Her father used to tease her about this, and sometimes when he had been watching her, he could guess what was coming, and would say exactly as she did, ‘ Oh mother, I could squeeze you.’

“ She often laughed to herself and called herself silly, but she could not help it ; it was her nature not to be able to do so, and it was no use trying. But she felt that her mother understood her perfectly.”

We might add more, but we forbear. We have copied faithfully

from the pages written by the poor little hand, now motionless in death. We knew the dear child. Every word is characteristic and genuine. This simple story, though so fragmentary, may comfort parents who have known the sorrow of losing a child. If unbelief in the ability of Jesus to save, has made them dark and despondent, let them take heart. The grace of God knows no limitation but "the good pleasure of His will." His mercy flows where and how He sees best.

Parents may also gather joy and hope in relation to children who are in health and who will probably live long after our heads are laid low. The perfect naturalness of Lottie's story has charmed us. She was, we believe, a little Christian; but she was a child nevertheless, and not one of those story-book monstrosities which cause sceptics to scoff, and which God's living people know are mere impossible creations of the imagination. Your boy, dear mother, may be a trying and tiresome little radical, and yet possess "some good thing toward the Lord God of Israel." Your girl, too, may vex you, with her "untidy shelf, and neglected duties," and yet be very precious to Jesus. Thus, may Lottie, "being dead," speak a needed word to some tried hearts!

H. L. S.

LESSONS FROM THE LIPS OF THE GREAT TEACHER.

BY THOMAS JONES, WANDSWORTH,

Author of "The Crowning Hope."

No. 5.—Concerning Man.

"How poor, how rich, how abject, how august,
 How complicate, how wonderful is man!
 How passing wonder, He who made him such!
 Who centred in our make such strange extremes!
 From different natures marvellously mixed,
 Connection exquisite of distant worlds!
 Distinguish'd link in being's endless chain!
 Midway from nothing to the Deity!
 A being ethereal, sullied and absorpt!
 Though sullied and dishonoured, still divine!
 Dim miniature of greatness absolute,
 An heir of glory! A frail child of dust,
 Helpless immortal! Insect infinite!
 A worm! a god!—I tremble at myself,
 And in myself am lost."

WELL might Israel's Royal singer exclaim, "I am fearfully and wonderfully made."

There are, among many, two ways in which man may be contemplated. He is, firstly, a being, consisting of a rational and organical body, feeling, reflecting, thinking, contriving, and acting. Secondly, he is the possessor of a soul, which is a substance or subsistence. It is not an accident or quality inherent in a subject, but is capable of subsisting without the body.

In Greek, his name, *Anthropos*, originated from his turning and looking up. He only, in the animated creation, has power to point with his finger, as Thomas Cooper quaintly informs us.

Our object, however, is to gather instruction on this important subject, from the words of the Great Teacher Himself. In His teaching our confidence is absolute. Hence in this paper we follow the course adopted in its predecessors. The law of Christ, the words of Jesus, and no other authority, however plausible, can satisfy our present inquiries.

Take for example John ii. 25 : " He knew what was in man ; " and did not require that men should bring any testimonials of character to Him. As the searcher of hearts, and reader of thoughts, He knew man's motives, purposes and tendencies. Such words as these not only embody a great fact, but reveal His absolute Deity. "*He knew*" all that is hopeful and bright ; and with equal certitude all that is dark and depressing.

Another feature of the Great Teacher's instruction claims attention, because it clearly defines all that is really valuable about man. Indeed, He always expresses a high ideal and appreciation of humanity. Many of His words will readily occur, of such weight, that to many of them no answer was needed, because the truths He uttered implied something beyond the utmost capacity of his hearers. Two examples may be cited : the one marked for its simplicity, the other for its profundity. " Fear not, . . . ye are of more value than many sparrows." In the other, greater truth claims our attention—that of profit and loss—" What shall a man be profited if he gain the whole world, and forfeit his life ? Or what shall a man give in exchange for his life ? " (R.V.). Weighty and searching are these profound questions. They suggest the possibility of a man's making the present world—in its various forms of riches, honour, and pleasure—his supreme pursuit ; and should he give himself entirely, by fully surrendering his whole heart to the world, what is he profited ? There remains the priceless value of his precious soul, and the eternal issues which are at stake. Such questions indicate that the least important of human beings, is of immense value according to the Divine arithmetic.

To this may be added our Lord's deep consideration for the poor, His surprising words about children, and His high regard for the smallest kindness shown to "even the least of His brethren." The great value of one precious soul in God's sight is taught nowhere more strikingly than in the three parables of the lost coin, the lost sheep, and the lost son. We infer this from what Jesus said—" I say unto you, there is joy in the presence of the angels of God, over *one* sinner that repenteth."

May we not truly say that the weight of earnestness, and the deep solemnity of our Teacher's instruction, imply the preciousness of those to whom He ministered ? His compassion for sufferers, and His gracious acts of healing, reveal to us His high estimate of their worth.

The highest indication of the value Jesus saw in men, was, however, His Presence in the world—the errand on which He came—best described in His own gracious words : " The Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many." " For the Son of Man is come to seek and to save that which was lost." Such language exhibits man in his brighter aspect and holds out the grand possibility of his salvation, exaltation, and eternal glorification. Such helpful, hopeful words should pervade the preacher's

mind in delivering his Master's message. Let us cultivate the hopeful spirit that our efforts are really fraught with grandest issues—the regeneration, reformation, and sanctification of our fellow-men.

Glad should we be to lay down our pen, rather than proceed to the consideration of the darker picture presented by the Great Teacher respecting human sin; but of this also, duty enforces a brief review. From His manner of speaking of it, it is evident, that He, at least, reckoned it to be of awful magnitude. This we gather from the terrible judgment He foretells as awaiting transgressors. So strict will it be that account must be rendered even for idle words. The punishment of one sinful act which He named, would, He solemnly declared, be worse than for a man to "have a millstone hanged about his neck and be cast into the depths of the sea" (Matt. xviii. 6). In all the wide range of literature, we get no such impressions of the guilt and woe of human wrong-doing as from the words of the Great Teacher.

From Christ we learn that sin is universal in men, not only in avowed profligates and reprobates, but He includes even His own followers, as not being free from sin—"If ye, *being* evil." Sin, according to the Great Teacher, is indigenous in man. It springs from his inner nature.

Appalling and terrible is the catalogue given in Mark vii.: "Out of the heart of men proceed evil thoughts, fornication, thefts, murders, adulteries, covetings, wickedness, deceit, lasciviousness, an evil eye, railing, pride, foolishness; all these proceed from within, and defile the man." Such is the true nature of all sin. Black and depressing as this list may appear, antiquated as the doctrine of "Total Depravity" may be considered by many "Modern Lights," it was the doctrine of the prophets, of Jesus Christ, and of the holy apostles. Indeed the Bible declares it, history affirms it, and experience confirms it, nor do we hesitate to affirm that moral evil is so deeply rooted in us, that we cannot of ourselves cast it out, or get rid of it. For this we need something which is beyond our own power—a new birth by the Spirit of God.

The Great Teacher, more than once told us that "No man can come unto Me except My Father draw him." At the same time many were His words of encouragement, which are calculated to engender a spirit of hopefulness. Jesus said, "Ye must be born again," which conveys the possibility of such blessed experience. All the given ones, "shall come," all obstacles even the most formidable shall be removed. His redemption ensures our full deliverance; while His precious blood is an efficacious power to cleanse. His grace is invincible, and invests the prospects of man's recovery with a new and glorious hope.

This the great truth embodied in His Divine commission (Mark xvi. 15) inspires, for in it He announces a redemption sufficient for all who are by its gracious message constrained to believe, and who receive Him as their Lord and Saviour.

Finally, the height of perfection and glory to which men may be brought appears from the words of our Divine Teacher—"The glory which Thou hast given Me, I have given them."

Thus He anticipates the glorious day when

"Nearest the Throne and first in song
Man shall his 'Hallelujahs' raise."

FADING LEAVES.

BY J. ANTHONY GEE.

"We all do fade as a leaf" (Psa. lxiv. 6).

RELIGION is personal, social and national, and its absence in either form is deplorable. How sad for a man to be without God and therefore without hope (Eph. ii. 12). How solemn is the outlook of families in which the Lord is unacknowledged and unworshipped (Jer. x. 25). How gloomy the future of a nation which neither in its laws nor practices owns the supreme authority of the King of kings: whose rulers never kiss (or do outward obeisance to) the Son, lest He be angry and consign the people to disaster, defeat and oblivion (Psa. ii. 12).

Our verse refers to the dire results of national irreligion. God's ancient people had so sinned as to have forfeited the prosperity and prestige which were the tokens of His favour. The autumn leaf, sear, withering and ready to fall, was, therefore, an appropriate emblem of their state of degeneracy and dishonour. Hence Isaiah's cry, "We all do fade as a leaf."

We, however, do but follow many gracious men, in accommodating the words to the general condition of mankind. Leaves when their ministry is fulfilled, are doomed to fade. So, "it is appointed unto man once to die," and ere they do so, to lose their vigour and beauty and to show signs of their impending change. So, dear reader, both the writer and yourself, may do well to remember the great lesson of the autumn emblems of human mortality.

I. Leaves, ONE AND ALL, fade: men, WITHOUT EXCEPTION, die. The great, terrible fiat, pronounced after man's first sin, is of universal application. None but those who are alive at the Lord's second advent, can evade it. This truth many put from them, and moralists have therefore sought to emphasise it. Heathen poets repeated it. Preachers have dwelt on it with pathos and power. Every Autumn, as we crush under foot hundreds of what were the glory of the Spring, God "spreads before us a great parable in which our own decay and death are pictorially foretold.

Have we learned this lesson? Do we live as those that must die? There is no such thing as "a lease of life." We are but "tenants at will," remaining here only as long as God pleases.

"See the leaves around us falling, dry and withered to the ground:—

Thus to thoughtless mortals calling, in a sad and solemn sound.

Youth, on length of days presuming, who the paths of pleasure tread,

View us, late in beauty blooming, numbered now among the dead.

What, though yet no losses grieve thee, gay with health and many a grace,

Let not cloudless skies deceive thee, Spring to Autumn must give place.

Yearly in our course returning, messengers of shortest stay,

Thus we preach, be wise in learning, soon will close life's little day."

The thought makes the natural heart shudder, and is solemn even to the living child of God. But "a hope full of immortality" banishes the dread of death—and invests with sweetness, even the lesson of the fading leaves.

II. Leaves fade INEVITABLY—by an unerring and irreversible law. They have no inherent power of recuperation, and whether blighted or blasted, scorched by the sun's glare, or nipped by the Winter's early

frost, their decay and fall are certain. The growth of a flower, as such, may be retarded—it may for a time pine and decline, yet under more favourable circumstances revive. Genial warmth may avert the consequences of unseasonable cold; and timely showers restore the mischief of drought—but the leaf is not so. If its vitality is once arrested, or from any cause it begins to wither, it withers to fall, and fades to decay.

So with poor humanity. The cradle is but a prelude to the tomb—and our first breath, the sure precursor of the last.

“The moment we begin to live
We then begin to die.”

III. Leaves, as a rule, fade GRADUALLY. The whole foliage of a tree does not wither and fall at once. Some leaves—less vigorous than others—are swept away by the gusts of Spring. Others, when green and full of sap, are detached by the Summer's storm. The greater number, enfeebled by the decay of their early strength, yield to Autumn's blast, and descend in showers around. A few linger longer in solitary loneliness, till they too are one by one detached.

They thus afford emblems of the variations in human mortality. Babes die, like Spring leaves in their pristine beauty. Children die, when their developing intelligence and affection inspire sanguine hopes for future days. Some are cut off in ripe manhood. The majority fade naturally in the Autumn of old age. A few, a very few, “by reason of strength” are spared, when all that were once their friends and associates have departed, like the last leaves that rustle mournfully in the Winter wind on the topmost boughs.

A great writer* commiserates these aged patriarchs, calling their lot, “dreary indeed.” This may be true of godless age. Persons who have survived their generation may well sigh, with Charles Lamb:—

“I have had playmates, I have had companions,
In my days of childhood, in my joyful school-days:
All, all are gone, the old familiar faces.

Ghost-like, I paced round the haunts of my childhood;
Each seemed a desert I was bound to traverse,
Seeking to find the old familiar faces.

Thus some have died, and some have gone and left me,
And some are taken from me: all are departed:
All, all are gone, the old familiar faces.”

The pathos of this, all must feel; but we must remember, that however amiable and gifted the author was, there is no evidence that he knew the Lord. The saint, however, though aged, can tune his harp to a far different strain. Behold: the chequered past is behind him, the glory shines beyond. He is neither lonely nor sad. Listen:—

“Jesus, the vision of Thy face hath overpowering charms,
Scarce shall I feel death's cold embrace if Christ be in my arms.”

IV. Leaves fade SILENTLY, for all the processes of nature are noiseless and secret. So with mankind. We know not when our frames reach their culminating point of strength, or when decadence begins. Not one man in a thousand is consciously older to-day than he was

* Rev. Hugh Macmillan in “Bible Teachings in Nature,” to which the author is indebted for some of the above thoughts.

yesterday. Few perceive the traces of time's finger-work on the reflected face which greets them from their mirror every morning. Yet slowly, surely, silently—this is taking place. Strange that we should notice change in others yet be so oblivious to it in ourselves. "All men think all men mortal but themselves," and not unfrequently censure others for: not preparing for death, while they themselves are far from doing so. Thus poor humanity—apart from "the wisdom that is from above"—is a mass of self-delusion. Men mistake resolutions for reformation: morbid thoughts for holy desires: sentiment for spirituality: reflections on the conduct of others, for being right themselves. "O that they were wise, that they would consider" the end to which each tick of the clock and each pulse of their blood is so surely, though so imperceptibly hastening them!

V. Leaves fade IN DIFFERENT WAYS. The appearance of leaves ere they fall, is very varied. The Autumn beauty of some exceeds even that of their Spring days. The oak is never so grand as in the early weeks of October. The beech-leaves blaze with rich tints of gold and orange, ere they fall: and those of the American Creeper *Ampelopsis hederæ* (familiar to all who have gardens near the Metropolis), glow with a rare blending of yellow and auburn, all their own, till displaced at last.

On the other hand there are leaves which rot as they fade, and like those of the sullen birch, are often black, sodden and foul before they descend to the dank soil beneath.

So some characters are beautiful as life's end draws nigh—thankful for the past, and peaceful in the present,—patient, gracious, and grateful. Their very faces seem to reflect the glory that is before them, as they sing to the Lord they love:

"By long experience I have known Thy sovereign power to save,
By Thy command I venture down securely to the grave."

Not so is the end of many of the wicked. Pettish, peevish, viewing the past with regret and remorse, and contemplating the future with terror—they are almost hideous in life's last days. God have mercy on them in their pitiful condition, though at the eleventh hour!

Reader, we have but reported the message of the falling leaf. "We must needs die"—but how will it be with us in our last hour? How, when the change comes?

Again, if our lives, even as Christians are so brief, to what account are we turning them? Opportunities come and go. Are we using them as we might? Each withered leaf bids us utilise the present—for the future is all uncertain. What to-day is feasible, may to-morrow be an absolute impossibility—and Oh, the sadness of words that might have been spoken and kindly actions which would have cost so little, but which now are for ever beyond our power.

"'Tis not for man to trifle: life is brief and sin is here;
Our age is but the falling of a leaf, a dropping tear.
We have no time to sport away the hours,
All should be earnest in this world of ours."

UNITY AND DIVERGENCY.—Christian men "may really agree at heart, though differing in expression. Our hymns express a variety of views. We need not brand each other as 'heretics.'"—*Letters of Frederick Tryon.*

THE TWO WAYS.

BY A. E. REALFF, LEICESTER.

(Concluded from page 310.)

"Wide is the gate, and broad is the way, that leadeth to destruction. . . . Strait is the gate, and narrow is the way, which leadeth unto life."—Matt. vii. 13, 14.

WE have already (page 309) considered the broad road here indicated by the Redeemer, in which the "many" are to be found. We endeavoured in a Scriptural but pictorial manner to describe it, and to portray the various characters which are included in the term, "many" in the Word of God. We then turned attention to the "Narrow Way," which is entered by the "Strait Gate," so called because it is *small and unattractive* to the natural mind. We now proceed to consider why it is styled

THE STRAIT GATE.

This it is because *a gate of humility and penitence*. It is a "Babel-mandeb," a "gate of tears." It stands upon a "Bridge of Sighs," and resembles the little doors called in the East the "Needle's Eye," through which no camel can pass without crouching, squeezing, and the unlading of its burden. Through it, therefore, none pass without many groans and struggles. It is, then, not surprising that the gay and sprightly of this world sidle from it in disgust.

Let us, however, for a moment, approach, and listen to the utterances of those who are striving to get through. "O wretched man that I am!" cries one; and others are heard to exclaim, "God be merciful to me a sinner;" "Lord remember me;" "Whither shall I flee?" or "Lord, save or I perish!" These recall the Redeemer's injunction—"Strive (or agonize) to enter in at the strait gate." Manifestly, therefore, so to do is far from easy.

It is a "strait gate," because *it is Christ, and He only*. "I am the Door;" "I am the Way." Hence His gracious words:—"Knock, and it shall be opened;" "Come unto Me;" "Incline your ear and come;" "Him that cometh unto Me I will in no wise cast out;" or "He that believeth on Me hath everlasting life." There is no other door of hope for the sin-burdened soul; and those who miss it, will ever grope in darkness. Thither, however, every Divinely-enlightened soul is led by God the Holy Ghost.

We further notice that this "strait gate" leads into

A NARROW WAY.

Why so-called? Perhaps, because there is room for one only to walk at a time. Men do not get saved in the bulk, if one may so speak. All have to repent, believe, enter in, and walk by faith alone. Each must have individual dealings with the Father and the Son (1 John i. 3). Gospel religion is, from its nature, a personal matter. None enter with the crowd; for indeed there is no crowd here, since "few there be that find it." "Ye shall be gathered one by one." It is, therefore, a "narrow way," and one needs to look well unto his goings. Yet "all the paths of the Lord are mercy and truth." It is written, "They are all plain to him that understandeth, and right to them that find knowledge;" and "the wayfaring men, though fools, shall not err therein."

We, nevertheless, need the utmost caution, for it is a way beset on either side with snares and dangers. Pit-falls abound, and man-traps are set by the great enemy, on the right hand and on the left. The path, however, is quite safe to watchful and humble walkers. "A high-way shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it, but it shall be for those . . . no lion shall be there, nor any ravenous beast shall go up thereon; but the redeemed shall walk there."

Travellers have at times to overlook fearful precipices, for the way is ever upward. Some, not giving sufficient heed, as they were warned to do, have fallen over. Such must inevitably have been destroyed, had not God's watchful angels borne them up (Psa. xxxiv. 7; Heb. i. 14). Peter fell over once, and that fall caused him much weeping afterwards. David, on a certain occasion, fell almost to the bottom of one of these frightful chasms (2 Sam. xi.), and he afterwards prayed to God to make his broken bones rejoice (Psa. li. 8).

At various points there are difficulties to encounter, storms of sorrow, hurricanes of temptation, and foes to face; yet all Zion's true travellers are eventually made "more than conquerors through Him that loved us." How narrow then is this way. It runs straight as a line between Arminianism on the one hand, and Antinomianism on the other. "*Pharisaic zeal and Antinomian security* are the two engines of Satan, with which he grinds the Church in all ages, as betwixt the upper and the nether millstone. The space between them is much narrower, and harder to find, than most men imagine. . . . None can shew it us but the Holy Ghost. Here, let no one trust the directions of his own heart, or of any other man; lest by being warned to shun the one, he be dashed against the other. The distinction is too fine for man to discern; therefore, let the Christian ask direction of his God." (Preface to Hart's Hymns). Yet, and here lies our comfort, although so narrow, "it leadeth unto life."

"Though the way be narrow," writes Beveridge, "it is not long; and though the gate be strait, it opens into everlasting life." But concerning the other it is written, "There is a way that seemeth right unto a man, but the end thereof are the ways of death."

O to be in this "narrow way," since comparatively "few there be that find it." Yet, although this is "a path which no fowl knoweth," and which the vulture's eye hath not seen, there are a "few" who do find it. These are all grace-taught and heaven-directed, or they would miss it, like the rest.

Reader, if you desire deliverance from sin, and long for holiness; if this world has become a wilderness to you, and you are drawn to the Lord, and to His people, *you have found it*. To such as have not yet discovered it, but are seeking, the Redeemer says, "Seek and ye shall find."

THE QUEEN'S RECORD JUBILEE, 1897.—"I felt grieved at the general effect of the Queen's procession stopping to receive any special notice from Roman Catholics. It was putting Protestants in a trying position, who were taking part in that procession. There were times when the advisers of the Crown would not have proposed such a thing."—*Letters of Frederick Tryon.*

SOME LESSONS FROM A LOYAL LIFE.

FREDERICK TRYON, 1813—1903.

THIS good man's "Memento" * has stirred our soul to a solemnity which recalls our experience when the "Life and Letters" of James Charles Philpot came into our possession in 1875; and the book has suggested a few thoughts which we venture to record.

"The path of sorrow, and that path alone,
Leads to the Land where sorrow is unknown."

This is an unvarying law in the kingdom of grace; but the burdens borne by heaven-bound pilgrims differ according to the wise ordering and good pleasure of Him Who "deals well" with each "according unto His Word."

This honoured child of God was favoured above many. Of ancient and honourable descent, highly educated, happy in his family and connections, and lifted by a kindly providence above the *res angustæ domi* or straitened circumstances of home—he was spared much which makes life hard to others. But "the Lord trieth the righteous," and never imparts faith without subjecting it to tension and strain, which the wealthy and cultured, as well as the poor and illiterate of His living family, must alike experience.

"The souls that would to Jesus press must fix this firm and sure,
That tribulation more or less they must, they shall endure."

This book is, therefore, valuable as a record of the life of a child of God whose trials were principally spiritual; who communed with his own heart with assiduous fidelity; and who, when transient clouds intervened between him and his God, was often moved to cry once more for "clear shining after rain." Soul-trouble is of all sorrow the most acute; and the extracts from the diary—never intended for other eyes—will cheer many to whom the life of faith is, as Hart styles it, a "paradox," and, perhaps, tear off the garb of flimsy profession from some who have too lightly assumed that they are right with God.

His history is simple. His school days over, he matriculated at Trinity College, Cambridge; but, like Lord Tennyson and his friend, Arthur Henry Hallam, who preceded him by a year or two, he, we judge, left the University without taking a degree. He, however, formed the valuable friendship of the grandson of Sir Richard Arkwright, of Cromford, Derbyshire, the inventor of the spinning jenny. Though irreligious in those days, grace had then touched the heart of this young man, who had become the devoted clergyman of the above parish. Through him, in 1835, Frederick Tryon was led into a profession of the letter of Evangelical religion, which led to his engagement as curate at Wirksworth, an adjacent village. Like his friends, Tiptaft and Philpot, he was thus a preacher in the Church of England before he knew the Lord.

In 1836, however, he underwent the great change through which all the elect and redeemed of God must pass; and, after "much darkness and distress of soul," "faith rose in his heart to believe that the sufferings of Jesus, referred to in the fifty-third chapter of Isaiah, had atoned for his sins." Thus his vital religion commenced.

* "A Small Memento of Frederick Tryon." Reviewed on page 317.

He was subsequently inducted to the living of Deeping St. James, Lincolnshire, and at first strove to fulfil the duties of his position with a good conscience. This, however, proved impracticable, and in 1839 he was compelled to sever his connection with the Established Church, became a Baptist minister, and laboured in the chapel erected for the congregation which he soon gathered, for over sixty years.

He was thus one who had to take up a heavy cross when following his Master in His sweet service. "He never," says his son, "repented of the step he then took." We rejoice to know this. None are real losers who make sacrifices for Christ, and all who feel that their chosen associations are prejudicial to real spiritual usefulness should "cease to do evil" that they may "learn to do well" and take a decided side with Christ—albeit with faint and faltering hearts—"without the camp, bearing His reproach."

Nevertheless, this bold step did not sterilise his heart towards other gracious men, nor prevent his regarding with affection many whose views differed widely, in non-essentials, from his own.

In 1835—before he savingly knew the Lord—he visited Scotland, which he ever after regarded with interest. Some of her ministers whose names are generally venerated have honourable mention in these pages. For instance, in a letter to his sister-in-law in 1854, he gives his impressions of a visit to the little town of Tullibody, where he was the guest of the minister, Mr. Stevenson, and his lady. "I was miserable," he says, "on leaving them on Saturday. I think I never parted with such a pair. There is something in them you must love." Under the ministry of Dr. A. Moody Stewart, on the subsequent Sabbath at Edinburgh, he had "a good time." "He has (he says) no outward attractions, but spoke as one *who knew the Lord*." The communion followed, though as a consistent Strict Baptist he, of course, did not partake; but he tarried and heard Dr. John Duncan, the Professor of Hebrew at New College, who was often styled "Rabbi," on account of his unequalled knowledge of that language. To this he refers forty-three years afterwards in a letter to Mrs. Wakeley: "I was once in Moody Stuart's church in Edinburgh—Free St. Luke's. Dr. Duncan was there. An open space before the pulpit was his walk during the service—a 'Communion service.' He disturbed no one. He seemed oblivious of what his body was doing; his mind was so absorbed. His harmless eccentricities were many. *I loved a sight of him.*"

The same extent of Christian appreciation appears in a letter to his son in 1871. "We cannot be either Mr. Huntington, Mr. Philpot, Moody Stewart, or Dr. Brown."

In 1872 the late John Gadsby introduced Mr. Tryon by name to the writer, as a well-known leader of what *we* should style "the Standard Party." It is, therefore, refreshing to know that these dear brethren *then* deferred to one whose spirituality was so broad in its appreciation, for this Dr. Brown was the distinguished Presbyterian preacher and commentator whose life-story was so well told by Dr. Cairns, and of whom we know most through the wonderful "appreciation" in his son's "*Horæ Subsiciivæ*." These are far from being all the references of a similar character in this volume. "I like the Scotch Psalms and their use much," he says; and adds, respecting the Tullibody pastor and his people, that "they are not in the drift of the 'Marrow of

Modern Divinity,' or in that of Marshall"; and seem, "as it were, children of Dr. Love, with a good mixture of Rutherford in their veins."

All Christians suffer loss who do not seek a measure of this beautiful spirit. Denominationalism, or adherence to those who, in our judgment, follow the Lord most fully, is commendable; but the sectarianism which closes the heart to all who do not belong to one's own party is pernicious and hateful. The light of truth shines in unlooked-for places, and grace is exemplified in many whose creed would not be phrased like our own. We, as a section of the Church, have suffered much from ignoring these things. The apathy and contempt which some brethren have expressed towards holy men and devoted Christians have stirred our heart to pain. Good men dwarf themselves thus, and come under the censure that, "measuring themselves by themselves, and comparing themselves among themselves, they *are not wise*" (2 Cor. x. 12).

(To be concluded, D. V., in our next.)

THE TRUE CITIZEN.

BY W. ROWTON-PARKER, FORMERLY OF CROWLE, DONCASTER.

MUCH is advanced in the present day about citizenship and patriotism. None, however, can be in the strictest sense, either true patriots or citizens, who have not the fear of God before them, and the grace of God as an operative principle in their hearts. The vital question then for all to ask alike of themselves and others, is not so much, "Are we prepared to die" as "whether we are fitted to live?"

"Not many lives, but only one have we—
One, only one;
How sacred should that one life ever be—
That narrow span!
Day after day filled up with blessed toil,
Hour after hour still bringing in new spoil."

Baine well insists that "singular piety in degenerate times is dear to God." Some even in Sardis lived pure and holy lives; and, as Bede says, "He knows His own sheep as He knew Moses by name, and the names of His own are written in heaven." He best "serves his generation" who most earnestly serves his God. This is little considered. Hence, much of the evil that is daily committed, arises. How can it be otherwise? "When the wicked beareth rule, the people mourn. When the righteous are in authority," and then only, "do they rejoice" (Prov. xxix. 2). "Without Me ye can do nothing," is the Master's declaration, nothing, that is, which is right or commendable. He then is the true citizen and patriot, and he only, who stands up for truth and righteousness in the face of all difficulties; who keeps himself strenuously, and by God's help from all surrounding contagion.

To these the Lord promises two things: "They shall walk with Me in white," and "shall sit down on My throne" (Rev. iii. 4, 21).

Such shall be confessed before all worlds, as belonging to Christ, as sharers of His glories. They shall "never die," but shall be for ever citizens of the new and heavenly kingdom. Kept by sovereign grace,

their names stand not merely on marble columns, or in historic annals, but on the august roll of citizens in heaven.

Are our names there, beloved? This is the paramount and vital question for each of us to ask. Are they of that undying order which will be recorded with Christ's dear name in heaven? Compared with this, all other matters of enquiry are but trivial. However humble our name, if it is inscribed there, we are and shall be illustrious and happy for ever!

To all such the companionship of Christ is clearly promised. Baine again observes that "as sin, in Scripture, is expressed under the figure of nakedness, to signify the shame and danger to which it exposes us, so, on the other hand, the righteousness of Christ, holy principles and dispositions of heart as exemplified in the life, are set forth under the figure of a garment: what clothes are to the body that are these to the soul, at once its protection and ornament."

Archbishop Trench likewise forcefully explains the figure of "walking in white," in these words:—"Here are many promises in one: the promise of *life*, for none but the living can walk, the dead are still; of *liberty*, for it is the free that walk, not those that are bound or fettered; of *beauty*, for the grace and dignity of long garments only appear fully when the person wearing them is in motion. It is, therefore, said that the scribes "desire to walk in long garments." It also denotes a partaking of the dignity, happiness, and service of our Lord in the world to come. There is a singular propriety in the fact that Christ promises as a reward for keeping our garments white and clean while here below, that there shall be continuance and increase of purity and holiness in the world above. So that a holy life, not only fits us for good citizenship now and here, but is a foretaste and earnest of our inheritance in heaven; the absolute purity of our future state is its charm and its goal.

If the feelings that thrill the writer are to any extent shared by his reader, then, surely we shall turn like the flower to the sun in our peril from the adverse circumstances of life, and even from our earthly joy to Him who walks among the golden candlesticks, and pray that we may be guided, counselled, kept, and sanctified; as says the poet:—

"Oh, step by step! do Thou direct our way,
And give Thy grace like manna day by day;
The stores of yesterday will not suffice,
To-morrow's sun to us may never rise;
Safe only when our souls are stayed on Thee,
Rich only in Thy love, we know our poverty."

Then, without question, the record of our lives shall show:—

"That step by step, the Lord His suppliants led,
And gave them daily grace, like daily bread;
By sea, on shore, through all their pilgrimage,
In rest, in labour, to their latest age!
Sharp though their trials, and their comforts scant,
God was their refuge, and they knew no want."

"THE AMEN"—A FRAGMENT IN VERSE.

"WE bless Thee, O Thou great Amen,
Jehovah's pledge to sinful men,
Confirming all His word;

No promises are doubtful then,
For all are 'yea' and all 'Amen,'
In Jesus Christ, our Lord."

—JAMES.

“MOST CLEARLY SEEN WHEN ALL IS DARK
AROUND.”

“A light that shineth in a dark place.”—2 Peter i. 19.

WHAT a precious heritage are the promises of God! “Exceeding great and precious” always, yet at times seeming to shine with greater glory than at others.

Standing on the cliffs at a south coast watering place, one dark, but clear night, I gazed at the distant lights, across the water, which shone with unwonted brightness. To a friend who was with me, I said, “What a beautiful, clear night, I suppose this is why we see yonder lights so distinctly.”

A native, who overheard the remark, replied, “Sir, you can see them thus plainly, because the night is so dark.” I did not question the observation, but it gave rise to the thought, “How true this also is of the promises of God.”

In the Christian’s experience, there are not only days but nights, and sometimes very dark ones; but there are lights in that darkness, which shine most brightly then. Such a night we well remember. How dark it was, but as the far-off lights shone so brilliantly across the sea, so the words which came to our mind, seemed to have a new lustre in their wondrous grace, “I will hold thy right hand,” and we could say with renewed confidence, “All’s well.”

A child feels safe in the dark, when his father holds his hand.

JAMES.

EXPERIENCE UNWISELY PREDOMINATED.—“The common (ordinary) preaching of what is called ‘*experience*’ is not healthy. There is no food in it—nothing to draw the soul towards God—Father, Son, and Holy Ghost. It rather tends to settle people down in a powerless hope, and a fatalist spirit. We need a revealed Christ according to His Word.”—*Letters of Frederick Tryon*.

DEATH AS VIEWED THROUGH CHRIST.—“Have lately enjoyed the truth, as a *substance*, that death is behind the child of God. He died (in His Surety and Substitute) about eighteen hundred years ago. Death without its sting, is a falling asleep in Jesus. Heb. ii. 14, 15, with chap. ix. 9, latter part. Also Rom. vi. and Gal. ii. 20, were opened to me on the point, and I felt their force beyond what I had before.”—*Diary of Frederick Tryon*.

THE CHURCH OF ENGLAND.—“At one time the Established Church was considered ‘a bulwark against Popery,’ but time has proved the reverse. She is leavened with Popery. Many of her ministers despise her Articles. All parties seem in a transition stage. A blight has come over the Nation. The moth and the worm are at the root of all that is corruptible. The former fair appearance of many is giving place to scepticism, doubts on inspiration, leaning on Popery, etc. Sovereign grace alone can counteract the poison.”—*Letters of Frederick Tryon*.

SPURGEON AND THE TABERNACLE.—I was standing, with others, by him on the platform, on the Friday before its re-opening in 1866,

when it had been closed for repairs, and he had preached for five Sundays in the Agricultural Hall. As we looked round at the great empty building, he said, "I'm wondering how I shall get on in this pill-box of a place after preaching in that immense Hall. I shall blow the walls out if I raise my voice too much."—*John Hopeful.*

In Memoriam.

CHARLES HILL, OF STOKE ASH.

ON the stone above the grave in which all that was mortal of our dear Friend was laid in January last, the following inscription now appears:—

SACRED TO THE MEMORY OF
CHARLES HILL :
FORTY-FIVE YEARS MINISTER OF THE ADJOINING CHAPEL.
BORN AUGUST 16TH, 1820. DIED JANUARY 19TH, 1904.
"There shall be no night there."
"Neither shall there be any more pain."
"His servants shall serve HIM."
ALSO OF
LEAH,
LOVING WIFE OF THE ABOVE :
BORN JANUARY 28TH, 1823. DIED JUNE 12TH, 1901.
"Then are they glad because they be quiet."
"So He giveth His beloved sleep."

In the Chapel, above the Platform from which he so long preached, a Mural Tablet also bears these words:—

This Tablet is erected by
His Children and Grandchildren
IN LOVING MEMORY OF
CHARLES HILL,
WHO DIED JANUARY 19TH, 1904,
IN HIS EIGHTY-FOURTH YEAR.
For forty-five years Pastor of the Church of God in
this place.
He was deeply attached to the Doctrines of Sovereign
Grace, and devoted the splendid energies of a long
life to their extension and defence. His seals
were many: his influence for good extensive.
"His record is on high."
"They rest from their labours and their works do
follow them."

"FAREWELL" TO A BELOVED PASTOR.

(Composed when a Child of Fifteen Years.)

ONE we love is soon to leave us,
 One we love, and love so well;
 Oh! those words how full of sadness,
 Only those who love can tell.

Soon to leave us, say not never,
 Never here to meet again;
 If the parting were for ever,
 This would give us greater pain.

Not for ever, hope must brighten,
 Happiness will come again;
 This our sorrow must enlighten,
 Joy must triumph over pain.

Here again we hope to meet him,
 With the saints of God below;
 Here we hope to give him greeting,
 And our true affection show.

But, and if the call to Heaven
 Comes to him we love so dear;
 If the signal word is given,
 Saying, Death is drawing near;

Then above, when life is over,
 We shall meet to part no more,
 And with all the saints for ever,
 Dwell on that eternal shore.

Unto God whose love's so boundless,
 Deeper than our love could be,
 Shall we render all the praises,
 Through a long eternity.

HETTY.

REVIEWS.

The History and Faith of John Narrow Mind, written under the similitude of a Dream, by Alfred Dye. Farncombe and Son, 30, Imperial Buildings, Ludgate Circus, E.C.

THE author is evidently a gracious and thoughtful man, and, having formed his own opinions on the Parliamentary Election, which cannot be far distant—Baptism—the Relation of the Law to the Gospel, and other important subjects; he has ventured on the difficult task of seeking to express his ideas allegorically as if they emanated from personages presented to his mind in a very long, but singularly vivid and consistent dream. We cannot say that he has manifested much power to take his readers into the realms of fancy, or (as Macaulay says of Bunyan), "to give to the abstract the interest of the concrete." In fact, verisimilitude is so lacking that we question whether any readers could be so imaginative as to follow the narrative as if it were fact. The idea of these long conversations having been dreamed is, therefore, no advantage, and the characters might as well have been represented as actually conversing in a train or a drawing-room. On the other hand, if the fictitious characters are clumsily conceived, many of the sentiments are fraught with importance, and render the book worthy of purchase and perusal. What, however, can we make of the assertion that "some are led by

the Spirit to be baptized in water before they are pardoned, as witness Saul, and what Ananias said to him, 'Arise, and wash away thy sins' (Acts xxii. 16)?" The passage cited is indeed a difficult one; but we strongly believe that the future Apostle was a heaven-born believer and had received the assurance of the forgiveness of his sins before his baptism by Ananias.

The Gospel Magazine, October, 1904. Arnold, 74, Strand, W.O. Sixpence. This long-loved serial maintains its high position as the oldest and best of the undenominational magazines which contend for the essential truths of the doctrines of sovereign grace. The above contains a striking portrait of Rev. W. Marsh, M.A., and savoury articles by Dr. Ormiston himself, and other approved evangelical writers, and is an excellent number. The Editor's difficulty seems to be the paucity of those who write in the interests of God's pure truth—no fewer than twenty-five of his pages being devoted to reprinted articles by Dean Law, Dr. Croly, and from the *Gospel Magazine* of 1769. True to its second title, the *Protestant Beacon* still maintains its opposition to Ritualism and Romanism—and the testimony given is solemn and sweeping. The paragraphs, clipped from the *English Churchman*, on our King's attending Mass at Marienbad last August, are worthy of devout attention, as is the late Dr. Croly's "England the Fortress of Christianity." The

latter, however, called for a little editorial revision. The Rector of St. Stephen's, Walbrook, was far from a reliable writer. Though we are what would be called "Conservative," and would "honour" both the *office* and *person* of "the King in the fear of God," we demur to the statement that "Cromwell was a murderer." etc. (page 626). Carlyle's "Life and Letters" of

the Protector had not been published in 1829, and the Doctor had not the opportunities of studying his remarkable character which we possess. We may add that we deem the "Catholic Emancipation Act" of 1829 a monstrous mistake, the further results of which England will have to rue to the end of time.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

METROPOLITAN ASSOCIATION OF STRICT BAPTIST CHURCHES.

HALF-YEARLY MEETING.

MOUNT ZION, Hill-street, is to many a house of sweet memories, and here, on October 14th, the pastors and delegates of the Churches assembled for the half-yearly meeting.

The president, pastor E. White, occupied the chair, and, after the opening hymn had been sung, he read the 122nd Psalm. This was followed by prayer by brethren Easter, of Bassett-street, and Waite, of Clapham.

The chairman, in opening the proceedings, said he had been thinking of the words "whither the tribes go up," in connection with the days of gatherings. He said: We are all gathered, each in his place, around the ark of God. We should contend earnestly for the faith once delivered to the saints. When the tribes marched, Judah occupied the front rank. From Judah our Lord came, and He must ever occupy the prominent place in the ministry. The tribe of Levi was nearest to the ark, and even so it was needful for the minister to keep near the Master, to walk closer to Him. Though there were many tribes, they were united, and one of the objects of our gathering was unity; when division came, disaster followed. Some tribes were more numerous than others, but all belonged to the Lord. They came to bear testimony for the Lord. Maintaining His truth and ordinances, as delivered, and holding fast thereto, they gathered to praise Him for the help that He had given.

Mr. J. Easter, of Bassett-street, Mr. H. J. Galley, of West Ham, Mr. Sapey, of Soho, and Mr. Throssell, of Meopham, were received into the Association as pastors of the Churches named, each receiving kindly words of welcome from our esteemed president.

The following brethren were elected by ballot to enter office in March next:—President, E. Mitchell; Vice-President, G. W. Thomas; Committee—Messrs.

White, Mutimer, Abrahams, Appleton, Guy, Holden, Jones, Beecher, Belcher, Pallett, C. West, A. West, Cooper, Parnell, Robinson, and Fricker.

A very gratifying statement was made by the secretary of the Pastors' Benevolent Fund as to the present position thereof, and he stated that he had with him a cheque for a further £500 for the fund.

The subject of Home Mission work has had the consideration of the Committee for some time, and though suggestions had been made at previous meetings of the delegates, they had not been considered practicable.

Brother T. Jones, of Wandsworth, read the outlines of a scheme for Home Mission work, which had been approved by the Committee, who recommended its adoption.

Pastor E. Mitchell, in well-chosen words, moved the adoption of the scheme.

This was seconded, and the same was unanimously adopted.

It was arranged to hold the Annual Meeting at Soho.

The schoolrooms were well filled for tea.

In the evening, after several brethren had engaged in prayer, Mr. Mitchell was graciously helped in delivering a discourse from Mark iv. 26—29.

CATWORTH, HUNTS.—The name of Barnard will ever be fragrant to the lovers of truth in this quiet little village. In his own garden he built a sanctuary for God, where many precious souls have been brought to the Master's feet, and the household of faith continually fed with His rich provision. This faithful servant of Christ has long since gone to rest, but his mantle has fallen on his son, Mr. James Barnard, of Thrapston, whose solicitude for the Cause of his Lord is well known to all the servants of Christ who minister to His flock here. Though living eight miles from the little sanctuary, our brother's seat is seldom vacant, but all weathers those journeys

to and fro are taken, the love of Christ constraining and sustaining too. Brother Ayres, the godly station master at Kimbolton, is a fellow-deacon, and these, with a band of willing helpers, gave a warm welcome to friends from neighbouring Churches on Thursday, Sept. 22nd, when the thanksgiving service for another harvest was held. The writer was the preacher afternoon and evening, and the testimony of the people as to the Master's presence, his own soul could endorse. May the seed sown bear fruit to His glory in THE harvest, and great blessing attend the labours of all His servants at Catworth, prays—E. MARSH.

WEST HAM TABERNACLE.—On September 1st we were privileged to hold the first anniversary of the opening of our new Tabernacle. About fifty friends came through the pouring rain in the early morning to the 7 o'clock prayer-meeting. The presence and blessing of the Lord was with us. At 11 a.m. our pastor, Mr. H. J. Galley, was graciously helped to preach to about fifty friends from the words, "Rooted and built up in Him, and established in the faith" (Col. ii. 7). Again, in the afternoon, at 3 o'clock, about a hundred friends met together, and our pastor was helped by the Spirit to speak from the words, "The Church of the living God." A goodly company sat down to tea, and about two hundred and fifty friends gathered to the evening meeting. Brother F. J. Catchpole very kindly and ably presided at the meeting. Brother Upsdale (our senior deacon) showed how the Lord had added thirty to the Church during the year, twenty-five of whom had been baptised by our pastor, the others (who had already been baptised) being received in by testimony or dismissal from Churches of the same faith and order. Brethren R. E. Sears and J. E. Flegg were enabled to deliver stirring addresses, by which we were much encouraged. We desire to heartily thank all the dear friends who rallied round us from neighbouring Churches and who helped to make our anniversary a success.—ONE WHO WAS THERE.

SAXMUNDHAM.—Harvest thanksgiving services were held on Sunday, September 25th, when pastor W. H. Berry preached morning, afternoon and evening. The evening meeting was crowded with appreciative hearers. On Thursday afternoon pastor H. T. Chilvers, of Bethesda Chapel, Ipswich, preached to a good congregation from John x. 3, "He calleth His own sheep by name," and his sermon was very impressive. About 70 or 80 persons sat down to a public tea, and a public meeting was held in the evening.

Pastor W. H. Berry presided, and stirring addresses were given by pastors W. H. Potter (Grundisburgh), H. M. Morling (Aldringham), and H. D. Tooke (Lowestoft). Mr. H. Lockwood (Leiston) offered prayer. At the close Mr. Berry proposed a hearty vote of thanks to Mrs. Jesse Berry, who had so kindly given a beautiful cushion and fittings for the pulpit, and to all other helpers. Some good old harvest hymns to Union tunes were most heartily sung and appreciated. The proceedings closed with the Doxology and Benediction.

ILFORD (CLEVELAND-ROAD).—On Monday, October 3rd, a well-attended social tea meeting was held in connection with the departure from Ilford of our dear brother, Mr. W. G. Fauch, the senior deacon, who has for nearly forty years laboured so zealously and lovingly for the Cause at this place, and which, with the blessing of the Lord attending his efforts, has greatly prospered, especially of late years. We wish him every blessing, temporal and spiritual, in his new abode, and hope still occasionally to see his face. Will friends kindly, in future, address all correspondence in connection with, or for, the Cause to Mr. G. S. Fauch, 1, Argyle Gardens, York-road, Ilford.

HOMERTON ROW.—The Church at Homerton-row met on Thursday evening, October 13th, to wish our dear pastor farewell, after more than thirteen years' faithful ministry among us. Prayer was offered by brethren Brett and Elnaugh for Divine guidance. Mr. Taylor, Stratford, made a few well-chosen remarks from "He abideth ever," and our pastor from John xvii., which were very much enjoyed by everyone and, we hope, will have a lasting blessing. It is with feeling of deep regret that we have to wish our pastor God-speed. We had hoped he would have spent the remaining years of his life amongst us, but God has ordered it otherwise, although we as a Church fail to see that his labours in our midst are done, having of late received several into the Church, and others are hovering around. The Bible-classes are well attended and the school is prospering under a band of earnest workers (open-air services); are building larger schools, and, most of all, our prayer-meetings are well attended, often thirty to forty meeting around the throne of grace. Our pastor must take away a heart full of gratitude when he remembers the numbers that have been added to the Church, and that the Church has been so blessed during his stay amongst us. We earnestly pray God will soon open a door for him in a larger sphere to blow the Gospel trumpet of free and sovereign grace which

we, as a Church, so much love and desire to maintain as hitherto, still continuing in the apostles' doctrine and fellowship and in breaking of bread and prayer. The Church and congregation, although deeply regretting the departure of our pastor, as a little token of their love and good wishes, presented pastor and wife with a bag containing nine sovereigns, with their unanimous and hearty wishes and best thanks to Mrs. Belcher (a true pastor's wife in every way) for all the kindness and interest she has taken amongst us. Our brethren A. Booth and Jacobs concluded with prayer.—F.

STRATFORD (GUBNEY-ROAD).—The Sunday-school in connection with the above Church have taken up the cudgels in the temperance cause, and mean, with God's help, to fight this religious, national, and social evil of intemperance. The opening meeting was held on Friday evening, Oct. 7th. Mr. S. G. Ince, Sunday-school superintendent, took the chair at 7.30 p.m. The meeting was opened with singing, reading, and prayer, after which Mr. S. G. Ince gave a short address. Pastor H. Galley (West Ham) was helped to give a very stirring address on the question, "Why abstain?" Having prefaced his address with the remark that he was a narrow-minded and bigoted abstainer, he proceeded to show in a powerful way that Christians ought to be the same. Mr. C. W. Sears also favoured us with a discourse on the necessity for the Band of Hope, and spoke to the children present from an acrostic forming the word "child;" his remarks were greatly enjoyed. Mr. J. Taylor (superintendent of Band) and Mr. T. Hardy also addressed the meeting. Singing, recitations, etc., were nicely rendered. A very happy and profitable evening was spent. There were about two hundred present, and the collection amounted to 10s. 4d. The hearts of all those interested in this grand work are lifted up to God for His help and blessing upon it. May He bless us indeed, and give us all the help we need, so prays—T. W. READER, Sec.

LIMEHOUSE (ELIM).—Through the goodness of our God we gratefully report that successful services were held in connection with the 21st anniversary of opening the above, and the 27th anniversary of our pastor's ministry at Limehouse, on Lord's-day, Oct. 9th. Sermons were preached by the pastor, F. C. Holden, to attentive congregations, and on Thursday, Oct. 13th, our brother Dolbey delivered a thoughtful and excellent discourse on the words, "Thy land, O Immanuel." Tea was served in the school-room to between 50 and 60 friends, after which our kind and

beloved brother, Mr. A. Boulden, of the Surrey Tabernacle, presided over a well-attended public meeting in his usual pleasant and brotherly spirit. Spiritual and profitable addresses were given by brethren Rundell, Clark, Cornwell, and Dolbey. Friends were present to cheer us from Brixton, Walworth, Waltham Abbey, Bethnal Green, Chadwell-street, Tottenham, and other places. Brother Carr wrote a letter regretting his enforced absence, and letters were read from brethren C. J. Baldwin, and W. Stringer, regretting that they could not be present through indisposition. Collections and donations from the Chairman, Mrs. Lee, and many other kind friends, amounted to the good sum of £19 10s. Truly we can say, "Ebenezer" ("Hitherto the Lord hath helped us"). To Him be all the glory.—ONE WHO WAS THERE.

B L A K E N H A M.—Harvest thanksgiving services were held on Sunday and Monday, Sept. 25th and 26th. On the Sunday we had a very enjoyable day with Mr. Harsant. On the Monday Mr. J. E. Flegg visited us for the first time, and we listened with very much pleasure, while he in beautiful, choice language portrayed to us, "Him" of whom Moses in the law, and all the prophets did write. On Lord's-day, Oct. 3rd, it was our joy to see Mr. F. J. Harsant immerse two sisters in the name of our Triune God. We thank God and take courage, trusting others may soon be constrained to follow in the footsteps of Jesus.—M. A. MOORE.

THANKSGIVING SERVICES.

BY M. A. MOORE.

We thank Thee and praise Thee, O Lord our God, for the spiritual food Thou dost prepare for Thy living children, oft-times communicated while the Gospel is being proclaimed by Thy own sent servants.

At Somersham, on Sept. 14th, thanksgiving services were held. Mr. J. Jull, of Cambridge, was the preacher. We listened with great delight, while he extolled Christ, and we felt we could say, "I found Thy Word and did eat it, and its fruit was sweet unto my taste."

At Crowfield, Mr. H. T. Chilvers was the preacher, a large number gathered. Sermons were very encouraging and very helpful.

GLEMSFORD (PROVIDENCE).—The 45th anniversary services were held on Sunday, Sept. 25th. Pastor Polley, of Halstead, preached three sermons to good congregations, that in the evening being very large. On the following day, Monday, harvest thanksgiving services were held, pastor Polley preaching in the afternoon. This was followed

by a public tea, to which over 80 sat down. A public service was held in the evening, presided over by the pastor, and was addressed by Messrs. Firkbank and Polley. The pastor closed the meeting with a few remarks on praise. Collections were good. To God be all the glory.

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**RECOGNITION SERVICES OF MR.
 T. L. SAPEY AS PASTOR
 AT SOHO.**

MANY recollections crowded upon the mind as we went towards our old home to take part in the recognition services of the new pastor. The name of John Box is so closely associated with Soho that it was not surprising his name was mentioned by several brethren. We have cause to revere the memory of him who was our first and only pastor.

The afternoon meeting was presided over by pastor E. White, and after a hymn had been sung and portions of Scripture read, Mr. F. T. Newman (secretary of M.A.S.B.C.) implored the Divine blessing on the interesting and important services of the day.

The chairman in his opening remarks alluded to the abundant labours of the former pastor, the importance and difficulty of the sphere, and his personal knowledge and esteem of the new pastor, whom he commended to the Lord, and for whom, together with the Church, he wished abundant blessing.

Mr. F. C. Holden in a brief and earnest address expressed his heart's wishes in the words of the apostle, "And God is able to make all grace abound toward you, that ye having all sufficiency in all things may abound to every good work," after which brother Sapey gave an account of his

CALL BY GRAVE

to the following effect:—I can as regards my own spiritual life say, as the apostle writes in his epistle, "It is of God." I feel, if I have to take any basis for the experience which I hope I can say is Christian experience, it is those words. I stand before you this afternoon a sinner saved by grace. I am asked to relate how the Lord brought me or how I came into possession of that which I hope I possess, even His grace and a hope in His mercy, and how He has led me and brought me to know Himself as my Redeemer, my All and in all. I was "born in sin and shapen in iniquity," and not only so, but I am a sinner by actual transgression. I need not go into the evidence of my sinnership, but into the evidences of saintship. I was sent to a Strict Baptist Sunday-school when very young, and it was here the Word of God found me, and I was convinced of my sinnership. I was about 8 or 9 years of age, and I shall never forget that Sunday evening.

The regular minister was absent, and who it was that preached I cannot tell; but this I do know, his preaching was made by the blessing of God the means of revealing to me what a sinner I was in the sight of God. If ever I wept it was then in that chapel at Norwich. A dear man of God in that place came and spoke to me, but I could not describe what I felt. I went on for some years and the consciousness and burden of the guilt of sin scarcely ever left me. When I arrived at the age of 14 I had more liberty granted me, and instead of continuing at the place where the truth was preached I preferred to go where there was a little more excitement. I went to a Methodist chapel, and the preaching used to serve me out terribly. I knew every Sunday night that if I died before morning, so far as I could see, hell would be my doom. I chose ungodly companions, but I never could sin with that liberty and enjoyment that they could. I could not bring my lips to utter the words they did; I at times failed even to be amused with the very things which pleased them. That went on until I was about 18 or 19, and I know

"There is a period known to God
 When all His sheep redeemed by blood
 Shall leave the hateful ways of sin,
 Turn to the fold and enter in."

I went at that time to hear an evangelist, who preached in a tent, and he preached a something which stopped me, and I felt that if God did not speak peace to my soul, as if I could not live, not, however, that I was tempted to commit suicide. In that tent I saw many making a profession of conversion, and I wished I could go too, but I could not. It seemed to me that nothing that I could do would bring me that joy my heart was yearning for. A man came to me and asked me if I could read. I said, Yes. He asked me to find the Epistle to the Romans. I did so, the 9th chapter and 10th verse, and I read, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised Him from the dead, thou shalt be saved." Never shall I forget the experience of that time. It seemed to me as if I was launched into a new life. Oh the joy that entered into my soul! the peace which is calm as a river. Explain it I cannot; I can only stand here and offer you this as an account of the things which I passed through, and how the Lord enabled me to embrace that word as the Word had embraced me.

"Many days have passed since then,
 Many changes I have seen;
 Yet have been upheld till now:
 Who could hold me up but Thou?"

This was followed by appropriate addresses by brethren Belcher, Guy, Parnell, and Sears, and prayer by pastor S. Hutchinson.

The schoolroom was well filled at tea-time.

In the evening the chair was occupied by pastor R. Mutimer, who read Ephes. iii., after which Mr. C. T. Dykes led the meeting in prayer.

After a few introductory remarks, the chairman called on the pastor, who then related

HIS CALL TO THE MINISTRY, &C.

I would say to you and to myself, Give God the praise. It is a surprise to myself that I am a minister of the Gospel, and a greater surprise, as you will gather, that I am a Strict Baptist minister. I left off my story this afternoon at the point when God gave me the joy of His salvation by the application of His own powerful and precious Word. It was some little time after I was called that I began to serve the Lord in the capacity of a tract distributor in a very low neighbourhood—I was about to say as low as the Seven Dials. I well remember a brother taking me with him, and we went up a yard. We came to a man ill in bed, and he asked me to pray. I was never more staggered in my life, and was glad I had one with me to whom I could turn, and he prayed instead of me. At this time I was baptised. I knew it to be right, and was not ashamed to own my discipleship by being baptised, but without becoming a member. After labouring for some time in these slums, and going amongst the poor people among whom God was pleased to bless me (and there are men and women to-day who can look back to that time when God met with them and blest them), I undertook the superintendency of the Sunday-school at a General Baptist Church which I joined. I continued in that office for about twelve months, when the brother who had taken me out to distribute tracts was at our house, and while at tea I said to him, "I am going to preach." It was as a fire in my bones to tell to sinners round what a dear Saviour I had found. When I said I was going to preach, he appeared almost frightened, but he said, "I am going with you." Then said he, "Where are you going?" And I replied, "I don't know." We went up a yard where there were a few houses, and tried to sing. I opened my Bible, began to read, to speak. The women came out of the houses and listened to what we had to say, and from that time I went on speaking in the open air. I have there been stoned and threatened. I well remember one night we were walking down a street when a man came behind me with a large thick stick and struck at me; but a man to whom God had blest the Word put out his arm and received the blow. After a while it seemed as if the Lord was opening a door for me as a preacher amongst the General Bap-

tists. I went out to some of the country places. I went to a village six or seven miles from Norwich, and they proposed to me that instead of going to different places I should go every Sunday to preach for them, and I agreed to preach to them as their pastor. They were not a numerous people; they, perhaps, mustered twelve or fourteen in membership, and met in the British School. This was one of the most sacred periods of my life. If there was any period when God drew aside the veil and revealed to me the truth which is now the joy of my heart, it was at this period. These people were General Baptists. If I say Spurgeonistic, you will know what I mean. They thought they would like to have things decently and in order, and they presented to me a basis of faith. I wondered where it sprang from, for I discovered it was particularly Calvinistic and *Strict Baptist*. It appeared that these folks, not knowing how to compile such, had gone to a godly woman who had been a member of a Strict Baptist Church, and she had handed them their Articles of Faith. I agreed with the doctrinal part of it, but when I came to this line, "We believe that baptism is a prerequisite to admission to the Lord's table," I was face to face with a great wall. "I cannot sign that," I said; "I cannot agree to this basis of faith." "Why not, Mr. Sapey?" said one. "Are you going to tell me," I replied, "that it is true that you must be baptised before you come to the table?" "Oh, yes," she responded, "it is quite right." Now I enjoy a little conflict in argument, so I said, "I will not sign it, but I will prove to you that you are wrong and I am right." I went to a book which I have at home, which has in it everything one wants to know. I went to the 2nd chapter of the Acts of the Apostles, and before I could get to the close of that chapter steadily, prayerfully, I may say with agony, God had made me what I am to-day—a Strict Baptist. Now it was the devil's turn. He said, "If you take your stand on this you will never make a Strict Baptist minister." I had to learn that "Except a man deny himself, he cannot be My disciple." I had to muster courage, and courage was given that enabled me to go to them and say, "Friends, I will sign that paper," but they did not wish to have it signed. What I state in a few minutes took two years and three months to arrive at fruition. It did not spring up in a night; it was the work of weeks, and months, and years, and He who made me has strengthened me more and more since that time. This may explain to some why I am a *Strict Baptist*. I am what God has made me, and if I am right, then those who are contrary must be wrong. The devil told me that my period of preach-

ing was over. I was willing to take a back seat, and not become a preacher amongst the Strict Baptists. I trembled at the thought. I joined the Church at Orford Hill. There was a tea-meeting, and my good wife and I went. Although we were late in entering, just afterwards the minister said, "We will read, and brother Sapey will then lead us in prayer." Isaiah Smith, who was present, said, "Who is that young man? he will become a minister." "Oh," said my pastor, "he is a minister." The result was I had an invitation to Claxton. Somehow or other our hearts were knit together, and I went there again and again after they had lost their minister, and ultimately they invited me to become their pastor. There for eleven years I laboured, and God blest my labours amongst them; they were a loving people. Now, what about Soho? I once thought I should like to be a missionary to China. A friend said, "Mr. Sapey, if you go as a missionary, you will be there and scarcely know how you got there;" and I can only say that is the very thing which has happened to me in connection with my coming to Soho. When I was here a year ago I had no idea of coming. It was the last Sunday in November when I first came to this chapel. Brother Mutimer introduced my name, and he knew a great deal about my pastoral work at Claxton. I might have been away three or four times, but I could not see the hand of the Lord in it. An invitation came to me to preach here, and, if I mistake not, there was a coming together between the people and myself, and after some negotiation they asked me if I would accept an invitation here for three months, with a view to the pastorate. I accepted that invitation, and here I am. "By the grace of God, I am what I am." When I hear that for this position a man of exceptional ability is necessary to carry on the work, and I know I have not exceptional ability, I wonder. I have not had the advantage of a college education, but I have been trained in the college of experience.

Our brother then gave an outline of his doctrinal belief.

After a word of exhortation from the chairman, and earnest prayer by brother Cornwell, addresses suitable to the occasion, were given by brethren James E. Flegg, S. Banks, P. Fells, A. Steele, E. W. Flegg, and C. Cornwell.

The meetings were well attended and hearty, and we pray that there may be many years of useful service for brother Sapey at Soho. J. E. F.

OLAPHAM (REHOBOTH, BEDFORD-ROAD).—Harvest thanksgiving services were held on September 20th, when those who gathered were greatly blest. Mr. J. Bush preached in the afternoon

from Gal. v. 22, 23, speaking of fruit towards God, towards ourselves, and towards our fellow-men. After tea, Mr. R. Rawdon presided over a public meeting. In opening he read Ps. lxxii., and made suitable comments thereon. Brother Mundy earnestly sought the Divine blessing. Brother Bush gave us some choice thoughts from the words, "And He blest him there." Brother Andrews followed with good words founded upon "One soweth and another reapeth." Brother Jones made some pithy remarks from Isa. liii. Brother Vine dealt with the old story from the words, "He was brought as a lamb to the slaughter." The pastor closed with a few observations on Ps. lxxv. 9.—**JOSEPH ARNOLD.**

LITTLE STAUGHTON.—On Sunday, September 21st, very helpful services were held for thanksgiving for another harvest. Brother F. Fuller, who was expected to preach, being prevented through illness, our esteemed brother John Hazelton, of St. Neots, occupied the pulpit, and delivered an excellent discourse to a good congregation. After tea a public meeting was held, presided over by Mr. Whiteman, of Kimbolton; and addresses were given by brethren Sibthorp, Hazelton, and A. B. Hall. We were favoured with the presence of many friends from surrounding Churches.

HAVERRHILL.—Harvest thanksgiving services were held in the above place on September 20th, when two sermons were preached by pastor Bardene, of Ipswich: that in the afternoon from Rev. i. 5, "Unto Him that loved us, and washed us from our sins in His own blood." Public tea at 5.15. The evening service was opened by singing, "Descend from heaven immortal Dove," to the old tune (Foundling). The text was Ps. civ. 34. Truly the preacher did bring some rich food from the text. There were good congregations. In the evening the chapel was full.—**G. F.**

BUCKLEBURY.—Harvest thanksgiving services were held on September 21st, when sermons were preached by pastor J. Jarvis, of Devonshire-road, Greenwich. The afternoon text was Ps. cvii. 43. Speaking (1) upon God's goodness in redemption, (2) in regeneration, and (3) Divine leadings. At tea the chapel was well filled. The evening sermon, which was founded upon Judges vi. 13, was thoughtful and interesting, and was accompanied with divine power, for which we thank God. A good number of friends from Reading and Newbury kindly paid us a visit. May God send men to His Churches rooted and grounded in the truth of His Word. So pray yours in Him,—**HENRY GRIMWOOD.**

STEVENAGE (ALBERT-STREET).—The usual special harvest thanksgiving services were held on Wednesday, Oct. 13th, when two sermons were preached by B. J. Northfield, of Marsh, who was greatly helped in delivering discourses suitable to the occasion, which we trust will bear much fruit in the days to come. The afternoon sermon was from "When ye have gathered in the fruit of the land" (Lev. xxiii. 39), the evening text being Psa. cxvi. 12, 13. The congregations were good, and the collections about the same as last year.—J. P. P.

WALTHAM ABBEY.—The twenty-eighth anniversary of the Sunday-school was held on Sunday, October 16th, when Mr. Thomas Henson preached in the morning from Deut. xxix. 29; his theme was "the children's right to the Word of God as distinguished from the teachings of priestcraft." In the evening service the subject was the "three great promises of Isaiah" (xliv. 3-5). In the afternoon the children gathered together to recite the story of Jesus Christ's life, beginning with the prophecies of Isaiah, tracing it through the Gospels, and ending it with the ascension in the Acts of the Apostles. Many of the elder scholars remained between the afternoon and evening services to a homely tea with the teachers and friends. The services were well attended, and were pervaded with a spirit of earnestness. The teachers are encouraged in their labours, and commence another year with hopefulness.

OLD BRENTFORD (NORTH-ROAD).—Special thanksgiving services were held here on Thursday, October 20th, to celebrate the re-opening of this time-honoured place of worship, after extensive alterations and enlargements. In the afternoon, after seven brethren had called upon the Lord in prayer and thanksgiving, our brother, Mr. J. E. Hazelton preached from Song of Solomon i. 17, "The beams of our house are cedar, and our rafters of fir." His words were greatly appreciated, and many gave expression to the great joy they experienced in listening to this faithful and Christ-exalting sermon. A very large company sat down to tea. At 6.30 p.m. our pastor, Mr. R. Mutimer, presided over a full and hearty meeting. Everyone present seemed to be full of thanksgiving to God for all His benefits and blessings to us as a Church. Addresses, all full of Gospel truths, and words of wisdom, were delivered by brethren C. A. Guy, E. White, J. Bush, C. J. Burrows, R. E. Sears, T. L. Sapey, and S. T. Belcher. The alterations gave great satisfaction and pleasure to those who had the opportunity of seeing for themselves

the many improvements which have been carried out. The report showed that £1,010 2s. 9d. had been collected, and that the expenses as yet to hand amounted to £961 2s. 0d. leaving a balance in the treasurer's hands of £49 0s. 9d. This with the splendid collections taken during the day will enable us to go forward with the work, which was commenced with very earnest prayer to God for His help and guidance, and which He has now mercifully enabled us to bring so near to a successful completion. We pray that the increased accommodation may be a means of bringing many more precious souls, both old and young, under the sound of the blessed Gospel of God's grace; that the Holy Spirit's saving power and gracious influence may be abundantly manifest; that the glory of God may fill the house; and that Christ may be exalted and our souls encouraged, as we shall still see the pleasure of the Lord prospering in our hands. To our covenant God we desire to ascribe all the praise.—E. FROMOW.

MAIDSTONE (PROVIDENCE, MOTE-ROAD).—On Sunday, October 9th, we had the happiness of seeing our time-honoured sanctuary re-opened for public worship. Mr. Gardner, of Uckfield, preached both morning and evening from Deut. xxxiii. 26. On Wednesday, the services were continued, Mr. Mutimer preaching in the afternoon from the words, "Come, for all things are now ready," which was listened to with profit and enjoyment. Tea was partaken of by a large number of friends. The evening service was one that will long be remembered. Most of us have never seen so many at any one of our chapel services. Mr. C. Walter, of Manor Park, was in the chair, who with kindly words and help, wished us well in the name of the Lord. Pastors Mutimer and Cattell, with Messrs. Day and Brooker were greatly helped in bringing before our notice the good hand of God in His abundant supplies, which we were desirous of recording at this our harvest thanksgiving, and each also stating their warm appreciation of the great alterations our chapel had undergone. During the evening, the secretary read the report, stating, as our place of worship was sadly in need of repair and cleansing, it was considered the best course to have a thorough alteration, and in the spring of the year the work was commenced, our school-room had been enlarged, the old pews, which had been in the place since 1820, were removed; a new gallery was erected, and the chapel was made to look quite a commodious place of worship. Friends had helped very kindly. The collections during the previous week and on the Sunday and Wednesday,

realized £32 12s. 5d., making in all collected, nearly £150; leaving us a debt of £200 on the chapel. After singing, "All hail the power of Jesu's Name," and the Benediction being pronounced, the services were ended, and each and all felt that truly our God had been with us. If any friends (especially those who know our old Cause) could help us in the liquidation of our debt, we should be glad. Any amounts would be gratefully acknowledged by the treasurer, G. Brown, Commerce House, 34, Stone-street, Maidstone, or the hon. sec., H. J. Walter, 83, Upper Stone-street, Maidstone.

M E A D V A L E (JIREH), NEAR REIGATE.—Re-opening services were held on October 13th in connection with the above place as a Strict Baptist Cause. In the afternoon pastor E. Beecher preached an excellent sermon upon the words found in Ephes. iii. 8. "The unsearchable riches of Christ." Tea was partaken of at five o'clock, to which 24 sat down; and there was a good attendance in the evening, when pastor H. D. Sandell preached from Acts xx. 32. Many testified to the blessing received through the preached word. The collections for the day amounted to £1 16s. 1d. We lift our heart and voice with gratitude to our Heavenly Father for His goodness to us in helping us to start a Cause of Truth for the honour and glory of His Holy Name.—T. F. LOCKHEAD.

SURREY TABERNACLE.

CELEBRATING THE 74TH ANNIVERSARY.

The 19th of October was an occasion for rejoicing in a two-fold sense. Firstly, having obtained help of God, the Church worshipping in the Surrey Tabernacle has continued from the time of its formation 74 years ago until now—and secondly for a further mark of Divine goodness on the anniversary day, in moving the people to raise £154 to complete the sum required for the renovation of the Tabernacle.

Mr. Schofield, of Lancashire, preached the anniversary sermon, taking for his text Psa. iv. 3. "The Lord hath set apart him that is godly for Himself." Having reminded his hearers that there were but two classes of character in the world, the godly and the ungodly, he proceeded to delineate the various spiritual features that characterise the godly.

Tea was served in the vestry to a large company of friends.

The evening meeting, over which the pastor presided, was opened by singing, the reading of the 48th Psalm, and prayer, to acknowledge with gratitude the Lord's faithfulness to the Church and people. Hymn 675 was sung, after

which the chairman briefly rehearsed reasons for gratitude to God for all His mercies, and said that "Having obtained help of God, we continue unto this day" was the united testimony of the members of the Church, deacons, and pastor; thus bearing witness to the faithfulness of God during these seventy-four years.

Mr. Mitchell addressed the meeting from the words, "So He bringeth them to their desired haven" (Psa. cvii.).

Mr. Schofield spoke on the "Name of the Lord," suggested to him by the words of Malachi, "Then they that feared the Lord spake often one to another, and the Lord hearkened and heard, and a book of remembrance was written before Him, for them that feared the Lord, and that thought upon His name." He then gave various meanings of the words, "Name of the Lord."

Mr. Holden gave an encouraging address from the words, "Kept by the power of God."

Hymn 148 was now sung, after which a statement was made by Mr. Boulden, the Treasurer of the Renovation Fund. He was glad to be in a position to state that with the exception of a sum of £154 sufficient money had been subscribed by members and friends of the Surrey Tabernacle, inclusive of interest, to meet the cost of renovation and repairs, totalling nearly £1,100; and he had faith to believe the balance would be cleared that night.

Mr. Rundell then addressed the meeting. He said he had written to some friends of the Cause and received contributions to upwards of £30. He then called upon the people to make a strong effort to extinguish the remaining liabilities. Promises were then made varying in amount, in addition to further cash contributions, until the whole of the debt was covered.

Little time was then left for the other speakers, brethren Bush and Carr. They each spoke a few words giving expression to the pleasure they felt, the Doxology was sung, the Benediction pronounced, and so ended a day that will be memorable for the goodness of the Lord manifested in enabling His people to put "the place where His honour dwelleth" in a state of thorough repair.

Mr. Walter Falkner, of New Cross-road, S.E., was entirely responsible for the scheme of decoration and the execution of the work, which has been carried out with excellent taste, and not Messrs. J. W. Falkner and Sons as inadvertently stated in our last issue.

BOW.—The 26th anniversary of the pastorate was celebrated on Lord's-day, Oct. 16th, when two excellent sermons were preached by the pastor. On Tuesday, 13th, Mr. Rundell presided over

a public meeting. Brother Borham engaged in prayer. Our chairman read and expounded Ezek. xiii., and profitable and experimental addresses were given by brethren Smith upon "Put away my sin," and J. Fountain from 2 Tim. i. 8. The collection was good, the meeting excellent.

Aged Pilgrims' Corner.

THE claims of the Institution have been advocated at the Clifton Conference, Bristol, where many friends gladly heard of the widely extended work of the Society, and several promised help. The Committee would be thankful for more support from the West of England, where so many of the pensioners dwell.

Additional help is urgently needed, the current year being marked by a serious diminution in the number and amount of legacies. The Free income is being increased, but the pensions grow at a far greater rate. New annual contributions of 7s., 10s., and 14s. will be most useful in assisting to meet the daily expenditure of £43.

On Friday, November 18th, the Autumn Tea and Sale will (D.V.) be held at the Hornsey Rise Asylum. The Sale will open at 3 o'clock. Tea will be provided at 6d. each, and in the evening Mr. Sinden will preach at 6.30 in the Asylum Chapel. Proceeds for the Benevolent and Maintenance Funds, which are both in great need of help. The attendance of all friends of the Lord's aged poor is invited.

On October 11th, the 25th anniversary of the Brighton Home was held in the Royal Pavilion. The ladies conducted a Sale of Work throughout the day, and Mr. S. Hannington presided over the afternoon meeting. The attendance was very large, and addresses were given by Mr. D. L. Johnson, and Messrs. Hallett, Popham, Carr, Hayles, Bumstead, Woods, and the Secretary.

Gone Home.

AGNES MAUD KEMPSTON.

Our dear young sister entered into a much longed for rest, September 9th, 1904, aged 18 years. She was the youngest daughter of our late beloved brother Kempston, who will be remembered by many as a savoury preacher of the Gospel. Legh Richmond's account of the dairyman's daughter comes to our mind as we think of our young departed sister, whose natural gentleness and weakness had long marked her as a short denizen of this world. She

was very fond of our dear brother, J. W. Humphreys, being under his ministry at West Ham for some years. About a year since, she took a chill, which quickly developed into the symptoms of that dire enemy of mankind, consumption. After spending some months at her brother's home on the hills of Derbyshire, she came back to East Ham to die. About a month before her death, she asked us to send for brother Humphreys, whose kind and deeply spiritual ministry was a great help to her. On the evening before her departure she called her sisters round her, and wished them each good-bye. "Tell Mr. Humphreys," she said, "his visit did me so much good, it drew me so much nearer to Jesus, and now I am going to see Him." Thus she willingly departed, and thus grace can reverse all the natural terrors of death, and turn the curse into a blessing. She was another answer to parents' prayers. By her gentleness and meekness she commendeth the love of Christ to us.—A. T. H.

"Stranger, if e'er, by chance or feelings led,
Upon this hallowed turf thy footsteps tread;
Turn from the contemplation of the sod,
And think on her whose spirit rests with God.
Lowly her lot on earth, but He who bore
Tidings of grace and blessing to the poor,
Gave her His truth and faithfulness to prove,
The choicest treasures of His boundless love.
Faith, that dispelled affliction's darkest gloom,
Hope, that could cheer the passage to the tomb;
Peace, that not hell's dark legion could destroy,
And love that fill'd the soul with heavenly joy.
Death of its sting disarmed, she knew no fear.
But tasted heaven, e'en while she lingered here;
O happy saint; may we like thee be blest,
In life be faithful, and in death find rest."
[Lines on the grave of Dairyman's daughter, Arretton, Isle of Wight.]

THOMAS KNOTT, OF DOVER.

The little Church at Queen-street has been visited once more by death. During the last two years many of our members have been taken home, whose loss we greatly feel. Our brother Knott was taken away very suddenly. He died in London on September 22nd, in his 73rd year, and was interred at Charlton Cemetery, Dover, pastor W. Holyoak, of Salem, officiating. He was a man very much respected. For many years he was a carman for the South Eastern Railway Company, and his character as a follower of Christ was seen in all his dealings with the public. He had a wonderful knowledge of the Word of God. Free and sovereign grace was his delight, and he was much gifted in prayer. He leaves a wife and family

behind, whom we pray the Lord will help and comfort. Rest, brother, rest till we shall meet again, in the home of eternal peace, and may the Lord raise some one to fill the empty seat, is the earnest prayer of,—R. J. HUGHES.

JOHN MEAD,
Minister of Nunhead Green Chapel.
(1832—1904).

Of the parentage and younger days of this faithful man of God, we know nothing save that he was the eldest of three children. There is no record that either his father or mother were the subjects of Divine grace, though he was sent to a neighbouring Sunday-school and from his youth was a diligent student of the Bible. When but seventeen years of age he became a member of the congregation at Cave Adullam Chapel, Stepney, where the Gospel first came to him in the power of the Spirit. There he was baptized by William Allen, and joined the Church in March, 1849—and he was thus favoured to maintain a consistent Christian profession for fifty-five years. Great blessing was at that time vouchsafed to our Causes of truth. Men of singular power and unotion often occupied our pulpits—such as, among others, John Kershaw and J. C. Philpot, whom he occasionally heard with pleasure and profit, at Great Alie-street Chapel. One Friday evening he was led to the Welsh Chapel at Bartlett's Passage, Holborn, and for the first time listened to James Wells, then at the zenith of his usefulness and popularity. So precious was the testimony on Jesus "as a hiding-place" (Isa. xxxii. 2) that he was henceforth constrained to hear this great preacher continually, and finally to obtain the franchise of his membership from "the Cave" to the Church at the second Surrey Tabernacle, Boro'-road. This step proved highly advantageous to his spiritual comfort and his advancement in Gospel Truth. His love to his pastor grew with time, and he was often accorded the privilege of riding home with him after the evening service. At length he was chosen a deacon, on which office he entered at the same time as the late John Beach of gracious memory; and also became leader of the service of song on the death of John Carr, long so familiar in that capacity. The service at Bartlett's passage was also towards the last entrusted to his charge; and it was his duty to fetch the preacher, in a cab, and care for his safe return. The writer remembers that one evening in June, 1870, he insisted on his pastor's abruptly discontinuing a conversation with us—and how the great preacher acquiesced by saying, "Can't stop now—the boss won't let me, you see—afraid of my overdoing myself"—a pleasant sidelight, we think, on the characters of

both good men. After Mr. Wells's death, in April, 1872, he often supplied the vacant pulpit: and for seven years conducted the Monday night prayer-meeting—services which were acknowledged in July, 1878, by the public presentation of a clock and purse of money. His many invitations to serve other Churches at length enforced his resignation of the diaconate—and he was eventually led to accept the pastorate at Nunhead Green Chapel, which he retained till 1901, when failing health compelled him to resign. He was last seen in the company he loved at the memorial service of John Box, of Soho, at Heaton-road Chapel, in January, 1902, when many marked the mournful change. He was a man of great moral dignity, and a thoughtful and savoury preacher, on whom the gift of Scriptural exposition was largely bestowed—and excelled as a tender and fatherly pastor. His acquaintance with theological literature was extensive—and without any assistance he acquired some knowledge of French, German, Latin, Greek, and Hebrew—regarding the last with peculiar interest, and becoming really proficient in it. From friends at the Surrey Tabernacle he once received the gift of several valuable books, in each of which was written: "Presented to Mr. John Mead by the Church and Congregation at the Surrey Tabernacle, as a token of the Christian love, May 27th, 1884." He was a widower, and leaves three sons and two daughters to lament his loss.

FREDERICK WILLIAM FOREMAN.

As briefly intimated last month, our esteemed friend received the home-call on Thursday, September 8th. A wish has been expressed for a few particulars of his career. He was born at Plumstead in 1864. It was under the ministry of Mr. Hands, at "Carmel," Woolwich, that our friend, at the age of 16, was called from darkness into God's marvellous light. Here he was baptised and joined the Church. The union of a vital experience of God's grace with a studious mind and a sober deportment marked him for early service in the Lord's vineyard. As a teacher in the Sunday-school, secretary to the Church Management Committee, and an occasional preacher of the Word, the "Carmel" friends hold his memory in the highest esteem. Removing to Lee, about ten years ago, Mr. Foreman associated himself with the Church at Daore Park, where he served in various capacities with growing efficiency and acceptance. For the last few years our friend was almost constantly engaged in connection with the London Strict Baptist Ministers' Association. His Association fellow-members will always remember him as a workman who studied to show himself approved unto

God, rightly dividing the Word of truth. One of his many notebooks lies before the writer, bearing the title "Hope: anchor of the soul" (Heb. vi. 19); "The Rock: higher than I" (Psa. lxi. 2). Both from an exegetical and experimental point of view, these notes give evidence that our brother used brains as well as knees in his preparation for the pulpit. On Saturday, July 30th, Mr. S. Banks, a warm friend of the departed, called to ask if he could take a service the next day, and he consented. But in the evening hemorrhage of the lungs set in, followed by distressing delirium. In one lucid interval, towards the end, he started to sing, "Jesus, Lover of my soul," and requested his wife to join him. Shortly afterwards "the storms of life" were past and he was "safe in the heaven," and saw his Pilot face to face. On September 14th, previous to the burial at Lee Cemetery, a memorial service was held at Dacre Park, conducted by the writer, kindly assisted by S. Banks. The following Lord's-day sympathetic references were made at Daore, Eltham and Woolwich. The Lord Himself comfort and protect the sorrowing widow and her two devoted daughters.—W. H. R.

JAMES HAINES (1819—1904).

My father was born in the same year as our late beloved Queen Victoria, viz., on the 25th October, 1819, in St. Luke's, Clerkenwell. His father was a chronometer finisher, and to him he became apprenticed, continuing at the same until, owing to foreign competition, it became unremunerative. Up to the age of 22, when he met the lady who became his first wife, my father had scarcely heard the Gospel, and was ignorant of the contents of the Bible. He was, however, induced to attend Union Chapel, Islington, then under the pastoral care of Mr. Lewis, and afterwards of Mr. Allen. About this time he entered promiscuously the Chapel in City-road, where the late George Abrahams preached. The free-grace Gospel proclaimed by this eminent servant of God was a revelation to him, and in it he found what exactly met his needs, and he could no longer continue to listen to an uncertain sound. He then attended the ministry of Mr. Searle, of Kingsland, by whom he was baptised, and became a member of that Church. In the year 1853 he was led by the providence of God to Homerton Row, where, at that time, Daniel Curtis laboured. He joined the Church here in April, 1853, and was shortly afterwards appointed secretary. In the same year Mr. Curtis entered into rest, and Mr. William Palmer commenced his twenty years' ministry. Doubtless it was under the teaching of this honoured servant of God that my

father acquired the firm and clear views he possessed of Gospel truth. On the death of Mr. Palmer, in 1873, partly with the view of helping the pastorless Church and partly to propagate the truths he loved, my father was led to issue a monthly pamphlet, entitled "Green Leaves." This met with varying success, and in 1879, owing to lack of funds, he was obliged, as he said, to discontinue the publication "for a time." From the year 1879 to 1890 the Church passed through many vicissitudes and came into a low place. My brother, with his friend, Mr. Barmore, had a large share of the care of the Church. Then our brother Belcher became pastor. In 1893 my father became co-editor with Mr. Belcher of *Here and There*, a monthly magazine similar to "Green Leaves," and continued to do so until 1899, when, owing to failing eyesight, he was obliged to relinquish it, though he occasionally wrote articles therefor. During the last year of his sojourn here he was gradually weaned from earthly things; he had a desire to depart, and his faith in the Gospel grew brighter and brighter. On the afternoon of August 30th, as if in sleep, he passed peacefully away, after three weeks' illness. We as a family miss his long-loved presence, but our sorrow is mingled with joy as we remember his love and affection and the godly example he set before us—"Let me die the death of the righteous." He was one of the few fathers who remained for us younger men typical of an old-world generation, and though times and methods in worship change, we are thankful we still have the old Gospel suited to every age and condition of mankind. As a man, says his pastor, he was courteous to all; as a husband, gentle and kind; as a father, generous and wise; as a friend, a gentleman and a man of honour; as a Christian deacon he was an exemplification of 1 Tim. iii. He was grave, sober, wise, a lover of good men, and a thorough pastor's friend. His remains were interred at Ilford Cemetery, on September 3rd, brother Belcher officiating. May the memory of the departed servant stimulate us to maintain the same principles and truths which we dearly love.—ALFRED T. HAINES.

MADAME MERLE D'AUBIGNE,

widow of the Swiss historian of the Reformation, has died at Perros-Guirec, in Brittany, at the age of seventy-seven. She was Irish by birth, and was keenly interested in all kinds of evangelistic and missionary work. Her home was always open to like-minded people from this country. Madame d'Aubigne's two sons, Henri and Charles, are pastors in Paris, and a daughter, Madame Zieler, is wife of the secretary of the Sunday-school Society of France.

Christmas Gifts for the King.

NOTHING is more wonderful in connection with our annual commemoration of our Lord's lowly birth than its power to stir hearts to kindly and generous feeling, and thus to effect great social good. "The Tree of Life" yields its precious "fruits" for the delectation of God's dear children. Its "leaves," however, are for the healing of the *nations*. Thus Christ who "saves His people from *their* sins" is the living and loving Source of universal blessing and beneficence.

When His natal day dawns, there will be few that do not receive and give some tokens of affection and regard. Love will find its outlets in practical kindness.

Were Jesus still on earth how lavish and free would our gifts to Him be!

"Say, shall we yield Him in costly devotion,
Odours of Edom and off'rings divine;
Gems of the mountain and pearls of the ocean,
Myrrh from the forest and gold from the mine?"

This cannot be. "Our goodness extendeth not unto Him." He cannot be the object of human or even saintly benevolence. We cannot present Him with a birth-day gift.

Yet in a sense we can. "The poor have we always with us." Penury is, during the winter months, always the hardest to bear; and the Lord appeals to our love to Him in the persons of His aged, sick, and sorrowful people. Aid them, and He will notice it with approval.

This is simply to draw attention to the Article that follows. Christmas is associated with little things, Bethlehem was a little village. The Christ of God was held to His mother's breast as a *little* child, and He that was her babe, though now living in the music of heaven's Hallelujahs, looks lovingly at *little* efforts to glorify Him.

"The Lord's Poor Fund," so long and so efficiently managed by our Brother Edward Mitchell, is a *little* Society—in fact, he himself is the Society and in his sole person, treasurer, secretary and committee all in one. But O the good that the money which passes through his hands in this capacity effects!

Some dear friends help him continually. This is well. Streams that flow constantly are most highly esteemed; but this month is the season for the special ministries of Christian kindness. Let us then send the tokens of our love for Jesus to our dear friend, and thus through him, gladden others whom Jesus loves.

SOWING AND REAPING—AN APPEAL.

BY EDWARD MITCHELL, CLERKENWELL.

"He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully."—2 Cor. ix. 6.

ONCE again I am permitted, in the providence of God, to appeal on behalf of the brethren in our Churches who are helped by "The Lord's Poor Fund," which has so long been associated with this Magazine.

"The Lord's Poor." For such Paul pleads in the chapter before us

with inimitable tact and delicacy, and to the words which head this Paper I would briefly direct attention.

The Lord's poor are fit objects of Christian liberality. The religion of Christ is pre-eminently one of love. It had its source in the eternal love of the Father, which moved Him to "give His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Love brought our Lord from heaven, sustained Him through His weary pilgrimage on earth, in the unfathomable deeps of Gethsemane, and the awful horrors of Calvary. And love animates the Blessed Spirit in all His saving work in and upon the heirs of salvation; while He also "sheds abroad the love of God in their hearts," conforming them to the image of their glorious Head.

Love is *the Christian's badge*. "By this," said Jesus, "shall all men know that ye are My disciples, if ye have love one to another." Love cannot well exist apart from liberality to the poor, for John, the apostle of love, insists that "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?" If love dwell and reign in the heart generosity will appear in the life, and who so befitting objects for its exercise as the poor of the household of faith?

Christian liberality is likened to sowing. The figure is a far-reaching one. It may be applied to all our acts, words, and even thoughts, which, like sown seeds, will assuredly produce a crop in due season. Specially is the figure appropriate to Christian giving. The apostle employs it in writing to the Galatians in relation to the support of the Christian ministry (Gal. vi. 6-9); and again, here, with respect to giving to the poor.

It is used as an encouragement to liberality. In thus giving, we not only do the poor good; obey our Master's command; manifest "whom we are, and whom we serve;" and "assure our hearts before Him," but we also sow seed which ensures to ourselves a crop of benefits. In distributing what we possess, we increase our possessions. "There is that scattereth, yet increaseth." As honest Bunyan informs us:—

"There was a man, though some did count him mad,
The more he gave away, the more he had."

We would not urge mercenary motives for Christian benevolence, but it were worse than folly to ignore that the Word teaches that it is *sowing*, and that a compensative reaping will assuredly follow. "Let us not," then, "be weary in well-doing, for in due season we shall reap if we faint not."

In Christian liberality sowing and reaping are proportionate. If we "sow sparingly we shall reap also sparingly; and he that soweth bountifully shall reap also bountifully." This is a law of the kingdom, and, like all our great King's laws, is holy, just, and good, and approves itself to the conscience and our moral sense of the fitness of things. We wish for our friends a bountiful harvest; hence we appeal for a bountiful sowing. The poor who are helped from "The Lord's Poor Fund" number among them several aged poor, and, so far as service is concerned, worn-out ministers of the Gospel, deacons of Churches, and widows of both ministers and deacons. Are these to be left to pine in their penury after spending their lives in serving the Churches? We feel confident what the answer to this question will be. Brethren, beloved, we look to

you for a generous response to this appeal, so that we may be able to continue our humble ministrations to the poor of the flock.

EDWARD MITCHELL,

To whom all communications should be sent.

25, Calabria Road, Highbury, London, N.

Echoes from the Sanctuary.

GOD'S WORDS TO A WICKED MAN.

BY A HIGH CALVINIST.*

"But unto the wicked (man) God saith, 'What hast thou to do to declare My statutes; or that thou should'st take My covenant in thy mouth, seeing thou hatest instruction, and castest My words behind thee? When thou sawest a thief, then thou consentedst with him, and hast been partaker with adulterers. Thou givest thy mouth to evil, and thy tongue frameth deceit. Thou sittest and speakest against thy brother; thou slanderest thine own mother's son. These things hast thou done, and I kept silence; thou thoughtest that I was altogether such an one as thyself; but I will reprove thee, and set them in order before thine eyes. Now, consider this, ye that forget God, lest I tear you in pieces and there be none to deliver.'"—Psalm 1. 16-22.

THIS Psalm is an Ode, commemorating some words spoken by God to men, the wide world over.

Here He expressly addresses a bad man. "All have sinned," but all are not, in this gross sense, "wicked." The text, however, singles out one who has gone to the extremity of iniquity. He may think "How doth God know?" and "Is there knowledge in the Most High?" There is. He is the Observer of men and He desires that all should be acquainted with His thoughts and intentions concerning them. At times He commissions His servants to speak on His behalf; in this place, His own words are declared. "Unto the wicked"—that is, the person whose portrait is here drawn—"God saith" what follows.

LET US STUDY THE CHARACTER.

He pretends to be a pious man. He talks religiously. He "declares God's statutes," and "takes God's covenant in his mouth." Really good men "perform His statutes" and "keep His covenant." This man simply has them at his tongue's end. His religion is of the lip, not of the life.

But though he is fond of quoting the Bible, he at heart dislikes it. He "hates instruction"—that is, the holy admonitions and reproofs of the Scriptures. He may read these when others are present, but he puts what God says from him, "casting his Maker's words behind him." He

* The preacher witholds his name, "lest it should be thought that any of his remarks are directed to particular persons—which is not the case." Yet he would observe:—

'Trust me, I draw the picture true, and not as fancy paints.'

He has no wish for the honorarium mentioned on page 329, nor could he claim it, as he has not attempted to deal with the message of the whole Bible to natural men. "who are where the Fall left them, and their sins have brought them to."

Our offer remains open until December 6th.—EDITOR.

flings them out of sight, wishing to be rid of them. Jeremiah was once commissioned to pen a Divine message and deliver it to Jehochin, King of Judah. He received it, and commanded his servant Jehudi to read it. It however proved so offensive that the king snatched it away, cut it with a penknife and cast it into the fire (Jer. xxxvi. 23). This the man, to whom God here speaks, would if he could, do to every Bible in the world. He hates to be blamed for sins that he loves. He wishes that this awful Book did not exist. He knows it to be true, yet strives to banish its words from his memory.

It may be said that in all this he is a moral paradox. It is admitted. Every wicked man is a bundle of contradictions. Sinners saved by grace are the only consistent persons in existence.

He is an unmitigated rascal. Men in great straits may be driven to steal. This is wrong, and forbidden by God, yet many who do so are to be pitied. Not so this man. He beheld a thief in the act, but promised to hold his tongue for money. He thus not only acquiesced in and sanctioned, but made gain out of another's sin. It is dreadful to wink at evil, but to compromise the matter for lucre, or to sanction vile schemes for robbing innocent people of their savings in order to profit oneself is shameful indeed.

Sins, which for decency's sake we cannot dwell on, *were his secret delight.* Adultery is a vile crime, detestable in its nature, and terrible in its results. It is possible to extremely depraved and degraded persons only. It proceeds from self-indulgence and gross disregard for the interests and happiness of others; yet, at times, depraved men boast of it, while some applaud their villainy. This man was at home with those whose talk was lewd and lascivious. Hence God charges him, not only with being himself guilty of this sin—though this is implied—but with “partaking,” or having fellowship “with these pests of society,” not “only doing the same things, but having pleasure in them that do them” (Rom. i. 32).

Moreover the man in question was *an evil speaker and a liar.* Speech is the glory of man, to whom alone it belongs. He only can worship God intelligently, or curse Him in set words. Foul talk betokens a defiled and degraded mind. Wise people strive “not to offend with their tongue,” though expressions of haste and passion may at times, to their sorrow, escape their lips. This man had so lost his self-respect as to “give his mouth to evil.”

He was a liar. Untruthfulness is often the refuge of weak natures who are betrayed into hasty falsehoods to avoid trouble; but to love these for their own sake betokens an utterly base heart. This man deliberated, ere he lied; “his tongue framed deceit.” He elaborated and rehearsed his plausible statements.

He was a slanderer, and thus addicted to a vice which involves many other forms of sin. He that defames, *defrauds*, depriving his neighbour of his good repute, which is true wealth. Calumny is elaborate lying. It must be ingeniously devised to be credited. It is the device of the *coward* who dares not confront the man he would injure. He is “willing to wound and yet afraid to strike.” Slander is the offspring of *hatred*, and “he that hateth his brother is a murderer.” Thus *this* wicked backbiter was a thief, a liar, a coward, and, at heart, a murderer.

He was even worse than many other slanderers, for he not only

studied beforehand what allegations would do most mischief, but ignored the affecting claims of nature. He was wont to sit at his ease and deliberately speak against the brother he should have loved. "He slandered his own mother's son."

The *secrets of this man's character* are disclosed. Wrong deeds spring from wrong thoughts, and his were bad in two particulars. He did not disbelieve in God's existence. In a hazy way he doubtless accepted His being as a fact. He, however, thought "that Jehovah was altogether *such an one as himself*." He degraded his conception of the Divine character to so low a standard as to evolve his notion of what God was from what he was himself. Human justice was tardy and corrupt. Men care little for abstract right and purity of heart. Decency in outward conduct satisfies them; and he thus thought that the Deity was a sort of enlargement of that puny, mean, and corrupt thing—*himself*.

More.—Beginning with a false estimate of the Supreme Being, he went on *to lose sight of Him altogether*. The idea of God recedes from us when we recede from Him. If men "do not like to retain God in their knowledge, God will give them over to a reprobate mind" (Rom. i. 28). The sense of God's presence is soon lost. It takes little to make the eyes of the soul dim and the heart callous and careless. Hence a large class of people lose their early religion and become oblivious of God. The people mainly addressed in this Psalm were such—they were *God-less*. This man was one of these. God was left out of his programme of life. Hence he, with the rest, is addressed as, "Ye that forget God."

He was thus a man who lived *a double life*. He could talk like an angel, yet practice sins so gross that devils might shrink to commit them. His soul was sordid with filth, yet many would have admired him as an eminently gracious person, "with the Bible at his fingers' ends."

Are such men to be met with now-a-days? Alas! no part of the Bible is out of date, and these still abound in the world and pollute religious congregations everywhere. Who has not heard of churchwardens, deacons of Dissenting Chapels—men that were popular as chairmen of public meetings; and even clergymen and Nonconformist ministers who, when the searchlight of truth flashed on their characters and conduct were seen to have been every whit as bad as the wicked man of this psalm.

If one such is present, we beg him to hear the word of the Lord. Many as vile have been saved. To the praise of the glory of His grace, men who went to extreme lengths of sin, have been "pricked in the heart" and led to Christ. Jesus is a real Saviour; He shed real blood, which cleanseth from real sin. He is exalted to . . . "give repentance." O, may He deign to convince some wicked men of their guilt by His Holy Spirit!

Yet we tremble while speaking thus. We have heard of converted chieftains, clowns, colliers—but never of converted deacons and ministers who professed Christ while living in sin. There have been scores of hypocrites among Christian congregations, but how rarely do we hear of their becoming the subjects of saving grace?

Many of these deceived the Church by a lying account of their conversion. They received the first ordinance at the hands of good

ministers, who immersed them because deeming them true believers, and they have lived in a dead profession ever since. How few such are ever recorded to have been saved! Who has heard of the good confession and true conversion of one man who avowed that he was once a hypocrite and a deceiver? Who has witnessed the baptism of a man or woman who was aforesaid a religious dissembler, and who had the honesty to admit having lived in sin while flaunting their piety before others? *Gen.*

WHAT GOD SAYS TO THE WICKED MAN.

Is it not wonderful that God should thus condescend to address him? We all stand in the Almighty's presence revealed exactly as we are. The Röntgen, or X rays, disclose things according to their inward structure and condition, and not as they appear externally. This man—hypocrite, thief, foul-hearted and slanderer as he was, appeared all this to Him from whom "no secrets are hid." Most of us would "cut" him if we knew all about him. Few would have any hopes of him; preachers rarely address him or pray for him; his own mother would despair of his conversion. Yet God speaks to him—asking him a *question*—making a *statement*—giving him *counsel*—and closing with a *warning*.

Note the *question*: "What has thou to do to declare My statutes, or to take My covenant in thy mouth?" In other words, "Why dost thou profess religion when thou art utterly ignorant of its power in thine own soul? Thou hatest the Bible; yet thou praisest it. Thy thoughts are foul, but thy words are fair. Why all this?"

A hypocrite is a marvel to true Christians, who wonder much what his motives can be.

Some profess an unfelt religion, because it is *their only chance of notoriety*. They are too dull, mean, and unattractive for the World to bid for their company, but they obtain attention from poor and plain Christians by pretending to be godly. The cant of a party is soon learned. Half the so-called religion of the day is the twaddle of phraseology, which is readily acquired. A little money goes a long way among lowly people, who are poor judges of character and quickly take folks on trust, and make few enquiries as to their antecedents.

Thus a short cut to reputation, of a sort, is to make God's "covenant" the subject of frequent discourse. One may soon strut as a "somebody" if he only does the religious dodge cleverly.

Some do it *to delude God*. "They think that He is altogether such an one as themselves," and that He will accept their soulless and pretentious piety for the religion which will accord with the claims of His bar and book; "yet He is not mocked: for whatsoever a man soweth, that shall he also reap."

Some think *to cheat the devil*: but they are doubly befooled who imagine they can do this. If he can smile, he must do so at this pretender, this vile man in the garb of holiness. Thinkest thou that he is not cute enough to recognise a sham saint?

Yet, brother man, will you not reply to God's question? Why are you posturing as a godly person; and will it in the long run do any good? By our common humanity, by our common capacity for pain and pleasure, by the inborn contempt of pretence which exists in all our hearts, by the death which awaits us and the judgment which lies beyond; by the heaven of the holy, and the hell of the damned which

will surely follow, why, why do you keep up this hollow farce? O, that a power which no man can exert may move you to cry, "God, be merciful to me a sinner!"

The *Divine statement*. "These things hast thou done, and I kept silence," that is, I refrained from immediate condemnation of thy conduct by condign punishment. God might have acted so, by consigning the sinner to sudden death, or sending calamity after calamity to mark how He hates iniquity. But no bolt from the blue had stricken this bad man, no dire disease had seized him; his villainy had not been made public, and he had been suffered to go on undetected—a bad man, accredited with unusual sanctity. He had thus misinterpreted God's longsuffering into indifference or inability to punish; and he had thought that the Most High was altogether as unmindful of moral issues as himself. This is mentioned as an aggravation of his wickedness. Men who take occasion from God's patience to continue in sin, are terribly near hell. "Because sentence against an evil work is not executed speedily, therefore the hearts of the sons of men is fully set in them to do evil" (Eccl. viii. 11).

Further, the Lord adds that though now silent, *He will at a future time speak* in tones of awful distinctness and emphasis—"I will reprove thee." A judge does not reprimand an accused man till after his condemnation, when he at times exposes his folly before pronouncing his sentence. God will reserve His censure of human sin till its damnation is seen to be just. Then the long catalogue of each doomed man's transgressions will be made public; and though he may have forgotten many, the whole will be "set in order before his eyes." Brother man, is this true?

"And will the sins that *thou* hast done be read and published there: Be all exposed before the Throne while men and angels hear?"

Indeed they will, if Christ hast not died for thee, and blotted out the record of thy wrong-doing for ever with His precious blood.

Divine Counsel follows. "Consider this." The Bible gives no impracticable advice. It must, therefore, be within the power of men who "forget God," to give consideration to what is written in this psalm. God tells great sinners to make what we have presented the subject of patient thought. Think, then, of Him—what He claims to be, and what He purposes to do. Think of the Bible you cant about, yet have grown to hate; and of the far-reaching sins you have committed. Consider how others would estimate you if they really knew you. Shams will be impossibilities when Time is no more. "Now, consider this!"

God's words close with a warning. Popular preachers, to please men, tell them that God is a Being of universal and unlimited love; that His wrath is a theological fiction; and that it will be well, in some way, with all men, however they live or die. Heed them not! God warns us that there are some whom He will "tear in pieces," and there will then "be none to deliver." He uses the metaphor of a beast of prey despatching its victim—a wolf rending a lamb, or a lion a hart or deer. It is His own figure of speech. Can words more fully express His power to apprehend you, His zeal in punishing, and His just, but pitiless anger when consigning you "to everlasting destruction" from His presence? Then none will be able to deliver you, nor will you save yourself by right, or might, or flight!

The Lord knows whether you will be enabled to turn to Him ; or will be suffered to go on in sin to the end. " Yet consider this " :—

" The vilest sinner out of hell who lives to feel his need,
Is welcome to the Throne of Grace, the Saviour's blood to plead."

Human destiny has but two alternatives—Heaven, or Hell. Which, brother, think you, will be yours ?

SOME LESSONS FROM A LOYAL LIFE.

FREDERICK TRYON, 1813—1903.

(Concluded from page 345.)

" HE that tells me of a good book, introduces me to a true friend." With this conviction, we last month presented a few chatty and unconventional observations on the contents of a volume which we had read with pleasure and profit. Resuming these, we note with admiration the naturalness and transparency of this good man's character ; a *trait* not too common, even in God's true children. Some require no small amount of explanation and apology before the harmony between their principles and their practices is apparent ; and their record at best is hard to piece into a consistent whole. " Simplicity and godly sincerity " are, however, evident in the career here so simply related, which well exemplifies the fine lines of the Quaker poet :—

" Walk in the light ! so shalt thou know that fellowship of love
His Spirit only can bestow, who reigns in light above.

Walk in the light ! and thine shall be a path, though thorny, bright,
For God, by grace, shall dwell in thee, and God Himself is light."

" He had," as his son informs us, " no faith in party politics, though a *strong conservative*." By this we understand that he gratefully appreciated the goodness of God in giving our nation its admirable constitution ; which he desired should be saved from all rash innovation and needless change. Thus, though emphatically a Nonconformist, he sided with William Huntington, John Clayton, the Elder, John Martin, Joseph Irons, John Foreman, and other notable Dissenters, in promoting the conservation of the institutions of his Fatherland. The opinions of such a man, in this reckless and godless age, are therefore of high value.

It is instructive to note that he viewed the Roman Catholic Emancipation Act of 1829, " with the deepest shame and sorrow " (page 21) ; doubtless deeming it to have been the height of folly to accord political privileges to those whose religion binds them deny these to others. Could the political Nonconformists who advocated this measure have foreseen the evils and calamities which have followed, how differently would they have acted ; nor has England yet seen the last of these. This was often in his mind. In 1879, he writes that " the Emancipation Act "(fifty years old) " bore fruit slowly at first to lull fears ; it is otherwise now. There is no going back or escape, unless the Lord makes a way." He, doubtless, was loyal both to the office and person of the Monarch of these realms ; but what would have been his comment on our King's attending Mass in the Roman Catholic Chapel at Marieubad, as a mere birthday compliment to the Austrian Emperor, in August last ?

His mind was evidently too well balanced for him to be a mere alarmist, yet he deemed that "this country was ripening for judgment," and "that *open* and *disguised* Romanism and the awful spread of infidelity among the masses, would bring about the ruin of the nation."

Very touching are his allusions to his people at Deeping, who evidently lived in his affections in a way little known to many of the perfunctory pastors of our day. "I love them (he says). God brought us together. They have the first claim on my heart and time, and such means as He has given me." He often visited the poor and afflicted in the villages.

His views of the Gospel, and what may be safely and scripturally regarded as evidential tests of the life of God in the soul, are instructive, as tending to correct erroneous ideas of the testimony of those who occupy his denominational position. "Standardism" is popularly supposed to be a religious system tending to morbid introspection. Its preachers are believed to dwell almost exclusively on melancholy frames and feelings, and to insist perpetually on gloomy apprehensions and "doubts and fears" as the most trustworthy indications of being right with God. Thus Mr. Spurgeon said of some who left his ministry for a deeper and more spiritual one, that "they were now quite *happy*, because at their present chapel what they heard always made them *so deliciously miserable*."

That some too exclusively direct their hearers' attention to the results of the Spirit's inner work as the ground of peace with God, forgetting that the Saviour is always presented in the Gospel as the Object of faith, may be true; but the counsels of this book are wholly different. Limited space forbids many quotations. Here, however, are some thoughts suggested by Psalm li. 17: "A broken and a contrite heart." "There is a difference between looking for a (so-called) broken heart, as a preparation, qualification, or anything else *for* Christ, and the having a broken heart *from* Christ. Much passes for this brokenness which is only a compound of self-pity, disappointment, and natural sorrow—a miserable counterfeit, a real hindrance to coming to Christ."

"Those who never have a broken heart will perish, but a truly broken heart does not save its possessor; but the grace of God in Christ saves and gives the brokenness." I do not "undervalue contrition. God forbid. It is the putting it out of its place which is so dangerous. A rail across the line is no help. We need no meritorious qualification for Christ: sin, guilt, misery, need, we have" (page 163).

In Titus ii. 11, "the grace of God *brings* salvation," and then *teaches* us, etc." "Stress needs to be laid on grace 'bringing salvation' before it goes on to 'teach us.' We are prone to mingle the after stages with the birth—the salvation; and thus weaken the force of the *gift* of life through making it dependent on the *after teaching*, which is good and necessary in its place and order, but very bewildering out of its proper place" (page 165).

Again, "It is natural to us to want something near at home, something whose progress we can trace, some inherent grace we can reason upon. What a mercy when the Lord knocks it out of our hand, and we have to come needy, naked, etc. (in the spirit of Hart):

"'You can't come too filthy, come just as you are.'"

Here is precious and important advice to a friend in bodily affliction.

tion and great trouble of soul. "The Psalms contain such breadth of experience, such heights and depths, such winters and summers, such straitening and enlarging, that it would be strange if *no* word suited your case. Those who are enfeebled in body, had better not look at the exercises of their mind and ponder over their probable value. I should leave all this *for the present*, and look at the simplest promises, or invitations, or declarations of mercy and grace, as the bitten Israelites looked at the brazen serpent on the *warrant of God's word of promise*. Romans x. 11—13, contains much counsel and encouragement. I want you to be as passive as possible in your present bodily weakness. 'The poor leaveth himself unto Thee.' There may be more faith in this, than in great activity of mental exercise. Your friends aim at bearing you before the Lord. *Those who are carried, cannot be too still*. I am as helpless in self as you can be. The Lord may be checking your too great activity and energy, that you may be broken to submit to be borne as He only can bear" (page 182).

Here—as a last sample—are some gems of simple but sublime teaching. He is writing of faith when unaided by sensible comforts. "I only want a *true* coming, in the present coming; a *real* knock in the present knock; a cry *in truth* in the present cry; and (*Divine*) *answers* only can assure me on these points. I need a broad place for my foot—a good Scripture warrant. I feel mocked when Scripture seems misapplied in order to encourage me; but when it bears the evidence of sound application, 'a good word maketh the heart glad.' A faint child may have true love, and follow with its eyes when it cannot with its feet."

Though the term "Fullerism" is not to be found in these pages, he hated the *thing*, as appears from his reference to the "Marrow of Modern Divinity," a mischievous book, designed to popularise the year-and-day system of Baxter, and which did much mischief in Scotland, and actually led the gracious Thomas Boston, of Etrick, and the holy brothers Erskine astray. Error is never so harmful as when incorporated with scriptural teachings. "I feel (he writes in 1898) more and more disrelish for all Arminian *mixture*. It is most attractive to the carnal mind, and lets a good many truths be swallowed in this form and disguise; but it makes 'jelly-fish' professors, who have no back-bone, no real principle; precious and vile all jumbled together" (page 123).

These, then, are some of our own thoughts upon the far more important ones of this great Christian teacher. Many manifest a profundity of spiritual discernment and an insight into the nature of *true* Christian experience which render them worthy of prolonged attention; while the almost epigrammatic terseness with which some are expressed renders them striking and quotable.

May the book have a Divine message for many whom the Lord in His covenant love designs to bless!

AN ADMISSION.—"I have recently been 'empty,' and 'swept,' but not garnished—mere dry dust and ashes; now, again, I have a little rising of hope, through the renewing power of the Holy Spirit and the great Intercessor. His merits must avail, an ever fragrant, sweet incense."—*Letters of Frederick Tryon*.

DAVID'S QUESTION AND GOD'S REPLY.

BY J. P. GOODENOUGH.

"David enquired of the Lord, saying 'Shall I go?' . . . And the Lord said unto David, 'Go.'"—1 Sam. xxiii. 2.

THIS passage presents some important features in the character of the "sweet singer of Israel," who, we are told in a season of sorrow and crisis, thus "enquired of the Lord." This implies that :

1. *He believed in God as a Divine Reality.* To live in habitual communion with Heaven is the heritage of the Lord's children. Religion, it has been urged, makes those who possess it miserable. This may in some cases be admitted, but it is not true of the religion of the Lord Jesus. This is associated with the "peace that passeth all understanding," a "hope full of immortality," and Christ's own "joy which no man taketh from us."

The Psalmist's position was one of great responsibility, which at times must have weighed heavily upon him ; yet, under the Spirit's teaching, he had learned to "trust in the Lord Jehovah, in whom is everlasting strength."

This great truth was doubtless suggested to him by the world of nature. "The earth," he saw, "was full of the goodness of the Lord," and the abundance, variety and order of what he beheld on every hand, enforced the idea of the personal Creator and Controller who "upholdeth all things by the word of His power."

"The heavens" he had likewise considered—not merely glancing at them—but pondering over the wondrous forms of those orbs of light, he marked how, as the ages passed, they continued their silent marches through the realms of space, obedient to the will of Him who calls "their host by name," and the visible stars spoke of the invisible God.

Is it, then, surprising, that his thoughtful mind was thus directed to their Author, whose "eternal power and godhead" they all proclaimed ?

A review of the history of his nation would confirm David's confidence in God. Who so blessed as Israel ? Their wondrous deliverance from Egyptian bondage, together with numerous other manifestations of an over-ruling Providence, could but assure him of the security of those who sought his guidance and help.

David's own *experience*, however, must have been to him the supreme proof of the reality of the Divine presence and power. His knowledge of God was not intellectual or historical only ; gathered exclusively from a study of the past records. Beyond these, there was his experience of the blessedness of a daily walk with God, and an habitual committing of his life, with all its concerns, into His hand. He had faith that God not only sustained His works of creation, but was mindful of His people ; and especially so of David himself, whom He visited and aided in his times of personal need. The Psalmist's own experience therefore disclosed to him more of God's truth than all he could learn from the realm of Nature, or gather from the wonders of His Providential care.

Like a later minstrel, he loved the Lord, "because He had heard his voice and his supplication" ; as though he thus avouched his belief in the reality of God, because his prayers had been unmistakably answered. The world to him was a sphere of tumult and confusion. "I have

heard," he says, "the noise of the archers and the din of war, I have looked at the cattle upon a thousand hills, I have beheld such assemblies of noblemen as gathered at the coronation of my son Solomon; but my chief delight is that God is *my* personal light and *my* salvation."

Reader, can *you* follow this man of God here? Does your religion result from association merely, or consist in the repetition of pious phrases at church or chapel? Such was not the religion of David. "I will meditate upon Thee in the night watches" he elsewhere writes, to indicate how solemn and vital his experience was. A lip *profession* can in no sense satisfy the heart, but the *possession* of a like precious faith with David in a personal God and Saviour who is our light and salvation will indeed produce the peace which the world cannot give. Do *you* possess this?

2. It is again implied that he believed that *God could direct him*.

How helpful it is to one whose resources have all failed, to realise the presence of an omnipotent Friend who waits to answer prayer. How natural, then, for those who confide in His power to turn to Him in their times of difficulty for support and guidance.

Herein is likewise another element of the soul's strength—faith in the truth that God *will* direct the footsteps of those who trust Him. "In all thy ways acknowledge Him, and HE SHALL DIRECT thy paths"; and "Though we believe not, He abideth faithful" to His own Word. Day by day "the entrance of His words giveth light," and we find ourselves looking unto Him who ever leadeth forth by the right way. Thus He continues to guide us with His eye, and to hide us in times of danger under the shadow of His wings, so that we are enabled to pursue our daily round and accomplish each common task as part of His life-plan for us. We have, moreover, the glorious prospect that "When our earthly house of this tabernacle is dissolved, we have a building of God, an house not made with hands, eternal in the heavens."

God ever honours the Faith which He is pleased to impart. We are accordingly told that "the Lord said unto him, 'Go up.'" Two points here strike us:

1. *God takes an interest in the individual lives of His people*. Weak though they are, unnoticed by others, and perhaps dwelling "far from the madding crowd's ignoble strife," each comes under the Divine notice, and each has a Divine warrant for saying, "I belong to Him." Each day brings before me some manifestation of the fact that "God sees and cares for *me*." My home may be remote from the haunts of men, but it is not beyond the reach of His all-seeing eye, and my "needs are not forgotten by Him," but are supplied "according to His riches in glory by Christ Jesus."

Lastly, may we not learn that *only as we are conscious of Divine leading are our minds really at rest*? "The wicked are like the troubled sea, which cannot rest," but that man is kept "in perfect peace whose mind is stayed on God," because "he trusteth in Him." Dear Reader, Have *you* learned to "inquire of the Lord" when two ways meet and you know not which to take? Have you, when a burden which you could not understand weighed you down, learned that "He doeth all things well"? Have you inquired of Him? Though He gave you no reason for His dispensations, have you been content to know that since

He did it, it must therefore work, with other things, for good? If so, then your life is a comment upon the truth of the Divine Word.

“The moon and stars shall lose their light, the sun shall sink in endless light;
Both heaven and earth shall pass away, the works of Nature all decay;
But they that in the Lord confide and shelter in His wounded side,
Shall see the danger overpast, stand every storm and live at last.”

CHRIST'S RESURRECTION, HIS CREDENTIAL, AND OUR CONSOLATION.

BY HARRY BULL, BORO' GREEN, KENT.

“Which He wrought in Christ, when He raised Him from the dead.—
Eph. i. 20.

IN this chapter the Apostle presents the plan of salvation by unrolling, as it were, the ancient record of the covenant of grace.

It is noticeable, that the term “in Christ” or its equivalent occurs no fewer than eight times, between the first and the twentieth verses.

This claims our notice, since it involves the fact which is the marrow of our subject, that the Divine work under consideration was wholly wrought by God “in Christ.” To *this gracious operation* and to *the sphere in which it is performed*, attention is directed.

I.—THE DIVINE OPERATION, or that which is here said to have been “wrought.” Observe that the glorious Worker was God the Father. The Saviour is here presented as passive in the hands of another. The work that had been entrusted to Him He had gloriously completed. He had laid down His life for the sheep, and is now presented as awaiting the crowning act of Omnipotence,—His promised resurrection from the dead.

It was as necessary that Christ should thus be raised, as that He should have died for our sins. He was therefore “delivered for our offences, and was raised again for our justification.” Salvation, God's greatest work, is accordingly described as having been “wrought” or completed, in the resurrection of our Lord.

Men do not engage in important undertakings without previous consideration. A plan is deemed essential, which must be strictly followed. So we sing,

“Grace first contrived the way, to save rebellious man,
And all the steps THAT grace display, which drew the wondrous plan.”

Of this, the broader lines, or main features, are here presented, and we are said to have been “chosen of God;” “Predestinated to adoption;” “Redeemed by blood;” “Called by the Gospel;” and “Sanctified by the Spirit;” in anticipation of the long-promised day of our full and final Redemption.

II.—THE SPHERE of this Divine operation, indicated by the phrase, “in Christ,” next claims our attention.

As we trace the lines of God's gracious plan already noticed, we observe that the first recorded proceeding of our God, in relation to His people, is their eternal election. This, as we saw, was “in Him.” Indeed, on no other principle, could this have taken place. God could

not have chosen us in our sin, for nothing that is not immaculately pure could be the object of His holy choice. We should therefore have been "without hope," unless the order of His election had been to choose us in a sinless and all-perfect Head, the Lord Jesus, before all time. Thus we sing—

"Christ and His members ever stood, a wondrous, mystic man;
Loved with the highest love of God, before the world began."

Passing from this great act of sovereign grace, we proceed to consider the Divine purpose in its actual operation: for, though chosen in Christ, according to the will of God, yet, being not only "by nature the children of wrath even as others," and "sold under sin," we must have remained the slaves of Satan, unless redeemed by precious blood, and delivered by Almighty power. "In Him" alone is the ransom. His precious blood ensures the remission of our sins, effects our deliverance, and when sprinkled on the conscience, "pleads and claims our peace with God." How perfect then in every detail is this glorious design. We were chosen in a perfect Christ, and redeemed by a perfect sacrifice, and are—or will be—brought to realise the experience expressed in the beautiful lines,

"A mind at perfect peace with God, O what a word is this:
A sinner reconciled through blood, this, this indeed is bliss."

It may be enquired, What assurance have we that this complete satisfaction has been rendered to Divine justice? We sing,

"Payment God cannot twice demand,
First at my bleeding Surety's hand,
And then again at mine."

Is this a fact, on which I may rely with confidence? It is, and here is the proof. His resurrection declared the Saviour to be the Son of God, with "all power" of demonstration (Rom. i. 4). "Being raised from the dead, He dieth no more: death hath no more dominion over Him" (Rom. vi. 9). And thus—

"Our Surety freed declares us free, for whose offences He was seized;
In His release our own we see, and shout to see Jehovah pleased."

A HYMN FOR YULE TIDE,

HAIL! lowly Babe in Bethlehem's City born!
Hail! Prince of Peace! How welcome was the morn,
To those who then beheld the Eastern star,
And came in awe, to worship from afar.

Hail! Son of God, from heaven's abode come down,
For us to bear the scourge and thorny crown!
Hail Friend of sinners, riches Thou didst spurn
That we, through Thee, our poverty might learn.

Hail! Christ of God, Jesus, Immanuel!
Risen, all-glorious, ever more to dwell,
With those who plead Thy blood and righteousness,
That covering of all-sufficient dress.

No gifts we bring of gold or spices sweet,
But yield ourselves, and worship at Thy feet;
Be Thou our joy, our song, our hope supreme,
Son of the Highest, born in Bethlehem!

A VISION OF CHRIST ON THE CROSS, ESSENTIAL OR EXCEPTIONAL?

THE story of the conversion of Colonel James Gardiner (1687—1745) is well known. This gallant officer and eminent Christian was when a young man arrested in his guilty career in a remarkable manner. One Sabbath evening he had arranged to commit an act of very awful sin. An hour before the appointed time, having nothing to do, his eye lighted on a book lying on the table. It interested him, and led to his closing his eyes in thought. Whether he afterwards dozed is uncertain. Asleep or awake, he, however, saw, as vividly as by actual vision, the Saviour bleeding on the cross, and heard Him—as with an audible voice—exclaim, “O Sinner! did I suffer this for thee, and are these thy returns?” The impression produced was never effaced. For three long years he sought peace in vain. Then the “time of love” arrived; his pardon was sealed, and he henceforth lived as a devoted child of God till his death at the battle of Prestonpans in 1745.

John Newton records a similar occurrence, though, in his case, the apparition was unaccompanied with audible words—

“I saw One hanging on a tree in agonies and blood,
Who fixed His languid eyes on me as near His cross I stood;
Sure, never till my latest breath can I forget that look:
It seemed to charge me with His death, though not a word He spoke.”

The character of this servant of God and his remarkable career of usefulness, preclude our deeming this a picture of the imagination, and enforce the belief that he actually experienced, or deemed that he experienced, what he relates.

The life of faith in the Son of God was thus commenced in the souls of these eminent saints in this remarkable manner.

Christian biographies also record instances in which a similar experience was vouchsafed to God's children, not to effect their original conversion, but to confirm and comfort them in Divine things.

Thus Huntington, in his “Epistles of Faith,” relates an almost identical experience. “The first spiritual view I ever had was a believing view of Christ crucified. It was in open vision, and in the Lord's own light, while infinite Divinity above the light, or brightness of a thousand suns, shone into my soul. After many months this vision of Him on the cross gradually withdrew, vanished, and went in a measure out of my sight; but the Divine, co-equal, co-essential and co-eternal beam of ineffable light still remains with me, as the true light which now shineth.”

In reply to a question on the cover of our October number, two correspondents inform us that they were somewhat similarly favoured, though in neither case was there an impression resembling ocular vision.

It remains, therefore, to determine whether such an experience is essential to the possession of saving grace, and whether others, who, like our correspondent, are “concerned to be right,” should put comfort from them because they have never known anything of the kind.

It is our belief that while a vision of Christ crucified was indisputably vouchsafed to some true Christians, and had an important relation to their conviction of sin and assurance in Divine things, it is

a rare occurrence in the history of God's living people, and is not to be regarded as an invariable and indispensable "token for good" in the souls of the election of grace.*

In anticipating the fulfilment of the promise that Christ will "manifest Himself to us, as He does not unto the world," with an old writer "we disclaim all pretensions to personal manifestations. Some have contended for these, and, like Colonel Gardiner, believe that they corporeally saw Him. But this is surely mistaking a lively impression on the mind for a reality. The case speaks for itself. Being embodied, he *could* render Himself visible; but then it would be a true representation: we should see *Him as He is*. Saul accordingly saw Him when He appeared to him on his way to Damascus, with a body glorious above the brightness of the sun. John beheld His glorious person at Patmos, but so awful was its majesty, that he fell at His feet as dead. But these good people always see *Him as He is not*—bleeding on the cross—but He is not there; He dieth no more; death hath no more dominion over Him. Such sensible appearances are therefore needless." — *Jay's Morning Exercises, July 29th.*

But does not Paul state of the Galatian saints that "before their eyes Jesus Christ had been evidently (or "openly," R.V.) set forth crucified?" (Gal. iii. 1). This, however, refers to the graphic and pictorial way in which the Saviour had been presented to their minds in the discourses which the Spirit had owned to their conversion. Not by dull and dogmatic sermons—but in words that were most vivid in their descriptive power, had Christ been preached as dying on the cross for sinful men.

Our readers, if elect and redeemed sinners, may therefore be sure that the Lord will lead them *forth*, and lead them *on* by the right way. The means He adopts will be graciously adapted to their temperaments, understandings, and antecedents. Let us therefore bow to His sovereignty, trust His grace, and leave all questions of time, measure, and manifestation to Him.

SEVEN THOUSAND MEALS A YEAR.

"FIGURES at times reveal strange facts," remarked a country pastor, whose income was less than ninety pounds per annum. "I have five children, all at home and dependent on me; therefore, as a rule, we number seven at every meal. Now, reckoning three square meals a day—which, thank God, we always have—this figures out at twenty-one meals every day, and totals up to 7,560 meals in twelve months, taking the year to contain 360 days.

"But how is it done?" enquired a friend.

"The Lord knows," was the reply. "I am unable to explain it."

"The birds without barn or storehouse are fed,
From them let us learn to trust for our bread;
His saints what is fitting shall ne'er be denied,
So long as 'tis written, 'The Lord will provide.'"

* On John Newton's hymn, quoted above (Gadsby, 1025), our friend A. E. Realf observes that "he is not aware that the revered author intended to teach that this experience was essential to the life of grace in the soul of an elect sinner."

THE RENT VEIL—A MISAPPREHENSION RECTIFIED.

“By a new and living way—through the veil—that is to say, His flesh.”—*Heb. x. 20.*

THIS is an expository reference to the veil of the Temple which was rent in the midst, in twain, from the top to the bottom, by God's unseen hand, when our Lord yielded up the ghost (*Matt. xxviii. 51, and Luke xxiii. 45*).

Many, following the older commentators, have regarded this as “a type of the flesh of Christ veiling His deity, through the rending of which, by his death He opened the way to the throne of grace in the holy of holiest in heaven.”—*Pool's Annotations.*

This, however, is contrary to the grammatical sense of the passage, which is that His flesh is the “new and living way,” laid down and opened up by His death—not that the torn and subsequently disused veil was a type of His humanity. The verse, as punctuated above, makes this plain.

Hence an eminent writer remarks that “*the rent veil was not Christ's human nature.* The veil of sin, blessed be God, *is rent.* Darkness, ignorance, enmity and superstition are rent veils. The “new and living way” of which the Apostle speaks is Jesus *risen and glorified.* Is *this* a rent veil? Is Christ divided? The true veil having appeared, the work of the figure is ended. It was therefore torn asunder as useless. The “shadow” may be rent, but not the “substance.” If we would hold fast the form of sound words we must cease to speak of the rent veil of Christ's flesh; His hands, feet and side were pierced, but His humanity was not torn asunder.—*The Gospel of The Tabernacle, by R. E. Sears.*

“THE LESSON OF THE WATERMILL.”

“LISTEN to the watermill,
All the live-long day,
How the creaking of the wheel
Wears the hours away.
Lanquidly the water glides,
Useless on and still,
Never ooming back again
To that watermill.
And the proverb haunts my mind,
Like a spell that's cast,
The mill will never grind
With the water that has passed.

Take the lesson to yourselves,
Loving hearts and true,
Golden years are fleeting by,
Youth is fleeting too,
Try to make the most of life,
Lose no honest way,
Time will never bring again
Chances passed away.
Leave no tender word unsaid,
Love while life shall last,
The mill will never grind
With the water that has passed.”

Work while yet the daylight shines,
Men of strength and will,
Never does the streamlet glide
Useless by the mill.
Wait not till to-morrow's sun
Beams upon your way,
All that you can call your own
Lies in this to-day.
Power, intellect and strength,
May not, cannot last,
The mill will never grind
With the water that has passed.

Oh! the wasted hours of life,
That have drifted by,
Oh! the good we might have done,
Lost without a sigh.
Love that we might once have saved
With but a single word,
Thoughts conceived but never penned,
Perishing unheard.
Take this lesson to your heart,
Take, oh! hold it fast,
The mill will never grind
With the water that has passed.”

Attributed to Sarah Doudney.

THE ANECDOTAL DISCOURSE.—“What did you think of Mr. H.’s sermon?” enquired one—“it was little less than a lot of anecdotes.”

“It reminded me,” was the reply, “of the pudding we read of in the ‘Journal of the Retired Citizen,’ in Addison’s ‘Spectator.’—‘Too many plums, and not enough suet.’”

AN OLD COUNSEL.

“Believe not each accusing tongue, as unkind people do;
But still believe that story wrong which ought not to be true.”

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

THE LONDON STRICT BAPTIST MINISTERS’ ASSOCIATION.

THE 19th Annual Meeting was held at Soho on Nov. 1st. In the afternoon Mr. R. Mutimer, of Brentford, preached scripturally and spiritually from Acts viii. 35, “Then Philip . . . began at the same Scripture, and preached unto him Jesus.”

I. THE PREACHER. He was a *man*, tried, gracious, heavenly-instructed, and Holy Ghost-directed.

II. THE TEXT BOOK, the Bible. He was familiar with it.

III. THE SUBJECT, “Jesus.” Whence came He? What for? To live, suffer, and die, as the burnt offering to God, and the sin offering for man. Acrostically His name is—Just Exactly Suits Unworthy Sinners.

IV. THE CONGREGATION. A model one, for it was a reading, ready, rich, responding, reliable, and rejoicing one. The preacher illustrated each point in his usual original manner.

After a well-provided tea the evening meeting began at 6.15, the President of the Association (Mr. S. T. Belcher) taking the chair. Psalm cxxxiii. was read, and brother E. P. Baldwin engaged in prayer. The Chairman welcomed the friends, and briefly commented on 1 Cor. xv. 58, which word, the speaker said, was a stimulant, for which life was needed to feel its power, understand its meaning, and profit when perused.

The Secretary (Pastor S. Banks) then presented the Annual Report. There were 37 members (15 of whom were pastors) 20 of whom were active itinerant ministers. Two brethren had been taken home—J. Cullingford, and F. W. Foreman. Two or three had left for good reasons, while three new members had been received. Brother Mayhew had been restored after two-and-a-half years illness, and brother Fletcher still remained afflicted. The new cause at Reigate is being supplied with preachers from the Society, and in similar ways pastorless Churches are helped by the brethren’s services.

The financial statement was also read,

showing a balance of £3 to the good in June last, which has since been expended.

The Benevolent Fund Secretary (Mr. S. J. Taylor) presented his report, stating the collections from the Churches realised £6 14s. 6d. Grants to sick and distressed brethren £6 10s., leaving now, with the balance brought forward, about £13 in hand.

Thereports were unanimously adopted by the meeting.

The speakers called upon then gave addresses as follows:—Pastor W. F. Waller on John ii. 5, “Whatsoever He saith unto you, do it:” brother M. E. Green on 1 Cor. i. 23, “We preach Christ and Him crucified;” pastor E. Mitchell on Ephes. iv. 12, “The work of the ministry,” giving us a most reasonable and solemn word. He affirmed that the Lord *appoints* and *qualifies* His own ministers, and they who are so fitted are *workers*, and realize their responsible position.

Pastor R. E. Sears (who was cordially thanked for his 17 years presidency of the Association) spoke from Num. x. 1, &c. The silver trumpets, emblems of the Word of God, which the minister must fearlessly use, and with purity and earnestness call the assembly together, giving an alarm in times of danger, and ever to clearly sound out the glad tidings of salvation through the death of Christ.

Pastor T. L. Sapey, who has recently been added to the Society, addressed us on Matt. xxviii. 19, 20, “All power is given unto Me in heaven and earth,” &c.

Brother W. Harris concluded with a few words on John ii. 1—11, and the Benediction by the Chairman concluded an helpful and spiritual gathering.

SAMUEL J. TAYLOR.

WARBOYS.

RECOGNITION SERVICES.

THURSDAY, October 20th, 1904, will long be remembered in this village in connection with the special services held at the Baptist Chapel on the occasion of the recognition services of Mr. Ebenezer Marsh as pastor. The

commodious building, with its three deep galleries, was crowded, afternoon and evening.

Precisely at 2 o'clock J. Piggott, Esq., L.C.C., presiding, gave out the opening hymn, and pastor J. Peters offered prayer.

A thoughtful, savoury, and instructive address by the chairman followed, on the words "Peace be with you," in which the failures of national and political peace were contrasted with the "peace which passeth all understanding," the gracious gift of a covenant God in Christ. Christ, the Prince of Peace, brought peace of conscience, peace in the heart, the home, and the Church. Only the Christian could understand the peace of God, for this was peace procured by blood, secured by grace, and eternal in duration, for it was peace in death and through eternity. The chairman closed by a powerful exhortation to all to maintain this peace, pointing out the blessedness of the peacemaker in Zion and the havoc wrought by a contrary spirit.

Pastor H. T. Chilvers delivered a stirring address on "The Nature of a Gospel Church." Opening with the statement that the New Testament was our only rule and law for the establishment of a New Testament Church, the speaker read 1 Thess. i. 1-6, 1 Pet. ii. 1-10, Acts ii. 36, 37, 38, 41, 42, 46, 47, and said from these Scriptures we clearly see that :

I. A Scripturally established Church is *spiritual*—spiritual in its

(1) *Construction*. Men, women and children are by the Holy Spirit born again. They are washed in the blood of the Lamb, consecrated to God in a life that bears witness to the grace of God within. There must be a similarity between Christ and His people: He the Head, they the body; He the Root, they the branches; He the Foundation, they the building; He the Bridegroom, they the bride.

(2) *Worship*. Nonconformity and every Gospel Church stands for spirituality of worship, or else she has no function in this world. Whatever the outward forms and rites and ceremonies may be, there *must* be a Divine direction in these, and a direct spiritual worship of their Author in them. Moreover, both the social and political events of the age claim her convictions and co-operations under certain circumstances. When the laws of the land cannot be kept without a violation of conscience towards God, suffering for conscience sake becomes imperative.

(3) *Work*. The Church has her work, and this work must harmonise with the spirituality of her Constitution.

(4) *Motive*. Actuated by a Divine principle—LOVE. The glory of God is the end and motive of her actions, aims, and labours in life.

II. A truly Scripturally constituted Church recognises Christ, to Whom she is allied and united, as her only Head and Master, and His laws the rule for her conduct.

(1) Such a Church is the royal throne of Christ in His mediatorial sovereignty.

"Here let the Son of David reign.

And hold a lasting throne."

"Here," He says, "will I dwell, for I have desired it."

(2) He entrusts her with His truth. The Church of Christ is the depository of truth.

(3) His laws are her rule. The appointment of pastors, deacons, and elders is by Him. Baptism and the Lord's Supper He has instituted; the former is essential to the latter, and every baptised believer holding the faith once delivered unto the saints has not only the privilege of the Lord's table, but it is his and her bounden duty in loyalty to Jesus to do this "till He come."

III. Such a Scripturally constituted Church recognises the Divine purpose for which it is constituted.

(1) The glory of her Lord.

(2) That she should be a distributive agency of that she has received.

(3) The propagation of the Gospel.

(4) The preservation of the world.

IV. Such a community will always be conscious of the dignity of her position and maintain an attitude worthy of her calling.

Space forbids *in extenso* this excellent address, which was listened to with rapt attention.

The chairman then called upon the pastor-elect to relate his call by grace, to the ministry, and the Articles of Faith it was his intention to maintain. These have already been published in this magazine.*

After the pastor-elect had related the dealings of the Lord in his removal from Stratford to Warboys, Mr. Alderson, one of the deacons gave an interesting account of the way in which the heart of this Church was led to ask Mr. Marsh to become their pastor.

The ministers present having signified their acceptance of the Articles of Faith as read, and the Church signified their acceptance of Mr. Marsh as pastor by standing up, pastor E. Mitchell, during the standing of the members, very solemnly united the hands of Mr. Marsh with deacon A. Behag as representing the Church, and led in fervent prayer for the blessing of the Lord on the union.

While relating the providential dealings of God by which he was led to Warboys, Mr. Marsh made tender allu-

* Vide E.V., Vol. XXXVIII., pp. 180, 221; E.V. & G.H., Vol. L., p. 180.

sion to the love and care of the flock he had left at Stratford; and the chairman, with a few kind remarks on the mutual love of that people, read an interesting brotherly letter received that morning from Mr. Rider, the secretary.

At the close of the afternoon service about 450 partook of tea provided in the schoolroom.

At 6 o'clock the chapel was filled, as Mr. F. T. Newman took the chair to preside over the meeting, and after reading and prayer, the chairman spoke forcibly on the words, "As I was with Moses, so will I be with thee." Both prayer and praise was stimulated by this address, and a key-note to the meeting was given, maintained to the close.

THE CHARGE TO THE PASTOR.

Mr. E. Mitchell delivered the charge to the pastor, taking for the foundation of his remarks 1 Timothy iv. 16, "Take heed unto thyself, and unto the doctrine; continue in them: for in so doing thou shalt both save thyself and them that hear thee." In his opening remarks the speaker alluded affectionately to the way in which for some years past he had been brought into close communion with the pastor, and indeed the threads of their lives had been, as it were, intertwined in the providence of God. He warmly commended the pastoral epistles to his brother's constant and prayerful attention, and spoke of the combination in the text of *godly living, faithful preaching, and gracious reward*. He said:—We will consider the text in relation to *yourself, your teaching, and its results*.

I. IN RELATION TO YOURSELF. In one important sense, the less self is considered the better. Self is to be denied and, as far as possible, abolished. But you must take heed to yourself.

1. *Physically*. Paul was not unmindful of Timothy's health, as we see in chap. v. 23. Health is a splendid tool, but it may be easily impaired, and it is difficult to repair it. This you have learned by a painful experience. Mercifully restored to health, take heed you do not again impair it. Watch over it carefully. With your earnest and energetic nature this caution is needed, and I trust will be heeded. Although the body be the lower part of man, yet it is the instrument the Spirit employs in all its service here below, and without it you can neither serve your Master nor benefit His Church. Most earnestly and lovingly do I repeat the caution, "Take heed to your physical health." But "take heed to yourself."

2. *Spiritually*. Give this your diligent attention both for your comfort and your usefulness. You have been made a keeper of the vineyard here;

while you diligently attend to this sacred avocation, see to it that your own little patch within is not neglected. Spiritual health is eminently desirable. In order to this you will need—

(1) *Good food*. Don't read the Word merely for texts, but let it be your own soul's food, and get plenty of it, well digested by meditation and prayer, and feed the people on what you have yourself fed upon.

(2) *Fresh air*. This is to be obtained on the mountain tops of communion. Mountaineers are invariably more vigorous than dwellers in the valleys. An old recipe for obtaining and retaining a beautiful complexion was to wash the face in the morning dew. Let your face be bathed in the dew of the Spirit in early communion, and be as much as you can in the mount of God, and, like Moses, your face will shine, and your health be vigorous.

(3) *Plenty of exercise*. A celebrated French physician lay a dying. Many of his fellow physicians were gathered around his bed, lamenting that such a light in the medical world was so soon to be extinguished, and saying that he would not leave his equal behind him. "Be of good cheer," said the dying man, "I leave three far better physicians than myself behind me in France." Who are they, was the enquiry? perhaps with some trepidation and hope that he might name them in their breasts. "Wholesome food, fresh air, and proper exercise," was the reply. The words may apply to spiritual health as well as physical. The latter—good exercise—must by no means be omitted. The wise man eats to live, only the gourmand lives to eat. All you get must be laid out in the Master's service—spend, and be spent, and come continually to Him for fresh supplies. Luther said that reading, meditation, prayer, and temptation make a minister. Exercise yourself especially in prayer, for prayer gives exercise to every grace. Take heed to yourself—

(3) *Practically*. You are to be an ensample to the flock. More is expected from ministers than from private members of the Church. We must go before the flock, and allure them by our conduct to follow us. Satan especially aims at ministers, as, in the late sad war, the Boers picked off our officers. A little folly may be as the dead fly in the apothecary's ointment, "Walk circumspectly" is an admonition specially suited to ministers.

II. IN RELATION TO YOUR PREACHING. "Take heed to the doctrine." Character is first, and in order to the second. If our lives do not reflect His praise, 'twere better that our lips should never be opened in His name. As doctrine means teaching you are both to preach and teach. The distinction

between teaching and preaching has been thus defined, "To teach is to tell the truth; to preach is to make the truth tell." You will aim to combine both these functions—your preaching will include teaching. For this you will require—

(1) *Knowledge*, you cannot teach what you do not know. Be always acquiring. The late John Slate Anderson, in addressing John Box at his recognition, said something like this:—"My brother, you will be brought to this position at times, 'I've told my people all I know,' and it will be true that you have done so. But, my brother, take heart, you have not told them all you may learn." This word from your own former pastor and friend, I commend to you. Be ever busy enlarging your store of knowledge. You will also need—

(2) *Aptitude*. This is a gift from our great covenant Head, and should be constantly sought at His hands in prayer. He has received gifts for men, as well as grace, to be bestowed on us for the work of the ministry. But though aptitude be a gift apart from a measure of which no man should enter the ministry, "apt to teach" being a necessary qualification, yet this gift must be carefully cultivated. And here the law of the kingdom obtains, "To him that hath shall be given."

(3) *Diligence* also is required. Labourers and not loiterers are needed. Your teaching must be *Scriptural*. "Preach the word." *Comprehensive*. Declare all the counsel of God. *Proportional*. The artist not only presents every feature in painting a portrait, but every feature in due place and proportion, otherwise that which should be a likeness becomes a caricature. *Harmenious*. Never let your preaching contradict your praying. *Distinctive*. The trumpet must give no uncertain sound.

III. IN RELATION TO RESULTS. "In so doing thou shalt both save thyself, and them that hear thee." You need not be reminded that salvation is all of grace. But it is in faithful well-doing we reach the goal of our hopes, and by faithful preaching that we instrumentally save our hearers. The speaker concluded his discourse with earnest and affectionate expressions of desire for the pastor's happiness and usefulness in his new charge.

Pastor James E. Flegg then delivered the charge to the Church from the words, "Remember them which have the rule over you, who have spoken unto you the Word of God: whose faith follow, considering the end of their conversation" (Heb. xiii. 7). He noted—

I. *The position occupied*. The minister was not a lord over God's heritage, but the office of the pastor

was a divine appointment. He was one to whom the care of a Church was committed (1 Tim. iii. 5). He was over them in the Lord, as an *undershepherd*. To this work the minister is *appointed by God*. He does not receive his commission from bishop or ecclesiastical conclave. They had listened in the afternoon how the Lord called their pastor and made him a minister. Further, their pastor had his position among them by their own choice. He was not thrust upon them by a patron, but believing it to be God's will they had called him there. Such were those who were to *guide and lead*. Over them in the Lord, and, as guided and led by His Spirit, they were to guide and lead His people.

II. *The work specified*. There were many questions that were deeply interesting and important, but the one business of the minister was to "preach the Word"—doctrinally, experimentally, practically, giving instruction, correction, warning.

III. *The injunction*. Remember them. They should know their pastor—know him intimately by free intercourse. They must remember him as a *man* subject to limitations, infirmities, and temporal needs. Also, as a *minister*, he was related to them as no other preacher. He should be more to them than every other preacher. That, if he was to be a blessing to them, he was dependent upon God, and could give only what he received. That there were exercises of mind peculiar to a minister, and many things experienced by him that he might be able to speak a word in season. That his work amongst them was one of great importance. Therefore, remember him in *public prayer*. Prayer was the key to prosperity, therefore let the prayer-meeting be well sustained. Not only so, but *pray in private*, and the answer would come in public. Also, by *hearty co-operation*. A general might be exceedingly skilful and brave, but he could not win a battle single-handed. If the pastor led, they must follow, helping together in all holy enterprises.

IV. *The end of their conversation*. A faithful minister put first and foremost the honour of God, the glory of his Master. In so doing he sought the real and lasting good of his people.

The collection was then taken, the profits of which were to be devoted toward the expenses of the pastor's removal, and amounted to £24 12s.

Words of hearty greeting and Gospel addresses were delivered by pastors Hazelton (St. Neots), Newton Wisbech, Peters (Whittlesea), and Winch (Chatteris). Brother Morling (Cottenham) wrote regretting his inability to be present, and brother F. S. Reynolds (Over), through illness, was obliged to

leave after the afternoon service. Each of the brethren, with Mr. S. G. Ince, deacon of the Church at Stratford, took part in the devotional parts of the service. The services were closed with a few words of very hearty thanks from the pastor to all who had so laboured to make these services a success, and to the friends so readily providing accommodation for friends from a distance to stay the night.

During the evening congratulatory telegrams were read from the friends assembled at the re-opening services at Brentford, from pastor R. E. Sears, and from Mr. and Mrs. Lewis Harvey.

Reviewing the services of this day, we can truly say with the editor of a local paper, "This was a red-letter day for the Warboys Baptists."

The Lord seal the union with long and lasting blessing, and fruit to His glory.

SUCCOTH, RUSHDEN.

RECOGNITION SERVICES OF MR. E. ROE AS PASTOR.

THESE important services were held on Sept. 27th. The afternoon meeting was presided over by Pastor B. J. Northfield, of March, and after a hymn had been sung, and a portion of Scripture read by Mr. J. Bennett, Mr. Mutimer, of Brentford, was graciously led in prayer for the Divine blessing, after which he stated the nature of a Gospel Church from 1 Cor. i. 2.

The Chairman in his opening remarks spoke of his joy in being present, as he had known their pastor from a child, was made helpful to him when under conviction of sin, and also had the joy of immersing him in the Triune name some few years since. He reminded us of the importance of a minister being a Christian, and though none present doubted the sincerity of their pastor's Christianity, yet it would give all great pleasure to hear how the Lord made him a Christian. Mr. Roe then stated

HIS CALL BY GRACE.

Beloved brother Northfield and Christian friends, it gives me great pleasure to record in some humble way what I have reason to believe were the Lord's dealings with me in calling me out of darkness into His marvellous light. It was my privilege to be born of humble but godly parents at March in 1882, yet I soon manifested a waywardness that clearly proved I was "conceived in sin and shapen in iniquity." My nature and actions were both evil. I constantly attended chapel under the pastoral care of Mr. Northfield, not of my own choice, but by parental force. I would sit on the gallery and anxiously wait to hear "Amen," and then proceed home and ridicule what had been spoken. When about 11 years of age I left my

agricultural employment, and was engaged at Messrs. Cash and Co's. boot and shoe establishment, and during my service there I often had weighty thoughts concerning my sins, death, and the judgment, and so great was my burden at one time that I well remember falling upon my knees at the back of the shop, and weeping, and praying for mercy, yet strange to say, I plunged into sin again and again after this. It was while employed at this shop that I joined the local corps of the 3rd Volunteer Battalion Suffolk Regiment, and on my first joining that company my sins knew no bound. Drink and the indulgence of corrupt passions was my principal thought. My dear parents would cry to see me in that sinful condition, but even a tender father's words, and a loving mother's tears could not soften my hard heart, and change my stubborn will. The adversary was determined I should be his slave, but God, who is rich in mercy, intended to make me His willing servant. He was pleased to bid me live, and so fulfil Ezek. xvi. 6 in my experience.

In the month of July, 1900, I was led to associate with a certain person who was destined to be the instrument of causing me to see and feel my sins a burden. It so happened that one Lord's day evening we were walking together, and my friend seemed so very different, that I asked the reason, when I was informed of the death of her father, who had died some few years before. The moment I was informed of this these words were applied with power to my heart, "What would become of your soul if you were called to die?"

It was now my turn to be different. I was dumb. We walked on in silence. The sins of my past appeared plainly, so plainly that I could name sin upon sin, and say, guilty, guilty, undone for ever. I went home, and then to bed, but not to sleep. The pains of hell gat hold upon me, and I found sorrow and trouble. I felt the law to be the ministration of death and condemnation, for it caused me to feel death and condemnation in my conscience. The 12th verse of Ephes. ii. was the means of sinking me into great anguish of mind and soul. I tried to acknowledge my transgressions day and night, feeling fully persuaded that had God consigned me to endless woe it was no less than I merited. At this time I was employed on the G. E. R. Company, and was compelled to labour among some who knew not God, and though these had been my choicest companions, I could not possibly rest in their company. This brought persecution and scorn. Often did I get into a brake, and endeavour to pray for that mercy I felt I so needed. Ah, friends, many prayers were offered for the Lord to speak to my

soul in those railway brakes. I attended Providence Chapel, Marob, as often as I could, but Mr. Northfield and the law seemed to agree to sink me lower, for on one occasion he looked at me, and said, "The Lord will see every one, and judge them as if he was the only one there." The burden of sin and guilt, death and judgment increased, and I came to the conclusion that the mercy I sought I never should find. Still I could not abandon prayer nor neglect the means of grace. Good works I tried, but found no relief therefrom. I would be at work all night, and rob myself of rest on Sundays in order to attend chapel, thinking surely God will take notice and bless me for all this, but I had yet to learn it is all of grace. I continued in this state for about six months, till I could feelingly say, "My tears have been my meat day and night." During that never-to-be-forgotten period I did not mention a word about my soul trouble to any human being. At length the time came for me to enter into the joy of knowing my sins were forgiven and forgotten by Him who hath said, Your sins and your iniquities will I remember no more. It came about in this way. I started for work at 6 p.m.; previous to going I prayed as I then thought for the last time. In order to reach my office I had to ascend a steep bank, and as it had been raining during the day, the ground was slippery. I was walking up this bank, telling the Lord what a lot I would do if He would but tell me I was saved, when suddenly I fell down, my basket rolling down the bank on one side of me, my can and its contents the other. At this I immediately gave strong expressions to my feelings. My feelings that night are perfectly indescribable. Everything was taken from me. I felt every moment would be my last on earth, and I should shortly be in hell. This took place on a cold night in December, but colder still were my feelings. I gradually felt worse till 11 45 p.m., and then I said to myself, I can endure this no longer. I went to a brake, climbed in, fastened the door, extinguished my lamp, and though I could not speak with an audible voice, I verily believe my heart spoke, "God be merciful to me, the sinner." No light entered my soul, and I contemplated the great evil of suicide, and accordingly got out of the brake and stood on one of the metals with my back to the buffer of the brake, facing some oncoming trucks which were being shunted off the bank. But as I stood thus waiting for death the Lord brought me life in my feelings, by saying to me, "I shall not die, but live, and declare the works of the Lord" (Psa. cxviii. 17), and with the words I was favoured with such a faith's view of the Saviour that I was lost in wonder, love, and praise. I again entered the

brake, and with tears of joy praised the Lord for sins forgiven, and for preserving me from so sad an end as self-destruction. The ordinance of believers' baptism was laid upon my mind. I earnestly desired to confess the goodness of the Lord unto me, but did not wish to do wrong. "If ye love Me keep My commandments" was the text which led me to decide. I came before the Church of Christ at Marob, related my experience, they accepted me, and in June, 1901, I, with four others (one of whom was my eldest brother) was baptized in the name of the Father, Son, and Holy Ghost.

This was followed by Mr. Roe relating his

CALL TO THE MINISTRY.

He said his earliest recollection was impressed with the idea that one day he should preach, though how and when it would come about he could not imagine. As a lad I can remember sitting by the side of my father and watching Mr. Northfield preach, and would say to myself, "Yes, I shall do just like that one day." After the Lord convicted me and led me to enjoy the sweets of pardoning love and mercy, I had strong exercises of mind concerning preaching. These caused me to pray, and ask that if they were God-given to increase them, if not to remove them. The Lord answered prayer, for He increased them. I had a dream one night, and in that dream I was preaching at a little chapel at Guyhirne, upon the words of Nehemiah, "So I prayed to the God of heaven." Five weeks after I was visiting Guyhirne, and attended chapel, and a good brother asked me to speak. At first I begged him to ask someone else, but no, he would not, so I consented, though I did not enter the pulpit. I spoke for a quarter-of-an-hour from the very words already mentioned. Thus was my dream fulfilled. Following this I was sorely tempted, and felt I had done wrong in consenting to speak. The solemnity of the matter was a source of trial to me. Still preaching was impressed on my mind. I have spent several moments preaching in a brake. My Bible-class teacher requested me on several occasions to address the class, which I did. One Thursday night while on my way to chapel, Mr. Guy accosted me on the fown Bridge, and said, "Good evening; you are just the young man I want to see, my mind has been exercised about you, and I want you to go to Benwick with me next Sunday." He asked me to think it over, and let him have a reply. So after asking the Lord for direction, and feeling it was His will I should go, I went, and John xvi. 33 was my text. After the service I told a friend that I was going home, as I felt so ashamed of myself. He said,

"No you are not, you are to stay all day." So they made me stay all day. Soon after this Mr. Northfield requested me to go to Tip's End to preach, and so with the opening of other doors I soon became regularly engaged in the Master's service. I had many doubts and fears at this time as to whether I were a God-sent minister, but the Lord silenced them by giving me Matt. xxviii. 19, 20, and also permitting me to see souls blessed under the word preached.

"Here I raise my Ebenezer,
Hither by Thy help I'm come ;
And I hope with Thy good pleasure
Safely to arrive at home."

The Chairman then called upon the pastor-elect to give the leadings of Providence to Rushden.

The pastor said : In June, 1903, I first preached here, and in July of the same year I received an unanimous invite for six months with a view to the pastorate. Like Hezekiah, I spread the letter before the Lord, and the answer received was, "For the Lord of hosts hath purposed, and who shall disannul it?" (Isa. xiv. 27). Feeling it was the Lord's will I accepted the invite, service to commence in January, 1904. I continued to supply for them till December, 1903, and in January I took up my abode here. When I had served the Church three months I was unanimously requested to accept the pastorate; the same I declined, for I did not feel as I prayed and desired to feel. Five weeks after when in prayer upon the all-important matter, these words settled my feelings, "This is the way, walk ye in it." Thus it will be seen that I preached before the Church and congregation twelve months before it was definitely settled that I should become their pastor.

Brother F. Vorley gave the leadings of Providence on behalf of the Church, after which the pastor and brother Vorley joined hands, Mr. Northfield calling upon all members present to signify their approval by holding up their right hand, and then said, "What God hath joined together let not man put asunder."

The pastor then stated the doctrines he hoped to preach.

At the close of the afternoon service the friends adjourned to the school-room for tea.

In the evening the chair was again occupied by pastor Northfield. Our esteemed brother Jarman (of Irthingmore) read 2 Tim iv., and offered the recognition prayer. Pastor R. Mutimer delivered the charge to the Church from Phil. ii. 29, and pastor B. J. Northfield gave the charge to the pastor from 1 Tim. iii. 15. The Benediction was pronounced by pastor Roe, and thus a profitable and happy meeting was brought to a close.

The proceeds of the day, after paying expenses, were handed to the pastor.

On Monday, October 10th, our esteemed pastor was married to Bertha Mabel, younger daughter of Mr. and Mrs. W. Cook, of Fenstanton, Hunts. The ceremony was performed by Mr. B. J. Northfield, at Providence Chapel, Marob. The friends at "Succoth" were disposed to arrange for a tea and meeting to welcome the pastor and his wife. This was heartily and most cheerfully gone into. Many were the congratulations and loving good wishes expressed for the temporal and spiritual happiness of Mr. and Mrs. Roe. To show the sincerity of their love, the friends presented to Mr. and Mrs. Roe a purse containing seven pounds ten shillings.

The pastor feelingly thanked the friends on the behalf on himself and wife for the practical way in which they had manifested their love to them.

May the Lord bless this union, and make it a blessing to this Church, so prays
W. H.

CHATHAM (ENON).—The harvest thanksgiving services were held on October 23rd, when two sermons were preached by Mr. E. Rose, of Fulham, who was greatly helped in his discourses suitable for the occasion. These services were continued on Oct. 26th, when pastor J. N. Throssell, of Meopham, Kent, was with us, who spoke in his Master's name—afternoon from Jas. i. 17, and in the evening from Pea. civ. 32,—which we trust will bear much fruit in days to come. We were greatly cheered by these services, although few in number, and helped to go on our way rejoicing. Collections about the same. God be glorified.—O. C.

STRICT BAPTIST MISSION.

THE forty-third annual meeting was held on Tuesday, October 25th, 1904, at Soho Baptist Chapel. The Devotional Service commenced at 3.30 in the afternoon. The vice-president (pastor R. Mutimer) presided. Hearty praise and earnest prayer were offered to God, and two inspiring addresses delivered. Messrs. Abbott, Ollis, Vinall, Moule, Millwood, Easter and Chambers offered prayer. Pastor E. Marsh's warm-hearted address was based upon the words "Praise for the Past." Pastor W. Chienall, who took pastor F. S. Reynolds' place (through illness), pointed to the Scripture—"Quit you like men : be strong."

The evening meeting, which was well attended, commenced at 6 o'clock, the president in the chair, supported by many prominent ministers of the denomination. After prayer by brother Mutimer and reading by brother W. F.

Waller, pastor S. T. Belcher (the secretary) read an excellent report, the interesting feature of it being that it was largely composed by our brother Booth. Our president termed it a manly, plain and straightforward report, and not "made up." The list of officers and committee for 1904-5 was read. Brother Brett, our esteemed treasurer, then read the financial statement, which he termed the best he had read for some time, and was received with applause. Brother Colls moved the adoption of the report, election of officers and committee, together with the financial account as rendered. In a speech of a stirring nature he besought us all to "Be strong," his remarks fitting in very well with brother Chisnall's in the afternoon. He appealed to the chairman to grant a few minutes for prayer during the meeting for the young girl referred to in the report by our brother Booth. She had confessed her belief in Jesus, and desired to follow Him in baptism, but was prevented by her heathen parents. Brethren Tyler (late Isle of Wight) and Nunn (Chadwell-street) offered fervent prayer on this dear one's behalf. Brother J. E. Flegg seconded the adoption of the report, etc., and in speaking of our progress as a Mission, thought we might be termed "Moderate-Progressives." Whilst we ever shall be conservative for the truth, yet progress we must. Brother Millwood gave a little speech respecting the Christmas-box for India. Brother Josiah Morling said the letters he received from his son were encouraging. Referring to Christ's "other" sheep, our brother dwelt with pleasing effect upon the words "Them I MUST bring." Brother Sears urged the necessity for renewed consecration in the Lord's service. Brother Sapey also delivered a short but earnest address. Our president pointed out the need of increase in funds, especially as our brother Booth will be returning for a holiday next year. Beside the collection, the secretary went round and received money and promises which it is hoped will amount to a very useful sum. Prayer by brother Chisnall, followed by "All hail the power of Jesus' name," concluded services which will not be forgotten.

Towards the close of the meeting the chairman stated that our brother Booth was sending some negatives of photos, which would shortly be made into slides and form a very interesting part of the coming lectures to be delivered in our Sunday-schools.

IPSWICH (BETHESDA).—On November 2nd a meeting of old scholars and teachers (the first held here) took place. About 250 sat down to tea. At

the evening meeting our pastor presided, being supported by present deacons and late superintendent and secretary. After heartily welcoming those assembled, our pastor read portions of Scripture, after which he read letters from friends unable to be present. These were very interesting, and happy memories were awakened. A number of brief addresses were then given, which were listened to with much profit. Special hymns were sung during the evening. A few helpful words from the pastor brought to a close a meeting which will be long remembered.

PECKHAM (ZION, HEATON-ROAD).—A special service was held on Tuesday, October 25th, with a view to reduce the debt on the building. Mr. F. T. Newman presided. The meeting commenced with praise, reading and prayer; and after the reading of a statement by the treasurer, pastor J. R. Debnam (Nunhead) gave us a sweet and refreshing address founded on the text "He shall be great to the ends of the earth." Pastor J. Easter (Bassett-street) followed with a happy and encouraging message, based on Psa. xlvii., "God in the midst of her," reiterating the ever-glorious truth, that though Zion may be low, glorious things are spoken of her—that she is not without constant support and defence. Pastor E. White (Woolwich) then spoke, facetiously remarking that the former speaker had his text. Nevertheless, following it up, he gave us, what we felt to be, a distinctly helpful word. Regret was expressed at the absence of brother Andrews (Fulham), who was laid aside by illness. Altogether, the meeting was very inspiring and encouraging, the collections eclipsing former occasions, for which we heartily say, "Praise God from Whom all blessings flow."—J. KNIGHTS.

GURNEY ROAD, STRATFORD. THIRTY-FIFTH ANNIVERSARY.

MEETINGS of a most encouraging character were held on November 13th and 15th. Pastor R. Mutimer, of Brentford, preached on the Lord's-day—in the morning from 1 Cor. xv. 4, and in the evening from Acts xxvii. 25, 26. He was greatly helped, the discourses were much enjoyed, and we trust lasting blessing will result.

On Tuesday afternoon our late pastor (E. Marsh) gave a beautiful exposition of the Gospel—the kingdom of God, its vindication, violence and final victory. Tea was served to a good company in the new school buildings. The public meeting in the evening was ably presided over by Mr. T. B. Vinall, who, after a hymn had been sung, read a portion of Scripture. Mr. W. H.

Abrahams, of Woolwich, offered prayer. The report, which was read by the secretary, stated, amongst other things, that the past year had been one of much anxiety, but God had been with them. They had hoped to retain their pastor, but he had been removed. Their pastor left them in peace, and in peace they continued. They were thankful for the faithful testimony to which they had since listened, but not enjoying a pastorless experience their eyes were up to the great Shepherd to send them an under-shepherd. The various institutions were healthy and giving signs of some blessing. Congregations were well maintained, and Sunday-school and Gospel Band progressing.

A prayer-meeting was held on Sunday evening prior to the service. A Dorcas Society, Mothers' Meeting, and Needlework Class for girls were carried on, and the Band of Hope had been revived.

The chairman referred to the satisfactory tone of the report, and gave a stimulating and encouraging address, emphasizing the Christian's privilege and power in prayer, his remarks being highly appreciated.

Helpful addresses, interspersed with suitable hymns, were then given by brethren J. Chandler from Rom viii. 26, T. Henson upon "That I may know Christ," J. E. Flegg on "They lacked nothing," E. White on John viii. 35, and our late pastor (E. Marsh) on "I have seen God face to face."

Spiritual thought and feeling were the characteristics of the meeting, and after the Doxology and the Benediction we separated, with the conscious feeling that God had been in our midst and in the enjoyment of His blessing. Collections £11 3s. 11d. J. H. R.

GOLDSMITH ROAD, LEYTON.

SERVICES to commemorate the seventh anniversary of the re-opening were held on November 6th and 8th. On the Sunday Mr. A. Silvester preached from Ezek. xxxiv. 36 and Ephes. iii. 19. The Tuesday afternoon sermon was delivered, as on previous occasions, by Mr. E. Mitchell, whose discourse on Mark ix. 41, "Because ye belong to Christ," was much enjoyed, as the speaker enlarged upon Christ's proprietorship of His people, and the evidences they possess that they belong to Him.

In the evening Mr. G. Ridley presided over a public meeting and read Ps. lxxxiv. and Mal. iii., after which Mr. Grimwood asked the Divine blessing.

The chairman then made a few remarks upon Col. iii. 16, "Let the word of Christ dwell in you richly in all wisdom," and called upon Mr. Sharpe, the secretary, to read the report.

Although no particular progress could be shown, yet the report evinced a hopeful spirit, and contained the interesting and satisfactory intelligence that a Sunday-school had lately been started and about fifty names were on the books.

Mr. A. Silvester then gave an address on the words, "We will not forsake the house of our God" (Neh. x. 39), emphasising the need of constant and regular attendance, because it is the house of our God, and because oftentimes it is the gate of heaven to our souls.

Mr. E. Mitchell, taking the words in 1 Sam. xxi. 9. "There is none like that; give it me," spoken by David of the sword of Goliath, showed how these words were applicable both to the Word of God and to prayer, noticing that we need to carry the war into the enemy's country, and that prayer brings our Captain into the field.

Mr. J. P. Gibbens, from Philip. iv. 1, "Stand fast in the Lord," showed how the apostle, recognising the Philippians' standing in Christ, bade them stand fast. Being already in covenant relationship, their names written in heaven, and endowed with all spiritual blessings, in a standing that could never be removed, they were to stand fast in the truths of the Word, in the doctrines, in the ordinances, and in the precepts of the Gospel.

Mr. H. J. Galley, from the words "Thy Word is truth" (John xvii. 17), gave a spirited address in defence of the Scriptures, showing that both history and experience agree in confirming the truth of God's Holy Word.

Mr. A. Licence, from the words, "Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us" (Ephes. iii. 20), drew special attention to the words *according* (mentioned twelve times in the first three chapters of Ephesians), *riches* (six times), and *exceeding* (three times).

BETHESDA, NOTTING HILL GATE.

SERVICES in connection with the thirty-seventh anniversary of the opening of the above place of worship were held on November 13th and 15th. On the Lord's-day Mr. J. P. Goodenough preached—in the morning from the words, "And thou shalt remember all the way which the Lord thy God led thee," etc. (Deut. viii. 2), and in the evening from 1 Thess. iii. (part of ver. 4), "Even as it came to pass."

On the following Tuesday, at 3.15 p.m., Mr. R. Mutimer preached from Mark xvi. 6, "Behold the place where they laid Him." Our brother first gathered us (in our thoughts) round the cross, and how glad were our hearts as he led us into the green pastures,

showing us the necessity in all the details concerning the death and burial of our Lord. Truly we felt the force of the words,

"Sweet the moments, rich in blessing,
Which before the cross I spend."

Then later, as we collected round the place where they laid Him, what joy and consolation we realised in the knowledge of having a risen Lord, who has entered into the heavens as the firstfruits of them that slept.

At 5 o'clock tea was provided.

Brother Newman presided at the evening meeting. Psalms cxxii. and cxvii. were read, after which brother Dann engaged in prayer.

The chairman then gave an address on the privilege of having a place to worship in, pointing out the need in our day for a faithful proclamation of the Word, also giving us a little insight into his own experience when called by grace.

The minute secretary read the report, which showed a year of trials and difficulties; but yet, notwithstanding these, the mercies of our Triune God had more than outweighed them; so that though we are still without a pastor, yet we can press forward with increased courage, believing that

"He who has helped us hitherto,
Will help us all our journey through."

Our dear brethren Boddington and Thiselton, the deacons, have been wonderfully supported, and though their late co-worker, brother Oxborrow, received the home-call early in the year, and the former brother being laid aside for several weeks, yet He who giveth more grace has supplied the every need; thus they continue on their way.

The Repair Fund showed satisfactory progress, several kind friends having greatly helped to lower the amount due. We hope soon to be able to say that we are free from debt altogether.

After the report the following brethren gave addresses:—Brother Andrews from "Unto you therefore which believe He is precious" (1 Pet. ii., part of ver. 7); brother Cornwell from "Our conversation is in heaven" (Philip. iii 20); brother Galley from "There remaineth therefore a rest to the people of God" (Heb. iv. 9); brother Mutlmer from "Having loved His own, He loveth them unto the end" (John xiii. 1). Each of the brethren was greatly helped, and we proved it good to be there.

Brother Aokland closed with prayer. Throughout the services a spirit of love and unity was discernible, and we desire to express our thanks to all the friends who helped to make them so successful. Collections amounted to £7 5s. To Him would we ascribe all the honour and glory both now and ever. Amen.

T. O.

Aged Pilgrims' Corner.

A DONATION of 2s. 6d. from an aged one, Framlingham, is acknowledged with thanks. Help such as this is most useful, and the Committee would be glad to receive similar sums from all parts of the country. The Christmas and New Year's Collecting Cards have been issued. Any friends able to use some can be supplied from the Office, where also Collecting Boxes can be obtained.

"An admirable place, a land of Beulah for the aged pilgrims." So wrote Sir W. Muir, Principal of Edinburgh University, after inspecting the Hornsey Rise Asylum, where for thirty-three years aged pilgrims have found a happy home; 120 inmates, from 96 to 64 years of age, are under its roof.

Upwards of £700 per annum are needed for the maintenance of this large building, the keeping up of the garden and the numerous incidental expenses. The Committee carefully watch all details of expenditure, and the strictest economy, consistent with efficiency, is practised. The Asylum Hall affords a convenient meeting place for the inmates and friends, and teas and illustrated lectures are given from time to time. At Christmas the Lady Visitors hope that the liberality of their friends will enable them to make their usual distribution of meat.

For twenty years the Home at Stamford Hill has been an abode for nine of the pensioners. Those now under its roof are of ages ranging from 92 to 73. It is near Stamford Hill Station (G.E.R.), and St. Ann's Station (M.R.), and can also be easily reached by tram-car. Those who have never seen this quiet little Home would find that a visit would well repay them. Urgent repairs have exhausted the Maintenance Fund.

The Benevolent Funds are necessary adjuncts to the Homes, providing medical attendance and other comforts for the sick and infirm, and supplementing the provision made by the kindred of the pensioners for nursing their aged ones. Additional contributions are greatly needed. An infirmary at the Hornsey Rise Asylum is under the care of a resident nurse, and in it several of the most aged and infirm are tenderly cared for.

Some Home.

SOPHIA CAROLINE KNIGHT.
(1812—1904).

The subject of this Memoir was one whose long life was the reflex of the

grace and love of Him whom she loved to serve. The name of Knight has long been known in connection with Mount Zion, Hill-street, and Shouldham-street Churches, and it may be said of our glorified sister, "The memory of the just is blessed." We would have wished to have been in possession of more information than we have for the spared life of 92 years, 70 years or more of which as an honourable member of Strict Baptist Churches is worthy of a full record. To God be all the glory for what our sister was, and for what she did. Early on the morning of Oct. 22nd her summons came, and although for some months she had been confined to bed, her end was not expected, but peacefully God's messenger conveyed her spirit to the realms of bliss. When young she was called, and was baptized by the honoured servant of God, George Coombs, whose ministry she attended until his removal by death. Subsequently she united with the Church at Meades Court, then under the pastoral care of John Stevens, of revered memory; later being dismissed to Mount Zion, Hill-street, where for many years she was favoured and fed through the also faithful ministry of the late John Foreman. The demise of that man of God brought a change which led to our sister and her beloved husband (who predeceased her by 24 years) uniting with the Church at Shouldham-street, where she remained in membership until her home-call, a period of 28 years. For the past seven years (thereabout) she had been unable to fill her position in the Church with her bodily presence, but her heart was there, her loving, prayerful, and practical sympathy being shown throughout. It was the writer's privilege to visit her from time to time, and he found, notwithstanding her great age (92 years), the powers of memory, hearing, seeing, and speaking remarkable. Brilliantly were the grace and love of God manifested by her faith, hope, and love, and her testimony always bore fruit, inasmuch as the visitor carried away with him a something which better fitted him for service. "She shewed forth His praise." The precious blood of Christ and the Holy Spirit's work she repeatedly referred to with such expression of features and emphasis of words that the bedchamber became a sanctuary, for God indeed was there. Sweet is the remembrance of those visits, which were the means of shewing what sovereign grace can do for and by a sanctified sinner. A blessed pulpit preparation these seasons became for her pastor. For some time (about three weeks) before she passed away she was constantly comforted by the words, "He shall cover thee with His feathers," and the day before, after one of her servants read hymn 16 (Denham's), she

exclaimed, "Thou dear redeeming, dying Lamb," which were her last words before passing into a state of unconsciousness from which she never recovered. Of her home life little need be said. Those who knew her in her married and widowed state testify of her saintly character, and whilst there are no children or grandchildren to mourn the loss, there are others related who feel they have lost a friend indeed. May they know and serve our departed sister's Lord, and have the joy in believing which she had. All that is mortal of her was interred in Kensal Green Cemetery on Oct. 27th, and as we left that which is to await the resurrection, we had the sure and certain hope that "It is well" with her spirit. On Lord's-day evening, Nov. 6th, at Shouldham-street, special reference was made of her by her pastor in dwelling upon the Master's words, "She hath done what she could," and whilst much was said of the creature, all was, we trust, to magnify her Lord, Christ, having the pre-eminence. "What shall we say to these things?" Yet another pillar removed to heaven's courts, but the Church is resting on the foundation and the promises which are certain. To bow to the sovereign will of our covenant-keeping God is ours, and that we may, prays—W. F. W.

A LAST WORD AT THE YEAR'S END.

THE conductors of this Magazine, in bringing their labours in 1904 to a close, would record their deep sense of the goodness of our covenant God, and the appreciative and generous kindness shown to them both, in their respective spheres of ministry.

Original articles have been so freely contributed by different writers that it has never been necessary to eke out our space with matter from other sources, as some Editors are compelled to do.

To the many friends who have sent reports of services and meetings, hearty thanks are tendered. Through their welcome help, our pages present an extensive and interesting chronicle of the doings of truth-loving and consistent Baptists in this day of indecision and error.

We beg the continuance of the kindly co-operation of all friends of our section of the denomination, and especially ask them to endeavour to extend our circulation by kindly comments among their friends.

Wishing blessing to all who love the Lord Jesus in sincerity, and praying for heaven's reviving influence in all our Churches, we commit our year's work to our Master, craving His sanction and smile.