

Theology on the *Web.org.uk*

Making Biblical Scholarship Accessible

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

PayPal

<https://paypal.me/robbradshaw>

A table of contents for *The Sword and the Trowel* can be found here:

https://biblicalstudies.org.uk/articles_sword-and-the-trowel_01.php



From a photograph by Mr. P. W. J. Mackenzie, Dover.

THE EMPTY STUDY AT "WESTWOOD."

THE
Sword and the Trowel;

A RECORD

OF

COMBAT WITH SIN AND OF LABOUR FOR THE LORD.

Established and for 27 years Edited by

C. H. SPURGEON.

1893.

"They which builded on the wall, and they that bare burdens, with those that laded, every one with one of his hands wrought in the work, and with the other hand held a weapon. For the builders, every one had his sword girded by his side, and so builded. And he that sounded the trumpet was by me."—Nehemiah iv. 17, 18.

London :

PASSMORE & ALABASTER, PATERNOSTER BUILDINGS ;

AND ALL BOOKSELLERS.

INDEX OF TEXTS OF SERMONS, OUTLINES, ETC., BY C. H. SPURGEON,
IN "THE SWORD AND THE TROWEL," VOLS. I.—XXIX.

	Year	Page
Genesis i. 7	1871	399
" viii. 11	1879	163
" xv. 1	1884	566
" xv. 6	1893	498
" xlii. 22	1877	541
Exodus iii. 6	1889	49
" viii. 8	1884	3
" xvii. 8, 9	1889	585
" xxiii. 10, 11	1893	1
" xxxvii. 20	1892	685
" xxxviii. 14	1884	613
Leviticus xxvi. 4, &c.	1882	232
Numbers xix. 15	1891	209
Deuteronomy xxii. 8	1869	349
" xxxii. 11, 12	1870	49
" xxxiv. 5	1893	50
Joshua ii. 21	1875	148
Judges iii. 20	1874	545
Ruth ii. 14	1882	337
I. Sam. i. 27	1868	108
" ix. 3, 20	1872	109
II. Sam. xvii. 23	1870	537
" xxi. 10	1868	294
" xxii. 2	1892	477
" xxiii. 9, 10	1876	439
" xxiv. 12	1878	517
" xxiv. 13	1893	599
I. Kings iv. 33	1889	153
" " "	1892	637
" v. 14	1883	589
II. Kings iv. 29-37	1867	99
" iv. 38, 41, 42	1876	337
" vi. 1-7	1868	99
" vi. 6	1866	111
" xiii. 20	1866	5
Nehem. viii. 10	1867	172
Esther vi. 6	1865	2
Job xxxiii. 7	1878	1
" xxxvii. 7	1883	3
" xxxviii. 23	1878	212
Psalms v. 3	1892	201
" ix. 17	1893	542
" x. 16	1893	589
" xvii. 3	1886	609
" xxv. 7	1892	252
" xxviii. 7	1892	201
" xxx. 5	1892	252
" xxxiii. 18	1889	105
" xl. 17	1871	5
" " "	1885	201
" li. 10	1893	430
" li. 17	1892	477
" lvi. 8	1892	556
" lxi. 2	1878	97
" lxviii. 28	1888	5
" lxxi. 16	1888	6
" lxxx. 14	1878	362
" lxxiv. 10	1888	521
" lxxxvi. 16	1888	4
" lxxxix. 26	1892	477
" xci. 1	1890	108
" xciv. 14	1893	541
" ci. 1	1893	558
" civ. 28	1874	297
" cvii. 17-22	1871	462
" cvii. 20	1891	497
" cxi. 5	1880	445
" cxii. 6	1892	556
" cxix. 89-96	1882	117
" cxxi.	1882	528
" cxxviii.	1883	171
" cxlvii. 1 (Also page 252)	1892	201
Proverbs v. 16	1878	286
" xxiii. 26	1892	201
" xxx. 8	1892	477
Ecc. ix. 4	1868	108
Canticles ii. 3	1879	201

	Year	Page
Canticles ii. 12	1870	97
" ii. 16, 17	1883	289
" iv. 7 (Also page 277)	1865	229
" v. 16	1891	109
" " "	1892	476
Isaiah v. 17	1876	485
" vi. 1-8	1890	493
" xxvi. 3	1892	555
" xxxix. 5	1879	193
" xxxviii. 1	1870	207
" xliii. 1	1889	105
" xliii. 10	1875	501
" xlv. 17	1893	598
" lii. 13-15	1885	153
" liii. 5	1893	504
" liii. 12	1882	49
" lviii. 9	1869	460
" lxi. 1	1877	493
" lxxv. 24	1889	489
Jer. ii. 36	1870	393
" vi. 16	1879	105
" xxx. 7	1890	497
Lamen. iii. 56	1872	202
Ezekiel xviii. 4	1893	543
" xxxiv. 29	1893	600
Daniel i. 21	1893	452
Joel ii. 8	1869	241
Amos v. 8	1870	312
" v. 24	1878	286
" vii. 1	1872	364
Jonah i. 4	1876	193
" ii. 7	1872	545
Zech. x. 3	1866	195
" xiv. 20	1866	97
Malachi iii. 17	1866	481
Matthew i.	1883	27
" ii.	1893	67
" v. 1-12	1874	8
" v. 3	1874	129
" xi. 28	1892	541
" xiii. 12	1878	346
" xiv. 16	1871	49
" xiv. 30	1866	111
" xv. 21-28	1892	128
" xxii. 5	1893	600
" xxii. 37	1892	476
" xxiii. 37	1870	49
" xxiv. 12	1883	521
" xxvi. 30	1867	481
" xxviii.	1893	111
Mark iv. 38, 39	1885	1
Luke ii. 49	1894	544
" viii. 46	1873	407
" viii. 49	1885	561
" x. 34, 35	1888	49
" xi. 5, 6	1886	1
" xi. 21, 22	1887	49
" xiii. 7	1892	556
" xiii. 8	1892	201
" xiii. 24	1892	252
" xxii. 14	1873	61
John i. 16	1865	471
" iv. 34	1873	508
" xii. 3	1876	49
" xiii. 10	1870	25
" xiv. 18	1870	450
" xv. 2	1891	425
" xv. 15	1892	477
" xvi. 31, 32	1871	145
" xviii. 18	1876	97
" xix. 19	1884	472
" xxi. 16	1877	289
Acts ix. 18	1877	97
" xii. 18	1873	362
" xvii. 34	1889	201
" xxiii. 10-13	1881	201
Romans viii. 26	1892	476

	Year	Page		Year	Page
Romans xiii. 12	1889	537	I. Tim. i. 15	1872	293
" xv. 5	(Also page 476)	1892	" i. 19	1892	252
I. Cor. iv. 1, 2	1887	255	" iv. 14	1893	357
" ix. 27	1887	325	II. Tim. i. 6	1893	421
" x. 4	1892	252	Heb. iii. 18, 19	1877	371
" x. 16, 17	1892	476	" vii. 25	1893	543
" xv. 10	1883	53	" x. 22	1892	555
II. Cor. viii. 9	1893	497	" xiii. 7	1875	405
" xii. 10	1882	401	James i. 12	1893	370
" xiii. 5	1882	459	" i. 25	1892	476
Gal. vi. 9	1892	252	" ii. 5	1892	555
Eph. i. 4	1893	637	" iv. 6	1892	556
" i. 5	1893	542	" v. 11	1880	49
" ii. 5	1893	494	I. Peter i. 16	1892	556
" ii. 8	1892	212	" ii. 7	1869	481
" ii. 12	1887	3	" v. 7	1873	120
" v. 8	1892	477	" ii. 24, 25	1868	473
" v. 15	1893	496	" v. 7	1892	477
" vi. 15	1892	476	I. John ii. 12	1892	252
" vi. 16	1874	497	" iii. 1	1893	545
Phil. ii. 15	1892	389	" v. 18-20	1875	59
" iii. 2	1890	49	III. John 2	1868	462
" iv. 19	1876	257	Rev. i. 17, 18	1882	505
Col. iii. 25	1877	1	" xix. 9	1892	201
	1893	497	" xxi. 6	1893	543
			" xxi. 27	1893	495

P R E F A C E.

WITH devout gratitude to our gracious God, we pen the Preface which completes Volume XXIX. of the Magazine "*Established and for twenty-seven years Edited by C. H. SPURGEON.*" These quoted words are quickly written, but Eternity alone will reveal all that they mean. When, toward the end of the year 1864, our late beloved Editor felt moved of God to issue a monthly Magazine, the Metropolitan Tabernacle had been opened only about three years and a half, and of the larger institutions now connected with the great mother-church, and mother of churches, the Pastors' College was the only one in existence, while many of the present flourishing Sunday-schools, Ragged-schools, and Mission-stations had not then been organized or occupied. After giving all the glory to the grace and guidance of God, it must be admitted on all hands that *The Sword and the Trowel* and *The Metropolitan Tabernacle Pulpit* were the means used by the Lord for starting and sustaining the Stockwell Orphanage, the Metropolitan Tabernacle Colportage Association, the Pastors' College Society of Evangelists, the Pastors' College Missionary Association, and most of the less-known religious and philanthropic Societies for which Mr. Spurgeon's powerful pen pleaded in the pages of his monthly Magazine, even as his far-reaching voice appealed to his great congregation in the Tabernacle, and the larger audience composed of the readers of his Sermons.

While *he* was the captain of the vast vessel of mercy that was surrounded by so many smaller ships, seldom was any cry of want heard from any of the numerous crews; or, as soon as the need was known, Mr. Spurgeon would first give all he could spare to supply the lack, next he would ask the Lord to send the means for carrying on the service undertaken by divine direction, and then, believing in work

as well as in faith and prayer, an article in the Magazine promptly informed the Lord's stewards how matters stood, and almost always speedily brought in all that was required. This fact invests *The Sord and the Trowel* with special interest to those who are concerned in the welfare of the works mentioned from time to time in these pages; and it also suggests to us how this Preface may perhaps practically help some of these departments of service for our Saviour.

The Annual Reports of the College, Orphanage, and Colportage Association, are, as in former years, incorporated in the present volume. Our readers can, therefore, see for themselves how the different institutions are progressing. Following Mr. Spurgeon's example, we call special attention to those works which are most in need at this time. Even while the Founder and first President of the *Colportage Association* was with us, he had frequently to endeavour to enlist fresh sympathy and support for that exceedingly useful method of ministering to the masses in the Metropolis, and also in our provincial towns and villages. Probably none of the Societies that enjoyed his fostering care has suffered more through his translation to heaven; and unless several hundreds of pounds are soon forthcoming, not only will the Association be burdened with a heavy debt, but its influence for good will be greatly impeded. One generous gift of £1,000 would set all the machinery in motion, and keep it going for a good while. Who will give that sum?

The brethren forming the *Pastors' College Society of Evangelists* continue to be richly blessed by the Lord in the conversion of sinners and the strengthening of the churches wherever they go; but they have had much anxiety during the past year in consequence of the failure of funds to augment the often meagre "thankofferings" from the places visited. It seems a thousand pities that a service which has so manifestly the Lord's approving smile should be hampered and hindered by lack of means. Possibly some servant of the great Master is looking out for a profitable "investment" for the wealth of which he is only a trustee; if so, we can promise him both good security and large interest for any amount put out to holy usury in this long-tried and successful evangelistic effort.

The *Pastors' College Missionary Association* is another agency in the beginning and extension of which Mr. Spurgeon was deeply concerned. With providential foresight, he "prepared abundantly" for the support of the brave brethren who are labouring for the Lord in Tangier and Fez; and other friends have contributed to the fund he left, so that there is no immediate pressing need; but regular supplies will be required for the perpetuation of the work, and a considerable augmentation will be necessary if the number of missionaries is to be increased in accordance with the urgent, constant cry, "Come over into North Africa, and help us!"

Our Frontispiece, *The Empty Study at "Westwood"*, gives a glimpse of the busy workroom in which many of the articles appearing in the present volume were prepared and preserved for use as opportunities offered. The view will, we trust, move many to pray for the beloved one, who still submissively mourns her irreparable loss, and who

carries on, as far as means permit, her dear husband's and her own loving ministry on behalf of the suffering servants of the Lord Jesus Christ. Through her fund "*For General Use in the Lord's Work*", Mrs. Spurgeon has been able to aid many poor pastors who otherwise would have been neglected in their time of need; and from the same source she has assisted in the translation of the precious Sermons into various foreign languages, and helped their widespread distribution in distant lands. *Mrs. Spurgeon's Personal Notes*, month by month, have kept our readers well informed with regard to this new sphere of service, which has been an important addition to her heavy, but happy, burden of *Book Fund* work, with its allied *Pastors' Aid Fund* and *Auxiliary Book Fund*. Concerning this threefold labour for the Lord, the new Report will, God willing, furnish full particulars early in the coming year.

Our last volume was very largely an *In Memoriam* of our late beloved Editor, and the present one is of a similar character. For this, we offer no apology; indeed, we believe our readers would have blamed us had it been otherwise. At all events, we have Mr. Spurgeon's own commendation of our action in doing what we can to keep his revered memory green, for in one of his recently-issued sermons these sentences occur:—"True friendship likes to fashion memorials of the departed. We keep mementoes of the loved ones we have lost, we like to think of the happy days of communion we have had together, and we will not allow the cherished name to be blotted out from the memory of men." Whatever others may say of "the shadow of a name", to us it will ever be a cause for heartfelt thanksgiving that we are permitted to carry on this Magazine under the *sunshine* of the honoured name of C. H. Spurgeon.

Keeping to the custom that has prevailed from the first issue, we have furnished our readers with reliable information about the work of the Lord at the Metropolitan Tabernacle and its many institutions; and we take this opportunity of entreating the prayers of believers everywhere that the Church in that important centre of influence may be divinely guided in all its future decisions.

During the year 1893, we have lost the valuable literary assistance of Principal David Gracey and Pastor George Samuel; but our other helpers have been graciously spared to us, and several fresh friends have willingly placed their pens at our service. Mr. Spurgeon many times found cause for congratulation in the fact that the contents of his Magazine were so freely appropriated (often without acknowledgment), and reprinted in various Magazines and newspapers at home and abroad; and we have had the same satisfaction on several occasions during the past year. If other Editors find our material worth borrowing or stealing, we trust that our readers will consider it worth buying and spreading. In that confidence we close this volume, and commence the next, committing all our work, both battling and building, the *Sword* and the *Trowel*, to the Triune Jehovah to whom we now present another year's imperfect service, seeking the forgiveness of anything that has not been in accordance with the will of the Lord, and the gracious acceptance of aught that has been well-pleasing in His sight because it has been wrought by the power of His Spirit.

INDEX.

Address to Sunday-school Teachers, An 589
 Arthur's Mission, Snowfields ... 627, 632
 Banks, George,—
 " A Tree that will not Rot " ... 236
 Baptist, How the Church of England made
 Mr. Spurgeon a ... 428
 BOOKS, NOTICES OF—
 Acts, The, 661; Advertising, Successful, 577;
 Alcohol and Public Health, 457; Almanacks
 for 1894, 621, 657, 658; Aluteh, 625; Annuals
 for 1892 and 1893, 34, 35, 86, 87, 142, 192, 457,
 622, 623, 639, 660; Annuals for 1894, 659;
 Anthems, Church, 189; Anti-Christ, The, and
 the Second Advent, 238; Apology of the
 Christian Religion: Historically regarded with
 reference to Supernatural Revelation and Re-
 demption, 143; At His Feet, 240.
 Baptists, A Short History of the, 243; Beside the
 Waters of Comfort, 40; Betting and Gambling,
 662; Bevan, Recollections of R. C. L., 190;
 Beyond the Stars, 144; Bible Dictionary, Illus-
 trated, 577; Bible Dictionary, The Universal,
 577; Bible for Teachers, The Oxford, 291, 660;
 The Oxford Helps, 291, 660; Bible, The Cam-
 bridge Companion to the, 291; Bible, The
 Cambridge Teachers', 291; Bible in Spain, The,
 38; Bible Studies, 291; Bible Studies in the
 International Sunday-school Lessons, 84, 660;
 Bible Talks, 241; Bible, The, Is it a Revelation
 from God? 36; Bible, The People's, 289, 529;
 Bible, The Superhuman Origin of the, 291, 532;
 Bible Women and Nurses, 88; Biblical Illus-
 trator (Hebrews, Acts), 661; Bihé and Garen-
 ganze, 393; Blot on the Queen's Reign, A, 662;
 Book Fund, The Story of the, 1891—2, 83; Book
 of Prayer, A, 145; Books for Children and
 Young People, 34, 35, 36, 38, 40, 87, 88, 190,
 191, 193, 194, 457, 577, 578, 579, 580, 622, 624,
 625, 657, 658, 660; Books, and How to Use Them,
 291; Booth, Life of Mrs., 190, 663; Breaking the
 Long Silence, 575; Bromley Road Bible Read-
 ing Circle, 660; Bunyan Characters, 392; Burns,
 Sir George, His Times and Friends, 146;
 Byzantine Empire, The, 84.
 Calvary, Visits to, 293; Can God? or, The Glori-
 ous Possibilities of Faith, 34; Camisards, The,
 663; Cannibals Won for Christ, 190; Celestial
 Symphony, The, 40; Challenged, Conquered,
 Crowned, 34; Children's Pew, The, 624; China
 Inland Mission, The Story of the, 291; Choral
 Anthems, 189; Christ in the City, 576; Christ
 in the Tabernacle, 84; Christ in the Two Testa-
 ments, The, 458; Christ Mystical; or, the
 Blessed Union of Christ and His Members,
 144; Christ, the Morning Star, and other Ser-
 mons, 85; Christ, Thoughts upon some Words
 of, 291; Christian Endeavour Principles, 660;
 Christian Life, The, and How to Live it, 241;
 Christian Pharisees, and other Poems, 243;
 Christian Year, The, 144; Christian's In-
 fluence, The, 191; Christian's Walk with
 God, The, 238; Christmas and New Year
 Cards, Calendars, etc., 34, 621, 622, 657, 658;
 Church and State in Scotland, 238; Clews to
 Holy Writ, 241; Coles, Life of John Cowley, 389;
 Colony of Mercy, A, 389; Come ye Apart, 457;
 Communion, Holy, 144; Complete in Christ,
 144; Continental Handbook, The Christian
 Traveller's, 531; Counsel and Cheer for Young
 Believers, 575; Covenanted Blessings, 576;
 Covenanters of the Merse, The, 623; Craig-
 rowan; a Story of the Disruption of 1843, 238;
 Cronwell Anecdotes, 243; Cross-bearing, and
 other Addresses, 393.
 Daily Words for Daily Life, 192; Did Moses
 write the Pentateuch after all? 35; Divine

BOOKS, NOTICES OF (continued)—
 Art of Preaching, The, 83; Divine Unity of
 Scripture, The, 36; Dr. Grey's Patient, 623;
 Domestic, Our, and their Mistresses, 292;
 Doubly Royal: Memorials of the Princess
 Alice, Prince Edward, a Memory, 39; Drift-
 wood. Sketches from Real Life, 142.
 Early Church History, 89; Early Independents,
 294; Epworth League, The, 243; Escapes of
 Latude and Casanova from Prison, The, 577;
 Evangelistic Work in Principle and Practice, 33;
 Even to Old Age, 389; Evil, Remarks on the
 Existence of, 389; Every Day of Life, The, 530;
 Expository Lectures and Sermons, 189.
 Faith and Criticism, 391; Faith and Life of the
 Early Church, The, 88; Famous British Explor-
 ers and Navigators, 37; Far East, 624; Final
 Triumph, 661; Fireproof, 34; First Steps Up-
 ward, 240; Flashes from the Lighthouse of
 Truth, 530; Footsteps to Fame, 662; Four
 Heroes of India, 242; Four Men, The, and other
 Chapters, 143; Four Years in Upper Burma,
 192; Framework of the Church, The, 88;
 Free Church of Scotland, 579; Fraser, Donald,
 D.D., Autobiography and Sermons of, 39;
 From Advent to Advent; or, The Outline of
 the Gospel of St. Luke, 241; Fruit Blossoms,
 Addresses to the Young, 624.
 Gardens of Scripture, The, 291; Gems on the Brow
 of Night, 189; Gleanings from a Ministry of
 Fifty Years, 143; Glimpses of Welsh Life and
 Character, 662; God, The Children's Teacher,
 289; God's Image in Man, 85; Golden Nails, and
 other Addresses to Children, 624; Gospel
 Leaves, 661; Gospel of a Risen Saviour, The, 65;
 Gospel of Fatherhood, The, 293; Gospel of Jesus
 the Christ according to St. John, The, 240;
 Gospel of St. Luke, The, 290; Gospel of Mark,
 Sketches from the, 241; Gospel of St. John, 389,
 457; Gospel of John, Bible Readings on the,
 293; Gospel of St. Peter, A Popular Account
 of the Newly-discovered, 239; Gospel for the
 Day, The, 239; Gospel of the Grace of God,
 The, 456; Gospel of the Kingdom, The, C. H.
 Spurgeon's Exposition of the Gospel according
 to Matthew, 189; Grace, Love, and Commu-
 nion, 241; Greenleeks Papers, The, 242.
 Handbooks for Bible-classes and Private Students,
 143; Healing, The New Art of, 145; Hebrews,
 290, 661; Helps and Hindrances to Young
 Believers, 575; Hidden Mystery, The, 194;
 Higher Criticism, 240; Holy Communion, At
 the, 144; Holy Places, Among the, 531; Home
 and School Hymnal, The, 391; Home Weal
 and Home Woe, 292; How to read the Prophets,
 Jeremiah, 240; Huguenots in the Seventeenth
 Century, The, 89.
 Icelandic Pictures, drawn with pen and pencil,
 659; Illuminated Booklets, 658; Infallible
 Book, The, or, Biblical Inspiration, 143;
 Infallible Word, The, 289; Inspiration, and
 other Lectures, 528; Inspiration Defended,
 and Modern Errors Exposed, 36; Jesus and
 the Resurrection, 289; "Jesus Himself," 530;
 Jesus the Christ, The Great Discourse of,
 191; John Ploughman's Almanack for 1894, 621.
 Keswick, 1893, The Story of, 624; "Know ye
 that kamothe is Ours!" 34; Land of the
 Ganges, The, 38; Led from Darkness: The
 History of a Life Struggle, 142; Let us Keep
 the Feast, 144; Life and Light of Men, The:
 The Book of Psalms, 38; "Life-Buoys," and
 Rescued Sailors, 142; Light at Last; or, From
 Rome to the Gospel, 624; Light in the Bin-
 nacle, 667; Love's Logic, 144.
 Mackay, Alexander, 662; Madagascar, its
 Missionaries and Martyrs, 145; Man who

BOOKS, NOTICES OF (continued)—

Spilled the Music, The, 85; Marriage and Family Relations, The Law of, 292; Marrow and Fatness for Hungry Souls, 621; Matches that Strike, 192; May 1! 575; Memoranda Sacra, 239; Metropolitan Tabernacle Pulpit, Vol. xxxviii., The, 33; Michael the Tailor, 190; Midmay; or, The Story of the Deaconesses' Institute, 145; Millennial Dawn, 242, 294; Mission Tour in South Africa, My, 393; Mission Work among the Hop-pickers, 84; Moses, the Servant of God, 37.

Nature, the Supernatural, and the Religion of Israel, 391; Near and Heavenly Horizons, The, 35; Nelson, John, Mason and Missionary, 39; New Era, The, 528; Nonsuch Professor in his Meridian Splendour, The, 144; Notable Sayings of the Great Teacher, 239.

Old, Yet Ever New, 293; Old Testament, The, and the New Criticism, 529; Our Lord's Signs in St. John's Gospel, 37; Ourselves and Others, 243.

Palestine, 292; Papers for Thinking People, 83; Paton, John G., 575; Paul's Prayers, and other Sermons, 189; Peace! Perfect Peace! 33, 575; Penny Stirring Stories, 658; Perfect through Suffering, 391; Philippians, 529; Philosophy of Eating, The, 243; Pilgrim, Thoughts of an Aged, 292; Pilgrim Songs, 233; Pilgrim's Progress, The, 141; Pillar in the Night, The, 84; Poems, 532; Prayer-Thoughts, 190; Prayers for the Home, 145, 392; Preachers of the Age Series, 144; Premi, a Hindu Girl, 39; Priest and Prophet in Relation to the Christian Ministry, 81; Priest in Politics, The, 531; Priesthood, The New, 457; Primer of Church Fellowship, A, 114; Primitive Religions, 40; Proposal of Truce between the two chief systems of Apocalyptic Interpretation, 212; Psalms, The Book of, 293.

R.T.S. Pocket Book, The, 657; Recitations and Concerted Pieces for Bands of Hope and Sunday-schools, 238; Redeemed, The Path of the, 293; Religion in Daily Life, 392; Rest in Christ, 144; Revelation, A Paraphrase and Exposition in Verse, 389; Revelation by Character, 37; Ripley, John, The Life and Journeyings of, 146; Row, Life of John, 389; Royal Raiment for our Prince's Bride, 143; Ruthquist, A. Mackay, 663.

Saddest Thing in the World, and its Only Cure, The, 240; Same Lord, The, 528; Saphir, Adolph, Memoir of, 531; Scamper through the States, A, 40; Scarlet Threads and Bits of Blue, 456; Science, Creation, and Revelation, 530; Science, Miracles, and Inspiration, 239; Scripture, Holy, The Design and Use of, 191; Scripture Photographs, 191; Separatists, The Story of the English, 457; Servant of Christ, The, 293; Shillito, Thomas, Shoemaker and Minister, 146; Should Women Preach? 241; Silent Times, 85; Simon Peter, his Life and Letters, 239; Sin and Redemption, 578; Sin, The Biblical Doctrine of, 458; So Great Salvation, 240; Song of Songs, The, in Verse, 349; "Sons of Power," 661; Soul-Saving Ministry, A, 530; Sowing and Reaping, 37; Spurgeon, C. H., his Conversion, Career, and Coronation, 142; Spurgeon's Illuminated Booklets, 575, 657; Spurgeon's Illustrated Almanack for 1891, 621; State of the Blessed Dead, The, 144; Steady Aim, The, 37; Steadfast, 625; Stories from Indian Wigwags and Northern Camp Fires, 192; Story of Mutlakshmi, The, 38; Supposing Him to be the Gardener, 575; Sweet Experiences in 1842 and 1892, 575; Swiss Reformation, The, 393; Sword and the Trowel, The, 657; Talks with Men, Women, and Children, 83; That Nothing be Lost, 145; The Time is at Hand, 190; Theodoric, 146; "There go the Ships," 573; Thoroughness, Talks to Young Men, 99; Tracts,

BOOKS, NOTICES OF (continued)—

661; Trestrail, F., D.D., Memorials of, 39; Trophies from African Heathenism, 30; True Stories Leaflets, 579; Twelve Hymns for Daily Use, 658; Twilight and Dawn; or, Simple Talks on the Creation, 191; Twofold Life, or Spirit Songs, 238; Unclaimed Privileges, 194; Unity and Order, the Handmaids of Truth, 89; Up and Down the House, 37; Verbum Dei, 390.

Way into the Holiest, The, 621; Way she trod, The, 40; Well-Springs of Life, 239; What and How to Preach, 85; Who are Israel? 529; "Within Thy Gates," and other Bible-Talks with Children, 191; Words of Wisdom for Daily Life, 33; Wyclif, John, 146; Yoruba Country, The, 579; Young Preacher, The, 623; Zwingle, Ulrich, 146.

Bridge, Isaac—After the Conference ... 297

Brooks, Thomas—

The More Learning, the Less Show of it ... 362

Buckland, Frank—Evolution ... 151

Burnham, John—

A Memento of the Five-Mile Act, 569; Camp Services in Kent, 453; On Using the Pen for Christ, 175, 224.

Burning and Shining Lights of Two Centuries Ago ... 574

Camp Services in Kent ... 453

Canary Ceased to Sing, How the ... 574

Charlesworth, V. J.—

"H." 131; Jottings on the Line, 77; Out of the Valley of the Shadow, 551; Self-denial, &c., 222.

Chettlborough, R. E.—The Church as the School for the Instruction of Believers ... 435

Church and the Masses, The ... 72

Church as the Agent for the Evangelization of the World, The ... 642

Church of England made Mr. Spurgeon a Baptist, How the ... 428

Churcher, Dr. T. Gillard—

Fez, Morocco, 219; More about Slaves in Morocco, 612; Moving on to Fez, 32; The People of Fez, 273.

"Colony of Mercy, A" ... 513

Colportage Association, General Account, December 31st, 1892, 420; Receipts of, 47, 107, 155, 203, 251, 303, 402, 418, 470, 539, 588, 635, 671; Report of, 405.

"Come unto Me" ... 507

Coulson, J. H.—"Sold Out" ... 523

Cure for Tiredness, A ... 545

Dancing, The Cost of ... 616

"Down-Grade" Natural to Men, The ... 212

Drive into Italy with Mr. Spurgeon, A

Winter's ... 22, 62, 178

Drives at Mentone, Mr. Spurgeon's List, 226, 266, 383, 508

Evangelistic Work in Common Lodging-houses, 446; Donations acknowledged ... 588, 672

Evolution, Frank Buckland on ... 181

Faith Tested and Honoured ... 253

Fall of a Giant, The ... 116, 167

Farmer, Mr. Spurgeon and the Discouraged, 524

Fez ... 32, 219, 275, 612

Finney, Charles G. ... 187

Fire and the Silver, The ... 602

"Five-Mile Act," A Memento of the ... 568

"For Nellie's Sake" ... 617

Founder of the White Ribbon Gospel Temperance Army, The ... 546

Free Salvation, A ... 273

Full Christ for Empty Sinners and Saints, A ... 253

Fullerton, W. Y.—

"A Colony of Mercy," 513; Love's Paradox, 31; Twelve Months After, 57.

Fyfe, James—

The "Down-Grade" Natural to Men ... 212

General Use in the Lord's Work, Contributions for, 48, 148, 156, 204, 252, 301, 404, 472, 540, 588, 636, 672.

General Work of the Lord, Contributions for the ... 519

- Gifts Neglected and Gifts Stirred up 357, 421
 Gilmore, J. D.—
 "Happy all the Day," 607; Hints and Helps
 from the Margin of my Bible, 498, 556.
 Glimpses of East London Work and Workers, 132
 God's Dumb Children ... 66
 "Going to be with Jesus, I am" ... 435, 534
 Good Society ... 567
 Goodwyn, John W., In Memoriam ... 81
 Grace of Continuance, The ... 452
 "H." ... 134
 Had Jesus Sin? ... 592
 Halliwell, Herbert—
 Evangelistic Work in Common Lodging-
 houses ... 446
 "Happy all the Day" ... 607
 Harmer, A. A.—
 Charles G. Finney, 187; Saturday Evening at
 Barking, 455.
 Harrauld, Joseph W.—
 A Winter's Drive into Italy with Mr. Spur-
 geon, 22, 62, 178; In Memoriam—Pastor George
 Samuel, 525; Mr. Spurgeon's Last Drives at
 Mentone, 226, 266, 383, 508.
 "He is Despised and Rejected of Men" ... 640
 Higgs, W.—St. Agnes, near Mentone ... 123
 Hints and Helps from the Margin of my
 Bible ... 498, 556
 "Holy Powder" ... 383
 Huntley, G. A.—Had Jesus Sin? ... 592
 ILLUSTRATIONS—
 Barnet Tabernacle, 325; Bethel, Bielefeld, 517;
 Bonser, Miss, 626; Bordighera, 65; Bracknell
 Chapel, 329; Camp Services in Kent, 453, 454;
 Casino, Monte Carlo, The, 269; Christian
 Stairway, The, 565; Clarendon Hall, Leicester,
 331; College, The Pastors', 305; Corniche
 Road, On the, 271; Corsica, 226; Dolceacqua,
 180; East London Chapel, S. Africa, 543;
 Ebenezer, Bielefeld, 516; Elgin Chapel, 333;
 Entrance to Cap Martin, Mentone, 384; Erith
 Chapel, 318; Going up to St. Agnes, 125;
 Gracey, Principal David, 147; House-servant of
 Fez, 613; Hull School-Chapel, 327; Laguet, or
 Lagbetto, 229; Mentone, from Cap Martin,
 385; Monaco, 270; Monti, near Mentone, 509;
 Moorish Well, 3, 165; Mormon Temple and
 Tabernacle, The, 603; New Mission Hall,
 The, Snowfields, Bermondsey, 653; Old
 School House, The, Snowfields, 652; Palm
 Forest at Bordighera, 63; Raleigh Park Chapel,
 323; Ruins of Turbia Tower, 228; St. Augus-
 tine's College, Maidstone, 428; St. Cross Hos-
 pital, 221; Samuel, George, 525; Shepherd's
 Bush Tabernacle, 321; Summer-House at
 "Westwood," 597; Snails, 15, 17; Spurgeon
 Memorial Hall, The C. H., 237, 477; Spurgeon,
 Pastor Thomas, 373; Study in Birstall Church-
 yard, John Nelson's, 39; Tower on the Via
 Julia Augusta, 23; Ventimiglia, 25; Village
 of St. Agnes, The, 129; "Westwood," The
 Empty Study at (*Frontispiece*).
 In Memoriam, January 31st, 1892 ... 49
 Inerrancy of the Bible, Mr. Spurgeon on the ... 620
 "Jack Ketch's Warren" ... 182
 Jeremiah iii. 4, A Poetical Version of ... 388
 Jottings on the Line ... 77
 June 19th, 1893 ... 272
 "Joy Cometh in the Morning" ... 594
 Kemp, John—
 Free Salvation, A, 273; Message from the
 Sea, A, 609; St. Cross Hospital and its
 Lessons, 221.
 Keys, J. L.—
 Arthur's Mission, Snowfields, 653; Surrey
 Gardens Memorial Hall, 655.
 Lang, W. L.—
 Some of His "Ways" ... 526
 "Let not your Heart be Troubled" ... 166
 Letters from Pastor Thomas Spurgeon 425, 502
 Letting in the Light ... 26
 Lambert, Lizzie—"For Nellie's Sake" ... 617
 Longhurst, C. M.—
 A Cure for Tiredness, 545; The Right Order,
 522; What's the Time? 606.
 Lonsdale, F.—
 "I have been Alone with Jesus," 434, 581
 Love's Paradox ... 31
 McAuslane, J.—
 The Minister's Personal Equipment for his
 Work ... 277
 McKinney, W. D.—
 The Moral Teaching of the Higher Critics, 172
 Marching Orders of the Church, The ... 213
 Matthew, Mr. Spurgeon's Exposition of
 the Gospel according to ... 27, 67, 109
 Medhurst, T. W.—
 Unpublished Notes of C. H. Spurgeon's New
 Park Street Sermons, 370, 430, 504, 558.
 Memorial Fund, The C. H. Spurgeon—Receipts,
 48, 108, 156, 204, 252, 304, 403, 470, 540, 568,
 636, 672; Statement and Appeal, 237.
 Memorial Hall, The C. H. Spurgeon ... 237
 Memorial Services at the Tabernacle ... 137
 Message from the Sea, A ... 609
 Minister's Equipment for his Work, The ... 277
 Missionary Plea, A ... 610
 Moral Teaching of the Higher Critics, The ... 172
 More Learning, the Less Show of it, The ... 362
 Moving on to Fez ... 32
 New Year's Hymn ... 20
 New Year's Motto, A ... 7
 "No Man Dieth to Himself" ... 524
 "None of us Liveth to Himself" ... 122
 Norwegian Lepers and Mr. Spurgeon ... 566
 "Not Weary in Well-Doing" ... 637
 NOTES—
 According to Promise, 95; Adams, H. J., 149;
 Alabaster, the late Mr. James, 45; Albury,
 Mr., 534, 581; Alice, S. Africa, 92; *All of*
 Grace, 95, 248, 668; Appleby, Magna, 43;
 Arbroath, 581; Arkona and Thedford, Ontario,
 149; *Around the Wicklet Gate*, 668, 669; Arthur
 Street, Camberwell, 92; Arthur's Mission-hall,
 Snowfields, 627; Atkinson, J. H., 42; Aubrey,
 J., 296.
 Bailey, H., 196; Baker, E., 534; Baptisms at the
 Metropolitan Tabernacle, 44, 94, 150, 298, 397,
 583, 630, 668; Barker, A. W. L., 534; Barking,
 41; Barking Road, 460; Barley, A. G., 460, 534,
 628; Barnstable, 581; Barrett, E. R., 42;
 Bedford, Ohio, U.S.A., 149; Belfast, 41; Belle-
 ville, Ontario, 149; "Bible, Inerrancy of the",
 626; Biography of Mr. Spurgeon, *Re* The
 Authorized, 45, 151, 194; Bishop's Stortford,
 534; Blackthorn Street Gospel Mission, 148;
 Blewett, E., 51; Blockley, 196; Bonser, Death
 of Miss, 628; Book Fund, The Story of the,
 95; Book Fund Work, 298, 630, 669; Bourn-
 mouth, 92; *Breaking the Long Silence*, 689;
 Brewwood, T., 534; Brighton, 92; Bristol,
 534; Britton, 41; Broad, Death of Pastor
 W. H., 245; Brooklyn, N.Y., 395; Broom-
 hall, Mrs. Hudson, 41; Brown, Mrs. Alfred,
 534; Brown, Archibald G., 628; Budleigh
 Salterton, 41; Burnham, J., 42, 43, 92, 93,
 150, 197, 246, 297, 396, 460, 536, 582, 667;
 Burton-on-Trent, 245.
 Calne, 460; Cameron, T. D., 581; Cape Colony,
 460; Cape Town, 534; Chamberlain, J., 246;
 Chambers, C., 196; Chambers, W., 681;
 Chapman, D. C., 42; Chase Road, Southgate,
 196; *Cheque-book of the Bank of Faith*, 151, 248;
 Chettleborough, R. E., 534; Childs, H. W.,
 581; Christ Church, Westminster Bridge Road.
 Letter from Meeting of Ministers, 580;
 The Christian, 245; *Christian Pictorial*, The,
 194; Chrystal, C., 92; Churcher, Dr. T. G., 581;
 Clapton Park, 92; Clark, John, 149; Clarkson,
 Miss, 43; Coker, J., 149; Collingwood Street
 Working Men's Mission, 199; Colportage
 Association, 44, 94, 150, 198, 246, 297, 397, 461,
 536, 583, 630, 667; Congo, The, 395; Conva-
 lescent Home, East London Hospital, 148;

NOTES (continued)—

Cornell, Death of Elder C., 91; Croydon, South, 196, 534; Croydon, West, Students at, 534; Curwood, A., 160.

Dawes Road, Fulham, 628; Deloraine, Tasmania, 149; Devine, A. O., 43; Doggett, W. H., 534; Donald, D. L., 534, 628; Doudney, Death of Dr. D. A., 295; Douglas, James, M.A., 45; Driffield, 92; Dudley, 41; Dyer, H. J., 460.

Ealing Dean, 91; Eastbourne, 149; *Echoes from Beulah*, 581; Edgerton, H. F., 245; Edgley, G. T., 460; Ellis, H., 535; Emsworth, 628; Evill, R. C., 628; Feltham, F. J., 197; Forth, J. C., 149; Fullerton and Smith, 42, 92, 149, 196, 197, 245, 296, 396, 460, 535, 582, 628, 666.

Gibbs, W. L., 91; Gilmore, J. D., 149, 534, 664; Godfrey, W. S., 196; Goldston, Death of Elder G., 667; Goodchild, G., 296; Goodwood, South Australia, 581; Gracey, Principal David, Death and Funeral of, 147; Graham, Death of Pastor Charles, 41; Grays, Essex, 628; Greenwich, South Street Chapel, 625, 664; Haddenham, Cambridgeshire, 41; Haddon Hall, 196; Harmer, A. A., 43, 93, 150, 197, 246, 297, 396, 460, 536, 582, 629, 667; Harrison, J. S., 246, 460, 667; Harrison, R. M., 395; Harvey, F., 149; Haste, A. G., 92; Haycraft, Margaret, 41; Hendon, 666; Henfield, 581; Hewson, J. S., 395; Hibbert, Death of Harry, 147; Higgins, W., 41; High Barnet, 41; Hiley, D. J., 534; Hillsborough and Forest Grove, Oregon, 245; Hockey, J. S., 581; Home Counties Baptist Association, 627; Howard, E. H., 92; Hull, C. S., 92; Hyde, A., 581.

Irving, J. J., 92; Jenner, H., 195, 196; Johnson, A., 581; Judd, T. A., 534; Julian, W., 581; Kelk, Death of Thomas, 397; Kilburn, J. D., 459; Kingsgate Street, Holborn, 41; Kingston, 196; Knee, H., 460; Leeds, 460; Lewis, R., 92; Lightfoot, C. H., 43; Liverpool, 42, 92; Lodging-houses, Evangelistic Work in, 394; Lonsdale, Miss F., 581; Lord, G., 92; Lord, John, 629.

McCree, Death of G. W., 41; Mackey, H. O., 666; McKinney, W. D., 41; Madaripore, 628; Maginnes, J., 459; Malins, Death of Pastor G., 535; Mannum, South Australia, 149; Mariners' Temple, New York, 41; Marnham, John, 196; Marshall, R., 149; Menzies, G., 581; Memorial Meetings, 90, 148; Mentone, Telegram from Meeting at, 148; Metropolitan Tabernacle—Annual Church-meeting, 195; Baptist Zenana Mission, 91; Church Statistics, 195; Church-meeting, Special, 244; Church Prayer-meeting, A Special, 90; Evangelists' Association, Annual Meeting, 627; Evangelists' Training Class, 195; Gospel Temperance Society, Annual Meeting, 627; Loan Tract Society, Annual Meeting, 664; Maternal Society, Annual Meeting, 627; *Metropolitan Tabernacle Pulpit*, 94, 95, 151, 199, 247, 248, 249, 398, 533, 534, 584, 664, 668, 669; Arabic (for Syria), Argentine Republic Vernacular, and Italian, Translations into, 631; Lettish Translation of, 198, 248, 299, 397, 461; Men's Bible-class, 665; Mothers' Meeting—Presentation to Mr. Jenner, 195; Poor Ministers' Clothing Society, 296, 459; Prayer-meetings, 91, 148, 533, 580; Preachers for July, 394; Spurgeon, Thomas, Invitation of Church to and Cablegram from, 244; Letter from, 394; Special Prayer-meetings for, 498; Spurgeon's Sermons' Tract Society, 394; Sunday-school, 459; Sunday-school Missionary Fund, 44; Meyer, F. B., B.A., 550; Millard, W. H., 581; Milnes, E., 41; Minnie, W. C., 92; Moore, D. H., 41, 297; *Morning by Morning and Evening by Evening*, 199, 534; *Morning Joy and Evening Blessing*, 581; Moxham, W., 92; Muxworthy, D., 629.

New Clew, 534; New London, Ohio, 149; Newcastle-under-Lyme, 581; Newnham, Mur-

NOTES (continued)—

garet, 41; Nichols, W. E., 196; North Shields, 92; Nunhead, 459.

Olney, T. H., 44; Open-air Mission, The, 581; Orphanage, The Stockwell, 93, 94, 150, 199, 246, 297, 397, 583, 629; Annual Festival, 461; Christmas Festivities Fund, 667; Sunday School, 630; Orpington, 41.

Page, W. H. J., 460; Parker, A. J., 246; Pastors' College, The, 41, 91, 92, 149, 196, 296, 395, 459, 534, 581, 628, 666; Annual Meeting, 42, 666; Conference, 245; Conference Present, Mrs. C. H. Spurgeon's, 245, 296, 298; Evangelical Association, Committee-meeting of, 197; Missionary Association, 92, 149, 296, 459, 535, 581, 629; Society of Evangelists, Funds of, 395; Spurgeon, Thomas, Letter to Students, 395; Students at West Croydon, 534; Paterson, J. H., 866; Patna, 628; Patrick, N. H., 92, 149, 296, 531; *Pence! Perfect Peace!* 660; Pearce, Mrs. E., 44; Perrins, W. A., 149; Personal Notes, Mrs. Spurgeon's, 44, 45, 94, 95, 150, 151, 194, 198, 199, 247, 298, 397, 461, 462, 536, 537, 583, 585, 630, 668; Pierson, Dr. A. T., 91, 459; Pioneer Mission, The, 581; Portslade, 460; Post Falls, Idaho, U.S.A., 196; Pretoria, Transvaal, 628; Prescott, Arizona, U.S.A., 245; Pummell, C., 628.

Radcliffe, 41; Rice, W. E., 534; Richmond Street Mission, Walworth, 626; Roach, Death of Pastor J., 666; Rockport, Mass., U.S.A., 149; Roger, J. L., 395; Rouse, G. H., M.A., 44; Russell, J., 534; Rutherford's Letters, 45.

St. Giles' Christian Mission, 581; St. Helena, 149; St. Kilda, Victoria, Australia, 395; Samuel, Death of Pastor George, 533, 535; Fund for Widow and Children of, 628; Sawday, C. B., 460; Sawday, C. P., 459; Scamell, J. W., 43; Scarrott, J., 93; Sciller, J., 460; Selway, Death of W. R., 461; Sermon and Tract Distribution, 247; Sheffield, 534; Sheffield, Tasmania, 149; Silcox, G. P., 246; Silke, W. G., 628; Skegness, 296; Smale, J., 245; Smart, P. J., 41; Snowfields Ragged School, 395, 627; South Shields, 92; Southport, 581; Sparland, Illinois, U.S.A., 92; Spezia Mission, Report of, 148; Spurgeon, C. H.—Matthew, Commentary on, 245, 295; *Morning by Morning*, 199, 534; Portrait, *Second and Trowel* Presentation, 664; Portraits of, 90; *Prince of Preachers*, The, 45; Tracts, Illustrated, 247; Works, German Translations of, 394; Spurgeon, Mrs. C. H., 41, 94, 95; Book Fund Work, 298 (See also Personal Notes); Conference Present and Letter, 245; Rutherford's Letters, 45; Spurgeon, Charles, 41, 90, 148, 194, 244, 247, 581, 625, 664, 666; Spurgeon, J. A., Serious Illness of, 90, 148; Spurgeon, Thomas, 41, 90, 148, 244, 247, 295, 395, 458, 532, 580, 625, 627, 628, 664; Stanley, C., 92; Stockley, T. I., 149; Stoneley, T., 93; Streull, A., 245; Stratford, 395; Stubbs, Mr. and Mrs., 628; Studley, 41; Sullivan, W., 41; Surrey Gardens Memorial Hall, 149, 627; Surrey Square Mission, 665; *Second and the Trowel*, The, 41, 151, 458, 534, 664; Programme for 1894, 664; Reviewer's Erratum Corrected, 41; Sychuan, China; Assam, and Thibet; 628.

Tabernacle (See Metropolitan Tabernacle); Teddington, 41; Thomas, H., 41; Toledo, Ohio, 395; Toogood, J., 245; Tranter, F. D., 92; Trinitarian Bible Society, The, 581; *Trisors de la Foi*, Les, 151; *Treasury of David*, The, 462; Trotman, H., 534; Truro, Nova Scotia, 149; Turkey, The Work of Christ in, 537; Turner's Falls, Mass., U.S.A., 149.

United Christian Mission, The, 459; Upcraft, Mr., 628; Usher, W. M.D., 41; *Usher's Desires to the Metropolitan Tabernacle Pulpit*, From the, 45, 194, 248.

Vaughan, E., 149; Vincent Street Ragged School and Vinegar Ground Mission, 244; Vinson, A., 150.

NOTES (continued)—

Walker, W., 534; Walkley and Hillsborough, Sheffield, 92; Walter, E. E., 42; Ward, P. J., 493; Watson, I., 41; Way, J., 149; Welton, C., 535; Wendover, 296; Westbourne Park Chapel Discussion, 626; West Green, Tottenham, 92; White, Frank H., 581; White, F. T., 395; Wick, 581; Wilkins, J., 296; Williamson, R., 395; Williamson, R. J., 41; Winchester, 628; Windsor, 296; Wintle, W. J., 686; Witham, A. A., 245; Withers, Death of Mr. James, 667; Wood, A. W., 628; Wood, Harry, 149; Woolwich, 245; Wynberg, South Africa, 534; Yalding, 42; Yeatman, R., 196; Young, Joseph, 149.

Notes of C. H. Spurgeon's Unpublished New Park Street Sermons, 370, 430, 504, 558

"Occasional Heurer," An—

The Preachers and Preaching of the Age 449

Out of the Valley of the Shadow ... 551

Outlines of Sermons, Mr. Spurgeon's First, 493, 541, 598.

Parker, A.—

Burning and Shining Lights of Two Centuries Ago, 570; "The Shadow of a Name," 595.

Parker, A. J.—

Mr. Spurgeon and the Discouraged Farmer, 524.

Pastors' College, The, Accounts for 1892, 354;

Receipts of, 45, 95, 151, 199, 249, 302, 399, 463,

535, 585, 632, 670; Report of, for 1892-3, 305;

Evangelical Association Conference, 282; Loan

Building and Reserve Fund Account for 1892,

355; Missionary Association, Receipts of, 45,

96, 152, 199, 249, 302, 400, 453, 538, 585, 632, 670;

Statement of Account from April 15th to

December 31st, 1892, 353.

Patrick, N. Hardingham—

Faith Tested and Honoured, 533; Jottings from

his Diary, 92; Scene at a Moorish Well, 164.

Pearson, Dr. A. T.—

The Church and the Masses, 72; The Fall of a

Giant, 116, 167; The Marching Orders of the

Church, 213; The Power and Importance of

Union in Preaching, 260, 364; *The Sword and the Trowel*, 5.

Pike, G. H.—"Jack Ketch's Warren" ... 182

POETRY—

After the Conference, 287; "Come unto Me,"

507; "He is despised and Rejected of Men,"

640; "I Am Going to be with Jesus," 435; "I

have been Alone with Jesus," 434, 561; "Joy

Cometh in the Morning," 594; "Let not your

Heart be Troubled," 166; Love's Paradox, 31;

New Year's Hymn, A., 20; New Year's Motto,

7; Poetical Version of Jeremiah iii. 4, 388;

"Shadow of a Name, The," 595; "Solyma,"

60; Song in the Night, A., 233; Soul and the

Saviour, The—A Dialogue, 265; "Until the

Day Break," 61.

Power and Importance of Union in Preaching,

The ... 260, 364

Qualifications for Soul-Winning ... 157, 205

Right Order, The ... 522

Right Godward and Manward ... 608

Ritchie, John—

Good Society, 567; How the Canary Ceased to

bing, 574.

Round of the Prayer-meetings, The, 13, 79, 135,

173, 217, 272, 386, 444, 510, 601, 649.

"Rutherford's Witnesses," 21, 59, 131, 163, 232,

259, 363, 433, 499, 557, 593, 641.

Sabbatic Year in the Olive Garden, The ... 1

St. Agnes, near Mentone ... 113

St. Cross Hospital and its Lessons ... 221

Samuel, Pastor George—In Memoriam ... 525

Saturday Evening at Barking ... 455

Sawday, C. B.—

The Church as the Agent for the Evangeliza-

tion of the World ... 642

Self-denial, or self-assertion—Which? ... 222

Scene at a Moorish Well ... 164

"Shadow of a Name, The" ... 500, 565

Shindler, R.—Thomas Doubtful ... 615

Slaves in Morocco, More about ... 612

Smith, J. Manton—

Norwegian Lepers and Mr. Spurgeon ... 566

Society of Evangelists, Account for 1892, 365;

Receipts of, 48, 108, 156, 204, 252, 304, 402, 470,

540, 588, 636, 672; Report of, 3, 0.

"Sold Out" ... 523

"Solyma" ... 60

Some of His "Ways" ... 524

Song in the Night, A. ... 233

Soul and the Saviour, The—A Dialogue ... 265

Spain, The Lord's Work in ... 519

Spanton, E.—Pastor Charles Spurgeon's Return

to Greenwich, 288.

SPURGEON, C. H.—

Address to Sunday-school Teachers, An, 589;

Exposition of Matthew, 27, 67, 109; Full Christ

for Empty Sinners and Saints, A, 253; God's

Dumb Children, 66; Gifts Neglected and Gifts

Stirred up, 357, 421; Grace of Continuance, The,

452; No Man Dieth to Himself, 524; None of

us Liveth to Himself, 122; "Not Weary in

Well Doing," 637; Outlines of Sermons, Mr.

Spurgeon's First, 493, 541, 598; Qualifications

for Soul-Winning—Godward, 157, 205; Sabbatic

Year in the Olive Garden, The, 1; Tell your

Children your own Experience, 264; Un-

published Notes of New Park Street Sermons,

370, 430, 504, 558; Waiter also a Guest, The,

614; Inerrancy of the Bible, Tue, 620; Will it

Stand the Test? 225.

Spurgeon, C. H., Memorial Hall ... 237

Spurgeon, Mr., and the Discouraged Farmer, 524

Spurgeon, Mrs. C. H.—

"Rutherford's Witnesses," 21, 59, 131, 163, 232,

259, 363, 433, 499, 557, 593, 641; Summer-house

at "Westwood," 596; "With Christ, which is

far better," 55.

Spurgeon, Pastor Charles, Return to Green-

wich ... 288

Spurgeon, Pastor Thomas (with Portrait) ... 372

Spurgeon, Thomas—

Letters from, 425, 502; Memories of America,

562, 603; New Year's Motto, A., 7; snails, 15;

"Solyma," 60.

Stockwell Orphanage, The, Account for the Year

ending March, 1893, 491; Annual Report, 1892-3,

473; Receipts of, 46, 96, 152, 200, 250, 302, 406,

463, 538, 586, 634, 670.

Stubbs, J.—A Missionary Plea ... 610

Summer-house at "Westwood" ... 596

Surrey Gardens, Memorial Hall ... 635

Tell your Children your own Experience

Test, Will it stand the? ... 264

Thomas Doubtful ... 615

"Tree that will not Rot, A" ... 236

Truths Needing Special Emphasis in the

Preaching of To-day, The ... 374

Twelve Months After ... 67

Tydeman, E. A.—

"Come unto Me," 507; "He is Despised and

Rejected of Men," 640; "Let not your Heart-

be Troubled," 166; New Year's Hymn, 20;

Poetical Version of Jeremiah iii. 4, 388; Song

in the Night, A, 233; Soul and the Saviour, The,

—A Dialogue, 265; "Until the Day Break,"

61; "Joy Cometh in the Morning," 594.

"Until the Day Break" ... 61

Usher, W., M.D.—

The Truths Needing Special Emphasis in the

Preaching of To-day ... 374

Using the Pen for Christ, On ... 175, 224

Waiter also a Guest, The ... 614

What's the Time? ... 606

Wigstone, J. P.—The Lord's Work in Spain

159; White Ribbon Gospel Temperance Army, The, 516

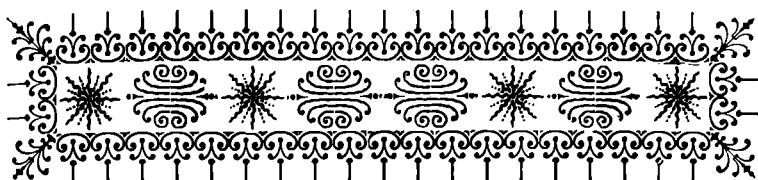
Wildash, S.—

Glimpses of East London Work and Workers, 132.

Winter's Drive into Italy with Mr. Spurgeon,

A, 22, 62, 178.

"With Christ, which is far better" ... 55.



THE

Sword and the Trowel.

JANUARY, 1893.

The Sabbatic Year in the Olive Garden.

A MENTONE MEDITATION, BY C. H. SPURGEON.

"And six years thou shalt sow thy land, and shalt gather in the fruits thereof: but the seventh year thou shalt let it rest and lie still; that the poor of thy people may eat: and what they leave the beasts of the field shall eat. In like manner thou shalt deal with thy vineyard, and with thy oliveyard."—Exodus xxiii. 10, 11.



THE regulation that one year in seven the land should lie fallow, was manifestly wise in reference to arable ground; and even the man who studied his own interest might see convincing reason for obeying this command. In the case of fruit-bearing trees the matter is different: they would yield fruit all the same, and no after increase would come to them through the year of fallow; and therefore none but he who really obeyed the Lord would see the propriety of leaving the clusters upon the vine, and the olives upon the tree. If Israel had universally obeyed the precept, it would certainly have been distinguished from all other nations in a manner the most conspicuous, since it would be sure to become the theme of wonder among other peoples. Strange to the last degree would it seem that, for an entire year, a nation should cease from all the labours of husbandry, and even decline to gather the spontaneous fruits of their trees. No doubt it was this separation unto Himself which the Lord aimed at by this regulation; He would have all people know that Canaan was a peculiar land, that

He was the Lord of it in a special manner, and that His Israel was unlike all the rest of mankind. In these days, when the Church has become so like the world, it is profitable to be reminded by the type that the Lord's ideal is not so; He still would have His chosen a peculiar people, and still doth He cry to them, "Come out from among them, and be ye separate."

I. In further meditating upon this precept with regard to the olive-yard, we are led to feel that this Sabbatic-year observance was a STRIKING ACT OF FAITH. Reason said, "Gather the fruit, seeing it is upon the tree;" but faith said, "Let it alone, for so hath the Lord commanded." Many weighty arguments against waste could have been adduced by prudence; but it was enough for faith that infinite wisdom ordained that there should be neither gathering nor storing of the produce of that year. Outward circumstances evidently argued for the basket and the press; and only the man who would obey God thoroughly would be able to put aside the suggestions of sense, and walk by the divine rule. Why has God given the olives? If He meant us to leave them, why does He load the boughs with them? Surely He would not teach us to despise His gifts, and to practise an idle improvidence? Such would be the natural questions of ordinary unbelief, and they would be difficult to answer, if not impossible, except by faith's one reply, "*So has the Lord commanded.*"

This is an all-sufficient answer to every objection, and yet few would think it so; in fact, the man who thus reasoned would be regarded as insane by mockers, and looked upon as Pharisaical and rigid in his religion by the bulk of religious professors. "That is carrying the thing too far," would be the remark of many a decent man who was observant of other and less expensive precepts of the law. As for the heathen, they would probably make the neglect to gather the olives the theme of the drunkard's song, a very proverb for stupid waste, to be quoted against every imprudent fool. Yet to obey Jehovah was the Israelites' highest wisdom, and in keeping the commandment there would be great reward. The Lord could readily enough increase the produce of the previous and succeeding year, and cause six crops to be far more profitable than seven; and we can well believe that He did so, as a rule, where the mandate was obeyed; and if in His highest wisdom He did not thus immediately recompense His servant, there would be such an inward satisfaction to the obedient soul that the smaller ingathering would yield larger content than a greater store. No one will ever be a real loser by God in the long run; and when he seems to be so, the true-hearted man rejoices thus to prove his loyalty to his Lord.

Still, to leave the berries on the olive-tree, must have been a trial of faith: if the crop was small, it would seem a small offence to gather them; and if large, it would be all the more difficult to avarice to leave them all for any beggar to collect. To the good man, whose store of oil was low, it would be a strong temptation to fill the oil-vessels, for fear his stock should be quite exhausted by waiting two years for more,—for two years it would be, since one year's produce was to be left ungathered, and another year would elapse before the second growth would be ready. He who kept the ordinance of God

in this matter would thus be walking by faith in God as to temporal things; and this is more than many Christians are actually doing. Faith is regarded by many as having to do with spiritual things, and not with temporal matters; in their case, it deals with heavenly joys and soul difficulties, but not with corn, and wine, and olives. It seems to us that the reality of a man's faith may be tested by his bringing it to bear upon everyday life; in fact, that the faith which can let the olives go is more surely true than that which only sings psalms, and wears phylacteries. How say you, reader, can you trust God as to your fields and their crops, your business and its profits, your children and their sicknesses? Can you lose for Christ, not only the smile of worldlings, but hard cash? Can you cheerfully forego the gains of a forbidden trade, the profit of a questionable transaction? If you can only sing hymns and offer prayers, but draw back when it comes to leaving the olives, or renouncing the pelf, where is your boasted faith?

The elevated faith which led the Israelite to keep the Sabbatic year, and leave his fruit upon the trees, had respect to the word of the Lord by His servant Moses, "Man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live." This, in after ages, was our Lord's reply to the devil when he tempted Him to turn stones into bread. Life is not sustained by outward food in and of itself, but by the power of God; therefore, if He pleases, we can live without the corn and the olives; at any rate, we will leave that matter to Him, and by no means touch the forbidden thing. It seems to be necessary to gather the year's produce, but it cannot be really so; God, who fed His people in the wilderness without harvests for forty years, can surely supply them for one year if they are led by His express order to refuse the fruits of the ground. Thus faith learned to look beyond the second cause, and to cast itself upon the great First Cause, the Creator who gives to the olive its fatness, and could, if He so pleased, give to man all the nourishment and refreshment which the olive ordinarily conveys, even if no drop of oil passed his lip, or anointed his face. The Infinite God is independent of means; and when He chooses, He can bless us without them; it is ours to pass over what appears to our reason to be a needful channel of benefit, and cast ourselves immediately upon the Lord Himself. It is true that He usually feeds us by means of bread, but He is not tied to this means; He usually comforts men with oil, but He is able to produce the same cheering result upon them without it. When obedience, therefore, necessitates the foregoing of the creature, we must, in unstaggering confidence, look to the bare arm of God, and send out our expectations to Himself alone. "My soul, wait thou only upon God, for my expectation is from Him." Can we do this, can we, at the call of duty, withdraw our hand from that which is doubtful, even though others freely partake? We do not here mean to enquire whether we can forego that which is actually and evidently sinful in itself, for many can do this who have no spiritual faith; but can we decline that which to others would be allowable, when we perceive that God would be more glorified by our so doing? There would have been no sin in a Philistine gathering his olives in the

seventh year; and we fear that very few Israelites ever made a case of conscience of it; but the true servant of God perceives a higher law, and cheerfully obeys where others know no law. "So did not I, because of the fear of God," was spoken by Nehemiah in reference to the receipt of support to which he was as much entitled as any former governor of Jerusalem; for he felt himself not only bound to abstain from that which was in itself evil, but even from that which was allowable, if by such abstinence he could the better serve the Lord. Paul acted upon the same rule when he was not chargeable to the churches. Have we the grace which would enable us to trust in the Lord, and leave the olives, when according to all natural laws we have a perfect right to gather them, and even need them? If we perceive that the way of the Lord leads us to live above the ordinary rule of human prudence, can we do it? Perhaps the best reply will be, "Lord, help us to do so! We believe, help Thou our unbelief!"

To neglect means, as a rule, would be absurd and presumptuous; but there are occasions when, for the glory of God, and the instruction of our fellow-men, we may feel bound to refuse the usual means, and by prayer and supplication leave the matter entirely and specially in the hands of God. We ought, in fact, to leave all things there, even when we employ means, and this is our proper course in most cases; but we allude to peculiar positions in which we are dealing with sceptical minds, or with ignorant persons. In such cases, if we perceive that by using means we shall make them set down the Lord's work as a mere coincidence or natural result, we may feel moved to refuse altogether to stir a finger or say a word, in order that the answer to our prayer may, even to the most blinded heart, be indisputably seen to be of the Lord. There is really a command for us to do this, since it is a law of the Spirit of life in Christ Jesus that we should in all things seek the highest glory of God; but there are not many who are able so to act. They cannot leave the Sabbatic olives in order to show that God can and will supply them with oil without them. It is true there are sluggards, who make faith the pack-horse for their sloth, and are quite willing to leave the olives on the trees all the seven years; but these come not into the secret of the Lord, and deserve to starve for their wicked presumption: the men we are speaking of are diligent in business, wise in planning, energetic in managing, economical in spending; and yet, when a precept or a desire for God's glory directs them, they can sit as still as the idler, act as simply as a child, wait as patiently as a watcher for the morning, and be as profuse as a spendthrift. The act of folly and the deed of faith may seem much the same upon the surface; but, in fact, they are as widely different as light and darkness. It was no sloth which made the Israelite leave his olive-yard to itself for twelve months; it was faith at work with her greatest energy which enabled him to stand still and see the salvation of God.

The more we think of it, the more sure are we that the non-gathering of the olives during the seventh year was a remarkable display of faith, and has in it a deep spiritual lesson for all those who are born into the family of believers.

II. In the second place, it was A GRAND LESSON OF CHARITY; for

the fields, the vineyards, and the olive-yards were to be left for the poor during the seventh year. It was a large liberality which left the needy a whole year's produce of the fruit trees: many would loudly complain if, one year in seven, their gains in business or their earnings in labour were to be thus disposed of. The seventh year was intended to be a sort of quit-rent to the superior Owner, even to the Lord to whom the land of Canaan belonged; and this rent was paid to the poor by His command. Corn which had shaled out in cartage took root, and sprang up, and this spontaneous harvest no proprietor of land might appropriate; he was bound to leave it that the poor might eat. Nor was the grant to stay there; the poor man was to have a taste of luxuries as well as of necessities, and was by no means to be debarred a little wine and a little oil now that his own year was come. Some would make pauper's fare as hard as possible, and when they relieve the wants of the needy they do it with a pinching economy, as if they feared that they might make the lot of the poor too pleasant, and over-indulge the sons and daughters of penury; for our part, we are not admirers of that uncharitable charity which begrudges every penny it bestows, and is always on the watch to find a reason for withholding. God save us from many of our philanthropists, whose choicest gift to the poor is a heap of stones, or a coil of old rope to be picked into oakum! Their remedy for poverty lies in the drying up of compassion. God's political economy, as embodied in the laws of Canaan, was generous to the needy; it aimed at producing a condition in which there should be no poor; and, meanwhile, it devised liberal things for those who were driven to necessity, and among them was this arrangement that they should enjoy the spontaneous harvests of one year in seven, and should appropriate the grapes and the olives without let or hindrance. Doubtless many would refuse to yield the boon; but he who truly honoured the God of love would cheerfully admit his poor neighbours to his olive-yard, and wish them a hearty welcome. We have no such custom in our day; we are too well acquainted with political economy to do anything of the sort, for we have learned that "the Wealth of Nations" lies in following iron rules, and allowing laws of supply and demand to grind our fellow-creatures as if they were only so much grist for our mill. While it may be admitted that indiscriminate almsgiving is an evil, we are even more sure that indiscriminate alms-refusing is a far greater one. The poor may be spoiled by unwise doles; but, in some neighbourhoods, they would seem to be more in danger of dying of starvation while the local Solomons are organizing charity! We grant the evil against which our wise men are contending, but we fear a greater which they are unwittingly propagating.

The generous-hearted Israelite would wish prosperity to the poor man's year, and pray that, as the needy might gather the olives, there might be an abundance to rejoice their hearts. On the other hand, the niggard would be glad to see a scant produce if he obeyed the command; and if the Lord sent plenty, he would break the rule, and collect the berries himself. Yet how happy must such an one as Boaz have been, if, enjoying the Sabbatic rest himself, and living on

his former stores, he walked in the olive-groves, and heard the merry songs of his poor neighbours while they beat the trees, and gathered up the fruit. His own ease would be the sweeter as he saw their happiness, and his God would vouchsafe also the light of His countenance, and a peace of conscience, while he thus freely parted with the year's produce, and cheerfully said to the gleaners, "The Lord be with you," and received their grateful response, "The Lord bless thee." The picture has an air of romance about it to sordid minds, and even those who are by no means churlish, may think it drawn by an artist from Utopia; but the man who is filled with the Spirit of Jesus will revel in its beauties, and long to repeat in a manner appropriate to our own age and clime the generousities of the land of promise. Is there any joy which excels that of open-handed benevolence? Is any feast so enjoyable as that to which we invite the poor, the halt, and the blind? Are any dainties so sweet as those which are sent from the table of self-denial to the bedside of the languishing? Speak we of luxury? Commend us to the luxury of giving. Speak we of political economy? There is none so wise as being prudently liberal to the necessitous.

III. Perhaps the most charming view of the olives left unpruned and ungathered during the seventh year, is that which sees in it A DELIGHTFUL TYPE OF SPIRITUAL REST. For six years men toiled with the sweat on their faces; on the seventh, this was wiped away, and all labour was unknown. The plough no more tore up the furrow, the knife no longer bereaved the vines, and the axe struck off no boughs from the olive; the twelve months were one long, restful, and hallowed day of the Lord. Israel was favoured with her weekly Sabbath, and her frequent festivals; but the seventh year, as far as rest was concerned, was the crown of all. What would our weary nations give if it were an ordinance that they should rest during every seventh year? Alas! they are not fit to receive the boon, nor would they accept it if it were placed in their way unless they might spend it in riot and folly. We fear that very seldom, if at all, were the Jewish people observant of the institution, neither were they, as a people, worthy of it; for the same unbelief and selfishness, which led them to neglect the ordinance, rendered them unfit to enjoy the remarkable repose which they refused. Had they been spiritual, believing men, how much of benefit would they have found in keeping the commandment! That Sabbatic year might have been a little heaven to them; a foretaste, earnest, and image of the rest which remaineth for the people of God. We can form in our minds an ideal picture of a man of God walking among the olives, praising and adoring the Lord from day to day, making his whole farm a temple, wherein he himself hourly offered the sacrifice of praise for the sweet rest which he enjoyed, and for the luxury of seeing his poor neighbours gathering with delight the fruits of his garden. Then was fulfilled that glorious promise, "Strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen and your vine-dressers; but ye shall be named the Priests of the Lord; men shall call you the Ministers of our God."

Alas! we fear the ideal was never realized; and by disobedience the

people turned the law of liberty into a yoke of bondage; yet it is pleasant to see how fair a rest was within their reach, though they entered not into it because of unbelief. Earth would have become the vestibule of heaven if they would have walked in the statutes of the Lord, not one of which was grievous. The highest and most distinctive of the Mosaic precepts were those which brought the amplest rewards, for in this case the Sabbath rest, if truly observed, would have been in itself a delight, and would have made the Israelites' life the envy of all other races.

It is not in our power to practise literally the liberality and rest of the seventh year, but the spirit of the command is ours, and we shall do well to grasp the privilege to the full. Ceasing not only upon certain occasions, but altogether, from all servile work, let us rest in the perfect work of our Lord Jesus. Casting all our care upon Him who careth for us, let us labour as though we laboured not, gather as though we gathered not; and, though working, let us not live by working, but by faith in the God of Providence and Grace. Let us sit loose by visible possessions, being willing to part with them to the poor, or to the Lord's cause, regarding them indeed as only ours upon lease, and even in that respect not as the true food of our life so that we could not do without them. Be it ours to live upon the Lord Himself, looking for Him to supply our needs, and viewing temporal goods as the outward husks which only contain and embody the essential sustenance of our lives, which is the divine power and love. Happy is the man who has slain anxiety by faith, who has ended care by trust. He is not his own, and lives not for himself; he looks to his Master for support, and as for himself, he is only concerned to please his Lord in all things. While others slave for outward wealth, he rejoices in the true riches; while they weary themselves with sore labour and travail, his heart is restful before the Lord. He works with his hands that he may have to give to him that needeth; and it has become his business, as a steward of the Lord, to bring forth things new and old for the nourishment of his fellow-servants. God takes care of him, and he takes care of others; resting, and as far as possible giving rest and joy to those around him. May his olive-tree be loaded with fruit, since by his abundance the poor are made rich!

A New Year's Motto.

BY THOMAS SPURGEON.

"With everlasting kindness will I have mercy on thee."—Isaiah liv. 8.

HAIL to another year, untried, untrod!
 Hail, precious truth! My Maker, Husband, God,
 In lasting love will show His once hid face,
 And smile in mercy on this "year of grace."
 How bright, if so, how beautiful, 'twill prove;
 Though mountains should depart, and hills remove,
 He'll gather us with mercies great, nor cease
 To have in mind His covenant of peace.

The Sword and the Trowel.

BY ARTHUR T. PIERSON, D.D.

SWORD AND TROWEL: Battling and building. What a significant name for such a Periodical as this, and what a significant motto for the Church of Christ in every age!

The full significance of this double name is not always appreciated. The sword is the one and only offensive weapon referred to in the panoply of the disciples, as given us in the sixth chapter of the Epistle to the Ephesians. All the other parts of the armour, from the helmet to the military boots, are defensive; the one weapon of offensive and aggressive assault and attack, which God puts into the hands of His followers, is the sword.

On the other hand, the trowel is an unquestionable symbol of defence. The trowel is used, not for attack, but for preparations to repel an attack. It mixes the mortar, and applies it to the stones in the wall or building. It trims the angles of the stones, so that they may fit more completely into their position in the structure. And the trowel is used from the laying of the corner-stone upon the bed of the rock to the laying of the cap-stone in the extremest upper limit of the building. How well, therefore, it represents the one defensive implement as the sword represents the one offensive weapon!

The subject that is thus suggested by the very title of this Magazine is one that covers all the wants of the Church of Christ in all ages. If disciples are armed with the Sword of the Lord as the one offensive weapon, there is no territory into which they may not successfully carry the war of God; and if, on the other hand, they hold with tenacious grasp, and wield with proper skill, the one defensive implement, the trowel, they shall be able to build up the defences of the holy city, rear her walls, and keep them in repair, construct her towers, and bulwarks, and palaces, and temples, and preserve them in unaltered beauty, so that successful repulse may attend all her attempts to defend herself against external attack and assault.

Upon these two divisions suggested by this theme we propose briefly to expatiate, and in subsequent numbers of *The Sword and the Trowel* we may give some further and pertinent applications of the great theme to the present emergencies and exigencies of the Christian Church.

First, **THE SWORD.** This has applied to it in the Word of God certain very remarkable and significant adjectives and phrases. For example, it is called the *two-edged* sword. Mark the difference between the sword and the scimitar. The Damascus scimitar, however well-tempered and qualified, wrought and shaped, is not intended for thrusting, but rather for hewing in one direction. Its back is dull; its one edge is sharp; it may be used, but only awkwardly, to thrust an opponent through. It is intended rather to be used after the fashion of the battle-axe in prostrating or cutting through an opponent or an opposing force. The Sword of God has not one edge only, but two; keen on both edges, and burning at the point in which

the two edges meet. This is a splendid conception of the Christian's Sword. There is a keen edge of Warning, and an equally keen edge of Invitation; an edge of Law, and an edge of Grace. Leave either of these out of your conception of the Sword, and you have a weapon that, however sharp, will cut only in one way. Unite the two, and you secure a Sword that can not only be used with equal effectiveness in either direction, right or left, up or down; but you obtain, in addition, a sharp and burning point in which the keenness of the two edges finds its convergence. You are, therefore, enabled to thrust your adversary while at the same time you lay bare his vitals.

Again, the Sword of God is described as *quick and powerful*; that is, living and effective. Its life is its effectiveness, and its effectiveness is its life. It is not a dead piece of metal, but something instinct, as if with the vitality, the energy, the omnipotence of God. Nay, more than this; the Sword of God is described as though it were not only endowed with omnipotence, but with omniscience; for we are told, in that sublime Epistle to the Hebrews, that it pierces "even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart. Neither is there any creature that is not manifest in His sight; but all things are naked and opened unto the eyes of Him with whom we have to do." You will notice here that the transition from the Sword of God to God Himself is so immediate as that there almost seems no gap or chasm to be bridged. From one we pass to the other as though the two were identical, as in a sense they are; first, the Sword, cleaving and opening up the interior portions of the body, the joints and the marrow; and then the great God, in whose sight every human creature is naked and fully exposed to view; and where the description leaves the Sword, and comes to pertain only to God Himself, the grammar of the passage cannot disclose (Aurov may refer to either). The Sword, therefore, is so one with God that it is to be described in similar terms; and to it are to be attributed the same powers, and faculties, and capacities. He is omnipotent; He is omniscient; He is omnipresent; and the Word exhibits a power and a wisdom that prove it to be of God. It searches into that subtle and mysterious realm that divides soul and spirit, where the thoughts and intents of the heart lie awaiting exposure. The profoundest secrets of the human soul are penetrated by this Sword. It seems almost endowed with life, the very life of God.

It need not be said that this Sword is none other than the Word of God, having two keen edges, the edge of Promise and the edge of Threatening, the edge of Law and the edge of Grace, the edge of Love and the edge of Wrath. Leave either of these edges off your gospel message, and you deprive the message of half its power. Only when the message is a full and complete message do you acquire the penetrating pointedness which thrusts the hearer to the very heart; and when that Word of God is skilfully used and wielded, it lays bare the inmost soul of the opponent; it is God's one great offensive weapon of assault and conquest. We need to learn this truth anew in these days. They are days of threatened, if not actual apostasy; days in which men are tempted, even gospel preachers, to abandon the severe

and naked simplicity of God's truth, and assume weapons of carnal devising for the assault upon the foes of morality and of religion. But all other weapons prove to be untempered and inefficient; the Word of God is the only Sword that has ever been, or ever will be, used by the Church of God triumphantly against the foes of good morals or of true religious faith.

But it must be noticed that the effectiveness of the Word of God depends largely upon *the man that holds it, and the manner in which he wields it*. That Sword is the living power of God, not when it is worn in the scabbard, but when it is borne in the hand; in fact, it is never once represented as hung like an ornament on the person, but as wielded as a weapon by the warrior. Hence there is the need of a hand that grasps the Sword. The hand in the Word of God is the symbol of skill, as that much-abused word "handsome", still surviving in our English tongue, indicates, and that other word "handiwork", which assigns to the hand the great instrumentality in labour and toil. The word "dexterity" is the expression for the skill of the right hand, and it is applied widely to effective and successful effort. Back of the Word of God must, therefore, be the believer, the earnest, fully-persuaded, illuminated man of God. That which constitutes the tenacity of his grasp on the Sword is (1), his acquaintance with it, and (2), his experience of it; and when those two are combined in a believing child of God, it is as when the forefingers of the hand are met by the opposing thumb, and thus enable us to get a firm and full hold upon the weapon.

But something more than the hand that grasps the Sword is needed, more even than the arm of which the hand is the terminal portion; we must have strength, energy, vitality, life-power, and that can come only from *the Spirit of the living God*. There must be in the soul the imparted life of Jehovah Himself, fed, nourished, strengthened by the Spirit who is the breath of all life, and, like the breath, the source of vitality to the blood and to the whole constitution. The doctrine of the Holy Spirit's personality and indispensableness, is the one truth and fact to be re-learned in the school of Christ; and the vivid sense of the actual reality of the Spirit's presence, not only in the believing body of Christ, but in the body of each individual believer, is the one sense that needs resuscitation, reinvigoration. Give us the Sword of the Spirit, which is the Word of God, held in the hand of a true, earnest, spiritual believer, and that hand inspired and guided by the wisdom, strength, and power of the Holy Ghost dwelling in him, and you have all that is necessary to constitute the successful aggressive warrior of Jesus Christ.

We turn now to give consideration to the other symbol, THE TROWEL, which represents the work of building, as the Sword represents the work of battling. As to the Church of Jesus Christ, though its constitution is divine, its constituency is human. It is made up of frail, fallible, human beings, weak, liable to fall, not only into sin, but even into apostasy, needing perpetually to be built up into Him in all things, as the stones of a temple need to be constructed and cemented into the temple. Every true child of God feels at times like Nehemiah; he sees the distress that the Church is in, how Jerusalem lieth

waste, and the gates thereof are burned with fire, and he says to other devout souls like himself, "Come and let us build up the wall of Jerusalem, that we be no more a reproach." There never has been a time, and there never will be, until the second coming of the Son of man, when this perpetual process of building will not need to be carried on. We may walk round about the battlements of Zion, and note her bulwarks, and her palaces, and her towers, but we shall find at all times that there is a tendency to destruction, which needs to be off-set by a perpetual effort at construction.

To explain this figure for a few moments, let us notice, first, that disciples need constant *instruction in divine things*, that the Bible must be more and more a familiar book, that its truths must be systematically studied, and the memory must be stored with its promises and with its warnings, with its cautions and with its consolations. We must not be content simply to preach the gospel message to unbelieving souls; but when they have been turned from unbelievers to believers, there is still a teaching process that must be carried on, a training, a fuller developing which is essential to the strong and vigorous disciple, and especially to the useful and serviceable disciple.

We count it one of the faults of the modern pulpit, and of the whole modern system of church life, that there is no systematic, orderly, and regular indoctrination of converts, that the work of edification is often lost sight of in the work of evangelization, and that, in many quarters, both of these great departments seem to be obscured, and the Church of God becomes a kind of religious or social club, in which entertainment and mutual enjoyment seem to take the place either of reaching out toward the lost for Christ's sake, or of reaching up towards a higher and nobler stature in Christ.

And again, the Trowel suggests the necessity of *cementing the stones in the wall*, and pointing them up with well-tempered mortar, by stopping the interstices and cavities through which the little foxes or jackals may creep, even though more formidable enemies may not find their way in; otherwise the vines in God's vineyard and the olive-trees that would, if guarded, be fruitful, are fatally girdled, and rendered infertile. Eternal vigilance is not only the price of civil liberty, but it is the price of church growth and prosperity. There must be pastoral work as well as pulpit work; there must be the care of the individuals; there must be the watchful oversight of family life; there must be the discipline, loving and tender, but firm and conscientious, of those who are either offenders or who are neglectful of the ordinances of Christ and the duties of Christian living. In other words, we need a higher type of piety as the great imperative demand of the day in which we live. Of this we hope to treat more fully in a subsequent paper.

And is it not true that building is sometimes equivalently battling, that the defensive warfare of the Church is sometimes quite as necessary and quite as effective as the offensive warfare of the Church? Mr. Gladstone was not the first to refer to the shelving beach which restrains the ocean as the effectual barrier, though it be made of mobile sand. "The beach", said he, "is beaten by the waves; it is

laid desolate; it produces nothing; it becomes, perhaps, nothing but a mass of shingle, or rock, or almost useless seaweed; but it is a fence behind which the cultivated earth can spread and escape the incoming tide; and such was, against the Turk, the resistance of the Bulgarians, the Servians, the Greeks, a resistance in which one by one they succumbed, with the single exception of the ever-glorious mountaineers of Montenegro, who have never succumbed. It was that resistance which left Europe able to claim the enjoyment of her own liberty, and to develop her institutions and her laws."

A most impressive illustration of this fact that, to build well is often to battle well, is brought to our minds by the thought of the history of Holland. On the northern-most part of the mainland of Holland is a point extending nine miles, unprotected by any natural barrier from the advance of the sea. More than two centuries ago, the Hollanders undertook the giant task of raising dykes of clay and earth and stone; and now, behind the shelter of this embankment, numerous villages and towns lie safe from their powerful enemy, the sea. The spire of Alkmond (with its 10,000 people) is on a level with the top of those dykes. There was more than one occasion when a break occurred in those dykes, and threatened disastrous inundation.

Once, a wild and fast-increasing storm seriously endangered the entire territory thus protected. Everything turned upon the fidelity of one man, who was in charge of this colossal work of defence. He abandoned everything else, and rushed towards the dyke, and found there two hundred men in an almost helpless condition, for the storm had risen to a hurricane. Their small store of hurdles and canvas had been used up in striving to check the inroads of their relentless foe. As these panic-stricken men saw the master approaching, they shouted, "Here is the master; thank God: all right now." He placed every man at his post, and then one of the battles of the ages began, a battle of men against the fury of the deep. The storm had raged since six o'clock at night, and at about half-past eleven, the cry was heard from the centre, "Help! Help!" "What is the matter?" "Four stones out at once!" "Where?" "Here!" The master flung a rope around his waist; four other men did the same. Forty hands held the ends of the ropes as the five glided down the sloping side of the dyke. The waves beat them, and tossed them to and fro, and bruised their limbs and faces; but the breach was closed, and they were then drawn up. From all quarters cries for help issued. "Is there more canvas?" "All gone!" "More hurdles?" "All gone!" "Off then with your coats, men, and use them in place of canvas," shouted the master, throwing off his own; and there, in the rage of that November tempest, they stood half naked! A quarter to twelve o'clock; the sea has only to rise half an inch higher, and it will rush over the dyke, and not a living soul will be left in all North Holland! All the coats are used up, and the tide has yet to rise till midnight. "Now, my men," said the master, "down on your knees, every one of you, and wrestle with God!" And those two hundred men kneeled down on the shaking, trembling dyke, amid the roar and thunder of the waves and storm, and lifted up their hands and hearts to Him who of old spoke to the waves, "Peace, be still." And He, who of old had heard,

again saved His people out of their trouble. Meanwhile, the inhabitants of Alkmond were eating and drinking, dancing and singing, not knowing that between them and death there had been but a quarter of an inch! The country was saved by one man's decision for duty! The dyke-master had successfully battled by energetically building and importunately praying! How many such praying Elijahs and Samuels and Daniels have, in the crises of her history, saved the Church of God from awful disaster!

He battleth well who prayeth well,
And buildeth well the wall :
Who can malignant foes repel,
If our defences fall ?
Ye men of God, go take His Sword,
Be valiant in the fight ;
With Trowel build ye for the Lord,
The Battlements of Right !

The Round of the Prayer-meetings.

I. SOUTH STREET BAPTIST CHAPEL, GREENWICH.

IT has been suggested to us that our readers would be interested in a series of descriptive articles upon prayer-meetings in London and the country. We shall endeavour to make the reports fairly representative ; and we trust that the mention of the methods successfully adopted in certain places will furnish helpful hints to those who wish to make their devotional meetings more profitable, spiritually, than they now are. We have given great prominence to the prayer-meetings at the Tabernacle, and rightly so, for we have never heard of any gatherings equal to them in numbers and prevailing power ; but we hope that, month by month, we shall be able to show that in many other places prayer is not "a lost art", and that, instead of the church-members absenting themselves because it is "only a prayer-meeting", they look upon their gatherings for supplication and thanksgiving as a foretaste of the fellowship of saints which they will enjoy for ever above, as Ingram Cobbin wrote,—

"If 'tis sweet to mingle where
Christians meet for social prayer—
If 'tis sweet with them to raise
Songs of holy joy and praise—
Passing sweet that state must be
Where they meet eternally."

We should have begun our "Round of the Prayer-meetings" by paying a visit to our Brother Archibald G. Brown's remarkable Saturday evening meeting, but for the fact that Pastor Charles Spurgeon was obliged to leave his congregation for a while, for his health's sake, and therefore we resolved to begin with South Street Baptist Chapel, Greenwich. The evening we were present was a special occasion, and also a sad occasion, for it was the last Monday evening before the Pastor's departure for Australia. There was a good

attendance of friends, though not more than usual, for those who could only get out one night in the week were waiting for the farewell meeting on the following Thursday.

Mr. Charles Spurgeon presided, and after the opening hymn, offered the first prayer, giving grateful thanks for the strength and blessing received for the three services on the past day. He said that the burden of his heart was that the last Sabbath with his dear friends, for a season, might be a time of soul-winning; and that prayer he would repeat, and underline. Special supplication was presented for the 300 members of his Young Men's Bible-class, also for the Young Women's Bible-class, for all the classes in the Sunday-school, for the deacons in the extra responsibilities that would devolve upon them, and for the whole church, that it might remain in peace and harmony, and that its work might be richly blessed during the enforced absence of the Pastor. Another hymn was sung, two members prayed; then praise again followed, and prayers by the *Sword and Trowel* representative and one of the deacons. The latter suppliant gave thanks for all that the Lord had done there through the Pastor during the thirteen years he had been with them, and then commended him and his dear wife and children and church to God's gracious guidance and care and blessing.

The Pastor then gave a brief but appropriate address upon the words, "The Spirit also helpeth our infirmities." He said that, in turning over some notes upon the subject of prayer, he found a slip of paper bearing the familiar and beloved initials, C. H. S., referring to this text, and explaining that the Spirit helps us as a Prompter, an Advocate, and a Strengthened. On each of these points the chairman repeated what his dear father had said, and added suitable remarks of his own, closing with the request, "When it is well with you, remember me." He also said that one of the members of that church, Miss Cream, who had been at the East London Institute, was going in the same ship by which he was to sail, as she had been accepted as a missionary for China; they would therefore be sure to have *cream* on board. There were also other Christian friends expecting to go with them, including his own companion and his dear brother's friend, Mr. Knight.

Two members of the Young Men's Bible-class prayed, one giving thanks for the blessing that had rested upon them since the first Sabbath when only thirty met, until now their numbers had increased tenfold, and many had been converted. John Newton's hymn, containing the verse,—

"For a season call'd to part,
Let us then ourselves commend
To the gracious eye and heart
Of our ever-present Friend,"

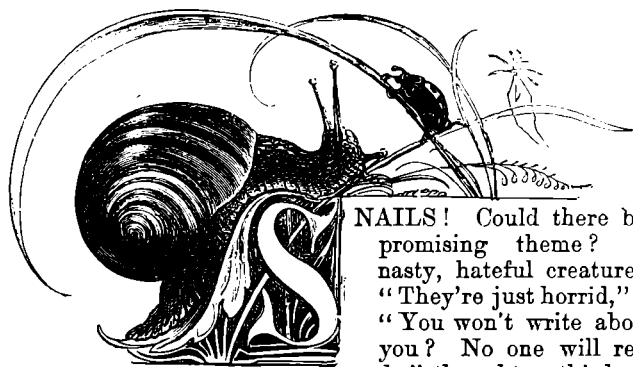
was sung, the Pastor offered one more brief prayer, and then with the benediction concluded another

"Sweet hour of prayer,"

which must have left many happy memories in the minds of all who were privileged to be present. Truly, it was good to be there.

Snails.

BY THOMAS SPURGEON.



SNAILS! Could there be a more unpromising theme? "Snails are nasty, hateful creatures," said one. "They're just horrid," said another. "You won't write about them, will you? No one will read it, if you do," thought a third. I must own that I have had more delightful subjects. The last time I sought for morals and metaphors in natural history, I employed the butterfly; and it is, doubtless, a great come-down from the gaudy flutterer to the slimy creeping thing. But nothing is voiceless to the true learner's ear. When they crawl upon a window-pane, even snails make music, "like the twitter of a red-breast"; so, while they pass in slow review before us, we may hear sounds and learn lessons which glow-worms and butterflies failed to teach. Spiders had something to say to us, though all agree that their room is preferable to their company. It is just possible that these despised *gasteropods* have not had justice done them, that we have failed to put, as we should with everything and everybody, the most favourable construction on the peculiarities of their character and conduct. This hope urges me to my else unpleasant task.

I would fain champion the cause of the oppressed and down-trodden; such are snails most literally. The gardener hates them, for they work havoc in his domain. If cauliflowers were the only flowers they marred, they might be forgiven; but when they sup off choice carnations and tender snowdrops, the offence is unpardonable. The birds are their natural enemies. The fowls will pick them to pieces if they get a chance, and the ducks and geese will gobble them. Blackbirds and thrushes find every sort of snail edible, though humans confine themselves to the *Helix pomatia*. Surely they have foes enough.

Yet even the fable-makers turn on them, and introduce them into their allegories only that they may taunt them with their lack of speed, or hold them up to the rising generation as shocking examples of utter selfishness. Here is a specimen:—"The world is nothing to me," said the snail; and, so saying, retired into his house, and closed the entrance after him. 'That is very odd,' said the rose-tree, 'I cannot creep into myself even if I wish it. I must continue to produce roses. They drop their leaves, and are blown away by the wind. But I saw how a rose was laid in the matron's hymn-book, and one of

my roses had a place on the bosom of a fair young girl, and another was kissed by the lips of a child in the full joy of life. That did me good: it was a real blessing. That's my remembrance, my life!" A very pretty story, and a precious moral, too; but all at the expense of the misjudged snail, who was probably going to bed for the winter, as the manner of snails is, or who at the worst was a "stayer-at-home." But such is its lot. Birds peck it, and men crush it; and if fable-makers hold it up, it is, generally speaking, to ridicule and execration.

Snails, to the prejudiced and unenlightened, are ugly, slimy, slow-paced, useless, senseless things. It will be a real pleasure to say a word—

"For the cause that lacks assistance."

By common consent, snails are voted *ugly*. The toad is ugly, too; but then he has a jewel of an eye. The spider is hideous, but his wonderful web atones in part. The dragon-fly would be anything but beautiful were it not for his flashing wings.

Has the snail no redeeming feature? Kind reader, if you knew him better, you would admit that he doesn't need as much redeeming as most suppose. This is especially true of the water-snails. Who that has watched them in aquaria will deny their charms? But even in the despised garden-snail there is much to admire and wonder at.

Behold his outstretched horns! These are both hands and eyes, for snails have eyes in their horns. Herein they resemble the fourth beast of Daniel's vision as to its little horn. The black shining speck on the tip of each feeler is a keen and penetrating optic, which, closely examined, displays strange and startling, if not lovely forms. Now that you have the microscope in hand, investigate the creature's teeth. If they are more like a set of files than a set of pearls, they are "all the better to eat with, my dear." No wonder that cabbages in the back garden, and violets in the front, fall an easy prey to such murderous weapons. One cannot help admiring the construction of the incisors, though.

Even without the instrument, the beauties of the snail's shell appear. Is it not curiously wrought—all home-made, mind you—and appropriately, if not gorgeously painted? Do not compare it with the humming-bird. It dresses according to its station in life. There is one glory of the butterfly, and another glory of the snail. God hath made everything beautiful in his time.

Moreover, the proverb, "handsome is as handsome does," applies to snails. The beauty of grace is more to be desired than that of race or face.

I admire, also, this characteristic in the snail, he is so *self-contained*. His house is his castle, and he dwells there constantly. He loves his home, and sticks to his business. A certain worthy apothecary did well to adopt as his sign a snail, with the significant legend, "Always at home."

If it be admitted that snails are self-contained, I submit, secondly, in their favour, that there is absolutely no evidence that they are otherwise than *contented*. Having food and shelter, are they not there-with content? No unholy ambition fires their brains (for they have



The above illustration is taken from a charming book for the young, entitled, "By Seashore, Wood, and Moorland," By Edward Birt, price 2s. 6d.; and is inserted by permission of Messrs. S. W. Partridge & Co., the publishers.

brains, believe me, and hearts as well). Perchance, as Andersen, the children's story-teller, suggests, they are really very happy. In his own picturesque style, he portrays a snail-wedding; how six glow-worms lighted it, and what a capital speech was made, not by the father snail (for he was too much moved), but by the mother snail; how the happy couple had a whole burdock-forest for themselves and their children; how the rain fell upon the burdock-leaves to play the drum for them, and the sun shone to colour the burdock-forest for them; and "they were happy, very happy; the whole family was happy, uncommonly happy!"

That snails are *industrious*, cannot be gainsaid. Do they not build their own houses, and colour them, too; and that from earliest infancy? The baby-snail begins its work of building *before it is hatched*. Infant precocity this, and no mistake! If all mankind made, and mended, and minded their homes and houses as the snails do theirs, what a change for the better would rejoice the world!

I commend the snail, next, for *perseverance*. You say, "He is slow." I reply, "He is sure." With a sucker-like foot, he plods along with commendable diligence, so that the fable is founded on fact which records that, whereas the hare obtained first prize in a race, the snail won the second, the race being for the greatest swiftness, not in a single race, but throughout an entire year. The snail certainly took half a year to get across the threshold of the door; but "he devoted himself to his work, and he ran with his house on his back." Ay, there's the rub, *he ran with his house on his back!* The bird would not be so fleet of wing if it had to carry its nest, nor would the butterfly flit so flauntingly if he had still to bear about even the remnants of the house he lived in during the chrysalis stage. Ah, me! we little know how some are handicapped in life's hard race. We call them slow-coaches, and count them dull, while we fly forward at no end of a rate. Let us pause a moment to ask ourselves this question, "Would we be even as brisk as they, had we their heavy load of carking care to carry, or their sad infirmity to hold us back?"

Nor are snails as senseless as most imagine. The charge is groundless. They are, in fact, *intelligent*. So great an authority as Darwin tells of a well-authenticated record of a pair of snails being placed in a small and ill-provided garden, one of them being small and weakly. The strong snail climbed the wall into an adjoining well-stocked garden, and in twenty-four hours it was back. Whereupon both started off on the same track. Does not this act do credit alike to brain and heart?

But can it be demonstrated that snails are *useful*? Well, the thrush holds that doctrine very fervently. The snail does not die for nought at the beak (I had almost written, hands) of the bird, even if he has lived in vain. But all his life he is doing good, though in a humble capacity. He is by trade a scavenger, and he scavenges right well.

Moreover, there appears to be no real reason why snails should not be devoured by men and women, as well as by starlings and black-birds. One species was eaten in England at the time of Elizabeth and "snail-feast" is said to be still celebrated on special days in the north. A modern cookery-book describes no less than twelve modes of preparing them. They are usually eaten boiled, though the Emperor

Nero is said to have preferred them fried. (Quite likely; we know that he preferred Christians fried!)

British prejudice still excludes snails from the bill of fare, though the common brown species is declared capable of furnishing good and wholesome food. What an iron fetter is prejudice! Frenchmen have long ago been emancipated, at least from this bondage. In their *escargotoires*, or snail-gardens, they feed them all the summer with potatoes, green leaves, and bran. What lucky snails to be so cared for! Ah, but they are petted and pampered only for the slaughter! So soon as winter renders them torpid, they are gathered for the market. Who will say, after this, that snails are useless? If we do not choose to use them thus, so much the better for the snails.

They are said to be serviceable, also, medicinally. Into the apothecary's art we must not pry; but rumours have reached our ears that, for consumptive patients, there are such choice morsels as snail-lozenges; and, for aught I know, there are snail-balsams, too. Ugh! perhaps we have taken some; but what matters that, if it stayed the cough? We will not ask any questions, for conscience sake.

Or, if we have not taken snails, either as food or physic, it is quite possible that we have eaten them when they have been turned into mutton; for certain sheep-farmers would have us believe that the flavour of the far-famed Portland mutton is due chiefly to the vast number of minute snails which the sheep, grazing on the short pasture, eat with it. The testimony from which I quote adds, "That these little creatures contribute largely in building up the tissues of the sheep, there can be no doubt." I confess I prefer to take them in this form. Surely now, it is plain that, in more than one sense, snails are good for *consumption*.

I am not surprised to find Master John Bunyan mentioning my creeping friends, partly because they find a place (though not a very distinguished one) in Holy Writ, and partly because he was wont to write of nature and her lessons in his own quaint way. Does he not draw morals from chicks and redbreasts, and even from spiders? This is how he rhymes about the snail:—

"She goes but softly, but she goeth sure;
She stumbles not, as stronger creatures do.
Her journey's shorter, so she may endure,
Better than they which do much further go.

"She makes no noise, but stilly seizeth on
The flow'r or herb appointed for her food;
The which she quietly doth feed upon,
While others rage and glare, but find no good.

"And though she doth but very softly go,
However slow her pace be, still 'tis sure:
And, certainly, they that do travel so,
The prize which they do aim at they secure.

"Although they seem not much to stir or go
Who thirst for Christ, and who from wrath do flee,
Yet what they seek for, quickly they come to,
Though it doth seem the furthest off to be.

"One act of faith doth bring them to that flower
 They so long for, that they may eat and live;
 Which to attain is not in others' power,
 Though for it a king's ransom they would give.

"Then let none faint, nor be at all dismayed,
 That life by Christ do seek; they shall not fail
 To have it; let them nothing be afraid:
 The herb and flow'r are eaten by the snail!"

New Year's Hymn.

Tune, "Wentworth."

O LORD, our strength and righteousness,
 Assembled here
 Our many failings we confess,
 With grief sincere;
 And pray that Thou wilt deign to bless,
 The opening year!
 How often, in the days gone by,
 When faint with fear,
 Thy tones have fallen soothingly,
 Upon the ear,
 And we have smiled to find Thee nigh,
 Throughout the year!
 When trial came, our faith to prove,
 With pang severe,
 Then did Thy love our doubt reprove,
 And calm our fear;
 And we will gladly trust that love,
 Another year.
 We loose our vessel from the strand,
 And boldly steer
 To unknown realms, at Thy command,
 Without a fear,
 Sure of the guidance of Thy hand,
 Through all the year.
 And should our path in coming days,
 Be dark and drear,
 Still, by Thine all-sufficient grace,
 We'll persevere,
 And hold our course with steady pace,
 From year to year.
 Smile on us, Saviour, from above,
 Our hearts to cheer,
 And make our fellowship of love,
 Each day more dear,
 That so this year to all may prove,
 A glad new year!

“Rutherford’s Witnesses.”

CITED BY MRS. C. H. SPURGEON.

“It is related that, on Mr. Rutherford’s first coming to the parish of Anwoth, there was a piece of ground on Mossrobin farm, in the hollow of a hill, where on Sabbath afternoon the people used to play at football. On one occasion he repaired to that spot, and pointed out their sin, solemnly calling on the objects round to be witnesses against them, especially three large stones jutting out from the face of the hill, two of which still remain, and are called ‘*Rutherford’s Witnesses*’, but the third was wantonly dislodged some years ago.”—*From Dr. Andrew Bonar’s Sketch of Rutherford’s Life.*

TWO hundred and fifty years ago, there lived and loved, suffered and spake, this holy man of God, of whom my beloved wrote, “Rutherford is beyond all praise of men. Like a strong-winged eagle, he soareth into the highest heaven, and with unblenched eye he looketh into the mystery of love divine. There is, to us, a something mystic, awe-creating, and superhuman about his writings. When we are dead and gone, let the world know that Spurgeon held Rutherford’s Letters to be the nearest thing to inspiration which can be found in all the writings of mere men.”

To perpetuate this testimony, and, above all, to let the “Witnesses” speak again of the things which they heard in the centuries gone by, is the design of the present papers. “One page of Rutherford”, said my husband, “is worth a thousand tomes of Down-grade frothiness.” Such a page, we hope to present to our readers every month during the year 1893.

1. I know no wholesome fountain but one. I know not a thing worth the buying but heaven, and my own mind is, if comparison were made betwixt Christ and heaven, I would sell heaven with my blessing, and buy Christ.

2. I am taught in this ill weather to go on the lee-side of Christ, and to put Him in between me and the storm; and thus, thank God, I walk on the sunny side of the hill.

3. When Christ is striking you in love, beware to strike again; that is dangerous, for those who strike again shall get the last blow.

4. He, who seeth perfectly through all your evils, and knoweth the frame and constitution of your nature, and what is most healthful for your soul, holdeth every cup of affliction to your head, with His own gracious hand. Never believe that your tender-hearted Saviour will mix that cup with one drachm-weight of poison. Drink, then, with the patience of the saints, and the God of patience bless your physic!

5. Grace tried is better than grace, it is more than grace, it is glory in its infancy.

6. I wonder, many times, that ever a child of God should have a sad heart, considering what his Lord is preparing for him.

(To be continued.)

A Winter's Drive into Italy with Mr. Spurgeon.

BY JOSEPH W. HARRALD.

JUST about a year ago, the late beloved Editor and his dear wife, with their Mentone companions, drove, one fine morning, as far as VENTIMIGLIA, the first town across the Italian frontier. This was a very favourite drive of Mr. Spurgeon's; but until that day he had never had the opportunity of conducting his beloved so far in that direction. In the articles on "Mr. Spurgeon's Last Drives at Mentone", published in *The Sword and the Trowel* for April and May, 1892, I described the route as far as the garden of Mr. Thomas Hanbury, at the Palazzo Orenco, La Mortola, and gave a view of the fountain in the olive, just opposite his garden gate.

Starting from that point, we continue along the Corniche road, and as soon as we emerge from the shade of the olive-trees that abound on both sides of the road, we notice in front of us, high up the hill, the ruins of the Lascaris' *Castel d'Appio*, and also traces of the dismantled forts that used to guard the approaches to Ventimiglia. The village of *Latte* nestles peacefully by the sea-shore, presenting a very different aspect from that which it wore at the time of the earthquake, or in the cholera year, when this spot was made into a great camp of refuge for the fugitives who fled in terror from Marseilles, Toulon, and the other French towns where the plague was raging.

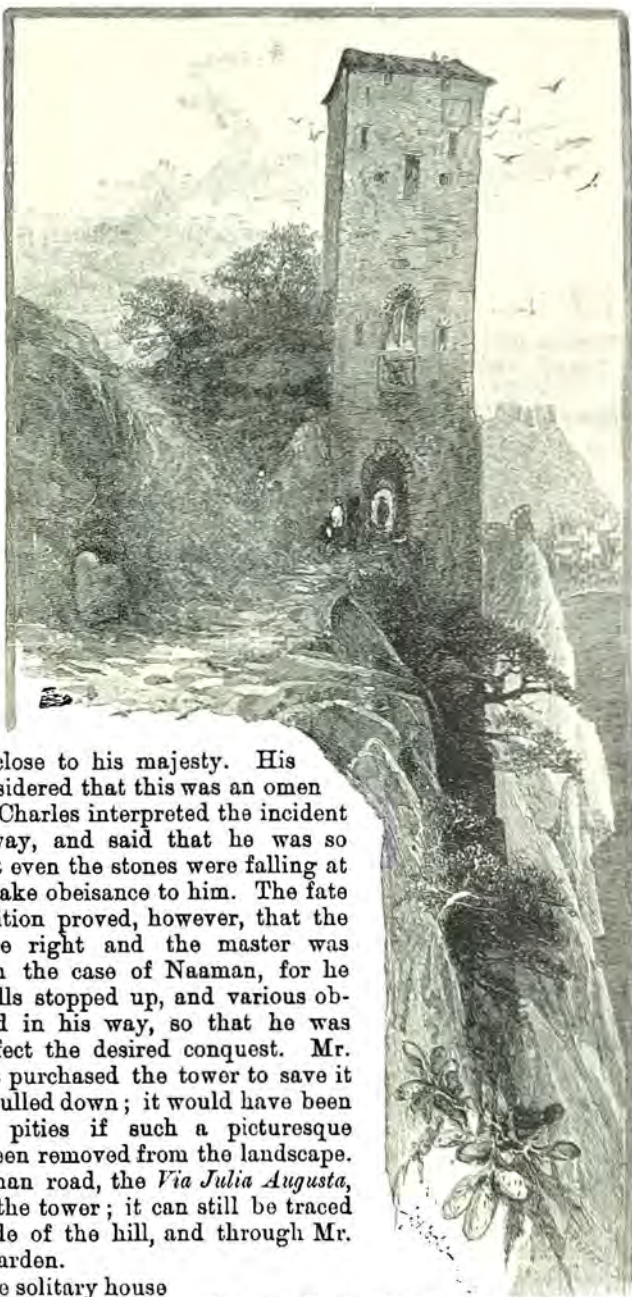
As the road winds round and round, there is one point at which it is possible to get just a glimpse of the highest peaks of the snow-clad mountains of the *Col di Tenda*; and as we cross the bridge from which the view is obtained, we feel the bracing air that is wafted down from the snowy brow of the distant Maritime Alps. This district bears the name of *Moro*.

A prominent object along the route is the *Scuola Hanbury*, in which Mr. Spurgeon was greatly interested, when he visited it on January 8, 1892, a few days after it had been opened. Just beyond this fine pile of buildings, the olive-groves have been cleared away on both sides of the road, and the ground has been prepared for flower-gardens, for the cultivation of roses and other floral beauties for exportation to lands less privileged. Not far from this spot is the palace of the Archbishop of Ventimiglia, while a little further on is a gate, whose owner informs the public, by means of a Latin inscription, that *it is easy in this place to make much of oneself*. If that is the case, it is not the only easy thing that is an evil thing.

Friends who have travelled in the Holy Land tell us that the view on which we are now looking, with a solitary house standing almost on the edge of the cliff, and a tall palm-tree growing at the side of it, reminds them very much of one part of Jaffa. In fact, resemblances to the land of Canaan abound everywhere in this fair clime, with its deep blue sea, its cloudless sky, its fruitful vines, and fig-trees, and pomegranates, and olive-gardens. Here we can see much that is recorded in the Word of God illustrated by the works of God that are so plentifully strewn on every hand along this fertile region.

Visitors can scarcely fail to notice the square tower of which we are able to give an illustration. Through this narrow gateway the Emperor, Charles V., of Germany, passed, in 1536, when he was on his way to attack Marseilles; and it is said that, as he emerged from the archway, a stone fell from the tower quite close to his majesty. His followers considered that this was an omen of evil; but Charles interpreted the incident in another way, and said that he was so powerful that even the stones were falling at his feet, to make obeisance to him. The fate of his expedition proved, however, that the servants were right and the master was wrong, as in the case of Naaman, for he found the wells stopped up, and various obstacles placed in his way, so that he was unable to effect the desired conquest. Mr. Hanbury has purchased the tower to save it from being pulled down; it would have been a thousand pities if such a picturesque object had been removed from the landscape. The old Roman road, the *Via Julia Augusta*, ran beneath the tower; it can still be traced along the side of the hill, and through Mr. Hanbury's garden.

Passing the solitary house and palm-tree before-mentioned, we go over the old drawbridge, drive by the barrack-gates,



From Harper's Magazine.—Copyright, 1884, by Harper & Brothers.

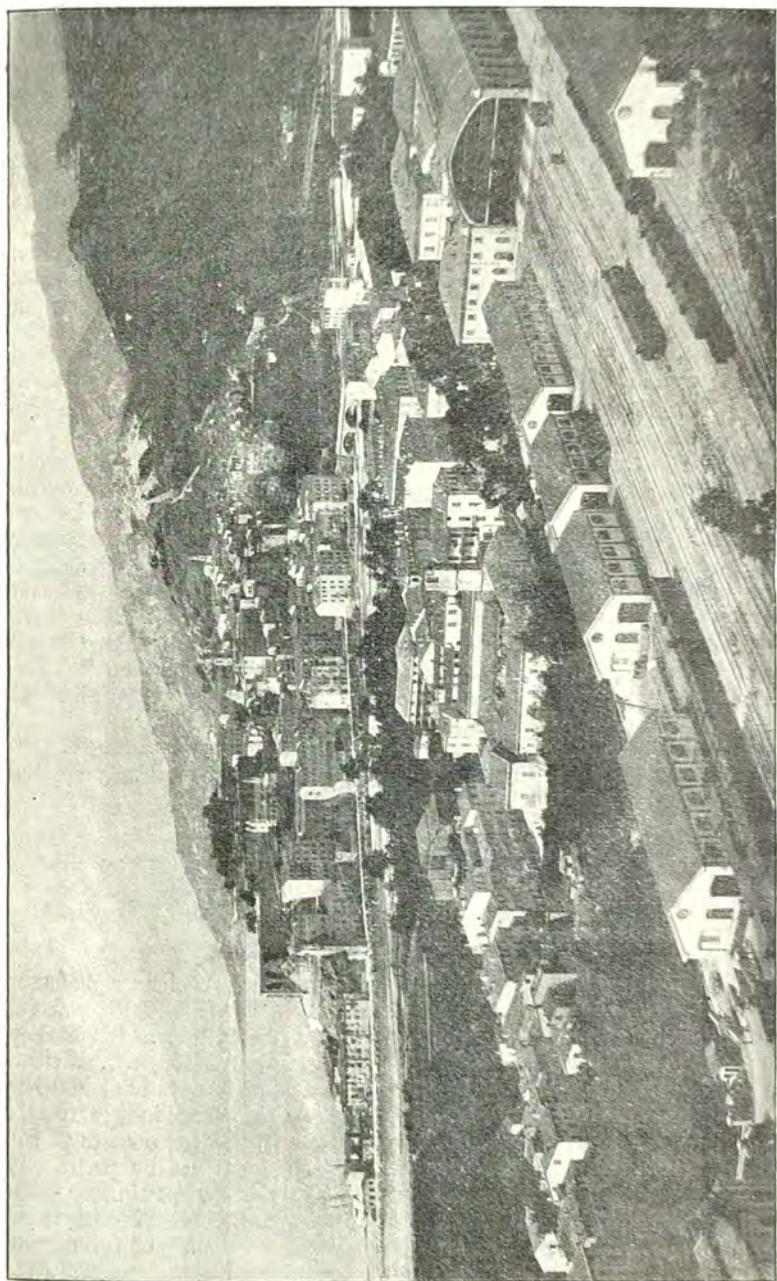
and notice the *Chasseurs des Alpes*, or *Bersaglieri*, in their picturesque uniforms surmounted by round hats with waving plumes. A long line of aloes forms a formidable barrier between the upper and lower roads; while far below is the beach, with two prominent rocks standing up in much the same fashion as the Parson and Clerk rocks do at Dawlish, in South Devon.

At the point where the road again divides, we turn up on the left, having the *College* far above us, and enter the town by one of the ancient gateways through which it is forbidden for the horses to gallop or trot. Pulling up close to the *domo*, or cathedral, Mr. Spurgeon first pointed out the arrangement for the announcements of forthcoming marriages, and then conducted his dear wife along the path on the right hand side of the cathedral, until, having reached the broad *piazza* overlooking the sea, the Pastor bade his beloved turn round, and look up at the glorious chain of snow-clad mountains of which we had only caught a passing peep on the way. Such a sight, once seen, is never forgotten.

Standing with our back to the sea, on our right hand, far below, is the delta of the river *Roya*, which may be true to its name, rushing, or rapid, after heavy rains, or when some of the snow on the mountains has melted, but usually, when we have seen it, there has been so little water to flow out to the sea that the river has had a difficulty in finding the place where its mouth ought to be, and has gone wandering over its stony bed until it has lost itself among the sand and shingle on the beach. Looking across the *Roya*, we see the railway station from which the trains start for Paris and Calais, and still further on, behold the *campo santa*, the new cemetery, by the side of the road which has been the route for many delightful excursions in years gone by. On our left hand, a charming panorama stretches before our eyes. Gazing backward over the road we have just traversed, we see La Mortola, Mentone, Cap Martin, the frowning fortifications of the *Tête du Chien* above Monaco and Monte Carlo, and in the far distance we can distinguish the Cap d'Antibes and the Esterel Mountains. Turning again to the right, along the sea-shore, we see Bordighera, which juts out so far southward that it seems to be always in the sunshine.

We cannot go to-day so far as this Italian Jericho, or city of palm-trees; but before we turn our faces homeward, we must just look into the *Cathedral of St. Maria*, erected on the ruins of the Temple of Juno. As we enter the first door on the right, we notice in the wall a stone bearing an inscription in honour of "Juno, Queen of heaven," which reminds us of the close connection between pagan and papal Rome. In another part of the town, is the *Church of St. Michael*, which was once the Temple of Castor and Pollux. In the crypt are some Roman milestones bearing the name of Antoninus.

There is one object which must be shown to Mrs. Spurgeon before we return; that is the *ancient baptistery* at the back of the cathedral. I cannot better conclude the present sketch than by inserting the description of this place that I wrote on the occasion of my first visit, when Mr. Spurgeon related to me the interesting incident that always made this baptistery one of the notable objects in his Riviera experiences. I then wrote as follows:—



VENTIMIGLIA, ITALY.

This massive structure is similar to many others in Italy, which were built and used until men "changed the ordinance." The whole appearance of the place proves that those who erected it contemplated nothing but the immersion of adults, although a font with an extinguisher-like covering on the top of it has since been placed in the centre, and even this has been discarded, for, on the morning that we were there, we saw a basin out of which the precious drops had been recently taken for the observance of man's perversion of God's ordinance. The baptistery at Ventimiglia is doubly interesting to the Pastor of the Tabernacle Church, not only because of its testimony to the truth of his practice as a Baptist, but also from its having been the scene of a triumphant vindication of his principles. At a social gathering at Mentone, at which Mr. Spurgeon was present, a certain facetious gentleman gently ridiculed believers' baptism. It was a matter of surprise to many that he did not at once get the answer that he might have been sure he would receive sooner or later. The party broke up, however, without anything having been said upon the question, but it was arranged that the next day all of them should visit Ventimiglia. The other "lions" of the place having been examined, Mr. Spurgeon led the way to the baptistery in the crypt, and when all the company had gathered round the old man who was explaining the objects, Mr. Spurgeon said to his anti-immersionist friend, "Mr. —, you understand Italian better than any of us, will you kindly interpret for us what the guide is saying?" Thus fairly trapped, the assailant of the previous evening began, "This is an ancient baptistery. He says that, in the early Christian Church baptism was always administered by immersion, etc., etc." The crypt at once rang with laughter, in which the interpreter joined as heartily as any one, admitting that he had been as neatly "sold" as a man well could be. He is not the only one who has been taught that the combatant who crosses swords with "Mr. Greatheart" may not find the conflict to his permanent advantage.

(To be continued.)

Letting in the Light.

WHAT is there more venomous than a heretic preacher or professor toward the editor who tells on him? Editors should be careful about "persecuting" these "liberals" by telling the world what they say. Only think, what would have been the rage of Bunyan if, instead of putting him in prison, the Church of England had published what he preached? What would have been Paul's righteous indignation at Philippi, if, instead of the scourging and the stocks, the owners of the demoniac girl had gone around telling the doctrines he preached? Would he have had grace enough to sing praises to God under such "persecution"? It is really touching to witness the suffering of these modern martyrs (?) under the horrible "persecutions" of the editors who inflict upon them the terrible torture of telling the world what they teach.—*The Western Recorder, Louisville, Kentucky, U.S.A.*

Mr. Spurgeon's Exposition of the Gospel according to Matthew.

CHAPTER I. 1—17.

[THE PEDIGREE OF THE KING.]

THE book of the generation of Jesus Christ, the son of David, the son of Abraham.

This verse gives us a clue to the special drift of Matthew's Gospel. He was moved of the Holy Spirit to write of our Lord Jesus Christ AS KING—"the son of David." He is to be spoken of as specially reigning over the true seed of Abraham; hence He is called "*the son of Abraham.*" Lord Jesus, make us each one to call Thee, "My God and King"! As we read this wonderful GOSPEL OF THE KINGDOM, may we be full of loyal obedience, and pay Thee humble homage! Thou art both a King and a king's Son.

The portion before us looks like a string of names, and we might fancy that it would yield us little spiritual food; but we may not think lightly of any line of the Inspired Volume. Here the Spirit sets before us the pedigree of Jesus, and sketches the family tree of "the King of the Jews." Marvellous condescension, that He should be a man, and have a genealogy, even HE who "was in the beginning with God", and "thought it not robbery to be equal with God"! Let us read each line of "*The book of the generation*" with adoring gratitude that we have a King who is one with us in our nature: "in ties of blood with sinners one."

2. *Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren;*

With Abraham was the covenant made, that in his seed should all the nations of the earth be blessed. The line ran not in Ishmael, the offspring of the flesh, but in Isaac, who was born after the promise; and by the divine purpose it flowed in elect Jacob, and not in the firstborn, Esau. Let us observe and admire the sovereignty of God. Our Lord sprang out of Judah, of which tribe nothing is said concerning the priesthood, that it might be clear that His priesthood is "not after the law of a carnal commandment, but after the power of an endless life." Yet comes He of Judah's royal tribe; for He is King.

3, 4. *And Judas begat Phares and Zara of Thamar; and Phares begat Esrom; and Esrom begat Aram; and Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon;*

Observe the dash of unclean blood which enters the stream through Judah's incest with Thamar. O Lord, Thou art the sinner's Friend!

5. *And Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse;*

We note that two women are mentioned in this fifth verse: a Canaanite and a Moabitess. Thus Gentile blood mingled with the Hebrew strain. Our King has come to break down the partition

wall. As Gentiles we rejoice in this. Jesus is heir of a line in which flows the blood of the harlot *Rahab*, and of the rustic *Ruth*; He is akin to the fallen and to the lowly, and He will show His love even to the poorest and most obscure. I, too, may have a part and lot in Him.

6—9. *And Jesse begat David the king; and David the king begat Solomon of her that had been the wife of Urias; and Solomon begat Roboam; and Roboam begat Abia; and Abia begat Asa; and Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias; and Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezekias;*

Well may our hearts melt at the memory of David and Bathsheba! The fruit of their unholy union died; but, after repentance, she who "*had been the wife of Urias*" became the wife of David, and the mother of Solomon. Signal was the grace of God in this case, that the line should be continued in this once guilty pair; but, oh, what kinship with fallen humanity does this indicate in our Lord! We will not pry into the mystery of the Incarnation, but we must wonder at the condescending grace which appointed our Lord such a pedigree.

10. *And Ezekias begat Manasses; and Manasses begat Amon; and Amon begat Josias;*

A line of kings of a mixed character; not one of them perfect, and some of them as bad as bad could be. Three are left out altogether: even sinners who were only fit to be forgotten were in the line of this succession; and this shows how little can be made of being born of the will of man, or of the will of the flesh. In this special line of descent, salvation was not of blood, nor of birth. Specially let us think of such an one as Manasses being among the ancestors of our Lord, as if to hint that, in the line which comes after Him, there would be some of the chief of sinners who would be miracles of mercy. Again we say, how near does Jesus come to our fallen race by this His genealogy!

11. *And Josias begat Jechonias and his brethren, about the time they were carried away to Babylon:*

Poor captives, and those who are bound with the fetters of sin, may see some like themselves in this famous ancestry. They are prisoners of hope, now that the Christ is born of a race which was once "*carried away to Babylon.*"

12—16. *And after they were brought to Babylon, Jechonias begat Salathiel; and Salathiel begat Zorobabel; and Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor; and Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud; and Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob; and Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.*

With one or two exceptions these are names of persons of little or no note. The later ones were persons altogether obscure and insignificant. Our Lord was "a root out of a dry ground"; a shoot from the withered stem of Jesse. He set small store by earthly greatness. He must needs be of human race; but He comes to a family which was of low estate, and there finds his reputed father, Joseph, a carpenter of Nazareth. He is the poor man's King. He will not

disdain any of us though our father's house be little in Israel. He will condescend to men of low estate.

Wonder surpassing all wonders; the Word, by whom all things were made, was Himself made flesh, and dwelt among us! He was born of a human mother, even of the lowly virgin, Mary. "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same." Our hearts would anoint with sweet perfume of love and praise the blessed head of Him "*who is called Christ,*" the Anointed One.

17. *So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations.*

The Holy Ghost led His servant Matthew to adopt a rough and simple method to help weak memories. Here are three fourteens. Let us learn from this to make ourselves familiar with our Lord's pedigree, and think much of His being born into our world. Specially let us see that He was literally of the house of David, and of the seed of Abraham; for many prophecies in the Old Testament pointed to this fact. He is truly the Messiah, the Prince, which was to come.

CHAPTER I. 18—25.

[THE BIRTH OF THE KING.]

18. *Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.*

A word or two sufficed to describe the birth of all the kings whose names we have read; but for our Lord Jesus Christ there is much to be said. The evangelist girds himself up for his solemn duty, and writes:—"Now the birth of Jesus Christ was on this wise." It is a deep, mysterious, and delicate subject, fitter for reverent faith than for speculative curiosity. The Holy Ghost wrought in the chosen virgin the body of our Lord. There was no other way of His being born; for had He been of a sinful father, how should He have possessed a sinless nature? He is born of a woman, that He might be human; but not by man, that He might not be sinful. See how the Holy Ghost co-operates in the work of our redemption by preparing the body of our Lord!

19. *Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily.*

Mary was espoused to him, and he was saddened and perplexed when he learned that she would become a mother before they had been actually married. Many would have thrust her away in indignation, and put her to an open shame; but Joseph was of royal mind as well as royal race. He would not expose what he thought to be the sin of his espoused wife: although he felt that she must be put away, he would do it quietly. When we have to do a severe thing, let us choose the tenderest manner. Maybe, we shall not have to do it at all.

20. *But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not*

to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.

He could not but feel very anxious, and no doubt he prayed about these things both day and night. God would not leave the honour of the chosen virgin-mother without protection. Soon Joseph had the best of guidance. From heaven he had the assurance that Mary had not sinned, but had been favoured of the Lord. Joseph is reminded of his royal rank, "*thou son of David*", and is bidden to cast away his fear. How he must have been comforted by the Lord's "*fear not*"! He was to take Mary under his tender care, and be a foster-father to the Son who would be born of her.

Mary must have been in great anxiety herself as to whether her story of angelic visitation would be believed; for it looked improbable enough. We doubt not that faith sustained her; but she needed much of it. Every great favour brings a great trial with it as its shadow, and becomes thus a new test of faith. The Lord very graciously removed all suspicion from Joseph's mind, and thus provided for the honour of the mother, and for the comfort of the Holy Child. If Jesus is born in our hearts, we shall have trouble; but the Lord will witness that Christ is ours, and He will surely bear us through.

21. *And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.*

The Lord of glory is born the Son of man, and is named by God's command, and by man's mouth, JESUS, the Saviour. He is what He is called. He saves us from the punishment and the guilt of sin, and then from the ill effect and evil power of sin. This He does for "*His people*", even for all who believe in Him. It is His nature to do this, as we see in the fact that His very name is Jesus—Saviour. We still call Him by that name, for He still saves us in these latter days. Let us go and tell out His name among men; for He will save others.

22, 23. *Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name EMMANUEL, which being interpreted is, God with us.*

Who would have thought that the prophecy contained in Isaiah vii. 14 could have referred to our Lord? One of these days we shall discover a great deal more in the Inspired Word than we can see to-day. Perhaps it is needful to our understanding a prophecy that we should see it actually fulfilled. What blind eyes we have!

It is pleasant to mark that, according to this verse, and the twenty-first, EMMANUEL and JESUS mean the same thing. "*God with us*" is our Saviour. He is with us as God on purpose to save us. The Incarnation of Jesus is our salvation.

To cheer Joseph, and decide his mind, Holy Scripture is brought to his remembrance; and truly, when we are in a dilemma, nothing gives us such confidence in going forward as the sacred oracles impressed upon the heart. How conversant was Joseph with the prophets to have their words before him in a dream! Lord, whether I read Thy Word when awake, or have it brought to my

memory in my sleep, it is always precious to me! But Thou, Lord Jesus, God with us, art dearer still; and the written Word is chiefly precious because it speaks of Thee, the incarnate Word!

24, 25. *Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife: and knew her not till she had brought forth her firstborn son: and he called his name JESUS.*

Joseph was not disobedient to the heavenly vision in any respect. He did not delay, but as soon as he rose he "*did as the angel of the Lord had bidden him.*" Without delay, demur, or reservation, he obeyed. What holy awe filled his heart as he welcomed the favoured virgin to his home, to be respectfully and affectionately screened from all evil! What must he have thought when he saw the Son of the Highest lying on the bosom of her whom he had espoused! He was happy to render any service to the new-born King. Since he accepted Mary as his espoused wife, her child was the heir of Joseph, and so of David; and thus was by right the King of the Jews. Our Lord Jesus had a birthright by His mother; but His right on the father's side was, by Joseph's act and deed, also put beyond dispute.

Let us leave this wonderful passage worshipping the Son of God, who condescended to be born the Son of man. Thus our God became our brother, bone of our bone, and flesh of our flesh. The nearer He comes to us, the more humbly let us adore Him. The more true the kinship of our King, the more enthusiastically let us crown him Lord of all!

(*To be continued.*)

Love's Paradox.

THEY say that love is blind, and cannot see
 Aught false or faulty in the object loved;
 And oh, my Love, Thy love to me,
 Hath thus its birthright ever proved!
 For lo! my many sins to Thee are hidden,
 And over them, at sight of Thee, unbidden
 Thy great Atonement rolls.
 Thus, too, Thou lovest myriad souls.
 O lovely Lord! O Lord most kind!
 I thank Thee that Thy love is blind.

They say love is far-seeing, and discerns
 Virtues in loved ones others seek in vain;
 And oh, my Love, Thy love thus earns
 Its title all my heart to gain.
 My good is but of Thine a faint reflection;
 My love, of Thine an answering affection;
 Yea, all I have is Thine.
 The grace Thou see'st is not mine.
 Thanks to Thee, Author of my being,
 Because Thy love is thus far-seeing.

W. Y. FULLERTON.

Moving on to Fez.

BY T. GILLARD CHURCHER, M.B., M.R.C.S., OF THE PASTORS' COLLEGE
MISSIONARY ASSOCIATION.

THREE months ago, in Tangier, I little thought that I should date my next letter to the readers of *The Sword and the Trowel* from what I hope is my home in Fez.

Just three months ago, God gave us a baby boy, which happy event seemed, *pro tem.*, to fix us in Tangier; but his stay was short; indeed, an angel's visit for within a month he had been taken home to heaven; and our emptied hands were nothing loth to find employment in the busy work of preparing to "fit", for our long-cherished desire to go into the regions beyond was about to be gratified. Right glad were we, when, after a week of packing, we saw a line of eight camels slowly sailing off from Hope House, carrying our heavy boxes; and still more delighted when, a day or two later, my wife and I, having bidden farewell to Tangier friends, climbed up on to our pack mules, and realized that we ourselves were really *en route* for Fez.

Four hours' quick travelling brought us to our first camping-ground, where we joined the Rhuffa, or caravan, with which we were to travel. Next morning, dressing, reading, breakfasting, and packing had to be over by about seven o'clock; and we plodded on, with half an hour's rest at noonday, till 4 p.m. Starting early the following morning, the afternoon found us trailing into El Kasar, a town of 30,000 people. Its name means "the Palace"; but it might not uncharitably be described as a town surrounded by rubbish-heaps, and intersected by open drains. We stayed in a "Fundack", a large "tumble-down" building, consisting of two stories of small windowless rooms ranged around a large open court, the latter crowded at night with animals and merchandise, and, generally, filthy beyond description.

Here I had a good opportunity of witnessing for Jesus to a company of about a dozen men. A warm discussion followed my remarks; and one used a favourite figure of theirs as he said, "The Christian's religion is like the Christian's clothes, narrow and cramped (*i.e.*, he must not sin); but Islam is wide, like an Eastern's robes (*i.e.*, he may sin as much as he likes if he witnesses to Mohammed, and keeps the fast of Ramadan)."

My host, seeing that two of the men were getting excited against me, closed the discussion by saying, "Stop! enough! Which way does every man's shadow turn? Is it not towards the East, *i.e.*, towards Mecca? That alone is sufficient proof of the truth of Islam."

On leaving El Kasar, we took the direct, or hilly road to Fez; but the weather, which had been lovely, now changed, and we experienced first showers, then a night of rain, and finally a downpour. We were devoutly thankful that the storm kept off until our tent was pitched; then it *did* rain, and we were glad to keep ourselves snug and dry, till, after seventeen hours, it stopped; and the next day (Sunday), the hot sun having come out, everything dried splendidly.

The Lord gave us favour with the villagers here; for, although at first the grown-up people were sulky and distant, and the children ran from us screaming with fear, yet they soon became friendly and interested. Besides doctoring many, my wife visited some in their houses, and we were both able to put the gospel before them verbally, and leave also the written Word; so that we realized that our detention through the rain was clearly of the Lord. One woman only, I think, went away sorrowful; and her case was peculiar. She said that her daughter was married, in the village, to a man who had been sick some time, and could not work; and it would be good for him and good for them to send him to God; so she

offered any price for some poison! Poor soul; she could not understand our refusal; she thought her argument so sweetly reasonable!

The next two days we had to ford two large rivers, the Newara and the Sebou. We were glad when we were over them; for the fords are deep, so that your mule wades up to his body, over stones "as smooth as soap", and through a swift river as wide as the Thames at London Bridge. However, the Lord graciously kept the feet of our beasts; and once safely across the Sebou, another day and a half's journey, and we were pressing on across a corner of the great plain of Fez, resting at mid-day by the river which, later on, gives its wonderful water supply to the city; and, tired but profoundly grateful, we entered the chief northern capital of Morocco, the present residence of the Sultan, and seat of Government, of which I hope to write (D.V.) in my next.

In concluding, may I remind my readers that Tangier and Fez are reckoned to be six days' journey apart; and that *there is not yet one witness for Christ in all that vast district, studded as it is with hundreds of villages?*

Notices of Books.

The Metropolitan Tabernacle Pulpit.
Volume XXXVIII. Passmore and Alabaster. Price seven shillings.

THIS volume will always be sacredly memorable to all Mr. Spurgeon's friends, for it contains the last two sermons revised by him before his translation, "Gratitude for Deliverance from the Grave" (No. 2,237), and "A Stanza of Deliverance" (No. 2,241), and also the four special sermons issued in connection with his home-going and funeral, "God's Will about the Future", "His own Funeral Sermon", "Members of Christ", and "Living, Loving, Lasting Union" (Nos. 2,242—5). This volume is also noteworthy from the fact that it contains the first regular issue of Mr. Spurgeon's expositions and sermons combined. Friends may be glad to know that complete sets of the sermons, or any single volume or sermon, can be obtained at any time of the publishers.

Will each person who reads this notice kindly DEVOTE ONE HALF HOUR every month in helping to increase the circulation of MR. SPURGEON'S SERMONS? In this short space of time, many additional readers might be easily obtained, and much good might result.

Peace! Perfect Peace! A Talk in a Sick Room in Mentone. By C. H. SPURGEON. Passmore & Alabaster. Price sixpence.

THIS choice gem has been reset in similar style to the one mentioned in

last month's Magazine, *Breaking the Long Silence*. Either of these would make a charming New Year's present. Costing no more than an illuminated card, these memorable addresses convey a wealth of spiritual instruction; and the chaste mode of their production fits them for a high and holy mission of useful service for the Saviour in whose name they were delivered. We have just been reminded that *Peace! Perfect Peace!* was spoken by Mr. Spurgeon without the least preparation or premeditation, for as soon as he had heard Bishop Bickersteth's beautiful hymn sung for the first time, he gave the address which is here reproduced.

Evangelistic Work in Principle and Practice. By ARTHUR T. PIERSON, D.D. Passmore and Alabaster.

WITH the touch of a master hand, Dr. Pierson, in this volume, sets forth the Evangelistic problem and the Evangelistic practice. Unlike some advocates of foreign mission-work, he has also an earnest eye for the need at home; and, in burning words, enforced by experience, and driven straight to the mark by adroit and copious illustration, he seeks to arouse the Church to a sense of its duty with reference to that need. This is not a new book; but it deserves to be far more widely known than it is, and we are right glad to see our publishers issue this revised and copyright edition, which will now take the

honourable place the former edition has occupied on our shelves for some years.

The first part of the treatise, devoted to the theory of Evangelistic work, is beyond praise. Condensed spiritual wisdom crowds the pages, and every point is brought to the touchstone of Scripture, with an occasional flashing light at some unexpected juncture. Nothing could well be better. If the second part, which deals with the methods of prominent Evangelists, from Whitefield to Moody, seems to suffer by comparison, we are not surprised, though these practical examples of the previous precepts are also valuable, and show considerable skill in analysis. An appreciative sketch of C. H. Spurgeon, written, as a foot-note reminds us, as far back as 1888, appears under the heading of "The Pastoral Evangelist", and the curious might be interested in seeing what the esteemed author said on this subject then, seeing that more recently he has been called upon to speak so often on the same congenial theme. *Evangelistic Work* is uniform with *The Heart of the Gospel*, and the principles here enunciated, are there put to the successful proof. Give your minister the two books as a New Year's present, and he will have cause to thank both you and us. They are 2s. 6d. each.

"*Can God?*" or, *The Glorious Possibilities of Faith*. By REV. CHARLES A. FOX. Partridge and Co.

OUR late beloved Editor always delighted to read the New Year's Addresses published by Mr. Fox, for he found them full of sermon seed. Many a discourse has he delivered upon the subjects suggested by these annual booklets. Had he been spared, he would have found the present issue quite equal to previous ones. Under one general title, Mr. Fox here dilates upon Faith in relation to Providence, Faith in relation to Purity of Heart, and Faith in relation to Power in Service. He has some specially timely words on "The Church of Popular Opinion", that is, Laodicea. We can truthfully repeat what Mr. Spurgeon wrote last year concerning Mr. Fox's

Address, "he gives for twopence more thought than we can find in many huge volumes."

Messrs. Partridge and Co. have also issued the following New Year Addresses:—*Fireproof*. By Rev. E. W. MOORE, M.A., and "*Know ye that Ramoth is ours?*" By SOPHIA M. NUGENT, one penny each; and *Challenged, Conquered, Crowned!* By LAURA A. BARTER, one halfpenny. They are all good.

Mr. John G. Wheeler, 88, Mildmay Park, sent us his calendars, cards, &c., too late for notice last month. His "*Art Ruby*" *Autograph Cards*, and the packets entitled *Songs of Joy*, "*Until the Daybreak*", and *Christmas Chimes*, are well worth sixpence for each set of six. "*His Presence*" and "*Waters of Quietness*" (1s. for 6), are chaste and tasteful; while *Streamlets* (4d.) and *Living Voices* (6d.) furnish good value for the money. The "*Art Ruby*" *Calendar* (4d.) and "*The Guiding Hand*" *Calendar* (6d.) are cheap rather than choice. The chief novelty is *The Holly Spray Calendar* (1s.) handsomely blocked in silver, with sliding date-card, and the text, "Athy days, so shall thy strength be."

Faithful Words for Old and Young. Vol. XXI. Holness.

THERE never was a greater need of *Faithful Words* than there is at the present time, so we are glad that this Magazine is still to be continued, though in a slightly different form. We wish every success to the new series now being issued.

Our Own Magazine. Vol. XIII. Children's Special Service Mission, 13A, Warwick Lane, E.C.

No wonder that this Magazine has a circulation of one hundred thousand. With such a host of boys and girls as we have in the United Kingdom, there is no reason why ten times as many should not call it "*Our Own Magazine*." It is as good as it can be, except that the paper ought to be rather thicker, so that the type and illustrations would not show through. The charm of this Magazine is, that it is full of gospel teaching put in the simplest and most attractive form.

The Children's Treasury of Pictures and Stories, 1893. Nelson and Sons.

FULL of pictures and stories for the young, this is a veritable *Children's Treasury*. Just a little dip into the parents' treasury will be needed, and then sparkling eyes and happy faces will testify to the children's joy in possessing such a treasure.

The Temperance Mirror. Vol. XII. 33, Paternoster Row.

THIS Magazine continues to improve. The illustrations are not yet all of them quite up to the mark; but the Temperance teaching is sound and good. We are sorry to see, on page 144, under the heading, "Mr. Spurgeon's Bitterest Grief", a statement for which there is not the slightest foundation.

Old Jonathan. Vol. XVII. W. H. and L. Collingridge.

THE cover of the Annual Volume of *Old Jonathan* is so gorgeous that it ought to ensure it a welcome even without a peep within its pages, and the picture of the rosy-cheeked young Jonathan or David, should tempt many to purchase him. The venerable Editor, Dr. Doudney, says that he has "sought to interest and edify his readers by gleanings from real life; he has not dealt in *theory*, but in *facts*." His Magazine is solidly interesting, and soundly evangelical. A pathetic interest attaches to the *fac-simile* of the last note to the Editor from our late beloved Editor, written on "the sixth of the month in which he was called to his eternal rest and abiding inheritance."

The Christian World Pulpit. Vol. XLI. James Clarke and Co.

THOUGH we have recently lost heavily in great preachers, this volume shows that a high level of sermon-production can still be maintained. The Editor draws from very diverse sources, and seems utterly indifferent about doctrine. He can do with anything, provided it be able, and is by a well-known man. Hence we have here sermons from such opposites as C. H. Spurgeon and Lyman Abbott, A. G. Brown and Stopford Brooke, Dr. Cuyler and Dr. Clifford, Charles

Garrett and John Hunter, Dr. Dykes and George Macdonald, Dr. Pierson and R. F. Horton. Those who like the mixture, get plenty for their money. Nearly two hundred sermons, chiefly by the best-known preachers of the day, in a neatly-bound volume, for 4s. 6d.

The Critical Review. Vol. II. Edinburgh: T. and T. Clark.

THE speculative in this work far exceeds the practical. The display of wisdom is dazzling; howbeit this is not a work that we can commend. We greatly demur to the modern censorship of the Word of God, which is the leading characteristic of these critical pages. Vain man would be wise, wise above what is written; so wise as to re-edit the whole Canon of Scripture, before the authority and solidarity of which Christ Himself bowed. We cannot follow in the adventurous path; we do not believe that the Bible is to be understood on the lines of evolution that the Higher Criticism has elected to take. The Word of God is not evolved by the creature; but is a revelation divinely imparted.

While constrained to write as above on *The Critical Review* as a whole, we confess to no small difficulty in rightly estimating a work so multifarious in its contents. What, for instance, Dr. Stalker has to say (p. 52) on "The Evidence of Christian Experience" is excellent; and there are other contributions of a kindred nature, such as Mr. Kilpatrick's criticism of Muirhead's *Elements of Ethics* (p. 308); but such articles as those are but thinly sprinkled in a desert of sterile criticism.

The Near and the Heavenly Horizons.

By the COUNTESS DE GASPARIN. Hodder and Stoughton.

ARTISTIC prose-poetry, for three-and-sixpence, in dainty binding—white, blue, and gold. The cover matches the contents, which will be best read in some idle quiet hour. But we are rather tantalized when we have to go through eight pages of description to get an equal number of pages of narrative, and we are puzzled to know where in Scripture it says that Christ only slept when He died.

The Divine Unity of Scripture. By the late ADOLPH SAPHIR, D.D. Hodder and Stoughton.

WE welcome with all our heart a work so voluminous, able, and sound, on so timely a subject. The late Dr. Saphir was a master in Israel, possessing the ripest scholarship, yet belonging to the meek of the earth. His spirit, however, like that of another Moses, could catch fire and burn with great intensity when the integrity of Holy Scripture was called in question, and attempts were made to break in pieces the written Word.

The work before us consists of lectures delivered in Kensington, at the close of 1889, and the beginning of 1890. In our judgment, the equal of these lectures, on their specific topic, is not to be found in literature. We can never forget the profound impression made upon us at the time of their delivery. Dr. Saphir rose to the occasion; and gave, as the event proved, his final testimony to the Church in these lectures. We are glad that his last word is made to live again in the printed page. May his noble vindication of the Everlasting Word abide as an immortal memorial of him!

Did Moses write the Pentateuch, after all? By F. E. SPENCER, M.A. Elliot Stock.

THE destructive criticism that has so vauntingly boasted itself of late regarding the Old Testament writings, here receives a severe examination, and is shown to be almost entirely gratuitous assumption.

With adequate scholarship, and a dexterity of logic somewhat unique, our author subjects the theories of Professor Driver, and his masters, Wellhausen and Kuenen, to keen investigation, and shows what a far-rago of inconsistent dogmatism they have formulated.

We could wish that any who have been unsettled by these modern theories would calmly weigh this powerful book, and see upon what flimsy bases the opposition to the Mosaic authorship of the Pentateuch rests. It is the best reply to the so-called "higher criticism" that has yet appeared, and should be upon the shelves

of every minister and student of theology.

Inspiration Defended and Modern Errors Exposed. A Reply to Dr. Clifford. By JOHN TUCKWELL. A. Holness.

WE are glad to endorse Mr. Urquhart's prefatory commendation of this admirable threepenny pamphlet: "Its great ability is unmarred by a single harsh word or captious argument. It breathes throughout the gentleness and faithfulness of our Divine Master." Towards the close, Mr. Tuckwell bears the following testimony concerning our late beloved Editor's action in the Down-grade controversy:—"To every observer who does not wilfully resist the conviction, it must be evident that the lamented Pastor of the Metropolitan Tabernacle, in the stand he took, was not misled by ignorant men who mistook a new terminology for a departure from the faith."

The Bible: Is it a Revelation from God? and is it Inspired of God? By the author of "The Irrationalism of Infidelity." Elliot Stock.

THE writer answers his two questions very emphatically in the affirmative by giving us ninety-one pages of solid argument in defence of the Inspiration of the Sacred Word. Written, in substance, originally to answer Professor Robertson Smith's article on "The Bible" in *The Encyclopædia Britannica*, the republication of this masterly little volume is most timely, as it refutes by anticipation the wild theories of Cheyne and Driver. It should be read far and wide.

Step by Step through the Bible. A Scripture History for Little Children. By EDITH RALPH. With a preface by CUNNINGHAM GEIKIE, D.D. Nisbet.

MISS EDITH RALPH has a happy knack of telling the stories of the Bible so as to bring them within the comprehension of little children without belittling the Holy Scriptures, or deviating from strict accuracy in reproducing their facts. This volume goes from the story of the Creation to the death of Joshua. We hope the sale of it will be such as to encourage

the writer in her purpose of going through the Bible in the same way.

Revelation by Character. By ROBERT TUCK, B.A. Elliot Stock.

A DEVOUT thinker here breathes forth his thoughts on the salient features of twenty-four Old Testament lives. He thinks that, apart from the messages God gave His servants, He taught lessons to their age and to ours by the characters of the men themselves. For the most part, the lessons are well drawn, and the lives faithfully and briefly outlined. Of the rest, we can scarcely complain, and yet we are not satisfied. The truth is there, but the emphasis is not always on the evangelical element. Thus, in "Righteous Abel", the accent is on the heart man should put into his religion. The need for the death of the animal is spoken of, but not as essential. More emphasis is given to Abel's heart than to the shedding of blood. Apart from this serious defect, the book is suggestive, and its lessons well worth laying to heart.

Moses, the Servant of God. By F. B. MEYER, B.A. *The Future Tenses of the Blessed Life.* Same Author. Morgan and Scott.

THOSE who are familiar with Mr. Meyer's writings, will find here exactly what they expect—soft, sweet, smooth-flowing sentences about the things surely believed among us. The biography sets forth the great law-giver of Sinai with considerable vividness, whilst the rugged force of his character is very gently toned down, and made attractive to minds and hearts polite. The smaller volume talks tenderly and in honeyed phrase about the promises to the child of God, and will greatly soothe those gentle spirits to whom Mr. Meyer is so dear a prophet and helper.

Sowing and Reaping. By CAPT. DAWSON. Shaw and Co.

LIKE all Capt. Dawson's books, gracious and suggestive. These notes on the kings of Israel and Judah are reprinted from *Word and Work*. The lessons, well worked out, will be useful to Bible-class teachers; and carefully read, they will be helpful to Bible students.

Up and Down the House. By ANNA WARNER. Nisbet.

QUAINT, homely, and sometimes caustic remarks on what a pattern wife should be, built upon King Lemuel's description of a perfect woman in Proverbs xxxi. Very good indeed, and well worth half-a-crown.

Our Lord's Signs in St. John's Gospel. By JOHN HUTCHISON, D.D. Edinburgh: T. and T. Clark.

THIS is a book born with a purpose, written with power, and to be read with profit. It is carefully conceived, and conscientiously executed. Of the thirty-eight miracles narrated in the fourfold Gospel, our author holds that the eight recorded by John were chosen thus as "signs." Thus, the turning water into wine was the inaugural sign of the transforming and ennobling influence of Christ's kingdom. Three pairs of miracles follow, the first depicting our Lord's glory in relation to the individual soul, the next in relation to His Church on earth, the last in relation to the world. The eighth, or post-resurrection sign, he holds to suggest the final fulfilment of the blessings of our Lord's kingdom. We may, or may not, be convinced by the author's arguments; but we learn much, by the way, from his treatment of the theme.

Famous British Explorers and Navigators. By RICHARD ROWE. C. H. Kelly.

A CAPITAL book for boys, full of life, and stir, and adventure; and, best of all, all true. The deeds of men who helped to make England the naval and colonizing power she is, are here plainly and pleasantly told. Will be a prime favourite in the long winter evenings, and will, doubtless, be read and re-read many times by the noisy boys, and their quiet sisters.

The Steady Aim. A book of Examples and Encouragements from Modern Biography. By W. H. DAVENPORT ADAMS. John Hogg.

A GOOD book, after the manner of Smiles' well-known *Self-Help*, for our big boys and young men. It contains a vast amount of useful information, and is well-written and stimulating.

A Jubilee Story for the Young. By
Rev. JAMES WELLS, M.A. Oliphant,
Anderson, and Ferrier.

THE story of the Disruption in the Church of Scotland on 18th May, 1843. Mr. Wells does well to tell the tale of the brave days of old; for in the times in which we live there is little enough of the noble spirit that was then manifested. This penny pamphlet should be circulated by hundreds of thousands.

Trophies from African Heathenism.
By ROBERT YOUNG. Hodder and
Stoughton.

A VETERAN hand has here collected signal cases of the gospel's transforming power in the South African Missions of the Free Church of Scotland. All the churches can heartily rejoice in these records of what God has wrought. They tell of veritable brands plucked out of the fire. A dozen earnest pages at the close add emphatic protest against that enemy of Christian enterprise, the liquor traffic. An admirable map enhances the value of the volume.

The Story of Muttulakshmi. By
W. H. J. PICKEN. C. H. Kelly.

IN eight brief chapters, the author pleads the cause of India's women. The heroine of the book is a convert, whose fidelity and devotion are happy, cheering fruit of Zenana work by our Wesleyan friends at Bangalore. God grant them many more such converts as Muttulakshmi!

Premi. The Story of a Hindu Girl.
By MISS FALLON, Zenana Mission-
ary at Faizabad. Nisbet.

THIS bright story is well told, and is well worth telling. The introduction by Sir Monier Williams adds great value to the excellent little book.

The Land of the Ganges; or Sketches of Northern India. By Rev. JABEZ MARRAT. C. H. Kelly.

WHOEVER reads and masters this little book, will have a correct idea of the past history, and present condition of India, especially its deep spiritual needs. The very thing to interest our young folk, and to inspire in them sympathy with foreign missions. The

style is clear and attractive, whilst the matter is solid and reliable.

The Bible in Spain. By GEORGE BORROW. Nelson and Sons.

NOT many narratives of travel and adventure will bear reprinting fifty years after their first appearance; but Borrow's *Bible in Spain* has the weight of a classic and the charm of a romance, and well deserves the artistic setting in which Messrs. Nelson now offer it to the public. This is a fine book, whether we have regard to the quality of its matter, its type, or its illustration; and will make an admirable present. Much has been done for Spain since Mr. Borrow distributed Bibles there, but with comparatively scanty result. During the short Republic which followed the Carlist wars, things were hopeful, as full liberty was allowed; but on the re-establishment of the present form of government, the old restrictions were imposed, and have hindered the work of God ever since. The labours of our own brethren, Blamire and Wigstone, are known to our readers; and many other noble Christian efforts are being made to evangelize the country. Perhaps the religious and educational enterprises at the copper mines of Rio Tinto are as remarkable as any, the result having been so beneficial, even from a worldly point of view, that the trading company themselves, we believe, now bear the expenses of the work. Oh, to see more of the Bible in Spain!

The Life and Light of Men. The Book of Psalms. By F. B. MEYER, B.A. Morgan and Scott.

MR. MEYER seems at his best in these expositions of the first twelve chapters of John. The discourses abound in fresh and well-expressed thought, and have a rare charm of devoutness. We hope he will give us another volume on the remaining chapters of the fourth Gospel.

The notes on the Psalms are good enough, as far as they go; but they are far too slender to be of any appreciable service. What could any man give us on the whole Psalter in seventy-one demy octavo pages?

Donald Fraser, D.D. Autobiography and Sermons. Preface by J. OSWALD DYKES, D.D. Nisbet.

IN a few short chapters, Dr. Fraser tells, with much restraint, the story of his life in Canada, Scotland, and London; and his widow adds a closing chapter to complete the narrative. There is not quite enough geniality in the book for our taste; but its very stateliness is all the more like the man, who was truly a divine, and whose memory will long be fragrant. A striking fact is, that no fewer than seven ships and steamboats, in which Dr. Fraser had crossed the Atlantic, were lost on the very next voyage. The sermons are Scriptural, sparkling, and suggestive; but lacking in illustration. The price, three and sixpence, is as modest as the memoir.

The Short Story of a Long Life. Memorials of FREDERICK TRESTRAIL, D.D. Edited by his Widow. Alexander and Shephard.

THOUGH it is the same price, this is a very different autobiography from the one we have just reviewed; *that* was severely reticent, *this* is full of the milk of human kindness, and crammed with interesting reminiscences of ministers, M.P.'s, and Cornish, Irish, and Scotch characters. Whatever the book lacks, it is not devoid of interest; here is humour, there is pathos, and wit is sandwiched between. Laughter and tears have chased each other as we have read; and the volume closes having given a fine impression of the worthy and honoured man whose name it bears, and who will perhaps be best remembered as aforetime Secretary of the Baptist Missionary Society. But why does the Editor speak of Dr. Trestrail having passed the critical age of the grand climacteric?

Doubly Royal, Memorials of the Princess Alice. Prince Edward, a Memory. By CHARLES BULLOCK, B.D. "Home Words" publishing office.

EVEN those who read the excellent life of Princess Alice, published after her death, will appreciate this well-written and well got-up little volume. Those who have not read that should certainly read this.

We scarcely recognize Prince Albert Victor, Duke of Clarence, by the title Prince Edward; but this was the name used in the family, and by his tutors. In a book intended for the public, the name or title that would strike the popular mind, and be understood at once, should be used. Mr. Bullock plays the part more of a compiler than of a biographer, yet he has given us a charming book on a subject worthy of his fascinating pen.

John Nelson, Mason and Missionary. By ANNIE E. KEELING. C. H. Kelly.

HE who is ignorant of John Nelson knows little of early Methodism. That part of the West Riding of Yorkshire important to business men for its cloth and blankets, and familiar to literary people as the Brontë country, was the principal scene of John Nelson's heroic labours and triumphs, though he was also known in London and elsewhere. Birstall is famous as his birthplace, and contains some mementos of its greatest son. The picture of his little study in Birstall chapel-yard is borrowed from this eighteen-penny volume which, in a picturesque style, narrates the story of a life, the memory of which should be kept ever green.



Primitive Religions. By G. T. BETTANY, M.A. Ward, Lock, and Co.

THE author says that he here "presents a general view of the lowest forms of religion, and the utmost they have been able to achieve for humanity." There is nothing in this volume to support the idea that man, without the gospel and without the Bible, is a noble creature, nearly, if not quite, equal to an average Christian. On the contrary, this book shows that, in his natural state, man is degraded, cruel, and abominable.

A Scamper Through the States: being an Illustrated Guide to the World's Fair of 1893. Office of "Polytechnic Magazine", 14, Langham Place, W. THOSE of our readers who are thinking of visiting the World's Fair, would do well to invest a shilling in this illustrated guide issued in connection with the Polytechnic trips.

The Celestial Symphony; or, Music in the Sky. By AUGUSTUS R. SCHUTZ. Simpkin, Marshall, and Co.

A WONDERFUL shilling's-worth of popular information about the sun, moon, and stars. While studying the glories of the sky, the author remembered the words of the Psalmist: "Praise ye Him, sun and moon: praise Him, all ye stars of light;" and he determined to try to show that "a most beautiful hymn of praise sounds out from these celestial orbs." Those who master the contents of this little work will know more about the stars than is generally known, and they will probably want to know still more. A little more care ought to have been taken in correcting errors in spelling, and we do not understand the author's reference to other "universes" beside our own.

Beside the Waters of Comfort. Thoughts from Many Minds. Compiled by AGNES GIBERNE. Seeley and Co. QUOTATIONS on the subject of suffering, sorrow, loneliness, the sympathy of Christ, death, resurrection, &c., drawn from many sources, but largely from High Church writers; consequently streaked with High Church teaching. The judicious reader will find in the book many helpful and suggestive thoughts well expressed.

Fanny Wilson. A Tale for Girls. By FRIBA. C. H. Kelly.

A PRETTY, and probable story, recounting how the love of Christ enables its possessor to conquer self, and disarm enmity in others. Just the book to give to those who hover between girlhood and womanhood.

Five Brave Hearts. By EDITH E. RHODES. C. H. Kelly.

BRISK and breezy as an April day with the fresh touch of Spring. Excitement and interest on every page; some clever character-sketching, and a lofty purpose pervading the whole story. For the youth of either sex an attractive and helpful book. Try Tom or Mary with it, and see if they do not confirm our estimate of it!

The Way She Trod. A Study. By HARRIET E. COLVILLE. Nisbet.

"THE way she trod" was a very crooked, thorny path; but the end of it was all right. The attempt to explain away the Baptismal Regeneration so plainly taught in the Book of Common Prayer, makes the reviewer exclaim, in the words of one of the characters introduced in this story, "With these views, I wonder that you hold infant baptism at all." Our wonder is, that any intelligent student of the Word of God can hold that infant baptism is taught anywhere in the Scriptures.

Gilbert's First Voyage, and other stories. John Hogg.

CAPITAL stories for children. They may with confidence be placed in the hands of boys or girls, and are sure to be read with profit. The binding is beautiful and attractive, and the illustrations very good.

Out and About. A Boy's Adventures. By J. FRISTWELL. John Hogg.

NOT one of the newest of boys' books, but one of the best. Thrilling narrative, and wholesome lessons, are happily blended. If the teaching is physis, the pill is sugared with a very thick coating of adventure. The illustrations are by George Cruikshank; but we think they have done service often before, and ought to be pensioned off.

Notes.

THE SWORD AND THE TROWEL.—As many readers of the present number of the Magazine probably did not see Mrs. Spurgeon's Personal Note in our last issue, we thought it would be well to reprint it here at the beginning of our twenty-ninth volume. Mrs. Spurgeon wrote:—

"All readers of *The Sword and the Trowel*, who think, with me, that the late beloved Editor's own Magazine should prosper for his dear sake, and flourish in tender memory of his lovely life, can easily fulfil their own desire by the simple means of introducing it to their friends, and inducing some to become subscribers for the coming year. What a difference this would at once make in its circulation!

"The present Editor has stores of good things from the beloved one's pen to lay before us, and loving pains are taken to carry on the Magazine in the way he would approve and commend. All the institutions he founded and loved are represented in these pages, so that their progress and prosperity can be watched, and aided, and rejoiced over by all who are interested therein. *Personally*, I shall be gladdened and encouraged by knowing that a hearty, sympathetic welcome is accorded to these pages."

All communications for the Editor should be addressed to "Westwood," Baulah Hill, Upper Norwood; books for review may be sent direct to "Westwood," or to Messrs. Passmore & Alabaster, Paternoster Buildings, London.

We regret that one of our reviewers made a slight mistake in our November issue, by putting the name of MARGARET HAYCRAFT as the authoress of *Bible Footsteps in Daily Life* (Partridge). It should have been MARGARET NEWMAN.

Will all donors kindly notice that our lists of contributions were closed on December 7th, instead of the 14th, as it was necessary to complete the Magazine a week earlier than usual? Next month we shall return to the usual day of closing the lists.

PASTOR CHARLES SPURGEON sailed for Melbourne on November 25, by the new P. & O. steamer *Australia*, which reached Gibraltar on the 29th ult., and left Brindisi on December 5. Up to that time he had not derived any benefit from the voyage; we trust that warmer weather, with the Lord's blessing, will bring him complete restoration to health and strength.

MR. THOMAS SPURGEON, sending from Cape Town his article on "Snails", published in this month's Magazine, wrote:—"We have got along famously so far. We suffered from intense heat for some ten days; but it is now delightfully cool and bracing. A head wind and sea have put us a little behind, but the passage has been remarkable for fineness." The *Kaikoura*

reached Hobart on the 24th ult., and Wellington on the 29th.

We are sure that our readers will unite their prayers with ours for the two brothers, and all their loved ones, and the work that the Lord has for them yet to do at the Antipodes or in Old England.

IN MEMORIAM.—One by one, "the fathers" are falling asleep; and heaven becomes the richer and earth the poorer as they exchange service here for service there. The Tabernacle Church has lost a near neighbour in the person of *Pastor G. W. McCree*, whose long illness terminated on November 26. He will be long remembered as the "Bishop of St. Giles's", although he was pastor of the Borough Road Church for eighteen years; but many in all parts of the country knew and loved him as a preacher, lecturer, and author, whose labours in the cause of the gospel, temperance, and philanthropy will not soon be forgotten. *Pastor Charles Graham*, of Avenue Road Church, Hammersmith, was called home on December 1, at the ripe age of 75, five years older than Mr. McCree. He was one of the thirty ministers who signed the manifesto issued about eighteen months ago, and erroneously called, "Mr. Spurgeon's Confession of Faith." Three of the thirty are now with the Lord:—C. H. Spurgeon, W. Jackson, and Charles Graham. May the Divine Comforter graciously sustain the bereaved churches and families!

COLLEGE.—Mr. E. Milnes has completed his course, and settled at Dudley; Mr. D. H. Moore, at Queen's Road, Barking; and Mr. P. J. Smart, at High Barnet.

The following brethren have removed:—Mr. W. Higgins, from Melbourne, to Haddenham, Cambridgeshire; Mr. W. Sullivan, from Brixton, to Budleigh Salterton, Devonshire; Mr. H. Thomas, from Thornton Heath, to Kingsgate Street, Holborn; Mr. W. Usher, M.D., from Belfast, to Orpington, Kent; Mr. I. Watson, from Driffield, to Radcliffe, Lancashire; and Mr. R. J. Williamson, from Studley, to Teddington.

Yet another of our College brethren has been called home. On October 21, *Pastor J. F. Avery*, of the Mariner's Temple, New York, fell asleep in Jesus, after five years' heroic labours in the lowest part of the great city across the Atlantic. After leaving the College, our brother served the Lord in Kent and Devonshire, and then for fourteen years was pastor at the Tabernacle, Halifax, Nova Scotia, where to this day the fruits of his successful labours are to be seen. Brother Blewett, who sends these particulars, adds, with reference to his New York work:—"He lived on the spot, and for five years worked unsparingly without a rest. He fell at his post with the devotion of a true evangelist, and possessed of the

spirit of a martyr." Brother McKinney also writes:—"Last Monday, the New York Ministers' Meeting devoted the whole time to his memory. It is not very long since I was with him in the same place drawing up resolutions on Mr. Spurgeon's death. So they go, one by one. He was a good brother; laboured much, suffered much, and now he rests. The shadows are growing longer and darker since the President's departure."

The annual meeting of the Pastors' College was held on *Thursday, November 24*. A large number of friends assembled for tea in the school-room, and a still larger company gathered in the Tabernacle afterwards. The President, Pastor J. A. Spurgeon, presided, and after the opening hymn, and prayer by Deacon F. Thompson, spoke upon the work of the College during the past year. He specially thanked the congregation for the generous contributions to the weekly offering, which had reached a higher total than at the same period in any previous year. The general receipts had also been unusually large. After explaining at length the methods adopted both for the selection of the students and training them after they entered the institution, the President read the list of those who had accepted pastorates or gone abroad since November, 1891. Principal Gracey gave an admirable statement of the results of the work of the College: Messrs. Howard and Spendelow, two of the students, addressed the meeting; and then Dr. Pierson delivered his lecture on "The Bible: God's Rock of Ages." This has been published, price twopenny, by Messrs. Passmore & Alabaster; and we advise all our readers to buy it and study it for themselves, and also present it to any friends who are perplexed about the verbal inspiration of the Sacred Scriptures.

EVANGELISTS.—Pastor E. E. Walter writes:—"Messrs. Fullerton and Smith have held a very successful mission in the Kensington Baptist Church, Liverpool. The meetings began on October 1st, and were continued for twelve days; and from the beginning the services were full of interest and ever-growing power. Large congregations gathered night after night, in the most trying weather; and on the Sabbaths, the building, seating from 900 to 1,000 people, was crowded in every part. Mr. Fullerton's preaching was full of force and unction, and Mr. Smith's singing charmed everybody."

"The afternoon Bible-readings were well attended and most instructive."

"The Song Services, on the Saturday evenings, were also greatly appreciated; and, I believe, the means of much blessing."

"The Sunday afternoon meetings, the one for men only, conducted by Mr. Fullerton, and the other, for women only, conducted by Mrs. Fullerton and Mrs. Smith, were most solemn and impressive. So far as we can judge, from seventy to eighty persons, many of them from the Sunday-

school, have been led to accept the Lord Jesus. The visit of our brethren has greatly endeared them to us all, and we shall not soon forget them or their work."

Rev. E. R. Barrett, B.A., Pastor of the Norwood Congregational Church, Liverpool, reports that a very successful mission was conducted by Messrs. Fullerton and Smith, from October 15th to 26th. He says:—"This being the second time these evangelists have conducted a mission in this church, their visit was anticipated with great interest. In spite of unfavourable weather, large congregations assembled night after night; and on the two Sunday evenings, the church was so crowded that many could not find standing room, the aisles, vestry, and the platform and its approaches being occupied by a most attentive and interested throng. Large numbers were induced to enter the enquiry-room, and at the close of the mission, more than seventy persons professed to have received spiritual good. One valuable feature of this mission was the large number of persons attracted who are not in the habit of attending any place of worship, a considerable proportion of the congregation each night consisting of such outsiders. As an evidence of the abiding character of the work carried on by these beloved and honoured brethren, it may be mentioned that one direct result of their visit, twelve months ago, was the formation of a Men's Meeting, on Sunday afternoon, which has been carried on ever since; and now numbers an average attendance of over 500. By none were the services of these brethren more warmly welcomed or more highly appreciated than by the members of this meeting. We expect to gather fruit from these services all through the coming months, and give God the praise for much blessing already received through the evangelists' valued and most efficient labours."

Pastor J. H. Atkinson, of Richmond Baptist Church, Liverpool, writes:—"They came to us from Norwood Congregational Church. The Lord came with them. He has been working with them from the first, confirming the Word by notable signs. . . . We prepared the way for these friends by earnest prayer and effort; we expected the Lord to work graciously by them, but He has done exceeding abundantly above all we asked or expected. Every night, souls have been brought to a saving knowledge of Christ. The closing night of the mission is one that can never be forgotten by those who were present. . . . More than 140 have professed to find Christ during the mission."

During the past month our brethren have concluded their three months' campaign in Liverpool, which has been the means of great blessing in each chapel visited.

Pastor D. C. Chapman, of Yalding, writes:—"On Sunday night I had the joy of baptizing two believers, the firstfruits of my ministry here. This is the first

baptism witnessed in the neighbourhood of Yalding for over *one hundred years*. This is a historical fact worth noting in *The Sword and the Trowel*. It was a solemn time, and made much impression; I have reason to believe there is a great blessing in store. . . . Our dear brother Burnham has been with me a fortnight. We have had seasons of much refreshing, and the converting power of the Holy Spirit has been greatly manifest. At the close of one of the services, my eldest girl (twelve years only) found the Lord. She is one who has never forgotten the kind letter sent her by the late beloved President. His prayers for my children are being answered."

From Appleby Magna we have the following report of *Mr. Burnham's* services:—"His visit has been blessed to the quickening of those of us who belong to Christ, and to the bringing in of others who had not found the Saviour. We were very sorry to have the mission over so soon. The meetings were fairly well attended, and Mr. Burnham spoke night after night with much earnestness and power. It was his first visit, but we are all earnestly hoping that it will not be his last."

The following letter to the Editor, from Mr. Burnham, will give a good idea of how evangelistic work in the villages of our land is being blessed:—

"My heart is filled with thankfulness, and I hardly know where to begin the tale of mercy. We have had a time of wondrous blessing in Worcestershire. I went, on November 12, to Dunnington. I found myself amid signs of promise at the outset, which led us to expect great things; nor have we been disappointed. Though a scattered village, and the evenings dark, crowds thronged the place evening after evening, and we saw some 14 enquirers. Moving on to Atch Lench (a still smaller village), we found the tidings of Dunnington blessing had prepared the way for us there: and at our largest meeting (110 present), we had no less than 22 enquirers. I returned on the 25th, but could not be persuaded to leave the work at such an interesting stage, so I came on the 29th to Harrington (lying between Atch Lench and Dunnington), and here we have witnessed gracious signs of blessing, some 14 more enquirers. You know I do not attach much value to figures; but these give us an approximate idea of the character and influence of the work. This evening (Saturday) we have a meeting for praise and testimony at Dunnington (for the three places), and look for a time of special joy."

Last month Mr. Burnham was engaged at Southwell (Nottinghamshire), and Polesworth (Staffordshire). This month he is to be at Hooe, Saltash, and Ford (Plymouth).

We have received a long report of *Mr. Harmer's* mission, with Miss Clarkson, at Alfreton, but we can only spare space for the following extracts:—"The whole of

the services were marked by earnestness, prayerfulness, faithful teaching, and a firm determination on the part of the missionary to keep down undue excitement, while seeking to kindle a fire of Christian enthusiasm and zeal amongst the Christian workers, and to arouse sinners to a sense of their condition. Addresses were given each evening that carried the soundest teaching to the minds of the people, so clear and so illustrative that even the little children remember with delight what they heard, and show that they understood the lessons that were conveyed. . . . It was through hearing of the blessing to a neighbouring church by Mr. Harmer's services that we were led to adopt the same means, and we write these few words, that seem so poor to express the great good that has come to us, trusting that if any church feels its need of a new awakening, such as we have had, that it will not delay endeavouring to secure it by the same means."

Mr. A. C. Devine, of Bristol, writes:—"Mr. Harmer's mission at Stokes Croft Chapel closed on Lord's-day evening, October 16, after a fortnight's services, during which time the interest was well sustained, Christians were cheered, and a considerable number of the unsaved professed faith in our Lord Jesus as their Saviour. Mr. Harmer's lecture upon C. H. SPURGEON brought together a large crowd of attentive listeners, who were delighted with the simple story, admirably told, by one who knew and loved the great preacher. On each Lord's-day evening, the capacious building was crowded to its utmost capacity, many being unable to gain admission. The closing service was a season to be remembered, the power of the Lord was present to heal. Mr. Harmer's clear preaching, sound doctrine, intense earnestness, and personal humility, quite won the hearts of the workers, who expressed universal regret at parting from him."

During November and December Mr. Harmer has been at Melbourne, Derbyshire; Wickhambrook, Suffolk; and Burslem, Staffordshire.

Pastors J. W. Scamell (Congregational) and C. H. Lightfoot (Primitive Methodist) send the following joint report:—"Mr. Harmer has just closed a ten days' mission in one of the remotest villages of Suffolk. Wickhambrook, a place eight miles distant from the railway, has been the scene of his labours, and the Congregational Church has abundant reason to bless God for the work done. In Mr. Harmer's own words, it is 'the toughest place' he has ever been to, and sinners seem able to resist a wonderful amount of preaching and pleading. But the breaking down came; and from the middle of the week to the end of the mission nearly sixty professed conversion, and more have come in since. Mr. Harmer's work at Wickhambrook closed on Sunday night, November 20; but on the Monday he conducted a service at the Primitive

Methodist Chapel, Ousden, and on the Tuesday evening he preached at Lidgate Congregational Chapel. At both places his efforts were blessed to the conversion of souls. The memory of his visit will long continue throughout the district, and we hope he will one day come amongst us again."

ORPHANAGE.—The present Magazine is issued too soon for us to give an account of the Christmas festivities, but we shall (D.V.) have a report of them in our next number, when we shall publish a list of the contributions in coin and kind that we feel sure the friends of the orphans will send at the festive season.

The next *Collectors' meeting* is to be held on *Friday, February 24*. Full particulars will be duly announced. Collecting-boxes and books can be obtained of the Secretary, Stockwell Orphanage, Clapham Road, London.

COLPORTAGE.—This month, the colporteurs tell their own tales of work and success, in extracts from their letters given below, and the Committee trust that the needed help will be sent to continue their labours. Reference to the list of contributions to the General Fund this month points to the need for prompt help, which will be thankfully received and acknowledged by the secretary, W. Corden Jones, Pastors' College, Temple Street, Southwark.

A. G. writes:—"There is quite a wave of blessing going over part of my district. Many of the young are giving their hearts to the Lord. The young people's prayer-meetings are well attended, and the spirit of prayer is poured out. In a cottage meeting, that I have worked in connection with ever since I have been on the district two of the young people have come out on the Lord's side."

J. K. says:—"A tradesman in a small village, where I conducted open-air services in a meadow, said to me, 'I suppose you did not see much result from the services you rendered, did you?' I said I had not heard of any. 'No,' he said, 'but I have. Do you know Mr. —?' I replied, 'Yes.' 'Well,' he said, 'that was the time he got impressed and saved.' . . . I have been in a village to-day, where a number of aged people got around me, and asked me to have a little service with them. I was delighted to do so. The spiritual hunger of these people was very great. . . . How glad I am to be made useful in some way! To God be all the glory!"

B. M. reports:—"Not long since, in the village of —, I was cheered by calling upon Mrs. —, who said that my visit to her previously had been very much blessed to her at a time when she had lost all hope in Christ. One text, which I had quoted and explained, was applied by the Spirit to her heart, and it had been uppermost in her mind ever since."

TABERNAACLE SUNDAY-SCHOOL MISSIONARY FUND.—The quarterly meeting was held on *Tuesday, November 15*, in the College lecture-hall. After prayer by Mr. Wigney, Mr. G. H. Judd (secretary) reported that £58 had been given to various missions from the past quarter's contributions.

Mr. Thomas H. Olney (treasurer), who presided, said that he had been connected with the school for the past forty years; and he remembered it had always contributed to missions, but had received back in joy of heart and blessings in consequence much more than it gave. The same glad message of God's love was as good for the heathen as for ourselves.

Mrs. E. Pearse, from Chen-ku, Shen-si, China, said it was seventeen years ago that month since she said farewell in the Tabernacle, together with Mr. Easton, who has been helped all that time from this fund. They valued intensely, out in China, the prayers and sympathy of the friends at the Tabernacle. Ten years ago Mr. Pearse and herself went to relieve Mr. Easton, who was unwell; when he returned, they could not stay longer in that city, not because they were not wanted, but because thousands of cities and villages in China were without a witness for Christ. Mrs. Pearse related several interesting instances of the changed lives of converts.

The Rev. G. H. Rouse, M.A., LL.B. (Baptist Missionary Society), spoke first of the size of India, and then showed pictures of some popular idols, and gave illustrations of native Christian singing, &c. One illustration that he gave of a native Christian's way of illustrating the gospel is worth repeating:—"A man, with a bundle tied on his back, was crossing, in a ferry boat, a river infested with alligators, and being near the edge fell into the water. A crocodile at once seized him by the bundle, and dragged him under water. Soon after, the man swam ashore. He said, 'The crocodile had only my bundle in its mouth, and I was able to let loose the strings, and get away.' Satan is the crocodile, and will drag you down by your bundle of sin; if you keep your sins, you will perish; but if you let them go, you will be saved."

Mrs. Hudson Broomhall, from T'ai-yuen, Shan-si, China, said the province of Shan-si is as large as England, and has a population of about ten millions, who are dying without the knowledge of God. She appealed to her hearers to take or send the gospel to them.

Baptisms at Metropolitan Tabernacle.—November 28th, 17; December 1st, 12.

PERSONAL NOTES BY MRS. C. H. SPURGEON.—None of the readers of *The Sword* and *the Trowel* will forget the first solemn anniversary of the dear Pastor's entrance into heaven, *January 31*. There, time is no longer, an eternity of bliss has commenced; but we, who still linger in the lowlands of this sad world, must measure by days and

years; and we shall soon be able to say, "*He has been twelve months with God.*"

I used to be glad, during the cold, foggy winter-time, that my husband was enjoying the warmth and sunshine of Mentone; I try now to rejoice that the sufferings and sorrows of earth are exchanged for the inconceivable bliss of the Paradise of God. But, *then*, I was always thinking of his return, preparing for it, anticipating it; now, I know *he is not coming back*, and,—

Oh! the difference to me!

His good friend, Mr. James Alabaster, who several times went with him to the sunny South, has lately passed away; and when dying, said, "I am going to join Mr. Spurgeon." Yes, for both, the long journey is taken, and the "land of pure delight" is reached, and they have entered into the joy of their Lord.

When, on the night of the 31st, you think, with tender yearning love, of your now glorified Pastor, comfort your hearts with the blessed assurance of his present perfect happiness and satisfaction; and look forward to the glorious hope of joining him in that happy land, where *together* we shall sing, "Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion for ever and ever." It would be seemly also if, on the first anniversary of that long-to-be-remembered night, special prayer should be presented for the Church, for yourselves, and for me, that the promise which has often comforted my sorrowing heart may be fulfilled in the experience of every one of us,—
"Behold I die, but God shall be with you."

Friends continue to ask, "When are we likely to get the monumental biography of Mr. Spurgeon?" To that question, the only answer that I can at present give is, that I cannot tell. I am waiting for a clear indication of the will of the Lord as to the person or persons whom He has qualified

for the important work of writing a worthy "life" of His dear servant. Meanwhile, it ought to be known that no one has had access to the great wealth of material gathered by my beloved for his autobiography; and without that material no standard work upon his life and labours can be produced. Friends who wish for an accurate outline of the principal events in his wonderful life will find it in Mr. Shindler's work, *From the Usher's Desk to the Tabernacle Pulpit* (Passmore and Alabaster); while those who desire a choice and loving tribute to his memory had better buy Mr. Douglas's book, *The Prince of Preachers* (Morgan & Scott).

It came into my mind, some long time ago, to employ a part of the quiet Sabbath hours I spend at home, in selecting and transcribing short passages from "Rutherford's Letters." I knew my beloved husband set great store by the books; and I thought to surprise and delight him by gathering out some of the choicer portions, and setting them in easily readable order for the benefit of those who did not possess the volumes. I think the work fulfilled my desire, for he looked over the extracts with interest, and said he should like to have them in the Magazine. I suppose an opportunity for insertion did not soon occur (he was always overwhelmed with "copy"), and then his health failed, and the matter was forgotten.

When I returned from Mentone, the manuscript was found in the table drawer of his private study; and after some consideration, I decided to let the selections appear, as he intended they should do, every month, for the space of a year.

May the Lord Jesus, whose person and love were so real and precious to both *Samuel Rutherford* and *Charles Haddon Spurgeon*, open our understanding, and make our hearts burn within us as we see "His love and loveliness" so tenderly set forth in these extracts!

Pastors' College, Metropolitan Tabernacle.

Statement of Receipts from November 15th to December 7th, 1892.

	£	s.	d.		£	s.	d.
W. A. B.	0	10	0	In memory of C. H. S., from a sermon-reader	0	5	0
Mr. A. H. West	0	10	0	Weekly Offerings at Met. Tab. —			
Mr. R. J. Beecliff	0	2	6	Nov. 20 ...	14	0	6
Mr. W. Hawkins	5	0	0	" 27 ...	40	14	6
Per Mrs. James Withers;—				Dec. 4 ...	34	13	9
Messrs. Heelas and Co. ...	1	1	0				
Mr. F. Davies ...	0	10	0		89	8	9
Miss E. A. Kirtley...	2	0	0		£99	7	3

Pastors' College Missionary Association.

Statement of Receipts from November 15th to December 7th, 1892.

	£	s.	d.		£	s.	d.
W. J. S.	0	4	0	Anonymous	5	0	0
Mrs. Smith (Spanish Mission) ...	0	5	0	"Go ye" ...	3	0	0
B. E. H.	5	0	0				
Mrs. Devenish ...	0	5	0		£13	14	0

Spurgeons' Orphan Home, Stockwell Orphanage.

Statement of Receipts from November 15th to December 7th, 1892.

	£	s.	d.		£	s.	d.
Executors of the late Mrs. Janet L. Mowat	22	10	0	Mrs. James McFarlane	1	0	0
Mr. J. Hart	1	10	0	A subscriber, Hanley	1	0	0
Mr. Oliver Hart	0	10	0	Mr. Thomas Lawrence	0	2	6
Mr. John Lewis	0	2	6	Mrs. J. G. Blake	0	10	0
Mr. John Short, Junr.	2	0	0	For Christ's sake	0	2	6
Mrs. George Cowan	1	1	0	Mr. E. Cartwright	0	10	0
Mr. H. Higbed	0	3	0	Mr. W. Turnbull	8	0	0
Mr. J. Badley	0	2	0	Mr. James Wilson	0	10	0
Stamps from Gloucester	0	1	0	Part collection at Zion Chapel, New Cross Road, at a Lecture on C. H. Spurgeon, by Mr. W. J. Styles ...	2	10	0
Miss Hine	1	0	0	Mr. S. H. Dauncey	0	10	0
Mr. A. Davies	0	10	0	G. M. M. and F. A. M.	0	6	0
Magie Lantern Lecture given by the Auckland Hall Band of Hope, per Mr. W. T. Dane	2	10	0	Collection at Park Street Baptist Chapel, Luton, per Pastor F. Thompson ...	2	15	1
Per Mr. C. H. Osborne:—				Mrs. B. M. Swift	1	0	0
Collections at 2 Lectures, illustrated by Dissolving Views	1	11	10	Miss Salmond	1	0	0
Donation £1 1s., less expenses 16s.	0	5	0	Mrs. MacGregor	1	0	0
	1	16	10	Mr. T. Birch	0	10	0
Mr. and Mrs. J. Gaunt	2	0	0	Mr. J. H. Mills	0	10	0
Mr. R. W. Campbell	0	10	0	Mr. D. Land	0	10	0
Collected by Ernest	0	5	0	Mr. and Mrs. Alfred P. Beare, per Rev. John Spurgeon	5	5	0
Scholars and Teachers of George Lane Baptist Sunday School, Woodford, per Mr. H. W. King	1	1	0	Martha	0	1	0
Mr. J. E. Cracknell	1	1	0	Mr. Peter Lamont	0	10	0
Captain James Ewing	1	1	0	Mr. James Toovey	0	5	0
B. L.	0	5	0	Mrs. Bryan, per Mrs. J. A. Spurgeon ...	1	1	0
C. S. P.	0	3	0	The Young Men's Bible-class at Talbot Tabernacle, Bayswater, per Mr. W. E. Cursons	1	1	0
Mrs. H. Warriner	0	5	0	Executor of the late Miss M. Howe ...	8	6	8
Mrs. J. Roll	0	10	0	Mrs. A. Tutchner	0	10	0
Miss Renfrew	0	2	6	Collected by Mrs. J. T. Crosher ...	15	0	0
Collected by the Scholars of Charles Street Baptist Sunday School, Camberwell New Road, per Mr. George Nicholson	1	6	0	Box at S. O. gates and office-box ...	1	14	5
Mrs. A. M. Brown	0	2	6	Miss E. Huckle	0	2	6
O. E.	1	0	0	Mrs. Everest	1	0	0
Mr. George F. Jobbins	5	0	0	Sixpence per week	1	6	6
Mr. C. Ibberson	0	3	0	F. G.	1	0	0
Mrs. M. Smith	1	0	0	The Lord knows	0	1	0
South Street Baptist Church Gospel Mission Band, Greenwich, per Mr. E. M. Dodge	1	12	6	A friend, Chelston	0	10	0
Mr. E. H. Gayler	0	7	6	G. H. S.	0	10	0
Postal order from Bedale	1	0	0	Second amount from the sale of sermon on the late Pastor C. H. Spurgeon, by Rev. Evan Thomas	0	2	9
A reader of "The Christian Herald," Crossgates, Fife	0	2	0	Mr. Thomas D. Adams	1	0	0
Mrs. M. Barnard	0	5	0	Miss Margaret Gardyne	10	0	0
Collected by Master R. W. Smith ...	0	1	6	Mr. Henry Donkin	1	0	0
Mr. Alfred Spalding Williams	2	0	0	Mrs. Annan	1	0	0
Mrs. Robert Davies	2	0	0	A friend, Lundie, Scotland	0	10	0
Mrs. E. A. Snell	1	0	0	J. S., Clayton Le-Moor	0	2	6
Mr. J. H. Crichton	0	8	0	M. H.	0	10	0
Miss Salmond	0	10	0	Mr. C. Lewis	0	2	6
Collected by Johnny Burt	0	10	0	Collected by Miss P. M. Mee	1	5	6
Mrs. Sutherland	1	0	0	Mrs. C. Heasman	0	5	0
Stamps from Scotland	0	2	0	Mrs. H. Maskell	0	5	0
The Haven of Peace	5	0	0	P. W. H.	0	0	6
Anonymous, per Pastor J. A. Spurgeon	300	0	0	Miss C. Ferguson	0	10	0
A trifle	0	2	6	A well-wisher, Retford	0	15	0
Miss Robertson	0	10	0	A. S. D.	5	0	0
Mrs. E. B. Thompson	0	10	0	Collected by Mrs. Appleton	1	2	2
J. H. W.	1	0	0	Collected in Miss Lumsden's Sabbath-school class, Pitcairfield	0	10	0
Mr. Charles Barker	1	0	0	Mrs. Brazil	1	1	0
Mr. James Slater	1	1	0	Mrs. Barrat	1	0	0
A small contribution, Glasgow	0	2	6	Mr. W. Hawkins	10	0	0
Mr. Frederick West	1	0	0	Anonymous	10	0	0
Collected at the Baptist Sunday School, Upwell, per Mr. G. H. Melton ...	0	6	3	Miss Lily Armstrong, for the support of an orphan girl for a year ...	18	0	0
Collected by the late Mrs. Hart	0	0	6	A reader of Spurgeon's Illustrated Almanack	1	0	0
				Caretaker at Hoo-Meavy Chapel	0	2	0
				W. B. B.	0	1	6
				Excelsior	0	8	0

	£	s.	d.
Collected by Master A. Scales ...	1	0	0
In loving remembrance of an only sister	2	0	0
Rowland Hill Tabernacle Sunday-school, Wotton-under-Edge, per Mr. H. J. Merritt ...	1	0	0
Mr. W. J. May ...	0	10	0
W. A. B. ...	0	5	0
A friend, per E. M. ...	0	10	0
Mr. Haddow ...	0	5	0
Sandwich, per Bankers ...	2	2	0
Mrs. C. Bucknell ...	0	2	6
Miss H. Jacob ...	1	0	0
Mr. G. R. Smith, per Mrs. Charlesworth	1	1	0
R. O. ...	0	5	0
Dr. J. A. Dunbar ...	1	1	0
Per Mrs. James Withers:—			
Mr. W. I. Palmer ...	4	4	0
Mr. W. Moore ...	2	2	0
Messrs. Heelas and Co. ...	1	1	0
Mr. James Boorne ...	1	0	0
Mr. P. Davies ...	1	0	0
Mrs. E. P. Collier ...	1	0	0
Mrs. S. J. Collier ...	1	0	0
Mr. E. Harvey ...	0	10	6
Mrs. Ravenscroft ...	0	10	0
Mrs. Hampton ...	0	10	0
Mr. O. R. Stevens ...	0	10	6
Mrs. Collier ...	0	5	0
Mr. Wells ...	0	5	0
Mrs. Wilson ...	0	5	0
Mrs. J. Davis ...	0	2	6
	14	5	6
Miss E. A. Kirtley ...	1	0	0

	£	s.	d.
<i>Christmas Festivities Fund:—</i>			
Mr. E. Vincent, sen. ...	0	10	0
H. E. S. ...	1	1	0
Mrs. Carter ...	0	10	0
Mrs. Appleton ...	1	1	0
Mrs. Warrington ...	1	1	0
Mr. J. Wood ...	0	10	0
Mrs. Colthup ...	0	10	0
Mrs. Shearman ...	2	0	0
Mrs. Alliney ...	0	2	6
	7	5	6
<i>Meetings by Mr. Charlesworth, and the Orphanage Choir:—</i>			
Blaenavon ...	26	3	11
Newport, Mon. ...	72	0	0
Pontypool ...	11	5	9
Wynne Road Baptist Chapel, Brixton ...	10	0	0
Sale of programmes ...	0	18	4
	10	18	4
Lackland Hall, Chelsea, per Mr. H. J. Veitch ...	11	15	6
Sale of programmes ...	0	5	3
	12	0	9
Putney Baptist Chapel ...	5	10	0
Sale of programmes ...	0	13	7
	6	3	7
<i>Sale of programmes at—</i>			
Belle Isle Mission ...	0	12	5
Aberdare (additional amount) ...	0	2	8
	£668	0	11

List of Presents, per Mr. Charlesworth, from November 15th to December 7th, 1892.—PROVISIONS:—
 18 Fowls and 2 Sheep, Mr. W. J. Graham; 2 barrels Apples, The Misses Harris; 1 New Zealand Sheep, Sir A. Seale Haslam; 1 large hamper Apples, Mrs. Austie; 1 case Oranges, Mr. F. Fisher; 28lbs. Baking Powder, Messrs. Freeman and Hildyard; 1 sack Flour, Mrs. Collins; 1 sack Potatoes, Anon.; 20lbs. Tea, Messrs. Armstrong.

*BOYS' CLOTHING:—*1 parcel worn Clothes, Mr. W. F. J. Butler; 1 box of worn Clothes, Anon.; 12 Shirts, Mr. Wilkinson; 2 pairs Socks, from Ventnor; 11 Articles, The South Street Baptist Sunday School, Yeovil, per Mrs. B. R. Davis; 2 Articles, Mrs. Lott and Miss Cæsar; 1 Vest, Mr. D. Wilkins; 21 pairs Woollen Cuffs and 1 pair Knitted Socks, Miss Tasker; 3 Shirts, Mrs. Wilkinson; 12 Shirts, The Ladies' Working Meeting, Metropolitan Tabernacle, per Miss Higgs; 12 pairs Socks, Anon.; 56 Bows, Miss S. E. Knight; 6 pairs Socks, Miss Graham; 12 pairs Boots, Mr. Ebenezer Wrighton; 25 Articles, The Y.W.C.A., Perth, per Mrs. Glen Rippin; The Reading Young Ladies Working party, per Mrs. James Withers, 132 Articles (Boys' and Girls' Clothing).

*GIRLS' CLOTHING:—*16 yards Flannel, Miss Burton; 40 Articles, The Y.W.C.A., Perth, per Mrs. Glen Rippin; 40 Articles, The Ladies' Working Meeting, Metropolitan Tabernacle, per Miss Higgs; 6 pairs Knitted Stockings, Mrs. H. Warriner; 7 Articles, Miss J. Walton; 12 Muffs, 5 Articles, Mrs. J. O. B. Gough; 43 Articles, Anon.; 28 Aprons, The Juvenile Working Society, Metropolitan Tabernacle, per Miss Woods; 13 Articles, Miss Reid; 4 small Garments, E. A. M.; 9 Articles, Mrs. C. A. Beresford; 46 Articles, Mrs. Lott and Miss Cæsar; 39 Articles, The South Street Baptist Chapel Sunday School, Yeovil, per Mrs. B. R. Davis; 13 Articles, Mrs. Wilkinson; 60 Articles, Miss Harper; 1 Dress, A Dorset Friend; 15 Articles, Miss M. A. Harris; 40 Articles, Miss Foster; 8 Articles, Miss S. E. Knight; 23 Articles, Mrs. Bartholomew and Friend; 9 Articles, J. D., per Mrs. J. A. Spurgeon.

*GENERAL:—*1 cwt. Blacking, Messrs. Carr and Sons; a quantity of Soap Powder, Mr. J. Smith; 14 sets Raphael's Cartoons, Mr. Edwards; 5 Text Cards, a few Books and Toys, The South Street Baptist Sunday School, Yeovil, per Mrs. B. R. Davis; 1 load Firewood, Mr. Frederick Fisher; 1 Pin-cushion, 6 Dolls, Miss S. E. Knight; A quantity Christmas Cards and Magazines, L. C. C.; some Sweets, E. A. M., from Weston-super-Mare.

Colportage Association.

Statement of Receipts from November 15th to December 7th, 1892.

	£	s.	d.		£	s.	d.
<i>Subscriptions and Donations for Districts:—</i>				Fairford, per Capt. Milbourne ...	6	5	0
Norfolk Congregational Union, for East				Horsforth, per Miss Bilborough ...	10	0	0
Dereham ...	11	5	0	Aylesbury, per Mr. Thomas Gurney ...	7	10	0
Wilts and East Somerset Association ...	30	0	0	Sandown District, per Major Justin ...	7	0	0
Newbury District ...	10	0	0	Great Yarmouth Town Mission ...	7	10	0
Borstal District ...	10	0	0	Minchinhampton District, per Messrs.			
Sellindge, per Mr. Thomas R.—	10	0	0	P. C. Evans and Sons ...	10	0	0
Orpington, per Mr. W. Vinson ...	5	0	0	Ross District, per Mr. Thomas Blake ...	10	0	0
Southampton, per Mr. R. Beck ...	10	0	0	Rendham District ...	7	10	0
Stratford-on-Avon District ...	7	10	0				
South Devon Congregational Union,							
for Newton Abbot District ...	10	0	0				
					£169	10	0

Subscriptions and Donations to the General Fund:—

	£	s.	d.
Mr. John Wilson	0	1	6
Stockwell Orphanage Young Christians' Band (Boys)	0	8	6
H. A. B.	1	0	0
Mr. Hooker, Postling	0	1	0
Mrs. Rides	0	1	0
Stamps, Salisbury	0	1	0
M. S.	0	2	0
Miss Wear	1	0	0
Anonymous	10	0	0
Mrs. Armstrong	10	0	0
Miss E. A. Kirtley	2	0	0
Mrs. Hellier	0	10	6
Miss Wear	1	0	0

Annual Subscriptions:—

	£	s.	d.
Mr. William Olney	1	1	0
Mr. F. Fishwick	2	2	0
Messrs. S. W. Partridge and Co.	2	2	0
Rev. H. J. Kitchin	2	0	0
Mr. William Izard	1	1	0
Mr. William Payne	1	1	0
Mr. J. J. Cook	1	1	0
Mr. J. Woollard	1	1	0
Mr. James Stiff	1	1	0
Mrs. Hellier	0	10	6
	£39	6	0

Society of Evangelists.

Statement of Receipts from November 15th to December 7th, 1892.

	£	s.	d.
Thankoffering for Messrs. Fullerton and Smith's services at Norwich	21	5	3
Thankoffering for Mr. Harmer's services at Wickhambrook, Newmarket	4	10	0
Thankoffering for Mr. Burnham's services at Appleby Magna	1	10	0
Mrs. M. A. Lines	1	0	0
Anonymous	10	0	0

	£	s.	d.
Thankoffering for Mr. Burnham's services at Dunnington, Atch Lench, and Harvington	5	12	6
Mrs. Armstrong	10	0	0
Mrs. Towler	0	10	0
	£54	7	9

C. H. Spurgeon's Memorial Fund Account.

Contributions from November 15th to December 7th, 1892.

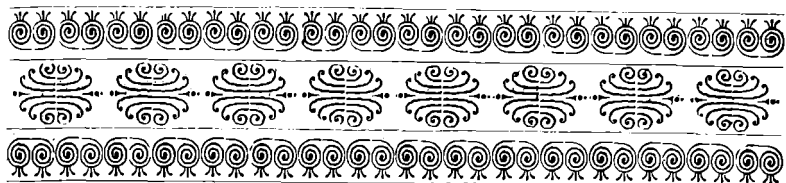
	£	s.	d.
J. P. G. H.	0	10	0
Offerings from Baptist Chapel, Toddington, per Pastor H. C. Field	0	15	0
Miss Wratten	1	0	0
Miss Boobyer	0	5	0
Miss Polly Patten	0	1	6
Miss M. J. Jones	1	0	0
Mr. W. G. Jones	1	0	0
Per Pastor W. F. Edgerton:—			
Mr. J. Broadbent	1	6	0
Mr. S. Dronsfield	1	0	0
Mr. J. Procter	1	1	0
Mr. Alfred Butterworth, J.P.	1	0	0
Mr. J. Wynne	1	0	0
Mr. J. Dodd	1	1	0
Mr. S. Dodd	1	1	0
Mr. D. Orme	1	5	0
Mr. J. M. Cheetham, M.P.	1	1	0
Hon. J. T. Hibbert, M.P.	1	0	0
	10	15	0

	£	s.	d.
Mr. B. McConnell	2	0	0
Rev. F. A. Jefferd, of the Congo	10	0	0
Rev. S. C. Gordon, of the Congo	5	0	0
Mr. W. J. Murphy	3	8	0
Mr. W. Pitcher	1	0	0
Mrs. M. A. Lines	2	0	0
Miss E. Reid	0	10	0
Mrs. A. Garroway	10	0	0
Mrs. E. Y. Wilkinson	10	0	0
Teachers and scholars of the Surrey Gardens Memorial Hall Sunday-school, per Mr. Edward Pearce	9	5	0
Mr. G. W. Mitchell	5	0	0
Cambrian Road Congregational Sunday-school, Holbeck, Leeds, per Mr. S. Hargreaves	1	12	6
Miss A. Laurie	0	10	6
	£75	7	6

Mrs. Spurgeon gratefully acknowledges the receipt of the following amounts "For General Use in the Lord's Work:—Anonymous, £10; Mrs. Harris, 5s.; Miss M. Bashall, £5; Mr. W. Elmslie, £1. Further amounts will be thankfully received for allotment to various funds that may need assistance from time to time.

Friends sending presents to the Orphanage are earnestly requested to let their names or initials accompany the same, or we cannot properly acknowledge them; and also to write to Pastor J. A. Spurgeon, Campbellton, White Horse Road, Croydon, if no acknowledgment is sent within a week. All parcels should be addressed to the Head-master, Spurgeons' Orphan Home, Stockwell Orphanage, Clapham Road, London.

Special Notice.—It is earnestly requested that all donations for the Stockwell Orphanage be addressed to the Treasurer, Spurgeons' Orphan Home, Stockwell Orphanage, Clapham Road, London. Donations for the Pastors' College, the Pastors' College Missionary Association, the Colportage Association, and the Society of Evangelists, should be addressed to the Secretary, Metropolitan Tabernacle, London. Cheques, money orders, &c., should be crossed, and made payable to the Treasurer of the College, Orphanage, Colportage, or other work desired to be assisted.



THE

Sword and the Trowel.

FEBRUARY, 1893.

In Memoriam, January 31st, 1892.

EVERY reader of *The Sword and the Trowel* will at once understand that the above heading refers to the late beloved Editor's translation to heaven on the last night of the first month of last year. That solemn event, which ushered him into the presence of the Lord he had so long loved and served, was fraught with issues to the Church of Christ, and to the whole world, which are probably not yet fully realized. In the first agony of what to many was a painful, personal bereavement, the leaders of almost all denominations of Christians spoke of the loss as "irreparable." Without limiting the Holy One of Israel, or doubting His power to raise up another servant to fill the gap caused by our loved leader's promotion to glory, the year that has passed since Mr. Spurgeon was "called home" has only proved that, humanly speaking, "irreparable" is the only word that truly describes the loss to us by what has been unspeakable gain to him.

The first anniversary of his entrance into heaven could not be passed over without special mention in "his own Magazine." All through the past year he has been speaking to our readers, month by month; and, God willing, for many a year to come, we shall be able to issue addresses to them from the loving heart, fertile brain, and powerful pen that were all so completely under the control of the Holy Spirit that the speaker's words were to so large an extent a revelation of the mind of Christ.

On that never-to-be-forgotten day of his interment in Norwood Cemetery, February 11th, 1892, the sermon on Acts xiii. 36, selected long before for publication that day, was so peculiarly appropriate to the sorrowful circumstances of the time, that Mrs. Spurgeon entitled it, "His Own Funeral Sermon" (No. 2,243). Those who have carefully read the subsequent issues of *The Metropolitan Tabernacle Pulpit* must have noticed that, without any human pre-arrangement, the sermon for the week has contained the very communication needed at that time at the Tabernacle and elsewhere. Some day, when personal and party passions are less vehement than at the present time, it may be profitable to point out these coincidences, as some call them, although we look upon them as evidences of the continued overruling providence of our gracious God. Mr. Spurgeon was inspired by the Spirit of the Lord to deliver discourses that were not only divine messages to those who heard them, but also contained further lessons for those who should in after days be permitted to read them.

Many friends have called attention to the remarkable sermon by Mr. Spurgeon, published many years ago, under the title, "The Death of Moses" (No. 1,966). The whole discourse is marvellously suitable to our beloved Pastor's life and death; and it seems to us that extracts from it will be the most appropriate memorial message to his Magazine-readers. The text is in Deuteronomy xxxiv. 5 :—

"So Moses the servant of the LORD died there in the land of Moab, according to the word of the LORD."

"WHAT an honourable title! Moses is distinguished as '*the servant of Jehovah*.' He was this of choice, for he willed to be the servant of God rather than to be great in the land of the Pharaohs. Such he was most perseveringly throughout the whole of his life. Such he was most intensely, for he waited upon God for his directions, as a servant waits upon his master; and he endeavoured to do all things according to the pattern which was shown him in the holy mount. Though he was king in Jeshurun, he never acted on his own authority, but was the lowly instrument of the divine will. Moses was faithful to God in all his house, as a servant. You neither see him overstepping his office nor neglecting it. His reverence for the Lord's name was deep; his devotion to the Lord's cause was complete; and his confidence in the Lord's word was constant.

"But servant of God as Moses was, *he must die*. It is the common lot of men. Only two have passed out of this world into the abodes of glory without fording the stream of death. Moses is not one of the two. He must not make a third with Enoch and Elias, but he must die and be buried. Such will probably be our lot in due season. Brethren, it may be that we shall not die, our Lord Jesus may come before we fall asleep; but if He do not come speedily, we shall find that it is appointed unto all men once to die. We shall pass from this world unto the Father by that common road which is beaten hard by the innumerable feet of mortal men. Since we must die, it is well to meditate upon the solemn future. Moses shall be our teacher in the art of dying. We will consider his decease, in the hope that so our fears may be removed, and our desires may be excited. There is a

Pisgah where we must yield up the ghost, and be gathered to our fathers : may we climb to it as willingly as did Moses, the servant of God !

* * * * *

"Beloved, *it seemed a great calamity* that Moses must die when he did. He might naturally have expected a longer lease of life. This truly grand old man had not failed in any respect ; his eye was not dim, neither had his natural force abated, and therefore he might have expected to live on. Besides, it seems a painful thing for a man to die while he was capable of so much work ; when, indeed, he was more mature, more gracious, more wise than ever. The mental and spiritual powers of Moses were greater in the latter days of his life than ever before. Notice his wonderful song ! Observe his marvellous address to the people ! He was in the prime of his mental manhood. He had been tutored by a long experience, chastened by a marvellous discipline, and elevated by a sublime intercourse with God ; and yet must he die. How strange that, when a man seems most fit to live, it is then that the mandate comes, 'Get thee up into the mountain and die' !

"Naturally speaking, it seemed a sad loss for the people of Israel. Who but Moses could rule them ? Even he could scarcely control them. They were a heavy burden even to his meekness : who else could so successfully act as king in Jeshurun ? Without Moses to awe them, what will not these rebels do ? It was a grave experiment to place a younger and an inferior man in the seat of power, when the nation was entering upon its great campaign. It would need all the faith and discretion of Moses to conduct the conquest of the country, and to divide their portions to the tribes. Yet so it must be : precious as his life was, the word went forth, 'Get thee up into the top of Pisgah : for thou shalt not go over this Jordan.' Even thus to the best and most useful must the summons come. Who would wish to forbid the Lord to call home His own when He wills ?

* * * * *

"Moses, the man of God, died in the land of Moab 'according to the word of the Lord,' that is, ACCORDING TO THE DIVINE APPOINTMENT.

"*All the details of the death of Moses had been ordered of the Lord.* Time, place, and circumstances were arranged by God. So, brethren, it is appointed unto us where we shall die, and when we shall die. We speak of certain persons as having 'died by accident,' and we sometimes bewail the deaths of Christian men as premature ; but in the deepest sense it is not so. God hath marked out for us the place where and the time when we must resign our breath. Let this suffice us. That which is of divine appointment should be to our contentment. We do not believe in the *Kismet* of blind fate, but we believe in the predestination of infinite wisdom, and therefore we say, 'It is the Lord, let Him do what seemeth Him good.'

"Moses died according to the divine appointment, that is, also, *according to an appointment which is very general amongst God's people.* He died without seeing the full result of his life-work. If you look down the list of the servants of God, you will find that the most of them die

before the object which they had in view is fully accomplished. It is true that we are immortal till our work is done; but then we usually think that our work is something other than it is. It never was the work of Moses to lead Israel into the promised land. It was his wish, but not his work. His work he saw; but his wish he saw not. Moses did really finish his own proper work; but the desire of his heart was to have seen the people settled in their land; and this was not granted him. Thus David gathered together gold and silver wherewith to build the Temple, but he was not to build it; Solomon, his son, undertook the work. Even thus great reformers rise, and speak the truth, and cause colossal systems of error to tremble; but they do not themselves utterly destroy those evils. Their successors continue the work. Most men have to sow that others may reap. The prayer of Moses is fulfilled to others as well as to himself: 'Let Thy work appear unto Thy servants, and Thy glory unto their children.' We must not hope to engross all things: let us be content to do our own part in laying the foundation upon which other men may build in due course. It is according to the divine appointment which links us with each other that one plants and another waters, one brings out of Egypt and another leads into Canaan.

* * * * *

"Moses died ACCORDING TO THE LOVING WISDOM OF THE LORD. It was a meet thing, a wise thing, and a kind thing that Moses should not go over Jordan.

"First, by so doing *he preserved his identity with the people for whom he had cared.* For their sakes he had forsaken a principedom in Egypt, and now for their sakes he loses a home in Palestine. He had suffered with them, 'esteeming the reproach of Christ greater riches than all the treasures of Egypt'; and he had been with them in all that great and terrible wilderness, afflicted in all their affliction, bearing and carrying them in God's name all his days; was it not meet that he should at last die with them? He had been all along the mirror of self-denial: neither for himself, nor his brother, nor his son, had he sought honour: he lived only for others, and never for himself, and his death was agreeable with his whole life; for he leads others to the border of Canaan, but enters it not himself. He sleeps with the older nation; he ends his career on the hither side of Jordan, like all the generation which he had numbered when they came out from under the iron hand of the Egyptian tyrant. It seemed fit that one so identified with the people should say, 'Where thou diest I will die.' Are not we satisfied to take our lot with the holy men and women who already sleep in Jesus?

"Moreover, Moses might be well content to die there and then, since he was thus *released from all further trial.* Surely he had known enough of sorrow in connection with that rebellious nation! Forty years was enough for a pastorate over a people so fickle and perverse. Surely he must have blessed the hand that removed his shoulder from the burden! His was no life of luxury and ease, but of stern self-denial, and perpetual provocation. What trial he endured! What self-restraint he exercised! What a lonely life he led! Are you

surprised to hear me say that? With whom could he associate? Even Aaron, his brother, was a poor comrade for such a man. Remember how he failed Moses, when that man of God was absent for forty days upon the mount with God. It was Aaron that made the golden calf, and this clearly proved his spiritual inferiority to Moses. The man of God had to watch even his brother who stood next to him. With whom could he take counsel? Who would talk with him as a friend? He dwelt apart, and shone as a lone star. It is significant that he died alone, for so had he lived. Aaron had tender attendants to disrobe him; he who put the vestments on most fitly aided to take them off; but the crown which Moses wore, God Himself had set upon his brow, and no human hand must remove it. Surely, this burdened watcher of Israel must have been glad when his watch was over!

"But, you will say, surely it might have been as well if Moses had lived to see Joshua win the country. Would this have been desirable? Do active men find much delight in sitting still and seeing others take the lead? Moreover, had Moses lived, he would before long have felt those infirmities from which he had for one hundred and twenty years been screened: is it so very desirable to survive one's powers, and to be a tottering old man amidst constant battles? Peace suits age; age agrees not with war's alarms. Had Moses remained the leader of the people, he might have injured the glory of his former days. Have we not seen aged men survive their wisdom? Have not their friends wished that they had closed their career long before? Have we not seen pastors, once able and efficient, holding to their pulpits to the injury of the churches they once edified? Oh, that men would have wisdom enough not to undo in their age what they have wrought in their youth! Moses is removed before this evil can happen to him, and it is well. It is grand to pass away while there is nothing of infirmity yet seen, nothing left undone, and nothing allowed to fail through too long persistence in office. We may say of Moses, that he did—

" 'His body with his charge lay down,
And cease at once to work and live.'

" 'But,' you say, 'perhaps he might have been there to watch with joy the victories of Joshua.' Is that always an easy thing to one who has been in the front rank himself? At least, it is not an unmixed privilege: there is a mixture of trial in the blessing. Moses did not 'lag superfluous on the stage.' He did not survive his work. Who wishes to do so? He passed away on the crest of the wave before any ebb had set in, or any weakness had been discoverable. He died so as to be missed. Israel wept for him, and no man said that he had lived too long.

"We, my brethren, also expect to die. Let us not fear it; but let us arouse ourselves to labour more abundantly; let us preach more boldly, let us sing more sweetly, let us pray more ardently. As flowers before they shed their leaves pour out all their perfumes, so let us pour out our souls unto the Lord. Let us live while we live, and dying, let us die unto the Lord. May our life-work close as sets the sun, looking greater when he sinks into the west than when he shines at full meridian height!

"Soon our turn shall come. Do we dread it? As we are favoured to serve our Lord, we shall be favoured to be called home in due season. Let us be ever ready; yea, joyfully ready. When we are dying, we shall see, not the land of Naphtali and Ephraim, but the covenant; and the infinite provisions of its promises will be outspread before our soul, as Canaan was at the feet of Moses. Wrapt in happy enjoyment of precious promises, we shall with surprise find ourselves ushered into the place where the promises are all fulfilled.

" ' There shall we see His face,
And never, never sin;
There from the rivers of His grace,
Drink endless pleasures in."

To the believer it is not death to die. Since Jesus has died and risen again, the sting of death is gone; wherefore let us prepare ourselves to climb where Moses stood, and view the landscape o'er. Amen."

* * * * *

The following lines have so singular a history that they appear most appropriate to this memorial message of the beloved preacher who has now been for a year with his Lord. Mr. Spurgeon had sent off to the printers a number of articles to be set up for *The Sword and the Trowel*. When the proofs came, these verses were with them. The dear Editor said, "I did not send them to be set up; but leave them, they may come in useful some time or other." When could they be more useful than just now, when the anniversary of our loved leader's promotion to glory reopens the wounds that the bereavement caused twelve months ago?

Christ will gather in His own
To the place where He is gone,
Where their heart and treasure lie,
Where our life is hid on high.

Day by day the voice saith, "Come,
Enter thine eternal home;"
Asking not if we can spare
This dear soul it summons there.

Had He asked us, well we know
We should cry, "Oh, spare this blow!"
Yes, with streaming tears, should pray,
"Lord, we love him, let him stay!"

But the Lord doth nought amiss,
And since He hath ordered this,
We have nought to do but still
Rest in silence on His will.

Many a heart no longer here,
Ah! was all too inly dear;
Yet, O Love, 'tis Thou dost call
Thou wilt be our All in all.

“With Christ, which is far better.”*

BY MRS. C. H. SPURGEON.

EVER since the solemn midnight hour when God took to Himself my most precious treasure, “the desire of my eyes”, my loving and dearly-beloved husband, the above inspired words have been a well-spring of solace and comfort to my desolate heart. In the first anguish of my grief, I wrote them on the “farewell” card, and the palm-branches which waved over his dear dead body, in token of everlasting victory, bore their grand message of consolation to the thousands of weeping mourners at home.

Now, as the days go by, and the sense of loss deepens, and is still more acutely realized, the blessed fact set forth by these words comes again with divine power of healing to my sorrowing soul. It is because it is “far better” for him to be “with Christ,” that I can patiently and even cheerfully endure my lonely life.

I can sometimes dwell with such joy on the thought of his eternal glory “with Christ,” that I forget to sorrow over my own great and unspeakable loss. A dear friend, one of *his* sons in the faith, wrote thus to me the other day:—

“Oh, when I think of him, as able to praise his Saviour, and preach without fatigue or pain,—no longer limping, or leaning on his staff,—with no cough,—no faintness,—no swollen fingers or ankles,—away from the fogs and mists, and even from the need of Mentone air;—where no heresies distress his heart,—and no articles written by ‘new theologians’ are ever published—when I think of him thus, my heart fairly *leaps for joy.*”

Yes, faith can truly exult in our beloved’s glory, “While we look not at the things which are seen, but at the things which are not seen, for the things which are seen are temporal, but the things which are not seen are eternal.”

* * * * *

After his translation, while I was staying at “La Mortola,” Mr. Hanbury’s residence in Italy, I had time and opportunity further to realize the consolation enfolded in my text, and to prove the comforting power of the assurance, that even though my precious husband had bidden adieu to the *best* that earth could give, his being “*with Christ,*” was “*FAR BETTER.*”

In that loveliest of all gardens,—surely, even Eden itself could scarcely have been fairer!—I often wandered alone, where, but a few weeks previously, his sweet presence had heightened every charm, and doubled every delight. There, amid the olive-groves, and rose-covered terraces, the dear Master taught me *His* estimate of true affection by recalling to my mind His own words to His disciples, “If ye loved Me, ye would rejoice, because I go to the Father,” and thus He made me understand that the thought of my darling’s everlasting bliss must overcome and banish my own selfish grief and sorrow.

So, day after day, I roamed amid a profusion of Nature’s beauty, breathing the fragrance of her choicest flowers; with the deep blue

* From *In Memoriam*. “*The Story of the Book Fund, 1891—1892.*”

sky of the Southern land above me, and the still deeper blue of the Mediterranean Sea, spread out like a sapphire lake below me; with the most enchanting view of mountains, valleys, and sea-shore, bathed in sunshine, and the distant towns on the coast glittering like golden cities in the clear light, and only the cry of a sea-bird, or the dash of the wavelets on the shore to mark the rhythm of the ceaseless harmonies of earth and sea and sky. Yet even here, and missing so sorely his tender interest and participation in all my joy, I was enabled to remember that this was but mere earthly beauty, all fleeting and perishable, and that to be in the glory land, "where everlasting spring abides," and "*with Christ*," was "FAR BETTER."

* * * *

Sometimes my thoughts would recall those glorious drives up the mountains which we had so lately enjoyed together; when every turn in the road revealed some new beauty of prospect, and a perfect climax of delight was reached when, after long steady climbing, the horses drew the carriage triumphantly into the "*place*" of the quaint mountain village or town whither we were bound. Here, some eight or nine hundred feet above the level of the sea, the houses were crowded together among the rocks like swallows' nests, and the view before us was enchanting beyond description, and my beloved would, with child-like eagerness, turn to me, and say, "There, wifey, isn't *that* worth coming all the way to see?" Yes, truly, and if there had been nothing else to see than his exultant happiness at my long-desired presence with him, this would have well repaid any effort of love on my part.

But, good and precious as all that was—and oh! how sweet is the memory now!—my heart understands that it was only a poor earthly joy, fading and shadowy, and again I have to say, "He is *with Christ*, which is FAR BETTER."

* * * *

Mr. Hanbury's "marble halls" were full of all art-treasures and riches collected from many lands. Everything that the most perfect taste could desire was there in lavish abundance, and the rooms were filled with all the choice and precious things that earth and wealth could furnish. I made discoveries every day of something more rare and costly, or more beautiful than I had seen before, and my first impulse was to go and tell my husband about it, or bring him to share my pleasure and admiration.

But, alas! he was gone, and my heart would bleed afresh, and my grief awoken to a terrible intensity, till in soft accents within my soul the Blessed Spirit would whisper, "He is *with Christ*, which is FAR BETTER."

* * * *

Down by the sea-shore, with the clear blue waters kissing the shingle at my feet, and making even the stones to sing a constant song of joy, I used to sit and think of my beloved's eternal bliss till I could almost join in the universal melody around me, though the tears were blinding my eyes, and my heart ached with an unspeakable grief. I could not see to the other side of the bright Mediterranean waters, the light was too dazzling, and my vision was bounded; but

I knew that beyond the horizon there lay a fair summer land, where the rigours of winter are unknown, and the icy winds of the North never blow.

Even so, I could not with my bodily eyes see to the other shore of that separating sea which my precious husband had so lately crossed; but faith *knew* the Celestial City was there, and that he was even then walking the golden streets, rejoicing in the fulness of joy at God's right hand. Better, ay, far better, to be with Christ, than to be with me. With me remained tears, and grief, and pain, and sin; but there, God Himself had wiped all his tears away, and neither sorrow, nor sin, nor evil of any kind, could ever again hurt his gentle spirit, or vex his loving heart.

* * * * *

Many such ponderings were in my heart during those sad and sacred days at "La Mortola," but the conclusion to them all was this,—that there was no earthly bliss, no ravishing prospect, no precious ties of wedded love, no "best" that this world or its relationships could give, which was not silenced, and surpassed, and beyond measure outweighed, by the blessed fact that to be "*with Christ*" was "*FAR BETTER.*"

Twelve Months After.

BY W. Y. FULLERTON.

THE last day of January will henceforth be to many the most memorable day in the calendar. More will mark it red than any other, for on that day, when the first month of the twelve was ended, the earthly course of the greatest preacher of the century—our loved friend and trusted leader—was run.

The first month of the twelve. Do not overlook the fact that it was but the first. February followed January at the heels; then March came, and April. In like manner, the earthly course is not all of life. Only the first stage is finished when ceases to throb the pulse of flesh, and the life-blood to flow. That is only January. Other months, fairer and brighter, more fragrant and more fruitful, follow. *Mors janua vite.*

On earth, twelve months have passed since that memorable night, when the fervent spirit leaped from the bed of pain to greet the Lord of life where is no winter's chill, nor biting anguish. They have no need of the sun in that land, nor of the moon, therefore they measure not life by years. (Do they measure it at all?) They look out on the limitless vista before them, and a year appears as nothing, while yet into a day is crowded the joy of what we call a lifetime. But with eternity theirs, they haste not; life is an unending and an unclouded Now. Free from a single fetter, they serve the Lord all day in His temple; and there is no night there.

And Spurgeon! dear, familiar Spurgeon! the man of the strong, tender right hand, what has he been doing these twelve months, as he has mingled amongst that host, which will one day be twelve times twelve thousand, and thousands of thousands? We may be sure he has been doing something, else would he have ceased to live, and on

him the second death hath no power. How has that heart, which glowed so constantly at the name of Jesus here, flamed out in His presence there? That voice, mellow and clear, which spake the praises of Immanuel, has it not been surpassed by the melody of praise which he has poured forth amongst the hosts on high?

But perhaps he has been near the gates. When the greetings of those who went before were given, others followed along the same track to the same country. May he not have introduced some of these in glory, saying, "Here am I, and the children whom Thou hast given me"? During these months, many and many a believer in Christ has passed away with a more definite longing for the life beyond, because, added to the thought of the Saviour most blessed for ever, the human heart has said, "I shall soon see Mr. Spurgeon." Some who loved him much on earth have, for the first time, seen him in heaven. O man greatly-beloved! glad is thy lot. Through the same blood of the covenant we, too, are coming. Haste with quick wing, O Time!

Not only in that land of light does God wipe away all tears from our faces. Here, in the valley of the shadow, His hand touches our weeping eyes, and soothes our burning brows. The mourning left as legacy by the last day of January, He has gently cured. Three hundred and sixty and five times He has brought healing balm. After twelve months, ay, and long before, the consolations of God have abounded.

The funeral procession has passed, and winter has brightened to spring and summer. Autumn has again chilled into days of frost and snow. On the face of the hill, the tomb, visited by thousands, and watered by tears of gratitude, is still undisturbed. But not for ever. Soon will come for the humiliated body the day of incorruption and immortality.

Each month, we who plod onward have felt more the lack of the genial presence known so long; yet, in spite of the strife of tongues, another Presence has been manifest, and some who perhaps leaned too much on Spurgeon, have learned to trust more in Spurgeon's Lord.

The testimony of the past is bearing fruit, though the witness is withdrawn. The old gospel which he loved is closer bound to the hearts of those who truly know it; and, in spite of the downward drift, some have turned their feet back into the ancient paths.

The savour of the ministry of the Word has been kept fresh by the printed Sermon and Exposition week by week. Every preached word with impress of Spurgeon is precious. The strokes of the Sword have still been felt, and the ring of the Trowel has been heard in the land. And eagerly we await the book which, like a triple lens, will enable us to look through Spurgeon to Matthew, and through Matthew to Christ. Ought we to say Saint Matthew? Very well; we will also say Saint Spurgeon. Wherein does the one become a saint, and the other fail? Beyond both we find the gospel of Jesus.

Spurgeon is not dead. His spirit soars where Christ is; his body sleeps awaiting the resurrection of the blessed; and in tens of thousands of the army of the living God—

"His soul is marching on."

“Rutherford's Witnesses.”

CITED BY MRS. C. H. SPURGEON.

(*Continued from page 21.*)

7. **Y**OU have lost a dear one. Nay, they are not lost to you who are found to Christ. They are not sent away, but only sent before; like unto a star, which, going out of our sight, doth not die and vanish, but shineth in another hemisphere. We see them not, yet do they shine in another country.

8. God's seed will come to God's harvest.

9. Christ is an unknown Christ to young ones; and, therefore, they seek Him not, because they know Him not. Bid them come and see, and seek a kiss of His mouth, and they will find this so sweet, that they will be everlastingly chained unto Him by their own consent.

10. Whether God come to His children with a rod or a crown, if He come Himself with it, it is well. Welcome, welcome, Jesus, what way soever Thou come, if we can get a sight of Thee! It is better to be sick, providing Christ come to the bedside, and draw aside the curtains, and say, “Courage, I am thy salvation,” than to enjoy health, and never to be visited of God.

11. How many dumb crosses have been laid upon my back, that had never a tongue to speak the sweetness of Christ! When Christ blesseth His own crosses with a tongue, they breathe out His love, wisdom, kindness, and care of us.

12. Oh, my debt of praise, how weighty it is, and how far run up! Oh, that others would lend me to pay, and learn me to praise! Oh, I am a drowned debtor! Lord Jesus, take my thoughts for payments!

13. If great men be kind to you, I pray you overlook them. If they smile on you, Christ but borroweth their face, to smile through them upon His afflicted servant. Know the well-head; learn the way to the well itself.

14. If you were not dear to God, and if your health did not require so much of Him, He would not spend so much physic upon you.

15. I believed that, when under suffering for Christ, I myself should keep the key of His treasures, and take out comforts when I listed, and eat and be fat; but I see now, a sufferer for Christ will be made to know himself, and will be holden at the door as well as another poor sinner, will be fain to eat with the bairns, to take the side-table, and be glad to do so. My blessing on the cross of Christ that hath made me see this!

(*To be continued.*)

“Solyma.”*

CANTICLES VI. 13.

L OUD voices from the vasty deep
Where endless fires burn,
And former friends, and joys, and cares,
Exclaim, “Return, Return.”

From quarters that I least suspect,
At times when none would think,
The poisoned cup is proffered me,
And syrens bid me drink.

From every side, at every turn,
They lure me with their song :
But Lord, I do not love Thee less
For having loved Thee long !

“Return, O Solyma, return,
That we may look on thee,”
So says the world, but I reply,
“What will ye see in me ?”

Avaunt, foul fiend—return thyself !
To thine own place begone !
I’m my Beloved’s, and my heart
Is with Him on His throne.

But sweeter voices summon me,
With invites from the skies ;
Father and Son and saints exhort,
“Return, Return,” each cries.

I would return, as when at first
I came, my Lord, to Thee ;
For “I the chief of sinners am,
But Jesus died for me.”

To simple faith, and early love,
And ardour for His sake ;
Oh, that the sea would cease to ebb !
Oh, that my heart would wake !

Thou’lt look away my every sin,
And see Thyself in me ;
Thou’lt say, “Thou art all fair, my love,
There is no spot in thee.”

Two companies will welcome Thee,
Both soul and body shout :—
“Welcome, O Champion Divine,
Put all my sins to rout !”

THOMAS SPURGEON.

* Suggested by a Sermon by C. H. Spurgeon, entitled, “Return, Return, O Shulamite ; Return, Return !” Metropolitan Tabernacle Pulpit, No. 1,794.

“Until the Day Break.”

CHIEF of ten thousand, fairest of the fair,
 In trustful faith, to Thee I lift my prayer,
 Go not far from me, Lord, for only Thou,
 Canst set the seal of peace upon my brow ;
 Until the day break, and the shadows flee,
 Turn, my Beloved, and abide with me !

Thy countenance is comely, sweet Thy voice,
 Its lightest whisper makes my soul rejoice,
 Speak to my heart, oh, let me hear Thee say,
 “Rise up, my love, my fair one, come away ;”
 Until the day break, and the shadows flee,
 Turn, my Beloved, and abide with me !

Bewildered, and dismayed, behold I stand,
 With eye uplifted, and with outstretched hand,
 Dost Thou not hear me, as I send my plea,
 Over the hills which separate from Thee ?
 Until the day break, and the shadows flee,
 Turn, my Beloved, and abide with me !

How dear to me the memory of the past,
 When Thy strong arm was first around me cast,
 When, stooping from Thy home of light above,
 Thou camest near with all Thy wealth of love !
 Oh, by the grace that drew my heart to Thee,
 Turn, my Beloved, and abide with me !

All human friendship is but for a day,
 And human love but blossoms to decay,
 But Thy true love no circumstance can bend,
 For, loving once, Thou lovest to the end ;
 Until the day break, and the shadows flee,
 Turn, my Beloved, and abide with me !

Gone are the friends of former days ; they lie
 Asleep in Jesus, and, in sorrow, I
 Turn from the tomb where they in silence rest,
 To find my solace on Thy loving breast ;
 Until the day break, and the shadows flee,
 Turn, my Beloved, and abide with me !

Silent, and slow, the shades of evening close,
 Deeper, and deeper still, the darkness grows,
 Come near to me, Thou Bridegroom of my heart,
 Say that henceforth Thou never wilt depart ;
 Until the day break, and the shadows flee,
 Turn, my Beloved, and abide with me !

A Winter's Drive into Italy with Mr. Spurgeon.

BY JOSEPH W. HARRALD.

(Continued from page 26.)

ON the occasion mentioned in my last article, we did not drive beyond Ventimiglia, for our beloved invalid was not strong enough for a longer excursion that morning. In former days, this frontier town of Italy had usually been only the first stage in a journey to Bordighera, San Remo, Airole, San Michele, Camporosso, Dolce Acqua, or some other of the almost innumerable points of interest in that lovely region. The place most frequently visited is the next town along the sea-shore, BORDIGHERA. Starting from the cathedral, we proceed along the rather steep road until we come to the fine bridge across the river Roya, of which two of the arches were shown in our view of Ventimiglia, in last month's Magazine. Looking up the river-bed, we see the grand chain of snow-clad mountains of the *Col di Tenda*; and the fresh breeze wafted from their lofty brows tempers the hot sunshine that, in mid-winter, makes an excursion not only endurable, but enjoyable. Leaving the railway-station on our left hand, going through the heart of the business part of the town, passing the goods station, coal sheds, and tannery, we look out for the *Roman remains* which have been recently discovered. Here, on the left of the road, we get down for a little while, and examine as much of the ancient amphitheatre, forum, and cemetery as is visible; and a little further on, we notice in a garden, on the opposite side of the highway, an ancient heathen altar. Continuing past the timber-yard, saw-mills, &c., and crossing the railway, we reach the river *Nervia*, which we shall again mention in our description of the drive to Camporosso and Dolce Acqua. To-day our course is straight ahead, turning neither to the right hand, nor to the left.

We can hardly help noticing, as we pass it on our right, the Electro-Homœopathic Hospital and Dispensary, established at *Casa Victoria, Valle Crosia*, for the treatment of patients by Count Mattei's system. A little further on, the words *Asilo Evangelico*, on a neat pile of buildings on the left-hand side of the road, attract our attention to the excellent institution under the care of Mrs. Boyce; and a short distance beyond are two buildings of a much more elaborate character, *the college and church*, on which the legend, "Mary, the Christians' help," indicates that over them Rome holds sway.

By this time we are fairly in Bordighera, and we realize why it is called the Italian Jericho, or, the city of palm-trees, for we behold the stately date-palms growing in great profusion, and giving quite an Oriental appearance to the town. I remember speaking to an English gentleman, who had, in tourist fashion, "done" Bordighera, and the rest of the Riviera. On asking him what he thought of the palm-gardens at Bordighera, he replied, in astonishment, "Palm-gardens! I did not see any there." It was my turn then to be astonished, for the palm-gardens are the very glory of the place.

When our late beloved Editor first stayed near this spot, he spoke of the "forest of palms around the town", and mentioned the fact that

"to Bordighera is given the honour of supplying to St. Peter's at Rome, and the Pope's Chapel, the palm-branches used at the grand ceremonials of Palm Sunday and Easter." Mr. Spurgeon also related the story of the way in which this peculiar privilege was granted. He wrote as follows:—

"An immense multitude had assembled in Rome to witness the raising of a huge obelisk. Silence was enjoined upon all, on pain of



PALM FOREST AT BORDIGHERA.

death, while a host of labourers tugged at the cables of the lifting machinery. There was a suspense, the stone would not settle on its base, all the strength applied to it seemed insufficient, and yet the work was so nearly accomplished that the hitch was all the more deplorable. There was a sailor in the throng who saw it all, and knew the remedy; but the sentence of death held him in prudent silence. All men gazed with excitement while the monolith still resisted all

force, and it seemed probable that the strain must be relaxed, and the task abandoned. At last, death or no death, our sailor-friend could restrain himself no longer, but shouted with all his might, '*Wet the ropes!*' It was done, and the obelisk was in its place; but the seafaring man had been seized by the papal guards, and was now to answer for his daring breach of infallible rule. He turned out to be a man of Bordighera, and being pardoned for his offence was also rewarded for his courage and common-sense by being allowed to ask any favour he chose. He only asked that his native town might be favoured to supply his Holiness with palms; upon what terms we know not, but from the fellow's shrewdness we may be sure that they were not to be disposed of without money and without price. Our inference from the legend is, that he who knows how to do the right thing at the right moment is the man who will bear the palm. Many men have wit, but they have left it at home; they know that the ropes should be wetted, but they do not happen to think of it at the time."

Mr. Spurgeon found many places of interest in this Italian town, notably the *Villa Loseran*, and the *Villa Aurelia*, the latter being the residence of a beloved friend, Mr. John Holt Skinner, who stayed at the Hôtel Beau Rivage, Mentone, on the night of December 18th, 1891, on purpose that he might spend the morning of his eighty-ninth birthday with his dear friend, Mr. Spurgeon. Joining our little company at family prayer, the aged saint was asked by Mr. Spurgeon, who had read and expounded Psalm ciii, "You have never found one of God's promises fail, have you?" and the confident response was, "Not once." The younger servant of the Lord has been in his heavenly home about a year, while the senior pilgrim has been spared to celebrate, on that same sunny shore, his ninetieth birthday. God bless our aged friend and all his dear ones in their charming Italian home on the *Strada Romana*!

The view of Bordighera shown in our picture represents the eastern side of the town, which I saw but once, when accompanying Mr. Spurgeon to *San Remo*. The road and the railway are plainly visible in our illustration; and we were rather amused when we found that, riding behind a single horse, we had reached our destination more quickly than if we had gone by train, the customs' examination at Ventimiglia having detained Mentone passengers while we were enjoying the scenery along the route. Many descriptions of this charming spot have been written; but I have never read any equal to the following none too poetic language of Ruffini, in *Doctor Antonio*, when gazing on the view here reproduced:—

"What an Eastern look those waving palms give the hill of Bordighera! One might believe oneself in Asia Minor," said Lucy.

"It was indeed a beauteous scene. In front lay the immensity of sea, smooth as glass, and rich with all the hues of a dove's neck, the bright green, the dark purple, the soft ultramarine, the deep blue of a blade of burnished steel,—there glancing in the sun like diamonds, here rippling into a lace-like net of snowy foam. In strong relief against this bright background, stands a group of red-capped, red-belted fishermen, drawing their nets to the shore, and accompanying



BORDIGHERA, ITALY.

each pull with a plaintive burden, that the echo of the mountain sends softened back. On the right, to the westward, the silvery track of the road, undulating amid thinly-scattered houses, or clusters of orange and palm-trees, leads the eye to the promontory of Bordighera, a huge emerald mound which shuts out the horizon, much in the shape of a leviathan *couchant*, his broad muzzle buried in the waters. Here you have in a small compass, refreshing to behold, every shade of green that can gladden the eye, from the pale-grey olive to the dark-foliaged cypress, of which one, ever and anon, an isolated sentinel, shoots forth high above the rest. Turfs of feathery palms, their heads tipped by the sun, the lower part in shade, spread their broad branches, like warriors' crests on the top, where the slender *silhouette* of the towering church spire cuts sharply against the spotless sky.

"The coast to the east recedes inland with a graceful curve, then with a gentle bend to the south is lost by degrees in the far, far sea. Three headlands arise from this crescent, which so lovingly receives to its embrace a wide expanse of the weary waters; three headlands of different aspect and colour, lying one behind the other. The nearest is a bare red rock, so fiery in the sun the eye dares scarcely fix on it; the second, richly wooded, wears on its loftiest ridge a long hamlet, like to a mural crown; the third looks a mere blue mist in the distance, save one white speck. Two bright sails are rounding this last cape. The whole, flooded as it is with light, except where some projecting crag casts its transparent grey shadow, is seen again reversed, and in more faint loveliness, in the watery mirror below. Earth, sea, and sky mingle their different tones, and from their varieties, as from the notes of a rich, full chord, rises one great harmony. Golden atoms are floating in the translucent air, and a halo of mother-of-pearl colour hangs over the sharp outlines of the mountains."

(To be continued.)

God's Dumb Children.

HOW is it that the Lord has so many dumb children? Any father who has a dumb child is very sad about him; shall our God have dumb children? "Oh, I could not preach!" says one. Did I hear of your giving an address at a Literary Institute the other night? If you can do that, you can do the other thing. And when there was an election, oh, how earnestly some of you came out on one side or the other! Yet it does not matter twopence about which side gets in; you simply have to pay all the more taxes for every change that is made, and they care nothing for you. How hot some men get at an election! They can stamp, and rave, and speak as loudly as you like; but when it comes to the things of God, they are as quiet as mice. Do alter all that. "Well," says one, "I do not know anything." Then do not say anything. It is a pity that some people try to say a great deal that they do not know; but if the Lord has taught you anything in your own souls, go and tell it out to others.

C. H. SPURGEON.

Mr. Spurgeon's Exposition of the Gospel according to Matthew.

CHAPTER II.

[THE KING APPEARING AND THE KING ASSAILED.]

NOW when Jesus was born in Bethlehem of Judæa in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

The King is born, and now He must be acknowledged. At the same moment He will be assailed. His birth was in the days of another king, of Edomite stock, who had usurped the throne of David. The world's kingdom is opposed to that of our Lord: where Jesus is born there is sure to be a Herod in power. It is a marvellous thing that Magi from afar should know that a great King was born, and should come from so great a distance to do Him homage; for the world's wise men are not often found bowing at the feet of Jesus. When wise men seek our King, they are wise indeed. These were devout men, to whom the stars spoke of God. An unusual luminary was understood by them to indicate the birth of the Coming Man for whom many in all lands were looking. Stars might guide us if we were willing to be led. Lord Jesus, make everything speak to me concerning Thee, and may I be truly led till I find Thee!

The wise men were not content with having "*seen His star*", they must see Himself; and, seeing, they must adore. These were not in doubt as to His Godhead: they said, "*We are come to worship Him.*" Lord, I pray Thee, make all the wise men to worship Thee!

3. When Herod the king had heard these things, he was troubled, and all Jerusalem with him.

Herod is expressly called "*Herod the king*": in that capacity he is the enemy of our King. They are in a sad state to whom the Saviour is a trouble. Some, like Herod, are "*troubled*" because they fear that they shall lose position and honour if true religion makes progress, and many have an undefined dread that the presence of Jesus will deprive them of pleasure, or call them to make unwilling sacrifices. O Thou who art the King of heaven, Thou dost not trouble me: Thou art my joy!

See the influence of one man: Herod's trouble infects "*all Jerusalem.*" Well it might; for this cruel prince delighted in shedding blood, and the darkness of his brow meant death to many. Unhappy Jerusalem, to be troubled by the birth of the Saviour! Unhappy people, to whom true godliness is a weariness!

4. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.

When the earth-king dabbles in theology, it bodes no good to truth. Herod among priests and scribes is Herod still. Some men may become well-instructed in their Bibles, and yet be all the worse for what they have discovered. Like Herod, they make ill use of what

they learn ; or like these scribes, they may know much about the Lord Jesus, and yet have no heart towards Him.

5, 6. *And they said unto him, In Bethlehem of Judæa : for thus it is written by the prophet, And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda : for out of thee shall come a Governor, that shall rule my people Israel.*

They were right in their conclusion, though somewhat cloudy in their quotation. Jesus was to be born in the city of David, in *Bethlehem*, which is, being interpreted, "the house of bread." Though the city was but a little one, His birth therein made it famous : Jesus ennobles all that He touches. These scribes knew where to find the text about the Saviour's birth, and they could put their finger upon the spot in the map where He should be born ; and yet they knew not the King, neither cared to seek Him out. May it never be my case, to be a master of Scriptural geography, prophecy, and theology, and yet to miss HIM of whom the Scripture speaks !

With joy would we note the name of *Governor*, here given to Jesus. We are of the spiritual Israel if He rules us. Oh, that the day may soon come when the literal Israel shall behold the government laid upon His shoulder !

7. *Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared.*

We delight in *anxious enquirers* ; but here was one of a very evil sort. Many pry into holy things, that they may ridicule or otherwise oppose them. What an evil diligence is this ! When very *private* enquiries are made, we may suspect that something is wrong ; and yet it is not always so. However, truth fears not the light. Whether men enquire privily or not, we are ready to give them information about our Lord, and about everything which concerns Him.

8. *And he sent them to Bethlehem, and said, Go and search diligently for the young child ; and when ye have found Him, bring me word again, that I may come and worship Him also.*

Artful wretch ! Murder was in his heart, but pious pretences were on his tongue. May none of us be Herodians in hypocrisy ! To promise to worship and to intend to destroy, is a piece of trickery very usual in our own days.

Mark, that the wise men never promised to return to Herod : they probably guessed that all this eager zeal was not quite so pure as it seemed to be, and their silence did not mean consent. We must not believe everybody who makes loud professions, nor do all that they ask of us, lest we aid them in some evil design.

9, 10. *When they had heard the king, they departed ; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy.*

Yes, "*they departed*", and were wise to get out of Herod's vile company. They made no compact with him ; they heard his false professions, and they went their way. The star appeared when the tyrant disappeared.

The star was probably a meteor, or moving light, which having shone long enough in the western heavens to guide them to Judæa, then ceased to be visible; but shone forth again as they quitted Jerusalem. We must not always expect to have visible signs to cheer us, but we are very glad of them when the Lord grants them to us. We seek not the star of inward feelings, or outward signs, but Jesus Himself; yet have we great joy when heavenly comfort shines into our souls. Lord, show me a token for good: this will make me glad. Show me Thyself, and I will *rejoice with exceeding great joy*.

See how the stars above as well as men below pay their obeisances to the new-born King! My soul, be not slow to adore thy Saviour! The star moved "*till it came and stood over where the young child was*": so will my heart never rest till it finds out the Lord.

11. *And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.*

Those who look for Jesus will see Him: those who truly see Him will worship Him: those who worship Him will consecrate their substance to Him. The gold and spices were "*presented*," not to Mary, but "*unto Him*." The wise men kept their caskets closed till they saw Jesus, and then they opened their treasures. Let us keep our love and our holy service for our Lord's eye, and never wish to expose them to the world's gaze. The wise men's gifts were royal, with a touch of the priestly in them,—"*gold, and frankincense, and myrrh*." These choice offerings, especially the gold, would help Joseph and Mary to provide for the Royal Child, who was so soon to be exiled. God brought providers from the far East to supply the needs of His Son. "Remember that Omnipotence has servants everywhere." Before the babe starts for Egypt, Oriental sages must pay his charges.

Lord, Thou shalt have my worship, and my gifts; for Thou art the sole Monarch of my soul: and I will aid Thy missionary cause, that when Thou goest into Africa with Thy gospel, my gifts may go with Thee.

12. *And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.*

Probably, they half suspected Herod already; and the Lord by a dream led their thoughts further in the same direction. Wise men need to be "*warned of God*"; when they are so, they alter their minds at once. Though they had planned to return by one route, they took another: they did not linger, but "*departed into their own country another way*." Oh, that I may never be disobedient to a hint from the throne! "Thou shalt guide me with Thy counsel."

13. *And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him.*

Angels were busy in those days, for they had special charge of their Royal Master. Joseph's high office, as guardian of the young child

and His mother, involved him in care, and made him an exile from his country. We cannot expect to serve the Lord, and yet have an easy time of it. We must cheerfully journey across a desert if we have a charge to keep for our God; and we must tarry in banishment, if need be, and never venture to come back till the Lord sends us our passports. Our orders are, "*Be thou there until I bring thee word.*" The Lord's servants must wait for the Lord's word before they make a move, whether it be to go abroad or to come home. Waiting is hard work, especially waiting *in Egypt*; but it is safe to tarry till we have our marching orders.

14, 15. *When he arose, he took the young child and his mother by night, and departed into Egypt: and was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.*

Night journeys, both actual and spiritual, may fall to the lot of those who carry Jesus with them. Even *the Son of God*, who is pre-eminent above all others, must *depart into Egypt* like the rest of the family, and must only come out of it when He is called. Let us not wonder if we, also, have to go down to Egypt, and go in a hurry, and go by night, and are allowed to stay there for many a day. We, too, shall be called out in due time by Him whose call is effectual. The angel who leads us into Egypt will bring us word to come forth from it; for all our times are in the Lord's hands. Let us never forget that the chosen may have to go into Egypt, but they must be brought out of it, for the rule is of universal bearing, "*Out of Egypt have I called my son.*"

How the prophecies mark out our Lord's way from the beginning! The King of Israel comes out of Egypt, even as Moses did, who in his day was king in Jeshurun.

16. *Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men.*

Herod, with all his craftiness, misses his mark. He considers that he is made a fool of, though the wise men had no such intention. Proud men are quick to imagine insults. He is furious: he must kill this new-born King lest He claim his crown; and therefore he orders the death of every two-year-old child in Bethlehem, taking good margin, that none might escape through error in the age. What mattered it to him if a few babes were needlessly slain? He must make sure that the little King is made an end of; and he imagines that a speedy and indiscriminate slaughter of all who have reached their second year will put him beyond all fear of this reputed rival. Men will do anything to be rid of Jesus. They care not how many children, or men, or women, are destroyed, so that they can but resist His kingdom, and crush His holy cause in its infancy. Yet vain is their rage: the holy child is beyond their jurisdiction and their sword.

17, 18. *Then was fulfilled that which was spoken by Jeremy the prophet, saying, In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.*

Our Prince steps along a pathway paved with prophecies. Yet see what trouble attends His early days! The weeping prophet foretells the wailing over the innocents. He is the innocent cause of the death of many innocents. Men say that religion has been the cause of cruelty and bloodshed: honesty should compel them to admit that, not religion, but opposition to religion, has done this. What! blame Jesus because Herod sought to murder Him, and therefore made so many mothers weep over their dead babes! What three drops of gall are these—"lamentation, and weeping, and great mourning"! The triple mixture is all too common.

Our Rachels still weep: but holy women, who know the Lord Jesus, do not now say concerning their little ones that "*they are not.*" They know that their children are, and they know where they are, and they expect to meet them again in glory. Surely, if these women had but known, they might have been comforted by the fact that, though their little ones were slain, The Children's Friend had escaped, and still lived to be the Saviour of all who die before committing actual transgression.

19, 20. *But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life.*

Angels again! Yes, and they are busy still around "the beloved of the Lord." Joseph still watches over his honoured charge, even as Joseph of old watched over Israel in Egypt. See the order in which the family is arranged,—"*the young child and His mother.*" The Lord is placed first: it is not here, as at Rome, "the Virgin and child." The angel loathed to mention Herod's name, but said, "*They are dead.*" Such a wretch did not deserve to be named by a holy angel. Herod had gone to his own place, and now the Lord brings back His banished ones to their own place. Instead of making Jesus to die, the tyrant is dead himself. Sword in hand, he missed the young child; but without a sword, that child's Father struck home to his heart. It is a relief to the world when some men die: it was certainly so in the case of Herod. Those who keep our King out of His own are not likely to live long. My soul, ponder the lessons of history concerning the King's adversaries!

21, 22. *And he arose, and took the young child and his mother, and came into the land of Israel. But when he heard that Archelaus did reign in Judæa in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee.*

Joseph obeyed without question. "*He arose*": that is to say, as soon as he was awake, he set about doing as he was bidden. At once he made the journey, and came into the land of Israel; so should we hasten to obey. He had his fears about Judæa, yet he did not follow his fears, but only went as his guide from heaven directed him. This Joseph was a dreamer like his namesake of old; and he was also a practical man, and turned his dreams to wise account. He "*came into the land of Israel*", but he was allowed to go into that part of it which was under a gentler sway than that of Archelaus, who was no

improvement upon his father. Galilee, a despised country, a land where Gentiles mixed with the Jews, a dark and ignorant part, was to be the land of our Lord's early days. He was of the common people, and He was educated in a rustic region, in "*the parts of Galilee*", among a plain folk, who had none of the fine manners of the towns. Blessed King, the days of Thy minority were not spent at court, but among the common multitude, whom still Thou dost delight to bless! I pray Thee, *turn aside into the parts of this Galilee*, and abide with me.

23. *And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.*

Our Lord was called "*Netzar*", THE BRANCH. Probably this is the prophecy referred to; for "*Nazareth*" signifies sprouts or shoots. Possibly some unrecorded prophecy, often repeated by the prophets, and known to all the people, is here alluded to. Certainly He has long been called a "*Nazarene*", both by Jews and violent unbelievers. Spitting on the ground in disgust, many a time has His fierce adversary hissed out the name "*Nazarene*", as if it were the climax of contempt. Yet, O Nazarene, Thou hast triumphed! Jesus of Nazareth is the greatest name among men. O Lord, my King, as Thou art dishonoured by Thy foes, so shalt Thou be adored among Thy friends, with all their heart and all their soul. While others call Thee "*Nazarene*", we call Thee Jesus—Jehovah, King of kings, and Lord of lords.

(*To be continued.*)

The Church and the Masses.

BY ARTHUR T. PIERSON, D.D.

AFTER Pope had published his "*Essay on Man*," angling for a compliment, he asked his friend Mallet, "What new things are there in literature?" and was answered, "Oh, nothing worth notice; only a poor thing called an '*Essay on Man*,' made up of shocking poetry and insufferable philosophy!" "I wrote it!" cried Pope, stung with rage. His friend blushed, bowed, and darted out of the room never to return.

The church is practically writing an essay on man, and it is to be feared that the essay is not always very complimentary to man or to the church.

We are to discuss in these pages, the relation of the churches to the masses of the people. There is no doubt that, during the last quarter of a century, there has been a very manifest and marked withdrawal of the great mass of the people from places of worship. There are those who tell us that the gulf between the church and the common people, already wide enough, is becoming wider; that not only are the people at large separated from the churches, but that they exhibit a manifest antagonism to church buildings and to church organizations. It behoves us to enquire what is the philosophy which underlies these facts; and what remedy, if any, is possible for this disastrous condition of affairs.

In the first place, it is obvious that *no systematic effort* is made on

the part of the churches to gather in the masses of the people, or even to provide accommodation for them. For example, in the city of Philadelphia, there are some seven hundred places of worship, every variety of religious organization being included. If we allow to these seven hundred places of worship an average audience of three hundred persons, we would still have an aggregate of only two hundred and ten thousand. The fact is, that the average is much less than this, and it will be consequently seen that not one-fifth of the population of that great city is in habitual attendance upon the means of grace. If, at any one time, the whole population should attempt to attend church, not more than one-quarter of those who are of sufficient age to attend, could be accommodated.

Secondly: It is obvious that the churches are largely *responsible for the separation* between themselves and the masses of the people. As soon as any district of a city becomes largely inhabited by the working classes, the churches, for the most part, move to other and more fashionable localities. If any further effort is carried on in these deserted quarters, it is done by mission chapels or churches erected and conducted especially for the poor. This is an invidious distinction, and is calculated to repel those whom it is desired to attract. God's law is that the rich and the poor shall meet together, inasmuch as He is the Maker of them all; and we firmly believe that this is the only method by which the people can be permanently drawn to, and held by, the churches of Jesus Christ. To forsake a locality where the poor abide, is to make impossible any proper and successful labour among these classes. We hold that the churches should remain where they are originally located, unless those districts are absorbed for purely business purposes. Where the people congregate, the churches should be located, and the worse and more destitute the condition of the people, the more need for the churches to remain.

Thirdly: It is our deliberate conviction that the *large salaries paid to many of our clergy* serve to alienate the common people both from them and the churches. The basis of church, and especially of ministerial influence, is identification with the common people. Anything which destroys or impairs the identity, or even produces the *conviction* that that identity is lost, is fatal to true church work. The spirit of God's house is pure democracy, and anything which tends to aristocracy is fatal to the highest church power. A quarter of a century ago, a large portion of the ministers of New England partially supported themselves by farming. They accepted what the people were able to give them, and supplied their remaining needs by their own labour. Their sermons may not have been so intellectual, or so learned, as sermons are in this day; but there was more identification with the people at large; the churches were better attended; revivals of religion were more frequent, and spirituality rose to a higher flood mark. We fear the modern method of church conduct is largely responsible for a decay of spirituality both in the membership and in the clergy.

Fourthly: The style of modern church buildings, the expensiveness of their garniture, the costliness of their furniture, practically say to the people at large, "the poor are not wanted here;" "the multitudes are not expected;" "this church is a religious club, built

for an elect and select few, and the privileges of membership involve large expense, and so they are for the few who can afford to pay for them." Especially do these buildings affirm that the outcast is not wanted; there, polite society assembles, and such society is for the refined. There, æstheticism is cultivated, and that is for the cultured; there, expensiveness and extravagance are found, and they are for the wealthy or well-to-do. There, the ministry is regarded as a learned profession, and is worth whatever it can earn, rather than a divine vocation, whose principle is self-sacrifice for the lost. Such are some of the sentiments of the church's unwritten essay on man.

In addition to this, where the multitude perceives that denominationalism, magnifying insignificant points into dominant principles, seems to have more sway than the simple spirit of Christian love, we cannot wonder that the people are still more repelled from the house of the Lord. Samuel Martin says: "When we see the respect paid by ministers to rich men, on the ground of their wealth, we regard it as the most deadly blight with which the Churches of Christ are in the present day cursed. Our conflict is not, as of old, with priest-craft, but with wealth-craft." Men are too often welcomed to our Christian congregations without regard to character, simply because they rank among the intellectual, wealthy, and influential classes, while those who have character, but also poverty, are, to say the least, not sought for by the churches. The gravity of the problem, and its solution, cannot be over-estimated. It is one of the hard questions to be brought to our Solomon for a practical solution.

We talk about the independence of the different classes of the people. The fact is, there is no independence among men. We cannot have a moral cesspool in the neighbourhood of our houses or churches without having a moral miasma or malaria to breathe. A church consists of minister, membership, and building, or, preacher, society, and edifice, each contributing to success or failure.

In suggesting the remedy for existing evils, we would say:—

First: The pulpit must be marked by greater simplicity, its utterances must be positive and not negative, aggressive and not defensive. Many sermons on scepticism only advertise sceptical opinions. Goethe says: "Give us your convictions; as for doubts, we have enough of our own." Emerson says: "The world needs affirmations, not negations;" and Mr. Spurgeon adds: "It may be a great thing to doubt; but it is a greater thing to keep your doubts to yourself until you get rid of them." He who will preach the gospel, the plain gospel, the straight gospel, carries the war into the enemy's country, and gives the enemy all that he can do to take care of himself. We have all found, in playing games, that as soon as our antagonist gets us and keeps us on the defensive, the game is lost for us; and it is so in religion. We believe in the methods of Wesley and Whitefield, rather than those of Paley and Butler. Mr. M. D. Conway tried preaching negations in London. Someone, who went into his conference, came away, quaintly remarking "that he found there *three persons, and no God.*" Experimental preaching has great drawing power. Spurgeon said, that, when he had nothing else to say, he put himself into his gun, and fired himself at the people. When Father Vassar, in Boston,

called upon a stranger, and spoke to her about her soul, she told her husband of the strange man and his conversation. "Well," said her husband, "if I had been here, I would have told him to go about his own business." "But, husband," says she, "you would have thought he *was* about his own business." If we would preach like the Apostles, we must live like the Apostles; and, if we would slay the giant, we must use armour that we have thoroughly proved. Wesley says: "A man may be as orthodox as the devil, and just as wicked." Evangelical preaching, founded upon experimental life, is the preaching that draws the people.

Secondly: A few suggestions as to the *pew*. A great need of Christian people is to feel their responsibility for souls. The church is not the *field* for the minister as much as the *force* with which he is to work the field. A passion for souls! A resolute endeavour to reach men without regard to class! A sympathy with man as man! A true spirit of democracy, which admits no such thing as caste, which accepts even the negro as God's image carved in ebony, and has a supreme care for the majority—these are what give to a church organization an atmosphere which nothing else supplies. Such a church will care for temporalities as well as spiritualities; will look after both the body and soul of the people, and not be chargeable with what George Eliot calls "other-worldliness."

There is a story of a Dacian slave in the arena at Rome, who was spared by a lion whose injuries he had dressed and whose wounds he had healed years before. There is a tender point in every human heart which love can reach, and love alone. Law and force may have no effect, where love proves omnipotent. As Victor Hugo says: "Powder will project a ball six hundred feet in a second; but the flash of that powder will go two hundred thousand miles in the same time." The ball represents force; but the flash of light the subtle power of love.

Thirdly: A few suggestions as to the building. As we have said, it should be located among the people, and never removed because some other locality is more fashionable. It should be built inexpensively, with main reference to the comfort of the worshippers, costliness, and especially debt, being sedulously avoided; and the more the minister lives on the level of the people, the more his word will be apt to reach the people and hold them.

Fourthly: Besides all these, there still remains a fourth factor of a successful church, which we may call *administration*. All other conditions may be favourable, while still an atmosphere of exclusiveness invests the house of God. Dr. Josiah Strong tells the story of a minister in the East, who welcomed to his church a poor, but heroic man, who had rescued eight persons from a burning building. Such opposition was manifested by his people, on the ground that this man was not on their social level, that it cost the pastor his resignation. He determined that he would no longer stay in any church whose doors did not open to any man, however poor. Personally, we believe in *free* churches, that is, churches supported by voluntary contributions, and equally open to all who will come. We believe that costly buildings, costly choirs, costly furniture, and costly preachers, are all

responsible for the alienation of the people from the churches, and nothing will work so practical a solution of present problems as the manifestation of the thoroughly unselfish spirit, such as led Jerome of Prague to say, amid the martyr fires of the stake, "I offer up my soul, O Christ, in flame to Thee;" and such as led Ignatius, in the arena, as he awaited the onset of the fierce Numidian lion, to exclaim, "I am grain of God—I must be ground between the teeth of lions to make bread for God's people."

Some years ago the world was startled by the "Bitter Cry of Outcast London." To-day, the Salvation Army, with all its idiosyncrasies and peculiar methods, which repel the refined and the cultured, is doing more to solve the questions raised by that tract, than all the churches in London combined; and perhaps the contribution of General Booth to its practical solution, is the most important contribution made in the present time. We look with earnest and prayerful interest for the final outcome of the measures suggested by him.

A story that cannot be too often told, as an illustration of what one man can do under the impulse of a mighty passion for souls, is the following:—Thirty years ago, the region about London Docks contained as large a heathen population as any district in Africa. Back of the huge warehouses were "innumerable courts and alleys, filled with fog and dirt, and every horror of sight, sound, and smell—a rendezvous for the lowest types of humanity." The wealthy and influential class in this settlement were the rum-sellers and keepers of gambling-hells. Children were born, and grew to middle age on these precincts, who never heard the name of Christ, except in an oath. Thirty thousand souls were included in one parish here; but the clergyman never ventured out of the church to teach.

A young man, named Charles Lowder, belonging to an old English family, happened to pass through the district just after leaving Oxford. His classmates were going into politics, or the army, full of ambition and hope to make a name in the world; but Lowder heard "A cry of mingled agony, suffering, laughter, and blasphemy, coming from these depths, that rang in his ears, go where he would." He resolved to give up all other work in the world to help these people. He took a house in one of the lowest slums, and lived in it. "It is only one of themselves that they will hear; not patronizing visitors." He preached every day in the streets, and for months was pelted with brickbats, shot at, and driven back with curses. He had, unfortunately, no eloquence with which to reach them; he was a slow, stammering speaker, but bold, patient, and in earnest. Year after year he lived among them. Even the worst ruffian learned to respect the tall, thin curate, whom he saw stopping the worst street fights, facing mobs, or nursing the victims of Asiatic cholera.

Mr. Lowder lived in London Docks for twenty-three years. Night schools and industrial schools were opened, and refuges for drunkards, discharged prisoners, and fallen women. A large church was built, and several mission chapels. His chief assistants were the men and women whom he had rescued from "the paths that abut on hell." A visitor to the church said, "The congregation differs from others in that they are all in such deadly earnest."

Mr. Lowder broke down under his work, and rapidly grew into an old, careworn man. He died in a village in the Tyrol, whither he had gone for a month's rest. He was brought back to the Docks, where he had worked so long. Across the bridge, where he had once been chased by a mob bent on his murder, his body was reverently carried, while the police were obliged to keep back the crowd of sobbing people, who pressed forward to get a glimpse of "Father Lowder", as they called him. "No such a funeral," says a London paper, "has ever been seen in England." The whole population of East London turned out, stopping work for that day. The special trains run to Chislehurst were filled, and thousands followed on foot, miserable men and women whom he had lifted up from barbarism to life and hope.

Jottings on the Line.

BY VERNON J. CHARLESWORTH.

IN visiting the friends of the Orphanage in various parts of the country, I am often "on the line"; and amongst my most recent jottings there are several which suggest a homely but a timely homily.

Outside a southern junction I noticed, as our train came to a standstill, several stacks of short lengths of timber, in various stages of decay, labelled—

"OLD SLEEPERS."

The disconsolate appearance which they presented almost conveyed the impression that they felt the humiliation of their rejection. Doomed, and designated "Old Sleepers", there they were; and we passed on, leaving them to solitude and silence.

The term, "Old Sleepers," very aptly describes many in our churches who are not actively engaged in any Christian work. The time has long since gone by when they were of use. They are now more addicted to dreaming than doing, to grumbling than giving. The minister despairs of moving them to any effort which has not for its end their own comfort or convenience. It is not that their strength is spent, or that their opportunities for doing good have failed. They are of "a retiring disposition", so they say; but this is only evidenced by their retirement from the active service of the church, and their want of concern for the welfare of others. "To be ministered unto, and to get," is a brief summary of their creed; and they have evolved a beatitude, harshly dissonant with the Sermon on the Mount: "Blessed is the man who has nothing to do!" In worship, they are seldom more than half awake, and they are tolerant of the sermon because it so often proves a grateful lullaby.

We should like to rouse them to wakefulness and activity by the clarion cry, "Awake, thou that sleepest, and arise from the dead!" and to urge as a potent reason, "It is high time to awake out of sleep!" Failing in this, we should like to shame them from their slumbers by branding them "Old Sleepers", and relegating them to certain pews exclusively reserved for members of the class.

“NO SHUNTING ON SUNDAY”

was a notice I observed on a carriage in the goods' dépôt of the North-Western system. Doubtless, the workmen were pleased with the announcement, written on Saturday, securing, as it did, their welcome exemption from Sunday labour.

To many of our church-members, I should like to proclaim, as an imperative command,—

“No shunting on Sunday!”

With the day there should be a cheerful response to the invitation, “O come, let us worship!” But, alas! abstinence from either morning or evening service is becoming the fixed habit of many. Shunted to a siding, they plead excuses for reasons, and blind themselves to the peril of their example. To withhold the sacrifice of praise and thanksgiving, is to rob God of the glory which is due unto His name. It argues, moreover, a wrong state of heart, or a low estimate of the honour and the privilege of worship.

Sunday-school superintendents may well proclaim, as a watchword to their teachers,—

“No shunting on Sunday!”

There are but few Sundays in the year in which superintendents are not embarrassed by the absence of irregular teachers: classes are thrown into confusion, and the discipline of the entire school is imperilled. Enrolment as a teacher involves a very sacred obligation, with which there should be no trifling. The same applies to every other branch of Christian work. The Lord's servants should never shirk a duty, or lightly esteem the honour of holy service.

“NOT GOING”

was a record on a carriage, which seemed to me wholly unnecessary; but I suppose it conveyed a special meaning to those concerned. It was self-evident that this carriage was “not going”: it was detached from the locomotive, and had no inherent power of motion.

As progress is the law of being, and movement the condition of achievement, no one in this age of restless activity should deserve the designation—

“Not going!”

And yet how few there are who can register, from day to day, a steady progress in spiritual attainment and Christian service!

It is possible that, in the carriage I saw, there was some flaw or fault which I was unable to detect; and it is the flaw in the character, or the fault in the conduct, of many professors, which arrests the progress of the soul in the religion of Jesus, and restrains activity in the work and warfare of the gospel.

“So run that ye may obtain,” is something more than a Pauline precept, emphasized by his untiring zeal: it condenses into a sentence the marching orders of the Captain of our salvation.

The Round of the Prayer-meetings.

II. EAST LONDON TABERNACLE.

"IF you want to attend the best prayer-meetings in London, go to the Metropolitan Tabernacle on Monday evenings, and the East London Tabernacle on Saturday nights." We have had many opportunities of proving the truth of the first part of this oft-repeated statement; but until the last evening in 1892, we had never been able to verify the latter portion. Walking along towards the Burdett Road with the beloved Pastor, Archibald G. Brown, we were delighted to find that we had been led to select a very special Saturday night for our visit to the East London Tabernacle. "I finish to-night my twenty-sixth year as Pastor," said Mr. Brown. "If I am spared till to-morrow, I shall begin my twenty-seventh year." In answer to an enquiry about the Saturday night meeting, Mr. Brown said, "It was started six months after I came, and has been continued ever since. I never miss it, unless I am too far away to get to it."

Entering the Young Women's Class-room, we could easily have imagined that we were at the Metropolitan Tabernacle, for friends were busy opening the collecting-boxes brought in for "Archibald Brown's Orphan Home"; the new communion-cards were being distributed to the members; and inside the large school-room, where the prayer-meeting was about to be held, the Pastor's sermons were on sale. Mr. Brown mentioned that, when he came, there were 250 members, and that additions to the church had continued steadily throughout his pastorate at the rate of 200 a year, making the total number enrolled 5,384, the present membership being 2,375.

Mr. Brown had intimated that the attendance might be smaller than usual because watch-night services were being held in various places near; but soon after the meeting commenced, every seat was filled, and extra forms and chairs had to be utilized. There were thus from a thousand to eleven hundred persons gathered around the throne of grace in this busy part of East London on the last Saturday night in 1892. The opening hymn,—

"Praise Him! Praise Him! Jesus our blessed Redeemer!"

struck the right key-note; and this was followed by prayer by the Pastor. After thanking the Lord for the many years during which a praying company had been brought there on Saturday nights, Mr. Brown asked that, as it had been in the past, so it might be in the future; and then characteristically added, "Save us from in any wise trusting the meeting; we are so prone to look to *it*, when *it* never blessed anyone. May every soul here have personal dealings with the Lord!" The brother who followed in supplication referred to the hymn that had been sung, and also quoted the line,—

"Blessed assurance—Jesus is mine!"

Accordingly, this was the next one sung—and it *was* sung, too, as if

the singers believed it; and the Pastor followed the singing by giving a brief but appropriate address upon the last line of the chorus,—

“Praising my Saviour all the day long.”

Then earnest petitions were presented by Mr. Wilkinson, son of the friend labouring at Mildmay on behalf of the Jews, and Mr. Merry, from Miss Macpherson’s Home. This Saturday night meeting is evidently frequented by large numbers of Christian workers, who come to “renew their strength” for the labours of the ensuing Sabbath. The hymn,—

“Praise, my soul, the King of heaven ! ”

having been sung, Mr. Brown asked for special supplication for blessing on the following day, for preachers, teachers, workers in the mission-stations, lodging-houses, hospitals, &c. All of them needed “Holy Ghost power.” Their value was represented by a circle; they were just nothing; but if the Lord would use them, no one could tell how much He could do through them. Two more prayers followed, one from an agent of the Indigent Blind Society, himself blind, yet with clear mental and spiritual vision. Most of the suppliants very tenderly mentioned the Pastor’s sick wife, at Sandown, and pleaded for special grace for her, and her dear husband, also, during her long and trying affliction, from which there is no hope of recovery.

Mr. Brown gave another short address, referring specially to the close of the twenty-sixth year of his pastorate, and ascribing to God’s grace all that had been accomplished during that period. It had been his joy to give the right hand of fellowship to over 5,000 members, and the cheering feature of the work was the fact that the Lord had maintained it at such an even level all through. At the close of his twenty-sixth year, he stood just where he did when he began his ministry there. If there was any change in him, he was more persuaded of the truth of what he preached, the Word of God was more precious, and the old doctrines seemed to be sweeter and fresher than ever.

“I’m not ashamed to own my Lord,”

was sung, and prayer was presented by *The Sword and the Trowel* representative, after Mr. Brown had given utterance to a loving tribute to the memory of his beloved friend, Pastor, and President, C. H. Spurgeon. The last hymn was the one beginning—

“A mighty fortress is our God,”

and Mr. Brown closed with prayer a meeting which had lasted just one hour, from eight to nine, and had most forcibly reminded us of the glorious gatherings, on Monday evenings, at the Metropolitan Tabernacle, during the lifetime of the late beloved Pastor. Ere we parted, Mr. Brown said, “People ask me how I keep up this meeting. I don’t do anything to keep it up, the Lord keeps it up.” Long may it be thus divinely kept up, and may the blessing of the Triune Jehovah ever abide on the honoured Pastor whom He has so richly blessed at the East London Tabernacle!

In Memoriam, John W. Goodwyn.

THE Metropolitan Tabernacle Sunday-school has sustained a heavy loss in the death of its honoured and beloved Assistant Superintendent, Mr. JOHN W. GOODWYN, who fell asleep in Jesus on *Tuesday, December 13*. For nearly twenty-nine years he had been regular and punctual in his attendance; faithful and earnest in his teaching; loving yet dignified in his manner; and in every respect had proved himself a true servant of Christ, and a great lover of the children. He was elected Assistant Superintendent on June 5th, 1877; and he has been closely identified with the Band of Hope since its commencement in the school, twenty-five years ago, and also with the Young Christians' Association. He had endeared himself, by his genial manner, his love for the children, and his marked piety, to his own and neighbouring schools, and he has left behind him a memory that will always be fragrant in the hearts of those who knew him. Thoroughly sound on all the doctrines of grace, he was much esteemed by the late beloved Pastor, who more than once pressed him to become an elder of the church at the Tabernacle.

The scholars' service, on *Lord's-day evening, December 18*, was a memorial one. Mr. Wigney, who had been associated with Mr. Goodwyn in the school for about twenty-nine years, gave the address, and spoke of God's solemn voice to the school this year. The beloved President (Pastor C. H. Spurgeon) had been removed; and he (Mr. Wigney) had also been to the grave of both teacher and scholar, and now a superintendent also was gone.

The funeral took place on *Monday, December 19*, at Tooting Cemetery. It was conducted by Mr. S. R. Pearce (superintendent), and about one hundred teachers and scholars were present.

In the chapel at the cemetery, after prayer, Mr. Pearce delivered the following address:—

"Our beloved brother and companion in labour possessed remarkable decision of character, great energy, and promptness of action. The grace of our Lord was exceeding abundant in him, with faith and love. This grace of our Lord Jesus imparted inspiration to his thoughts, moulded all his actions, and invested his whole habit of life with a charm of gentleness and Christlikeness. None but those who saw him in all the relations of home and Sunday-school life, can form an adequate conception of his Christian character and course. They alone who knew him best could testify how practical godliness was exhibited in him, not by fits and starts, but as a principle running through his whole character, and shedding everywhere the fragrance of spiritual life.

"His *faith* was of the most simple character, and in its very simplicity may be found the secret of his true greatness. He was 'strong in faith, giving glory to God.' He took Him at His word, believing Him because He was God. This childlike faith purified his heart, enabled him to triumph over present difficulties, and brought eternal realities vividly before his mind. His faith honoured God by *believing*, and God honoured his faith by *bestowing*.

"He also had great power in *prayer*. He cherished the most exalted views of the prevalence of prayer with God. With this weapon, wielded by the arm of faith, he felt nothing too difficult of accomplishment, since with God all things were possible. He was a man *mighty in prayer*.

"Of this beloved one, it may also be truly said that he *lived very near to God*. Christ was all in all to him. No plan did he devise or cherish for which the Lord's counsel and glory were not first sought. Could his living voice now be heard addressing us, with what earnestness of manner and persuasiveness of tone would he say to us, 'Go and tell Jesus.' His life was, indeed, a *holy life*, and what a power and charm there is in such a life!

There is no beauty like 'the beauty of holiness.' There is no power like the power of holiness. What a precious and enduring legacy he has left to us! How measureless the *loss* of such a saint of God, to his wife, to his daughter, to his relatives and friends! The withdrawal for ever from earth of his living piety and fervent prayers, his holy conversation and consistent example, is a serious loss indeed. How great the *loss* is to *me*, I dare not attempt to utter. His loss to my brother-officers, to you, my fellow-teachers, to our beloved Sunday-school, how much he will be missed by the children, by us all, I dare not attempt to say; and you cannot say; but, like the disciples of John in their sorrow, we will *go and tell Jesus*.

"And yet he still lives amongst us, not in our hearts and memories only, but in the undying influence of his holy life. 'The righteous shall be in *everlasting* remembrance.' The grave will soon hide him from sight; but it will never hide him from our memories. No, beloved, the green turf of the cemetery cannot bury the remembrance of the holy dead. In the recollection of their graces, their prayers, and their actions, they still live to guide, to stimulate, and to cheer us on our homeward march. Nor do we cease to live with them, for they remember and love us still. Until we rejoin our brother in the heavenly home, we shall think of him, and try to follow his holy example, to gather encouragement from his faith and practice, and to take up and carry forward, more earnestly than ever, the work of the Lord, which has dropped from his dying hands, remembering that the time is not very far off when we, too, shall be summoned to rest from our labours, and, like him, to enter into the Master's presence. Yes, with him, labour is over; the voyage is ended; he has reached the haven of eternal glory. He has looked upon Christ, whom his soul adored with intense affection, and now *he knows that all he believed is indeed true*. At Jesu's feet, who died for him, and rose again, adoringly he has cast his crown, exclaiming, 'Worthy is the Lamb!'

"We now devoutly ascribe to the Triune Jehovah the praise and the glory of all that our dear brother was. We rejoice that, through sovereign grace, he fought a good fight, finished his course, kept the faith, and that now he is gone 'to the mountains of myrrh, and to the hill of frankincense, until the day break, and the shadows flee away.'"

After Mr. Pearce's address, Mr. Wigney led in prayer, and the hymn,—

"Jerusalem, my happy home,"

was sung.

At the grave, Mr. Pearce read the burial service; Mr. Ford (the senior teacher) offered prayer; Mr. C. Wagstaff (secretary) spoke of the loving friend now with the Lord, and gave out Mr. Goodwyn's favourite hymn,—

"My faith looks up to Thee,"

which was sung. Mr. C. Dunn pronounced the benediction, and the children sang a verse of—

"Safe in the arms of Jesus,"

and scattered some flowers on the coffin, on which the inscription was,—

JOHN WILLIAM GOODWYN,

Died 13th December, 1892,

Aged 50 years.

On Lord's-day afternoon, December 25, a memorial service was held in the large school. All the gatherings in connection with Mr. Goodwyn's departure have been of a most impressive character.

Notices of Books.

In Memoriam. The Story of the Book Fund, 1891—1892. By MRS. C. H. SPURGEON. Passmore and Alabaster. Price sixpence.

MRS. SPURGEON'S Personal Note in the present Magazine is the best review of the new Report of her Book Fund that can be written. We advise all our readers to procure the charming little book as soon as it is issued; and to present it to all their friends. We are happy to be able to give an extract from it in the touching article on page 55, "*With Christ, which is FAR BETTER.*"

Words of Wisdom for Daily Life. By C. H. SPURGEON. Passmore and Alabaster. Price 2s.

WE ought to preserve and prize every one of the "words of wisdom" that fell from the lips that were closed in death a year ago; so we rejoice to see this volume, and recommend it most cordially to our readers. Quite an extensive range of subjects is considered, and there are many striking anecdotes and personal reminiscences in the book. It would make a suitable present for any young man or woman, while their parents would also be benefited by its perusal. Get it at once.

Papers for Thinking People. By ARTHUR T. PIERSON, D.D. Passmore and Alabaster.

THIS shilling book, which we suppose is a reprint of some of the author's early work, will probably command a wide constituency; but as Dr. Pierson has just issued a volume on preaching, the paper on the "Two Great Laws of the Sermon" might with advantage have been omitted. This overlapping depreciates the value of much that is otherwise admirable; and here and there we also find expressions which demand revision. With the strictures on the modern dance, we are in hearty agreement.

The Divine Art of Preaching. By ARTHUR T. PIERSON, D.D. Passmore and Alabaster. Price 2s.

ABOUT a year ago, Dr. Pierson gave some lectures to the students of the Pastors' College, which aroused much

interest and enquiry. We welcome them in this handy volume, and find much to stimulate thought and to suggest effort. Some of the chapters have already appeared in our pages, and some have a place in the author's book on *Evangelistic Work*. The slight difference in the diction in these latter chapters reveals much of the lecturer's own methods. There is also much fresh and captivating matter. We are compelled sometimes to differ from the author; we have not, for instance, such a fear of humour in the sermon as he has; and we think the opinion expressed with reference to Mr. Spurgeon in this particular is mistaken. To the end he valued and used this faculty to the full.

Talks with Men, Women, and Children.

By REV. DAVID DAVIES, Brighton.

Fourth Series. Alexander and Shephard.

THIS portly volume of 640 pages is appropriately dedicated "as a loving tribute to the memory of Charles Haddon Spurgeon." Our honoured friend, David Davies, intensely loved our late Editor, and deeply mourned his loss. Among the many memorial sermons preached last February, there were few that equalled "The Standard-Bearer's Shout of Triumph", which is included in the present volume. The "Talks with Children" on Mr. Spurgeon's last New Year's messages to the orphans at Stockwell are among Mr. Davies' happiest efforts; but they are only two out of fifty-one Sabbath morning addresses delivered to the children gathered at Holland Road Baptist Chapel, Hove, and here published. Here are also twelve "Talks with Teachers", five "Studies for the Pulpit", five "More Echoes from the Welsh Hills", and fifty-one of Mr. Davies' earnest and fervent sermons. There are many interesting reminiscences of Mr. Spurgeon scattered up and down the pages of this book. One of the most characteristic is on page 87, where he said to Mr. Davies that he agreed with the old Welsh divine who exclaimed, "The pulpit or heaven, the story of love or the song of triumph,

for me." Right heartily do we commend this volume, and pray for the best of blessings ever to rest upon the ministry of our beloved brother at Brighton.

Christ in the Tabernacle: with some Remarks on the Offerings. By FRANK H. WHITE. Partridge and Co.

THIS book has long passed beyond the "review" stage. It has become quite a text-book on the important subject of which it treats. We are glad to call attention to the sixth edition, eleventh thousand; and to recommend our readers to make themselves and their friends acquainted with its contents. How glad we are to see the beloved author even partially restored after his long illness! We need ten thousand Frank Whites and Archibald G. Browns for the work and warfare of the Church of Christ to-day; we are glad to have even one of each. Long may they be spared to bear aloft the old banner of the cross that their beloved President grasped even in death!

Mission Work among the Hop-pickers in the Weald of Kent; with Notices of Past Times and Former Men. By REV. R. SHINDLER. Morgan and Scott.

THIS three-and-sixpenny book ought to have a large sale. Our readers are familiar with the mission work among hop-pickers carried on by Pastor J. J. Kendon and his helpers; but they will find much information in this book. Among the twenty-three illustrations, are excellent portraits of Mr. Kendon, Mr. Burnham, and a band of thirteen of the hoppers' missionaries, with pictures of the pickers and their pickings in various stages of the work. Mr. Shindler has not only given an interesting record of the mission among hop-pickers; but he has also unearthed many facts about the religious history of Kent, and has included in the volume a brief biography of the beloved brother Kendon, whose school at Bethany House, Goudhurst, has become quite noted as the Christian training-ground for the sons of Baptist and other ministers. God bless him, and his school, and his hoppers' mission when the season of picking again returns!

Bible Studies in the International Sunday-school Lessons for 1893. By GEO. F. PENTECOST, D.D. Hodder and Stoughton.

MOST Sunday-school teachers will stand in need of help with the lessons set for this year; and we venture to think they could have nothing better than this excellent volume. The expositions are so able and suggestive that the book will have permanent value. The preacher, who knows how to use books well and honestly, will here be put on the track for many a good expository sermon.

The Pillar in the Night. By the Author of "Morning and Night Watches." Hodder and Stoughton.

DR. MACDUFF has here written another series of gracious, helpful meditations for the afflicted and the bereaved. In his own expressive language, "It is sacred to dimmed eyes, and broken hearts, and tender memories." How greatly our late beloved Editor prized the friendship and the writings of Dr. Macduff! It was always a wonder to him how the Doctor could write so much and so well. This book would be a choice and appropriate present for a sufferer or a mourner.

The Byzantine Empire. By C. W. C. OMAN, M.A., F.S.A. "The Story of the Nations" Series. T. F. Unwin.

How we wish Mr. Oman could have commanded materials and space to tell us much more than he does about that brave little band of Greeks, who first migrated to the banks of the Bosphorus, and there founded the city of Byzantium; how they and their descendants defended it, and how they spread its power and influence abroad! As it is, we have little about Byzantium, but a very readable and reliable history of the city from its capture and enlargement by Constantine, and the dominant authority of its government and its armies throughout the Roman Empire, and also of its powerful place in the civilized world until the baneful advent of the Turk. The story often gets interwoven with incidents of Church History, and questions of Christian doctrine; and on these Mr. Oman writes with intelligent discrimination and sympathy.

What and How to Preach. Lectures delivered in the United Presbyterian College, Edinburgh. By ALEXANDER OLIVER, B.A., D.D. Oliphant, Anderson, and Ferrier.

AMONG the numerous volumes of lectures on preaching, this should take high rank. It is instructive, suggestive, and stimulating. On the *What* to preach, the author is sound to the core. His position may be indicated by this brief paragraph:—"We should always endeavour to construct our sermons in such a way that their doctrinal and moral teaching shall be so connected with the cross that there shall be in them a distinct exhibition of the way of salvation. We cannot, in every discourse, meet all the wants of every hearer; but by preaching Christ as I have indicated, we shall, in every discourse, at least meet those which are vital. Never go, then, to the pulpit with a Christless sermon, no matter what the topic of the discourse may be." On the *How* to preach, Dr. Oliver's counsel is wise and weighty. The book will be of great service, not only to ministers and evangelists, but also to lay preachers.

Silent Times. By J. R. MILLER, D.D. Hodder and Stoughton.

THE object of this book is to supply help in reading the Bible into life. The publishers have done their part elegantly; both binding and printing make their charms felt. The contents of the book well deserve their beautiful setting. Dr. Miller writes, most sweetly and tenderly, on a great variety of topics germane to the object he has in view. His style is perspicuous, and shows high literary finish. We trust this work will find its way into many homes; and, what is better, into many hearts. *Silent Times* deserves a welcome, for it is a book of sunbeams.

Christ, the Morning Star; and other Sermons. By the late JOHN CAIRNS, D.D., LL.D. Edited by his Brothers. Hodder and Stoughton.

THIS is a fragrant memorial of the gifted and devout author who, in his day, was a redoubtable champion in the church militant. Every page reveals the instructed theologian. The sermons are not models of ingenuity;

but, what is better, they are models of sanctified exposition. They are weighty without being heavy; and elaborate without being laboured. There is no redundancy of illustration, and yet there is enough of it to make the thought throughout perspicuous and interesting. While reasoning was Dr. Cairns' forte, his pathos and his sense of beauty are in frequent evidence. We can confidently commend these sermons both as to their matter and their form.

The Gospel of a Risen Saviour. By Rev. R. M'CHEYNE EDGAR, A.M. Edinburgh: T. and T. Clark.

THIS is a work of very considerable learning, research, and hard thinking. There are certain points in it to which we demur; notably, the somewhat contemptuous reference to premillennial views (p. 354); and there are others, where, if we record no dissent, we must for the present hold our judgment in suspense. But these facts do not blind us to the real merit of this work. *The Gospel of a Risen Saviour* deserves and will well repay an attentive perusal. With its leading thesis, that "it is only through the resurrection of Christ from the dead that God can demonstrate His possession of, and His ability to bestow, immortality," we are in entire accord.

God's Image in Man. By HENRY WOOD, Boston, U.S.A. Elliot Stock.

THERE is little connection between the title and contents of this book. It is not the work of a trained or well-instructed theologian. It is written in an inflated style, and with the dogmatism that comes of limited learning, crude thinking, and an utter absence of the logical faculty. The opponents of the old evangelical faith must be badly off when they have to go to America for such literature as this.

The Man who Spoiled the Music, and other Stories. By MARK GUY PEARSE. C. H. Kelly.

As temperance tales, these are very good; but if they are meant for gospel stories, some of them are not up to the mark, while others have the clear evangelical ring for which Mr. Pearse has long been renowned.

More *Annals* have come to hand since our last notice. From Drummond's Tract Depot, Stirling, we have *The British Messenger*, *The Gospel Trumpet*, and *Good News*. The first is a veritable "messenger" of salvation; the second, true to its title, rings out the "gospel" with "trumpet" note; and the third is full of "good news" for anxious souls. *The Gospel Trumpet* volume, being printed in bold type, is specially adapted to the aged.

Messrs. Partridge and Co. send us the second volume of *Onward and Upward*, Edited by the COUNTESS of ABERDEEN, and *Woe Willie Winkie*, Edited by LADY MARJORIE GORDON AND HER MOTHER. Both Magazines give much interesting information about the home and foreign life of Lord Aberdeen's family; and the smaller one is a great favourite with children, as it deserves to be.

The Methodist Family, Vol. XXIII. (62, Paternoster Row), ought to have a hearty welcome from every branch of "the Methodist family." We like the ring of such articles as the one entitled, "The Bible needs no apology."

The Preacher's Magazine (C. H. Kelly), edited by MARK GUY PEARSE and A. E. GREGORY, is still worthy of the commendation given to its early numbers by Mr. Spurgeon, of whom a most appreciative memorial sketch appears in the volume before us.

Biblewomen and Nurses, Vol. IX. (Cassell and Co.), continues to record the admirable work of the London Bible and Domestic Female Mission. Such service as that performed by the Biblewomen and nurses cannot be too widely known, or too well supported.

The Mother's Friend, Vol. V. (Hodder and Stoughton), is always welcome. "The Children's Sunday Evening" portions must be very helpful to the mothers who are at home with the bairns, and hardly know how to pass the Sabbath evening most profitably.

The Minister's Pocket Diary and Clerical Vade Mecum, 1893 (same publishers), has reached its seventeenth year of publication. It is indeed *multum in parvo*, and seems to provide

all that a minister can want, or expect to find in his pocket-book, except the money of which he is to keep a record in the Cash Account.

The Baptist Almanack for 1893 (Robert Banks and Son), is quite up to the high level of previous years. Its denominational information is specially comprehensive and useful. The portraits in the present issue are those of Thomas Spurgeon, W. C. Minife, and Gracie Brown (daughter of Pastor A. G. Brown). The short sketch of Mr. Thomas Spurgeon closes thus:—"There can be little doubt that, should he return, he would be welcomed by all sections of the Christian Church."

The Baptist Handbook for 1893 (Veale, Chifferiel, and Co.) contains all the information that anyone can need about our denomination. Its compilation must entail a vast amount of labour; but the result is eminently satisfactory to all concerned. Among the "Memoirs of Deceased Ministers" there are two long and appreciative notices of our late beloved Editor.

The Baptist Messenger for 1892 (61, Paternoster Row) holds on its way, and still justifies its name as "an Evangelical Treasury, and Chronicle of the Churches." The sermons by Mr. Spurgeon continue to be, in every sense, "the leading articles" in the Magazine.

Durrant's Penny Illustrated Chelmsford Almanack for 1893 is specially notable for an article on "Mr. Spurgeon in Essex", by an old student.

The National Temperance League's Annual for 1893 (33, Paternoster Row) is as full as usual of all information likely to be useful to Temperance speakers and workers. It is a capital shilling's worth. Unfortunately, the false statement about "Mr. Spurgeon's bitterest grief" has found its way into this Annual. What a pity it was ever uttered!

The Golden Text Calendar for 1893 (Holness), compiled by Mrs. Holness, is another of the useful selections of texts by which the Word of the Lord is brought daily to remembrance. It is neatly got up, and plainly printed.

Hazell's Annual for 1893 (Hazell, Watson, and Viney) appears to be as complete as such a compilation can possibly be made. It rightly claims to be "a guide to the progress of the world, a chronicle of the past, and an equipment for the future." Among the new articles in the present volume, there are such diverse topics as the following:—Aërial Navigation, Agapemonites, Bimetallism, Barnardo's Homes, Building Societies, Hockey, Hypnotism, Influenza, Niagara Utilization, Salvation Army, Uganda, Vivisection, and Women's Suffrage. Testing the book at various points, we find it reliable, and therefore recommend it to our readers.

The Weekly Pulpit. For the use of preachers. Vol. V. Elliot Stock.

THIS type of literature must have a sale, or there could not be so many representatives of it. Yet we can scarcely imagine the man to whom this volume could be of service; and we pity the congregation to which these outlines could be given, unless changed beyond recognition. Ezekiel's valley of bones, which were "very dry", was a fountain of refreshing compared with this book; and the poor reviewer is almost choked with the Sahara grit and sand from this barren desert, and never a sight of green herbage to relieve its unbroken monotony. Truly, it is the *weakly* pulpit. Next, please!

The Sermon Year Book and Selected Sermons for 1892. Hodder and Stoughton.

WE are not enlightened as to what is the purpose to be served by this conglomeration of samples of all sorts, and a little of everything. The object of the Editor, in selecting sermons by Dr. Dykes, Dr. Marcus Dods, Dr. Clifford, S. A. Tipple, W. Page Roberts, Stopford Brooke, and others, was probably to box the whole compass of present-day doctrinal opinion. Some of the sermons are richly Evangelical and edifying; some are utterly innocent of gospel teaching; and others we think positively pernicious. The fifty outlines of sermons were, surely, never selected or arranged in this fashion by a preacher, or one who ever

wrote a sermon, or preached one from an outline. What earthly good will accrue to the sons of men from being informed what texts certain preachers preached from on certain days of last year? The volume ends with a collection of anecdotes and illustrations from sermons preached during the year; but we do not regard these tit-bits as of much value.

The Forlorn Hope. A Tale. By A. L. O. E. Nelson and Sons.

ANY tale by A. L. O. E. is sure to be worth reading; but when it is a tale of the slave days in the United States, with William Lloyd Garrison as the hero of the story, it is certain to be a great favourite with old and young.

The Berridges of Silver Lea. By SYDNEY WATSON. Stirling: Drummond's Tract Depot.

IF we must have stories, let them be like this one, full of sound teaching on the essential truths of the gospel, put into a pleasing and attractive form.

Story-books come in such numbers at this season that, were we to notice them all, we should have no space for more solid literature. No less than twenty-one separate stories from Messrs. Partridge and Co. are awaiting attention. To begin with, the boy who gets *The Grand Chaco*, by GEORGE MANVILLE FENN (5s.), will keep it in his hand till he has finished it, and then want to begin it again. Next, we have a brightly-bound three-and-sixpenny book, *Ailsa's Reaping*, by JENNIE CHAPPELL, in which the authoress keeps her reader's interest right to the end, where the "reaping" appears in the usual crop of marriages with which every orthodox story always ends. Another volume by the same writer, *Her Saddest Blessing* (2s.), is worthy of special commendation. *Olive Chauncey's Trust*, by MRS. EMMA RAYMOND PITMAN, will fully maintain the reputation of the well-known writer. In the course of her narrative, India, England, Canada, and New Zealand are visited by her heroes and heroines, and the doings of drink are exposed and condemned. The two brilliantly-bound half-crown volumes, *The Lion City of Africa*, by WILLIS BOYD ALLEN, and *The Young Moose*

Hunters, by C. A. STEPHENS, ought to supply sufficient stories of adventure and travel to satisfy the demands of any boy. *Avice, a Story of Imperial Rome*, by ELIZA F. POLLARD (2s.), gives us an insight into the persecutions of Christians in the days of Caligula. Then follow two eighteen-penny books, *Martin Redfern's Oath*, and *Tamsin Rosewarne and her Burdens*; four at a shilling each, *Phil's Frolic*, *Our Den*, *Una Bruce's Troubles*, and *Grannie's Treasures and How they Helped her*; four at ninepence, *Bel's Baby*, *John Oriol's Start in Life*, *Dawson's Madge*, and *Jean-Jacques, a Story of the Franco-Prussian War*; and four at sixpence, *Punch*, *Noel's Lesson*, *One Christmas*, and *Greycliffe Abbey*. They are certainly good value for money so far as their appearance is concerned; but life is not long enough to allow us to read them; that task we must leave to our readers.

Between Two Fires. By J. JACKSON WRAY. Nisbet and Co.

THERE is a pathos about this book as the last production of the pen of our lamented friend. Many will read this fine story with a feeling of regret that they will get no more whence this came. It is worthy of its gifted and true-hearted author. Bright and elevating, racy and wise.

Cousin Mary. By MRS. OLIPHANT. *A Way in the Wilderness*. By MAGGIE SWAN. Partridge and Co.

TWO good stories belonging to Partridge's popular series. The first is a well-written tale, interesting to the end. The second is a Gospel Temperance story, in which the Temperance cause is well treated, and the Gospel has a prominent place.

Shadows: How they Came and Went. By HELEN BRISTON. C. H. Kelly.

A WELL-WRITTEN temperance story, filled with plain, common-sense teaching. The incidents are, in some cases, described with much dramatic force. This book will make a nice present for young people. It is not, however, by any means a children's book only; old and young will find it interesting. It is a work that will do good service to the Temperance cause.

The Framework of the Church. A Treatise on Church Government. By W. D. KILLIN, D.D. Edinburgh: T. and T. Clark.

THIS goodly volume would have been noticed before this, but that Presbyterian publications seemed to be occupying quite a fair share of our space. We have read *The Framework of the Church* from title-page to *finis*, and have been both edified and gratified thereby. Dr. Killin shows splendid fidelity to the grand fundamentals of Evangelical religion, and so far we agree with him; but whether the Lord Jesus gave the framework of His Church as God gave the pattern of the Tabernacle to Moses in the Mount, is a subject open to question. It is discussed here with remarkable ability; and we fancy that all, or nearly all, is said that can be said in favour of the Presbyterian order of church Government. It is impossible to enter into controversy upon the matter in a brief review. Whatever be the reader's views upon this important problem, reading this book will certainly prove a refreshing exercise. It has not shaken our belief in the Scripturalness of the Independent order of church government, which, as our late Editor once said, "works better than any other when the Holy Ghost is with us, but worse than any other when He is absent."

The Faith and Life of the Early Church. An Introduction to Church History. By W. F. SLATER, M.A. Hodder and Stoughton.

IF these chapters were delivered to the students in the Wesleyan College, Didsbury, as we suspect they were, then happy were those young men to receive such instruction. The title of the volume might suggest that the author deals only with subjects familiar to all students of Church History; but this is not so. Facts and features of the Primitive Church are dealt with in a way that is original and exceedingly helpful. The author has given a vast amount of study to the subject; and no reader, anxious to make a pilgrimage to the fountain-head of the Faith and Life of the Church, will find a more helpful guide than this volume.

Unity and Order, the Handmaids of Truth. An enquiry into God's will and our duty concerning the Unity and Order of the Visible Church, with special reference to the Church of England and those who dissent from it. By R. W. KENNION, M.A. Seeley and Co.

THE unity and order here sought are those of the Church of England, to which dissenters are told here, in rather a magisterial manner, that they ought forthwith meekly to seek admission. The battle over the Lincoln trial and judgment, some of the proceedings connected with the recent Church Congress, and the bickerings that disfigure the pages of the partisan papers of the Church of England, do not indicate much unity or order, and must grieve the hearts of many good people within the Established Church. No, thank you, sir, the prospect is not sufficiently inviting. We desire unity of spirit among all God's people, of whatever name; but not unity such as you propose, and at such a price!

Priest and Prophet in Relation to the Christian Ministry. By H. L. M. Elliot Stock.

THOUGH ingenious in reasoning, this work does not lead to anything very definite or helpful. Not only must Dissenters protest against sacerdotalism in the Church of England, but they must be on their guard against the usurpation of undue authority among themselves.

Early Church History. By EDWARD BACKHOUSE and CHARLES TYLOR. Third Edition. Simpkin and Co.

WE have wondered how the first and second editions of this work, with their rich plates and costly photographs, could be sold for sixteen shillings; but it passes comprehension how this edition can be sold for three shillings and sixpence except at a considerable loss to authors and publishers. In the preface we are told, "The original text, as enlarged in the second edition, is retained entire. All but one of the chromo-lithographs are reproduced, together with several of the photographs, and all the woodcuts."

Mr. Backhouse was a minister in

the Society of Friends, and from a Quaker point of view, he writes the history of the Church during the first three centuries. He gets what support he can for his theories about Baptism, the Lord's Supper, the ministry, war and military service, and the taking of oaths. About Baptism he says, "That the apostles generally made use of water-baptism, cannot be doubted." He seems to adopt the opinion of Neander that infant baptism did not become universal till the fifth century. Chrysostom, Gregory Nazianzen, Basil, Augustine, and Ambrose were all the children of Christian parents, yet were not baptized till of mature age. Mr. Backhouse adopts the very common error about the origin of the office of deacon. He takes it from the appointment of the seven in Acts vi. The seven are not called deacons in that passage, and there is no hint that their appointment to meet the emergency that then arose meant the institution of a new office in the Church. However the office arose, the Pastoral Epistles show that it had other functions besides the distribution of alms. Though we do not go all the way with Mr. Backhouse in his reasonings, we greatly value this book for its artistic beauty, vast research, stimulating record, and wholesome tendency.

The Huguenots in the Seventeenth Century. By CHARLES TYLOR. Simpkin, Marshall, and Co.

THIS is a book which will give strength and vigour to the protests of every Protestant who reads it. It is a historical review of the terrible persecutions endured by the French Huguenots at the hands of the Romish Church, which culminated in the revocation of the Edict of Nantes. The sad story is told without any attempt at literary flourish, the facts being set forth in all their grim nakedness. It is history unadorned by fiction; and yet the book will be read by many with more interest than the "historical novel" of to-day.

It is a pity that the proof-sheets were not more carefully examined. Several printer's errors mar the pages here and there; but this is all the fault we find with the work; we like it too well to search for more.

Thoroughness. Talks to Young Men.
By THAIN DAVIDSON, D.D. Part-
ridge and Co.

DR. THAIN DAVIDSON is, *par excellence*, a preacher for young men. These talks of his to them are sound, wholesome, and full of devout common-sense. This little book, which can be

purchased for a few pence, might prove of priceless value; indeed, the very salvation of many a young man coming from the country to London, or one of our large provincial towns. For teachers of Senior or Young Men's Bible-classes, who wish to give presents to their scholars, this is the very thing.

Notes.

WE very much regret to say that PASTOR J. A. SPURGEON is suffering from a severe attack of rheumatic fever, following upon quinsy. The latest news up to the date of making up these "Notes", on January 24, was, "There is a decided improvement in the condition of Pastor J. A. Spurgeon. He has passed a quiet restful day, with very little pain, and a slight increase of strength is noticeable."

Messrs. Passmore & Alabaster ask us to announce that a permanent Cabinet Photograph of PASTOR C. H. SPURGEON will be given away with the Monthly Part of *The Metropolitan Tabernacle Pulpit*, published January 31st. Price 6d. The above Part commences a New Volume. With each Sermon there will be an Exposition.

The photo-print portrait of our late beloved Editor, presented with the January *Sword and Trowel*, has been universally commended. Copies can still be obtained of Messrs. Passmore & Alabaster, or through all booksellers, price 3d., post-free, 5d.

On New Year's morning, the s.s. *Australia* arrived at Melbourne, so we trust that PASTOR CHARLES SPURGEON is now enjoying the warmth of the summer time in that sunny land. The news of his health, reported from Colombo, was not as satisfactory as we could have wished it to be; but we hope that, by this time, he has completely recovered, and that he will return fully fitted for the work that the Lord has for him to do.

During January, PASTOR THOMAS SPURGEON has been supplying at Dunedin. The Baptist Union of New Zealand has requested him to resume his mission among the churches; but up to the time of writing we have not heard what reply he has given. From a private letter to a friend, we are permitted to give the following extract, which will be interesting to many of our readers:—

"In all my voyages, I have never been on a ship on which a death occurred till this one. One of the steerage passengers, who was at death's door, through consumption, when he embarked, lingered suffering, and then died peacefully. We committed his body to the waves on a Sunday

afternoon. There is a special solemnity about a funeral at sea. Some others of the passengers are or have been very ill; indeed, scarcely any one seems first-rate; but we hope now that all will be spared to reach the desired haven.

"Our Sundays have been particularly stormy; but on Sunday week I was able to take a service in the second saloon, which seems to have been greatly appreciated.

"I wish this could have reached you in time to bear my good wishes for your New Year—[The letter arrived on New Year's Eve, so it was in time.—Ed.]—but you will have them all the same. May it prove to all of you a year of grace and mercy! How little we know what it has in store for us! How little we need trouble about it, for our Father knows! Oh, to trust Him perfectly, and so to have 'perfect peace'!

"How goes the Tabernacle, and all the good work? My heart is in it still. I have been reading Dr. Pierson's *Heart of the Gospel*, and have enjoyed it, too. May his word be as the voice of God!"

On January 31, the first anniversary of the promotion to glory of the late beloved Pastor, C. H. SPURGEON, three memorial meetings will (p.v.) be held at the Tabernacle; in the morning, at 11, for all the pastors and students who have been or are connected with the Pastors' College; in the afternoon, at 3, for all ministers of the gospel, students, city missionaries, Sunday-school teachers, and Christian workers of all denominations; and in the evening, at 7, for the general public. The following are announced to take part in the meetings:—Pastor J. A. Spurgeon, Dr. A. T. Pierson, Dr. H. Sinclair Paterson, Revs. David Davies, F. A. C. Lillingston, M.A., T. W. Medhurst, John Robertson, and Robert Taylor, George Williams, Esq., and Messrs. W. Y. Fullerton and J. Manton Smith. Tickets of admission can be obtained on application to the secretary at the Tabernacle, enclosing stamped directed envelope. Next month, we hope to give reports of these meetings.

We rejoice to hear that a *Special Church Prayer-meeting*, for members only, is to be held at the Tabernacle on *Friday evening*,

February 3, to seek the Lord's guidance at the approaching annual Church-meeting, the date of which is uncertain, owing to the severe illness of Pastor J. A. Spurgeon. We ask all our believing readers to unite with us, not only on that night, but continuously, in praying that the will of the Lord may be clearly revealed, and that all may be willing to acquiesce in it.

After the first Sabbath in February, Dr. PIERSON goes to Scotland for two months, to fulfil his engagement as Duff Lecturer. During his absence, the preachers at the Tabernacle will (D.V.) be as follows:—Lord's-day, Feb. 12, morning and evening, A. G. Brown; Thursday, Feb. 16, D. J. Hiley; Lord's-day, Feb. 19, morning and evening, R. Lewis (Liverpool); Thursday, Feb. 23, F. M. Smith; Lord's-day, Feb. 26, morning, Robert Morton; evening, W. Fuller Gooch; Thursday, March 2, W. Williams; Lord's-day, March 5, morning, A. G. Brown; evening, J. A. Spurgeon; Thursday, March 9, J. Wilson; Lord's-day, March 12, morning, Dr. H. Sinclair Paterson; evening, H. O. Mackey; Thursday, March 16, G. D. Hooper; Lord's-day, March 19, morning and evening, W. Y. Fullerton; Thursday, March 23, H. O. Mackey; Lord's-day, March 26, morning and evening, J. Gelson Gregson.

Just as these "Notes" were sent to the printers, we heard that our esteemed friend, *Elder C. Cornell*, had been called to join his dear Pastor in the presence of their Lord. He will be greatly missed. For many years, he has been the energetic secretary of the Spurgeon's Sermons' Tract Society. On Monday and Thursday evenings, he used to stand by the Tabernacle steps, selling Mr. Spurgeon's sermons, afterwards giving the profit to the fund for circulating them as loan tracts.

A meeting in aid of the Tabernacle branch of the BAPTIST ZENANA MISSION, was held in the Pastors' College, on *Monday, December 12*. There was a large attendance of friends, 161 meeting for tea at five o'clock. Dr. Pierson presided. Mr. William Olney, on behalf of the secretary, Mrs. Charles Murrell, read a statement, from which it appeared that the receipts for the past year were £143 2s. 3d. It was mentioned that, during the year, several generous friends had been taken away, amongst them the beloved Pastor, whose annual subscription of £5 5s. had been greatly missed. Dr. Pierson said he would have much pleasure in giving this sum in the name of his wife for this year. The Hon. Miss Kinnaird, and Miss Broomhall, gave very interesting addresses on the work among the sisters in India and China, and aroused much fresh interest in this branch of mission work. With fresh or increased subscriptions, about £19 was contributed.

At the Tabernacle prayer-meeting on *Monday evening, December 19*, Mr. William Lethaby, from Kerak, Moab, gave a most interesting address on the work God has enabled him to do in that ancient city. Eight years ago, from Jerusalem he saw, on the horizon, this place where no one was witnessing for Christ. Although some said that it was a wild-goose chase to attempt mission work there, he went in God's strength, and God had permitted him and his wife to tell the people of Christ Jesus, who came into the world to save sinners. He was about to return to Kerak, and asked for earnest prayers for protection and guidance. He intended (D.V.) to go through the Arabian desert, and scatter the Gospels in Arabic where no one had ever been labouring for Christ, so as to help to fulfil the prophecy,—

"Arabia's desert-ranger
To Him shall bow the knee."

On *Monday evening, January 2, 1893*, the usual united prayer-meeting, as arranged by the EVANGELICAL ALLIANCE, was held at the Metropolitan Tabernacle. Several of the neighbouring ministers partook of tea together, after which a meeting was held, presided over, in the absence of Pastor J. A. Spurgeon, on account of illness, by Mr. W. Payne, formerly Honorary Secretary of the South London Sub-Division of the Alliance, who read a portion of the late Pastor's address on the subject of Christian Union, delivered at Mentone, on New Year's morning, 1892. After prayer by Mr. William Olney, the Rev. Philip Colborne, one of the secretaries, gave an interesting statement of the work of the Alliance, and described various cases of persecution abroad, for the relief of which the Alliance is exercising its influence and good offices at the present time. He explained the universality of the week of prayer, even to the most distant parts of the world. Mr. S. R. Pearce offered a closing prayer.

The meeting in the Tabernacle was presided over by Dr. Pierson, who was supported by the Rev. Walter Horne, M.A., Vicar of St. Philip's, Kennington Road; Pastors Thos. Greenwood, W. H. Tredray, and others. Mr. John Benham, treasurer of the South London Sub-Division of the Evangelical Alliance, and several other friends, took part in the meeting.

Dr. Pierson gave a striking and interesting address, founded on Ephesians iv. 3—6, the divisions of the subject being, (1) One Spirit inspiring the Holy Scriptures, (2) One Spirit influencing mankind, (3) One Spirit manifested in Divine Providence, (4) One Spirit dwelling in the Church.

COLLEGE.—The following students have accepted pastorates since our last notice:—Mr. W. L. Gibbs has settled at Ealing Dean, W., where Professor Fergusson

preached acceptably for so many years. Mr. E. H. Howard has become pastor at West Green, Tottenham; Mr. C. S. Hull, at Sussex Street, Brighton; and Mr. W. Moxham, at Chatsworth Road, Clapton Park. Mr. C. Pummell has sailed for South Africa, to take charge of the church at Alice.

Mr. A. G. Haste has removed, from Carrickfergus, to Walkley and Hillsbro', Sheffield. Mr. W. C. Minifie is going from Arthur Street, Camberwell, to Lausdowne Chapel, Bournemouth; Mr. C. Stanley has left South Shields for North Shields; Mr. F. D. Tranter, late of Kelso, has gone to Driffield, Yorkshire; and Mr. J. J. Irving has removed, from Belvidere, to Sparland, Illinois, U.S.A.

PASTORS' COLLEGE MISSIONARY ASSOCIATION.—Mr. Patrick sends us the following jottings from his diary:—

"With intense joy I baptized —, a Spanish brother, who has witnessed right bravely for Jesus in Tangier and Tetuan. He has only just returned from Spain, and brings me an invitation to visit a city of some twenty thousand people, where there are no missionaries. He gathered some of the people together, and did his best to tell them the way of life. They write offering a home, and promising to arrange meetings. We ask for divine guidance in this matter. How comforting it is to see those we have fed feeding others!

"A dear lad, who has long attended our meetings, died from small-pox. He was only ill five days; but the whole time he was singing the hymn,—

"O Eternal Father! O Father of love,
I ask Thy pardon for my sins.
I have misspent all my days,
But now my prayers to Thee I raise."

It is often a joy to hear these little ones singing thus in the street; but how blessed to train them for the singing of the glory-land!

"A very poor Moor died in the hospital. We have much reason to hope he was believing in Jesus."

Since these jottings arrived, we have heard that Mr. Patrick has been ill; but we trust that by this time he has fully recovered.

EVANGELISTS.—We have received two more reports of *Messrs. Fullerton and Smith's* services at Liverpool.

Pastor George Lord (Congregational minister) writes:—"The visit of Messrs. Fullerton and Smith to the church at Stanley, Liverpool, will long be remembered by all who had the privilege of being present. The services continued for eight days, and though the weather was bad, the attendance was good; and on the last Sunday evening the chapel was crowded to the doors. Mr. Fullerton's powerful preaching, and Mr. Smith's singing of

gospel hymns, were used by the Holy Spirit to the quickening of life in the souls of many believers, and to the conversion of not a few who had before lived careless, godless lives. There was a large number of enquirers, and it is believed that many will prove that they have been born from above at these services.

Pastor R. Lewis (Baptist minister) says:—"Brethren Fullerton and Smith, during their recent visit to Liverpool, conducted an eight days' mission at Prince's Gate Chapel. Their earnest appeals met with an encouraging response, and many were brought to decision. The young converts are receiving further instruction, and give promise of stability. The services were bright and hearty, and proved of great value to many besides those who acknowledged publicly the benefit they had received. Mr. Fullerton's 'Hours with the Bible,' were 'times of refreshing' to all present. The visit of our brethren will be long remembered with pleasure and thankfulness, and in their future labours elsewhere, we shall take a prayerful interest. May He, who giveth seed to the sower, multiply their seed sown; and make the fruits of their ministry a thousand times so many more than they are, and bless them as He hath promised!"

Our brethren conducted a most successful Watch-night service at the Metropolitan Tabernacle, the subject of Mr. Fullerton's address being "In the year that King Uzziah died." On New Year's-day, the evangelists commenced a short mission at Miss Watney's Hall, Croydon; and on January 6, they began a series of services at Leicester, where they are to visit Harvey Lane Chapel, Carley Street Chapel, Clarence Hall, Archdeacon Lane Chapel, Victoria Road Chapel, Humberstone Road Chapel, and Melbourne Hall. The mission opened with many tokens of good.

Pastor Colin Chrystal reports, concerning *Mr. Burnham's* mission at Atch Lench, Dunnington, and Harvington:—"The meetings were well attended from the beginning; night by night the interest and numbers increased, and it was soon evident to many that God was setting His seal to the singing and preaching of the Word. It was felt that the time arranged was all too short; so Mr. Burnham was induced to give up a much-needed rest, and came back, accompanied by Mrs. Burnham, who spoke helpful words to the women at a special meeting. Believers have been revived, backsliders reclaimed, and many have found the Saviour. Intelligent, religious people, who have been trying to work out a righteousness of their own, have found Christ to be their righteousness; while others, who have lived sinful lives, have been brought to repentance, and faith in the Lord Jesus."

Pastor J. H. Plumbridge, of Southwell, writes:—"Mr. Burnham's visit has been a blessing to several. The members of the

church were stimulated, and others helped towards seeking and trusting in the Saviour.

Mr. J. Scarrott, Birchmoor, Tamworth, says:—"Our church is composed wholly of the working-class, and we have no pastor; we are therefore the more thankful for the services of such men as Mr. Burnham. The meetings were well attended, and increased in numbers and interest as they proceeded. Although up to the present none have come out as converts, yet many trembled under the Word, and under the prayers of God's people, and we are hoping for conversions as the result of the mission. God bless the evangelists, and all who support them!"

Will not more of our readers seek a share in the blessing of those who support the evangelists?

This month, Mr. Burnham is to be at Fivehead; Caton, near Lancaster; and Newton Regis, near Tamworth.

Pastor T. Stoneley writes as follows, concerning Mr. Harmer's mission at Bethel Chapel, Methodist New Connexion, Burslem:—"Victories for the Master were won on the first Sabbath. The good work went on, and we had the joy of meeting with over thirty in the enquiry-room during the twelve days' mission. It seemed unfortunate that, on the second Sunday, a heavy fall of snow should come, and render traffic almost impossible during the rest of the week. But though the attendances were reduced, the services were rich in blessing, and the labours of the evangelist were much enjoyed and appreciated."

Mr. Harmer was at Miss Watney's hall, Croydon, for the last three Sabbaths of 1892, and from Dec. 31 to Jan. 16, he was at West Hartlepool. New Year festivities and wintry weather affected the attendance, but many received blessing during the services.

This month, Mrs. Harmer goes to Belvedere, Kent; and Mansfield, Nottinghamshire.

ORPHANAGE. — *Christmas Festivities.* — The memory of a precious ministry secured for the children many good things, without which the festive season would have been shorn of one of its special charms to our boys and girls. Then there was the letter of the President to our friends, to which there was a very hearty response. The record of Christmas, 1892, is that there was no falling off in numbers, variety, or quality of the "sacrifices of thanksgiving"—the generous love-tokens to brighten the Orphanage, and gladden the hearts of the orphans. Every present sent in had a voice, assuring the recipients of the loving regard of true friends. Doubly orphaned, the children had no feeling of desolation, or desertion, or even of loneliness—that crown of sorrow to an orphan child. "The goodness of the Lord in the land of the living", especially manifested toward the widow and the orphan, was felt to be a substantial reality, and not a poetic fiction.

Every child in the Orphanage was able to appropriate the language of the Psalmist, "I am poor and needy, yet the Lord thinketh upon me": "I was brought low, and He helped me."

"Glad and grateful," was the happy condition of the entire orphan family at Christmas; and not a few of the children, as they thought of their loved ones at home, wished that mother and brother and sister could fare as well as they did. The cheers, which made the walls of the dining-hall ring again and again, were such as only boys and girls can raise, and then only "when plenty crowns the board." Cheers for the President and Trustees, for Mrs. C. H. Spurgeon, for the Orphanage Staff, and for the Contributors, followed in rapid succession before grace; then came the dinner of the genuine English type—roast beef and plum pudding; and then the appropriation, to a chorus of ringing cheers, of boxes of figs, oranges, cosagues, Christmas cards, and new shillings. It was a quick leap to fortune, and every youngster bore away his treasure with an honest sense of juvenile dignity. It did one's heart good to see them; and we could but regret that all those who had contributed to the feast were not there to enjoy the pleasure of the sight. They would have felt that, after all, their gifts were but a small sacrifice for so rich a reward.

To the older folk, especially to those who have been present every Christmas since 1869, there was an undertone of sadness in the heart, even when the mirth was loudest, that the beloved Founder was no longer with us; or that no letter, with his heart's love, had reached the Orphanage. Though absent, and silent to us, never was he felt to be more really near or more "mindful of us." Loving greetings have always been wired to him on past occasions; but this year there was a painful regret that this customary attention to the absent President could not be rendered. Fancy, however, could but picture the unseen messengers, who so swiftly bear the tidings of penitence, conveying the report of the day's rejoicing to the one whose memory here will ever be perpetuated by the sweet ministry of the Orphanage.

Jan. 4 was the Annual Tea Meeting for the mothers and friends of the children. This is always a red-letter day at the Orphanage, the children sitting with their own friends at tea. In the evening, an entertainment was given, and the headmaster and the secretary addressed the company. A more grateful set of mothers could not be brought together, and the officers were greatly cheered by their expressions of gratitude. A goodly sum was brought in as the result of their efforts to collect for the Orphanage. Mr. Spurgeon always regarded the amount so contributed as a very precious thank-offering.

A week of Special Services for the

children, conducted by Mr. Goodman, of the Children's Special Service Mission, was brought to a close on Jan. 8, when addresses were given by Mr. Wm. Olney, Mr. Wigney, and the head-master. Many of the boys and girls, there is every reason to believe, have been led to decision for Christ.

Our readers will observe, in the list of contributions for the Orphanage, the amount realized as the result of the visits of the choir to our friends in South Wales and the South of England. The President and Committee of Management desire to express their very hearty thanks to all who rendered assistance in any way. The largest sum yet realized in any one place, came from Cardiff, and voiced the loving regard of our Welsh friends for the precious memory of the departed President.

During January, Mr. Charlesworth and the choir have visited the following towns: Colchester, Sudbury, Lowestoft, Norwich, Yarmouth, Stowmarket, Bury St. Edmund's, Watton, Swaffham, Lynn, and Cambridge. The results of this tour will be announced in due course. Applications for a visit of the choir should be addressed to Mr. Charlesworth at the Orphanage.

We again remind our readers that the next *Collectors' meeting* will (D.V.) be held on *Friday, Feb. 24*, when R. Cory, Esq., J.P., of Cardiff, a very generous helper of the Orphanage, is expected to preside. Collecting-cards and boxes can be obtained at any time of the secretary, Stockwell Orphanage, Clapham Road, London.

COLPORTEGE.—Lest any misunderstanding should arise through the continued appeal for funds, it should be known that the Association is always ready to send a colporteur to any suitable district for which £40 per annum can be guaranteed. As this is payable in quarterly instalments in advance, the cost is not usually burdensome to the district, and is a very economical sum for the entire services of so valuable an agency. But the Association has usually to find a considerable sum in addition to the £40 subscribed for a district, and *The General Fund* is the only source of supply for this purpose. When a large total, therefore, appears for districts in the *Sword and Trowel* list, it should be remembered that this involves a proportionate payment from the General Fund. Mr. Wm. Davies, of Toronto, has kindly subscribed £40 for a new district in and around Wallingford; and a colporteur will be working there very shortly. Are there not other friends who will imitate so good an example? The beneficial results of the work can never be tabulated, although many do come to light, which are cause for gratitude and perseverance. One of the most recently revealed cases is recorded in the Monthly Magazine, *Conversion*, which is quoted below, and shows how useful a colporteur is, not only directly, but in being the instrument of

setting others to work, who have been blessed through his labours. The Editor of *Conversion* thus writes, concerning Mr. W. Monro Collings, evangelist, Gosport:—

“From a child he has been the subject of deep religious impressions; but it was not until one Sunday evening, a little more than six years ago, when, while standing on the steps of the Soldiers' Institute, Portsmouth, a colporteur belonging to the late Mr. C. H. Spurgeon's Association pointed him to, and made him read several times over, John v. 24, that he definitely closed with Christ, and realized full acceptance with God. Since being led out as an evangelist, he has conducted many very successful missions in many parts of the country.”

Who will help to maintain nearly 100 Christian colporteurs, all over the land, and thus help to spread God's Word and good literature, and be the means of the salvation of souls? Every contribution to the Association will assist in securing these desirable objects. All communications will be promptly attended to by the secretary, W. Corden Jones, Colportage Dépôt, Pastors' College, Temple Street, Southwark, S.E.

Baptisms at Tabernacle, December 29, 1892, Eleven.

PERSONAL NOTES, BY MRS. C. H. SPURGEON.—Not very long after this Magazine is in its readers' hands, I hope *The Story of the Book Fund, 1891–1892*, will be ready. I give my little book this new name because it is rather a series of reminiscences than a “Report.” It is a medley of memories, some blissful, others heart-breaking: there are sorrows in it as deep as death; and songs which reach to heaven; but its record of *work* is, I fear, fragmentary and incomplete.

I ask all gentle, pitiful indulgence as its pages are read. Often, when writing them, I had to lay down my pen, and let the fountains of grief empty themselves, before I could resume my task. The *In Memoriam*, inscribed on the cover, will give the clue to the all-engrossing topic which runs through the book, and should bind its various portions together with links of a love which is “strong as death.” I have never written a “Report” without pains and much prayer; but never before did the work cost me such tears, and sighs, and groans, as have been spent over this year's record; and I am just wondering if my gracious God will turn all these into smiles, and songs, and praises in my dear readers' heart and lips, as they realize what my weakness was, and how God's strength sustained me.

Looking over one of my note-books lately, I found an interesting entry which has never yet seen the light. It is worthy to bear its simple, touching witness to the power of God as resting on the printed sermons of dear Mr. Spurgeon.

A "red Kaffir" of Cape Town had been made to know himself a sinner, needing cleansing in the precious blood of Jesus, through reading a stray copy of *The Metropolitan Tabernacle Pulpit*. He wrote to my husband, describing his condition, expressing his intense eagerness for fuller instruction, his need of greater light, and his absorbing desire to know the way of God more perfectly. "Ah!" said he, with naive simplicity, "we are black, not only outside, but even inside. I should not mind to be a black man only in colour; but it is terrible to be black from the soul to the skin!"

Does not that text, "And such were some of you, but ye are washed," recur to one's mind at once? Bless God for a salvation which makes black sinners "whiter than snow"! This poor fellow, had he only known it, was a "living epistle," a new edition of "The Wordless Book"—"Red Kaffir,"—Black Sinner,—White Saint,—and the last page, the "glory" one,—certain to be the end of the whole matter!

Dear Mr. Spurgeon's little book, *All of Grace*, and the companion volume, *According to Promise*, have been greatly blessed of God to the enlightenment of dim spiritual vision, and the strengthening of "feeble knees." They are just the help needed by a soul that is seeking Christ as a Saviour. I had a delightful testimony lately to the power and worth of the first one issued. "I have been reading your beloved husband's *All of Grace*," said a stranger one day, "and I am so deeply and truly impressed by it, that I now realize what I have lost in not having known him while he lived. I have never been brought so near to Christ before; and my daily prayer will be that I may now live as becometh a servant of the Lord, and then that I may fulfil his loving wish in the closing words of his precious book,—
"Meet me in Heaven."

A choice morsel of good news, which should go into the Report of the Book Fund, I give here, that those who are helping forward the distribution of the sermons, may be encouraged. A country pastor writes:—"Dear Mrs. Spurgeon,—You were good enough to send me sermons for distribution, so I am glad to give you a token of God's approval of the work. I baptized a young lady, the other day, the daughter of a farmer, three miles away. She accepted

and read some of the sermons, and was led to Christ by them. Such was her testimony to our church. She is the head of a motherless family, and will now be eager in leading them to Jesus. Her sister, fourteen years of age, says she also is a Christian, and will be one in the next company baptized. I know how good done through our dear sainted President's words will gladden your heart. Four of our children had a letter from him some time ago; two have since joined the church, and the third is coming soon. We all pray for you.—E.S."

One of our College evangelists writes me a note, which most appropriately fits in here, as it refers both to my dear husband's sermons, and his *All of Grace*. He says:—

"Dear Mrs. Spurgeon,—I shrink from trespassing on your time, and yet feel sure this line will cheer you, and so I venture to send it.

"I have just come from the sick bed of a sunny Christian. I thought to take a blessing to her bedside; but am sure I came away with the greater blessing.

"Telling me of her history, she exclaimed, 'I shall never be able to praise God enough for Mr. Spurgeon's sermons!'

"Indeed? were they the means of your conversion?"

"No, I was converted; but for years was tossed with doubts and misgivings, until Mr. Spurgeon's sermons led me into full liberty, and enabled me to rejoice in assurance of salvation. They have been my food for four years, as I have lain helpless here. Also his *All of Grace* is a constant source of comfort to me, and I would not part with it at any price.

"As she bore this grateful testimony, her face was like a sunbeam—a picture not soon to fade from the memory.

"The Lord be praised! Our dear President is still preaching to thousands of souls beneath the sun!"

The following is a specimen of the many cheering letters concerning the sermons that continue to come to me:—

"Dear Mrs. Spurgeon,—As a family, we are away from any chapel, or Christian society, but get much help and profit from the Sunday sermons and books of dear Mr. Spurgeon. Last Sunday, the 'Clear Shining after Rain' (No. 2,284), was very cheering. We think the Lord directs the selection of them."

Pastors' College, Metropolitan Tabernacle.

Statement of Receipts from December 8th, 1892, to January 14th, 1893.

	£	s.	d.		£	s.	d.
Mrs. Hester Keevil	..	..	..	Acton Baptist Chapel, per Pastor W. A. Davis	..	2	3
Mrs. M. Jeanneret	..	..	..	Mr. and Mrs. W. R. Fox, towards the support of a student for a year	50	0	0
An afflicted missionary in India	..	0	10	Stoke Green Baptist Church, Ipswich, per Pastor R. E. Willis	..	2	5
Mr. Thomas R—	..	10	0				
M. H. B. S. ...	..	0	10				
Mr. C. Phillips	..	1	1				

	£	s.	d.
J. McJ.	0	2	6
Proceeds of Annual Tea and Public Meeting, November 24, 1892 ...	59	15	11
D.	2	2	0
Mr. J. Mortimer	0	5	0
Dr. Mac Gill	1	1	0
In Memoriam, Mr. Edward Uridge ...	1	0	0
Mr. Hunt, per J. T. D. ...	1	1	0
Mr. John Thorn ...	0	5	0
Legacy of the late Mr. John Kidd, and interest, less duty ...	1028	14	0
A friend, per Dr. A. T. Pierson, to support a student for a year ...	60	0	0
Peckham Park Road Baptist Chapel, per Pastor H. O. Mackey ...	3	8	9
Miss Cooper ...	0	10	0
Mr. J. Wilson ...	1	15	4
Mrs. Elgee ...	0	10	6
C. A. M. ...	5	0	0
Mr. William Casson ...	1	0	0
Mr. R. J. Beechiff ...	0	2	6

	£	s.	d.
Mrs. Welch ...	0	5	0
Mr. and Mrs. Way ...	2	2	0
Mr. C. W. Roberts ...	10	10	0
M. R.	1	0	0
A. P.	1	0	0
Mr. John Cameron ...	15	0	0
Mr. John Brewer ...	5	5	0
Dear Granny ...	1	0	0
J. F., 1869 ...	0	10	0
From the estate of the late Rev. Thomas King ...	7	0	5
Weekly Offerings at Met. Tab.:-			
Dec. 11 ...	34	1	9
" 18 ...	15	10	3
" 25 ...	30	1	0
Jan. 1, 1893 ...	33	0	3
" 8, " ...	29	5	8
	141	18	11
	£1,424	15	7

Pastors' College Missionary Association.

Statement of Receipts from December 8th, 1892, to January 14th, 1893.

	£	s.	d.
Mr. Thos. R.	5	0	0
From the Plantation ...	0	5	0
Mrs. Craven ...	1	0	0
J. McJ.	0	2	6
G. S., Bideford ...	0	10	0
O. B. ...	50	0	0

	£	s.	d.
C. A. M. ...	5	0	0
M. R. ...	1	0	0
	£62	17	6

Spurgeons' Orphan Home, Stockwell Orphanage.

Statement of Receipts from December 8th, 1892, to January 14th, 1893.

	£	s.	d.
Mr. Thomas Poulter ...	1	1	0
Miss L. N. Furner ...	0	5	0
M. S., in loving memory of her father and C. H. S. ...	0	10	0
Collected by Miss Ann Mackay ...	1	2	0
A constant reader of the sermons ...	0	5	0
Mr. Alexander Cowan ...	5	0	0
Mrs. E. Y. Wilkinson ...	5	0	0
Susan ...	1	1	0
The Borstal Institute cottage meeting, per Mr. E. R. Nearn ...	0	10	0
Miss J. Murray ...	2	0	0
Mrs. Richard Roberts ...	10	0	0
Mrs. S. Slodden ...	0	2	6
Mr. John Townrow ...	0	4	6
B. G., Norwich ...	1	0	0
The late Jane Isabella Bruce, per Rev. A. G. Hogg ...	3	0	0
Mrs. Ellwood ...	2	2	0
Mr. G. S. Stowe ...	10	0	0
Mr. John Harris ...	1	1	0
Mrs. E. Workman ...	0	10	0
A friend, South Shields ...	0	3	6
Miss Green ...	0	2	6
Maggie ...	0	2	6
Mrs. J. Higham ...	5	0	0
Inasmuch ...	0	10	0
A. E. H. ...	0	10	0
Mr. S. F. Harnard ...	1	0	0
Mrs. Naomi Mizen ...	0	10	0
H. R. D. ...	0	10	0
Mr. E. West ...	2	2	0
A penny stamp collection ...	0	5	0
Mr. J. Wilson ...	1	0	0
Mr. M. Stroud ...	2	2	0
Mr. Alfred Fennings ...	30	0	0
Duns. ...	0	10	0

	£	s.	d.
Mrs. B. M. Harrison ...	0	10	0
Mr. and Mrs. Woolidge ...	0	10	0
Mr. Edward Gilligan, per Pastor T. W. Medhurst ...	0	10	0
Mr. T. L. Hankin ...	0	10	0
Collected by the Misses Bayley ...	0	10	0
Miss L. Frost ...	0	3	0
Mr. H. Laffin ...	0	2	0
Mr. A. Fleetwood Shrapnel ...	0	10	0
Mr. C. E. Smith ...	5	0	0
Mr. John Woodward ...	25	0	0
Mr. Robert Miller ...	15	0	0
Mrs. H. Keevil ...	5	0	0
Mr. Joshua Shaw ...	1	0	0
Collected by Mr. W. P. Lewis ...	1	0	0
Mr. Isalah Young ...	1	0	0
Mrs. A. Allen ...	0	5	0
Mrs. Pringle ...	2	0	0
R. B. D. ...	0	5	0
Mr. William Rudd ...	0	10	0
Mr. James Mead ...	0	10	0
Collected by Miss Nellie Burcher ...	0	6	6
Miss E. Wild ...	0	10	6
Mr. Duncan Macpherson ...	0	7	6
Mr. J. Smalley ...	0	5	0
Mr. John Weir ...	1	0	0
Mrs. Dodwell ...	0	10	6
Mr. W. J. Smith ...	0	5	0
Mrs. M. Callam ...	0	10	0
Collected by Miss Mead ...	5	7	6
Mrs. E. Fairey ...	1	0	0
Mrs. M. Holbrook ...	0	12	0
Mrs. M. Ferguson ...	5	0	0
Mr. Henry R. Parker ...	1	1	0
Mrs. M. A. Downes ...	5	0	0
Mr. James Martin ...	0	1	6
John F. H. ...	1	0	0

	£	s.	d.		£	s.	d.
Miss Jane Stewart...	0	10	0	Mrs. Frank Dodwell ...	0	5	0
S. G. A. ...	0	10	0	Messrs. Hine Brothers ...	1	1	0
Mr. R. Winterburn ...	0	2	0	Mrs. Thorndike ...	0	5	0
Mr. R. T. Bull ...	1	0	0	J. J., Harrogate ...	2	0	0
Mr. W. W., Carluke ...	1	0	0	Mr. Thomas Bevan ...	0	2	6
M. A. L. ...	0	10	0	Mrs. H., Holloway ...	1	0	0
Mr. F. J. Ackland... ..	1	0	0	Centenary Baptist Sunday-school,			
Miss Fort ...	1	1	0	March, Cambs., per Mr. P. H.			
Mrs. Robinson ...	0	5	0	Davies, jun. ...	1	2	6
Miss E. Kilborn ...	0	5	0	Miss M. Hay ...	0	5	0
Mrs. S. F. Clements ...	2	2	0	Per Mr. H. I. Pearson:—			
Mrs. A. M. Davis ...	1	0	0	Rookery children's box ...	0	15	0
Miss E. M. Perkins ...	1	0	0	H. I. P. ...	1	0	0
Miss Janet Wood ...	1	1	0				1 15 0
Mr. J. Wilson ...	1	0	0	A Scotch bun from three little boys at			
Miss M. A. Butterworth...	1	0	0	Bearsden ...	1	0	0
Mrs. Fordham ...	0	10	0	Mr. Alfred Bagster ...	1	1	0
M. G. ...	1	11	0	J. C. H. ...	0	2	6
Miss Evill ...	1	1	0	Miss A. Thatcher ...	0	5	0
Miss S. A. Eyles ...	0	12	0	Mr. William Phillips ...	1	1	0
Mr. E. H. Gayler ...	0	12	6	Postal order, Huntly ...	0	5	0
Mr. George Newman ...	5	0	0	Mrs. and the Misses Lowe ...	2	0	0
Mrs. E. Somerville... ..	0	10	0	Mrs. S. Hasler ...	1	10	0
Mr. W. G. Healing ...	1	0	0	Hon. Arthur Renwick, M.L.C.	2	2	0
Mr. Wm. Newton ...	0	5	0	Mr. Thomas R— ...	10	0	0
Mr. Arthur Briscoe ...	5	0	0	S. E. Walker ...	0	10	0
Mrs. S. Arnold ...	3	3	0	Miss F. Hall... ..	0	5	0
Mr. W. J. Norton ...	1	0	0	Miss E. Pearce ...	1	1	0
R. B. F. ...	1	0	0	Mrs. Hickisson ...	1	0	0
Mr. Wm. Mingins... ..	1	0	0	Mrs. E. Bates ...	0	10	0
Mrs. Holmes ...	5	0	0	The Dowager Lady Abercromby ...	1	1	0
Mrs. W. Hicks ...	1	1	0	Mr. T. E. Inwood ...	0	11	0
Miss Cousin ...	2	2	0	A. S., Aberdeen ...	0	5	0
Mrs. Mitchell ...	1	0	0	Miss M. Fraser ...	0	2	6
Mr. W. Tennant ...	0	10	0	Mrs. Forbes ...	5	0	0
Miss Blake ...	0	5	0	Mrs. Forsyth ...	0	10	0
Mr. J. Collie... ..	0	10	0	Miss Pendlebury ...	2	0	0
Mr. Wm. Dunn ...	1	5	0	Mrs. R. Smith ...	3	3	0
Mrs. Spooner ...	1	1	0	Mrs. J. Barnes ...	1	0	0
Mrs. E. H. Edwards ...	2	0	0	Mr. and Mrs. Clow ...	0	5	0
Mr. D. Deveson ...	0	5	0	Mr. Charles Allport ...	0	10	0
Mrs. Johnston ...	1	0	0	Llandrindod friends, per Miss Harding	1	0	0
Mrs. P. Nicholson ...	1	0	0	Mr. William Furze ...	1	1	0
Mr. H. Windmill ...	0	10	0	Captain E. L. Simpson ...	1	0	0
Mrs. Ewart ...	0	5	0	Collected by Mrs. W. T. Clark ...	0	18	0
Mrs. Pool ...	0	5	0	Miss G. H. Stirling ...	0	4	0
Mr. D. Thomas ...	2	0	0	Mr. George Smith ...	0	5	0
Miss Smith, per Pastor T. W. Medhurst	0	2	6	Miss S. E. Smith's Sunday-school class			
Collected by Master W. J. Gale ...	0	13	0	at Waterbeach ...	0	8	0
Mrs. Bainbridge ...	1	0	0	Mrs. Alston ...	1	1	0
Mr. J. Kipling ...	0	10	6	Mr. S. Ormrod ...	0	10	0
Mrs. Rose ...	0	5	0	Pastor W. Luke Crathern ...	0	5	0
Mr. H. Greenwood Brown ...	2	2	0	Mrs. S. Dales ...	0	2	6
Two sisters, Doncaster ...	1	1	0	Mr. Thomas C. Collen ...	0	10	0
Mr. J. H. Padgett... ..	0	10	6	Mr. David Rees ...	0	10	0
Mr. W. Mallett ...	0	2	6	M. A. M. ...	0	5	0
Miss Smither ...	0	10	0	Mr. Thomas Land... ..	0	5	0
Miss E. Hudson ...	0	4	0	Mrs. Devenish ...	0	1	0
Mrs. Best, per Mr. G. C. Heard ...	0	10	0	Saxmundham, found in the purse of			
Collected by Mrs. E. Ralph ...	0	6	0	one whom God has called to Himself	0	2	6
Mrs. Kimber, per Mrs. J. A. S. ...	0	5	0	From "The Plantation," Amersham...	0	5	0
Mr. C. Scruby ...	1	0	0	Mrs. Milne ...	50	0	0
Mrs. Quilty ...	1	0	0	Mrs. Sharman's family money-box ...	1	10	3
Mrs. Bayley ...	1	0	0	The late Mr. W. I. Palmer ...	0	10	0
Mrs. E. Morley ...	1	0	0	Mrs. Cooper and friends... ..	0	6	8
Young Men's Bible-class, Garland				Mr. George Wight ...	1	0	0
Street Baptist Chapel, Bury St.				Miss Greenlees ...	0	7	6
Edmunds, per Mr. G. King ...	0	10	6	Mrs. E. Lloyd ...	0	10	0
Mrs. Nagle ...	1	0	0	Mr. George Russell ...	2	0	0
Mr. A. Everett ...	0	10	6	Mr. Joseph W. Hunkin ...	1	1	0
Mr. Thomas Bush ...	0	5	0	Mr. F. Bartlett ...	0	15	0
Mr. Ernest T. Hooley ...	5	0	0	Mrs. Williams ...	0	5	0
Mr. Scott ...	2	0	0	Mr. James Plumbridge ...	1	1	0
Mr. John Marshall ...	0	5	0	Mrs. Gibson ...	0	5	0
Miss Dallas ...	5	0	0	Mrs. Mathewson ...	1	0	0
Miss S. Morgan ...	2	0	0	Mr. W. A. Fenton... ..	1	0	0
Mrs. Austin ...	0	5	0	Mrs. E. Pearce ...	1	0	0
Miss L. Austin ...	0	5	0	Miss E. Jackson ...	0	10	0
Mrs. C. Miller ...	0	10	0	Mr. H. A. Harverson ...	1	1	0
C. F. ...	0	2	6	Mrs. Hewkley ...	1	1	0
Mr. Thos. Hall—sale of rosebuds ...	0	4	0	Collected by Mrs. S. Jackman ...	0	11	0

	£	s.	d.		£	s.	d.
Miss J. Keay	0	5	0	Mr. T. P. Alder	1	1	0
Mrs. C. Mitchell	0	5	0	A friend in Forfar	0	3	6
Wellash	1	0	0	Two friends in Arbroath	0	5	0
Mrs. Parkes	1	0	0	Two friends—M. A. M.	2	10	0
Miss Parkes	0	10	0	Mrs. Bubb's children	0	5	0
Miss B. Parkes	0	10	0	Collected by Mrs. J. Lord	0	2	6
"In memory of dear father"	0	7	6	Chipstead	0	5	0
Collected by Mrs. Nelson	2	14	0	Mr. H. B. Ferne	1	1	0
Mrs. Joseph Toller	0	10	0	Mrs. Hunt, and a few friends, per Mrs.			
Miss Adams	0	2	6	J. A. S.	0	5	0
Miss Proudfoot	0	2	6	Mrs. G. Smith	3	10	0
A Dorset friend	0	7	6	Dr. and Mrs. Riddell	2	10	0
Collected by Miss E. Bickmore	1	0	0	Mr. J. T. Godwin	2	2	0
Collected by Mrs. R. N. Long	3	0	0	S. B. and Co.	2	2	0
In memory of M.	2	0	0	Mr. J. Taylor	0	5	0
Miss Gartshon	0	5	0	Mr. J. Lunn	0	10	0
Mrs. Meldrum	0	5	0	Mrs. S. A. Cox	0	10	0
Emma	0	10	0	Mr. H. Thomas	1	1	0
Mr. James Baxter	2	0	0	Mr. George Tingey	1	0	0
Mrs. Chapman	0	1	0	Mr. Alfred Jones	1	1	0
Postal order, Banchory	0	10	0	Mr. J. Miller	0	5	0
Mr. Drayson	0	5	0	Mrs. E. L. Smith	0	10	0
Mr. and Mrs. Oram	0	7	6	Miss M. Porter	0	5	0
Mr. C. Ibberson	0	3	0	Collected by Miss E. Martin	1	1	0
Mrs. E. Wells	0	10	0	Dr. Macduff	2	2	0
Collected by Miss Hunter	1	10	6	Mr. T. H. Hopping	0	5	0
Mr. C. E. Tidswell	0	5	0	Mrs. Hughes	0	5	0
Mrs. Peel	0	5	0	Mr. John E. Gaunt	5	0	0
Mrs. Sharphington	0	10	0	Mr. and Mrs. Robt. Lievesley	1	0	0
Miss E. E. Sharphington	0	10	0	Mr. and Mrs. Gregory	2	10	0
Mr. Wm. Mathewson	7	0	0	Mr. J. Potts	0	5	0
Miss Milroy	2	0	0	Two friends	0	1	0
Miss E. C. Clutterbuck	0	5	0	Mrs. Patterson	0	10	0
Miss Muir	1	0	0	Mr. George Wood	0	2	6
Collected by Mrs. Johnson	1	1	9	M. and J. Smith, Lymington	0	2	0
Mr. Roger Bate	2	0	0	In memoriam, W. L. M.	0	10	0
Lewisham High Road Congregational				Mrs. G. O. Crowhurst	2	0	0
Church Sunday-school, per Mr. T. H.				C. B., Oundle	0	10	6
Worringham	1	1	0	Mrs. S. Evans	0	10	0
Miss E. Hall	0	12	6	A. G. A.	0	2	0
Mr. J. Billing and friends	0	11	6	Mr. W. G. Holt	0	10	0
Mrs. L. M. Pittman	1	1	0	Miss M. J. Hanson	0	5	0
Mr. George Gray	1	1	0	E. G., Northampton	0	10	0
M. F.	0	10	0	Mrs. Freeman	0	10	0
Rev. Wm. Parry	0	5	0	Mr. R. Burgess	0	10	0
Miss Ware	0	2	6	The Misses Horton	0	5	0
Mr. James Ball	0	2	6	L. H.	1	0	0
Mr. John Briggs	0	5	0	Mr. John Reid	1	0	0
Mr. Samuel Coxeter	0	5	0	Mr. G. Blake	0	5	0
W. X.	0	2	6	Mr. Thomas Chamberlain	0	5	0
I. C. M.	1	0	0	Mr. James Scott	0	12	6
Mrs. Mattick	0	5	0	Mr. F. James	0	5	0
Mrs. Dewar	1	0	0	A reader of "The Christian Herald,"			
Mr. J. McL	0	5	0	Sheffield	0	5	0
Mr. John Read and friend	0	5	0	Mrs. J. Harris	0	5	0
Mr. J. T. Ford	1	1	0	Mrs. Winsor's box	0	10	6
Miss M. J. Walker	1	0	0	Mrs. H. S. Gifford	0	7	6
Collected by Miss A. Nicholas	0	5	0	Mr. C. Buchel	2	0	0
Collected by Mr. H. H. Heeley	2	0	0	Messrs. F. F. and A. H. Doggett	2	0	0
Miss Lilian Barefoot	0	5	0	Mrs. Biddall	0	10	0
Mr. C. H. Gibson	1	0	0	Mr. G. Woodcock	0	5	0
Miss Gamblin	2	0	0	Collected by Miss E. M. Elford	0	16	0
Mrs. M. Brake	1	0	0	Collected by Mrs. J. Rouse	0	3	0
Mr. D. Campbell	0	10	0	Mr. W. Smith	0	2	6
Mr. George T. Shepherd	0	10	6	Master M. Smith	0	0	6
Sale of John Ploughman's Almanacks,				Mr. Hefford and family	0	5	0
per the Misses Griffiths	0	18	0	Mr. James M. Rattray	0	5	0
Mrs. Brochie	1	0	0	Collected by Mr. A. Law	1	5	0
Mrs. Cunningham	0	5	0	Mr. Joseph Hill	10	0	0
Mr. John Hardy	0	5	0	Miss Darley	0	13	0
Mr. Robert Jones	0	2	6	Collected by Mr. W. Jenkins	1	0	0
Mrs. Broom	0	5	0	An orphan	0	2	6
Mr. A. Hobbs	3	0	0	Mr. John Hillier	0	2	0
Mrs. E. Jenkins	1	0	0	Mr. J. H. Alabaster	5	0	0
Mr. Philip Hooper	1	0	6	Mr. E. Longmore	0	10	0
Anon.	0	4	0	E. M. P.	0	2	6
Mrs. S. Armans	0	10	0	M. J. S.	0	5	0
A widow's mite	0	2	6	Miss J. D. Houston	0	5	0
Miss E. C. Drake	0	5	0	S. A. C.	1	0	0
Postal order, Paisley	0	3	6	Miss Speh	0	6	0
Mr. George Anderson	0	7	6	Mr. John South	1	12	0

	£	s.	d.		£	s.	d.
Mrs. Collins...	0	5	0	Collected by Miss Weeks...	0	5	6
Mr. John Dowding	2	0	0	Mr. and Mrs. Edwin Smith	2	2	0
Mrs. Jeanneret	1	1	0	Mrs. E. Johnson	0	6	6
Miss J. N. Dixon	0	10	0	Mr. F. Duffell	0	10	0
Mr. Wadland	1	0	0	Mrs. Walter	0	10	0
M. H. B. S.	1	0	0	Mr. R. Sherringham	0	2	6
Mr. C. Phillips	1	1	0	Mr. John Holland	0	2	6
A friend from Lancashire	1	0	0	Mr. H. Mandrell	1	0	0
Mrs. M. Speed	0	5	0	Mrs. M. Scott	0	10	0
Mr. John Rossiter	2	2	0	Mrs. Owen Clover	1	0	0
Colonel Woodhouse	1	0	0	Mr. James Binstead and friends	0	18	0
Miss Donaldson	0	3	0	Per Mr. J. Horn—			
Collected by Miss Chapman	0	13	0	Horn & Co.'s Basket Workers	0	10	0
Mr. John Berry	0	5	0	Miss Windsor "Bibs"	0	2	0
Mr. W. G. Cornborough	0	10	0				
Mr. Papworth Norman	0	5	0	Miss E. Bowyer	0	2	6
A. A. in memory of C. H. S.	0	5	0	Mr. H. P. West	1	0	0
Mrs. Shaw	2	2	0	Mrs. E. E. S. Lloyd	0	2	6
J. T. P.	0	2	6	Miss C. Thomson	1	0	0
Mr. John Gray	0	4	0	Mr., Mrs., and Miss Brown	0	7	6
Mr. George W. Camps	0	2	6	Mrs. A. Lawson	0	10	0
Mr. T. Birch	0	2	6	Mrs. May	0	5	0
Mrs. Chenery	0	5	0	Postal order, Rothesay	1	0	0
Mr. William Whitehead	0	3	6	Mrs. A. Thomson	0	10	0
Collected by Mrs. E. Fakeley	0	10	0	Mr. Alfred Hobson	1	1	0
M. M., Reading	1	0	0	Mrs. J. A. Beare	0	8	6
Mrs. P. Wooltorton	1	0	0	Mrs. S. A. Reeves	0	10	0
Mr. and Mrs. Parkinson	1	0	0	Miss L. M. Davies	0	5	0
Mrs. Williamson	0	2	6	Collected by Mrs. M. Penning	0	8	6
Mrs. E. Kilborn	0	5	0	Mrs. A. McKay	0	3	0
Friends	0	5	0	Mr. J. Clark	1	5	0
Miss E. L. Tarver	0	5	0	Mr. R. Wilkinson	0	10	0
The Misses Cunningham	2	2	0	Collected by Miss J. Bennett	0	7	7
Mrs. E. Holdsworth	0	10	0	Mr. W. H. Pollard	1	1	0
Mrs. E. J. Walker	0	10	0	Collected by Mrs. S. Willis	1	2	6
Miss Potter	0	5	0	Mrs. E. Squires	1	0	0
Mr. and Miss J. Wiley	0	10	0	Dr. MacGill	2	2	0
Mrs. Duncan Sharpe	0	5	0	Mrs. J. Manley	5	0	0
Mrs. L. E. Knight	0	5	0	Mr. W. G. Green	0	5	0
Mrs. M. Bateman	0	5	0	M. W., a thankoffering	0	2	6
Mr. and Mrs. Heritage	0	10	0	Mrs. S. Harvey	2	0	0
Mrs. Jarman	0	2	6	Mrs. Dunlop	2	0	0
Mrs. Rogers	0	10	0	Mrs. Reed	0	10	0
Peasmarsh Young Men's Mutual Improvement Society Bible-class, per Mr. E. H. Avery	0	5	0	Mrs. S., a tenth	0	14	0
Pastor W. Cuff	0	16	0	B. J. C., Neath	0	2	6
Mrs. Pollock	1	1	0	P.	0	15	0
For Jesus' lambs	0	3	0	Mr. J. Newcombe	0	5	0
Messrs. George M. Hammer and Co.	3	3	0	Mr. Edwin Davis	1	0	0
M. A. Shears	0	1	6	W. J. S.	1	0	0
Mr. E. Marshall	0	4	6	Collected by Miss C. Smith	0	5	0
Two friends, readers of the "Sword and Trowel"	0	5	0	Mrs. S. J. Johnson	0	2	6
Mr. J. F. Pearmine	0	10	0	Mr. T. Farrow	1	0	0
Mr. S. Welman	0	10	0	Mr. T. Davies	1	1	0
The Girdlers' Company, per Mr. G. E. Philbrick	10	10	0	Mr. J. Hassall	1	0	0
Misses E. Smith and A. Hainsworth	0	5	0	Mr. S. T. Hudson's Boys' Class at Boyer Street Mission, Derby	0	3	0
Collected by Master Alfred C. Johnson at the Sabbath morning breakfast-table	1	0	0	Mr. T. Trotman	1	0	0
Miss A. Kerswill	0	10	0	A. S.	0	5	0
Mr. G. B. Vanheson	0	10	0	M. S.	0	2	0
Collected by Mrs. Nears	0	8	0	For the orphans, Beckenham	0	2	6
Postal order, Colchester	0	2	6	Mrs. Hertzell and Mrs. Mallison	0	2	0
Mrs. Gardiner	1	0	0	Mrs. E. Rice Daniel	0	10	0
Mr. James Fear	0	5	0	Mrs. S. Thompson	0	14	0
Mr. William Bentley	1	1	0	A few friends of the Evangelical Free Church, Bures, per Mrs. Hitchcock	0	10	0
Collection after lecture on C. H. Spurgeon, by Mr. Thomas Gurney	0	11	2	Mr. G. Peace	0	7	6
Mr. Kemp	0	10	0	Mr. G. W. Irons	2	10	0
Mr. A. Eggott and Mr. A. Wallis	0	10	0	Mrs. E. S. Johnson	2	2	0
Miss E. Haven	0	1	0	Mr. A. C. Mansfield	1	0	0
Mrs. S. E. Goslin	0	2	6	Mrs. Boyle	0	4	0
Per Mr. B. Tice—				Mrs. Harrison	0	10	0
Mrs. Tice	0	5	0	Mrs. Ironside	1	0	0
M. E. Tice	0	2	0	Mr. James Friend and family	0	3	0
C. Tice	0	2	0	Little Melton Mission Sunday-school box	1	5	0
B. Tice	0	1	0	Mr. R. Carr	0	6	0
	0	10	0	Mr. J. Whittome	0	5	0
				Miss Camps	0	5	0
				Mr. A. Matheson	0	5	0
				Mr. Hartswell	0	2	0
				Mrs. Hall and Mr. J. Andrews	0	15	0

	£	s.	d.		£	s.	d.
Mr. J. Beaumont ...	0	2	6	Mr. Alfred Watson ...	0	10	6
Mrs. S. Gregory ...	0	10	0	Mrs. Joslin ...	0	10	0
A friend, per Mrs. S. Gregory ...	0	1	0	Mrs. B. Baker ...	0	5	0
Mr. H. V. Bailey ...	0	2	6	Mrs. M. Munro ...	0	10	0
Collected by the young lady Tract-				Miss J. Allen ...	0	2	6
distributors ...	0	13	0	Miss M. E. Trew ...	0	10	0
Mr. E. Few, C. C. ...	0	2	6	Mr. R. Cheeseright ...	0	2	6
Mrs. T. Frohook ...	0	2	6	Mr. J. Ballantine ...	0	5	0
Collected by Mrs. Bull ...	0	12	6	Rev. S. R. Young ...	0	5	0
Mr. A. R. Gray ...	20	0	0	Mr. James Lundie ...	0	2	0
G. H. ...	5	0	0	Harry Smith ...	0	2	6
Mrs. L. Pendlebury ...	0	10	0	Widow Smith ...	0	2	0
Mrs. Harding ...	2	10	0	Mr. D. Land ...	0	5	0
Mr. John O'Gram ...	1	0	0	Collected by Mrs. McSkimming ...	2	0	2
Mr. J. Robinson ...	0	2	0	Mr. T. Hooley ...	1	1	0
Mr. F. Chaplin ...	0	2	0	Collected by Mr. Charles Minter ...	0	11	1
Mr. William Lawrie ...	0	10	0	Mr. J. Baskerville ...	0	5	0
Mr. William Elliot ...	15	0	0	Mrs. M. A. Holland ...	1	0	0
The Misses Gribbon ...	0	5	0	Collected by Mr. J. Whittaker ...	0	10	0
Mr. E. J. Reed ...	2	2	0	Mrs. J. Boyde ...	0	6	0
Mrs. E. Greenwood ...	5	0	0	Mr. G. Blott ...	10	0	0
The Misses A. G. and E. Gould ...	3	0	0	Miss Sarah Wark, per Mrs. K. H. Brodie ...	1	0	0
Mr. Richard Kent ...	0	2	6	Mrs. E. Sevr ...	0	6	0
Pool—Liver ...	0	5	0	Contents of child's money-box ...	0	4	0
Mrs. Roberts ...	0	2	6	Mrs. E. J. Barnes ...	0	10	0
Miss B. L. Halcrow ...	0	5	0	Mr. and Mrs. Hewat ...	2	0	0
Miss E. Botsford ...	0	5	0	Mrs. E. Perryman ...	0	5	0
Mrs. and Willie Crane ...	0	2	6	Postal order, Windsor ...	0	10	0
Mr. J. A. Watson ...	0	5	0	Mr. W. T. Martin ...	0	10	0
Mr. and Mrs. Day ...	0	2	6	Miss M. Hodges ...	0	7	0
Mr. Henry F. Hood ...	0	10	0	Collected by Miss F. E. Barker ...	0	3	6
Miss A. Kelly ...	0	2	0	Messrs. Wills and Packham ...	3	0	0
Mr. James Owers ...	0	10	6	Mr. E. J. Upward ...	1	0	0
Rev. M. Mathews ...	0	10	0	In loving memory of dear C. H. S., from an old friend ...	0	5	0
Mr. John Aldington ...	0	10	0	Lizzie Keddie ...	0	12	1
Florence and Herbert Tronson ...	0	10	0	Mr. Jno. R. Houlgate ...	0	10	0
Mr. H. Dean ...	0	2	6	Stamps, Weymouth ...	0	2	0
Mr. M. D. King ...	0	10	0	Mrs. E. Fisher ...	0	5	0
Mr. J. C. Latham ...	0	10	0	Mr. and Mrs. E. Cousens ...	2	0	0
Mrs. B. Harrison ...	0	10	0	Mrs. Walker ...	0	2	0
Mr. Richard Middleton ...	0	10	0	A weil-wisher ...	0	2	6
Mr. E. Evans ...	0	5	0	Messrs. Clements and Newlings, ticket writers, per Mr. D. Hawkins. (Box)	1	5	9
Mrs. N. Freestone ...	0	2	6	Miss Pratt ...	0	5	0
H. M. F. ...	0	2	0	Pastor J. H. and Mrs. Barnard ...	1	1	0
Mrs. E. Moore ...	0	10	0	Mrs. Curtis ...	0	5	0
Mr. and Mrs. Gardner ...	0	2	0	Mr. M. Romang ...	1	0	0
Miss Lizzie A. Millen ...	0	10	0	Mr. M. Romang, junior ...	1	0	0
Mr. Charles Knight ...	0	10	0	Mr. E. Romang ...	1	0	0
Mrs. and Ella Fortune ...	0	5	0	Mrs. Charles ...	0	5	0
Mrs. Hardy ...	0	1	0	The widow's mite ...	0	1	0
Mr. A. More ...	0	6	0	Mr. T. R. Thomas ...	0	10	6
A thankoffering from three ...	0	5	0	Mr. E. Garrett ...	0	3	6
A cheerful giver ...	0	3	6	Mrs. Macandrew ...	1	0	0
A poor widow ...	0	1	0	Collected by Mrs. M. Evans ...	0	15	6
Postal order, Wisbech ...	0	5	0	Collected by Mrs. Goodfellow ...	0	10	0
E. B. ...	0	5	0	Collected by Mr. M. H. Webb ...	1	5	0
Postal order, Brentford ...	1	0	0	Mrs. M. C. Browne Cave ...	1	0	0
A sermon-reader, Edinburgh ...	0	5	0	Miss Jefferies ...	0	10	3
E. H. G. ...	0	2	0	Miss Sanson ...	0	1	0
E. K., York ...	0	2	6	The Misses Price ...	0	5	0
Two little girls and a boy ...	0	5	0	Messrs. J. Leeson and Sons ...	2	0	0
E. S., Bristol ...	0	2	6	Mrs. Alexander ...	0	2	6
A collier, Lancashire ...	0	2	0	W. and M. S., Glasgow ...	0	10	0
Stamps from Aberdeen ...	0	5	0	Mr. W. Smith ...	0	10	0
Postal order, Edzell ...	0	5	0	Mrs. Keylock ...	0	2	6
A friend, Kilmarnock ...	0	5	0	H. H. ...	0	7	6
R. E. C., Worcester ...	0	10	0	Rev. W. Jones ...	0	10	0
For Jesus' sake ...	0	5	0	Mr. S. J. Chetson ...	0	10	6
F. R., Taunton ...	0	10	0	Mrs. Newman Hall ...	5	0	0
J. J. W. ...	0	2	6	Mr. E. Halyard ...	0	5	0
D. and C. W. ...	0	2	6	H. B. ...	0	10	0
Mr. W. Anderson ...	0	5	0	C. V. W. ...	0	10	0
Mrs. R. A. ...	0	5	0	Mr. J. Lewis ...	2	2	0
D. W. A. ...	0	5	0	Mrs. L. Pardoe ...	0	2	0
Mr. James Bazeley ...	0	10	0	Mr. F. J. Ramee ...	0	5	0
Mr. T. Jephcoat ...	0	5	0	Miss R. A. Thomas ...	0	10	0
Mr. Simeon W. White ...	0	2	6	Mr. D. Hirst ...	0	10	6
Mrs. Hopkins ...	0	10	0	Miss B. Larkman ...	0	5	0
Mr. John M. Coutte ...	0	10	0				
Mrs. Marshall ...	0	1	1				
Miss Lora Walker ...	0	10	0				

	£	s.	d.		£	s.	d.
Rev. S. Jones	0	5	0	Mrs. E. Lloyd	1	0	0
Mr. W. J. Lewis	2	2	0	Mr. J. Sims	1	10	0
Collected by Mr. W. J. Lewis	0	7	6	Mr. N. T. Southwell	0	10	8
A. E. D.	0	3	0	Mr. Drummond Grant	0	10	0
Collected by Master A. Freeman	0	10	0	Mrs. B. Imlach	1	0	0
Mr. W. Squibb	0	7	6	Mr. W. H. Smith	1	1	0
Mrs. E. Bell	0	5	0	Mr. W. Alexander	1	0	0
Mr. A. G. Robins	2	0	0	Master A. W. McConnell	1	0	0
Mr. W. Miles	0	2	6	Baptist Sunday-school, Sittingbourne, per Mr. G. Mallett	1	8	6
Mrs. Rabbich	0	10	0	Pastor J. T. Hagen's Bible-class at the Baptist Chapel, Dunfermline	1	17	0
Master C. S. Jones	0	5	0	Collected by Master S. V. L. Gage	0	12	0
Mr. T. T. Marks	1	1	0	Mr. J. Bell	1	10	0
Miss E. Macnicoll	1	0	0	Mr. W. Baddon	3	0	0
Collected by Mr. G. Rees	0	5	0	Mr. and Mrs. Wale	2	2	0
Mr. M. Steel	0	10	0	Collected by Miss G. Shaw	1	0	0
Misses Fielder and Good	0	3	0	Mrs. E. Mitchell	2	0	0
Mr. J. G. Priestly	2	0	0	Collected by Mrs. Skelly	2	10	6
Mrs. J. Tingle	0	3	0	Collected by Miss A. Lewis	0	9	0
Mr. C. Lamb	0	5	0	Mr. W. Carter	1	1	0
Mr. J. Dauncey	0	5	0	Mr. W. Graham	1	0	0
Mrs. M. Pentelow	0	10	0	Collected by Master Reginald Jackson Children attending Baptist Chapel Sunday-school, New Barnet, on Christmas morning, per Mr. G. J. Pavitt	0	8	0
Collected by Mrs. Forbes	0	7	0	Collected by Mrs. E. Fosdike	0	6	0
Mrs. Shewell	0	10	0	Collected by Mr. W. French	0	3	6
Mrs. Saker	0	10	0	The late Mr. John Bland	0	4	0
Mr. J. Mortimer	0	15	0	Collected by Mrs. A. Roberts	0	10	0
Mr. and Mrs. Cocks	1	1	0	Mr. W. G. Wilkins	1	1	0
Collected by Mrs. Clews	5	4	9	Mrs. W. Johnston	0	10	0
The Solicitor-General, Sir John Rigby, Q.C.	2	2	0	Miss Butcher	0	10	0
Mrs. W. J. Heath	1	1	0	Mrs. E. Gulliver	0	5	0
Mr. E. Goodman	1	1	0	Mr. Jas. Spence	0	2	0
Collected by Mrs. McClure	0	15	0	Mr. Skinner	0	2	0
Mrs. Beall	0	3	0	Miss Strachan	0	1	0
Mr. C. R. Ponder	0	5	0	Mr. Wm. Mitchell	0	10	0
Mr. W. N. Finlayson	0	8	0	Mr. Benjamin Lodge	0	5	0
Collected by Mr. H. A. Burleigh	0	3	6	Mr. Noah Hughes	0	5	0
Mr. W. Mann	0	2	6	Mr. D. Thwaites	0	2	6
Mr. J. Storey	1	10	0	E. D. H.	0	2	6
Miss Noakes, per Miss E. Higgs	0	2	6	W. and M. F.	1	0	0
Mrs. Stevens	0	1	0	Miss E. Millar	0	5	0
V. H. M., per Mr. R. Adcock	0	10	0	Collected by Mrs. Elder	0	7	4
Mr. S. Casburn	0	10	0	Per Mr. A. G. Wheeler:—			
Mr. J. Hampton	2	2	0	Collected by Mr. A. G. Wheeler	1	2	1
Miss A. Rees	0	2	6	Collected by Mr. T. Batcock	0	3	3
Mr. J. Bolland	0	10	0	Collected by Mr. A. T. Biggs	0	12	6
Mr. M. A. Davey's Sunday-school class	0	12	6	Collected by Mr. J. W. Tobitt	0	10	6
A bereaved mother	0	2	6	Collected by Mr. D. T. Morris	0	1	6
Mrs. L. Horn	0	3	0	Collected by Mr. E. Palmer	0	8	0
Miss Bertha and Master Charles Freegard	0	4	0	Collected by Mr. C. F. Lansley	0	1	6
Colonel J. T. Morton	0	7	6	Collected by Mr. Green	0	5	3
A few friends at Southall Brothers and Barclay, per Mr. J. B. Millard	2	12	6				
Mrs. Wicks	0	1	0	The Old Baptist Chapel Sunday-school, Castle Street, Guildford, per Mr. Pickett:—			
Mrs. Sparrow	0	10	0	Girls' box	1	0	3
S. M.	0	10	0	Boys' box	1	2	10½
Mr. W. D. Crowhurst	0	10	0	Infants' box	0	5	0½
Mrs. Butler	0	10	0	Male Bible-class	2	0	4
Anonymous	2	10	0	Female Bible-class	0	14	0½
Mr. S. Cone	1	10	0				
Mr. A. L. Barrett	1	1	0				
Collections at the Sunday-morning breakfast-table at the Ladies' College, Goudhurst, per Miss R. Kendon	1	15	6	Devonshire Square Baptist Church and Congregation, Stoke Newington, per Mr. C. T. Gardner	3	3	0
Mr. G. J. Brookes	1	0	0	Mr. W. Pickett	2	10	0
Mr. T. W. Stocker	5	0	0	Mrs. E. H. Williams	2	0	0
Collected by Mr. T. Weir	1	0	0	Mr. and Mrs. Perrett	2	2	0
Mrs. Mackie, per Mr. W. Turnbull	0	10	0	Mrs. Leechman	3	0	0
Mrs. A. Cook	2	0	0	Mrs. J. Jones	1	0	0
Mr. C. West	1	1	0	Mr. Samuel H. Baker	1	0	0
Mr. H. Hill	1	1	0	Collected by Mr. George Tolley	1	5	0
Mr. W. McEwing	2	0	0	Children of Mansfield Street Sunday- school, per Mr. E. Johnson	2	10	0
Miss J. R. Moore	1	0	0	Mrs. B. Joyce	1	10	0
Mr. H. T. Trevanion	2	0	0	Collected by Mr. W. Jones	1	10	0
Messrs. Head & Co.	1	1	0	Collected by Miss Kate M. Sivers	0	6	2
Mr. Benjamin Price	0	5	0	Collected by Mr. P. Jackson	0	3	6
Mrs. Semark	0	10	0				
Mrs. Dennis	1	0	0				
Collected by Mr. T. Ackland	0	5	0				
Collected by Mr. Jas. Houker	0	13	6				
Mr. Robert W. Denton	2	2	0				

	£	s.	d.		£	s.	d.
Withington Congregational Church,				Mr. Joseph Wates ...	5	0	0
per Rev. C. H. Hickling ...	0	10	6	Mr. John How ...	2	2	0
Collected by Miss Barnard ...	1	2	7	Mr. and Mrs. C. E. Fox (for the sup-	50	0	0
P. I. P. ...	0	5	0	port of three orphans for one year) ...	2	0	0
Lill, Esa. and Etc. ...	0	10	0	Miss Hulbert ...	1	0	0
Mr. W. East ...	0	5	0	Mr. Jas. Robertson ...	0	5	0
Mr. P. H. Davies, jun. ...	0	1	0	Mr. J. Bunn ...	0	10	0
Per Rev. E. Spurrier :-				Mrs. Trim ...	0	8	0
Mrs. Arnold ...	2	10	0	Miss Wilmot ...	0	5	0
A friend ...	1	0	0	Mr. Thos. Park ...	0	5	0
Mrs. Blaxill ...	0	10	0	Postal order, Aberdare ...	0	5	0
36, High Street ...	1	0	0	Postal order, Leamington Spa ...	0	17	0
N. and E. Spurrier ...	0	10	0	Collected by Mr. Richard Fuller ...	1	12	0
				Collected by Miss A. L. Bird ...	0	5	0
Mrs. J. Inglis ...	5	10	0	Mr. Francis Freeborn ...	0	3	0
Miss Inglis ...	0	10	0	In memory of the late Pastor F. G.	0	10	6
Mr. Rollo ...	0	2	6	Sones ...	0	9	0
The Misses F. and E. Roberts ...	0	10	6	Mrs. J. Youens ...	0	10	6
Mr. George Beagley ...	0	2	0	Rev. Alfred Sturge ...	0	9	0
C. F. S. ...	0	5	0	Mrs. E. Powell ...	0	5	0
Mr. William Mackie ...	0	4	0	Miss S. Kate Hullett ...	1	0	0
Mrs. E. Doughty ...	0	10	0	Mr. John C. Lance ...	1	0	0
Contents of Tom, Harry, and George				Children of the First Free Church			
Beveridge's money-boxes ...	0	10	0	Sabbath-school, Blairgowrie, per Mr.	1	0	0
Mr. George F. Jobbins ...	5	0	0	Alexa ...	0	3	2
Misses J. and A. Ferguson ...	0	2	6	Mrs. Eaton ...	0	5	0
Hamilton Sunday-school, per Rev.				Mr. W. Appleton ...	5	0	0
J. R. Chrystal ...	0	10	0	Carrow Works Sunday-school Children,			
Mr. J. W. Mottershead ...	0	10	0	Norwich, per Mr. W. Reeder ...	2	10	0
Mr. H. Stevenson ...	1	1	0	Miss Lily Round ...	0	5	0
A friend at Skelmersdale ...	0	2	6	Postal order, Bromyard ...	0	2	6
Collected by Miss Harper ...	1	0	0	Mr. Edward Martell ...	3	0	0
Mrs. E. Parsons ...	1	0	0	Mrs. Smith ...	0	10	0
A friend ...	0	1	0	South-West London Band of Hope			
Mrs. A. Davis ...	0	5	0	Union, per Miss S. R. Carr ...	2	2	0
Otley Baptist Sunday-school, per				Mr. and Mrs. Weekes ...	0	10	0
Mr. S. Barker, jun. :-				R. E. and J. Sears, a thankoffering ...	0	8	0
Boys' class ...	0	10	0	M. A. C. ...	0	5	0
Girls' class ...	0	7	0	Tai H. ...	0	1	0
Miss L. Dunnett ...	1	1	0	Part proceeds of Christmas Bazaar at			
				Ecton, per Pastor J. Field ...	5	0	0
Mrs. Ballard ...	0	3	0	Mr. John Pugh ...	3	3	0
Miss Mary Ballard Evans ...	0	2	0	A friend ...	1	0	0
Mr. C. H. Hooper ...	0	3	0	Mrs. G. Fairfield ...	0	5	0
Miss C. Donaldson ...	0	10	0	Miss Alice Benson ...	0	2	0
Mrs. E. Yallop ...	1	0	0	Mrs. Bateman-Wilson ...	1	1	0
Mr. W. Edwards ...	0	2	0	Mr. Hendrie ...	0	7	6
Mr. J. Brown ...	0	10	0	Mr. Frederick Adams ...	2	2	0
Mr. J. Spilman ...	0	10	0	Mr. G. E. Horn ...	1	1	0
Mr. Allen Priest ...	1	0	0	Mr. C. Martin ...	0	7	6
M. Y. D. ...	0	3	0	Collected by Mrs. Perry ...	0	10	0
Mrs. J. Robson ...	0	2	6	Mr. Middleton, per Mr. Samuel T.			
Collected by Miss F. M. Goodchild ...	1	1	0	Williams ...	0	10	0
Mr. G. Huntley ...	0	10	0	Miss A. Wyatt ...	0	5	0
Mr. E. Vincent, jun. ...	0	2	6	A mite for the Orphanage, from Bulith	0	2	6
Coleraine ...	0	5	0	Miss E. Stocker ...	1	10	0
Miss W. Alison ...	0	10	0	G. H. S. ...	0	10	0
Friends, per Miss W. Alison ...	0	4	1	Mrs. Travis ...	0	10	0
"72" ...	1	0	0	Mr. H. P. Coombs ...	0	10	0
Mr. R. Dawson ...	0	11	6	Mrs. John Nicholl ...	1	0	0
Mr. A. C. Johnston ...	0	5	0	C. Dewes ...	0	5	0
Mr. James Wilson ...	0	10	0	Miss E. S. White ...	0	10	0
Eight Junior Harpers ...	0	5	0	Mr. Septimus Holtum ...	1	15	0
Children of High Street U. P. Church				Mr. Alexander McCav ...	2	0	0
Mission Sunday-school, Dumbarton,				N. G., a widow ...	0	2	6
per Mr. A. Morice ...	0	10	0	Miss Hutton ...	0	5	0
Llangynidr Sunday morning school,				Mr. J. Luckham ...	0	10	0
per Mrs. W. Evans ...	0	4	0	Mr. Richard Pope Froste ...	2	0	0
Mr. T. E. Sykes ...	0	10	0	Mr. John McBeth ...	1	0	0
Long Preston Baptist Sabbath-school,				Mr. John Begg ...	1	0	0
per Miss Brennand ...	0	10	0	Mr. J. W. Lack ...	0	5	0
Oxford Road Baptist Sunday-school,				Rev. C. Chambers ...	0	7	6
Birmingham, per Mr. J. Baybould ...	0	12	6	Mr. John Mason ...	0	3	0
Mr. and Mrs. Franklin ...	1	0	0	G. W. E. ...	0	10	0
Proceeds of Christmas Cantata, by Fern				Miss Frances King ...	0	6	0
Bank Gospel Choir at Boston Road,				Mr. W. Heywood ...	0	2	6
Brentford, Congregational Church,				Bowden ...	1	0	0
per Rev. John Burnham ...	3	10	0	Mr. William Casson ...	0	4	0
Friends at the Baptist Chapel, Buck-				Miss Way ...			
land, per Miss M. E. Hedges ...	0	5	0				
Postal-order, Olney ...	0	10	0				

	£	s.	d.		£	s.	d.
Mr. Stephen Sharp	0	10	6	Mr. Atkinson	0	8	0
Miss L. Seaby	0	2	6	Mr. W. A. Gilby	0	10	0
Mr. D. A. Davies	1	0	0	Miss Winter	0	10	0
Collected by Miss Deane...	0	14	6	Miss Grose	1	1	0
Mr. Thomas Watts, per Pastor T. H. Williams	0	3	6	Miss H. A. Grose	0	10	6
Mr. W. A. Weightman	3	0	0	Mr. Ranford	0	10	0
M. E. G.	0	8	0	Mrs. Grant	1	0	0
Mr. A. J. Foxwell	0	10	0	Miss B. Davies	0	3	0
Mr. and Mrs. Baker	1	0	0	Mrs. C. Talbot	0	5	0
Mr. A. Jungling	3	0	0	T. R. H.	0	2	6
Mrs. H. C. Beer	0	3	6	A reader of "The Christian Herald,"			
Collected by Miss S. E. Thorpe	0	6	0	Bayswater... ..	0	5	0
Paradise Row Baptist Chapel, Waltham Abbey, per Mr. George Richardson...	1	0	0	Railway Mission Sunday-school, West Brompton, per Mr. J. W. Gooding ...	1	1	0
Mrs. Mills	1	1	0	Mr. S. H. Perriam	0	10	0
Half-yearly dividend on £5,000 Debenture Bonds, Cory Brothers and Co., Limited	121	17	6	Collected by Mrs. R. C. Allen	0	9	6
Mr. William Wilcocks	1	1	0	Mrs. J. Findlay	0	10	0
Mrs. M. J. Lewis	0	5	0	Collected by the Misses Willsher ...	0	15	0
Miss M. A. Deane	0	10	0	A friend, S. S.	0	2	6
Mr. George Turner	0	5	0	Mrs. E. Gunter	0	5	0
Mr. T. Fleetwood	0	10	0	Mater, Sutton	1	1	0
Mr. H. Barrett	5	0	0	Mrs. C. Owen	0	2	6
Miss Prandley	0	3	0	Young Women's Bible-class at the Orphanage, per Mrs. Burgess ...	1	0	0
Mr. F. Rees	0	2	6	J. B.	0	5	0
Mr. John Bovey	0	5	0	Mrs. Sones	0	5	0
Sunday evening collections at the Soldiers' Institute, Portsmouth, per Miss Robinson	21	0	0	Mrs. M. Haywood	0	5	0
Miss S. Robinson	5	0	0	Mr. J. Keith	1	10	0
Mr. W. T. Lewis	2	0	0	Master Willie Cox	0	1	0
A reader of the sermons, Bridport Collected by Miss M. Cardell	0	10	0	B. N. M. E.	0	8	0
Collected by Mr. S. A. Johnson...	0	3	6	Collected by Mr. George F. Smith ...	2	15	0
Miss E. C. Creasey	0	2	0	Misses Amy and Ethel Bowtell	0	2	6
Mr. Duncan McColl	0	5	0	Miss Blake	0	10	0
Miss Ada M. Stephenson	0	10	0	Misses Gibson	0	10	0
Mrs. M. Turnbull	0	2	6	Mr. J. Webb	0	5	0
Miss Katie Butler	0	14	0	Mr. A. Rhodes	0	5	0
Collected by Miss A. E. Hill	1	5	0	Mr. J. H. Earnshaw	0	7	6
Mr. J. Pillman	2	2	0	Half contents of Helen, Sybil, Margie, Jean, Berta, and Willma's box, opened on New Year's day	0	15	6
Miss J. Key	1	0	0	Staines Baptist Sunday-school, per Mr. J. McKee	0	15	0
Collection at the Watch-night service at Penge Tabernacle, per Pastor J. Wesley Boud	5	0	0	Miss J. Haggard, per Mrs. Mott	0	10	0
Mrs. Aldridge	1	5	0	Mr. J. Jones... ..	0	2	0
Miss Brown	0	2	6	Mr. W. H. Dowling	0	10	0
Mrs. M. Clay	0	2	6	Mr. Charles Croft	0	10	0
Mrs. and Miss A. M. Duckett	1	0	0	Mr. R. M. George	0	10	0
Members of Mrs. Duckett's Bible-class	0	10	0	S. R. H.	0	5	0
Mrs. H. R. Thomas	0	10	0	E. James	0	2	6
Mr. F. F. Leach	0	15	0	Collected by Master P. Wigney	1	3	3
Mr. John Taylor	1	0	0	Collected by Miss A. Solomon	1	10	3
Mr. Thomas Fox	1	0	6	Collected by Miss M. A. Knights ...	0	10	0
Mr. E. Medway	2	0	0	Three young well-wishers	2	10	0
Mr. S. Cornock	0	2	6	Mrs. Staines... ..	0	10	0
M. E.	0	5	0	Mr. James Woodward	0	10	0
D. W. D.	0	7	6	Misses E. A. and E. Dunstan	1	0	0
For Jesus' sake	0	2	0	Mr. Hy. Stephens	0	2	6
Stamps from Stronsay	0	2	2	Mr. J. Carter	0	2	6
Pontywn	0	10	0	Mrs. Orr White	10	0	0
Collected by Mrs. Long	2	11	0	Mr. C. W. Roberts... ..	10	10	0
Widow G.	0	1	0	Miss Bessie Prior	0	3	0
Mr. Andrew Duncan	0	5	0	Devonshire Square Sunday-school, Stoke Newington, per Mr. A. J. Shepherd	4	4	0
Sandwich, per Bankers	2	2	0	Postal order, Ripon	0	3	0
Mrs. Davies	5	0	6	A retired country minister	0	5	0
Mr. J. Grose	2	2	0	D. M. D., Old Deer, N.B., per Dr. Barnardo (sent with £14 for Dr. Barnardo's homes)	6	0	0
A friend	0	2	0	Mrs. Elizabeth Palmer	500	0	0
Mrs. Bloomfield	0	4	0	Mr. B. C. Forder	0	19	0
In Memoriam, Mr. Edward Uridge ...	0	5	0	Stamps, Aberdeen... ..	0	5	0
Mrs. Frearson	3	0	0	Collected by Miss J. Permaine... ..	0	6	0
Miss Frearson	0	10	0	Mrs. Newman	0	5	0
Mr. H. B. Frearson	1	0	0	Miss Louisa Francis	1	0	0
Mr. John Thorn	0	5	0	Collected by Mrs. Cockle... ..	5	11	0
Mr. R. Lindley	2	0	0	Mr. M. Pask	1	0	0
Little Stanley	0	1	9	Mrs. J. Spencer	1	0	0
Mrs. Elgee	0	10	6	Mr. Robert Mitchell	0	5	0
Mr. W. Biggs	1	0	0	Mr. Thomas Butcher	1	1	0
C. A. M.	5	0	0	Mr. James Cooper... ..	0	2	6

	£	s.	d.		£	s.	d.
Alford Sunday-school, per Rev. F. Joseph	0	10	6	Mr. John T. Stevenson	5	0	0
A friend	1	10	0	Mr. John Cameron	5	0	0
Collection at Watch-night Service, Woodville Road Baptist Church, Cardiff, per Mr. A. L. Hopkins	1	0	0	Mr. John Brewer	5	5	0
Agriola and his wife	5	0	0	Mrs. Knott	10	0	0
Mr. W. H. Hipkiss	0	10	0	Dear Granny	1	0	0
A thankoffering from R. D.	1	0	0	E. and R. Ward	0	10	0
Pugh, Llangollen	0	5	0	J. F., 1869	0	10	0
E. M.	0	2	0	Mr. R. K. Juniper	2	0	0
Mrs. Boys	0	5	0	Executors of the late Mr. Thomas Gresley (less legacy duty and charges)	88	19	0
Collected by Mr. P. Refelle	0	5	3	Orphan Boys' collecting cards, per list	64	18	3
From a seaman, to help God's cause	0	5	0	Orphan Girls' collecting cards, per list	29	6	10
Collected by Miss Payne from friends at Downs Chapel, Clapton	4	8	0	Collected by Mr. Henry Willis	0	10	0
One of His stewards	0	10	0	Part proceeds of a Service of Song, at Congregational Church, Burnham Market, per Pastor Wm. Green	0	10	0
Postal order, Penpont	0	5	0	Mr. Joseph Cooper	2	0	0
E. S. B.	0	10	0	Mrs. Martin	0	5	0
Mr. Thos. Davies	0	10	0	Mr. George Baker	0	10	0
From a friend	2	10	0	A thankoffering from a reader of "The Christian Herald"	0	2	0
Mr. Thos. Moorley	0	10	0	A poor widow	0	10	0
Mr. C. F. Pfeil	5	0	0	Mr. George A. Hulbert	2	0	0
Mr. H. J. Farmer-Atkinson	5	0	0	Collected by the Misses E. and J. Foster	1	15	0
Collected by Mrs. Geo. Halsey	0	12	3	Mrs. Walker	2	2	0
Collected by Miss E. Phillips	0	9	0	Mr. John Bleakley	20	0	0
Mrs. Cooper	0	5	0	Collected by Miss C. M. Stevenson	1	4	3
Mr. E. C. Messeder	0	10	0	Readers of "The Christian Herald," per Mr. A. M. Latchie	1	8	0
Miss Lily Morley and friends	0	10	0	M. H., Gloucester	0	10	0
H. and F. Gaylor	0	10	0	Collected by Master M. Herries	0	5	2
Per Mr. H. Letch:—				Per F. R. T.:—			
Eid Lane Baptist Sunday-school, Colchester	2	8	3	In memoriam, J. R. T., C. T., and C. H. S.	1	10	0
Mr. H. Letch	0	10	6	F. R. T.	0	10	0
Mr. J. Letch	0	5	0	Mrs. George Dix	0	10	0
	3	3	9	Mr. Henry Keen	0	10	0
Mrs. Warren East	1	0	0	Mr. S. Pewtress	0	5	0
Mr. W. H. Harvey	0	5	0	A. A. T.	2	0	0
Mr. S. Halstaff Coles	0	10	0		5	5	0
Mr. J. Smith	1	0	0	Mrs. Vears	0	10	0
Per Mrs. James Withers:—				A friend, Newcastle	1	0	0
Mr. J. O. Cooper	2	0	0	A. C., Lancashire	0	2	0
Miss Mackrill	0	15	0	Mrs. Bennett	0	6	0
	2	15	0	Collected by Miss B. M. Hardy	0	3	0
Sutton Baptist Young Men's Mutual Improvement Society, per Mr. J. W. Whitaker	9	13	4	First-fruits of increase	0	10	6
Collected by Miss McArthur	1	5	0	Lochee Baptist Sunday-school, per Mr. Thomas Millar	1	0	0
H.	0	5	0	Miss S. A. Harrison	0	10	0
Mrs. G. Hodges	0	4	0	Miss E. Johnson, per J. T. D.	2	0	0
Part of Mission collection from Halbeath Sabbath-school, per Mr. Robert Morris	0	5	9	Miss Jones	0	3	0
Mr. Wm. Ronald	1	10	0	Mr. G. W. Slater	0	10	0
Mr. John Cameron	0	5	0	Mr. David Smith	0	10	0
Miss Lang	3	1	0	Miss Tolmie	0	5	0
Mr. Wm. Henry Clark	1	7	6	Miss J. Tolmie	0	5	0
M. E.	1	0	0	From the Estate of the late Rev. T. King	7	0	5
Miss Harris	5	0	0	Collected by Mrs. Mott	1	11	0
A. P.	0	15	1	Meetings by Mr. Charlesworth, and the Orphanage Choir:—			
Mr. Underhill	1	1	0	Cardiff	129	1	11
Mrs. Humphrey	0	10	0	Silvertown	9	6	0
Mrs. Price	0	5	0	Mr. W. Duncan Knight	5	5	0
JNO., Newcastle-on-Tyne	0	5	0	Mr. Moss	0	10	0
Mr. and Mrs. Downing	3	3	0		15	1	0
Mr. Charles Foster	0	5	0	Barnes	2	18	8
Collected by Miss A. H. Rust	0	4	0	Weymouth	3	13	0
Mr. and Mrs. Critchlow	0	3	0	Holloway	4	0	11
H. M. H.	0	5	0	Waterlooville	8	2	0
Mr. MacDonald, per Mrs. Armstrong	0	10	0	Bournemouth:—			
Mrs. M. J. Warren	0	10	0	Proceeds of meeting and sale of programmes	18	17	9
Miss Hood	0	5	0	Rev. R. Colman	1	1	0
Mr. John Currie	1	0	0	Mr. Saunders	1	1	0
Mr. John Holt Skinner	25	0	0	H. P.	0	10	0
Mr. William Bates	5	0	0	Mr. Insley	1	1	0
Mr. David Fisher	1	0	0	Smaller sums, per Rev. R. Colman	2	7	3
A tenth part from the Bush	1	10	0		24	18	0
A thankful sermon-reader, Highbury	1	0	0				
H. E.	0	2	6				
Mrs. Pilgrim	0	12	6				
Mr. James Emery	0	1	6				

	£	s.	d.		£	s.	d.
Elm Grove, Southsea	10	17	0	Mrs. Stevenson	0	2	6
Cowes, I.W.	10	0	0	Mrs. Leaver	0	2	6
Metropolitan Tabernacle Total				A sea-going friend	0	10	0
Abstinence Society	3	0	0	For the dear orphans, M. E. R.	0	10	0
Sale of programmes	0	7	11	Mrs. L. Bush	0	10	0
				Miss E. Farmer	0	3	0
Gosport:—				E. H. C.	1	0	0
Proceeds of meeting	10	14	8	Mrs. G. E. Chapman	0	1	0
Colonel Mumby	2	2	0	Mr. S. Harvey	0	5	0
Mr. E. Laphorn	1	1	0	Mrs. Hooker	0	5	0
				Mrs. Shaw	0	10	0
Stratford	13	17	8	Mr. G. Thorpe	0	10	0
Newbridge, Mon.	10	15	1	Mrs. Ives	0	4	0
Newport, I.W.:—	9	15	0	Mr. James Ingle	1	0	0
Proceeds of meeting	7	15	0	Mr. E. S. Thoday	1	0	0
Mr. F. Pittis, Mayor of				L. T.	0	2	6
Newport	1	1	0	Mr. E. R. S. Porter	0	5	0
				Miss Yockney	0	2	6
Christmas Festival Fund:—	8	16	0	Masters J. and H. Caffyn	0	1	0
Miss P. White	0	2	6	Mrs. Pleasant	0	10	0
Mr. S. R. White	0	2	6	Messrs. Alabaster, Passmore, and Sons,			
Mr. H. B. Dry	0	5	0	a new shilling for each orphan boy			
Mrs. Martin	1	1	0	on Christmas day	12	0	0
Mr. J. Wilson	0	5	0	The Trustees of the Orphanage—a new			
Mrs. J. Roberts	0	2	6	shilling for each orphan girl on			
Mr. A. A. Stephens	1	0	0	Christmas day	12	0	0
Mrs. H. Rennard	1	0	0	Mrs. Wilshire	0	5	0
Mrs. Elgee	0	5	0	Mr. J. Wilson	0	3	0
Miss R. Lane	2	0	0	Endymion	0	10	0
Miss E. Sydenham	1	10	0	Mrs. E. Straw	0	5	0
J. B. C.	1	10	0	Mrs. Huddleston	0	1	0
Mr. C. F. Aldis	0	5	0	E. and A. Rann	0	5	0
E. C.	0	10	0	Mr. A. J. Wingate	0	5	0
A. J. F.	0	2	0	Mrs. Slade	0	10	0
Mrs. Aldis	0	5	0	Mrs. Lampont	0	2	6
Mr. Thos. Reynolds	0	2	6	Mr. and Mrs. Baker	0	10	0
Miss Hall	0	5	0	Mrs. Henry Joscelyne	0	5	0
Miss A. Peardon	0	10	0	Stamps from Scotland	0	2	6
Miss Clover	0	8	0	A thankful heart	0	0	6
Miss Agnes Milner	0	5	0	Mrs. Sutcliffe	0	5	0
Mrs. Virtue	0	5	0	Mr. W. C. Greenop	1	1	0
Mr. H. Proctor	1	0	0	Mrs. E. Porter	0	2	0
Mrs. Knott	0	10	0	Mr. Arthur Ross	1	0	0
Mr. George R. Smith	0	10	0	Mrs. M. Lang	0	5	0
Mrs. M. A. Parker	0	5	0	Miss E. Rogers	0	5	0
Mr. G. W. F. Fringle	0	2	6	Miss Sarah Eagle	0	10	0
Mr. H. Davie	0	5	0	Miss M. Seaton	0	10	6
Mrs. R. Taylor	0	7	6	Mr. Geo. Lawrence and friends	12	12	0
Mrs. E. Grounds	0	1	6	Miss M. Hart	0	5	0
Mr. Wm. Hamilton	1	0	0	Mrs. Le Feuvre	0	2	0
Mr. George Gibbs	1	1	0	Mrs. Dumaresq	0	2	0
Mr. J. C. Smith	1	10	0	Mrs. E. F. Beddome	0	2	0
Mr. Geo. Cox	0	5	0	Mr. Edwin Davis	0	10	0
Master G. S. Gardiner	0	5	0	Mr. W. Loveland	0	5	0
Mrs. Stopford	1	0	0	Mrs. Faulconer	3	0	0
Mr. Jas. Bristow	1	1	0	Mrs. Harvey	0	10	0
Emma and Ernest Street	0	2	0	Mrs. Bull	0	7	6
Mrs. A. Mitchell	0	2	6	Miss A. Trevillion	0	1	0
Mrs. Belough	0	1	0	Pastor W. W. Blocksidge	0	5	0
Mr. R. R. Briggs	0	2	6	Mrs. G. Colyer	0	2	0
Collected by Miss Anna Thatcher:—				Mr. Joseph Smith	0	10	0
Mr. and Mrs. Caffyn	0	5	0	E. G. C. in memory of C. H. S.	0	10	0
Mrs. Mannington	0	5	0	Mrs. S. J. Smith	0	5	0
Mrs. Mannington (Isfield)	0	5	0	Leonard Carlie	0	2	6
Mr. and Mrs. Chas. Manning-				A. M.	0	2	6
ton	0	5	0	Mrs. Blant	0	2	6
H.	0	5	0	Mrs. F. C. Rowland	0	5	0
Mrs. Porter	0	2	6	Mr. James Joyner	0	10	0
Miss Caffyn	0	2	6	The late Mrs. Barlow, per Mrs. Royce.	1	1	0
Mrs. Faulconer	0	2	6	A Christmas gift from Tunbridge			
Miss Mannington	0	2	6	Wells	0	10	0
Mrs. John Guy	0	2	0	Children at Mission House, Ventnor,			
Miss A. Thatcher	0	2	6	per Mrs. Stevens	0	6	0
				Mr. H. H. Dove	0	5	0
Mr. F. Kirkpatrick	0	5	0	Mrs. Alexander	0	2	6
Miss M. E. Edwards	0	5	0	Mrs. S. Clout	0	2	6
Mrs. E. W. Lock	0	5	0	Miss J. Beckerleg	0	3	0
Mrs. T. Stringer	0	2	6	Four plum puddings	0	10	0
S. G. B.	0	10	0	Mr. J. Goodchild	1	0	0
Mrs. E. Offer and friends	0	5	0	Postal order, Glasgow	0	10	0
Mrs. B. Fox	0	5	0	Mrs. Hall	1	0	0

	£ s. d.		£ s. d.
A thankoffering for many mercies ...	0 5 0	Mr. F. W. N. Lloyd ...	5 0 0
Mrs. A. Austin ...	0 2 6	Mrs. Chas. Norris ...	0 0 0
Miss Richards ...	0 10 0	Postal order, from Hawthorne Road, Liverpool ...	0 5 0
Miss Best ...	0 5 0	Mrs. Davison and grandchildren ...	0 5 0
Mr. John Chasters ...	1 1 0		
Mr. Jas. Gray ...	0 1 0		
Miss Annie Pritchard ...	0 5 0		
Mrs. Oldfield ...	0 5 0		
			£2,626 12 6

Orphan Boys' Collecting Cards:—Almond, A. E., £1 1s; Allnatt, W. H., 4s 7d; Abbott, H., 5s; Bustin, E., £1 6s; Burrough, D., 10s; Beard, B., £1 6s; Brend, A., 2s 3d; Bird, A., 2s 6d; Beeson, E., £1 1s 3d; Bourne, E. C., £1 1s; Bryett, C., £1 5s; Bromhead, W., 3s; Buddle, W., 2s; Battishall, W., 4s; Burkett, E., 3s 1d; Benham, H., 3s 8d; Boggis, A. H., £1 1s; Browne, C., 7s 8d; Burstow, A., 2s; Bartholomew, H., 1s; Barrett, B., 5s 2d; Burling, L., 11s; Bradstreet, H., £1 1s; Baker, F. E., £1 1s; Cook, L., 4s 6d; Cole, J. L., £1 16s; Cowley, C., £1 7s 3d; Clayden, W., 2s 3d; Challis, H., £1 1s; Carman, A., 11s 8d; Davis, A., £1 1s; Davis, J., 15s; De St. Legier, J., 3s; Darling, A. E., 10s; Everitt, E., £1 1s; East, G., 13s; Edwards, W., 2s 8d; Fowler, A. H., 5s; Fyfield, F., 2s; Flogdell, J., 9s; Fullerton, H., 9s; Farrow, H., 10s; Gardner, R., £1; Gubbins, S., 2s; Hodgetts, R., 7s; Horn, P., £1 1s; Hadlow, E. J., 2s 6d; Haines, J., 2s 6d; Heath, W., 3s; Horden, L., 11s 6d; Hale, W., 6s 7d; Hockley, F., 12s 6d; Hampton, J., 6s 3d; Henderson, P., 6s 6d; Hills, E., 12s; Isaac, J., 8s; Jennings, R., 12s 6d; Johnston, C., 2s 9d; King, F., £1; Kingshott, A., 18s; King, H. A., £1; Lee, L., £1 1s; Lawrence, A., 10s; Long, H., 6s; Longhurst, F. G., 4s 1d; Love, A., 10s; Leach, E., 10s 6d; Laslett, A., £1 1s 6d; Langridge, J., 9s; Legge, W., £1; Leak, A., 5s; Mimpress, E., £1 1s; Mitchell, A., £1 1s; Martyn, C., £1 1s; Mann, H. G., 4s 10d; Marks, A. T., 6s 6d; Mansell, E., 9s; Manser, S. H., 2s 6d; Morgan, R., 14s; Nicholls, J., 13s; Payne, O. J., 3s 6d; Platt, A., £1 1s; Perral, J., 6s; Romang, A., 2s; Rodwell, B., 7s; Redmill, G., £1 1s; Ryland, A. C., 2s 6d; Rickwood, S., 8s 7d; Rodgers, W., 9s; Shorten, R. B., 12s; Shinn, A., 12s; Strike, A., 1s; Sargeant, D., 10s 6d; Saunders, W. G., £1 1s; Taffs, P., 15s; Tanner, J., 16s; Townrow, H., 5s 10d; Thomas, J., £1 1s; Tyers, P., 12s; Tier, C., 5s 3d; Varney, A., 14s 2d; Ward, P., £1 7s; Webb, E. W., £2 8s 9d; Williams, J., 6s 9d; Warburton, C., 5s 2d; Worker, S., 4s; Wells, S. A., 1s 6d; Warrington, S., 15s; Williams, A., 7s 6d; Williams, C., 1s 8d; Wren, W., 3s; Wallis, H., 5s 1d; Wheeler, E., £1 15s 6d.—Total, £64 18s 3d.

Orphan Girls' Collecting Cards:—Attfield, B., 16s; Adcock, S., 5s; Barlow, E., 10s 1d; Brant, V., 11s; Bliss, F., 10s 6d; Beddoe, M., 4s 1d; Brinsdon, A., 7s 6d; Barten, E., 1s 6d; Brown, R., 4s; Court, A., £1 1s 6d; Church, M., 2s; Cable, F., 6s 2d; Cartwright, B., 6s 3d; Cullen, A., 5s 6d; Court, B., 11s 2d; Dunlop, E., 3s 6d; Day, M., 6s 4d; Dew, E., 11s; Dear, A. T., 6s; Dolling, M., £1 1s; Field, M., 3s; Fitt, M., 5s; Fletcher, G., 2s 6d; Freathy, E., 1s 10d; Gurten, B., 10s; Grimes, E., 7s 1d; Gurney, B., 5s 1d; Guttridge, F., 4s 7d; Goodwin, M., 11s; Harris, D., 6s; Heath, K., 1s 6d; Hazelton, D., £1 5s; Hoy, M., 12s 4d; Heath, E., 6s 6d; Houching, M., 4s 1d; Hall, G., 8s; Hoidege, A., 13s 7d; Hull, A., 3s; Hicks, M., 2s 1d; Jaques, K., 2s; James, F., 6s; Jackson, A., 9s 3d; Knotts, A., 1s; Langdon, H., 10s; Last, E., 4s 7d; Lawrence, C., 5s 2d; Lewis, V., 8s; Lacombe, A., 2s 9d; Lamb, R., 4s 9d; Leitch, G., 3s 3d; Millett, M., 10s; Mayell, B., 11s 6d; Meader, R., 6s 5d; Maynard, M., 11s; Mash, L., 3s; Moulder, R., 3s 7d; Martin, A., 6s 1d; Moorcroft, R., 3s 2d; Mills, M., 9s; Nutt, M., 13s 6d; Peck, E., 5s 7d; Page, E., 3s 9d; Papworth, E., £1 1s; Page, L., £1 1s; Parker, N., 10s; Reis, E., £1 1s; Savers, A., 8s 9d; Sidders, L., 2s; Selby, L., £1 1s; Smith, P., 5s; Turner, L., 8s; Turney, L., 3s; Taylor, D., 2s 6d; Woodcock, J., 8s; Woolfit, M., 3s 6d; Warburton, H., 12s 6d; Weston, A., 1s.—Total, £29 6s 10d.

List of Presents, per Mr. Charlesworth, from December 8th, 1892, to January 14th, 1893.—PROVISIONS:—2 boxes Valencia, Mr. T. Wray; 20 lbs. Raisins, 24 lbs. Currants, Mrs. Reynolds; 25 lbs. Tea, Mr. Wm. Jordan; 1 lb. Tea, Mrs. Richard Allen; 20 lbs. Tea, Messrs. Pannett and Neden; 14 bushels Apples, Messrs. E. and S. Fowler; 1 sack Flour, Mr. John Clifton; 1 sack Flour, Mr. J. Lawman; 224 lbs. Rice, Mr. J. L. Potier; 168 lbs. Oatmeal, Mr. F. Evans and family; 250 lbs. Honey, Mr. Henry Reynolds; 1 cwt. Potatoes, Mr. Walton; 1 cwt. Eureka Flour, Mr. Combs; 20 lbs. Tea, Mr. J. Knowles; 1 case Oranges, Mr. Wm. Taylor; 3 boxes Raisins, 56 lbs. Currants, 42 lbs. Sugar, 7 lbs. Orange Peel, 1 lb. Spice, Mr. J. T. Daintree; 1 large case Oranges, 2 sacks Flour, Mr. John Gatwood; 3 barrels broken Biscuits, Messrs. Huntley & Palmer; 2 boxes Biscuits, Mrs. and Miss B. Pring; 1 case Oranges, Mr. E. Newman; 5 cwt. Jam and 1 cwt. mixed Sweets, Messrs. S. Chivers and Sons; a quantity Cabbages, Mr. J. Watts; 20 lbs. Liver, 12 Bullocks' Hearts, 2 dozen Sheep's Hearts, Mr. K. Woodford; 1 New Zealand Sheep, Sir A. Seale Haslam; 1 barrel Apples, Mr. J. Stiff; 1 case Oranges, Mr. John Cooper; 1 sack Flour, Mr. J. C. Goddard; 1 cwt. mixed Sweets, 2 dozen boxes of Coseques, Mr. James Pascall; 1 sack Flour, Mr. W. Medcalf; 44 lbs. Beef, Mr. T. Round; 30 strikes Brussels Sprouts, Mr. William Vinson; 112 lbs. Cake, Messrs. Peek, Frean, and Co.; 3 Turkeys, Mr. E. M. Jones; 12 lbs. Sugar, 3 lbs. Tea, 3 lbs. Raisins, 1 lb. Peel, 3 lbs. Cocoa, some Cheese, Mr. A. Tilley; 80 lbs. Meat, Mr. L. Rayner; a quantity Apples and Turnips, Mr. J. Attlee; 1 Cake Mrs. Benstead; 1 large Cake, Miss Morris; 6 Turkeys, Mr. W. Paxman.

Boys' CLOTHING:—6 pairs Knitted Socks, Mrs. Lear; 15 pairs Socks, The Misses Sherwood; 34 yards Cloth, Miss Duncan; 42 Boys' Belts, 76 pairs Gloves, Mrs. F. Upton and family; 26 Articles, The Ladies' Working Meeting, Metropolitan Tabernacle, per Miss Higgs; 6 pairs Socks, Miss Hunter; 12 pairs Socks, Mrs. Kine; 3 shirts, Miss Pendlebury; 12 pairs Socks, Mrs. Dexter; 6 Handkerchiefs, 12 Scarves, from Ifracomb; 20 Shirts, Miss Cope; 12 pairs Knitted Socks and Stockings, Miss Morris; 4 Shirts, S.H.L.; 4 pairs Knitted Socks, Mrs. House; 5 pairs Knitted Socks, from Katie; 5 articles, Miss A. Read; 2 Boys' Woollen Jerseys, 1 pair Woollen Knickers, Mrs. Lane; 3 Knitted Scarves, Mrs. J. White; 12 Scarves, a widow and her two daughters; 1 Black Serge Suit, Mr. John Lewis; 5 Shirts, The Cheam Baptist Working Society, per Mrs. E. Cox; 12 pairs Knitted Socks, Miss Allan; 7½ yards Cloth, Messrs. Fisher and Co.; a box worn Clothing; Mrs. A. Johnson; a parcel worn Clothing, "Anon"; 3 pairs Socks, a member of Pastor A. G. Haste's Bible-class, Carrickfergus; 19 articles, Miss Poole; 3 Articles, Friends at Weston-super-Mare, per Mrs. Hunt.

Girls' CLOTHING:—9 Articles, for No. 1 Girls', J. D., per Mrs. J. A. Spurgeon; 41 pairs Gloves, 13 Collarettes, 10 Handkerchiefs, Miss C. Cooper; 12 Articles, 12 Scarves, Miss Torr; 8 Articles, Mrs. A. Melton; 16 Articles, Mrs. Keevil; 131 Articles, The Reading Young Ladies' Working Party, per Mrs. James Withers; 10 Articles, Anon.; 48 Articles, Miss S. Hughes; 10 Articles, The

Tabernacle Junior Dorcas Society, Gosport, per Miss H. Hoare; 6 Wraps, "In loving memory of dear Mr. Spurgeon"; 81 Articles, The Ladies' Working Meeting, Metropolitan Tabernacle, per Miss Higgs; 110 Articles, Miss Chandler's Bible-class, West Croydon; 30 Woollen Caps, Miss Clark-on; 20 Articles, The Chatham Working Mission, per Mrs. H. Underdown; 17 Articles, Miss Hunter; 88 Articles (for No. 1 Girls'), Miss E. B. Jones' Bible-class; 4 Comforters, Mrs. E. Bell; 17 Articles, Mrs. M. J. Clover's pupils; 26 Articles, Miss Pendlebury; 10 pairs Stockings, Mrs. Gregory; 8 Pinafors, 8 Handkerchiefs, Miss A. M. Barnaby; 4 Articles, Mrs. R. Oakley; 22 Articles, 27½ yards Print, 8 yards Flannelette, Miss M. Corby; 20 Articles, Mrs. Helmore; 10 Articles, Miss Palmer; 22 Articles, Miss K. Meares; 5 Hats, 2 Articles, 2 Jackets, Mr. John Berry; 12 Articles, Mrs. Youles; 6 Articles, Mrs. Sherrwood; 11 Articles, Mrs. Brierly; 50 Articles, Miss Descroix; 6 pairs Stockings, Mrs. Casburn; 5 Articles, Mrs. Whittle; 2 yards Print, 1 pair Stockings, S. H. L.; 12 Handkerchiefs, 2 Articles, Miss A. Holmes; 3 Aprons, 6 Handkerchiefs, Miss S. H. Colvin; 6 Articles, Mrs. Gardner; 2 pairs Knitted Stockings, Miss M. A. Hardy; 12 Petticoats, 6 Flannelette Night Dresses, Anon.; 64 Articles, The Baptist Chapel Working party, Fleet, Hants., per Mrs. Haylett; 20 Articles, The Cheam Baptist Working Society, per Mrs. E. Cox; 1 Fur Cape, Mrs. R. Allen; 49 Articles, Friends at Weston-super-Mare, per Mrs. Hunt.

GENERAL.—A parcel of Magazines, &c., the Committee of the Religious Tract Society; a few Plated Articles, Miss E. Randell; 3 dozen dressed Dolls and Christmas Tree Ornaments, Miss E. Gregory; 1 Scrap Book, Miss Chandler's Bible-class; 21 Toys for No. 3 Girls', Miss E. B. Jones' Bible-class; a quantity of Fancy Articles, S. J. T. and H. C. D.; a parcel Fancy Articles, Mrs. Bedwin; Ten Shillings for friendless boys, Lizzie and Willie; 1 large load Firewood, Messrs. J. Keen & Son; 2 volumes "Boys' Own Paper," Mrs. and Miss B. Pring; 1 Workbox, some Cards, &c., Mr. Edward Newman; 6 Dolls, 4 Toys, Miss Minnie Bagshaw; 1 Scrap Book and a few Magazines, Miss Joscelyne; a few Magazines, Mrs. Sherwood; 4 old silver Pencil Cases, from "Pool-Liver"; 1 set of Toys, 1 Book, In Loving Memory; a few Scraps and Cards, Mrs. Mitchell; 9,000 copies of Mr. Spurgeon's Juvenile Magazine, in fac-simile, Mr. William Higgs; a few Christmas Cards, Miss M. A. Shipway; a few Christmas Cards, Mrs. E. Botting; a quantity Magazines, S. W. R.; some Decorations, Messrs. Axten Bros.; 1 Tea Cosy, 1 set Mats, 1 Pincushion, 2 Hand Glasses, Mrs. J. White; a quantity Scrap Books, Mrs. Smith; 2 Antimaccassars, Mrs. Grace Best; a few Christmas and New Year Cards, Mr. John Gardiner; 1 large load Firewood, Mr. Frederick Fisher; a box Fancy Articles, Mrs. S. Foster; 2 Scrap Books, Mrs. Poole; 1 Pin-cushion, 3 Mats, 1 set Watch-pockets, Miss Spencer; 1 year's "Band of Hope Review," and "British Workman," Mr. J. B. Mead; 2 Scrap Books, 1 Doll, Friends at Weston-super-Mare, per Mrs. Hunt; 114 volumes for the Library, The Senior Youths' Bible-class, Metropolitan Tabernacle, per Mr. F. H. Ford.

ERRATUM.—"Sword and Trowel," January. Total, £668 0s. 11d. (printers' error) should be £667 18s. 11d.

Colportage Association.

Statement of Receipts from December 8th, 1892, to January 14th, 1893.

	£	s.	d.
<i>Subscriptions and Donations for Districts:—</i>			
Shipley and Wolverhampton ...	10	0	0
Estover, per Mr. H. O. Serpell ...	20	0	0
Mr. R. Scott, for Langham ...	10	0	0
Western Baptist Association, for Chard ...	10	0	0
Mr. A. Maw, for Ironbridge and Coalbrookdale ...	7	10	0
Harborne, per Mr. H. M. Harwood ...	7	10	0
Great Totham, per Rev. H. J. Harvey ...	7	10	0
Yorkshire Baptist Association, for Boroughbridge ...	10	0	0
Norfolk Baptist Association ...	20	0	0
Greenwich District ...	10	0	0
Halesowen, per Mr. Baron E. Walker ...	5	0	0
Kent and Sussex Baptist Association ...	40	0	0
Thornbury, per Mrs. Taylor ...	5	0	0
Suffolk Congregational Union ...	30	0	0
Mr. William Davies, of Toronto, for Wallingford ...	40	0	0
Catford and Forest Hill ...	5	0	0
Hadleigh Congregational Church ...	10	0	0
Mrs. Keevil, for Melksham ...	10	0	0
Gildersome, per Rev. J. Haslam ...	10	0	0
Corton, per Mr. Thomas Harris ...	10	0	0
Baptist Church, Cowling Hill ...	10	0	0
Bromley Congregational Church ...	10	0	0
Hockliffe District, per Pastor F. J. Flatt ...	10	0	0
	£307	10	0

N.B.—The above amount supplies only a portion of the sum required for the Colporteurs. It has to be supplemented from the General Fund in the opposite column.

ERRATUM.—Total of General Fund in January, was only £37 15s. 6d., Miss Wear, £1, and Mrs. Hellier, 10s. 6d., being entered twice by mistake.

	£	s.	d.
<i>Subscriptions and Donations to the General Fund:—</i>			
Miss K. Pearce ...	0	1	0
Mr. James Wilson ...	0	1	0
Pastor and Mrs. Bennett ...	0	2	0
Mr. William Lawrie ...	0	10	0
An afflicted missionary in India ...	0	10	0
Mr. Thomas R— ...	5	0	0
M. H. B. S. ...	0	10	0
Mrs. Craven ...	1	0	0
Mr. S. D. Lamb ...	0	1	0
Lill ...	1	0	0
Esa ...	0	2	6
Elz ...	0	2	6
Mr. John Holland ...	0	2	6
Bethel Chapel, Minster ...	1	6	0
Mr. Hopper ...	1	1	0
Miss Glazebrook ...	0	2	0
Mrs. Bulley, per J. T. D. ...	0	10	0
Miss Wilkinson ...	2	10	0
Mr. R. K. Juniper ...	2	0	0
M. R. ...	1	0	0
Mrs. Elgee ...	0	10	6
C. A. M. ...	5	0	0
Mr. William Casson ...	0	10	0
B. E. H. ...	2	0	0
A. B. ...	0	2	6
W. and M. S. Glasgow ...	0	2	0
M. S., Walworth post-mark ...	0	1	0
<i>Annual Subscriptions:—</i>			
Mr. Josiah Spiers ...	0	10	0
Mr. J. Buswell ...	1	1	0
<i>Half-Yearly Subscription:—</i>			
Mr. H. B. Frearson ...	7	10	0
	£34	18	6

Society of Evangelists.

Statement of Receipts from December 8th, 1892, to January 14th, 1893.

	£ s. d.		£ s. d.
Mr. Thos. R.	5 0 0	Miss Wilkinson ...	2 10 0
Mr. John Thorn ...	0 5 0	Thankoffering for Mr. Burnham's	
Thankoffering for Mr. Burnham's		services at Southwell ...	1 0 0
services at Polesworth ...	2 0 0	Mr. R. K. Juniper ...	2 0 0
Mr. William Casson ...	0 10 0	Miss McKay ...	0 5 0
Thankoffering for Mr. Harmer's services			
at Bethel Methodist New Connection			£17 3 0
Chapel, Burslem ...	2 13 0		
Mr. R. ...	1 0 0		

ERRATUM.—Thankoffering for Messrs. Fullerton and Smith's services, £21 5s. 3d., in last month's *Sword and Trowel*, should have been Ipswich, not Norwich.

C. J. Spurgeon's Memorial Fund Account.

Contributions from December 8th, 1892, to January 14th, 1893.

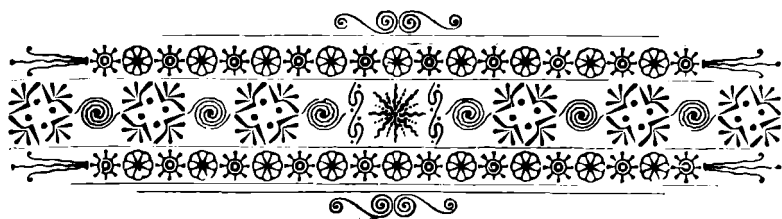
	£ s. d.		£ s. d.
H. R. D.	0 10 0	Mrs. Nixon ...	1 0 0
Collected by Mrs. Wm. Emslie...	2 10 0	Mr. Henry Nixon ...	1 0 0
A thankoffering ...	0 2 6	Mr. G. Hacksley ...	0 5 0
S. A. ...	0 2 6	Mrs. S. Page ...	0 5 0
Mr. E. Hardiman ...	1 0 0	Cowdenheath Mission School, per D.	
Mr. John Langton ...	0 10 0	Stevenson ...	0 5 0
Mrs. Craven ...	1 0 0	C. F. S. ...	0 5 0
C. A. W. ...	0 2 6	Pastor E. Slater ...	0 2 6
Messrs. Fremlin Bros. ...	25 0 0	Mr. W. Pitcher ...	1 0 0
Mr. Robt. Brown McClelland, M.D. ...	5 0 0	A Friend, "Daily Chronicle" ...	0 2 6
Rev. Danzy Sheen ...	1 1 0	Mr. Plain W. Penkaman ...	0 10 0
Mrs. Wood ...	0 10 0	211, High Street, Lewisham ...	0 2 6
Mrs. Hunt ...	2 10 0	"Grateful," Stowmarket ...	0 5 0
"A believer in the Lord Jesus Christ" ...	0 1 0	Proceeds of lecture by Pastor R. Ensoll ...	1 1 0
Miss Gambin ...	2 0 0	Mr. James Ribbons, jun. ...	0 5 0
Miss Alice Davy ...	0 10 0	Anon. Strabane ...	0 10 0
Miss Nellie Clark ...	0 5 0	Rev. W. Davidson ...	0 10 0
A. A., in memory of C. H. S. ...	0 5 0	Mr. Alex. MacRae ...	0 10 0
Mrs. Filer ...	0 2 6	Mrs. Isabella S. Keen ...	0 10 0
In Memoriam, J. A. ...	50 0 0	Mrs. Grant ...	1 0 0
Mrs. Martha Wills ...	2 2 0	From a well-wisher ...	0 5 0
Mr. Anton Bradford ...	0 5 0	For His sake, from R. H. I. ...	0 10 0
Mrs. Smeeton ...	1 0 0	Miss M. Chillingworth ...	0 10 0
Miss Grace Whittaker ...	0 5 0	Mr. William J. Smith ...	10 0 0
Mrs. Anne Jervis ...	0 2 6	Miss A. M. Allen ...	0 10 0
Mrs. J. H. Paterson ...	0 7 0	M. A., East Budleigh ...	0 3 0
"Winchmore," M. W. ...	0 15 0	Mr. G. Gazey ...	0 1 0
Mr. and Mrs. Cocks ...	1 1 0	Mr. Nathaniel Starkey ...	0 3 0
Rev. W. Gibson ...	0 10 0	Mr. W. Pitcher ...	1 0 0
Mr. E. B. Pullen ...	0 5 0	Mr. A. Mendham ...	1 0 0
Mrs. Wm. Parkes ...	2 0 0	Pastor A. J. Parker ...	0 5 0
Rev. John McClean ...	1 0 0		
Mrs. Chesworth ...	0 10 0		£127 5 0
Mr. J. Ballantine ...	0 5 0		

Mrs. Spurgeon gratefully acknowledges the receipt of the following amounts "For General Use in the Lord's Work":—M. and M. Christie, 4s.; Mrs. Price, £1; An Arniston miner, 10s.; E. M. T., Edinburgh, £1 2s.; Mr. and Mrs. Harris, £2 2s.; Scotland, Christmas week, 1892, 2s. 6d.; Mr. Charles Foster, 10s.; A widow friend, £1; Mr. MacDonald, per Mrs. Armstrong, £1; Mr. W. Higgs, £5 5s.; Friends in Germany, per Pastor Elias Schrenk, £2; Mr. John Cameron, £5; A friend, per C. L., £1; "S. S.", 15s.; Mrs. C. Roberts, £2 2s.

Further sums will be thankfully received for allotment to various funds that may need assistance from time to time.

Friends sending presents to the Orphanage are earnestly requested to let their names or initials accompany the same, or we cannot properly acknowledge them; and also to write to Pastor J. A. Spurgeon, Campbellton, White Horse Road, Croydon, if no acknowledgment is sent within a week. All parcels should be addressed to the Head-master, Spurgeons' Orphan Home, Stockwell Orphanage, Clapham Road, London.

Special Notice.—It is earnestly requested that all donations for the Stockwell Orphanage be addressed to the Treasurer, Spurgeons' Orphan Home, Stockwell Orphanage, Clapham Road, London. Donations for the Pastors' College, the Pastors' College Missionary Association, the Colportage Association, and the Society of Evangelists, should be addressed to the Secretary, Metropolitan Tabernacle, London. Cheques, money orders, &c., should be crossed, and made payable to the Treasurer of the College, Orphanage, Colportage, or other work desired to be assisted.



THE

Sword and the Trowel.

MARCH, 1893.

Mr. Spurgeon's Exposition of the Gospel according to Matthew.*

THE publication of Mr. Spurgeon's last literary labour of love has been unavoidably delayed; but the volume is now completed, and will shortly be issued. We venture to think that this book will have, for many of our readers, a charm that is not, to the same extent, possessed by any other of the numerous works of the beloved author. Mrs. Spurgeon is evidently of our opinion, for in *The Story of the Book Fund*, 1891—1892, she writes:—

“Methinks this work of my beloved's will be more sacred and precious than any that have gone before it. It is the final effort of that fertile brain and busy pen. It is the dying swan-song of the sweet soul so soon going home to God. He was on the very border-land of Heaven when he wrote the latter part of it; and one cannot help thinking that, as he meditated and wrote, he must almost have heard the joy-bells ringing in the Golden City because he was so quickly to be there! He was so supremely happy in the work! It was lovely to see how he *enjoyed* labouring at it earnestly and constantly. Up in the morning early, that he might have a quiet hour before breakfast, and then, when the meal was over, and family

* “The Gospel of the Kingdom.” A popular Exposition of the Gospel according to Matthew. By C. H. Spurgeon. With Introductory Note, by Mrs. C. H. Spurgeon. London: Passmore and Alabaster, Paternoster Buildings. (Price six shillings.)

worship conducted, he would again get into his cosy corner in the sunny room, and his dear hand would speed across the pages at a great rate, while deep enjoyment of his task was plainly written on his loved countenance. We would gently remonstrate sometimes, when hour after hour was thus spent; but he would generally say, 'It is a *delight* to me to expound God's Word; I am not working; I am happy; let me do as much as I can.'

In an Introductory Note to the volume about to be published, Mrs. Spurgeon gives the following further particulars concerning its commencement, continuation, and completion:—

"During two previous winters in the South of France, a great part of dear Mr. Spurgeon's leisure had been devoted to the production of this Commentary, and it bears much internal evidence of the brightness of the sunny shore where it was written.

"On the last visit to Mentone, after his terrible illness, his mental strength was apparently quite restored, and this delightful service was eagerly resumed; so eagerly, that we often feared his health would suffer from his devotion to his happy task. But it was difficult to persuade him to relax his efforts; with his Master, he could say, 'My meat is to do the will of Him that sent Me, and to finish His work;' and till within a few days of the termination of his lovely and gracious life, he was incessantly occupied in expounding this portion of God's Word."

* * * * *

"Although the Master's call to His faithful servant came before he could complete the revision of his manuscripts, the concluding pages have been compiled, with loving care, *entirely from his own spoken and written words*, by the dear friend who was most closely associated with him in all his work for God."

Mr. Spurgeon's Exposition occupies 258 octavo pages; and five additional pages are devoted to an Appendix, consisting of a "Textual Index of Sermons, &c., by C. H. Spurgeon, on various passages in the Gospel according to Matthew." This Index will be invaluable to preachers. It is interesting to notice that our late beloved Editor published discourses upon some part of every chapter in this Gospel before he was called home.

Friends who possess *The Treasury of David*, in cloth binding, must have noticed A HARP on the back of the book, just under the author's name. The Exposition about to be issued bears the title, given by Mr. Spurgeon, *The Gospel of the Kingdom*; and it was therefore decided to put on it A CROWN, to correspond with the harp on *The Treasury*. As soon as this was done, it was seen that the design was not only appropriate to the contents of the volume, but also to the author of the Commentary. While he was with us, he evoked delightful music from David's harp; but now that he is with his Lord, he has received the crown of life promised to him who is faithful unto death; and that crown he has cast at his dear Saviour's feet, where, again quoting from Mrs. Spurgeon's Introductory Note, "reverently we lay this volume, with love, and tears, and prayers. It needs no comment. It

is beyond all criticism. But His acceptance and approval will be its reward and glory."

As we have given our readers Mr. Spurgeon's Exposition of the first and second chapters of Matthew's Gospel, we thought that, before the book was published, we would let them see the last chapter, which is here subjoined :—

CHAPTER XXVIII. 1—7.

[THE EMPTY SEPULCHRE.]

I*N the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre.*

While the Jewish Sabbath lasted, they paid to it due respect. They did not even go to *the sepulchre* to perform the kindly offices of embalmment; but when the old Sabbath was dying away, and the new and better Sabbath *began to dawn*, these holy women found their way back to their Lord's tomb. Woman must be first at the sepulchre as she was last at the cross. We may well forget that she was first in the transgression; the honour which Christ put upon her took away that shame. Who but *Mary Magdalene* should be the first at the tomb? Out of her Christ had cast seven devils, and now she acts as if into her he had sent seven angels. She had received so much grace that she was full of love to her Lord.

2. *And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.*

Death was being upheaved, and all the bars of the sepulchre were beginning to burst. When the King awoke from the sleep of death, He shook the world; the bed-chamber in which He rested for a little while trembled as the heavenly Hero arose from His couch: *Behold, there was a great earthquake.* Nor was the King unattended in His rising: *for the angel of the Lord descended from heaven.* It was not merely one of the angelic host, but some mighty presence-angel, "the angel of the Lord", who came to minister to Him on that resurrection morn. Jesus was put in the prison of the tomb as a hostage for His people; therefore He must not break out by Himself, but the angelic sheriff's officer must bring the warrant for His deliverance, and set the Captive at liberty. When the angel had *rolled back the stone from the door, he sat upon it*, as if to defy earth and hell ever to roll it back again. That great stone seems to represent the sin of all Christ's people, which shut them up in prison; it can never be laid again over the mouth of the sepulchre of any child of God. Christ has risen, and all His saints must rise, too.

3, 4. *His countenance was like lightning, and his raiment white as snow: and for fear of him the keepers did shake, and became as dead men.*

It took a great deal to alarm Roman soldiers; they were inured to all manner of terrors, but this angel's flashing countenance and snow-white raiment paralyzed them with fright, until they swooned away, and became as dead men. He does not appear to have drawn a flaming sword, nor even to have spoken to *the keepers*; but the presence of

perfect purity overawed these rough legionaries. What terror will strike through the ungodly when all the hosts of angels shall descend, and surround the throne of the reigning Christ on the last great day!

5. *And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified.*

Let the soldiers tremble, let them lie as if dead through fright, but, "*Fear not ye: for I know that ye seek Jesus, which was crucified.*" Those who seek Jesus need not fear. These women were mistaken in seeking the living among the dead, yet their seeking ended in finding. They did fear, although the angel said, "*Fear not.*" Only Jesus can silence the fears of trembling hearts.

6, 7. *He is not here: for he is risen, as he said. Come, see the place where he Lord lay. And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you.*

Jesus always keeps His word: "*He is risen, as He said.*" He said He would rise from the dead, and He did; He says that His people also shall rise, and they shall. "*Come, see the place where the Lord lay. And go quickly:*" the angel would not let the women stay long looking into the sepulchre, for there was work for them to do. In this world, we cannot afford to spend all our time in contemplation, however heavenly it may be. Notice the angel's words: first "*See,*" and then "*Go.*" Make sure about the fact for yourselves, and then let others know of it. What you know, tell; and do it "*quickly.*" Swift be your feet; such good news as you have to carry should not be long on the road. "*The King's business required haste.*"

"*Tell His disciples that He is risen from the dead: and, behold, He goeth before you into Galilee; there shall ye see Him.*" Matthew wrote *THE GOSPEL OF THE KINGDOM*, yet in his writings there is much about that despised region called "*Galilee of the Gentiles*", that border-land which touches us as well as the chosen seed of Abraham. There, in Galilee, is the place where Jesus will hold the first general assembly of His Church after His resurrection.

CHAPTER XXVIII. 8—10.

[THE RISEN KING.]

8. *And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word.*

That seems a strange mixture, *fear and great joy*, awe and delight, doubt and faith; yet the joy was greater than the fear. It was not joy and great fear, but "*fear and great joy.*" Have we never had that mixture—drops of grief, like April showers, and peace and joy, like sunlight from heaven, making a glorious rainbow reminding us of God's covenant of peace? A holy fear, mingled with great joy, is one of the sweetest compounds we can bring to God's altar; such were the spices these holy women took away from Christ's sepulchre. Fear and joy would both make them *run to bring His disciples word.* Either of these emotions gives speed to the feet; but when "*fear and great joy*" are combined, running is the only pace that accords with the messengers' feelings.

9, 10. *And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him. Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.*

Saints running in the way of obedience are likely to be met by Jesus. Some Christians travel to heaven so slowly that they are overtaken by follies or by faults, by slumber or by Satan; but he who is Christ's running footman shall meet his Master while he is speeding on his way.

And they came and held Him by the feet, and worshipped Him. These holy women were not Unitarians; knowing that Jesus was the Son of God, they had no hesitation in worshipping Him. There must have been a new attraction about Christ after He had risen from the dead, something more sweet about the tones of His voice, something more charming about the countenance that had been so marred at Gethsemane, and Gabbatha, and Golgotha. Perhaps these timid souls clung to their Lord through fear that He might be again taken from them, so "they held Him by the feet, and worshipped Him," fear and faith striving within them for the mastery.

Jesus perceived the palpitation of these poor women's hearts, so He repeated the angel's message, "*Be not afraid.*" He also confirmed the angel's information about "*Galilee*", only He spoke of His disciples as "*My brethren.*" When Christ's servants, angelic or human, speak what He has bidden them, He will endorse what they say.

CHAPTER XXVIII. 11—15.

[FALSEHOOD AND BRIBERY.]

11. *Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done.*

While good people were active, bad people were active, too. *Some of the watch, having recovered from their fright, came into the city to report the startling scenes they had witnessed.* It is noteworthy that they did not go to Pilate; they had been placed at the disposal of the chief priests, and therefore while some of them remained on guard at the sepulchre, others of the soldiers went to their ecclesiastical employers, and shewed unto them all the things that were done, so far as they knew the particulars. A startling story they had to tell; and one that brought fresh terror to the priests, and led to further sin on their part.

12—15. *And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, saying, Say ye, His disciples came by night, and stole him away while we slept. And if this come to the governor's ears, we will persuade him, and secure you. So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.*

For money Christ was betrayed, and for money the truth about His resurrection was kept back as far as it could be: *They gave large money unto the soldiers.* Money has had a hardening effect on some of the highest servants of God, and all who have to touch the filthy lucre

have need to pray for grace to keep them from being harmed by being brought into contact with it.

The lie put into the soldiers' mouths was so palpable that no one ought to have been deceived by it: "*Say ye, His disciples came by night, and stole Him away while we slept.*" A Roman soldier would have committed suicide sooner than confess that he had slept at his post of duty. If they were asleep, how did they know what happened? The chief priests and elders were not afraid of Pilate hearing of their lie; or if he did, they knew that golden arguments would be as convincing with him as with the common soldiers: "*If this come to the governor's ears, we will persuade him, and secure you.*"

The soldiers acted just as many men have continued to do from their day to ours: *They took the money, and did as they were taught.*

"What makes a doctrine straight and clear?
About five hundred pounds a year,"

is an "old saw" that can be "reset" to-day. How much even of religious teaching can be accounted for by the fact that "they took the money"! There are many who make high professions of godliness, who would soon give them up if they did not pay. May none of us ever be affected by considerations of profit and loss in matters of doctrine, matters of duty, and matters of right and wrong!

And this saying is commonly reported among the Jews unto this day. This lie, which had not a leg to stand upon, lived on till Matthew wrote his Gospel, and long afterwards. Nothing lives so long as a lie, except the truth; we cannot kill either the truth or a lie, therefore let us beware of ever starting a falsehood on its terrible career. Let us never teach even the least error to a little child, for it may live on and become a great heresy long after we are dead.

The modern philosophy, which is thrust forward to cast a slur upon the great truths of revelation, is no more worthy of credence than this lie put into the mouths of the soldiers; yet common report gives it currency, and amongst a certain clique it pays.

CHAPTER XXVIII. 16—20.

[THE KING'S LAST COMMAND.]

16, 17. *Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshipped him: but some doubted.*

Notice those words, *the eleven disciples*. There were twelve; but Judas, one of the twelve, had gone to his own place; and Peter, who had denied his Lord, had been restored to his place among the apostles. The eleven went away into Galilee, to the trysting-place their Lord had fixed: *into a mountain where Jesus had appointed them*. Jesus always keeps His appointments, so He met the company that assembled at the selected spot: *and when they saw Him, they worshipped Him*. Seeing their Lord, they began to adore Him, and to render divine honours to Him, for to them He was God: *but some doubted*. Where will not Mr. Doubting and other members of his troublesome family be found?

We can never expect to be quite free from doubters in the Church, since, even in the presence of the newly-risen Christ, "some doubted." Yet the Lord revealed Himself to the assembled company, although He knew that some among them would doubt that it was really their Lord who was risen from the dead.

Probably this was the occasion referred to by Paul, when the risen Saviour "was seen of above five hundred brethren at once." It was evidently a meeting for which He had made a special appointment, and His own words to the women, following those of the angel, seem to point this out as the one general assembly of His Church on earth before He ascended to His Father. Those who gathered were, therefore, a representative company; and the words addressed to them were spoken to the one Church of Jesus Christ throughout all time.

18—20. *And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world. Amen.*

What a truly royal speech our King made to His loyal subjects! What a contrast was this scene in Galilee to the groans in Gethsemane and the gloom of Golgotha! Jesus claimed omnipotence and universal sovereignty: "*All power is given unto Me in heaven and in earth.*" This is part of the reward of His humiliation (Phil. ii. 6—10). On the cross He was proclaimed King of the Jews; but when John saw Him, in his apocalyptic vision, "on His head were many crowns," and on His vesture and on His thigh he had a name written, KING OF KINGS, AND LORD OF LORDS.

By virtue of His kingly authority, He issued this last great command to His disciples: "*Go ye therefore, and teach,*" or, "*make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you.*" This is our commission as well as theirs. From it we learn that our first business is to make disciples of all nations, and we can only do that by teaching them the truth as it is revealed in the Scriptures, and seeking the power of the Holy Spirit to make our teaching effective in those we try to instruct in divine things. Next, those who by faith in Christ become His disciples are to be baptized into the name of the Triune Jehovah; and after baptism they are still to be taught all that Christ commanded. We are not to invent anything new; nor to change anything to suit the current of the age; but to teach the baptized believers to observe "*all things whatsoever*" our Divine King has commanded.

This is the perpetual commission of the Church of Christ, and the great seal of the Kingdom attached to it, giving the power to execute it, and guaranteeing its success, is the King's assurance of His continual presence with His faithful followers: "*Lo, I am with you alway, even unto the end of the world. Amen.*" May all of us realize His presence with us until He calls us to be with Him, "for ever with the Lord"! Amen.

The Fall of a Giant.

BY ARTHUR T. PIERSON, D.D.

“**T**HERE were giants in the earth in those days ” before the Flood. There has been no age without its giants ; not always in physical stature, but in mental might and capacity to command and to control. Even in the most favoured age they are but few, but it is always the few whose words shake the world, whose deeds move and mould humanity, and shape history and destiny. As Carlyle suggests, history is but their lengthened shadows ; may we not rather say, the twilight which prolongs their day, even after its sunset ?

On the 31st January, 1892, one of these giants fell, at the commanding signal of Him at whose touch kings drop their sceptre, and like the meanest slaves, turn to dust. This giant fell among us. We had seen him grow to his great stature, and rise to his throne of power. He moved in these streets, and spoke in these chapels and public halls. In this metropolis was his earthly home, and in its necropolis is his place of rest.

He came to the world's capital to preach Christ. God gave him to the whole Church, but peculiarly to the Metropolitan Tabernacle, where his dearest interests and deepest affections gathered, and which itself constitutes his true memorial. At this first anniversary of his death, there is eminent fitness in the formal tribute to the life and labours of this departed pastor and preacher, who was also the benefactor of so many. His life was long in deeds, and eventful in all that makes material for biography—full not of incidents only, but of crises ; full of lessons that suggest the secrets of success. History is, of all studies, most profitable ; and in biography, the key of history, philosophy teaches by examples. By analysis of character, we discover both the sources of success and of failure. Virtue and vice impress us most in concrete forms ; and so the best of all books enshrines the story of the best of all lives. The forty years of Mr. Spurgeon's ministry furnish material for volumes. His advocacy of the great gospel, his master influence as a man and as a minister of Christ, his keen dissection and exposure of evil, his sagacious organization of this great congregation, his loyalty to the Bible and Christ as something to be maintained at all cost, his large faculty of administration made so conspicuous in his benevolent and educational schemes, his fearless rebukes of error and his valiant defence of truth, his marked influence in shaping public sentiment and his watchful guardianship over the highest interests, his close study of social problems, his marvellous service by tongue and pen—these are among the salient points of that symmetrical public service, whose scope forbids more than a hasty survey. The mark that he has made upon our memory and the world's history is not a foot-print, left upon treacherous and shifting quicksands, which the wave of oblivion will soon wash away ; it is too deep not to last. Mr. Spurgeon had nearly completed his fifty-eighth year, and for nearly forty years had resided in this metropolis of the world. If Kelvedon was the place of his birth, London was the home of his adoption. Here he found a fit field to exhibit his energy, ability,

integrity, and here his grandest success was won. Here he passed the great turning-points in his career, and his large capacities and energies found an ample channel. From the age of eighteen he sat among the mighty, moving toward acknowledged leadership and inevitable command. It may be doubted whether at his death there was another man in the kingdom who swayed the popular mind and will with an equally potent sceptre; and had death spared him, he would, doubtless, have achieved yet greater things for Christ and for His Church.

He firmly took his stand as to the disputed questions which occupy so much attention in these days, when history is made fast, and every day throbs with big issues. As the "irrepressible conflict" moved steadily toward its crisis, he armed himself for the encounter, and planted his foot upon the rock of unalterable allegiance to the Word of God and the old theology; and from that position he never swerved. Some thought him over-zealous, possibly partisan, in his strenuous advocacy of Calvinism; but when history frames her ultimate and impartial verdict, she will accredit him with a candid, conscientious adherence to what he held to be fundamental truths, essential to a true Scriptural faith. It was to him like a matter of life and death. Defection from the truth was a scimitar, raised in the hands of professed friends of Christ, but threatening to cleave in twain the living, vital form, the body of a reformed faith, with its consistent framework, common brain and heart, and network of arteries, and veins, and nerves. It was not dissection, but vivisection. Some charged him with violent and even vindictive feeling toward what he deemed disloyalty and treason to the inspired Word, because he would make no concessions. The Russians, chased by hungry wolves, and driving at the height of speed, sometimes find the beasts of prey gaining fast upon them, and throw out one living child after another to appease the wolfish hunger, while the rest hurry on towards safety. For a quarter of a century, the so-called "higher criticism" has been the pack of wolves, and the unity and integrity of the Word of God the endangered family. With steady advance the encroachments of this German liberalism have grown more imperious and alarming. When concessions have been made, and offerings flung to the sacrifice, they have only been followed by a hungrier clamour and demand for more; until, at last, even charitable men have said, "*We must stop right here, and fight these wolves.*" And when it becomes a question of yielding the faith, believers become desperate. This was Mr. Spurgeon's position; and if it was a mistaken one, it is the unspoken verdict of thousands of the truest believers in all the churches of Christ; and every new concession to this modern heresy only makes new converts to the necessity of a firm and fearless resistance to these aggressions.

Those who value peace more than truth may suggest that, to the old division of the Church into militant and triumphant, we must add another, namely, the church "termagant." But there is a difference between fighting a *principle* and fighting a *person*. In fact, it is often the only way to prevent fighting men, to fight measures; and, to avoid apostasy from God, believers in the old Bible must stand together, and by voice and vote, tongue and pen, and the use of every lawful

weapon, exterminate the heresy which is slowly undermining the inspiration of the Word of God. It is not hate, but a true love even for erring brethren which demands it; for to us and to them this doctrine will yet appear to be a deadly foe to all church prosperity, if not to church existence. The present attitude of criticism is not only destructive to faith, but suicidal to piety; and it is difficult for those who feel this to be calm and cool. The Philippics of Demosthenes were bitter, but they were the mighty beatings of a heart that could not see liberty throttled without sounding a loud and indignant alarm. The Church of God will yet see that it owes a big debt to every man who at this great crisis would not suffer imperiled believers to sleep.

Mr. Spurgeon was not a College graduate. His early training was got in the common school, yet he was in a true sense educated, for education is "not a dead mass of accumulations, but power to work with the brain"—self-development. He who uses the hand in cunning and curious industries, employs the tongue in effective speech, guides the pen in wise, witty, or weighty paragraphs, is an educated man. He has learned, somehow, with a master-hand to hold the reins of his mind, and make his imagination, reason, and memory, as well as his powers of speech, obey his behests. And this is no common acquirement. It is something beyond all mere acquirement—the infallible sign and seal of culture. Mr. Spurgeon's addresses, even on critical occasions, were unwritten, and, in some cases, could not have been elaborated in the mind; yet, in vigour of thought, logical continuity and consistency, accuracy and elegance of diction, and even rhetorical grace, few public speakers have equalled this prince of preachers. The power to command the popular ear is rare, whether a gift of nature or a grace of culture. He held and wielded it as a native sceptre. He had the secret of rhetorical adaptation. He could at once go down to the level of the people, and yet lift them to his own level. They understood what he said, and they knew what he meant. Into their modes of thought and habits of speech he threw himself, culling his illustrations mainly from common life. If anything was to be sacrificed, it was rhetorical elegance, but never force. His one aim was to compel conviction. A prime element and secret of his power was the simplicity of his diction. He spoke not as one who has to say something, but as one who has something to say, and whose sole aim is to say it well, with clearness, plainness, force, and effect. If he could not have both weight and lustre, he would have weight. Sir Walter Scott has exposed the absurdity of "writing down" to children, and shown that it is really "writing up" to make oneself so simple as to be plain even to the child-mind. Simplicity is not the opposite of art, but it is the climax of art. To see thought faintly glooming and glimmering through obscure language, like stars through a haze or mist, may impress the ignorant with the supposed profundity of the speaker, but it is no more a sign of such profundity than muddy water is a sign of depth in a stream. Depth may be apparent because no bottom can be seen, but there is really shallowness.

It is a lesson to be learned by us all, through the life of our departed friend, that the first element of good speaking is good thinking; that the second is a form of words fitting the thought, and which, like true dress, calls no attention to itself, but to the idea or conception which

it clothes. He who is long to hold the ear of the people must give them facts and thoughts worth noting, and thinking of, in words which it will not take a walking dictionary or living encyclopædia to interpret, or a philosopher to untangle from the skein of their confusion. Charles Spurgeon was such a man—a man of the people, and a man for the people. Free from all stately arts and stilted dignities, he laid hold of every practical question with ungloved hands. He understood and used that language of home life which is the universal dialect of power. His speeches were packed with Anglo-Saxon. He thought more of the short sword with its sharp edge, keen point, and close thrust, than of the scholarly, laboured Latinity, with its long blade, even though it might also have a diamond-decked hilt. And in this, as in other conspicuous traits, he was master of the best secrets that gave O'Connell, the great Irish agitator, his strange power in moving the multitude. Mr. Spurgeon's last Conference Address, even when it is read without the magnetism of his personal presence, may well stand not only as the last of his utterances, but as one of the grandest utterances ever made on such a subject. The simplicity of his style of oratory amounted to ruggedness, using the word in the sense in which we apply it to the naked naturalness of a landscape whose features have not been unduly modified by art. The excessive polish of some oratory suggests coldness and deadness—sharpening the blade until there is no blade left,—a mistaken carefulness of culture which brings everything to a dead level of faultlessness: nothing to offend, but nothing to rouse and move. Demosthenes said that *kinesis*, which means, not action, but motion, or rather that which produces motion, is the first, second, and third requisite of true oratory. He is no true speaker who simply pleases. He must stir to new thought, new choice, new action. We must beware of the polish that is a loss of power; and like a lapidary, not grind off points, but grind into points. Demosthenes was more rugged than Cicero, but he pricked men more with the point of his oratorical goad. Men heard the silver-tongued Roman, and said, "How pleasantly he speaks!" They heard the bold Athenian, and shouted, "Let us go and fight Philip." Carlyle says he is God's anointed king whose simple word can melt a million wills into his. That melting of wills into one's own is the highest test of eloquence; and a rugged simplicity has held men in the fire of the orator's ardour and fervour till they were at white heat, and could be shaped at will; while the most scholarly display of culture often leads men unmoved to gape and stare with wonder, as at the splendours of the Aurora Borealis, but feel as little real warmth. Emerson is right. There is no true eloquence unless there is a man behind the speech; and men care not what the speech is if the man be not behind it, or what the speech is if he be behind it. So it was that Richard Cobden compelled even Sir Robert Peel to become a convert to his Free Trade notions, and John Bright swayed such a mighty sceptre over the people of Britain. The mere declaimer or demagogue may win a temporary hearing, but the man who leaves such a lasting impress on the popular mind must embody real worth.

Mr. Spurgeon's executive ability was never better illustrated than in his vigorous and faithful administration as Pastor of one of the

largest churches in the world. He stood above most men in practical business traits. He had in rare union talent and tact. His good sense, clear views, ready and retentive memory, prompt decision, patience and perseverance, quick discernment and instinctive perception of the fitness of ways to ends, qualified him for an energetic and successful administration. Webster said, "There is always room at the top." Even the pyramid waits for the capstone, itself a little pyramid; and he who has inborn or inbred fitness for the top place will find his way there. No other can long stay there, even if accident should lift him to the nominal occupancy of such a position. Tact is that indefinable quality of which Ross says that it is the most exquisite thing in man. Literally it means "touch", and is suggested by the delicacy often found in that mysterious sense. It describes, without defining, the nice, skilful, innate discernment and discrimination which tell one what to say and do even on critical occasions—how to reach and touch men when a blunder would be fatal. This wisdom of influence may be cultivated, but cannot be acquired; and it seems to be close of kin with that common sense which, though by no means very common, represents a sound intuitive judgment in common matters, such as would be the common sense or verdict of wise and sagacious minds.

The great preacher impressed men as one whose powers were varied and versatile. Thomas F. Marshall, the Kentucky orator, maintained that fine speaking, writing, and conversation depend on a different order of gifts. "A speech cannot be reported, nor an essay spoken. Fox wrote speeches: nobody reads them. Sir James Mackintosh spoke essays: nobody listened. Yet England crowded to hear Fox and reads Mackintosh. Lord Bolingbroke excelled in all—the ablest orator, finest writer, most elegant drawing-room gentleman in England." Whether or not this philosophy is sound, this estimate correct, we shall all agree that few men combine power of oratory with forcible composition, and graceful conversation. He whom we commemorate certainly had more than the common share of this versatility. That last speech at the Conference, which thrilled the audience when spoken, and kindled a flaming enthusiasm, reads like the compact and complete sentences of the accomplished essayist. When versatility implies a lack of concentration, it is not to be coveted. An anonymous writer has left us a very discriminating comparison of two great British statesmen. He likens Canning's mind to a convex speculum, which scattered its rays of light upon all objects; while he likens Brougham's to a concave speculum, which concentrated the rays upon one central, burning, focal point. There are some men who possess to a considerable degree both the power to scatter and the power to gather the rays. At times they exhibit varied and versatile ability: they touch delicately and skilfully many different themes or departments of thought and action; but when crises arise, which demand the whole man, they become in the best sense men of one idea; for one thought fills and fires the soul, every power is concentrated in one burning purpose. The man whose deserved garland we are weaving was one of these men. At times he seemed to turn his hand with equal ease to a score of employments; now wisely counselling

in gravest matters, and then playfully entertaining guests at his table; now studying the deep philosophy of salvation, and then holding a great audience in rapt attention; now organizing a new department of charity, and, again, enjoying a pleasure excursion; to-day leading on the hosts of a great denomination; to-morrow managing the affairs of an extensive Orphanage. But when the destiny of souls hung in the balance, or history with uplifted pen waited to write on her eternal scroll the final decision of some great question, he gathered and condensed into absolute unity all the powers of mind and heart and will, and flung the combined weight of his whole manhood into the trembling scale. When Mr. Spurgeon felt that a thing must be, a mountain was no obstacle to surmount, a host of foes no occasion for dismay. With intense conviction, contagious courage and enthusiasm, indomitable resolution, and tireless energy of action, he went ahead, and weaker men had nothing to do but to follow. His conviction persuaded the hesitating, his courage emboldened the timid, his determination inspired the irresolute, as he became the unit that, in the leading place, makes even the ciphers swell the sum of power.

He was certainly a man of industry, whether or not he was a man of genius. The results he reached were won by hard work. There is a great deal of blind talk about genius. That there is any such thing apart from the practical faculty of application, even great men have doubted or denied; but, certain it is that there is a genius of industry which rules the world. Alexander Hamilton disclaimed any other genius than the profound study of a subject. He kept before him a theme which he meant to master, till in all its bearings he explored it, and filled his mind with it. Then, to quote his own words, "The effort which I make, the people are pleased to call the fruit of genius. It is the fruit of labour and thought."

There is no royal road to a true success. We must all plod along the plain, hard, plebeian path of honest toil, and climb up the hills if we would get on and get up. Spinoza grandly says that there is no foe to progress like self-conceit, and the laziness which self-conceit begets. We may add that no conceit more surely begets laziness than the conceit of conscious genius. Our peril is to learn to do our work easily, for that means poor work or none at all,—shallow acquirements, superficial attainments, and no real scholarly or heroic achievements. This regretted leader of men did not despise honest work, and never claimed genius. He had a hearty contempt for all that aristocracy of intellect which frowns on mental toil. He spoke without manuscript and without memorizing; as men say "extempore", but here is another much-abused word. Extemporaneous speech is not the utterance of words that shake the world unless such speech be the fruit, not of that moment of time, but, as Dr. Shedd says, "of all time previous." But when the orator first masters the theme and then the occasion, and is thus fitted to deal with real vital issues, he may, without having put pen to paper or framing a single sentence beforehand, often find himself also master of his audience. The careful study of the subject, the habit of thinking in words, and of weighing words when he reads and talks, scoops out a channel in the

mind; and when he speaks, his thought flows naturally and easily in this prepared channel. No man can carefully read Mr. Spurgeon's best public utterances without marking a brevity, terseness, simplicity, plainness, accuracy, vigour, and often rhetorical beauty, which evince care in preparation. These qualities are not born of indolence. Years of drill lie back of the exact and daring touches by which the artist makes canvas speak and marble breathe; and the extempore speech of the eloquent orator tells of long hard discipline that taught him how to think and talk. It may have taken fifty years to learn how to hold and sway an audience for fifty minutes. The ease and grace of true oratory are signs of previous effort, of that systematic exercise of the mind that has suggested for our training-schools the name of "gymnasia." The laws of brain and of brawn do not differ much in this respect. Men are not born athletes either in mind or muscle; and to all who desire to succeed in any sphere the one voice that, with the growing emphasis of many centuries, speaks to us is, "Whatsoever thy hand findeth to do, do it with thy might." The sword may be short; add a step to it. It may be dull; put force into the blow or the thrust. History furnishes grand testimony to the power and value of honest endeavour. To will and to work is to win. The highest endowments can assure no achievements. True success is not the "crock of gold" found by some lucky lazy drone, but the crown of patient toil.

(To be continued.)

"None of us Liveth to Himself."

A MAN, whether he is a Christian or not, ought often to ask himself, "What will be the effect upon other people of what I am doing?" If some people seriously asked that question, there are many things which they now do from which they would abstain. If I am willing to ruin myself, I ought not to ruin my children. If I imperil my own soul, I should not endanger the souls of others.

It will be wise for us also to ask similar questions about other people. What has their conduct to do with me? If the answer to that enquiry is, "It has nothing to do with me," then I may leave it alone. There are many men, and women, too, who had better let other people alone, for the actions of others have only a very remote bearing upon themselves. It is a good old saying that, if everyone would mind his own business, business would be better minded than it is. "What is that to thee?" said Christ to one who asked an impertinent question; "Follow thou Me."

Yet it often happens that the conduct of others has a bearing upon ourselves. Such and such a man was a bold professor, yet he turned aside; what has that to do with me? Well, that man is a warning to me that I should not backslide. Another has risen from the depths of sin, and has become a useful Christian man; what has that to do with me? It is an encouragement to me, if I am as guilty as he was, to hope to rise as he has done. Let some men be beacons to keep you off the rocks; and let others be harbour-lights to guide you into the port of safety.

C. H. SPURGEON.

St. Agnes, near Mentone.*

JANUARY 21ST, 1893, the day of the *Fête of St. Agnes*, I had engaged a donkey between myself and son. This fact evidently suggested to the head waiter of our hotel *Æsop's* fable of a father, his son, and an ass, for he rehearsed the familiar story of how the father set out riding the donkey, and was complained of, by the first person that came along, for letting the son walk. When the boy took his place, the next traveller they met found fault with the son for allowing his father to walk; and upon both riding the ass, a third expostulated with them upon their cruelty, saying that they were better able to carry the beast than it was able to bear them, so then they tied the animal's legs together, and, with the aid of a pole, tried to please the third grumbler by carrying the donkey. I shall not attempt to please everybody; but at the desire of the Editor of *The Sword and the Trowel* try to note something of a day's experience of one of the principal excursions that visitors to Mentone, who enjoy a fair amount of health and strength, are accustomed to take.

At nine o'clock, our party agreed to set out from the *Hôtel Beau Rivage*, an hotel now, alas! of historical interest, as it was from that spot that the Lord let His honoured servant, the late beloved Editor, depart in peace to the house prepared for him, not made with hands, eternal in the heavens.

It was with mingled feelings that we started on our expedition. I had taken this excursion once before, with Mr. Spurgeon's devoted and faithful secretary and my little daughter; and I recollected how tenderly our late dear Pastor cared for my beloved wife in our absence, as a father would watch over a daughter. Was it not, too, just twelve months yesterday that the much-loved Pastor went for his last earthly excursion, and wrote to us his last letter, and at night retired to the sick bed from which he never rose?

Our morning reading, from that excellent little book, *My Counsellor*, which he also used, seemed most appropriate. It commenced as follows:—"Here have we no continuing city, but we seek one to come; a city which hath foundations, whose Builder and Maker is God. They desire a better country, that is, a heavenly: wherefore God is not ashamed to be called their God: for He hath prepared for them a city;" and it concluded with these most comforting words: "In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you; and if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also."

Everything, as we set forth on our day's excursion, reminded me of the dear one who has "gone home" a little while before us. The

* MR. SPURGEON had purchased for his Mentone book the picture given on page 125; but he was not spared to write the description to accompany it. Knowing that his dear friend and deacon, MR. WILLIAM HIGGS, expected to be at Mentone at the date of the *Fête of St. Agnes*, I asked him, if he climbed up to the little town, to give an account of his journey for the benefit of our readers. In response to my request, I received the accompanying admirable article, which is entitled to an honourable place among our Mentone memorials.—ED.

olive gardens behind the hotel spoke of many a Sabbath afternoon spent with him under the shadow of those sombre yet lovely trees. What hallowed memories are revived as I look at these groves! A plot of waste ground, which has had a board upon it for some years, denoting that it is for sale, reminded me of an oft-expressed wish of Mr. Spurgeon to erect a chapel there. A friend of his (Mr. James Duncan) has suggested to me since, that a suitable MENTONE MEMORIAL would be A HOUSE OF REST FOR MINISTERS OF ALL EVANGELICAL DENOMINATIONS; and to my mind the idea is a very happy one, and if a suitable house were purchased or built, a room might be included large enough to hold services in when thought desirable. At the present time, an evening service is being held by Mr. Somerville, in the *Châlet des Rosiers*, where Queen Victoria stayed when she visited Mentone.

The building formerly known as the *Hôtel de la Paix* brought to my recollection the first time (now eighteen years ago) that I stayed here with my late beloved Pastor during his winter's rest. The beautiful sea in front brought to remembrance a day when I sailed out with him on its blue waters, and at his suggestion blended my voice with his in singing that grand old hymn,—

“ The God of Abraham praise,
Who reigns enthroned above;
Ancient of everlasting days,
And God of Love.”

Passing *Christ Church*, I called to mind an occasion when I had attended with Mr. Spurgeon a Church of England service. All who knew him are aware that, whilst tenaciously holding to Baptist principles, he readily recognized that which was good in all the followers of Christ, and was in hearty union with all believers. Just beyond this, is the *Villa les Grottes*, where I had constantly accompanied him to the Scotch service formerly held there.

The little cemetery on the hill facing us, with its stately cypress trees, made us think of the mortuary where the precious body rested till its removal to the dear homeland. The French Protestant Evangelical Church brought back happy reminiscences of a service conducted by him in the presence of a crowded audience; while the new Scotch Presbyterian Church reminded me of the opening sermon which Mr. Spurgeon preached. It was at this church also that the first of the never-to-be-forgotten funeral services was conducted by his friend, the respected Pastor (Rev. J. E. Somerville, B.D.), assisted by Pasteur Delapierre, Pastor George Samuel, Mr. Harrauld, and other ministers. Proceeding on our way, we met a Dutch lady (Madame Van Gogh), who was a great friend of Mr. Spurgeon's. The sight of her reminded us of the many times we had been in his company with her at the *Hôtel Alexandra*. Only the previous afternoon she had entertained us, and talked with evident feeling of all the past. Her widowhood made us think of the dear sorrowing widow at “Westwood”, and of what a heartache she must feel at the approaching anniversary of her sad loss; and then our thoughts flew away to the two beloved fatherless sons in the distant lands where they spent the first



From Harper's Magazine

Copyright, 1884, by Harper & Brothers.

GOING UP TO ST. AGNES.

anniversary of their dear father's promotion to glory. Passing the railway station, with its recollections of the arrivals and departures of a true prince among men, the photograph that so clearly depicts the last sad departure came quickly to our mind. At a wine-shop, we noticed a bush hung over the doorway, and we recollected the proverb our dear Pastor had often repeated to us, "Good wine needs no bush." How many bushes, in the shape of advertisements of amusements, and other attractions, are hung at the doors of our churches and chapels in England! C. H. Spurgeon was always a standing proof that good preaching of the gospel of Christ needs no advertisement.

A few minutes from the station brought us to the commencement of the route to St. Agnes. This was our *rendezvous*. Thus far our company had come in groups, and to some extent our meditation had been undisturbed; but now the liveliness of some of our young friends showed us that this world was not all sadness, and we felt that there was no sin in merriment when unaccompanied by foolishness. Was not our friend, though always wise, ever merry? Had I not been reminded of this when passing the narrow street of old Mentone, going up which, on one occasion, he asked me to walk in front of him, and after immediate obedience, as was my wont, he stated that he would now be safe from the prevailing odours, as the "*grand nez*" which I possessed would take in all the perfumes?

The *Fête day of St. Agnes*, 1893, was one of those lovely Mentone days that no Londoner could imagine without having witnessed it. The sun was shining in all its brilliance, lighting up and colouring with exquisite tints the mountains and valleys, the Italian sky formed a lovely canopy over our heads, the sea, of the deepest blue, was as peaceful and calm as a lake, and the atmosphere was so clear that the Island of Corsica, ninety miles distant, was distinctly visible, like a mass of Alpine ridges rising out of the waters. Our party consisted of ten persons and six donkeys; and, in addition, a donkey-man, a donkey-woman, and a donkey-boy; nineteen living creatures in all, and a very interesting spectacle we presented as we wound up the zigzag mountain-paths.

The pretty orange, lemon, and olive gardens were passed; and up we toiled to the *Arbutus Ridge*, where the *Arbutus* tree is found, though not in great abundance. The fruit now is ripe, and resembles in appearance a strawberry, though not luscious like that favourite fruit; but more like a woody pear. Things are not always what they seem; and people whom we have known, who appeared fair on the surface, we have found after further acquaintance not so agreeable to our taste. On this Ridge we find, here and there, the *Carouba*, or locust-tree, which bears beans in pods useful for the nourishment of cattle. Myrtle and rosemary grow in great profusion, as also the pine-tree, with its hanging cones, which are used in these parts for lighting the pleasant log-fires on our dog-grates as night sets in. During the exceptional week of cold weather we had had, fires were really needful; but to-day we had forgotten we were in the middle of winter, and these pine-trees afforded us refreshing shade from the somewhat overpowering heat of the glorious sun. Emerging from this pine-

forest, our path took us amidst the vineyards, which in these mountainous districts are made in terraces on the hillsides. Just now the vines are but sticks; and we have to imagine how pretty they must look when the green leaves are put forth, and the ripe fruit is hanging from the branches.

Still ascending, we appear to be in the centre of an amphitheatre of mountains, and the peak which we have to climb looks almost as high as when we started. Steeper and shorter zigzag paths confront us. Some of our party, who are riding, hold a tight rein; but are reminded that it is better to "trust, and not be afraid." Donkeys are particularly suited to a rugged mountain country. It is interesting to observe the self-possession and security of foot with which they descend the most precipitous paths. They are the beasts of burden of the district; and one is astonished to see the loads that are packed on either side and above them, and which they appear to carry with ease. For the most part, the donkeys of Mentone are docile and good-tempered; probably because they are treated with kindness instead of contempt and cruelty. This system is the best for two-legged animals as well as those with four.

We now come to a straighter path, with a more gradual ascent, and with views of a more rugged nature, and as we look up at the peak of St. Agnes, with the ruins of its old castle, we wonder where the village can be; but presently, as we wind further round, we get the first glimpse of a straight line of buildings in the rear of, and protected by, this castled peak, and we soon discover that St. Agnes, although the most remote, is not the least important of the mountain villages around Mentone.

It usually takes three hours to reach the summit, a height of two thousand two hundred feet above the sea, the castle ruins being three hundred feet more. In fear of being late for the *fête*, we had come quickly, and arriving at 11.30, had covered the ground in two and a half hours. Panting and perspiring, we entered the village, and were met by sellers of flowers, it being customary for visitors attending the *fête* to wear a "buttonhole." Two sous not being an extravagant price, we made our purchases; and having seen our donkeys pass through a doorway opening into a large, dark, windowless, ground-floor apartment of one of the houses, we reached the street in front of the church just as the procession had emerged from its doors. This procession was somewhat imposing for a village scene.

Those who composed it slowly wended their way up the narrow street (we should call it a path), till they arrived in an open space, in the centre of which is a special chapel erected to St. Agnes. The people marched all round the building, and then stopped in front of it; the gilt figure of St. Agnes was carried in for a few minutes, and then brought out again into the procession, which returned to the church and dispersed.

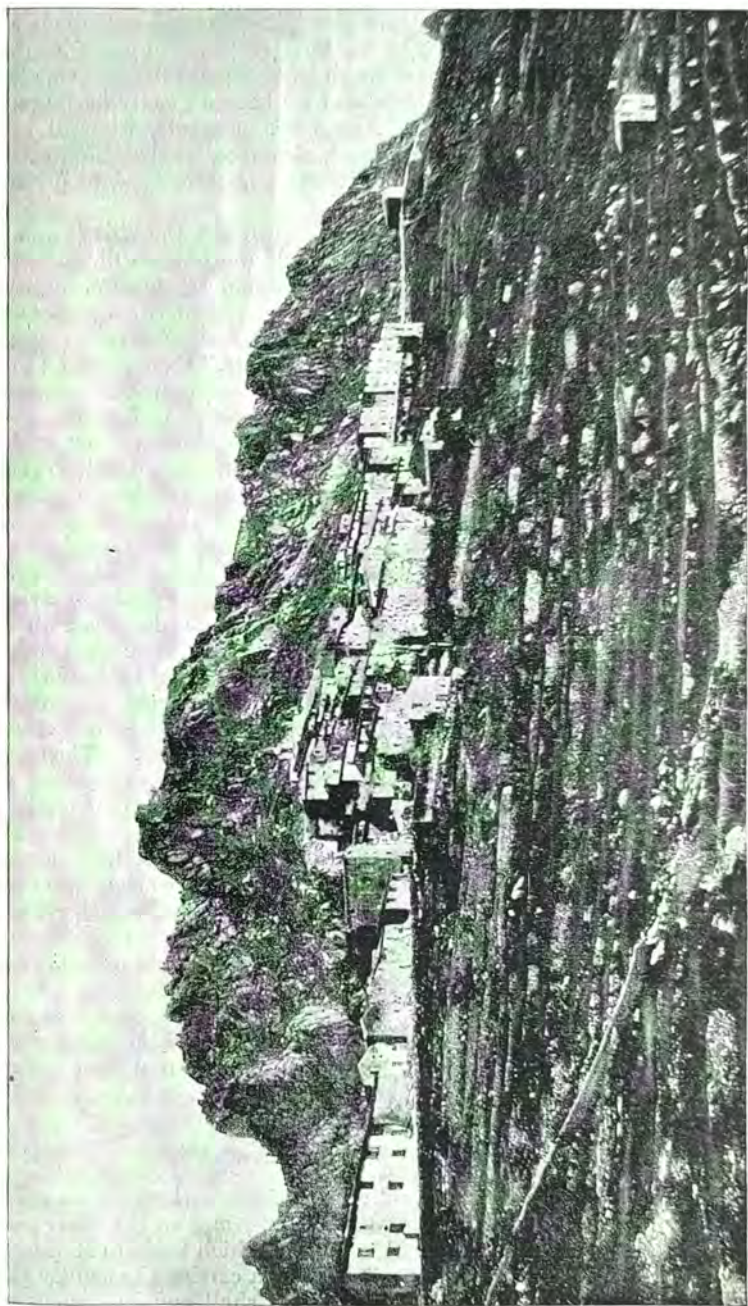
We felt that we had now earned our lunch, and were ready for it; so, advancing a little further, to a small plateau at the foot of the rocks below the old ruined castle, we sat down, and did justice to the contents of our luncheon-baskets. The only fault we found with them was, that there was too much meat, and not enough bread. May we

not find in this experience a lesson for preachers? Let them not give us too much of the mere "wisdom of words", and stint us of the Bread of Life.

From where we sat, the whole Mentone district, stretching from the Italian frontier on the one side to Monaco on the other, appeared as a raised map at our feet; and called to mind that passage which tells us of the devil taking our Saviour to a high mountain, and showing him all the kingdoms of the world. While sitting at our repast, a haggard old woman appeared on the scene, begging crumbs from our table. We might have imagined she was the witch of Endor; but we called her "grandma", much to the amusement of the youngest of our party. We satisfied her with some of the leavings of our feast; and having finished our lunch, we made the further ascent to the old castle ruins, from which we got a view of the higher mountains behind us.

Of the history of St. Agnes we can learn very little, but from Dr. Bennet's book on the Riviera we have gathered something about the place. It was evidently founded ages ago, together with similar mountain villages, on account of the facilities afforded for defence. Until a recent period, the adjacent shores were exposed to the constant attacks of the Mohammedan pirates of the Southern Mediterranean. For many centuries it was the Saracens, later the Turks and Moors of Tunis and Algiers, who periodically ravaged these coasts. Their forays were not for wealth, which the poor fishermen and labourers did not possess; but for slaves, for the women were handsome and the men strong. The agriculturists of these districts sought safety by perching their villages on all but inaccessible heights, whence they could see their enemies approaching, and where they could more easily defend themselves if attacked. As recently as the early part of this century, the inhabitants of these shores were seized by the Moors, and kept for years in slavery at Algiers and Tunis. That such should be the case is not surprising, when we reflect that piracy reigned supreme in the Mediterranean until the year 1816, when Lord Exmouth bombarded Algiers. It was not finally extinguished until the French took possession of Algiers in 1830. At the time of the bombardment, there were thousands of European slaves in the galleys. These slaves were mostly natives of the Northern Mediterranean shores, taken at sea from the fishing-boats and sailing vessels, or captured by sudden attacks upon the coast villages and towns.

Both at St. Agnes and Roquebrune there are the ruins of ancient castles. That of St. Agnes, judging by what we saw of it, must have been a place of considerable strength. Local traditions say that it was built by the Saracens, in order to keep in subjection the smiling districts which constitute the Mentonese amphitheatre. Probably then, as now, it was a garden rich in olives, oranges, and lemons, and was considered a desirable conquest by the fierce invaders. These villages, perched on heights to which the inhabitants have to toil wearily after their day's labour is done, vividly point to times far different from the present. They tell of life passed in constant alarm, of eyes frequently turned with anxiety to the sea, whence human hawks were ever ready to pounce on the young, the handsome, and the strong; or they speak of hearts torn by the pitiful groans of relatives in



THE VILLAGE OF ST. AGNES.

chains in a distant land. Such thoughts pass through our minds as we gaze from the mountain height on the now peaceful scene below. Truly, we of the present day have much to be thankful for. Our lot has fallen unto us in pleasant places, and we have a goodly heritage.

The present inhabitants of St. Agnes are peasants, who till the upper terraces of the surrounding land, a simple, hardworking race, who know but little of the world and its doings. The *Curé*, or priest, is the great man amongst them.

Upon our descent from the castle ruins, we found the village scene changed from grave to gay. A brass band, the one no doubt that had done service in the religious ceremonies, had commenced to play dance music in the open space adjoining the chapel of St. Agnes, and the inhabitants, with the visitors and their donkey-drivers, were assembling. "Liberty, Fraternity, and Equality," seemed to be the order of the afternoon, for the natives and the donkey-drivers selected their partners from amongst the English, American, French, and German visitors, class and nationality being for the time put aside by those who joined in the fun. We noticed some men dancing with men, and women with women; if this were the universal custom, dancing might be a healthful without being a harmful exercise.

It was now two o'clock, and as we had obtained a sufficient idea of the *fête*, we determined to commence our descent. After using a little persuasion and authority, we succeeded in getting our donkey-drivers to leave the dance, and to release our beasts of burden from their prison-like stable. Just below St. Agnes, there is a distinct echo amongst the hills; and our young folk were delighted to hear their voices resound from the distant rocks. We had planned to descend by another route from that by which we ascended. Our drivers made some objection, considering it dangerous for the animals. When the way we should take is not according to our wish, how easy it is to make excuses! As we all agreed to walk when it was thought needful to do so, the guides complied with our request to return by the path to the Borrigo Valley, which route we found steeper, but on the whole prettier than the other. When rounding one corner, we came upon a small house, with a painted terra-cotta figure of a boy, on the roof; and, at first sight, one of our number mistook it for life, and was soon laughed at for her blunder. How easy it is to mistake the mere professor for a living Christian!

There were many turnings in our homeward path, and had not some of us known the way, the others would probably have gone astray. As it was, two of our party, being in the rear, and losing sight of us, did miss the road for a while. In life's maze, we also need a guide; and we must ever pray,—

"Guide me, O Thou great Jehovah!"

Upon completing our descent, we had to cross a narrow stream; but there were stepping-stones which made it easy; and on the other side was the carriage-road of the Borrigo Valley, which leads to Mentone, and there was my beloved wife, waiting with a carriage to convey the weary travellers home. When life's journey shall end, and we come to the narrow stream of death, may we, too, find the stepping-stones, and receive a glad welcome on the other shore!

W. HIGGS.

“Rutherford’s Witnesses.”

CITED BY MRS. C. H. SPURGEON.

(*Continued from page 59.*)

16. **C**HEER up your heart; when you tire, Christ will bear both you and your burden!

17. My counsel to you is, that you start in time to be after Christ; for if you go quickly, Christ is not far before you, you shall overtake Him. O Lord God, what is so needful as this, “Salvation, salvation”?

18. I know this much of Christ, that He is not ill to be found, nor lordly of His love. Woe had been my part of it for evermore, if Christ had made a dainty of Himself to me. But, God be thanked, I gave nothing for Christ; and now I protest before men and angels that Christ cannot be exchanged, Christ cannot be sold, Christ cannot be weighed. Where would angels, or all the world, find a balance to weigh Him in?

19. I have nothing that can hire or bribe grace; for if grace would take hire, it were no more grace. All our stability, and the strength of our salvation, is anchored and fastened upon free grace; and I am sure that Christ hath by His death and blood cast the knot so fast, that the fingers of the devils and hell-fuls of sins cannot loose it.

20. We love to carry a heaven to heaven with us, and would have two summers in one year, and no less than two heavens. But this will not do for us; one (and such a one!) may well suffice us. The man, Christ, got but one only, and shall we have two?

21. Oh, if this world knew the excellency, sweetness, and beauty of that high and lofty One, that Fairest among the sons of men, verily they would see, that if their love were bigger than ten heavens, all in circles beyond each other, it were all too little for Christ!

22. Our joys here are born weeping, rather than laughing, and they die weeping. Sin, sin, this body of sin and corruption, embittereth and poisoneth all our enjoyments. Oh, that I were where I shall sin no more!

23. We might be oftener seeing what they are doing in heaven, were our hearts more frequently upon our sweet treasure above. We smell of the smoke of this lower house of the earth, because our hearts and our thoughts are here.

24. I have little of Christ but groanings, and longings, and desires. All my stock of Christ is some hunger for Him, and yet I cannot but say I am rich in that.

(*To be continued.*)

Glimpses of East London Work and Workers.

A FEW years ago, it was the writer's privilege to visit Miss Annie Macpherson at the Home of Industry, Spitalfields, shortly before the occupants of her busy hive swarmed to their present quarters in the Bethnal Green Road. After an early luncheon, she took her visitor, and the friends who accompanied her, to some of the many bright centres of healthy Christian influence which are to be found in the East of London. One call was made at the schools and *crèche* of the venerable George Holland; and a sight to be long remembered was that of the old man, whiteheaded and hatless, standing outside the building, and declaring, in measured tones and simple words, his unalterable faith in a prayer-hearing and prayer-answering God.

Another visit was paid to Miss Steer, whose name is so familiar in connection with Rescue Work. It was very interesting to listen to the talk of these two women, as they spoke together of encouragements and hindrances, offered mutual congratulation and consolation, and heartily bade one another "God speed." Miss Child, whose gentle influence has done so much for many a wandering sailor lad, was also called upon; and, in the loving greeting with which our guide was welcomed, we saw how possible it is for even the busiest to find time and sympathy for those who, like themselves, are constantly at work in the Master's service, although they may be labouring in quite a different way.

But the last visit, and possibly for that reason the most memorable, was one paid to the Scandinavian Sailors' Home, presided over by Miss Agnes Hedenström. Her welcome was a very cordial one, for Miss Macpherson had long been known and loved, and for her sake the friends who accompanied her were almost as warmly received. Eagerly, enthusiastically, she told the story of her work. Herself a Scandinavian, prevented by delicacy of health from offering herself for missionary service in a far-off field, she had suddenly and unexpectedly become awakened to the needs of Swedish sailors, her own fellow-countrymen, when visiting our shores. She knew how easily they, in common with sea-faring men of every nationality, were led into all kinds of excesses during the days spent on land while their vessels remained in port. Was there nothing to be done for them? Who was to help them if she stood aloof? Had she not wanted a work to do for Jesus, and was it not here, quite close to her hand, already pleading for someone to take it up? It was enough; the Master was calling, and she would gladly obey His voice. And so the work had been started, and in the self-same spirit it was still being carried on.

The "Home", which had thus been opened, was at the time of our visit situated in Leman Street, Shadwell. It was largely self-supporting, as its inmates were nearly all well able to pay a fair sum as the price of their board and lodging. Much was done for them in many different ways, with the result that many had been rescued from moral degradation and spiritual ruin. Sailors staying at the home, from time to time, had learned to think of their friend as a

kind and loving mother to them; and they entrusted her with all kinds of difficult commissions, and brought back for her many curious gifts.

But Miss Hedenström's time was precious, and the visit must not be too prolonged. With a warm kiss she bade "Good-bye" to each one of her visitors, saying, "You will excuse the liberty, it's such a treat to see a woman!" To mention this, is to give but a very vague idea of what it means to forego the ordinary joys of home and social life, and to spend one's days in constant intercourse with rough, ignorant men, many of whom are only too familiar with every form of vice.

But whatever the amount of self-sacrifice that her work thus called for, Miss Hedenström has proved by experience that it was worth it all. Her "Home" at length became so popular that it was necessary to look for more commodious quarters, and the outcome of this necessity is the large, new Scandinavian Sailors' Temperance Home at Poplar, just outside the gates of the West India Docks.

Here this devoted woman, no longer Miss Hedenström, but now Mrs. Welin, is, with her husband, carrying on the good work with greater earnestness than ever. Their last printed Report tells of three thousand four hundred and twenty-seven boarders received in a single year, and of no less a sum than £15,317 15s. paid in at the office, to be forwarded to wives and families in far-off villages and towns. It will easily be seen what an important part of the "Home" business this transmission of money is, when it is remembered that, were it not for Mr. and Mrs. Welin's kindness in taking charge of it, a considerable portion of this large sum would have been spent in drink.

Beside the provision for board and lodging, the house furnishes a library, a Temperance bar, and a shop for the sale of seamen's clothing. There is also a fund for the aid of destitute seamen, which is found to be most valuable in cases of special need. The Report mentions £13 18s. contributed to this fund from the Sailors' Penny Box. Gospel services are held quite frequently, and everything seems to be thought of that may possibly contribute to the physical or spiritual welfare of the men.

In order, however, to gain a clear idea of the warm motherly interest which Mrs. Welin takes in her large family of boys, it is necessary to see her when she is among them. Another and more recent visit than that already described was paid during the busy Christmas week of 1892. Her callers arrived somewhere about four o'clock, and, on enquiring for her, were told that she could not receive them then, but would be glad to see them a little later on. She appeared after an interval of nearly an hour, explaining that she had been sorry to keep us waiting, but that the hour before post-time was always one in which there was no spare moment. Even while she was speaking, there were some interruptions; and when, a few minutes later, she led her visitors through the office on their way to another part of the building, it was an amusement to them to hear her answer, first in one language, and then in another, the various questions addressed to her by English and Swedish people who were waiting for instructions and advice.

Preparations for Christmas were found to be actively going on, and in one of the rooms there were cakes newly-baked, all of which had been made by Mrs. Welin herself, enough to satisfy the appetites of two hundred men. She did this because the sailors do not care for our English cakes, and eat with a far greater relish those made from a Swedish recipe, and highly flavoured with saffron. The great festivities are held on Christmas Eve, and the chief event of the evening is the distribution of the various Christmas gifts. Every man receives a present of some kind. These consist usually of woollen cuffs and comforters, or bags filled with magazines, pamphlets, books, and tracts. A great number of these bags are given away every year, and Mr. and Mrs. Welin are always glad to receive either them or the tracts with which to fill them.

So far, little has been said concerning the spiritual side of the work; but the reason for this arose from a wish to “keep the best till the last.” At tea-time, on the occasion just alluded to, a gentleman who was present spoke somewhat disparagingly of *Christian* as compared with *philanthropic* effort. Mrs. Welin’s soul was all aglow at once, and she declared herself in no measured terms. Her work was essentially and chiefly Christian, done for the sake of Him who had died for her, and it was the thought of His great love and of eternity that had led her to care for the bodies and souls of men.

In a book called *Driftwood*, published about a year ago, Mrs. Welin tells the story of some remarkable cases of conversion which have occurred in connection with her labours, and with those of her husband, who is thoroughly at one with her in the good work carried on. It is not possible to reproduce them here. Those who will get the book, and read it, will find themselves assured by its writer that these stories are “truthful sketches from real life”, not “drafts upon the imagination, but samples of every-day occurrence”; and in reading it, they will find their faith in the Saviour strengthened, and their hope for the sinner enlarged. Mrs. Welin writes strongly of the havoc wrought by drink; but she also gives good evidence that even the “strong man armed” may be conquered by One “stronger than he.”

S. WILDASH.

“H.”

WHEN Rowland Hill was a boy at Eton, some of his schoolfellows were contending, one day, that the letter “H” was only an aspirate, and had not the full power of a letter. “To me,” said Rowland, “it is a most invaluable one; for if it be taken away, I shall be *ill* all the days of my life.” The controversy was, of course, soon brought to a close after such an effective illustration.

Initials are certainly of great import; and the letter “H” is no exception to the rule of consonants. By the substitution of “H” for “D” in the word “*disappointment*”, we not only make two words of one, but we set forth a truth we are very apt to miss. When our disappointments become His appointments, their true character is seen, and our sighs are transmuted into songs.

V. J. C.

The Round of the Prayer-meetings.

III. METROPOLITAN TABERNACLE CHURCH PRAYER-MEETING.

MANY memorable meetings for prayer have been held in the Metropolitan Tabernacle; but in one respect, at least, the gathering convened on *Friday evening, February 3rd, 1893*, differed from all others. So far as we can ascertain, this was the first time that the Tabernacle church, *as a church*, had been called together for special supplication; and the success of the experiment was so manifest that, before the congregation was dismissed, it was announced that a similar meeting would be held on the following Friday evening.

Although the evening was wet, the greater part of the area and first gallery was filled with members, who were admitted on showing their communion-cards. The Scotch version of Psalm xli. having been sung, Mr. Thomas H. Olney briefly stated the object of the meeting. He said that he was sure his hearers sympathized with the officers of the church in the very painful circumstances in which they had been placed, and he believed that the right course for them all to pursue would be more clearly revealed in answer to prayer than in any other way. Mr. Olney then mentioned the three special subjects for supplication that evening, (1) that Pastor J. A. Spurgeon might be restored from his very serious illness if it was the Lord's will, (2) that a spirit of unity and love might prevail among all the members, and (3) that the Lord would clearly point out the man or men whom He had chosen to be the pastor or pastors of the church.

Mr. William Olney then took charge of the meeting, and called upon Mr. Frank Thompson to pray. In his petition, he pleaded very earnestly for the restoration of the acting-pastor, and also asked the Lord to bring the man whom He had chosen to be pastor, and to make the church ready to receive him. The very appropriate hymn,—

“O God of Bethel, by whose hand
Thy people still are led,”

having been sung, Mr. Charlesworth was asked to lead in prayer. Before doing so, he read part of Revelation i., and then called attention to Joshua xxiv. 31, “And Israel served the Lord all the days of Joshua, and all the days of the elders that overlived Joshua, and which had known all the works of the Lord, that he had done for Israel.” He trusted that the church at the Tabernacle would have a similar experience during all the days of the elders who had “overlived” their beloved leader. Mr. Charlesworth then prayed that the members might know the will of the Lord, and have grace to do it, realizing that the church is not theirs, but part of the Church of the living God, the Church of Jesus Christ. The next hymn was—

When we cannot see our way,
Let us trust and still obey;
He who bids us forward go,
Cannot fail the way to show.”

This was followed by prayer from Mr. William Olney, who gave thanks for the Lord's leading in Park Street, in Exeter Hall, in the Surrey Gardens, and in the Tabernacle; and expressed his belief that God was still with the church, although He had taken their dear Pastor to Himself. Mr. Dunn was the next suppliant, and he prayed that from that night all might be brought nearer to the Lord, and that, in after days, they might testify that their prayers at that meeting had been abundantly answered.

Mr. William Olney then stated that the time had arrived when the meeting would be thrown open for any brother who felt moved to pray; and advantage of the privilege was fully taken at once. The chairman afterwards remarked that he had never been in a meeting where the spirit of prayer had been so manifestly poured out. In most instances, as soon as one friend sat down, two or three others simultaneously rose; and apparently the meeting might have been almost indefinitely prolonged, so many brethren were anxious to publicly present petitions at the throne of grace.

Our space will not permit us to report in detail the rest of the proceedings of the meeting; but the next prayer that was offered was typical of many more that followed. The pleader mentioned the special subjects of supplication,—the acting-pastor's illness, the spirit of unity, the future pastor of the church,—and then prayed, "O Lord, wilt Thou show us what Thy will is, and may we, one and all, be willing to go Thy way? Thou hast said, 'Instead of thy fathers shall be thy children.' We remember, with great affection, our dear Brother William Olney. Thou hast taken him away; but Thou hast left us his son. Thou didst take away Mr. Higgs; but Thou hast left us his dear son. Thou hast taken away our dear Pastor; O Father, for Jesus' sake, can it be possible that Thou wilt send us his son in the place of our dear Pastor?" (No sooner were these words uttered than a chorus of "Amens" arose from many voices; and as each succeeding suppliant presented a similar request, the "Amens" again ascended.) Meanwhile, the brother continued his prayer: "O Lord Jesus, we wake up at night, and we cry to Thee about this matter; we think about it while we are at work; if it is Thy will, give us our dear Pastor's son; but whatever Thy will is, we would all say, 'Thy will be done.'"

Many more prayers having been presented, and the ordinary time for closing the meeting having been exceeded, Mr. William Olney announced that the following telegram had been sent to Pastor J. A. Spurgeon:—"Very large church prayer-meeting; earnest prayer for you." He then called upon one of the elders, Mr. Johnson, and one of the deacons, Mr. Hall, to offer closing petitions. Mr. Johnson prayed that we might look out for the man whom the Lord had chosen, and be willing to choose him as our pastor. Mr. Hall gave special thanks for Dr. Pierson's ministry; and pleaded, as others had done, that he might be greatly blessed during his visit to Scotland.

This remarkable meeting was closed with the benediction; and all with whom we conversed appeared to believe that now that the church, *as a church*, had begun to pray, the Lord would, in due time, reveal His will concerning the future.

Memorial Services at the Tabernacle.

ON TUESDAY, JANUARY 31st, 1893, the first anniversary of the home-going of our late beloved Pastor, C. H. SPURGEON, was celebrated by a series of memorial services at the Tabernacle. *In the morning*, at 11, about two hundred of the ministers trained in the Pastors' College, together with the students now in the institution, and various officers and members of the Tabernacle church, met at the College. Pastor J. A. Spurgeon had been announced to preside, but he was still confined to his bed, though somewhat better than he had been during the previous week. In his absence, Principal David Gracey occupied the chair.

The proceedings commenced with the singing of a memorial anthem by a choir of orphan boys; after which the whole company sang—

“All hail the power of Jesus' name!”

Pastor George Turner (Sutton) prayed; Mr. Gracey read Psalm xlvii.; the hymn commencing—

“Give me the wings of faith to rise,”

was sung; and then Mr. Gracey said that it would have been the dearest wish of Mr. Spurgeon, if he could have been with them, that they should seek to renew that supplication and prayer which, in former times, had brought so much blessing to them all. The memory of such occasions was an inspiration to every one of them. While the meeting would be largely devotional, a few brethren would give short speeches, to help their faith, and to remind them of the hallowed seasons enjoyed in days gone by.

Prayer was presented by Pastors N. Heath (Peckham), R. Shindler (Sydenham), A. Bax (Salters' Hall Chapel, Islington), and W. J. Mayers (Dr. Barnardo's Homes). In commencing a brief address, Mr. Gracey suggested that telegrams of sympathy should be sent to Mrs. Spurgeon, her sons Charles and Thomas, Pastor J. A. Spurgeon, and Professor Fergusson, as, in the providence of God, none of them could be present. Mr. Gracey then said they had not met to express lamentation for the taking away of him who was so much to them, nor to weave eulogies around his name and memory, nor to found a new cult, nor to add a fresh name to the bewildering catalogue of heroes worshipped by men. They had met in the spirit of Paul's words in Hebrews xiii. 7, 8, “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: Jesus Christ the same yesterday, and to day, and for ever.” There were two very special characteristics of Mr. Spurgeon's faith; (1) He always seemed to have a devout reverence for what was of God. It was this that brought him peace in believing, it was this that made him a Baptist, a Puritan, a philanthropist, a soul-winner, and a trainer of other soul-winners. (2) He always seemed to have a clear sense of the divine presence. Contact with Mr. Spurgeon gave many of them a new reading of the text, “Thou art near, O Lord,” for they felt, when they heard him pray, that he had not to go some distance to get to God, the holy place and the most holy seemed to be just there, and the veil appeared always to be open to him. (Little did any of us think that we were listening to our highly-esteemed tutor for the last time! There seemed to many of his hearers to be a peculiar charm about his brief address; but even they probably never imagined that, within ten days, the beloved President and the gracious Principal would be reunited in the presence of their Lord. Yet so it was to be.)

Dr. Pierson then read the following telegram that he had just received from Mrs. Spurgeon:—“Dear friends,—I am with you in spirit to-day, sorrowing and suffering, yet comforted inexpressibly by the Lord's own

words, John xvii. 24, 'Father, I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold My glory, which Thou hast given Me: for Thou lovedst Me before the foundation of the world.'"

Pastor T. W. Medhurst (Cardiff) was the next speaker. He read three letters from Mr. Spurgeon, written in the years 1854 and 1855, the first pointing out to him the way of salvation, the second referring to his baptism, and the third relating to his preparation for the work of the ministry. While Mr. Medhurst was at Bexley Heath, studying with the late Rev. C. H. Hosken, Mr. Spurgeon went there to preach, and was greatly amused as he was afterwards walking with his first student, and heard one old lady say to another, "I liked the young man very much; but I wish he did not imitate Mr. Medhurst so much."

Pastor W. Williams (Upton Chapel, Lambeth), said that the first printed sermon of Mr. Spurgeon's that he ever read, "The Power of Christ illustrated by the Resurrection" (No. 973), widened the horizon of his life, and had been an inspiration to him ever since. Quoting the beloved President's saying, "Look upon your sorrows as shadows of coming blessings," Mr. Williams said he believed their great sorrow at the loss of their loved leader would bring them greater blessings than they had ever yet enjoyed. In many respects they could not imitate Mr. Spurgeon, but they could imitate his hopefulness of spirit, especially with regard to the triumphs of the gospel that he preached.

Pastor W. Cuff (Shoreditch Tabernacle) spoke of certain days in life which stand out separate and distinct from all other days, such as the day of conversion, the day when they first preached, the day when they resolved to give themselves to the work of the ministry, the first day at College, etc. Recalling the memories of 1862-4, Mr. Cuff referred to the influence Mr. Spurgeon exerted over the men in the College; it was not a spell, that was not the word; it was not mesmerism, that was not the word; it was a kind of thing that came thrilling and throbbing through them from him, that made them not only leap to their feet, but also fall on their knees, and vow that, if God would help them, they would preach the gospel as Mr. Spurgeon did; or that, if they could not preach it as he did, they would at least preach the same gospel. Mr. Cuff said that that day was a day of sorrow as well as a day of memories; he hoped it would also be a day of trust in one another, and above all a day of consecration.

Pastor W. Hackney, M.A. (Birmingham), said that they could never lose the marks of Mr. Spurgeon's workmanship upon them. Deeply rooted in their nature were those great influences which came upon them while they were in the fellowship of the College, and which had been with them since they went into the active ministry. For this, they would ever have cause to thank the Lord. In concluding his address, Mr. Hackney referred to the olden days when, every January, the Roman soldiers renewed their oaths, (1) That they would never forsake the standard, (2) That they would always obey and follow their leaders, and (3) That they would sacrifice everything, even their lives, if necessary, for the emperor and the empire. Thus should they, the soldiers of the cross, that day renew their declaration of allegiance to the Lord Jesus, their one Leader and Ruler.

Dr. Pierson then read a telegram he had received from Mrs. James Spurgeon, in which she quoted 1 Thess. iv. 14-18, and 2 Cor. iv., and reported that her dear husband was certainly better. Dr. Pierson said that he had three sacred reminiscences; the first, of his dear mother, now in her ninety-first year, who before his birth consecrated him to the ministry; the second, of August 19, 1866, when he first heard Mr. Spurgeon in the Tabernacle; and the third, in February, 1878, when he first met George Müller, who said to him, "I shall mention your name in prayer every day as long as I live."

The meeting was closed with prayer by Mr. Gracey.

Dinner was provided in the Tabernacle lecture-hall. Before it was concluded, Mr. Mayers referred to the gift of a framed portrait of the late beloved President, which a generous friend of the College had sent to the brethren. It was only natural that many of the recipients should have thanked Mrs. Spurgeon for the present, under the impression that she was the giver; but as it appeared that they had made a mistake, he would move:—"That our warmest thanks be given to the unknown donor of the most welcome and much-prized gift of a framed portrait of our revered President." This was seconded by Pastor M. Cumming (Bury St. Edmund's), and carried unanimously. It has since transpired that Mr. Thomas Greenwood was the donor, so Mrs. Spurgeon has forwarded to him the letters of thanks she received in error. Mr. Gracey proposed, Mr. Medhurst seconded, and it was unanimously resolved, "That the very hearty thanks of the brotherhood be given to the deacons and elders of the Tabernacle for their hospitality on this occasion." The vote was acknowledged by Mr. S. R. Pearce.

In the afternoon, at 3, a meeting for ministers of the gospel, students, city missionaries, Sunday-school teachers, and Christian workers of all denominations, was held in the Tabernacle. The area and first gallery were well filled, and some friends were in the upper gallery. The chair was taken by George Williams, Esq., one of the treasurers of the C. H. Spurgeon Memorial Fund. After prayer by Pastor W. Fuller Gooch (Norwood), the chairman said they were there, from different denominations, to express their intense admiration for the late beloved Pastor of the church, to try to catch some of that divine inspiration which God bestowed so richly upon him, to get something of his faith, courage, love, fidelity to truth, and unswerving confidence in the Word of God.

Dr. Pierson having read a telegram from Mrs. C. H. Spurgeon, similar to the one sent to the morning meeting, Mr. W. Y. Fullerton said that the ancients named more wisely than they knew when they called the Mediterranean "The Great Sea." It might be truly called "great" because of the great ones who had breathed their last upon its shores. Our Lord was crucified almost in sight of it; Paul by this sea left his troubles to receive his crown; and now we think of our loved leader who, a year ago, went to heaven from Mentone. Mr. Fullerton said that the Tabernacle was not Mr. Spurgeon's grandest memorial; but in the Temple above he had been privileged to lay tier upon tier of living stones, to the praise of the glory of God's grace. Another true memorial to Mr. Spurgeon was the noble stand he took for the truth of God; whatever men might say as to the need or the wisdom of his protest,—and the speaker believed it was both needful and wise,—they must admire the heroism of the man who risked everything in defence of what he felt was the very truth of God. Let those who admired his action imitate it.

Rev. Robert Taylor (Presbyterian minister, Upper Norwood), said that they had not met to awaken sorrow at their dear friend's departure; indeed, with the most of them, sorrow had not fallen asleep. They were there, as the circular put it, almost poetically, to spend a "quiet day of memory and hope." The best monument to Mr. Spurgeon would be erected by those who cared for the orphans he had left behind. Mr. Taylor very touchingly described an interview he had with Mr. Spurgeon during his long illness. It was at a time when their dear friend thought he was dying, and he said to his visitor, "What could all the German theories do for me now that I am lying here dying?" Then, with a smile, he added, "Do you know, my theology has become very simple, but it is quite sufficient? It may not be quite enough to preach, but it is quite enough to die on; and I can put it into four words, Jesus died for me."

Dr. Sinclair Paterson (Presbyterian minister, Notting Hill), said that, if

anyone asked. "What was the secret of Mr. Spurgeon's most successful life?" he would reply, "The whole secret lay in his close and constant communion with God. I never knew a man who dwelt in the presence of the great King as your dear Pastor did. At any moment he was ready for prayer, and he was always in the mood in which he could hear God speaking to him." Mr. Spurgeon was also a great worker; he worked and prayed all through his life.

At this stage of the proceedings, a collection was made "towards a fund for poor ministers of Pastors' College Conference", after which Mr. J. Manton Smith sang the hymn entitled, "Immanuel", composed by Mr. Spurgeon when he was only about eighteen years of age.

Pastor James Douglas, M.A. (Kenyon Chapel, Brixton), said he believed that one great secret of Mr. Spurgeon's power in the ministry of the Word was his deep sense of what might be called "the truth of truth." He and his dear friend agreed upon most points; but when they had been talking together, he had often found that Mr. Spurgeon had a far deeper conception of the truth than he had himself realized. One great reason for the "Down-grade" tendency was the disposition in the human mind to philosophize; but Mr. Spurgeon saw that divine truths were not to be made to dovetail so as to suit the exigencies of human reason or understanding. He realized that the foolishness of God was wiser than men, and the weakness of God was stronger than men.

The Orphanage children having sung "The Homeland", Dr. Pierson said he thought it was Rowland Hill who, when visiting a dying saint, said, "I want to send my love, first of all to Jesus, and then to the four Johns—John the Apostle and Evangelist, John Bunyan, John Calvin, and John Knox." If they knew any saint dying that day, he felt sure they would wish to send their love, first to their dear Saviour, and next to their late dear Pastor. Dr. Pierson then said that, to his mind, Mr. Spurgeon was a magnificent illustration of Paul's words, "This one thing I do." He had one theme for his ministry, "Jesus Christ and Him crucified"; one aim for his manhood, to be of service to men and so to glorify God; and one Person for his love, the Lord Jesus Christ. The speaker then referred to the lavish manner in which Mr. Spurgeon gave away the money he received, and said that he had never been in any land without meeting with somebody trained by Mr. Spurgeon to preach the gospel, or reading some of his printed sermons.

The meeting was closed with prayer by Mr. Cuff. So large a number of friends remained to tea, that the lecture-hall, school-room, and class-room were all filled.

In the evening, at 7, the Tabernacle was crowded for the public meeting, at which Mr. Thomas H. Olney presided. After prayer by Mr. Mayers, the chairman said that he knew his hearers were present in such large numbers, not only because of their love to their late dear Pastor, but also because of their love to that gospel of which he was so eloquent an exponent, and so brave a champion. Mr. Olney mentioned that £9,300 had been subscribed to the Memorial Fund; and that, on the previous morning, the secretary at the Orphanage had received £1,000 as a donation to the institutions founded by Mr. Spurgeon.

Rev. David Davies (Brighton) said they had not met to visit a shrine, but to catch the inspiration of a great memory, and to learn to trust more fully in that Master who was so manifestly glorified in the life and ministry of Mr. Spurgeon. Speaking of their late Pastor's piety, Mr. Davies said there was nothing finicky or feeble about it; it was a piety that was blended with real humanness, a piety that was humble to a unique degree considering the position Mr. Spurgeon held, a piety that bubbled up like a living spring. Another characteristic was the marvellous heroism, which enabled him,

though he was of a most sensitive nature, to stand alone, and bear to the age his witness for the truth of God. Then there was his marvellous usefulness, represented by what he had done, and what he had left behind him. The lesson for them to learn was that the greatness and glory of a life consist, not in its capacity to receive, but in its readiness to give out. Mr. Spurgeon gave out at such a rate that he died a comparatively young man, consumed on the altar of service by the zeal of God's house. Mr. Davies concluded with an earnest appeal for the immediate decision of any who had been charmed by the preaching of their late Pastor, but who had not trusted the Saviour whom he proclaimed.

After Mr. Mayers had sung "The Christian's 'Good Night'", Rev. F. A. C. Lillingston, M.A. (Church of England, Clapham), said that from Mr. Spurgeon's noble life and grand work, he learnt what God can make of a man, and also the mighty power of the simple gospel of the Lord Jesus Christ. When the demon came to the speaker, and tempted him to be more learned and more abstruse in his preaching, he looked up to the volumes of Spurgeon's sermons on his bookshelves as a complete answer. Among civil servants and army officers in India, he had often heard the request, "Give me a Spurgeon," while in the far-away bush in Australia he had often seen the open Bible and Spurgeon's sermons lying side by side. The other lessons that Mr. Lillingston had learnt from their late Pastor's life were (1) That it is the noblest work upon the earth to preach the gospel of Jesus Christ, (2) That it is not inconsistent with the deepest holiness to be a pleasant fellow, and (3) That Christ should always be put to the forefront.

The chairman here said that it was a matter of regret to them all that no member of the Spurgeon family was able to be present on that occasion, and he was glad to report that the latest news about Pastor J. A. Spurgeon was that he was going on satisfactorily.

Rev. John Robertson (Presbyterian minister, Glasgow), said that he came to lay on their great preacher's tomb a wreath of Scottish bluebells. Many of those in his country who are in the ministry to-day were brought up on Scotch porridge and Spurgeon's sermons. The servant lassies down in the kitchen read them, the masters and mistresses up in the parlour read them, the settler in the backwoods of America, or in the bush of Australia, read them. They would find on one of them the thumbmark of David Livingstone, with the great explorer's note, "Very good, D. L." Mr. Spurgeon once said, "Whenever my life's history is written, I hope that I shall be regarded, not as a self-made man, but as God-made. I hope that men may see in me, not the clay, but the potter's hand." No man's authority set him to preach; the imposition of no man's hand was on his head,—“The biggest imposition I know of,” said the speaker,—but direct from God came the authority calling him to the work of the ministry. One day, Mr. Spurgeon said to Mr. Robertson, “I love a man who loves the Covenant,” and at another time he asked, with a sad tremor in his voice, “There is no Covenant now, is there?” but his companion replied, “Oh, yes, there is! The Solemn League and Covenant has never been revoked; and the vows of a nation are held by the Almighty God.” Mr. Spurgeon has been called “the last of the Puritans”; he was the greatest of the last, but there are a thousand young soldiers ready to grasp the banner he bore even unto death, the banner of a federal theology, the banner of the Puritan conception of divine truth. What is to be done when the leader falls? Retreat? No; let the rank and file silently take the place of the leader, and as far as they can make up for his loss.

After another collection had been made for the object mentioned in our report of the afternoon meeting, Dr. Pierson spoke. There is no need here to refer to his speech, as he has revised it, and the first portion of it will be found in the earlier pages of the present number of the Magazine. The meeting was closed with the benediction, pronounced by Dr. Newman Hall.

Notices of Books.

Pastor C. H. Spurgeon, his Conversion, Career, and Coronation. By DANZY SHEEN. J. B. Knapp, 6, Sutton Street, Commercial Road or Passmore and Alabaster. Price 1s., 1s. 6d., and 2s.

DANZY SHEEN was the one Primitive Methodist student educated in the Pastors' College. In offering to receive him, Mr. Spurgeon said, "I was, myself, converted among your people, and should be glad to welcome you here as a mark of my gratitude to your denomination." More than a third of this little book is occupied with an attempt to prove that a certain minister, who is still living, was the means of Mr. Spurgeon's conversion. Mr. Sheen certainly puts the case of his friend very strongly; but the evidence did not convince Mr. Spurgeon, nor are we satisfied with its conclusiveness, especially as another preacher, still living, claims to have preached the memorable sermon. We believe that this is one of the things that is concealed from us, as the grave of Moses was hidden from the Israelites. Many will like to read what is said here upon the matter; and they will also find interesting reminiscences of the beloved President and the College classes thirty years ago.

The Homilist. Edited by Rev. J. J. S. BIRD, B.A. Vol. LXIII. Houlston and Sons.

It is refreshing, in these days of crumbling faith, to find such sound Evangelical exposition, and such definite stand for the integrity of Scripture, as we have in the volume before us. No preacher need be dull or short of themes who has such helps to stir his sluggish thought. The Editor paid a warm tribute to the worth of Mr. Spurgeon; and we are glad to quote the closing passage. After comparing the great Baptist with Cardinal Newman, Mr. Bird adds, "The one sought revelation on his knees, at the foot of the Cross, and at the Fountain-head; the other looked for light in the counsels of

fallible men, and amid the decrees of human wisdom. Each was answered according as his heart inclined. Spurgeon is a glorious example for all other preachers. The conversion of souls should be the main object of life—not grand speaking. Liddon was a grand orator; but who ever heard of a soul he converted? Thousands of preachers put politics, science, art, eloquence, in the highest rank, and forget that they are *ambassadors for Christ*. Spurgeon relegated these things to the votaries of material elements; but he himself reached on to obtain the crown of eternal life." May our readers go and do likewise!

Driftwood. Sketches from Real Life. By AGNES H. WELIN. National Temperance Publication Depôt.

SHORT stories of remarkable incidents which have come under the writer's own notice in connection with Gospel Temperance work among sailors. They show that, to wage warfare against the drink-fiend, is to engage in a very fierce fight; but while the struggle is painful, there are some splendid victories won. An interesting account of Mrs. Welin's work in the East of London will be found in the present number of the Magazine.

"Life-Buoys" and Rescued Sailors. By WILLIAM LUFF. Morgan and Scott.

THIS little shilling book would make a suitable companion to the one just mentioned, for it records the triumphs of the gospel witnessed at Miss Child's Sailors' Home, Ratcliff Highway.

Led from Darkness. The History of a Life Struggle. By H. E. STONE. Marlborough and Co.

A CAPITAL story, at least founded on fact, showing how the plottings of Romanists and Ritualists were foiled by the faithful preaching and consistent character of a Baptist village pastor. This book ought at once to be placed in the library of every Baptist church and Sunday-school, and in the hands of all our young people. It is published at 2s.

The Four Men, and other Chapters.
By Rev. J. STALKER, D.D. Hodder
and Stoughton.

EIGHT breezy addresses, specially adapted for young men, but profitable for all, on topics of intense practical interest. In the preface, we are told that Mr. Moody almost compelled the publication of the address that gives the title to the book, having heard it delivered in America; and we are grateful that he did.

Dr. Stalker brings out of the Scriptures things new and old, and all with the one design to enrich his reader's spiritual life by contact with the living Christ. The trail of the modern destructive critic is nowhere to be seen; but in every page strong faith in the living Word is manifest, and boldly declared. A splendid gift for the youth of either sex, flung into the vortex of our sinful city life.

The Infallible Book; or, Biblical Inspiration. By WILLIAM FRITH.
With a preface, by PROFESSOR
McCAIG, B.A., LL.B. Partridge.

MR. FRITH makes no compromises with the enemy. He contends for the entire Bible, both as to thought and words. He has deeply and extensively studied his subject, and argues for his position with remarkable power. This little volume is wholly on the right side.

Gleanings from a Ministry of Fifty Years. By REV. CHARLES HOLLAND, M.A. Elliot Stock.

WHILE serving as a worthy memorial of a ministry extending over half a century, these sermons are worth publishing on their own merits. They are sound and Scriptural, with a flavour of unction about them.

The Apology of the Christian Religion: Historically regarded with reference to Supernatural Revelation and Redemption. By Rev. JAMES MACGREGOR, D.D. Edinburgh: Clark.

WE regret that this exceedingly able work has so long lain unnoticed. Dr. Macgregor treats his august theme elaborately, and with a master hand. The *Apology* ranks as a vindication of the Christian Religion of rare merit.

The writer has an eye to see evidence, and to set it forth according to the law of just proportion. Our space is too limited to sample the numerous merits of this work. The manner in which Christ's minor works are shown to be identical in kind with His major works is done with marked ability. The argument is thus pointed:—"There was a heathen story of a man who was partly of flesh and partly of marble. The Christian Apostles, representing to us one body of thirty works, in which ten great works are flesh, will not perpetrate the incongruity of having in the remaining two-thirds of it, the lower though the larger parts, only marble, tinted so as deceptively to resemble flesh. For that incongruity would violate a higher law than that of Horatian *Ars Poetica*. The 'greater' works are manifestly fitted and really intended to be taken as *samples* of the whole works, relatively to the teaching of Christ."

What Dr. Macgregor has to say on the subject of monumental evidence, in its bearing on the Lord's-day observance, is even more worthy of record; but that, with other things, we must leave. There is much metaphysical power as well as logical acumen shown in this *Apology*; and their value, being consecrated to the Lord, tends greatly to the embellishment and enrichment of these pages. The published price of the volume is 10s. 6d. We cordially commend it as well fitted to repay the investment.

Hand-Books for Bible Classes and Private Students. Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah. By Rev. PRINCIPAL DOUGLAS, D.D. Edinburgh: T. and T. Clark.

A WORK of great research, reverent scholarship, and devout faith; and, withal, a marvel of cheapness. Principal Douglas has made the Minor Prophets a favourite study, and the results are as creditable to him as they are profitable to the reader. The one thing we miss is the lack of Dispersational perception. The Church is one thing; the millennial future of Israel is another. We desiderate for the writer of this book the pre-millennial view.

Children of God, and other Sermons. By EDWARD A. STUART. *Christ in the Centuries, and other Sermons.* By A. M. FAIRBAIRN, M.A., D.D. Sampson Low and Co.

Two more volumes of the "Preachers of the Age" Series, and two well worthy of a place in such a gallery of celebrities. There is a great contrast between the sermons of the popular Vicar of St. James's, Holloway, and those of the scholarly Principal of Mansfield College, Oxford; but both are necessary to make the representative collection complete. We put these volumes upon our shelves, with the previous issues of the series, thanking God that the age is still so rich in preachers of the one gospel of the grace of God.

Complete in Christ, and Love's Logic. By C. H. SPURGEON. *Rest in Christ.* By A. J. GORDON, D.D. *The State of the Blessed Dead.* By HENRY ALFORD, D.D. *A Primer of Church Fellowship.* By WILLIAM PIERCE and C. SILVESTER HORNE, M.A. Hodder and Stoughton.

THE first three of these handy little shilling books have already had a large circulation in other forms; but they are worthy of a place in The Devotional Series. The fourth will be useful to members of Baptist and Independent Churches, or those who are enquiring as to the meaning and obligation of Church fellowship as understood by those who believe in the congregational form of Church government.

The Nonsuch Professor in his Meridian Splendour. By Rev. WM. SECKER. Religious Tract Society.

Christ Mystical; or, The Blessed Union of Christ and His Members. By BISHOP HALL. Hodder & Stoughton.

Such works as these cannot be reprinted too often. The sight of Secker's *Nonsuch Professor* carries our thoughts back to the day when we first had a taste of the marrow and fatness here preserved. Every student for the ministry should at once secure this treasury of good things.

Bishop Hall's *Christ Mystical* is reprinted from a copy presented to Rev. H. Carruthers Wilson, M.A., by

General Gordon, and the General's marks are reproduced in this edition, which also contains an introduction by Mr. Wilson on the theology of General Gordon.

The Christian Year. By Rev. JOHN KEBLE. *The Pilgrim's Progress.* By JOHN BUNYAN. Bagster and Sons.

ELEGANT editions of well-known works, clearly printed, neatly bound, *The Pilgrim's Progress* plentifully illustrated, both books enclosed in cardboard boxes, and all for a shilling each.

Holy Communion. By MAJOR SETON CHURCHILL. Nisbet and Co.

At the Holy Communion. By REV. H. C. G. MOULE, M.A. Seeley. *Let us Keep the Feast.* Edinburgh: Macniven and Wallace.

THREE manuals intended to prepare communicants for a right understanding of the Lord's supper. The first two are by well-known Churchmen, the last is evidently Presbyterian; but in doctrine and spirit they are one. Indeed, the first quotes utterances of Mr. Spurgeon, to teach right views of the sacred feast. Just as the Reformation in Germany hinged upon Justification by Faith, in this country the crucial question was the Lord's supper or the mass. Hence the Church of England, so far as her formularies are concerned, is sound and Scriptural in her teaching as to this ordinance. We can therefore commend each of these valuable helps to younger Christians, who would rightly "keep the feast." Mr. Moule has added at the end of his book, suitable hymns, some of the best of which are his own.

Beyond the Stars: or, Heaven, its Inhabitants, Occupations, and Life. By THOMAS HAMILTON, D.D., LL.D. Edinburgh: T. and T. Clark.

THIS work has reached its third edition, and has intrinsic interest and popular elements sufficient to carry it much further. It is a subject in which we see through a glass darkly, and our views do not always coincide with Dr. Hamilton's. But this is a good book, inspiring in tone, and full of gracious stimulus. Blessed home beyond the stars!

A Book of Prayer. By the late HENRY WARD BEECHER. Compiled from unpublished reports by T. J. ELLINWOOD. R. D. Dickinson.

It depends on circumstances whether a man is most hidden or most revealed in his prayers; whether we get at his sentiment, or his heart's true desire therein. The expression in prayer is an unsafe criterion of spirituality. Of a man's prayers, as of a man's self, we may say that the Lord looketh not at the outward appearance, but at the heart of the matter. In this, however, we cannot follow Him.

This Book of Prayer bespeaks the undoubted genius, the towering ideality, and the deep susceptibility of him with whose name it is associated. It is a book worth having, and worth reading; not as a substitute for prayer, but for the benefit of its reflex influence.

Prayers for the Home. By H. C. G. MOULE, M.A. Seeley and Co.

THESE prayers are intended to furnish "A Month's Cycle of Morning and Evening Family Worship." No fault can be found with the prayers themselves. General utility has been steadily kept in view by the writer. The tone is earnest and evangelical. We doubt, however, the real serviceableness of any form of prayer. Still, it is but natural, where a form of prayer is used in public, that a need should arise for it in private.

The New Art of Healing. By Rev. J. P. SANDLANDS, M.A., Vicar of Brigstock. Marshall Bros.

THE author believes there is a vital connection between the proper cultivation of the voice and health. His view is that exercise rather than rest, helped by the law of sympathy, can alike restore the voice and heal disease. As he receives patients, from rural deans to Gipsy Smith, who witness to the virtue of his treatment, all who suffer from "clergymen's sore throat" should read his book, and judge for themselves.

Mildmay; or, the Story of the Deaconesses' Institution. By HARRIETTE J. COOKE, M.A. Elliot Stock.

THE name of Pennefather will long

be fragrant in Evangelical circles throughout the world. This volume is a glowing tribute to one great department of the work initiated by the revered founder of Mildmay, and lovingly fostered and developed by his beloved widow so long as she lived. It is a book to quicken faith and deepen love, and one in which all *living* Christians must be interested. It suggests a happy solution of the problem,—how best to utilize the mine of unused wealth among the Christian women of our churches. God speed the work, and richly bless the common meeting-ground of faithful Christians for which the name of Mildmay is the synonym!

That Nothing be Lost. Selections from Addresses by MRS. PENNEFATHER. Elliot Stock.

ALAS for Mildmay, yet well for her, that we must now write *the late* Mrs. Pennefather!

Arranged as meditations for each morning in the year, here is spiritual fare to nourish and delight. Happy gleams of light on texts, deep digging in the sacred mine, heart-breathings of profound experience, all testify to a true teacher and a wise counsellor. Ministers and teachers might here get many hints, while Christian toilers would find help and stimulus.

Here is a specimen:—"Dear friends, if the world seems sometimes very rough, and the way very dark, and your heart very desolate, just think *who* it was that said, 'but these are in the world.' 'I know it all. I know every step of the way. I know every cloud that will come down on your path, for I was in the world. You are here not only to weep and suffer with Me, but you have the high privilege of carrying on My testimony and perfecting My work.'" (p. 92.)

Madagascar, its Missionaries and Martyrs. By WILLIAM J. TOWNSEND, D.D. Partridge and Co.

LONG and oft may this tale be told; and may it always be told as charmingly, printed as clearly, bound and illustrated as beautifully, and sold as cheaply, as this excellent volume! At the published price of 1s. 6d., the book ought to sell by tens of thousands.

Heroes of the Nations. John Wyclif.
By LEWIS SERGEANT. *Theodoric.*
By THOMAS HODGKIN, D.C.L.
G. B. Putman and Sons, New York
and London.

WE have often commended *The Story of the Nations* series; and gladly welcome this new series, which takes, not the Nation, but the Hero, as the centre around which to weave a picture of the ages and countries. We have only seen these two volumes out of the number which have already been published, and must therefore speak with some measure of reserve; but if the others of the series reach the level of the two before us, we can have nothing for them but the highest praise. Five shillings each; most tastefully bound; overflowing with woodcuts, all of them of the highest order of artistic merit; excellent paper; and maps handy and sufficient; the books are altogether a pleasure to handle. Messrs. Putman, we congratulate you! British public, we counsel you to buy at least the two volumes now noticed!

Theodoric introduces us to a slice of history almost unknown to most people; and Dr. Hodgkin follows his hero with discriminating skill, yet with admiration and enthusiasm. An admirable bit of work.

John Wyclif is the hero of a story often told; but never told better than in this volume, a feature of which is the reproduction of six different portraits of the great Reformer in one binding. The more Wyclif is known, the larger his place in the Reformation becomes; and Mr. Sergeant certainly makes him more room.

Ulric Zwingle. By ROBERT WILKES
GOSSE, B.A. Nisbet and Co.

WHILE the German monk was being led into his great work upon the lines of "*justification by faith*", the Swiss pastor was being conducted into the glorious Reformation by the way of "*the sole authority of the Word of God.*" Zwingle was not all we could have wished a Reformer to be; yet we thank God for a man bold enough to cling to the Sword of the Spirit, even when he did not give up the sword of man. But even upon the battle-field,

the pastor overshadowed the soldier; and ministering to the wants of others, he fell. This interesting book will be read with profit. It is well written, and deserves a good place among "*Lives that Speak.*"

Thomas Shillitoe, Shoemaker and Minister. By FRANCES ANNE BUDGE.
Nisbet and Co.

A BRIEF sketch of the life of an earnest member of the Society of Friends, reprinted from *The Friends' Quarterly Examiner*. We see here what a devoted man can do for his Master, how he can stand before kings and emperors, and declare his message of peace and love without fear of man.

Sir George Burns, Bart. His Times and Friends. By EDWIN HODDER.
Hodder and Stoughton.

WE commended this work when it first appeared; so that now we only need to mention that this is a popular edition of Mr. Hodder's well-written "*Life*" of the founder of the Cunard Company. It is just the book to give to a young man beginning life.

Teetotaler and Traveller. The Life and Journeyings of the late John Ripley.
Edited by his wife, M. A. PAULL
RIPLEY. National Temperance Publication Depot.

THE excellent portrait of Mr. Ripley, which forms the frontispiece of this volume, vividly recalls the last time we met him at the Tabernacle. He looks just as he did then, before he rose to thrill the audience with his recitation of "*The Fire Escape.*" Many teetotalers and travellers will welcome this work, which will carry their thoughts back to very early Temperance meetings, and journeys to the East long, long ago. May the Lord very graciously comfort the bereaved widow, who is probably better known to many of our readers by her maiden name of M. A. Paull!

Royal Raiment for our Prince's Bride.
By REV. HENRY WINSOR, South
Stockton. Shaw and Co.

THIS is No. 5 of the author's gospel booklets, and it is quite worthy of a place with those that have preceded it. They are only one penny each, and deserve a wide circulation.

Notes.



LAST July we presented to our readers the above portrait of PRINCIPAL DAVID GRACEY, with a brief sketch of his thirty years' connection with the Pastors' College. There is no need to repeat what was then recorded concerning our esteemed friend; but we venture to insert his likeness again, now that we have the inexpressible sorrow of numbering him amongst those whom we have recently lost. We can scarcely realize that he has gone from us; and yet we know only too surely that it can be said of him, as of Enoch, "He walked with God, and he was not, for God took him." Mr. Gracey was so truly gracious that he always appeared to be ripe for heaven; and yet it seemed to us that his services were absolutely indispensable to the College during the present critical period. The Lord makes no mistakes, and therefore we are quite sure that He has called His faithful servant home at the right time; but the promotion to glory of the beloved President, and the almost equally-loved Principal, within little more than a year, recalls Cowper's familiar lines,—

"God moves in a mysterious way
His wonders to perform."

Mr. Gracey was at the College on *Wednesday, February 1*, apparently in his usual health, although he complained that he was tired, and that he had taken a slight cold at the Memorial Services on the previous day. On the *Thursday*, a letter came from him, in which he wrote:—"I am sorry to say that a cold caught on Tuesday at our meetings has brought on a sharp attack of rheumatism, so that I can hardly move without pain." Rheumatic fever and then pneumonia followed; and so rapid was the progress of the combined maladies, that about midnight on *Thursday, February 2*, after four hours' unconsciousness, he was "absent from the body, present with the Lord." He leaves a widow, four sons, and

a daughter, whom we lovingly commend to Him who is able to comfort them in their sudden and sore bereavement. Our loss is great; what must theirs be?

On *Thursday, February 16*, a special funeral service was held at the Tabernacle. Professor Marchant presided, and there was a large attendance of the ministers formerly in the College, and the students now in course of training, together with a considerable number of the officers and members of the Tabernacle church and congregation. After prayer by Mr. William Olney, Psalm xc. was sung, and Professor McCaig read appropriate passages of Scripture. Then came the hymn,—

"Give me the wings of faith to rise,"

and Professor Marchant, in well-chosen words, fully endorsed by all who knew the late Principal, described Mr. Gracey's charming character as a Christian man, a friend, a husband, and a father, and invoked a special blessing upon his bereaved widow and family. Referring to his great gifts as a teacher, Mr. Marchant said, "We thought him the very prince of tutors; and," he added, "scattered in various parts of the world are more than 800 ministers, on whose hearts David Gracey helped legibly to write his Master's name." Prayer was presented by Pastor J. H. Barnard; one verse of—

"For ever with the Lord,"

was announced by Pastor H. Barron, whose ministry Mr. Gracey and his family attended; and the benediction was pronounced by Pastor J. W. Ewing, B.A., who for a time assisted in tutorial duties at the College, and who has again, temporarily, placed his services at the disposal of the Trustees.

The mournful procession then slowly wended its way to Norwood, most of the ministers and students going by rail, and joining the *cortège* at the cemetery gates. Part of the hymn,—

"There is a fountain filled with blood,"

having been sung; prayer was offered by Pastor J. S. Morris; several passages of Scripture were read by Pastor T. W. Medhurst; and the service was closed with a very touching prayer by Pastor Archibald G. Brown, who had, two hours previously, been present at the funeral of his mother in the same cemetery. There were many heavy hearts and sad faces gathered around the open grave, which is not far from that of the beloved President; but amid the prevailing gloom there was a firm conviction that "the Lord reigneth," and that He will be glorified by that which to us appears so dark and mysterious a providence.

The day after Mr. Gracey's funeral, Mr. HARRY HIBBERT, who has been secretary at the Tabernacle since 1883, was called

from the earthly to the heavenly service. He will be much missed by the many friends who were in the habit of calling at the office on business of various kinds. For two or three months he has been quite unequal to the arduous duties devolving upon him; but he held on bravely till about a month ago, when he went to Guernsey. There he was most kindly received by Pastor R. Bailly; but medical skill and careful nursing were of no avail, and on *Friday, February 17*, his emancipated spirit joined the many who have gone lately from the Tabernacle to be "for ever with the Lord." Who'll be the next?

We have heard of several Memorial Services held in connection with the anniversary of our beloved Pastor's home-going; but we cannot spare space for details of the different gatherings. At Mr. Somerville's Bible-reading, on *January 31*, at Mentone, at which many of Mr. Spurgeon's Riviera friends were present, it was decided that the following telegram should be despatched to the deacons at the Tabernacle:—"Meeting assembled at Villa les Grottes, conducted by Rev. J. E. Somerville, joins you in cherishing the memory of the beloved Spurgeon, and prays for the welfare of the Tabernacle Church in all its trials."

Soon after last month's Magazine was printed, PASTOR J. A. SPURGEON had a serious relapse, and he was for a time in a very critical condition. He has since rallied, and now appears to be steadily recovering health and strength. His protracted illness and the sudden removal of Mr. Gracey have greatly added to the anxiety of the Tabernacle deacons, who are also the Trustees of the College. We are sure that they will be grateful for the continued prayers of believers everywhere, that they may be divinely guided in all their arrangements for the Lord's work.

Letters have been received from PASTOR CHARLES SPURGEON announcing his arrival in Australia, and reporting his progress up to *January 9*. At that time, he had only been in Melbourne about a week, and the weather had been unusually cool for the Australian summer time, so that he had not derived much benefit from the change. We trust that later news will be more favourable. On *Lord's-day, January 8*, the visitor had the privilege of preaching in Melbourne. Our readers will be glad to see what he says concerning the day's engagements:—"Yesterday I held my first Sunday services, and crowds filled the church. Best of all, the Master was with me. Oh, how I enjoyed preaching! It is grand work to tell of Christ, and of His power to save. I long to return to my beloved sphere, and peg away with the old gospel." On the ever-memorable *January 31*, Mr. Charles Spurgeon sent a cablegram to his dear mother, containing a message of

sympathy from the citizens of Adelaide; but there was no intimation that he had been "ordered to Spain, for the benefit of his health," as certain newspapers have reported.

The latest news from PASTOR THOMAS SPURGEON is that he has resumed his evangelistic work in New Zealand for the months of February, March, and April. There is a possibility that he may go to the United States, in response to Mr. Moody's urgent invitation to him to assist in the evangelistic services at Chicago during the World's Fair. He is evidently waiting, as we are, to ascertain the will of the Lord concerning his future movements.

Just after our "Notes" were completed last month, we received a letter from Mr. Thomas D. Galpin, asking us to call attention to the urgent need of a CONVALESCENT HOME in connection with the EAST LONDON HOSPITAL FOR CHILDREN. Mr. Galpin can fairly appeal to others to help, for he has promised £1,000 on condition that the remaining £2,500 required is raised. Of this latter sum about half has been subscribed, so there ought not to be much difficulty in securing the balance. Donations will be thankfully received by Mr. Charles Cheston, 1, Great Winchester Street, London.

Pastor T. J. Hazzard sends us the latest Report of BLACKTHORN STREET GOSPEL MISSION, BOW COMMON, and asks us to mention his work to our readers. Friends who are interested in that part of the East of London should write to 27, Cottage Grove, Bow, E., for the Report, and then judge how far they are able to assist Mr. Hazzard in his efforts. We should also advise them to write to Pastor Archibald G. Brown, 22, Bow Road, E., for a copy of his annual booklet, and to send a contribution for his work to cheer him under his present heavy trial and bereavement.

The Twenty-fifth Report of the SPEZIA MISSION FOR ITALY AND THE LEVANT contains a special appeal for increased funds in memory of friends of the Mission who have died since its commencement in 1866. Pastor H. H. Pullen, Iona, Ferme Park, Hornsey, Deputation Secretary, will be happy to arrange for a visit to any district, to lecture or speak upon the work. Mr. Spurgeon had promised to insert an article in *The Sword and the Trowel*, descriptive of Mr. Clarke's Mission; but he was called home before he could write it. He is one of the departed friends whose memory is to be perpetuated by the proposed Memorial Fund mentioned in this Report.

At the Tabernacle prayer-meeting, on *Monday evening, January 23*, Deacon W. Olney presided. Prayer was presented by Brethren W. Olney, Wigney, Thompson, Dunn, Bartlett (of the Pastors' College), and Mr. Nasmith, a member of the North American Council of the China Inland

Mission. Special supplication was offered for the recovery of Pastor J. A. Spurgeon. Mr. Hudson Taylor, after touching references to our late beloved Pastor, and the joyful death of Miss Annie Dunn, related some of the scenes which had been enacted by the Chinese in the region of Thibet, and said that, if we look for apostolic triumphs, we must expect apostolic trials. He concluded by urging the church, in its present crisis, to follow the leading of the Great Shepherd. Mr. Frost, secretary of the North American Council of the China Inland Mission, then related the interesting story of the rise and progress of the American branch of the Society, and gave several instances of answers to prayer. The meeting closed with the doxology.

SURREY GARDENS MEMORIAL HALL.—From January 22 to 27, evangelistic services were conducted by Mr. Newton Jones, of the Sunday-school Union. He took the three services on the Sabbath, and on each week-evening held meetings at 6.30 for young people, and at 8 for adults. Bible-readings were also given on the Tuesday, Wednesday, and Thursday afternoons at 3 o'clock. There have been evident tokens of the power of the Holy Spirit with this mission; children are enquiring the way to the Kingdom; and the workers have been cheered and stimulated by Mr. Newton Jones's visit.

The members of the *Mothers' Meeting* met on Wednesday, February 1, to receive a Report of the year's work, which is under the charge of Mrs. Burgess. After the business part of the proceedings had been transacted, a cheerful and well-arranged programme was gone through by the Alpha Hand-bell Ringers (conductor, Mr. H. G. Osborne). The Mothers' Meeting is progressing favourably, the numbers on the books having increased from 33 to 50 during 1892. Coal and clothing clubs are in active operation, and the spiritual good of the mothers is also being promoted.

COLLEGE.—The following removals have been notified to us:—Mr. T. I. Stockley, from Sheffield, to Eastbourne; Mr. W. A. Perrins, from New London, to Bedford, Ohio, U.S.A.; Mr. John Clark, from Coburg, Ontario, to Turner's Falls, Massachusetts; Mr. J. Coker, from Fairbury, Illinois, to Rockport, Massachusetts; Mr. R. Marshall, from Arkona, to Belleville, Ontario; Mr. H. F. Adams, from Halifax, to Truro, Nova Scotia; Mr. E. Vaughan, from Mannum, South Australia, to Sheffield, Tasmania; and Mr. Harry Wood, from Sheffield, to Deloraine, Tasmania; Mr. F. Harvey, from Great Ellingham, has become pastor at Arkona and Thedford, Ontario.

Mr. John Way sailed in January for St. Helena, to take the place of Mr. Young, who is returning to England.

Mr. J. D. Gilmore has resigned the pastorate at Ponsonby, Auckland, New Zealand; and hopes to be in England

shortly. Mr. Thomas Spurgeon sends a hearty commendation of Mr. Gilmore, who will be glad to settle in England or Ireland, almost anywhere except in London.

COLLEGE MISSIONARY ASSOCIATION.—We have in type an interesting letter from Dr. Churcher; but we are obliged to hold it over till next month. Mr. Patrick writes:

"During the last six weeks, we have had very large attendances at all our meetings. Last Sunday evening, we had great difficulty in getting all the people into our small mission-room. I spoke from Matthew xxvii. 2, 'Delivered Him to Pontius Pilate'; xxvii. 18, 'For envy they had delivered Him'; xxvii. 26, 'Delivered Him to be crucified'; Romans iv. 25, 'Who was delivered for our offences.'"

"After I sat down, Brother Edwards, of the North Africa Mission, came in, having promised to speak, through an interpreter. In his address, he not only gave utterance to the same thoughts that I had spoken, but again and again put those same thoughts into the same sentences, although he had not heard my address, and could not have understood it if he had, not knowing Spanish. It was a very impressive meeting."

"The room was again quite full on Monday evening. Standing in the passage, shaking hands with the people as they passed out. I was led to say to a Spanish woman, 'Oh, C——, what a Saviour God has given, and what a salvation we may have!' She burst into tears, and, seizing my hand, exclaimed, 'Oh, Mr. Patti (Patrick), I know I am saved by Jesus; all my sins are forgiven, and I want to be baptized in His name!' I cannot write of this incident without again and again saying 'Hallelujah!' So many had come to the meetings lately, but none seemed to come to Jesus; praise God for this one!"

"On the same day, I had a long talk with a Spaniard who has only recently come to Tangier. 'How many children have you?' I asked. 'Only one living, sir,' he replied. 'How many have you lost, then?' 'We have buried ten,' he replied. No wonder they treasure the living one. I repeated John iii. 16 to him, 'God so loved the world that He gave His ONLY BEGOTTEN.' He seemed to understand something of the greatness of God's sacrifice, and professed to accept Jesus as His Saviour. We trust he did. I am sure you do not forget to pray for us. We need your prayers. The work is most hard, and needs vigorous faith, persistent enthusiasm, intense determination, and never-failing patience and love."

We trust that our readers will pray much for both our brethren in North Africa, and also continue to contribute towards the fund for their support.

EVANGELISTS.—Pastor J. C. Forth writes, concerning Messrs. Fullerton and Smith at Leicester:—"For the six weeks ending with February 19, our brethren have been conducting a mission in this town. Nine

years have elapsed since a similar mission was held: and it was with no small expectation that their visit was looked for. The meetings began in Harvey Lane Chapel,—the chapel of Carey and Robert Hall,—where a spirit of earnest enquiry was manifest, and large numbers professed conversion. Carley Street, Bread Street, Archdeacon Lane, Humberstone Road, and Victoria Road Chapels were successively visited, and the mission culminated at Melbourne Hall. The meetings have been well attended, while the Sunday gatherings have sometimes been overwhelming. Occasional afternoon 'Hours with the Bible' have been held at the Victoria Road and Presbyterian Chapels. These were seasons of refreshment to many. A wave of blessing has accompanied our brethren's labours, and ministers and churches have been brought into closer fellowship."

We are asked to call special attention to Messrs. Fullerton and Smith's mission at Bloomsbury Chapel, Shaftesbury Avenue, from March 4 to 12, and to say that all friends will be heartily welcome at the week-night services, or at the Wednesday afternoon Bible-reading.

Mr. Burnham's mission at Hooe was very encouraging; but too brief. At Saltash, the meetings were helpful for Christians, and there were some pleasing signs of blessing; but outsiders were difficult to reach. At Ford, the evangelist had a time of remarkable power from the beginning of the mission, which closed amid great thanksgiving for the manifestations of the Lord's presence that had been witnessed. The pastor says:—"We are profoundly grateful to our Heavenly Father for sending Mr. Burnham among us."

Pastor A. W. Curwood writes, concerning Mr. Harmer's mission at West Hartlepool:—"The evangelist kept down anything like that excitement which is often so injurious in its after effects; but there was abounding enthusiasm. We thank God such men as he are going up and down amongst the churches; they give a lift to us pastors which it is impossible to estimate at its full value."

Mr. Albert Vinson, in sending a thank-offering for Mr. Harmer's services at Belvedere, says:—"It has been a right good time for God's people, and many have been brought to a knowledge of the truth. Especially has good work been done among the elder Sunday-school scholars. The chapel has been well filled every evening; and we expect the church to be much the richer for Mr. Harmer's visit."

ORPHANAGE.—On the occasion of the last Annual Festival at the Orphanage, it will be remembered that our friend, Mr. F. F. Belsey, one of the speakers, threw out an admirable suggestion, that, once a year, all the Sunday-schools in the land should give contributions to the Orphanage. In accord-

ance with this suggestion, circulars, signed by the President, were sent to the superintendents of Sunday-schools throughout the country. In response to this appeal, our readers will see, from the list in the present number of the Magazine, that collections were made in a number of Sunday-schools on the last Sunday in January, the nearest Sabbath to the anniversary of the departure of the beloved Founder. To the superintendents, teachers, and scholars of these schools, the President and Trustees send their most hearty and grateful thanks for the loving help thus rendered to the orphans. Are there not other schools that will "go and do likewise" another year? A supply of Orphanage tracts, for free distribution when a collection is arranged for the Orphanage, will be gladly sent by the Secretary, Stockwell Orphanage, Clapham Road, London, S.W.

COLPORTEAGE.—Progress has been made, during the past month, both numerically as to the colporteurs employed, and financially, as to the funds contributed, for which the committee are very grateful to the Lord and also to the kind donors.

At Wallingford, Berkshire, Mr. G. J. Barber has begun a new district under encouraging and hopeful conditions.

The Berkshire Home Mission, too, has guaranteed £80 per annum for two new Colportage districts in that county; and it is hoped that the right men will be at work by the beginning of March. Will our readers remember in prayer these new efforts and agents?

An anonymous friend, who wishes to be his own executor, has generously contributed £200 to our General Fund just when it was greatly needed; and another dear friend has again given £50. May this prove a stimulus to other Christian donors, as the work is absolutely dependent upon these freewill offerings, and nearly a hundred men have to be paid constantly!

The Secretary recently visited Clifton Congregational Church, Asylum Road, Peckham, and gave an account of the work, which greatly interested the friends. A freewill offering was given for the General Fund. Are there not other Christian churches that would welcome the Secretary in a similar way, with profit to themselves, and benefit to the Association? The work is unsectarian and Evangelical, and appeals to all lovers of pure literature and the gospel message.

All communications should be addressed to the Secretary, W. Corden Jones, Colportage Association, Pastors' College, Temple Street, Southwark, S.E.

Baptisms at Metropolitan Tabernacle.—February 2, three.

PERSONAL NOTES, BY MRS. C. H. SPURGEON.—So many letters of tender sympathy reached me, during the sorrowful days of the first anniversary of my beloved

husband's last illness and departure for heaven, that I found it impossible to reply to them individually. Will those dear friends, who then grieved with me, now accept my warm thanks for their remembrance and their prayer? It was a time marked by deep and peculiar anguish, physical weakness and mental depression uniting to overwhelm my soul; but I passed through the deep waters by the grace and help of God, and once again I have to tell of His power to succour and sustain.

I feel I owe much to the prayers of God's people, and I here record my gratitude for their pleading on my behalf; while to my gracious God, who heard and answered, I offer a fresh tribute of loving praise.

As I still receive many anxious enquiries as to the prospect of an exhaustive and authorized "Life" of dear Mr. Spurgeon, I feel compelled again to assure my friends that at present the matter is in abeyance. I do not think there is any hurry. Such a "Life" cannot be, ought not to be, written in haste.

As a traveller climbs a height, that he may the better perceive all the varied charms of a beautiful landscape, so, I think, it would be well that my beloved's biographer should stand upon the vantage-ground of distance, to enable him to see more clearly the unique loveliness, and many-sided gifts and graces, of the wonderful character he has to portray. Whoever undertakes the important and responsible task will need peculiar fitness for it, and a hearty consecration of aim and purpose, which the Lord alone can bestow.

Some people say that the record need never be written, that the beloved Pastor lives still in the hearts and homes of those who were blessed by his living voice; and that he will continue so to live by his printed words, till Jesus comes. I do not give *this* as my opinion or decision. I wait the Lord's direction absolutely.

I am greatly encouraged and gladdened by the many assurances which reach me, that this Magazine is still loved, and read with pleasure and profit. If it be thus welcomed only for my husband's dear sake, I rejoice heartily in the fact; but I hope it will always be found worthy of acceptance for its own intrinsic value. The earnest efforts of the Editor to carry out, in every detail, the wishes and plans of the beloved one, cannot but be successful; and the

articles from the dear hand which will never more write on earth, are in themselves sufficiently precious to secure for the Magazine the tender interest and loving sympathy of all readers.

I felt a thrill of holy satisfaction, the other day, when a good brother wrote, "It is a comfort to commend a Magazine one can trust without a shadow of misgiving." In these days of "Down-grade" literature and thought, when so many of the Lord's flock drink of the waters which the shepherds have fouled with their feet, it is something to be thankful for, that, at least, this small fountain sends forth pure and refreshing streams, flowing freely with gospel grace for thirsty souls. He who digged this well, could he return, would never find it choked up with the rubbish of man's wisdom, or defiled with the subtle poison of the prevalent heresy.

French friends will be pleased to hear that Mr. Spurgeon's volume of devotional readings, *The Cheque-book of the Bank of Faith*, has been translated into their language. It is published in a neat, tasteful style, under the title, *Les Trésors de la Foi*; and can be obtained at 2, Rue de la Paix, Paris; or 28, Rue du Marché, Geneva. I trust that the book will be as helpful to believers in France as it has been to their fellow-Christians in England.

A friend in Scotland writes:—"Dear Mrs. Spurgeon,—I have bought your beloved husband's sermons from 1870 to 1892 as the best way I could think of to help on his noble work; I hope soon to get the rest of the volumes. I may tell you that it was one of dear Mr. Spurgeon's sermons that was the means of leading me to full assurance of faith; it was entitled, 'The Sealing of the Spirit' (No. 1,284)."

Another friend says:—"I can never in any way repay what I owe to dear Mr. Spurgeon. I have read his sermons for more than twenty-five years. It is impossible to tell the good, the comfort, and the instruction I have received from them. It is indeed a joy to me to have them still to read. No one has mourned him more than I have. Yet he speaks to me every time I read the sermons. I can scarcely bring myself to believe that he is really gone from this world. I never saw him, yet I loved him much."

Pastors' College, Metropolitan Tabernacle.

Statement of Receipts from January 15th, to February 14th 1893.

	£	s.	d.		£	s.	d.
Pastor G. D. Hooper	...	...	1	0	Irwell Terrace Baptist Chapel, Bacup,	...	...
J. B. T.	...	...	1	0	per Pastor T. B. Field	...	1 1 0
In grateful memory of C. H. S.	...	20	0	0	Readers of "The Christian," per Messrs.	...	...
Miss Cooper	...	0	10	0	Morgan & Scott	...	7 0 0
Collected at Cottage Green Chapel, per	...	...	...	...	Pastor and Mrs. C. L. Gordon	...	0 5 0
Pastor J. A. Brown, M.R.C.S.	...	1	16	6	Upton Chapel, part collection, per	...	...
Mr. J. R. Bayley	...	1	0	0	Pastor W. Williams	...	6 2 8

	£	s.	d.		£	s.	d.
Trinity Chapel, John Street, Edgware	2	2	0	Pastor J. S. Poulton	...	...	0 5 0
Road, per Pastor H. Trotman	1	0	0	Pastor Isaac Watson	...	...	1 0 0
Pastor Hugh D. Brown, M.A.	200	0	0	Mr. R. Beck	...	...	1 0 0
"Thirststone"	...	...	...	Miss B. Hoering	...	...	0 10 0
Mrs. Yates	...	...	0 10 6	A friend, per Miss B. Hoering	...	...	0 15 0
Collected by Miss Jephth	...	...	1 8 0	A grateful friend, Edinburgh	...	...	0 10 0
Mr. Osborne	...	...	0 10 6	Mrs. Dalgliesh	...	...	5 0 0
Miss J. N. Dixon, per J. T. D.	...	...	0 10 0	Mr. S. T. Penny	...	...	2 2 0
Rev. R. J. Becliff	...	...	0 2 6	A true Baptist	...	...	0 2 0
Pastor Isaac Near	...	...	0 5 0	Weekly Offerings at Met. Tab.	...	...	...
Pastor E. J. Farley	...	...	1 1 0	Jan. 15	...	...	12 4 1
Pastor E. R. Pullen	...	...	0 2 6	" 22	...	...	30 13 6
Collection at Arthur Street Baptist	...	...	...	" 29	...	...	67 10 0
Chapel, Walworth, per Pastor W. C.	...	...	...	Feb. 5	...	...	42 1 0
Muniffe	...	...	3 3 3	" 12	...	...	34 0 0
Rev. George Hearson	...	...	2 2 0				186 8 7
Salter's Hall Chapel, Baxter Road,	...	...	...				£454 6 6
Islington, per Pastor A. Bax	...	...	3 0 0				
Mrs. E. Durrant	...	...	1 0 0				

Pastors' College Missionary Association.

Statement of Receipts from January 15th, to February 14th, 1893.

	£	s.	d.		£	s.	d.
"Cairngorm"	2 0 0	Mrs. Macqueen	...	...	5 5 0
Collection at Orphanage Sunday-school	M. G.	...	...	0 2 0
towards support of Dr. Churcher	1 15 3				£11 2 3
Readers of "The Christian," per Messrs.				
Morgan & Scott	1 0 0				
Miss M. K. Milligan	1 0 0				

Spurgeons' Orphan Home, Stockwell Orphanage.

Statement of Receipts from January 15th, to February 14th, 1893.

	£	s.	d.		£	s.	d.
Per Mr. Richard Giles:—				Mr. E. Cawte	...	...	0 10 0
In memory of Bertie	0 5 0	Miss E. M. Furlong	...	...	1 0 0
In lieu of Christmas cards	0 5 0	Church of England	...	...	5 0 0
	0 10 0	Miss E. Geddes	...	...	35 0 0
Miss Tillotson	0 10 0	Collected by Miss Evelyn Wilford	...	...	0 7 0
Mr. E. H. Gayler	0 12 6	Mr. E. P. Morris	...	...	2 0 0
Mr. E. Joscelyne	1 1 0	Mrs. Vowles	...	...	1 0 0
Four little scholars and their teacher,	Mr. James Gilmour	...	...	0 6 0
E. B. S. S., Caerphilly	0 2 0	Executors of the late Mr. Daniel	...	...	...
Mr. C. Iberson	0 3 0	Miller	...	...	3 9 5
H. T. N.	0 1 0	M. L. Leith	...	...	0 3 0
An anonymous giver, per Miss Sissie	Mrs. Harris and friends	...	...	0 5 6
Simpson	1 0 0	Miss Birrell	...	...	1 0 0
Mr. G. Hicks	1 10 0	Mrs. L. M. Hay	...	...	0 2 0
Mr. Isaac Vinnall	1 1 0	Mrs. Lees	...	...	0 5 0
Miss Scarfe	0 1 0	Mr. W. Nugent and friend	...	...	0 6 0
A servant, Brighton	0 2 6	Mr. Thomas Fordham	...	...	1 1 0
M. A. G.	1 0 0	Per Mrs. Adlem:—			
Mrs. E. Wells	2 0 0	P. M.	...	...	1 0 0
A thankoffering	0 10 0	Church of England	...	...	0 5 0
Collected by Mrs. E. Markham	0 4 6	Hunt and Son	...	...	0 2 0
Mrs. W. Balls	0 2 6	M. H.	...	...	0 1 0
A friend, Rowner, for special mercies	1 10 0	P. G.	...	...	0 1 0
Miss Jarman	1 0 0	O. H. E.	...	...	0 1 0
Miss L. Fiddin	0 5 0	Some friends	...	...	0 4 6
Miss Joscelyne	0 2 6	Mrs. Adlem's family	...	...	0 7 0
Mr. W. Davies	0 2 6				2 1 6
A. G. R.	0 4 6	The Young Women's Bible-classes	...	...	...
An orphan, Berkhamsted	0 2 0	at Belle Isle Sunday-school, per Miss	...	...	...
Mrs. Sellars	0 5 0	F. R. Taylor (being partial support	...	...	...
Collected by Mrs. Coles	1 11 0	of Grace Sainsbury, one of the	...	...	...
Mr. H. Amos	0 1 6	orphans)	...	...	5 0 0
Lady West	2 2 0	Per F. R. T.:—			
In grateful memory of C. H. S.	20 0 0	Mr. and Mrs. Henry	...	...	...
Mr. F. J. Bridge	0 5 0	Brown	...	...	0 10 0
Collected by Miss J. H. Brown	0 18 7	Mrs. Adrian	...	...	0 5 0
Mr. Albert A. Head	1 0 0	Mrs. Probin	...	...	0 5 0
Mrs. Juge	0 10 0	Mr. Probin	...	...	0 5 0
M. A. W.	0 3 6	In memoriam, E. P.	...	...	0 5 0
W. M. and little friends	1 3 0				1 10 0

	£	s.	d.		£	s.	d.
A thankoffering from a thankful one...	0	5	0	Mrs. Cooper	0	3	6
Mr. M. Walker	0	10	0	Mr. Frederick Ryman	0	5	0
Miss R. M. Davis	0	5	0	A member of Newport Baptist Chapel,			
Collected by Mrs. Hinton	2	10	11	per Pastor Alfred E. Johns	0	2	0
Mr. H. M. Brown	1	1	0	Mrs. Brookes	0	2	6
Mrs. A. Terrell	0	5	0	Mr. John Jones Pierce	1	0	0
Mrs. E. Vane	0	5	0	W. H. D., Norwich, per Mr. Robert			
Mr. J. Wright	0	5	0	Adcock	0	10	0
M. A.	5	0	0	Postal order, Bollington	0	10	0
Mrs. Weller	0	1	0	A few friends in Irvine	1	10	0
Miss M. Hewlett	0	5	0	Mr. J. Scaddan	0	5	0
Trevail	0	2	6	Mr. Frederick Dillistone	0	10	0
Miss Draie	1	1	0	Mr. G. T. Standley	0	2	6
Collected by Miss E. Raindle	0	1	0	Mrs. A. Chancellor	1	0	0
Mr. and Mrs. Woolidge	0	10	0	Mr. and Mrs. Haynes	1	0	0
Mr. P. S. Badenoch	1	0	0	Per Pastor W. Burnett:—			
Collected by Mr. Geo. S. Puttock	1	0	0	Mrs. Burnett's box	0	18	0
Mr. Thos. Fawkes	2	0	0	Mr. Bolton's box	0	4	0
Postal order, Berkeley	0	2	6	Mrs. Record's box	0	4	6
Mr. F. Jackson	2	10	0	Pastor W. Burnett	0	17	6
Mrs. C. Sladen	0	2	6	Mr. Perry, half-yearly			
Mr. Wm. Mackie	0	5	0	subscription	C	5	0
A friend	0	10	0				
Mr. J. Badley	0	2	0	Mrs. S. Slodden	2	9	0
Pastor C. L. and Mrs. Gordon	0	5	0	Mrs. Barter	0	2	6
Mr. Adam Black	0	10	0	M. W. and E. E.	1	0	0
Mr. John Martin	2	0	0	M. W. and E. E.	0	5	0
E. A. F. B.	0	2	6	Mr. Henry Charles Banister	4	4	0
Mrs. T. Haynes	10	0	0	Mr. James Z. Marshall	2	0	0
Colonel S. Dewé White	0	10	0	A well-wisher	0	1	0
W. D. N.	0	2	6	D. M. H.	0	2	0
Executors of the late Mr. Joyce	4	14	6	S. T., Clevedon	0	1	0
Mrs. J. Gregory	0	3	0	Mr. W. B. Mortimer	1	0	0
Miss E. Worrall	0	5	0	A reader of the sermons, Dublin	0	5	0
Collected by Mr. S. Church	0	12	0	Postal order, Ordhead	0	3	6
Mrs. Kemp	10	0	0	M. L. C.	0	10	0
F., Irvine	0	7	0	Miss Isabella McKay	0	10	0
Mrs. Dykes	1	0	0	Mrs. Harvey, sen.	3	0	0
H. W. S.	0	2	6	C. F. B.	0	13	6
The widow's mite, Glasgow	0	2	0	J. D.	0	1	0
Mr. W. Chudley	1	1	0	B. O.	0	1	6
Mr. A. E. Spring	1	0	0	For the orphans, Poole	0	5	0
"Thirlstone"	400	0	0	M. P.	0	5	0
Readers of "The Christian," per				Mr. Hitchcock (in re Charles What-			
Messrs. Morgan and Scott	9	7	6	mough)	19	0	0
Mr. D. Cheek	0	5	0	Mr. S. H. Dauncey	0	5	0
Mr. R. Nivison, per Rev. Watson				Mr. J. L. Evans	0	10	0
Dyson	5	5	0	Mr. A. E. Alder, per Mrs. J. A. Spurgeon	1	1	0
Mr. W. Salterthwaite	0	5	0	Mr. E. Hall	0	5	0
Mr. and Mrs. Harding	0	2	0	Mrs. J. A. James	0	2	6
Collected by Miss Mary Kirby...	0	2	0	Collection after lecture on C. H. Spur-			
Messrs. Geo. Borwick and Sons	20	0	0	geon, by Mr. Thomas Goodman	1	2	6
Collected by Miss L. Davey	0	5	0	Mr. Hartswell	0	2	0
Mrs. E. Moses	0	5	0	Pastor George Cobb	0	10	0
Collected by Miss Tarrant	0	10	6	Per Pastor W. Cuff:—			
J. D. L.	0	7	6	Collected by Miss Collins	0	18	9
Postal order, Croydon	1	0	0	Collected by Mrs. Gooding	0	8	10
The Lord's tenth, in memoriam,							
C. H. S.	0	4	0	Rev. G. Hearson	1	7	7
Postal order, Calderbank	0	5	0	Mrs. S. Thompson	1	0	0
A sincere friend, E.	0	5	0	Mr. James Hughes	0	5	0
Mr. Joseph Wiles	1	1	0	Collected by Miss Elsie Davie	1	5	0
Mrs. E. Huggins	0	5	0	A well-wisher, S. Shields	0	3	6
Tweedmouth	0	15	0	Mrs. Nunn	0	2	6
Mr. Thomas Bowler	0	5	0	Miss M. Scragg, per Mr. F. E. Yoxall	0	5	0
Mrs. E. Smith	1	0	0	Mrs. S. M. Starr	0	5	0
E. C. C.	2	0	0	Mrs. Poate	1	0	0
In memoriam	1	0	0	Master John B. Evans	0	1	0
Collected by the late Mrs. Bloomfield...	0	2	6	Mrs. Bushner	0	5	0
Collected by Mrs. Hawthorne	1	0	0	Mrs. M. Davis	25	0	0
Mr. Robert Morgan	0	12	0	Pastor Alfred G. Haste	0	2	6
Mrs. W. Piper	1	0	0	Mr. G. H. Laurie	0	5	0
Mrs. M. Berry	1	0	0	D. T. H.	0	2	0
Miss J. Meyler	0	10	0	E. O. M.	0	2	0
Miss Jane H. Mann	0	10	6	Mrs. A. Ballards	0	10	0
Miss G. Bedwell	0	2	0	Mr. and Mrs. Jordan	1	1	0
Anemone	0	5	0	Miss Torr	1	1	0
Mr. H. G. Start	2	2	0	Collected by Mrs. Tullis	0	4	0
Stronsay	0	2	6	Per Mrs. James Withers:—			
Mr. James Wilson	0	10	0	Mr. D. Heelas	2	0	0
Mr. John F. Verry	0	5	0	Mrs. G. W. Palmer	0	10	6

	£	s.	d.
H. G. C.	1	0	6
Thankoffering from a mother ...	0	2	6
Postal order, Dundee ...	0	5	0
An Evangelical Churchman ...	2	0	0
Mr. James Clark ...	50	0	0
Mr. Thos. S. Penny ...	2	2	0
C. J., Tain ...	10	0	0
Collected by Mr. A. J. Gillans ...	0	5	0
The Leathersellers' Company, per Mr. W. Arnold Hepburn ...	10	10	0
J. J., New Malden ...	0	2	0
Ruthie and Jackie Hull ...	1	1	0
Mr. J. P. Perrin ...	0	10	0
Miss L. Wilford ...	1	0	0
Mrs. Latta ...	0	10	0
Mr. H. Lymbery ...	0	5	0
Pastor Jabez Dodwell ...	0	5	0
Mr. J. J. H. Gardner ...	1	0	0
A. B. B. ...	0	2	6
Collected in Mrs. Vaughan's class ...	0	16	9
Mr. R. Guv ...	1	0	0
Mr. W. J. May ...	0	10	0
Mrs. Raybould ...	1	0	0
Mrs. M. Whiting ...	0	1	0
Mrs. Yates ...	0	10	6
Mr. Osborne ...	0	10	6
Miss J. N. Dixon ...	0	10	0
Mr. Goodbody ...	0	11	0
M. E. Cook ...	0	10	0
Mrs. E. Durrant ...	1	0	0
Pastor David Tait ...	0	10	0
Miss Perratt ...	0	5	0
The Countess of S— ...	2	0	0
Mr. Charles Muir ...	1	0	0
A reader of "Spurgeon's Illustrated Almanack" ...	1	0	0
S. and H., Norwich Street, Cambridge ...	0	7	6
A working girl ...	1	0	0
Mr. A. G. Price ...	0	5	0
Stamps from Stockport ...	0	2	6
A grateful friend, Edinburgh ...	0	10	0
Mrs. Edward Jaques ...	0	10	0
A widow ...	0	2	0
The Misses Reeves and Davis ...	1	0	0
Mrs. Stockman ...	0	12	0
Mr. and Mrs. Diaper ...	1	0	0
Mr. and Mrs. Albert P. Beare ...	105	0	0
Sandwich, per Bankers ...	2	2	0
A true Baptist ...	0	2	6

Collections in Sunday-schools on the last Sunday in January. In Memoriam, Pastor C. H. Spurgeon:—

Niton Baptist Sunday-school, per Mr. J. Palmer ...	1	1	7
Stirling Baptist Church, per Mr. John A. Tweedie ...	1	0	0
Per Rev. H. G. Classey:—			
Plymtree Sunday-school ...	0	4	4
Kerswell ...	0	3	7½
Collection in chapel (less postage) ...	0	6	0½

Harmony Baptist Church, Pencaer, Pembrokeshire, per Pastor W. Rees ...	0	15	0
Children of Lockerie Mission Hall Sabbath-school, per Mr. John Laidlaw ...	0	10	0
St. Ninian's Free Church Sunday-school, Leith, per Mr. O. Scott ...	0	10	0
Kimbolton Sunday-school, per Pastor Thomas George Gathercole ...	0	6	6
Children of the Le-durn Sunday-school, per Mr. Henry Varney ...	0	14	0
West Croydon Baptist Chapel Sunday-school, per Mr. S. A. Read ...	4	4	0
Lap-tist Chapel Sunday-school, Harrow-on-the-Hill, per Rev. Watson Dyson ...	1	15	0
Erith Sunday-school, per Pastor J. E. Martin ...	1	0	0
Arthur Street Chapel Sunday-school, per Mr. R. D. Wynne ...	2	1	3

	£	s.	d.
Queen Street Congregational Sunday-school, Brynmawr, per Mr. J. M. Evans ...	0	7	9
Fullbourn Congregational Sunday-school, per Mr. J. Fuller ...	0	11	0
The Minister's Bible-class of East Bank U.P. Church, Hawick, per Mr. W. Currie ...	1	1	0
Union Baptist Chapel Sunday-school, Southampton, per Pastor E. R. Pullen ...	0	15	3
Holmesdale Road Baptist Sunday-school, South Norwood, per Mr. F. W. Beale ...	2	9	6
Bethel Sunday-school and friends, per Mr. Isaac Rees ...	1	3	6
Baptist Sunday-school, Burnham, per Pastor C. D. Gooding ...	2	0	4
Octavius Street Baptist Sunday-school, Deptford, per Mr. W. Vickers ...	1	10	0
Irwell Terrace Baptist Sunday-school, Rockliffe, per Pastor T. B. Field ...	1	3	0
Children's Hall Sabbath-school, Beaulieu, per Mr. John Paterson ...	0	15	0
Baptist Sunday-school, Smethwick, per Mrs. L. Jones ...	0	15	6
Children of Queen's Road Baptist Sunday-school, Wimbledon, per Mr. G. H. Denne ...	2	10	0
Penson's Garden Sunday-school, Oxford, per Mr. F. H. Alden ...	1	12	2
Zion Chapel Sunday-school, Eastry, per Mr. W. Clark ...	0	9	6
Baptist Sabbath-school, Wick, per Mr. George Swanson ...	2	0	0
Chelsea Chapel Sunday-school, per Mr. Charles J. Page ...	1	15	0
Bethel Sunday-school, Maidstone, per Mr. John Loveland ...	1	0	0
Providence Baptist Sunday-school, Maidstone, per Pastor W. J. Dennee ...	0	12	6
Duke Street Sunday-school, Richmond, per Mr. C. F. Dafforne ...	1	3	0
Per Mr. C. A. Pavey:—			
Surrey Square Mission Memorial Services ...	2	0	0
Surrey Square Mission Sunday-school Memorial Services ...	0	10	0

Regent Street Chapel Sunday-school, per Mr. George F. Chapman ...	0	5	6
Baptist Sunday-school, Tewkesbury, per Mr. Joseph Hines ...	1	0	0
Roomfield Baptist Sunday-school, Todmorden, per Mr. F. Newell ...	1	16	0
Bethany Baptist Sunday-school, Aber-gavenny, per Mr. George Lewis ...	1	10	0
South Street Baptist Chapel, Greenwich, Men's Bible-class, per Mr. E. M. Dodge ...	2	15	0
Heatherland Baptist Chapel, Boys' Bible-class, per Mr. H. Masters ...	0	10	6
Children of Sunday-school, Elim Hall, Crosshill, per Mr. F. A. Leith ...	1	0	0
Gildencroft Baptist Sunday-school, Norwich, per Pastor F. Bullimore ...	0	12	0
West Malling Sunday-school ...	1	0	0
Mrs. Risdon's Bible-class, George Street Baptist Sunday-school, Plymouth ...	1	1	0
Mare Street Chapel Sunday-school, Hackney, per Mr. J. F. Sorrell ...	2	10	0
Orphan Boys' collecting cards (second list) ...	9	18	10
Orphan Girls' collecting cards (second list) ...	6	7	4

Meetings by Mr. Charlesworth, and the Orphanage Choir:—

Portsmouth ...	67	2	10
Poole ...	4	0	0
Sudbury ...	7	18	6

	£	s.	d.		£	s.	d.
Lowestoft	10	0	0	King's Lynn	23	0	0
Colchester	24	2	6	Risca	17	12	3
Bury St. Edmund's	13	11	5	Mill Road, Cambridge	6	10	0
Swaffham	10	3	4	Sale of programmes—Sreatham			
Watton	10	0	0	Asylum	0	5	0
Norwich	23	0	0				
Stowmarket	13	0	0				
Winchester	10	12	6		£1,200	9	1

Orphan Boys' Collecting Cards (second list).—Buddle, W. L., 11s 9d; Crudge, E. B., 2s 6d; Coppington, H., 2s; Chaplain, V., 6s; Childs, C., 2s; Dixon, A., 3s 1d; Hewlett, H., 14s 4d; Henderson, G., £1 1s; Johns, J. G., £1 1s; Lucy, F., 3s 3d; Ladin, E. G., 6s; Mulholland, T., 9s; Manktelow, P., 5s; Mabbitt, F., 6s; Phillips, W., 13s; Price, M., 4s 4d; Robins, O. A., 7s; Rouse, G., 16s 4d; Smith, W. A., £1 11s 6d; Woods, C., 6s; Wright, C. E., 10s 9d—Total, £9 18s 10d.

Orphan Girls' Collecting Cards (second list).—Arnold, S., 6d; Bishop, A., 8s; Buddle, F., 11s 9d; Coppendale, E., 4s; Dickerson, E., 10s; Dennis, M., 8s; Harmer, E., 10s; Henderson, M., £1 1s; Jewell, D., 6s; Lamb, M., 10s; Morgan, M., 5s; Meyhew, E., 1s 6d; Nugent, L., 6s 4d; Norvell, B., 4s 1d; Shaw, H., 7s 6d; Smithers, L., 5s 7d; Searing, S., 2s; Wale, E., 2s 1d; Westwood, F., 6s; Youens, E., 3s.—Total, £6 7s 4d.

List of Presents, per Mr. Charlesworth, from January 15th, to February 14th, 1893.—PROVISIONS:—4 Barn gallons Milk, Mr. Keevil; 1 New Zealand Sheep, Sir A. Seale Haslam; 1 sack Flour, Mr. T. F. Gibson; 1 pair Fowls, Mr. John Rees; 1 pair Fowls, Mr. and Mrs. Barrah; 14 lbs. Cake, Miss Dawson; 1 hamper Bread and Cake, Mr. Nelson Read; 1 lb. Tea, Mrs. R. Allen; 224 lbs. Rice, Mr. J. L. Potter; 20 lbs. Tea, Messrs. Armstrong & Co.; 100 lbs. Suet, 20 Bullocks' Hearts, Mr. Stephen West.

Boys' CLOTHING:—5 pairs Socks, Miss Baker; 6 Scarves, "Anon."; 3 Shirts, The Devonshire Square Christian Band, per Miss L. A. German; 2 pairs Socks, Mrs. Robins; 2 pairs Socks and 2 Scarves, Miss P. Hubbard; 4 Shirts, Miss Goodman; 12 pairs Socks, Mrs. Hale; 1 pair Socks, Miss Kirtley; 2 pairs Stockings, George Street Baptist Sunday-school, Plymouth, per Mrs. Risdon; 20 Flannel Shirts, The Ladies' Working Association, Wynne Road Baptist Chapel, per Mrs. R. S. Pearce; 8 Shirts, The Ladies' Working Meeting, Metropolitan Tabernacle, per Miss Higgs; 7 Coloured Shirts and 12 White Shirts, Mrs. Thompson.

Girls' CLOTHING:—A parcel Worn Clothing, Anon.; 15 Articles, Miss Baker; 15 Articles, Miss Goodman; 10 Articles, Mrs. Wollacott; A few Remnants of Dress Material, Mr. J. H. Street; 6 Garments, Miss Richardson; 26 Articles, The Devonshire Square Christian Band, per Miss L. A. German; 4 Articles, Miss E. Harvey; 8 Articles, Mrs. Robins; 17 Girls' Hats and 2 Articles, Mrs. Colvin; 7 Articles, George Street Baptist Sunday-school, Plymouth, per Mrs. Risdon; 16 Articles, East Street Baptist Juvenile Dorcas Society, Newton Abbot, per Mrs. Elliott; 25 Garments, The Ladies Working Meeting, Baptist Chapel, Burwell, per Mrs. Mason; a few worn Articles and 8 Articles, Mrs. Smith; 2 Dresses, "Anon."; 18 Pillow Slips, Mrs. E. Y. Wilkinson; 36 yards Dress Material, 1 Woollen Petticoat, 7 pairs Cuffs, Mrs. Thompson; 4 Articles, Mrs. F. A. Pearce; 8 Garments, The Ladies' Working Meeting, Metropolitan Tabernacle, per Miss Higgs; 12 Articles, Mrs. H. Kidner; 22 Articles, Miss Clayton.

GENERAL:—114 Volumes, The Senior Youths' Bible Class, Metropolitan Tabernacle, per Mr. F. H. Ford; 130 Raphael's Cartoons (small size), Mr. Edwards; 2 Scrap Books, Miss Dawson; 1 Load Firewood, Mr. John Cooper; 120 Blotting Pads, H. P., per Mrs. J. A. Spurgeon; 1 cwt. Blacking, Messrs. Carr and Sons.

ERRATUM.—*Sword and the Trowel*, February. 20 lbs. Tea, Messrs. Pannett and Neden, should be Messrs. Armstrong and Co.

Colportage Association.

Statement of Receipts from January 15th, to February 14th, 1893.

	£	s.	d.	Subscriptions and Donations to the General Fund:—	£	s.	d.
<i>Subscriptions and Donations for Districts:—</i>				Mr. James Hall	5	0	0
L. H. for Sheppey	40	0	0	C. H. S. S.	50	0	0
Oxfordshire Baptist Association for				Clifton Congregational Church, Peck-			
Stow and Aston	10	0	0	ham, Young People's Guild	0	10	6
Gidderstone, per Rev. J. Haslam	20	0	0	"Thirlestane"	200	0	0
Mr. Thomas Greenwood, for Brent-				Mrs. Ness	3	0	0
ford	10	0	0	Mr. J. Marshall	1	0	0
Metropolitan Tabernacle Sunday-				Mr. Phillips	0	5	0
school, for Newington and Walworth	10	0	0	Mr. H. J. Parker	0	5	0
Kettering, per Mr. W. Meadows, sen.	10	0	0	J. B. T.	0	5	0
Sandown, per Major Justin	4	0	0	Mrs. Raybould	1	10	0
Tewkesbury district:—				Mr. A. Stewart	0	1	0
Mrs. White	1	5	0	Mr. D. Heelas, per Mrs. J. Withers	1	0	0
Mrs. Robinson	5	0	0	An aged widow	1	0	0
Per Pastor J. E. Brett	1	5	0	Mr. William Moir	2	0	0
				B. E. H.	3	0	0
				Readers of "The Christian," per			
Miss Griffith, for Somers Town	7	10	0	Messrs. Morgan and Scott	2	0	0
				<i>Annual Subscription:—</i>			
	£121	10	0	Miss E. York	0	10	0

The above amount supplies only a portion of the sum required for the colporteurs. It has to be supplemented from the General Fund in the opposite column.

£271 6 6

Society of Evangelists.

Statement of Receipts from January 15th, to February 14th, 1893.

	£	s.	d.		£	s.	d.
Mr. J. R. Bayley	1	0	0	B. W. B., per Mr. G. Finch	8	0	0
Readers of "The Christian," per Messrs.				Thankoffering for Mr. Harmer's ser-			
Morgan and Scott	5	0	0	vices at West Hartlepool	4	0	0
"Thirlestane"	200	0	0	Thankoffering for Mr. Harmer's ser-			
Thankoffering for Mr. Burnham's visit				vices at Belvedere	5	5	0
to Hoce, per Pastor A. T. Head	1	1	8				
Thankoffering for Mr. Burnham's visit							
to Ford, per Pastor A. T. Head	2	0	0				
					£221	6	8

C. H. Spurgeon's Memorial Fund Account.

Contributions from January 15th, to February 14th, 1893.

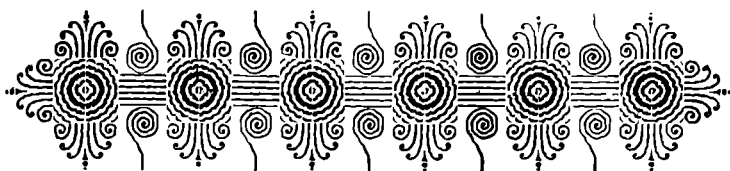
	£	s.	d.		£	s.	d.
Pastor G. D. Hooper	1	1	0	Sunday-school children's collection at			
Miss Fanny J. Brown	0	10	0	Tabernacle, Jan. 29th	6	6	3
Miss H. E. A. Jensen	1	0	0	A grateful reader of "Sword and			
Mrs. Jensen	1	0	0	Trowel"	0	5	0
The readers of dear Mr. Spurgeon's				Lordship Lane Baptist Church, per			
sermons, &c., per Mrs. E. Ball	1	0	0	Pastor E. T. Mateer	5	5	0
Mrs. M. E. Bedwell	0	2	6	Lordship Lane Baptist Chapel Sunday-			
Legacy left by the late Miss McFadyen,				school children and teachers	5	0	0
£100, and interest, less duty	91	7	5	Anon, "Ten Pound Note"	10	0	0
Mr. John and Alice Wenbon	0	10	0	K. B.	0	2	0
From one who has been much helped				R. E.	0	2	6
by reading Mr. Spurgeon's sermons	0	5	0	Mrs. Sarah Marks	0	10	0
Miss S. M. Stedman	0	2	6	Rev. W. Burnett	1	9	0
Mr. James Wide	0	10	0	Upton Chapel Sunday-school	1	8	0
Pastor J. W. Genders	1	0	0	Mr. C. Quin	1	0	0
Pastor T. G. Gathercole	0	2	6	Mr. and Mrs. Chamberlain, per J. T. D.	0	5	0
A penny collection at the village of				Miss M. Scragg	0	5	0
Ellington, per Pastor T. G. Gathercole,	0	14	6	Mr. John Kirkby	1	0	0
From a few friends at Talbot Tabernacle,				Mr. S. Trotter	1	0	0
per Pastor Frank H. White	2	15	6	Mr. F. T. Collier	0	4	0
Mr. C. B. Dennes	0	5	0	The late Mrs. Hailstone, per Pastor			
Mrs. M. Horsley	0	5	0	W. G. Hailstone	1	0	0
Mansion House Mission, Camberwell				Miss Alice Wren	0	10	0
Road, Prayer Meeting, per Pastor				Per Mr. and Mrs. J. R. Hill, Clonmel,			
G. W. Linnecar	0	12	6	St. Leonard's, after Drawing-room			
Mr. A. Stewart	0	5	0	Memorial Service by Rev. Alfred Hall	4	6	6
Messrs. W. and A. Butler	0	10	0	Mr. James Prouter	0	3	0
Mr. G. J. Smith	1	0	0	Rev. Robert Wallace	0	10	0
Mr. J. Harding	0	10	0	Mr. T. S. Penny	2	2	0
Mrs. J. White	1	10	0	Baptist Church, Annandale Road, Chis-			
Mr. Daniel Norrie	1	0	0	wick, per Pastor A. G. Edgerton	1	1	0
Mrs. Nicholls, per Mrs. Elmalie	0	2	1	E. J. of Tain	0	6	0
Collections at Tabernacle, afternoon							
and evening, Jan. 31st	114	18	0				
Miss Penston	1	1	0				
					£287	19	9

Mrs. Spurgeon gratefully acknowledges the receipt of the following amounts "For General Use in the Lord's Work":—Miss Florrie Bailey, 5s; Miss Lizzie Hamblen, 5s; One who has enjoyed reading Mr. Spurgeon's sermons, 6s; One who loved him, 10s; Miss S. Shurlock, 5s; Mrs. Gray and friend, 9s; Scotch note from Collace, £1; Mrs. Peach, £1; From R. I. P., 6s; Miss E. R. Perry, 10s; Miss M. Patten, 5s; Mrs. H. Keevil, £10; "My Countess," £10; Mrs. Boorman, 2s 6d.

Further sums will be thankfully received by Mrs. Spurgeon for allotment to various funds that may need assistance from time to time.

Friends sending presents to the Orphanage are earnestly requested to let their names or initials accompany the same, or we cannot properly acknowledge them; and also to write to Pastor J. A. Spurgeon, Campbellton, White Horse Road, Croydon, if no acknowledgment is sent within a week. All parcels should be addressed to the Head-master, Spurgeons' Orphan Home, Stockwell Orphanage, Clapham Road, London.

Special Notice.—It is earnestly requested that all donations for the Stockwell Orphanage be addressed to the Treasurer, Spurgeons' Orphan Home, Stockwell Orphanage, Clapham Road, London. Donations for the Pastors' College, the Pastors' College Missionary Association, the Colportage Association, and the Society of Evangelists, should be addressed to the Secretary, Metropolitan Tabernacle, London. Cheques, money orders, &c., should be crossed, and made payable to the Treasurer of the College, Orphanage, Colportage, or other work desired to be assisted.



THE

Sword and the Trowel.

APRIL, 1893.

Qualifications for Soul-Winning—Godward.

A LECTURE, DELIVERED TO THE STUDENTS OF THE PASTORS' COLLEGE,
BY C. H. SPURGEON.



OUR main business, brethren, is to win souls. Like the shoeing-smiths, we need to know a great many things; but just as the smith *must* know about horses, and how to make shoes for them, so we *must* know about souls, and how to win them for God. The part of the subject on which I shall speak to you this afternoon is QUALIFICATIONS FOR SOUL-WINNING, keeping myself to one set of those qualifications, namely, the GODWARD ones, and I shall try to treat the subject in somewhat of a common-sense style, asking you to judge for yourselves what those qualifications would be which God would naturally look for in His servants, what qualifications He would be likely to approve, and most likely to use. You must know that every workman, if he be wise, uses a tool that is likely to accomplish the purpose he has in view. There are some artists who have never been able to play except upon their own violin, nor to paint except with their own favourite brush and palette; and certainly, the great God, the mightiest of all the workers, in His great artistic work of soul-winning, loves to have His own special tools. In the old creation, He used none but His own instruments, "He spake, and it was done;" and in the new creation, the efficient agent is still His powerful Word. He speaks through the ministry of His servants, and therefore they must be fit

trumpets for Him to speak through; fit instruments for Him to use for conveying His Word to the ears and hearts of men. Judge ye, then, my brethren, whether God will use you; put yourselves in God's place, and think what kind of men those would be whom you would be most likely to use if you were in the position of the Most High God.

I am sure you would say, first of all, that *a man who is to be a soul-winner must have holiness of character*. Ah! how few who attempt to preach think sufficiently of this! If they did, it would strike them at once that the Eternal would never use dirty tools, that the thrice-holy Jehovah would only select holy instruments for the accomplishment of His work. No wise man would pour his wine into foul bottles; no kind and good parent would allow his children to go to see an immoral play; and God will not go to work with instruments which would compromise His own character. Suppose it were well known that, if men were only clever, God would use them, whatever their character and conduct might be; suppose it were understood that you could get on as well in the work of God by chicanery and untruthfulness as by honesty and uprightness, what man in the world, with any right feeling, would not be ashamed of such a state of affairs? But, brethren, it is not so. There are many in the present day who tell us that the theatre is a great school for morals. That must be a strange school where the teachers never learn their own lessons. In God's school, the teachers must be masters of the art of holiness. If we teach one thing by our lips and another by our lives, those who listen to us will say, "Physician, heal thyself." "Thou sayest, 'Repent.' Where is thine own repentance? Thou sayest, 'Serve God, and be obedient to His will.' Do you serve Him? Are you obedient to His will?" An unholy ministry would be the derision of the world, and a dishonour to God. "Be ye clean, that bear the vessels of the Lord." He will speak through a fool if he be but a holy man. I do not, of course, mean that God chooses fools to be His ministers; but let a man once become really holy, even though he has but the slenderest possible ability, he will be a more fit instrument in God's hand than the man of gigantic acquirements, who is not obedient to the divine will, nor clean and pure in the sight of the Lord God Almighty.

Dear brethren, I do beg you to attach the highest importance to your own personal holiness. Do live unto God. If you do not, your Lord will not be with you; He will say of you as He said of the false prophets of old, "I sent them not, nor commanded them: therefore they shall not profit this people at all, saith the Lord." You may preach very fine sermons, but if you are not yourselves holy, there will be no souls saved. The probability is that you will not come to the conclusion that your want of holiness is the reason for your non-success; you will blame the people, you will blame the age in which you live, you will blame anything except yourself; but there will be the root of the whole mischief. Do not I myself know men of considerable ability and industry, who go on year after year without any increase in their churches? The reason is that they are not living before God as they ought to live. Sometimes the evil is in the family

of the minister; his sons and daughters are rebels against God, bad language is allowed even amongst his own children, and his reproofs are simply like Eli's mild question to his wicked sons, "Why do ye such things?" Sometimes the minister is worldly, greedy after gain, neglectful of his work. That is not according to God's mind, and He will not bless such a man. When I listened to Mr. George Müller, and heard him preach at Mentone, it was just such an address as might be given to a Sunday-school by an ordinary teacher, yet I never heard a sermon that did me more good, and more richly profited my soul. It was George Müller in it that made it so useful. There was no George Müller in it in one sense; for he preached not himself, but Christ Jesus the Lord; he was only there in his personality as a witness to the truth, but he bore that witness in such a manner that you could not help saying, "That man not only preaches what he believes, but also what he lives." In every word he uttered, his glorious life of faith seemed to fall upon both ear and heart. I was delighted to sit and listen to him; yet, as for novelty or strength of thought, there was not a trace of it in the whole discourse. Holiness was the preacher's force; and you may depend upon it that, if God is to bless us, our strength must lie in the same direction.

This holiness ought to show itself in communion with God. If a man delivers his own message, it will have such power as his own character gives to it; but if he delivers his Master's message, having heard it from his Master's lips, that will be quite another thing; and if he can acquire something of the Master's spirit as He looked upon him, and gave him the message, if he can reproduce the expression of his Master's face, and the tone of his Master's voice, that also will be quite another thing. Read McCheyne's Memoir, read the whole of it, I cannot do you a better service than by recommending you to read it; there is no great freshness of thought, there is nothing very novel or striking in it, but as you read it, you must get good out of it, for you are conscious that it is the story of the life of a man who walked with God. Moody would never have spoken with the force he did if he had not lived a life of fellowship with the Father, and with His Son, Jesus Christ. The greatest force of the sermon lies in what has gone before the sermon. You must get ready for the whole service by private fellowship with God, and real holiness of character.

You will all confess that, if a man is to be used as a winner of souls, he must have *spiritual life to a high degree*. You see, brethren, our work is, under God, to communicate life to others. It would be well for us to imitate Elisha when he stretched himself upon the dead child, and brought him back to life. The prophet's staff was not sufficient, because it had no life in it: the life must be communicated by a living instrument, and the man who is to communicate the life must have a great deal of it himself. You remember the words of Christ, "He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water," that is, the Holy Spirit, when He dwells within a living child of God, afterwards rises out of the very midst of him as a fountain or a river, so that others may come and participate in the Spirit's gracious influences. I do not think there is one of you who would wish to be a dead minister. God will

not use dead tools for working living miracles; he must have living men, and men that are all alive. There are many who are alive, but they are not altogether alive. I remember once seeing a painting of the resurrection, which was one of the queerest pictures I ever saw. The artist had attempted to depict the moment when the work was only half done: there were some who were alive down as far as their waists, some had one arm alive, some had part of their heads alive. The thing is quite possible in our day. There are some men who are only about half alive; they have a living jaw, but not a living heart; others have a living heart, but not a living brain; others have a living eye, they can see things pretty plainly, but their hearts are not alive, they can give good descriptions of what they see, but there is no warmth of love in them. There are some ministers who are one half angel, and the other half—well, let us say, maggots. It is an awful contrast; but there are many instances of it. Are there any such here? They preach well, and you say, as you listen to them, "That is a good man." You feel that he is a good man; you hear that he is going to such-and-such a person's house to supper, and you think that you will go in to supper there, too, that you may hear what gracious words will fall from his lips; and as you watch, out they come—maggots. It was an angel in the pulpit, now come the worms. That is so often, but it ought never to be so; if we want to be true witnesses for God, we must be all angel and no worms. God deliver us from this state of semi-death! May we be all alive from the crown of our head to the sole of our foot! I know some such ministers; you cannot come into contact with them without feeling the power of the spiritual life which is in them. It is not merely while they are talking upon religious topics, but even in the commonplace things of the world, you are conscious that there is something about the men which tells you that they are all alive unto God. Such men will be used by God for the quickening of others.

Suppose it were possible for you to be exalted into the place of God, do you not think, next, that you would employ a man who thought little of himself, *a man of humble spirit*? If you saw a very proud man, would you be likely to use him as your servant? Certainly, the great God has a predilection for those who are humble. "For 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." He loatheth the proud; and whenever He sees the high and mighty, He passes them by; but whenever he finds the lowly in heart, He takes pleasure in exalting them. He delights especially in humility amongst His ministers. It is an awful sight to see a proud minister. There are few things that can give the devil more joy than this, whenever he takes his walks abroad. Here is something that delights him, and he says to himself, "Here are all the preparations for a great fall before long." Some ministers show their pride by their style in the pulpit; you can never forget the way in which they announced their text, "It is I: be not afraid." Others manifest it in their attire, in the silly vanity of their dress; or else in their common talk, in which they continually magnify the deficiencies

of others, and dilate on their own extraordinary excellences. There are two sorts of proud people, and it is difficult sometimes to say which of the two is the worse. There is, first of all, the kind that is full of that vanity which talks about itself, and invites other people to talk about it, too, and to pat it on the back, and stroke its feathers the right way. It is all full of its little morsel of a self, and goes strutting about, and saying, "Praise me, please praise me, I want it," like a little child who goes to each one in the room, and says, "See my new dress; is it not a beauty?" You may have seen some of these pretty dears; I have met many of them. The other kind of pride is too big for that sort of thing. It does not care for it; it despises people so much that it does not condescend to wish for their praises. It is so supremely satisfied with itself that it does not stoop to consider what others think of it. I have sometimes thought it is the more dangerous kind of pride spiritually, but it is much the more respectable of the two. There is, after all, something very noble in being too proud to be proud. Suppose those great donkeys did bray at you, do not be such a donkey as to notice them. But this other poor little soul says, "Well, everybody's praise is worth something," and so he baits his mousetraps, and tries to catch little mice of praise, that he may cook them for his breakfast. He has a mighty appetite for such things. Brethren, get rid of both kinds of pride if you have anything of either of them about you. The dwarf pride and the ogre pride are both of them abominations in the sight of the Lord. Never forget that you are disciples of Him who said, "Learn of Me; for I am meek and lowly in heart."

Humility is not having a mean opinion of yourself. If a man has a low opinion of himself, it is very possible that he is correct in his estimate. I have known some people, whose opinion of themselves, according to what they have said, was very low indeed. They thought so little of their own powers that they never ventured to try to do any good; they said they had no self-reliance. I have known some so wonderfully humble that they have always liked to pick an easy place for themselves; they were too humble to do anything that would bring any blame upon them: they called it humility, but I thought "sinful love of ease" would have been a better name for their conduct. True humility will lead you to think rightly about yourselves, to think the truth about yourselves.

In the matter of soul-winning, humility makes you feel that you are nothing and nobody; and that, if God gives you success in the work, you will be driven to ascribe to Him all the glory, for none of the credit of it could properly belong to you. If you do not have success, humility will lead you to blame your own folly and weakness, not God's sovereignty. Why should God give blessing, and then let you run away with the glory of it? The glory of the salvation of souls belongs to Him, and to Him alone. Then why should you try to steal it? You know how many attempt this theft. "When I was preaching at such-and-such a place, fifteen persons came into the vestry at the close of the service, and thanked me for the sermon I had preached." You and your blessed sermon be hanged,—I might have used a stronger word if I had liked, for really you are worthy of condemnation whenever

you take to yourself the honour which belongeth unto God only. You remember the story of the young prince, who came into the room where he thought his dying father was sleeping, and put the king's crown on his head to see how it would fit him. The king, who was watching him, said, "Wait a little while, my son, wait till I am dead." So, when you feel any inclination to put the crown of glory on your head, just fancy that you hear God saying to you, "Wait till I am dead, and then try on My crown." As that will never be, you had better leave the crown alone, and let Him wear it to whom it rightfully belongs. Our song must ever be, "Not unto us, O Lord, not unto us, but unto Thy name give glory, for Thy mercy, and for Thy truth's sake."

Some men, who have not had humility, have been sent adrift from the ministry, for the Lord will not use those who will not ascribe the honour entirely to Himself. Humility is one of the chief qualifications for usefulness; many have passed away from the roll of useful men because they have been lifted up with pride, and so have fallen into the snare of the devil. Perhaps you feel that, as you are only poor students, there is no fear of your falling into this sin; but it is quite possible that with some of you there is all the more danger, for this very reason, if God should bless you, and put you in a prominent position. A man who is brought up in a good circle of society all his life, does not feel the change so much when he reaches a position which to others would be a great elevation. I always feel that, in the case of certain men whom I could name, a great mistake was made. As soon as they were converted, they were taken right out of their former associations, and put before the public as great preachers. It was a great pity that many made little kings of them, and so prepared the way for their fall, for they could not bear the sudden change. It would have been a good thing for them if everybody had pitched into them, and abused them, for ten or twenty years; for it would probably have saved them from much after misery. I am always very grateful for the rough treatment I received in my earlier days from all sorts of people. The moment I ever did any good thing at all, they were at me like a pack of hounds. I had not time to sit down and boast what I had done, for they were raving and roaring at me continually. If I had been picked up all of a sudden, and placed where I am now, the probability is that I should have gone down again just as quickly. When you go out of the College, it will be well for you if you are treated as I was. If you have great success, it will turn your head if God does not permit you to be afflicted in some way or other. If you are ever tempted to say, "Is not this great Babylon, that I have built?" just remember Nebuchadnezzar, when he was "driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like birds' claws." God has many ways of fetching proud Nebuchadnezzars down, and He can very easily humble you, too, if you are ever lifted up with conceit. This point of the need of deep humility in a soul-winner does not need any proof; every one can see, with half an eye, that God is not likely to bless any man much unless he is truly humble.

(To be continued.)

"Rutherford's Witnesses."

CITED BY MRS. C. H. SPURGEON.

(Continued from page 131.)

25. **A** LAS, that there is such a scarcity of love, and of lovers to Christ amongst us all! Fie, fie, upon us, who love fair things, as fair gold, fair houses, fair lands, fair pleasures, fair honours, and fair persons, and do not pine and melt away with love to Christ! Oh, would to God I had more love for His sake! But alas! I have nothing for Him, yet hath He much for me.

26. When we shall come home, and enter into possession of our Brother's fair Kingdom, and when our heads shall feel the weight of the eternal crown of glory, and when we shall look back to pains and sufferings; then shall we see life and sorrow to be less than one step from a prison to glory, and that our little inch of time-suffering is not worthy of our first night's welcome-home to heaven!

27. It is a mercy that the saints have Christ's cross laid to their hand for nothing, for I know no sweeter way to heaven than through free grace and hard trials together, and one of these cannot well do without the other.

28. Christ beareth me good company. He hath eased me when I saw it not, lifting the cross off my shoulders, so that I think it to be but a feather, because underneath are everlasting arms. God forbid it should come to bartering or exchanging of crosses; for I think my cross so sweet, that I know not where I would get the like of it. Christ's honeycombs drop so abundantly, that they sweeten my gall.

29. I want so many things, that I am almost asking if I have anything at all. Every man thinketh he is rich enough in grace, till he take out his purse, and tell his money, and then he findeth his pack but poor and light in the day of a heavy trial. I found that I had not wherewith to bear my expenses; and I should have fainted, if want and penury had not chased me to the storehouse of all.

30. I think that my love to Christ hath feet in abundance, and runneth swiftly to be at Him, but it wanteth hands and fingers to apprehend Him. I would bless Christ to give me as much faith as I have love and hunger; at least, I miss faith more than love or hunger.

31. Providence is not rolled upon unequal and crooked wheels; all things work together for the good of those who love God, and are called according to His purpose. Ere long we shall see the white side of God's providence.

(To be continued.)

Scene at a Moorish Well.

BY N. HARDINGHAM PATRICK, OF THE PASTORS' COLLEGE MISSIONARY ASSOCIATION.

WE pass the well represented in the picture when going from our Mission Hospital into the town (Tangier). I have seen one of the women in the picture drawing water there.

One day, last week, I stopped near this well, and asked the Lord what I should tell you about it. As I prayed, I heard the grinding of a mill in a hut close by, and remembered Matthew xxiv. 41, "Two women shall be grinding at the mill," &c. Then I remembered that in the picture there were two women at the well, and I said, "Two women shall be drawing water at the well; the one shall be taken, and the other left." I thought also that even the drawing of water may be an act of consecration and a proof of devotion.

"The common round, the trivial task,
Will furnish all we ought to ask:
Room to deny ourselves; a road
To bring us daily nearer God."

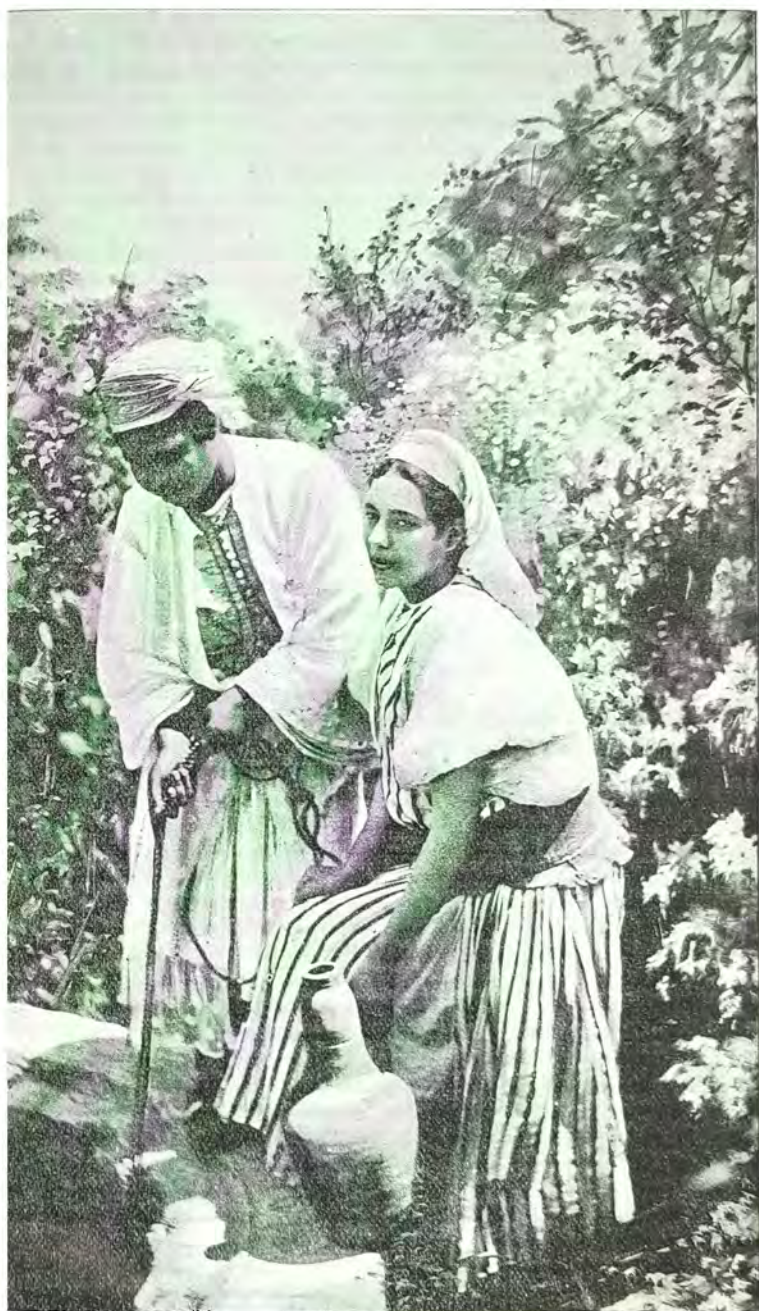
When shall the people of Morocco learn to work in the name of Jesus, and for the glory of God?

You will see that one of the women has a water-jar in her hand. Round about the well are pieces of broken jars. These pitchers are often "broken at the fountain." The well is where the women meet, and I fear that sometimes the meeting leads to gossiping, and the gossiping to broken pitchers.

I saw two men washing their feet in the muddy puddle beside this well instead of drawing clean pure water from the well itself. Be sure to come to the fountain, open for sin and all uncleanness, for cleansing.

When in England, last summer, we marvelled to see the waste of water. Here water is precious. You in England seldom thank God for an abundant supply of good drinking water; it is so abundant that you forget there can be a water-famine. And you have so many "wells of salvation" that you think little of them. If some of my readers came out to Morocco for two or three years, they would value far more the prayer-meetings that some of them do not attend as often as they might in the dear homeland.

I remembered also Genesis xxi. 19, "And God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink." The lives of Hagar and Ishmael were saved by the finding of a well of water. So must we come to "the fountain of living waters", and drink of "the water of life." We see Ishmael and Isaac (Moor and Jew) living together in Tangier, and Ishmael is still mocking at Isaac. God opened Hagar's eyes, or she had not seen the well of water. May the eyes of this people be so opened of God that they may see Jesus, and see Him to be the only fountain where their souls' thirst can be quenched! May they learn also that from Him flowed blood as well as water, the blood that can remove every stain that sin hath made!



A MOORISH WELL.

This well is a public one. Anyone can help himself or herself. The water of life avails for bond and free, it avails, reader, for THEE.

The well is in a public place, in the very centre of a public road. All the world is learning of the fountain opened on Mount Calvary.

You may take all the water you like from this well, and there is NOTHING TO PAY. That is the price you have to pay for salvation.

This well is always open, and so is "the fountain of living waters." You can COME NOW.

But this well runs dry every summer. Not so the well of the water of life. It never empties. Millions have slaked their thirst there, but Christ invites millions more to come. He still says, "If any man thirst, let him come unto ME, and drink."

"Let not your Heart be Troubled."

LET not your heart be troubled; trust in God,
 Whose only Son has come,
 And every path of human life has trod,
 To lead us to His home.

Poor tempted one, a prey to doubt and fear,
 Lift up thy drooping eye;
 A sympathizing Friend is standing near,
 To whom thou canst apply.

Turn not to human comforters for aid;
 They have nor power, nor skill,—
 When raging billows make the soul afraid,—
 To whisper, "Peace, be still."

There lives but One, whose sympathy can break
 The spell of doubt and gloom;
 His "Weep not," falls from lips whose echoes wake
 The slumbers of the tomb.

Seek thou the Man of sorrows in thy grief,
 He will not say thee nay;
 Of all who ever sought of Him relief,
 None went unhealed away.

His heart has still its ancient tenderness,
 His hands, their former skill,
 His is the *power* that *can* thy woes redress,
 And His the *love* that *will*.

Christ is not dead; behind the cloud, that seems
 To veil thee from His sight,
 His face, lit up by sympathy, still gleams
 With all its olden light.

Yield thou thine every power to His control;
 So shall a holy peace,
 Deep and abiding, fill thy willing soul,
 And all thy doubtings cease.

The Fall of a Giant.

BY ARTHUR T. PIERSON, D.D.

(Continued from page 122.)

MR. SPURGEON had great intensity of nature. Even his opponents could not doubt the positiveness of his convictions and the profoundness of his sincerity; and here, as Carlyle justly says, lie the base blocks in the structure of the heroic. It is no small thing to command even from an antagonist the confession and concession of sincerity. Candour atones for a host of faults. Men will forgive anything else in a man who tries to be true to his own convictions and their interests. The utterances of impulse and even of passion, stinging sarcasm and biting ridicule, unjust charges and assaults, are all easy to forgive in a man whose sincerity and intensity of conviction betray him into too great heat. Men would rather be scorched or singed a little in the burning flame of a passionate earnestness than freeze in the atmosphere of a human iceberg, beneath whose rhetorical brilliance they feel the chill of a cold, calculating insincerity and hypocrisy which upsets their faith in human honesty.

Mr. Spurgeon was also peculiarly independent and intrepid. The determination to be loyal both to his convictions and to his Master inspired a bold, brave utterance, and invested him with a courage and a confidence that were almost contagious. We all admire the political fidelity of Burke, in his famous defence before the electors of Bristol: "I obeyed the instructions of nature, and reason, and conscience; I maintained your interests as against your convictions." He must have been a man of great moral integrity, for, in the long career of a public life that spans nearly half a century, no suspicion of dishonesty or disloyalty ever stained his character or reputation; and Great Britain may challenge any one to produce a record of forty years, that surpasses his, either in the quantity or quality of public service. We are apt to think that the position of a minister of Christ is one of exceptional security and freedom from temptation; that there is little danger that a preacher shall defile his conscience by fear or favour. But there is an indirect bribery that haunts the vestibule of every place of religious assembly. Greed holds out golden opportunities for getting profits from various forms of catering to popular applause. Ambition lifts her shining crown, and offers a throne of commanding influence to him who will bow down and worship, or even make some slight concession in favour of the devil—only a little elasticity of conscience, and blunting of the moral sense, a little falsehood, perjury, treachery, under polite names, a lending of one's name to doubtful schemes and questionable doctrines; and there is a rich reward in gains to the purse, and gratifications to the pride, which promise more than to pay for the trifling loss of self-respect. And so not a few men, who have gone into the pulpit, have sullied their reputation, and been smutched with participation in forms of what may be called religious fraud. We have in Mr. Spurgeon an example of a man who could not be charged with complicity as to dishonest, disgraceful measures, such as have some-

times made even the courts of the church a stench in the nostrils of the pure and good. His name does not stand on the pay-roll of Satan, but with the honoured few whose eyes have not been blinded by any form of bribe, and whose record has not been blotted by any form of moral or religious dishonour. To have simply done one's duty, is no mean victory; but to stand like an anvil beneath the blows of the hammer, and firmly resist the force of a repeated temptation, is grand and heroic. To be venal is no venial fault. No price weighed in gold pays for the sale of an ounce of manliness. Conscience is a Samson whose locks are easily shorn, but whose locks never grow the second time; whose eyes, once put out or seared, not even repentance will restore. Men, great and wise as Bacon, have, like him, been compelled to confess meanness, and mercenary sale of virtue. It may seem faint praise to say of Mr. Spurgeon that he was an incorruptible popular leader; but there are very few men in church or state that are beyond corruption. One of the greatest European journals moves like a weather-vane as the day's wind blows. Much of the best talent of the world is for sale. Some of the most gifted patricians are by birth plebeians, bought by the bribe of a title when their great influence becomes a terror to the aristocracy. There is scarcely a measure, however infamous, that may not be pushed through legislative bodies, if the lobbyists are influential and numerous enough, and the money sufficiently plentiful. How we ought to thank God for any man who is not on the auction-block to be knocked down to the highest bidder!

In these days of abounding fraud and falsehood, how weighty seems simple honesty! In our admiration of the genius of intellect, we must never forget the genius of goodness. This alone can inspire heroism. Better to strengthen a few timid hearts in loyalty to principle than, like Augustus, to have found a city of brick and left it of marble. The Earl of Chatham refused to keep a million pounds of Government funds in the bank, and pocket the proceeds; and Edmund Burke, on becoming Postmaster-General, first of all brought in a bill to re-organize that department, refusing to enrich himself at public expense through its emoluments. No wonder that George II. said that such honesty was an honour to human nature. The distinguished Hungarian exile will never be forgiven for saying that the American flag was without a stain, when as yet slavery existed in the United States; and then vindicating himself on the ground that he would praise anything and anybody *to aid Hungary*. There is an instinct in the great heart of humanity which not even wickedness utterly kills, that no quality is so fundamental to character as absolute loyalty to truth. It is the base block of the whole structure; and great is the fall when there is no better foundation than the treacherous and shifting quicksands of policy.

It was not in Mr. Spurgeon to do anything by halves. And it is difficult to see why one may not be zealous in religion as well as in politics. Religion demands "a faith, a polity, and a party." The faith and the polity make the church what it is, and it depends on the party for organization and onward movement. There is a religious patriotism that compels a man to take a position, and hold it in the face of ridicule, reproach, and the pelting hail of hate. Others may

not be wrong in a different religious creed, but he is not wrong in honest adherence to his own. It is the man who is the most loyal to his own denomination who is the most charitable toward his brethren in other Christian bodies. Religion is the highest sphere for self-sacrifice, duty, conscience, and martyrdom. Ignatius, facing the wild beasts in the arena, calmly said, "I am grain of God. I must be ground between the teeth of lions to make bread for God's people." But scarcely lower down in the scale of the heroic does he belong who, for the sake of what he believes to be the best good of the Church of God, consents to forfeit his own popularity, and calmly says, "I am under no obligation to be the favourite of my fellow-men, but I am under bonds to myself to be true." It reminds us of Regulus, refusing to buy liberty and life at the cost of Rome's disgrace, and persuading the senate to reject the overtures which he was commissioned to convey, and himself returning as his pledge required, to surrender to the will of his enemies, and to be put to death by slow torture. It is moral martyrdom, bravely to stand in one's place, and hold one's ground, advocating what one believes to be the only true faith and the only true policy, in face of sneer and threat, daring bullet and ballot, open affront and secret assault, for the sake of being true to one's self, and loyal to one's Saviour.

We ought not to forget that Mr. Spurgeon had a genial temper which won for him hosts of friends. A minister of Christ is prone to one of two extremes, either the suavity of the demagogue, or the bluntness and curtness of the despot. In swinging away from the fawning of the puppy, some move toward the repulsiveness of the bear. The typical man of affairs thinks the quick dismissal of applicants and intruders is the price and the sign of energetic public service. The great French statesman, Richelieu, could say "No" so gracefully and winningly that some applied for a position just to hear the great cardinal refuse. The great Pastor of the Metropolitan Tabernacle seldom, if ever, lost the cordiality and courtesy of his manners, even under the fretting friction of public cares. He weighed a man according to the worth of his manhood. He recognized true manliness beneath a black skin as well as beneath a white one, behind the rough dress of the poor man as behind the fine cloth of the gentleman. And, because he was a friend of humanity, some of his warmest friends are among the common people, and in the lower ranks. Both justice and generosity demand that there should be a distinct and emphatic mention of this simplicity of character. He was a man among men, with none of those assumptions of conscious superiority that mark the offensive aristocrat. If anything, he was rather careless of his dignity, and would sooner shock than mock the fastidious airs and tastes of those who prate about culture, or pride themselves on their nobility. It could not be said of Spurgeon, as Fox said of the elder Pitt, that he fell upstairs when he was elevated to the peerage. Many a man cannot stand going up higher, but becomes haughty and proud, affects dignity, lords it over God's heritage, becomes too big with conscious superiority. Like Jeshurun, he waxes fat and kicks. He falls upstairs if not down.

The warm, soft, genial side of Mr. Spurgeon's nature was peculiarly

unveiled in social life, most of all in his own home. The play of his smile, the roar of his laughter, the delicacy and tenderness of his sympathy, his stalwart defence of those dear to him, the childlike traits that drew him to children, and drew them to him, none appreciate as those who knew him best as husband, father, friend. The man of public affairs, he could lay one hand firmly on the helm of a great church, while, with the other, he fondly pressed the children to his bosom, or roused them to childish glee. This aspect of his many-sided character makes his death, to his own family, and to the larger family of the Orphanage and of the Pastors' College, an irreparable loss. Even the great grief of a city and a nation cannot by its extensity represent the intensity of this more private sorrow. To those whom he specially loved, he was both a tower of strength and a lover and friend for comfort and sympathy. Those who were at home with him, and especially those who were the peculiar treasures of his heart, knew him as no others could. He was a minister who did not forget his parish at home, the church that was in his own house ; and whose private life was not the revelation of a hard, coarse, and unattractive side to his character.

That was, therefore, no ordinary event which has made for ever memorable the month of January, 1892. However frequent and familiar, death can never to the thoughtful man be an event of common magnitude. The exchange of worlds can never be other than most august. But the death of Charles H. Spurgeon has about it colossal proportions. It stands out and apart, like a mountain in a landscape, recognized as a calamity, not only to a household and to a church and its institutions, but to the country at large, and even to the world ; and it may be doubted whether, for a hundred years, any single announcement has more startled the public mind, and moved the popular heart, than when it was announced that Charles H. Spurgeon slept at Mentone his last sleep. It is evident to all that no ordinary man has departed. It is not "a self-evident truth that all men are created equal" if we mean equality of gifts, graces, capacity, opportunity, responsibilities; and the people of Great Britain do not need to be told that Mr. Spurgeon was no common man. It was no accident that he held, and held with such success, a post of such importance, and trusts of such magnitude. He did not drift into prominence. He rose by sheer force of character, and by the fitness of things. He was born to be a leader, and endowed with the qualities that mark a man destined to leadership,—with rare faculty and sagacity, tact and talent, with large capacity to organize and to administer. His hand naturally took the helm, and his leadership extended far beyond and beneath the visible conduct of affairs. As Moses was the inspiration of which Aaron was the expression, Mr. Spurgeon was often the power behind the throne on which others sat. He belonged to the illustrious few, the instigators of the wisest and best measures, of which, often, others have been the exponents. The inner history of his denomination has never been written, and never will be, but of this inner history he was for many years the guiding spirit.

There is a certain pathetic solemnity in the remonstrance against error which both clouded and crowned his later days. But when the

Church of Christ seemed in peril, Mr. Spurgeon's tongue could not be silenced. He said to me, on one occasion, that, in his judgment, a crisis was now impending, more important than any since the Reformation, and perhaps quite as grave as any since apostolic times. Those who knew him best were not surprised when, with such an impression of the magnitude of these issues, he could not spare himself, but without reserve undertook the advocacy of the truth, and sacrificed all else on the altar of his own loyalty. The stalwart Christian statesman has fallen, and we have a new lesson on human mortality. When Anaxagoras was told that the Athenians had condemned him to die, he calmly added, "And nature, them." All our dignities and faculties cannot stay the steps of the great destroyer, before the awful mandate of whom the manliest and the mightiest leaders, and the humblest and meanest followers, have alike to bow; and, as Massillon said, at the funeral of the Grand Monarch, "God only is great." But the things that perish are, after all, of little consequence. Temporal things derive all their true value from their being linked with the invisible and the eternal, and will appear very insignificant to us as they recede in the dim distance at the dying hour. But what grandeur and glory are imparted to the humblest sphere of service when touched and gilded by the light of an endless life!

It affords peculiar satisfaction that the abilities and the services of Mr. Spurgeon received such hearty popular recognition during his life. Posthumous tributes are sometimes melancholy memorials, reminding us of the sepulchres of the martyr prophets. Robert Burns's mother said about his monument, as she bitterly remembered how the poet of Ayr had been left to starve, "Ah, Robbie, ye asked them for bread, and they ha'e gi'en ye a stane!" It can never be said that Mr. Spurgeon had to wait for another generation to give a just or generous verdict. His trophies were strewn along the whole line of his life. Men reared his monument before he died.

How blessed is the thought that God marks the flight and the fall of the sparrow; and, therefore, no man rises to the seat of power, or sinks to the grave, without His permission! He is not dead, and He cannot die. His hand is on the helm, and He is still there when the most trusted helmsman relaxes his dying grasp. He is in human history and all its mystery. All the factors that enter into human life find their harmonizing, reconciling, assimilating force in the divine purpose and plan. The Church of God has a divine destiny to fulfil, and the great Pilot is steering the ship for her true haven. Scylla threatens on the one side; Charybdis on the other; but He knows the channel. The stormy Euroclydon may strike her and tear her sails to tatters, and snap her ropes asunder, and splinter her masts to fragments, but He holds the wind in His fist. We have only to love, trust, and obey Him, and He will safely guide us. We have only to be true to the principles which Mr. Spurgeon defended, and to the God who gave him to us as His choice instrument, and no work which he has founded, and which God means shall last, shall ever be suffered to fall into ruin. The Doric pillar has fallen; but the Church of God stands, and God can set another pillar in its place. There is stone in the quarry. Columns are taking shape to-day

in Christian homes and Sunday-schools and churches, and in God's time they shall be raised to their places. Let us only be sure that in our hearts and in our congregations God finds a throne, and that the idols of this world are cast out as unclean and vile, and it is not in the power of death, or of the devil, to shatter this symmetric structure of the Church of God, or imperil any true interest of His kingdom.

The Moral Teaching of the Higher Critics.

BY PASTOR W. D. MCKINNEY, ANSONIA, CONNECTICUT, U.S.A.

IF there be no new things under the sun, there are, at least, some new teachings under high pretensions. The higher critics have at length entered the field of morals. They have done so for the purpose of making our Lord's teachings agree with their assumptions. They, and those who swarm after them, have discovered that Moses did not write the books called by his name; nor did David write the Messianic Psalms, nor was there any real prophet called Isaiah. These startling propositions are asserted by the critics, and re-echoed by the sons of the critics.

The echo, in many instances, is as wonderful as the one which always responded to the question of "How are you?" with the answer, "Pretty well, thank you." It would seem as if, in our days, there are no Hebrew critics so confident as those who can just conjugate *Katal*, but who are a little uncertain concerning the difference between *vau* conjunctive and *vau* conversive. Such can see three layers of ancient literature in the Pentateuch, and two or three authors of the Book of Isaiah, without any difficulty. Some of them can go a little further than this, and explain how it was our Lord referred to Moses, David, and Isaiah by name, as the authors of certain portions of Holy Scripture, while, at the same time, He knew they had nothing to do with their authorship. To a plain, truthful man, this would seem to be a very difficult undertaking; but to a son of the learned critics, it is very easy.

Here is their solution of the enigma: "Our Lord simply spoke according to the prejudices of the people of His own age. They believed the traditional teaching of the elders. He knew better; but the great end He had in view was the salvation of their souls, therefore, He would not disturb their prejudices by telling them the truth on this comparatively small matter. Indeed, He said what was not strictly true; but then the great end He had in view justified it all." In other words, it is right in some instances to do evil that good may come, and our Lord practised it in these instances. This is the moral outcome of the higher criticism with a vengeance. Our Lord is put by them on a level with the equivocating sons of the Jesuits. That system of criticism is self-evidently false, which is compelled to resort to such immoral teaching to sustain its positions. Those who do so are treating our Lord with more indignity than they did who bowed the knee before Him, crying, "Hail, Master," and then spat in His face. They did it ignorantly; these do it knowingly. Such teaching blasphemes the

worthy name by which we are called. It outrages the moral consciousness of every true believer. Shade of the illustrious Wayland! There is urgent need for a new edition of thy Moral Philosophy. If he were in Brown University now, with what emphasis would he repeat his words on veracity: "The law on this subject demands that, when we profess to convey a fact to another, we, to the best of our ability, convey to him the impression which exists in our own minds." This we believe our Lord did, when He taught that Moses wrote, David prophesied, and Isaiah predicted His sufferings and glory. He was "the Faithful and True Witness"; therefore let Jesus Christ be true, and every higher critic and every higher critic's son, a liar!

The Round of the Prayer-meetings.

IV. A SATURDAY-NIGHT PRAYER-MEETING IN THE COUNTRY.

WE wish to make our articles on "The Round of the Prayer-meetings" as diversified and representative as possible, and are therefore glad that the fourth of the series will give particulars of a gathering quite different from those previously described, although in the best sense similar in spirit and character to the assemblies at South Street Baptist Chapel, Greenwich; the East London Tabernacle; and the Metropolitan Tabernacle. Our representative having promised to preach at

WELLINGTON STREET BAPTIST CHAPEL, LUTON,

on *Lord's-day, March 5*, and being invited to attend the prayer and praise meeting on the previous Saturday evening, gladly availed himself of the opportunity. Walking through the streets of the busy Bedfordshire town, one could not help being reminded of the main industry of the place by the great numbers of young women to be seen in all directions. We were informed that a large proportion of them found employment at the straw-plait factories, and that their occupation was exceedingly remunerative.

Reaching the place of meeting, the visitor was asked to preside. The opening hymn—

"Praise, my soul, the King of heaven;
To His feet thy tribute bring!"

was sung as if each person present felt the truth of the lines,—

"Ransomed, healed, restored, forgiven,
Who like thee His praise shall sing?"

Two brethren then prayed. The first one gave utterance to special thanks to the Lord for having kept the church together since, in His providence, the late pastor (F. J. Feltham) had been called away to Leicester, and also for having sent to the church, in answer to prayer, another of His honoured servants, Pastor G. D. Hooper, of Hendon, through whose ministry they expected to receive great blessings. The suppliant then pleaded very earnestly for the church. Mr. Hooper is

leaving, that the Lord would remember the flock in that place, and provide a shepherd for them after His own heart. We were glad to hear this petition, and it gave us the opportunity of reminding the friends that they ought still to present this prayer at the throne of grace, for while Mr. Hooper's coming would be a great gain to Luton, it would be a heavy loss to Hendon, and the members there needed both sympathy and supplication in their time of trial.

The next brother who prayed was one of the most active workers in connection with the church. It was natural, therefore, after he had remembered the preacher on the morrow, that he should pray for blessings on the various departments of Christian work, the Sunday-school, the mission-hall, and the special services about to be held; and it was quite appropriate for such an energetic worker to pray that they might not, any of them, attempt to serve the Lord "in a half-hearted and slipshod way." The hymn beginning—

" O Thou that hearest prayer,
Attend our humble cry!"

was followed by the reading and exposition of Ps. cxliii. 1—7, and by two more brief, earnest prayers. The burden of each of the supplications was threefold:—First, for a blessing on the services of the Sabbath; next, that the work in the Sunday-school might be more largely owned of God; and lastly, that the unconverted and unconcerned might be brought to the Saviour. It was evident that those who prayed were also those who worked; and this fact suggested a few words upon the reflex influence of praying and working, working and praying. Then came Dr. Bonar's stirring hymn,—

" Go, labour on; spend and be spent—
Thy joy to do the Father's will"

Two more prayers followed, then the hymn commencing—

" There shall be showers of blessing,"

and a closing prayer by the chairman. Possibly, some who read this report may say, "Well, there does not appear to have been anything very special about that meeting." No, there was not; but *it was good to be there*, and we mention it as a representative of the many similar Saturday-night prayer-meetings that are held in town and country, and that are among the best preparations for the services of the Lord's house on the following day. Possibly, there are some churches that might obtain blessings not yet dreamed of, if their members were thus to meet together at the close of the week. Mr. Spurgeon always recommended Christians to have an *extra prayer-meeting* whenever it was possible to arrange for an addition to the ordinary series of services. If this notice helps to start any such gathering, we shall be more than repaid for having written it.

"Pray! Brethren pray!"

On Using the Pen for Christ.

(FIRST PAPER.)

I WAS privileged in having a very judicious, godly pastor at the time of my conversion. Whilst very careful not to quench the zeal that came with one's first love to Christ, he was equally careful to cultivate, guide, and temper it with prudence. With my knowledge of sins pardoned and new-found joy, I longed to do something for the Saviour who had done so much for me. In an evening stroll with the pastor, I opened my heart to him on the matter, and expressed the wish that I had the position of Mr. C., or the abilities of Mr. F.; but as I had neither position nor talents, I felt this a great disadvantage. He patiently listened to my longing and regret, and then said, "You will never do any good whilst coveting the position and talents of others; use your own, and do the work that comes next to hand, however humble and obscure it may seem to be, and that is the high road to a useful life. 'Whatsoever thy hand findeth to do, do it with thy might.' Did it never occur to you that you might use your pen for Christ? Here is a book I should like you to read carefully and prayerfully;" and he placed in my hand the *Memoirs of Harlan Page*.

I read it, and re-read it, until my heart was stirred to its depths. Here was a man of naturally quiet, retiring disposition, and by no means gifted as a speaker; but his heart was warm with love to Christ, and zeal for souls, and must find expression in some way; he would use the pen for the Master. Whenever he felt a message for the anxious laid on his heart, or a word of warning for the unconverted, or of consolation for the sick or bereaved, it invariably took the form of a letter, and that often to a total stranger. In gathering up facts for the publication of this "Memoir", it was ascertained that he had been instrumental in the conversion of upwards of a hundred souls through his correspondence, to say nothing of the numberless cases of counsel to enquirers, and consolation to the troubled and distressed. Nor would this measure the extent of his usefulness; for eternity alone will tell of the multitude, unrecorded here, who were blessed by his earnest and prayerful, though silent, ministry of the pen.

The perusal of this book produced a profound impression on my mind, and I at once resolved never to close a letter without a word for Christ. I have had abundant cause to rejoice over and over again at this resolution, formed under the impulse of my first love to the Saviour.

It by no means bespeaks a cowardly spirit if we plead with some men by the pen rather than by the lip. It requires not only *grace*, but very special *tact*, to approach men on spiritual matters, and even then the approach may be resented. On the other hand, many a man, who will not listen to your pleading, may quietly read a letter, and thus the message may be used in blessing to him, as the following cases abundantly prove.

Having but recently come fresh from the country to a city house of business, in which there was no other professing Christian, it was

with considerable diffidence I sought now and then to speak a word for Jesus. This was specially the case with the head clerk, the master's brother-in-law. He was a proud, haughty spirit, and apparently quite unconcerned about his soul. A keen politician, he was delighted when he could engage any of us in political debate. We might speak as freely as we pleased upon the latest move on the political chess-board, or about the "Tichborne Trial" just then filling the papers; but the faintest attempt on my part to turn the conversation into a profitable channel was promptly met by sullen silence.

At the grave-side of a relative, he contracted a severe cold, which settled on his lungs; and soon it was evident that he was in a rapid consumption.

He took to his bed, and to relieve the tedium of his sick chamber, any of us were permitted, when not busy at the counter, in turn to pay a brief visit to his bedside. He was eager as ever to know the most recent development of the "Tichborne Trial" or of politics; and others of the men could generally gratify him; as for myself, I felt such an intense yearning over the dear fellow's spiritual state, that I *could not* and *would not* talk on these themes; but that I wished to say, he would not hear.

By-and-by, the doctor suggested a change to his native air in Epping Forest as likely to "patch him up" for a while. Thence he was removed.

A few days later, his wife was going to pay a hurried visit, and I asked her permission to write him a letter. This she willingly granted, and I *penned* what I had often wanted to *say*. Like Hezekiah, I laid the letter before the Lord, and then handed it to Mrs. B. for her husband. As her visit was brief, and the letter lengthy, he did not read it till she had left. A few days later, came a telegram to say that he was getting rapidly worse, and that they were bringing him home.

An hour or two after his arrival, having somewhat recovered from the fatigue of the journey, he called for me. With fear and trembling, I hastened to his side. Extending his thin hand, he grasped mine, and, bursting into tears, said, "Thank you, thank you a thousand times for that honest letter."

"Then you have read it? I half feared you would not, when you saw its purport!"

"Read it? Ay, a dozen times!" and he drew it from beneath his pillow, finger-marked and tear-stained.

Now he longed for me to pray with him, and show him the way of salvation; and every moment I could spare by his bedside was eagerly welcomed by him, evidently anxious to make up for lost time. Newspaper topics were now as distasteful to him as spiritual themes had formerly been. In the abounding mercy of God, who "willeth not the death of a sinner, but rather that he should turn from his wickedness, and live," the days stretched into weeks, under his flattering disease, during which he was led clearly into gospel light, and able to testify to those about him of the marvellous change which God by His Spirit had wrought.

Not many who have passed the meridian of life are likely to forget the national holiday proclaimed on the occasion of the public thanksgiving, at St. Paul's Cathedral, for the recovery of the Prince of Wales from his serious illness. I remember it especially as the day of my friend's translation. Through the long hours of the night I had tossed restlessly, and at length, I knew not why, I arose and dressed at three o'clock, and went down to the sick man's chamber. As I entered, he was *just crossing the river*; already too far gone to speak, he smiled a look of glad recognition, pointed upwards, the lifeless hand dropped by his side, and he was *safely over*.

Can I ever forget that hour? His mother on one side of the bed, his widow on the other, both completely stunned by this blow, so sudden at the last. It was evident that they had never before been in the presence of death, and were utterly at a loss what to do. I closed the sightless eyes, and performed the other needful offices of that sad hour; and then reading the widow's beseeching look, knelt with her beside the lifeless clay. Convulsively, she clutched the clammy hand in hers, as though she fain would drag her husband back once more to life, whilst we poured out our heart in prayers and tears before the throne of grace.

By the earliest train for Epping Forest, I carried the tidings to his father. Despite the early hour, already there were abundant signs of rejoicing on every hand. And why should not the people rejoice? Had we not, in answer to a nation's prayer, received back from the gates of the grave the Heir Apparent to the throne? And yet I was sad! This morning, angels rejoiced to welcome the new arrival of a ransomed spirit in their midst; and yet I was sad! Yes; but more on account of the widow and orphan left to face a cold, pitiless world, than for my friend, who was "with Christ, which is far better."

We laid the shattered tenement to rest, awaiting the resurrection morning; and then there commenced a work of grace in the widow's heart. Until I left that house of business, she listened nightly for my footsteps on the stairs; and, whether alone or in company, she would call me in for a portion of Scripture and prayer. Invariably the Bible was lying open in readiness; and, from the selections she made, it was evident that she was finding her way to Christ. Thus out of death came life, and out of darkness light; and soon she was able with the Psalmist to say, "It is good for me that I have been afflicted." "Before I was afflicted I went astray; but now have I kept Thy Word."

JOHN BURNHAM.

(To be continued.)

A Winter's Drive into Italy with Mr. Spurgeon.

BY JOSEPH W. HARRALD.

(Continued from page 66.)

AS I explained in my previous article, on the morning that Mr. Spurgeon last drove as far as Ventimiglia, he was unable to travel further, so we returned to Mentone. He greatly desired to go with his dear wife to CAMPOROSSO and DOLCE ACQUA; but he was not sufficiently restored to take so long a journey. He had been to these places many times; and on the last occasion when I accompanied him, we had jointly prepared the following description of our excursion for the volume on "Drives at Mentone." I therefore give the article just as it was written.

To-day we are going for a drive up one of the valleys beyond Ventimiglia. For those who find the long journey by road too fatiguing, the train is fairly convenient. You can leave Mentone, either the principal station, or Garavan, a little before ten o'clock, get to Ventimiglia in about a quarter-of-an-hour, and you will usually have no difficulty in hiring carriages at the railway-station. If you take one of the short drives, say, up the *Roya* valley to Airole, or up the valley of the *Nervia* to Camporosso, you can get back to Ventimiglia station in time to catch the mid-day train to Mentone; thus saving the trouble of carrying provisions with you, and having to satisfy the custom-house officers as to the contents of your luncheon-basket. If you decide to go as far as San Michele or Dolce Acqua, you had better arrange to take such refreshment as you will require between the time of starting and your return from Ventimiglia station by the train about three o'clock.

We are to-day driving all the way to Dolce Acqua. Telling the coachman, on starting from the hotel, to turn to the left, we soon cross the Italian frontier, in a little while pass Mr. Hanbury's schools and gardens, by-and-by go through Ventimiglia, and proceed along the Bordighera road until we reach the river *Nervia* (See the article in *The Sword and the Trowel* for February, page 62). Taking the first turning on the left, after crossing the railway, we are on the west bank of the river. There has been rain lately, so there is a good stream of water flowing out to the sea. Where the floods are subsiding, we notice large beds of sand, which men are busily carting away for building purposes. Right in front of us are the snow-clad mountains of the *Col di Tenda*, and the air has a touch of crispness about it that is quite refreshing to those who have been rather burdened by the heat this January!

The hills are clad with olives and pines; but we see few orange and lemon-trees. There are willows by the water-courses, and some osiers that are twisted into very curious shapes while still growing. "As the twig is bent, the tree is inclined," is the proverb that at once occurs to our mind.

For some time we have been looking ahead at the quaint little town

or village of CAMPOROSSO, meaning red field, because of the red anemones, or pink oleanders, that abound in the neighbourhood. In due time, we drive through an avenue of plane-trees, and are brought to a sudden halt as we are about to enter the main street of the town, for there is a mule-cart coming down, and till that is out we cannot get in. While we are waiting, we look around, and note that, close by, is a long wooden building which is used for the purposes of a public elementary school. Two centuries ago, this little town was an important place, for its inhabitants were the leaders of the eight communes which revolted from the tyranny of the town of Ventimiglia.

It is a quaint, old-world place, well worth a visit; but we cannot stay to examine it now, for we are bound for the more distant town on the sweet waters, Dolce Acqua. It was difficult to enter Camporosso; and it is more difficult to leave it. There is a narrow and rough road between the two churches, and before the coachman ventures into it, he cracks his whip very vigorously, for if two vehicles should meet, what would happen? We do *not* meet any other conveyance, and emerge in safety on the other side of the town. Driving in France and Italy, you must reverse our English verse, which says:—

“The rule of the road is a paradox quite,
In driving your carriage along;
If you go to the left, you are sure to go right;
If you go to the right, you go wrong.”

In these Southern climes, you must keep to the right-hand side of the road, except when passing another vehicle, and then you must go to the left if you want to go right.

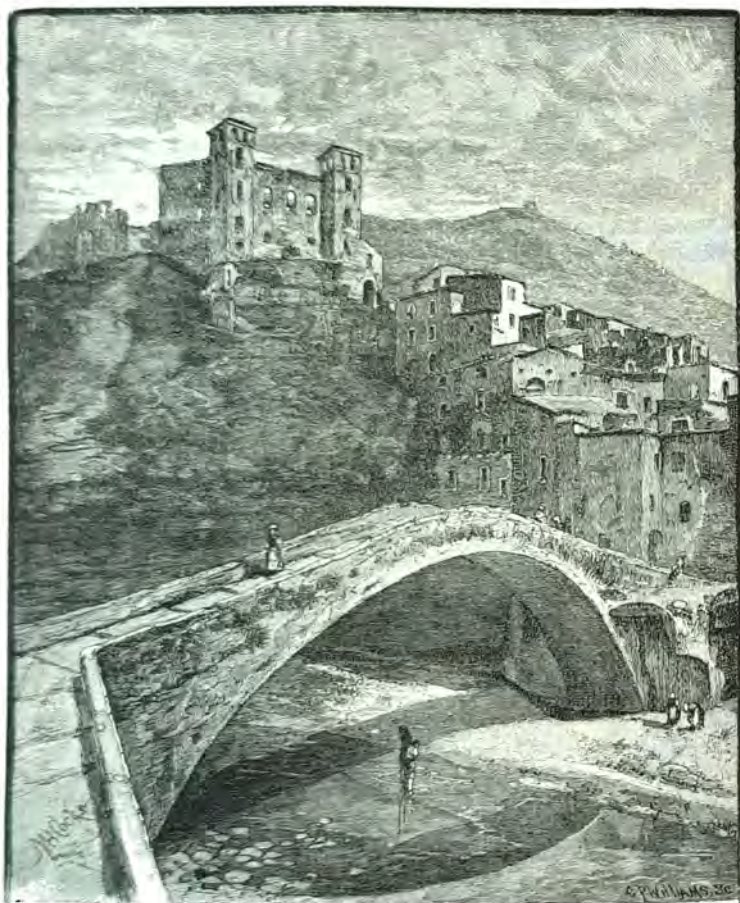
On the right, a little way back from the road, is the cemetery of Camporosso, with its gateway adorned (!), like the *façade* of the principal church that we passed just now, with the death's-head and cross-bones. Truly, life and immortality are only brought to light through the gospel. Some distance further on is a small disused church, into the front of which is built an ancient altar. This fact made us notice what otherwise we might not have regarded. It is the “ancient altar” of Calvary that gives attractive power to any church to-day.

Here is a place that ought to be called *Les Arcs*, for it abounds in arches, on both sides of the road. They appear to be falling to pieces for want of repairs, and the great water-wheel is also perishing for lack of attention. Probably the people here suffer from the complaint that our coachman calls “*Pas d'argent*,”—“No money.”

But what shall we say of the road beyond this point? Well, all we can say is that there is a prospect of a good road when it is made; but in January, 1890, the old route is cut up, and the new one is only in process of construction, so that anyone trying to pass this way will have the proverbial *mauvais quart d'heure*. We did get over it somehow; but a bulky passenger was in mortal terror lest the springs should break, and the coachman's whip had to be cracked at every bend of the road, lest a team of mules, dragging a coal-waggon, or a cartload of stones, should come along, and meet us where it was not possible for two vehicles to be abreast of one another. We should

recommend intending excursionists to obtain reliable information as to the condition of the route before proceeding far beyond Camporosso, if they can get anyone to tell them the truth about the matter, which is not always an easy matter.

However, having once emerged from the deep ruts, we are well repaid for our anxieties, for there is *DOLCE ACQUA*, right before us, on both sides of the "sweet water" from which the town takes its name.



From Harper's Magazine.

Copyright, 1854, by Harper & Brothers

DOLCE ACQUA, ITALY.

No visitor can help noticing the curious stone bridge across the river; it has a span of 108 feet, and rises to a great height, somewhat after the fashion of the Rialto bridge at Venice. Up above, are the ruins of the old castle of the Dorias, which must have been a grand place in its best days, and very different from the castles of the Lascaris, the ruins of which are so numerous in this region. In the *château*, which

was built by the Dorias after their castle was destroyed, there are portraits of the lords and ladies of Dolceacqua in the olden time; and a remarkable carved stone chimney-piece, fifteen feet high. The building is now occupied as a convent and school.

We noticed telegraph-poles and wires along the side of the road, or we should not have thought, from the appearance of the place, that there was any need for such adjuncts of modern civilization. It appears, however, that there are several other towns up the valley, such as Isola Buona, Apricale, Perinaldo, Pigna, Castel-Vittorio, &c.

We shall not be able to visit any of these places to-day, for we remember the rough road we must again traverse on our return journey. The day is warm enough for an *al fresco* lunch, so we pull up at a convenient spot, within sight of the picturesque old town and castle, and within sound of the music of the waters of the swiftly-running river, spread out our provisions on the low walls by the side of the mule-track, and enjoy our mid-day meal all the better for the appetite created by breathing the bracing mountain air. A Mentonese woman once expressed her surprise that ladies and gentlemen, who have comfortable houses to live in, or pleasant rooms at an hotel, should go out into the country, as she said, "to eat their dinner in a ditch"; but friends in England have another kind of wonderment when we tell them about our delightful picnics in January, while they are shrouded in mist and fog, or shivering amid snow and ice. They cannot comprehend our mid-summer in mid-winter unless they have themselves experienced it. Is it not so with the joys of true religion? To be understood, they must be experienced. We gather up the fragments that remain, and bestow them upon the boys who have been watching us at our repast. Soon we enter our carriage, and start upon the journey back to Mentone, which we need not describe in detail, as it was not notable for any incident of special importance.

Frank Buckland on Evolution.

THE following passage respecting Frank Buckland, by the writer of a paper on Natural History, ought to be widely read:—

Read, mark, and learn that marvellous book, the Bible, and then, with my kind old friend, the late Mr. Frank Buckland, let me add, all difficulties and doubts will be cleared away. No evolution will you find there, but a confirmation of Buckland's oft-repeated assertion, "As a medical man, and having closely studied anatomy and the sciences, I believe that God created the first man and woman, Adam and Eve, the first animal, the first bird, the first fish, in all perfection; and the first creatures were by far superior to what the world has ever known since. In perfection God created every living thing; and He pronounced all, when He rested from His labours, '*very good*.' And, I may add, my researches into the deep study of Natural History have proved conclusively to my mind that this is the truth." So said Frank Buckland to me.—From "*Stories for Bible Readers*." (Selected by Mr. Spurgeon for insertion in the *Magazine*.)

"Jack Ketch's Warren"—Past and Present.

ON a certain Sunday afternoon, over twenty years ago, I made my way to Clerkenwell Green, attracted thither by the sensational reports which had been circulated concerning the general squalor and degradation of the courts and alleys overshadowed by the Sessions House. My companion was a student, who is now settled in the Christian ministry; and my guide was Mr. Bray, a city missionary, who is still labouring in that same district. A description of our adventures, with references to the people we met, and the work that was in progress, appeared in 1871.

At the time in question, Clerkenwell Green had degenerated until it was a sorry contrast to what it had once been; but its condition was not so bad as it had been thirty years before. In the last century, Clerkenwell Green was a pleasant suburban retreat, having a genuine grass-plot, ornamented with noble trees; and, in the comfortable houses of neighbouring streets, well-to-do people resided, some of whom had names which were destined to become historical. Twenty years ago, however, the "Green" was still notorious, though not so dangerous as it had been some years before. Still, Lamb and Flag Court, where the pioneer Ragged-school teachers had established themselves in 1844, was still intact; while close at hand were Bit Alley, Frying-pan Alley, and Broad Yard, the latter, in the *patois* of the natives, being more commonly known as "Little Hell", a distinction it had earned on account of the large number of criminals who had there found temporary shelter, but had afterwards been caught and hanged. We explored the tenements of these places, to find them much better than had been represented; for it was possible to come upon clean rooms and Christian people. The influence of the Ragged-school was visible on all sides, though of course it was possible to find some repellent homes.

On again visiting Clerkenwell Green, some time ago, how changed was the scene! The famous courts had disappeared, but the Lamb and Flag School and Station had only changed its quarters. In Red Lion Street, which has still many old-fashioned houses, and where of old wealthy city traders resided, it may still be found. In an interesting antique house, the wainscoted rooms of which remind the visitor of Puritan times, the meetings and the schools are still carried on, Mr. Bray, who was on the ground twenty years ago, being now assisted by another missionary. In what was once the garden of this house, is to be seen a genuine Old London Chapel, apparently of the Puritan period, and capable of seating about three hundred persons. Though this and other rooms of the house are still used for meetings, all will soon be taken down, and a more convenient structure reared on the site.

Leaving these headquarters for a tour of inspection, I am at first naturally interested in seeing what has superseded the principal collection of rookeries of other days. Instead of Bit Alley, "Little Hell", and their neighbours, we now find the ground occupied by what might be called an imposing horses' palace, for the vast building erected by the Great Northern Railway Company is really the home

of a large family of fat and powerful horses, which, by day or night, drag the heavy goods vans about the streets of London. In floors one above another, and reached by steepes instead of by stairs, these animals are housed, their lot being a favoured one in comparison with that of the poor and the outcast, who for generations passed sad and profitless days on this same spot. The horses, on the contrary, are stinted for nothing; they go out cheerfully to work, and any you may meet slowly ascending the steepes seem to have that restful expression on their faces which is inspired by *coming home*.

We meet with one Christian man after another in this place; and while all gladly accept the papers of Mr. Bray, the missionary, many are in sympathy with him as a friend from whom they have received actual benefit. On the ground-floor, blacksmiths are at work, for the company shoe their own horses, and conversation has to proceed amid flying sparks and the music of hammer and anvil. One, at least, of the blacksmiths is a Christian man, who can, if need be, conduct a prayer-meeting, and he is a teetotaler as well. Such are examples of the direct benefit conferred by a Christian agent among such hard-handed sons of toil. A working-man who becomes a Christian is sure to benefit others, and his sincere outspokenness wins for him respect and attention.

We are just outside Farringdon Street station, with its Great Northern Goods Depôt; and then there is the immense establishment of the Great Western Railway, underneath what was Old Smithfield, and what is now the meat-market. In these places, thousands of men are employed, enough in themselves to people a good-sized town, and all seem to be included in the district allotted to the Lamb and Flag Station in Red Lion Street.

Entering Farringdon Street station, no one attempts to bar our way. Ticket-takers salute us cordially, and on we go upstairs and downstairs, into offices, along platforms; even signal-boxes, usually forbidden to all inquisitive visitors, being open to us. The best of all is, that on all sides, these working people have words of welcome for the Christian visitor. The papers he distributes are eagerly accepted, and if a complaint is made, it is that he has been expected before.

"Quite a stranger, Mr. Bray," one will remark, taking the illustrated paper, and looking at it admiringly, that being the ordinary way of saying they would have been glad to have seen him before. All about the goods department, in and about the passenger station, and in the coffee-room, provided by the company, our welcome is the same. Of course, in the forenoon, the work of the day has hardly commenced in the goods' department; but after mid-day, and on until midnight, an army of men may be seen at work, either despatching outgoing or receiving incoming trains. It is a sight to see, and one such as might help one to understand the magnitude of London. It is very hard work, and at times not unattended with danger.

There are Christian men among these hardy gangs; and you need only use your eyes and ears to discover the fact. Is this busy scene the place in which you would expect to find the men holding a prayer-meeting, in the middle of the night, after the last goods' train has gone? Here, however, such a meeting will sometimes be held, and those who attend it best know its value. The Christian men we meet

with appear to combine teetotalism with their profession, finding that safer for themselves, and a good example to others whose temptation is to take too much to drink if they take any at all.

Proceeding on our way, we presently come to the wonderful underground goods station of the Great Western Railway. The place might remind one of a worked-out coal mine; for the vast quantities of earth taken out of these depths appear to have been used in making the Thames Embankment. As viewed from a train from Farringdon to Aldersgate, this great cavern, sufficiently lighted to make its darkness visible, presents anything but a taking appearance. The place greatly improves on a nearer acquaintance, however; for while to us the lines may seem to go hither and thither in some confusion, it is a very orderly, conveniently-arranged station, the extent of its traffic being sufficient to make it rank as a little world in itself. The men recognize in Mr. Bray a missionary in whose mission they are interested; they still take his papers with eagerness, and give him fair words in return. Here, also, you may come upon Christian men, whose influence extends to others. It was the late Lord Shaftesbury who, in his early days, sounded an alarm in regard to the dangers of the future, if nothing was done to reclaim the lapsed classes of London. If the great city has been saved from a fate like that which desolated Paris in the Revolution of a century ago, it has been by means of the gospel. So great is its power, that even nominal Christianity is a check on such license as spread violence, fire, and death throughout France.

The meat-market, close at hand, is another world where some two thousand porters, and some thousands of other men are employed. The spacious building, with its rows of salesmen's shops and vast supplies, is a contrast indeed to the old Newgate Market it has superseded, and which was held in what is now Paternoster Square. Mr. Jeff, Mr. Bray's colleague at the Lamb and Flag Station, is here the recognized visitor; and he is welcomed just as cordially as the railway men welcome his friend. The Evangelical papers are still in demand; and wherever we stop, so many gather round, that it would be easy to collect a meeting in a few minutes.

As the hours move on towards noon, the busy part of the day's work is over; and porters and others, who, in the early morning, were busy with their "runs", in carrying loads of meat into or out of the market, are now standing or sitting at ease inviting attention. When spoken to, the men show themselves to be possessed of some native wit, and are otherwise very communicative. You may hear plenty of bad grammar, but little, if any, of the "Billingsgate" which was too common in former days. By obliging the porters to wear badges, which may be lost through misconduct, the market authorities do something in the cause of order.

We return to the Station of the Lamb and Flag Mission, which, as an old house of eleven rooms and its old chapel in the rear, is capable of receiving a Sunday-school of 600 children. Sunday services, Bible-classes, and meetings for young men and women are also held here. As the premises are old, and in places show signs of decay, the committee who employ the two missionaries are desirous of rebuilding the house at a cost of £1,500. Appeals to outside friends to provide this sum are being made.

The clearing away of the old-time rookeries has had the effect of somewhat changing the character of the neighbourhood; but the costers and scavengers, dustmen and shoeblacks, window-cleaners, and others of no calling in particular, are still to be found, and there is far too much of over-crowding. In other respects, the people are much as they were when I first became acquainted with them, twenty years ago. The irreligious are in the majority; a proportion have to be still reckoned among the depraved. Many, however, are raised to something better through the instrumentality of our Lamb and Flag friends. "Reached by Christian influence, they are to be seen clean and sober," as Mr. Bray remarks, "and well knowing that the self-respect prescribed by Christianity consists not only in presenting a becoming appearance, but in well looking after the comfort of those depending on them; the homes are models of neatness, and the wives and children well fed and clothed."

Among those who were drowned in the *Princess Alice*, in 1878, were 23 women and a man who attended the Lamb and Flag meetings. Mr. Bray assures us that he has reason for saying that, for the most part, these people were "prepared for the very sudden death they died." One of these, a widow, who left behind her five children, "with not a known relative in the British Isles," had shown such a love for the work that she offered to clean the Mission premises for nothing when the committee were in want of funds.

There was another widow who had been for long a well-known figure at the services, and she used to come with her Bible and hymn-book wrapped up in a clean handkerchief. When she started off with the excursion down the Thames, on that memorable fine September day, the widow took these books with her. When her companion remarked that it was a singular thing to do, her reply was, "I have no true enjoyment, without I have a good read from this blessed Book." At times, she was also heard singing some of the hymns.

Another among the drowned was also a very noteworthy Christian. "She was one by whose prayers I was held up in my work," says Mr. Bray. "She tried very hard to get persons she knew to come to the meetings, and in some cases she succeeded." For long, this woman suffered from a cruel, ungodly husband; but prayer at length prevailed, and the man was converted. The husband's tears and lamentations for the loss of his wife were touching to behold.

When we visited the houses of Broad Yard ("Little Hell") in 1871, we found in one room a man afflicted with gout; and this prevented his working at his trade. He was otherwise a skilled brass-finisher, and able to earn good wages. We found him cheerful under trial, in possession of a good hope, through grace, of a better inheritance. Anyone looking in upon him was almost sure to find him with the Bible, which had belonged to his old mother, open before him, and which he read through again and again. He suffered great pain, but his faith was confirmed, and he was thoroughly resigned. When Mr. Bray visited him for the last time, he asked, "Is there anything else you would like me to pray for?" "Yes," replied the dying man, "if it is His dear will, ask my heavenly Father to take His suffering child; and if not, to give him grace to bear patiently His great good will."

Mr. Bray adds, "he died as he had lived, in the faith and fear of God." That man was one of the Lamb and Flag Mission converts.

Just before the time of its being "improved" away, "Little Hell" had not quite lost all traces of its old-time character. In the very next room to the Christian brass-finisher, there lived a hardened atheist, who seemed not only to defy all who tried in any way to convince him of his error, but he even tried to rob his happy neighbour, the brass-finisher, of the faith and peace he possessed; but as the man was firmly resting on the Rock, all assaults were of no avail. The atheist was taken ill; but when his Christian mother spoke to him about his condition, he replied, "Don't be concerned about me, I shall die as I have lived." The man had also a wife, who had no sympathy with his opinions, and she desired that he might be visited. Mr. Bray went to the atheist's bedside, and, as he says, "I besought him, I entreated him, in Christ's stead, to be reconciled to God. I read to him much of Paul's letter to the Romans, telling us what we are by nature, and of the death of Christ, and the necessity of a Saviour." The man became convicted, and being penitent for sin, prayed earnestly for pardon. "I cannot forget the joy of the man when he felt his burden of sin gone," says Mr. Bray. "He died full of faith and hope, and no doubt is with his poor old neighbour (the brass-finisher) far away from pain and sin and death." The quondam atheist seemed only to desire longer life for one reason; he longed to be able to go on to Clerkenwell Green to tell his old infidel associates of their error. Was there ever before found in this world such a camping-ground for infidels, socialists, and all kinds of isms, as Clerkenwell Green? Here, however, in the summer months, the gospel is also preached in the open-air.

In one of the meetings, there was a man who stood up, and after telling a sad life-story of depravity and drunkenness, testified that he was then a subject of God's grace through Mr. Bray's instrumentality. He was imprisoned for assaulting the publican with whom he had wasted his money; he was found in a refuge without a home; but at a Lamb and Flag meeting he was convicted of sin, and became a changed man. Friends who had given him up now took him in hand, and restarted him in the world. There is no limit to the power of the grace of God even in such a neighbourhood as this: the most unlikely subjects, because the most drunken and depraved, become, in numbers of instances, the most noteworthy subjects of divine grace. Though not of this class, a recent convert is "a poor, blind, but saved sinner," who, though deprived of eyesight, speaks of having found heaven below, through having gained the ability to see Christ as her Saviour.

Such was Clerkenwell Green when visited more than twenty years ago; and such is the neighbourhood to-day, after many changes have come over the scene. The great, black, frowning Sessions House still remains unaltered generation after generation. That Hall of Justice is seemingly as immovable as the Egyptian Sphinx itself; but there is a falling off in the number of those who have to stand in its dock; and this is in no small measure owing to the influence going out from Christian centres, among which the Lamb and Flag Mission and schools must ever hold a distinguished place. G. HOLDEN PIKE.

Charles G. Finney.*

THE name of Charles G. Finney will always be associated with revivals and evangelistic work in America, and to a lesser extent in England. Finney was certainly a remarkable man, called of God to do a certain work among the churches. In his conversion and its immediate results, we get a glimpse of what was to follow. He set out to seek the Lord in an earnest, business-like way. Leaving his office, he retired to a wood that he might be alone with God. He opened his heart to no one; and, as he put it, was "shut up to God and the Bible." Behold him, then, upon his knees in the wood, alone with God! What he passed through will be best told in his own words:—"Just at this moment I again thought I heard someone approach, and I opened my eyes to see whether it were so. But pride of heart, as the great difficulty in the way, was distinctly shown to me. An overwhelming sense of wickedness, in being ashamed to have a human being see me on my knees before God, took such a powerful possession of me, that I cried at the top of my voice, and exclaimed that I would not leave that place if all the men on earth, and all the devils in hell, surrounded me. 'What!' I said, 'such a degraded sinner as I am, on my knees confessing my sins to the great and holy God; and ashamed to have any human being, and a sinner like myself, find me on my knees endeavouring to make my peace with my offended God!' The sin appeared awful, infinite. It broke me down before the Lord."

What effect the strange appearance and demeanour of the kneeling, struggling soul must have had upon the passer-by, we are not told; but hear him tell how the light broke in:—"Just at this point this passage of Scripture seemed to drop into my mind with a flood of light: 'Then shall ye call upon Me, and ye shall go and pray unto Me, and I will hearken unto you. And ye shall seek Me, and find Me, when ye shall search for Me with all your heart.' I had intellectually believed the Bible before; but never had the truth been in my mind that faith was a voluntary trust instead of an intellectual state. I was conscious as I was of my existence, of trusting at that moment in God's veracity. . . . I cried, 'Lord, I take Thee at Thy word. Now Thou knowest that I do search for Thee with all my heart, and that I have come here to pray to Thee; and Thou hast promised to hear me.' That seemed to settle the question that I could then, that day, perform my vow."

We see the fervour and the imagination of the man when he tells us how the Lord Jesus met with him:—"There was no fire, and no light in the room; nevertheless, it appeared as if it were perfectly light. As I went in and shut the door, it seemed as if I met the Lord Jesus Christ face to face. He said nothing, but looked to me in such a manner as to break me right down at His feet. I have always since regarded this as a most remarkable state of mind; for it seemed that He stood before me, and I fell down at His feet, and poured out my soul to Him." Then he tells how he received the baptism of the Holy Spirit. So great was the joy he experienced, that he cried out, "Lord, I cannot bear any more!" A friend, calling to see him just after this, said to him, "Mr. Finney, what ails you?" He says, "I could make him no answer for a time." He then said, "Are you in pain?" I gathered myself up, and replied, "No, but so happy that I cannot live?"

With his conversion, his ministry commenced; all his training as a lawyer was now brought into service for God. When practising in a Court, his object was to convince men of a given fact, and thus secure a verdict; and now, as a preacher, he concentrated all his powers to bring men under

* Charles G. Finney: an Autobiography. Specially prepared for English readers. Popular Edition. Hodder and Stoughton.

conviction of sin. From the beginning he was a soul-winner. A young man, who had been warned not to associate with Finney for fear of imbibing his sceptical notions, called to see him, and heard him give an account of his conversion. He at once fell down, crying, "Do pray for me." The individual or the great crowd were as one to him; he spoke to men as men, and not as "splendid gatherings." His great aim was to let men see that sin was sin, and not "a mere misfortune." The exceeding sinfulness of sin was plainly set before his hearers. Oh, for a mighty host of such men in this our day!

As we read his autobiography, we are carried from revival to revival with remarkable rapidity; and the incidents, full of interest and pathos, that are crowded into this eventful life, make us exclaim, "What hath God wrought!"

A notable case of a sinner making restitution is described. A young lady visited Finney, and confessed herself a thief from childhood; for she had always been in the habit of pilfering. She was told plainly that the articles must be restored to their original owners. A shawl that had been stolen from the daughter of a bishop had to be restored. The venerable bishop received the penitent graciously, laid his hand upon her head, forgave, blessed, and wept over her. The last article to be restored was a Testament; but the lady's grief was intense when she failed to remember the owner. Mr. Finney said, "Keep it as a constant remembrance of your sin, and use it for the good you may now get from it." Mr. Finney tells us that, when full restitution was made, she became one of the most delightful Christians he had ever known.

Of course, such a life, and such a ministry, brought him into contact with various persons; humble souls seeking peace, proud men brought low in penitence, a meeting of lawyers, many of whom wept their way to the penitent pew and on to the cross. Such incidents go to make up the life of one of the remarkable revivalists of modern times. We might easily find fault with his distorted view of Calvinism; but we hesitate to do so. It may have been that the Calvinism he met with was of a "hard-shell" nature, that taught men to continue in their sin, and wait for the moving of the waters. Finney bade men, in the name of Jesus, to rise up and walk. He aroused from sleep, despair, and danger; he urged men to flee from the wrath to come; and they did so.

The evangelist of to-day may learn much from the methods adopted in revival work by Mr. Finney. In one place, he says, "The Methodist brethren were much engaged, and for some time were quite demonstrative in their prayers when sinners came forward. For some time I said nothing, lest I should lead them to grieve the Spirit. I saw that their impression was that the greater the excitement, the more rapidly would the work go forward. They would therefore pound the benches, pray exceedingly loud, and, sometimes, more than one at a time. I was aware that this distracted the enquirers, and prevented them becoming truly converted. After letting things pass on for two or three weeks, I suggested that we should take a different course. I told them that I thought enquirers needed opportunity to think; that they needed instruction, and needed to be led by one voice in prayer, and that there should not be confusion, or anything bordering on it, if we expected them to listen and become intelligently converted. I asked them if they would try and follow my advice, and see the result." They did so, and the result was, Mr. Finney tells us, that, with the noise and excitement kept down, "many were converted." The crashing of the earthquake, the howling of the tempest, or the might and power of men may fail; but the still small voice of pardoning mercy, the gentle whisperings of divine love, will speak peace to the troubled heart, and bid the dead arise.

A. A. HARMER.

Notices of Books.

The Gospel of the Kingdom. A Popular Exposition of the Gospel according to Matthew. By C. H. SPURGEON. With Introductory Note, by Mrs. C. H. SPURGEON. Passmore and Alabaster. Price six shillings.

WE have already given such full information concerning Mr. Spurgeon's last literary labour of love, that we need only announce that the volume is now published, and insert the following commendation of it from the pen of Dr. Pierson:—"This Commentary on the Gospel according to Matthew is the latest and ripest of Mr. Spurgeon's life's labours. It will be found a tree, laden with rich fruit; and evidencing a soil singularly fertile, and the culture which bespeaks a Divine Husbandman. We predict for this volume a larger sale than any of Spurgeon's previous works: partly because it is his latest, and has in a sense the aroma of his dying days; and partly because it is a simple, brief, and charming memorial of the most effective popular preacher of his age. Every page is like his sermons, full of his Master, and yet speaking with his own unique individuality. They will be found to disclose many of the secrets of his power in discerning, expounding, and applying the Gospel. The reader will find himself here keeping perpetual company with one whose soul followed hard after God, and who loved the paths where his Saviour had trodden before him."

Paul's Prayers, and other Sermons. By ALEXANDER MACLAREN, D.D. Alexander and Shephard.

WE have been looking out for this "new and revised edition" of the collection of sermons issued some months ago, and we heartily welcome it. So many prominent pulpits have been recently emptied, that we rejoice that Dr. Maclaren is still spared to us; and this volume shows that his mental eye is not dim, nor his spiritual force abated. We put *Paul's Prayers* with the previous issues of this series, praying that he who preached these sermons may long be spared to proclaim, in his unique way, the unsearchable riches of Christ.

Expository Lectures and Sermons. By W. GRAY ELSMSLIE, M.A., D.D. Hodder and Stoughton.

IF the delivery of these lectures and sermons was equal to the fulness of their learning, the freshness of their thought, and the brightness of their composition, there need be no wonder at Dr. Elmslie's immense popularity as a professor and preacher. Though perhaps inclined to show more respect to Rationalistic critics and "broad" theologians than they merit, Professor Elmslie is substantially with the orthodox and evangelical on all critical and doctrinal questions that arise throughout this volume.

Gems on the Brow of Night; or, The Mourner Comforted. Shaw and Co.

A VERY remarkable collection of consolatory poems and prose extracts from a great variety of sources. The pieces were selected, with the view of comforting mourners, by one who was herself "called home" after she had completed her task. We do not know the price of this volume; but for its size, and the tasteful style of its printing and binding, we judge that it is a rather expensive work. For those who can afford to buy it, we can hardly imagine a more suitable present for one who has been bereaved.

Choral Anthems. Compiled by J. BURNHAM. W. Nicholson and Sons. Price 2s. 6d.

A COLLECTION of one hundred and fourteen beautiful anthems, which we can heartily recommend to those who find anthems help them to worship the Lord. The music is very choice and harmonious, and well adapted for Sunday-school and congregational use. Several well-known composers are here represented, among them being Dr. Everett, P. P. Bliss, W. A. Ogden, C. A. Davis, and James McGranahan, whose music at all times is very welcome. Both words and music blend in common praise to God. We trust the volume will have the large sale of which it is worthy. The anthems can also be bought in leaflet form of the compiler, our evangelistic brother, J. Burnham, Brentford.

The Life of Catherine Booth, the Mother of the Salvation Army. By F. de L. BOOTH-TUCKER. 101, Queen Victoria Street.

THESE two ponderous volumes deserve a much longer review than our limited space will allow. No one can read them without being impressed by the description of "the mother of the Salvation Army"; yet the work, on the whole, is disappointing. Mr. Booth-Tucker constantly flies off at a tangent, and dilates upon all manner of topics that had a more or less remote connection with Mrs. Booth. What he writes of his mother-in-law makes us feel that, if there had been more about her life, and less about other matters, the work would have been more readable and profitable. Still, those who wish to know what can be said about the remarkable career of this godly and gifted woman, must get these volumes, which are published at fifteen shillings.

Prayer-thoughts: Some Names and Titles of Christ Devotionally Considered. By Rev. N. A. GARLAND, M.A. Elliot Stock.

THE author, who is the esteemed vicar of St. Matthew's, Brixton, modestly says of his poetic meditations on eighty of Christ's names and titles:—"They are but prose-poetry, without any pretensions to the pathos or fire of genuine verse; but they present weighty truths in an abbreviated form." Part of this collection of *Prayer-thoughts* has been previously issued among Mr. Garland's people, and they have found them helpful in their private devotions. The whole series is calculated to show forth the many-jewelled glories of Him who is the chiefest among ten thousand, and the altogether lovely One.

Cannibals Won for Christ: a Story of Missionary Perils and Triumphs in Tongva, New Hebrides. By Rev. OSCAR MICHELSEN. Morgan and Scott.

MR. MICHELSEN's story is very similar, in many respects, to that of Dr. Paton; but it is not told in the graphic style which has charmed so many readers of the venerable missionary's writings.

His younger fellow-labourer here gives a plain, unvarnished tale of service and suffering, valour and victory, in one of the islands of the New Hebrides group. The appendix, containing a brief summary of the mission work on all the islands, is quite a modern edition of the Acts of the Apostles. Such a book as this ought greatly to stimulate missionary enthusiasm.

A Few Recollections of R. C. L. Bevan. Nisbet and Co.

A TRIBUTE of love to a Christian man, well worth the reading, as coming from the widow's pen, and recording the outline of a fragrant life. As we read, we are led to utter the wish, "Would that all bankers were Bevans! May all the Bevans be like him!" Some original notes of Scripture texts form an interesting appendix.

Michael the Tailor. By Rev. M. GAL- LIENNE, B.A. C. H. Kelly.

JUST the portrait of an old-fashioned class-member, that will delight our Methodist friends. A French Dan'l Quorn, with quaint peculiarities and flavours of his own. A book that makes smiles and tears mingle by its humour, and pathos, and faithfulness to this mingled life of ours. Ought to sell by thousands.

The Time is at Hand. By E. WARDELL-POTTS. Elliot Stock.

THE multiplying works upon prophetic themes suggest a widespread interest in the Second Advent. This book is of more than common value, since it is mainly in the very words of Scripture, collated and arranged under various headings, so that the reader, following the author's grouping, sees how to divide the Word of Truth for himself. As a whole, it is sober, sensible, and Scriptural. Its effect should be to awaken sleepers, and to stir up sluggards among the saints.

Lady Marjorie. By EMMA LESLIE. C. H. Kelly.

THIS story of Methodist work one hundred years ago is one that deserves to live. If Methodism means to maintain its place, it must be by the possession of the spirit shown by its founders, and such worthies as are here pictured to the life.

Twilight and Dawn; or, Simple Talks on the Creation. By CAROLINE FRIDHAM. Partridge and Co.

REVERENT, simple, clear, and Scriptural, these talks may help weary mothers to interest and train their young folks in the nurture of the Lord. There are capital illustrations to impress the youthful mind.

The Great Discourse of Jesus the Christ, the Son of God. Griffith, Farran, and Co.

THIS is an effort, by an intelligent layman, to group the words of Christ under the various subjects to which they refer. It is an excellent idea, well carried out. The book will be very useful for reference; and anyone reading it carefully through must be amazed at the ignorant audacity of preachers who prate about "the incompleteness of Christ's teaching." Whoever receives His teaching in its fulness, will have divine light in his mind upon every topic that pertains to the life that now is as well as to that which is to come; and he will be well furnished as to doctrine, faith, and practice.

The Christian's Influence. By W. M. SINCLAIR, D.D., Archdeacon of London. "The Christian Under Review" Series. Nisbet and Co.

WITHOUT committing ourselves to every sentence used here by the able archdeacon, and there are few we would even modify, we say broadly of this book, that we wish it could be got into every home in the land; to be read by fathers and mothers, sons and daughters, and, where there are servants, by them, too. We wish also that it could have access to every social and political club, and be read by every member. It must be a power for good wherever it is read.

Scripture Photographs; or, Men in the Sunlight of the Word. By J. ELDER CUMMING, D.D. Stirling: Drummond's Tract Dépôt.

ANOTHER volume on Scripture characters. Yes, and one that deserves an honoured place. It is no mere working-up of articles in Bible dictionaries, and quotations from Stanley's *History of the Jewish Church*, Ewald's *History*

of Israel, and recent books of travel in Palestine and the East. With information up to date, unobtrusively given, we have here genuine Scripture studies. The matter is sound and suggestive; and the book has that savour of spirituality that characterizes all the productions of the pen of the author.

The Peep o' Day. Nelson and Sons.

A CHOICE edition of this well-known series of Scripture stories put into the simplest language for very young children. Worthy of a place in the nursery of the noblest in the land. The charming illustrations will attract the little ones' attention, and help to impress upon their minds the lessons to be learned from the book.

"Within Thy Gates," and other Bible Talks with Children. By WILLIAM J. FOSTER. C. H. Kelly.

SEVENTEEN brief, chatty, pictorial talks to the very little ones about good things, by one who understands them well, and has learned, by sympathy, how to teach and help. Here the Scriptures and the Saviour in all their beauty and charm are revealed to the "babes." A capital book of outlines for any busy teacher who has to "speak from the desk."

The Design and Use of Holy Scripture. Being the Twenty-Second "Fernelly Lecture." By Rev. MARSHALL RANGLES, D.D. Wesleyan Methodist Book Room.

A TIMELY book on a question of transcendent interest to all Christian men and women. With its general drift and teaching we are in warm agreement, as it stands for the defence of the truth of God against the contemptuously lofty "higher criticism" so-called. Some of the expressions, notably in the chapter on "The Inspiration of Holy Scripture", are, we fear, toned by dread of the modern Jehudis; but, bating these timidities, the book, as a whole, is a fine vindication of the true authority of God's Infallible Word. Dr. Rangles is the appropriate antidote to Dr. Davidson, and others of even wilder vagaries on the Scripture question; and we trust that these lectures will be read and pondered by Bible students of all communions.

Stories from Indian Wigwams and Northern Camp-Fires. By EGERTON RYERSON YOUNG. C. H. Kelly.

ALL who read Mr. Young's stirring story of his travels *By Canoe and Dog-train* will welcome this book; and many will praise the Lord for the grace given to the missionary who has carried the gospel to the far-away dwellers "in the wild North land." He could make a list of the hardships he has suffered, and the perils he has faced, which might almost be compared with Paul's catalogue of what he endured for Christ's sake. The portrait of Mr. Young, in his "trusty suit of moose-skin", reminds us of the time when we saw him in that costume. He had been speaking to the students of the Pastors' College, and, at the close of the Friday afternoon class, came to the President's private room for a brief chat while he was removing some of his strange apparel, and putting on raiment more like our own. Mr. Spurgeon was charmed with him; and if he had been spared to see this book, he would have said of it what he wrote concerning the former one, "Young and old will read this amazing story with delight."

Four Years in Upper Burma. By W. R. WINSTONE. C. H. Kelly.

WE have never seen a treatise on Burma without mention of "the splendid steamers of the Irawaddy Flotilla Company." That phrase seems to be the hall-mark of genuine literature on the subject; and occurring twice in this volume, the book at once takes its true place. We should really like to see the much-praised boats, and then, by their means, to reach Upper Burma. Mr. Winstone's terse and vigorous descriptions of the country, the full and accurate information he supplies, and the abundance of admirable pictures, make us almost fancy, after reading these pages, that we have actually performed the journey. Burma is pre-eminently the country of Pagodas, and most of them are of that peculiar bell-shape so often represented in this book. In Mandalay there are, around the Incomparable Pagoda, some 720 smaller ones, containing 730 tables of stone, covered

with inscriptions, the best edition in existence of the Buddhist scriptures, albeit a rather ponderous one. To spread the knowledge of the Scriptures of Truth was the author's purpose in taking up his residence in the country, and this book is written from the standpoint of the missionary; but, in addition to the personal narrative, all knowledge is laid under contribution, and interesting chapters are devoted to the opium question, the needs of the lepers, and other topics. It is said that a certain member of Parliament did not know Burma from Bermuda: this book will help to dispel such ignorance. It is, however, an error to think that the monolith in Mandalay is the largest in the world; the Alexander Column, in St. Petersburg, is three times as high.

Matches that Strike. Edited by CHARLES BULLOCK, B.D. "Home Words" Publishing Office.

THIS is a book of anecdotes; and a capital collection it is, too. We have long praised Mr. Bullock as an excellent book-maker; but we did not know that he had become a match-maker. Some of the wood of which the "matches" are made was cut from what Americans call "chestnut" trees, but they will "strike" just as well as if they had never been used before; and they will help to light up many a dull discourse, or brighten an otherwise gloomy Temperance address.

Evans' Temperance Annual for 1893. Marshall Brothers.

MR. EVANS here furnishes his annual supply of Temperance Fact, Fun, and Fiction. Old Ebony's address on "Black Diamonds" is particularly bright and sparkling; but the little book would have been better without the "Three Humpbacked Fiddlers." A good portrait of Mr. Spurgeon faces the title-page.

Daily Words for Daily Life. Selected by G. B. JOHNSON. Religious Tract Society.

THREE texts and a hymn for each day of the month. A little book, neither better nor worse than many others of the kind, so far as we can see.

Maud Melville's Marriage. A Story of the Seventeenth Century. By EVELYN EVERETT-GREEN. Nelson and Sons.

THIS tale must have cost the writer much more study and labour than most of her books which have come under our notice; consequently, the pleasure of reading and reviewing it is proportionately greater. The "marriage"—one of policy and not of affection—is that of mere children; the bridegroom being the scion of a Royalist house, while the child-bride comes of a Puritan stock. How young Rupert goes abroad to be educated, and is lost to family and friends for years, and how he is found and rescued from a cruel fate by Lady Maud, is very cleverly conceived and touchingly told. While young readers follow the fortunes, or rather misfortunes, of the heroine of the story, they may learn a little English history, and not a little of the need there was in this country for the Christ-like ministries of John Howard and Elizabeth Fry.

The Lord of Dynevor. By EVELYN EVERETT-GREEN. Nelson and Sons.

A TALE of the times of Edward I., interesting throughout, and likely to be looked upon as a favourite by the young folks who love to indulge in dreams of other days.

In the Days of Chivalry (same authoress and publishers), is an instructive tale of the times of Edward the Black Prince. These historical stories give their readers a good idea of the periods described, and of the principal characters who helped to make the history of their day.

Dickon o' Greenwood; or, How the Light came to Lady Clare. By KATE T. SIZER. C. H. Kelly.

A PRETTILY-TOLD story of the days of Queen Mary, showing how even obscure villagers were often called upon to suffer for the truth's sake.

Ring in the True. A Story of Transition Times in Village Life. By ELLA STONE. Oliphant, Anderson, and Ferrier.

THE title gives a clue to the author's drift, which is to illustrate the changes which are taking place in the relationships and bearing of the favoured few,

especially the squirearchy and the clergy, towards the toiling many. The writer puts into one sentence the principle for which he would have both employer and employed strive. viz., "The triumph of brotherhood over selfishness and self-seeking, of the law of the kingdom of Christ over the maxims and principles of the world."

As a story, it is very interesting, and full of sound sense.

David Fleming's Forgiveness. By the Author of "Christie Redfern's Troubles." Hodder and Stoughton.

WRITTEN with delicacy of feeling and tenderness of touch. The old man's sorrow was a very grievous one; and for years he went "softly, in the bitterness of his soul," because unable to forgive the man who had wrought him harm. But the needed lesson was learned at last, and so thoroughly mastered, that the gracious Teacher who taught it knew that it would never again be forgotten.

Wild Bryonie; or, Bonds of Steel and Bands of Love. By JENNIE CHAPPELL. Partridge and Co.

WHILE failing to agree with the writer in every particular, it is yet a pleasure to notice the able way in which she distinguishes between the spirit of self-righteousness which says, "We must forego something," and that other spirit of willing self-surrender, which cries, with all the happy unreserve of an overflowing affection, "We would fain yield all."

A Thorny Way. By MARY BRADFORD WHITING. Nelson and Sons.

It has been well said that "experience must be bought, but there are many who purchase it too dearly." The heroine of *A Thorny Way* gave a good deal for her experience; but it will be for the reader to decide as to whether she paid too much.

Hetty's Garden Party. By EMMA LESLIE. *The Poor Fish Girl.* By BARBARA SEMPLE. Sunday School Union.

TWO nice little books, which might be put into the school library, and lent to the girls in the young servants' Bible-class.

The Hidden Mystery. (The second and concluding series.) By ROBERT BROWN. Nisbet and Co.

MR. ROBERT BROWN is a sound, voluminous, but somewhat discursive writer. In this respect, he is in the line of the Puritanic succession. In this second series of *The Hidden Mystery*, he gives himself ample scope; but he is to be congratulated that he has ably accomplished his task. This work is of sterling merit throughout. There is here the searching into the deep things of God; and we may well add, into the deep things of Satan also. The two chapters on "The Hurricane", the one natural and the other spiritual, rise to the level of the sensational. The theme, however, is sober fact. Few men are more competent than Mr. Brown to traverse this ground; and we trust that the size and cost of the volume (10s. 6d.) may not stand in the way of its wide diffusion.

A Long Chase. A Story of African Adventure. By K. M. EADY. Sunday School Union.

"A GOOD start is half the race," and our author makes it in his first chapter; for he pictures an eleven-year-old Telemachus, and his nonaged Mentor-boys at school, planning an expedition to Central Africa in search of the father of the said Telemachus, otherwise Jack Umfreville, an explorer, of whom no tidings had been heard, for several years. These lads made a false start in running away from school; but, with bull-dog

tenacity, they held to their purpose; at least, the story-teller says so; and that, in the Dark Continent, they out-Stanleyed Stanley in what they did, saw, and suffered.

The writer has packed his book full of thrilling stories of African life, and especially of the accursed man-stealing trade. May it lead some young people to resolve to help in Africa's evangelization!

Unclaimed Privileges. By Rev. EVAN H. HOPKINS. Marshall Brothers.

THE Editor of *The Life of Faith* is here on familiar and congenial ground; and amidst many unscriptural rhapsodies which abound concerning the attainments of believers, we are glad to see here teaching with which we can heartily agree. The more of such works, the better.

Bert Lloyd's Boyhood. A Story from Nova Scotia. By J. MACDONALD OXLEY, LL.D. Hodder and Stoughton.

WE were disposed to feel injured at having to read so much of so big a book about so small a boy; for the childhood and little boyhood of Master Bert, seemed rather too much dwelt upon. But, somehow, it had in it the promise of betterment, and we kept on to the better end. When, at times, John Ploughman, of ever-blessed memory, was reminded that "boys will be boys," he used to quote his Revised Version, "Boys will be men." Just so; therefore we welcome books like this, which may help boys to become true Christian men.

Notes.

NOTWITHSTANDING the announcement made by MRS. SPURGEON in the January number of the Magazine, it appears that book-agents are still seeking to secure subscribers for a work they offer by representing it to be "The Authorized Life of Mr. Spurgeon", and we have even heard of a canvasser trying to obtain orders by stating that the profits on the sale of the work in question are to be given to the Orphanage. We trust that our readers will be upon their guard if any such assertions are made to them, and that they will remember that the only "authorized Life" at present issued is the one published by Messrs. Passmore

and Alabaster, under the title *From the Usher's Desk to the Tabernacle Pulpit*.

The Christian Pictorial, the new illustrated religious weekly journal, has made a good start. We heartily welcome the paper, and wish it a long and successful career. Its managers are determined to make it an advocate of Evangelical truth, and "to use, to an extent hitherto unprecedented in a penny religious weekly, the talent of our best Christian writers allied to the resources of modern illustrative art."

Towards the end of February, PASTOR CHARLES SPURGEON cabled a message to his

dear wife, saying that he was then "much stronger and better." We believe that he is now on his way home; and it is hoped that he will arrive in time to take part in the proceedings of the College Conference. Good news continues to be received from New Zealand concerning the health of PASTOR THOMAS SPURGEON. PASTOR J. A. SPURGEON has returned from Devonshire much better for the rest and change.

The annual meeting of the METROPOLITAN TABERNACLE EVANGELISTS' TRAINING CLASS was held in the Pastors' College on Tuesday, February 21. There was a large attendance of members and friends. The chair was taken by Mr. William Olney. The secretary, in the course of his report, stated that the class was never in a more flourishing condition. The chairman, in a pithy and practical address, described the qualifications of a good evangelist. Addresses were also delivered by the president of the class, Mr. C. Branscombe, and Messrs. Stringer, Maitland, Williams, and A. Poole.

On *Wednesday, March 1*, the ANNUAL CHURCH-MEETING was held at the Tabernacle. There was a large attendance of members, though scarcely as many as on former occasions. Mr. Thomas H. Olney presided. After a season spent in prayer and praise, the annual statistics were reported as follows:—Additions, by baptism, 244; by letter, 67; by profession, having been previously baptized, 39; total, 350; Decrease, by dismission and joining other churches, 201; by removal for non-attendance, 163; by emigration, 16; by names removed at own request, 4; by erasure, 8; by deaths, 92; total, 484. The number of members on the books is 5,179. There are 19 preaching-stations, 25 Sunday-schools, with 491 teachers and 7,787 scholars, and the mission-halls provide sitting accommodation for 3,480 persons. The treasurer reported a balance in hand on every account, and he was unanimously re-elected, with hearty thanks for his past services. The elders were re-elected for another year; the College accounts were accepted by the passing of a resolution drawn up by the late beloved Pastor, three years ago; resolutions congratulating the acting-pastor on his recovery, and thanking Dr. Pierson for his past services, were carried; and it was agreed that the following message should be telegraphed to Mrs. C. H. Spurgeon, and cabled to her sons, Charles and Thomas:—"The church assembled in annual meeting sends greetings and hearty love."

It was announced that a special church-meeting would (p.v.) be held on *Wednesday, March 29*, to consider the question of the supply of the pulpit after June. The Magazine is issued too early for us to report the proceedings at this meeting in the present number; we hope to do so next month.

On *Monday afternoon, March 6*, at the METROPOLITAN TABERNACLE MOTHERS' MEETING, Mr. E. H. Bartlett presented to Mr. Harry Jenner, who is leaving the Pastors' College for Blockley, Worcester-shire, nine volumes of Matthew Henry's Commentary, as a mark of the gratitude of the members for the services he has conducted in their midst for over two years. Our brother has done good and lasting work among the mothers, for which they have much reason to praise God, and also to thank the student for the Christian ministry, who has thus been practically qualifying himself for his future work.

METROPOLITAN TABERNACLE SUNDAY-SCHOOL MISSIONARY FUND.—The quarterly meeting was held on *Tuesday evening, March 7*, in the College lecture-hall, which was quite filled. After prayer by Mr. Wigney, and singing, Mr. G. H. Judd reported that, as the result of the past quarter's contributions, £61 had been sent to various missions, thus helping to spread the gospel at home, on the Continent, in China, Africa, North Africa, India, and among the Jews.

Mr. S. R. Pearce (superintendent), who presided, said it was a joy to him to be associated with a Sunday-school in which a strong missionary spirit existed; but under the teaching of their late beloved Pastor, C. H. Spurgeon, how could it be otherwise? They usually had missionaries from the foreign field at their quarterly gatherings, but on this occasion the speakers were to be Mr. and Mrs. Piercy, who were working among the Chinese in East London. More than 2,000 Chinamen come annually into the port of London, and there are many land-sharks seeking to devour them in gambling and opium dens, and other evil places. Until Mr. Piercy entered upon his work, there was no influence to reach them for good. His mission-hall is at 92, West India Dock Road, E., and there the Chinese come, have a little social life, write letters home, hear the gospel, and find a true friend.

The chairman then introduced Mr. and Mrs. Piercy, who sang, in Chinese, "O happy day!" which was taken up by the audience in English, as was also, "Rock of Ages!" later on. Mr. Piercy, who was for more than 30 years a missionary in China, said that, ten years ago, he became greatly concerned about the condition of Chinamen in London. It grieved him to consider that, while missionaries were being sent to every country in the world, no one was telling the news of salvation to the heathen whom God was sending to our doors. This fact led to his devoting himself to the work of teaching the gospel to these people; and he has been doing so ever since. He has had the joy of baptizing five Chinese converts and one Japanese in London. Mr. Piercy concluded by urging all friends to pray for this work as well as for his friends of the China Inland Mission in China.

Mrs. Piercy delighted the audience with

her illustrations of Chinese manners and customs, accompanied by anecdotes, recitations, &c. Mr. H. W. Harvey sang, most impressively, "Far, far away, in heathen darkness dwelling." Altogether, a most enjoyable and profitable evening was spent.

The annual meeting of the work at HADDON HALL, BERMONDSEY NEW ROAD, conducted by Mr. William Olney, was held on *Wednesday, March 15*, S. Barrow, Esq., presiding. The total number of baptisms, since the opening in 1884, has been 305, and there are at the present time nearly 300 communicants on the Haddon Hall register. It is the rare exception for the President to go home on Sabbath evenings without seeing some who have decided for Jesus, or are newly seeking Him. The most remarkable result of the work during the twelve months was the blessing given at Special Services for the Young held during the days of United Prayer for Sunday-schools in 1892. Many boys and girls made a profession of conversion to God at that time, and a number of these have been gathered into the Christian Band in connection with the Sunday-school.

The usual agencies for bringing the gospel to the people are in active work. The total income for 1892 was £750 1s. 2d., of which only about £250 went in incidental expenses, the rest being devoted to the relief of the poor, Sunday-school work, and special efforts. The meeting was addressed by Pastor H. O. Mackey, Messrs. B. I. Greenwood, J. T. Sears, L.C.C., and others, and over £90 was brought in towards the general expenses of the work.

WORKING MEN'S MISSION, COLLINGWOOD STREET, BLACKFRIARS ROAD.—The good work carried on, for many years, by the Brothers Young, is familiar to many of our readers; but one branch of it has been in specially active operation during the winter; we refer to the soup-kitchen, which is said to be a model of what such a place should be. Its privileges are evidently appreciated by the poor people of the neighbourhood, for they have obtained from it about 1,000 meals per day. About eleven hundred Board-school children have been provided with dinner each week, the provision consisting of a basin of good soup—made of meat, pea-flour, and lentils—followed by a substantial portion of pudding. The Mission is situated in a district described by General Booth as being poorer than the East-End of London: its inhabitants in the summer earn a precarious subsistence at the riverside, or by hawking in the streets; and in the winter, were it not for such an organization as this, many of them must inevitably starve. The soup is sold at a penny per quart, including a large slice of bread; and half the quantity can be had for a halfpenny. Last winter the kitchen was nearly self-supporting, the loss on the twenty-two weeks being less than £10. The Brothers

Young will be pleased to show their model soup-kitchen to any of our readers who may be interested in such work.

COLLEGE.—The following students have accepted pastorates:—Mr. H. Bailey, at Lerwick, Shetland Islands; and Mr. H. Jenner, at Blockley, Worcestershire.

Mr. W. S. Godfrey proposes to form a "Union Baptist Church" at South Croydon. Mr. C. Chambers, late travelling secretary of the Baptist Total Abstinence Association, has become pastor at Chase Road, Southgate, N.; Mr. W. B. Nichols, has removed from Godstone, to Kington, Herefordshire; and Mr. R. Yeatman, from Port Townsend, to Post Falls, Kootenai Co., Idaho, U.S.A.

CONFERENCE.—The London committee of the Pastors' College Evangelical Association met at the College, on *Friday evening, Feb. 24*, to make arrangements for the forthcoming gatherings. Professor Marchant was invited to preside. After prayer by various brethren, it was resolved that a suitable resolution, in memory of the late beloved Principal Gracey, should be prepared for submission to the Conference. It was decided that this year's Conference should (D.V.) be convened from *April 17 to 21*, and that the Monday afternoon and evening meetings should be held, as last year, at the Tabernacle. Other arrangements for the gathering were made; these will be duly announced on the programmes issued to the brethren.

We are pleased to state that John Marnham, Esq., J.P., of Boxmoor, has kindly consented to preside at the annual supper on *Wednesday evening, April 19*.

PASTORS' COLLEGE MISSIONARY ASSOCIATION.—Mr. Patrick's article in the present Magazine will remind our readers of his work for the Lord in Tangier. Much blessing has rested upon his labours among the Spaniards; and, as a consequence, the Jesuit priests have cruelly persecuted all who have attended the services. Our brethren in North Africa need our continued prayers and help. The Society which supports them was one that was very dear to Mr. Spurgeon's heart: will those who revere his memory see that it is not allowed to lack funds?

EVANGELISTS.—We have received the following report of Messrs. Fullerton and Smith's six days' mission at Richmond, commencing Feb. 25:—

"One of the happiest features of the mission was the unity that prevailed amongst the Nonconformist churches of the town. Baptists, Congregationalists, Presbyterians, Primitive Methodists, and Wesleyans worked together without a jar, and with the most encouraging results.

"On the Saturday, a large audience gathered in the Congregational church to listen to a service of song, 'Valour and

Victory', which was rendered in a spirited manner by a well-practised choir, under the conduct of Mr. T. W. Ireland, who, throughout the mission, was indefatigable in his exertions to make the musical arrangements a complete success. Mr. Fullerton's words went home with telling effect, and stirred new courage and new enthusiasm in the breasts of Christian workers, whilst the deep feeling that lay behind the rendering of Mr. Smith's solos caused their simple words to reach 'the hidden depths of many a heart.'

"On Sunday, services were held in the Wesleyan, Primitive Methodist, Congregational, and Presbyterian churches. Much united prayer had gone up beforehand to God, and His Spirit began already to work. Before the day's services had closed, several decided for Christ, and confessed themselves on the Lord's side.

"During the four remaining days of the mission, afternoon 'Hours with the Bible' were spent in the Assembly Rooms, and evening evangelistic services were held in the Presbyterian church. A special service for young people took place in the early evening of Thursday. Interest grew from the beginning. In the afternoons, Mr. Fullerton took up some definite Bible theme, a clear-cut jewel of thought, and flashed its beauty sheer into the eyes of those before him. Not soon will the high spiritual tone of those 'hours' be forgotten; not easily will their helpful influence pass away. In the evenings, the services were bright and interesting, and yet withal deeply earnest. A spirit of deep anxiety in regard to spiritual things prevailed. God wrought in the midst of the people. Numbers went into the enquiry-room, and confessed that they had given themselves to Christ. Beyond this, the Nonconformist churches of Richmond have been bound together by a closer tie, a new earnestness and a new activity have been manifested, and on all hands it is thankfully confessed that the all-too-brief mission has proved to be a time of refreshing from the presence of the Lord."

Pastor F. J. Feltham writes:—"Will you kindly allow me to bear my testimony respecting the united mission recently conducted in Leicester by our dear brethren, Messrs. Fullerton and Smith? The hearts of God's people in the various churches are just brimful of joy and gratitude in the thought of the mighty power of God which was so strikingly witnessed in all the different meetings. The results, so far as they can at present be known, are most gratifying; and each pastor, together with his helpers, is now busily engaged in shepherding the new converts. The arrangements for the mission were, to a very great extent, left in the hands of Brother C. B. Sawday, who acted in the capacity of secretary; and most admirably were they carried out. The interest deepened as the mission proceeded week after week; and

when the concluding meetings were reached, Melbourne Hall, capacious as it is, was packed to its utmost extent, overflow meetings being held in the Memorial Hall adjoining. Never will the thanksgiving service, with which the mission closed, be forgotten by those who were privileged to be present. The scene was, indeed, a memorable one; all the ministers and churches taking part in the mission combined to give expression to their feeling of devout thankfulness to God for the mighty wave of blessing which had attended the labours of our honoured brethren. Some idea of the extent and depth of the interest awakened in the churches may be gathered from the fact that, after meeting all expenses incurred, the committee hope to be able to forward to the Evangelists' Society a thankoffering of at least £80 or £90."

The latter part of last month, our brethren have been at Manchester; from April 9 to 16, they are to visit Stroud; on April 23, they go to the Polytechnic; and in May, they have promised to be in Bristol.

From Feb. 12 to 17, Mr. Burnham was at Caton, near Lancaster. Notwithstanding inclement weather, the services were well attended, and the evangelist conversed with several persons who had been impressed. Mr. Burnham was too ill to fulfil his next two engagements; but, after rest and change, he was able to go to Sherston, near Chippenham. This month he is engaged at Chew Magna up to the day before the College Conference.

Mr. Harmer's mission at Kirkby-in-Ashfield and Mansfield is thus described by the pastor:—

"For some time, the churches at Kirkby and Mansfield, under the pastoral care of the Rev. A. Firth, have been praying and longing for a revival. At last, our hearts were led to invite the Rev. A. A. Harmer to come and work with us for two weeks.

"On Sunday, Feb. 12, Mr. Harmer began a week's mission at Kirkby. The Word laid hold of the people at once, and from the very first meeting to the last large congregations assembled, souls were saved, and the whole church quickened. It would be difficult to tabulate the results; but the members of the church at Kirkby desire to record their thankfulness for Mr. Harmer's visit, and they hope to have him again in their midst.

"Coming to Mansfield, on the 19th, Mr. Harmer found a prepared and waiting people. Very large congregations assembled from the first, and good services followed all the week. At the first Sunday evening service, ten were led to a decision; and every evening after, men, women, and children were found in the enquiry-room. We record our sincere thankfulness for the help of Mr. Harmer, and our admiration and love for him personally. His methods of working, his intense earnestness, his kind and brotherly way, make him dearly

beloved by us all. Many souls saved, members drawn nearer together, and nearer to Christ, are the fruits of Mr. Harmer's visit."

During the past month, Mr. Harmer has had very successful services at Worcester. He asks us to intimate that he has a few dates open during the spring and early summer if brethren need his services.

ORPHANAGE.—The quarterly meeting of collectors was held on *Friday, February 24*, and was of a most interesting character. In the absence of Alderman Richard Cory, a generous benefactor, the chair was taken by Mr. T. H. Olney. There was a large attendance of collectors, proving that their interest in the work is still maintained. After the tea was over, the friends adjourned to the girls' play-hall, where a display of musical drill was given by the boys under the direction of their teacher, Mr. George Matthews. The evening meeting lasted for two full hours, a choir of boys and girls rendering a programme of anthems, school songs, recitations, and hand-bell ringing. The chairman's address, in which he reviewed some precious memories of the early days at New Park Street, was most felicitous, and was received with hearty applause. Rev. E. W. Matthews, secretary of the British and Foreign Sailors' Society, Pastor W. Thomas, of Grove Road Chapel, and Mr. A. Dickerson, the youngest student in the Pastors' College, also addressed the meeting. The Head Master described, at the close, the details of the proposed Memorial Hall, the foundation stone of which, it is expected, will be laid at the Annual Festival on the 21st of June next. The proceeds of the meeting amounted to £132 9s. 5d., which is in excess of the average of the corresponding meetings during the past few years. Our collectors form a very devoted band of workers, and the hearty "Thank you!" of the children, uttered in full chorus, only echoed the thanks of the President and committee of management. We shall be glad to secure the services of other friends who are willing to fill up the gaps in our ranks caused by death and removals. Collecting-boxes and books can be sent through the post upon application to the secretary. The President was unable to be present at the meeting; as he had gone that day to South Devon, to recruit his strength after his long and serious illness.

There will be a reunion of former scholars at Whitsuntide. They are now quite a large army, and it is a joy to know that so many of them are occupying honourable and distinguished positions. They will be heartily welcomed in their old home, where some of their happiest days were spent.

Will our friends kindly note the date of the next *Annual Festival, Wednesday, June 21*:—Horace B. Marshall, Esq., jun., B.A., and John Cory, Esq., J.P., of Cardiff, have kindly promised to preside at the afternoon and evening meetings. We hope that all

lovers of the orphans, in town and country, will keep the day clear, and arrange to spend it, if possible, with our large fatherless family at Stockwell.

COLPORTAGE.—The secretary asks us to call special attention to the fact that *about £100 is required monthly for the General Fund*, to supplement the amounts received from the districts.

PERSONAL NOTES, BY MRS. C. H. SPURGEON.—I have received a most pleasant and encouraging letter from the Rev. John Kilburn, of Hamburg, who has for many years past taken a deep and practical interest in the circulation of my beloved husband's sermons through the Book Fund.

After saying many kind things of my latest Report, and expressing an earnest desire that it may help all its readers as it has helped him, he notices with much joy the assistance given to the friends in Liefland (see page 43 in *The Story of the Book Fund*), and proceeds to make a further appeal on their behalf. This I feel constrained to lay before my readers:—"As one who knows that country, and its needs, as well as the brethren you have helped there, may I urge you to do all you can for these poor people? They are 'poor' in every sense. They have few spiritual privileges, and these are fast lessening. Last summer, when I was there, I was struck with the changes for the worse which a few years had produced.

"At present there is a partially-open door to the gospel; how long it will remain open, no one can say. Your dear husband's books and sermons are not merely understood and loved, but they are read and re-read, lent from hand to hand, and from house to house, and are doing a work the value of which eternity only can show. Oh, if you could have but one sermon a month printed in Lettish, what a congregation of readers it would have, a congregation numbering thousands of needy, waiting, thirsty souls, albeit scattered over hundreds of versts throughout the land!

"Is there no one among those who owe so much to your beloved husband who will help him still to preach to these poor people? Would no readers of *The Sword and the Trowel* do it if you were to ask them?"

This cry to "come over and help us" finds an echo in my heart, as it doubtless will in yours. I believe it will be well-pleasing to the Lord to give a cheerful and hearty response to this request. Thanks to the kind liberality of my dear friends in sending money "For General Use in the Lord's Work", I am enabled to do this at once; and next month I shall hope to report that the translation of sermons is in progress. That this will meet the approval of all donors, I can have no doubt, for their loving free-will offerings could not be better spent than in sending the dearly-loved

Pastor's sermons to "all people, nations, and languages" of the earth.

I am delighted to find that, by many readers, the extracts from *Rutherford's Letters* are loved and appreciated. One friend tells me that, to him, the value of the Magazine is greatly enhanced by their insertion; while a well-known and much-esteemed clergyman writes thus concerning them:—"I want to thank you for the monthly page of 'Rutherford', fragrant as sandal-wood, antiseptic as cedar! Dear old Rutherford, who laid hold of me in my youth, like a later Song of Solomon, and of whom we talked in one of my very last talks with your dear husband!"

For myself, I can say that the citing of these witnesses for Christ is a means of grace to my soul. Rutherford's love for his Lord Jesus is blessedly infectious. The vehement flame of his devotion kindles a glow of enthusiasm in the believing soul. I do not think it could be possible for a true Christian to read many of these pages without experiencing an enlargement of heart, and desire after Christ, which would compel him to exclaim, "Or ever I was aware, my soul made me like the chariots of Amminadib."

A few words from foreign letters received by me during the past month, will be of interest to my dear readers. From Natal, a friend writes:—"Moving among the Dutch population of the Orange Free State and the Transvaal, one finds, in almost every house, Mr. Spurgeon's *Morning and Evening Portions*; and what is more, they are daily read. If the traveller be fortunate enough

to be able to say he has met the author, he is sure of a hearty welcome for his dear sake."

A Church of England missionary, working among the Indians in the North-West Territory of Canada, far, far away in a very dark corner of God's vineyard, says:—"It may interest you to know that there are several volumes of Mr. Spurgeon's sermons *within the Arctic Circle*, 1,400 miles north of this place."

From Lagos, West Africa, comes this touching testimony:—"I had the pleasure, only once, of hearing your dear husband preach, when I was on my way home to America, in June, 1890. I can never forget that once, and how he hid himself behind Christ! The text he preached from has passed from my mind, but not the holy impression and influence of the sermon. Since then, when I read a printed discourse, I can always imagine him speaking. I think he was even more loved in America than in England. Ah, well! few of us could ever tire of talking of him; we honour him because he so loved and exalted his Master."

And then from Madagascar, the martyr-island, a missionary writes:—"The sermons are still to me what they have been for thirty years, most refreshing and comforting; they warm my heart in a way no other sermons do, or ever have done. I am hoping to adapt large portions of them for our people, so that your dear husband, although gone home, will still be speaking, *even in Malagasy*."

Pastors' College, Metropolitan Tabernacle.

Statement of Receipts from February 15th to March 14th, 1893.

	£	s.	d.
N. B.	25	0	0
Mr. J. B. Crisp	1	0	0
Mr. J. Newell	0	14	0
Collection at Lower Edmonton Baptist Chapel, per Pastor D. Russell	2	2	0
Mr. J. Watts	1	1	0
Rev. R. J. Beecly	0	2	6
Miss Dale	0	10	0
Bromley Road, Lee, Sunday-school and Bible-class, per Pastor J. W. Davies	1	1	9
Collection taken at the Lord's table, at the Baptist Chapel, Bridgewater	1	12	0
R. G.	10	0	0
J. G.	10	0	0

	£	s.	d.
Mr. and Mrs. Parker Gray	2	0	0
Pastor J. Davis	0	5	0
Executors of the late Mr. Robert Ryman, £200, less legacy duty and expenses... ..	178	4	8
Mr. T. H. Olney	2	10	0
Weekly Offerings at Met. Tab.:—			
Feb. 19	30	0	0
" 26	5	12	0
Mar. 5	36	0	7
" 12	31	10	0
	103	3	7
	£339	5	6

Pastors' College Missionary Association.

Statement of Receipts from February 15th to March 14th, 1893.

	£	s.	d.
Mr. Gwillim... ..	1	1	0
Mr. J. Scott... ..	1	0	0
W. A. B.	0	10	0

	£	s.	d.
Mrs. H. Thomas	1	0	0
	£3	11	0

Spurgeons' Orphan Home, Stockwell Orphanage.

Statement of Receipts from February 15th to March 14th, 1893.

	£	s.	d.		£	s.	d.
Collected by Mr. A. Begbie	0 8 0	Collected by Mr. W. Lloyd	...	...	0 5 0
Mr. H. W. Hoar	0 5 0	J. H. W.	...	...	1 0 0
Collected by Miss Potts	0 10 0	Mrs. J. Fullarton	...	...	0 4 0
Mr. Walter S. Cowell	2 2 0	Collected by Mr. Robert Brazier	...	...	0 2 8
Mr. Charles Early	5 5 0	Collected by Mrs. E. Straw	...	...	1 7 8
Collected by S. E. A. L.	0 10 0	Collected at the Y. M. C. A., Brixton	...	...	0 2 6
Collected by Misses and Masters	Townley Street Mission, per Mr. R. H.	...	...	...
Lockerbie	0 5 0	Tomkins	...	...	0 15 0
P. D., a thankoffering	1 0 0	Mrs. Ridley	...	...	1 1 0
L. A.	0 3 0	Collected by Mr. John Berry	...	...	0 7 0
Mr. C. Ibberson	0 3 0	W. J. Knight (Orphan boy's card)	...	...	0 2 0
Mr. C. Norton	0 3 6	Messrs. W. C. Jarvis and Sons	...	...	1 0 0
Collected by Miss E. Stokes	0 4 0	Collected by Mrs. J. Lord	...	...	0 7 6
Mr. and Mrs. Tebby	1 0 0	Collected by Mrs. S. Wright	...	...	0 2 0
A reader of "The Christian Herald",	School-room collections, per Mrs.	...	...	...
Brighton	0 2 6	Burton	...	...	0 12 0
Collected by Mrs. G. Rees	1 6 9	Collected by Miss S. T. Pocock	...	...	1 0 0
Collected by Mrs. Podmore	0 10 9	Mr. John White	...	...	1 0 0
Members of the Young Christians'	Mrs. Dobson	...	...	1 1 0
Union, Upper Holloway, per Mr.	Collected by Miss Annie Duggan	...	...	0 17 0
Charles J. H. Burr	0 10 6	Collected by Miss C. M. Bidwell	...	...	0 10 0
Mr. John Brash's Young Women's	Mr. A. Wilson	...	...	1 0 0
Bible-class	0 5 0	Collected by Mrs. Tucker	...	...	0 3 0
Mr. J. Culpin	1 0 0	Friends at Brentford, per Mr. A.	...	...	...
Parson's Hill Sunday-school, per Mr.	Colley	...	...	1 0 0
John Reeves	0 10 0	Collected by Miss E. Ball	...	...	0 4 6
Mr. J. Badley	0 4 0	B. J. T.	...	...	2 0 0
Mr. Robert Crafts	3 3 0	Collected by Miss Ramsden	...	...	0 6 6
Mr. A. Grant	0 2 0	Collected by Miss Ena Stevens	...	...	0 5 0
Isabella	0 2 6	Collected by Mr. A. Webb	...	...	0 3 10
Collected by Miss F. Jeffrey	0 8 6	Collected by Mr. James Friend	...	...	0 5 0
Bertie Broom (Orphan boy's card)	0 10 0	Collected by Mrs. Comber	...	...	0 5 6
C. A. Leigh (Orphan boy's card)	0 11 0	Collected by Mr. F. Brown	...	...	0 12 8
Miss York	0 10 0	Collected by Miss D. L. Martin	...	...	0 4 0
A friend	0 0 6	Collected by Mrs. Holder	...	...	1 10 0
Pastor E. J. Farley	5 0 0	Collected by Miss F. Bush	...	...	0 8 0
Mr. John H. Jones	1 0 0	Collected by Mrs. Watson	...	...	0 11 0
A friend	0 5 0	Collected by Mrs. S. K. Goddard	...	...	C 4 6
Congregational Sunday-school, Tyne	Collected by Miss F. Good	...	...	0 11 0
Dock, per Mr. Foster	0 10 0	Collected by Mrs. Perry	...	...	0 7 6
Mrs. M. Hoskins	0 10 0	Collected by Mrs. E. H. E. Smith	...	...	0 1 0
Mr. T. F. Brook	5 0 0	Collected by Master William New	...	...	0 2 0
South School Mission, Aberdeen, per	Collected by Miss M. Blayne	...	...	2 0 0
Mr. Norman Craig	0 10 2	Collected by Mr. Earl's Bible-class	...	...	0 10 0
Ceylon Place Baptist Sunday-school,	Collected by Miss Lilly Cobby	...	...	1 0 8
Eastbourne, per Mr. E. H. Dyke	0 14 3	Collected by Miss A. Berry	...	...	0 8 0
Miss A. Wyatt	0 5 0	Collected by Mr. G. Spooner	...	...	0 7 6
Mrs. W. Merriek	2 2 0	Collected by Mr. O. D. Judd	...	...	0 1 6
Mr. and Mrs. Norman	6 0 0	Collected by Mr. James Simpson	...	...	0 15 0
Mrs. John Hartop	0 6 6	Collected by Miss Kate Sivers	...	...	0 5 1
Z. Dover	0 5 0	Collected by Mrs. Hillier	...	...	0 2 0
Collected by Miss E. G. Comber	0 5 0	Collected by Mrs. Axton	...	...	0 5 0
A friend, per Mr. W. B. Scott	0 5 0	Collected by Mrs. Wakely	...	...	0 10 6
J. B. C.	1 0 0	Collected by Mrs. Goodfellow	...	...	0 10 0
Mr. Daniel Smith	4 4 0	Collected by Mrs. Mumford	...	...	0 5 0
Mr. E. H. Gayler	0 7 6	Collected by Mr. S. C. White	...	...	0 14 0
Mr. W. E. Eastman	0 10 0	Miss Thornton, per Mrs. J. A.	...	...	1 0 0
Collected by Mr. E. J. Culyer	0 7 6	Spurgeon	...	...	...
Collected by Mrs. Debnam	0 11 6	Collected by the Young Women's class	...	...	...
Zeta	0 5 0	of the Christian Band, Victoria	...	...	...
Mr. John Jackson	0 10 0	Baptist Chapel, Deal, per Mrs. F.	...	...	...
A poor old body, per Mr. T. W.	Pledge	...	...	1 13 0
Lister	0 2 6	A sympathizing countryman of Jesus	...	...	0 5 0
Collected by Miss Mand A. Crockett	0 1 0	J. W. E.	...	...	0 3 0
C. H., a sermon-reader	2 0 0	Mr. D. Land	...	...	0 4 0
Mr. E. F. Lewis	0 10 0	Mr. M. McIntyre	...	...	1 0 0
H. H. K.	1 0 0	Mrs. James Battershill	...	...	5 0 0
Collected by H. H. K.	0 13 0	Collected by Mrs. Richardson	...	...	0 11 3
Two readers	0 2 0	Collected by Mrs. H. Bentlett	...	...	0 10 0
A mother	0 0 11	Collected by Miss Luxford	...	...	0 5 6
Mr. James Ballantyne and friends	1 4 0	Collected by Miss A. Orsman	...	...	0 12 6
Collected by Mrs. E. Lloyd	0 8 1	Collected by Miss Buckingham	...	...	0 8 3
Collected by Mr. Joseph Haynes	0 6 0	Collected by Miss F. Briggs	...	...	0 2 6
A penny collection, per Mr. George J.	Collected by Mr. G. B. Vanheson	...	...	1 0 0
Bullock	0 5 0	Collected by Miss E. Lock	...	...	0 6 0
D. B.	0 5 0	Collected by Pastor Charles Ingham	...	...	1 2 8

	£	s.	d.
Collected by Miss F. E. Greenop ...	1	5	0
Collected by Mr. E. Vincent ...	0	10	0
Collected by Mrs. Weeks... ..	0	4	0
Collected by Miss Slade ...	0	14	0
Collected by Mrs. Hoskins ...	0	5	6
Collected by Mr. J. Walton ...	0	9	6
Collected by Mrs. Stevenson ...	0	10	6
Collected by Miss Daisy Bond ...	0	14	4
Collected by Mr. George Willoughby... ..	0	3	0
Collected by Mrs. Fryer ...	0	3	2
Members of the Baptist Church, Wark-			
worth, per Mr. Robert Howitt ...	10	0	0
Mrs. M. Smith ...	1	0	0
Mrs. Jane Lloyd ...	1	1	0
Mr. D. H. Lloyd ...	5	0	0
A widow's mite ...	0	5	0
Collected by Mrs. Gallyon ...	2	8	0
Congregational Church Sabbath-school,			
Cambuslang, per Mr. John Dall ...	0	10	0
Anonymous ...	1	0	0
Collected by Miss E. Cobley ...	0	10	0
Collected by Pastor J. H. Barnard ...	0	5	9
For the orphans, Penang ...	0	5	0
B. F. ...	0	2	0
Stronsay ...	0	2	6
Mrs. D. Murgatroyd ...	0	2	6
Mrs. Gaunt ...	1	0	0
Collected by Mrs. Plummer ...	1	0	0
Collected by Mrs. A. Franks ...	0	4	0
A reader of "The Christian Herald",			
Coventry ...	0	8	0
Collected by Master Ernest Eckerz ...	0	10	6
Collected by Miss S. A. Ackland ...	0	8	0
Collected by Mr. T. Vincent ...	0	6	6
Collected by Mr. A. J. Collins ...	0	1	6
Collected by Mr. W. Muchamore ...	0	11	0
Masters and pupils of Bethany House			
School, Goudhurst, per Pastor J. J.			
Kendon ...	2	8	0
T. C. Whitney (Orphan boy's card) ...	0	10	0
W. Warren (Orphan boy's card) ...	0	5	8
Mr. George Unwin ...	1	1	0
Mr. William Fyson ...	0	10	0
Collected by Master Ernest Chance ...	0	5	0
Collected by Mrs. Wilson's children ...	0	9	0
Mr. O. L. Kaufmann ...	5	5	0
Mr. A. G. Lonnnon... ..	1	0	0
Mrs. A. Green ...	0	2	0
Collected by Mr. A. S. Barter ...	0	12	6
Mrs. E. Williams ...	0	10	6
Mrs. Jones ...	0	5	0
Mr. Philip Martin ...	0	5	0
R. H. ...	0	2	6
J. E. F. S. ...	10	0	0
Miss Thompson ...	1	0	0
Miss Lucy Gilbert ...	0	3	0
Collected by Mrs. G. Wilmot ...	0	9	5
A. S. M. ...	0	2	6
Mr. Levi Haigh ...	1	0	0
Mr. J. Symonds Watts ...	1	1	0
Harlesden Baptist Sunday-school, per			
Mr. J. Balls ...	1	14	2
Mr. James Wilson... ..	0	6	0

Received at Collectors' meeting, Feb. 21th.

Collecting Boxes:—

Allan, Miss V. ...	0	1	11
Attwater, Miss E. ...	0	6	1
Apoleton, Miss ...	0	18	0
Barnard, Master H. ...	0	2	0
Brook, Miss... ..	0	7	7
Barber, Miss ...	0	3	11
Bell, Mrs. ...	0	6	4
Bradbury, Miss ...	0	2	6
Barrett, Master A....	0	5	0
Bush, Master A. ...	0	4	9
Belletini, Miss M. ...	0	4	7
Belletini, Miss C. ...	0	3	8
Buckingham, Miss M. ...	0	1	9
Brewer, Misses A. and L. ...	0	11	6
Best, Mrs. ...	1	1	6

	£	s.	d.
Bown, Master C. ...	0	14	7
Bown, Miss M. ...	0	15	7
Brice, Master A. ...	0	3	4
Bartlett, Miss N. ...	0	11	0
Butler, Mrs....	1	3	6
Burgess, Misses A. and E. ...	0	11	10
Burton, Mrs. W. ...	2	18	5
Broomfield, Master R. ...	0	5	6
Beale, Miss ...	1	0	1
Bell, Master E. ...	2	11	3
Barnden, Mrs. ...	1	9	10
Chard, Mr. T. P. ...	1	5	4
Cooper, Miss ...	0	8	7
Cook, Miss F. ...	1	0	6
Case, Master H. ...	0	2	2
Crickitt, Miss L. ...	0	4	11
Carr, Master E. ...	0	1	3
Cane, Miss ...	0	12	1
Chapman, Mrs. ...	0	13	6
Clode, Mrs. ...	0	1	6
Cook, Mrs. ...	1	0	8
Cook, Miss F. ...	0	9	6
Cowet, Master F. ...	0	3	9
Curtis, Miss M. ...	0	3	6
Cripp, Master E. ...	0	2	10
Collins, Miss E. ...	0	2	9
Clow, Miss E. ...	1	11	9
Carter, Miss ...	0	13	7
Conquest, Mrs. ...	0	6	5
Clinch, Miss ...	0	8	3
Cooper, Mr. J. ...	1	17	0
Chandler, Miss ...	2	2	2
Collins, Miss F. ...	0	8	6
Dicker, Miss L. ...	0	4	7
Devenport, Mrs. ...	0	9	6
Davey, Miss M. ...	0	3	2
Dennish, Master A. ...	1	7	7
De Frece, Miss F....	0	4	4
Dobson, Mr. James ...	0	14	0
Dingley, Mr. James ...	0	10	6
Eyles, Miss Ada ...	0	3	0
Edmonds, Miss Alice ...	0	1	6
Eastcott, Miss I. ...	0	1	4
Elliott, Mrs....	0	2	2
Elsbury, Master S....	0	1	7
Ely, Mrs. ...	1	3	2
Fletcher, Miss G. ...	0	4	3
Field, Miss ...	0	1	0
Field, Mrs. ...	0	2	3
Fuller, Miss E. ...	0	2	11
Ford, Miss G. ...	0	3	7
Fitch, Miss Nellie ...	0	1	6
Fowler, Miss R. ...	0	5	7
Fowler, Miss E. ...	0	2	10
Fowler, Mrs. ...	0	2	0
Fathers, Mrs. ...	0	5	1
Fisher, Mr. H. ...	1	0	0
Frisby, Miss A. ...	1	3	1
Fox, Mr. J. ...	0	8	6
Gartrell, Miss H. ...	0	4	8
Griffith, Miss ...	0	7	7
Graver, Miss ...	0	5	7
Glover, Master S. ...	0	3	7
Godbold, Miss ...	1	6	5
Godfrey, Miss A. ...	0	7	1
Grant, Mrs. I. P. ...	1	4	0
Grimes, Mrs. ...	0	15	8
Gray, Miss ...	0	3	6
Hayter, Miss ...	0	7	9
Huseltine, Mr. ...	0	12	3
Hudson, Mrs. ...	0	2	3
Harris, Miss A. ...	0	2	7
Hewitt, Miss ...	0	1	9
Hillier, Mrs. ...	0	13	7
Harvie, Miss G. ...	0	7	0
Huselden, Master G. ...	0	2	2
Hewitt, Miss E. ...	0	6	6
Hall, Miss L. ...	0	2	0
Hudson, Master H. ...	0	3	9
Hart, Miss ...	0	4	9
Hertzell, Mrs. ...	0	4	1

	£	s.	d.
Hoyles, Masters H. and P.	0	4	3
Hill, Miss ...	0	2	0
Hoyles, Mr. A. S. ...	0	5	8
Hull, Miss M. E. ...	0	6	3
Johnston, Miss N. ...	0	10	10
Jones, Master H. A. ...	0	5	9
Jordan, Master F. ...	0	4	9
Kirby, Mrs. ...	0	4	2
Kelting, Master O. ...	0	4	1
Kelting, Master A. ...	0	3	0
Kelting, Miss R. ...	0	3	6
Keys, Master F. ...	0	1	4
Kimber, Miss A. ...	0	2	0
Kington, Mr. ...	0	6	4
Ling, Mr. H. ...	0	3	4
Larkman, Miss B. ...	0	8	6
Lockyer, Mrs. ...	0	5	0
Lewis, Master H. ...	0	2	2
Lewis, Miss E. ...	0	1	4
Lewis, Miss F. ...	0	2	4
Lake, Master H. ...	0	7	6
Leech, Miss B. ...	0	6	9
Lafin, Miss ...	0	2	10
Myers, Miss E. ...	0	2	0
Merritt, Miss ...	1	0	9
Marriott, Mrs. ...	0	3	5
Mills, Mr. F. C. ...	0	6	8
Mills, Mr. W. R. ...	1	4	6
Morris, Master S. W. ...	0	5	8
Meredith, Master C. ...	0	1	6
Mills, Master A. W. ...	0	3	4
Mackey, Mrs. ...	0	12	3
Mundy, Mrs. ...	0	17	0
Morgan, Miss E. ...	0	5	6
Matthews, Miss J. ...	0	10	3
Millwood, Mrs. ...	0	5	2
Mitchell, Master George ...	0	1	5
Moore, Miss E. ...	0	7	10
Morgan, Mr. ...	0	11	0
Middleton, Mrs. ...	0	9	5
Madell, Miss ...	0	18	8
Mallison, Mrs. ...	0	2	4
Mead, Mrs. ...	0	6	4
Mason, Mr. ...	0	2	1
Nell, Mrs. E. B. ...	1	7	8
Norman, Mrs. ...	0	8	0
Oliver, Miss T. ...	0	7	1
Pankhurst, Mrs. ...	0	10	0
Price, Miss ...	0	6	10
Pain, Miss Clara ...	0	5	9
Parker, Master F. ...	0	2	6
Freedy, Mrs. ...	0	5	2
Plater, Miss F. ...	0	3	0
Parker, Master W. ...	0	5	0
Palmer, Mrs. ...	0	2	1
Pavey, Miss ...	0	11	7
Peters, Miss F. W. ...	0	5	6
Passmore, Miss ...	0	4	3
Price, Miss E. ...	0	15	11
Pinuegar, Mrs. ...	0	14	1
Pegg, Mrs. ...	0	7	0
Pullman, Master A. ...	0	9	4
Pearce, Misses C. and P. ...	0	12	1
Pogson, Mrs. ...	1	1	1
Payn, Mr. ...	0	12	0
Porter, Mrs. ...	0	7	0
Ricketts, Master S. ...	0	2	2
Roper, Mrs. ...	0	6	7
Robins, Miss S. ...	0	9	3
Russell, Mrs. ...	0	3	4
Ransom, Master H. ...	0	1	0
Robert Street Sunday-school	0	15	1
Spencer, Miss ...	0	7	6
Shears, Mrs. ...	0	3	10
Swain, Mr. ...	0	6	0
Shotton, Miss L. ...	0	2	6
Smith, Miss Lily D. ...	0	1	0
Smith, Master A. ...	0	3	5
Sennett, Miss E. ...	0	10	5
Sunders, Mrs. ...	0	1	7
Smeat, Miss C. ...	0	5	6

	£	s.	d.
Schneider, Miss Barbara ...	0	4	0
Selth, Miss ...	0	4	7
Scott, Master F. ...	0	4	10
Stockbridge, Miss O. ...	0	6	1
Stockbridge, Miss G. ...	0	5	4
Sidery, Mrs. ...	1	0	0
Seymour, Mrs. ...	0	3	5
Spanwick, Miss ...	0	3	1
Swain, Miss ...	1	12	6
Smith, Miss L. ...	0	9	4
Turner, Master H. ...	0	2	1
Turner, Master A. ...	0	2	4
Thompson, Miss N. ...	0	1	3
Thornston, Master A. ...	0	1	7
Tilbury, Miss ...	0	3	8
Thompson, Master W. ...	0	1	7
Thompson, Master A. ...	0	1	9
Trevillion, Miss A. ...	0	3	0
Tapling, Master F. G. ...	0	10	5
Tattersol, Miss E. ...	0	1	6
Thomas, Mrs. ...	0	3	8
Twist, Mrs. ...	0	4	4
Taylor, Miss S. J. ...	1	4	3
Ville, Mrs. ...	0	11	6
Watling, Mrs. ...	1	12	9
Wilkinson, Mrs. ...	0	6	0
Wylde, Miss M. ...	0	2	9
Whitelock, Mrs. ...	0	6	7
Wood, Miss K. ...	0	5	11
Wadland, Miss L. ...	0	16	6
Windsor, Miss ...	0	4	7
Williamson, Miss ...	0	1	5
Wheler, Miss ...	0	2	1
Wagstaff, Miss E. ...	0	5	0
Wells, Miss ...	0	4	0
Wicks, Master W. ...	0	2	10
Whittington, Master S. ...	0	9	3
Wright, Miss ...	0	2	2
Sums under one shilling ...	0	1	5
Odd halfpence and farthings ...	0	12	3
Collection taken at the doors	1	9	4

92 19 9

Collecting Books:—

Alderton, Miss ...	0	10	0
Bonser, Miss ...	0	4	6
Barrett, Mr. H. ...	4	5	0
Broughton, Mrs. ...	0	12	0
Charlesworth, Master C. ...	0	7	0
Coleman, Mrs. ...	0	12	6
Dee, Mrs. ...	0	7	6
Everett, Miss Alice ...	3	11	6
Fryer, Miss S. ...	0	15	0
Fowler, Miss ...	1	13	4
Jephys, Miss ...	1	2	0
Luckhurst, Mrs. ...	0	10	0
Lawson, Miss ...	0	4	0
Lawson, Mr. ...	0	10	0
Mitchell, Miss A. ...	0	3	5
Saunders, Mr. E. W. ...	3	0	0

Collected by Miss K. E.

Buswell:—

Mr. Bumsted	1	1	0
Mr. Lyon ...	0	10	0
Mr. J. Blofeld	0	10	0
Mr. Underwood	0	10	0
Smaller sums	0	10	0

3 1 0

Collected by Mrs.

Charlesworth:—

Mr. Aukland	1	1	0
Mr. Deayton	1	1	0
Orphan girl's card, I. Seymour	2	2	0
Orphan girl's card, E. Mitchell	0	4	3

24 5 8

Donations:—

A lady ...	0	2	6
Charles, Miss B. ...	0	6	0
Everett, Mrs. ...	0	12	0
Hall, Mr. James ...	5	0	0
Mills, Mr. W. ...	1	0	0

	£	s.	d.		£	s.	d.
Olney, Mr. T. H. ...	5	0	0	Mrs. S. Clout ...	1	0	0
Raybould, Mrs. ...	1	1	0	Stamps, Gainsboro' ...	0	0	6
Thompson, Mr. F. ...	1	1	0	Mr. D. Stannard ...	0	3	0
Tea tickets sold ...	1	1	6	Executors of the late Mr. Robert Ryman (less legacy duty and expenses) ...	178	14	8
A friend, Lundle ...	1	0	0	Mr. Samuel Spurgeon ...	0	10	0
Mrs. Curtis ...	0	5	0	Mr. W. J. May ...	0	10	0
Collected by Miss A. M. Cook ...	0	10	7	Miss Redman ...	0	10	0
Collected by Miss D. Sutherland ...	1	10	4	Mr. W. Hill, sen. ...	0	5	0
Mr. C. Hazell ...	2	0	0	Mr. John F. H. ...	1	0	0
Collected by Mr. E. Schofield ...	1	0	0	Mr. W. T. Flew ...	0	5	0
C. Whatnough (Orphan boy's card) ...	0	6	6	A poor man's tenth ...	0	5	0
Collected by Mrs. E. Holiday ...	0	4	0	Mr. J. Mason and family ...	1	5	0
Baptist Sunday-school, Woodford, per Mr. Thomas Green ...	0	5	0	J. E. H. ...	3	0	0
Mr. J. Gwyer ...	0	6	0	Messrs. Andrew Scott and Lauder ...	0	5	0
R. G. ...	20	0	0	Miss Lillian Gould (first girl admitted to the Orphanage. A thankoffering on attaining the age of 21) ...	2	2	0
J. G. ...	20	0	0	Sandwich, per Bankers ...	2	2	0
Mr. and Mrs. Parker Gray ...	2	0	0	Collected by Mr. James Binstead ...	1	15	0
Mr. John Norkett ...	3	3	0	Mr. and Mrs. Potter ...	1	1	0
A friend, South Shields ...	0	2	6	Miss C. Heasman ...	0	5	0
Mrs. S. A. Urquhart ...	1	0	0	Collected by Miss E. Howard ...	0	5	0
Collected by Miss Sharp ...	0	5	0	Rev. E. W. Matthews ...	0	10	6
Mrs. H. Keevil ...	10	0	0	Per Mrs. James Withers:—			
Mrs. Denyer ...	5	0	0	Mr. H. Cooper ...	0	10	0
Mr. C. Hunting ...	2	2	0	Mrs. Collier ...	0	5	0
Mr. Vickers ...	0	5	0	Mrs. J. Davis ...	0	2	6
Mrs. M. Primrose Wells ...	1	0	0				0 17 6
Mrs. E. A. Pate ...	0	10	0	Mr. Thomas Medley ...			2 0 6
Miss M. E. Jenkins and two friends ...	0	3	0	Meetings by Mr. Charlesworth, and the Orphanage Choir:—			
Mr. W. M. Forsyth ...	0	5	0	Stockwell Baptist Chapel ...	4	13	6
Mrs. Allmeyer ...	0	5	0	Cross Keys, South Wales ...	37	7	2
Kennay ...	0	2	6	Bexley Heath ...	7	16	0
J. L. B. ...	0	5	0				£620 5 0
Mr. and Mrs. G. Tyler ...	0	3	6				
Miss Evans ...	1	0	0				
A sincere friend and well-wisher ...	0	5	0				
Mrs. E. S. Ross ...	0	6	0				

List of Presents, per Mr. Charlesworth, from February 15th to March 14th, 1893.—PROVISIONS:—6 Stilton Cheeses, Mr. J. T. Crosher; 1 sack Potatoes, Mr. W. Cutter; 1 New Zealand Sheep, Sir A. Seale Haslam; 20 lbs. Tea, Messrs. Armstrong and Co.; 1 bag Prunes, Mr. Frederick Fisher; a quantity of Potatoes, Greens, and Jam, Mrs. George Garrod.

Boys' CLOTHING.—44 Shirts, The Ladies' Working Meeting, Metropolitan Tabernacle, per Miss Higgs; 12 Flannel Shirts, Mrs. Hale.

Girls' CLOTHING.—3 Articles, and a few worn Garments, Miss Ablett; 13 Articles, Miss Greenaway; 36 Articles, a few Dolls' Clothes, Miss Wormald; 1 dozen Articles, Miss Wilkes; 9 Articles, Mrs. Luckhurst; 46 Articles, The Ladies' Working Meeting, Metropolitan Tabernacle, per Miss Higgs; 12 Articles, Miss McLaren.

GENERAL.—22 Volumes, The United Kingdom Band of Hope Union, for help rendered by orphan children in New Year's collection for Temperance Hospital and Band of Hope work, per Mr. W. J. Evans; 1 Cushion Cover, Miss A. King; 2 Dressed Dolls, Mrs. Adams; a few Magazines, Mrs. Pankhurst; 9 Pictures, 1 Fancy Box, 1 Flower Stand, Miss A. M. Cook; a Picture (for No. 3 Girls), from the late Mrs. Hart, per Miss Bonser; 6 Tea Cloths, Mrs. G. Garrod.

Colportage Association.

Statement of Receipts from February 15th to March 14th, 1895.

	£	s.	d.		£	s.	d.
Subscriptions and Donations for Districts:—				Stratford-on-Avon ...	7	10	0
Western Association, Williton ...	10	0	0	Norfolk Congregational Union ...	11	5	0
Miss Evans, for Rainhill ...	10	0	0	Southern Baptist Association ...	50	0	0
Orpington, per Mr. W. Vinson ...	5	0	0	Streatham Hill Congregational Church, per Rev. J. P. Gledstone ...	10	0	0
Mr. John Cory, for Castleton, Cardiff, and Penrhikyber ...	20	0	0	Home Counties' Baptist Association ...	30	0	0
Mr. Richard Cory, for Cardiff and Pen- rhikyber ...	10	0	0	Sellingo, per Mr. Thomas R— ...	10	0	0
Mr. R. W. S. Griffith, for Fritham ...	10	0	0	Bethnal Green:—			
Boctral, per Mr. Craske ...	10	0	0	Mr. C. E. Fox ...	5	0	0
Dorking, per Mr. Chabot ...	15	0	0	Mr. W. R. Fox ...	5	0	0
Mr. J. A. Tawell, for Earl's Colne ...	10	0	0				10 0 0
South Devon Congregational Union ...	10	0	0	Yorkshire Baptist Association ...	20	0	0
Ninchenhampton, per Messrs. P. C. Evans and Sons ...	10	0	0	Southampton, per Mr. R. Beck ...	10	0	0
Fairford, per Captain Milbourne ...	8	15	0	Mr. Bilbrough, for Horsforth ...	10	0	0
Aylesbury, per Messrs. Taylor and Gurney ...	7	10	0	E. S., for Repton and Burton-on-Trent ...	20	0	0
Camb. Baptist Association ...	10	0	0	Wilts. and East Somerset Association ...	3	0	0
				Mr. Thomas R—, for Bower Chalk ...	6	0	0
				Worcestershire Evangelistic and Col- portage Association ...	37	10	0

	£	s.	d.
Great Yarmouth Town Mission, per			
Mr. S. W. Page	7	10	0
"Friend," N.Z., for Ilkeston and			
Riddings	40	0	0
"in memoriam," for a district...	20	0	0
	£476	0	0

The above amount supplies only a *portion* of the sum paid to the colporteurs. It has to be supplemented from the General Fund below. *About £100 monthly needed.*

Subscriptions and Donations to the General Fund:—			
	£	s.	d.
M. S. Postal order	0	1	0
Mr. David Rees	0	2	6

	£	s.	d.
Collected by Mr. A. R. Richards	0	5	0
W. B., Hereford postmark	0	2	0
Woodham Walter friends	0	11	2
Mr. Bishop, Southminster	0	2	6
"A collector"	0	10	0
R. J.	10	0	0
E. J.	10	0	0
Collected by Mr. H. Webb	0	2	6
Mrs. H. Thomas	1	0	0
Miss Dale	0	10	0
<i>Annual Subscriptions:—</i>			
Representatives of the late Mr. John			
Powell	1	1	0
Mrs. Stevens	0	5	0
	£24	12	8

Society of Evangelists.

Statement of Receipts from February 15th to March 14th, 1893.

	£	s.	d.		£	s.	d.
Thankoffering for Mr. Burnham's services at Caton	2	0	0	J. G.	10	0	0
Saltash church thankoffering for Mr. Burnham's services	2	0	0	Thankoffering for Mr. Harmer's services at Kirkby-in-Ashfield	1	10	0
Thankoffering from Newton Regis, for Mr. Jarry's services in place of Mr. Burnham	2	17	7	Thankoffering for Mr. Harmer's services at Mansfield	3	0	0
B. G.	10	0	0		£31	7	7

C. H. Spurgeon's Memorial Fund Account.

Contributions from February 15th to March 14th, 1893.

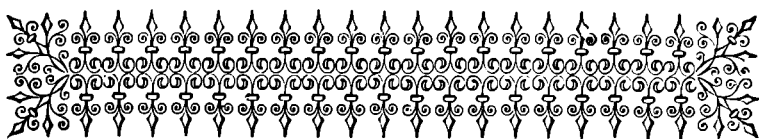
	£	s.	d.		£	s.	d.
Mr. W. Pitcher	1	0	0	Mr. J. Cowans	0	5	0
Mr. W. Howard	2	0	0	Offering, Baptist Chapel, Stotfold, per			
Pastor F. C. Morris	1	2	0	Pastor J. Hart	1	7	6
The Misses Wells and Miss York	0	7	6	Mr. H. G. Bird	0	12	6
Miss A. B. Habershon	2	2	0	Miss Mullinger, per J. T. D.	0	2	6
Mr. John Jackson	0	10	0	Rev. A. and Mrs. Harrison	0	5	0
Mr. Robert Sortwell	1	1	0	Mr. W. Pitcher	1	0	0
Mr. J. R. Stevens	1	1	0	Mrs. C. Arnold	0	2	0
Mr. James McElkinney	0	7	6	Mrs. James Rogers	1	10	0
Mr. Mallord	0	1	0	Mrs. William Pearce	0	10	0
Mrs. Hitchcock	0	1	0	Miss E. A. Gilbert	10	0	0
Mr. J. S. Watts	1	1	0		£26	18	6
In loving memory of C. H. S., from a widow	0	10	0				

Mrs. Spurgeon gratefully acknowledges the receipt of the following amounts "For General Use in the Lord's Work".—Mr. D. John Pillai, £3; Miss Mayse, 10s; From Wiltis, 10s; A. and M. G., 4s; Miss Lizzie Hamblen, 5s; A friend, per Miss Buswell, 5s; Mr. John Cameron, £3; Mr. Thomas Hobbs, 1s 6d; From Halton, 5s.

Further sums will be thankfully received by Mrs. Spurgeon for allotment to various funds that may need assistance from time to time.

Friends sending presents to the Orphanage are earnestly requested to let their names or initials accompany the same, or we cannot properly acknowledge them; and also to write to Pastor J. A. Spurgeon, Campbellton, White Horse Road, Croydon, if no acknowledgment is sent within a week. All parcels should be addressed to the Head-master, Spurgeons' Orphan Home, Stockwell Orphanage, Clapham Road, London.

Special Notice.—It is earnestly requested that all donations for the Stockwell Orphanage be addressed to the Treasurer, Spurgeons' Orphan Home, Stockwell Orphanage, Clapham Road, London. Donations for the Pastors' College, the Pastors' College Missionary Association, the Colportage Association, and the Society of Evangelists, should be addressed to the Secretary, Metropolitan Tabernacle, London. Cheques, money orders, &c., should be crossed, and made payable to the Treasurer of the College, Orphanage, Colportage, or other work desired to be assisted.



THE

Sword and the Trowel.

MAY, 1893.

Qualifications for Soul-Winning—Godward.

A LECTURE, DELIVERED TO THE STUDENTS OF THE PASTORS' COLLEGE,
BY C. H. SPURGEON.

(Concluded from page 162.)

THE next essential qualification for success in the work of the Lord, and it is a vital one, is *a living faith*. You know, brethren, how the Lord Jesus Christ could not do many mighty works in his own country because of the unbelief of the people; and it is equally true that, with some men, God cannot do many mighty works because of *their* unbelief. If ye will not believe, neither shall ye be used of God. "According to your faith be it unto you," is one of the unalterable laws of His kingdom. "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove, and nothing shall be impossible unto you;" but if the question has to be put, "Where is your faith?" the mountains will not move for you, nor will even a poor sycamore tree be stirred from its place.

You must have faith, brethren, about your call to the ministry; you must believe without question that you are really chosen of God to be ministers of the gospel of Christ. If you firmly believe that God has called you to preach the gospel, you will preach it with courage and confidence; you will feel that you are going to your work because you have a right to do it. If you have an idea that possibly you are nothing but an interloper, you will do nothing of any account; you will be only a poor, limping, diffident, half-apologetic preacher,

for whose message no one will care. You had better not begin to preach until you are quite sure that God has called you to the work. A man once wrote to ask me whether he should preach or not. When I do not know what answer to send to anyone, I always try to give as wise an answer as I possibly can. Accordingly, I wrote to this man, "Dear friend,—If the Lord has opened your mouth, the devil cannot shut it; but if the devil has opened it, may the Lord shut it up!" Six months afterwards I met the man, and he thanked me for my letter, which he said greatly encouraged him to go on preaching. I said, "How was that?" He replied, "You said, 'If the Lord has opened your mouth, the devil cannot shut it.'" I said, "Yes, I did so; but I also put the other side of the question." "Oh!" said he, at once, "that part did not relate to me." We can always have oracles to suit our own ideas if we know how to interpret them. If you have genuine faith in your call to the ministry, you will be ready, with Luther, to preach the gospel even while standing within the jaws of leviathan, between his great teeth.

You must also believe that the message you have to deliver is God's Word. I had sooner that you believed half-a-dozen truths intensely than a hundred only feebly. If your hand is not large enough for you to hold a great deal, hold firmly what you can; because, if it came to a regular push and shove, and we all of us were allowed to carry away as much gold as we could take from a heap, it might not be much use to have a very big purse, but he would come off best in the scuffle who should close his hand tightly on as much as he could conveniently hold, and not let it go. We may sometimes do well to imitate the boy mentioned in the ancient fable. When he put his hand into a narrow-necked jar, and grasped as many nuts as he could hold, he could not get even one of them out; but when he let half of them go, the rest came out with ease. So must we do; we cannot hold everything, it is impossible, our hand is not big enough; but when we do get anything in it, let us hold it fast, and grip it tightly. Believe what you do believe, or else you will never persuade anybody else to believe it. If you adopt this style, "I think this is a truth, and as a young man I beg to ask you kind attention to what I am about to say; I am merely suggesting," and so on, if that is your mode of preaching, you will go to work the easiest way to breed doubters. I would rather hear you say, "Young as I am, what I have to say comes from God, and God's Word says so-and-so and so-and-so; there it is, and you must believe what God says, or you will be lost." The people who hear you will say, "That young fellow certainly believes something;" and very likely some of them will be led to believe, too. God uses the faith of His ministers to breed faith in other people. You may depend upon it that souls are not saved by a minister who doubts; and the preaching of your doubts and your questions can never possibly decide a soul for Christ. You must have great faith in the Word of God if you are to be winners of souls to those who hear it.

You must also believe in the power of that message to save people. You may have heard the story of one of our first students, who came to me, and said, "I have been preaching now for some months, and I do not think I have had a single conversion." I said to him, "And

do you expect that the Lord is going to bless you and save souls every time you open your mouth?" "No, sir," he replied. "Well, then," I said, "that is why you do not get souls saved. If you had believed, the Lord would have given the blessing." I had caught him very nicely; but many others would have answered in just the same way as he did. They tremblingly believe that it is possible, by some strange mysterious method, that once in a hundred sermons God might win a quarter of a soul. They have hardly enough faith to keep them standing upright in their boots; how can they expect God to bless them? I like to go to the pulpit feeling, "This is God's Word that I am going to deliver in His name; it cannot return to Him void; I have asked His blessing upon it, He is bound to give it, and His purposes will be answered, whether it is a savour of life unto life, or of death unto death to those who hear it."

Now, if this is how you feel, what will be the result if souls are not saved? Why, you will call special prayer-meetings, to seek to know why the people do not come to Christ; you will have enquirers' meetings for the anxious; you will meet the people with a joyful countenance, so that they may see that you are expecting a blessing, but, at the same time, you will let them know that you will be grievously disappointed unless the Lord gives you conversions. Yet, how is it in many places? Nobody prays much about the matter, there are no meetings for crying to God for a blessing, the minister never encourages the people to come and tell him about the work of grace in their souls; verily, verily, I say unto you, he has his reward; he gets what he asked for, he receives what he expected, his Master gives him his penny, but nothing else. The command is, "Open thy mouth wide, and I will fill it;" and here we sit, with closed lips, waiting for the blessing. Open your mouth, brother, with a full expectation, a firm belief, that according to your faith so shall it be unto you.

That is the essential point, you must believe in God and in His gospel if you are to be a winner of souls; some other things may be omitted, but this matter of faith must never be. It is true that God does not always measure His mercy by our unbelief, for He has to think of other people as well as of us; but, looking at the matter in a common-sense way, it does seem that the most likely instrument to do the Lord's work is the man who expects that God will use him, and who goes forth to labour in the strength of that conviction. When success comes, he is not surprised, for he was looking for it. He sowed living seed, and he expected to reap a harvest from it; he cast his bread upon the waters, and he means to search and watch till he finds it again.

Once more, if a man is to succeed in his ministry, and win many souls, he must be characterized by *thorough earnestness*. Do we not know some men, who preach in such a lifeless manner that it is highly improbable that anybody will ever be affected by what they say? I was present when a good man asked the Lord to bless to the conversion of sinners the sermon that he was about to deliver. I do not wish to limit Omnipotence, but I do not believe that God could bless to any sinner the sermon that was then preached unless He had made

the hearer misunderstand what the minister said. It was one of those "bright poker sermons", as I call them. You know that there are pokers that are kept in drawing-rooms to be looked at, but never used. If you ever tried to poke the fire with them, would not you catch it from the lady of the house? These sermons are just like those pokers, polished up, bright, and cold; they seem as if they might have some relation to the people in the fixed stars, they certainly have no connection with any one in this world. What good could come of such discourses, no one can tell; but I feel sure there is not power enough in them to kill a cockroach, or a spider; certainly there is no power in them to bring a dead soul to life. There are some sermons of which it is quite true that, the more you think of them, the less you think of them; and if any poor sinner goes to hear them with the hope of getting saved, you can only say that the minister is more likely to stand in the way of his going to heaven than to point him to the right road.

You may depend upon it that you may make men understand the truth if you really want to do so; but if you are not in earnest, it is not likely that they will be. If a man were to knock at my door in the middle of the night, and when I put my head out of the window to see what was the matter, he should say, in a very quiet, unconcerned way, "There is a fire at the back part of your house," I should have very little thought of any fire, and should feel inclined to empty a jug of water over him. If I am walking along, and a man comes up to me, and says, in a cheerful tone of voice, "Good afternoon, sir, do you know that I am starving? I have not tasted food for ever so long, indeed I have not;" I should reply, "My good fellow, you seem to take it very easy; I do not believe you want for much, or you would not be so unconcerned about it." Some men seem to preach in this fashion: "My dear friends, this is Sunday, so here I am; I have been spending my time in my study all the week, and now I hope you will listen to what I have to say to you. I do not know that there is anything in it that particularly concerns you, it might have some connection with the man in the moon; but I understand that some of you are in danger of going to a certain place which I do not wish to mention, only I hear that it is not a nice place for even a temporary residence. I have especially to preach to you that Jesus Christ did something or other, which in some way or other, has something to do with salvation, and if you mind what you do"—and so on—"it is possible that you will"—and so on, and so on. That is, in a nutshell, the full report of many a discourse. There is nothing in that kind of talk that can do anybody any good; and after the man has kept on in that style for three-quarters of an hour, he closes by saying, "Now it is time to go home," and he hopes that the deacons will give him a couple of guineas for his services. Now, brethren, that sort of thing will not do. We did not come into the world to waste our own time, and other people's, in that fashion.

I hope we were born for something better than to be mere chips in the porridge, like the man I have described. Only fancy God sending a man into the world to try to win souls, and that is the style of his mind, and the whole spirit of his life. There are some

ministers who are constantly being knocked up with doing nothing ; they preach two sermons, of a sort, on Sunday, and they say the effort almost wears their life out ; and they go and give little pastoral visitations, which consist in drinking a cup of tea and talking small gossip ; but there is no vehement agony for souls, no " Woe ! woe ! " on their hearts and lips, no perfect consecration, no zeal in God's service. Well, if the Lord sweeps them away, if he cuts them down as cumberers of the ground, it will not be a matter for surprise. The Lord Jesus Christ wept over Jerusalem, and you will have to weep over sinners if they are to be saved through you. Dear brethren, do be in earnest, put your whole soul into the work, or else give it up.

Another qualification that is essential to soul-winning is *great simplicity of heart*. I do not know whether I can thoroughly explain what I mean by that, but I will try to make it clear by contrasting it with something else. You know some men who are too wise to be just simple believers ; they know such a lot that they do not believe anything that is plain and simple. Their souls have been fed so daintily that they cannot live on anything but Chinese birds'-nests, and such luxuries. There is no milk that ever came fresh from a cow that is good enough for them, they are far too superfine to drink such a beverage as that. Everything they have must be incomparable. Now God does not bless these exquisite celestial dandies, these spiritual aristocrats. No, no ; as soon as you see them, you feel ready to say, " They may do well enough as Lord So-and-so's servants, but they are not the men to do God's work. He is not likely to employ such grand gentlemen as they are." When they select a text, they never explain its true meaning ; but they go round about to find out something that the Holy Ghost never intended to convey by it, and when they get hold of one of their precious " new thoughts "—oh, dear ! what a fuss they make over it ! Here is a man who has found a stale herring ! What a treat ! It is so odoriferous ! Now we shall hear of this stale herring for the next six months, when somebody else will find another one. What a shout they set up ! " Glory ! Glory ! Glory ! Here is a new thought ! " A new book comes out about it, and all these great men go sniffing round it to prove what deep thinkers and what wonderful men they are. God does not bless that kind of wisdom.

By simplicity of heart, I mean, that a man evidently goes into the ministry for the glory of God and the winning of souls, and nothing else. There are some men who would like to win souls and glorify God if it could be done with due regard to their own interests. They would be delighted, oh, yes ! certainly, very pleased indeed, to extend the kingdom of Christ, if the kingdom of Christ would give full play to their amazing powers. They would go in for soul-winning if it would induce people to take the horses out of their carriage, and drag them in triumph through the street ; they must be somebody, they must be known, they must be talked about, they must hear people say, " What a splendid man that is ! " Of course, they give God the glory after they have sucked the juice out of it, but they must have the orange themselves first. Well, you know, there is that sort of spirit even among ministers ; and God cannot endure it. He is not

going to have a man's leavings; He will have all the glory, or none at all. If a man seeks to serve himself, to get honour to himself, instead of seeking to serve God and honour Him alone, the Lord Jehovah will not use that man. A man who is to be used by God must just believe that what he is going to do is for the glory of God, and he must work from no other motive. When outsiders go to hear some preachers, all that they remember is that they were capital actors; but here is a very different kind of man. After they have heard him preach, they do not think about how he looked, or how he spoke, but about the solemn truths he uttered. Another man keeps on rolling out what he has to say in such a fashion that those who listen to him say to one another, "Do you not see that he lives by his preaching? He preaches for his living." I would rather hear it said, "That man said something in the sermon that made many of the people think less of him, he uttered most distasteful sentiments, he did nothing but drive at us with the Word of the Lord all the while that he was preaching, his one aim was to bring us to repentance and faith in Christ." That is the kind of man whom the Lord delights to bless.

I like to see men, like some before me here, to whom I have said, "Here you are, earning a good salary, and likely to rise to a position of influence in the world; if you give up your business, and come into the College, you will very likely be a poor Baptist minister all your life;" and they have looked up, and said, "I had sooner starve and win souls than spend my life in any other calling." Most of you are that kind of men, I believe you all are. There must never be an eye to the glory of God *and* the fat sheep; it must never be God's glory *and* your own honour and esteem among men. It will not do; no, not even if you preach to please God *and* Jemima: it must be God's glory alone, nothing less and nothing else, not even Jemima. As the limpet to the rock, so is she to the minister; but it will not do for him even to think of pleasing her. With true simplicity of heart, he must seek to please God, whether men and women are pleased or not.

Lastly, there must be a *complete surrender of yourself to God*, in this sense, that from this time you wish to think, not your own thoughts, but God's thoughts; and that you determine to preach, not anything of your own invention, but God's Word; and further, that you resolve not even to give out that Truth in your own way, but in God's way. Suppose you read your sermons, which is not very likely, you desire not to write anything but what shall be entirely according to the Lord's mind. When you get hold of a fine big word, you ask yourself whether it is likely to be a spiritual blessing to your people; and if you think it would not, you leave it out. Then there is that grand bit of poetry that you could not understand, you felt that you could not omit that; but when you asked whether it was likely to be instructive to the rank and file of your people, you were obliged to reject it. You must stick those gems, that you found on a literary dust-heap, into the coronet of your discourse, if you want to show the people how industrious *you* have been; but if you desire to leave yourself entirely in God's hands, it is probable that you will be led to make some very simple statement, some trite remark, something with which everyone in the congregation is perfectly familiar. If you feel moved to put *that*

into the sermon, put it in by all means, even if you have to leave out the big words, and the poetry, and the gems, for it may be that the Lord will bless that simple statement of the gospel to some poor sinner who is seeking the Saviour.

If you yield yourself thus unreservedly to the mind and will of God, by-and-by, when you get out into the ministry, you will sometimes be impelled to use a strange expression or to offer an odd prayer, which at the time may have a queer look even to yourself; but it will be all explained to you afterwards, when some one comes to tell you that he never understood the truth until you put it that day in such an unusual way. You will be more likely to feel this influence if you are thoroughly prepared by study and prayer for your work in the pulpit, and I urge you always to make all due preparation, and even to write out in full what you think you ought to say; but not to go and deliver it *memoriter*, like a poll parrot repeating what it has been taught, for if you do that, you will certainly not be leaving yourself to the guidance of the Holy Spirit. I have no doubt you will sometimes feel that there is a passage that you must put in, a fine piece by one of the British poets, or a choice extract from some classic author. I do not suppose you would like it to be known; but you did read it to a College friend. Of course, you did not ask him to praise it, because you felt sure that he could not help doing so. There was one particular piece in it that you have very seldom heard equalled; you are sure that Mr. Punshon or Dr. Parker could not have done better than that. You are quite certain that when the people hear that sermon they will be obliged to feel that there is something in it. It may be, however, that the Lord will consider that it is too good to be blessed, there is too much in it; it is like the host of men that were with Gideon, they were too many for the Lord, He could not give the Midianites into their hands, lest they should vaunt themselves against Him, saying, "Our own might hath gotten us the victory." When twenty-two thousand of them had been sent away, the Lord said to Gideon, "The people are yet too many," and all of them had to be sent home except the three hundred men that lapped, and then the Lord said to Gideon, "Arise, get thee down unto the host; for I have delivered it into thine hand." So the Lord says about some of your sermons, "I cannot do any good with them, they are too big." There is that one with the fourteen subdivisions; leave seven of them out, and perhaps the Lord will bless it then. Some day it may happen, just when you are in the middle of your discourse, that a thought will come across your mind, and you will say to yourself, "Now, if I utter this, that old deacon will make it hot for me; and there is a gentleman just come in who keeps a school, he is a critic, and will be sure not to be pleased if I say this; and besides, there is here a remnant according to the election of grace, and the 'hyper' up in the gallery will give me one of those heavenly looks that are so full of meaning." Now, brother, feel ready to say just anything that God gives you to say, irrespective of all the consequences, and utterly regardless of what the "hypers" or the lowpers or anybody else will think or do.

One of the principal qualifications of a great artist's brush must be its yielding itself up to him so that he can do what he likes with it. A harpist will love to play on one particular harp because he knows the instrument, and the instrument almost appears to know him. So, when God puts His hand upon the very strings of your being, and every power within you seems to respond to the movements of His hand, you are an instrument that He can use. It is not easy to keep in that condition, to be in such a sensitive state that you receive the impression that the Holy Spirit desires to convey, and are influenced by Him at once. If there is a great ship out at sea, and there comes a tiny ripple on the waters, it is not moved by it in the least. Here comes a moderate wave, the vessel does not feel it, the *Great Eastern* sits still upon the bosom of the deep. But just look over the bulwarks; see those corks down there, if only a fly drops into the water, they feel the motion, and dance upon the tiny wave. May you be as mobile beneath the power of God as the cork is on the surface of the sea! I am sure this self-surrender is one of the essential qualifications for a preacher who is to be a winner of souls. There is a something that must be said if you are to be the means of saving that man in the corner; woe unto you if you are not ready to say it, woe unto you if you are afraid to say it, woe unto you if you are ashamed to say it, woe unto you if you do not dare to say it lest somebody up in the gallery should say that you were too earnest, too enthusiastic, too zealous!

These seven things, I think, are the qualifications, God-ward, which would strike the mind of any of you if you tried to put yourself into the position of the Most High, and considered what you would wish to have in those whom you employed in the winning of souls. May God give all of us these qualifications, for Christ's sake! Amen.

The "Down-grade" Natural to Men.

IN the domain of religion, where there is so much scope for the imagination and the emotional part of human nature, the processes of evolution are especially liable to work in the direction of degradation. The history of all religions testifies to the constancy and uniformity of this tendency, which may be regarded as a law. In youth, full of life and energy, parasites growing up in and around them have marred their beauty and eaten out their vitality, so that in old age they are decrepit and hide-bound. The religions of Zoroaster, Buddha, and Mohammed are notable instances. The cruel customs of Hinduism—suttee, infant marriages, and the non-marriage of widows—are of mediæval growth, and have no place in the ancient Vedas. The Old Testament bears testimony to the constant "Down-grade" tendency of Judaism; the present state of the Greek and Roman churches indicates how far they have departed from the New Testament original; and the Lutheranism of to-day shows how rapidly a noble religious movement may die down and become effete in a brief period.—From "*The Hereafter*," by James Fyfe. (Selected by Mr. Spurgeon for insertion in the *Magazine*.)

The Marching Orders of the Church.

BY ARTHUR T. PIERSON, D.D.

IT is of foremost importance for a soldier to understand his "marching orders", as it is for an ambassador to apprehend and comprehend his "instructions." The Church is a militant body, and at the same time an embassy; or, as Leland would say, an embassydry. What, then, are the orders and instructions of our King and Captain?

The four gospel narratives, at the close of each, present the mission and commission of the Church in a fourfold light, or, like a building shown from its various sides, with a fourfold projection. In some respects, these versions of our Lord's final commission agree; in other respects, they supplement and complement each other. This will appear if we place them side by side.

MATTHEW.	MARK.	LUKE.	JOHN.
Go ye therefore, and teach all nations, baptizing them into the name of the Father, Etc.	Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; Etc.	That repentance and remission of sins should be preached in His name among all nations . . . And ye are witnesses of these things.	As My Father hath sent Me, even so send I you. . . These are written, that ye might believe that Jesus is the Christ, the Son of God; Etc.

Even these admirable English renderings fail to convey the full and exact force of the original. For example, Matthew uses a somewhat peculiar word (*μαθητευσατε*), which can neither be translated perfectly by the word "teach" or "disciple." The first rendering means too little; the second means too much. Another word (*διδασκω*) which means to instruct, is used by our Lord later on in these farewell instructions, and is properly translated "teach", for it refers to didactic methods to be used in the fuller instruction of those who have already become believers. This word contemplates the more perfect equipment of converts, their more extended and thorough knowledge of all that Jesus commands, and their training for service in His kingdom. That first word to which we have referred contemplates no such didactic progress. It marks a swifter progress, a more rapid proclamation. Christ would have His heralds go forth like Saul, whom we see sweeping over his great missionary tours, and telling to the nations the good tidings; and then, when converts have been gathered, Christ would have teachers, like Priscilla and Aquila, to train them in the knowledge of God more perfectly.

We make a grand mistake whenever we confuse evangelization and indoctrination, the herald and the instructor. The first thing to be done is to peal out the joyous tidings of salvation as with the arousing clarion blast of Gabriel's trump; men are asleep, dead in sin, and must be awaked. We cannot wait, when a house is on fire, or a ship is sinking, or a pestilence is raging, or an avalanche is falling, to give minute instructions. We cry, "Escape for your lives!" Then, when the immediate danger is past, we have time for whatever else

is needful, to provide for other wants, or guard against coming perils. The evangelist is to precede the catechist.

Nor can that first verb, already referred to, in Matthew, be properly rendered "disciple" or "make disciples." That means too much. *We cannot make disciples*; that, only God can do. We may act as heralds, witnesses, evangelists; but, after our utmost is done, we may be constrained, like Isaiah, the great Messianic prophet, to exclaim, "Who hath believed our report? and to whom hath the arm of the Lord been revealed?" In fact, that word (*μαθητεω*) carries with it no idea whatever of *necessary effectiveness*. In classic Greek, it means to give such instruction as a disciple needs; it is of close kin to another word (*μαρταρω*) which means to learn. Obviously, in this commission, it cannot be adequately rendered "disciple", for we cannot *disciple the nations*, though we may *gather disciples out of them*. Such a literal rendering would oblige us to carry the same thought through the passage; and in that case, Christ would be placed in the absurd position of bidding us *baptize the nations*, also. The obvious meaning is, that we are to go into all the world, and publish the tidings everywhere; gathering out disciples from all the nations, and baptizing such disciples, and then more fully instructing them in the will of God. All we can do, at our best, will not insure of itself one disciple. It will still be true: "and some believed the things which were spoken, and some believed not." Some, ever learning, will never come to the full knowledge of the truth; and not a few will become gospel-hardened, which is worse than becoming sin-hardened. But when we have borne our witness faithfully, we have done our duty irrespective of the question how many believe and obey.

In the gospel narratives of Mark, Luke, and John, the same truth is even more plainly taught. There Christ's words are yet more unequivocal—"Go . . . proclaim the gospel." "Repentance and remission of sins should be proclaimed in His name among all nations." "Even so send I you." "These are written that ye might believe," etc. And in the opening of the Acts, Luke adds a fifth version, "Ye shall be witnesses unto Me . . . unto the uttermost part of the earth." Let it be noted how the emphasis is constantly laid upon our real *fidelity*, and not our apparent *success*. We are heralds and witnesses; and though none hear and heed our message, or receive our witness, we are to carry out our sacred commission.

It is often said that the Church's mission is "to *convert the world*." The phrase is not only unscriptural, but it is untrue. *Conversion* is not our work, but *contact*. With conversion we have nothing to do, in this sense, that we are powerless to effect it, and consequently not responsible for it. The use of this word, *convert*, or its equivalents, in the Bible, is very significant. Often as it occurs, it is, in almost every case, used intransitively or passively—"Sinners *shall* be converted unto thee." Even in Acts xxvi. 18, the grammatical construction demands a different rendering, "Unto whom now I send thee, to open their eyes, that they *may turn about*," etc. Where the active form is used, it is often intransitive, as in this case, and as in Isaiah vi. 10. James used the word transitively in his epistle (v. 19, 20), but with reference to the *reclamation of erring disciples*, "Brethren, if any of you do err from the truth, and one *convert him*," etc.

Of course, conversions have followed, and will follow, the proclamation of the good tidings; but not even the most devoted herald can assure them. He is to be wise that he may be winning, and is to seek to turn men to righteousness. God will not leave him to utter failure, but he must never gauge his success by apparent results. If faithful, he will be rewarded, though, like Isaiah, all the day long he stretches forth his hands, in the name of God, "unto a disobedient and gainsaying people." The disciple is not above his Master, who came to His own possessions, and His own people received Him not, but rejected and crucified Him as a malefactor.

But of what consequence is it that we lay down with great care this platform of principles in the work of evangelization? Is this a case of distinction without a difference? On the contrary, we are persuaded that *the proper prosecution of the whole work of evangelization hangs upon our thorough acceptance of this Biblical basis*; and therefore we should take pains to study the *vital relation* that such a conception of evangelism sustains to the believer, and his work for souls. For this law of witnessing to Christ is not confined to "*foreign missions*." In fact, this is a phrase never once found in the Word of God, and is simply an invention of modern convenience. All sinners are foreigners to the true commonwealth of God; and all missions to lost souls are, in this sense, "foreign." Missionary and apostle both mean the same—a *sent one*; only one is a Latin, the other a Greek form. My "mission" is the work unto which I am sent; and that work, wherever it lies as to field, is essentially one, to tell of the Saviour and His salvation. That work every believer ought as much to consider a necessity to his life in Christ as he regards faith essential to union with Christ; and wherever this duty of witnessing to souls has been, in any measure, delegated to others as representatives, leanness has come to disciples. Christ no more provides for a dumb tongue than for an unbelieving heart, in the economy of redemption. "We believe, and therefore speak."

The Moravian Church, or United Brethren, seem to have been raised up by God to show us what this universal enlistment in work means, and what the coming missionary church should be and may be. What is largely an ideal in most churches, has been reduced to practical example in these United Brethren. The "diaspora", or dispersion, is a significant feature of their work. Its principle is the scattering of disciples everywhere in order to the sowing of the seed. It is really an enlargement of Count Zinzendorf's "Order of the Mustard Seed." It dates from 1729, and is therefore one hundred and sixty-four years old. It has more than sixty central stations, and numbers about seventy thousand adherents. Its work is missions at home. Ten years after Herrnhut was established, and while, as yet, there were only six hundred members in the entire Moravian Church, they began their missions abroad. In 1882, one hundred and fifty years later, they had over two thousand missionaries, over seventy-four thousand souls in charge, twice as many as the entire home membership. Nearly one in ninety go to foreign fields. If the same proportion prevailed in the Christian Church at large, we should have now four hundred thousand missionaries.

The characteristic features of the Moravian Brethren are as follows:

—First, this apostolic church is founded on *an evangelistic basis*. The whole body of disciples is conceived as being “debtors” to mankind, and being “trustees” of the gospel, in order to the discharge of the debt. All labour for the common good of the Brethren, and for the common elevation of humanity. They have few wants, are very frugal in their habits, and are trained to practise self-denial. Secondly, missions constitute *the law and not the exception*. Prompt obedience to any leading of God is the fundamental principle. Zinzendorf asked a member about going to Greenland, and whether he would go. He said, “Yes.” “*When will you start?*” He said, “To-morrow.” Thirdly, there is *no aim after denominational growth*; their motto is not proselytism, but evangelism. They prefer non-extension, and they are the only church in whose liturgy, or Litany, appears the prayer, “From the unhappy desire of being great, Good Lord, deliver us.” Their ideal, therefore, is not increase of numbers. They overlook quantity in quality. Fourthly, as to fields, they make *no discrimination, unless it be in favour of the worst* and most hopeless. Mary Lyon said to her students, “If you want to serve God and humanity, go where nobody else will go.” That seems to have been from the beginning the principle of the Moravian Church. Fifthly, we may say that *the entire law of their life is holy living, cheerful giving, and constant praying*. Too often we hold up universal missions as an unrealizable ideal. The fact is, that the Moravian Brotherhood has demonstrated that there is nothing in the ideal that may not be, because it has already been rendered, practical and real.

There is a sacredness about the entire work of modern missions, for it may be traced to *prayer* as its origin. Not to go further back, Jonathan Edwards sent forth a trumpet-blast in 1747, calling for a union of all disciples of Christ in supplication for a speedy effusion of the Holy Spirit on the entire habitable globe; and it is but fair to say that modern missions date back to just about that time—the middle of the eighteenth century—though the seed which was then sown did not germinate, or appear on the surface, until about half a century after. It was in 1784, thirty-seven years after Edwards’ trumpet-blast, that, at a meeting of the Northamptonshire Association of Baptist Ministers, John Sutcliffe, of Olney, made a report respecting stated meetings for prayer to bewail the low state of missions, implore God for a general revival, and wrestle for an effusion of the Holy Spirit. The first Monday of every month was designated as a time for such special prayer, and John Ryland, jun., of Northampton, drew up the plan. Soon afterwards, Sutcliffe republished Edwards’ tract of 1747. Then, in 1787, William Carey was ordained by Andrew Fuller at Moulton; and in 1792, the Baptist Missionary Society was formed at Kettering, and Andrew Fuller became the first secretary; and £13 2s. 6d. was the first subscription laid by twelve ministers upon God’s altar.

All godly people saw that the movement was of God. Dr. Ryland said that God Himself must have infused into the mind of Carey that solicitude for the salvation of the heathen, which can be fairly traced to no other source. Carey had been addicted, like Bunyan, to filthy talk, lying, swearing, dishonesty; but from the time of his conversion

he became an entirely different man. He began to study Latin, Greek, French, Dutch, Hebrew, having, without doubt, great linguistic ability. From 1781, for eleven years, Carey privately and publicly urged immediate effort for the conversion of the heathen. He was consumed with zeal. Whether he was thinking of a sermon, or eking out a subsistence by teaching or cobbling, his mind was continually upon the world's evangelization. Scott, who passed his shop, going from Olney to Northampton, spoke of it as Carey's College. Andrew Fuller found him in his shop at Moulton with the rude map which he had made, and upon which he had indicated the great facts and statistics concerning the world's population and its moral and spiritual condition. In 1792, he published his "Enquiry into the Obligations of Christians." On May 30th, 1792, he preached at Nottingham, where in 1784, eight years before, the prayer covenant had been agreed to. On October 2nd, at Kettering, was preached the sermon which was the immediate occasion of the formation of this first distinctively foreign Missionary Society. Immediately afterwards, in the parlour of Widow Wallis's house, yet standing, the Baptist Missionary Society was formed. What should the next century of missions be, with such a century as its precursor! and what prevailing prayer should characterize the coming age of missions, with such a divine seal upon supplication in the past!

The Round of the Prayer-meetings.

V. HIGHGATE ROAD BAPTIST CHAPEL.

LAST month, we reported a Saturday evening prayer-meeting in the country; our present sketch relates to a similar gathering in London. Our visit was paid on one of the most unfavourable nights in the year, the eve of Easter Sunday, when many of the regular attendants were away in the country or at the seaside; and the beloved pastor, James Stephens, M.A., had not yet returned from his long tour in the South of France, Egypt, and Palestine. There was, however, a large number of friends present, though not as many as usually gather in the schoolroom of Highgate Road Baptist Chapel.

The missionary character of the church meeting in this house of prayer was forcibly brought to mind by two long rolls, hanging on the wall, and bearing the names of twenty brethren and sisters who had gone forth from this place, since 1872, to labour for the Lord in France, Italy, Spain, Africa, India, and China. The list was headed by the appropriate request, "Brethren, pray for us." Through three of the twenty names red lines were drawn, and intimations given that these labourers had been called to their eternal rest and reward.

During the pastor's absence, the brethren regularly attending the meeting are presiding in turn. The brother who occupied the chair on this occasion gave out No. 717 in "Sacred Songs and Solos",—

"O Thou that hearest prayer,
Attend our humble cry!"

and then, after briefly invoking the Lord's presence, directed the thoughts of those present to a few instances of answers to prayer as

recorded in the Scriptures. These included notable incidents in the lives of Abraham, Moses, Elijah, Elisha, and Peter.

Two brethren then prayed: the first gave special thanks for the blessings received on the previous Sabbath evening, and pleaded for the Lord's presence and power at the meeting to be held on Easter Monday at the Sailors' Rest in the Ratcliff Highway; the burden of the second suppliant's prayer was that the church might be an instrument after the Lord's own mind, fit to be used for His glory, and for the advancement of Christ's kingdom. An earnest petition was also presented for blessing on the services to be held on the following day.

Mr. Bliss's well-known hymn, "More to Follow," having been sung, the meeting was thrown open for any brother to make any communication that might be helpful and profitable. Mr. Pearson, the secretary of the church, took the opportunity of reporting the latest information about the North Africa Mission, as contained in a telegram from the secretary, Mr. Edward Glenny. The representative of *The Sword and the Trowel* spoke of Mr. Patrick's work in Tangier which is referred to in the present Magazine. Our Highgate Road friends believe in paying as well as praying for the spread of the gospel, so they always have a box at their Saturday-night meeting. As the North Africa Mission was in urgent need of funds, the amount given on Easter-eve was appropriated to that deserving work.

Another hymn was sung, and then six brethren rose in succession to mention special requests for praise or prayer. The chairman modestly but effectively reminded the friends that, in all the instances he had quoted that evening, the prayers had been very definite. The brother who followed in supplication put this hint to a practical purpose by pleading, "Remember those of us who are labouring at Fortess Grove Mission." (We find from *Our Outlook*, the quarterly "message" issued by Mr. Stephens, that funds are being raised for the erection of a new mission-hall. Those who are most zealous for foreign missions are usually also in earnest in seeking the salvation of the heathen at home.)

The next pleader, one of the deacons, remembering the chairman's hint, prayed specially for the various objects that had been mentioned, and also added hearty supplication for the absent pastor, and for the brother who had come to occupy his place on the morrow. Three more brethren followed with brief but hearty petitions for the subjects to which attention had been called; and the chairman announced that most appropriate closing hymn,—

"Saviour, again to Thy dear name we raise
With one accord our parting hymn of praise:
We rise to bless Thee ere our worship cease,
And now, departing, wait Thy word of peace."

A final prayer was presented, asking that each one present might know the peace of God, and be prepared for the services of the approaching Lord's-day; and we came away feeling that we had been at a meeting which was the very best kind of "preparation" for the Sabbath, for the Lord was there, and the Holy Spirit's influence had been graciously realized in the place "where prayer was wont to be made."

Fez, Morocco.

BY T. GILLARD CHURCHER, M.B., M.R.C.S., OF THE PASTORS' COLLEGE
MISSIONARY ASSOCIATION.

FRIENDS at home may be interested in reading a few words about this place. But how shall I describe it? It is an eastern city of mediæval times, slowly crumbling to decay. Though not what it once was, Fez is still great; its population of over one hundred thousand souls, its busy streets and crowded markets, its well-stocked shops and well-dressed citizens, all tell of its present importance.

Fez is said to have been founded by Muley Idrees, in 786 A.D. It is surrounded by wild country, and stands at the end of a great elevated plain, which in turn is framed in lofty mountain ranges, some of which are now brilliant with glittering snow. As one crosses this plain in coming from Tangier, the city does not appear till you are close upon it; and then, after passing the new town, almost suddenly, at your feet, crowded into a deep and somewhat narrow valley, lies Old Fez. It is surrounded by a wall, with square towers at short intervals; and on two adjoining hills it is defended by well-built forts, which are said to communicate with the city by underground passages. Inside the city wall, beside the central solid mass of houses, there are many gardens. The new town, which joins the older city above, also has a good wall. It is largely occupied with government buildings and the Jewish quarter, while a conspicuous object is the green tiling of the Sultan's palace.

Fez owes some of its greatness to its abundant water supply. From the plain above, springs from its source, full-grown, its beautiful river; this, separated into different heads, with surpassing skill is carried in many ancient aqueducts and channels throughout the city and gardens, till it makes music in a thousand fountains, grinding in many mills the people's corn as its parting benefaction, and, reuniting below in the sewers, hastens forth, carrying with it all the refuse of the town. Will you, dear reader, join me in fervent prayer, that our Heavenly Father will make the river of the water of life, even his own gospel, similarly to flow through and bless each house in Fez?

The streets of Fez are narrow, and generally sunless; the houses are lofty, and generally windowless; often the upper stories overhang the lower, and frequently a house spans the roadway, and converts the narrow street, *pro tem.*, into a tunnel. Pavements there are none; the shopkeepers sit, cross-legged and sedate, in the little shops which, like large boxes, line the principal streets. One or two roads are protected from the sun by boards, and others with reedy trellis-work, over which generally grows an ancient grape vine. Heavy wooden doors cross the street at short intervals; these are closed at night, and then the city is divided into wards, the inhabitants of each division being held unitedly responsible if any robbery or disturbance occurs in their ward during the hours of darkness.

The mosques of Fez are numerous and handsome, but many are terribly out of repair. The one named after the patron saint, Muley

Idrees, is an exception. It is very grand; indeed, it is reckoned so sacred, that neither Jew nor Christian is allowed to go near it; chains are hung at the ends of the street leading to it, in order to prevent such a desecration. Another fine mosque is that of the "Karaween", which is so large that, it is said that a congregation numbering twenty-three thousand souls worships there every Friday afternoon. This splendid mosque is reported to have been the gift of one Mohammedan woman. How glad I should be to hear of one *Christian* woman who would emulate her example, and for Christ's sake give poor dark Fez a Medical Mission Hospital!

These two mosques are almost solitary exceptions to the general look of dilapidation which the city wears; and certainly, if neglect and decay, veiling lingering greatness, are characteristic of the physical state of things, they are not less so of the people's mental, moral, and spiritual condition.

A Moor is reported to have once said, "Our nation is like a man in a quagmire; we have been sinking, sinking, for centuries. Now the mud has reached our chin; and we are only waiting till some Christian power shall come along, and put its foot on our head, and we shall disappear for ever."

But shall *we* not rather work and pray that, ere this comes to pass, Morocco, which has sunk for lack of the gospel, may be lifted up by the gospel, and Christianity flourish once more in this part of North Africa?

Fez formerly had a famous university and library. I believe both still exist; but that is all one can say about them. Their existence is that of a dead mummy, rather than of a living power. *Once*, chemistry and medicine flourished; *now*, the former is hardly known even by name, and the latter deals mostly in charms and magic, the witch-doctor and the exorcist being the principal practitioners. Their moral state is so immoral, that to describe it would scarcely be moral; and spiritually, the cold hand of their dead prophet grasps their heart, hindering indeed the reception of Christianity, but producing only a lifeless formalism of outward show, and leaving them still in the bondage of iniquity.

For four years, three lady missionaries of the North Africa Mission have been at work here. Many have been the difficulties overcome, and the prejudices removed. Each one admirably fills her post; one is preacher, another doctor, and the third teacher. It is not harvest-time yet; but the sowing has been faithfully done. Many thousands of souls have heard the good news; much suffering has been relieved; and many little ones have been instructed. A Fez Moor said to me, the other day, "Many, many of the people are thinking, thinking, thinking, of the words these ladies say."

My heart was moved to sadness, this afternoon, by a visit to the slave-market, of which I hope to give some particulars in my next letter. Meanwhile,—

"BRETHREN, PRAY FOR US."

St. Cross Hospital and its Lessons.

BY PASTOR JOHN KEMP, SOUTHSEA.

VERY pleasant was our recent trip to the ancient city of Winchester. Our party numbered between seventy and eighty; City Road Baptist schoolroom was put at our service, and the weather was all that we could desire.

The fine old Cathedral, which occupied portions of four centuries in building; the College, founded in 1382; and the Abbey grounds; were all visited, and duly admired. Then came the visit to the famed ST. CROSS HOSPITAL, about a mile out of the town. This hospital, which has an income of over £3,000 per year, was founded in the year 1136, to be a sort of home or asylum for "thirteen decayed men, past their strength." The original buildings were, however, considerably enlarged at a later period, and were called "The Almshouse of Noble Poverty."

Many more than "thirteen brethren" now find a refuge there, and very rubicund and well-cared-for they look. With their flowing robes, silver crosses, and bucolic faces, they look like lords of "noble poverty."

It is at St. Cross Hospital that the world-famed custom prevails of giving a dole of bread and a horn of ale to every traveller who asks. We put the tradition to the test, and found it true—though we begged that our tankards might be filled with water, a request which was duly respected.



Mr. Spurgeon, many years ago, turned this quaint custom to good account, and made it grandly illustrate certain beautiful aspects of the gospel. Here are his telling words:—

"We know of a place in England, still existing, where a dole of bread is served to every passer-by who chooses to ask for it. Whoever the traveller may be, he has but to knock at the door of St. Cross Hospital, and there is the dole of bread for him. Jesus Christ

so loveth sinners that He has built a St. Cross Hospital, so that, whenever a sinner is hungry, he has but to knock and have his wants supplied. Nay, He has done better; He has attached to this Hospital of the Cross a bath; and whenever a soul is black and filthy, it has but to go there and be washed. The fountain is always full, always efficacious. No sinner ever went into it, and found that it could not wash away his stains. Sins which were scarlet and crimson have all disappeared, and the sinner has been whiter than snow.

“As if this were not enough, there is attached to this Hospital of the Cross a wardrobe; and a sinner, making application simply as a sinner, may be clothed from head to foot; and if he wishes to be a soldier, he may not merely have a garment for ordinary wear, but armour which shall cover him from the sole of his foot to the crown of his head. If he asks for a sword, he shall have that given to him, and a shield, too. Nothing that is good for him shall be denied him. He shall have spending-money so long as he lives, and he shall have an eternal heritage of glorious treasure when he enters into the joy of his Lord. If all these things are to be had by merely knocking at mercy’s door, O my soul, knock hard, and ask large things of thy generous Lord!”

Self-denial or Self-assertion,—Which?

SELF-DENIAL may be but an imperious exercise of self-will, and, therefore, only one of many forms of selfishness. True self-denial is the surrender of the will to the claims or commands of the Redeemer, whose we are. If my will rules, this is not self-denial, but self-assertion. The conduct which follows along the line of the answer to the prayer, “Lord, what wilt Thou have me to do?” is the only denial of self which ranks for divine commendation. The prescriptions and prohibitions of priests (so-called), during Lent, are impudent self-assertions, which should bind no man’s conscience; and yet we are shocked to find multitudes of our fellow-countrymen ready to submit to the austerities imposed by men who withhold their own personal compliance. The High Church vicar who, after proclaiming an exhaustive catalogue of prohibited indulgences during Lent, betakes himself to his club, dishonours his profession, and lends his sanction to a gross hypocrisy. His conscience is strangely elastic, if he leaves his poor parishioners to the monotonous fare of saltfish and eggs at home, while he is indulging himself with salmon and omelettes at his club. Precepts which are robbed of the emphasis of example may be heard in the church, but they will not be heeded in the business sphere or the home circle. There is surely a day of reckoning for those “who say and do not”; and the arrogant assumptions of sacerdotalists will be silenced by the verdict which must brand all hypocrisies.

The self-denial which is selfish at heart, is, alas! only too common. Few professing Christians are free from blame. Full indulgence of our privileges is heaven’s gracious prescription; but we hold back, and plead excuses for reasons, in justification of our conduct.

"MEN OUGHT ALWAYS TO PRAY." This gives a very wide latitude, as God sets no time for prayer, and leaves us free to decide the most convenient opportunities. The condescension is of grace; but, alas! the temptation to deny ourselves the exercise of so gracious a privilege comes to us all at times, and we yield far too often. To deny ourselves the privilege of prayer, is to court weakness and defeat, and to rob our souls of all divine consolation and peace.

"O WORSHIP THE LORD!" This inspired exhortation determines a duty, and defines a privilege; and yet, how many refuse obedience, and deny the indulgence! This is self-denial of the most baneful kind, and should not be "so much as named amongst saints." A wakeful heart ever finds a voice in praise, and the soul that feels the thrill of a divine love finds its highest joy in worship.

Sermon-hearing is good; but we *must* worship, sermon or no sermon. We miss the ordained end of the Lord's-day, if we are more conscious of possessing "itching ears" than a "thirsty soul." Alas! that even the love of sermon-hearing should have declined, and absence from the sanctuary should have become the triumph of a pernicious form of self-denial!

"SERVE THE LORD WITH GLADNESS." The call to Christian service is the imperative of love; and perhaps the highest encomium which even angels might covet is, "Ye serve the Lord Christ." Words and deeds, which are the responsive echoes of the expressions of the divine will, constitute the true service of God. Loving tribute to the goodness and faithfulness of God; faithful testimony to the purpose and provision of grace; the warning and wooing of the impenitent and the careless; these are ministries within the range of our poor powers; and yet, how many deny themselves the honour and the joy of such service! To soothe the suffering, to solace the sorrowing, and to succour the needy, are forms of Christian service permitted to us here and now; but, alas! many deny themselves without an adequate reason, and stand convicted of a dereliction of duty.

True self-denial should be continuous, not occasional; it should be determined by "the will of the Lord", and not by our own caprice, or the ruling of another. The sacrifices which the Lord approves are those which He commands. Self-imposed sacrifices are self-assertions, not self-denials; and their validity is challenged by the question, "Who hath required this at your hands?"

May every reader sing with the sainted Monod,—

"Higher than the highest heavens,
Deeper than the deepest sea,
Lord, Thy love at last hath conquered;
Grant me now my spirit's longing,—
'NONE of self, and ALL of Thee!'"

V. J. CHARLESWORTH.

On Using the Pen for Christ.

(SECOND PAPER.)

HALLELUJAH! the King is in the camp already! Two souls stepped into light and liberty at our prayer-meeting last night," said the minister, with a beaming face, as he gripped my hand, on alighting from the train at the village where I was to conduct a mission. Thus commenced, in that district, a notable work of grace, which was destined to transform many lives, largely increase the church-roll, and materially affect the future history of the Baptist denomination in that place.

Among the regular attendants, evening after evening, I noticed a tall, well-built gentleman, of manly, open face, and commanding presence. Observing his close attention, I enquired of the pastor whether he was a member of the church, and received the following reply:—"No; he is a splendid character, frank and honest as he looks; a veritable 'Nicodemus', of sterling integrity, who would not stoop to do a shabby action."

"Have you ever spoken to him about his soul?" I asked.

"No; I have tried many times, for I love him as my own brother; he is one of my warmest friends, and the most liberal supporter we have in the place; I have yearned over him, and prayed for him times unnumbered. But, whenever I attempt to speak to him, I have felt myself powerless."

"Would you mind my writing him on this matter?"

"No, indeed; you have my heartiest consent." The pastor's wife was a godly soul, but exceedingly timid; and at this point interposed, "No, I think I would not write him; he might be offended, and not come near the meetings any more."

"I fear you misunderstand him," I replied; "it strikes me that he is too honest to take offence at one's effort for his good."

After carefully weighing the matter, I sat down, and penned an earnest personal appeal, specially citing the case of the young man mentioned by Mark (x. 17), who came to Jesus to know the way of life. There was so much in his character that was really beautiful, that it even drew forth the admiration of Christ, and we are told that, "Jesus, beholding him, loved him; and said unto him, *one thing thou lackest.*" I likewise reminded him of Nicodemus, who must have been a man of blameless character; yet to him the Saviour said, "*Ye must be born again.*" Thus I pressed home this great need upon our friend. I also told him of some in his establishment who had found Christ, and others who were earnestly seeking, and how we longed for him to take the lead among them, rather than be left behind by them in the Christian race. The pastor despatched the letter by the servant, with instructions that she was to leave it, and not wait for an answer; and then, calling me aside, he suggested that we should retire for united prayer on the matter, and be thus engaged whilst our friend was reading the letter. In this way we should be pleading *with* him and *for* him at the same moment; and, better still, in keeping with the Saviour's promise, "That if two of you shall agree on earth as

touching anything that they shall ask, it shall be done for them of My Father which is in heaven."

Anxiously we waited for the evening service, to see whether the predictions of the pastor's wife would be fulfilled. To our joy, we saw our friend there as before, and evidently in nowise offended by the direct personal pleading of the letter. At the close, he invited us to supper with him; and, I thought, seemed more than a little disappointed (as certainly I was) that there occurred no opportunity for a quiet word together. But this opened the way for us to press him, in return, to spend an hour with us next evening after the service, which invitation he readily accepted.

The pastor's wife, feeling unwell, retired early; and our brother shortly after withdrew on some errand. The moment we were left alone, Mr. J. turned to me, and, grasping my hand, as his frame trembled with emotion, said, "Thank you, dear friend, thank you a thousand times, for that kind, candid letter; you are the first man who has ever dealt honestly with me about my soul."

Of course, I gladly availed myself of the opportunity of following up the written appeal, until the sound of approaching footsteps again sealed his lips; but as I followed him to the door for "a parting shot" with the "Farewell", he gripped my hand, and begged me to pray for him. Before I had scarcely time to thank him, he had disappeared, leaving in the palm of my hand, as he relaxed his grasp, a sovereign wrapped in a note, "Thankoffering toward Mr. Spurgeon's Evangelistic Fund."

Months rolled by, and I heard no more of him, until the following Conference, when the pastor came to me, with a beaming face, and an open letter just to hand, telling of the decision for Christ of this good friend, and his desire for church-fellowship; dating his first serious convictions to my letter of some months before. Thus he passed into the church, and soon after into the diaconate, which position he honourably fills to-day, a humble follower of the Saviour, and ever the pastor's right-hand man in every good word and work.

JOHN BURNHAM.

Will it Stand the Test?

I BELIEVE it is want of trial that enables some people to think so well of themselves; their religion looks like gold, but what is it when it is tested? Have you not read in the papers of one, who took what appeared to be a gold chain to the pawnbroker, and said that it was the best of gold. Ah, but when the acid was applied, there was found to be no gold in it! And often it happens that our much fine gold, as we fancy it, only needs to have the acid put to it to be discovered to be mere brass, "mystery gold", but not the true metal. O friends, do not be too sure of what you are! Be as sure as you like of what God is, and of what Christ is; but as for what you are, remember that, when God comes to prove you, then your real character will be seen.

C. H. SPURGEON.

Mr. Spurgeon's Last Drives at Mentone.

BY JOSEPH W. HARRALD.

(Continued from page 181.)

ON Saturday, January 16, 1892, Mr. and Mrs. Spurgeon, with their two travelling companions, started from Mentone with the view of driving as far as possible along the road to TURBIA. After the memorable drive, round the *Boulevard Victoria*, on Tuesday, January 12, of which full descriptions were published in last year's volume, we had three rainy days, during most of which our beloved invalid was obliged to remain indoors; but on the Saturday, a real Mentone morning furnished the opportunity of making up for what looked like lost time to the dear one who delighted, while in the South of France, to spend so many hours every day in the open air.

The first part of the road to Turbia was fully described by Mr. Spurgeon in his account of the drive to Roquebrune in *The Sword and the Trowel* for July, 1890. Instead of turning to the right, as on that occasion, to go up to the little town on the brown rock, we continued straight along the upper road to Nice. Soon we reached the point where, on a previous occasion, we had seen quite a magnificent waterfall on the mountain-side; but the recent rains had not been sufficient to give us on our last visit a repetition of that charming sight. There were, however, enough visions of glory and beauty to satisfy the most ardent anticipation. At one bend in the road we had a view of the far-off island of *Corsica*. I am sure that Mr. Spurgeon's description of this fairy scene, as he beheld it nearly twenty years ago, will be prized more than anything I can write; and therefore I introduce it here with the view of Corsica as seen from Mentone:—

"Never shall we forget when our eye first caught a glimpse of Corsica, across a distance of at least one hundred and twenty miles: it rose like a dream of fairy-land, a vision hardly to be realized as actually before our opened eyes. We had been told that at sunrise the tops of the mountains of Corsica could be seen, but we had looked in vain; and it was while we were climbing a rock, in the afternoon of the day, that, quite to our surprise, the fair island seemed to rise like



Venus out of the sea. Owing to the rotundity of the earth the shores of Corsica, which are ninety miles distant, are not visible; but the

mountain summits, which are from six to nine thousand feet above the sea, are distinctly to be seen, with the markings of the clefts and ravines, and even the masses of cloud anchored upon them. The clearness of the atmosphere may be readily inferred from this fact. When our heart is clear of all doubts and unbeliefs, our spiritual eye can behold the land which is very far off, and far o'er the sea of time the bejewelled city may be seen gleaming in a glory brighter than the sun."

On one occasion, when we were returning to Mentone along this road, in the afternoon, the island of Corsica presented a still more remarkable appearance. It seemed to be raised a considerable distance above the sea, and to be resting upon invisible pillars high up in the air. We could almost imagine that we were looking upon the minarets, and towers, and palaces, and walls of a great city; and we could think of no other comparison for the fairy-like scene than that of the beloved apostle's apocalyptic vision of "the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband."

Looking back over the road we had traversed, we could easily understand why Roquebrune is said to have fallen down bodily from the mountain-side, for at the back of the little town is a gap in the hill which may have been caused by such a catastrophe as is usually described. From the height we have now attained, we are able to look down upon Monaco and Monte Carlo, about which I may say more in my next article; we are on the up-grade, and keep mounting still higher and higher. Our dear invalid has told us that we must only go to *the fountain* on the way to Turbia, so, when we reach that point, we look out for a convenient place for turning the carriage, take in as much of the glorious panorama as is possible in the few minutes we can spare for resting the horses, stop awhile for a drink of water at the fountain, and then return to Mentone. Only about a fortnight afterwards, Mr. Spurgeon went *without us* to another and a better fountain; and amid our never-ceasing yet submissive sorrow at his departure, we think we hear him still saying to us,—

"Will you meet me at the fountain?"

On former occasions when we had driven this way, Mr. Spurgeon had frequently gone as far as TURBIA, and he had obtained the accompanying view of the ruins of the old tower for the further embellishment of his volume of Mentone drives (see page 228). Readers of *John Ploughman's Almanack* for 1893 will recognize the haystacks which always interested their friend, John Ploughman, as they formed such a complete contrast to those we usually see in England. This trophy must have been a very magnificent structure if we may judge from the sketch we saw in the Mentone museum. It was a colossal monument erected in honour of Cæsar Augustus, whose statue in white marble surmounted the edifice. The church and many of the houses of the village are said to have been built with the stones that once formed a part of the tower, and within a recent period part of the ancient inscription was discovered, recording "The triumph of the divine emperor and great pontiff Augustus."



From Harper's Magazine.

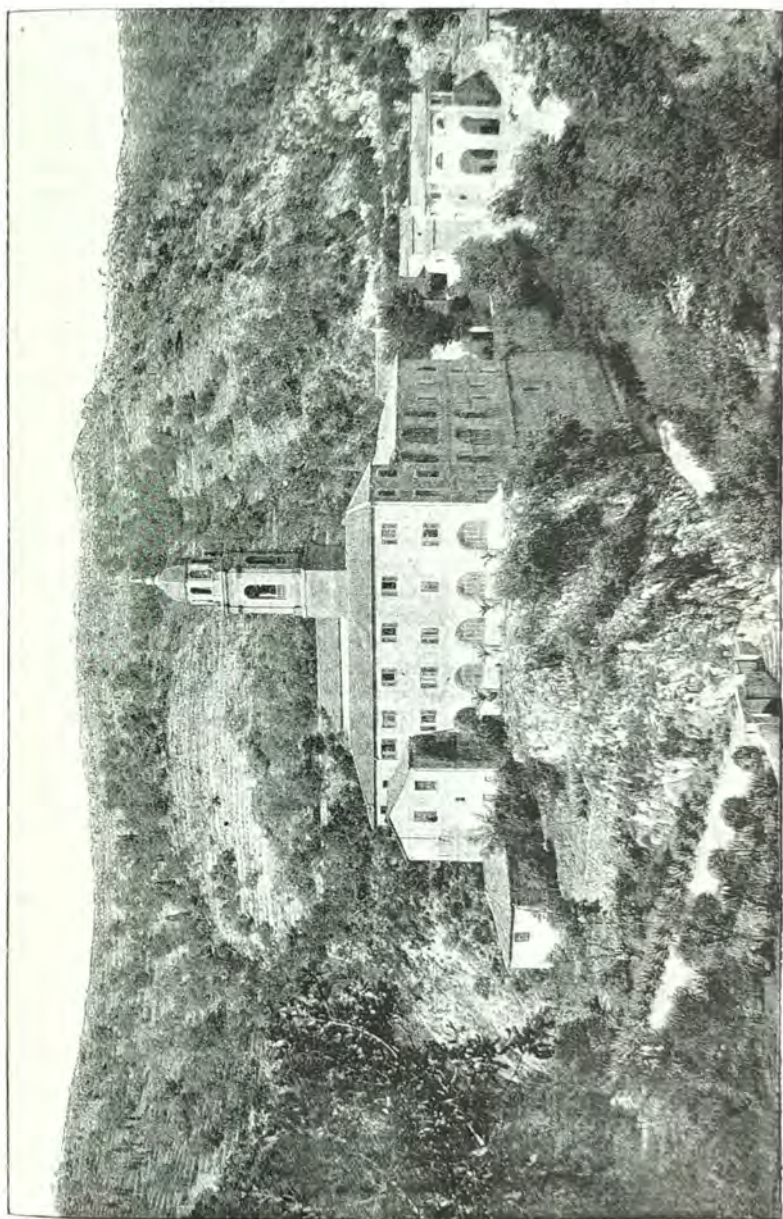
Copyright, 1894, by Harper & Brothers.

RUINS OF TURBIA TOWER.

From Turbia, twice I had the delight of accompanying Mr. Spurgeon to the monastery of LAGUET or LAGHETTO, and those visits I shall never forget. The view on the opposite page is reproduced from a photograph purchased by our late beloved Editor for his projected volume, and I cannot better describe the place than by giving here the following account which I wrote immediately after visiting this reputedly sacred shrine of the Madonna of Laghetto.

Dr. G. A. Müller has published, at the office of Malvano-Mignon, Nice, an exceedingly interesting historical sketch of Laguet or Laghetto, as the first portion of his contemplated work on "Mentone Past and Present." Until we read this pamphlet, we were unaware that we were within almost walking distance of a shrine of the Virgin which is alleged to have been the scene of as many miracles as some of the most notable resorts to which devout Romanists go on pilgrimage. The great festival is held at Whitsuntide; and much as one might wish to be present on such an occasion, it is probably better, for many reasons, to go, as we did, and see the place when there is no crowd or excitement.

On leaving the high road at Turbia, we descended into a magnificent valley, or series of valleys, in the midst of which the famous chapel is situated. Whoever selected the spot made an exceedingly wise choice



LAQUET, OR LAQUIETTO.

if he wanted to find a region where the recluses within the monastery might continue their meditations without being disturbed. Who was the founder of this society, cannot now be told. Dr. Müller supposes that originally there was a Christian church here in the early days of Christianity; but it is known that in 1352 the chapel was left to the Abbey of St. Victor, near Marseilles. Three hundred years later, its fame as a health-resort, or scene of miraculous cures, had become widespread, and amongst other notable personages, Giacinta Porta, the wife of Casanova, of Monaco, applied for relief to Mary of Laghetto, and in answer to her fervent supplications she was cured of a malady which had been declared to be incurable. In gratitude for the benefit she had derived, she rebuilt the chapel, and gave 100 gold florins towards the erection of a fountain, which still remains, and from which we drank a refreshing draught of water. The monastery was rebuilt by Bishop D. Désiré de Palletis, with the help of the State and of the faithful; and a pious lawyer at Nice, who was the possessor of a Madonna which was of high repute in his family, presented it to the sanctuary among the hills. As soon as she was installed in her new glass-case (where we saw her, after the attendant had drawn up a curtain, revealing a large wax doll, holding a smaller figure in its arms), she began to work miracles, and the fame of her doings spread so fast and so far that, during the last three months of the year 1653, no less than fifty processions to her shrine passed through Mentone alone, many thousands of persons in the aggregate going either to beseech the aid of the doll, or to give thanks to her for wonders she was supposed to have wrought. "Miracles," says Dr. Müller, "became now so numerous and common, that suspicions arose about their genuine character, and the Bishop of Nice had the sanctuary closed; but learned divines, abbots, lawyers, and doctors having duly enquired into every case, and favourably reported upon all, he bowed to such unimpeachable testimony, and had the chapel reopened and the statue unveiled, one of the first visitors being the Archbishop of Aix, accompanied by two thousand nobles, all mounted on their chargers."

It must be very difficult for a devout Romanist to explain how it was that the Virgin, who wrought so many marvels, was unable to take care of herself in 1792, when the monks had to run for their lives, and carry their helpless idol to a safe shelter at Turbia, where it remained for ten years. At this time many of the most precious treasures, that had been presented as thank-offerings, were stolen. Amongst these were a massive golden baby, of the same weight as the infant son of Charles Emmanuel II., of Savoy, who gave it in gratitude for the restoration of his child; and a silver leg, the same size and weight as that of the Princess Maria Josephina Baptista, who had been cured at Laghetto.

As we approached the chapel, we could see a large and miscellaneous collection of crutches, walking-sticks, &c., which had been left by those who had no further use for them. All around the walls there were pictures (as Mr. Spurgeon remarked, "by that eminent artist, Van Daub,"), representing all sorts of accidents and catastrophes which were rendered harmless through the interposition of the Virgin.

As one of our friends observed, "Life and fire insurance offices would not do much business in this region, for the Madonna had rendered their occupation altogether unnecessary." It is not needful to enter into the question of how far these pictures are reproductions of facts, nor, indeed, to examine the evidences as to the working of miracles either here or elsewhere; more to the point is the following account of what Dr. Müller saw and heard at one of the annual festivals at Laghetto:—

"Here stands an elderly mother, with an only son, a lad of sixteen or thereabouts, almost an idiot, with all his limbs most pitifully distorted; his hands quite twisted out of their natural shape, his fingers out of their regular places, his face, once seemingly pretty, now sadly disfigured by the most unsightly excrescences, and by incessant convulsions—a really fit object of the Holy Mother's immediate and efficacious interference. This poor youngster went through his set of prayers with a will. His aged mother, sorrow-stricken, and not only careworn but out-worn, literally used-up, having apparently come up or down here for the last time, anxiety and grief personified—this poor, dear mother, whose eyes, red with weeping, shed streams of tears, whose trembling lips sent quivering invocations to the Virgin's heart of clay, whose very soul seemed to heave up visible vows and supplications, directed and supported his devotions. At every invocation he touched one of his ailing parts; and his tongue, that could but groan, yet what a tale it told, and what a prayer it prayed; and his crippled fingers, his mis-shaped hands and feet, what telling witnesses they were! The solemn moment is approaching. Prayers take almost a tangible form. Alms flow freely, abundantly. People give more than they can spare. Cries for mercy, screams for help, groans for succour, sobs for relief, fill the holy place—enough to touch and move a heart of stone. Poor mother! Poor son! What misery! They give all they have. Their eyes and hearts are nailed to the statue. Their souls are in their prayers, and yet scarcely dare to hope now any longer. The all-important moment is at hand—is gliding on—is gliding past—is gliding away—is gone—is over! No answer to their supplications, no grace vouchsafed! You must bear your cross a little while longer, and come again next year. . . . This is but one picture out of many. There were no miracles wrought; the numerous human infirmities were not cured. The blind, and lame, and dumb, and deaf, and cripples, were still begging, and their human brethren without were far more liberal than all their saints within the chapel!"

What a contrast to this sad story is the truthful narrative of the healing of those who were brought to the Virgin's Divine Son in the days of His sojourn upon the earth! "When the even was come, they brought unto Him many that were possessed with devils: and He cast out the spirits with His word, and healed all that were sick: that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses."

“Rutherford's Witnesses.”

CITED BY MRS. C. H. SPURGEON.

(*Continued from page 163.*)

32. **T**HERE is a great necessity for heaven; we must needs have it. All other things, as houses, lands, children, husband, friends, country, credit, health, wealth, and honour, may be wanted; but heaven is our one thing necessary, the good part that shall not be taken from us. See that ye buy the field where the pearl is. Sell all, and make a purchase of salvation. Think it not easy; it is a steep ascent to eternal glory; many are lying dead by the way, who were slain by security.

33. When Christ hideth Himself, wait on, and make lament till He returns; it is not time then to be carelessly patient. I love to be grieved when He hideth His smiles; yet believe His love in a patient on-waiting, and believing in the dark.

34. I observe many who think it holiness enough to complain, yet set themselves at nothing; as if to say “I am sick,” could cure them. They think complaints a good charm for guiltiness.

35. There are curtains to be drawn aside in Christ that we never saw, and new unfoldings of love in Him. I despair that ever I shall win to the far end of that love; there are so many folds in it. Take pains for Him. Set by as much time in the day for Him as you can.

36. Christ's love surroundeth and surchargeth me. I am burdened with it; but oh, how sweet and lovely is that burden! I am so in love with His love, that if His love were not in heaven, I should be unwilling to go thither.

37. Who will help me to praise? He speaketh with my reins in the night-season; and in the morning, when I awake, I find His love-arrows, that He shot at me, sticking in my heart. Who will come to lift up with me, and set on high, His great love?

38. As night-watchers hold one another waking by speaking to one another, so have we need to hold one another on foot: sleep stealeth away the light of watching, even the light that reproveth sleeping. I doubt not but more would seek heaven, if they believed not heaven to be at the next door.

39. Let your children be as so many flowers borrowed from God; if the flowers die or wither, thank God for a summer loan of them.

40. Put Christ's love to the trial, put it upon your burdens, then it will appear love indeed. We employ not His love, and therefore we know it not.

(*To be continued.*)

A Song in the Night.

O FAITHFUL, covenant-keeping God,
Whose love is steadfast as Thy throne,
Help us, beneath Thy chastening rod
To bow, and say, "Thy will be done" !

How long, O Lord our God, how long,
Ere the dark clouds of sorrow break ?
Our faith is weak, our fears are strong,
Oh, save us for Thy mercies' sake !

Hast Thou not said, " All things are yours,
Life, death, things present, things to come,
For ye are Christ's " ? and this secures
On earth a Guide, in heaven a home.

Do we not know that Thou dost love,
The Church, for which Thy life was given ?
And they are Thine, below, above,
Who sigh on earth, or sing in heaven.

Be not Thou far from us, O Lord,
For whom have we in heaven but Thee ?
And where, but to Thy holy Word,
Can we in time of trouble flee ?

Stand by us, as Thou stood'st beside
The gloomy grave where Lazarus slept ;
And let our tears be sanctified,
As we remember, " Jesus wept."

Comfort our hearts, our grief beguile,
And bid us wait till Thou remove
The veil, which hides from us awhile
The vision of Thy perfect love.

Sidcup.

E. A. TYDEMAN.

Faith Tested and Honoured.

AN INCIDENT IN THE RECENT HISTORY OF THE PASTORS' COLLEGE
MISSIONARY ASSOCIATION.

WE think that our readers, and especially those of them who have subscribed to the funds of the Pastors' College Missionary Association, will be interested in the following account of the trials and triumphs of the work of the Lord carried on by our Brother Patrick in Tangier. Little is needed by way of comment upon the extracts from his letters which are here given ; the facts speak for themselves. We referred last month to the great blessing that had rested upon the Spanish work in Tangier, and to the consequent persecution from the Jesuit priests. While the Magazine was being printed, the letter printed on the next page was on its way to us. It is dated, Tangier, *March 10* :—

"I am in immediate need of £70 for our Spanish work; and whilst I am most anxious this shall not be a begging letter, yet I feel that our position ought to be known.

"For several months past we have had much blessing in our Spanish work at this town, and this has caused the Jesuit priests to be most active in persecution. Through their influence, we have to leave our present Mission House at the end of this month. We had taken a larger building, but now this also is refused us. Two days ago, I saw other suitable premises. Yesterday, the friars sent for the owner, and tried to oust us; but the contract is signed, and *I must pay to the landlord, before April 1st, some £60 for alterations, rent, &c.* There will be other expenses in connection with moving, &c.

"I have not the faintest idea where this money is to come from, but I was obliged to accept these conditions, or lose the place; and feeling that I could trust my God to supply this need, I signed the contract.

"No words can tell what fierce persecution we are passing through. We are surrounded by enemies, attacked on every side; but holding on. Some thirteen or fourteen of our people have been summoned before the Consul, and charged with coming to our meetings, or sending their children to our schools. Several of the men have been told they must leave Tangier in eight days, or go to prison for six months. Two women have been told they must leave Tangier by to-day, or they will be removed by force. My helper, Mr. Barnard, and a Hebrew convert, have been stoned and beaten by fifteen friars. Everyone attending our meetings regularly has been threatened by the friars. Several have been turned out of their houses, whilst others have lost their work.

"Yet, thank God, we have never had such meetings as during the last month! In February, we held seventeen meetings in our Central Mission Station, with an average attendance of seventy. We opened a new out-station, and the month's attendances averaged forty-six. In our other out-station the work has been fully maintained.

"I may be obliged to hurry off to Madrid any day to prevent our converts being expelled from Tangier. I alone am responsible for this money; and three weeks before it is due I do not know where it is to come from, but *my trust is in God, and my expectation is from Him. I am sure He will not let me be put to shame about this £70.* I ask for your prayers; and if you feel led of God to help us financially, we shall be grateful to you, and thank our God for His help.

"I am,

"Yours heartily in the service of the King,
N. HARDINGHAM PATRICK."

Such an appeal as the above, coming to "Westwood", could only meet with one response. A substantial contribution towards the amount required was at once sent, and other friends were moved to help in a similar manner. Consequently, Mr. Patrick's next letters were full of praise to God, and gratitude to the generous givers. Our readers will notice the dates of his communications, and will see that far more than the sum actually needed was in the faithful missionary's hand before the payment had to be made.

"Tangier, N. Africa,
"March 27th, 1893.

"Our hearts are overflowing with thankfulness to God for His great goodness to us, and we thank Him again and again for His loving gift sent to us through you. I have already received more than £50, and we know of other moneys on the way. A lady has also written offering to advance the £70 if necessary; but there will be no need either for lending or borrowing. Our need will be more than supplied.

"Two men attending our meetings have been imprisoned in the foul

Moorish gaol. One of them promised to leave Tangier if liberated, and was immediately set free. The other stands firm. We took him his dinner soon after he was imprisoned; and the Spanish Consul, hearing of this, had him removed to the Consulate. He is still imprisoned there, and no one is allowed to see him.

"His wife and three children have just left our home, crying most bitterly. The woman is afraid they are going to bastinado her husband this morning, and then deport him to Cadiz. She is equally determined with her husband not to renounce Protestantism.

"Many have been frightened away from our meetings; but twenty-four were at last night's prayer-meeting, and I never heard such touching petitions.

"I have had to appear at the English Consulate a second time to answer more false charges; but the English Consul has declared that I have quite cleared myself from all blame. All Tangier is talking about us, and I find myself with more friends and more enemies than ever before. We are all well, and much cheered by the wonderful sympathy of friends."

"Tangier, N. Africa,

"March 29th, 1893.

"I have shouted 'Hallelujah!' &c., so much this week, that I am at home to-night with a sore throat. I have already received £110, and more is on the way! The devil has cut his own throat this time. It is not just the money, although that is a most real help, but it is the answer to prayer, and the knowledge of loving hearts in the home-land, that have made us laugh, and sing, and shout, and sometimes weep for very joy. The contract for the building is for two years, and we think we may pay the rent for the whole time in advance, as by this means we can get other improvements made.

"The brother is still in prison. We are doing our utmost to get him set at liberty. He is called Stephen, and is our first witness for Christ in Tangier prisons. He testifies brightly to the keeping power of God. No one but his children, and occasionally his wife, is allowed to see him. Two women have been summoned this morning; both threatened and dismissed."

"Tangier, N. Africa,

April 3rd, 1893.

"We asked for £70; and we have received £265! Our Lord has done exceeding abundantly above all we asked or thought. I hope to be able to put part of this aside into a 'Building Fund.'

"My health gave way on March 31st. I paid the year's rent, and went straight home to bed; had slight fever; am better, but weak.

"We are of course *greatly* cheered by this outburst of practical sympathy."

Are we not right in calling this another illustration of *faith tested and honoured*? We look for great blessing as the result of the persecutions in Tangier. The whole history of the Church of Christ proves that, wherever true believers have been persecuted, they have multiplied and flourished. Is not the present state of affairs also a reason for sending out more labourers into this part of the field? There is but a mere handful of earnest workers in Tangier, and the supply of servants of the Saviour throughout the whole of North Africa is quite inadequate to the needs of the millions of men, women, and children who are there dying in the dark. Our late beloved Editor was intensely interested in this work, and we can hardly think of any better way of doing honour to his revered memory than, first, by keeping the exchequer of the College Missionary Association well filled, and next, by increasing the number of workers for Christ among the countless multitudes of Northern Africa.

“A Tree that Will not Rot.”

Isaiah xl. 20.

IN this and the preceding verse we have an inspired description of idol-makers, and of the folly of idolaters. The heathen of Isaiah's time had images of different qualities. Some had graven images richly plated with gold, and decorated with silver chains. Those who could not afford so expensive a god resorted to wood of a durable nature, and chose a tree that would not rot as the material for their deity.

Now we may learn a lesson even from the conduct of these idolaters. Admitting their idolatry, admitting their poor, deluded condition, there is, nevertheless, a sense in which they were wise in their folly. Believing that their images were gods, they chose durable ones.

There are many professors of religion not half so wise in their choice as these idolaters were. Some take their religion from books; but paper religion is soon consumed by the fiery trial. Others take it from men; and with the death of a favourite preacher their religion also passes away. Frequently we find men enraptured with sacerdotal ceremonies, which in process of time become like withered leaves, without life or beauty. These are trees that must and will perish. But he who, by the Holy Spirit, receives his religion from Jesus Christ, possesses one that is pure, und-fled, and eternal. It is the life of the King immortal, eternal, and invisible, in the soul of man. It is characterized by deathless love and everlasting consolation; its youth is renewed like the eagle's, and it goes from strength to strength. Like a good tree planted by the rivers of water, it brings forth its fruit in its season, and its leaf shall not wither, for the dew of heaven rests continually upon it. This is an evergreen planted by God's right hand, which no gale of strong temptation or storm of sorrow shall ever uproot. Real Spirit-wrought religion, being nourished of God, thrives in the soul, in spite of surrounding evil. Such is, indeed, the tree that will not rot. Like Abraham, it bears the trial of faith, and by it is made fruitful in loving obedience to God. The bush is often in a blaze, but it is never consumed.

The living God is the root of such a religion as this, and the vital sap of His grace is the unfailing source of its spiritual verdure and fruitfulness. We should have neither leaves nor fruit but for the sap diffusing its potent life through trunk, and branch, and twig; nor can piety flourish apart from divine grace. The branch partakes of the nature of the root. “His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust” (2 Peter i. 3, 4). “From Me is thy fruit found” (Hosea xiv. 8). Jesus Christ is the glorious medium through whom grace flows to us, and therefore the trees of righteousness are laden with the fruits of the Spirit.

Now, whoever is thoroughly “impoverished” in a spiritual sense, humbled in spirit before God on account of the barrenness of his own sinful nature, will rejoice to be enabled to choose this tree that will not rot; and to him shall the sweet promise be fulfilled, “His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon” (Hosea xiv. 6).

Willenhall.

GEO. BANKS.



FRONT ELEVATION OF MEMORIAL HALL.

Q. J. Spurgeon Memorial Fund.

STATEMENT AND APPEAL.

THE "Memorial Fund" Committee have much pleasure in reporting that the sum of £9,647 has been received to this date, the contributions, by the expressed wishes of the donors, to be apportioned to the Institutions founded by Mr. Spurgeon, as under:—

The Stockwell Orphanage	...	...	£3,367	0	0
The Pastors' College	...	...	926	0	0
The Colportage Association	...	...	430	0	0
The Society of Evangelists	...	...	245	0	0
General, not allotted	...	...	4,234	16	1
Institutions, not allotted	...	...	208	0	0
Monuments...	...	...	237	0	0

—£9,647 16 1

The Memorial Fund Committee have also to report that the Memorial at Norwood Cemetery, erected to mark the resting-place of the beloved friend whose memory it is a privilege to honour, has been at length completed.

The Committee, after considering the various plans suggested, have decided to erect, at the Stockwell Orphanage,

A MEMORIAL HALL,

which will supply additional accommodation urgently needed for the use of the orphans, and which will prove of great service to the Institution on all public occasions.

The Hall, designed by Mr. James Cubitt, will be so constructed that it will be, of itself, a beautiful monument; at the same time it will be a museum for the preservation of objects of interest associated with Mr. Spurgeon's life and labours.

Within the Hall there will be erected a monumental design in three panels, the details of which will be of perpetual interest. In the centre panel there will be a life-size figure of Mr. Spurgeon in the act of preaching: in the right panel, the Pastor will be seen in the midst of a group of students; and in the left panel, the President will be surrounded by a group of orphans.

Mr. George Tinworth, whose name is a guarantee of the beauty of the design and the excellence of the workmanship, has been commissioned to execute the Memorial.

It is estimated that the Memorial Hall and the Sculpture will cost not less than £4,000, and it is earnestly hoped that the full amount will be forthcoming on or before Wednesday, June 21st next, the date of the Orphanage Festival, when it is proposed to lay the foundation-stone of the building.

The Memorial Fund Committee feel assured that the friends who revere the memory of Mr. Spurgeon, will not allow the funds necessary for the support of the various Institutions to suffer by the special contributions which are still required to complete the Memorial scheme.

Contributions will be gratefully received by the Treasurers,

GEORGE WILLIAMS, Esq. THOS. H. OLNEY, Esq.
Metropolitan Tabernacle, London, S.E.

JAMES E. PASSMORE, Hon. Sec.

Notices of Books.

Science, Miracles, and Inspiration. By J. H. BURRIDGE. Glasgow: "The Witness" Office.

WE are sorry not to have given an earlier notice of this trenchant little volume, as it is a fine piece of defence against the destructive criticism that would rob us of our Bible in its integrity.

The third paper in this admirable book, dealing with Inspiration and ministers, is a startling confirmation of the terrible necessity that existed for the protest of the late Editor of this Magazine against the "Down-grade" in doctrine. The mischief is still widespread, and as poisonous as ever; this little book will form a powerful antidote to it.

Church and State in Scotland: a Narrative of the Struggle for Independence from 1560 to 1843. By Rev. THOMAS BROWN, D.D., F.R.S.E. Edinburgh: Macniven and Wallace.

A WELL-WRITTEN and compact account of six periods in Scottish history, during which the Church has been called to battle for the crown-rights of her Lord, and to assert her own independence as under law to no other than Christ Himself. Such history deserves to live. May these annals of faithful men stir the slumbering fires of faith and courage in many hearts! This book is published at one shilling; we hope it may reach the million.

Craigrowan: A Story of the Disruption of 1843. By WILLIAM KENNEDY MOORE. Alexander and Shephard.

THOSE who might not be persuaded to study the history of the struggle that led to the formation of the Free Church of Scotland may be tempted to read this charming story. The tale of the brave days of old cannot be too often told, especially in such times as these in which we live. Even children will understand the "Story of the Disruption" when they have reached the end of *Craigrowan*. Of course, every Free Church of Scotland family will have a copy of the book.

The Christian's Walk with God; or, Three Invitations. By L. THOMPSON. George Stoneman.

A DAINTY little book for true believers who yearn for deeper heart-knowledge of the Saviour. Full of savoury teaching, sweet experience, and lofty aspiration, it is exactly the kind of thing to give to those who live near to the King, or wish so to do.

What the Prophetic Scriptures teach concerning the Anti-Christ and the Second Advent. By Mrs. ALFRED PACKMAN. Partridge and Co.

A SHILLING booklet, in which the prophecies of Daniel, Paul, and John, as also our Lord's own predictions, are set forth with clearness and fidelity from the Futurist standpoint. An easy guide to enquirers on the subject.

Twofold Life, or Spirit Songs. By R. ALLEYNE-HARRIS. Elliot Stock.

EVANGELICAL truth in stanzas which sometimes catch poetic fire, and sometimes sink unlighted. Many of the verses flow; but many limp. For instance, "silent" and "violent" can scarcely be said to rhyme. But perhaps this is the outcome of the *twofold* life. The author has the gift of song; but he would do well to lie fallow for awhile.

Pilgrim Songs. By Rev. JOHN BROWN-LIE. Nisbet and Co.

THIS shilling booklet has in it music; if it thrills not with the thunder of the torrent, or the cadence of the skies, it has the melody of the rivulet, beside which the pilgrim may rest, and be comforted.

Recitations and Concerted Pieces for Bands of Hope and Sunday-schools. Compiled by JAMES WESTON. Partridge and Co.

A MORE than usually good collection of poems for recitation. There is variety enough to suit various tastes; even non-abstainers might be all the better if they learned or listened to these pieces. They would, at least, do them less harm than drink does.

Memoranda Sacra. By J. RENDEL HARRIS. Hodder and Stoughton.

THIS work is intended for the quickening of the spiritual life; and, though its chapters are somewhat unequal in merit, and in one or two cases rather fragmentary, the book as a whole is extremely suggestive, and intensely readable. We have greatly enjoyed its perusal. It is searching and stimulating; and, best of all, there is the fragrance of divine unction in its pages, and a manly ring from first to last. We do not agree with the author's interpretation of John vi. 37; but, with this exception, we can commend this work as fitted greatly to interest and to profit the reader.

A Popular Account of the Newly-Recovered Gospel of St. Peter. By J. RENDEL HARRIS. Hodder and Stoughton.

THE recovery of this Gospel applies only to a very small fragment, which is here given in full, and ably discussed. Unless for the curious, the discovery is of no value. Peter himself never had a finger in its production; the internal evidence amply shows its Docetic origin. Sufficient for to-day is the heresy thereof. Now that this heretical fragment has been unearthed, we wish for it the oblivion which, we trust, may soon engulf heresy of every name.

Simon Peter: his Life and Letters. By W. T. P. WOLSTON, M.D. Nisbet.

ALL pure wheat. This work will be scanned in vain for any trace of the sceptical and hypercritical spirit of the age. It is written, in a believing spirit, by a believer, who, leaving authorities alone, is content to glean his materials at first hand from the inspired records themselves. This life of Peter is simple in form, but spiritual in contents; abounding in appeal, and calculated to be of gracious service to saint and sinner. It is designed "for the lambs of Christ's flock"; but the sheep need not fear here any lack of good pasture.

The Gospel for the Day. By MARK GUY PEARSE. C. H. Kelly.

OF such books we cannot have too

many. Half-a-crown will be well spent in securing this companion to the author's *Thoughts on Holiness*. We find ourselves in hearty accord with our brother in point of doctrine, and have been much refreshed by the perusal of these clear yet deep and beautiful chapters. There are many new thoughts, and frequent artistic settings of old ones. This *Gospel for the Day* is the Gospel for to-day, and every day; and we put it aside for another reading, in order that we may thoroughly imbibe its spirit, and inhale its fragrance.

Notable Sayings of the Great Teacher.

By HENRY THORNE. Drummond's Tract Depôt, Stirling.

FIFTY-TWO Bible Readings comprise this third or fourth book of Mr. Thorne's which we have reviewed. The best proof of the pudding is in the eating; and when, as in this case, there is a demand for more, and the latest dish seems to us even better than the former ones, little more need be said. We do not detect any gems of the first water here; but on the other hand, there is water enough to keep the pages from being dry, yet the contents are by no means watery, but full of sound sense and suggestion. A florin, or half-a-crown, will not be misspent in securing a subject for every Sabbath in the year.

Well-Springs of Life. By Rev. FREDERICK WHITFIELD, M.A. Nisbet and Co.

THE esteemed Vicar of St. Mary's, Hastings, may always be relied on for sweet spiritual solace; and here he is at his high-water mark. The preface justly decries the surface teaching of the day; yet we can scarcely call these sermons deep. Still, they are gracious, and that is much better. We notice that the author speaks of *seven* Beatitudes; we have always considered that there are *eight*; hence Bossuet's beautiful simile of the octave, the eighth being but the first in a higher key. Perhaps Mr. Whitfield will say that, after all, that only makes seven. We value his work so highly, that we should be sorry to differ from him.

The Gospel of Jesus the Christ according to St. John. Edited by REV. J. H. WHITEHEAD, M.A. Nisbet and Co.

CLEAR, concise, and complete for examination purposes, this eighteen-penny Scripture handbook would be of no mean service to the preacher or teacher unable to consult larger works.

How to read the Prophets. Part III. *Jeremiah.* By BUCHANAN BLAKE, B.D. Edinburgh: T. & T. Clark.

OUR notices of the preceding volumes of this series took exception to the sawn Isaiah and the Deutero-Zechariah. We have no such fault to find with this volume. It adduces the results of scholarship to elucidate the prophet's meaning, and shows the historic setting of his many messages. The greater length (no less than an eighth, or 2,700 words) of the Hebrew Text, as compared with the Septuagint, is shown by putting the more important passages and variations in italics. On the whole, this is a valuable contribution to the study of one of the greatest of the prophets.

Higher Criticism. By the Right Rev. J. C. RYLE, D.D., Bishop of Liverpool. W. Hunt and Co.

IN a threepenny booklet of 40 pages, the brave bishop gives part of his Address at the recent Liverpool Diocesan Conference. In his well-known trenchant style, he shows the folly of the "higher critics", and appeals with overwhelming force to common-sense in favour of the Word of God, which, when its critics are forgotten, will live and abide for ever.

The Saddest Thing in the World, and its Only Cure. By RALPH VENNING. Howe and Co.

THIS reprint is a voice from the 17th century, in the form of an appeal "To all who profess love to the Lord Jesus, and yet love not one another according to His example and command." The Church of Christ, and therefore all the churches, have still such ample scope for growth in this crown of Christian graces, that we would emphasize rather than weaken so well-meant an appeal. Let Love by all means reign, but not on the ruins

of Truth. The Love that abides for ever goes hand in hand with Faith in holy verities, and Hope in all the promises, to the very portals of the Father's House. Hence our demur to the popular crying up of Love at the expense of Truth. A passage or two before us suggest this warning, apart from which we welcome this quaint echo of the Apostle's words, "Beloved, let us love one another."

So Great Salvation. By Rev. G. H. C. MACGREGOR, M.A., Aberdeen. Edinburgh: T. and T. Clark.

How shall we describe this book? "Apples of gold in baskets of silver." Gospel gems in gracious guise! The introduction by Mr. Moule is a porch-way of gold. The six chapters that follow, viz.:—Man,—Fallen, Accused, Awakened, Justified, Kept, Sanctified, are as a temple of gems which sparkle with the radiance of the old gospel. A rich treasure indeed for a single shilling!

First Steps Upward. By SAMUEL GARRATT, M.A., Hon. Canon of Norwich. W. Hunt and Co.

A DOZEN chapters on foundation themes, intended for candidates for Confirmation. We can neither endorse the Catechism, the lines of which the author follows, nor the rite called Confirmation, for which he wrote the book; but we can endorse the teaching of the book otherwise; and we are sure that, where the new life is really begun, the teaching here is so simple, Scriptural, and Evangelical, that it will "confirm", in the right sense, those who read it rightly.

At His Feet. By LIZZIE J. A. BARNETT. Aberdeen: D. Wyllie & Son.

BRIEF thoughts for mothers, based upon our Saviour's teaching, for each day in the week. Very comforting and helpful to weary, home-tried ones; but taking for granted the reader's discipleship. To take the promises and comforts of Scripture to souls not born again, is useless and delusive. We must first be drawn by the Holy Spirit to the Saviour; then we are prepared to sit "At His Feet", and learn of Him.

Clews to Holy Writ; or, the Chronological Scripture Cycle. By MARY LOUISA GEORGINA PETRIE, B.A. Hodder and Stoughton.

A WORK breathing an earnest spirit, and evidencing much application and research. We do not attach the importance that is here given to the chronological study of Scripture; still, as Miss Petrie writes for students, and for those who make a labour and "weariness of the flesh" of everything they touch, she is no doubt justified in the production of this elaborate volume. We differ from the authoress in treating lightly the alarms created by the "higher criticism." These alarms are not to be pooh-poohed as shared simply by "certain good people whose piety is greater than their intelligence." The higher criticism thus far is deeply set in the blood of souls. It may be that a criticism yet higher may bring about a better state of things; but, at present, the feeling of alarm is by no means confined to those whose intelligence is in the inverse ratio of their piety. We also believe that it is essential to the canonicity of the Book of Job that it be taken as "a veracious record", and not simply as "a truthful general picture of his character and life." Miss Petrie, without taking sides, regards the question as unrelated to the canonicity of the Book. It is but fair to add that this work rests on the only sound basis, that "all Scripture is divinely inspired, and true in the highest sense."

Should Women Preach? What saith the Scriptures? By PHILIP CADBY. Elliot Stock.

THE writer of this work attempts, by an extensive induction from the Inspired Word, to establish a negative answer to the query, "Should women preach?" As the subject is a somewhat delicate one, and the trend in these days is the other way, we would rather our readers take the responsibility upon themselves of pronouncing on the justness or otherwise of Mr. Cadby's conclusion. His appeal is "to the law and to the testimony"; and, so far as we can see, there is not much trace of party pleading in his reasonings. The

exception to this is the undue limitation of "prophesying" which this writer mainly identifies with the Service of Praise. We hardly think this view is feasible. The work, however, as a whole, is done with intelligence, and well deserves an attentive perusal.

Bible Talks: The Christian Life, and How to Live it. By GEORGE CLARKE. Vol. II. Marshall Brothers.

A POPULAR, fresh, and anecdotal treatment of important questions concerning the secret of the inner life and walk of the Christian. Mr. Clarke writes for plain folks, and in such a manner as serves well to illustrate the live character of God's Word. These Bible Talks are Bible studies freed from stiffness, and brought to bear in a homely way on the path the Christian disciple is called to tread. The more of such Talks, the better.

From Advent to Advent; or, The Outline of the Gospel according to St. Luke. By C. E. STUART. Marlborough and Co.

THE interest of this work centres in the clue it seeks to supply to the order of narration adopted by this Evangelist. Mr. Stuart's discovery, if we may so name it, or theory, certainly seems to square with the facts. Briefly put, Luke introduces the different great subjects by the way of an *ideal* rather than *chronological* order. Hence, interwoven with exposition, there is, in this volume, the unfolding of a plan which, to the best of our judgment, has the merit of originality and probable correctness.

Sketches from the Gospel of Mark. By C. E. STUART. Partridge and Co.

IN common with the foregoing work by the same author, these sketches are marked by much penetrative insight. The eye to perceive the distinctive is in evidence in both works.

Grace, Love, and Communion. A Simple Synopsis of Evangelical Truths. By T. RALPH PRICE, B.A. Marshall Brothers.

USEFUL and good. Read it, verify its statements, and make its truths your own.

Proposal of Truce between the two chief systems of Apocalyptic Interpretation.

By G. M. G. Nisbet and Co.

THIS calm and thoughtful treatise is rather an interpretation than a *via media*. As helping to draw nearer the historic and futurist schools, it is welcome. Neither truce nor union, however, will be practicable, while rival systems assume the spirit of the very papacy which both agree that the prophetic Word portrays in one phase or another to its final doom. Our author is quite free from this fault, and adduces Scripture for his main positions. The value of his book would be much enhanced by analysis or suitable division and index.

Millennial Dawn. Vol. I. The Plan of the Ages. Vol. II. The Time is at Hand. By CHARLES T. RUSSELL, Allegheny, U.S.A. Elliot Stock.

Two substantial volumes, the former being an issue of its two hundredth thousand, and the latter of its fiftieth thousand, the bulk of which, we presume, have been absorbed in the States. Both are marked by much reading and quotation from Scripture; and are meant to give a helping hand to Bible students. There are some points, however, from which we should strongly dissent. Undismayed by the failure of the self-appointed prophets, who fix the date of the Second Advent, and name the individual anti-Christ, only with each failure to readjust their guesses, the author here determines "the times of the Gentiles" to be fulfilled A.D. 1914. It is such vagaries as these which bring the study of prophecy into disrepute, and create a prejudice against it among more sober Scripture students. We hold that the coming of the Lord is set forth by the Holy Spirit in the Word as an incentive to watchfulness and readiness in every age; that while the fact is definite and certain, the time is nowhere revealed; for "of that day and hour knoweth no man, no, not the angels of heaven" (Matt. xxiv. 36). It is ours to study prophecy, not to make it. Added to this, there is held forth the false hope of a second probation for the wicked dead, raised for the

purpose in the Millennial Age; those who press on to perfection receiving eternal life, while the rest will be annihilated. Our readers, loyal to the Saviour and His Word, will not need to waste their time by reading what needs such correction and confutation.

The Greenleeks Papers. Edited by the Rev. TITUS TIPTAFF. J. M. Dent and Co.

A VERY strange medley, with many shrewd observations on men and manners; but permeated by much cynical bitterness. Greenleeks, who is a modern Carlyle, having chambers in the Temple, from whence he issues, not with briefs, but with subacid strictures on mankind in general, is specially ferocious on theologians. How his friend Tiptaff enjoys this, we do not know: perhaps Greenleeks and Tiptaff are one, in which case he eats what he has first cooked. We can imagine many a soured and disappointed misanthrope finding this book exactly to his taste; but scolding, even when brilliant, which this is not, never yet made bad Christians better, nor converted worldlings into Christians. You cannot make a meal of vinegar, so don't buy this book.

Four Heroes of India. By F. M. HOLMES. Partridge and Co.

THIS modest volume not only describes the lives of Clive, Warren Hastings, Havelock, and Lord Lawrence, but it may be taken as a short sketch of our connection with India, from the landing of Clive in that country till the last unhappy Afghan war. Mr. Holmes makes use of some fresh papers that have come to light tending to relieve the name of Warren Hastings from some of the infamy that has adhered to it. Every lover of the fair fame of England, and every one who can appreciate the genius of Hastings, will gladly welcome any well-authenticated evidence that will tend to put his transactions in the name of England in a better light. The sketch of Havelock is very graphic; and that of Lawrence gives a faithful portrait of one who is remembered by many both in India and at home.

The Philosophy of Eating. By A. J. BELLOWS, M.D. Simpkin, Marshall, and Co.

ALTHOUGH not quite in our line of books, we are glad to give a hearty word of welcome to this excellent attempt to put scientific knowledge about diet into the language spoken by the people. The statements about alcohol we specially commend to any who still believe in this "good creature of God" (?)

The whole book is most ably written; and, at the price charged—three shillings and sixpence—one of the cheapest ever issued. Every housewife should have a copy, and learn what are the nourishing and truly profitable foods. Excellent all through, is our deliberate and cheerful witness.

Christian Pharisees: and other Poems.

By JOHN BATE. J. Kensit.

WITH the spirit and purpose of this little book, we are in hearty agreement. Mr. Bate is the "candid friend" in its best sense in these pages, and points out the many blemishes of the religious world with the design of removing them. That his rhymes are poetry, we cannot affirm, and if judged from a severely literary standard, one must confess that they will be found greatly wanting. Yet we have no doubt that some may be moved and helped by these easy-going verses; and if so, we will rejoice, even though Mount Parnassus may not be visible from this little volume.

Cromwell Anecdotes. By DR. MACAULAY. Hodder and Stoughton.

THIS book is better than its title, as it is really a short Life of the Lord Protector. No incident of importance is omitted, and each is written under an appropriate heading. Of course, those who want a full-sized portrait of Cromwell must go to the immortal work of Carlyle, and the brilliant production of Mr. Picton; but this little volume is first rate as far as it goes.

Ourselves and Others. By S. B. JAMES, D.D. "Home Words" Office.

A BOOK of cheerful, gossiping chats on all manner of subjects, by one who has a keen eye to detect the oddities and foibles of poor human nature.

With nothing of the cynic, but with the gentle satire of the humorist, the author holds up the mirror, and lets us see ourselves and others, and compels us to smile at our own follies and weaknesses. The very thing to fill a half hour when too tired for study, and yet wanting a brain filip.

A Short History of the Baptists. By H. C. VEDDER. Alexander and Shephard.

To know the reason for our denominational choice, and to be aware of its history, is surely an essential to all true and strong conviction, and the best antidote to wavering fickleness.

This little volume is the answer to a feeling, long cherished by many, that a brief account of the Baptists should be available, that our children should know something of their religious descent, and outsiders should learn who and what we are. Simple and succinct in style, our author here gives a rapid review of Baptist Church History, and shows that Scriptural teaching has ever been our distinctive glory, and is our precious heritage to-day. The only blemish we notice is a mis-statement regarding Mr. Spurgeon, on page 220, but even this may be left to answer itself.

The Epworth League. By JOHN HUGH MORGAN. "Joyful News" Office, Rochdale.

THE Epworth League is an organization of the Methodist Episcopal Church in America. It takes its name from the native place of John Wesley. The League was brought into existence in order to interest the young people of Methodism in the good works of their congregations, so as to stop the heavy leakage that has been going on for some years past in their membership. Mr. Morgan saw its working, while in America recently; but long before he heard of it, he had shown himself a capable organizer as well as an able preacher in the circuit in which he travelled. This little volume is put forth chiefly in the interests of the Methodist churches; but any minister reading it will get valuable hints about how to organize his church, and maintain its institutions with usefulness and efficiency.

Notes.

THROUGHOUT the whole of the recent trying time at the Tabernacle, we have scrupulously refrained from any comment upon the varying proceedings, and have only given the barest outline of facts. Now that the aspect of affairs is so greatly altered, we intend to continue the same course. It was the practice of the late beloved Editor to publish only such resolutions of the church at the Tabernacle as were of general interest: we think that both of those passed at the *Special Church-meeting*, on *Wednesday, March 29*, are worthy of such publication. There were probably as many members present as were ever gathered at a Tabernacle church-meeting, about 2,200 actually voting at the two ballots. In the first instance, both resolutions were carried as amendments by large majorities; and on being put as substantive motions, they were passed almost unanimously. The wording of the two propositions was as follows:—

(1.) "That, in view of the repeated illnesses of our acting pastor, and the evident overwork from which he has suffered, the church accept, with regret, his resignation, to take place at the end of June next: they thank him for his past valuable services, and trust he will be able, in the future, to render occasional help to the church by his valued advice and experience."

(2.) "That the members of the church, while acknowledging the great goodness of God in providing valuable supplies for the pulpit since the sad loss of their late dear Pastor, do now cordially invite Mr. THOMAS SPURGEON to accept the supply of the pulpit of the Metropolitan Tabernacle for a term of twelve months, from July 30th, 1893, with a view to the pastorate; they promise him their prayerful sympathy and hearty co-operation: they trust that God may bless him with adequate health and strength; and that the power of the Holy Spirit may richly accompany his ministry."

On *Wednesday, April 5*, the following cablegram was received from Pastor Thomas Spurgeon:—

"I cheerfully and gratefully accept invitation. 2 Corinthians iii. 5 ('Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God.')

We think that our readers will be pleased to see a copy of the letter written by Mr. Thomas Spurgeon, in reply to the cablegram sent to him from the memorial meeting on the morning of January 31:—

"Mosgeil, New Zealand,
"Feb. 17th, 1893.

"To the Secretary of Metropolitan Tabernacle Baptist Church,

"Dear friend and brother,
"On the evening of Sunday, February 5th,

I received a cablegram conveying loving greeting from the memorial meetings held at the Tabernacle—I presume, a few days previously.

"I am not quite sure to whom my thanks are due, or rather, through whom I ought to send the expression of my gratitude to the friends who so tenderly remembered me. But I shall not be far out if I request you to make known my hearty appreciation of this act of thoughtful lovingkindness.

"I was aware that the sad anniversary of dear father's death was to be remembered at several public meetings; and my thoughts would fly westward to 'Westwood', and the Tabernacle and Norwood.

"They flew heavenward, too, as I called to mind the abundant entrance ministered a year ago, and the twelve months of 'bliss beyond compare.'

"You, doubtless, had a very solemn and profitable season.

"Thank God, many have lived to better purpose since the Champion's death! I trust there was much real renewal of consecration at those meetings. 'He being dead yet speaketh.' Contact with the very bones of Elisha brought life. Such memorial services could hardly fail to quicken and enliven all. I was much comforted by so sweet a forget-me-not! God bless the loving people and their leaders!

"I am, yours very gratefully,

"THOMAS SPURGEON."

Up to the end of April, Mr. Thomas Spurgeon will be continuing his evangelistic campaign. Writing in February, he says:—"The summer being not yet past, missions are hindered rather than helped by the long, light evenings; and it is difficult to get at the people whom we most want to reach. Nevertheless, we have already had some good times, and some nice cases."

We are very happy to announce that PASTOR CHARLES SPURGEON reached his home in safety, and in improved though not perfect health, on *Saturday, April 16*. He is very glad to be back again after his long absence; and it was a subject for general rejoicing that he had returned just in time to take part in the proceedings of the College Conference.

Our friends at VINCENT STREET RAGGED SCHOOL and VINEGAR GROUND MISSION, Old Street, City Road, E.C., desire us to call our readers' attention to the fact that a change has been made in the management of this institution. It has been in existence for many years, and has been an incalculable benefit to the extremely poor neighbourhood in which it is situated.

All the workers are voluntary, and the whole Mission is managed upon the most

economical principles. Additional subscriptions or donations will be gratefully received by the superintendent, Mr. Richard Stocks, Lombard House, Lombard Street, London. Mr. J. Kirk, of the Ragged School Union, knows and commends the work, in which Mr. Spurgeon always took a deep interest. Perhaps some of our readers will help it for the dear Pastor's sake, and many more for the dear Master's sake.

COLLEGE.—Mr. J. Toogood has settled at Salem Chapel, Burton-on-Trent. Mr. W. F. Edgerton is leaving Oldham, and going, in August, to Carmel Chapel, Woolwich. Mr. J. Smale, formerly of Ryde, has settled at Prescott, Arizona, U.S.A., and Mr. A. A. Witham has gone, from South Bend, to Hillsboro' and Forest Grove, Oregon.

On the morning of the first day of the Conference, tidings reached us that another of our College brethren, *Pastor W. H. Broad*, had been called up to the general assembly above, on the preceding Saturday. Mr. Spurgeon used to say of him that he was "broad" only in name, for, physically, he was anything but broad, and doctrinally he had no love for "broad" teaching. He was one of the thirty brethren associated with our late beloved President in the "Fraternal", whose "Confession of Faith" caused such a stir about two years ago. His dear widow and child have our deepest sympathy.

CONFERENCE.—The sixth Conference of the Pastors' College Evangelical Association is being held as these "Notes" are in the printers' hands, so we must defer our report of the proceedings until next month.

The Christian, in a recent issue, at the close of a very appreciative notice of Mr. Spurgeon's "Commentary on the Gospel according to Matthew," suggested that donations should be sent to the Book Fund, in order that the volume might be given to the past and present students of the Pastors' College. The writer appeared to have overlooked the fact that Mrs. Spurgeon promised, in her latest Report, to give the book to all the members and associates of the Pastors' College Evangelical Association. Before this "Note" is published, copies will have been sent to all "our own men" abroad, and presented to all the pastors, evangelists, and missionaries who attended the College Conference. Brethren not able to be at the meetings, can get the book from Mrs. Spurgeon on sending six stamps for postage. Each copy contains the following letter:—

"Westwood, Beulah Hill,

"Upper Norwood,

"April, 1893.

"My dear friend,—I give you the 'Conference present' for this year, with feelings which fail to find expression in words, because of their depth, both of tenderness and sorrow. Let the book be to you a very precious legacy from your beloved

Leader and President,—*still living*, but 'on Christ's other side.' I give it to you by his *express desire*, and you may therefore look upon it as his last loving thought *for you*, before he went home.

"God keep you firm and steadfast in the old faith, for which he lived and died!

"Yours in Christian love,
"S. SPURGEON."

Mrs. Spurgeon does not ask for donations to defray the cost of this distribution of *The Gospel of the Kingdom*, for "The Conference Present" has for many years been an important and pleasing item in her happy service. On this occasion, however, she has made an addition to her usual grant, so that our 150 faithful brethren abroad might have the last work of their beloved President. The postage of these volumes, and the purchase of some 600 copies of the work, will materially reduce the comparatively small balance now in hand, so that friends who desire to carry out the suggestion of *The Christian*, are quite at liberty to do so; and if sufficient contributions are sent, Mrs. Spurgeon will be pleased to give the volume to the students now in the College, who would not otherwise be eligible to receive "The Conference Present."

EVANGELISTS.—Mr. Walter J. Benham writes, concerning the mission of *Messrs. Fullerton and Smith*, at Bloomsbury Chapel:—"It was most successful. We were favoured with exceptionally fine weather during the whole of the eight days, the attendances were very large, and the interest most marked.

"Mr. Smith's singing proved, as usual, a most effective preparation for Mr. Fullerton's earnest gospel appeals. On the Sunday evenings, we were crowded in every part of the chapel; on the second one, nearly sixty persons went into the enquiry-room; and we feel sure many others were deeply impressed. The mission was anticipated with much earnest prayer; all in the church worked heartily to ensure its success, and all are grateful to God for the great blessing He has given, and for the stimulus received from the faithful labours of His two devoted servants.

"After their former mission, in 1888, members were added to our fellowship for years as the result of the services, and we feel confident it will be so this time; many who joined soon after that mission are proving active and useful members of the church. We shall hope in a few weeks to send to the Society of Evangelists a thank-offering for the mission."

During the past month, Messrs. Fullerton and Smith have been at Moss-side Chapel, Manchester; and Stroud. This month our brethren are to be at Bristol.

Pastor Arnold Streuli writes:—"Messrs. Fullerton and Smith's services at Moss-side Baptist Church, Manchester, have been attended with very great blessing. The

whole neighbourhood has been stirred by the earnest message of our honoured brethren. More than three hundred enquirers were dealt with during the fortnight, among them being several professed atheists, and some Roman Catholics. The meetings for men and the afternoon Bible-readings were specially encouraging, and large numbers were turned away from the doors each Sunday evening for want of room. It is hoped that a general Nonconformist mission for Manchester may be arranged as an outcome of these services.

We have received the following report of *Mr. Burnham's* mission at the Congregational and Baptist Chapels, Sherston:—

"We are pleased to state that the interest awakened was most gratifying, shown in the good attendance and increased fervour towards the close. Through the Holy Spirit's blessing upon *Mr. Burnham's* earnest endeavours, we firmly believe that some out of our congregations decided for Christ, and many will have cause to remember the mission, and we hope will be led to the Saviour. Personally, we are grateful for our brother's visit, and trust he may have continued success in his much-loved work.

"*GEO. P. SILCOX*, Congregationalist.
"*A. J. PARKER*, Baptist."

Mr. Burnham has since been at Chew Magna, and this month he is to go to Blagdon, Dundry, Winford, Ridge Hill, and Chew Magna (again).

Pastor Forbes Jackson, M.A., writes as follows concerning *Mr. Harmer's* services at Sansome Walk Chapel, Worcester:—

"The clear statement of gospel truth, the presentation of Christ's love for sinners, and the earnest pleading with men, which marked *Mr. Harmer's* work, were used of the Holy Spirit to enlighten, convince, and incline the heart to a surrender to Christ. Some heard and heeded not; but many could no longer resist the knocking of the pierced hand, and opened to let the Saviour in, in several cases husband and wife together. Many of the young men and young women and younger scholars in the Sunday-schools have yielded to Christ, and their teachers have reaped the fruit of years of faithful sowing. So great was the interest manifested, that the mission was extended from ten to fourteen days, and the first night of the extension was perhaps the most fruitful of all. That night, the majority of the enquirers were men. The numbers of men attending the mission was one of its most pleasing features. A meeting for men only was held in the Public Hall on the last day of the mission, and was largely attended; and at night the chapel was packed to hear *Mr. Harmer's* farewell address."

Since the Conference, *Mr. Harmer* has been at Queen's Road, Barking. This month he is engaged at Addlestone and Evesham. From May 28 to June 11, he is to go with

Mr. Chamberlain, to *Mr. Veitch's* tent at Chelsea.

Mr. Harrison writes:—"During the past three months, I have supplied the pulpits at Cholmeley Hall, Highgate; Auckland Hall, Norwood; Miss Macpherson's Home, Buckhurst Hill; South Street Baptist Chapel, Greenwich; and *Mr. Hodder's* Hall at Bromley. This month (April) I have supplied at Miss Bell's Hall, at Tooting, and I am now back at Auckland Hall. Next month, I shall be in Dorsetshire for supply work; in June, I go to Miss Watney's Hall, Croydon. Beyond that I have nothing fixed. I shall be glad to hear from brethren or churches needing supply work done."

ORPHANAGE.—The annual distribution of prizes in connection with the Orphanage Sunday-school took place on *Tuesday, April 11*. *Samuel Woods, Esq., M.P.*, presided, and gave a most interesting address to the children. The story of his life as a miner, from the time he was seven years of age, was told with charming simplicity, and the lessons deduced from it are not likely to be forgotten. He claimed the late beloved Pastor as his spiritual grandfather, for the young man to whom he owed his conversion, at the age of sixteen, was brought to the Lord through reading one of *Mr. Spurgeon's* sermons. As many as two hundred and sixty-one prizes were distributed by *Mr. Woods*, and the proceedings were interspersed with recitations, singing, and addresses. The chairman said this was a red-letter day in his history, and that he was greatly pleased with all he had seen and heard of this glorious institution.

Arrangements have been made for a series of open days for country friends to view the Orphanage during their visit to London for the May meetings. The following dates have been selected, and the chair will (p.v.) be taken as under:—April 28, The President, *Pastor J. A. Spurgeon*; May 5, *Arthur H. Marnham, Esq.*; 12, *Colonel Morton, of Mildmay*; 19, *Joseph Hill, Esq.*; 26, *Pastor Charles Spurgeon*; June 2, *W. W. Thompson, Esq.* The children will give a display of musical drill, handbell-ringing, &c., at 3.30 each afternoon, and the departments of the institution will be on view from 2.30 till 6 o'clock. It is hoped that many friends will avail themselves of the opportunity thus afforded of visiting the Orphanage.

We again remind our readers of the date of the *Annual Festival, Wednesday, June 21*. The chairman at the afternoon meeting will (p.v.) be *Horace B. Marshall, Esq., jun., B.A.*, and in the evening, *John Cory, Esq., J.P.* Full particulars will be duly announced; but we mention the date now, in order that the friends of the orphans may note it in their diaries, and arrange to be present if possible.

COLPORTAGE.—The annual meeting of this

important Society will be (D.V.) held in the Tabernacle, on *Monday evening, May 15*, when several of the colporteurs will give an account of their labours. This is always a most interesting feature of the meeting. The President, Pastor J. A. Spurgeon, and Dr. A. T. Pierson, have promised to be present. The secretary writes that, as donations to the General Fund have for weeks been few and far between, it is hoped that a large number of friends will attend the annual meeting, and help the finances of this Association, which was so valued by the late beloved Founder and President. Not less than £90 to £100 per month in free contributions will be needed to continue the ninety men now at work all over the land. These colporteurs represent the Tabernacle Church, and the committee appeal both to its members and all lovers of the late Pastor to continue to aid this much-needed work. All communications should be addressed to the secretary, W. Corden Jones, Pastors' College, Temple Street, Southwark, S.E.

SERMON AND TRACT DISTRIBUTION.—We are happy to insert Mr. Owens' annual report, and rejoice that he has been able to continue and increase the number of sermons, etc., distributed. Are there not many more who might "go and do likewise," and so enable our late beloved Editor to speak to an ever-widening congregation by means of the printed page?

"To the Editor of *The Sword and the Trowel*,
 "Dear Sir,—The sovereign Giver of life and health has graciously strengthened me throughout another year to continue my distribution of *Extracts from the Sermons of the Rev. C. H. Spurgeon, and Spurgeon's Illustrated Tracts*, and cards headed 'Trust Jesus,' between 5 and 7 a.m. on week-days, and 7.45 to 10.45 a.m., on Sundays; the sermons mostly in house letter-boxes, and the cards to working-men on the streets, accompanied with words intended to do them good.

"The number of the sermons, etc., distributed, during the year ending March 31, was 45,550; a considerably larger number than in any previous year; and during the last eight years, 217,900. While engaged in this apparently simple and easy work, I daily feel my need of wisdom, discretion, and prudence, to perceive what is fit to be done according to circumstances of time, place, and persons; and whatever may be the extent to which the receivers of the sermons, etc., have been benefited, the distribution of them has certainly had an excellent reflex influence upon myself.

"While away from London last summer, I distributed several thousands of the sermons, etc., in Falmouth, Penzance, St. Ives, and the Channel Islands of Guernsey, Jersey, and Alderney; also in Trim, Clifden, Westport and Dugort (Isle of Achill), Ireland; many of them at open-air meetings, mission-halls, and Sunday-schools, at which

I was asked now and again to deliver short addresses—thirty-nine in number. In every town I visit for recreation during the summer, I try to be useful in every way I possibly can.

"This morning I commenced my ninth year of effort in this department of work for the dear Master, glad of the privilege of spreading abroad the sermons of the late revered Pastor (whose portrait seems to speak to me every time I look at it). The sermons are full of the divine message of love and grace to sinners, and that message will, with God's blessing, make its power and influence felt in multitudes of cases.

"I am, dear sir, yours, etc.,
 "April 1, 1893. T. G. OWENS."

PERSONAL NOTES BY MRS. C. H. SPURGEON.—As this Magazine goes to press, we are thankfully rejoicing over the arrival of my son Charles from Australia. His long journey to that distant land has not had the beneficial effect upon his health for which we hoped. He speaks of the climate of Melbourne as being almost as variable as our own, and subject to the extremes of heat and cold in similarly rapid succession. The ship in which he returned made a quick passage; and by God's mercy, he is once again restored to his church, his brave, unselfish little wife, his sweet children, and his widowed mother. Now he can tell us how the home-longings tugged at his heart-strings, as the waves bore him onward, and the leagues lessened day by day between him and the home-land! Even thus do some of us earnestly "desire a better country", since those we held supremely dear and precious on earth have entered into glory. Heaven is doubly our "home" now; and we bless every wave that lifts our barque, and every wind that wafts it nearer to the heavenly shores.

Letters of loving congratulation on son Tom's call to supply the Tabernacle pulpit for twelve months have been many and enthusiastic. I thank each dear friend for the kind words said of him, and the deep sympathy expressed for me in my unabating sorrow. If it be the Lord's will to put this great honour on my son, I would say to those who are so joyfully looking for his return, "PRAY FOR HIM, constantly, urgently, unitedly. He will need all the support that uplifting in the arms of your faith, and love, and patience can give him. It would be a weighty and solemn responsibility to follow any servant of God in the conduct of so huge a church as ours; but to minister to the people who have lost *such* a pastor, to feed the flock which, for thirty-seven years was led into green pastures, and by still waters, by so gentle and wise a shepherd, will need all the spiritual strength which you can ask, and God can give. Ah, dear friends, *never* forget that he cannot do without your prayers. Plead earnestly that his father's God may give him a large measure of his father's

grace and godliness, that he may be able to 'walk worthy of the vocation wherewith he is called.'

The translation of dear Mr. Spurgeon's sermons into the Lettish language, about which I wrote in last month's Magazine, was finally decided on; and is now, I hope, fast nearing completion, so far as the first issue is concerned. I have undertaken to pay for the printing and publishing of three thousand copies every quarter. This, I trust, may be but the beginning of the effort. I pray it may be so blessed of God that soon we may need that number *every month* to satisfy the eager applicants. Some loving friends have sent me special donations for this object. I thank them heartily, and promise them it shall, by God's blessing, be an investment which can never bring them sorrow or loss.

A letter from one of "our own men" in South Africa, to a friend in England, contains so sweet a tribute to my husband's memory, that it may well claim a place in "Personal Notes." He says:—"It is surprising how well-known the late President is by those who never have known him here, to use an Irishism; and he is known, to be loved. There are people here who have never seen him in their lives, yet they cannot keep the tears from their eyes if one begins to speak of him. I have a copy of *From the Usher's Desk to the Tabernacle Pulpit*; that is to say, I did have one. It is mine even now, though not in my possession. Five or six months ago, I lent it to one of my members, who was eager to read it. Someone else borrowed it from her, and now I cannot tell where it is. I know it has given a feast to many. I also lent *The Cheque-Book of the Bank of Faith* to a poor woman; but it is no use trying to get it back. She begged me to take her bread, if I would only leave the book; and I had not the heart to take the book, so there it is to this day, and the woman feeds on it as if it were her life, and values it like gold. Why she thinks so much of it is, because she says, whenever she turns to the Scripture, she finds what Mr. Spurgeon says is so true, though she had never seen the simplicity of the truth before.

"I have an old deacon, a dear old man, we call him our old patriarch. Among the sweetest of memories he seems to have, and one of which he often speaks with tears in his eyes, is the only time he ever saw Mr. Spurgeon: the warm grasp of his hand, and the kindly word spoken, with that smile of his which the old man does not seem able to describe, were a wonderful help to the then young man, and I am sure have warmed his heart many a time since. One thing always strikes me, and that is, the tone of *tenderness* invariably used by all when speaking of the dear glorified President!"

Some years ago, an anxious mother asked

dear Mr. Spurgeon to pray for the salvation of an only son, whose heart was at enmity against God and Christ, and who, scorning the things which would make for his peace, chose deliberately to follow the world and its pleasures.

Now she writes to tell me of the marvellous change wrought in him by God's grace, blessing my precious husband's memory for the availing prayer of a righteous man. Her son is far away from her in body, and is in failing health; but he is brought nigh in spirit, and is now one with her in faith and hope. He writes to beg her to get Mr. Spurgeon's *All of Grace*, eagerly quoting many passages from it, and telling her of the satisfaction he has in reading those "beautiful sermons." This dear mother's heart is full to overflowing as she realizes the blessing which the Lord has thus bestowed upon her, and marvels at the "wonder" which grace has wrought; but in her deep love and reverence for Mr. Spurgeon she thinks as much of his joy as of her own. "Oh!" she says, "to think that my child will be another star in his crown!"

Verily, his "works do follow" him.

Readers of my dear husband's sermon to seamen, "Am I a Sea, or a Whale?" will remember that it contained a reference to the gift of £50 to the British and Foreign Sailors' Society from a widowed mother, who had long lost sight of her sailor-boy. Mr. Matthews, the secretary of the Society, recently wrote me the following interesting account of the good woman's terrible sufferings and triumphant death:—

"My dear Mrs. Spurgeon,—You know that our dear sailors' cause, and the Society which I represent, had a place in that great heart *which was like unto the sea*: and I can never tell you how much I owe to your dear husband's recognition, sympathy, and support. You would have been greatly touched if you could have been in one of the model buildings not far from the Tabernacle, a few days ago; and it was indeed a revelation to me how many of God's precious saints basked in the sunshine of your dear husband's presence, receiving warmth, recognition, sympathy, spiritual help, and blessing from his gracious ministry. The dear sick one, who died a few hours after my visit, was Mrs. Kirk, whose sailor-boy's picture is on the cover of enclosed sermon. On page 28, you will see what Mr. Spurgeon said about her when she brought the £50 *in the brown-paper parcel*! When I saw her, she was dying, in great agony, from one or more cancers in the throat and stomach. Over the mantelpiece was your portrait, and also Mr. Spurgeon's. She said, 'I shall soon be with him. He did not know where I was sitting, when he spoke of me that Thursday night in the great congregation. My dear boy, of whom he spoke, may be in heaven waiting for me. I have never heard from him; he may yet be found on earth

or in heaven.' Though her agonies almost brought on delirium, yet her faith was triumphant. Her joy in the Lord, her constant expressions, full of love, and hope, and faith, her deep interest in all that had been going on at the Tabernacle before and since the departure of her Pastor, proved to me a wonderful revelation of his ministry to thousands of the poor unknown individuals that he had blessed during his life. To me his peculiar glory is, not that he was blessed to some of the highest in the land, and to many of all classes; but that, in a prominent way, the very poorest working-men and working-women felt his *approachableness*, that they could come *near* to him, and that his heart was big to receive all of them in its warm embrace. I wish that thousands could have heard the dying testimony of this suffering saint, who lived quietly in her rooms, in order that she might save and give to the work of the Lord on land and sea."

One of our evangelists sends me this pleasing testimony to the usefulness of my dear husband's sermons to the very little ones:—

"Mr. M—— was an ardent admirer of our late beloved President, and for years

was a reader of the weekly sermon. This feast usually came immediately after breakfast on Sunday morning, when his wife would sit beside him, and their little boy upon his father's knee, was an eager listener. At the age of six he was as hungry as his father was for the weekly feast; and, if there seemed a little delay, would anxiously ask, 'Papa, has not Mr. Spurgeon's sermon come this week?'

"A little later, inflammation of the tonsils laid him low, and it was evident he would soon be suffocated. When the end was near, the broken-hearted father came to the bedside, and, kissing his boy, said soothingly, 'Who loves my little Willie?' (supposing the child would at once say, 'Papa'). The little face lit up with a heavenly smile, and very clearly, though with effort (for the child was choking), came the reply, 'Jesus loves me, papa.' 'How do you know it?' asked the father. 'Mr. Spurgeon said so in last Sunday's sermon; he told us that Jesus said, 'Suffer little children to come unto Me.' These were the last words of the dear boy: and an hour later he was with Jesus, leaving this fragrant testimony as balm to the wounded hearts of his fond and sorrowing parents."

Pastors' College, Metropolitan Tabernacle.

Statement of Receipts from March 15th to April 14th, 1893.

	£	s.	d.
Pastor D. Taylor	0	10	0
Pastor C. A. Fellowes	1	0	0
Mr. T. Medley	2	0	8
"Firstfruits," A. M. S.	0	10	0
Collection at Dartford Baptist Chapel, per Pastor H. Spendlow	2	10	0
A family thankoffering for Pastor J. A. Spurgeon's recovery, West Croydon	2	0	0
Miss C. Cooper	0	10	0
Miss Husk	0	7	0
Mr. G. Jenkins, per Mrs. J. A. S.	4	0	0
Paradise Row Baptist Chapel, Waltham Abbey, per Pastor G. H. Kilby	1	10	0
Miss M. E. Hadland	0	10	8
Pastor C. W. Smith	0	5	0
Major-General H. Aylmer	3	0	0
Major-General Phayre, K.C.B.	5	0	0
Mr. J. Moser	10	10	0
Mr. W. H. Tyndall	5	0	0
Mr. A. Blackwood	5	0	0
Mr. F. Howard	2	2	0
Mr. C. P. Arlow	5	5	0
Mr. Martin J. Sutton	5	0	0
Miss Hadfield	10	0	0
Mr. J. Wrigley	1	1	0
Mr. W. P. Hampton	5	0	0
Mr. R. Booth	1	0	0
Miss Steedman	50	0	0
Mrs. Faulconer	50	0	0
Mr. J. B. Meredith	5	0	0
Mr. T. W. Stoughton	2	2	0
Dr. Eugene Cronin	1	1	0
Mr. M. H. Hodder	2	2	0
A. B.	0	5	0
Miss E. E. Petter	2	2	0
Mrs. C. M. Petter	5	0	0
Mr. J. A. Tawell	5	0	0
Pastor Frederic Carter	1	1	0

	£	s.	d.
An afflicted missionary in India	1	0	0
Mrs. Bannatyne	50	0	0
Mrs. L. M. Gatwood	2	2	0
Mr. J. C. Tattersall	1	0	0
Mr. J. C. Rickett	5	0	0
From readers of "The Christian," per Morgan and Scott	0	10	0
Mrs. Hester Keevil	10	0	0
Mrs. M. Stokes	0	2	0
Mr. C. Job	0	2	6
Miss E. Pearce	1	1	0
West Malling Baptist Chapel, per Pastor D. Mace	0	17	6
Mrs. M. D. Pringle	1	0	0
Mrs. C. Burt	2	2	0
Annandale Road Baptist Chapel, Chiswick, per Pastor A. G. Edgerton	1	5	0
Mrs. C. J. Whittrick Rabbits	10	10	0
Mr. J. Wilson	1	10	9
Mrs. Yates	0	10	6
Collection at Victoria Place Chapel, Paisley, per Pastor John Crouch	4	0	0
Miss Jane Wood	3	0	0
Mr. T. Barnes	1	1	0
Pastor L. S. Steedman	0	10	0
Mrs. Welch	0	5	0
Mr. A. G. Snellgrove	0	10	0
Mr. J. Alder	1	1	0
Mr. John Cave	2	0	0
Mrs. Edwards	1	0	0
Rev. John L. Bennett	1	0	0
Rev. C. Bloy	0	2	6
Mr. C. H. Price	5	5	0
Mr. J. B. Crisp	1	0	0
Mr. H. Mallett	1	0	0
Mr. W. Pitcher	1	0	0
Miss E. E. Jones	0	5	0
Collection at Farnworth Baptist Chapel, per Pastor S. Jones	1	10	1

	£	s.	d.
Rev. R. J. Beechiff	...	0	2 6
Pastor J. H. Plumbidge	...	0	10 0
Mrs. Ryder	...	1	1 0
Mr. Edward Rawlings	...	10	0 0
Mr. William Edwards	...	25	0 0
Mr. John Mead	...	2	2 0
Mr. W. Kent	...	0	10 0
Mr. John Higgs	...	2	2 0
Donation from Memorial Fund	...	100	0 0
Mr. H. K. Judd	...	0	10 6
Mr. J. D. Link	...	5	5 0
Mr. T. H. Woodeson	...	1	1 0
Mr. J. V. Webb	...	1	0 0
Pastor A. E. Johnson	...	0	4 0

	£	s.	d.
Collection at Manvers Street Baptist Chapel, Bath, per Pastor H. F. Gower	...	5	0 0
An old Independent	...	5	0 0
A friend, per Mr. Harrold	...	1	1 0
Weekly Offerings at Met. Tab.:-			
Mar. 19	...	8	6 6
" 26	...	29	14 3
April 2	...	32	6 0
" 9	...	36	7 7
		108	14 4
		£577	10 2

Pastors' College Missionary Association.

Statement of Receipts from March 15th to April 14th, 1893.

	£	s.	d.
From Dr. Pierson and congregation at Monday night prayer-meeting, April 3rd, for Mr. N. H. Patrick's work in North Africa	...	15	17 6
Miss Hall	...	0	5 0
Miss Husk	...	0	7 0

	£	s.	d.
Mr. H. McSweeney	...	0	4 0
Mr. Edmund Townshend	...	10	0 0
		£26	13 6

Spurgeons' Orphan Home, Stockwell Orphanage.

Statement of Receipts from March 15th to April 14th, 1893.

	£	s.	d.
Masters and pupils of Bethany House School, Goudhurst, per Rev. J. J. Kendon	...	4	18 0
Collected by Miss M. Piper	...	0	4 6
Collected by Mr. Morris	...	0	4 4
Cowl Street Sunday-school, Evesham, per Mr. W. Ashley	...	1	0 0
Mr. John Hooper	...	2	0 0
Mrs. Hawthorn	...	0	2 0
Mr. W. Williams	...	0	10 0
Mr. Elam Jenkins	...	1	0 0
A well-wisher, Bristol	...	0	5 0
Mr. C. Ibberson	...	0	8 0
Mr. J. Badley	...	0	2 0
The late Mr. James Hunt	...	50	0 0
Mrs. Earl and family, per Miss Chandler	...	0	10 0
C. P. W.	...	0	2 6
A. A. J.	...	5	5 0
Orphanage box at Tabernacle gates	...	2	0 0
Sale of one pair of gold links found in box	...	1	8 0
		8	8 0
Mrs. E. Vane	...	0	5 0
S. W., per Pastor J. S. Johns	...	5	0 0
J. B. C.	...	1	0 0
Executrix of the late Miss Hannah Duffy (less legacy duty)	...	9	0 0
W. H. L.	...	0	5 0
Collected by Master M. Herries	...	0	6 0
Mr. E. H. Gayler	...	0	11 0
J. J., New Malden	...	0	5 0
Miss Pool	...	10	0 0
Mr. Charles Walter	...	10	0 0
M. W.	...	0	1 0
Mr. Jonathan Crocker	...	5	0 0
Collected by Miss Helen Taylor	...	0	5 0
A friend	...	20	0 0
Mrs. Walsham	...	1	0 0
Midway Place Sunday-school, Rotherhithe, per Mr. James Wilkinson	...	1	3 8
Children of Charlotte Baptist Chapel Sunday-school, Edinburgh, per Mr. J. E. Dovey	...	4	3 4

	£	s.	d.
Morte, Hall	...	0	5 0
Misses L. and P. White	...	0	5 0
Mrs. M. Watson	...	1	1 0
Executrix of the late Mrs. P. M. A. W. Sealey	...	20	0 0
A penny collection, per Mr. George T. Bullock	...	0	5 0
First article sold out of shop	...	0	0 7
S. H.	...	0	2 6
Collected by Mrs. Penning	...	0	10 0
For Christ's sake	...	0	2 6
Cottage meeting at Peacocks Close, Aberdeen, per Mrs. J. Melville	...	0	7 6
Mr. Joseph Sayers	...	0	10 0
Mrs. A. M. Williams	...	1	0 0
Miss M. Brooks	...	0	10 0
Exors.	...	84	10 4
Postal orders, Huddersfield	...	2	0 0
Mrs. Sparrow	...	0	10 0
Miss M. E. Hadland	...	0	10 6
Miss Husk	...	0	7 0
Mr. W. Salterthwaite	...	0	5 0
Mrs. S. Sladden	...	0	2 6
Miss M. Hall	...	3	8 0
Mrs. E. Booth	...	1	0 0
Mr. Hague	...	1	0 0
A. B.	...	0	5 0
A reader of "The Christian Herald," Glossop	...	1	0 0
Mr. D. Peck	...	0	2 6
Stamps, Anon.	...	0	5 0
Mrs. Chapman	...	1	0 0
Miss Borley	...	0	10 0
Battersea Park Tabernacle Sunday-school, per Mr. R. Chaplin	...	0	10 0
Mr. A. Harris	...	0	10 0
J. C. M.	...	1	0 0
M.	...	10	0 0
Mr. C. Tretease	...	1	0 0
Miss Hadfield	...	10	0 0
Collected in Mrs. Burgess's Bible-class, at the Orphanage	...	0	17 6
Mr. Joseph Wates	...	5	0 0
A well-wisher	...	0	1 0
H. C. V.	...	0	5 0

	£	s.	d.		£	s.	d.
Sandwich, per Bankers ...	...	...	2 2 0	Collected by Mrs. Rolfe ...	...	...	0 19 0
Third Instalment from the "O. H. Spurgeon Memorial Fund" ...	800	0	0	Mr. George Beagley ...	...	...	0 2 0
St. Clement's Baptist Sunday-school, Norwich, per Mr. W. Kemp ...	...	...	0 15 6	A Welsh friend ...	...	...	1 0 0
Mr. James Wilson ...	...	...	0 10 0	W. D. ...	...	...	0 3 0
Mr. James Baxter ...	...	...	2 0 0	H. H. Aberdeen ...	...	...	1 0 0
Miss M. Parker ...	...	...	1 0 0	Miss Pinckstone ...	...	...	0 2 8
Mr. J. Alexander ...	...	...	0 2 6	Thankoffering for recovery from illness, Haddow ...	...	...	0 5 0
J. J., New Malden ...	...	...	0 10 0	Rev. E. J. Farley ...	...	...	5 0 0
Mr. J. Wilson ...	...	...	0 10 0	Keeper-Gould ...	...	...	0 10 0
Mr. J. Smith ...	...	...	0 1 0	Mr. J. H. Alabaster ...	...	...	5 5 0
Mrs. Jeffrey's workpeople ...	...	...	0 12 0	Mrs. Cooper ...	...	...	0 5 0
Mr. May ...	...	...	0 10 0	J. J., New Malden ...	...	...	1 0 0
Readers of "The Christian," per Messrs. Morgan and Scott ...	...	...	2 0 0	Collected by Mrs. R. C. Allen ...	...	...	0 7 0
Mr. George Gould ...	...	...	2 2 0	Collected by Mrs. M. Beales ...	...	...	1 5 0
A grateful grandmother ...	...	...	0 10 0	Mr. and Mrs. R. M. Scott's children ...	...	...	0 7 8
Mrs. Yates ...	...	...	0 10 6	Mr. S. Woods, M. P. ...	...	...	1 1 0
An orphan ...	...	...	0 1 0	Mr. and Mrs. John Mead ...	...	...	4 4 0
Mr. George Wood ...	...	...	0 2 6	From Southwell, per Pastor J. H. Plumbridge ...	...	...	0 12 8
P. and P. ...	...	...	0 5 0	Miss Shaw ...	...	...	0 10 0
Mr. T. M. Whittaker ...	...	...	3 8 0	M. G. ...	...	...	0 1 0
Mrs. W. Hicks ...	...	...	1 1 0	Mr. Wadland ...	...	...	1 0 0
Mr. E. Marsh ...	19	2	6	Miss H. Inglis ...	...	...	1 0 0
A friend, S. Shields ...	...	...	0 2 6	Mr. and Mrs. Roger ...	...	...	1 0 0
Anon. ...	...	...	0 5 0	A. F. C. ...	...	...	0 4 8
For the dear bairns ...	...	...	0 1 11	Mr. W. Moore, per Mrs. J. Withers ...	...	...	5 0 0
Kilrea ...	...	...	0 2 6	Rev. W. Harris ...	...	...	2 0 0
T. B. Redruth ...	...	...	0 5 0	Kate ...	...	...	0 2 0
Per Mr. Charles Gray:—				Mrs. Gibbs ...	...	...	0 10 0
Fochabers Free Church Sunday-school ...	0	7	6	Mr. J. Bowie ...	...	...	0 7 0
Bogmoor Free Church Sunday-school ...	0	6	0	Mr. T. H. Woodeson ...	...	...	1 1 0
L. Bassett, orphan girl's card ...	...	...	0 13 6	Postal orders, Battersea Rise ...	...	...	2 0 0
Mr. James Johnman ...	...	...	0 10 6	An old Independent ...	...	...	5 0 0
Mrs. Robinett ...	...	...	0 4 0	A Folkestone working-man ...	...	...	1 0 0
M. D., per Mr. Joshua McKee ...	...	...	0 2 0	Mrs. W. Nicoll ...	...	...	2 0 0
Mrs. Mold, per F. R. T. ...	...	...	0 10 0	A reader of "Spurgeon's Illustrated Almanack" ...	...	...	1 0 0
Per Miss E. J. Dixon:—				Collected by Miss E. Campkin ...	...	...	1 11 0
Mr. Sear's box ...	0	11	4	Mr. J. M. Stobo ...	...	...	0 10 0
Mrs. Sear's box ...	...	...	0 5 0	Shooter's Hill Road Baptist Chapel Band of Hope, per Mr. Sam Crush ...	...	...	3 3 0
Misses Dixon's box ...	...	...	0 2 1	Meetings by Mr. Charlesworth, and the Orphanage Choir:—			
E. J. Dixon's farthing fund ...	0	1	5	Woodberry Down Chapel ...	...	...	8 18 10
Mr. Ranford ...	...	...	1 0 0	Camden Road Chapel ...	...	...	15 9 2
Mr. Simeon W. White ...	...	...	0 10 0				£707 13 3
...	...	...	0 2 6				

List of Presents, per Mr. Charlesworth, from March 15th to April 14th, 1893.—PROVISIONS:—1 New Zealand Sheep, Sir A. Seale Haslam; 224 lbs. Rice, Mr. J. L. Potter; 1,000 Buns, Mr. W. Medcalf; 4 New Zealand Sheep, A friend, per Mr. A. McArthur; 2 Bags Potatoes, Mr. J. Johnson; 2 Cakes, Miss Dawson.

Boys' CLOTHING.—15 Shirts, The Ladies' Working Meeting, Metropolitan Tabernacle, per Miss Higgs; 3 pairs Socks, 2 Night Shirts, Mrs. Mannering; 4 Shirts, The Cheam Baptist Working Society, per Mrs. E. Cox; 12 pairs Socks, Mrs. Vinson; 6 pairs Socks, Mrs. Lear; 10 Shirts, The Ladies' Sewing Meeting, Oaklands Chapel, Surbiton Hill, per Mrs. Storr; a parcel of Clothing, Miss S. Hughes.

GIRLS' CLOTHING.—19 Articles, The Ladies' Working Meeting, Metropolitan Tabernacle, per Miss Higgs; 15 Articles, The Cheam Baptist Working Society, per Mrs. E. Cox; 2 Jackets, Miss Dawson; 2 pairs Knitted Stockings, 2 Petticoats, 1 Coverlet, Mrs. Bland; 12 Articles, The Ladies' Sewing Meeting, Oaklands Chapel, Surbiton Hill, per Mrs. Storr; 9 Articles, Miss S. Hughes; 35 Articles, Mrs. Lovell; 32 Articles, The Juvenile Dorcas Society, East Street Baptist Chapel, Newton Abbot, per Mrs. Elliott.

GENERAL.—1 load Firewood, Mr. F. Fisher; 648 packets "Rising Sun" St.ve Polish, Messrs. C. Chancellor and Co.; 2 Scrap Books, Miss Dawson; 10 Scrap Books, Mrs. Bland; 1 Box Flowers, Miss M. Jones.

Colportage Association.

Statement of Receipts from March 15th to April 14th, 1893.

Subscriptions and Donations for Districts:—

	£	s.	d.		£	s.	d.
Wolverhampton and Shipley ...	10	0	0	Corton, per Mr. Thomas Harris ...	10	0	0
Kent and Sussex Baptist Association ...	40	0	0	Norfolk Baptist Association ...	20	0	0
Friends at Maldon, Essex ...	15	0	0	Suffolk Congregational Union ...	13	6	8
Great Totham, per Rev. H. J. Harvey ...	10	0	0	Western Baptist Association, for Chard ...	10	0	0
Catford Baptist Church ...	5	0	0	Newbury, per Mr. A. Jackson ...	10	0	0
				Thornbury, per Mrs. Taylor ...	5	0	0

	£	s.	d.
Mr. Thomas Greenwood, for Brentford	10	0	0
Mrs. Keevil, for Melksham	10	0	0
Hockliffe and Eggington	5	0	0
Fairford, per Captain Milbourne	8	15	0
Bromley Congregational Church, for			
West Wickham	10	0	0
Southern Baptist Association	50	0	0
Cambs. Baptist Association	10	0	0
Rendham District	7	10	0
	£259	11	8

The amount contributed by the Districts supplies only a *portion* of the sum paid to the Colporteurs. It has to be supplemented from the General Fund in the opposite column.

Subscriptions and Donations to the General Fund:—			
	£	s.	d.
M. S. Two postal orders	0	2	0
Mrs. F. M. Trotman	0	4	0
Mrs. Middlebrook	1	0	0
Collection at Wellington Baptist Chapel,			
per Mr. C. Payne	0	12	0
Mr. A. W. Harding	0	8	0
Mr. John Mead	2	2	0
An old Independent	5	0	0
From the C. H. Spurgeon Memorial			
Fund	200	0	0
Annual Subscription:—			
Mr. S. R. Pearce	1	1	0
	£210	4	0

Society of Evangelists.

Statement of Receipts from March 15th to April 14th, 1893.

	£	s.	d.		£	s.	d.
Thankoffering for Mr. Jarry's visit to				Thankoffering from Sansome Walk			
Neatishead in place of Mr. Burnham	1	0	0	Baptist Chapel, Worcester, for			
Thankoffering for Messrs. Fullerton and				Mr. Harmer's services	13	0	0
Smith's visit to Bloomsbury Chapel	25	0	5	Thankoffering for Mr. Burnham's			
From readers of "The Christian," per				services at Baptist and Congrega-			
Messrs. Morgan and Scott	0	10	0	tional chapels, Sherston	2	0	0
Mr. Roxburgh	0	5	0				
Thankoffering for Messrs. Fullerton and					£103	9	7
Smith's visit to Liverpool, 1892	56	14	2				
An old Independent	5	0	0				

C. H. Spurgeon's Memorial Fund Account.

Contributions from March 15th to April 14th, 1893.

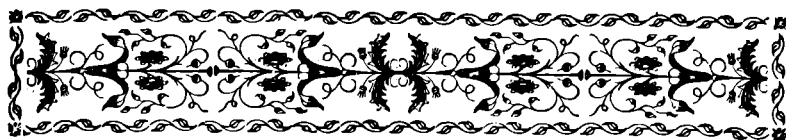
	£	s.	d.		£	s.	d.
Mr. James Lacey	2	2	0	A hearty thankoffering for Dr. A. T.			
Mrs. Scott	0	5	0	Pierson's visit to Edinburgh	1	0	0
Mrs. Barnmatyne	2	0	0	A friend	1	0	0
A domestic servant, per Mrs. Barn-				Mr. and Mrs. Woolgar	1	0	0
matyne	0	2	0	A friend, per W. Y. F.	1	1	0
Mr. C. H. Brown	0	10	0	Interest on Deposit	19	13	2
In loving memory of C. H. S.	0	5	0	Mr. F. W. N. Lloyd	100	0	0
Mr. C. Tretease	0	2	6				
Mr. Z. T. Tomkins	0	5	0		£180	0	8
Mr. James Kedde	0	15	0				

Mrs. Spurgeon gratefully acknowledges the receipt of the following amounts "For General Use in the Lord's Work":—Mrs. Smith, £2; Miss Agnes Milner, £1; Mr. John Currie, £1; Miss Spliedt (for translation of sermons into Lettish), £1; Mr. W. Perry, 10s.; Mrs. Roberts (for Lettish sermons), £2.

Further sums will be thankfully received by Mrs. Spurgeon for allotment to various funds that may need assistance from time to time.

Friends sending presents to the Orphanage are earnestly requested to let their names or initials accompany the same, or we cannot properly acknowledge them; and also to write to Pastor J. A. Spurgeon, Campbellton, White Horse Road, Croydon, if no acknowledgment is sent within a week. All parcels should be addressed to the Head-master, Spurgeons' Orphan Home, Stockwell Orphanage, Clapham Road, London.

Special Notice.—It is earnestly requested that all donations for the Stockwell Orphanage be addressed to the Treasurer, Spurgeons' Orphan Home, Stockwell Orphanage, Clapham Road, London. Donations for the Pastors' College, the Pastors' College Missionary Association, the Colportage Association, and the Society of Evangelists, should be addressed to the Secretary, Metropolitan Tabernacle, London. Cheques, money orders, &c., should be crossed, and made payable to the Treasurer of the College, Orphanage, Colportage, or other work desired to be assisted.



THE

Sword and the Trowel.

JUNE, 1893.

A Full Christ for Empty Sinners and Saints.

A PRAYER-MEETING ADDRESS, DELIVERED AT THE METROPOLITAN
TABERNACLE, ON MONDAY EVENING, NOVEMBER 23RD, 1868,
BY C. H. SPURGEON.

THAT was a very neat way of putting the matter when someone spoke of "a rich Christ for poor sinners and saints." I think I might put another expression side by side with it, which would be equally good as descriptive of our experience of Christ's preciousness. It is this:—

A FULL CHRIST FOR EMPTY SINNERS AND SAINTS.

There is emptiness in the sinner's heart, apart from the guilt which makes his heart worse than empty; and the believer, day by day, as much depends upon the continued grace of God as at the first, when full of guilt and covered with shame, he came to Christ for pardon.

So, first, let me speak a word or two about *a full Christ for empty sinners*. Are you empty, brothers, to-night? Then Christ's fulness is precisely what you want, and your emptiness is precisely what Christ is looking for; and when the two meet, then, as our brother just now said in his prayer, the right things are in the right place. Where could your emptiness be in a more suitable place than where Christ fills it? Where could Christ's fulness be more useful than in filling up the emptiness of a poor guilty sinner?

"Alas!" says one; "I do not feel my emptiness." Then, my friend, you are one of the very empty ones, because you have not even a sense of emptiness to fill you. I generally find that those who think they do not feel their sinfulness are those who feel it most; and if anybody were to say, "I do sufficiently feel the burden of sin," I think I should tell him that he did not know anything at all about it. Fully to feel the burden of sin, is utterly overwhelming; and no man ever thinks he repents enough, or, if he does so think, it is evidence that he has not really repented at all of his sins.

"Could my zeal no respite know,
Could my tears for ever flow,"

none of these would be as fitting or as full an expression as we need to denote all the repentance that we ought to feel because of sin.

"I am afraid," says one, "I have no good thing in me at all." Then, my brother, you are another of the empty ones. "But oh, I am afraid to hope that I am such an one!" Then you seem to be even empty of hope and of courage. Well, well, you are empty indeed. "I have sometimes thought that, if I could feel despair, then, strange to say, I could have some hope; but I have not even that feeling." Well, friend, I see that you *are* empty. If I search you through and through, even with a candle, there is not a good thing, nor a rag of a good thing, to be found in you. But what then? This only proves what an empty sinner you are; and there is a full Christ for all empty sinners. Only let them be but empty, and the Master is ready enough to fill them. Confess your emptiness, acknowledge that in you dwelleth no good thing, and ask Him, according to the infinitude of His mercy, the multitude of His tender mercies, to fill you, even you. I am sure that, the moment when we are accepted in Christ is the moment when we realize our need of Christ, and yield up our emptiness to be filled from His fulness. We generally get Christ, I think, when we acknowledge ourselves to be the very lowest and most unworthy of men. He that is bankrupt and beggared of all consciousness of creature merit, and of all human hope, is the man to whom the riches of the covenant of grace most surely belong.

" 'Tis perfect poverty alone,
That sets the soul at large;
While we can call one mite our own,
We have no full discharge."

The Lord bring us down to realize what we are in His sight, to be in our apprehension what we are in fact, "less than nothing, and vanity"!

But, dear hearers, whilst I have spoken these few words about your emptiness, I beg you to think much of the fulness of Christ. You are full of sin; well, but He is full of mercy. You are full of guilt; He is full of atoning merit. You are full of hardness of heart; He is full of long suffering and tenderness towards you. You are full of mistakes; He is full of wisdom. You are empty of all power; He is full of might. Though you have nothing, He has everything. The mercy is that, just in those very points where you fail, Christ excels; and His merits just fit your demerits as the key fits the wards of the lock.

Christ was prepared on purpose for such an one as you are! His character and His work precisely meet the needs of your sad and fallen condition.

Now, if you want Christ because you are empty, and Christ wants you because He is full, who forbids the banns but that you two should be united? There is a tree laden with beautiful fruit; it is late in the autumn, and the apples are all of a red and yellow colour. They are all ready to be gathered; what, then, is wanted? Why, they want baskets. And what kind of baskets? "See," says one, "there is a basketful here." That is no use at all. Another says, "Here is another full basket." But that is of no use. What that tree wants, with its mellow fruit, is that somebody should bring empty baskets. Now there is Jesus Christ, the Tree of Life, laden with the ripe fruits of His abundant grace. What does He want? Why, not you who are already full; no, but you who are like empty baskets, you who have need of Christ's glorious fruit of life. He wants you, and you want Him. Now, who is here, I say again, to forbid the banns, when Christ loves sinners, and sinners want Him?

But where is the ring? How shall we effect the marriage? The ring is faith. If thou wilt simply trust Christ Jesus, thou art saved. Persons sometimes say, "What, am I to believe such and such a thing in order to be saved?" No, that is not the point; you are not saved by believing in things; it is not believing even doctrine that saves you, it is trusting the Person, relying upon Christ Jesus. And if you trust in Him, your faith is the wedding-ring which espouses you unto the Lord Jesus for ever. The marriage may be now performed in this very place, by the power of the Holy Ghost.

Now, secondly, I want to say a word or two about *a full Christ for empty saints*. I do not think we know much about Christ yet; at any rate, we who are but beginners in the things of God. Some of our elder brethren may know more; but I think I know enough to say that probably he knows most of Christ who has discovered most of his own emptiness; that, in proportion as we go down, Christ goes up, and as we see more and more of the deep depravity of our own hearts, we shall see more and more of the amazing excellence of the person and work of our Lord Jesus Christ.

Now, how is a Christian made to feel himself an empty saint? Well, there are many ways. Some of us, at certain times, have been made to be empty of our own wills. Now, you who have had an invalid child, or a sick husband, or an ailing wife, or beloved sister, you have prayed and wrestled with strong crying and tears to God; and night and day you have carried your burden, and of course it has been very heavy. At last you have been brought to this: "Lord, I see there is self here; I have wanted to have my own way;" and the Holy Ghost has brought you to say, "Not my will, but Thine be done." It has taken a long time, perhaps, to bring you to that point; but at last you have laid self-will right down at the Lord's feet, and you would have nothing more to do with it. You have said, "Nay, Lord, I will not complain; I will scarcely express a desire; there is the whole case, do as Thou wilt. I have told Thee what nature suggests, and Thou hast helped me now to play the man of grace rather than of nature. The

decision rests with Thee; do as Thou wilt." Well, now, it is at such a time, when you are emptied of your own will, that you begin to see the fulness of Christ; for I am persuaded that our self-will is the cataract on the eye, which prevents the soul from having a clear view of Jesus; but if self-will is brought into subjection to Christ, and if it can be kept under His dominion, what a sweet and comforting sense of the love of Jesus we may always enjoy! We should have a fulness of joy in the will of God, if we were emptied of our own will. It would be sweet to us to be in pain, and we should rejoice even to be in sorrow, if our will were quite subdued to the will of God; and we could even kiss the rod with which He corrects us.

Another kind of emptiness is emptiness of all power. We who are constantly engaged in the Lord's work, have to feel that emptiness pretty often. You feel as if you were quite unequal to that next sermon, or to meet that class, or to talk with those who are in affliction. You often feel, like Jonah, as if you would like to take ship, and be off to Tarshish. The work is sweet; but you do not seem to feel any capacity for the task. You go to it, and are very graciously helped; but you go home complaining, "Who hath believed our report?" and are as disheartened as ever. Some of those whom you thought were converted have gone back; others, whom you fancied able to meet sorrow with unshaken faith, have not been able to stand firm in the time of trial; and you go home greatly discouraged and bowed down. Oh, it is then that Christ rises! There is nothing that forms such a suitable frame to set the picture of Christ in as a thoroughly broken-down spirit. Then we come to Him, and feel that He is the great All-in-all, and we are poor nothings; then we run to Him, and ask Him to make our work acceptable through His own merits, to plead before His Father for us that our infirmities may be removed, or else that even these may make room for the greater display of the grace of God, and that we may bring even more glory to God because through such weak instruments He can do such great exploits. You never see the fulness of Jesus Christ as the Omnipotent Saviour so well as when you are emptied of all power.

And let me also tell you that there are times with believers when they seem to be emptied even of all spiritual life. Of course, they never are so emptied, because, while Christ lives, they must live also; yet it appears to them sometimes as if they had quite lost their religion, and there was not a spark of vital godliness left in them. You may rake and stir the embers, and go down on your knees and blow; but you cannot find even a spark. You ought to be grateful to God for all His goodness; but you feel as if a great stone had been rolled over the door of your heart, and that it had been turned into a sepulchre. You have no light. You want to pray, you feel that you must pray; you cannot do without prayer; yet your prayers are "groanings which cannot be uttered." You feel as if they would burst the bonds of your soul; and yet you feel as if you did not feel at all. You say with Cowper,—

"If aught is felt, 'tis only pain
To find I cannot feel."

There are promises, but you cannot grip them ; there are threatenings, but you do not feel their power. At such times, it is a blessed thing to remember that Christ "is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." Empty saints rejoice that Christ is the sinner's Saviour still. Often and often are we driven to Christ alone, as at the first. We are obliged to look up, for we feel that if we could not look up, it would be death to look within, for within there can be nought to comfort. It is in looking up to Jesus, looking away from self, and looking into the wounds of Christ, and reading His heart's love, that we get comfort. To believe that I am saved when the graces of the Holy Spirit abound in my soul, is no faith ; that is only sight. But to believe in Christ when you cannot see any evidence, when sin abounds, and doubts and fears roll over you, to come even in the dark, and in your consciousness of natural depravity to say, "Lord Jesus, I believe ; over all this mountain of sin, from the dark pit of this iniquity, right here out of the depth of my soul's abasement, I cling to Thy cross. Though I feel myself to be by nature as a very devil, only fit to be an outcast from Thy mercy, and to be driven into the lowest hell, yet I do believe Thou canst save me, and I cast myself on Thee, and Thee alone." Then it is that the empty saint, like the empty sinner, finds a full Christ exactly suited to him.

As I was singing those verses, just now, my mind seemed to picture our Lord Jesus Christ, and I stood before Him in meditation, and did sing, I hope, from my heart,—

"If ever I loved Thee, my Jesus, 'tis now."

There I see Him stand, clothed with a linen garment down to His feet, and girt about the paps with a golden girdle ; and as I look at Him, how He remains ever the same, and yet how He changes ! One moment, there is a mitre on His head, and He is my Priest ; and I see that breastplate hung with golden chains, and set with precious stones, and I rejoice that He is my blessed priestly Intercessor !

And then I look again, and behold there is a crown instead of a mitre. He is a King, and how truly royal does He appear, King over heaven, and earth, and hell, King of my soul, my bosom's Lord ! Look at the silver sceptre, how He wields it ! If He should smite with it, He could break the nations as the potter's vessel is broken with a rod of iron ; but He stretches it out, and bids me touch it ; "Thou," saith He to each believer, "Thou hast obtained favour of the Lord."

Now I look again, and the crown is gone for a moment ; and I see Him with the Prophet's mantle about Him. How wise He is ! What wisdom drops from those blessed lips ! How I wish to sit down at His feet, and to be taught of Him ! He is the infallible and the good Teacher, who teaches the heart, while others teach but the head or the hand.

Now look at Him, and, as you gaze, one moment you catch a glimpse of the nail-prints, and you worship Him as the Lamb that was slain. And the next moment the nail-prints are gone, and you see Him as Solomon saw Him, "His hands are as gold rings set with the beryl :

His belly is as bright ivory overlaid with sapphires." His glory shines forth now resplendent with heavenly brightness.

"No more the bloody spear,
The cross and nails no more,
For hell itself shakes at His name,
And all the heavens adore."

See Him again, and for the moment, as you gaze upon Him, your eyes are dazzled, the Godhead is so grand and so glorious; but you turn again, and the manhood is so soft, so sweet! If that Deity were alone, you might flee from it; but when you see it shining through the transparent glass of Christ's manhood, you are comforted, and you say, in the language of the Song of Solomon, "Let Him kiss me with the kisses of His mouth: for Thy love is better than wine."

Can you not see Him now? Do you not behold Him? The angels bow before Him around the glassy sea; and the elders, with their vials full of odours, and their harps of gold, cast their crowns before the throne. Can ye not see Him, as, at the right hand of the Father, "God blessed for ever," Jesus, the Son of the Virgin, sits supreme, Son of God, and Son of man? Our hearts exclaim, "Blessed be Thy name for ever; be Thou exalted in the highest heavens; worthy art Thou, O dying Lamb; worthy, O risen Lord! Let all the angels of God worship Thee, Thou Well-beloved, the Only-begotten of the Father!"

And what shall we say next to Him? Just this, "Lord, reveal Thyself to us. Come, now, and if our hearts be shut up, put in Thine hand by the hole of the door, and our bowels shall be moved towards Thee. If thou standest at the door, and knockest, Lord, by the sweet influence of Thy grace, let the door be opened, and come in, and sup with us, and we with Thee. We will find the empty house in our poor hearts, and Thou shalt find the feast, and we will sup with Thee, and Thou shalt sup with us."

Do you not long for His presence, my fellow-believer? I know you do, if you are empty; for there is no such fulness or such satisfaction in all heaven beside as can be found in Him, under whose shadow we sit with great delight when He brings us into His banqueting-house, and His banner over us is love.

Two things I want you to recollect, and I have done. One is, believer, that you are altogether Christ's; body, soul, and spirit. Do not pilfer anything that belongs to your Lord; do not be a traitor to Him, and do not dispute your Master's right to all that He has so dearly bought.

The next truth is that Christ is all yours, every part of Him, His Godhead, and His manhood; His time-life, and His eternal existence; all His promises, all His offices, all His graces; all he bought on Calvary; all He scattered among His followers when He ascended to His Father; all He has laid by in the covenant stipulation; and all He is to be when He cometh in the glory of His Father, and all His holy angels with Him. Till He comes, glory in the truth that He is wholly yours and you are wholly His; and live "to the praise of the glory of His grace, wherein He hath made us accepted in the Beloved." God bless you all! Amen.

“Rutherford’s Witnesses.”

CITED BY MRS. C. H. SPURGEON.

(*Continued from page 232.*)

41. **L**ET us be faithful, and care for our own part, which is to do and suffer for Christ, and lay His part on Himself, and leave it there. Duties are ours, events are the Lord’s. When our faith goeth to meddle with events, and to hold a court (if I may so speak) on God’s providence, and beginneth to say, “How wilt Thou do this and that?” we lose ground. We have nothing to do there. It is our part to let the Almighty exercise His own office, and steer His own helm.

42. Some have written to me, that I am possibly too joyful of the cross; but my joy overleapeth the cross, and is bounded and terminated upon Christ. I know that the sun will overcloud and eclipse, and that I shall again be put to walk in the shadow; but Christ must be welcome to come and go, as He thinketh meet. Yet He would be more welcome to me, I trow, to come than to go.

43. How little of the sea can a child carry in his hand! As little am I able to take away of my great Sea, my boundless and running-over Christ Jesus.

44. Put a low price upon the world’s clay, but a high price upon Christ. Temptations will come; but if they be not made welcome by you, ye have the best of it. Be jealous over yourself, and your own heart, and keep faith with God.

45. We must learn to make our evils, our great good; and to spin comforts, peace, joy, communion with Christ, out of our troubles, which are His woovers, sent to “speak for us,” to Himself.

46. Sorrow, loss, sadness, death, are the worst things that are, except sin. But Christ knoweth well what to make of them, and can put us under such deep obligation to the cross, that we shall be grateful to affliction, and thank God who taught us to make our acquaintance with such a rough companion, who can hale us to Christ.

47. Christ enquired not, when He began to love me, whether I was fair, or black, or sunburnt; love taketh what it may have. He loved me before this time, I know, but now I have the flower of His love; His love is come to a fair bloom, like a young rose opened up out of the green leaves; and it casteth a strong and fragrant smell. I want nothing but ways of expressing Christ’s love.

48. Oh, how sweet a thing were it for us to learn to make our burdens light, by framing our hearts to the burden, and making our Lord’s will a law!

(*To be continued.*)

The Power and Importance of Action in Preaching.

BY ARTHUR T. PIERSON, D.D.

PART I.

HOW the pulpit may be made more attractive and effective, is a question which absorbs much of the best thought of our day. Men of big brain and great heart, who possess the graphic power of the painter's pencil, are at work, drawing the profile of an ideal ministry. Hence the able essays on "Pulpit Talent" and kindred themes, which lift up so high a standard of fitness for the sacred office, and stimulate a sacred ambition after excellence.

The one great need of the pulpit is *power*. With all the confessedly high qualifications of the ministry as a class, there is yet a nameless deficiency in much modern preaching. Trace the lack to whatever we will, there is a lack of power. Even where the pulpit is attractive, how seldom is it effective to the great end—the saving of souls! Many sermons interest and instruct, please and profit, which do not win men to Christ. They gratify the mind, but do not satisfy the soul; they convince and persuade, but do not convict and convert. There are those who speak, week after week, in a full house, to an attentive audience, on vital gospel themes, and after studious preparation; and yet their preaching is attended with but little *power*. And a more important question can scarcely be asked than this: *Wherein consists, and whereby may we secure, the true Power of the Pulpit?*

The lack of power is not to be attributed to a lack of scholarship. In the ministry, as in other callings, there are examples of incompetency and superficiality, yet the average culture is high. Nor can this lack of power be traced to a lack of intellectuality; for the modern pulpit lays just claim to some of the mightiest efforts of human genius. Nor can the lack of power always be accounted for by a lack of spirituality, in the general sense of the deeper Christian experience, and the ampler Christian furnishing; for the ministers of Christ deservedly rank as spiritual leaders.

Shall we find the lack of power in the lack of truth; the substitution of something else for the pure and simple gospel message? That there is a great evil here, none can deny. Without the truth of God, there will not be the power of God. But is there always power, even where there is truth? Truth and power are not synonyms in this wicked world; would to God they were!

We have carelessly adopted the old pagan maxim, "*Magna est veritas, et prævalebit*;" forgetting that the whole history of mankind shows its fallacy and falsity. To a large extent, truth has always been known. Yet look at the annals of our race. At the beginning, our first parents heard the truth of God from the lips of God Himself; yet, even in an Eden of innocence, it did not prevail. A Satanic lie there proved mighty to the ruin of the race. Think of the antediluvian world. Noah, a preacher of righteousness, proclaimed the truth for a century, and made not a convert. Greece and Rome knew enough truth to save them; yet, to-day, we read the records of the decline and fall of the most refined and of the most martial of ancient nations. France

has known the truth, yet has been perpetually rocked in the crater of ruin; and, instead of the truth prevailing, we see a whole people, in a revolutionary crisis, arraying falsehood in truth's white robes, and crowning vice with the diadem of virtue.

Were the truth spoken in a sinless world, it might prove great, and prevail. But, in fallen natures, the wrong is mightier than the right, and error keeps the mastery. The gospel is not unto salvation, until it is not only the wisdom of God, but the power of God.

The parting words of our Lord, as recorded by Luke, in Acts i. 8, promise to supply this great lack. They contain a prophecy of power. The grand word of this prophecy is *δυναμις*. It bids us study the science of spiritual dynamics; to enquire what that is which makes preaching a dynamic force in the Church and in the world.

The power promised is of the Holy Ghost: "Ye shall receive power, after that the Holy Ghost is come upon you." Here, then, is unveiled the secret, both of the lack of power, and of the source of power, in preaching.

That these valedictory words of our ascended Lord refer to spiritual power in preaching, is scarce open to a doubt. Here, indirectly, Christ Himself defines the office and work of His ministers, "Ye shall be witnesses unto Me." So said Ananias to Saul, "Thou shalt be His witness unto all men of what thou hast seen and heard" (Acts xxii. 15). Preaching is pre-eminently a *witness*, which any believer is competent to give, independent of any special spiritual gift. But power to witness—power to make this witness effective, effectual—is only of the Holy Ghost.

It will be seen, then, that the words of Christ suggest the theme of this paper, which will present some thoughts upon "The Power and Importance of Unction in Preaching."

As applied to preaching, unction is not a Scriptural term. Only once does the word occur in our New Testament—1 John ii. 20: "Ye have an unction (*χρῖσμα*) from the Holy One;" and here it means an anointing, or chrism, applied to Christians generally, in the gifts and graces imparted by the Holy Spirit. Applied to the ministry, it is understood to express the anointing of the preacher with a divine gift and grace of preaching; that chrism of spiritual authority and efficiency whereby he reaches, touches, moves, and moulds the inmost being of his hearer—the power of the Holy Ghost.

"Unction" implies "power", and this constitutes its "importance." Taking these words of Christ as the germ of our thought, let us consider *the power of the Holy Ghost in preaching*. In developing this germinal thought, all that is vital to the theme will receive due attention. The word unction, though it means anointing, must not be understood to imply only smoothness, lustre, fragrance, or even consecration. It means power to open the eyes of men, to "turn them from darkness to light, and from the power of Satan unto God."

In asking for the causes of a lack of power in preaching, it would sometimes seem that the error is fundamental. It is common, in these days, to look upon the ministry as a mere trade, business, or, at best, profession; and hence we are prone to measure our qualification for it by human standards. Let us start aright, and at the outset, fix

firmly in our minds this truth, that the ministry is not a human profession, but a divine vocation. God calling us to it, must fit us for it.

One great practical mistake of the preacher is, that he inwardly conceives of power as human. Perhaps he really depends upon intellectual might, cogent argument, vigorous thought, happy illustration, poetic imagination, to move the mind; upon fervent feeling, earnest emotion, persuasive appeal, to move the heart. Even where we feel that to all powerful preaching there must be a certain glow, how often do we depend upon intellectual effort—the march of thought—to warm us, so that the glow is not spiritual, but intellectual, magnetic, sympathetic!

Eloquence is not unction, though unction confers the truest and highest eloquence. The power to move men in spiritual things is a power purely of God, and to be carefully distinguished from all those channels through which it flows, and all those means by which it works, as the lightning is distinct from the cloud which it charges, or the wind from the wave which it heaves and rolls.

This anointing of the Holy Ghost, this enduing with power from on high, is a process which defies all analysis. The secret seems to lie now in the preacher's glowing ardour and fervour, and then in his tearful tenderness; now in flaming earnestness, and then in convincing argument. But, whether in the logic of reason, or in the logic of love, in warning or in invitation, there is a power that is not of man.

So also does unction defy description. You can no more define it than you can define the savour of salt, or the flavour of fruit, or the fragrance of a flower. But you may be profoundly sensible of its presence or absence. Who has not felt the lack of it? We sometimes hear preaching full of learning, but empty of life. It is the mummy of divinity. The form is there; the spirit is gone. The cerements of a venerable antiquity wrap it round, but it has the scent of the grave, the odour of decay. And we have a quaint but expressive popular phrase which just describes such preaching—"dead orthodoxy." How well that portrays a tame, stale, lifeless, powerless statement of those grand truths of the Word of God, which should rather prove so living and life-giving as to wake the dead!

I. The Importance, to the Preacher, of Unction or Power from the Holy Ghost, appears, first, in *its necessity to a proper apprehension of divine truth*. This is especially true of certain themes. Light takes colour from the imperfection of the media through which it passes. Beautiful as are its hues and shades, tones and tints, they all imply discoloration, imperfect reflection and refraction of a colourless ray.

So the light of truth is discoloured by passing through the human media of its representation. To speak in a paradox, we need unction to modify our very conceptions of God and truth. Our mental and emotional states and habits, our dispositions and tempers, doubtless affect our notions of divine things. If the preacher have a tyrannical temper, may not God's law, passing through such medium, take a false tinge, and appear as the arbitrary code of an infinite will? If his disposition be vindictive, will he not be prone to conceive of divine

wrath as a revengeful rage, with elements of malice, malignity, malevolence, wholly at variance with His character, so that the holy anger of God shall assume a lurid glare from the medium of its transmission? Nor is it incredible that a melancholic temper may impart, even to divine promises, a sombre tint. And so, if the preacher have that type of amiability which lacks force and will, he will be prone to form unregenerate notions of divine benevolence, and conceive God as a ruler whose mercy is laxity, whose indulgence verges upon indifference.

Thus it is that men, not endued and imbued with the Spirit of God, misconceive, and so misrepresent, the divine character, and, in effect, hold up to view a God whose image is coloured and qualified by a yet unsanctified, perhaps unrenewed, disposition. No man can declare God's truth as it is, until he is brought, by the power of the Holy Ghost, into real, vital, personal sympathy with God. The power to teach and preach rightly and truly implies an antecedent power rightly and truly to *think*—to conceive the truth. "For what man knoweth the things of a man, save the spirit of man, which is in him? Even so the things of God knoweth no man, but the Spirit of God" (1 Cor. ii. 11).

How manifestly essential is the Holy Ghost to all vivid conceptions of the sinner's condition! It is only now and then that we realize the actual peril—the lost state—of impenitent souls; that we see the sinner doomed and damned; only now and then that we feel how glorious is heaven; how awful is hell; how certain the danger; how perfect the deliverance.

This realization, or sense of the reality, of divine things, only God can give. And when the Spirit unveils our eyes, uncovers to our spiritual vision the real woe of lost souls, the real bliss of souls saved, then all the thoughts and feelings, powers and purposes of the preacher become like combustible material, set aflame with divine earnestness.

II. If the Holy Ghost must thus lead us to right apprehensions of the truth, all *true power, in its presentation*, must be also of God. The office of the preacher is that of an interpreter, not of words only, but of the spirit which they embody. He is to speak "the truth in love"; not only to represent God's message as a messenger, but to represent God as an ambassador. The nearer he gets, therefore, to a divine point of view, the closer he comes into spiritual sympathy with God, the more complete his identity with Him, the mightier he is as a representative. Here again, then, appears the importance of divine unction, in its necessity to real power in the presentation of gospel themes. This also will most clearly appear as to a certain class of divine truths.

The ill-success of our attempts to bring the severer attributes of God near to the consciousness of man, may be owing not wholly to the moods of the hearer, but partly to the modes of the preacher. Whitefield's preaching, which so gently and softly echoed the messages of grace, sometimes thundered with the stern voice of the law. But his tearful tenderness, his affluent emotion, made Sinai seem almost as sweet and subduing as Calvary. That famous sermon

of Jonathan Edwards, on "Sinners in the hands of an angry God," would, without unction, have been almost an assault upon God, an apology for infidelity. What marvel if the great Scotch preacher, on hearing that one of his brethren had preached upon "The terrors of God," asked, "Did he do it with unction? Without that, he has wrought only harm."

(To be continued.)

Tell your Children your own Experience.

I HAVE had a lengthy and widespread acquaintance with Christian people and their families, but I can hardly believe in the cases of most young men and women who are the children of godly parents, and who have turned out badly, that the parents really have lovingly, earnestly, and frequently told them their own experience of the things of God. I am a grandfather myself; but when my father tells me anything about his own experience, and my grandfather's experience of the things of God, I always think more of those statements than if they were about the Duke of Wellington, or some other big body who lived years ago. I like to know what God did for my father, and for my grandfather.

I reckon that, if my father's recital of God's goodness has such an effect upon me now that I am getting old, our story of the Lord's gracious dealings with us will have a similar effect upon our boys, if the Lord helps us to tell it, and blesses them in hearing it. If we tell them, with the tears in our eyes, of all the lovingkindness and goodness of the Lord to us, we may expect them to be impressed by what we say. Boys do not always turn against their father's God, and girls do not forget their mother's affectionate exhortations. There is a great tie in the relationship of parents and children. I know that some of them will go over hedge and ditch to hell in spite of their father's prayers and their mother's tears. If they will do so, we cannot stop them; but, at any rate, let our holy example and our loving, faithful testimony put chains across the road, and stop them if they can be stopped; and may God bless our warnings and our testimonies, that our boys and girls may know the Lord whom we love and delight to serve!

What a subject for joy it is, when one goes into the pulpit, to feel, "Well, all the children I ever had are preaching Christ at the same time that I am preaching," and then to look back from generation to generation, and say that, as long as you can remember, all your ancestors were preachers of the glorious gospel of the blessed God! I would sooner say that than trace my pedigree to a set of thieves who came over here with William the Conqueror. A line of saints is better than a line of nobles; but you cannot expect to have that line of saints continued in your households unless you bear your personal testimony to your sons and daughters.

C. H. SPURGEON.

The Soul and the Saviour : a Dialogue.

MY son, give Me thine heart, thine heart,
 All that thou hast, and all thou art,
 For I gave all for love of thee ;
 My eyes to tears,
 My heart to fears,
 My cheeks to shame and spitting ;
 Is it not then befitting
 That thou should'st wholly give thyself to Me ?

My Saviour, who for me, for me,
 Didst hang in weakness on the tree ;
 Here am I, Lord, if Thou wilt take
 Me for Thine own,
 Henceforth alone,
 To follow Thee as Master,
 Through shame and through disaster,
 And count all trial, joy for Thy dear sake.

And wilt thou give thine all, thine all,
 For ever, and without recall,
 Never to wish it back again ?
 By day and night,
 In dark and light,
 In dying and in living,
 To trust without misgiving,
 When even love itself shall give thee pain ?

Here at Thy feet, my Lord, my Lord,
 I cast me down ; if but Thy word
 Be verified to me, I dare
 Say that I will,
 Through good and ill,
 Thee follow, wheresoever
 Thou goest, and will never
 Turn back from any cross Thou bidd'st me bear.

It is enough, My son, My son,
 My heart and thine henceforth are one ;
 And I will hold thee by the hand,
 By night and day,
 Through all the way,
 Nor shalt thou fail, nor falter,
 Nor shall My purpose alter,
 Till thou art with Me in the better land.

Sidecup.

E. A. TYDEMAN.

Mr. Spurgeon's Last Drives at Mentone.

BY JOSEPH W. HARRALD.

(Continued from page 231.)

IN the regular course of my descriptions of "Mr. Spurgeon's Last Drives", I have now reached the one to MONTE CARLO, MONACO, and BEAULIEU; and this article will be timely, for additional attention has recently been attracted to "the plague spot of Europe" by the publication of the annual report of the gambling society which has made that charming region famous, or rather infamous. It has been announced that, "notwithstanding the fact that this has been a very bad season for the Riviera resorts generally, the receipts from the tables during the past twelve months were greater than in any previous year. They reached a total of over twenty-four million francs, or close upon one million pounds. The directors will be able to declare a dividend of 180f. per £20 share original value, which, with the 25f. interest paid after the half-yearly meeting in October, will bring the total revenue per share up to 205f., or £8 4s., the largest ever paid."

Although I have spent so many winters in Mentone, I have never been inside the Casino. Mr. Spurgeon did not care for any of those who were in his company to go, even out of curiosity, to see the gambling; so my evidence as to the evil is all hearsay. But what terrible evidence it is! Much that transpires at Monte Carlo and Monaco is never published in the papers; but every now and then the corner of the black veil is lifted, and people get just a glimpse of the infernal pit that lieth under. If the facts could be ascertained, it would probably be proved that not a week passes without a suicide as the direct result of the visits to the gaming-tables, while many who live on are ruined for ever, whether they have lost or won with the money they have staked.

But I am writing of Monte Carlo before describing the route to it, so must defer for the present anything more about the place. In *The Sword and the Trowel* for July, 1890, Mr. Spurgeon published a picture of "Roquebrune, from the Monte Carlo Road." Those who have the *Magazine* for that date will find the late beloved Editor's delightful description of the route as far as the point there depicted. They will notice that a carriage is represented as coming up the road; in imagination we will get the driver to turn round, and we shall be *en route* to Monte Carlo. The very steepness of the route ought to be a warning of the risks run by those who go to the Casino; but probably that is the last thought that enters their minds.

From this road, Roquebrune, perched on a hill on the right, looks very picturesque; while, on the left, the upper Nice road, with Turbia tower, and the fortifications of the *Tête du Chien* frowning upon the whole district, complete a panorama that must be seen to be fully appreciated. Provision is made for travellers at the *Restaurant de la Halte des Voyageurs*, and at the *Auberge de la Tranquillité*, where a local artist has displayed his talent and taste. As we never halted or sought tranquility at either house, we can give no information concerning the quality of the refreshment provided. Between the two inns, just at

the bend of the road, is a natural "dripping well", with a quantity of maiden-hair fern nourished by the water flowing, apparently, from the very heart of the rock.

Mr. Spurgeon seldom or never crossed the bridge by the *Villa Cabré* without speaking of a couple of bicyclists whom we once saw here after they had suffered from what might have been a very serious if not fatal accident. There is now a public notice warning riders or drivers to slacken speed in descending the very steep hill we are about to ascend. The steepness of the road necessitates a walking pace, and thus places the occupants of a carriage at the mercy of the numerous beggars who infest this part. Many of them are dreadful-looking characters; some are dwarfs, others, if they had lived in the olden time, would have been burned or drowned as witches, and the ancient appearance of one or two makes us feel certain that, if they were not in Noah's ark, some of their ancestors must have been there.

I mentioned, in a previous article, my explorations at the station at *Cabré Roquebrune*, and *Les Grottes de St. Roman*. Leaving the one on our left, and the other on our right, we toil on up the hill till we reach the little chapel dedicated to *Notre Dame du Bon Voyage*. From this point the road again descends for a considerable distance. Stone has been quarried in great quantities from the hills, and in some places the blocks that remain assume remarkable resemblances to human beings. Whether as the result of nature or art, the pope, the monk, and the nun are very clearly defined; and there is a fourth figure which equally well represents a gigantic turtle, or a typical alderman of the City of London. On one occasion, Pasteur Delapierre accompanied us on this drive; and he was greatly amused at Mr. Spurgeon's playful allusion to the latter part of his name (*pierre*—stone), as he pointed to the monk on the rock, and called him Monsieur Delapierre.

Crossing the fine new bridge at the foot of the hill, we pass into the Principality of Monaco, and at once realize that we are in a region where wealth as well as sin abounds. Palaces, villas, hotels, and gardens, are of the most expensive and luxurious character, while the new cathedral, almost within a stone's-throw of the Casino, shows that money has been lavished on the externals of religion, whatever lack there may be of vital godliness.

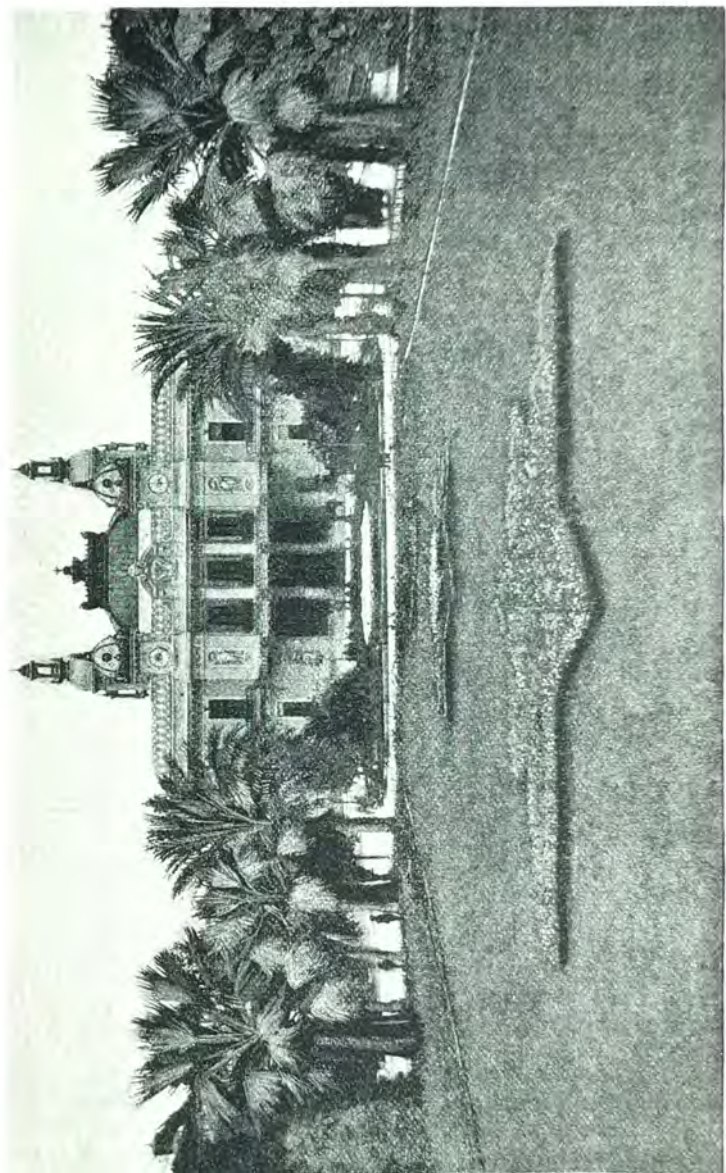
Through the kindness of Mr. P. W. J. Mackenzie, of Dover, our readers are able to look upon a view of *The Casino*, and part of the superb garden in which it stands. We usually drove through without even stopping, for, as Mr. Spurgeon often remarked, the whole place, with all its loveliness, smelt too much of the pit to make a stay in its vicinity very pleasant. On one occasion when our late beloved Editor was here, he wrote the following instructive paragraph:—

"Everybody who visits Mentone goes over to Monaco. The Casino and gaming-tables there are great attractions to gamblers of both sexes, but altogether apart from these enticements the spot is charming. The little principality of Monaco is almost the only place in Europe where the abomination of public gambling is allowed, and there under the eye of all comers it is carried on to the fullest extent. It is sad to see this vice so glaringly displayed in a place which, for its beautiful gardens and picturesque position, is worthy to be called a paradise.

Truly the serpent is in every earthly Eden. While we were enjoying the loveliness of land and sea, we heard the cooing of pigeons, and saw that vast numbers of the pretty creatures were preserved in elegant houses, and were kept in readiness for pigeon-shooting. On the outside of the houses were poor wounded birds wanting to get in and associate with their old companions. We were sick at heart to see them suffering. What sport our countrymen find in shooting these innocent creatures, we cannot tell! It is an amusement only worthy of savages, and yet the aristocracy are the chief patrons of it. It is sad that it should pollute so lovely a scene. And yet we do not know; perhaps this pigeon-shooting outside is an instructive arrangement, intended to warn the unwary who venture within the gambling-saloons, an intimation that what is done outside by means of powder and shot is performed upon superior game within the Casino by a surer method. Many a bird is trapped, plucked, wounded, and done to death at the gambling-table, where sights are occasionally witnessed which the lover of his race would wish to forget. The rock of Monaco is altogether a thing of beauty, whether you walk around it or look down upon it from the lofty platform at Turbia, which well repays you for the labour of the ascent."

Mr. Spurgeon also turned to good account one of the many sad experiences of those who visit the Casino simply out of curiosity. He wrote:—"A boatswain engaged in the American fleet at Villafranca had, by hard work and great economy, saved the sum of £240. In an evil hour, he went over to the gaming-table at Monaco, *just to see it*, and being there he put down a single five-franc piece, *just for the name of the thing*. He ended by losing all his hard-earned gains. Thousands have done the same, not only by gaming at Monaco, but in multitudes of other ways. They only meant to look; but they went on to touch, to handle, to taste, and to die. The only safe position with regard to sin is that which Solomon recommends, 'Avoid it, pass not by it, turn from it, and pass away.' The idea that the knowledge of evil is necessary to enlarge our minds, received an early refutation at the Fall; and yet thousands of the sons and daughters of Eve must needs believe the serpent, and ruin themselves, out of a foolish and proud curiosity. If the sad experience of the many who have been ruined by parleying with sins and errors will not suffice to warn our young men, what can we do but weep in secret for them as for those that are slain? In the first step towards evil there are the beginnings of death. To parley with the devil is to surrender to his infernal sway."

The mention of *Villafranca*, or *Villefranche*, as it is now called, reminds me of Mr. Spurgeon's visit to that southern harbour towards the close of the year 1871. He was staying in Cannes, on his way to Rome; and a request came from the captain of an American man-of-war, asking him to conduct a service on board his ship. Though the beloved preacher was seeking much-needed rest, he at once accepted the invitation, and fixed the day and hour. The appointed time proved to be very wet, so visitors who would otherwise have been present were kept away, and Mr. Spurgeon rejoiced to have the men by themselves. What the results of the service may have been, we cannot tell; but the preacher frequently referred to the gathering with great



THE CASINO, MONTE CARLO.

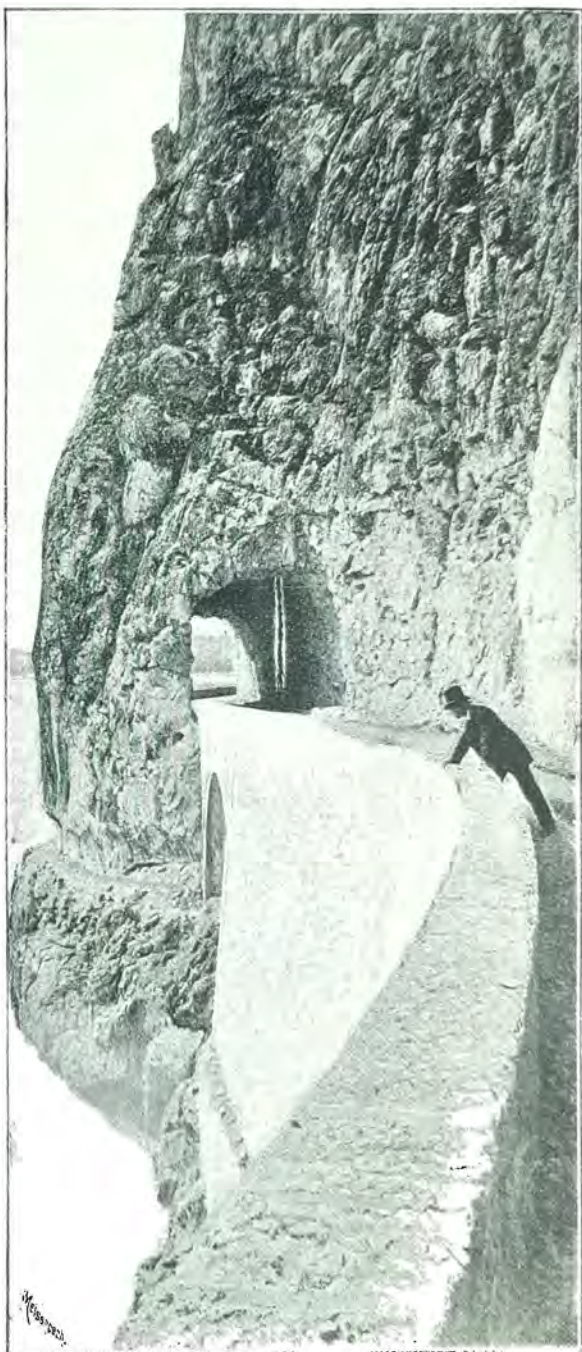
gratitude. He said that he had never been asked to preach on a British man-of-war; but from that afternoon he should reckon that he was rated as an honorary chaplain to the United States Navy. On his return to London, he gave a lecture on his travels, and special mention was made of his visit to Villafranca. Some of the "Yankee yarns" spun for his benefit on board the vessel have been preserved in the lecture, which, all being well, will one day appear with others that are being prepared for publication.



MONACO, FROM THE MAINLAND.

Whenever time permitted, we used to drive on as far as the palace of the Prince of Monaco, resting awhile in the square where the miniature army meets for drill, and gazing on the glorious view, which can scarcely be surpassed anywhere. Some of the unmounted cannon near the palace bear the familiar motto *Ultima ratio regum*, the last argument (or reason) of kings. On certain days, the palace is open for public inspection, but we do not remember anything of special interest that we saw there when we went over it.

On many occasions, Mr. Spurgeon only drove through Monte Carlo and the lower part of Monaco in order to get to a place of which he thought much more, that is, Beaulieu, which he thought was rightly named, Beautiful Place. Passing by the cemetery of Monaco, in which there are some marble monuments worthy of a visit, we come to *Turbie-sur-Mer*, and before long reach that part of the Corniche route that is here depicted, and which Mr. Spurgeon likened to the royal road of the truth in contrast with the craggy paths of error which the "Down-graders" had chosen. Driving on for about half-an-hour, we stop at a beautiful bay, on the shore of which we enjoy the provisions we have brought



with us, all the while revelling in an indescribably lovely panorama of sea, and sky, and mountain, and vale. We cannot think of this fair scene without praising God for making such a world of beauty even here, while we look forward to "the glory that excelleth" in that land where the best-beloved of our Riviera company has gone a little while before us to be "for ever with the Lord."

June 19th, 1893.

READERS of *John Ploughman's Almanack* for 1893 hardly need to be reminded that, although Mr. Spurgeon was called to his heavenly home at the end of January, 1892, he had before that time, with his own hand, written the following couplet opposite June 19 in the Almanack he was preparing for this year:—

"'John Ploughman' fifty-nine;
Help his orphans, brother mine!"

For many years, the late beloved President's birthday has been a great season of ingathering at the Stockwell Orphanage, for many friends have gladly availed themselves of the opportunity of helping the children in whom he took so deep an interest. "He, being dead, yet speaketh," and we trust that his last plea for "his orphans",—for those who, by his removal, have been a second time orphaned,—will prevail with all who in any sense called him "brother." All contributions will be gratefully received by the Treasurer, Stockwell Orphanage, Clapham Road, London; and all friends who can visit the institution on the day of the *Annual Festival, Wednesday, June 21*, will be heartily welcomed.

The Round of the Prayer-meetings.

VI. WORTHING BAPTIST CHAPEL.

ON a recent Monday evening, it was our happy privilege to join the company of praying brethren and sisters who met in the Worthing Baptist Chapel schoolroom. The greatly-esteemed pastor, C. Douglas Crouch, has been obliged to take three months' rest; at the time of our visit, the Primitive Methodists were holding special district meetings in the town; and it was too early in the year for visitors to be expected. Notwithstanding these facts, between eighty and ninety friends were present, and we found it good to be there, for the best of all was, the Lord was with us.

As Mr. Sankey's hymns are used at the prayer-meeting, we naturally commenced with—

"Sweet hour of prayer!"

The conductor of the meeting pointed out the desirability of definiteness in prayer, so that the supplications should not be so general in asking for everything that really they should ask for nothing distinctly. Being the first Monday evening in the month, special attention was directed to foreign missions; and the work of the preceding Sabbath, in all the departments of the church's service, was also commended to

the prayerful sympathy of the gathering. Two brethren briefly but earnestly prayed, affectionately remembering the absent and suffering pastor; and one of them gave thanks for the happy home-going of one who was quite a youth, but who, during his last days upon earth, had been blessed to the winning for Christ of some who had been called to his bedside.

A missionary hymn followed, but we omitted to note the number of it. On asking if any friends wished to bring before us requests for prayer, one brother mentioned the case of a young sister, for whom he led the assembly in prayer. As he sat down, two brethren simultaneously rose, and began to pray. A similar instance of the pouring out of the spirit of supplication occurred later in the evening, —a much more encouraging experience than we have sometimes had when many have seemed to be waiting for one another, and no one has been apparently moved by the Spirit of God to present his petition audibly before the throne of grace.

The chairman then read a few verses from Luke xi., and pointed out that, in the great model prayer that our Saviour gave to His disciples, there were three petitions relating to the Lord's name, kingdom, and will before there was any request concerning man; yet these great supplications were immediately followed by the reference to our continual temporal needs, "Give us day by day our daily bread." From this point our thoughts were directed to our need of forgiveness, guidance, and deliverance; and then, taking Matthew's version of "the disciples' prayer"—a more correct title than "the Lord's prayer"—we were reminded that God's kingdom, God's power, and God's glory were to be the end aimed at by all true supplicants.

More prayers were presented, and the note of praise for many personal and church blessings was so prominent that we turned instinctively to the joyous hymn,—

"I feel like singing all the time."

The second verse naturally suggested a brief evangelistic address to the young friends present, and to any unsaved ones who might be with us. The meeting did not commence till eight o'clock, and we had to close at nine; but there was time for two more brief utterances, in one of which a sister led in very hearty thanksgiving for blessing given in connection with mission work in South Africa. A final prayer was presented by the chairman, and then we went our way feeling that we had indeed spent a "sweet hour of prayer."

A Free Salvation.

BY PASTOR JOHN KEMP, SOUTHSEA.

THE writer received a letter, a few weeks ago, asking him if he would visit a patient in a hospital, who appeared to be in a dying condition. The malady from which she suffered was very serious; and she was so distressed about her spiritual state, that it was feared she might not recover unless she obtained speedy mental relief. No time was lost in arranging for the visit. Seating myself at her bedside, I perceived that she was unable to talk much. I

therefore asked her to tell me at once what she needed, or ask me any question. Not soon can I forget her earnest look and decided tone as she turned to me, and said, "I want you to tell me how I can get a free salvation." I was astonished for a moment at the direct and striking request; but was able instantly to reply, "Yes, I shall be pleased to do that. I will tell you how I obtained a free salvation, and you may get it in the same way." It was to me then a joy to recount how, twenty-four years ago, Christ blessed me with this salvation, how distressed I had been in mind on account of my sins, and how, through the great "Golden Text" of the Bible (John iii. 16), I was led to trust in Jesus as *my own personal Saviour*, and so obtained "a free salvation."

Some seem to think the gospel is, "Believe you are saved, and you are saved." That is not the gospel. I might as well say to you, "Believe you are the Shah of Persia, and you are His Majesty." The thing is absurd. But if one says, "Ask Christ to save you, rely on His promise, *and trust Him to save you, trust Him to do it*, and you are saved," that is reasonable, that is Scriptural, that is the gospel. Give yourself up to Christ, trust Him to save you, and He will most assuredly do it. You need no more fear that He will fail you than that the world to-morrow will break the centripetal force of gravitation, and wander off with you upon it into the vast realms of illimitable space. The soul that truly trusts in Christ for salvation is absolutely safe.

The connection between believing, or trusting, and salvation, is remarkably revealed in the fourth Gospel. There the word *believe*, or *believeth*, occurs about eighty times; and the words *eternal life*, or *everlasting life*, about forty times. Again and again they are united as cause and effect.

When we wish to teach our children some simple but fundamental principle, we often throw our teaching into some easy rhyme. It is then easily grasped, and easily remembered. Now there is in God's Word, in the original language, a perfect stanza with rhyme and rhythm. It is in John iii. 36. It might be thus translated, to convey both the rhyme and the rhythm,—

"Whoso on the Son believeth,
Everlasting life receiveth."

My sick friend drank in eagerly all I had to say about this "free salvation." After two or three visits, I had the great satisfaction of seeing her rejoicing in the possession of this blessing. She had fully trusted Jesus to save her, and she had the witness of the Spirit that she was a child of God. To my great joy also she recovered from her sickness, to live long, I hope, to bring forth the fruits of this salvation. (Gal. v. 22.)

There is the same full and free salvation for every reader of these lines who trusts in the Lord Jesus Christ. God willeth not the death of a sinner; but many doom themselves to death eternal by their own neglect or wanton folly. They love the wages of unrighteousness, and run greedily in the way of sin. Unutterably sad is this; for God is gracious, His gift is free, and the way of life is simple and plain.

The People of Fez.

BY T. GILLARD CHURCHER, M.B., M.R.C.S., OF THE PASTORS' COLLEGE
MISSIONARY ASSOCIATION.

IN my last letter, I wrote of Fez as a city; to-day I want to say a word about its people. Truth in Morocco is, like a needle in a load of hay, difficult to find; the people themselves have a saying, that, of every thousand things you hear, nine hundred and ninety-nine are lies, and the remaining one is only half true. Certain things, however, are certain; and one of these is that the most important man in Fez just now is the Sultan Muley el Hassen, the sovereign autocratic ruler of this Empire. When I saw him, a year or two ago, in Tangier, he seemed a man of about forty-five, above middle height, heavily built, having a dark complexion, black hair and beard, and with a large, serious, thoughtful, and rather kind face, his figure-head reminding one of our own Lord Salisbury.

The Sultan is said to know no language except Arabic, and has never travelled beyond his own dominions. Though possessing but four legal wives at any one time, he has a harem containing perhaps five hundred women, drawn from all parts of the country, for it is said that, if any governor has an exceptionally beautiful girl in his district, he forthwith sends her off as a present to the Sultan, a custom as old as the time of King Ahasuerus. Some idea of the *size* of a Moroccan Sultan's family may be gathered from the fact that the *last* Sultan, at his death, is said to have left,—all properly registered and allowed, —no less than one hundred and twenty-five sons and three hundred and twenty-five daughters. Muley el Hassen's favourite wife is said to be a white Circassian. She has borne him two sons; one has died, and that the other has escaped amid so many dangers, is a wonder. Even the Sultan cannot trust those around him; but every dish he tastes has first to be partaken of in various places by a high official lest it should be poisoned. The Sultan is described as working harder than any of his subjects; certainly his position is no sinecure. It really seems as if nearly every serious affair of state were personally settled by himself; appointments to even minor offices proceed directly from his own will and mouth, and his highest ministers are said to have no authority, but are referred to as only clerks to write his orders.

Around the throne, is a small circle of officials who *indirectly* wield great power, the chamberlain, the master of ceremonies, and three viziers. These have many subordinates; but beside the officials mentioned, there are not a few others who have direct responsibility and dealings with the Sultan. Thus, one Armeen receives all revenue, another is responsible for all expenditure, and a third has charge of all treasure; these, beside the head of the army and others, render accounts to and receive instructions directly from the Sultan himself.

Thus is the country governed, and one has to recollect this remarkable fact, that, as the Bible has permeated all society at home, so that even where its truth is denied its influence can yet be traced, so here, Church and State, law and physic, civil and military affairs, public

and private life are closely woven into one great fabric; but across them all there falls, to-day, like a baneful shadow, the death-like influence of Mohammed. The Moor is strangely bound; he *cannot* advance if he would. He must not believe geographical facts, because his "infallible" books say that the world is flat; nor may he even let his moustache grow long, without being warned from the pulpit that every hair which enters his mouth will become a devil to torment him in the great day of judgment.

The Moors' veneration for "saints", past and present, is an important factor in their all-pervading religiousness. When any catastrophe threatens a Moor, he usually cries out, not to God, nor even to Mohammed, but to some saint. "Oh! Muley Absolem!" "Ya! Muley Idrees!" are the cries one hears; nor is this practice confined to the lower classes. The Sultan never takes a journey without visiting various shrines, making presents, and probably offering sacrifices. These shrines serve also as "cities of refuge", to which all classes of offenders flee, and are safe. The chief mosque of Fez has probably scores of refugees in it at the present time. Great numbers of Sheriffs, *i.e.*, descendants of Mohammed, are supported, mostly in idleness, from the rich gifts which flow into the coffers of these sacred spots.

Passing now to *present day* "saints", *these* are mostly idiots and harmless lunatics, who are allowed to wander at large, and are much respected, for it is thought that their minds have already ascended to God, and that a special blessing rests on them because they care not for such earthly things as dress, weather, &c. Indeed, several in Fez have become *so* holy that they go about the streets wholly unclothed!

The merchants and business people of Fez are a remarkable body of men. Each principal trade has its own street or district, numbering in some cases thousands of operatives. Here is a street full of slipper-sellers, and there nothing but Manchester goods; here are scores of cobblers, and there crowds of dyers, and so on. An interesting fact, in view of this exceptional energy for Morocco, is, that it is on record that, some generations ago, pressure was brought to bear upon the Jews then resident in Fez, and considerable numbers of them became Mohammedans. This statement is strengthened by the fact that many leading merchants still bear Jewish names, and features to correspond. When shall the love of Jesus, more potent influence than fear of man, turn hearts in multitudes to God?

Any description of the people of Fez would be incomplete without reference to the slaves, of whom there are many. The slave market, called by the Moors "The Market of Blessing", is held every Friday, the Moorish Sabbath, after mosque hours; and on the occasions when I have been present, only female slaves have been offered. The prices range from about six to twenty-five pounds each. The poor creature is led round the square by the auctioneer, who cries the bids, advancing a dollar each time. One lot was a black woman with quite a fair infant in her arms; and another poor creature was advertised as about to become a mother. But I must not dwell on this sad traffic; suffice it to say the slaves are brought from the Soudan, and many of them can hardly speak a word of Arabic. Some say their journey

here occupied a whole year. If they were only beasts, instead of human beings, their sufferings would still be pitiable.

Shall we not, dear friends, still pray and work, that Jesus Christ may be lifted up in dark Morocco, and draw all men unto Himself?

The Minister's Personal Equipment for his Work.

A PAPER READ BY PASTOR J. MCAUSLANE, CRAWLEY, AT THE SIXTH ANNUAL CONFERENCE OF THE PASTORS' COLLEGE EVANGELICAL ASSOCIATION, APRIL 20TH, 1893.

WHAT is the work of the Christian ministry? Upon the answer to this question must depend the method of treatment demanded by our theme. Of recent years, the limits of the minister's outlook have widened, and the sphere of his work has enlarged. The diffusion of knowledge, the frequency of travel, and wider social intercourse, as they have quickened the pulses of the national life, have rendered every part more sensitive to change, more susceptible of outside influence, and more alive to all that is transpiring within her borders. This awaking has been met by some in the ministry with a paralyzing fear that the whole fabric of society was going to pieces; by others, with a stolid indifference that must surely betoken purblindness; and anon by some, who have widened their horizon to such an extent that, to define their necessary equipment, is a task for which I confess myself hopelessly incompetent.

Surely we have in the ordination vow of Him who was "a minister of the true tabernacle, which the Lord pitched, and not man," a sufficient summary of the work to which the minister of Jesus Christ is called,—to preach the gospel to the poor, 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 bruised, to preach the acceptable year of the Lord. This, at least, is what we conceive should be the paramount consideration with a minister of Christ; and is a work, which, if faithfully performed, will react upon every department of individual and of public life; it will, more than Socialism, sweeten the life of the poor; and better than partizan politics, permeate the community with those principles of righteousness that are a nation's glory. In an age of specialists, when the worker desiring to attain success and fame in his department of science, literature, or art, must narrow his studies to that particular branch, it is surely a glaring anomaly that the Christian ministry should be alone in seeking to cover the whole field bearing in the remotest degree upon the well-being of man. Would it not be infinitely better to attain distinction as a specialist in winning souls to God than as a dabbler in uncertain panaceas for the ills of a lost and restless world? "I am sure my arguments for this duty will appear strongest at the last, when they shall be viewed in the hour of death, at the day of judgment, and, especially, in the light of eternity."*

* Baxter's *Reformed Pastor*.

Having thus sought to define the limits of the minister's vocation, we are prepared to consider the equipment necessary for the work. And here one is met by a difficulty; the difficulty of sustaining your interest if we should keep to the beaten path of orthodox outline. It is, I believe, both bad policy and bad art to reveal the plot in the first chapter: thus to give yourself away, is apt to induce influences soporific rather than stimulating. It would greatly simplify matters to expatiate on the mental, moral, and spiritual qualities essential to thoroughly furnish the successful pastor; but his work is too subtle and complicated to be resolved by the rule of three. On the other hand, it might add a touch of the picturesque to expound the etymological significance of "equipment", and to introduce those nautical figures that in these days represent the requirements of modern fishers of men. It is to be presumed, however, that all are tolerably well acquainted with the uses of chart and compass, and the letting down of the net on the right side of the ship. To launch off on a voyage of discovery, might be preferable to finding ourselves entangled in the ship's tackle. There is still the alternative of giving to the word its wider meaning, that of finding elbow-room on the field of battle. We have apostolic example for the exhortation to put on the whole armour of God; the girdle of truth, the breastplate of righteousness, the sandals of peace, the shield of faith, the helmet of salvation, and the sword of the Spirit, not forgetting the weapon of all-prayer. But here again, to add to *Gurnall*, would be to overweight the warrior with armour, and to put the stripling David into the outfit of Saul.

Our only escape appears to be to find our emphasis in the personal element, the personality of the minister being the most important factor in ensuring his success. It is especially true of him, as of Eleazar, one of David's three mighty men, whose sword clave unto his hand, that his equipment cannot be separated from his individuality, but is incorporate with it. What we are must ever define what we can do, and what equipment is best for us. The man is more than his weapon. There were many ox-goads in the days of Shamgar, yet only he delivered Israel; and great execution was effected in Samson's day with the jawbone of an ass, *dexterously handled*. Our outfit, therefore, is less important than our character, and must be determined by it. The whole of our work will take its force and receive its interpretation from the Shekinah in the Holy of Holies. Tent-pin or silver sockets, brazen altar and mercy-seat all of gold, the priestly robe or the rude badger-skin, will reflect the glory that radiates from within the veil.

I. Whether we consider the minister in his vocation as preacher or pastor, HE MUST BE IN TOUCH WITH GOD to carry on his work acceptably and with success. To know God as He should be known, will engage not only the intellect, but the heart, the will, and the imagination, while even then, beyond all our knowledge will stretch out the infinite blue of the divine nature. He is beyond us. Yet in that azure, undiscoverable to the unaided sense, are forces that reach to every department of our life. We tremble to a hidden mystery; and it is this quality of mysticism that lends so great a charm to the work of

many honoured labourers, that has made their ministry so fragrant, and their influence so widespread.

"There's a chord in every heart that vibrates to subtle touch
From out the land of mystery ; the spirit-land is such :
And the melody is softer than the falling of the snow,
Or the singing of an angel, in a dream, so sweet and low.

"The perfume of the skies floats about us in the air,
The sound of feet is heard climbing Jacob's secret stair ;
We are ever in the Holy Place ; the veil is sometimes risen,
When we see the bright Shekinah, the glory-cloud of Heaven."

Without its mysteries, the man becomes the measure of his message ; and his religion, a temple without its God. Paul's exhortation to Timothy, "Hold fast the form of sound words," finds its complement in that other qualification mentioned by him for holding office in the Church of Christ, "Holding the mystery of the faith in a pure conscience." And with this corresponds Bunyan's picture of the gospel minister, seen in the Interpreter's house, for "It had eyes lifted up to heaven, the best of books in his hand, the law of truth was written upon his lips, the world was behind his back. It stood as if it pleaded with men, and a crown of gold did hang over his head."

When the seventy returned after their itineracy, with the joyful report, "Lord, even the devils are subject unto us through Thy name," He said unto them, "I beheld Satan as lightning fall from heaven. Notwithstanding, in this rejoice not that the spirits are subject unto you ; but rather rejoice because your names are written in heaven." To divert the mind from its heavenly relationships by absorbing interest even in a good work, is to misplace the emphasis of Christian life. In other realms, physical force, knowledge, genius, but here piety, is power. Jabbok, with its wrestling angel, and the vision of the face of God, is the best preparation for the meeting with our brother man. The habitual intercourse of a soul with its God ; a holy recollectedness that, like a sweet savour, clings to it always ; a consciousness of that Presence in which we live, and move, and have our being ; a constant referring of all our interests to the holy, acceptable, and perfect will of God ; a hearty surrender of ourselves to the motions of the indwelling Spirit ; and what shall I more say ? It is nothing that can be caught and labelled ; but is subtle as life, and pervasive as the atmosphere ; and atmosphere is proved to play a more important part in the economy of life than we had suspected. In the unobtrusive piety of the minister lies his true power. There is no necessity to dwell upon the conditions of such a life. They are better known than they are observed, being among the common-places of Christian teaching. Let but this spirit of complete consecration come upon us, the hallowed fire will burn up the dross, dispel all apathy, and fill all our agencies with a heavenly energy that nothing will be able to resist.

"Oh, that in me the sacred fire
Might now begin to glow ;
Burn up the dross of base desire,
And make the mountains flow !"

II. But granting this basis of godliness, which is a *sine qua non*, we may further enquire into THE APPARATUS WHICH PIETY USES. How far is the critical faculty, the literary, the dramatic, needful? What should be the character of our reading, and how far should we allow ourselves in fiction, poetry, history, theology, or sermon literature? What processes should we encourage in our thinking?—some relying wholly on the intellectual powers, others only able to think in a glow of feeling, while novelty, freshness of interpretation, a new discovery, not always true, gives the cue to others. It is, perhaps, impossible to answer these questions so as to suit the circumstances of all, the personal equation again counting for so much. But it is natural, in the early days, that the style should be somewhat dramatic; reading and experience will produce something more literary and finished, while the critical must perforce be postponed till later years; and some would say, the longer the better. It ill becomes us, however, to frown on any form of culture. It is surely a cheap cynicism to say that a man may be an M.A., and not a master of hearts; for a man may not be a Master of Arts, nor of anything else. We should seek to be masters of something. It is quite true that he who aims at the moon will shoot higher than the man whose target is a bush; but he is less likely to attain his mark.

To describe the ideal minister whom we should imitate, may be easy. He is a seer, whose insight and penetration are phenomenal; a prophet, who is a speechless world's interpreter; a priest, who stands between the living and the dead; a king, whose dignity is the reflex of his royal Master, and in whose word is power. But many of us are not, and probably never can be, ideal ministers; and if my observation be not at fault, are dependent upon some one quality to preserve us from mediocrity, and save us from failure. Pardon this illustration, which I use with the more freedom that it calls for a reference to our late revered Principal, Mr. Gracey, whose kindness of heart was scarcely exceeded by the keenness of his critical faculty. On passing through an ordeal with which you have all been familiar in your time, he summed up the criticism upon my College sermon by a remark which has been exceedingly helpful to me during a ten years' ministry. It was a very simple thing to say; but to one floundering and bewildered by the novelty of writing sermons and choosing themes, it proved a very God-send and guiding star. His words were these: "You have chosen your subject wisely; such topics appear to suit your style, and I strongly advise you to cultivate this line of things in your preaching." Now, we differ widely in our mental characteristics. Is it not the wise policy to work the lode that is profitable, and to cultivate the line of things wherein may lie our strength? While an all-round culture should, of course, be our aim, nature may have given a special bias which it should be the design of culture to perfect. "Are *all* apostles? Are all prophets? Are all teachers? Are all workers of miracles? Have all the gifts of healing? Do all speak with tongues? Do all interpret? But covet earnestly the best gifts: and yet shew I unto you a more excellent way." The most meagre gift, laid upon God's altar in humble dependence upon His blessing, and interpenetrated with the pure fire of a holy passion, will prove more effective than

showy eloquence, classical training, or ponderous knowledge. Prophecies shall fail; tongues shall cease; knowledge shall vanish away; but love endures for ever.

"With their triumphs, and their glories, and the rest,
Love is best."

III. But we must recognize the depths of man's nature as well as be in touch with the divine, if we would savingly win men. And for this service, nothing is more essential than SYMPATHY, BORN OF LOVE. Sympathy is insight. Those who have most convincingly proved their call to the ministry have been quick to feel with their fellows; their hearts have beat in tune with theirs, responding to their hopes and fears, their dangers and delights. They have not separated themselves into a distinct section of the community, a priestly caste. Service with them has been a passion, rather than a profession. "I could wish that myself were accursed from Christ, for my brethren," was not the language of a stately and starchy ecclesiastic, but of a loving heart, throbbing with the purest philanthropy. It is this saving salt of sympathy that preserves us from degenerating into mere functionaries, whose routine becomes as wooden and as monotonous as the endless revolution of Mongolian praying machines. The play and interchange of human feeling, the sympathetic vibration of a kindred soul to the note of sorrow or of joy, these combine to make up the music and the mystery of life. They are the tokens of love, the conditions of leadership; which, not the cloister, but only the fellowship of human life, and especially of human suffering, can give.

"Only suffering draws
The inner heart of song, and can elicit
The perfumes of the soul."

The marks of the holy passion may be the seal of saintship, if we are to canonize pious selfishness; the true *stigmata* are borne by him whose heart has been lacerated by the passion and agony of a suffering and sad humanity. The cross is ever with us; the Christ is by us still. And he, whose broken word of sympathy, or whose tremulous note of song, conspires to render less poignant the wound of the bitter soul, or more gladsome the joy of the rejoicing, already hears, in the music of his own nature, the prophecy of his Master's verdict, "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

But the heart will sometimes grow weary with its weight of responsibility, the hands hang down, and paralyzing despondency benumb the mind's action. In his study, the preacher sits for weary hours, meditating on his theme for the coming day; for this day was the preparation, and the Sabbath drew on. Laboriously he has prepared his orderly array of thought; but, as he looks again, self-despair seizes upon him, for he beholds the skeleton of self enshrined in his composition. In an agony of self-reproach, he betakes himself to God. "Woe is me! for I am undone; because I am a man of unclean lips." And waiting there, in the Valley of Humiliation, there comes to his jaded mind and heart a memory of past days, "like a whiff of fresh air

in an incense-sickened shrine," and a promise of help from out God's sanctuary. He hears the rustle of their congregated wings as one of God's swift messengers comes with the live coal from off the altar, and lays it upon his mouth, saying, "Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged." Then, on the morrow, bold as Elijah at Carmel, he delivers his message; and as the answering fire descends upon his sacrifice, the conscience-smitten people cry, "The Lord, He is the God! The Lord, He is the God!"

Report of the Pastors' College Conference.

THE sixth Conference of the PASTORS' COLLEGE EVANGELICAL ASSOCIATION commenced on *Monday afternoon, April 17*, with a prayer-meeting at the College. Pastor W. Williams (Upton Chapel) presided, and about one hundred and twenty ministers and students were present. For spirit and power, it was one of the best gatherings of the whole week; it was indeed a time of refreshing from the presence of the Lord. The number of brethren from the country was largely augmented by tea-time, and still more arrived before the hour for the public prayer-meeting in the Tabernacle. The President occupied the chair at the first part of the gathering, and after several brethren had prayed, gave an address on the words, "When He, the Spirit of truth, is come, He will guide you into all truth." He then left the meeting in charge of Dr. Pierson. After more prayers had been presented, brief addresses were given by Mr. Macdougall, on his work in Islay and Colonsay; by Pastor D. H. Moore, on his work at Queen's Road, Barking; by Mr. E. A. Carter, on the progress and prospects of the Pioneer Mission; and by Dr. Pierson on the words in Acts xv. 28, "It seemed good to the Holy Ghost and to us."

On *Tuesday morning, April 18*, a very large number of members and associates assembled in the Conference-hall. By the time the devotional service was concluded, the room was crowded, while the gallery was, as usual, quite filled with ladies. The spirit of prayer was again very graciously manifested; and although many allusions were made to the irreparable loss to the Association caused by the removal of the late beloved President, C. H. SPURGEON, and the almost equally-esteemed Principal, DAVID GRACEY, it was felt that the Lord was still in the midst of the host from which He had called His two valiant standard-bearers. At the close of the service of praise and prayer, Pastor Charles Spurgeon (Greenwich) read John xv., Dr. Pierson briefly prayed, and the President then delivered his address, which we had reported, and set up in type, in order that it might be published in the present number of the Magazine. We have, however, omitted it at the request of the President, who intends to issue it himself. Pastor T. W. Medhurst (Cardiff) led the assembly in prayer, after which the Conference adjourned for a short recess.

On re-assembling, the business of the Association was transacted. We mention here only such items as are of general interest to our readers. It was resolved, in solemn silence, that the following *In Memoriam* note should be entered on the Minutes of the Association:—

"It is with profound grief that we record the death, on *Thursday, February 9th, 1893*, of our dear friend and tutor, the Principal of this College, DAVID GRACEY. Coming, as it does, only just a year after the taking away of our ever-revered President, the blow seems a very heavy one, and the loss almost irreparable. We can only bow, with a submission which longs for a yet fuller harmony with the divine will, and say, 'It is the Lord,'

while we wait for the grace which will enable us to glory in the tribulation, and to see the meaning of the all-wise purpose, in which we yet tremblingly believe.

"For the long period of thirty years, Mr. Gracey has been connected with the Pastors' College, first as student, then as classical tutor, and latterly as Principal. To a succession of students, numbering more than eight hundred, he has endeared himself, not less by his solid gifts than by his sterling worth. To the work of the College he ever brought a scholarship of no mean power, a character as beautiful as it was modest, a loyalty to God and truth which eminently fitted him to guide others, a patience beyond praise, and an amiability which was so deep that it made his blame as just as his praise was unstinted. Every man felt that his counsels were weighty, and that they were dictated by a real desire to advance the best interests of the students, and the general influence of the College. Mr. Gracey possessed in no meagre degree the necessary qualifications of a successful tutor, and he won not only the admiration and affection of the students, but the unbounded confidence of the President. We all know in what high esteem Mr. Gracey was held by Mr. Spurgeon, and by what unswerving loyalty and love this confidence was returned.

"To be deprived of its Principal, at this particular moment, is a great trial to the College. It demands of us all the strongest faith, and the deepest searching of heart.

"Our sympathy is extended to the Trustees and present officers of the Institution, for whom we pray that wisdom may be granted to them to profit fully by the disciplines of the past, and hand on to the future the fair name and fame of a College enriched by the lives and labours of C. H. SPURGEON, GEORGE ROGERS, and DAVID GRACEY, and so signally honoured in the maintenance and furtherance of the glorious gospel of the blessed God."

The deaths of five other members of the Association, during the year, were reported; also two resignations, and one re-admission. The names of twenty-two students were added to the roll, making up a total of 740 members and associates. It was decided that no more associates could be received, as the increase of the Association by the annual admission of students taxes the available accommodation to its utmost. The Special or "Emergency" Committee was re-appointed, with the substitution of the name of Pastor J. S. Morris (Harley House) for that of Mr. Gracey. The President read a letter from his wife, referring to the gift to the brethren, by an unknown donor, of copies of the little book entitled *My Counsellor*; and Mr. Harrauld gave a message from Mrs. C. H. Spurgeon concerning her Conference present, *The Gospel of the Kingdom* (see last month's "Notes"). Mrs. Spurgeon also sent 3,000 copies of Norcott's *Baptism Discovered*, which were eagerly appropriated by brethren willing to circulate them in accordance with Mr. Spurgeon's desire in having this useful little manual reprinted. The President read a letter from Professor Fergusson, who is still spared, but totally blind, and too ill to be present at the Conference. We feel sure that our readers will be interested in the following extract from our venerable friend's letter, to which the Secretary was empowered to send an appropriate reply in the name of the brethren:—

"My Beloved Brethren,—Allow me to wish every one of you a time full of blessings, and at the end of the week may each man carry back with him his cup filled with the new wine of the kingdom of God! Our Conference this year seems to me to have one feature very prominent; it is now more than ever an assembly composed of an upper and a lower chamber. In its upper chamber sit CHARLES HADDON SPURGEON, GEORGE ROGERS, and DAVID GRACEY, surrounded by a multitude of departed brethren from the four corners of the earth. I doubt not that the only way they of the upper chamber and we of the lower chamber remain in touch with each other is by means of the bond established on the Mount of Transfiguration between

disciples above and disciples below, that is, the deace accomplished at Jerusalem."

Mr. Allison reported a balance of £276 16s. 8d. in hand on the Conference Assurance Community account, and he was heartily thanked for his past services, and re-elected Manager, the subscriptions remaining the same as before. *Monday, June 19th*, the anniversary of the late beloved President's birthday, was selected as the DAY of UNITED PRAYER in connection with the Association. On the motion of Pastor T. W. Medhurst, seconded by Pastor A. G. Brown (East London Tabernacle), it was resolved, "That Pastor J. A. Spurgeon be elected President for the ensuing year." Pastors H. O. Mackey (Peckham Park Road), and Sydney J. Jones (Hornton Street, Kensington), were re-elected Secretaries of the Association; and Pastor F. H. White (Talbot Tabernacle) was re-elected Remembrancer.

Dinner was admirably served in the Tabernacle schoolroom, after which most of the brethren went to the Orphanage. After tea, Pastor Charles Spurgeon presided at the meeting in the dining-hall. In his address, he mentioned that he had travelled overland from Brindisi in order to be at the Conference. The sight of the Alps suggested to him as a subject, "The faith that removes mountains." He brought hearty greetings from Pastors S. Fairey, W. E. Rice, and F. J. Steward, in South Australia; and also the following letter, which he read:—

"Victoria, Australia, March, 1893.

"To the President and Members of the Pastors' College Evangelical Association,

"Dearly Beloved and Fellow-labourers,—From these distant shores we salute you in the name of our glorified Lord.

" 'Though sunder'd far, by faith we meet
Around our common mercy-seat.'

"We send this by the hand of our dear brother, the Rev. Charles Spurgeon, who has endeared himself to us all, and whom we send away with the earnest prayer that he may prosper and be in health, even as his soul prospereth.

"Some of us, who serve the Lord here, are personally unknown to many of you. We have never grasped your hands, or looked into your faces. But, brethren, we are one,—*all* one in Christ Jesus.

" 'We are not divided, all one body we,
One in hope, in doctrine, one in charity.'

"And this we pray (fully conscious that this prayer will be heartily reciprocated) that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

"Invoking the divine blessing upon you during the ensuing Conference,

"We are, beloved brethren,

"Yours in the tenderest of all bonds,

(Signed)

"WILLIAM CLARK, North Carlton.

"WM. CHRISTOPHER BUNNING, West Melbourne.

"EDWARD ISAAC, Brunswick.

"H. G. BLACKIE, Albert Park, Melbourne.

"EDWIN H. ELLIS, Albert Street, Melbourne.

"A. J. CLARKE, Tasmania.

"ALFRED BIRD, Hawthorn.

"R. WILLIAMSON, Tasmania.

"D. J. GRAHAM (without charge).

"A. HYDE, Hamilton.

"J. R. COOPER, Portland."

The chairman also read the following letter from brethren in the United States :—

“Wyoming, Ohio, U.S.A.

“Dear Brethren of the Pastors' College Evangelical Association,—We cannot enjoy the high privileges of your annual gathering ; but we wish to assure you that our heart's love is with you, and that our earnest prayers go up for your spiritual edification and holy enjoyment.

“Dear Mr. Gracey's death this year, so soon following that of our well-beloved and glorified President, will make your meetings deeply solemn. We trust that they may also be exceedingly full of the consolation of the Holy Ghost.

“Permit us to assure you that our hearts are ever true as steel to the old gospel, and that we are loyally seeking to spread its glorious truths.

“Yours faithfully in Christ Jesus,

Pastors	{	“PHILIP J. WARD, Wyoming.
		“H. W. CHILDS, Urbana.
in	{	“ROBERT HUGHES, Londonville.
		“ALBERT READ, Galion.
Ohio.	{	“FRANK DANN, Perry.
		“W. A. PERRINS, Bedford.
		“ARTHUR COOPER, Morgan Center.
Pastors in	{	“W. C. CLATWORTHY, Aurora.
Indiana.	{	“WM. THOMAS, Vincennes.
		“JOSEPH SMALE, Prescott, Arizona.”

It was interesting to note how the names appended to the letters were welcomed by the brethren to whom the writers were specially known in their College days. The members of our beloved brotherhood who are abroad may rest assured that they are not forgotten by those of us whose lot it is to abide in old England.

Addresses were given by Pastor C. Cole (Bolton), and our missionary brethren, G. J. Dann (Delhi), and J. J. Turner (China); and the rest of the evening was filled up with singing and handbell-ringing by the orphans.

On *Wednesday morning, April 19*, Professor Marchant presided for the hour of prayer, and afterwards read a remarkably able, scholarly paper upon “The Excellent Glory of our Lord Jesus Christ.” This was followed by an admirable paper, by Pastor R. E. Chettleborough (Shooter's Hill Road, Blackheath), upon “The Church as the School for the Instruction of Believers.” As soon as we can spare the space, we hope to present this paper to our readers, that they may share the pleasure we had in listening to it.

In the afternoon, some of the brethren paid an informal visit to Norwood Cemetery. Owing to the omission of the announcement that the late beloved President's tomb was completed, many, who would otherwise have gone, were not present. The newspapers gave reports of the “unveiling” of the memorial, but these were not correct, as it had been decided that there should be no ceremony of unveiling.

The number of subscribers to the College who met for tea was smaller than usual, and the meeting afterwards was very thinly attended. It appeared, however, that many friends had gone direct to the supper-room, doubtless remembering former experiences when the guests had been more than could be comfortably entertained. John Marnham, Esq., J.P., of Boxmoor, presided at the subscribers' meeting; prayer was presented by Professor McCaig; the President gave a *résumé* of the Annual Report; addresses were delivered by Messrs. Yeomans and Bryce (students). C. W. Goodhart, Esq., of Reading, Mr. J. L. Roger (missionary from the Congo River), Mr. W. Y. Fullerton (evangelist), and Dr. Pierson; and Mr. J. Manton Smith and his daughter sang two sacred duets. The company then adjourned to the Tabernacle lecture-hall, where supper was prepared in the usual tasteful

style. The collection for the College realized £1,444, and was afterwards made up to about £1,500; but even then it showed a great falling-off compared with many previous years; in fact, the amount was the smallest since 1871. The Chairman contributed £105; and for this generous help, and his kindness in presiding, he was very heartily thanked by the President.

On *Thursday morning, April 20*, after a season of prayer and praise, three papers were read, the first, by Pastor J. McAuslane (Crawley), on "The Minister's Personal Equipment for his Work"; the second, by Pastor C. B. Sawday (Leicester), on "The Church as the Agent for the Evangelizing of the World"; and the third, by Pastor W. Usher, M.D. (Orpington), on "The Truths that Need Special Emphasis in the Preaching of to-day." We give the first of these papers in the present number of the Magazine, and expect to publish the others in our future issues. Mr. Mayers then moved the following resolution, of which he had given notice on Tuesday:— "That this assembly requests the Special Committee named in by-law No. 4 to meet as soon as possible, to consider the constitution and present by-laws of the Association, to amend or add to them in such ways as the altered circumstances of the Association seem to require, and to report at the next Conference as the first business of the Tuesday morning." This was seconded by Pastor T. W. Medhurst; but the following amendment, proposed by Pastor G. Turner (Sutton), seconded by Pastor John Douglas (Weston-super-Mare), was carried by a majority:—"This Conference recommends the postponement of the amendment of its constitution to the next meeting of the Conference."

In the evening, the annual public meeting was held in the Tabernacle. Prayer was presented by Mr. W. Olney; the President, who presided, gave some particulars of the work of the College; addresses were given by Mr. Tweedie (student), Pastors Charles Spurgeon, G. Turner, W. C. Minifie (Bournemouth), D. J. Hiley (Dalston Junction), and Dr. Pierson; while Mr. Mayers, and Mr. Manton Smith and his daughter, sang sacred songs. It was generally regretted that Mr. Hiley had not a longer time for the delivery of his masterly speech on the last words spoken to him by the late beloved President, "Witness for God uncompromisingly."

At the close of the meeting, the ministers and students assembled for supper in the lecture-hall. During the course of the proceedings, Mr. Charlesworth, representing the Memorial Committee, presented to the College, through the President, a life-size and life-like portrait of the late beloved President. The presentation was suitably acknowledged, and the portrait was placed in its permanent position in the Conference-hall. Before the brethren left, they passed a hearty vote of thanks to the many kind friends who had entertained the country ministers during the week.

On *Friday morning, April 21*, after a season of praise and prayer, the heartiest thanks of the brethren were accorded to Mrs. C. H. Spurgeon, Mrs. J. A. Spurgeon and her unknown friend, Dr. Pierson, and Mr. Thomas Greenwood, for their Conference presents. Pastor Frank H. White had been announced to preach the closing sermon; and although it was feared that he would be too weak to be present, prayer was graciously heard on his behalf, and he was helped to speak with remarkable power upon "the glory of Christ." At the communion, the President spoke, and Pastor A. G. Brown and Dr. Pierson prayed; after which the closing Psalm (cxxxii.) was sung, as usual, by the whole assembly standing with hands linked.

At the farewell dinner, very hearty thanks were given to the Trustees of the College and the Committee who had provided such bountiful hospitality for the brethren during the week; our faithful Remembrancer reported that one hundred and thirty ministers and students had collected, or contributed, £224 12s. 10s. (a much smaller sum than usual) towards the College funds; and with the Doxology and Benediction, the Conference was closed.

After the Conference.

WE missed *him* so !

The Master, true, was there ; indeed, how could it other be,
 Since promise long ago He gave, " Wherever two or three " ?
 Tutors belov'd and " Mr. James " all gathered as before,
 No stone, in fact, was left unturned, to make it as of yore.
 Neither was wanting zeal nor zest on part of College friends,
 For never did they greet us more, and try to make amends
 Such as they could, for him we'd lost ; but oh, we missed *him* so !

Great thanks are due to those who took an active part in all
 That made our Conference what it was—the painful lack withal.
 Never did men acquit themselves as servants of the Lord
 More ably than they did who read brief papers on The Word,
 And how to use it skilfully, as not to be ashamed ;
 While sentiments " Down-grade " and foul were not so much as named.
 Yes, this, all this we had, and more ; but oh, we missed *him* so !

We missed *him* so—the man himself ; not only what he said,
 But what he *was*—so great, and yet so gentle as he led.
 Indeed, there was no one, we think, who ever did or could
 Next Jesus, whom he loved so dear, embody so much good ;
 Provoking by example sweet to gather and exhale
 The grace and truth that round us fell like dew on hill and dale.
 But now he is no more with us ; and oh, we miss *him* so !

May God, his God, forgive the wrong, if we should say too much
 In praise of him, whom myriads mourn, affirming ne'er was such
 But still, if thus we honour him in speaking of his fame,
 It is on HIS behalf, who ranks above the highest name.
 Nay, do we not enhance the gift when most we feel its loss,
 And let the big, spontaneous tear protest how great the cross
 We have to bear, and others share ? Yet, oh, we missed *him* so !

One of the things we missed, not least, although it last appears,
 Was strange and potent influence wrought among us by *his tears*.
 Supreme of all who spoke to us, he was the first to feel
 The touch of Holy Spirit's grace, and greet the welcome seal.
 Not only was he grandest in his eloquence to move
 To depths profound his hearers all ; but he was first to prove
 The grace that flowed through brethren dear. Yes, oh, we missed *him* so !

It was like this : there was a prayer, or, maybe, paper read,
 Extolling HIM he so adored, to whom his soul was wed ;
 And all at once we'd hear a sound, half sob, half joy, half sigh,
 And as we turned to whence it came, the scene that met our eye
 Was face all streaming down with tears, while radiant with a glow
 Of heavenliness ; and then, ah me ! *it made us all feel so*.

* * * * *

He was to us, by sovereign grace, what all words fail to show,
 And thus men cannot wonder that we still do miss *him* so !

Rayleigh, Essex.

ISAAC BRIDGE.

Pastor Charles Spurgeon's Return to Greenwich.

STAYING in London, after the Conference, over *Sunday, April 23, I* decided to spend the day at Greenwich, in order to share in the welcome accorded to PASTOR CHARLES SPURGEON on his return from Australia. The morning was beautifully fine; and I found, on arrival at the chapel, a congregation which crowded the spacious building in every part. As the pastor entered, the whole assembly rose, and sang, "Praise God from whom all blessings flow." This verse has often been sung on similar occasions, but never with more heartiness. It must have touched the pastor's heart, and assured him of the deep affection of his people. The opening prayer, with which Mr. Spurgeon commenced the service, brought us face to face with God: "We give Thee thanks, blessed God, for all journeying mercies, for all Thy goodness in the weeks and months of separation; and most of all, for bringing us back to this loving people. Prepare us, Lord, for the great work before us." A hearty "Amen" was spoken by the congregation, many of whom were in tears (the only way by which the joy of their hearts could be expressed).

The one hundred and seventh Psalm was expounded with great beauty and tenderness, and touching illustrations were given from the pastor's experience in his recent sea voyages. The sermon was from the thirtieth verse of the Psalm, and was delivered with the preacher's wonted ease and power. It abounded in choice sentences and fervid appeals, and was listened to with eager and delighted attention. I was struck by the number of young men and women present. The singing throughout the service was exceptionally good, the whole congregation joining in it heartily.

In the afternoon, the pastor visited the Sunday-school, where a reception as hearty as that of the morning awaited him. Mr. H. Smith, the worthy superintendent, asked the children to sing, "Let us with a gladsome mind," etc. They did their best to make it a *heartly* song of praise. The schoolroom had been renovated and cleaned during the pastor's absence, and looked a bright and sunny home for the children. I quote the superintendent's words, "The church gives our Sunday-school the best places in the sanctuary, delights to hear the children sing, and gives them the best collection of the year. No wonder the 1,285 scholars and 60 teachers are such a happy family."

The most impressive scene was the meeting of the Men's Bible-class. The large lecture-room was literally packed (three hundred and fifteen being present), and a grand sight it was to watch their faces, as they listened to the racy yet solemn appeals of one they so deeply loved, whom God had given back to them. The sound of their massive voices, led by a splendid band in the hymns, was one to be remembered for many a day. Mr. Wybro, the leader in the pastor's absence, asked the men to stand and sing the Doxology, and said that this welcome was "all heart." He also added that, in the gladness of this home-coming, next to Lewisham and "Westwood", this class had the first place. All the officers of the church and all its workers seemed to have done their best to make up for the pastor's absence; but the special blessing of Mr. Wybro's ability in conducting the men's Bible-class calls for devout gratitude.

At night, chapel, vestries, pulpit, and all available space were filled. The text was from Romans i. 15: "So, as much as in me is, I am ready to preach the gospel to you . . . also." The preacher said that he had come back with a deeper love than ever for the old gospel; and as God would help him, he was resolved to preach it with greater power than ever. It was a most impressive service, and many must have been influenced by the earnest and impassioned appeals of the preacher. Mrs. Charles Spurgeon also shared in the expressions of loving affection bestowed upon her dear husband. Happy the people with such a pastor, and happy the pastor with such a people!

E. SPANTON.

Notices of Books.

God, the Children's Teacher. A Sermon to Children. By C. H. SPURGEON. Passmore and Alabaster, 4, Paternoster Buildings. Price one penny.

WE call the very earnest attention of Sunday-school teachers and Christian parents to this discourse on Psalm lxxi. 17. Mr. Spurgeon seldom preached specially to children; his sermons were all so simple that boys and girls, as well as the common people, heard him gladly, and understood his words easily. This sermon is one of the very few—perhaps the only one—delivered to a congregation of young people, by the beloved preacher who now rests from his labours. It appears to have been preached at the Tabernacle during a series of special services in March, 1869; and as it has never been printed, the publishers thought that, instead of inserting it in the regular weekly series of *The Metropolitan Tabernacle Pulpit*, they would issue it in book form, in the hope that all who are interested in the spiritual welfare of the young would aid in its widespread distribution. It ought to be circulated by hundreds of thousands, wherever the English language is spoken, and then translated into every tongue that children speak. Copies can be obtained of Messrs. Passmore and Alabaster, Paternoster Buildings, London, for distribution, at a reduced price for quantities.

The Infallible Word. An Up-grade Criticism. By HENRY VARLEY. Alfred Holness.

WE are glad to see that Mr. Varley's trenchant essay has reached a second edition. This is one of the many signs that our late beloved Editor was right when he wrote, "Something will come of the struggle over the 'Down-grade.' The Lord has designs in connection therewith which His adversaries little dream of." From many quarters we learn that the "Down-graders" are being defeated; or better still, won for Christ. Wherever mischief has been wrought by Mr. Horton or Dr. Clifford's teaching on Inspiration, this shilling pamphlet should be widely circulated.

Jesus and the Resurrection. By H. C. G. MOULE, M.A. Seeley & Co.

INTO these two hundred pages is compressed more real instruction than is often found in ponderous tomes. While scarcely suitable for the surface reader, this exposition of John xx. and xxi., more than any other with which we are acquainted, is to be recommended to the thoughtful Bible-student, and to the minister who really seeks to understand the Scriptures. It is worth its weight in silver. We have read it with the utmost delight and profit; and scarcely a page in our copy but has a mark indicating some fresh thought, or happy expression. We are devoutly grateful to reckon such a spiritual teacher and such an accomplished scholar as Mr. Moule amongst the ranks of the orthodox. In this little work, culture, devoutness, and felicity of language are combined with strong thought and healthy sentiment. We shall be greatly surprised if this book does not become a classic. For its combination of various elements of value to the seeker after truth, it is unique. The author's other volumes are admirable; but, to our mind, this surpasses them all. What more can be said?

The People's Bible. By JOSEPH PARKER, D.D. Vols. XVIII. and XIX. Hazell, Watson, and Viney.

ONCE again, after some considerable interval of overlooking, Dr. Parker's publishers have sent copies of his *People's Bible* to the present Editor of *The Sword and the Trowel* for review. The volumes before us are, to all intents and purposes, reproductions of *The Inner Life of Christ*, published some twelve years ago, and of which the late beloved Editor spoke in warm terms of appreciation. Such commendation is of much greater value than anything we can say, as he was not merely a transcendent preacher, but one of the keenest and most penetrating of critics. He then wrote:—"This is a fine book, and perhaps the best its author has produced." Need we say more?

The Expositor's Bible. The Book of Psalms. Vol. I. By ALEXANDER MACLAREN, D.D. Hodder and Stoughton.

THIS book is by "a workman that needeth not to be ashamed, rightly dividing the word of truth," and is every way worthy to take its place side by side with the best volumes of this excellent series of Bible expositions. The author states, in the preface, "that the deepest and most precious elements in the Psalms are very slightly affected by answers to questions of date and authorship," and this position is firmly established and grandly illustrated in the succeeding pages. "Questions of date and authorship" are not by any means ignored; for the writer gives abundant evidence that he knows as well as anyone what can be said and what cannot be said on such matters, and the inconsistencies in many of the conclusions arrived at by certain Oxford writers are repeatedly laid bare. But if there is a "higher criticism", there is also "the highest"; a criticism of the spirit, and not of the letter; a criticism exercised by the Lord Jesus Himself when "He expounded unto His disciples in all the Scriptures the things concerning Himself;" and whatever else this volume shows, it clearly proves the author akin to the holy men of old, who were moved by the Holy Ghost to write the Psalms; and that he follows, and follows closely, in the steps of the greatest of all expositors, "the Word made flesh."

This volume has our hearty commendation, not so much because of its accurate scholarship, its keen logic, its masterly analysis, its poetic beauty, its unrivalled illustrations, its "words not born for death", nor even because of its marvellous spiritual insight,—some of its sentences are like doors opened into heaven, through which you may pass, and become entranced with the beatific vision,—but because all these powers and beauties are faithfully employed to unfold, make clear; and exalt the truth of Holy Writ. The late John Bright is reported to have said that "he was prepared to place upon the Book of Psalms the

whole burden of proof whether there is, or is not, a divine revelation." This volume of expositions adds weighty emphasis to that declaration, and we rise from its perusal with the psalmist's words upon our tongue, "I rejoice over Thy Word as one that findeth great spoil;" and with this prayer in our heart, that the author may not only live to complete this work, but that he may long be spared to employ his rare gifts in the exposition of many other books of what Jerome so appropriately called, "The Divine Library."

The Gospel of St. Luke. By ALEXANDER MACLAREN, D.D. Hodder and Stoughton.

THESE Bible-class Expositions had a special interest when they were issued, in the *American Sunday-school Times*, as a commentary on the International Lessons; but they are of permanent value to all students of the Scriptures. All the well-known characteristics of Dr. Maclaren's masterly style of exposition are here. One only regrets that the passages expounded did not include the whole of Luke's Gospel, and not merely the portions selected for the Sunday-school lessons. We have heard of Bible-class teachers who have procured the *American Sunday-school Times* on purpose to get these expositions at first hand. Possibly others will "do likewise," as long as Dr. Maclaren's comments on the lessons are continued.

The Biblical Illustrator. By Rev. JOSEPH S. EXELL, M.A. *Hebrews.* Vol. I. Nisbet and Co.

MR. EXELL continues most perseveringly his great task of cream-extracting from all manner of sacred literature, ancient and modern, High Church, Low Church, and Broad Church, Up-grade and Down-grade. At first we thought that C. H. Spurgeon's works had not supplied so large a proportion of the extracts as usual; but on closer examination, we found many pages bearing the well-known and much-loved name, and we are glad to see that in this instance the quotations are used by permission of the publishers. This is as it should be. The volume before us

goes to the end of the eighth chapter of the Epistle to the Hebrews. Those who have not many books will find here the best things that have been said by many preachers and writers upon this portion of the sacred Word.

The Superhuman Origin of the Bible Inferred from Itself. By HENRY ROGERS. Eighth edition. With a Memoir by R. W. DALE, LL.D. Hodder and Stoughton.

THE eighth edition of this book! Surely that is commendation enough for a work of this character. The object of the book is to show "that the Bible is not such a book as man would have made if he could, or could have made if he would." It is not an attempt to buttress the Holy Scriptures with novel and cogent arguments, so much as an effort to let the Scriptures speak for themselves. This is the best possible way to demonstrate their divine origin; for the Bible is its own best witness. As every light casts a shadow in the sunshine, so every book is cast into the shade by the Holy Scriptures. "The glory of God doth lighten it, and the Lamb is the light thereof." This edition of Mr. Rogers' work is enriched by a most interesting memoir by Dr. Dale.

Thoughts upon some Words of Christ.

By DAVID WRIGHT, M.A. Stock.

OUR readers need not trouble either to buy or ponder these "thoughts." They are neither clear, nor strong, nor sound.

Bible Studies: Sunday Evening Sermons on the Early Books of the Old Testament. By HENRY WARD BEECHER. R. D. Dickinson.

VERY Beecheristic indeed. The Scripture histories and biographies made the peg on which to hang certain generalizations and moral platitudes. Of course, there is marked ability; but it is of the "destructive criticism" kind. The chapter on the Inspiration of the Bible will delight the Rationalistic school; for the inspiration there hinted at is "a thing of shreds and patches", and the ultimate authority is REASON! The dogmatism of these loud protesters against dogmatism would be amusing were it not so sad and injurious. To our

readers it will scarcely be necessary to say, "Leave this book severely alone."

The Oxford Bible for Teachers. Containing the Holy Scriptures, together with a New, Revised, and Illustrated Edition of *The Oxford Helps to the Study of the Bible.* Henry Frowde.

The Cambridge Teachers' Bible. Containing the Holy Bible bound with *The Cambridge Companion to the Bible.* C. J. Clay and Sons.

THE simultaneous issue of the new Teachers' Bibles from the Oxford and Cambridge University Press warehouses ought to make many a teacher exclaim, "How happy could I be with either!" It would be a great boon to many hard-worked local preachers and Sunday-school teachers if generous friends would present to them one or other of these miniature Biblical libraries, or Scriptural encyclopædias. In the compass of a volume that can be carried in the pocket of an overcoat, there is all the material that ordinary Christian workers are likely to need.

Having the two books side by side, it is only natural that we should compare them; and in doing so, the Oxford *Helps* strike us as being, in some respects, superior to the Cambridge *Companion*. Certainly, the sixty-four full-page plates add to the value of the former work; and we think the Oxford Concordance gives greater facility for the finding of texts. Where both are so good, it is difficult to balance the comparative merits of the two volumes; so, without endorsing all that is said in either of them, we cordially commend them both, and rejoice that so many able scholars have devoted their time and talents to such valuable work as is here placed within the reach of our great army of Sunday-school teachers. The *Helps* and *Companion* can be bought apart from the Bible, or bound with either the Authorized or Revised Version of the Scriptures; and they will be issued in many editions. Sunday-scholars who wish to give their teacher a present could hardly select a more suitable gift than one of these special Oxford or Cambridge Bibles.

"*Thoughts of an Aged Pilgrim.*" In Loving Memory of the late C. H. Spurgeon. F. Kirby, 17, Bouverie Street.

OUR only reason for mentioning this little fourpenny book is that the proceeds, if any, are to be devoted to the Stockwell Orphanage. If any other "aged pilgrims" think of *helping* the orphans in this way, we should advise them to send their money direct to the institution, and not waste it in publications that are not likely to be sold at a profit. We are grateful for the kind intention of the venerable writer, but regret that this effort can only be "Love's Labour Lost."

The Law of Marriage and Family Relations. A Manual of Practical Law. By NEVILL GEARY, M.A. A. and C. Black.

THIS book is quite out of our usual line of literature. We hope that all our readers who are married are far too happy in their family relationships to need to know anything about the Divorce Court: but if anyone does require such information, there is plenty of it here, with chapter and verse from the various statutes in that case made and provided, or with references to various decisions given in former unhappy instances.

Home Weal and Home Woe. By Mrs. BAYLY, and her daughter, ELIZABETH BOYD BAYLY. Nisbet.

AN admirable handbook, by gifted and experienced workers among women, well adapted to help, to cheer, and to stimulate the wisest of us. Golden counsel is given in seven chapters on Home-Making; faithful warning fills four chapters on Home-Destroyers; and practical suggestions as to the Workmen's Hall complete the whole. Christian workers, feeling helpless as to how they shall proceed, will find this book of great service.

Palestine, its Historical Geography. By Rev. ARCHIBALD HENDERSON, D.D. Edinburgh: T. and T. Clark.

WE are amazed at the amount of information condensed into this half-crown volume, of which the second and revised edition is before us. It forms one of the excellent series of Bible handbooks published in Edin-

burgh. Without being technical, it is full and accurate; and its copious index greatly adds to its value. For those who desire to possess the latest information concerning the Holy Land, and who have not a library of larger works, or even for those who have such books, if their time for reference is limited, as is the case with most ministers in these busy days, this epitome is almost indispensable.

What I Know about Books, and How to Use them. By GEORGE C. LORIMER, D.D. With Introduction by Wm. M. LAWRENCE, D.D. James H. Earle, Boston, U.S.A.

OUR Saviour said to His disciples, "Take heed what ye hear," and "Take heed how ye hear." It is also needful that we take heed what and how we read; and this little volume is an attempt, and a very creditable attempt, to help us. Sir Peter Lely made it a rule never to look at a bad picture, having found by experience that whenever he did so his pencil took a tint from it. It is with books as with pictures, they tint and taint us or ever we are aware; and a reliable guide to that which is wholesome, "sound speech that cannot be condemned," in the various departments of literature, is an invaluable friend. The author does not try to map out a course of reading for everybody; but imparts such information as will enable a student to steer the course best adapted to his abilities and the aim he has in view. He wisely says, "What assists me might hinder my neighbours, and my neighbours' plans might prove a fatal stumbling-block to me. Everyone must carefully feel his way to his own method." There are not only some excellent suggestions and directions, both as to how to read and what to read, by one who evidently has a considerable knowledge of good books and knows what he is writing about, but the book is rich in valuable quotations from the best authors, ancient and modern.

Our Domestic and their Mistresses. By J. FORBES MONCRIEFF. Dyer Brothers.

WIDE in range, wise in counsel, a word in season to both maids and mistresses.

Visits to Calvary. By Rev. ROBERT T. JEFFREY, M.D. Glasgow: James Maclehose and Sons.

HAPPY is the church which is fed on such fine wheat as is sampled in this series of Communion Addresses. Dr. Jeffrey is like a skilful apothecary who compounds healing balsams; and his book will be very precious to devout hearts, while ministers of the Word will not turn to it in vain if in need of a suggestive topic when about "to keep the feast." We must protest kindly against the sub-title of the volume, "*Sacramental Meditations.*" In what sense is the Lord's supper a sacrament? And where is the Scripture warrant for importing the idea of a Roman oath into a Christian ordinance? But this is only a small fly in the fragrant ointment which is here poured forth. Our friend's spikenard hath a goodly smell; and if there are not many new ingredients in it, we are not sure but that we like it all the better. The odour is delightful; and wherefore should we not praise the grateful perfume, even though nothing astonishingly new greets our senses? We have been sickened so often with new scents that we are thoroughly sick of them.

The Path of the Redeemed. By A. MOODY STUART, D.D. Edinburgh: Macniven and Wallace.

THE esteemed author of these sermons, like a tree planted in the house of the Lord, brings forth fruit in old age. His name was honoured when most of us were children; and we are glad to detect the ring of the old gospel still true in this his latest book. Moody Stuart needs no commendation from us; we have often relished his words, and we feel at once that their savour has not been lost as we sit down to hearken to him again.

Bible Readings on the Gospel of John. By HENRY THORNE. Stirling: Drummond's Tract Depot.

AN eminently practical book, full of suggestion and quotation, and evidently the outcome of mature thought and study. Teachers will find it to be a valuable guide, and preachers may gain from it hints of sermons, and discover by its means new tracks of thought. It is what it professes to

be, a plain path through a splendid country, with many a flower gathered by the way.

The Gospel of Fatherhood. By Rev. J. M. GIBBON. Second Edition. R. D. Dickinson.

THAT these sermons have much that is excellent, is certain, or they would never have reached a second edition; and indeed there is much powerful setting forth of Scripture truth from certain aspects, in language strong, terse, and beautifully poetic. Yet there remains a sense of something wanting that seems to nullify much of their power and charm. The Christ is here, the cross is here; but the Christ and the cross are not in the Pauline sense substitutionary and atoning. Given a clearer manifestation of the true nature of Christ's vicarious sacrifice, these sermons would be admirable examples of suggestive and uplifting preaching.

Old, Yet Ever New. A series of Addresses and Sermons to Workmen. By Rev. C. LEACH, D.D. R. D. Dickinson.

TYPICAL addresses and sermons to the crowd; pointed, homely, illustrative, sound to the core, but with little or no pretence to anything like freshness or originality. The exuberance of Dr. Leach's earlier productions is here greatly restrained, and the style improves with judicious pruning. Preachers will not discover many seeds of sermons here; but the average reader will find in this volume both devotion and stimulus.

The Servant of Christ. By W. M. SINCLAIR, D.D. Elliot Stock.

BATING some episcopal views of infant baptism, we heartily welcome this book of addresses by the Archdeacon of London. It is no easy task to preach Evangelical and Scriptural truth in St. Paul's Cathedral, which of late seems to welcome with equal heartiness the "Fathers" of Catholic monastic orders and the enthusiasts of the Evangelical school. The more gladly do we therefore acknowledge the unflinching testimony of Archdeacon Sinclair to fundamental Scriptural doctrines. In this series of terse addresses bearing on practical Christian

conduct, there is admirable instruction, clear testimony, and a devotional fervour that will commend them to earnest hearts everywhere.

Millennial Dawn. Vol. III. *Thy Kingdom Come.* By Rev. C. T. RUSSELL. Tower Publishing Company, Allegheny, Pa., U.S.A.

A WORK of love by an enthusiast in prophetic study, marred by errors, as noted in our review of Vols. I. and II. in *May Sword and Trowel*. Life is too short to commend such mixed teaching, when works are at hand where we may learn the unadulterated truth.

The Story of the China Inland Mission. By M. GERALDINE GUINNESS. With an Introduction by J. HUDSON TAYLOR, M.R.C.S., F.R.G.S. Vol. I. Morgan and Scott.

THE story of the China Inland Mission deserved to be written, and Mr. Taylor testifies that it has been written "as a record of the Lord's great goodness." As we think of the humble beginning of the Mission, more than a quarter of a century ago, and now read of its five hundred and fifty missionary workers, and over two hundred native helpers, we may well exclaim, "What hath God wrought!" Mr. Spurgeon often called Mr. Hudson Taylor, "The Apostle of China"; and the work of evangelizing that vast empire has been so largely carried on by men and women acting under his direction, that it is only natural that a considerable part of this book should be occupied with the story of his conversion, call to the mission-field, and consecration to China as his special sphere of labour.

The China Inland Mission may be briefly described as a Bible Mission, a Prayer Mission, a Faith Mission, and a Holy Ghost Mission. All these characteristics are brought out in the story that Miss Guinness here gives of the formation, extension, trials, and triumphs of this apostolic work. The narrative is so interesting, that all who read it will eagerly look for the second volume, which is to record later developments and progress. The authoress modestly calls this her first book; but she is already well-known

to literary fame by her letters, published under the title, *In the Far East*. Better still, her work as one of the missionaries of the China Inland Mission has enabled her to write sympathetically of the service in which she has had a share, and of the needs she has herself witnessed in the mis-named Celestial Empire.

Early Independents. Six Tracts written to commemorate the Tercentenary of the Martyrdoms of Greenwood, Barrowe, and Penry, in 1593. Congregational Union, Memorial Hall.

WE cannot too often tell the story of the brave days of old, when our Non-conformist forefathers purchased with their blood the liberties we now enjoy. Our Episcopalian friends have been greatly alarmed at the Welsh Suspensory Bill; we wonder what is their opinion of the *suspensory acts* by which Greenwood, Barrowe, and Penry were put to death. The writers of these tracts have done their work well; it only remains for their writings to be scattered broadcast, either in book form at 1s. 6d., or 2s., or as tracts at 5s. or 6s. per 100.

The Gardens of Scripture. By Rev. J. CHARLES COX, LL.D., F.S.A. Sampson Low and Co.

DISCOURSES of a very churchy character. Much ability is displayed in the handling of the themes, and there are some striking thoughts amid the wilderness of words; but the whole work is spoilt for us by its point of outlook. The validity of the Bible is ascribed to the fact that the canon was settled by the voice of the Church, while in our view the Church is founded on the Word, and not the Word on the Church. We are even so benighted as scarcely to understand what it means to be "watered with baptismal dew, strengthened by confirming grace, fed with the richness of Eucharistic gifts." Nor can we view with much favour an exposition which speaks of "the north wind of Advent preparation, and of Lent repentance, as well as the glowing south wind of Christmas joy, and Easter brightness." But what we stumble over is the very thing in which some will rejoice.

Notes.

PASTOR THOMAS SPURGEON wrote the following letter in reply to the cablegram sent to him from the Annual Church-meeting at the Tabernacle, on March 1:—

"Invercargill, New Zealand,
"March 10, 1893.

"To the Members of the Church,
"Metropolitan Tabernacle,

"My dear Christian Friends,

"A few days ago, I was the happy recipient of another loving message from you. You can never know how much I needed such good news from a far country, or how greatly I appreciated it.

"I was not sure of the date of your annual gathering; but I thought of it and you so often that, doubtless, I was with you in spirit at the very time. I prayed that your deliberations might be controlled and directed by the Head of the Church. I thought you would have too much business near at hand to claim your attention to think of messages for the Antipodes; especially as from the Memorial Meetings you so considerately greeted me. For this sweet, this glad surprise, I thank you heartily.

"You will be glad to learn that I am earnestly and happily engaged in evangelistic work. Meetings in small towns and country places seem very different from the gatherings in the great Tabernacle; but the same gospel of the same Saviour is applied by the same Spirit. I rejoice greatly to hear of harvest joys in your great field, and you will sing with me over my gleanings. God bless you each and all!

"Yours gratefully,
"THOMAS SPURGEON."

Writing on March 23, Pastor Thomas Spurgeon says:—"My work has kept me happily employed. At Invercargill, we had a fruitful season, and the Oamaru mission has opened joyfully. Brother Dewdney has been here for nearly a year, and is doing good work. I am privileged to reap where he has sown. . . . Afterwards, I have missions at Ashburton and Wellington; and thus my three months' engagement ends. Our Union has kindly consented to allow me to continue or quit, as occasion demands, not requiring notice. They are very good."

The latest news from New Zealand is contained in a cablegram, which stated that Pastor Thomas Spurgeon expected to sail on May 20, and to return *via* San Francisco. We suppose that he intends to make a short stay in Chicago, preaching in connection with Mr. Moody, before continuing his journey to England. Next month we hope to publish a portrait of the beloved preacher, and to give our readers

full information about the resumption of his work at the Metropolitan Tabernacle.

MR. SPURGEON'S COMMENTARY ON THE GOSPEL ACCORDING TO MATTHEW.—Writing, concerning this book, in *The Christian Scotsman*, Rev. John Robertson, of Glasgow, says:—"We read it with dim eyes, for how we loved Spurgeon, and his powerful pen he here dropped from his fingers! His last book! A very mine of Golconda, with scintillations, sudden, abiding, and enriching at every shovelful you turn over in the shining of the Heavenly Sun. Ordinary work-a-day readers will get the volume, and use it devotionally; preachers, and students, and missionaries will get it, and use it quarrelingly; thousands on thousands will get it to catch the last traces of the master-mind of the generation, to whom the Holy Spirit had entrusted such treasures of revelation. Jesus committed Himself to Spurgeon, for He knew what was in him. He here speaks concerning the kingdom, and lifting himself from his last sweet task, went in to see the King. This remarkable memorial volume should be in every household, where the crushed flowers of Mrs. Spurgeon's touching introduction will breathe fragrance for many days."

Have all our readers obtained copies of the work thus commended? We have heard of several heads of households who are using the book as an aid to family worship. This is most appropriate, as the volume was commenced for that very purpose. Three or four years ago, Mr. Spurgeon began writing out his exposition of the Gospel according to Matthew for the benefit of his little prayer-circle at Mentone; and *The Gospel of the Kingdom* is the completion of the commentary then commenced. The book is published at 6s. in cloth; and it can also be obtained in half calf at 10s., or in whole calf at 15s.

DEATH OF DR. D. A. DOUDNEY.—The May number of *The Gospel Magazine* is a memorable issue. It begins with a characteristic article, entitled "The Close of our Fifty-third Year's Editorship"; and it ends with a black-bordered article, headed "Death of the Beloved Editor." The subject of Dr. Doudney's last editorial was Hebrews xi. 13, "These all died in faith," &c., and he closed it most appropriately with the following lines, which we give as they appear in *The Gospel Magazine*.—

"Here we raise our Ebenezer.

Hither by Thine help we've come;

And we hope, by Thy good pleasure,
"Safely to arrive at home."

Before the *Magazine* reached his hearers, he did "arrive at home"; for on Friday, April 21, he peacefully passed away, to be "for ever with the Lord." During the

earlier part of his last illness he was under the impression that he was preaching in public. His eldest son, Rev. D. A. Doudney, Rector of Ore, Hastings, writes:—"How affecting it was to hear the dearly-beloved one preaching with the full tones of his noble voice, as if addressing a large congregation, and just in the same way as he used to do in years gone by! He passed sometimes with abrupt transition from one subject to another, but his themes were always the great truths which he used to love so well to proclaim; and he enunciated them in a wonderfully clear and forcible manner."

Those of the Lord's saints who are troubled by the fear of death ought to be comforted by Dr. Doudney's experience. At the funeral service, his son said:—"It is most strange that, throughout his long life, although he could show remarkable courage at times, meeting the daggers of would-be assassins with the most perfect equanimity, and facing death, when suddenly brought face to face with it by accident, without the slightest semblance of misgiving; yet, from some cause or other, he was habitually afraid of, and shrank from, the very thought of death, and he was truly to be numbered amongst those who are mentioned in the Epistle to the Hebrews, as being, 'Through fear of death, all their lifetime subject to bondage.' But when his end drew near, how did he meet it? As calmly and as collectedly as if he were just about to lie down to rest. He arranged all his affairs, even expressing his wishes respecting the ceremony which is being conducted to-day . . . and calmly laid himself down to die. During his illness, in his conscious moments, he repeatedly told those around him that he had no more fear of death than he had of going to sleep at night; and he blessed the Lord that such was the case; nay, more, in an exultant manner, he uttered, as applying to his experience then, the triumphant words which we have just read, 'O death, where is thy sting? O grave, where is thy victory? Thanks be to God which giveth us the victory, through our Lord Jesus Christ.'"

Dr. Doudney and our late beloved Editor were in hearty union in their love for the doctrines of grace, and now they are reunited in the presence of the Lord whom they long and faithfully served on earth. May He graciously sustain all who are left to mourn the loss of these true champions of the faith, and give them the good hope through grace of meeting their loved ones again, to be parted no more for ever!

POOR MINISTERS' CLOTHING SOCIETY.—We are asked to call special attention to the annual meeting of this much-needed and useful Society, which will (D.V.) be held at the Tabernacle lecture-hall, on *Monday, June 12*. Tea at five o'clock, meeting afterwards, at which Pastor J. A. Spurgeon, Dr. Pierson, and other friends are expected

to speak. The secretary writes that both funds and stock are very low. It is hoped that a large number of articles and many generous contributions will be brought to the meeting, or sent to Mrs. D. S. Miller, 16, The Terrace, Kennington Park, London, S.E. Any garments, or materials that can be made up for poor pastors and their wives and families, will be thankfully received. We are requested to acknowledge, with the hearty gratitude of the committee, the receipt of several parcels of clothing from A. B., Bradford.

COLLEGE.—Mr. J. Aubrey is removing from Aldershot, to Victoria Street, Windsor; Mr. G. Goodchild, from Sharon Hall, Liverpool, to Skegness, Lincolnshire; and Mr. J. Wilkins, from Swaffham, to Wendenover, Buckinghamshire.

Will all our brethren make a special effort to observe the Conference *Day of United Prayer, Monday, June 19*, the anniversary of the late beloved President's birthday? Surely, never was prayer more needed, both for the Pastors' Collège and for the Pastors' College Evangelical Association, than at the present time. Many brethren went home from the Conference sad at heart; but resolved, as the Lord's remembrancers, to "take no rest, and give Him no rest, till He establish, and till He make Jerusalem a praise in the earth." (Isaiah lxii. 7. R.V.) "Pray, brethren, pray."

PASTORS' COLLEGE MISSIONARY ASSOCIATION.—Mr. Patrick writes:—"Two more Spaniards have been in prison since May 1st. A most foul charge has been brought against them, which is utterly false; but the Consul has imprisoned them until the case is finished. I do not think he dare pass sentence upon them; but I suspect he will say that, as there is some uncertainty about the matter, it is better they should leave Tangier. One of them, B— R—, has been a great help to me in the work, as he is a well-educated man. I had decided to open a day-school shortly, and he was to have been the master. The Consul and friars knew this, and have done their utmost to buy B— R— over; but unsuccessfully. They have now evidently determined he shall not remain in Tangier."

"Considering the hot weather, and the time of year, our meetings keep up well. Several have testified most brightly during the last few days of their love for Jesus. We are feeling rather knocked about, and are very weary of the persecution; but God knows best."

EVANGELISTS.—During the past month, Messrs. Fullerton and Smith have been at the Y.M.C.A., and Stapleton Road Congregational Chapel, Bristol. We are glad to hear that they have had much blessing, though sorry that part of the time Mr. Smith was invalided. This month, our brethren

are to go first to Counterslip Chapel, Bristol, and then to Bridlington, and Farsley, Yorkshire.

From April 30 to May 22, Mr. Burnham has conducted brief missions at Blagdon, Dundry, Winford, Ridgehill, and Chew Magna.

Pastor D. H. Moore, of Barking, Essex, sends us the following report and appeal: he is worthy of all the help that can be given to him:—

"Mr. Harmer conducted a successful mission here from April 23 to May 1; and a right good time it has been. For the two Sundays we hired the Board School, in which there is a large play-hall; and by dismantling our chapel, and taking every available seat with us, we could accommodate six hundred people. On the first Sunday evening, after crowding in all we could, many had to go away, unable to obtain admission. A splendid work has been done, principally among the young people; many of our scholars have yielded themselves to Jesus, among them (blessed be God!) two of my own dear children. . .

. . . The meetings during the week were held at the chapel. Oh, that the Lord would open the hearts and purses of some of God's people to help us with our new building! We have over two hundred members, and our chapel seats about two hundred and twenty. On Sunday evenings, by using school-room and vestry, we manage to pack four hundred into the place. You can imagine the heat this weather; some had to go out in a fainting condition last Sunday. We hope at once to commence building a chapel to seat six hundred on the ground-floor. Will you kindly ask the people to *pray* for us; and, if they can, to *help* us also? The chapel will cost £2,200, £1,000 of which we have promised to raise while it is being built."

Mr. Harmer has since conducted a mission in connection with the Union Church, Addlestone; and he is now engaged, with Mr. Chamberlain, in tent services at Mr. Veitch's, at Chelsea. The latter part of this month, he is to be at the Sailors' Mission, Rotterdam; and in July, he is going to Wickhambrook, Suffolk, and Stonebroom, Derbyshire.

The pastor of the Church at Addlestone, in sending a thankoffering of £22s., which will be acknowledged in next month's list, writes:—"We have just been favoured with a visit from Mr. Harmer, who has held a nine days' mission here. We had been preparing for the services by a season of earnest prayer and the practice of sacred song; and from the first hour of the mission to its close, we had times of refreshing from the presence of the Lord. Mr. Harmer's earnest and persuasive addresses, rich in illustration and fervent in appeal, by the power of the Holy Spirit have reached many hearts. The closing, crowded service in the village hall, when Mr. Harmer

preached upon 'Choosing life,' and Miss Gardner sang 'Come unto Me,' will long be remembered by all who were present. Christians have been refreshed and blessed, and many souls have been won to Christ."

ORPHANAGE.—The *Annual Festival* will (D.V.) be held on *Wednesday, June 21*. The grounds will be open at half-past two o'clock. In addition to the ordinary attractions for the day, the foundation-stone of the C. H. SPURGEON MEMORIAL HALL will be laid. (See appeal in last month's *Sword and Trowel*.) Mr. Horace B. Marshall, junr., is expected to preside at the afternoon meeting, and Alderman John Cory, of Cardiff, in the evening. The following is the list of speakers as at present arranged:—the President (Pastor J. A. Spurgeon), the Ven. Archdeacon Gibbs, Revs. W. Cuff, Thomas Evans, W. Y. Fullerton, J. Monro Gibson, D.D., G. P. Gould, M.A., J. Reid Howatt, F. B. Meyer, B.A., Robert Morton, A. T. Pierson, D.D., Charles Spurgeon, W. Stevenson, W. Usher, M.D., W. Pedr Williams, and Dr. Barnardo. The President and Managers very heartily invite the friends of the Institution to be present at the forthcoming meetings.

COLPORTEGE.—The annual meeting was held on *Monday, May 15*. In the afternoon, several neighbouring colporteurs met the committee for prayer, and were suitably addressed by the President, Pastor J. A. Spurgeon. The usual number were not invited this year on account of the heavy deficiency in the accounts.

A well-attended evening meeting was held in the Metropolitan Tabernacle, the President in the chair, when Alderman R. Cory, of Cardiff, offered prayer, and Dr. Pierson and several of the colporteurs gave interesting addresses. The secretary, W. Corden Jones, presented the twenty-sixth Annual Report, which we hope to insert in *The Sword and the Trowel* for July. The collection for the Association amounted to £24 5s. 6d.

The following analysis of the sales made by the ninety-six colporteurs, during 1892, will give a general idea of the large amount of wholesome and gospel literature circulated:—Bibles, 9,106; Testaments, 5,652; Scripture Texts and Cards, 171,938; Mr. Spurgeon's Weekly Sermons, 20,183; Penny Illustrated Books, 194,322; Periodicals, 296,006. The grand total of publications sold during the year was 938,925; while 695,764 families were visited, and 10,936 religious services were conducted. This work caused a deficit of nearly £700; and unless immediate and substantial help is sent, *some districts must be discontinued*. The late beloved President, C. H. Spurgeon, in one of his appeals, wrote:—"To turn the colporteur adrift, is cruelty to souls, and treason to truth! *Shall it be done?*"

The committee trust that readers of *The*

Sword and the Trowel will help this good work, especially as lately the amounts received from them have been very few; but the expenditure continues.

Copies of the Annual Report may be had on application to the Secretary, W. Corden Jones, Colportage Association, Pastors' College, Temple Street, Southwark, S.E.

Baptisms at Metropolitan Tabernacle:—April 27th, seventeen : May 4th, seven.

PERSONAL NOTES, BY MRS. C. H. SPURGEON.—The presentation of my beloved husband's last earthly work, *The Gospel of the Kingdom*, to all the members and associates of the Pastors' College Evangelical Association, has stirred their hearts to a fresh expression of deep devotion to their departed leader, and high enthusiasm for the faith he held so dear.

Not content with recording their appreciation of the gift, in the usual manner, by a kind letter of thanks in the name of all; a large number have written personally to tell me what a treasure the precious memento will ever be to them.

I have been much gratified by all the kind, tender things said to me, by the sweet, sacred memories recalled, the renewed pledges given of fidelity to the truths he loved, and the deathless affection for their glorified President which glows in every sentence they have written.

To those who have thus comforted and cheered me in my loneliness and heart-pain, I give special and loving thanks. They know, and *"the Master" knows*, how seasonable and healing were their words of sympathy and consolation.

Two devoted missionaries from India have been visiting "Westwood" during the past month; and the fragrance of their consecrated life and work will linger in our hearts and memories for many days. Home on a furlough of eighteen months, after eight years' constant and consecutive service, they are now almost impatiently anticipating the time of their return. Their hearts are so full of Christ-like compassion for souls, that the many difficulties and trials of life in a heathen land are as nothing to them, because the love of Christ constraineth them. We stay-at-home Christians know little of what it costs to live in the midst of the "gross darkness" which "covers the people." *Costs*, I mean, in self-denial, self-repression, and self-abnegation. My dear friends can speak lightly of discomforts and annoyances which to me seem almost unendurable, of climatic conditions which constantly endanger health and life, and of obstructions and embarrassments which might possibly discourage an angel! Yet they are supremely happy; and for the joy that is set before them, they endure the cross, and despise the shame, even as did their loving Lord. "Oh!" said the missionary's wife to me, while her face beamed

with sacred anticipation, "Oh! if I may but see *one* of those dear heathen children 'presented faultless before the presence of His glory with exceeding joy' through my teaching, I shall deem my life's effort well repaid." And when, after hearing some of the distressing details of heathen domestic economy, I have exclaimed, "How can you bear it?" they would eagerly answer, "Dear Mrs. Spurgeon, we think nothing of all this when we are there, for the longing we have to see these poor souls brought to the saving knowledge of Christ."

These two truly consecrated servants of God are labouring in a part of India almost *alone*. Beside the work of preaching in the "Bazars", they have a school of three hundred native children, with themselves as the only teachers! Every morning, Sabbath-days included, from eighty to ninety people come to their house for medical treatment; and as God enables them, they comfort and relieve the poor body; giving with the physic the blessed news of a great Physician who healeth all our diseases. There is in Patna a field white unto harvest; but no one goes to help them gather it in. For years, they have waited, and hoped, and prayed for fellow-workers who would divide their toil, and share their ultimate reward; but as yet no labourer has been "thrust forth" into this field. Is God going to give these dear friends a special "afterward" of distinction and recompense for their faithful, patient, lonely service?

To their fully-surrendered hearts, the lack of eager volunteers for the mission-field is a great mystery; and I fear they will carry back with them to India a sorrowful impression of the lukewarmness of English Christians, and their indifference to the last command of their great Master.

Book Fund work often carries me "behind the scenes" in a minister's family life, and there I see too frequently a sad state of things for which not the pastor, but *the people*, are responsible. It has always grieved me sorely when I have found *a minister in debt*. Debt is such direct disobedience to Scriptural law, that I marvel at the prevalence of the sin among professing Christians. But, for a preacher and teacher of the gospel to be entangled in the ever-tightening meshes of such a net of disgrace and faithlessness, is not only a sorry sight, but a wide-spread calamity. Beside the personal sin of it, the sorrow it brings is bitter and humiliating; and the example is disastrous. With so crushing a weight on heart and conscience, how can God's message be delivered with force and power, or how can a man so fettered preach the full liberty of the gospel?

I confess I have sometimes felt that many were blameworthy, who came to me claiming help on the plea, "I owe long bills to doctor, or butcher, or baker, &c." But lately, with more knowledge of the real

circumstances, my righteous indignation has been turned in another direction. The root of the matter is deeper down.

I find that, with many (I do not say with all), the cause of getting into debt is traceable to the fact that the salary is not paid. Meagre and miserable as their stipend is, poor ministers have to wait for it three or six months, and sometimes even longer, and thus are *compelled*, since they must eat to live, to pass on to others the wrong which is being done to them. This is a very serious and grave charge to bring against the churches; and the people of God should clear themselves from it at once and for ever. As they value their pastor's peace of mind, and spirituality of life, and their own righteous dealing in the sight of God, let them see to it that *they* "owe no man anything," and thus remove from their minister the occasion of offence into which their negligence or thoughtlessness has driven him.

Having received the first copies of the dear Pastor's *Sermons in Lettish*, I am conscious of a very delightful and novel sensation in looking at and handling them. If such an emotion as *thankful pride* be possible, that feeling rises in my heart as I see, but fail to read, the curious language in which my beloved's words appear.

As, in heathen lands, no Christian can hear the songs of Zion sung in a strange tongue without the unbidden tears trickling

down his cheeks, so the eyes of my soul weep for joy at the thought that these strange characters will fitly set forth the grace and love of the Lord Jesus to the hearts and minds of the poor neglected people of "Liefland." My gratitude flows out to God, who has opened this new entrance to the words of life and blessing spoken by my husband's dear lips; the "pride" is of that pardonable kind which is permitted to those who, by the Lord's mercy, have successfully commenced a work for Him on which their heart was set.

Three thousand copies of this newly-translated sermon, "Filling the empty vessels," are now printed, published, and *paid for*: and probably, by the time this Magazine is in your hands, they will all have been distributed.

You have given the money for this sweet service, dear friends; I am but your servant and correspondent in the matter. Now, I want you to give *praise* for what has been already done, and to offer fervent *prayer* that the scattering of these sermons may be used of God to the ingathering of many precious souls to the kingdom of Christ. In July, if the Lord permit, 3,000 copies of "No. 1500, or Lifting up the Brazen Serpent," will be sent on their mission of blessing; and if I hear that the people eagerly receive them, and find that your kind interest in the work increases, I shall hope to extend the circulation by some thousands.

Pastors' College, Metropolitan Tabernacle.

Statement of Receipts from April 15th to May 14th, 1893.

	£	s.	d.
C. A. M.	25	0	0
Mr. G. E. Horn	1	1	0
Mr. G. Harris	2	2	0
Mr. C. Buchel	2	2	0
Mr. F. Leete	1	1	0
Mr. James G. Hall	1	1	0
Mr. F. G. S. Norris	1	0	0
Mr. George Gibbs	1	1	0
Miss Ware	0	2	6
W. A. B.	0	11	0
Pastor E. Ashton	0	5	0
Collection at Zion Chapel, Chesham, per Pastor H. Trueman	1	2	9
Mrs. C. Lewis	1	1	0
Collection at Thaxted Baptist Chapel, Essex, per Pastor W. Goacher	0	13	0
Collection at Salem Baptist Chapel, Boston, per Pastor W. Sexton	0	17	7
Collection at Farringdon Baptist Chapel, Berks., per Pastor H. Smith	1	0	0
A few friends, per Pastor R. B. Morris- son	0	10	0
Contribution from Salem Chapel, Dover, per Pastor E. J. Edwards	3	0	0
Collection at Octavius Street Chapel, Deptford, per Pastor D. Honour	1	8	0
Friends at Broughton, per Pastor A. W. Wood	2	0	0
Pastor F. M. Cockerton	0	10	0

	£	s.	d.
Collection at West Row Baptist Chapel, Mildenhall, per Pastor C. J. Fowler	0	19	0
Mr. J. W. Wolfe	1	11	6
Baptist Chapel, Southend, per Pastor E. Dyer	1	0	0
Mr. Henry Keen	3	3	0
Misses A. J. and E. Gould, in loving memory of our beloved mother	4	0	0
Mrs. Newmarsh	1	1	0
A few friends, Bournemouth, per Pastor George Wainwright	5	7	0
Collection at Carlton Baptist Chapel, Southampton, per Pastor N. T. Jones- Miller	2	17	0
Legacy of the late Mrs. Dorothy Black- more, per Messrs. Rooker and Bazely, less legacy duty and charges	44	9	6
Mr. and Mrs. W. Evans	25	0	0
Pastor J. Green	0	5	0
"Myrtle Villa," per Pastor F. J. Flatt	0	10	6
Friends at Falmouth, per Pastor C. T. Johnson	2	4	0
Collection at Bromley Common Baptist Chapel, per Pastor H. Rodger	2	10	0
Offering from Brimtree Baptist Chapel, per Pastor A. Curtis	3	0	6
Friends at Shipston-on-Stour, per Pastor R. T. Lewis	0	10	6
Miss Dixon, per J. T. D.	0	10	0

	£	s.	d.		£	s.	d.
Collection at Leafeld Baptist Chapel, per Pastor C. A. Ingram ...	1	2	2	Mr. and Mrs. W. A. Lovell ...	...	...	3 3 0
Collection at Orpington Baptist Chapel, per Pastor W. Usher, M.D. ...	5	10	0	Mr. and Mrs. Norman ...	...	...	3 3 0
Mr. H. Thomas ...	1	1	0	Mr. and Mrs. G. Green ...	...	...	2 2 0
Mr. E. Barnett ...	2	2	0	Miss Morrison ...	...	...	0 10 0
Dr. J. A. Dunbar ...	10	10	0	Mr. and Mrs. S. R. Pearce ...	...	...	5 5 0
Mr. R. Lane ...	2	0	0	Mr. and Mrs. W. Payne ...	...	...	5 5 0
Collection at Claremont Baptist Chapel, Bolton, per Pastor C. Cole ...	5	5	7	Mr. and Mrs. Clewley ...	...	...	2 2 0
Pastor I. Bridge ...	0	5	0	Mr. J. Bygrave ...	...	...	1 1 0
Collection at Wyeliffe Baptist Chapel, Reading, per Pastor W. G. Hailstone ...	5	12	9	Mr. and Mrs. Goodhart ...	...	...	2 0 0
Collection at George Street Baptist Chapel, Ryde, Isle of Wight, per Pastor E. B. Pearson ...	2	0	0	Rev. W. L. and Mrs. Lang ...	...	...	5 0 0
Alderman R. Cory, J.P., per Pastor T. W. Medhurst ...	5	0	0	Mr. F. L. Edwards ...	...	...	10 0 0
Mr. S. Grey, per Pastor T. W. Med- hurst ...	1	1	0	Mr. N. Barrett ...	...	...	1 1 0
Pastor J. S. Hockey's Bible-class, Brentford ...	1	0	0	Mr. H. D. Wayne ...	...	...	5 0 0
Contribution from Baptist Chapel, Stockton-on-Tees, per Pastor T. L. Edwards ...	3	8	6	Mrs. Buckmaster ...	...	...	1 10 6
Contribution from Longmore Street Tabernacle, Birmingham, per Pastor C. S. P. Wood ...	5	0	0	Rev. J. M. Hewson ...	...	...	1 1 0
Mr. George Lister ...	2	2	0	Mr. and Mrs. G. S. Everett ...	...	...	15 0 0
Mr. H. Packham ...	5	0	0	Mr. and Mrs. Hale ...	...	...	2 2 0
Mr. A. Norman ...	2	2	0	Mr. and Mrs. Grose ...	...	...	5 5 0
Mrs. Calder ...	5	0	0	Mrs. E. Phillips ...	...	...	1 11 6
Mrs. Williamson ...	2	2	0	Mr. J. Grose ...	...	...	5 5 0
Mr. R. V. Barrow, M.P. ...	10	0	0	Mr. and Mrs. Pitts ...	...	...	1 11 6
Collection at Eythorne Baptist Chapel, per Pastor G. Stanley ...	3	16	9	Mr. E. Pearce ...	...	...	5 0 0
Collection at Morley Baptist Tabernacle, Leeds, per Pastor C. Welton ...	1	10	0	Mr. and Mrs. Smith ...	...	...	1 1 0
Collection at New Brompton Baptist Chapel, per Pastor W. W. Blocksidge ...	2	7	0	Mrs. Cuthbert ...	...	...	1 1 0
Pastor W. Julian ...	0	10	0	Miss Cuthbert ...	...	...	0 10 6
Collection at Stroud Baptist Chapel, per Pastor W. T. Soper ...	3	13	10	Mr. W. F. Dodson ...	...	...	1 0 0
Pastor H. C. Field ...	0	10	6	Miss A. Mackie ...	...	...	1 1 0
Mr. F. Buckmaster ...	1	1	0	Mr. and Mrs. Huntley ...	...	...	3 0 0
Mr. Abraham ...	5	0	0	Mr. J. R. Thomas ...	...	...	1 1 0
Miss C. Clarkson ...	1	0	0	Mr. John Marnham, J.P. ...	...	...	103 0 0
Miss M. Heath ...	5	0	0	Mr. and Mrs. E. Frisby ...	...	...	10 0 0
Friends at South Leith Baptist Chapel, per Pastor D. Tait ...	1	0	0	Mr. J. Masters ...	...	...	1 1 0
Mr. John Winckworth ...	5	5	0	Mr. T. Summers ...	...	...	5 5 0
Mr. F. W. N. Lloyd ...	25	0	0	Mr. F. Fisher ...	...	...	5 0 0
Mr. W. Smellie, jun. ...	2	0	0	Mr. T. P. Coe ...	...	...	3 3 0
Mr. W. Abbott ...	5	5	0	Mr. E. Romang ...	...	...	2 2 0
Mr. A. Morris ...	2	0	0	Mrs. Timmiswood ...	...	...	2 2 0
Mr. C. B. Vaughan ...	5	5	0	Mr. R. Collins ...	...	...	3 3 0
Mr. B. C. Morgan ...	3	3	0	Mr. W. Johnson ...	...	...	10 0 0
Queen's Road Baptist Chapel, Walling- ton, per Pastor J. E. Jasper ...	2	10	6	Mr. J. Chamberlain ...	...	...	1 0 0
Mr. T. H. Olney ...	25	0	0	Mrs. L. Chamberlain ...	...	...	1 0 0
Mr. F. W. Amsden ...	5	0	0	Mr. J. Mote ...	...	...	1 1 0
Mr. J. Stiff ...	10	0	0	Mr. E. A. Carter ...	...	...	1 1 0
Mr. and Mrs. G. H. Dean ...	12	12	0	Mr. and Mrs. Gyles ...	...	...	3 3 0
Mr. A. Ross ...	2	2	0	Mr. M. Romang ...	...	...	2 2 0
Mrs. Pearce ...	1	1	0	Mr. M. Romang, jun. ...	...	...	2 2 0
Mr. Round ...	1	1	0	Mr. and Mrs. J. Alderton ...	...	...	5 0 0
Mrs. L. Round ...	0	10	6	Reporter of "Baptist" ...	...	...	0 2 0
Mr. H. Arnold ...	1	11	6	Mr. J. Buswell ...	...	...	5 0 0
Mrs. F. Barnett ...	0	10	0	Mr. J. Hall ...	...	...	10 0 0
Mrs. Scard ...	1	1	0	Mr. J. Wilson ...	...	...	1 0 0
Mrs. Barnett ...	0	10	0	Mr. M. Wilson ...	...	...	1 0 0
Miss Croose ...	1	1	0	Mr. W. T. Dives ...	...	...	1 1 0
Mrs. Allen ...	2	2	0	Mr. John Short, jun. ...	...	...	5 0 0
In memory of Mr. Charles Dares ...	5	0	0	Mr. John Short, sen. ...	...	...	2 2 0
Miss Newstead ...	0	10	6	Mrs. Hawkey ...	...	...	5 5 0
Mrs. Newstead ...	1	1	0	Miss Thorpe ...	...	...	1 1 0
Mr. G. Newman ...	2	2	0	Mr. and Mrs. Goddard Clarke ...	...	...	2 2 0
Mr. F. Mullis ...	5	0	0	Mr. and Mrs. G. Gray ...	...	...	2 2 0
E. M. J. ...	3	0	0	Miss E. Andrews ...	...	...	1 1 0
Mr. F. Sexton ...	2	2	0	Mr. John Abraham ...	...	...	0 10 6
Mr. and Mrs. A. W. Lovell ...	1	10	0	Mr. Edward Falkner ...	...	...	2 2 0
				Mr. F. Field ...	...	...	2 2 0
				Mr. E. Wollacott ...	...	...	5 0 0
				Mr. N. Kerridge ...	...	...	1 1 0
				Miss M. Woolacott ...	...	...	1 1 0
				Mr. S. E. Pedley ...	...	...	3 3 0
				Mr. J. Leaver ...	...	...	1 10 0
				Miss A. Buswell ...	...	...	1 0 0
				Miss K. Buswell ...	...	...	1 0 0
				Miss E. A. Gilbert and friend ...	...	...	5 0 0
				Mr. G. Finch ...	...	...	3 0 0
				Mr. and Mrs. C. Bond ...	...	...	3 3 0
				Mr. and Mrs. F. Thompson ...	...	...	5 0 0
				Mr. S. A. Read ...	...	...	5 0 0
				Mr. and Mrs. E. Fowler ...	...	...	5 0 0
				Miss Easton and friend ...	...	...	1 1 0
				Mr. and Mrs. Cross ...	...	...	10 0 0
				Mr. and Mrs. Warren ...	...	...	5 0 0
				Mr. and Mrs. John Neal ...	...	...	2 2 0
				Mr. George O. Neal ...	...	...	1 1 0

	£	s.	d.
Mr. and Mrs. J. Dyer	5	0	0
Miss Smallridge	2	2	0
Mr. R. Stocks	1	1	0
Mr. Hill	1	1	0
Mr. S. Cooper	1	1	0
Mr. and Mrs. D. Elvin	2	2	0
E. R. L.	5	5	0
The Misses Cooper	3	0	0
Mr. James Clark	21	0	0
Mr. A. C. Hollands	2	2	0
Mr. E. J. Farley	10	0	0
Mr. Gosling	1	1	0
Mrs. Higge and family	50	0	0
Mr. and Mrs. W. Higge	20	0	0
Mr. T. Greenwood	10	0	0
Mr. and Mrs. J. Hill	15	0	0
A friend	10	0	0
Mr. and Mrs. G. Higge	5	0	0
Mr. and Mrs. R. W. Haden	5	0	0
Mr. and Mrs. Downing	5	5	0
Miss E. J. E.	25	0	0
Mr. and Mrs. A. Clark	5	0	0
Mr. E. Gibbons	2	2	0
Mrs. Vinson	1	1	0
Mr. W. Vinson	5	0	0
Mr. J. Vincent Entfield	1	0	0
Mr. J. C. Wadland	2	2	0
Mr. J. T. Wadland	0	10	6
"Actuary"	3	3	0
Mrs. Ellwood	7	0	0
Mrs. Rowton	0	10	6
Mrs. B. W. Carr	5	0	0
Mr. E. J. Hill	3	3	0
Mr. and Mrs. J. Brown	3	3	0
Mr. C. Dew	2	2	0
Mr. E. Graves	1	1	0
Mrs. Moore	1	0	0
Miss F. Burdett	2	0	0
Miss R. Thomas	1	1	0
Mr. and Mrs. B. B. Blake	1	1	0
Mrs. Raybould	5	6	0
Mr. James Newman	2	2	0
Mr. Ed. Johnson	5	5	0
Mr. W. H. Yeomans	1	0	0
Miss Wade	2	0	0
Pastor E. J. and Mrs. Edwards	2	2	0
Mr. J. B. Parker	5	5	0
Mr. and Mrs. Graham	10	0	0
Mr. and Mrs. E. Morgan	5	0	0
Mrs. W. Olney	2	2	0
Mr. W. Olney	3	3	0
Mr. H. K. Olney	1	1	0
Mr. and Mrs. Bull	2	2	0
Mr. and Mrs. Narraway	5	5	0
Mr. and Mrs. Arnold	5	0	0
Mr. A. Wright	1	1	0
Mr. James Hill	10	0	0
Mr. J. Keevil	5	0	0
Mr. and Mrs. W. H. Wilcox	5	5	0
Mr. G. C. Heard	5	5	0
Mr. T. W. Doggett	5	0	0
Mr. C. Phillips	3	3	0
Mr. M. H. Foster	5	0	0
Mr. B. Hall	6	0	0
Mr. A. Bull	0	10	6
Mr. and Mrs. Henderson	3	0	0
A. B.	1	1	0
Miss C. Wimbush	1	0	0
East Dereham Baptist Church, per			
Pastor R. J. Layzell	0	17	6
Miss Splieth	3	0	0
Pastor J. A. Brown, M.R.C.S.	4	4	0
Mr. G. M. Rabbich	1	1	0
Mr. and Mrs. Whittle	5	0	0
Mr. R. Sortwell and family	6	16	6
A sister	1	1	0
Miss Dransfield	1	1	0
Offering from Burton-on-Trent Baptist			
Church, per Pastor J. Askeu	1	1	0
Pastor J. J. Irving	0	10	0
Pastor W. Gillard	0	2	6

	£	s.	d.
Mr. and Mrs. Essex	6	6	0
Pastor E. Spanton	0	5	0
Collection from a few English friends			
at Linares, Spain, per Rev. J. P.			
Wigstone	6	10	0
Pastor W. J. Mayers	1	0	0
Baptist Church, Waterfoot, per Pastor			
J. Young	1	1	0
Mr. and Mrs. E. Boot	3	3	0
Pastor G. K. Smith	0	10	0
Pastor J. Chadwick	1	1	0
Pastor F. H. White	3	0	0
Pastor J. W. Genders	0	10	0
Pastor F. C. Spurr	1	0	0
Collection from friends at Oban, per			
Pastor A. Macdougall	0	14	0
Friends at New Romney Baptist Chapel,			
per Pastor J. W. Welch	0	10	0
Mr. C. F. Allison	2	0	0
Mr. P. R. Phillips	3	3	0
Mr. and Mrs. Turner	10	0	0
Rev. V. J. Charlesworth	3	3	0
Pastor A. G. Brown	5	0	0
Mrs. John Rains	5	0	0
Miss Rains	0	10	6
Mr. John Pearce	5	0	0
Miss E. H. Fielder	1	1	0
Mr. Osborne	0	10	6
Mr. J. J. Cook	1	0	0
Mr. W. Mills	5	5	0
Mrs. S. J. Elgee	0	10	6
Miss Coles	0	10	0
Rev. W. C. Jones	0	10	6
Messrs. G. W. Russell and Son	1	1	0
Dr. A. T. Pierson	10	0	0
Mr. and Mrs. G. H. Dean	12	12	0
Mrs. E. Sims	5	0	0
Mr. John La Touche	5	0	0
Mrs. Lees	0	10	0
Rev. R. J. Beechiff	0	2	6
Baptist Church, King Street, Oldham,			
per Pastor W. F. Edgerton	1	1	0
Collection at Victoria Street Baptist			
Tabernacle, Great Grimsby, per Rev.			
T. A. Judd	2	10	0
Mr. J. G. Priestley	2	0	0
Rev. W. Y. Fullerton	5	5	0
Mr. T. S. Price	4	4	0
Pastor G. W. Linneear	0	12	6
E. K. G.	40	0	0
Contribution from the Baptist Church,			
Elgin, per Pastor R. E. Glendening	4	2	6
"In loving memory of Rev. C. H.			
Spurgeon," Singapore	4	0	0
Mrs. M. Bowman	0	5	0
Baptist Church, Esher, per Pastor J. E.			
Perrin	0	5	0
C. H. S.'s "According to Promise"	0	5	0
N. B.	25	0	0
Mr. and Mrs. Congreve	25	0	0
Lady Agnes Gordon	2	2	0
Mrs. Collen	1	0	0
Messrs. Alabaster, Passmore, and Sons	50	0	0
Pastor William R. Wicks	1	1	0
Pastor J. A. Spurgeon	10	10	0
Pastor J. J. Kendon	2	2	0
Mr. Martin H. Sutton	5	0	0
Mr. W. G. Nash	5	0	0
Mr. and Mrs. R. Miller	10	10	0
Weekly Offerings at Met. Tab. :—			
April 16	48	6	9
" 23	10	5	0
" 30	37	8	9
May 7	31	10	0
" 14	38	13	8

186 4 2

£1685 5 7

Pastor J. G. Potter, Agra, India, 20 rupees.

	£ s. d.		£ s. d.
Mrs. Lees	0 10 0	Mr. C. E. Tidswell	0 5 0
Anon. per Mr. T. H. O.	2 0 0	Mrs. Ellwood	3 0 0
Miss Coopers	0 5 0	Haddon Hall Sunday-school	5 0 0
The late beloved Pastor's "armour- bearer"	1 1 0		<u>£15 4 0</u>
Teachers and Scholars of South Street Baptist Sunday-school, Greenwich ...	3 3 0		

	£	s.	d.		£	s.	d.
Miss Annie Smedley	D. B. D.
Miss C. Coleman	T. A. L. H.
Constance Myhill (Orphan girl's card)	Stamps, Anon.
A reader of "The Christian Herald,"	Mr. G. Nowell
Dublin	R. S.
Thankful	Collected by Mr. J. Whittaker
Stamps, Peckham	Miss C. Taylor
Mrs. E. Salt	Mr. Eve
Mr. Annis	Mr. Lewarn Clayton
Upper Pulteneytown Mission Sunday,	Collected per Rev. Charles Ingram
per Mr. John Milne	Executors of the late Miss Helen
Mrs. Clara Lewis	Farquhar
Miss Florrie E. Hart	Sandwich, per Bankers
The Relief Committee, Dartmouth,	A friend in America
per Rev. F. J. Greening (re H. L.	D., Kendal
Collins)	G. D.
Teachers and scholars of Haddon Hall	Mrs. Greenwood
Sunday-school, per Mr. H. J. West	Miss Tolson
Mr. W. Butcher	Mrs. S. Slodden
A few friends, per Pastor R. B.	Maggie
Morrison	Borstal Institute cottage meetings, per
Mrs. Hockey's Mother's Meeting at	Mr. E. R. Nearn
Brentford	Mr. E. Reynolds
Collected by Pastor C. A. Ingram	Mrs. Rees
Salem Chapel, Boston, Lincolnshire,	Mr. A. J. Quaif
per Pastor W. Sexton	Mr. G. F. Goldspink
Mr. F. W. Amsden, sen.	Mr. C. E. Burridge
Mrs. Little, per Pastor A. J. Parker	Mr. William Brown
Rev. W. L. and Mrs. Lang	For Christ's sake
Mr. E. H. Gayler	C. K., Norwich
F. M.	Bethesda Free Church, Sunderland, per
Mr. C. Ibberson	Mr. Henry W. Cothay, jun.
Master John E. Davies	Miss Crawford
E. S.	Stronsay
Y. V. C.	Andover
Calvary Sunday-school, Brynmawr, per	M. C.
Mr. T. Hope	J. J.
"Sym-Pathie"	Masters and boys of Bethany House
Collected by Miss E. Hardwick	School, Goudhurst, per Pastor J. J.
Mr. John Hodges	Kendon
Miss B. D. Lewis	Collected by Miss Thorogood
A thankoffering from Great Ellingham	Communion collection at Union Chapel,
Mr. F. J. Rumsey	Darjeeling, per Mr. Claud Bald
E. C. and A. R. C.	Collected by Rev. T. R. H. Sturges
An old boy, Brighton	Mr. J. G. Priestley
Mr. T. W. Beveridge	A friend, Glasgow
J. C. J.	H. W.
Mr. and Mrs. Pearce	Mr. Henry Shipton
Mr. A. W. Wood	Mrs. Worsdell
Mr. W. J. May	A friend
Miss J. Dixon, per J. T. D.	Mr. W. J. and Miss M. J. Taylor
Friends at Baptist Chapel, Stockton-	Mr. R. Kirkby
on-Tees, per Pastor T. L. Edwards	Collected by Mr. W. Roff
Ladies' working meeting, at Baptist	Mr. Osborne
Chapel, Newbridge, Mon., per Mrs.	Mrs. Elgee
Phillips	Mrs. Russell

	£	s.	d.		£	s.	d.
Mrs. E. Blms	Litt's May Dutton	0 5 0
Executors of the late Mrs. Ann Howarth	20	0	0	Mr. Stewart	1 0 0
Mr. F. Bartlett	1 0 0	Teachers and Scholars of South Street
A laundress	0 5 0	Baptist Chapel Sunday-school, Green-
A well-wisher, S. Shields	0 2 6	wich, per Mr. H. J. Smith	2 2 0
Mr. George Beagley	0 2 6	Mr. C. H. Hooper	0 2 0
Per F. R. T. :-	Collected by the children of Abbey
Miss Attwood	0 5 0	Road Baptist Sunday-school, Barrow-
Miss Pitman	0 5 0	in-Furness, per Miss F. Round	1 10 0
Mr. T. R. Johnson	0 5 0	Mr. E. Corbett Byrne	0 10 6
	0 15 0	For the late Mrs. Milligan	2 0 0
"In loving memory of Rev. C. H.	A. S. Mc, Glasgow	0 5 0
Spurgeon," Singapore	4 0 0	M. A., Bideford	0 10 0
Mr. James Frame	1 0 0	Mr. John A. Abraham	1 1 0
Collected by Master Gordon Roberts	0 4 6	Mrs. E. Porter, five per cent. per
Old Baptist Chapel, Castle Street,	annum, for 1892	1 18 0
Guildford, Sunday-school, per Mr.	English Baptist Chapel, Porth, per
P. Pickett (second amount) :-	Rev. Owen Owens	0 7 0
Girls' box	0 9 10	Weekly pennies, from Maggie and
Boys' box	0 7 6	Jack, Glasgow	0 8 8
Infants' box	0 2 4	Stamps from Barnstaple	0 1 0
Male senior Bible-class	2 3 0	Mr. J. Bibby	0 4 0
Female senior Bible-class	0 8 6	Miss Gertrude Bedwell	0 2 6
Mr. P. Pickett's box	1 8 6	Mrs. Jane Higham	5 0 0
Mr. G. B. Pickett's box	0 11 6	Mrs. Curtis	0 5 0
Mr. Walker	0 7 0	Mrs. E. Wells	0 5 0
	5 18 4	Stronsay	0 2 6
Mrs. Oldham	1 0 0	Mrs. Collen	1 10 0
Mr. George Saunders, M.D.	1 0 0	Miss L. Hodgson	0 5 0
Mr. R. Baxter Booth	1 1 0	A reader of "Spurgeon's Illustrated
Coffee dividend	0 10 0	Almanack"	1 0 0
Mr. Herbert Emenev	0 11 0	A servant	2 0 0
Mr. John McIlroy	1 0 0	Orphanage box at Tabernacle gates	1 5 5
Mr. H. Hizbed	0 5 0	J. C.	0 1 0
Miss Isabella Wornell	1 1 0	Box at Orphanage gates and office-box	3 8 4
J. C. M.	1 0 0	Meetings by Mr. Charlesworth, and the
W. J. S.	1 0 0	Orphanage Choir :-
Crieff Baptist Chapel, per Mr. D. D.	Y.M.C.A., Croydon	5 5 0
Makinson	1 0 0	Woodberry Down Chapel	2 10 0
Collected by Miss G. Shaw	1 0 0	Claylands Chapel, Clapham	3 1 9
A widow trusting in God to supply her	Balance of proceeds and sale of pro-
needs	0 3 0	grammes at Peckham	0 12 9
Mrs. Pickering	0 5 0	Sale of programmes at Loan Tract
Mr. Robert Stewart	0 2 0	Society meeting	0 14 0
Mr. James Wilson	0 10 0		£411 5 1
Mr. J. Gavet	1 10 0	
Captain John Williamson	5 2 8	

List of Presents, per Mr. Charlesworth, from April 15th to May 15th, 1893.—Provisions:—51 lbs. Dairy Butter, Messrs. J. Pentelow and Son; 20 lbs. Tea, Messrs. Armstrong and Co.; 13 lbs. Lard, 14 Bath Chaps, Mr. William Dixon; 30 quaterns Bread, Mr. John Law; 1 New Zealand Sheep, Sir A. Seale Haslam; 24 lbs. Norfolk Butter, Mr. F. Barnes; 1 dozen New-laid Eggs, Mr. G. Campbell; 23 lbs. Baking Powder, Messrs. Freeman and Hildyard.

Boys' Clothing.—13 Shirts, The Ladies of the Dorcas Society, South Street Baptist Chapel, Greenwich, per Mrs. Hills; 14 Cotton Shirts, Mrs. Holcombe; a parcel of worn Clothes, Anon; 34 Shirts, The Ladies' Working Meeting, Metropolitan Tabernacle, per Miss Higgs; a parcel of Clothing, Mrs. Knight.

GIRLS' CLOTHING.—5 Articles, Anon; 18 Garments, Mrs. Rees; 113 Articles. The Reading Young Ladies' Working Party, per Mrs. James Withers; 2 Dressing Gowns, Miss S. Hughes; 47 Articles, The Ladies' Working Meeting, Metropolitan Tabernacle, per Miss Higgs; 46 Articles, Miss Wild.

GENERAL.—1 load Firewood, Mr. F. Fisher; 1 load Firewood, Mr. J. Cooper; 1 cwt. Blacking, Messrs. Carr and Son; a quantity of Tracts, Mr. Aitchison.

Colportage Association.

Statement of Receipts from April 15th to May 14th, 1893.

	£	s.	d.		£	s.	d.
Subscriptions and Donations for Districts :-				Hadleigh Congregational Church	...	...	10 0 0
Yorkshire Baptist Association	10 0 0	Mr. R. Cory, for Cardiff and Penrh-	...	...	...
Ironbridge, per Mr. A. Maw	10 0 0	kyber	...	...	10 0 0
Mr. John Cory, for Castleton, Cardiff,	Oxfordshire Association, for Stow and	...	...	...
and Penrhikyber	20 0 0	Aston	...	...	10 0 0
Mr. R. Scott, for Langham	10 0 0	E. S., for Repton and Swadlinote	...	...	20 0 0
Home Counties' Baptist Association	10 0 0	Bromley Congregational Church, for	...	...	...
Halesowen, per Mr. Daron R. Walker	5 0 0	West Wickham	...	...	1 13 4
Borstal District	10 0 0	Mr. R. W. S. Griffith, for Fritham	...	...	10 0 0
South Devon Congregational Union	10 0 0	Greenwich District	...	...	10 0 0

	£	s.	d.
Western Baptist Association, for			
Williton	10	0	0
Kettering, per Mr. William Meadows	10	0	0
Miss Griffith, for Somers Town ...	10	0	0
Bethnal Green:—			
Mr. C. E. Fox	5	0	0
Mr. W. R. Fox	5	0	0
Cowling Hill Church	10	0	0
Southampton, per Mr. R. Beck...	10	0	0
Tewkesbury District:—			
Mrs. White	1	5	0
Mrs. Robinson	5	0	0
	6	5	0
Ludlow, for 1892, per Mr. Evans	20	0	0
Mr. J. A. Tawell, for Earl's Colne	10	0	0
Orpington, per Mr. W. Vinson	10	0	0
Tewkesbury district, per Twynning	1	5	0
	£264	3	4

The above amount contributed for Districts supplies only a portion of the sum paid to the Colporteurs. It has to be supplemented considerably from the General Fund below.

Subscriptions and Donations to the General Fund:—		£	s.	d.
Collection at Half-Way House Mission		0	8	0
Mr. C. Scruby		0	1	0
Bank of England Note, S.E. postmark		5	0	0
Mr. Charles Lewis...		0	6	0
Mrs. S. J. Elgee		0	10	6
Mr. J. G. Priestley		3	0	0
M. S., Newington		0	1	0
E. K. G.		20	0	0
N. B.		5	0	0
Mr. C. H. Price		1	0	0
Annual Subscription:—				
Mr. Thomas H. Olney		10	0	0
		£45	6	6

Society of Evangelists.

Statement of Receipts from April 15th to May 14th, 1893.

	£	s.	d.		£	s.	d.
The Reyner Trust Fund, per Mr. J. Oliver Jones, Secretary	10	0	0	Friends at Broughton, per Pastor A. W. Wood	1	0	0
Thankoffering from the Nonconformist Churches of Richmond, for Messrs. Fullerton and Smith's services, per Mr. P. Martin	5	0	0	The late beloved Pastor's "armour-bearer"	1	1	0
N. B.	10	0	0		£27	1	0

C. H. Spurgeon's Memorial Fund Account.

Contributions from April 15th to May 14th, 1893.

	£	s.	d.		£	s.	d.
Collected by the Teachers, Scholars, and Friends of the Metropolitan Tabernacle Sunday-school	40	0	0	A. M. D.	0	5	0
Mrs. C. Lewis	0	10	0	Mr. W. J. and Miss M. J. Taylor	2	0	0
Offering from Hawick Baptist Chapel, N.B., per Pastor W. Seaman	1	5	5	L. M. W.	0	5	0
M. A. W. B.	1	0	0	C. S. C., per Mr. George Williams	0	10	6
Mrs. Higgs	50	0	0	A reader of Mr. Spurgeon's sermons	0	5	0
Miss E. Barrett	1	0	0		£27	0	11

Mrs. Spurgeon gratefully acknowledges the receipt of the following amounts "For General Use in the Lord's Work":—Mrs. Simpson, £2; A reader of *The Sword and the Travel*, Wellingborough, £5; Mrs. S. Price, 10s.; Rev. J. D. Kilburn, £1; Rev. J. D. Kilburn (for Lettish sermons), £1; A friend, 5s.; Mrs. Gutteridge (for Lettish sermons), 10s.; Mrs. Walsham (for Lettish sermons), 10s.; Miss L. Hamblen, 5s.; Miss M. Whyke (for Lettish sermons), 5s.

Further sums for allotment to various funds that may need assistance will be thankfully received by Mrs. C. H. Spurgeon, "Westwood," Beulah Hill, Upper Norwood, London.

Friends sending presents to the Orphanage are earnestly requested to let their names or initials accompany the same, or we cannot properly acknowledge them; and also to write to Pastor J. A. Spurgeon, Campbellton, White Horse Road, Croydon, if no acknowledgment is sent within a week. All parcels should be addressed to the Head-master, Spurgeons' Orphan Home, Stockwell Orphanage, Clapham Road, London.

Special Notice.—It is earnestly requested that all donations for the Stockwell Orphanage be addressed to the Treasurer, Spurgeons' Orphan Home, Stockwell Orphanage, Clapham Road, London. Donations for the Pastors' College, the Pastors' College Missionary Association, the Colportage Association, and the Society of Evangelists, should be addressed to the Secretary, Metropolitan Tabernacle, London. Cheques, money orders, &c., should be crossed, and made payable to the Treasurer of the College, Orphanage, Colportage, or other work desired to be assisted.

ANNUAL PAPER
CONCERNING
THE LORD'S WORK
IN CONNECTION WITH
THE PASTORS' COLLEGE
NEWINGTON, LONDON.

1892-93.



Printed for the College Trustees by
ALABASTER, PASSMORE, AND SONS, FANN STREET, E.C.

1893.

COLLEGE BUSINESS OFFICERS.

President.

J. A. SPURGEON, D.D., LL.D., White Horse Road, Croydon.

Trustees :

Mr. JOSEPH PASSMORE, 4, Paternoster Buildings, E.C.
Mr. T. H. OLNEY, 9, Falcon Street, Aldersgate Street, E.C.
Mr. W. PAYNE, 350, Kennington Road, S.E.
Mr. C. F. ALLISON, Town Court, Orpington.
Mr. J. BUSWELL, 32, Stockwell Park Road, S.W.
Mr. W. HIGGS, Sussex Lodge, Binfield Road, Clapham, S.W.
Mr. J. HALL, 2, Grantley Villas, Larkhall Rise, S.W.
Mr. WALTER MILLS, 11, St. John's Road, Brixton, S.W.
Mr. JAMES E. PASSMORE, Linley Lodge, Park Hill, Clapham, S.W.
Mr. S. R. PEARCE, 426, Brixton Road, S.W.
Mr. F. THOMPSON, 48, Chelsham Road, Clapham, S.W.
Mr. WILLIAM OLNEY, 9, The Paragon, New Kent Road, S.E.

Financial Committee.

T. H. OLNEY.
WM. HIGGS.

J. BUSWELL.
JAMES E. PASSMORE

The work of the College has for many years been adopted by the Church at the Tabernacle as its own. The accounts are examined with the accounts of the Church by auditors chosen by the Church, and are read and passed at the Annual Church-meeting in the beginning of the year.

FORM OF REQUEST.

*I Give and Bequeath the sum of _____
pounds sterling, to be paid out of that part of my personal estate which may by law
be given with effect for charitable purposes, to be paid to the Treasurer for the time
being of the Pastors' College, Metropolitan Tabernacle, Newington, Surrey, and his
receipt shall be a sufficient discharge for the said legacy; and this legacy, when
received by such Treasurer, to be applied for the general purposes of the College.*

Yearly Report of the Pastors' College.

THE Report for the year 1892 presents features of peculiar interest, and of very varied character.

Last year, it was our melancholy duty to record the lamented death of the President, and the consequent taking over of the work by the Trustees, under the leadership of Pastor J. A. Spurgeon. This year, we have lost our Principal Tutor, the Rev. David Gracey, a man of rare scholarship, ability, and teaching power. He was of a tender, devout, and Christ-like spirit; devoted at all times to his work, and loved by all who knew him. We add our tribute of praise to the glowing words of Professor Marchant, which will be found further on in this book. Our dear friend was a choice man for the combination of excellences seldom found united in one person. We shall find it difficult to fill his place, and ask our friends to pray that the steps we have taken may lead to the carrying on of the work with undiminished efficiency.

A less prominent but very valuable helper has also been removed by the death of our indefatigable and able Secretary, Mr. H. Hibbert. He fell a victim to the same disease as that which called away our late President, and we mourn the loss of one who for many years served the College most efficiently.

But the year's record is one of gladness in service, though we have to deplore these removals. The work is very diversified, as the following pages will plainly indicate. The educational part is manifestly the most important, and of this we venture to say with confidence, that it has been at least equal to that of any of the preceding years. We have aimed, and we think successfully, to keep up the standard of teaching to the highest possible point. This is the primary thing, and all else is subsidiary thereto. Our appointed course of instruction includes all that is required to start the young men on what we hope will be a life-long continuation of study. We can do no more than lay the foundation for them, and see most carefully that they cultivate habits of prayerful, careful study of the Holy Word, as the great Text Book for all time.

The College has enjoyed, during a good part of the year, the great privilege of the services of Dr. A. T. Pierson, whose lectures on Friday afternoons have been most useful to the students. The ripe scholarship, varied experience, and devout spirit of our much-esteemed friend, have enriched the instructions given to our men to a degree it would be difficult to calculate. Those who have heard him will remember it with pleasure and profit all their days.

Our subscribers will note that the following Report includes the Evening Classes, where young men of Christian character from all the Denominations can acquire, free of all cost, sufficient information to prepare them for higher service in the Church of Christ, and aid them to advancement in many of the departments of professional and mercantile life. We know that many have thus been fitted for consecrated service, both in the Ministry and the Sunday School, at home, and in foreign fields of service.

A large amount has been expended this year in the Home Mission work, and aiding the preaching-stations originated by the late President. We have made it a rule to redeem every promise made by the late Pastor, C. H. Spurgeon, towards any extension of work now being carried on by any of our College men: we feel sure that in this we shall have the hearty support of all his friends. It is a noteworthy feature of the work of the year that we have helped to send pastors to Churches in South Africa, St. Helena, The Falkland Islands, and Germany, besides aiding several of our men to find new spheres of service in the United States of America and Canada. Our brethren are helped as they leave for India and the Congo Mission-fields of service, so that the College is the centre of a world-wide enterprise for the preaching of the truths taught in its Classes. Our Evangelists at home and our Missionaries in North Africa are associated with the College, though not dependent upon its funds, which are kept distinct;—the whole combined making a unique service for the Church of Christ, which should appeal to all Christian hearts, and especially to those who love those old-fashioned truths which are nevertheless always new, and adapted to the present because designed for all times.

The health of the young men through the past year has been remarkably good, though we regret the serious illness, happily now passed away, of the President, Dr. J. A. Spurgeon. The moral tone and spiritual life of the students greatly gladden us.

The work is of God, and we appeal confidently and earnestly to all the long-tried friends of this noble work to help us in carrying it on to the glory of God, and in memory of the Founder, to whom it was ever so dear, and who "being dead yet speaketh" through the hundreds of young men trained in this Institution.

For the Pastors' College Trustees,

JAS. A. SPURGEON,

President.

Mr. Marchant's Report.

IN my early youth I remember being told of an aged minister who, having made known the *place* of his text, gravely announced the *matter* of it thus: "For the nine-and-thirtieth time, my brethren, 'This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief.'" The manner of the announcement was curious; of the substance of it, who will say that it was not worthy of so great repetition even by one pair of lips?

Since our first student accepted a pastorate, thirty Annual Reports of our College work have already been issued to our friends. Whatever of routine there may begin to seem about the form of such Reports, what Christian mind can contemplate the matter of them without increasing satisfaction in the work itself, and growing thankfulness to God that so many are still found who generously aid in carrying on our service? Year by year, now, our Annual Report is concerned, not only with the work of teaching within the College itself, but with the labours of several

hundreds of brethren who are telling out, in almost all parts of the earth, how "Christ Jesus came into the world to save sinners."

That is still the spirit and aim of the College: we exist only for that. It is our one reason, as an institution, for being alive, and the great sustaining purpose which keeps us alive. While that great message is the one utterance of our brethren, we cannot live too long, be too confident of our right to live, or cease to plead among those who love our Lord Jesus Christ, that His work through us may still be met by their generous help.

Alas! our Report this year, like the last, is a very sad one. In our direct work of teaching, the loss of dear Principal Gracey seems the heaviest we have ever known. We were, when it came, and still feel, like men made dumb before a great and not yet understood disaster. However much we all esteemed and loved him, he was so worthy of it all. He had made himself so necessary to us; so it seemed. When our late dear President was taken away, we turned for encouragement more than ever to the brave firmness, and wise judgment, and tender sympathy of our Principal. There was in him so much of ability and gentle willingness to help us, that we fell back on the sense of his rich gifts, his unfaltering faith, and his tender personal relation to us each, still thankful that God had left us so much cause for gladness and hope. Now all that, as he represented it, is suddenly taken away, too. It is as though our God would have us lean on no arm but His own.

During the year, we have had the additional sorrow of losing, for many weeks, the services of our President, and of repeated anxiety on his behalf. Twice, and during his recent illness for a considerable period, we were filled with concern at the tidings of his critical condition, and feared lest the College might also have to suffer the loss of his increasingly needed and increasingly valuable aid. Prayer, however, has been graciously heard, and we thank God much for the good news of his increasing strength.

Nor does the tale of our College sorrow and loss end even here. Since our Principal's death, our esteemed Secretary, Mr. Harry Hibbert, has passed to his reward. It seems but right for one of the College Staff who constantly came into contact with Mr. Hibbert, during the whole period of his eight years' service, to bear some small testimony to the promptitude and great readiness with which he always served the interests of the College. He was a good man, a courteous, zealous and efficient co-worker, and had long won a high place in our esteem and affection.

My own work has been full of change all through the year. When my long-known and beloved friend, Mr. McCaig, came to our help, it was deemed best to re-arrange the entire work of the Classes, putting the classical Greek and Latin studies wholly into his hands. With this purpose, our late Principal relinquished his Senior Classes in both languages, and I those of the Middle and Junior brethren. From May to the end of January, the work has gone on steadily, and, I believe, in all respects successfully, under the new arrangement. My work has been mainly with the Junior brethren, and, during this period, confined to the usual English subjects. The Geography of the Bible has been studied, with the aid of Blaikie's small but comprehensive and useful text-book;

Elocution, Composition, Parsing, and Analysis, partly from selections of my own, partly by the aid of Dr. Abbott's "How to Write Clearly", Professor Bain's "Rhetoric", and other works. Trench's "Study of Words" has been carefully gone through, the etymology of every special word having been prepared by the brethren beforehand. Jevons' "Elementary Lessons in Logic", with the Exercises, has also been studied. Special attention has been given to Butler's Analogy, on which Catechetical Lectures have been delivered. While Reed's textbook has been used for a guide to our English Poets, special lectures, with illustrations from the authors themselves, have been given weekly. Dr. Abbott's "English Lessons for English People" has afforded excellent help for new studies in the meanings of words, in synonyms, anonyms, generalization, classification, &c. In Euclid, the quality of the work done has been fairly well maintained.

In our great need, Mr. Ewing, at the request of the Trustees, notwithstanding considerable inconvenience to himself, generously came again to our aid in February. Through his efficient help, all the work of the College is once more being carried on. Till further arrangements can be made, I am taking, to the best of my ability, the Wednesday-morning Theological Lecture, the Homiletics, and two of the New Testament Classes in Greek. On the 24th of February, 1892, I began a series of three lectures on Abraham's Sacrifice, to fill up the gap made by Mr. Gracey's more prolonged illness from influenza; exactly one year later, on February 22nd, 1893, I began a short course of lectures on the Person and Work of the Holy Spirit, knowing that our loved Principal would return to our aid no more.

In our great distress, God has graciously helped us each in our tutorial work by the love, and sympathy, and tender prayers of all the students. Though our loss is so terribly real, and seems yet as if it always must be, our strength has been made greater for our heavier day. The Lord has been too good to allow of any fainting or any faltering. In Him would we still trust, and for Him steadily serve, till He shall say to us also, "Come up hither."

F. G. MARCHANT.

Mr. McCaig's Report.

THROUGHOUT my first year of tutorial work the shadows have lain upon our beloved College. The year commenced under the great shadow caused by our peerless President's death, and it is yet more or less upon us. Then we have had no little anxiety on account of the serious illness of our present esteemed President, but we are very thankful to our gracious God for once more raising him up, and giving the promise of complete restoration. Now, alas! the year closes under a very dark shadow, and we mourn the loss of one who has been identified with the College for thirty-one years, who as Tutor and Principal has served it most faithfully, efficiently, and lovingly, and who has left a gap which it will not be easy to fill. What dear Mr. Gracey was to all who knew him, what he was to his students, what he was to those privileged to be his colleagues, no words can tell. Our hearts

are sore stricken, yet do we trust in the living God, who has so manifestly helped the College hitherto; we know He will not fail us now, and we trust that all our sorrows will bring us nearer to Him, and lead us to depend more entirely upon His grace.

With regard to the internal life of the College, I am glad to find that, among the present generation of students, there is no diminution of the old spirit of consecration, of prayerfulness, of brotherhood, of attachment to the "Old Gospel."

My work has been mainly among the "dry bones of the dead languages", and yet we trust that tutor and students have alike felt that even this work has its place in fitting for the higher service. All the Latin and Greek Classes, with the exception of the Greek Testament Classes, conducted by our lamented Principal, were committed to my charge, these being divided into three grades, Senior, Intermediate, and Elementary. During the first session the Seniors read, in Latin, Virgil's *Æneid*, Book VI.; and in Greek, Homer's *Iliad*, Book I. The Intermediate men read, in Latin, part of Cæsar's Gallic War, and a few of the Odes of Horace; and, in Greek, a selection of Lucian's Dialogues of the Dead, and part of Demosthenes' First Philippic. The Juniors were meanwhile plodding their "weary way" through the intricacies of the Grammar and Delectus.

In August, the Senior and Intermediate Classes were amalgamated; the Juniors passed into the intermediate stage, and a Junior Class was formed from the new men. Since then, the Seniors have been reading the *Crito* of Plato, and the *Œdipus Rex* of Sophocles, in Greek; and the *De Senectute* of Cicero, in Latin. The Intermediate men have read, in Latin, two books of Eutropius, and are now reading in Cæsar's Gallic War; and, in Greek, they have been reading Xenophon's *Anabasis*. I am, on the whole, well satisfied with the progress made, and I think the work has been conscientiously done. The Juniors have made a fair start in the grammar of both languages, and will soon begin with the Delectus. In addition to these Classes, it has been my privilege to take a large Class in the study of the Bible Handbook.

I may add, that since our beloved Principal's death, the temporary re-arrangement of the work has led to my taking the Theological Class in the study of Hodge's Outlines of Theology, the Class in Trench's Greek Synonyms, the Senior Greek Testament Class in Ephesians, and the two Hebrew Classes.

ARCHIBALD McCAIG.

Mr. Ewing's Report.

SAD, indeed, is the occasion which renders necessary at the present time a Report from me. The death of our beloved Principal is a profound grief to us all, as well as a heavy blow to the College. But, having stepped in, at the request of Dr. James Spurgeon and the Trustees, to render temporary aid in this emergency, I now give a brief account of the work done during the few weeks of my tutorship.

My Classes have been varied, including in some subject or other almost all the students of the College. With the Seniors, I have taken

a series of studies in the History of Philosophy. Here, after a brief survey of the characteristics of the leading systems of Ancient and Mediæval thought, we have looked more closely into the rise of Modern Philosophy; and have specially examined the theories of Descartes, Spinosa, Locke, Berkeley, and Kant, with their subsequent developments.

In the Intermediate Latin Class, we have read a portion of the first book of *Cæsar*, and with the Juniors I have expounded Jevons' "Logic", and Trench "On the Study of Words." A large Class has studied Angus's "Bible Handbook" with me, and to a smaller one I have given lessons in *præcis* writing, and in the reading of English Poetry.

In reviewing the work of the half-quarter, I cannot refrain from expressing the pleasure with which I have observed the earnest and patient industry manifested by the students in the prosecution of their several tasks.

JOHN W. EWING.

Reports of the Evening Classes.

DURING the past year these Classes have been maintained in full vigour. The men have shown a steady interest in the work, and an earnest desire to obtain knowledge that they might be better fitted to teach and preach "the unsearchable riches of Christ."

Our Discussion Class, which helps to train the students in correct thinking, and then to express their thoughts simply, clearly, and easily, has been one of the most popular Classes, and has done good service.

Lectures have been given on Language, Human Physiology, Mental Science, The Personality of the Holy Spirit, The Personality of the Devil, and on Miracles.

SAMUEL JOHNSON.

During the past year the work on Monday and Wednesday evenings has followed pretty closely the lines of previous years; and the men have shown a praiseworthy determination to profit by the advantages offered them better to qualify themselves for service for their Lord.

On Monday evenings, Classes are held in Latin and Greek: there are now two separate Classes in each language; viz., an Elementary, and an Advanced Class.

In *Latin*, the Elementary Class has studied the "*Principia Latina*"; the Advanced Class has studied the Advanced Grammar, and has been reading a Latin author.

In *Greek*, the Elementary Class has studied the "*Initia Græca*"; the Advanced Class has been reading the Gospel by John, and the Epistle to the Romans.

On Wednesday evenings, our course of study has included English Grammar, History, and Literature; also Grecian and Roman History.

In *Literature and History*, we have studied the sixteenth, seventeenth and eighteenth centuries; and much time was spent over Milton and his works. Our aim in this work is to thoroughly know a few authors, rather than learn a little concerning many.

THOS. F. BOWERS, B.A. (LOND.)

" THE SHORTHAND CLASS—Since the last annual Report, the above class finished the study of the "Manual of Phonography", and afterwards had advanced practice for speed, phraseography, discussions on best outlines for difficult words, &c., the course ending with the summer holidays. In September last, a new Class for beginners commenced, with about fifty members. It has gone through Mr. Pitman's first book, the "Teacher", and is now having reading and dictation practice in the "Learner's Style", and will shortly begin the "Manual." Arrangements are also being made for an examination to be held for Mr. Pitman's Elementary Certificate. The Class is a great help to all engaged in Christian work, as the knowledge of shorthand enables them to take many notes of lectures, sermons, &c., for future use, as well as sketching out their own addresses. The principal object of the Class is, of course, that of assisting any in Christian work; but it has often been, also, a means of helping young men towards success in business life.

HAYDN PINKESS.

In Memoriam: David Gracey,

Late Principal of the Pastors' College.

BY PROFESSOR F. G. MARCHANT.*

WE come together to lay in its resting-place the body of our very dear friend, and one of God's most faithful and illustrious servants. But before we go to the grave, to weep there, we come into God's house, to renew our faith in Him, and to refresh ourselves with memories of His mercies. Our brother and helper has gone from us: all that is left of him lies helpless there. But we come here that, looking up through our tears, we may say, every one of us, with that early singer: "The Lord liveth; and blessed be my rock; and let the God of my salvation be exalted." We have no murmur; we make no complaint. Even those of us to whom this blow comes hardest do but bow our heads, and say trustingly: "The will of the Lord be done." Sixteen days ago our friend took an active part in the first Memorial Anniversary of our late dear President. In the morning he delivered to many of us an address of singular beauty, discrimination, and power. In the evening he sat on this platform, taking the deepest interest in the addresses of the brethren who spoke to us. And up to that point, though weary with many special and self-denying labours for the College, we all thought him well. He was well; and though worn so as to be more liable to chill, he was, till then, quite in his usual health, that is, in the health of his later years; for to some of us it was evident that he never quite got over the effects of the railway accident of seven years ago.

On Wednesday morning, that is, on the first of the month, he came and took almost all his usual work, omitting only his early morning Lecture. This, as he told us afterwards, he had given up for that morning, because on attempting to rise he had felt unwell. He

* This is but a portion of the Address delivered at the Funeral Service, held in the Metropolitan Tabernacle, on Thursday, February 16th. We regret that space could not be spared for it in its entirety.

complained of pains such as would have come from a chill, and himself said that he must have taken cold. On the Thursday he was unable to be with us, but one of his sons kindly came with a message relating to College duties. While rheumatic pains, and presently rheumatic fever, were reported, no danger was apprehended by either of his two medical attendants till near the close. But pneumonia had supervened, and just before midnight on this day week he passed away. At midnight of January 31st, 1892, our late beloved President, C. H. Spurgeon, entered into rest. Reckoning by the day of the week, we are assembled here to bury our loved Principal on exactly a year, to the day, from the time of the closing funeral service held for our loved President. Yet another coincidence is remarkable : On February 10th, 1886, occurred that serious railway accident which cost our dear friend Mr. Gracey such acute and prolonged suffering; and at midnight on the 9th of February, just seven years later, he passed to his rest. Just ere he became unconscious he was heard to speak, but the last and only word of the sentence that could be caught was the word "salvation." And so, with salvation for the theme and joy of his own life, with the salvation of others as its inspiring thought through thirty-one years of faithful labour for this College and Church, our dear fellow-worker went out from life with "salvation" on his lips and in his heart.

How strange it all seems ! But two or three brief weeks ago he was teaching us how to think of the great life and death of our illustrious President and Pastor ; now, thus sharply and suddenly, we are called to think of his own. Three weeks ago he was lecturing on, and teaching the things most surely believed among us ; now, all is changed. What was to him then a theology is now a worship. For him, doctrines have passed into perfect knowledge. Creeds have become visions. He sees face to face. He knows now, even as he is known.

This is no place for fulsome eulogy. No one would have so disliked that as himself. Yet it would not be seemly for us to lay our brother to rest without reminding each other, though it can be but in brief and simple words, of what manner of man he was among us. We owe that in thankfulness to God, who so graciously gave him to us.

In such praise to the great Head of the Church, think of HIS DISPOSITION AND CHARACTER AS A CHRISTIAN MAN. How courteous he was ; how kindly in his bearing and manner ; how tender and gentle, and yet how strong ! He was one of Nature's gentlemen, with high culture and the graces of a sincere and deep Christian faith superadded. For his was a gentleness that knew nothing of weakness, and a tenderness that had about it nothing mawkish and unhealthy. He was deeply in earnest, but his earnestness never destroyed his cheerfulness, nor even dimmed the bright sunny smile of his countenance, nor the glad, and sometimes half-mischievous radiance of his happy eyes. In moments of such cheerfulness—and they were by no means infrequent—how many of us have seen his gaze fairly beaming with gladness. Yet no one, even in the freest play of his spirit, ever dreamed of taking a liberty with him. It did not, probably, so much as occur to them.

And so he won us, and held us, ay, and holds us still, holds us captives to-day in our great grief at his absence. While much might be said of other features of his character, special stress must be laid on his

unselfishness. I have seldom seen a man so self-forgetful. Early in life, when a youth in an important business house—if my memory serves me—in Belfast, by his excellent business qualities and habits, he had so won the attention and favour of the heads of the firm, that prospects were set before him which would have turned his life in altogether a different direction.

With his energy, and great ability, and business gifts; with that dominating will that ever went with his gentleness, and that unbending perseverance that never seemed more than some acuter form of his patience, and yet almost never gave way, who can doubt but that, had he gone in the way of business-life, he would have become a rich man? Instead of that, he has died what men are wont to call a poor man. Yet, being so rich in his life, he is richer to us than as though he had left countless thousands of money; he has left a whole treasury of rich influences in the hearts of several hundred men who are teaching and preaching Christ in nearly all lands. Who can tell whereunto this treasure will have grown when our Lord maketh up His jewels!

Nor is the outside influence of a life of such unselfish devotion to be estimated lightly. As early as last Saturday, the accomplished and scholarly Principal of one of our Northern Colleges wrote, saying: "I have heard the most glowing accounts of the high character and eminent abilities of Mr. Gracey", adding: "The death of such a man is a loss to us all."

In his daily life, the self-forgetfulness of our Principal was always marked. Nay, the brethren of the College had themselves to take measures to protect him from the importunities of daily visitors—measures which were observed to the very last day of his attendance with us. This feature of his character had so impressed me, that as I bade his dear face "good-bye" on Saturday, I found myself saying with utter spontaneousness, "In humbler fashion you were like your Master; you, too, loved us and gave yourself for us." But for that utter forgetfulness of himself where the College was concerned, humanly speaking, David Gracey would probably be with us still.

But it was in HIS GIFTS AND WORK AS A TEACHER that our friend most won us. It is here that we shall most severely feel his loss. We can say so little on it now; but to the College, in its direct work, this seems to us now the sorest loss we have ever known. Our honoured and dear friend was a man of wide and accurate learning. His very habits of thought were an education of no mean worth in the class-room. He was so orderly in his methods, so exact in his observation, so acute in his discrimination of differences, and so simple, direct, and logical in communicating himself. He was one of the most skilled dialecticians that I ever met. This great power, coupled with his vast information on almost all subjects that ever came under discussion, would of itself have made his life one of no mean influence. But when to gifts and attainments like these there were added his lovable disposition, his devout and deep faith that his work was of God, and his whole-hearted consecration of his every power to his Saviour, no wonder that we found in him the very prince of tutors. I have often said of him, for years past, England might be ransacked through, universities and all, and I did not think any would be found to surpass him in his influence

on students in the class-room. I have known him for thirty-one years, from the first day of his entrance into the College; I have known him over that period with increasing intimacy and friendship; I have worked with him side by side for over thirteen years; and I have never known him to give needless pain to any man, and when he may have had to cause pain, he has so done it that I have never known it to be resented. I have never heard him speak an unkind word to anyone, and I have never known a student speak an unkind word to him or of him. Nay, I have never heard him spoken to or spoken of, either in play or seriously, with a disrespectful word. I am speaking in the presence of men who have together known him over most of this long period, and I am sure they would, together and singly, bear much the same testimony. Think of that long period, think of the College for many recent years as always having in it from seventy to eighty men—sometimes a full hundred, and try to imagine how wonderful a record is that. No wonder that we loved him! No wonder that, merely considered as such a teacher, his departure leaves us so poor.

If time allowed, I ought to speak with equal emphasis and at least at equal length on HIS SPIRIT AND LIFE AS A SERVANT OF JESUS CHRIST. His Christian life and his devout piety made him a worthy example before us all. He was a holy man and an earnest; and yet his was neither the kind of piety that seems constrained to *tell* of its own holiness, nor to contrive ingenious devices by which you might be sure to think him holy. He hated small pretentiousness so much, and so much despised pestilient crotchets, that he did not even care to notice them. Unless his attention was called to them they seemed ever beneath his regard. His strong common sense equally saved him from even the suspicion of sentimentality. And yet how *earnest* he was! How he seemed always on the watch to help the brethren; ever cheering the discouraged, and steadying any who might be running inconsiderately through self-confidence. How full of faith and earnestness were his prayers! What a note of call and what an accent of realism there was about his supplications as he led us to the throne of grace! He spake as a man who knew God was there, and thus, even his quietest petitions were literally those of one who had learned to "call upon the name of the Lord."

And how consistent he was. Which of us ever felt ashamed of him as a servant of Christ? For a forceful life that moved so many by its zeal and strength, I think I never knew one that lay more evenly and straight for the glory of Christ and the good of men.

* * * * *

It is no ordinary life that has so suddenly passed away from us. Do you wonder that we loved him? As I said yesterday to the students, I think there are some of us who would almost gladly have died if dear David Gracey might still have been spared to help the College and the churches. Anyway, we cannot but feel how much easier any one of us might have been spared.

* * * * *

Let us thank God for our friend. We are poor to-day; ah, but how much poorer we had many of us been but for God's rich gift of David Gracey!

To close. Let us realize that for us Christian workers there is more need of true service than ever. How terrible have been our losses in less than a year and a half! Only seventeen months, and we have lost—in three instances by death, and in one by increasing infirmity—the great and saintly Charles Haddon Spurgeon, the cyclopædic and sagacious George Rogers, the faithful and loving Fergusson, and now the learned and beloved Gracey. I think that is how we all shall remember him; but to me he will always be the beloved Gracey.

Such losses might kill many institutions; they must be but a fresh call on our determination to live. To us, my brethren, students in the College, and fellow-ministers, let this last sad bereavement be as an appeal from Heaven to reconsecrate ourselves to the Lord.

God so sanctify this great sorrow, that each one of us shall become as two or three of the men we used to be!

And if that is so with the hundreds on whom David Gracey so strongly and firmly and more plainly wrote his Master's name, then shall he and we alike, out of all that is sad now, find new joy in our work, and new joy in the day of Christ.

A Humble Tribute to Mr. Gracey's Memory.

BY AN OLD STUDENT.

IF the well-worn adage be true that, to know a man you must live with him, then I claim a more than ordinary knowledge of David Gracey. I have just referred to an entry in an old diary, which reminds me that it is little short of twenty-five years ago that, as a very young student, I was privileged to reside with our beloved tutor. I was one of a little band, every member of which would, I know, join hands with me in placing this humble wreath of loving testimony on our dear friend's grave. The months we spent under Mr. Gracey's roof were almost as valuable to us as those employed in his class-room. It was a rare privilege to be within immediate range of such a man. Our dear President, C. H. Spurgeon, used to commend his plan of placing the students in families, by asserting that a knowledge of true home life was necessary to a student's education. I saw home life at its best, in the dear old days, at Addington Square; and I learnt lessons there, never to be forgotten. What Mr. Gracey was at home, he was at College. We never saw two men, but one only and always. The consistency of his life is a delightful memory and a precious heritage. He was a man, every inch of him; and the more we knew him, the stronger grew our attachment to him. He was not demonstrative, never made a fuss, did not let himself out easily; but there was a spell and a charm about him which won and held all our hearts. As students, we always found him approachable; he entered with patient sympathy into all our difficulties, listened to our questionings, and advised us with a gentle firmness and fatherly confidence which made us feel that there was hardly any appeal from his decisions, or improvement on his directions. He was pre-eminently a wise man. He thought much, said little; but what he said, showed how deeply he had thought. The older men knew Mr. Gracey chiefly as their guide in classical

studies, the younger men knew him also as the occupant of the theological chair; but whether as scholar or theologian, all his work was well done, there were no ragged edges about it. He never shirked a difficulty, nor spared himself trouble in the explanation of minor points. He had the gift of acquisition, and the rarer power of impartation. No man will ever be ashamed to confess that he sat at the feet of this Gamaliel. How just he was! His criticisms were keen, but never unkind. If anything good was to be said of a brother's sermon, paper, speech, or lesson, he would be sure to say it with emphasis. He was incapable of a solitary meanness. If fault was to be found, or censure expressed, he acted in such a gracious manner as to make the offender thoroughly ashamed, and a penitent on the spot. His "wounds" were indeed "faithful." The students of the Pastors' College were more to David Gracey than can ever be expressed. It was his life linked with his teaching that made him so great a power for good to us all. We loved him for his own sake; but we loved him also because we knew how our President prized him, and how proud he was of him. How loyal, too, was the tutor to his dear friend and President, how great his admiration for him! Drawn to Mr. Spurgeon as a youth, he stood by him in his manhood's prime, and nobly aided him in carrying on what he always said was his greatest life-work.

They were parted but for a short season, they have met again now, and perhaps with clasped hands have stood together in the presence of that Saviour whose Word they helped so many to understand, whose Gospel they helped so many to preach. Spurgeon, Rogers, Gracey—what names to conjure with on the deep affection of every Pastors' College man! To have known them, heard them, been influenced by them—what a privilege, what a responsibility!

We are poorer by their loss, we are richer for their lives. God help us to discharge the debt we owe for such examples, to imitate their virtues, prize their lessons, and bear in mind their constant admonition to contend earnestly for the faith once delivered to the saints. Farewell, beloved tutors! Ere long, by grace unmerited, we shall meet again, and spend Eternal Conference on the Theme of themes, in the Heaven of heavens, in presence of the King of kings.

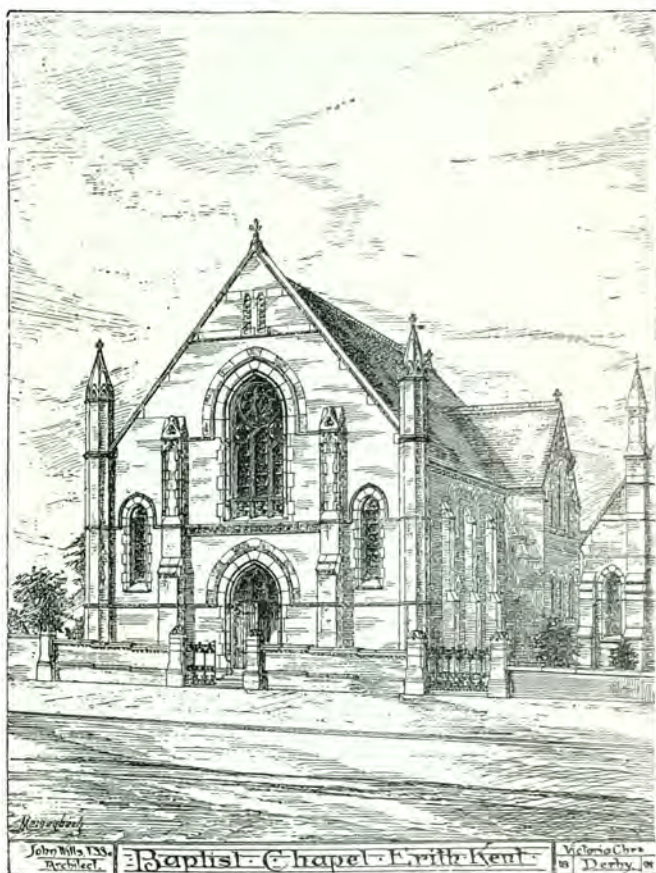
W. J. MAYERS.

New Churches and Chapels.

IN placing upon record, for the information and encouragement of our many helpers, some instances of the Divine blessing vouchsafed to the work of our brethren, we have been obliged to adopt a title which is somewhat out of date. We use the word "Church" in its Scriptural and only legitimate sense; knowing full well that our friends look to our record as a College for evidences of the increase "of the household of faith", and only estimate the increase of material buildings, so far as they are the "outward and visible signs" of inward and spiritual growth. We are confident that our readers will find in the following pages abundant reason for thanksgiving to God.

We will begin with the work of the Lord in—

LONDON AND THE SUBURBS.



Queen Street Baptist Church, Erith.

THE above is one of the numerous Churches to be found in every part of the country which owe their origin and progress to the work of the Pastors' College. In the early part of 1875, a few friends feeling the need for Baptist principles to be represented in this growing neighbourhood, waited on Mr. Spurgeon. With that ready sympathy with aggressive work, which was ever so marked a characteristic in him, he at once entered into the case, and promised help. The result was that in February, 1875, a room in the Public Hall was engaged, and the present pastor was sent down to commence the work. Baptists were few and far between in Erith in those days, and when the Church was formed in 1876, only eight Baptists could be found to unite in fellowship. From the beginning of the work, however, there has been a steady stream of conversion, so that up to the beginning of 1893, over

400 have been received into the Church. The present membership is 220. During this time, *two Chapels* have been erected. The first (now used as a School-room) was opened in 1877, and cost £1,700. A gallery was added in 1883. As the congregations continued to increase, it was resolved in 1890 to build a larger Chapel, and last year the present Chapel was opened. It seats 650 persons, and cost, with land, £3,100, the whole of which, except £500, was raised by the time of the opening services. The £500 has been advanced from the College Loan Building Fund, free of interest, and repayable by instalments spread over eight years.

Various agencies have grown up with the Church. In the Sunday Schools there are 500 children taught by over 40 teachers. There are large Bible Classes for men and women, and also for young men and young women. Mission work is carried on in three neighbouring villages, and there are also Temperance Societies and Clubs, Bands of Hope, Mothers' Meeting, and other agencies.

Here, then, is one of the many vigorous and self-sustaining Churches, which have been originated and fostered by the Pastors' College. Surely such results as these not only justify its existence, but loudly appeal to all lovers of Evangelical truth for increased support.

J. E. MARTIN.

East Greenwich Baptist Church.

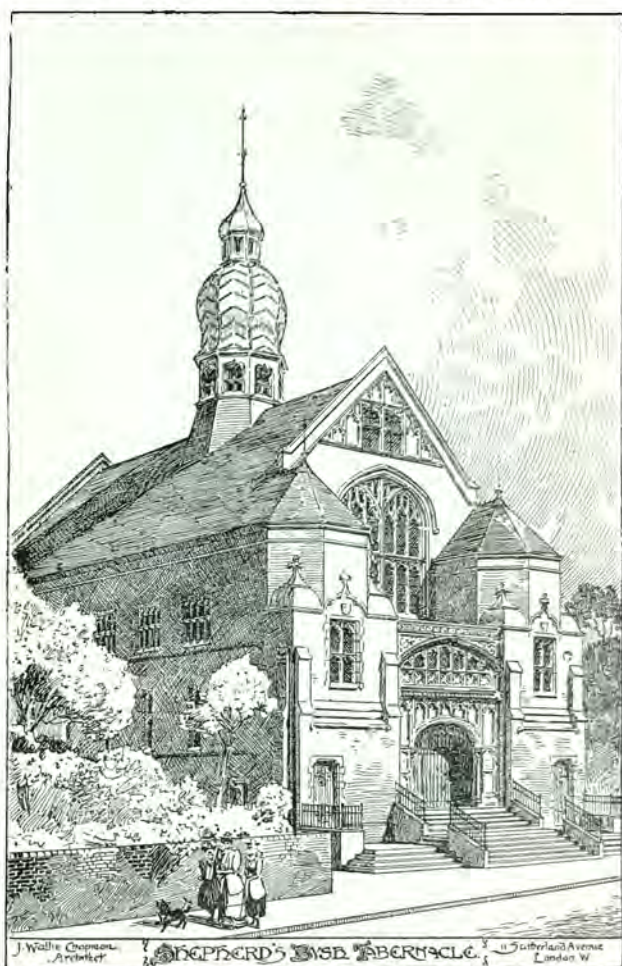
THIS newly-formed Church is the outcome of the Mission work carried on for years past by the parent Church in South Street and its highly-esteemed pastor, Charles Spurgeon. About three years ago, the writer, then a student in the Pastors' College, was engaged to take charge of the work, which was then known as the Azof Street Mission, the devoted band of workers from South Street continuing their help. The spiritual results have been encouraging from the first, and the Church, formed six months ago of forty members, has increased to fifty-two. I have had the privilege of baptizing twenty persons, mostly converts.

Scarcely a Sabbath evening passes without marked "signs following" the preached Word. The river runs hard by; would that it were clear enough for us to baptize in it, for we have no baptistery! The hoarse shouts of signals, or cries from craft of every description passing and repassing, and vessels entering or leaving dock, during our services, are positively distracting. These, with the stone-throwing of the rough boys, we are getting more used to now than formerly; but they are serious hindrances to our work. We have the following agencies in operation:—A Lads' Bible Class, a Pioneer Band, an Open-air Band, a Girls' Guild, Dorcas and Visitation Societies, and a Mothers' Meeting.

Conversions are frequent, and we meet with nothing but respect and consideration from our poor Irish and other near neighbours. We sadly need Class-rooms; for our Sunday School numbers 350 scholars. In fact, we want a new building; for our Sabbath evening congregation fills the building, and sometimes we are greatly incommoded.

From this brief account it will be seen that this is a living, working Church, and deserves help.

W. E. WELLS.



Shepherd's Bush Tabernacle.

THIS Church was originated three years ago in consequence of the Norland Chapel, Notting Hill, being sold to the Salvation Army, and a number of people being thus rendered spiritually homeless. Pastor G. W. Pope, of Diss, who had preached at Norland Chapel, as a "supply" in 1881, was communicated with, and upon receiving the promised support of three or four friends, he resigned his charge at Diss, and entered upon his new sphere of work in Addison Hall, on Sunday, February 16th, 1890. Here the work received a large share of Divine blessing; and on March 27th, 1890, in the house of Mr. and Mrs. Todd, a Church was formed of sixteen members, who thereupon requested Mr. Pope to accept the pastoral oversight of the little community. So greatly were the friends encouraged by the success attending the services, that they ventured to secure a valuable freehold

site in the Shepherd's Bush Road, opposite the L. & S.W. Railway station, and erected thereon a small iron building. Here again the work increased so rapidly that it became necessary to have additional accommodation, the building on Sunday evenings being inconveniently crowded. A large iron Chapel was purchased in the neighbourhood for a nominal sum, which has been adapted for present use.

By what appears to be a very ingenious plan on the part of the architect, this building will be to a large extent permanent, while, as funds permit, progress is made towards its conversion into the handsome and commodious Chapel represented in the engraving on the preceding page. By this arrangement, the work can be gradually extended without at any time dispersing the congregation or burdening the growing Church with a heavy debt.

The help of the Lord's stewards is earnestly requested towards the completion of the work. The President of the Pastors' College has promised £25.

Harrow Road Baptist Chapel, Queen's Park, W.

OUR work in this neighbourhood was commenced in September, 1890, and at first our services were held in a shop rented for the purpose. In March, 1891, increasing numbers compelled us to seek additional accommodation, and our present Iron Chapel in the Harrow Road, which seats about 200 people, was opened by the Rev. V. J. Charlesworth. Experience soon proved that even this building was far too small for the needs of so populous a neighbourhood, and at the present time our services are so crowded that, with the limited space at our disposal, we are quite unable to accommodate many who desire to worship with us. It has therefore been decided to erect a permanent Chapel and School-room; and with this object a piece of land in the Station Road has been acquired. The School-room to seat 400, at a cost of £1,200, will be erected first, and used for our services until such time as the state of our funds will justify our proceeding with the proposed Chapel.

Our own friends are doing their utmost to raise the necessary funds. We have in gifts and promises £200, and with the hope of adding to these it is intended to hold a Bazaar at Easter.

We are glad to know that, throughout our short but successful career, we had the kindly sympathy and help of our late beloved President, who, at the very commencement of our work, made the characteristic remark, "Go ahead, and I will help you." Not only did he present us with a handsome donation of £43, as an evidence of his earnest desire for the success of our cause, but also generously offered us further assistance; and although he has since been called to his rich reward, Dr. James Spurgeon has expressed his intention of fulfilling the promise made by his brother, and has kindly promised the first and last £25 towards the amount we are now endeavouring to raise.

That there is room for spiritual work in this rapidly-growing district has been abundantly proved by the marked success which so far has attended our efforts. The membership which, at the opening of our present Iron Chapel, was 20, has now risen to 104, with an average attendance of 200 children in our Sunday School.

ARTHUR G. A. BRIDGE.



Raleigh Park Chapel, Brixton Hill.

PEDESTRIANS walking from Brixton Station towards Streatham, will have noticed a beautiful estate situated on the left-hand side of the main thoroughfare. The lordly mansion in the centre, surrounded by many a noble elm, was once the residence and the possession of the renowned Sir Walter Raleigh. Of late, this historical spot has come into the market, and now some eight hundred houses are in course of erection thereon. To meet the spiritual needs of the four thousand people who will very soon be located on this estate, Mr. Frederic Carter and his friends have already secured a very eligible site, erected a good temporary building, and, it is hoped, will very soon be able to build a permanent Chapel.

About four years ago, Mr. Carter was first impressed with this particular district as a field of labour for Christ. Although busily engaged in the city every day, he began by holding a service in two rooms of a house. As greater accommodation was needed, the late Mr. Spurgeon kindly lent a tent, in which the Gospel was preached during the summer months. At the end of this summer work, Effra Hall, close by, was rented for three months; then Mayall College, Water Lane. The question of purchasing land, and erecting a permanent House of God, was then prayerfully considered. To this end, a site was sought for near Herne Hill Station, but in vain.

Then it was suggested, "Why not go to the Raleigh Park Estate?" It was felt that an affirmative reply would mean a great and responsible work indeed. Mr. Carter wisely had meetings for special waiting on the Lord, and, in taking counsel, urged his deacons and helpers not to go forward unless they saw it was the distinct and clear will of God. At length the way was made clear, difficulties dispersed in answer to prayer, and this prominent site was secured at a cost of £1,600, and the present

iron structure, capable of seating 500 persons, was at once put up. It is intended to sell this when the way is clear to erect the permanent Chapel. The site is a good one, having about seventy feet frontage to Brixton Hill, and 149 feet to Aroden Road. The Chapel is designed to seat 900 people. The School-rooms will be beneath, and the vestries behind. The total cost is estimated at about £6,000. The late Mr. Spurgeon hoped to have helped in the permanent building; but since his death, his brother, Dr. J. A. Spurgeon, has contributed £50 to the building fund. The cost of the iron Chapel is not being collected for, and Mr. Frederic Carter's services, as pastor, are quite gratuitous.

There are already glad signs of the new Chapel becoming the home of a vigorous and energetic Church. It is ardently hoped that friends will come to the aid of the promoters by giving donations to the Permanent Building Fund.

The address of the pastor, Mr. Frederic Carter, is 173, Brixton Hill; that of the Building Fund Financial Secretary, Mr. Dorrell, 118, Ferndale Road, Brixton.

South Croydon Mission.

THIS work was founded by two devoted Christian ladies—the Misses Watney—and carried on by them for upwards of twenty years as a non-sectarian Mission. With the aid of a London City Missionary, occasional evangelists, and an earnest band of workers, great and blessed results were achieved, both amongst the young and the general population around. Upon their enforced and reluctant retirement from South Croydon, owing to failure of health on the part of Miss Emma Watney (who has since passed to her reward), the founders decided to hand over the work to the Pastors' College, with a view to its becoming a self-supporting Church. To this end, a communicants' roll was formed, and when the writer of this Report took up the oversight of the Mission, in July last, the actual number of enrolled communicants, after revision, was 57. During the intervening six months, 62 others have been added; the congregations have been well maintained; the preaching of the Gospel has been attended with conversions, and there are all the indications of a healthy and growing interest. The Sunday Schools (including Bible-classes) number 465 scholars, with 30 teachers. The buildings, which include a commodious suite of Class-rooms, afford every facility for accessory effort; and, during the week, in addition to the ordinary Prayer-meeting and Service, which are well attended, various meetings and classes for teachers, young men, &c., are conducted. The Mothers' Meeting has 60 names on the books, and 92 working-men subscribe weekly to a benevolent club. The outside efforts include a Ragged School in a squalid district hard by, and the surrounding neighbourhood is visited weekly by upwards of 30 tract-distributors. The scope for earnest Gospel effort is great, and counting, as we may and do, upon the Divine power and blessing, we anticipate the ultimate establishment of a strong and useful Church.

A. G. BARLEY.



Barnet Tabernacle, High Barnet.

FOR some years past, friends in this locality had felt persuaded that there was scope for a Baptist Church ; but until Pastor J. Dupee, of Potter's Bar, entered heartily into the project, there was no well-directed effort to establish a Church. Now, however, there is a small but growing community of baptized believers meeting in their own freehold Chapel. In 1891 the Wesleyan friends, having erected a larger place of worship, offered the smaller one for sale. Mr. Dupee, with the help of friends, secured this very suitable building at the moderate price of £900. About £80 was expended in adapting and renovating, which sum has since been raised, and the debt on the Chapel reduced to about £560. One of the Lord's stewards offers £50 on condition that the remainder of the debt is paid by November next. Thus the Baptists have obtained a freehold "ready-made" Chapel for less than £1,000, and it has been put in trust for the denomination. The Church was formed in January, 1892, of five persons only, but during the year thirty-one have joined the little band : all are baptized believers. It is a matter for devout thankfulness that the spiritual record fully justifies the steps that have been taken.

In March, 1892, the writer, then a student in the College, first supplied the pulpit, and in November received and accepted a unanimous invitation to the pastorate, and would here record his gratitude to God for the gracious help he has received in his ministry, and the blessing which has followed the various means of grace ; for we already have several useful agencies earnestly seeking the good of souls and the glory of God.

PERCY J. SMART.

Baptist Church, Bromley Common, Kent.

THE Bromley Common Baptist Church is a plant of but recent growth, yet its roots are deeply set in Christian labour of the past. This fact of itself is fraught with encouragement, while it makes us doubly desirous that the work should prove by rich and lasting fruitage "the planting of the Lord, that He might be glorified."

Some thirty years ago, a genuine work for God was commenced in this neighbourhood by a few faithful Christians; notably, Mr. Thomas Nettleton and his like-minded spouse. The services, started in a cottage room, were by-and-by promoted to a wash-house. After many difficulties, a little Hall was built; this in time was enlarged, and again improved by the addition of commodious Class-rooms, all free from the fraction of a debt.

In this way the good work advanced, and was largely blessed from heaven. A membership was formed, although from the first the mission proceeded on undenominational lines. Both the regular services and the well-conducted Sunday School have yielded results that are abiding.

But within the last few years, a change, which was not for the better, took place. Owing chiefly to the failing health of Mr. Nettleton, it was rendered necessary that the control should, for the most part, pass to other hands. The experiment which was tried, however, turned out anything but successful. In fact, it was gravely suggested that the effort should cease, and the place be closed. When affairs were thus at their lowest ebb, an application was made to the Pastors' College, with the result that the writer of this Report, then a student in his last year, undertook the services for a time. That time was prolonged, by mutual agreement, until the end of his College course; but before the term had expired, an earnest invitation reached him to become pastor of the Baptist Church which it had been resolved with one consent to form. Hence, in September last, a Church of over 40 members was duly formed, Professor A. McCaig, B.A., LL.B., presiding on the occasion, and I received a hearty invitation to the pastorate.

Naturally enough, it was needful at the commencement to make sundry alterations and additions, not least of which was the baptistery and the appurtenances thereof. In raising funds for this purpose, the people nobly exerted themselves. Many friends helped in a generous spirit, and an amount of over £260 was received in less than six weeks, thus enabling us to make a fresh start without the burden of a debt.

Steadily the cause has been growing, and the progress in almost every respect has been most gratifying. New agencies have been set to work, and all with encouraging success, particularly amongst the young people.

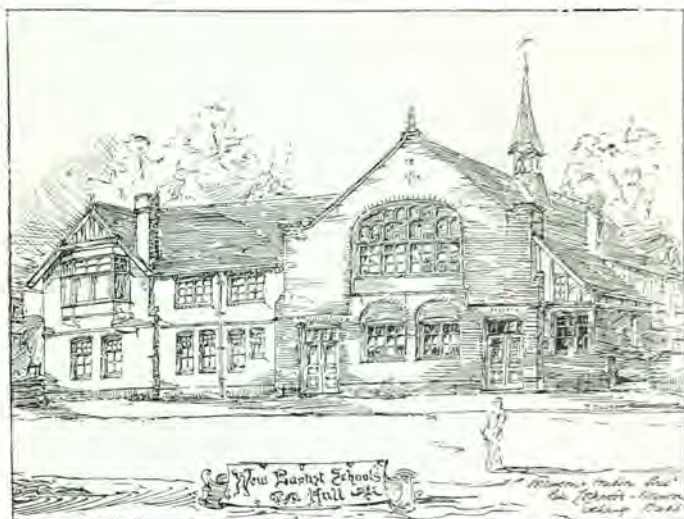
During the opening month of this year, nine applications for membership were received, and all the applicants have since been welcomed into our fellowship. Two of the number,—an old man nearing three-score-and-ten, and a young man just entering upon life—had been impressed by the same sermon, and were shortly afterwards led to decision. For every token of the Saviour's power and love we give ardent thanks.

Although our numbers are not large, yet the Church is self-supporting, and it is also thoroughly united. The population around us is somewhat scattered (our place of worship being two miles from the

railway station), but there is quite sufficient scope for the work at present, and promise of growth in years to come. We can plainly mark the leading of the Master's hand, and as clearly hear His voice of encouragement, saying, "Ye shall see greater things than these."

HUGH RODGER.

THE PROVINCES.



Hull Baptist Tabernacle.

It is with mingled feelings of sorrow and joy that I write this account of our work for the College Report. When I sent my last, the dear President was with us, and the shadow of his death still hovers over me, as it doubtless does over multitudes of others. But for him, humanly speaking, the work that I now describe would have had no existence. It was *he* who equipped me for the ministry; it was *he* who took me out of the College to engage in evangelistic work; it was *he* who consented to my leaving that work to take up my abode in Hull; it was *he* who supported me entirely for three months here, and then gave £50 towards my salary for the first year; it was *he* who cheered and comforted me in times of despondency, and was an ever-sympathetic friend. Can you wonder that his departure for the better land leaves a shadow deep and dark? But his memory is an inspiration to serve and suffer, and will be to the end of life. Now comes the startling news of the decease of dear David Gracey, our greatly-loved Principal, who was so learned and yet so humble, so intellectually strong and yet so gentle with the weakest student, that my heart bleeds afresh, and I can only look up and say, "It is the Lord: let Him do what seemeth Him good." God does indeed "bury His workmen, but carries on His work." Both President and Principal multiplied themselves in the hundreds of men whose lives

they moulded, and now from the great cloud of witnesses they are, perhaps, watching our course. May our risen Lord help us to "buy up the time, for the days are evil," and soon our race will be run !

Now, turning to the brighter side, let me say that the prosperity of our work fills me with holy joy. It was commenced in the summer of 1885. We began by forming a Church of 35 members, and have now about 160. But this does not represent all that has been done in purely spiritual work, for very many have been brought to Christ, and have joined other Churches in Hull or elsewhere. This is a difficult soil, however, in which to grow *immersed* Christians, and many falter at the brink of the symbolic grave. I do not hesitate to say that we should have had a very much larger membership if the entrance to the Church were not through the baptistery. But for all that God has done for us, we are devoutly glad and grateful.

The woodcut represents only the School premises. The turret on the top has no existence in fact, for we discarded it to save expense.

In my last Report, I said that, through the kindness of Mr. W. Arnott, of Beverley, we had been enabled to purchase a most suitable site on the Beverley Road. It is a corner site, and covers nearly 1,700 square yards. We paid £1,600 for it. The School, as represented on the preceding page, is built across the land in the rear, and faces Trafalgar Street. It is in every way admirable for the purpose of a Sunday School. In addition to the main audience-room, where we have a large gallery at one end, we have Class-rooms, lavatories, a library, and, in short, every modern convenience. In the wing of the building, on the left-hand side, we have a good room for Prayer-meetings, sewing-meetings, &c. It will cost, in round figures, including furniture, &c., close on £2,000. There is a considerable sum yet to raise ere we are free from financial liability; and if any kind reader of the Report can help us, we shall be most grateful. The late dear President promised us £25, but he was smitten down with that fatal illness before we could claim it, and even when he appeared to be convalescent, I had not the heart to write and ask him for it. It was a serious loss; and if some generous friend will fulfil the promise of one whom we all loved, we shall bless the kind donor. It will be money well spent. It is God's work, and a work which He has peculiarly owned in the conversion of souls. The new place was opened auspiciously in March, 1892, by Pastor A. G. Brown, who generously came all the way from France, and left a sick wife in order that he might help us.

The work has prospered from the opening, and we rejoice in large Sunday evening congregations and much spiritual blessing.

An open-air mission band sings and speaks in the streets on Sunday evenings before the service in the School-chapel. This was started by the young men of Dr. Lidiard's Bible Class. On Sunday evenings, after the service, we always have a Prayer-meeting, and anxious ones are urged to come to converse with me in the vestry. Many wounded ones are thus picked up and led to the healing Saviour. Your space would not permit of the particulars of the various agencies and week-evening meetings; for our friends are deeply earnest in the work of the Lord.

In addition to the work here, the brethren in different parts of Yorkshire often honour me by requesting me to conduct special

missions, which have been signally owned of God in the conversion of sinners. It is a gracious work, and one in which my whole soul is aflame. My heart sings, "Bless the Lord, O my soul: and all that is within me, bless His holy name." "The Lord hath done great things for us; whereof we are glad."

FRANK RUSSELL.



Bracknell Baptist Chapel.

(Pulpit supplied by Students.)

OUR cause commenced in November, 1881, when some seven believers banded themselves together for the spread of the Gospel. Our late beloved President was then requested to send a student to conduct Divine worship in their midst. This he agreed to do, and further, offered to pay half his expenses. The first meeting-place was an auctioneer's sale-room in the High Street, where, under the blessing of God, through the ministry of Mr. H. J. Martin—now pastor at Plumstead—the services were much appreciated, and the Hall, seating some 150 persons, usually filled. They continued worshipping in this hall for about twelve months, when they were compelled to seek other premises, and found a generous friend in Thomas Lawrence, Esq., C.C., who granted them the use of the Old Reading Room, where the friends continued worshipping for nearly ten years, simply paying for gas and cleaning. Mr. Martin, after about twelve months' labour, was succeeded by the late N. J. S. Naish, under whose ministry the cause

maintained its strength, and after about two years' service, the late John Maynard undertook the work. Mr. Maynard was one of the lads who have come forth from the Stockwell Orphanage into the College, and who, after a brief but useful ministry, went to the Congo, where he laid down his life for Jesus' sake at the early age of twenty-four.

Mr. R. J. Williamson, another student, then took up the work, and it was during his period of service that a Church of twenty-nine members was organized. The Divine blessing, manifested in the growth of the little community in numbers and earnest effort, forced the friends to seek ways and means for getting a building of their own in which to worship. By the time Mr. Haste, the next student-pastor, left College, the sum of £50 was in hand, and in 1889 our friend, James Withers, Esq., of Reading, secured a building site for £72, our late dear President, who acted as treasurer, giving £12, and the land-owner, Thomas Lawrence, Esq., £10 thereof. This was at the commencement of the ministry of Mr. John Russell—now Pastor at Cradock, South Africa—who for two and a half years of his College course laboured indefatigably at Bracknell, and raised the splendid sum of £192, and had the gratification of seeing the Chapel in course of erection.

It was no easy task to follow such a worker as Brother Russell, especially to finish the building work which was commenced during his ministry; but, depending upon the strength which God supplies, the building was finished sufficiently to admit of opening on the 29th of June last, when Professor F. G. Marchant preached the opening sermon. The building has cost about £670.

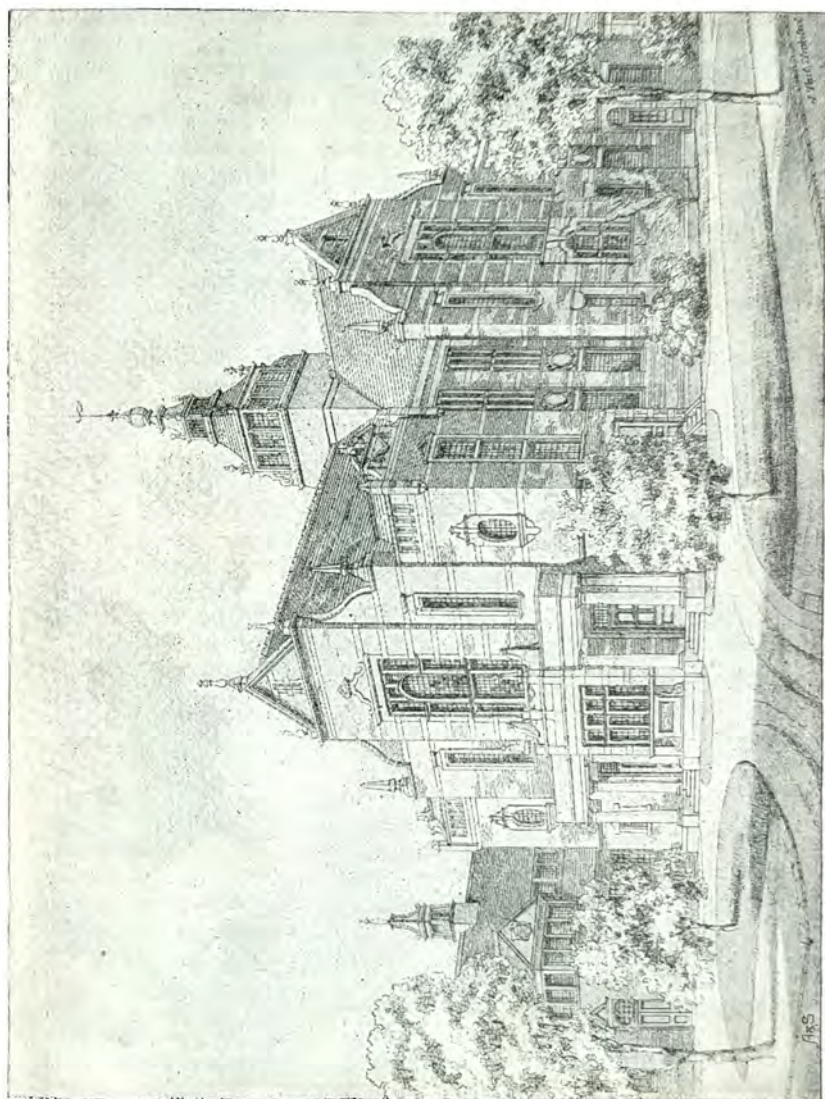
There is yet some work to be done to complete it, and enclose it with a fence, but it is decided to clear the present debt of £160 before incurring further outlay. The actual cash outlay has been considerably curtailed in what may be said to be a most practical way, viz., by the members of the Building Committee, including myself, putting in voluntary labour to the extent of 1,500 hours.

The generous promises of our late beloved President amounted to £162, which have been duly paid by the present College Trustees. Since my ministry began, in September, 1891, we have succeeded in raising the sum of £90 7s. 8d., the membership has been increased by seven, and many have found the Saviour, and are rejoicing in His love. I have now relinquished the work, and my fellow-student, Mr. Castle, has been appointed to the pastoral charge. May the blessing of the Lord rest upon his labours!

T. S. FIDGE.

Clarendon Hall, Leicester.

AMONG the many records of the formation of new Churches by brethren associated with the Pastors' College, none is more gratifying than the rise and progress of the work which is just now being carried on in one of the largest and most rapidly-growing artisan neighbourhoods of Leicester, known as Clarendon Park. This enterprise is the outcome of much earnest consideration and prayer on the part of a few friends residing in or near this particular district, upon whose hearts it was laid by God to attempt something in the direction



CLARENDON HALL, LEICESTER.

of Church extension for the benefit of the growing population. The erection last year in the heart of this locality of an immense Shoe Factory employing two thousand hands, and which is now in full operation, rendered it imperative that immediate action should be taken to meet the need for increased religious accommodation. At the invitation of our brother, Mr. W. Y. Fullerton, who resides close by, and has from the very first taken a most lively interest in the project, a meeting was held and an influential committee formed for the purpose of giving effect to the proposal that had been so heartily adopted.

Mr. F. W. N. Lloyd, of Bromley, very generously gave a donation of £500 towards the scheme, and the treasurer to the fund contributed a similar sum. After much prayer, Pastor F. J. Feltham, of Wellington Street Church, Luton, expressed his willingness to undertake the task of gathering a congregation and organizing the work, and in July last he was very enthusiastically welcomed by the Leicester friends.

The only available place where services could be held was a small Hall over some shops, which was at once secured by the committee; and each succeeding Sunday found it packed to overflowing with the very people for whom the meetings were designed. A site for a commodious place of worship, to hold one thousand persons, with Schools, &c., was obtained on most advantageous terms, and the committee is now proceeding with the erection of Clarendon Hall (a sketch of which is shown on the preceding page), and which, it is expected, will be completed in the autumn of the present year. The Hall in which the services were at first held being found to be much too small for the congregations, two or three gentlemen on the committee nobly subscribed the money for the purchase of an Iron Chapel accommodating four hundred persons, which now stands on the spot where the Schools will ultimately be built, and which will continue to be used for the public services during the erection of the large permanent Hall.

A Sunday School of three hundred children and young people, with a staff of efficient teachers, has been formed; and a Band of Hope and Temperance Society numbering four hundred members is in full operation. The week-evenings are occupied with Prayer-meetings and Bible-classes, together with special agencies for the benefit of men and women, respectively. Six months ago, Mr. Feltham sought and obtained from the Co-operative Society Council in Manchester permission to go into their huge Shoe Factory, to which reference has already been made, during the dinner-hour, to address the hands, and this has been done twice a week ever since with much blessing. These factory meetings cannot fail to be of incalculable benefit to the workpeople themselves, and, at the same time, a source of great strength and stability to the Church at Clarendon Hall.

From the very commencement, signal success has attended this new work for God in Leicester, the most pleasing feature in connection with it consisting in the conversions which have taken place, and the spiritual quickening of believers which has been witnessed. To the Triune God be ascribed all the praise and honour and glory!

Pastor C. B. Sawday has manifested great interest in the movement, and has also taken a very active part in its promotion. The committee record, with devout thankfulness to the Great Head of the Church, the

blessing which has crowned their efforts ; and the contributions in hand and promised towards the Building Fund warrant the anticipation of a speedy and triumphant completion of the undertaking. At the same time, it should be stated that further financial help is needed to cover the outlay. The Hon. Secretary to the Fund is Mr. Fullerton, and the Hon. Treasurer is Mr. J. Wallis Goddard, both of Leicester.

SCOTLAND.



New Baptist Chapel, Elgin, N.B.

Elgin is an ancient cathedral city of about 8,000 inhabitants.

The Baptist Church in this place originated in the year 1808, when the Rev. Mr. Stewart, Independent minister, adopted Scriptural views of baptism. Its history since then has varied considerably, prosperity

and adversity alternating with all too frequent succession. In October, 1883, the present pastor, then a student at the Pastors' College, was requested by the beloved and now deceased Principal, Rev. D. Gracey, to visit Elgin for a month, the Church being without a pastor. That visit led the Church to extend to him a hearty and unanimous invitation to the pastorate, which, after consultation with the College authorities, he was led to accept, and began his ministry January 6th, 1884. The congregation speedily began to increase, souls were saved, and many candidates for baptism appeared. Very soon, more vestry accommodation was required to provide suitably for the newly-baptized, and towards the end of 1884, spacious vestries were built, and opened free of debt. These, unfortunately, have had to be removed in erecting the new Chapel. The old Chapel was low-roofed, small, and ill-ventilated, and the desirability of a more suitable building was speedily recognized; but the want of wealth among the people, and the fluctuating character of the population, made Chapel-building an impossibility for some years. Notwithstanding the constant migrations, and consequent losses, and the serious structural disabilities, *the membership has doubled*, and the Sabbath School trebled. The needs of the work grew more clamant as the Church steadily progressed, and in 1890, through the generous offer of £400 by a lady member (Mrs. Stewart), the way seemed opened, and a new Chapel possible. Other promises, including one by the late beloved President, soon raised the amount to £780. Early in 1891, plans were therefore prepared, and submitted to the Town Council, who refused to pass them unless the buildings were kept back some twelve feet from the railing on the north side—a claim the Council had no right to make, and no power to enforce. Eventually, the Lord Advocate, Sir C. Pierson, gave "opinion" against the Town, and in favour of the Church. Therefore building operations were soon begun, and the present handsome structure was opened for Divine worship, December 11th, 1892, by the Rev. W. S. Chedburn, President of the Baptist Union of Scotland. Since the entrance into the new building, with its needed comforts and enlarged facilities, the congregations have already begun to improve, and the earnest spirit manifested augurs hopefully for the future of the Church.

The total cost of the buildings is about £1,350, £1,050 of which has already been received. To meet the remaining debt, £300 has been borrowed from the Scotch Baptist Loan and Building Fund, free of interest, to be paid back at the rate of 10 per cent. per annum.

ROBERT. E. GLENDENING.

New Baptist Church, Leven, Fifeshire.

A YEAR ago, I had no expectation of being at Leven, far less of seeing a Church formed, and a Chapel built. I came to Largo, thinking my stay there would be for some years at least; but Providence ordered otherwise. After staying a year in two furnished rooms, I failed to find a house, and was thus compelled to leave Largo. In connection with Largo Church, a Mission was started at Leven. This Mission gave so good promise, that I resolved to begin work at Leven rather than seek a pastorate elsewhere. I was the more induced to take

this step knowing the field was a very good one ; and had it not been taken possession of by us at the time, it would probably have been lost to the denomination for years.

At the very outset, we had to confront a formidable difficulty, the impossibility of getting a suitable meeting-place. Thus fixed, we had to think of building while we were but a few in number, and had only just begun our work. However, we set to work, and secured a good site in a central position. On this site there is a house bringing in a rental of £10 a year ; also sufficient ground for our Chapel, without interfering with the house. On this ground an Iron Chapel, seating 250, has been erected at a cost of £320. This, together with the cost of site and house (£140), makes a total of £460. Towards this, we have in cash and promises about £160. We hope by a Sale of Work to raise £80 more. It will be seen that we require over £200 more to free us from debt. What we have done, though small, has been no easy task. Yet the Lord's hand has been abundantly manifest. Though we receive no help from outside in the shape of salary, we have been able to get through the worst of our difficulties. If friends would kindly help us to lessen our debt, we believe we shall go on without outside help for the future.

Seeing we have been engaged from the first in building and collecting, our work proper is only just beginning. We have a Church of twenty good working members, twelve of them being men. With this band, and a field that gives ample scope for work, we hope to do good service. There are other fields in Scotland of equal promise, that might be possessed if some one were prepared to make a little sacrifice, and do hard work.

A. PIGGOT.

I R E L A N D.

Gospel Work in Waterford.

HAVING been but a year in this southern city and Roman Catholic fortress, our experience of Irish work is necessarily limited, albeit we have lived here long enough to know something of the difficulties and encouragements of the situation. While the former abound, we thank our Divine Master that we do not lack the latter. Under the simple and faithful proclamation of the Gospel of God's grace, congregations have increased, and much good, we believe, has been done in the refreshment and stimulating of the saved, and the conversion of the undecided. It is a matter calling for much thankfulness that an intense spirit of prayerfulness and anxiety for the salvation of the lost prevails in our meetings. Besides our own meetings in Waterford, we have held, during the summer months, a weekly Gospel Service at Tramore, and during the winter months a similar weekly meeting at New Ross, in County Wexford, and we rejoice to be able to state that these have not been without evidences of the Divine presence and blessing. We have a good scope here for work among the sailors frequenting our port, and also among the soldiers stationed in our two barracks. It has been a source of no little encouragement, after visiting

them, and distributing Gospel messages among them, to see some of them at our services, joining heartily in the songs of praise, and eagerly listening to the preaching of the Word of life and light. The missions conducted by Mr. D. L. Moody and Major Whittle in our midst last September were, under Divine blessing, fraught with much spiritual profit to Protestants of every section of the Christian Church. The large attendance of Catholics at the meetings, and the remarkable interest they displayed in them, cannot, we believe, be without lasting spiritual effects upon them. One's heart is well nigh broken with sorrow in seeing how completely the people are swayed by the Christ-concealed, Bible-hidden, and priest-ridden system of Roman Catholicism. But we rejoice to know God *is* working in our land, and we look forward with confidence to the time when, under the clear shining of the Sun of Righteousness and Truth, the shadows and mists of superstition, error, and delusion, will be finally dispersed. Meanwhile, it becomes us to be very much engaged in prayer, and to exhibit a spirit of heart-fidelity to God and His truth in our service for Him. Most earnestly do we beseech every lover of the Lord Jesus to fervently and perseveringly supplicate at the throne of grace that the woes of this unfortunate country may be redressed, its diseases remedied, and its iniquitous blackness removed by the preaching of God's servants, and the reception by the people of the only Gospel of which the Redeeming Christ is the great and grand centre, and the principal teaching of which is that, without the shedding of blood there is no remission of sins. May the gracious Father lovingly hasten that glorious time!

PHILIP A. HUDGELL.

THE CONTINENT.

The Baptist Church in Leipsic.

THE writer of the letter, of which the following is a somewhat literal translation, is the son of Pastor Gutsche, of the German Baptist Church, King William's Town, South Africa. Young Mr. Gutsche, who was educated in Germany, came to the Pastors' College in 1890. He had been through the usual curriculum of the University of Halle, and had been led of God to preach the Word, but felt the need of the instruction in theology which he believed could best be obtained in our College. After being with us twelve months, he resumed his studies at Halle for a while, and then accepted the call of the Baptist brethren at Leipsic.

We have given this worthy brother a little assistance from our funds, and cheerfully endorse his appeal for increased help.

"Leipsic is known as one of the most important cities in Germany. For several years there has been here a small Baptist Church. Up to the 1st of April, 1892, they had no regular minister. I accepted the call to Leipsic. After a long and severe trial of our faith, an American committee promised us to provide for the salary of the minister. God has blessed us richly in the last year, we were able to

baptize four believers into the death of Jesus, and we hope soon to see some more deciding for Christ. The Church ought to have had assistance from brethren long ago. The members do all they possibly can, but yet we have not the means to hire a room for worship adequate to the ends and requirements in such a great city. Our need of a suitable Hall is a crying one. If the blessing of God is not to be detained, and the prosperity of the Church not to be hindered, we must have help in this matter. Our present room is dark, unpleasant, unpractical, and not large enough; besides, the stairs leading up to it are not only uncomfortable, but dangerous.

"Are there not some brethren in England, who, seeing the importance of our work in such a central place, would be willing to lend us a helping hand? Together with me, a Colporteur is working, and a Bible-woman. The work amongst the learned infidels, the rough Socialists, the strict Church people, and the totally-indifferent ones, is a very hard one. However, with the Lord all things are possible. Therefore we look forward into the new year gladly and undismayed.

"HUGO GUTSCHE."

UNITED STATES OF AMERICA.

THERE are at the present time in the New World one hundred and twenty-seven of our College men preaching the Word. Of these, fifty-six are in the "States"; several of them have laboured there for more than twenty years. We select two letters from among many.

Third Baptist Church, Kansas City, Kansas.

DURING the past twelve months the Lord has greatly honoured us in working for Him, and we praise His holy name. An addition of 116 persons, more than half of them by baptism, is very cheering, as is also the total increase of 87.

Our Church is situated in a large and growing city, in the extreme Eastern part of our State, and is virtually a part of the still larger city of the same name just across the State line. It is one of five Baptist Churches scattered about the city, and is the largest of any of them. The membership is made up of people from various parts of the country, also from Canada and England. We have a noble band of young people, from whom we have reason to expect much. They are a great comfort to me, and support me most nobly in my work. They have recently established a Sunday School in a neglected part of our city, and they conduct it all by themselves. My people have just expressed their love for me by increasing my salary two hundred dollars a year, with a promise of another increase a year hence. The Church is but ten years old, and now has a membership of 300. It was 202 when I came here, a year and a quarter ago.

Our pressing need is a much larger house of worship. We have some money towards it, but not sufficient to warrant a beginning.

A few months ago, I began to publish a small monthly paper for my

own Church in particular, but with a view to helping the Baptist Churches of the city generally. It has met with a very cordial reception, and seems to have found a place for itself that is all its own. It is called "The Monthly Messenger." In addition to the ordinary features of such a paper, I have literary notices, such as will bring to the attention of my people good publications.

Then, feeling that the Baptists of our city lacked hearty fellowship and co-operation, I have been the means of organizing a Baptist Union here, which we hope will be helpful to the cause we have at heart.

Perhaps I should add that I also hold the position of Editor, for Kansas, of a Baptist paper published in St. Louis, called "The Central Baptist." In many ways I find myself brought into contact with the denominational life of our State, and hold positions of responsibility in this connection. It will be understood, of course, that I do not name these things in the spirit of boasting, but because I was asked to "send as full an account as possible of the work of the Lord under my care."

It is now more than twenty-two years since I came to this country, nearly eight of which have been spent in this new State of Kansas. I was never so full of work, nor did I ever enjoy the work as now. The more I see of the needs of humanity, and the fitness of the Gospel to meet them, the more do I long to be used of God to His glory.

A. H. STOTE.

Point Pleasant, New Jersey, U.S.A.

THE Church here is four years old. A young man, while studying at Princeton, supplied until last June, when the members decided to support a pastor. An invitation to visit them, *if I was willing to leave Alloway*, came to me the very week I concluded to give three months' notice of resignation. I did not then know where this place was. After spending one Lord's-day with the people, all seemed clear; in due time they gave me a unanimous call. I entered on my duties July 1st. On the first Sunday, I was permitted to baptize two believers, and receive them into the Church. During these six months, nineteen have been received into fellowship, ten of them by baptism.

Being the first pastor of the Church, I am desirous of moulding it in everything after the New Testament plan; this, also, is the desire of some of the members, as often expressed in prayer. I think I can safely say I never served a Church with more pleasure, or with more evidence of their appreciation of my efforts, nor do I know of a more liberal people anywhere. Quite a number of them practise proportionate storing for the Lord, and we are trying to lead *all* into this Scriptural method. Seats are all free, and no pressure for money is employed. Our contributions to State, Home, and Foreign Missions far exceed those of other Churches, when considered *per capita*. We are just in the midst of a very severe winter, unusual in this locality; this interferes somewhat with meetings, but we are about to hold special prayer-meetings, from house to house, to wait on the Lord in renewed consecration preparatory to special Gospel Services, when we trust the power of the Holy Spirit will be seen in the conversion of many souls.

Point Pleasant is a summer resort, where we have many visitors from New York and other cities, some of them Baptists, who meet with us, and aid us financially.

Having no service here between 12.15 and 7.30 p.m., I go to a village five miles away, and preach at 3 p.m. for a small Church that had been without regular services for some years. Good congregations gather, and there are indications that the Lord is blessing the Word.

WALTER L. MAYO.

I N D I A .

Lall Bazar Chapel, Calcutta.

THE summer corn ripens slowly for the reaper, but every breeze that blows, and every day that goes, bring the reaping-time nearer. So is it with the harvest of India. It is coming, and we sow in hope of that time. Sometimes we think the harvest very near, when the blessing, like Jordan, seems to overflow its banks, and, like the tide, keeps rising still. And why may we not think so? On the night before the day of Pentecost, no one dreamed that the few disciples in the upper room would so shake Jerusalem, as they did on the day that was dawning. Did the Parthians, or the Medes, or the dwellers of Mesopotamia, or even the disciples themselves think so? No! There seems to be a surprise power in God's way of working, and especially when He works with fire, as He did on Mount Carmel and on the day of Pentecost. "*Suddenly* there came a sound from heaven", and then the fire fell. So one sees all the material ready for the kindling, and inly prays that the Divine fire, which shall set it all ablaze, may quickly fall.

In the last few months we have had seventy enquirers, who came to Christ for light and leading, and forty have been baptized. Sometimes I am struck with the wonderful adaptation of Jesus Christ to all men, never mind what their nationality may be. There were two Burmese who came to see me; and we sat and talked of Christ till the fire burned within, and Jesus Himself drew nigh, and went with us. They found Jesus as their Saviour, and saw the King in His beauty, and loved Him. I baptized them, and they walked with Christ, and are walking with Him still. They brought to me six others, yea, many others; but to six of them only came the light that lightens us when we are in the dark, and is so welcome to those that really seek its guidance. These young men came from Burmah to Calcutta to finish their College course, and here they found more than College honours, for they found Jesus; and what they found they took away with them when they went back to Burmah; and I hear from them now and again, and one of them writes to say that the light is still shining there in their hearts. And how glad is my heart now for that, as glad as the music of a marriage-bell, that there in the land where Thebaw reigned, the light is shining still in their hearts, and it is to grow and spread, as the sun illumines the heavens, till others shall hear in their darkness the welcome call, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee."

And not only to the Burmese can Christ show Himself as "the chiefest among ten thousand", but to other nationalities, too. A man of Madras came by night to see me, and that night the "Day-star" arose in his heart, and he became a humble follower of Jesus Christ. I remember the evening of his baptism, when the Chapel was crowded with people; and I remember when he was received into Church-fellowship at the Lord's table, with his little daughter, who had been baptized with him. My heart welled up within me as I gave the child the right hand of fellowship, and repeated to her the text, "I love them that love Me; and those that seek Me early shall find Me." And God led five other Madrassies into the kingdom of grace, and they were baptized a little while ago.

But these disciples do not always come into the kingdom without tribulation. One tall young Assamese was greatly tried when he decided to follow Christ. They said to him, "You shall not live to disgrace us among our people by becoming a Christian." He said in return, "I shall not die, but live to declare the works of the Lord now I am a Christian." But he little knew the treachery and wickedness of heathen hearts, though they were his own flesh and blood. One evening, he came home, after the burning heat of a hot day's toil, and they gave him a cup of sherbet to drink. He took it from his father's hand, and drank it, little suspecting that it was poisoned. Then his little sister came crying to him, and said, softly, "Have you taken the sherbet?" and he said, "Yes." Bursting out into sobs, she said, "Oh, then you will die, for that cup is poisoned! They have put poison in the cup." At once they went to the hospital, and he recovered from the effects of the poison; but the authorities said, "You have either taken the poison yourself, or it has been administered to you, and we must know the truth of the matter." So he had to tell the truth, and his father was sentenced to three years' imprisonment, and is in prison now. Thus it was a trial for him to be a Christian; but he is a burning and a shining light, and I am greatly cheered by his consistent life. He stood up, only a few days before his baptism, and preached Christ in Hindustani to the natives who crowded to the vernacular service; and on the evening of his baptism, when the Chapel was densely packed with people, he fearlessly professed Christ before them all, and told the story of his father's treachery with a faltering and broken voice.

The Gospel is not only the power of God in the conversion of the *natives* of this land, but also of all sorts and conditions of men. I was struck with this in the conversion of eight medical students who were baptized and joined the Church. They came from different parts of India to Calcutta, to study in the Medical College, and began to attend our services. One after another they were led into the kingdom of God, and they are now scattered over different parts of India, in the Indian Medical Service, living as Christians, and shining as those who possess a light that the world cannot darken. They will be brought into contact with the sick and dying, and will, I trust, tell them of Him who can light their souls through the valley of the shadow of death into the presence of God.

Then, too, there were five young Scotchmen—engineers on the steamers that ply from this to other lands—whom God graciously

impressed with His Word. They had gone into the vanities of the world—as many people do who come beyond the Suez Canal—in a way that they would not, and could not, in their own land; but the grace of God met them, and asserted its power over them at our services, and it was delightful to see those fine young Scotchmen bowed down before God under a sense of sin, as a reed is swayed by the wind. Since their baptism one of them has risen in his profession as he never could have done, so he tells me, if he had not been a Christian.

Our soldiers, too, are not beyond the power of God and the reach of the Gospel, though they are in India surrounded by a treacherous climate and awful temptations. I have baptized twelve of them this year, and they have been an example to the men in Fort William, where they live, and have held Prayer-meetings, and stood up boldly to confess Christ amid the taunts and sneers of the barrack-room, and the trials of a soldier's life. Our sailors, also, have come in for a share of the blessing. Some time ago, I baptized nine; but they have sailed away with the goods and produce they are taking to other lands, to bless and gladden other shores. Thus is it with our soldiers and sailors, and English friends, too. This land is not the land of their birth, nor of their adoption; and we know that after a little time they will be leaving for the home-land. We are the poorer for their departure; but our poverty is what must be expected in this good work. We cannot keep all that are converted, nor must we wish to. The birds cannot keep the young always in the nest, but the empty nest is no sign of their decease. They are singing in other places, and gladdening other hearts than ours; and so it is with many to whom we are blessed in our work. We do not sow the corn or rice to keep it all; but to send it to other lands. We do not seek to save those alone who can stay and build up a Church; but we try to save all we can reach, and so perhaps we can give back to England something of what she has given us in the Gospel, by leading some of her sons, who have left their homes as prodigals, into the light and knowledge of God here in this distant land.

G. H. HOOK.

Besides Mr. Hook, there are four other Pastors' College men pastors of English Churches in India and Ceylon. Pastor H. E. Barrell, of the Bombay Baptist Church, Byculla, a very small community, last year baptized seventeen believers, seven of whom are natives.

Our brother J. G. Potter, of Agra, who is connected with the Baptist Missionary Society, writes:—"On Christmas Day I baptized three young men—one a Parsee, one formerly a Brahman, and another the son of one of our native evangelists. Since then, seven men, formerly thieves, have been baptized in the river Chambal."

Ceylon.

THE following letter is from our brother, Frank Durbin, pastor of the English-speaking Baptist Church in Colombo:—

"My time is most fully occupied in this heathen city, and I have but little time for writing; but trust that the following grateful record of another year of blessing may be acceptable for the Report.

"During the past year there have been sixteen added to the Church, but we have lost exactly the same number by deaths and removals, chiefly to places where there is no Baptist cause. But in a Church such as ours, we cannot estimate the amount of good done by the additions to the Church; for many are converted, and others receive blessing and help in the work, who do not join the Church. In the past year some of our most interesting and encouraging work has been amongst the soldiers.

"The Gordon Highlanders, who had been stationed here for some time, left Ceylon for India early in January, and by their removal we lost quite a number of consistent members and consecrated workers; but we have heard cheering news from them of a good work begun, through their earnest efforts, amongst other regiments quartered near them in India. These Christian soldiers have been like Missionaries labouring amongst their own countrymen, holding Prayer-meetings, Bible Readings, Gospel Services, &c., which have been blessed to many. The Warwickshire regiment relieved the Gordons, and in it there were only two or three professing Christians; but so wonderfully has God blessed our labours, and those of other denominations, that there are now more than seventy who have come out boldly on the Lord's side.

"Sometimes, on Sunday evenings, as many as ten of the Warwickshire men have been seen in our congregation, and at all the services throughout the week some are present though the Chapel, is two miles from the barracks. There have been some very remarkable conversions of men who once were drunkards and gamblers. Sons of Christian parents (some Baptists) have decided for Christ, and are now earnestly seeking the salvation of their ungodly comrades. Nothing has so gladdened our hearts as to see, week after week, those convicted of sin seeking forgiveness and yielding themselves to Christ, and then to watch their growth in grace. In our other work, too, we have had blessing; for one Singhalese lad, one Tamil girl, and other young people (European and Burgher) from our Sunday School have publicly confessed Christ in baptism.

"Some of our most earnest young men are Singhalese and Tamil, for whom we praise God. It is our desire and aim to reach and influence more of these by visiting them in their homes and conversing with them, which we are constantly doing. A few of the ladies have commenced, during the year, a weekly meeting for the soldiers' wives who cannot attend ordinary services, and they are carrying it on with marked success. A young Scotchman connected with us has also started a Sunday School for the soldiers' children, whilst other of our young people have very ably conducted a Sunday School at the Police Headquarters, where children of many nationalities, including Europeans, Burghers, Singhalese, Tamils, and Moors, have been instructed in the simple truths of the Gospel. The Christian and Mission Bands, commenced last year by Mrs. Durbin, have been well sustained, in addition to the Sunday School, the Band of Hope, and Hospital visitation. The week-night Prayer-meeting is always well attended, and has been a source of inspiration to pastor and people. In many ways the Church continues to be a power for good in this heathen and sinful city, and the need for its existence and work was never greater than it is to-day.

"FRANK DURBIN."

SOUTH AFRICA



New Baptist Chapel, East London.

IT is just over three years since I commenced preaching in this town. Brother Adamson and I left College at the same time, and came out here together. He has returned to England, and is settled at Kegworth. I well remember going with him to see our late beloved President the day upon which we embarked, October 15th, 1889; and the last act of kindness shown to us by the one to whom we owed so much, was the gift of a copy of "The Cheque Book of the Bank of Faith", in which there is the familiar handwriting, and the name never to be forgotten. Brother Adamson settled at Port Elizabeth, and I commenced work some distance round the coast at East London, another port lying to the East.

There had been a Church here under the pastoral care of Mr. E. G. Evans, of the Pastors' College; but upon his leaving for Port Alfred, the services were discontinued, and for about a year there had been no meeting of the Church. The few members were scattered, and only about twenty names were given me upon my arrival. Services were commenced in the Mutual Hall, upon December 15th, 1889, and in two months the Church was re-formed, with a membership of thirty-five. From that time the Church has grown in numbers, and in spiritual power and usefulness. Not only had the Church to be

re-established, but a Chapel was needed for the consolidation and extension of the work; and not long after the services were begun, an effort was made to raise money for a building site. This done, we set our hearts to build a house for the worship of God, and on October 2nd, of last year, it was opened. The style of the building is simple, and compares well with longer-established churches in the town. It seats from 250 to 300 persons comfortably; and we trust, by the blessing of God, that many will be "born again" within its walls. Our Church property—ground, Chapel, and furniture—is worth £1,400, and we have a debt of £700; the interest, at six per cent., makes our liability about the same as we paid formerly as rent for the hall. The people have done well in raising so much in three years, and we are hopeful from what has been done that we shall be able to reduce the debt by a little every year. Brother Batts, of King William's Town, is the nearest to me of our denomination, and he is forty miles distant, but all along he has taken great interest in our work, and rendered special help at the re-formation of the Church.

At our last Union Meetings, I had the pleasure of meeting our Brethren Baker, Russell, and Doggett, who I understand are doing well. This year we meet (D.V.) at Capetown, on March 16th; and were it possible, I should like to sail for England for the Conference at the dear old College. May God bless it, from our President to the last student!

D. H. HAY.

New Baptist Church, Wynberg.

THE work here is very encouraging. The Wynberg Church was formed on November, 1892, with a membership of twenty-one. We now number forty, of whom sixteen were received by baptism last year. More than two-thirds of our members are active workers, taking part in the Prayer-meetings, the work amongst the children, the open-air gatherings, and in the meetings held for the natives in our Mission Room. The place in which we worship has become too strait for us, and in response to what seems the clear indication of the Lord's will, we have decided to build a new Chapel, capable of seating from 300 to 400 on the ground-floor. The estimated amount required is about £2,000. As we are a poor people, this is a formidable undertaking; but the land waits to be occupied, and we believe the call has come to us to rise and possess it. In that faith, trusting to the Divine promises, we go forward full of hope and courage.

ERNEST BAKER.

New Baptist Church, Bloemfontein.

THE Baptist Church in the capital of the ORANGE FREE STATE, though yet in its infancy, is full of promise. In 1891, upon the application of the Baptist Union of South Africa, the late revered President sent out Mr. E. Baker to undertake the formation of a cause; and when the Church at Cape Town decided to retain that brother for

the pastorate of the newly-constituted Church at Wynberg, upon further application from the Union, the writer, W. Harold Doggett, was sent out to the more northern sphere. Arriving with his wife in March, 1892, the new Pastor was introduced to the town and its people by Pastors G. W. Cross and H. J. Batts, secretaries of the Union, receiving a warm welcome from the Dutch Reformed and Wesleyan ministers, as also from His Honour the President of the State. The Council Chamber of the Town Hall, seating about 200 persons, was obtained from the Corporation rent free, only lighting and caretaking expenses having to be met, and the first English Baptist service in the Free State was held on Sunday, March 20th.

Very small at first, the congregations gradually improved, and in June a Church of believers was formed, with eighteen transfers from sister Churches in the Cape Colony.

The membership is now forty-five, several, under the preaching of the old Gospel, having been led to give themselves first to the Lord and then to His people.

A small Sunday School and Young Men's Bible-class (the latter held by the Pastor at his own house), supplement the work of the ministry, which is entirely to English folk of home or South African birth.

The work is much cramped for want of a Tabernacle, no week-evening meetings being at present possible, while several candidates await facilities for immersion.

Towards the building fund we have collected £200 in this town, which has only 3,200 white inhabitants, and £60 from home and colonial friends, wherewith a very eligible site has been purchased. Requiring at least £800, or £1,000 more, in order to accommodate 300 adults, we would invite friends to send over and help us. The work is hard, but the reward is even now appearing.

"The Lord hath been mindful of us; He will bless us."

W. HAROLD DOGGETT.

Baptist Church, King William's Town.

ENCLOSED please find our Church statistics for the year 1892. I do not know that I can write much about our Church work, beyond saying that I have been much encouraged in it ever since I have been in the country, and we have had, I think, a fair measure of success. When I settled here in 1886, there was but a small and divided congregation, with a nominal membership of some 45 persons, several of whom were non-resident. Each year has seen an increase, and though many have come and gone, and there is a good deal of change in our colonial towns, on account of people going off to the gold-fields, &c., still our membership stands to-day at 179. Our people are loyal and united, and true to the old Gospel. We have reduced our debt during the present pastorate by over £500, and made many improvements in our Church property. Our congregations fill the Chapel on Sunday evenings, and most of our organizations are well-supported. I have started an Orphanage on a small scale during the year, which is well-supported. There are now 12 children in residence, in charge of a

matron. All the initial expenses have been met, such as furnishing, &c., and though no appeals have been made, we have a good sum to the credit of our current account, and £50 on fixed deposit toward a Building Fund, bearing interest at rate of 5 per cent. per annum. I am very happy in my work, my deacons are excellent men, and the treasurer, Mr. T. B. King, J.P., is one of the most generous supporters of our denomination in this country. I do not know that I have anything to add. My prayer is, that the dear old College may continue to prosper, and that its funds may be well maintained. Hearty love to the President, Dr. James Spurgeon, and to Principal Gracey, both of whom have been and are true friends to our South African work.

H. J. BATTS.

Baptist Church, South End, Port Elizabeth.

THE Church only dates from the year 1888, and at the close of the statistical year I had only been pastor of it six months. It had been passing through a trying season, and it is cause for thankfulness that there is not a large decrease. . . . I am glad to say that the work is prospering. Our present building is altogether inadequate for our purposes. The discomfort of a full place on these warm summer evenings [in March] is so great, that it is really a wonder the people come. We have no outer attractions, but the old Gospel is loved.

We have just secured a site for a new building, and are now occupied with paying for it. The total cost, which is about £113, we expect to clear off in the next two months, though we are a very poor people. We are learning how much better it is to trust in the Lord than to put confidence in man. There are many signs of blessing which, you know, cannot be tabulated. We give God the glory; for it is not by might, nor by power, but by His Spirit.

C. H. HOMER.

When the first of our College men left us to take charge of a Baptist Church at the Cape, there were but *three* Churches of our denomination in South Africa, if the list in the Hand-Book is correct. This was in 1867. Now there are *eighteen* English Baptist Churches, *ten* of which are presided over by our men. Seven or eight of them owe their origin to the zealous labours of the founders of the Baptist Union of South Africa, conspicuous among whom are our brethren the secretaries, H. J. Batts and G. W. Cross. The Union has again and again asked for brethren to be sent over to break up new ground. This has generally meant the payment of passage-money and outfit, or a considerable portion thereof, by the College. Such help has been rendered because the work is of a distinctly missionary character, as will be seen by the foregoing extracts from letters lately received. Since the last Conference we have sent out Messrs. C. H. Homer and C. Pummell; the former is now pastor at South End, Port Elizabeth, and the latter at Alice.

NORTH AFRICA.

Pastors' College Missionary Association.

DERB EL KADÉ, FEZ,
March 8th, 1893.

IN reviewing the past year of work, three periods present themselves. First, a month given principally to seeing a beloved fellow missionary through an attack of typhus fever, contracted in his devoted attention to a poor negro patient. The next four or five months passed rapidly in the superintendence of the Hospital and Dispensaries of the Tangier Medical Mission, for some account of which I must refer friends to my letter in *The Sword and the Trowel* for October, 1892.

In September came the call to move on to Fez, where three ladies had been bravely at work for four years. After a rather tedious settling in, owing to the passive opposition of the Government, I am now seeing about one hundred men patients every week. I trust that, in the Lord's good time, we may be able to take in-patients, and so still more effectively show forth the love of God in Christ Jesus. We need funds for drugs, &c. ; but still more, the fervent effectual prayers of the Lord's people, that He will graciously bless us with more and more of His Holy Spirit, and give a hearing ear to the dead souls to whom we speak and minister.

I am sorry that in work among the Mohammedans in Morocco we shall have no Church ; in fact, only secret discipleship is possible to natives at present, religious liberty being unthought of. Still, it is most refreshing to have one here and there coming to the light. They are very inconstant, very timid ; and the grave-clothes of their old training cling to them and bind them still ; but I believe more than one has *new life*, and in this we rejoice, yea, and will rejoice.

T. GILLARD CHURCHER.

THE MARSHAN, TANGIER, NORTH AFRICA.

Certainly we can report progress in our work during the past year.

We thank God that men, women, and children are being converted. Never before have we had such an earnest spirit of enquiry, and such a willingness to testify to the saving power of Jesus.

The following are some of our encouragements during the past month. An aged Spaniard went home shouting, "I am saved ; I am saved." A little girl told of her love for Jesus and desire for baptism. A French mother said, "I believe in Jesus, and my sins are all forgiven." A young Spanish woman exclaimed, "I have been baptized, and I must live a holier life." A Spaniard, in the prime of life, with beaming face, told of his trust in Jesus. A young Spanish mother, with tears streaming down her face, told of her salvation through faith in Christ. A very aged Spanish woman witnessed most brightly for Jesus. Only yesterday, a dying Spaniard told me of his readiness to

depart. During the month, I have also received a letter from a large family, renouncing Romanism and accepting Protestantism. We believe every member of the family is a child of God. Six months ago, the grandfather was an infidel, and the whole family irreligious.

The devil is about as busy as he can be in Tangier. Miss Brown, of the North Africa Mission, has been *insulted* by Jesuit priests, and my helper, Mr. Barnard, has been *assaulted* by the same gentlemen. Priests have stolen and torn up tracts and Scriptures. They have threatened to get the Consul to expel all Protestants from Tangier. They have so worked upon the landlord of our Mission House that we have received notice to quit. We had intended to leave this house shortly, and had engaged a larger one from the same landlord. He has now given me \$50 to tear up the agreement. Praise God for the \$50.

Two men have been brought before the Spanish Consul, and charged with blasphemy against the Virgin Mary, and disrespect of the priests. They denied the first, and admitted the second; were threatened with imprisonment, but are still at liberty. Nine months ago, one of them said, "I do not believe in Jesus, and I do not believe in God." He is now quite willing to suffer for Christ's sake. I have, to-day, heard of two others being bullied in the same way by the Consul; but they are of good heart and determined not to be frightened.

From the foregoing it will be seen that we are having stirring times. We have just opened a second out-station, with good attendance and sufficient opposition to keep us from sleeping.

We praise God for all that is past, and trust Him for all that's to come.

N. HARDINGHAM PATRICK.

CENTRAL AFRICA.

THAT we place upon record the work of brethren in Morocco and Cape Colony, and do not devote even more of our space to the labours of those in the heart of the Dark Continent, needs a word of explanation. Our beloved brethren on the Congo are supported by the Baptist Missionary Society, with the exception of Mr. Billington, of the American Baptist Missionary Union, and the particulars of their labours rightly find their place, from month to month, in the *Missionary Herald*, which, we doubt not, our friends regularly read.

In the long death-roll of Missionaries to Central and Western Africa are the names of five of our College brotherhood. Including two who are now home on furlough, seven of our men are now numbered among the Congo Missionaries: from one of them we have just received the following letter:—

"UNDERHILL, CONGO STATE, S.W. AFRICA.,
February 22nd, 1893.

"I am happy to be able to report progress in our work as an agent of the Baptist Missionary Society; but I am unable to fill in the form for Church statistics sent from the College, for the Missionaries of our Society are not regarded as the pastors of the Churches they may plant.

"I have been away from San Salvador Station (at which Mr. Phillips and I were stationed) for nearly a year and a half now, as I came down here to take Mr. Forfeitt's place as Business Representative of the Mission during his enforced absence in England through illness. I trust that Mr. Phillips will send some account of the encouraging work at San Salvador, especially what is done by the native Christians there.

"This station (Underhill) is peculiarly a business station; but the possibility of work at any of our interior stations is dependent upon this station, as we must receive stores and forward all supplies for each of the stations at which our brethren labour. We have, therefore, a share in the work of all the others. Besides this, we are able to do a very important work among the natives who do our transport work. We hear from time to time, through Missionaries who visit the towns of these carriers, that in many instances they must have told their people about the Gospel they heard at Underhill; for when the itinerant Missionaries have preached to them, they often say, 'That is just what our friends heard when they went down for loads to Tunduwa (Underhill).'

"In this way the good news is spread abroad, even from this station, at which, for a time, it was feared direct Mission work would be impossible.

"We have our Sunday-evening services in English for the sake of visitors; but the morning service is always in Congo, either directly or through a translator. On Sunday afternoons my wife has a Bible-class for our lads, which is very much appreciated.

"Love and greetings to all the brotherhood.

"R. H. C. GRAHAM."

CHINA.

UNTIL very recently there were eight of "our men" carrying on mission work in China, one of them, Mr. E. H. Edwards, being a highly-qualified medical man; he is connected with the China Inland Mission. Our brother, T. Macoun, of the C.I.M., was called home to the "Celestial City" in September, and two of our brethren, missionaries of our denominational society, have been compelled, for a time only, we trust, to leave China, so that five only remain. Two of these, the brothers Huntley, have sent us some particulars of their work at Chen ku-hsien, Shensi Province. There, as the result of their work, they baptized twenty-three converts last year, and received them into the fellowship of the Church, which now numbers eighty-one members. In a brief note accompanying the Church statistics, Mr. Albert Huntley writes:—

"Herewith I send you the usual yearly report of the Church in this place. . . . Thank God for increase (19), but we are looking for showers. Just now we are building and opening our second Chapel, and (D.V.) shall have reports from *two* Churches to send in next year.

"With warm Christian greetings,

"Yours in Christ Jesus,

"ALBERT H. HUNTLEY."

Pastors' College Society of Evangelists.

THE work of our Evangelists has gone on without pause since our last Report. Owing to the state of the funds, it was feared at one time that some curtailment of this agency might be necessary ; but up to the present every need has been met. The past experience of this most necessary and useful effort has been of such an encouraging character, that it should not be allowed to flag in the least degree, and the need of sober evangelization was never greater than at present. The towns and Churches visited by our brethren contribute only a share of the expense, and it is needful that others who approve of this method of service should remember it in their gifts. Friends will please take note that no money given to the College itself is used for this purpose ; only amounts specially designated for this work are devoted to the funds of the Society.

Messrs. FULLERTON and SMITH have, during the year, met with signal success in various parts of the country. Wales and Scotland have been visited ; a series of services, attended by much blessing, having been held in Swansea, and another series in Arran. Most of the year, however, has been spent in England, where the openings for such work are greater than ever. Canterbury, Bath, Cheltenham, Ipswich, Wealdstone, Richmond, Bloomsbury, Manchester, and Stroud, have been visited, and in each place the work has resulted in the revival of God's work, the strengthening of the Churches, and the ingathering of many of the unsaved. Two missions of a special character have been held.

At Liverpool, Mr. Fullerton and Mr. Smith spent three months at the invitation of six Churches, three Baptist and three Congregational ; and although such a lengthened effort is more arduous, and perhaps less imposing, the results in such a large city, we believe, will be deeper and more far-reaching. Mr. Barrett, Mr. Atkinson, Mr. Walter, Mr. Lord, Mr. Lewis, and Mr. Nuttall, the ministers of the Churches, speak in the warmest terms of the work.

At Leicester, for seven weeks, a similar series of meetings has been held, amidst the sympathy of the whole town, followed by unmistakable evidence that a deep impression has been made. Mr. Sawday, Mr. Feltham, Mr. Greenhough, Mr. Bishop, Mr. Forth, Mr. Cornish, and Mr. James, the ministers who took a leading part in the Mission, all bear high testimony to the work of our brethren, and to the happy results thereof.

MR. BURNHAM sends us notes of his work during the past year. He was stricken down with illness when in Staffordshire, owing to overwork. While he was laid aside, brethren from the College supplied our dear friend's place.

"Since last Conference, I have held missions at Crane Moor, Malton, Frampton-Mansell ; among the hop-pickers in Kent (during September,

as usual); Yalding, Appleby Magna, Dunnington, Atch Lench, Harvington, Southwell, Polesworth, Hooe, Saltash, Ford, and Caton; at Newton Regis, Brother Jarry, from the College, is continuing the work in my stead. For my next engagement, at Neatishead, I shall be obliged to find a substitute; but I hope to be able to fulfil my engagement at Sherston and Chew Magna ere Conference. These, beside *casual* services, such as School-anniversary sermons, and occasional evening meetings, as at Fivehead, Shaldon, Modbury, Harston, &c., will perhaps explain my 'break-down.' It has been a *full* season, and the meetings have been very happy and successful.

"In several instances, the visit was to the scene of former labours, amongst others to Modbury, the place of my conversion twenty-four years ago. 'In these cases we rejoiced exceedingly in meeting spiritual children from former services. Our fifteenth season among the hop-pickers was, in many respects, the best and most cheering we have ever spent among them. We met with pleasing cases of blessing, resulting from the work of former years.

"Again it has afforded peculiar joy that our Divine Master has been pleased to use us in the homes of our hosts, in gathering souls from the household. At one of the places visited, our hostess (the daughter of a godly clergyman), who was strictly religious, according to Episcopalian ideas, during our stay was awakened to a perception of the fact that she had never been converted, and that all her supposed goodness was worthless; she had been (as Moody says) 'trying to work *to* the cross instead of *from* the cross.' She was led to renounce her self-righteousness, to trust Christ and His finished work, and to make herself a full and complete surrender to Him. In the Chapel, full of the villagers, she told of the change that had taken place, and bore a splendid testimony for Christ. As may be supposed, this testimony from 'the lady of the Hall' produced a profound sensation in that little place, where she had long been looked up to as a model Christian.

"On the whole, we have never witnessed more marked signs of blessing during the whole of our fifteen years' evangelistic work, than have been vouchsafed since last Conference. Our heart is filled with thankfulness, and the language of David befits our lips: 'O magnify the Lord with me, and let us exalt His name together.'"

JOHN BURNHAM.

MR. HARMER has to report a joyful season's work; for he has seen the hand of the Lord in a remarkable way, and can report Churches in a healthy condition, seeking for the salvation of souls, and the extension of the Saviour's kingdom. The following places have been visited during the year, and some of these visits will remain as seasons to be remembered. Barking, Old Southgate, a few Sunday afternoons at the Metropolitan Tabernacle, Thornton Heath, Orpington, Catford Hill, Old Basford (Queensbury Street), Alfreton, Bristol (Stokes Croft and Wellington Road), Melbourne, Derbyshire; Wickhambrook, Burslem, South Croydon, West Hartlepool, Belvedere, Kirkby-in-Ashfield, Mansfield, and Worcester.

MR. HARRISON'S evangelistic engagements during 1892 have been as follows:—At the Great Assembly Hall (Mr. Charrington's), for two months; at Reading, six weeks; a month at the Polytechnic, Regent Street; and a month at New Barnet. Mr. Harrison has also "supplied" many other places for short periods, or single services.

The Work of the Pioneer Mission.

OUR special work is that of commencing new interests in increasing and needy neighbourhoods. It is of necessity full of difficulty, but work worth doing is always difficult, and has the advantage of driving one to prayer.

From FARNWORTH, near Bolton (Pastor, S. Jones), I have the news of good service, and of an earnest spirit of prayer, which is a sure forerunner of blessing. The friends are hoping to erect a large chapel, for which they have purchased land.

The NEW BRIGHTON work, of which Pastor E. Morley has charge, was commenced by us about three years since, and land has been purchased and an Iron Chapel erected, and all paid for; but a much larger building is needed, towards which a sum of £200 is in hand.

At DOUGLAS, Isle of Man, we commenced work about two years since, and a most successful work it has proved, through the earnest labours of Mr. Westlake. Land has been purchased.

At WATERLOO, near Liverpool, Mr. Boulsher has recently settled, and we trust for much blessing.

At KIRKDALE, also near Liverpool, by the help of Mr. R. Cory we have secured the use of Sharon Hall, where the Gospel is faithfully preached by Mr. Goodchild, assisted by Mr. Whittle, and souls are saved. There is a glorious prospect for future work.

The forementioned new interests are under the charge of pastors of experience, who were educated in the Pastors' College; but there are other places where we have been able to commence new interests or revive decaying Churches by the help of other ministerial brethren. Of these, and the Evangelistic "Pioneer" work generally, the encouraging particulars would take up more space than could be spared in the College Report; but I will gladly send our printed Reports of the "Pioneer Mission" to any of the Lord's stewards who feel that they ought to sympathize with and help the work.

E. A. CARTER.

"Pioneer House", Waterloo, Liverpool.

Summary.

DURING the past thirty-seven years, eight hundred and ninety men, exclusive of those at present studying with us, have been received into the College, "of whom the greater part remain unto this present, but some (eighty-seven) are fallen asleep." Making all deductions, there are now in the work of the Lord, in some department or other of useful service, seven hundred and thirty brethren. Of these, six hundred and forty-six are in our own denomination as Pastors, Missionaries, and Evangelists. They may be thus summarized:—

Number of brethren who have been educated in the College	...	...	890
„ now in our ranks as Pastors, Missionaries, and Evangelists	...	...	646
„ without Pastorates, but regularly engaged in the work of the Lord	...	...	31
„ not now engaged in the work, but useful in secular callings	...	...	25
„ Educated for other Denominations...	...	...	2
„ Dead—(Pastors, 78 ; Students, 9) ...	...	...	87
„ Permanently invalided	...	...	14
„ Names removed from the College List for various reasons	...	...	85

To this "summary," the late beloved President in one of the Reports appended the following note:—"The last were not removed from our list in all cases from causes which imply any dishonour, for many of them are doing good service to the common Lord under some other banner. We are sorry for their leaving us, and surprised that they should change their views ; but this also is one of those mysteries of human life which are beyond our control." We ought to add, that for many years past we have lost all traces of many of those referred to, and have reason to believe that several of them are dead.

Pastors' College Missionary Association.

Statement of Account from April 15th to December 31st, 1892.

RECEIPTS.				PAYMENTS.			
	£	s.	d.		£	s.	d.
To Donations	...	...	...	By Salaries of Mr. Patrick	...	...	...
„ Balance in hand, 15th	243	10	2	and Dr. Churcher	201	10	0
April, 1892	...	...	...	„ Balance in hand, 31st	...	...	...
	545	10	10	December, 1892	587	11	0
	<u>£789 1 0</u>				<u>£789 1 0</u>		

PASTORS' COLLEGE.

Account for the Year 1892.

RECEIPTS.					PAYMENTS.				
				£ s. d.					£ s. d.
To Weekly Offerings	...	...	...	2,020 1 7	By Salaries	...	...	...	1,762 7 8
„ Donations ...	...	...	...	3,535 19 7	„ Board, Lodging, and Medical Attendance...	...	...	...	3,188 15 3
„ Legacies ...	...	...	...	501 19 5	„ Clothing ...	...	...	...	102 8 6
„ Collections by Students	...	...	...	415 1 10	„ Lighting, Cleaning, &c.	...	...	...	147 13 1
„ Interest	...	..	..	38 11 3	„ Books, Printing, Bookbinding, Advertising, and Office expenses	...	...	...	420 6 5
					„ Book-grants to Students	...	...	...	154 13 0
					„ Preaching Stations, Home Missions and New Chapels	...	...	...	1,465 7 2
					„ Annual Conference and Supper—Hire, Labour, and Decorations	...	...	...	428 18 1
					„ Furniture and Fittings	...	...	...	10 8 2
				6,511 13 8					7,680 17 4
„ Balance in hand, 1st January, 1892	...			2,792 12 8	„ Balance in hand, 31st December, 1892	...			1,623 9 0
				£9,304 6 4					£9,304 6 4

Examined and found correct, February 16th, 1893.

J. A. SPURGEON, *Treasurer.*
HARRY HIBBERT, *Secretary.*

FRANK THOMPSON, } *Auditors.*
JAMES HALL, }

PASTORS' COLLEGE SOCIETY OF EVANGELISTS.

Account for the Year 1892.

RECEIPTS.			PAYMENTS.		
	£	s. d.		£	s. d.
To Donations ... ..	...	446 15 5	By Salaries of four Evangelists, and help to others	1,076	0 2
„ Contributions from Churches visited	...	335 9 11	„ Travelling Expenses, &c. ...	105	8 6
„ Legacies ... ..	...	50 0 0			
		<u>832 5 4</u>			
„ Balance in hand, 1st January, 1892		253 10 0			
		<u>£1,085 15 4</u>			
Balance Deficit, 31st January, 1892	...	95 13 4			
		<u>£1,181 8 8</u>			<u>£1,181 8 8</u>

J. A. SPURGEON, *Treasurer.*

HARRY HIBBERT, *Secretary.*

Examined and found correct, February 16th, 1893. { FRANK THOMPSON, } *Auditors.*
{ JAMES HALL, }

LOAN BUILDING AND RESERVE FUND.

Account for the Year 1892.

RECEIPTS.			PAYMENTS.		
	£	s. d.		£	s. d.
To Balance in hand, January 1st, 1892	...	591 14 4	By Loans to Churches:—		
„ Repayments of Loans	...	1,278 15 0	Erith	500	0 0
			Coggeshall	100	0 0
			Worthing	500	0 0
		<u>£1,870 9 4</u>			
					<u>1,100 0 0</u>
			Balance in hand, December 31st, 1892	770	9 4
					<u>£1,870 9 4</u>
	£	s. d.			
Loans outstanding, December 31st, 1892	...	4,347 15 0			
Cash Balance in hand „ „	...	770 9 4			
		<u>£5,118 4 4</u>			

Total of Fund ...

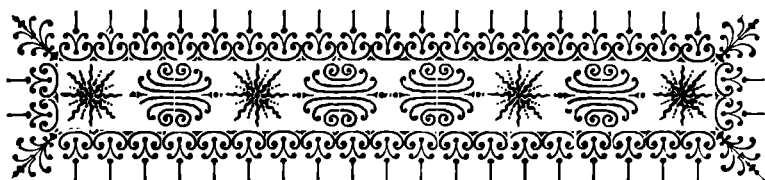
T. H. OLNEY, *Treasurer.*

Examined and found correct, February 16th, 1893. { FRANK THOMPSON, } *Auditors.*
{ JAMES HALL, }

Return for the year.	Number of Pastors making re- turns.	By Baptism.	INCREASE.				DECREASE.						Total Number of Members in Church Fellowship.
			By Profes- sion of Faith.	By Letters from other Churches	By Restora- tion.	Total Increase.	By Death.	By Dis- mission to other Churches.	By Exclusion.	By Erasure for Non- Attendance.	Total Decrease.	CLEAR INCREASE.	
1865	71	1,224	224	367	47	1,862	100	195	89	67	451	1,411	7,359
1866	101	1,774	218	544	51	2,587	133	309	168	111	721	1,866	10,222
1867	121	2,098	208	593	67	2,966	138	347	93	150	728	2,238	12,502
1868	140	2,175	186	529	43	2,933	158	364	92	257	871	2,062	14,716
1869	150	1,958	244	670	92	2,964	202	433	79	404	1,118	1,846	15,784
1870	157	2,032	236	602	73	2,943	234	460	84	511	1,289	1,654	17,536
1871	169	1,768	299	648	72	2,787	295	495	94	417	1,301	1,486	18,640
1872	172	2,053	222	741	98	3,114	255	580	95	416	1,346	1,768	19,925
1873	197	2,633	334	899	150	4,016	337	731	88	455	1,611	2,405	24,435
1874	230	3,173	358	1,134	109	4,774	368	813	134	486	1,801	2,973	29,746
1875	237	4,284	317	1,242	208	6,051	426	886	119	534	1,965	4,086	32,263
1876	264	3,752	456	1,322	148	5,678	446	943	172	902	2,463	3,215	35,812
1877	283	3,655	479	1,456	193	5,783	447	1,121	146	921	2,635	3,148	39,121
1878	296	3,600	557	1,655	142	5,954	487	1,097	114	1,095	2,793	3,161	39,951
1879	305	3,479	701	1,631	121	5,932	487	1,279	159	1,402	3,327	2,605	42,324
1880	330	3,950	699	1,723	156	6,528	500	1,386	156	1,354	3,496	3,032	46,185
1881	363	4,642	838	2,196	232	7,908	636	1,608	225	1,270	3,739	4,169	53,660
1882	387	5,000	935	2,014	203	8,152	654	1,650	200	1,670	4,174	3,978	56,264
1883	387	5,008	1,065	2,046	191	8,310	699	1,871	153	1,769	4,492	3,818	59,524
1884	397	5,338	880	2,126	257	8,601	738	1,788	174	1,959	4,659	3,942	62,478
1885	398	5,522	1,020	2,338	305	9,185	748	2,113	402	2,046	5,309	3,876	67,334
1886	421	4,852	968	2,451	236	8,507	829	2,167	246	1,964	5,206	3,301	71,266
1887	381	5,014	1,022	2,258	299	8,693	708	1,747	308	1,890	4,653	4,040	63,419
1888	391	4,180	1,029	2,121	200	7,530	674	2,019	245	1,871	4,809	2,721	61,010
1889	385	4,880	1,125	2,197	308	8,510	742	1,940	174	1,783	4,639	3,871	66,851
1890	414	3,991	1,382	2,368	206	7,947	726	2,045	124	1,897	4,792	3,155	74,808
1891	406*	4,000	1,153	2,238	192	7,583	728	1,886	117	2,069	4,800	2,783	63,211
1892	388	4,223	1,127	2,442	166	7,958	675	1,852	104	1,573	4,204	3,754	60,455
TOTAL . . .		104,090	19,419	44,690	4,754	172,953	14,279	35,968	4,475	33,237	87,959	84,994	

388 Churches furnish returns for 1892: of these, 276 show an average increase of 15 members per church; 76 an average decrease of 6 members per church; 36 show the same numbers as in previous return; thus giving an average INCREASE OF 9 MEMBERS PER CHURCH.

* The discrepancy between the figures for 1891 in this year's Report and that of 1892, is due to the addition of 15 returns received too late for insertion last year.



THE

Sword and the Trowel.

JULY, 1893.

Gifts Neglected and Gifts Stirred up.

AN ADDRESS TO THE STUDENTS OF THE PASTORS' COLLEGE,

BY C. H. SPURGEON.

THERE are two texts upon which I should like to speak to you this afternoon. I will put them together. 1 Timothy iv. 14, is a text for all students, and all ministers of the gospel, "Neglect not the gift that is in thee." 2 Timothy i. 6 is another text equally applicable to us all, "Stir up the gift of God, which is in thee."

The first text we are to consider at this time is this,—

"NEGLECT NOT THE GIFT THAT IS IN THEE."

Our heart, our whole nature is like a garden; and it can only be kept in cultivation so as to bear fruit by diligence and by pains. In order that a garden should produce weeds, and be worthless to its owner, all he has to do is to neglect it. It is a sad thing when a man neglects himself. You must have known, in your time, some young men, if not some older men, who have neglected themselves, sadly neglected themselves; they allowed themselves to grow up learning no more than was beaten into them at school. Afterwards, they spent their evenings in frivolity instead of giving themselves to study, and now they are good for nothing, they cannot be placed in business because their minds have been so sadly neglected.

Can a ministerial student neglect himself? I think he can. He may get up his lessons for the class in a slovenly way, until it is reported to me by his tutor, "I do not think young Mr. So-and-so

makes much out of his studies; I do not know how it is, but somehow or other he does not learn, he does not grow, he knows no more now than he did when he entered the College." Some old divines are called "painful preachers of the Word", the old sense of the word "painful" being laborious, taking pains. If a man is a painful student in this sense, he will become a pleasurable student to himself, and a pleasurable preacher to others. That is what you all ought to be. Do not let a single gift that is in you rust for want of using; you will either be better fitted for the work of the ministry every day that you are here, or else you will be daily getting worse than you were when you came to us. There will be a gain or a loss constantly going on in the commerce of this house; therefore I say to each of you what Paul wrote to Timothy, "Neglect not the gift that is in thee." Look up every faculty of your being, and give it a cleaning; examine every portion of your mind, and dust it now and then; water every plant that God has put into the garden of your nature; prune every tree that is found there, dig about it and dung it, and do all for it that you ought to do, and that you can do, to make it bring forth fruit unto God.

There are some who neglect the gift that is in them because *they are exceedingly earnest to possess the gifts of somebody else*. They so greatly admire the style and manner of some eminent divine whom they have heard, or whose works they have read, that they are scarcely thankful for the gift that is in themselves. Never you mind about the renowned Dr. This or Mr. That: "Neglect not the gift that is in thee." What if you cannot illustrate a text with all the beauty and exuberance of a Guthrie? Perhaps you can apply to it a clear, calm analysis like that of Candlish. You have not a tremendous voice, you say, you are not like Boanerges, you cannot make many thousands hear; then try to train that thinner voice of yours to be more clear and bell-like, so as to make up in sweetness for the lack of strength; but anyhow, "Neglect not the gift that is in thee." You are very sorry that you have not a mathematical brain; yours is a more classical type of mind; very well, then, study the classics diligently. "Neglect not the gift that is in thee." It may be that you cannot address the learned and the educated; perhaps you are a soldier-student or a sailor-student; well, use that rough talent that you have. Never mind about the gift that is not in thee; but "Neglect not the gift that is in thee." You have not every gift, no man has, it were a pity that any man should have all gifts; it has frequently happened that one who has seemed to be an "Admirable Crichton" has turned out to be a dreadful apostate in the pulpit. I do not know how it is; but often an excess of cleverness is often accompanied by an excess in other directions, and so a man's brains get turned; he carries much sail, but little ballast, and his vessel becomes top-heavy, and in an unexpected storm gets capsized.

If, on the other hand, you have only one talent, remember that you are the man who is in the greatest danger of neglecting his gifts. The man with the five talents did not bury them, nor did the man with the two talents; but the man with the one talent was the one who buried his. He said he never should be the foremost man, so he gave

up trying to be anything, took a napkin, wrapped his talent in it, and buried it in the earth. If he had put out his talent to interest, he might have made two of it, and turning it over again, it would have been four, and then it would have been eight, and soon he would have beaten the man who had five talents, for his eight would have become sixteen. If you have only a few talents, seek to turn them over a great many times, and so increase them. A man who starts in business with a large capital, and who only turns it over once in the year, will not do so well as the man who, with a smaller capital, manages to turn it over every week, and so has rapid returns. The Jew over in Houndsditch says, "I lent Israel eighteenpence, and set him up in business." Israel takes his eighteenpence, and it is soon three shillings; and that before long becomes six shillings, and soon he is able to take a shop, and perhaps makes his fortune; while the man who has eighteen hundred pounds to begin with takes many years to make his fortune. Well, you Israelites with the eighteenpence, do not neglect the gifts you have; do not say, "I cannot get on in the ministry, because I have so few talents; I cannot get on because I have only eighteenpence." No, but imitate the young Jew who goes and sells his oranges somehow or other; like him, "Cry aloud, and spare not." You must take care, then, brethren, not to neglect your gifts if you have only a few talents.

If you have great gifts, do not neglect any part of them; if you have five talents, remember that you will be held responsible for using five well. Suppose that you who have five talents do only as much as a brother with one talent, that will not do, for you have to account for the five talents which God has given you. If you have the swiftness of the hare, it is not enough for you to be a little ahead of the tortoise; you can go much more rapidly, and God expects you to do so. Then do not neglect any part of the gift that is in you, use it all, even to the last ounce.

Next, remember that *you may neglect your gift so much as not to know that you have a gift*; there are some who even do that. Here and there we stumble upon a man whose opinion of himself is not so high as it ought to be, because he has never fully appreciated himself; it is not a common fault, but it is a fault that does exist. The brother I refer to is a man of a very retiring spirit; he has probably been frightened through mixing up with some rough fellows at College, and his spirit has been so broken that, although he is worthy to take a front rank, he is now generally found in the rear. He never puts his best foot foremost; when he speaks, he generally makes a blunder of things because of his diffidence. Now, brethren, I do not want you to have self-conceit, there is too much of that already in the world, but do you know what true humility is? Humility is not to think too little of yourself, but to appraise yourself at your real value. That is the best definition of humility that I can think of; for it is not humility for a man to think, "I have only one talent," when he has five, or at least two. What will his Master say to him, when he says, "My Lord, I never thought I had more than one talent"? Will that let him off? I trow not. If he had the five, or the two, it will not do for him to think he has only one. Here he is, six feet high, or very nearly so,

a fine, good-looking fellow, with a beard and moustache, and yet he talks like a little baby. I admire the spirit of the Suffolk labourer who, when the lawyer asked him, "Can you read Greek?" replied, "I do not know." "Now, Hodge," said the lawyer, "you do know whether you can or not." "No, I do not, for I never tried." I think you had better have Hodge's spirit, and resolve that you are not going to say you cannot do a thing until you have tried; but rather believe that you can do it, because there is a text which should encourage you greatly in this matter: "I can do all things through Christ which strengtheneth me." I do not say that I can read Greek without having tried, or learned the language; but anything that God meant me to do, and that ought to be done by me, I can do in His strength. There is a period in which every man who can speak wakes up to the belief that he can do so. I recollect distinctly that, when I was speaking to myself one day as a lad, I said to myself, "Well, now, that was put so that I can understand it; and I think that, if there had been any persons here who could have heard me, they would have understood it, too;" and I felt, from that moment, that I ought to begin speaking to others.

I do not know what your special talent may be; but whatever it is, use the talent that is given to you. "Neglect not the gift that is in thee." Some of you have a talent for poetry; use it in the same prudent way that men do when they send some of their compositions just to give us pleasure, but not wishing to have them published. Write an epic as long as *Paradise Lost*, but do not have it printed. It will make good pipe-lights if you have friends who smoke, or it will be useful for pasting in boxes; but do not print it; we have far too much poetry in the world already. Write poetry if you can, you may cut out Milton and Shakespeare if you only try long enough, though it is a pity to dislodge them after they have held their positions so long; still, do your best. Do not let me, by anything that I may say, nip a flowering Watts or Cowper in the bud. Even if you are not a poet, perhaps you have a talent hidden away that you know nothing about. Rummage out your old stores, clear out your boxes, turn out all your £5 notes. It is a great pity when a man, who has a little business, is in financial difficulty when, all the while, between the bottom of the drawer and the drawer where he put it in, there was actually a £100 note. Some of you have a wonderfully grand faculty lying hidden away somewhere; fetch it out, scratch your head as hard as ever you can, and see whether there is not something or other comes out of it. Never believe, brethren, but that there is something in you that can be used for God's glory. It is said that, whenever a great sculptor looks upon a block of marble, though another man sees nothing in it, the true artist says, "I can see a statue in it; all I have to do is to take a chisel and hammer, and knock away the superfluous marble; my work is not to create the statue, it is inside there already, and only wants bringing out." There is a wonderful power of usefulness inside every one of you, brethren, if you can only get the marble knocked off. Christ sees it in you, God sees it in you, and He will help you to get it brought out, if you ask Him to do so.

Another way of neglecting the gift that is in you is by *allowing it to*

run away with you. How some fellows do talk ! When they get up in a pulpit, there is no knowing what they will say, and they do not themselves know what they will say. They will never break down ; oh, that sovereign mercy would give them grace enough to do so ! They seem to say by their action, like Tennyson's " Brook ",—

" Men may come, and men may go,
But I go on for ever."

There is nothing in what they say ; but they can talk on, and on, and on, and on. It is a fearful disease, that extreme facility to talk. It is like a whole train of mules going along the road with nothing inside their packs ; or like a number of engines, with screaming whistles, rattling along, but with no passengers in the carriages, and no goods in the trucks, all tearing ahead, but carrying nothing at all. Pope well says :—

" Words are like leaves, and where they most abound
Much fruit of sense beneath is rarely found."

We have known men carried away by the faculty of imagination. Talk of the Pantomime at Christmas, it is nothing to them, not a tithe of what they can do ; see the phantasmagoria that flits across their brain. How they soar on the eagle's wings that they have borrowed, how they take us down into the deeps, and do the diving-bell business, how they come out again on all fours ! Oh, I have heard them ; with such imagination that I could not imagine what they meant, there was nothing in it ; a horse gaily caparisoned, a winged Pegasus with nothing on his back, only a piece of imagination ! And there are some ministers who are carried away with the gift that is in them. As you listen to them, you feel something like Manoah and his wife when they looked upon the angel. How wondrously they do ! They are like the six cream-coloured horses of the Queen's state coach ; only there is no Queen, and no coach either. And they use such long and ugly words, too ; it sounds almost like swearing. I have heard some such preachers ; and I have felt inclined to say, as the men of Lystra did about Paul and Barnabas, " The gods have come down to us in the likeness of men." It has been Dr. Johnson-Redivivus, the whole of his dictionary crammed into a sermon. Oh, these brethren ! Oh, these brethren ! It is a great shame when a preacher does this, because the gift of language is a glorious gift when it is properly bitted and bridled. It is a gem rich and rare ; but it must be cut and polished, and put in a golden setting. The power of speech is a grand thing when it is rightly trained and kept in order ; but if it is unchecked, it will be the ruin of a man. It is bad when a vine is allowed to make too much wood, and to trail along the ground, so that its purple clusters are eaten up by the worm and the mildew. Take care that it is not so with your speech ; do not let it be the master of you, but be the master of it.

Another way to neglect your gift is *by using crutches*. It is a very shameful neglect of a man's legs if he does not use them, but goes about on crutches ; and it is an equal neglect of a man's eyes if, long before his sight fails him, he wears one small eye-glass, which he puts

up and down every few seconds. There is great wisdom in wearing spectacles when you need them. I like to see some of our brethren wearing spectacles, it is a sign that men are growing in grace as they grow in years, and their infirmities make them need spectacles. I do not deprecate the use of them under such circumstances; but I do not like to see men making spectacles of themselves while they are still young, by using glasses which they do not really require. There is a way of neglecting your eyes by over-much care of them; and I think there is many a man who has neglected his gifts in the same way. Dear old Mr. Rogers used to say that a memory was a faithful friend if you trusted it, and there is a great deal of truth in the remark. The power of free speech is never known by the preacher who learns his sermons off by heart. Have you not heard what a servant said to some one who wanted to see her master, "You cannot see him, for he is commutting"? Those who cannot speak must "commut" their sermons: but do not "commut" yours, or read them either, if you can help it. Do not neglect your gift by using crutches.

You may neglect your gift by not trying it, by needing everything to be made up for you unnaturally, and apart from yourselves. I suppose you never heard of the gentleman who said to the waiter at night, "Here, I want you to take one of my eyes out, please." The man was astonished at the request; but he wondered still more when the gentleman said, "Take my arm off first, and then unscrew my leg." The waiter was afraid that he would have to be all taken to pieces. Do not be ministers of that kind, like those who could not preach if they lost their manuscript, or if their notes were gone, or unless they were in their own library, where they could, where they could think original thoughts! I am sure, brethren, it is possible for us to sit still until we shall feel that we have no legs, and we may neglect our gifts until we believe that we have no gifts at all.

I have mentioned these somewhat special gifts, but the text applies to all our gifts, and the command to each one of us is, "Neglect not the gift that is in thee."

(To be continued.)

The more Learning, the less Show of it.

HOLY Paul had much learning, and yet in religious exercises he used little. The Corinthians had less, and yet made such shows and flourishes of it, even in their religious duties, as if in their breasts all the libraries in the world had been locked up. This puts me in mind of what once I have read concerning a Rabbi, that had but little learning, and less modesty and ingenuity; for he, usurping all the discourse at table where many were, one much admiring of him asked one of his friends in private, Whether he did not take such a man for a great scholar? To whom he answered, "For aught I know, he may be learned; but I never heard learning make such a noise." The more learning, the less noise; the less learning, the more noise men will make. The sun shows least when it is at the highest; and those waters are most deep that run most silent.—*Thomas Brooks.*

"Rutherford's Witnesses."

CITED BY MRS. C. H. SPURGEON.

(*Continued from page 259.*)

49. **W**HEN I have worn my tongue to the stump in praising of Christ, I have done nothing to Him. I must let Him alone, for my withered arms will not go about His high, wide, long, and broad love. What remaineth then, but that my debt to the love of Christ lie unpaid for all eternity?

50. Happy are they who are found watching. Our sand-glass is not so long that we need to weary; time will eat away and root out our woes and sorrow. Our heaven is in the bud, and growing up to a harvest. Why then should we not follow on, seeing our span-length of time will come to an inch?

51. When Christ first looked on me, I was saved; it cost Him but a look to make hell quit of me!

52. Oh, what a sweet, what a safe and sure way is it to come out of hell leaning on a Saviour! That Christ and a sinner should be one, and have heaven betwixt them, and be halvers of salvation, is the wonder of salvation.

53. His cross is the sweetest burden that ever I bare; it is such a burden as wings are to a bird, or sails are to a ship, to carry me forward to my harbour.

54. Ye have heard of the patience of Job. When he lay in the ashes, God was with him, curing his scabs, and letting out his boils, comforting his soul; and He took him up at last. That God is not dead yet; He will stoop and take up fallen bairns.

55. My sky shall clear, for Christ layeth my head in His bosom, and admitteth me to lean there. I never knew before what His love was in such a measure. If He leave me, He leaveth me in pain, and sick of love; and yet my sickness is my life and health.

56. Go where you will, your soul shall not sleep sound but in Christ's bosom.

57. It is not the sunny side of Christ that we must look to, we must not forsake Him for want of that; but must set our face against what may befall us in following on, till He and we be through the briers and bushes, on the dry ground. Our soft nature would be borne through the troubles of this miserable life in Christ's arms; but it is His wisdom, who knoweth our mould, that His bairns go wet-shod and cold-footed to heaven.

(*To be continued.*)

The Power and Importance of Uction in Preaching.

BY ARTHUR T. PIERSON, D.D.

PART II.

(Continued from page 264.)

III. **U**CTION imparts power in *the interpretation of truth*. The prime quality of an actor is the power, not of affecting emotion or passion, but of assuming a character not his own—of throwing himself, by a subtle sympathy, into the characters, scenes, and times which he represents. Somewhat so is it in the pulpit. The prime requisite of the preacher is the power of real, vital, spiritual sympathy with God, divine themes, and spiritual truths.

Musicians singularly differ in their renderings of vocal and instrumental compositions. Thousands have a merely mechanical power. There is, in their musical performances, a flexibility, rapidity, accuracy, which astonishes you. They seem to have acquired a perfect mastery over the tones of the voice, or the keys of the instrument. Others have what may be called an original power. There is, in their performances, a striking originality, a startling brilliancy, which proves a native, creative, genius for music. Yet a third class, and they are but few, possess a spiritual power. They may have neither the rapid and skilful mechanical execution of some, nor the brilliantly original style of others, but they have a marvellous, almost miraculous, power of entering into the secret life of the composer, and interpreting to the hearer his musical idea or thought. For, in every true musical composition there is an *idea* wrought into its very structure; and he is the finest musician who can, by instinct or study, discover that musical thought, and give it expression in the language of melody and harmony—who can sing out with the voice, or play out upon an instrument, the original conception of the composer. Such a musician becomes an interpreter of what is to others an unknown tongue.

In the pulpit, among our foremost preachers, will be found three great classes. First, those whose power is, in a sense, mechanical. There is a rapidity of thought, a fluency of utterance, a flexibility of voice, an accuracy of diction, and a grace of gesture, which proclaim the finished orator. Others possess an original power. They, perhaps, transgress not a few rules of oratorical propriety, but they reveal a genius for public address. The brilliance of their conceptions, the sublimity of their imaginations, their wild, weird, startling suggestions, amaze and overwhelm you. The intellectual firmament seems to be flashing with auroras and raining meteors.

There is a third class, who have acquired in preaching a true spiritual power. They may or may not possess the mechanical graces of the finished, polished speaker, or the original genius of the natural orator. What matters that? What if they cannot, with graceful fluency, produce what is rhetorically faultless? What if they cannot throw into their public address the originality, versatility, and force which charm and chain you? They have a mysterious, spiritual power

to render God's truth clear and cogent, to enter with intellectual, emotional, spiritual appreciation into the spiritual mind of the Divine Author. Imbued with His Spirit, endowed with His power, they catch *His thought*, and give it expression. They are *God's interpreters*. Their exegesis or exposition has no aim, and works no end, but the bringing forth of the hidden spiritual sense and meaning, and through them the Spirit of God feeds the hearer with the "hidden manna."

IV. If unction—this enduing with divine power—be thus essential to the true apprehension, presentation, and interpretation of truth, it must find *its importance*, also, in *its necessity to all real success*.

Fidelity in the work of preaching is not to be gauged by seeming success; but we cannot help feeling that the infrequency of conversions is mainly traceable to the lack of unction in preaching. Dr. Skinner used to say that "God may give to a church and to a pastor every type of piety but that which is found in a *sense of the powers of the world to come*, and the impenitent will remain unconverted. But, when the preacher in any way gets this consciousness of eternal realities, he is prepared to become, under Christ, a winner of souls." This sense of eternal things in the preacher, awakening a similar consciousness in the hearer—this is unction, this is the power of the Holy Spirit in actual exercise.

When this power endues the preacher, it is manifest in a mighty logic of argument, and a mightier logic of feeling. His words are now like drawn swords, keen at the edge and keener at the point; now like the hammer, whose heavy blows break in pieces even the flinty rock; and again like the fire, that burns, melts, and subdues all things. It is manifest in the hearer, in the consciousness that "a spiritual power is grappling with him," laying hold upon his convictions, emotions, conscience, will; compelling him either to yield or fight. And, while no preacher is responsible if he do not command *success*, he is responsible if he do not command *power*. The final decisions of destiny he cannot control; but he may compel a soul to meet the question and make a decision.

Theremin was right: "Eloquence is a virtue," and pre-eminently, sacred eloquence. No human gifts, or combination of gifts, can constitute a man a true preacher. Whether or not he have the graces of oratory, he must have the graces of the Spirit. His power must be that of a renewed soul, endowed with divine authority, imbued with holy unction, transmitting to others the glow of his own earnestness and enthusiasm.

This spiritual power is, perhaps, the only thing in a preacher which cannot be feigned. He who never tasted of the grace of God may, perhaps, build discourses of faultless homiletical proportion and theological symmetry. A hypocrite may play the part of an actor, assuming an ardour, a fervour, an earnestness, a tenderness, a pathos, a passion, which he does not feel. But only he who waits before God till endowed with power from on high, can so wield the sword of the Spirit as that it shall pierce "even to the dividing asunder of the soul and spirit, and of the joints and marrow," and become to the hearer "a discerner of the thoughts and intents of the heart."

So important is unction to the preacher, that, without it, the right

and privilege of the man to preach is, at least, questionable. For what is it which constitutes the commission by virtue of which we occupy the sacred office? First, the divine call to teach in this school of souls. Next, the possession of gifts fitted to edify. And third, the unction which gives power to testimony. The first, the divine call, none but the man himself can decide. As to the second requisite, the edifying gift, the church must judge. The last, the divine anointing, only the actual fruits can prove. Without *this*, the last and greatest requisite, all else is comparatively vain. For, as a Christian without the savour of godliness is worthless *as a Christian*, so the preacher without unction is worthless *as a preacher*.

V. Unction gives character, not only to the truth preached, but to *the man preaching*. The word "unction" means anointing, and suggests fragrance. The ancients used to say that the purest forms of virtue were aromatic to the senses; so that persons of distinguished purity and beauty of character were encompassed with an atmosphere of fragrance. Who that has moved in the companionship and enjoyed the ministrations of a man of God, peculiarly and habitually anointed with this divine chrism, has not observed how his whole utterance and bearing are fragrant with gospel aroma? Unction imparts savour to his sermons, power to his testimony, soul to his voice, and a nameless charm even to his presence. You think of what was said of Lord Chatham, "There was something in the *man* finer than he ever *said*;" or of Aaron, at whose anointing for the priestly office, the precious ointment "ran down upon his beard, and went down to the skirts," or fringes, "of his garments." Of the truly anointed preacher it may be said, "All thy garments smell of myrrh and aloes and cassia, out of the ivory palaces of the heavenly King" (Psalm xlv. 8).

We are beautifully told that our risen Redeemer was made known to his disciples "in the breaking of bread." It was not in His general appearance, blooming with resurrection glories, nor in His celestial converse only, that Jesus showed Himself to his disciples. But when He went in to tarry with them, and sat down to meat, took bread, and blessed it, and brake it, and gave to them, the reverent simplicity, the holy devoutness, the child-like gratitude with which that evening grace was said, that simple act performed, left no doubt who He was.

It is said that the wood of the violin becomes changed in structure by being played upon, and is reconstructed upon a finer principle. For this reason, a very old instrument, thus refined in texture by long service in the hands of some master of melody, can scarcely be bought at any price, having yielded up its original coarseness and harshness in obedience to this strange law. When the great Norwegian violinist wished to repair his favourite instrument, he waited till an accident in the orchestra shivered the grand bass viol, and then secured a portion of the wood of that instrument, to incorporate with his own violin.

We have often thought that somewhat so *the whole man*, upon whom the Spirit rests, and through whom, as by some subtle instrument, God chooses to breathe into human ears and hearts the melodies and harmonies of a divine gospel, must become refined in spiritual texture, lose his original coarseness and harshness, and throughout feel the persuasive influence of the enduing, imbuing power.

Hume said that "he who would teach eloquence must teach it chiefly by examples." And we may, perhaps, get no little help in forming a true conception of sacred eloquence by citing examples. What a power was Peter on the day of Pentecost, when that vast multitude were "pricked in their heart, and cried out, 'Men and brethren, what shall we do?'" and when three thousand that same day received his word with repentance and faith, and were baptized into the fellowship of the Church! What power unction gave to Stephen before his stoners, so that, filled as they were with murderous hate, they were "not able to resist the wisdom and the spirit with which he spake"!

One of the most remarkable examples of this spiritual power, in modern days, was, perhaps, Whitefield, who has been called the most successful preacher since apostolic times. What ardent, fervent, pungent logic! What flaming evangelism! What glowing enthusiasm! What a divine earnestness! His mingled simplicity and sincerity, tenderness and directness, quelled the rabble at Moorfields, the rough colliers at Kingswood, and the murderous miners at Cornwall; and enchanted the versatile Garrick and the elegant Chesterfield, the philosophical Franklin and the sceptical Hume, as well as the ignorant, degraded, brutalized outcasts of society.

Where lay the secret of this power? Not in native genius, not in transcendent abilities. John Angell James says his elements of success were "solemnity, tenderness, earnestness, courage"; and his biographers agree that his were not very extraordinary faculties. His voice, indeed, was wonderful, having a strange power to charm and thrill, persuade and subdue. Yet even that voice would have been but the soulless sound of a brazen trumpet, the empty clangour of a silver cymbal without the emotion—unction—that gave expression, life, power, to his whole elocution. God endued him with power. This alone accounts for that soulful earnestness, habitual unselfishness, fondness for his work, tearful tenderness, impassioned appeal, passion for souls, which made this modern evangelist the Elijah of the eighteenth century, and enabled him, with almost divine authority, to insist on instant, visible, decisive action in those who heard him.

So the great Northampton pastor, calmly repeating the words, "Their feet shall slide in due time," so alarmed his audience that they shrieked and groaned aloud, till their cries actually drowned the preacher's voice, and compelled him to pause, while they seized the pillars of the meeting-house as if they felt their feet sliding into ruin.

So Nettleton, violating all rhetorical rules and homiletic standards, in his simple sermon on the words, "I thought on my ways, and turned my feet unto Thy testimonies," nevertheless wrote those words on every heart as with a pen of iron and the point of a diamond, till every hearer seemed ready and resolved to turn his feet unto God.

VI. It only remains to add a few words upon *the conditions upon which we may expect this divine endowment*. The promise is, "Ye shall receive power after that the Holy Ghost is come upon you." To whom is this assurance addressed? Is this glorious promise limited to the great and gifted? No! One may possess only the most ordinary abilities, and yet be endued with power from on high. As William Arthur says: "The tongue of fire may be combined with any form of

talent and with any style of composition ;" through unimpassioned tranquillity or calm argument, instructive exposition or doctrinal teaching, imaginative description or fervid exhortation, the divine fire may burn and glow. The preaching gift, like the gospel message, knows no aristocracy of intellect, no monopoly of genius.

1. And yet it ought to be borne in mind that one condition of our reception of the supernatural power is, that we *make diligent use of the natural*. Because God is glorified by the foolishness of preaching, it by no means follows that we are justified in preaching foolishness. We are not to be content with weakness because God can use it for His glory; surely we are not to imagine weakness a virtue, because it is not by might, nor by power, that souls are saved. That is the wrong kind of simplicity that makes men almost simpletons. Away with the notion that even *prayer* is to displace *studious preparation*! Grace never sets a premium on idleness or laziness. The beaten oil befits the sanctuary. There is a natural basis even for supernatural power; and the natural basis for unction in preaching is a mind and heart by devout study filled with the Word. A man who thus habitually comes to his pulpit, after diligent research into the Bible in the original tongues, with his whole being infused and suffused with Biblical themes, will be most likely to be filled with the Holy Ghost. We are to do our very best, and then, with deep consciousness that all our strength is but weakness, ask God's blessing, not on our laziness, but on our labour.

2. There is also a *spiritual* basis for the heavenly enduing with power, and this is to be found in a spiritual mind, and heart, and life; in general goodness of character. Can you imagine a man wielding this power who is not filled with the Holy Ghost? The *anointing* process implies a previous *cleansing* process. The holy oil refuses to be poured upon that which is unclean, or to mingle its precious perfume with the scent of an unwashed, defiled person and garments. If ever one wants to come with clean hands and a pure heart, it is when about to take up the golden vessels of the sanctuary.

This natural basis of diligent study, this spiritual basis of a godly character, being secured, what remains in order to realize the blessing of the divine enduing?

3. There must be, first of all, a *consciousness of our need*. We do not deeply feel our impotence in handling sacred subjects. We often mistake intellectual enthusiasm, passionate force, or emotional fervour, for spiritual power, and practically lean upon ourselves.

Socrates defined his work in the Garden City of the East as a negative one: "To bring men from ignorance, unconscious, to ignorance, conscious." So we may say that the first work of the Spirit in preparing us to preach is a negative one, to bring us from *impotence, unconscious, to impotence, conscious*. Then our conscious need draws or drives us to God. Out of a longing soul we breathe the earnest prayer for power, such as only He can give. We begin to *feel* that clear views of truth, warm emotions, studied discourse, eloquent appeal, alone, cannot save a soul or move a will; that it is not by might, nor by power, but by the Spirit of the Lord that all great results are wrought.

4. This securing of unction must be not only a distinct subject and

object of prayer, but an honest, specific, *supreme aim*. No man ever attains spiritual power so long as he is satisfied without it; so long as, whatever be his formal petitions, the real desire of his heart is to originate brilliant and startling thoughts, or clothe them with the golden and silver tissues of ornate speech; or, so long as the supreme desire is set upon any human type of power. While our aim is after excellency of speech, and enticing words of man's wisdom, let us not expect the demonstration of the Spirit. And let us remember that the same prayer which earnestly begs for preaching-power, brings down that consciousness of eternal realities which comes only from God; and renders "the groan of one wounded" soul more grateful to our ears, than the shouts of a thousand voices, "praising the skill of the archer."

We have already referred to Whitefield as an example of power in preaching. Where did he get power? He tarried at the throne of grace till he was divinely endued. He came from closest closet communion with God; and, like Moses issuing from the canopy of cloud, he came with a face shining with reflected glory, a soul overflowing with holy emotion, so that a simple look at his audience would sometimes open the fountains of his tears, and, for a time, close the gates of speech. Then, overcoming his emotion, he would hurl his heart at his hearers in hot words, all aglow with love and grace, until, under this sacred bombardment, the citadel of unbelief hauled down its hostile flag, and ran up the blessed banner of the cross.

Would that we all might come to feel that we need not the iron tongue of impassioned denunciation, nor the silver tongue of musical and persuasive oratory, nor the golden tongue of brilliant and gorgeous rhetoric; but the divine tongue of fire, lit from the altars of God!

When the ministry come to recognise and realize this need, breathe this prayer, and cherish this aim, then will begin a new era of Pentecostal power. While we feel sufficient in ourselves, God withholds the divine anointing. But when we feel that our sufficiency is of God, then we look for higher help; we go to the secret place to be warmed with a heavenly fire and fervour. Then we receive the chrism from the Holy One, whose worth the alabaster box of ointment but faintly symbolizes; and whose fragrance, even that pervasive perfume which filled the house with its odour cannot express.

All important as is this heavenly anointing with power, it is yet without price. God waits and wills to give it simply for the asking. A dying world lies about us; the quickening Word is in our hands. But we are powerless successfully to apply the remedy. The gospel, falling on listless ears, becomes only a savour of death unto death. But let the Holy Ghost come upon us, and we receive power. Lo, our unworthy utterance is attended with the demonstration of the Holy Spirit! The dry bones in the valley of indecision show signs of life; bone cleaves to bone; the skeleton of cold and dead intellectual belief begins to be clothed with the warm flesh of spiritual faith, and where once lay the slain of Satan, gather the hosts of God. That thus our preaching may become to sinners a quickening power, our every breath may well become a prayer!

Unpublished Notes of C. H. Spurgeon's New Park Street Sermons.

REPORTED BY PASTOR T. W. MEDHURST, CARDIFF.

No. I. (Preached on Thursday Evening, September 11th, 1856.)

"Blessed is the man that endureth temptation : for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love Him."—James i. 12.

NOTE here, first, *The character of this man* : "The man that endureth temptation." Second, *The condition of this man* : "Blessed." Third, *The prospect before this man* : "When he is tried, he shall receive the crown of life." Fourth, *The reason for this man's hope* : "Which the Lord hath promised to them that love Him."

I. THE CHARACTER OF THIS MAN : "*The man that endureth temptation.*"

Temptation from God is with a view to test and try our faith. In one sense, God never tempts any man. "Let no man say when he is tempted, I am tempted of God : for God cannot be tempted with evil, neither tempteth He any man : but every man is tempted, when he is drawn away of his own lust, and enticed." When the word tempt is connected with sin, it can never belong to God ; but only when the word tempt means to try, to test, which it frequently does. In the case of Abraham, it is said, that "God did tempt Abraham" (Genesis xxii. 1). In Hebrews xi. 17, this word tempt is explained : "By faith, Abraham, when he was *tried*." Thus, then, when the word tempt means to test or try, it can very properly be applied to God, for He tries the hearts of the children of men.

Temptation, when it comes from Satan, is not to try us, but is with a view of destroying us. View the word "temptation" in whatever sense you please, the blessing is contained in the word "*endureth*." It is not, "Blessed are they who suffer," but, "Blessed are they who endure temptation." Let us take care to distinguish between temptation and enduring temptation. It is not, "Blessed is the man who *escapes* temptation." If the Christian escapes the trouble, he misses the blessing. It is not, "Blessed is the man who tries to *avoid* temptation, or trouble, by getting out of the way of it." Never try to avoid trouble for the sake of being free from trial. If you can sing God's praises in the furnace, keep in the furnace. If you find that you can serve God best in your present condition, though it be a painful one, it is at your peril that you will seek to change your state. It is not the temptation that makes me a Christian ; I am not a child of God because I suffer trouble. "Man is born unto trouble, as the sparks fly upward." It is not the temptation that brings the blessing ; it is the enduring of it. Enduring is looking up, and saying, "My God hath sent these trials, and by His grace I will take them and bear them all for Him."

II. THE CONDITION OF THIS MAN : "*Blessed.*"

The enduring Christians are sure to be blessed, because for certain if they can endure temptation, they are the children of God. The devil says it is an evident sign of perdition that you are so troubled. The next time he tells you that you are not blessed because you endure temptation, tell him to read the twelfth chapter of the Epistle to the Hebrews. The devil reads the Bible sometimes, I can tell you. You

are not only blessed in your condition, but in being allowed to suffer for Christ. There is one man of whom I read in the Bible whom I envy. It is Simon, the Cyrenian, because he was privileged to carry Christ's cross after Him. I can never sing that hymn which speaks of drinking drops out of Christ's bitter cup. No man could do that; it would be all too strong for human flesh to bear. No man could drink damnation, as Christ did for His people. But there have been moments when I have thought that to suffer with Christ must be the highest honour that can possibly be put upon a Christian.

Not only are we blessed in the honour of being permitted to endure temptation, but I know the saints will bear me witness that it is true, when I say, "We are blessed in our feelings also." If you are a child of God, your troubles will make you go oftener to your Father. The more you are troubled, the more you are brought near to God. No one knows all the depths of the meaning of this word "blessed"; it is such a great word. Blessed! Blessed!! Blessed!!!

III. THE PROSPECT BEFORE THIS MAN: "*When he is tried, he shall receive the crown of life.*"

There is heaven before the tried believer. The believer, when he is tried, shall receive the crown of life, not because of his doings or his sufferings; all Christians know better than to think that. God has promised the crown of life to them that love Him. "What shall be done unto the man whom the King delighteth to honour?" He is to be crowned. Cheer up then, believer; in a little while thou mayest be walking the golden streets. Thy head shall wear a crown. Thy hand shall wave a palm. Thou shalt be happy for ever.

IV. THE REASON FOR THIS MAN'S HOPE: "*Which the Lord hath promised to them that love Him.*"

The Christian's only hope is in the promise of God. The only hook on which a poor sinner can hang his hope of heaven is the promise of God. Every believer knows that he shall receive the crown of life at last, because God has promised it to them that love Him. When the world frowns and threatens, remember what God has promised. God has promised the crown of life "to them that love Him." If I love Him, He has promised the crown of life to me. There are some who say they may be believers one day, and unbelievers the next; but if they are good at the end, if they happen to die on a day when they are believers, it will be all right with them. I rejoice that the promise is not made to those who are good at the end. It is promised to those who love God, to those who love God at any time; and I take it that those who love God at any time, love Him at all times. If I love God, He will keep me to the end; and at the last He will give me the crown of life; for, if I love Him, He has promised the crown of life to me. "*The crown of life*,"—of life, by which is meant, not mere existence; existence will be given to all men, whether they be in heaven or in hell. "*The crown of life*" means, life in all the enjoyments of life, life in all its glories, the very cream of life. Sometimes we have the milk of life here, in those sweet moments of nearness to Jesus, and of communion with Him. By-and-by we shall have the cream of life. "We shall receive the crown of life," for so hath the Lord "promised to them that love Him."

Pastor Thomas Spurgeon.

WE have much pleasure in presenting to our readers a portrait of PASTOR THOMAS SPURGEON, the preacher-elect at the Metropolitan Tabernacle for the year commencing July 30th, 1893. Our chief reason for doing so is, that we may ask all believing friends to unite with us in praying for the Lord's richest blessing to rest upon him in once more coming from New Zealand, to occupy the pulpit where his dear father so long and so powerfully proclaimed "the glorious gospel of the blessed God." Those who have ever conducted even one Sabbath service at the Tabernacle are not likely to forget their sensations when five or six thousand pairs of eyes have been simultaneously focussed upon them. Even such an able and experienced public speaker as the late Right Hon. John Bright was completely overwhelmed as he walked down to the platform, and gazed upon that sea of faces. But the beloved preacher, whose return we are eagerly expecting, is coming not merely for one Sabbath, but for twelve months; and by the almost unanimous decision of the members at the special church-meeting on March 29, the invitation was distinctly given "with a view to the pastorate." How great, then, is the responsibility that rests upon the one who has been called to such a sphere of labour! We are glad that, in cabling his acceptance of the invitation, he acknowledged, with the apostle, that he was not, of himself, equal to the task to which he had been called; but that his reliance was upon the Lord alone, and he therefore united with Paul in saying, "our sufficiency is of God" (2 Corinthians iii. 5). If he knew what we are writing at the present moment, we are quite sure that his request to our readers would take the form of the apostolic appeal, "Brethren, pray for us." Indeed, his last letter to us contains this very plea, "Let ceaseless prayer be made for me of the Church of God."

Another reason for publishing the portrait is that we may give to town and country friends such information as we have with regard to the services at the Tabernacle after Pastor Thomas Spurgeon's arrival. We do not yet know the exact date of his return to England, nor the precise form of welcome that will be accorded to him; but on *Lord's-day, July 30*, he will probably preach for the first time in fulfilment of his present engagement. When he was at home last year, we met at the Tabernacle many visitors from the country, who said that, although they had for years read the late beloved Pastor's sermons, they had never heard him preach. Many of them had enjoyed the Word delivered by Pastor Charles Spurgeon in various provincial towns, so they determined to come to London to hear the other son of the honoured and glorified father. Such visitors will always receive a hearty welcome at the Tabernacle. The church there is not forgetful to entertain strangers, even though they should not prove to be angels, but only human beings like themselves, "fellow-citizens with the saints, and of the household of God." Tickets for early admission can always be obtained by friends from a distance sending a stamped directed envelope to the Secretary, Metropolitan Tabernacle, or applying to the gate-keepers on duty outside the building. No



PASTOR THOMAS SPURGEON.

By permission, from a photograph by Messrs. Martin and Sallnow, 416, Strand, W.C.

tickets are needed for the week night gatherings, viz., the prayer-meeting on Monday evening, at seven o'clock, and the service on Thursday evening at the same hour. The prayer-meetings conducted by Pastor Thomas Spurgeon last year very vividly brought to remembrance the blessed Monday evenings in his dear father's time, and the same remark applies to the Thursday night assemblies, as well as to the greater gatherings on Sabbath mornings and evenings. There is also a prayer-meeting in the lecture-hall, every Thursday evening, from six till about a quarter to seven. Our late beloved Pastor used to find this to be one of the best preparations for the service that followed, both for himself and for his hearers. In many chapels in London, the prayer-meeting and week-night service are merged into one small gathering, so that many of the members have been in the habit of coming regularly to the Tabernacle, on Monday or Thursday, for the spiritual feast which is not spread for them in their own places of worship. Such a practice may open up a larger question, but we are dealing with matters of fact; and the evident enjoyment of such friends when they have been with us may suggest to others who are similarly circumstanced that it would be for their soul's good to "do likewise."

Above all, we do trust that many unconverted persons will be brought to the services, even if at first they are only moved by curiosity to see the preacher of whom they have heard or read so much. Pastor Thomas Spurgeon's wide experience as an evangelist has eminently qualified him for preaching the gospel in the simple, straightforward, earnest manner by which his dear father won tens of thousands of souls to the Saviour while he lived, and by which, in his printed sermons, he still speaketh. We beg all our readers to unite with us in fervent prayer that both Pastors Charles and Thomas Spurgeon may, as soul-winners, as well as in all other respects, prove to be worthy successors of their dearly-loved and deeply-lamented father!

The Truths Needing Special Emphasis in the Preaching of To-day.

A PAPER READ BY PASTOR W. USHER, M.D., ORPINGTON, AT THE SIXTH ANNUAL CONFERENCE OF THE PASTORS' COLLEGE EVANGELICAL ASSOCIATION, APRIL 20TH, 1893.

MR. PRESIDENT AND DEAR BRETHREN,—At the request of your committee, I reluctantly consented to present this subject for consideration; and am comforted by the fact that my paper opens a conference in which, by your participation, will be verified the words, "In the multitude of counsellors there is safety."

The topic of the paper implies that there *are* truths which do *not*, in the preaching of the day, receive the attention they merit. An endeavour to enumerate these will elicit the expression of varied opinions, according to the standpoint from which the enquiry is approached. We are immediately confronted by difficulties. That

we may tabulate the truths needing special emphasis, it is essential that we know what is being taught in the ministry of the day, and this can only be partially ascertained. A *geographical* question arises, for what may be required in one locality may not be needful in another. England, for example, *theologically considered*, presents strange diversities. Scotland and Wales would declare generally for Calvinism; Ireland, while blending other "isms", cherishes among her Protestants a sound Evangelical faith; and so far as Baptists are concerned, has "not a 'Down-grade' man on her list."

A *denominational* and even an *academical* test may be applied. General Baptists are not likely to emphasize the doctrines of Election and Particular Redemption, though in *our* opinion these may tend to the edification of believers; and, when proclaimed in season, may be not without salutary effects upon others. Strict and Particular Baptists are not prone to press the invitations of the gospel, nor to sound trumpet calls to immediate decision for Christ; nor do the various Colleges bear exactly the same message to the Church or to the world. How then shall we ascertain "The Truths which Need Special Emphasis in the Preaching of to-day"? The testimony of brethren will assist us; current religious literature is suggestive; and other sources of information are available.

I. OUR SELECTION WILL BE GREATLY INFLUENCED BY OUR CONCEPTION OF THE AIMS AND OBJECTS OF THE CHRISTIAN MINISTRY.

If we are tempted to seek the approval of men, to aspire to a place amongst the *thinkers* of the day, to pander to intellectual tastes and the spirit of the world, we shall proceed on very different lines from those which will be chosen if we remember that we are stewards, and that "It is required in a steward that he be found faithful." Not only has our Lord committed unto us "the ministry of reconciliation", but we are to "Feed the flock of God." The various ministries are given to the Church "for the perfecting of the saints, for the edifying of the body of Christ: till we all come into the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ" (Eph. iv. 12, 13).

Our position in relation to this statement of the purposes of the ministry will suggest that, whatever tends to the greater edification and sanctification of the Church, and the true evangelization of the world, *must* have prominence in our preaching.

II. Believing that Scriptural methods are best, we shall do well also to NOTE THE TRUTHS WHICH THE PIONEER PREACHERS OF THE FAITH EMPHASIZED IN THEIR MINISTRY, AND IMITATE THEM, nor fear, in doing so, the charge of being antiquated or even fossilized. Hearts are fashioned alike, whether of the first or the nineteenth century; men have neither improved nor deteriorated; and the world is as averse to spiritual truth as when the apostle wrote, "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" (1 Cor. ii. 14).

To adopt fully the course thus indicated, would result in the production of that *bête noire* of some preachers, a formulated creed; and this, if neither Calvinism nor Arminianism, would have the great recommendation of a better ism, that is, "Bibleism."

III. A REVIEW OF THE TEACHINGS AND TRADITIONS OF OUR COLLEGE may assist us in framing our list. Do not misunderstand me, this is not said from mere love of an Institution or Association. We would say of the College, as represented by its presidents and tutors, whether glorified or still with us, or by ministers sent forth in her earliest years, who are growing old in the service of the Master, but whose hearts towards the old truths are with youthful vigour warm, "Follow her as she followed Christ." Believing her teachings to be in accord with His mind, and having proved them good, let us hold them fast. What are they?

Some of us remember the information published for the guidance of those seeking entrance to this Institution. How definitely it set forth the requisite qualifications! "The doctrines of grace, moderately Calvinistic views, together with undoubted piety, zeal for God, and a gift for preaching," would secure a welcome for the applicant.

The College text-books of former years, what a revelation they afford as to the truths claiming a place in our ministry!

Its Founder, "being dead, yet speaketh," even on this subject. An analysis of the index of his printed sermons, the titles of which were always singularly indicative of their subject-matter, shows that, of 2,000 published discourses:—

571 have CHRIST or JESUS as the special theme.

322 refer to the Church, either under that term, or as "Christians", "Believers", or "Saints."

222 bear in their titles the words "Gospel", "Grace", or "Salvation."

172 similarly make mention of "God."

129 deal particularly with the subject of "Faith."

"Sin" and "The Sinner" claim special attention in 96.

88 have "Prayer" as the theme.

77 treat of Regeneration and Conversion.

THE HOLY SPIRIT forms the chief topic in 50; while in 25, the doctrine of Election is the subject under consideration.

The remaining 255, while more general, are, like all the rest, permeated with gospel truth.

The number of discourses dealing directly with the doctrine of Election may appear small; but be it remembered that the President taught that "Election should bear the same proportion in our teaching as condiments in our food," and stated that he was accustomed to furnish his people with "the bread of the gospel, and the salt of the doctrines of grace," and that they never tired of the fare.

Concerning the author of these sermons, the phrase is hackneyed, "The last of the Puritans is dead." Another of the patriarchs of the Puritans may be; but he lives in the love, life, and teaching of the sons of the College, as represented by this Association. The College has been productive of untold blessing, leavening, nay, saturating the world with Scriptural teaching. Her prosperity, and the continued pressing need for her existence, furnish one answer to our enquiry as to the truths needing special emphasis to-day.

IV. In seeking more SPECIFICALLY TO TABULATE SOME OF THESE TRUTHS, no particular reason is assigned for the order of presentation,

except a *naturally spiritual* sequence, in accordance with which may be placed, first,—

The Inspiration and Authority of the Scriptures.

As preachers, we claim to be the messengers of God, and to have “received of the Lord” that which we deliver unto the people; not by special revelation, but under the Holy Spirit’s guidance in the prayerful study of the Scriptures. It is important, therefore, that our hearers should be assured that these Scriptures are the Word of God. Their authority will follow—“Thus it is written,” “Thus saith the Lord,” will then be synonymous terms.

To-day, the Bible is the standard around, and for which, a fierce fight rages. The intense excitement caused by the exercise of the so-called “higher criticism”, the influence of teachers who “never hesitate to admit the errancy of the Scriptures, and yet try to show that their authority is not lessened thereby,” the rationalistic teaching obtaining in some quarters, and the wide-spread unbelief and religious indifference, make it imperative that attention should be given to these subjects. To many, the Bible is the standard of appeal so far only as it confirms their preconceived ideas. Others, though not denying its authority, have become so accustomed to the terms Bible, Scripture, Holy Writ, and The Word, that they fail to realize, when listening to or reading it, that it is *the voice of God to us* ! It claims both inspiration and authority. Let us urge its claims; not by polemical sermons, except from those specially qualified, graciously, scholastically, and naturally, for such methods of teaching; but, as believing it to be “The truth, the whole truth, and nothing but the truth,” let us “affirm constantly that these things are so.”

One of the best ways by which to secure and strengthen belief in the Scriptures will be to *let them have prominence in every sermon or speech*. This method finds not universal favour, as may be judged from statements such as the following :—“Religion is not a matter of phrases and terms.” “You make a *fetish* of the Bible.” “Do not think, because you quote the words of an apostle, that you stand where he did.” “Express your facts in language of your own, and in sentences which will suit the thought of the times.” “Be sure of the *fact* you teach, and trust it to make its way among the *facts* of the universe.” How feeble is this last utterance when placed beside a single Scripture text! “He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him” (Psalm cxxvi. 6). These are sentences which were heard by us quite casually since the promise to write this paper was given. They seem to breathe one desire, “Give us something instead of Scripture.” *Shall we yield to this demand?* The Saviour and the apostles quoted the Scriptures frequently. The old divines were masters in the art of Scripture quotation. The Word is the sword of the Spirit; the seed which is to bear the harvest for the heavenly husbandmen. It is employed in our salvation, for we are born again, “not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth for ever” (1 Peter i. 23). It is instrumental in our sanctification. The Saviour prayed, “Sanctify them through Thy truth; Thy Word is truth.” It is the food of the

soul, for, as new-born babes, we are to desire the sincere milk of the Word, that we may grow thereby. The strong meat is from the same source. "The Words that I speak unto you, they are spirit, and they are life." So also are they the witness against the impenitent, for "He that rejecteth Me (saith Jesus), and receiveth not My Words, hath one that judgeth him: the Word that I have spoken, the same shall judge him in the last day" (John xii. 48). His Word runneth very swiftly; and if it be not bound, will not only have free course, but will be glorified. (May I not add, "even as it is with you"?) This being so, we shall not fear the assertion that "Theology is belated, a husky voice from the tombs of the departed century, not a living message from an earnest soul;" but, possessing the Theology of the apostolic century, we shall prove abundantly and blessedly that it is full of life, and produces the same grand results as in Pentecostal times.

This desired consummation will not be realized apart from the same divine power then operating. We may, therefore, next emphasize specially, in our preaching, *the offices of the Holy Spirit*. It may be suggested that the sacrificial work of our Saviour should have precedence. If my task were the tabulating of our beliefs, that might be well. As it is, we feel that, while it is to be regretted that in some pulpits the substitutionary work of Christ finds no voice, and that scant attention is paid to it in others, whence it is well-nigh excluded for what are deemed more practical themes, the good old doctrine "That we are redeemed, not with corruptible things, but with the precious blood of Christ," "Who His own self bare our sins in His own body on the tree," is still well to the front in the teaching of to-day. As a College, we give it the chief place; as an Association, we love it; many outside our Association but in our Denomination constantly preach it; our evangelists everywhere proclaim it; Mr. Moody, Major Whittle, Mr. Scroggie, and a host of unattached evangelists, glory in it; Methodists of all sections, though not agreed with us as to the *extent* or *ultimate results* of the Atonement, mean practically the same as we do when they sing,—

"I love Thee because Thou hast first loved me,
And purchased my pardon on Calvary's tree."

So long as these and kindred texts and hymns are familiar in our pulpits, or sung in our streets, and appreciated by all classes, cultured or ignorant (and this shall ever be), we shall exultingly cry, amidst all opposition, or change in the phases of the thought of the age,—

"The cross it standeth fast, hallelujah!"

Solemnly, yet with holy joy, as we annually assemble from scenes of toil with the consciousness of victories won for Christ, and souls brought into His kingdom, and with the knowledge that to them that believe "He is precious," we will renew our loving vow in the well-known words—

"E'er since by faith I saw the stream
Thy flowing wounds supply,
Redeeming love has been my theme,
And shall be till I die."

The work of the Holy Spirit does not, it is to be feared, receive that attention in the preaching of to-day which its vast importance demands.

The *divine* aspect of salvation needs constant emphasis. If we would have spiritually robust Christians, the people must be grounded in the knowledge that repentance is more than mere change of mind, and that conversion is more than a strong resolve to serve God, the turning over a new leaf, or an intellectual assent to the Word; but that we are born of the Spirit, drawn of the Father, called by His grace; that He hath unto us "granted repentance unto life" (Acts xi. 18); and that we, who were dead in trespasses and sins, have been quickened by Him; "For we are His workmanship, created in Christ Jesus unto good works" (Eph. ii. 10). The belief that one has been the subject of this great change, while it humbles to the dust, cannot fail to feed the hope of everlasting salvation, the assurance of which will fill the life with that joy which, as a fruit of the Spirit, shall be our strength.

Do the preachers of to-day sufficiently emphasize *the power of the Holy Spirit to sanctify, and keep from sin, those who have been the recipients of saving grace?* That this and the subject of consecration are the constant and special themes of a few gracious teachers may indicate that, to some extent, they are neglected by others; not as doctrines, but as the definite experience of the believer. While recognizing that there are other fruits of the Spirit beside joy, and that consecration involves more than attendance at meetings for the deepening of spiritual life, and that faith embraces more than the expectation of "power from on high" as evidenced by a sense of freedom when preaching, or in manifest spiritual results after each evangelistic effort (which might be better named fruit-gathering than fruit-bearing), we do need to insist that the life of the Christian is to be one of holiness; that there is a throne of grace where we may not only obtain mercy, but "find grace to help in time of need"; and that we are not our own, but, being bought with a price, we are to glorify God in our body, and in our spirit, which are God's.

Had the teaching concerning the things which accompany salvation received due prominence of late years, there would not have existed the need for special missionaries on these subjects, whose belief, in some cases, extends to the possibility of the eradication of the old nature, while the utterances of others need great safeguarding to prevent them from being understood as teaching "sinless perfection."

Nor should we have had so prominently taught that we are to be the subjects of two distinct, definite experiences, conversion, and subsequently, by an act of faith, "entire consecration", and "baptism with the Holy Ghost."

In the old days, preachers were wont to teach that the sinner, when seeking salvation, had, as the purpose and desire of his heart,—

" Now to be Thine, yea, Thine alone,
O Lamb of God, I come."

Such was the standard of conduct considered consistent with the heavenly calling, that faults, which we should esteem trivial, were judged as calling for the exercise of church discipline.

May not this lack in the teaching of to-day be traceable to the inauguration of an evangelistic era, in which, while great stress was very properly laid upon immediate acceptance of Christ as a Saviour, the necessity for conviction of sin, regeneration by the Spirit, and a subsequent life of devoted service to God were almost overlooked? Where these are faithfully proclaimed, and sincerely believed, there is no room for a merely social gospel, or a gospel of humanitarianism. The deeds will manifest the love by which faith works in those who have received it. It was thus in Pentecostal days, "The multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own."

If we would be loyal to the commission of our Lord, we shall, in our preaching, need to give greater prominence to *the ordinance of baptism*. We cannot exaggerate its importance. The Scriptures are very clear upon the subject. It is the initial act in the life of obedience to Christ. Would we inculcate holiness and consecration in the life of the believer? Could anything better symbolize these than the act by which we profess burial with Christ, and resurrection to newness of life, and in which we put on Christ? It is this difference between ourselves and other Christians that constitutes us a denomination. The *subjects, mode, and object* of baptism, one or all bring us into contrast with other sections of the Church. Sectarianism we repudiate; of denominationalism we are *not* ashamed! The name Baptist distinguishes us as those who teach and practice the immersion of believers in Christ. By this ordinance, we very practically protest against sacerdotalism, against baptismal regeneration, and against every unscriptural ceremony which, being called baptism, is performed "in the name of the Father, and of the Son, and of the Holy Ghost," whether it be intended as an act of dedication of the subject, or have for its object the profession of faith.

The Saviour has connected baptism with the preaching of the gospel, and very intimately associated it with salvation. It is the door of admission into the visible Church, through which they alone should pass who are already members of Christ's mystical body. Does it occupy, in the hearts and teaching of the most pronounced Baptists amongst us, the place assigned it by our Lord, and the Church of apostolic times? Not a few seem to hold the opinion that, as a denomination, we are neither better nor worse than others; whereas we need to attain to the belief that, whatever of good may be found in other Christian denominations,—and there is much,—the Church, and the only Church which the Lord instituted when on earth, consisted of immersed believers only. From the exercise of a mistaken charity, the ordinance is frequently relegated to a position of very minor importance. Preachers there are who, to express their sense of its insignificance, do not hesitate to proclaim that "they would not cross the street to make a Baptist." Candidates for membership are allowed to wait long for an opportunity of following the Lord through the waters, and in some churches are received without baptism. The ordinance, either as a matter of convenience, or from indifference as to its importance, or from a mistaken sense of propriety and the

fitness of things, is administered during the week-night service, when there are present comparatively few, and they in full sympathy with us. The most eloquent preacher on baptism is the rite itself. Let us—if we may so say—secure for it the largest audiences, the most commodious building, choose the Lord's-day for its administration, and if need be, advertise the fact of the baptism, and the theme of the sermon. If practicable—and why should it not be if our baptisteries are what and where they should be?—invite the strangers to come and see the baptistery; meet them there, and ask them not only, "Have you believed?" but also "Have you *obeyed* the Lord?" "If not, why tarriest thou? Arise and be baptized." These methods we have proved to be of great service and productive of much good. When we are prepared to accord to the ordinance the position it occupied in the primitive times, not subordinating it to the Lord's supper, we may expect greater blessing in evangelizing the world, and we shall be keeping the ordinances as they were delivered to us.

The reference to the second of these, in which we "shew the Lord's death till He come", affords occasion to name, as needing especial emphasis, *The Second Advent of the Lord*. This may be said, we trust, without fear of initiating a debate on the pre- or post-millennial coming of the Saviour; nor is the claim urged from any particular interpretation of the signs of the times, but simply from a glimpse at the teaching of the New Testament Church. Paul, while guarding this truth from becoming an excuse for idleness, or undue excitement, described it as the "blessed hope." References to it in Scripture are frequent. It was the comfort tendered to hearts broken through sore bereavement: "Wherefore, comfort one another with these words" (1 Thess. iv. 18). It was the stay afforded to the persecuted: "To you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with His mighty angels" (2 Thess. i. 7). To pastors and people it afforded incentive to labour, for they were taught, "He shall reward every man according as his work shall be," and "When the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away" (1 Peter v. 4). It served to cheer Paul in prospect of death, for he wrote, "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love His appearing" (2 Tim. iv. 8). It was to be the realization of their best and highest aspirations: "We know that, when He shall appear, we shall be like Him; for we shall see Him as He is." These all died in faith, not having received the promises. *They* lived, however, in the last times; how much nearer, then, must *our* redemption be! It behoves us, therefore, to provoke one another to love and good works, exhorting one another: and so much the more, as we see the day approaching (Heb. x. 25).

In contrast with this glad and glorious theme, should be placed *the certainty and eternity of the future punishment of the wicked*. "The wrath to come", "The abiding wrath of God", "The wrath of the Lamb", are not empty words; but are given by inspiration of God. It is in the writings of an apostle we read of the revelation of Jesus Christ, "In flaming fire taking vengeance on them that know not

God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power" (2 Thess. i. 8, 9). If we would be faithful watchmen, this doctrine must be proclaimed with no uncertain sound. We fear it is not so constantly preached as faithfulness demands. The terrible nature of the truth, the presence of more congenial themes, the almost unconscious fear of man, or the dread of shocking sensitive ears, may prove a snare. Are we not sometimes too considerate of the feelings of our unconverted hearers? They are perishing, the alarm must be sounded, the nature of the impending doom must be made known, and the ungodly and impenitent must be warned that the Word of God affords them not the slightest ground for cherishing even "the hope for a hope" of salvation in the world to come, apart from faith in our Lord Jesus Christ in this present life.

Second only, we think, is this truth to the Atonement in setting forth the fearful nature of sin, and the love of God in providing a way of escape from it; and he who denies or neglects this, prepares the way for a light appreciation of the sacrificial work of Christ.

In giving emphasis to this teaching, let us "hold fast the form of sound words." Our strongest expressions cannot equal in force those employed in Scripture, and recorded as the language of our Lord. Let us not hesitate to quote either. Let us go forth, armed with "Thus it is written," bearing the glad tidings of an eternal salvation to the chief of sinners, through the blood of the everlasting covenant, and thus seeking to glorify Christ, we may be assured of the co-operation of the gracious Spirit, who will quicken, teach, and sanctify the redeemed; while they who render loving obedience to the Saviour's commands, possessing Him as all their salvation and all their desire, will be "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works." Allow me to complete the quotation: "These things speak, and exhort, and rebuke with all authority. Let no man despise thee" (Titus ii. 13—15).

"Workman of God! oh! lose not heart,
But learn what God is like;
And in the darkest battle-field
Thou shalt know where to strike.

For right is right, since God is God;
And right the day must win;
To doubt would be disloyalty
To falter would be sin."

“Holy Powder.”

IN Mr. Thomas Cook's book, noticed in our Reviews, we find the following paragraph descriptive of the feelings and ideas of the South African natives at Annshaw:—"The effects following the preaching were so wonderful, that all sorts of stories were circulated as to the solution of the problem. I noticed, as I walked down the aisles, speaking to those who were anxious, that the heathen very often covered their heads with their blankets as I approached them. At first I did not understand the meaning of this; but afterwards I learned that the idea had got afloat amongst them that I had brought with me some 'holy powder', with which I managed to sprinkle the people as I walked in and out among them in the after-meetings. This, it was supposed, rendered them unable to resist my appeals. After this explanation, I could account for many an apprehensive glance, cast sidelong after me as I walked down the aisles."

Thus men will attribute to any power, other than the Spirit of God, the effects of the preaching of the gospel. No "holy powder", but only the "holy oil" of the Spirit's anointing upon both preacher and people can rouse men from the death of sin. Oh, that in all our churches this unction might be so manifestly present that all the people might truly know that God is in our midst! Then, indeed, sinners in Zion would tremble, and fearfulness would surprise the hypocrites. Why should this not be the case?

Mr. Spurgeon's Last Drives at Mentone.

BY JOSEPH W. HARRALD.

(Continued from page 272.)

SEVERAL friends have said, rather regretfully, lately, "We fear your Mentone Drives are almost ended." Yes, we have reached the last but one; and there is little to be said about that, for all that could be written upon it was published by Mr. Spurgeon in *The Sword and the Trowel* for September, 1890, under the title "To Cap Martin, and over it."

On *Lord's-day evening*, January 17, 1892, our beloved Pastor conducted his last earthly service. The following morning, a very rough wind was blowing, and we all remained indoors; but in the afternoon it was warm enough for our dear patient to go out, so he arranged to drive round Cap Martin with Mr. Mackenzie and Mr. Allison, looking out views for the former gentleman to photograph as illustrations of the article above-mentioned. Passing through the town, a telegraph messenger signalled to us to stop, and handed to me a *dépêche*. It proved to be a telegram conveying the "heartfelt thanks" of the Prince and Princess of Wales for the "kind message of sympathy" that Mr. Spurgeon had sent to Sandringham as soon as the news of the death of the Duke of Clarence was confirmed. Little did either the senders or the receiver then think that, in about a fortnight, another telegram would be despatched, expressing the "deep sympathy" of the Prince and Princess with Mrs. Spurgeon "in her great sorrow." Yet so it was; and it was further remarkable that the

grateful message of the sorrowing parents should have reached Mr. Spurgeon as he was on his way to Cap Martin, where a few weeks later they would be staying. It was on that visit to the Riviera that the Princess mentioned that, while she sat by the bedside of her dying son, he had many times spoken of Mr. Spurgeon. Thus were the two bereaved families brought, by mutual sorrow and sympathy, into closer connection than might otherwise have been the case.

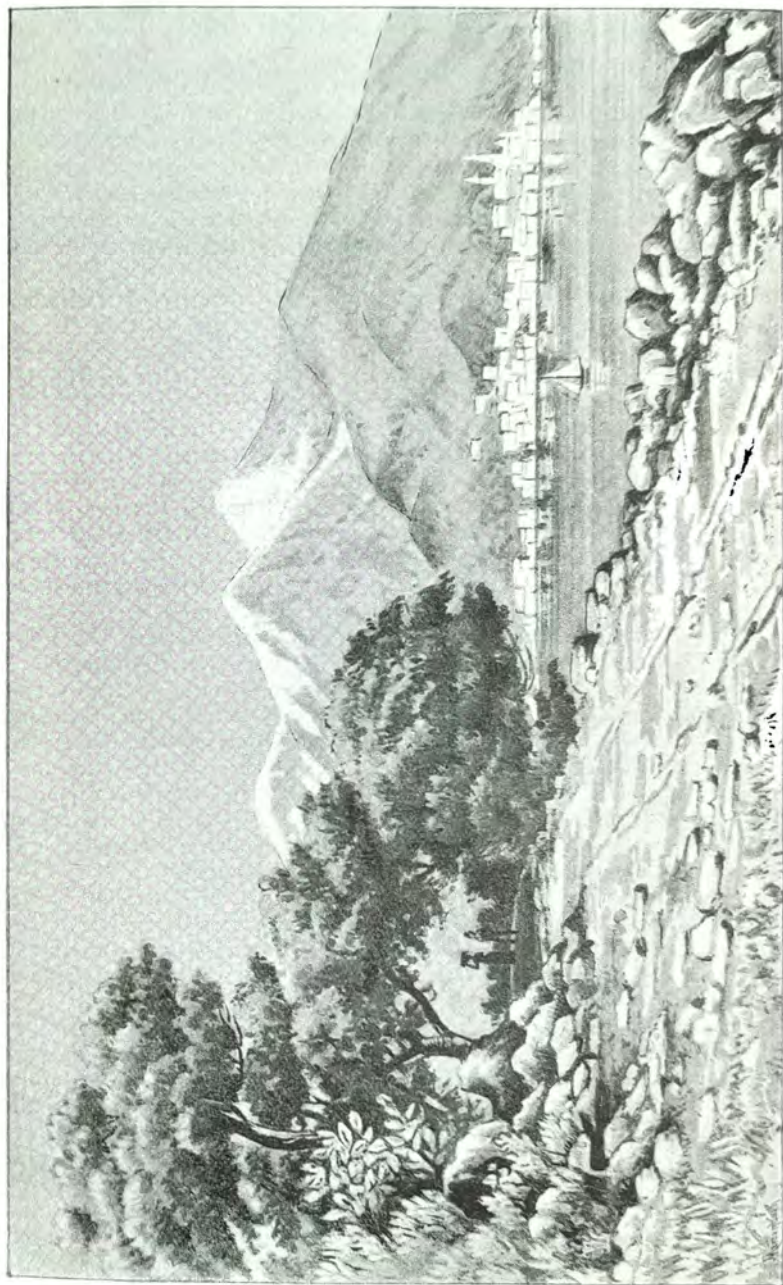
Mr. Spurgeon wished very much to give his readers a view of the gateway at the entrance to Cap Martin; and by the kindness of Mr. Mackenzie, we are able to carry out his wish. As all our friends may not have at hand the Magazine containing our late beloved Editor's description of this arch, we have copied it for them. He wrote:—



ENTRANCE TO CAP MARTIN, MENTONE.

“Before you is a grand gateway, which is magnificent in its suggestions. Who built it? Why did he build it? Why did he not finish it? It is not quite a pompous introduction into nothing; but it is a concern which nobody expected to see there, and hence each one says, ‘Why is it there?’ The unexpected wins attention.”

An artist friend, Mr. S. Kerswell, of Plymouth, lent Mr. Spurgeon a number of his water-colour paintings for reproduction in the Magazine. Among the rest, was one of *Mentone, from Cap Martin*. Our dear Pastor did not consider that the view opposite did justice either to the glories of the place, or the beauties of his friend's painting; but it will give some idea of how the little town on the Mediterranean shore is protected by the grand rampart of mountains in the rear, while it lies open to all the blessings that come with the sunshine that abounds even in winter in that southern clime.



MENTONE, FROM CAP MARTIN.

The Round of the Prayer-meetings.

VII. RICHMOND STREET MISSION, METROPOLITAN TABERNACLE.

AT the Tabernacle prayer-meeting, on Monday evening, May 29, the committee and workers of Richmond Street Mission, Walworth, were enabled, through the kindness of the officers, to give an account of the work that has been carried on by them for many years. Pastor J. A. Spurgeon, who presided, had a kind word to say about the work, which had the hearty sympathy of our late beloved Pastor, C. H. Spurgeon. Prayer was presented by Mr. W. Everett (the son of one of the Tabernacle elders), when the work, not only of Richmond Street, but also of the many other agencies connected with the Tabernacle, was remembered at the throne of grace. Messrs. How and Barr next pleaded for a blessing on the Mission, and also on Haddon Hall, and the many kindred Tabernacle Missions.

Mr. Barr, as honorary secretary, then gave an account of the different works carried on at Richmond Street, mentioning the Sunday morning and afternoon School, Ragged School on Sunday evening, and the Evangelistic Band, whose members preach the everlasting gospel in the courts and alleys of the district, and, returning to the Mission, bring their congregation with them, and again make known to them the love of Christ to sinners, while others of their number tell the old, old story at the lodging-houses in the Borough.

The works carried on during the week include a Mothers' Meeting, Girls' Sewing-class, Penny Bank, Children's Service, Teachers' and Workers' Prayer-meetings, Bible-reading Association, Evangelists' Bible and Training Class, Young Christians' Association, Scholars' Entertainments, Parents' Meetings, Band of Hope, Servants' Registry, Pure Literature Societies, etc. Last year 841 children had a day's excursion, and fifty-four of the sickly ones were sent for a fortnight into the country. On Christmas day, 1,259 men, women, and children, were provided with a good dinner; and in January, a large number of the poorest children had the benefit of Robin dinners.

Reference was also made to the branch school in Townsend Street, where, on Sundays and Thursdays, similar work is carried on. The teachers and scholars of Richmond Street Sunday-school contributed last year the sum of £25 2s. 4d. for the Stockwell Orphanage, and £5 7s. 2d. was collected at Townsend Street for the same object. Mr. Barr said that the workers had much for which to praise the Lord, in that many had been won for Christ, while many of the present workers had formerly been scholars at the Mission. The work having quite outgrown the building, the committee had decided to enlarge the Mission, at a cost of £2,500, for which donations were earnestly entreated. There was need also of additional regular subscribers, as they had lost the amount received from the London School Board, which, for some years, used the premises in the daytime, but had now built new schools. The prayers of God's children were also asked for, that the labours of His servants might be crowned with success.

Mr. John Kirk, secretary of the Ragged School Union, warmly commended the work to the notice of the church and congregation, and

said that the extension had the heartiest sympathy of the Council of the Union. Mr. Dunn, the founder and president of the Mission, gave an account of its commencement in 1858, and traced its growth to the present time. Mr. William Olney next pleaded, in his usual loving way, for a blessing on the workers of the Mission, and was followed in the same strain by Mr. W. Watkins, a former superintendent of the Mission. It was a very enjoyable evening, and the workers went back to their labours strengthened by the knowledge that the Lord's people had prayed for them.

During the evening it was stated that the acting-pastor had headed the list of subscribers with a donation of £5, and Mr. William Olney promised £10 on behalf of himself and the friends at Haddon Hall.

We are asked also to insert the following information concerning the proposed new building:—It is now nearly four years since the teachers of the School commenced an agitation for the enlargement of the present premises. The schools, which were designed to accommodate at most three hundred children, were crowded by nearly twice that number, and the need of class-rooms for the elder scholars became urgent and pressing. Mr. Spurgeon was at this time consulted, and the facts were laid before him. His advice was, "Agitate, agitate until you succeed." After seeking the Lord's guidance, it was determined to issue to the teachers collecting-cards, to raise, by weekly subscriptions, the nucleus of a building fund, and to continue this method until the way should be opened to proceed more actively.

In the meantime the committee, feeling that any extension of the Mission should be upon the spot where God had so manifestly blessed the labours of His servants, began to make enquiries with a view to the purchase of an adjoining site. Such exorbitant terms were asked, that reluctantly they were compelled to relinquish their hopes for the time being, and prudently decided to wait the course of events.

A few months before our late beloved Pastor's decease, he was again asked to use his influence, and his reply was that at the moment his hands were full and overfull, but, said he, "Go on with your scheme, and I will support you." (Mrs. Spurgeon has fulfilled her dear husband's intentions by giving £10 to the building fund.) His lamented death once more for a while prevented any active steps being taken, though the necessity was greater than ever.

Within the last few months, a large piece of freehold ground, eminently suited to the purpose, was brought within the reach of purchase; and the committee, after much consideration, but conscious of the urgency of the teachers' claims, decided to offer a price, which, after considerable negotiation, was accepted, and a contract for its purchase has been entered into.

Upon this ground, which adjoins the present small building, it is proposed to erect a large hall and class-rooms, wherein the children and adults can be gathered, and to utilize the existing schools principally for infant classes and small meetings. The estimated cost of the land and buildings will not be less than £2,500; and although the project has only been prominently brought before friends for about two months, over £400 has been given or promised towards the required amount.

Notices of Books.

A Colony of Mercy. By JULIE SUTTER.
Hodder and Stoughton.

By way of preliminary notice, we draw attention to this spirited and interesting description of Social Christianity at work in the remarkable institutions founded in Germany by Pastor von Bodelschwingh, which for years has been carried on so unostentatiously as scarcely to be known in England. The book is worthy of the subject; and in an early number we hope to insert an article founded upon it.

The Life and Christian Experience of John Cowley Coles. WRITTEN BY HIMSELF. Marshall Brothers.

THE subject of this autobiography went to Australia in the days when, in the gold diggings, £2 had to be paid to a blacksmith for a set of shoes for a horse, and salt was half-a-crown a pound. In this record of his conversion and service, Mr. Coles relates some remarkable dreams, notes his method of guidance by random texts, and gives some curious expositions of Scripture. An enthusiastic advocate of sinless perfection, he says, "I do not claim generally to-day for believers the same infallible inspiration which holy men of God had, 'who spake as they were moved by the Holy Ghost,' although I claim this at times." When writing this book, did Mr. Coles forget to claim this inspiration, or was the claim disallowed?

Even to Old Age. The Record of the life of MR. JOHN ROW. EDITED BY HIS WIDOW. E. Wilmshurst, 10, Paternoster Square.

AN unpretentious sketch of the life of the late minister of the Strict Baptist Chapel, Tunbridge, who, like so many of those with whom he was associated, walked amid much doubt and despondency, yet truly felt after God. Such souls often grasp Scripture by the wrong handle. For instance, when the promise, "No weapon that is formed against thee shall prosper," was impressed specially upon Mr. Row's mind, after a brief joy in the thought of deliverance, he straightway began to mourn that "weapons

would be formed." Still, he trusted his Lord. "Like my old brother Barzillai," he said, "I do wish to be ever cleaving to and loving my anti-typical David." There is an old-world air, and a piquant flavour in all this, which captivates us, although we wish that clearer light of assurance, and greater breadth of sympathy, were the portion of our "strict" friends.

The Song of Songs: a Paraphrase in Verse.

Revelation: a Paraphrase and Exposition in Verse. By REV. T. P. BRIGGS. James H. Earle, Boston U.S.A.

NONE but a poet of the highest order should attempt to gild the fine gold of *The Song of Songs*. Mr. Briggs provides meditative rhymes, nothing more. The blank verse of the second book reaches a higher level; in prose, the author would probably rise higher still. The Exposition of *Revelation* runs on historical lines; in which, of course, there is room for difference of opinion. There are suggestive bits here and there, of which the gloss on Revelation xii. 6, "The woman fled into the wilderness," etc., may be taken as a sample:—

"To fair AMERICA the Puritans
And Pilgrims fled. A 'wilderness'
Indeed 'twas then."

The Gospel of St. John. By T. F. LOCKYER, B.A. C. H. Kelly.

ONE of the Wesleyan series of "Books for Bible Students." Fifty chapters on the great Gospel, followed by critical notes, suitable and helpful for students. A useful handbook, simple, sound, and satisfactory. Much more valuable than many more pretentious works.

Remarks on the Existence of Evil, showing its Origin, Permission, and Ultimate Benefit. By M. S. B. With Preface by Rev. GILBERT KARNEY, Vicar of St. John's, Paddington. Partridge and Co.

A WELL-WRITTEN, thoughtful, six-penny pamphlet, likely to be of real service to those perplexed by this difficult subject.

Nature, the Supernatural, and the Religion of Israel. By JOSIAH GILBERT. Hodder and Stoughton.

THE work of an artist and a champion of the faith: no hasty utterance, to be quickly read and forgotten; but the mature result of life-long observation and study, to be met, as is meet, by close attention, and patient analysis. Unlike the Biblical critics who approach the Scripture with a microscope, and often with 'a faulty lens, Mr. Gilbert works with a telescope, and, seizing the prominent features in the landscape, powerfully commends God's ways to man.

In the first section of this volume, nature is beautifully set before us as a spectacle, and human nature as a drama, both of which are designed for the discipline of man, and both of which hint at the existence of a higher life, and prepare for a revelation of the supernatural, in the facts of history; not a revelation in words only, but in facts. These facts are found in the history of the Israelites. Unlike Mr. Horton, who, in his book, just reviewed, says, "The history of the Anglo-Saxon race is as divine as the history of the Hebrew race," Mr. Gilbert believes in God's special purpose, and proves to a demonstration that Israel was chosen and trained to exhibit the presence of the supernatural, and place it beyond contradiction for anyone who admits the facts. Indeed, the only way to escape the conclusion is to deny the history, which is exactly the course taken by our opponents.

This book should be read alongside that from which we have just quoted. It will be a dockleaf to remove the sting of the nettle; and in the providence of God, is found growing by its side. Not that this volume is controversial: quite the reverse; it is a panoramic view of Bible history, drawn in deft perspective, and in due proportion, by a master-hand, and not without attention to the work of others. We rise from its examination with a firmer faith in God, a deeper love for His Word, and a greater realization of the weight of the evidence of eternal things He has given to men, so that they are without excuse. Thus

the author, who has passed into the Unseen, still witnesses amongst us.

Verbum Dei. By ROBERT F. HORTON, M.A. T. Fisher Unwin.

LIKE London in some January days, there are alternating patches of fog and sunshine in this book. The lecturer starts out to raise the preacher's message to the standard of the sacred writers. At the end, both are on a level; but the feat is performed by lowering the authority of Scripture, while lifting scarcely an inch our conception of the ministry of to-day. With careless audacity, the latest guesses of Bible critics are put forward as uncontested facts, and so frequently as to mar the whole. The Protestant doctrine of Scripture is boldly stated to be "the product of indolence and unbelief", though we were under the impression that, neither of their labour, nor of their faith, need Protestants be ashamed. In view of these things, we are tempted to alter slightly the extract the author gives from Macaulay, and to express our confidence that soon it will be said that even "schoolboys laugh at the jargon which imposed on Horton." His message, to use his own phrase, seems to us "varied, vague, and vagrant."

There are really two Mr. Hortons. One writes things about the Bible which grieve those who have long loved the Old Book; the other goes about with the Bible under his arm, pointing seeking souls to its pages. In the improbable event of the methods of criticism and a stray copy of this book surviving in the year 2,000, we can fancy the theory of two authors being gravely discussed. The reader of that day, finding on page 104 "The Word of God" denied as a title to the Bible, and on page 137 finding it described as "the Word of God *par excellence*", might be excused if he thought two pens were employed. This view would be strengthened if p. 170, where violent, ill-mannered, and unjust conduct is ascribed to the practice of reading no other book but the Bible, were compared with p. 110, where, in tone of approval, it is said, "many of the greatest preachers have found the Bible so inexhaustible that

they have laid aside all other books, and meditated in this Law day and night."

If this reasoning would not be conclusive, what shall be said of the similar method with reference to the Bible, the results of which are accepted so calmly? As a minister, the author once held other views, himself the witness. Is not his spiritual power the result of this early instruction? We do not see how it can be the effect of such loosening of the foundations as is here apparent. Truly, Mr. Horton, "our children will read the history of Israel and the priceless memoirs of the Evangelists with new eyes," but will they, without God, be so easily able to dispense with the steps of the infallible Word, as you are, who in early days climbed up them to Christ? We shall little wonder, if, robbed of the sure guidance of the written Word, many souls in future days be found "turning back to cloister and cell", lured on by the mirage of an infallible church. To the law and to the testimony, ye ministers of the Word of God!

Faith and Criticism. Essays by W. H. BENNETT, W. F. ADENEY, P. T. FORSYTH, E. A. LAWRENCE, R. F. HORTON, H. ARNOLD THOMAS, F. H. STEAD, E. ARMITAGE, and T. RA-LEIGH. Sampson Low and Co.

THESE nine Congregational professors and preachers have taken up certain themes with a view to help those "whose minds have been disturbed by the work of criticism in Biblical and theological questions." The result is a book which might be better called "*Doubt and Criticism*,"—one which we have read with sadness, and shall remember with sorrow. As to the Old Testament, Mr. Bennett accepts the airy and unsubstantial conclusions of the critics in such wholesale fashion that we tremble to think of the future ministers trained under such auspices. Our Lord's authority is waved aside by the statement, "Christ thought and spoke as other men" (p. 42). Concerning such matters as authorship, integrity, or dates, "They are covered by the ancient Catholic doctrine of the Kenosis" (p. 43). Our

Lord's emptying is clearly misconceived. However He humbled Himself, He was God *and* man, the divine and human natures in the one Person. The critics would not only empty Him of knowledge, but would fill Him with ignorance or error! They forget or ignore that "in Him dwelleth all the fulness of the Godhead bodily" (Col. ii. 9). Mr. Adeney follows on the New Testament, writing well and wisely as he begins, but letting in the flood ere he closes. For instance, he says, "The inevitable consequence is that the New Testament can only be an inspired book for readers who are inspired" (p. 93). On the Atonement, Mr. Horton admits something objective, on the ground of which sin is forgiven; but while urging the fact, he denounces all theories and explanations, and the doctrine of Substitution in particular. There are, of course, some good passages in the book, and notably the paper on "Prayer in theory and practice", by Mr. Thomas. As we read this last, we involuntarily exclaim, "What doest thou here, Elijah?" For well-grounded students, who desire to see the direction and progress of the new criticism, this book will serve as a beacon. Others would be rather harmed than helped by it.

Perfect through Suffering; or, Consolation in the Furnace. By Rev. J. HILES HITCHENS, D.D. Glasgow: David Bryce and Son. Second Edition.

THIS is such good wine that it needs no bush. In a very gracious way, Dr. Hiles Hitchens interprets the mystery of suffering; and, doubtless, many of God's dear children, called to walk through the fire, will find in these tenderly strong words of consolation that which will sustain and strengthen them.

The Home and School Hymnal. The Music Revised by SIR JOSEPH BARNBY.

WE are glad to see the Free Church of Scotland so well to the front in the matter of Sunday-school hymns and music. This is an admirable selection, beautifully printed by Constable, of Edinburgh; but the book bears no publisher's name.

Agonia Christi. By WILLIAM LEFROY, D.D., Dean of Norwich. *The Transfigured Sackcloth, and other sermons.* By Rev. W. L. WATKINSON. *The Gospel of Work.* By ANTHONY W. THOROLD, D.D., Bishop of Winchester. *Vision and Duty: a series of discourses.* By Rev. CHARLES A. BERRY. Sampson Low and Co.

FOUR more volumes of the "Preachers of the Age" series, bringing up the number already issued to sixteen. We suppose that, if the series is to be really representative, it must include preachers of various schools of thought; but the volumes before us, with the exception of Mr. Watkinson's, are all more or less disappointing to a lover of the old-fashioned Evangelical teaching, which is as much needed in "this present evil age" as in any of the centuries of the past. Of course, there is much in all these sets of sermons that we admire and approve, and we do not dispute the right of any of the preachers to be included in this admirable series; but these facts do not blind us to what we believe to be blemishes.

For instance, Dean Lefroy's thoughtful and scholarly discourses are, to our mind, marred by the unscriptural universalism which he constantly proclaims. In his sermon on Isaiah liii. 11, speaking of Christ's work as having effected a triple deliverance, "from sin's penalty, sin's power, and sin's presence," he adds, "That these blessings are intended for every child of Adam is indicated alike by the gospel of Eden and of Calvary."

In like manner, Mr. Berry glories in the "Down-grade" doctrine of "the universal Fatherhood of God and brotherhood of man", while his sermon on John x. 11 altogether ignores the atoning sacrifice which Christ, the Good Shepherd, made for His people when He laid down His life for His sheep.

Bishop Thorold's sermons appear to approach nearer to the Scriptural standard than either of the volumes above-mentioned; but they also are disfigured by sacramentarianism of this sort:—"There is the Incarnation, with those divinely-instituted ordinances, which convey sacramentally

its benefits, and extend its influence to all who rightly receive them."

Mr. Watkinson's discourses were delivered in the Central Hall, Manchester, as noon-day addresses, and we are not surprised to learn that they "were listened to from week to week by considerable congregations." They have the true ring about them; and as they must have profited those who heard them, so are they likely to benefit those who read them.

Bunyan Characters. Lectures delivered in St. George's Free Church, Edinburgh. By ALEXANDER WHYTE, D.D. Oliphant, Anderson, & Ferrier.

IN the hands of some preachers or lecturers, Bunyan's characters would have become caricatures; but here they are delineated with a master-hand. The author does not treat these characters as mythical; to him they are living personalities, the representatives of many to-day whom we recognise either as friends or foes. We feel perfectly safe in the hands of an author who can quote most approvingly such divines as Goodwin, Owen, and Rutherford, and whose soul revels in Bunyan's *Grace Abounding*. All lovers of the immortal allegory should get these *Bunyan Characters*, especially ministers, who would know men, and be soul-winners. Having read this book from cover to cover, we can say, as Christian said when he left the gate of the Interpreter's House, "Rare and profitable."

Religion in Daily Life. By G. S. BARRETT, B.A. Elliot Stock.

THESE eleven papers are in every respect admirable as expositions of practical religion in daily operation. Mr. Barrett speaks plainly, but always delicately and wisely, of some dangers, sins, and follies of the present age, and shows the remedy that the religion of Jesus provides. The cross of Christ is here, and its helpful saving power pervades every one of these discourses. Happy the people and town that have, for so many years, enjoyed this wise and gracious ministry. Whilst there is little brilliance or suggestiveness for the preacher or student, every line of this book is good for the average reader.

The Swiss Reformation. In two Volumes. By PHILIP SCHAFF, D.D., LL.D. Edinburgh: T. and T. Clark. Price 21s.

THIS work concludes the history of the productive period of the Reformation; and treats *in extenso* of Zwingli, Calvin, Beza, and others. It is a work of great historical value; and will be read with a relish by the descendants of the Puritans, wherever they are to be found.

These stars of the Reformation shine with an inextinguishable lustre, and enkindle with their own effulgence the clouds that would efface them from the sky. Zwingli is, in this work, said to be "the most popular of the Reformers." Perhaps this is so to-day as far as Switzerland itself is concerned. But surely Calvin commands the more wide-spread reverence, as he also excites the greater awe. If Zwingli was more a man of the people, in sympathy with them, and taking a larger part in their public affairs, Calvin was the more immersed in the deep things of God, and the more capable, like another Moses, to enforce a Theocracy on his fellows. Zwingli fell on the field of battle, exclaiming, "They may kill the body, but cannot kill the soul," finding, in the vision of faith, the necessary complement of his career; Calvin, on the other hand, like another Zerubbabel, was privileged to complete the work to which he had set his hand; for, having found Geneva in a condition of license bordering on anarchy, he left it, as John Knox says, "the most perfect school of Christ that ever was in the earth since the days of the apostles."

Dr. Schaff, in these volumes, has produced a most readable and instructive work; and if, as a commentator, he is less Calvinistic than Calvin, no exception can be taken to the fidelity of his narration, or the correctness of his exposition of all the Reformers held and taught.

Cross-Bearing, and other Addresses. By JANE PELLY. Elliot Stock.

GRACIOUS and good, though not strikingly original. Our authoress loves the Bible and the Saviour, and seeks to endear both to her readers.

My Mission Tour in South Africa. By Rev. THOMAS COOK. C. H. Kelly. WE recently noticed the volume which contains the record of the early years of Mr. Cook, the Wesleyan mission-preacher, who, for a considerable time, has been greatly owned of God amongst the churches of this country. Last year, he paid a visit to South Africa, and upon that tour a veritable Pentecostal blessing rested, hundreds of persons enquiring the way of life in a single day as the result of his meetings. We have heard the wonderful story from the evangelist's own lips; and this narrative carries us, with picturesque naturalness, through the whole marvellous tour. It is impossible to read this story of God's grace without being stirred up to praise and earnest desire. It is, perhaps, unfortunate that the man himself should have to write the account of his own work; but this was inevitable, as no one but he knew about it all. For eighteen-pence you can secure this fine stimulant for flagging energy; and we advise you to get it if ever your faith in the power of the old gospel begins to ebb. We give an extract from this book in the present number of the Magazine.

Bihé and Garenganze; or, Four Years' Further Work and Travel in Central Africa. By FRED. S. ARNOT. J. E. Hawkins and Co.

ALL who read this volume, and the author's previous work, *Garenganze*, must realize that modern missionaries of the cross are as consecrated and heroic as any of their predecessors. It seems impossible for any new foreign field to be successfully planted with the good seed of the kingdom without that most costly of all methods of irrigation, by the blood of the martyrs; and little patches of Central Africa are thus being reclaimed for Christ. There was a fascination about the name Mesopotamia as Whitefield uttered it; and we should imagine that Mr. Arnot's pronunciation of Garenganze would be even more thrilling. Such a story as his ought to stir up hundreds of earnest men and women to go up and possess the land that he and his fellow-pioneers have spied out.

Notes.

THE following letter has been received from Pastor Thomas Spurgeon, in response to the invitation telegraphed to him after the last Special Church-meeting:—

"Ashburton, New Zealand,
"April 19, 1893.

"MR. T. H. OLNEY,—

"Dear Sir and Brother,—I beg to acknowledge receipt of cablegram from you as chairman of the meeting of the Metropolitan Tabernacle Church inviting me to supply the pulpit for twelve months, from end of July next, with a view to the permanent pastorate. To this I made answer, a few days later, having prayerfully considered the matter, agreeing to do as requested.

"I am deeply conscious of the honour thus conferred upon me, as also of the great responsibility involved. I feel that my thanks are due to the friends who have conferred on me so high a distinction, and I beg you to express my gratitude to them. Humbly depending upon my Helper God, I will undertake this onerous, but honourable task.

"I am counting, as I am sure I may, on the prayers and hearty co-operation of all the people. I trust that even those who did not see their way to support the invitation will lend their assistance, that the test may be a thoroughly fair one. It will be a great joy to me to do my utmost to serve the cause of God among you. May our twelve months' work together be full of favour and of fruit!

"I may add that I propose to sail from Auckland on May 20 for San Francisco, and that I have decided to leave my wife and children in New Zealand.

"With much joy have I heard of the prosperity of the Church under Dr. Pierson's ministrations, and I trust that his labours may to the end be full of power and profit.

"With hearty Christian love to all the officers and members of the beloved Church,

"I remain,

"Yours in Christ Jesus,

"THOMAS SPURGEON."

Sailing, as above-mentioned, on May 20, he reached San Francisco on June 8; and after a brief stay there, journeyed on to Chicago, with the view of assisting Mr. Moody in evangelistic services.

The preachers at the Metropolitan Tabernacle during this month will (D.V.) be as follows:—Lord's-day, July 2, morning, Pastor A. G. Brown; evening, Pastor Charles Spurgeon; Thursday, July 6, Dr. Gritton; Lord's-day, July 9, morning and evening, Pastor D. J. Hiley; Thursday, July 13, Pastor W. Usher, M.D.; Lord's-day, July 16, morning and evening, Pastor Charles Spurgeon; Thursday, July 20, Pastor E. Roberts; Lord's-day, July 23, morning and evening, Rev. Robert Mortou;

Thursday, July 27, Pastor W. Williams; and Lord's-day, July 30, Pastor Thomas Spurgeon.

GERMAN TRANSLATIONS OF MR. SPURGEON'S WORKS.—Learning from the kind friend who translates Mr. Spurgeon's sermons and other works into German, that a new edition of one of his books was about to appear, we asked for a list of the various issues; and on receiving it, we thought it was so encouraging, that we decided to pass it on to our readers. Will they join us in praying that a rich blessing may rest on the beloved Pastor's words as they are issued in the language of the Fatherland? Germany has sent us more than enough of her "Down-grade" literature; we are glad, therefore, that from one "Up-grade" preacher alone there has gone, in exchange, so much pure gospel teaching as the following list describes:—*All of Grace*, 7,000 copies, in four editions; the fifth in the press. *Around the Wicket-Gate*, 5,000 copies, in two editions; a third just out. *The Greatest Fight in the World*, more than 5,000 sold. *Old Testament Stories and New Testament Stories*, forty-eight Sermons each, sell well. There have been printed, but not yet all sold:—*According to Promise*, 6,000 copies; *Morning by Morning and Evening by Evening*, 7,000; *The Bible and the Newspaper*, 5,000; *Lectures to my Students*, 2,000; *Illustrations and Meditations*, 3,750; *Gleanings among the Sheaves*, 10,000; *John Ploughman's Talk*, 5,000; *Sermons in Candles*, 5,000; Mr. Spurgeon's edition of *Norcott's "Baptism Discovered"*, 3,000.

The Gospel of the Kingdom is being translated into German, and will be published as soon as it is ready. Mrs. Spurgeon has also given permission for the translation into the same language of *Sword and Trowel* articles, which one of "our own men" desired to bring before the notice of his countrymen.

SPURGEON'S SERMONS' TRACT SOCIETY.—Several friends have enquired to whom applications for grants from this Society should be made. We are glad, therefore, to inform them that Mr. E. Bell is the treasurer, and Mr. Gambie, the secretary, and that letters addressed to either of them, at the Metropolitan Tabernacle, will receive prompt attention.

EVANGELISTIC WORK IN LONDON LODGING-HOUSES.—Our friends who visit a number of the lodging-houses in the Borough ask us to inform our readers that they greatly need additional male and female Christian workers. We hope next month to publish an article descriptive of this much-needed home-mission work; and in the meantime, we advise any Christian friends, who have a Sabbath evening at liberty, to report themselves at the "Farm House" model lodging-house, Harrow Street, Marshalsea Road, or

to communicate with the honorary superintendent, Mr. H. Halliwell, 40, Albert Street, Kennington Park Road, S.E.

SNOWFIELDS RAGGED-SCHOOL, BERMONDS-SEY.—On *Tuesday morning, May 9*, memorial stones of the new building, which is being erected for the perpetuation of the work formerly carried on under the superintendence of Mr. S. R. Pearce, were laid by H. K. and E. L., Mr. Pearce, and Mr. Thomas Hoyland, the present superintendent. After praise and prayer in the old building, Mr. Pearce referred to his first visit to the Ragged-school, as a youth, in 1856, at the instigation of one of his father's workmen. Soon after this, he gave his heart to Christ, and became a teacher, from which time he had never wholly severed his connection with the school. For some years he had been engaged in a larger sphere and a more commodious school (at the Metropolitan Tabernacle); but he looked back on the old Ragged-school days as full of blessed memories, for he had never felt nearer to God than in that tumble-down coweded. He thanked the Lord that he had been permitted to see much fruit from his labours.

Mr. Pearce went on to say how earnest prayer had gone up for years for a better building, and at length God had graciously answered the petition by sending an unknown friend, through the Ragged-school Union, who had generously bought a freehold site, and had undertaken to pay the entire expense of the new building.

The stones having been laid, and a few words spoken by Mr. John Kirk, the structure was dedicated, by prayer, to the glory of God, and the spiritual good of the poor children and people of Snowfields.

An interesting and impromptu addition was made to the ceremony, by inviting in the crowds of children who had gathered around, wondering what was going on. They sang heartily "Jesus loves me," and then Mrs. Jonathan Lynn explained that the building which was being put up was a gift from King Jesus, and in memory of a sainted youth named Arthur, who, when on earth, was a great sufferer, but who longed and prayed that all little ones might know Him who said, "Suffer the little children to come unto Me."

The Mission, which will remain as a trust with the Ragged-school Union, will henceforth be known as **ARTHUR'S MISSION**.

COLLEGE.—Mr. F. T. White has completed his course, and settled at Faversham. Mr. J. L. Roger has, during the past month, sailed from England, returning to mission work on the Congo. Mr. J. C. Hewson, and friends from Gurney Road, have gone to The Grove, Stratford. Dr. R. M. Harrison has removed, from Alexander Avenue, New York, to Bedford Heights, Brooklyn, N.Y.; Mr. P. J. Ward, from Wyoming, to Toledo, Ohio; and Mr.

R. Williamson, from South Yarra, to St. Kilda, Victoria, Australia.

Pastor Thomas Spurgeon has written the following letter to the students:—

"Ashburton, New Zealand,

"April 14, 1893.

"To the Students' Secretary,

"Pastors' College,

"Dear Brother,—I have it in my heart to express to you, and through you to all the sons of the prophets now in College, my sense of deep sympathy with them in the sad bereavement of which I have just heard.

"I knew Mr. Gracey very little, but I loved him very much. You who knew him so well, by sitting at his feet, you to whom he was so good and wise a friend, must miss him terribly. 'Tis little more than a year ago since you and I had to lament, 'My father, my father, the chariot of Israel, and the horsemen thereof;' and hard on the anniversary of our Elijah's departure, Elisha falls sick, and dies. Alas! alas! 'Tis sad enough when the ranks are thinned, but when the leaders fall, we may well stand astonished. Yet, God is in it all.

"Not a single shaft can hit

"Till the God of love sees fit."

So we will dry our tears with the kerchief of cheerful acquiescence and confidence, saying, 'He hath done all things well.' The Lord comfort your hearts, and then inspire them by His spirit, and by our late dear friend's example! May He also provide another teacher, taught of the Lord, to help you in girding on the harness!

"I am,

"Your brother in Christ Jesus,

"THOMAS SPURGEON."

The esteemed writer, like all who truly loved Mr. Gracey, is a great loser by the translation to glory of the beloved Principal of the College, for none would have given him a heartier welcome on his return to the Tabernacle, as none were more loyal and true to him during the trying controversy last year. Almost the last public act of Mr. Gracey was the decision to despatch cablegrams of sympathy, from the Memorial Service on the morning of January 31, to both the sons of the late beloved President.

EVANGELISTS.—We wonder how many of our readers examined the balance-sheet of the Pastors' College Society of Evangelists, published in our last number. The year 1892 commenced with a balance of £253 10s. in hand, and closed with a deficit of £95 13s. 4d. The deficiency was really £145 13s. 4d., as £50, included in last year's receipts, belonged to this year's account. We find that, at the present time, the balance on the wrong side is still greater. The churches visited by our brethren as a rule contribute a fair share of the cost of the work; but donations have always been needed to supplement their thankofferings. The receipts from donors last year were

nearly £500 less than in 1891. We do not forget that large sums have been given to the C. H. Spurgeon Memorial Fund, a proportion of which belongs to the Society of Evangelists; but further help will be needed to maintain the work efficiently. Our brethren's services are in as great demand and as much appreciated as ever; we trust that there will be no lack of means for their support.

An eye-witness writes:—"The special services conducted by *Messrs. Fullerton and Smith* in Bristol will long be remembered as a season of great spiritual refreshing. The work commenced with a fortnight's mission at the Y.M.C.A. The meetings were well attended, and many souls were saved. On Sunday evenings, the hall was crowded to its utmost capacity, large numbers being unable to gain admission. The week at Stapleton Road Congregational Chapel was a time of great power and blessing, many unsaved ones being brought out of darkness into light. Our brethren concluded their Bristol Mission at Counterslip Baptist Chapel; and here the tide of blessing appeared to reach the highest point. Each meeting was well attended, and a large number professed faith in the atoning work of the Lord Jesus Christ.

"Mr. Fullerton is mighty in the Scriptures; he is both evangelist and teacher; his searching appeals come home to the unsaved with restless force. The Bible Readings will long live in the memories of those privileged to listen to the wonderful unfolding of Scripture truth. The last address, given to men only, was one of the most striking and powerful appeals possible. Our Brother Smith's sweet singing, and his simple and pathetic stories, told as only he can tell them, completed the charm of the most fruitful and stimulating mission held in Bristol for a very long time past. May these beloved and honoured servants of Christ come again soon!"

Our brethren have since been at Bridlington. This month they are to be at Farsley, and Morley, Yorkshire. August is the time for their well-earned rest.

Mr. Burnham has been visiting several stations in connection with the Bristol Baptist Itinerant Society.

From Dundry, Winford, Ridgehill, Littleton, and North Wick, Somerset, we have received the following report:—"It has been a very great pleasure to have the services of Mr. Burnham for a fortnight among the above stations. The blessings already seen have greatly encouraged the friends at the several places; not only have some decided for Christ, but the services have been much blessed to the Christians themselves.

Concerning the work at Chew Magna and Blagdon, the secretary writes:—"Mr. Burnham's visit to these two places was very much appreciated. Notwithstanding the beautiful weather, and the strong inducement

to attend to garden-work, the attendances were good throughout, and resulted in much blessing. Several professed conversion, and the interest of many in the Lord's work was revived. The closing meeting of the series (extending over four weeks) was held at Chew Magna on Whit-monday, the chapel being full, friends having come from the other villages where Mr. Burnham had been labouring. At the close of the meeting, an invitation was given for all to stand up who had received a blessing during the mission, when about three-fourths of those present rose to their feet. The sight was refreshing. A very blessed influence was manifested through the whole of the services."

Mr. John Alder sends us the following report of the mission conducted in Mr. Veitch's tent at King's Road, Chelsea, by Mr. Harmer, assisted by Mr. Chamberlain and Mr. Charlesworth:—

"Mr. Harmer commenced these special services on Sunday, May 28, with a good congregation, and the meetings were continued nightly (Saturdays excepted) until June 11. The week-night meetings increased in numbers every night, one pleasing feature being the large numbers of non-church goers who came several times during the fortnight. It would have been quite impossible to have prevailed upon these persons to attend any of the ordinary places of worship in the neighbourhood.

"Mr. Harmer expounded the grand old gospel in a racy and forcible style, and in language the most ignorant could easily understand. This he applied with telling anecdotes and illustrations drawn from every-day life. This, we feel sure, will bear fruit in days to come. Mr. Harmer was nobly seconded in this work by Mr. Chamberlain and Miss Clarkson, who helped very materially to make these services a success by singing several gospel pieces every night.

"We had two red-letter days during the mission, 'The Derby Day', May 31, and June 5, when the Rev. V. J. Charlesworth, with his son, and a number of boys and girls from the Stockwell Orphanage, formed the choir, and delighted the audience with their sweet harmony. The tent was well filled with people each night; we feared whether they would be able to reach us on Derby Day, on account of the traffic; but they did come, and we had a splendid service. Mr. Charlesworth closed the first meeting with an earnest gospel address. On June 5, Mr. Charlesworth conducted the whole of the service. We spoke to several, at the close, who were evidently impressed with the solemnity of the occasion, and promised to come again.

"We had two special services for men. The last of these was very solemn; the awful realities of eternity were clearly and forcibly set forth, and God's presence and power were manifest all through the

service. The closing meeting in the tent was a most searching time, and one that will not be easily forgotten. Several persons stood up to be prayed for; and we have every reason to believe that some have been savingly converted to God."

During the latter part of June, Mr. Harmer held a series of special services at the Sailors' Mission, Rotterdam. This month and next, he is to visit Wickhambrook, Worcester, Evesham, Mansfield, and Stonebroom.

ORPHANAGE.—We have received the twelfth Annual Report of the Reading Working Party for the Stockwell Orphanage. We are glad to see that, during the year, 354 garments have been sent to the Institution for which the ladies so busily ply their needles, under the superintendence of their indefatigable manager and secretary, Mrs. James Withers. The President and Trustees are very grateful to all the members of the Reading Working Party, and to all the other friends who help to clothe the 500 boys and girls at the Orphanage.

We regret to announce the death, after a short illness, on June 6, at 4, Zetland Villas, Brockley Road, Honor Oak Park, of *Thomas Kelk*, aged 43. He was, for upwards of twenty years, teacher and assistant-superintendent in the Orphanage Sunday-school; and, when removal compelled him to relinquish that post, fifteen months ago, he took a class at Catford Hill Baptist Chapel (Pastor T. Greenwood's). He was a devoted worker amongst the young, with a loving manner readily winning their affection, and ever exalting his Lord and Saviour Jesus Christ. The interment at Nunhead Cemetery was conducted by Mr. Greenwood amidst a large circle of sorrowing friends, and much sympathy was expressed for the widow and her five fatherless bairns.

The *Annual Festival* is being held just as these "Notes" are in the printers' hands, so that we must defer until next month our report of the proceedings.

COLPORTAGE.—As the entire Annual Report is inserted in this month's Magazine, full information as to the position and working of the Association is there given.

The work goes on satisfactorily, and is generally appreciated; several new districts have also been started with good prospects.

Funds have not come in so freely as needed; but the committee are very grateful for all help that has been sent. Several friends have forwarded contributions, specially towards the large deficiency in the District Subscriptions (£668) last year, and further aid is much needed. A considerable number of districts shared in the work which produced this excess of expenditure; but the Association is now unable to continue its agents in districts where less than £40 per annum is given. In future, all new

districts will be asked for £45 as the minimum subscription. Several of the friends in the present districts have promised to increase their guarantee from £40 to £45; and it is hoped that others will be found willing to help the Society by doing the same. The general donations and subscriptions, too, are constantly needed to the extent of about £100 monthly. As the work is a purely gospel agency, aiming at the repression of injurious literature, and seeking the salvation of souls without reference to sect or party, this appeal for continuous help is made, believing that friends of the Truth will not withhold their sympathy and support. All communications to be addressed to W. Corden Jones, Colportage Association, Pastors' College, Temple Street, Southwark, S.E.

Baptisms at Metropolitan Tabernacle:—May 18th, twenty-one; June 1st, fifteen.

PERSONAL NOTES, BY MRS. C. H. SPURGEON.—A kind friend, who is well acquainted with the country and people of Liefland, writes to congratulate me on the commencement of the work of distributing the beloved Pastor's sermons in the Lettish language. He says, "I can truly rejoice with you in the fact that you have been able to give your dear husband the opportunity of still preaching to so many thousand hungering Letts." Then, to encourage us all, not only to commence, but to continue this important service, he lays the following interesting facts before us:—

"I. There are over 1,000,000 Letts in Liefland alone!

"II. These nearly all live in villages and scattered hamlets. They love books and reading; but have exceedingly few really helpful Christian works.

"III. Dear Mr. Spurgeon's name is well known amongst them; his sermons and writings are prized and loved. Those now being given to these poor people will be like fresh water to a thirsty soul. I wish you could see them in their homes, and note how, in some cases, one of these sermons will be read by nearly a whole village! That would increase your joy tenfold.

"IV. In addition to the Letts in Liefland, or Livonia, there are colonies of them in other parts of Russia. These seldom see a preacher, seldom hear a sermon.

"V. There is now a large colony of Letts in Brazil, and they are in great need of spiritual help and comfort. Some of the sermons you are having printed could be sent to them if the number were increased.

"VI. It is a wonderful thing that the authorities permit these sermons to be thus printed and circulated. The great Master Himself has opened the door, or this would never have been allowed. You who are so interested in the work ought to praise Him for this, and earnestly ask Him to keep the door open, else it may be closed any day."

My friend then concludes his letter with

this sweet benediction, "May He whom you serve, and with whom your loved one now rests, give you much blessing and much joy in this His own work; and may you and your helpers, and the beloved preacher whose words you circulate, rejoice together in eternity over souls saved through the translation of the sermons into Lettish!"

Dear friends, I do not know how the reading of the above paragraphs may affect you, but I have heard the voice of the Lord in them. *As I have been copying them for the press*, God has laid heavily on my heart a solemn responsibility concerning this work, and has given me a startling glimpse of the necessity of working "while it is day." As I write these words, I decide, if God will, to send instructions to Russia *to-day*, that a double quantity (6,000 copies) of "No. 1,500" shall be published at once, instead of waiting till the end of three months, as before announced. This resolution is of God, I am sure, and I trust Him to provide the means of its accomplishment through you.

Does it not thrill one's soul with joy to believe that we shall meet many in heaven who have been led to Christ by this little service? We cannot preach as dear Mr. Spurgeon did, but we can let the people hear him speak in his printed sermons. It is so little we can do; yet what marvellous results follow faith's ventures! It reminds me of what I have lately read about the ceremony of inaugurating a great national enterprise. A human finger touches a small projecting button, and lo! an electrical current is set free, which imparts impulse, power, and motion, where hitherto all had been cold, silent, dead. Dare we refuse the instrumentality (though it be but as the touch of a finger), which God in His love and wisdom permits to set in motion the invisible but mighty forces of His "goodwill towards men"?

Some touching words of sympathy and remembrance reached me from New Zealand lately. The writer says, "May God bless you in every way you need Him! As to the beloved one at rest, I cannot suffer myself to write much. He was so dear, so precious to us. He was my inspiration in all the work I have joined in for the 'Master' in this Colony, and I bless the Lord that ever he was born! I heard him preach the Sunday after you returned from your wedding-trip; and for nearly ten years after that, I never missed a smile from you both as the carriage passed us in the Clapham Road on Sundays; and when leaving England, twelve years ago, the last letter handed to me on board ship was a farewell note from him, now more precious to us than any others we possess."

Then, from very near home, comes the following delightful acknowledgment of blessing through the printed sermons:—
"Dear Madam,—A friend of mine, when

lending me a volume of *The Sword and the Trowel*, pointed out a letter in it from one who, by God's grace, had found peace while reading Mr. Spurgeon's sermons. As I, too, had received a blessing in the same way, he thought I might write and tell you of it. The text was, 'Lay hold on eternal life' (No. 2,226), and as I read, the words seemed to stand out, as it were, and afterwards I could see them wherever I went. This made me seek to make sure whether I had this 'eternal life' or not. I had been brought up to the Church, and from a child had believed in Christ as the Saviour of the world, but not until I read that sermon had I felt that He must be my *personal* Saviour. Now, by God's mercy, my darkness has been made light, and His grace is sufficient for me. As it is always a pleasure to know our loved ones have been made a blessing to others, I am sending this note in the hope of cheering you in your loneliness."

If loving letters, and tender reminiscences, and gladsome testimonies to the exceeding fruitfulness of my beloved's unwearied labours, could console me for his absence, I should be abundantly comforted. Not a day passes without my receiving some pathetic message from some part of the world, expressive of profound devotion to his dear memory, and heartfelt sympathy with my sorrow. Friends seem to ease their hearts of the burden of love and gratitude they bear him, by telling me how heavy it is; and I confess I find a very precious and rare consolation in this co-partnership of grief. Somebody said, the other day, "Mr. Spurgeon was the best-loved man on earth." This witness is true.

One of "our own men" sends me the following amusing instance of dear Mr. Spurgeon's quickness of repartee. He says, "Those who had the privilege of attending his Friday afternoon lectures can never forget them. His intense goodness, his sound advice, and his sparkling humour enchain both heart and mind. I remember well an incident which illustrates the readiness with which his wit flowed forth, and which I have never seen in print.

"In connection with the College was a library, open to the students and others, one of the rules of which was that no book or books should be taken out; they were for reference, and reference only. On one occasion, someone had violated this rule, with the result that certain 'works' which were required were missing. On this coming to the President's ears, he ordered the room to be closed. The students felt aggrieved at this, as the library was the 'rendezvous' for the men, between classes. Having been closed for more than a week, the tutors were applied to on the matter; but they stated that it would remain closed until Mr. Spurgeon was pleased to order it to be opened. On the following Friday, while the dear President was giving one of his

lectures in the desk-room, he suddenly stopped, and looked up at the clock, which had not been going for a day or two. 'What's the matter with that clock?' said he. 'It's like the library, sir; it's shut up;' replied one of the students. 'I hope it is not for the same reason,—because the works are gone,' was the immediate response."

Blessed be his precious memory! He never hurt anyone by his humour, or wounded them by his wit! The "fun" in his sweet, pure nature bubbled up as brightly as the water of a mountain spring, and its course was ever as beneficent and refreshing.

A few days ago, one of "our own" pastors was conversing with a retired naval officer, when the latter, with very questionable taste, began to speak of the delights of "the Derby day," and to advocate racing, betting, and other forms of gambling. Said he, "There is no more harm in them than in speculating on 'the Stock Exchange', or investing one's money where it will yield the largest return." As he was waxing very warm and confident in his assertions, the listener begged permission to read "a few sentences penned by Mr. Spurgeon on the subject." Taking up *The Gospel of the Kingdom*, which lay on the table, he turned to the 27th chapter of Matthew, read the 35th verse, and then the following comment:—"The criminals' clothes were the executioners' perquisite. The Roman soldiers who crucified Christ had no thought of fulfilling the Scriptures when 'they parted His garments, casting lots;' yet their action was exactly that which had been foretold in Psalm xxii. 18. The seamless robe would have been spoiled if it had been rent, so the soldiers raffled for the vesture, while they shared the other garments of our Lord. The dice would be almost stained with the blood of Christ, yet the gamblers played on beneath the shadow of His cross.

"Gambling is the most hardening of all vices. Beware of it in any form! No

games of chance should be played by Christians, for the blood of Christ seems to have bespattered them all!"

The apologist of gambling was completely silenced by the solemnity of this rebuke, and went out. God grant that the arrow may stick fast in his heart, till the pierced hand shall draw it out, and the precious blood shall for ever heal the wound!

A singular testimony to the power of dear Mr. Spurgeon's strong faith and splendid steadfastness in influencing the spiritual life of others, was received by me lately from one who never saw him in the flesh. Thus he writes, "In my boyhood, when first I began to awake to a real consciousness of life, and the necessity of faith in Jesus, the beloved preacher was moving the world, but I knew him not. Then unrest came, I was tossed about, and though I entered the service of God, I was still troubled. The theology of my childhood slipped, my anchor gave way, and I drifted. The popular, or 'new' theology was presented, and I looked, but alas! the men of that faith,—or doubt,—were more restless than I. Then, to my knowledge came the fact that there was one man who moved not. He had peace and fixedness. I sought him by reading and enquiry, and I found him. His words sent me to the Word of the Lord, and settled my heart and faith on Christ. Then I said, 'I will see him, I must look upon his face, and grasp his hand.' Ere I could do this, he had left England for a south land. Eagerly I asked, 'When will he return?' To my intense sorrow the reply came, 'He was not, for God took him.'

"Yet to-day, his testimony for truth, his Puritan fidelity, his brave confidence in God, are as guiding stars in my life. And in attempting to proclaim distinguishing grace, and eternal love, I am happy to think that one, so great and so holy, so strong and so tender, touched the heart of the world by these same truths, and that, by God's grace, I may follow in his well-marked footsteps."

Pastors' College, Metropolitan Tabernacle.

Statement of Receipts from May 15th to June 14th, 1893.

	£	s.	d.
From the McHullish	0	2	6
Mr. W. Pitcher	1	0	0
Mr. J. Masters	4	0	0
Collection at Zion Chapel, Bacup, per Pastor S. J. Baker	3	3	0
Collection at King's Road Chapel, Reading, per Mr. Philip Davies ...	10	0	0
M. H. B. S.	0	10	0
Mrs. R. Wilkinson	2	0	0
Pastor H. Clark	0	10	6
Rev. R. J. Beechiff	0	2	6
Mr. E. W. Jacobs	0	10	0

Mrs. Furber	1	1	0
Mrs. Websdale	2	0	0
Weekly Offerings at Met. Tab. :—			
May 21	8	1	0
" 28	49	14	6
June 4	36	16	2
" 11	8	7	0
			93 15 8
			£110 3 2

Omitted last month :—Miss C. Phillips, £2 2s.

Pastors' College Missionary Association.

Statement of Receipts from May 15th to June 14th, 1893.

	£	s.	d.
Mrs. C. Devenish ... ..	...	0	5 0
Mr. F. Fordham ... ..	...	0	5 0
Mr. and Mrs. Halliday ... ..	...	1	0 0
		<hr/>	
	£1	10	0

Spurgeons' Orphan Home, Stockwell Orphanage.

Statement of Receipts from May 16th to June 14th, 1893.

	£	s.	d.		£	s.	d.
Mr. E. H. Gayler	0	12	6	J. P.	0	2	0
A. B.	0	1	6	P. and C. Grant	0	10	0
M. S. and J. S.	0	5	0	L. Henry	0	1	0
Mr. T. Jephcoat	0	10	0	A friend	0	0	6
Children of St. John's Green Baptist							
Chapel Sunday-school, Colchester,				Collected by Mrs. Graham, Cudgie,	3	6	6
per Mr. Henry S. Dennis	0	10	0	Victoria:—			
A thankoffering for the recovery of				William Grant	0	5	0
Pastor J. A. Spurgeon... ..	2	2	0	W. Hunt	0	2	0
Mr. John Masters... ..	4	6	0	M. Graham	0	5	0
Mr. C. Ibberson... ..	0	3	0	J. Madan	0	2	0
Mr. L. P. Roff	0	2	6	J. Graham	0	2	6
Per F. R. T.:—				R. Graham	0	2	6
Mr. Leslie Pewtress	0	10	0	T. Graham	0	2	6
Mrs. Collingwood	0	5	0	F. Rich	0	2	0
	0	15	0	W. Powell	0	2	0
Mr. James Millard	0	10	0	E. Rawlings... ..	0	5	0
Mrs. Renfree	0	2	6	Mrs. Potter	0	5	0
C. J.	0	5	0	M. Lamb	0	2	0
Twickenham Baptist Chapel Sunday-				J. Sherman	0	2	0
school, per Mr. J. Slade	1	1	0	M. Campbell	0	2	0
Postal order, Miusterley	0	2	6	E. McFaden... ..	0	3	0
A thankoffering to the Lord	0	2	0	W. Watson	0	4	6
M., Thankfulness	0	10	0	C. Nebergang	0	2	6
A penny collection, per Mr. George				J. C. R.	0	2	6
T. Bullock	0	5	0	G. Chislett	0	2	6
Miss Agnes Collins	0	5	0				
Richmond Street Sunday-school, per				Mr. George F. Dean	1	1	0
Mr. W. R. Everett	25	0	0	Mr. Robert Brown	0	10	0
Mr. Vickery... ..	1	1	0	Mr. George Gibbs... ..	1	1	0
Executors of the late Mrs. Elizabeth				Mrs. Barry	1	1	0
L. Hutton	50	0	0	Mrs. Long	0	5	0
Mr. W. F. Lamb, per Mr. Norris	0	10	0	L. R. W.	0	3	11
Collected by Miss M. Wills	0	11	6	Collected by Miss Borley	0	11	6
Mrs. V. A., for Jesus' sake	0	2	6	E. K. G.	40	0	0
Postal order, Louth	1	0	0	Executor of the late Miss Ann			
Mr. John Eiley	0	1	0	McHardy	72	9	8
Messrs. Alexander and Wood	3	0	0	Sandwich, per Bankers	1	1	0
Mr. Joseph Wheatcroft	100	0	0	J. J.	0	7	3
For Christ's sake	2	2	0	S. G.	0	3	0
H. K. M.	0	1	0	Stronsay	0	2	6
Collected by Mr. Peter Grant,				A poor old body, per Mr. T. W. Lister	0	2	6
Warnnamboul, Victoria:—				Mrs. MacGregor	1	0	0
Jane A. Rolfe	1	10	0	Mr. Robert Stewart	0	2	0
Maud Lake	0	10	0	Smith, for Jesus' sake	0	7	0
Maggie Milne	0	2	0	Mrs. Shaw	2	2	0
Agnes Milne	0	2	0	Mr. G. W. Skeats	1	1	0
Arthur S. Ardlie	0	1	0	H. P.	0	1	0
J. Cronie	0	1	0	Mrs. J. E. Maunder	2	0	0
M. E. F. Hun ley	0	1	0	Postal order, Kirkwall	0	10	0
John Chambers	0	2	0	M. A. L.	1	0	0
C. T. S.	0	2	0	A. H., Edinburgh	0	2	0
A friend	0	2	0	Miss Fanny Timms	0	4	0

	£	s.	d.		£	s.	d.
Mr. George J. Luchford	0 1 0	Mr. Samuel Coxeter ...	...	...	0 5 0
Mr. John Clark	1 0 0	Mr. James Wilson ...	...	...	0 10 0
Mr. J. Badley	0 1 0	Mr. James Barber, per Rev. H. Abrahams ...	...	...	1 0 0
M. H. B. S.	1 0 0	Mr. John Short, jun. ...	...	...	2 0 0
S. and N.	10 0 0	Mrs. I. Williams ...	...	...	0 10 0
Mrs. Bucknell	0 5 0	Mr. John H. Earnshaw ...	...	...	0 5 0
Orphanage box at the Tabernacle gates	0 6 3	W. J. ...	...	...	0 5 0
Mr. W. A. Harding	3 3 0	Mr. W. S. Pavay ...	...	...	1 0 0
Mr. James H. Crichton	0 4 0	Mrs. H. Rennard ...	...	...	1 0 0
A needlewoman	0 2 6	Mrs. G. Colyer ...	...	...	0 10 0
In memoriam	0 5 0	Mr. William Lawrie ...	...	...	0 10 0
Mr. Wm. Henry Clark	1 10 0	For Jesus' sake ...	...	...	1 0 0
Mr. Robert Graham	1 0 0	Collected by Miss S. Hughes ...	...	...	1 1 0
An aged and infirm woman	0 2 6	Mrs. Johnston ...	...	...	1 0 0
For Jesus' sake, a tenth...	0 10 0	Stamps, Ipswich ...	...	...	0 1 0
From Cornwall	0 10 0	Mrs. S. Dales ...	...	...	1 1 0
Mrs. Hoyer	0 10 0	A friend, S. Shields ...	...	...	0 2 6
Collected by Mr. E. T. Voss	0 2 6	Mrs. E. Hogg ...	...	...	1 4 0
Kentish Town Congregational Church Sunday-school, per Mr. William Brown	0 17 5	Mr. A. Jones ...	...	...	2 2 0
Mrs. S. Slodden	0 2 6	Mrs. M. Weller ...	...	...	0 1 0
Mr. W. T. Frew	2 0 0	Collected by Mrs. Biggs ...	...	...	0 10 8
Collected by Miss M. Warren	0 10 0	Mrs. Websdale ...	...	...	1 0 0
Mr. E. W. Jacobs	1 0 0	Collected by Mr. E. Harris ...	...	...	0 5 0
Mr. and Mrs. C. Scruby	1 0 0	Mr. B. Carey ...	...	...	1 0 0
Mr. M. Smith	1 0 0	Mr. Thomas G. Jefferys ...	...	...	1 1 0
Stamps, Ipswich	0 1 0	Great Hunter Street Sunday-school, per Mr. W. Rodgers ...	...	...	1 3 7
Collected by Mrs. H. Goodfellow	0 10 0	A few friends, per Miss Jane Jordan...	...	...	1 0 0
Miss Mary Oldman	0 5 0	Collected by Master E. J. Mayo ...	...	...	0 5 0
A. B.	0 5 0	Collected by Mr. J. Shaw ...	...	...	0 4 0
G. H.	0 2 6	Collected by Miss Fitzgerald ...	...	...	1 1 0
Children of Shepherd's Bush Hall Young People's Service, per Mr. W. P. Hunter	0 12 0	Scholars of Eythorne, Ashley and Woollage Green Sunday-schools, per Mr. G. Ayers ...	...	...	4 10 0
M. P. H. and E. P. H.	2 0 0	Llandrindod friends, per Miss Harding ...	...	...	0 10 0
Mrs. Webb	2 0 0	Mrs. Hallett and children ...	...	...	0 15 0
B. N. M. E.	0 2 6	Mrs. Duncan Sharpe ...	...	...	0 10 0
Mr. J. Alexander	0 1 0	From Goose Green ...	...	...	0 1 0
Mr. and Mrs. M. G. Hewat	2 0 0	Mrs. Foulger and friends, Witham, in loving memory of C. H. Spurgeon ...	...	...	0 4 6
W. H. R., a thankoffering	1 0 0	A thankoffering from a friend, Lanarkshire ...	...	...	2 0 0
Mr. Robert Stewart	0 2 0	Miss Mary McEwan ...	...	...	0 4 6
A friend at Sydenham	1 0 0	Mr. E. S. Brown, per Rev. W. Carey ...	...	...	3 0 0
Per Mrs. James Withers:—		Collected by Miss J. Eastcott ...	...	...	0 8 10
Mr. M. J. Sutton	3 3 0	E. A. C. ...	...	...	0 10 0
Mr. M. H. Sutton	1 0 0	J. G. R. ...	...	...	0 10 0
Mr. Alfred Sutton	1 0 0	Mrs. M. Pentelow ...	...	...	0 10 0
Mr. Herbert Sutton	0 10 0	Fourth instalment from the C. H. Spurgeon Memorial Fund ...	...	...	300 0 0
Mr. Alfred Palmer	0 10 0	Open days at the Orphanage:—	...	...
Mr. E. Harvey	0 10 6	Collections ...	...	...	7 0 4
Mrs. Charles Simonds	0 10 0	Mr. W. W. Thompson ...	...	...	2 0 0
Mrs. Lawsley	0 5 0	Mr. A. Marnham ...	...	...	2 0 0
Mr. Cawslade	0 5 0	Lieut.-Colonel J. T. Morton ...	...	...	1 0 0
Mrs. Collier	0 5 0		...	...	30 0 4
Mrs. W. Shepherd	0 2 6	Meetings by Mr. Charlesworth, and the Orphanage Choir:—	...	...
Mrs. J. Davis	0 2 6	Loan Tract Society, Metropolitan Tabernacle ...	...	...	1 0 0
Mr. Brigham	0 2 6	Baptist Total Abstinence Association meeting at the Tabernacle ...	...	...	4 4 0
Mr. W. Ravenscroft	0 2 6	Per Mr. Evan Spicer ...	...	...	3 3 0
Miss Parfitt	0 2 6	Mare Street Sunday-school, Hackney ...	...	...	5 0 0
	8 11 0	Harecourt Temperance meeting, Stoke Newington ...	...	...	3 17 2
Mrs. Furber	1 1 0		...	...	£779 10 1
Mr. J. H. Padgett	0 10 6		...	...
John Ploughman's Almanack	0 10 0		...	...
Miss M. Fraser	0 7 6		...	...
A widow's mite	0 1 0		...	...
Mr. and Mrs. A. J. Robbins	5 0 0		...	...
Mrs. H. B. Ferne	1 1 0		...	...
The Misses Gould	3 0 0		...	...
Mr. and Mrs. T. A. Kelly	1 1 0		...	...
Mrs. Keevil	10 0 0		...	...

List of Presents, per Mr. Charlesworth, from May 16th, to June 14th, 1893.—PROVISIONS:—
 224 lbs. Rice, Mr. J. L. Potter; 20 lbs. Butter, Messrs. J. Pentelow and Son; 740 Eggs, Mr. W. Paxman; 200 Pork Pies and 6 Stilton Cheeses, Mr. J. T. Crosher; 20 lbs. Tea, Messrs. Armstrong & Co.; 1 New Zealand Sheep, Sir A. Seale Haslam; 32 Quarts Milk, Mrs. Harris.

*Boys' CLOTHING:—*6 pairs Knitted Socks, Mrs. Hester Keevil; 7 Shirts, The Ladies' Working Meeting, Metropolitan Tabernacle, per Miss Higgs; 9 Shirts, 6 Flannel Vests, Miss Ball; 9 Shirts, Miss F. Hall; 6 pairs Socks, Mrs. E. Hogg; 18 Shirts, Mrs. James East; 6 pairs Socks, Miss H. E. Selfe; 5 pairs Woollen Socks, Mr. Thomas A. Goaman.

*Girls' CLOTHING:—*12 Garments, Mrs. H. Kidner; 127 Articles, The Ladies' Working Meeting.

Metropolitan Tabernacle, per Miss Higgs; 11 Petticoats, Miss Rabbeth; 167 Articles, Mrs. East; 19 Garments, Young People's Working Meeting, Zion Sunday-school, Chatham, per Mrs. D. Gamblin.
 GENERAL.—42 Articles, Miss Marsh; 2 boxes Toys, Miss E. Thomas; 100 Illustrated Penny Library, Mr. James Neil; 2 Scrap Books, 2 Story Books, 2 Cakes, Miss Dawson; 1 Writing Case, a few Books, Toys, and Sweets, Miss Rabbeth; 1 pair Boots, a Dorset friend; 272 Dessert Spoons, 331 Forks, 55 Salt Spoons, Mr. George Wheeler; a quantity of cut Flowers, per Mr. Wickerson; 1 load Firewood, Mr. F. Fisher; 6 Lawn Tennis Rackets and eight Balls, Anon.; a quantity of Magazines, Mrs. C. J. Porter.

Colportage Association.

Statement of Receipts from May 15th to June 14th, 1893.

	£	s.	d.
<i>Subscriptions and Donations for Districts:—</i>			
Metropolitan Tabernacle Sunday-school, for Walworth ...	10	0	0
Aylesbury, per Messrs. Taylor and Gurney ...	7	10	0
Miss Evans, for Rainhill ...	10	0	0
Minchinhampton, per Messrs. P. C. Evans and Co. ...	10	0	0
Mr. and Mrs. Hockey, for Bower Chalk ...	5	0	0
Mrs. H. O. Serpell, for Estover ...	2	0	0
Wilts and E. Somerset Association ...	30	0	0
Mr. E. Hardiman, for Mr. Watson, for Bower Chalk ...	5	0	0
Sollindee, per Mr. Thomas R— ...	10	0	0
Worcestershire Evangelistic and Colportage Association ...	37	10	0
Norfolk Congregational Union, for E Dereham ...	11	5	0
Judlow, per Mr. Evans, for 1892 ...	10	0	0
Ludlow, per a friend ...	0	1	0
Mr. Thomas R—, for Bower Chalk ...	7	0	0
Mr. Martin, for Bower Chalk ...	0	10	0
Miss Hardiman, for Bower Chalk ...	0	10	0
Bromley Congregational Church, for West Wickham ...	12	10	0
Great Yarmouth Town Mission, per Mr. S. W. Page ...	7	10	0
Streatham Hill Congregational Church, per Rev. J. P. Gledstone ...	10	0	0
Fairford, per Captain Milbourne ...	8	15	0
Chard, Western Baptist Association ...	10	0	0
Mr. William Davies, for Wallingford ...	5	0	0
	£228	10	0

The above amount supplies only a portion of the sum paid to the Colporteurs. It has to be supplemented considerably from the General Fund below.

<i>Subscriptions and Donations to the General Fund:—</i>	£	s.	d.
"Yorkshireman" ...	0	10	0
W. C. F. ...	0	2	6
Mr. Cockrell ...	0	10	0
Miss E. Howell ...	0	3	0
Collection at Annual Meeting ...	24	5	0

C. J., a reader of Magazine ...	0	5	0
Mr. A. Hodge ...	0	2	0
B. E. H. ...	2	0	0
Mr. M. Rogers ...	1	1	0
Mr. A. England ...	0	5	0
Mr. F. M. Trotman ...	0	10	0
Mr. John Fort ...	1	0	0
N. B. ...	0	1	0
B. S. ...	0	1	0
Mrs. Raybould ...	1	0	0
Thankoffering for rain, from friends at Malden, per Mr. R. Moody ...	0	13	0
M. H. B. S. ...	0	10	0
Mr. Devenish ...	0	5	0
Mrs. Sinclair ...	0	5	0
Pastor E. J. Farley ...	2	2	0
M. S. S.E. postmark ...	0	1	0
Per Mr. Mizen ...	0	12	0
Mr. William Compton ...	0	1	0
Mr. Beer—collected ...	1	12	0
Mr. Collier ...	0	5	0
Metropolitan Tabernacle, part collection ...	58	1	0
Miss Alexander ...	0	5	0
Mrs. Webb ...	0	10	0
Mrs. Francis Hiley ...	5	0	0
Miss M. E. White ...	0	2	6
Mrs. Websdale, per J. T. D. ...	1	0	0
Mr. E. W. Jacobs ...	0	10	0
Mr. and Mrs. Smith ...	0	10	0
Mrs. Walker ...	1	0	0
Mrs. Atkins ...	1	0	0
Mr. Giles Shaw ...	3	3	0
Mr. C. F. Allison ...	3	0	0
E. A. C. ...	0	10	0

<i>Annual Subscriptions:—</i>	£	s.	d.
Miss Norris ...	0	10	6
Mr. Harden ...	0	1	6
Mr. Charles Liberty ...	1	1	0

<i>Special donations towards deficiency of £668 for 1892:—</i>	£	s.	d.
Mr. John Cory, J.P. ...	10	0	0
Mr. W. B. Horner, jun. ...	5	0	0
Friends at Overbury, per Mr. Hines ...	1	0	0
	£130	15	0

Society of Evangelists.

Statement of Receipts from May 15th to June 14th, 1893.

	£	s.	d.
Thankoffering for Messrs. Fullerton and Smith's visit to Leicester ...	72	1	4
Moiety of collection at Tabernacle, May 21, 1893 ...	50	0	0
Mrs. Websdale ...	1	0	0
Thankoffering for Mr. Harmer's services at the Baptist Congregational Chapel, Addlestone ...	2	2	0
Mr. Giles Shaw ...	2	2	0

	£	s.	d.
Thankoffering for Mr. Harmer's services at Barking ...	3	0	0
Mr. Harry J. Veitch, for services of Messrs. Harmer, Chamberlain, and Charlesworth ...	20	0	0
	£150	5	4

C. H. Spurgeon's Memorial Fund Account.

Contributions for Memorial Hall from May 15th to June 14th, 1893.

	£	s.	d.		£	s.	d.
Mr. C. Ayres	Mr. G. H. Fisher	...	...	...
Miss E. J. Burnett	Mr. and Mrs. Barton	...	...	...
Miss Ellen Gray	Rev. F. G. Marchant	...	...	...
Mrs. M. Goldie	Miss L. Wilson	...	...	...
Mr. E. Townhend	Master A. Mac Rae	...	...	...
Mr. W. Pitcher	Mr. and Mrs. Wilson	...	...	...
Collected by Mr. Dutwright	Mrs. H. Windmill	...	...	...
Pastor W. Stott	Mr. J. Wintar, sen.	...	...	...
Anon.	Messrs. S. W. Partridge and Co.	...	...	...
Mrs. C. M. Petter	Miss Mayse	...	...	...
Mr. J. Penleton	Miss H. Thomas	...	...	...
Capt. E. L. Simpson, O. S. A.	Mr. H. Fleet	...	...	...
Mr. J. L. P. Barber	Mrs. M. Secny	...	...	...
Mr. F. Howard	Mr. T. M. C. Jones	...	...	...
Mrs. Darou	Miss Mary Hayward	...	...	...
Miss E. B. Bowdige	Miss Mary Everest	...	...	...
Mr. James Kent	Mrs. A. Knott	...	...	...
Miss H. Hearn	Mr. S. H. Baker	...	...	...
Miss F. Howell	Mr. John Black	...	...	...
Miss Jane Workman	Mr. D. Ewart	...	...	...
Mr. A. M. Stewart	Mrs. E. A. Amery	...	...	...
Mrs. J. Blandford	Mr. John Charlton	...	...	...
Mr. James Mackenzie	Miss M.	...	...	...
Mr. J. C. Moor	Mrs. M. Bedwin	...	...	...
Mrs. R. Taylor	Miss Marple	...	...	...
Mrs. E. Ritull	Mr. D. Rees	...	...	...
Miss Duke	Mrs. E. C. Graham	...	...	...
Miss M. Tullock	Miss Carter	...	...	...
Mr. and Mrs. Wehman	Mrs. M. A. Eaton	...	...	...
Mr. E. Vincent	Mr. T. Irving	...	...	...
Mr. T. Holmsted	Lady Gordon	...	...	...
Rev. W. O. Lang	Mrs. E. Stockwell	...	...	...
Mr. H. Twins	Mr. John Plater	...	...	...
Mrs. Greenwood	Mrs. E. A. Holloway	...	...	...
Miss A. E. Staveley	Mr. E. F. Duncanson	...	...	...
Mrs. S. Hudson	Anon.	...	...	...
A poor woman	Mr. J. Burrell	...	...	...
Mr. W. Hamilton	Mr. L. Divall	...	...	...
Mr. D. Lloyd	Mrs. C. E. Bulley	...	...	...
Mrs. M. Smith	Mrs. W. Bakewell	...	...	...
Mr. D. Thwaites	Mr. T. Hyslop	...	...	...
Miss E. Hanson	Mrs. S. Powell	...	...	...
Mrs. J. Greenwell	Mrs. M. Sutherland	...	...	...
Mrs. Gobley	Rev. C. S. Muir	...	...	...
Mrs. E. Sear	Mr. John La Touche, D.L.	...	...	...
Mr. F. Johns	Mrs. Wild	...	...	...
Miss S. Hughes	Mr. J. H. Davey	...	...	...
Mr. O. Crabtree	Mr. E. Rawlings	...	...	...
Anon.	Mr. J. H. La-brey	...	...	...
Mr. Geo. Gibbs	Mr. C. Lilywhite and family	...	...	...
Mr. W. Campbell	Mr. Edwin Reynolds	...	...	...
Mr. J. V. Webb	Mr. W. Baldwin	...	...	...
Mr. T. D. Stockdale	Mrs. M. A. Banbury	...	...	...
Miss March	Mr. G. Unwin	...	...	...
Mrs. E. Koch	Mr. M. Munday	...	...	...
Mrs. Volckman and Mrs. Paige	Mr. F. M. Crae and friends	...	...	...
Miss Hallis	Mr. W. Higgs	...	...	...
Miss N. Chambers	Mr. J. Alderton	...	...	...
Mr. J. Rupell	Mr. H. Proctor	...	...	...
Mr. A. Campsby	Mr. J. Cameron	...	...	...
Anon.	Mr. B. Batty	...	...	...
Mr. Robert Stark	Miss Spoh	...	...	...
Mr. Thomas Jackson	Mr. F. Scott	...	...	...
Mr. J. Pike	Master A. J. Leech	...	...	...
Mr. J. T. Casswell	Rev. D. Collier	...	...	...
Mrs. R. A. Snell	Mr. R. Cardell	...	...	...
Mr. M. Fuller	Mr. J. T. A. Walder	...	...	...
Miss S. E. Knight	Mr. J. Curtis	...	...	...
Rev. Charles S. Earle	Miss J. Allan	...	...	...
Mr. James A. Ford	S. O., No. 12 Boys	...	...	...
Mr. S. Cruikshank	Mrs. M. E. Piper	...	...	...
R. E.	Mrs. W. Piper	...	...	...
Mrs. Evans, sen.	Mr. T. Greenwood	...	...	...
Mrs. Stanock	Miss Rice	...	...	...
A friend	Miss A. Kelly	...	...	...
Mrs. M. Hurriath	Rev. J. Dodwell	...	...	...
Miss Barrett	Mr. W. Brown	...	...	...

	£	s.	d.		£	s.	d.
Mr. R. Smart	0	2	6	Anon....	0	5	0
Mr. R. D. F. Shirreff	0	10	0	Mr. James Kirk	0	5	0
Mrs. S. A. Clout	0	5	0	Mrs. Dinah Drew	0	3	0
Mrs. Watt	0	2	6	Mrs. George Stopford	1	0	0
Mrs. M. A. Sayer	0	10	0	Mr. John Ford	0	10	0
Mr. J. Weir	0	5	0	Mrs. Fleming	0	1	0
T. R.	0	2	0	Mrs. Dee	0	1	0
Miss L. Sterling	0	10	0	Mrs. C. H. Breerton	0	5	0
Miss M. Harbert	0	2	6	With best wishes	0	1	0
Mrs. E. S. Slee	0	2	6	Mrs. Jane Keay	0	2	8
Mr. H. Willsher	0	5	0	Miss Steedman	25	0	0
Mr. W. J. Lewis	1	1	0	Mrs. Faulconer	25	0	0
Miss M. Whyke	1	1	0	Mr. James Clark	10	10	0
Mr. D. Thomas	2	0	0	Mrs. Porter	1	1	0
Mr. A. Winter	0	3	0	Miss Grounds	0	1	0
Mr. J. Brown A. Jones	0	10	0	Miss Russell	0	5	0
Mrs. Barnes	0	12	0	Mr. J. W. Thompson	0	2	6
Mrs. F. Dodwell	0	5	0	Mr. S. Dale	0	10	0
Mr. and Mrs. Johnston	5	0	0	Mrs. Polden	0	5	0
Mr. G. F. White	10	0	0	From a Clapham schoolgirl	0	2	0
Mr. J. H. Padgett	0	10	6	Mrs. R. Allen	0	2	6
Mr. D. Crawford	0	2	0	Miss E. Richards	0	1	0
Mrs. Thomas	3	0	0	Mrs. Thorndike	0	5	0
T. B.	2	0	0	Mr. G. Wellstood	0	5	0
Mrs. S. J. Smith	0	6	0	Mr. E. T. Clark	0	2	0
Mrs. Perkins	0	3	6	Mr. Mackenzie	0	2	0
Mrs. Stainland	6	1	6	Mrs. J. Harris	0	2	6
Mrs. W. Whalley and Mrs. Davis	0	5	0	Mr. W. Evans	0	1	6
"Two Sisters," Doncaster	1	1	0	Mrs. Dewes	1	10	0
Mr. George Palmer	25	0	0	Rev. J. Love, B.D.	0	0	3
Mr. G. Higman	0	5	0	Miss Gerrard	0	5	0
Mrs. J. Christie	0	5	0	A. B.	0	3	0
Mr. A. Macey	0	5	0	Miss Pearce	0	2	6
Mr. Duncan Macpherson	0	5	0	B. Glasgow, Esq.	1	0	0
Mrs. Dial and Mrs. Still	0	2	0	Mr. M. A. Wale	0	10	0
Mr. Dial	0	1	0	Friends, Broadway, Worcester	0	2	6
Miss Ware	0	2	6	Mrs. S. Newstead	0	10	6
Mr. James Pester	0	6	0	Mr. S. H. Dauncey	0	10	6
Mr. W. B. Mortimer	0	5	0	Mr. H. Eley	0	1	0
Mr. David Thomas	0	2	6	Miss E. Head	1	0	0
Mr. Young	0	2	6	M. O.	0	15	0
Mr. W. Peckitt	0	2	6	Mr. Henry Whitehouse	0	5	0
Mr. C. Hooper	0	2	0	Mr. Thomas D. Galpin	10	0	0
Miss Jemima Orton	0	3	0	Mr. Stephens	1	0	0
Mrs. Warriner	0	2	6	Mrs. M. A. Chapman	1	0	0
Mr. M. Ford	1	0	0	Mrs. G. Smith	0	5	0
Mr. J. Short, jun.	2	0	0	Mrs. Winkworth	0	2	0
Mr. W. Chivers	0	5	0	Miss M. Pitcairn	2	0	0
Master T. M. Metcalfe	0	5	0	Mrs. Mitchell	0	1	0
Mr. A. Blackwood	2	0	0	Mrs. E. Salisbury and Mrs. J. Chadder	0	2	6
Mrs. S. James	0	10	0	Mr. D. Mackie High	0	2	0
Mr. and Mrs. Mills	0	5	0	Rev. A. Isherwood	0	2	6
Mr. W. Connell	0	2	6	Mrs. Robert Wood, sen.	0	2	6
Mrs. S. L. Burgess	1	1	0	Rev. Canon L. Saunders	0	2	6
Mrs. N. Mizen	0	10	0	Mrs. Jones	0	12	0
Mr. F. Foulke and friends	6	5	0	Mrs. Fairweather	0	7	6
Mrs. E. Bell	0	2	6	C. W. R.	5	5	0
Rev. W. L. and Mrs. Lang (second donation)	5	0	0	E. M. T.	0	2	6
Mr. W. Graham	1	0	0	Mrs. Duncan Short	0	5	0
Mrs. S. W. Heveridge	0	10	0	Mrs. Hallett and children	0	15	0
Mrs. Dodwell	0	15	0				
Mrs. Paton	0	5	0				
							£399 19 8

Mrs. Spurgeon gratefully acknowledges the receipt of the following amounts "For General Use in the Lord's Work":—Mrs. Walker, £1; Mrs. Walker (for Lettish sermons), 10s.; Mr. John Holt Skinner, £25; Mrs. Garraway, £5; E. M. T., Edinburgh, 5s.

Further sums for allotment to various funds that may need assistance will be thankfully received by Mrs. C. H. Spurgeon, "Westwood," Beulah Hill, Upper Norwood, London.

Friends sending presents to the Orphanage are earnestly requested to let their names or initials accompany the same, or we cannot properly acknowledge them; and also to write to Pastor J. A. Spurgeon, Campbellton, White Horse Road, Croydon, if no acknowledgment is sent within a week. All parcels should be addressed to the Head-master, Spurgeons' Orphan Home, Stockwell Orphanage, Clapham Road, London.

Special Notice.—It is earnestly requested that all donations for the Stockwell Orphanage be addressed to the Treasurer, Spurgeons' Orphan Home, Stockwell Orphanage, Clapham Road, London. Donations for the Pastors' College, the Pastors' College Missionary Association, the Colportage Association, and the Society of Evangelists, should be addressed to the Secretary, Metropolitan Tabernacle, London. Cheques, money orders, &c., should be crossed, and made payable to the Treasurer of the College, Orphanage, Colportage, or other work desired to be assisted.

THE
TWENTY-SIXTH ANNUAL REPORT
OF THE
Metropolitan Tabernacle
COLPORTAGE ASSOCIATION,
1892.

Founder.

THE LATE REV. C. H. SPURGEON.

President and Acting Treasurer.

REV. J. A. SPURGEON, D.D.

Hon. Treasurer.

MR. C. F. ALLISON.

Committee.

MR. J. BUSWELL.
" J. J. COOK.
" J. T. CORSAN.
" G. EVERETT.
" J. HALL.
" S. JOHNSON.

MR. M. LLEWELLYN.
" WALTER MILLS.
" J. PASSMORE, Junr.
" S. R. PEARCE.
" F. THOMPSON.
" J. WOOLLARD.

General Sec.

REV. W. CORDEN JONES.

OFFICE AND DEPÔT:—
TEMPLE STREET, ST. GEORGE'S ROAD,
SOUTHWARK, S.E.

THE OBJECT OF THIS ASSOCIATION

Is the increased circulation of *religious and healthy literature* among all classes, in order to counteract the evil of the vicious publications which abound, and lead to much immorality, crime, and neglect of religion.

This object is carried out in a twofold manner :—

1st.—By means of Christian Colporteurs, who are paid a fixed salary, and devote all their time to the work, visiting every accessible house with Bibles and good books and periodicals for sale, and performing other missionary services, such as visitation of the sick and dying, and conducting meetings and open-air services as opportunities occur. This is the most important method, enabling the Colporteur to visit every part of the district regularly.

The average total cost of a Colporteur is from £75 to £80 ; but the Committee will appoint a man to any district for which £40 a year is guaranteed, if the funds of the Association will permit.

2nd.—By means of Book Agents who canvass for orders for periodicals, and supply them month by month ; these receive a liberal percentage on the sales, to remunerate them for their trouble.

This second method is admirably adapted to the requirements of districts where the guaranteed subscription for a Colporteur cannot be obtained. Shopkeepers or other persons willing to become Book Agents may communicate with the Secretary.

The Association is unsectarian in its operations, “ doing work for the friends of a full and free gospel anywhere and everywhere.”

RATE OF PROGRESS.


This may be seen from the following Table :—

Date.	Colpor- teurs.	Sales.	Visits to Families.	Date.	Colpor- teurs.	Sales.	Visits to Families.	Services and Addressees.
		£ s. d.				£ s. d.		
1866	2	927 18 1	114,913	1879	84	7,661 16 0	797,353	8,244
1867	6			1880	79	7,577 7 10	630,993	6,745
1868	6	1,139 16 3	91,428	1881	78	7,673 3 6	624,482	7,544
1869	11	1,211 10 6	127,130	1882	79	8,038 2 2	620,850	7,149
1870	9	1,056 11 4	92,868	1883	76	7,921 9 3	592,745	7,514
1871	10	1,110 3 4	85,397	1884	78	8,760 15 9	626,348	7,627
1872	12	1,228 10 11	121,110	1885	76	9,525 16 2	552,677	8,458
1873	18	1,796 2 2	217,165	1886	87	9,601 13 7	560,750	11,952
1874	29	2,937 1 7	217,929	1887	80	9,166 8 3	831,130	9,742
1875	36	4,415 8 7½	360,000	1888	80	8,916 11 1	624,989	9,352
1876	49	5,908 1 9	400,000	1889	84	9,688 13 7	698,272	9,866
1877	62	6,950 18 1½	500,000	1890	90	10,979 2 10	718,534	10,246
1878	94	8,276 0 4	926,290	1891	95	11,255 0 6	689,284	10,147
				1892	93	10,824 10 10	695,764	10,536

Cheques may be crossed London and County Bank, Newington Butts ; and Post Office Orders made payable to W. C. JONES, at the Chief Office, St. Martin's-le-Grand. All communications should be addressed to Rev. W. CORDEN JONES, Colportage Association, Pastors' College, Temple Street, St. George's Road, Southwark, London, S.E.

COLPORTAGE ASSOCIATION.

 TWENTY-SIXTH ANNUAL REPORT, 1892.


 HE motto of the Association in review of the past year, is emphatically "Ebenezer"—"Hitherto the Lord hath helped us." Not without fear, but encouraged by the faithful promises of the "living God," the committee entered upon its bereaved career for the year 1892. For a quarter of a century the Association had successfully prosecuted its work under the unique leadership, and sustained by the world-wide influence of its beloved and honoured founder, the late C. H. Spurgeon. But early in the year the President was called to rest from his marvellous labours, to receive his gracious reward. Critics, and even some friends whispered, the veteran general has fallen, the army will be disbanded, and the enterprise will fail. True! pressure has occasionally arisen during the year, and no wonder if official faith sometimes wavered; but believing prayer, and persevering effort were required, and the committee gladly record the faithfulness of the covenant keeping God, who has supplied the need as it arose.

Heartfelt gratitude is tendered to all those friends whose timely gifts have enabled the managers to continue the good work, and they trust that the following facts will encourage them and stimulate others to continue their valued contributions and earnest prayers.

The first point to be noted is that nearly all the districts occupied by the Colporteurs at the beginning of the year were continued to the end, leaving 87 men on the staff. This result was achieved with difficulty and at some sacrifice of capital, as shown in the adverse balance of £668 9s. 7d. in the cash account. It is therefore evident, that unless a contribution of not less than £40 per annum is made for every district, the present number of agents cannot possibly be maintained. The general fund is totally inadequate to supplement any smaller sum, for the gross cost of each Colporteur is from £70 to £80 per annum.

The sales did not yield so much as the previous year by £426 9s. 8d., but considering the general depression in the agricultural districts, and other well known reasons, the total value of £10,828 10s. 10d. is a matter for no small encouragement, especially when the large

quantity of cheap publications sold is considered. Details and statistics will be found on page 10.

But in addition to all this, the spiritual work and results for the year demand, devout praise to our loving Father in heaven.

God's written Word has been circulated by the thousands (14,758), and "shall not return unto Him void." It has been scattered in many a gospel book and tract, and the "good seed" of the kingdom has borne fruit. The Word has been taught from "house to house" and received gladly by the people both in sickness and health; while in many a cottage, and village pulpit, or on the green, and in the market and fair, Christ has been simply preached, and souls led to His dear feet.

To continue and extend this glorious evangelistic and undenominational agency, the committee most urgently appeal for increased and regular support to the general fund. *Not less than £100 per month* is absolutely indispensable for this purpose, in addition to subscriptions guaranteed for districts, which have almost invariably to be supplemented from this source. Large gifts are necessary, but smaller ones will help, and be gratefully accepted.

In conclusion, the spiritual condition of large numbers of the villages demands the presence of many more evangelical Colporteurs to scatter light amid surrounding darkness. The Ritualistic clergy are doing their utmost to propagate sacerdotalism and Romish doctrines, and the humble Colporteur is frequently the *only* gospel visitor or preacher in many of the villages. In other instances the Nonconformist Pastors and Churches are, against great odds, struggling nobly to uphold the truth of God amid superstition and error, but the Colporteur in these cases is an efficient and valued helper.

Then it should not be forgotten that there is an undiminished issue of corrupt and degrading publications which are polluting their readers and producing moral and spiritual ruin. This is especially the case among the young, as the constant record of our police courts unfortunately too sadly confirms.

Alongside of this, the prevalence of doctrinal error, and even of infidel propaganda through the agency of the press, demands that the Christian Church should seek to counteract this mischief by the same means. The antidote is abundantly provided by the publication of a profusion of good literature, and gospel books and periodicals. But these need to be carried to the people by Christian men, who at the same time plead with them, and seek their conversion to God. Such is the aim of every Colporteur.

But another consideration is the facilities which education has given to the masses of the people, for largely increased access to the treasures of literature. Education unlocks the door of the palace of learning with its precious stores of blessing, but at the same time it unseals the poisonous phials of unhealthy, impure and ungodly publications. The people *will read something*, and unless we provide them with the nectar of gospel truth, they will too generally prefer the poisonous draught of impurity and error.

The committee therefore appeal most confidently to all lovers of the

gospel, and friends of the beloved founder, to rally to their support, in thus distributing the "precious seed" throughout the land, so that they who sow, and they who reap, shall rejoice together in the glorious harvest.

The late revered President once wrote about this Association, "It grieves me to the heart to go back a *single step*; like the English trumpeter, we have not yet learned to sound a retreat; we had far rather speak to the children of Israel, that they go forward; yet backward we must go unless the Lord send us funds, for debt is of all things our greatest abhorrence, and even for the *truth's sake*, we dare not incur it.—To turn the Colporteur adrift is cruelty to souls and treason to truth. SHALL IT BE DONE?"

Statistics and reports only faintly convey to the reader the immense importance of the work accomplished, but the following extracts from Colporteurs' letters, all attested by our valued Coadjutors, the honorary local Superintendents, afford satisfactory glimpses of a year of faithful and loving labour.

Extracts from Letters, and Colporteurs' Journals.

From Mr. D. WITTON, of High Wycombe.

"My visits are looked forward to by the sick, and I find a great many glad to have some one to speak to them about their soul's salvation.

Bad Pictures covered by Scripture Texts.

"I am often made glad, when on my rounds, by seeing Scripture texts put upon the walls of cottages and workshops, that were once partly covered with bad pictures.

"Sunday services are times of joy to many, and although I cannot report any brought to the Lord, yet I believe there are some who are anxious about their souls."

"Morning by Morning."

"A woman told me that she had received much good by reading 'Morning by Morning,' and that she wished Mr. Spurgeon could know how, through many trials, she had found the book of great help and comfort to her, and that she valued it very much."

From Mr. A. WALKER, of Melksham.

Bad Books Discarded.

"The sales have kept up well, and the results, financially, are about the same. Spiritually, again we have had several instances where reading the books sold has caused an awakening to take place, the readers have been induced, not only to lay aside and give up entirely the penny novelettes, but have been led to attend the house of God. Horner's *Penny Stories* are doing more in this direction than any other penny books, and are looked for now quite as much as any of the monthly magazines."

From Mr. A. PORTINGALL, of Kettering.

Cure for Bad Company.

"I called at a house and asked the woman if she would buy books or Scripture texts, she said 'Yes, come in, I want some more of Horner's *Stories*; I bought 'Charlie Coulson' last month and a few others; I have two sous, and they have

read them, and are very interested, especially in "Charlie Coulson." I am so thankful for they stay at home now in the evenings and read these books, they do not go to the public-house, neither do they mix up with bad company."

From Mr. J. H. MARSHALL, of Sunbury.

"The Traveller's Guide."

"In last month's parcel I received several books entitled 'The Travellers' Guide' at a cheaper rate than published price, that we might give a wide circulation to so good a work. One friend offered to pay for the book if I would ask the Sunbury Station master's consent to place it upon the waiting-room table; this he readily gave, so the book was quickly placed there. In a few days, a young man came and told me that he had been to the station, saw the book, and was so held by the gospel truth that he remained reading for a long time, and that the book had been a great blessing to him."

From Mr. C. J. LEAL, of Haddenham.

"I have every reason to be satisfied with the opportunity afforded me of working for the Master; and in the districts generally, I think I am doing some good work.

"Wilburton seems to be having quite a small revival, and seven or eight young persons have been converted.

"My Bible Class at Haddenham is quite an encouragement, for I took it up with much fear and trembling. One of the members has acknowledged Christ as his Saviour, and others are anxious enquirers.

"I trust I am doing some good by my preaching in the villages. I am preaching three Sundays out of four, and frequently have to walk long distances to get there. The people encourage me by their thanks and prayers.

"My sales are not so large as I should like them to be, but the depression in an agricultural district like this is very bad, and they have very little money for extras; all is wanted for necessities.

"The villages are very far apart, and the days are short, and it is very unsafe to get about in the 'fens' after dark."

From Mr. J. KEDDIE, of Maldon.

"My sales have improved this quarter, and the books have called forth expressions of praise from those who have bought them, especially 'The Travellers' Guide.' A woman presented her husband with one on Christmas morning, and she said they had both got good from it to their souls.

"My visits to the sick have not been without results. I was the means of pointing one to the Lamb of God, and he found peace and salvation, and died rejoicing in Jesus.

Telling the Preacher.

"I was preaching one Sunday evening in a village, and a woman told me herself that she went to a tradesman next day and asked him if he had been telling me about her and her husband, as I could not have spoken to them as I did without being told, and I assured her it was the Spirit of God, as no one had spoken of her to me, and both she and her husband were overcome to be able to see it was so. I have hopes they are seeking the Lord."

From Mr. HODGE, of Wellow.

Conversion by a Bible.

"I was told last month that a Bible I sold at Freshwater, had been the means of the conversion of an ungodly young man. 'Mr. Spurgeon's Last Words' have sold well, and have been the means of making deep impressions on the hearts of several. One old lady told me that Dr. Pierson's 'Pastor's True Testimony' did her a lot of good. 'It was beautiful', she said. 'Horner's Readings' sell well. Many people are anxious for them before I get them. I think they are read with great interest by many, and with profit, too."

From Mr. J. W. KNEE, of Penrikyber.

"Having completed eight years in the service of the Association, I thought it best to send you a brief report of the last year's work.

"The total amount of sales was £212 1s. 4d., or an increase on last year's sales of £42. The following figures will give the principal sales, etc., and visits made: Bibles, 165; Testaments, 262; books under 6d., 5,988; books over 6d., 1,607; magazines, 5,384; books from packets, 3,909; cards from packets, 1,300; Scripture wall texts, 1,201; tracts given away, 3,704; almanacks, 75; visits made, 6,493; addresses given, 143.

"Several people during the year have testified to good accomplished by the 'Penny Stories,' also 'Pansy Series,' by getting them to give up trashy literature for ours; and two or three have told me they have no desire for them now. Some have begun taking *The Quiver* and *Cassell's Magazine* instead of penny novelettes. I am pleased also to report one or two cases of conversion after preaching the Word, though not to a large extent. There is much reason for thankfulness in the success of the work in increased sales, which must have an influence for good among the many readers. Also the text-cards, which adorn hundreds of houses."

From Mr. H. W. HILLMAN, of Freemantle.

"I have every reason to believe that the quarter just closed has been a successful one, I have, in the first place, sold goods to the value of thirty-five pounds and a few shillings, averaging nearly eleven guineas a month. I have travelled nearly 300 miles; made visits to about 250 homes, extra to calling on account of goods ordered; attended, conducted, and addressed over 70 meetings and services. I am thankful to report that the neighbourhood is evidently improving in many ways, no doubt the result of the successful meetings, earnest gospel preaching, and good literature.

Fruits of Good Literature.

"The sale of magazines and cheap books has kept up very well, and I am glad to see in more than a few cases, the penny stories are taking the place of the hurtful, nonsensical, exciting rubbish, which, unhappily, is so easily got; thank God some of the people have *lost their appetite for such trash*.

Extract of Letters sent to Colporteur.

"My brother, I shall never forget the Sunday night when you were kneeling at my side, pointing and showing me the way to heaven, but how many times did you speak to me, but I would not come out on the Lord's side, but I thank God you brought me at last to the Saviour; gently and long did he plead with my soul, but when you told me I had only to believe and I should be saved, and I did believe from that very night, and I have never been so happy in my life as I am now, and I hope I always shall be.

"Dear Friend, I feel so thankful that you ever came to the Mission Hall, I often think God must have sent you on purpose, I often look back to the time before you came how wicked I was, I wish I was stronger now."

Mr. R. BECK, Local Superintendent, adds:

"The conversion of the two girls mentioned is genuine. They have been for years in our Sunday school, and are now teaching some of the little ones of six and eight."

From Mr. THOS. HAINES, of Corton.

"All of Grace."

"When calling round, a person said to me, have you heard that J— W— converted, he was aroused some time ago, but it was while reading that book, 'All of Grace.' I bought from you that light came; that is a blessed book, it has done a lot of good round here.

No Man Cared for My Soul.

"One who was converted a little time ago said, *I never had anyone to speak to me about my soul* till you came, I do not trouble what anyone says now, I have found the Saviour."

From Mr. GEO. HARRIS, of Cardiff.

The Framed Postcard.

FROM C. H. SPURGEON.

"I recently called at a humble home in my district, in the neighbourhood of Cathays, where lived a saintly widow, who, after she observed that I was a Colporteur for the Metropolitan Tabernacle, took down from the wall over her mantelpiece, a beautifully framed postcard, and exclaimed, with tears in her eyes, look here, sir! I would not take five pounds for this card, because I received it from the great Spurgeon of London, about two years ago. His sermons have been food to my soul for many years past, and I felt one day induced to write to him about the joy I constantly received by reading his weekly sermons, and this card, which I prize very much, came from him to me, by return of post, in his own handwriting, when he was at Mentone for rest and change of air. I read the card with pleasure, which was as follows:—

"Dear Madam,—You have done kindly in writing me, and your desire to cheer me is fulfilled, it is a great joy to me to feed my Master's children, no honour can excel it, unless it be the turning of souls from death. I am getting better, and hope soon to return to the work in which I delight. Peace to you and all your house, I beseech you, pray much for yours,

'Very heartily, C. H. SPURGEON.'

From Mr. R. HALL, of Ilkeston.

Power of a Good Book.

"I am pleased to say 'The Travellers' Guide' is warmly appreciated in every home where I have sold it. I could not distribute anything calculated to do more good, except the Bible. I have been informed by an elderly woman that it has been the means of giving her great joy and peace through reading it. She did bless God for sending her such an interesting book, which points the way to the Saviour so plainly. It has also been the means of arousing sleepy Christians to more activity. No less than twenty individuals have thanked me for pressing the book.

"I, myself, keep sowing the good seed broadcast by preaching, and teaching, and praying, and giving myself to Him wholly who gave Himself for me."

From Mr. A. GOULD, of Quinton.

"I am glad to report work in the district of Cradley, Halesowen and Beech Lanes. It is encouraging to know that each year that I have been on the district the sales have increased. The sale of books is but a symbol of higher and more important work. I have visited the sick, and have always received cheering testimony as to the good results of my visits. I have preached the Gospel in various places of worship, viz.: Church, Baptists, Primitive Methodists, and lately have been asked to conduct a Wesleyan Class Meeting. I take appointments on Band of Hope plans, and occasionally Cottage Services. From time to time I hear good accounts of Christians being built up, and sinners being aroused through our work. I ask your continued prayers."

From Mr. JOHN FORD, of Gildersome.

"I am very pleased, indeed, at the end of another year, to be able to report progress.

"The tracts I give away, and the books I sell, are largely owned of God for good.

"My personal conversations with the unconverted have resulted, in two cases, in seemingly sound conversion.

"My magazine order still keeps getting a little larger.

"My efforts at preaching have been the means of strengthening saints and awakening sinners.

"Five conversions.—At a week evening meeting I conducted at Pudsey, a short time ago, we had five conversions. My sales, I am glad to be able to state, amount to £146 5s. 10d.

"I have good hopes for the future, and believe that this district will prove a good one in every sense of the word."

From Mr. J. BROOKER, of Cowfold.

The Word Prospering.

"While I cannot report the number of conversions I would wish, yet I am not left without the knowledge of some being brought in. On Monday, when round with my pack, I came across a man who used to live in the immediate neighbourhood here, and who came regularly to my meetings. He told me that he and his wife were both converted through my preaching on a Sunday. He now holds meetings in his own house twice a week, with an average attendance of 70 persons on a Sunday, and 40 of a week night, and many are being brought in. There seems a steady growth among the people of the neighbourhood in spiritual things, but nothing startling. But I hope soon to be able to report more conversions, both from the visitation work and the meetings I hold, although I find the opposition stronger now than I ever have."

From Mr. A. H. CUDMORE, of Denmead.

"It is heart-breaking to see the spirit of indifference that reigns in this district to real, vital, experimental godliness. The deadly leaven of Ritualism works with such ill effects. Yet we are not left without a few tokens that God is blessing the Colportage work.

Scripture Text Useful.

"A dear girl, Bessie Gregory, aged 11 years, passed peacefully away after testifying what good she had received through a Text sold to her mother.

Novelettes given up.

"Three servant girls confessed that they loved to read novelettes previous to my visiting them. Now they love my books and Horner's *Stories*. My visits at first were treated with intense coldness; now they are cordial and kind.

One Book sells others.

"A remarkable blessing attended the reading of a book entitled, *Mark Desborough's Vow*. A young woman at Penbrook bought the book, and it did her heart good in reading it. Recommendations have been received and sales effected with others through this book being sold to this young woman.

Scattering Good Seed.

"Another encouraging token was received from a Mrs. —. She buys six 1d. books a month for two sons, soldiers—one in Ireland, one in Chatham. They both write home to say how eagerly they look for the monthly parcel of books and tracts, and how their comrades are as eager as they are to read the books. Indecision seems the barrier with not a few that I come in contact with, but I feel sure that the books, tracts, &c., are working their way like the leaven in the measure of meal."

TABLE OF COLPORTEURS' SALES.

A complete list is impracticable, on account of the number and variety of Books sold; but the following table indicates the number of Books and Periodicals sold in considerable quantities during the year 1892 :—

BOOKS.

	VARIOUS TOTALS.		INCLUSIVE TOTALS.
Bibles... ..	9,106	Books under 6d.	239,232
Testaments (various)	5,652	Books over 6d.	93,429
Mr. Spurgeon's Book Almanack	1,041	„ in Packets	38,320
„ John Ploughman's do.	7,917	Scripture Texts... ..	77,985
„ Books (various)	2,776	Cards in Packets	93,953
Almanacks (various)	5,768		
Penny Illustrated Books... ..	194,322		
TOTAL BOOKS AND PACKETS			370,981
„ SCRIPTURE TEXTS AND CARDS			171,938

PERIODICALS.

Adviser	4,497	National Temperance Mirror... ..	2,911
Appeal	2,573	Notes on Scripture Lessons	4,748
Band of Hope Review	12,418	Our Little Dots	9,408
Band of Hope Treasury	2,984	Our Own Gazette	5,954
Child's Own Magazine	5,066	Prize	11,176
Gospel Trumpet	5,634	Sunshine	9,832
Herald of Mercy	3,830	Silver Link	3,843
Baptist Messenger	4,086	Good Tidings	9,381
British Workman	9,326	Chatterbox	5,606
British Workwoman	6,342	Our Darlings	3,044
Child's Companion	8,971	Sword and Trowel	7,764
Children's Friend	11,245	Young England	3,994
Cottager and Artisan	10,504	Boy's Own Paper	6,371
Family Friend	19,182	Girl's Own Paper	13,162
Friendly Visitor	5,489	Quiver	16,967
Home Words	5,270	Sunday at Home	6,935
Infants' Magazine	5,195	Cassell's Family Magazine	4,590
Mothers' Companion	14,203	Miscellaneous Magazines... ..	105,573
Mothers' Friend	3,152	Spurgeon's Weekly Sermons	20,183
Mothers' Treasury	4,597		
TOTAL PERIODICALS			396,006
„ PENNY STORIES			194,322

These figures give some idea of the sales made by 93 Colporteurs. In addition to this, they distributed gratuitously upwards of 135,770 Tracts, made about 695,764 visits, and conducted 10,936 services.

Value of Sales from the commencement of the Association :—

£164,612 14s. 4d.

LIST OF COLPORTEURS, WITH DISTRICTS

OCCUPIED DURING 1892.

DISTRICT.	COUNTY.	COLPORTEUR.	OPENED.	HONORARY LOCAL SUPERINTENDENT OR GUARANTOR.
Warminster ...	Wiltshire ...	S. King ...	1867	Mr. W. C. Toone.
Swindon ...	Do. ...	B. Slatter ...	1869	W. B. Wearing, Esq.
Ross ...	Herefordshire ...	W. J. Singleton...	1872	Thomas Blake, Esq.
Riddings and Il- keston ...	Derbyshire...	Robert Hall ...	1872	Mr. Porriam.
Cheddar ...	Somersetshire ...	E. Garrett ...	1873	Rev. J. B. Field.
Dorking ...	Surrey... ..	H. Witton ...	1873	Mr. A. Chabot.
Maldon ...	Essex	J. Keddie ...	1873	Friends at Maldon.
Cardiff ...	Glamorganshire...	Geo. Harris ...	1873	R. Cory, Esq., J.P.
Minchinhampton .	Gloucestershire ...	W. Ford ...	1874	Rev. W. G. Smith.
Kempsey ...	Worcestershire ...	{ R. H. Thorn and Chas. Dexey }	1874	{ Local Committee.
Alcester ...	Warwickshire ...	C. Skinner ...	1874	
Evesham ...	Worcestershire ...	T. Boulton ...	1874	
Droitwich ...	Do.	J. Wharmby ...	1874	
Downton ...	Wiltshire ...	C. Mizen ...	1874	Southern Baptist Association.
Brenford ...	Middlesex ...	H. Mears ...	1874	T. Greenwood, Esq.
Wellow ...	Hampshire ...	W. Hodge ...	1874	Southern Baptist Association.
Stow and Aston...	Gloucestershire...	C. Bartlett ...	1875	Mr. J. B. Ransford.
Castleton ...	Glamorganshire...	Geo. Fear ...	1876	John Cory, Esq.
Wolverhampton...	Staffordshire ...	A. Frost ...	1876	Mrs. Thomas Bantock.
Ironbridge ...	Shropshire ...	J. Gilpin ...	1876	A. Maw, Esq.
Pewsey Vale ...	Wiltshire ...	R. Moody ...	1876	Dr. Anstie and Local Committee.
Wincanton ...	Somersetshire ...	S. Shaw ...	1876	Mr. W. Hannam.
Fritham ...	Hampshire ...	R. Bellamy...	1876	R. W. Griffith, Esq.
Lymington... ..	Do.	G. Botwright ...	1876	Rev. J. Collins.
Ludlow ...	Shropshire ...	S. Cornock ...	1876	James Evans, Esq.
Hadleigh ...	Suffolk	E. Paine ...	1876	R. H. Cook, Esq., Congregational Church.
Halesowen and Harborne ...	Warwickshire ...	A. Gould ...	1877	Local Committee.
Poole ...	Dorset	W. Lloyd ...	1877	Southern Association.
High Wycombe...	Bucks	D. Witton ...	1877	Rev. G. Wearham,
Newton Abbet ...	Devon	H. Turner ...	1877	J. Baker, Esq.

DISTRICT.	COUNTY.	COLPORTEUR.	OPENED.	HONORARY LOCAL SUPERINTENDENT OR GUARANTOR.
Bower Chalk ...	Salisbury ...	E. G. Lawson ...	1877	Mr. J. Dimmer.
Gt. Yarmouth ...	Norfolk ...	G. Bass ...	1877	Town Mission, S. W. Page, Esq.
Newbury ...	Berkshire ...	H. Grimwood ...	1878	A. Jackson, Esq.
Bethnal Green ...	Middlesex ...	A. Wagon ...	1879	Messrs. Fox. Super., Rev. W. Cuff.
Kettering ...	Northampton ...	A. Portingall ...	1879	Rev. J. M. Watson.
Grosley ...	Derbyshire ...	J. P. Allen ...	1880	Anonymous.
Orpington ...	Kent ...	T. Bignell ...	1880	W. Vinson, Esq.
Swaffham ...	Cambridgeshire ...	F. Collier ...	1880	Cambridge Association.
Repton ...	Staffordshire ...	O. Payne ...	1880	E. S., Anonymous.
Sandown ...	Isle of Wight ...	W. Salter ...	1881	Major Justin and Mr. Dotesio.
Sellindge ...	Kent ...	J. W. Andrew ...	1882	Mr. Sharwood.
Tewkesbury ...	Gloucestershire ...	J. Hines ...	1882	Rev. E. J. Brett.
Thornbury ...	Do. ...	C. G. Hicks ...	1882	Mrs. S. Taylor.
*Calne ...	Wilts ...	W. New ...	1883	J. Chappell, Esq.
Neatishead ...	Norfolk ...	A. R. Richards ...	1883	Norfolk Association.
Great Totham ...	Essex ...	T. Bondall ...	1883	Rev. H. J. Harvey.
Penrikyber ...	Aberdare ...	J. W. Knee ...	1883	Messrs. J. and R. Cory.
Wendover and } Aylesbury ... }	Bucks ...	J. Smith ...	1883	J. E. Taylor, Esq.
Meysseyhampton ...	Gloucestershire ...	C. Macey ...	1884	Captain Milbourne.
Borstal ...	Kent ...	E. R. Nearn ...	1884	Lieut.-Col. Plummer.
Melksham ...	Wilts ...	A. Walker ...	1884	Rev. Wm. Smith.
Stratford-on-Avon ...	Warwickshire ...	S. Bartlett ...	1884	Mr. W. E. Edwards.
Bromley ...	Kent ...	W. Hardiman ...	1885	T. Donce, Esq.
*Portsmouth Sol- } diers' Home ... }	Hants ...	B. Neal ...	1886	Miss Robinson.
ThurLOW ...	Suffolk ...	E. Dukesell ...	1886	Rev. G. Cakebread.
*Littledale ...	Lancashire ...	F. W. Singleton ..	1886	Mrs. Dodson.
*Uxbridge ...	Middlesex ...	S. Parkes ...	1886	D. White, Esq.
Greenwich ...	Kent ...	W. Beer ...	1886	Rev. O. Spurgeon.
Estover ...	Devon ...	H. Cope ...	1887	H. Serpell, Esq.
Langham ...	Essex ...	F. Hyatt ...	1887	R. Scott, Esq.
Somers Town ...	Middlesex ...	D. Butcher ...	1887	Miss Griffith.
Boroughbridge ...	Yorkshire ...	W. Rhodes ...	1888	Yorkshire Association.
Rendham ...	Suffolk ...	W. Bird ...	1888	Rev. H. Freeman.
St. Margaret's ...	Kent ...	L. W. Reed ...	1889	Rev. E. J. Edwards }
Cowfold ...	Sussex ...	W. Brooker ...	1889	Rev. J. S. Geale } Kent and Sussex Association.

Hampton Hill ...	Middlesex ...	J. Marshall ...	1889	The Home Counties' Baptist Association.
Egham ...	Surrey ...	H. G. Bird ...	1889	Ditto ditto
Chard ...	Somerset ...	J. Atkins ...	1889	Western Association.
Corton ..	Wilts ...	Thos. Haines ...	1889	Thos. Harris, Esq.
Abercarne ...	Monmouth ...	W. J. Singleton.	1889	D. W. James, Esq.
Barrow ...	Suffolk ...	Hy. Webb ...	1889	Suffolk Congregational Union.
Gildersome ...	Yorkshire ...	John Ford ...	1889	Mr. Sharpe.
Eastchurch ...	Sheppey, Kent ...	Jarvis Smith ...	1890	Mr. T. McMahon.
Northallerton ...	Yorkshire ...	J. Powell ...	1890	Yorkshire Association.
Hartest ...	Suffolk ...	J. Poulson ...	1890	Rev. J. Cole.
Haddenham ...	Cambridgeshire ..	{ H. L. Smith and C. J. Leal }	1890	Rev. W. Higgins.
Horsforth ...	Yorkshire ...	J. H. Phillips ...	1890	Miss Bilborough.
* Arundel ...	Sussex ...	H. Hewett ...	1890	Rev. C. Crouch.
Sittingbourne ...	Kent ...	J. Morey ...	1890	G. H. Dean, Esq.
Horsell ...	Surrey ...	F. Bridger ...	1890	Home Counties' Baptist Association.
Southampton ...	Hampshire ...	H. W. Hillman ...	1890	R. Beck, Esq.
Newington and Walworth }	Surrey ...	G. Powell ...	1890	Metropolitan Tabernacle Sunday School.
Buxton ...	Norfolk ...	W. Slaymaker ...	1890	Norfolk Association.
Denmead ...	Hampshire ...	O. H. Cudmore ...	1890	Rev. J. O. Williams.
Hockliffe ...	Bedfordshire ...	F. W. Bradford ...	1891	Rev. J. K. Baker.
Earls Colne ...	Essex ...	T. R. Todd ...	1891	Rev. W. R. Foster.
Biddenden ...	Kent ...	J. O. Vince ...	1892	Mr. M. Rogers, Kent and Sussex Association.
Williton ...	Somerset ...	J. Holloway ...	1892	Western Association.
Dereham ...	Norfolk ...	B. Neal ...	1892	Norfolk Congregational Union.
Rainhill ...	Lancashire ...	J. W. Todd ...	1892	Miss Evans.
Brixton Hill ...	Surrey ...	W. Lanesdell ...	1892	Rev. J. P. Gladstone.
Cowling Hill ...	Yorkshire ...	S. Parkes ...	1892	Mr. F. W. Pollard.
Catford ...	Kent ...	J. Chant ...	1893	J. G. Priestley, Esq.
Marcham ...	Berkshire ...	M. Bunker ...	1893	} Local Committee.
Drayton ...	Berkshire ...	J. H. Marshall ...	1893	

No. of Districts occupied during 1892 :—93.

* Districts marked with an asterisk have been discontinued from lack of Local Subscriptions.

SUBSCRIPTIONS AND DONATIONS

Received from 1st of January to 31st December, 1892.

(Previously acknowledged in *The Sword and the Trowel*.)

FOR DISTRICTS.

	£	s.	d.
Aylesbury, per Mr. J. E. Taylor and Mr. Thos. Gurney	34	17	6
Abercarn, per Mr. D. W. James	40	0	0
Brentford, per Mr. Thos. Greenwood	40	0	0
Bower Chalk, Local	14	2	6
" " per Mr. Thos. R—	6	0	0
Bethnal Green, Mr. C. E. Fox	20	0	0
" " Mr. W. R. Fox	20	0	0
Borstal, per Mr. W. R. Craske	40	0	0
Corton, per Mr. Thos. Harris	40	0	0
Cambs. Baptist Association, per Mr. R. J. Moffat	40	0	0
Castleton, Cardiff and Penrhikyber, per Mr. J. Cory	80	0	0
Cardiff & Penrhikyber, per Mr. R. Cory	40	0	0
Caine	7	10	0
Cowling Hill Church	10	0	0
Dorking, per Mr. A. Chabot	30	0	0
Eatover, per Mr. H. O. Serpell	50	0	0
Eastchurch, per L. H.	40	0	0
Earls Colne, per Mr. J. A. Tawell	40	0	0
Fritham, per Mr. R. W. S. Griffith	40	0	0
Fairford, per Capt. Milbourne	41	5	0
Greenwich, per Pastor C. Spurgeon	50	0	0
Gildersome, per Rev. J. Haslam	40	0	0
Home Counties Baptist Association	120	0	0
Hadleigh Congregational Church	30	0	0
Harborne and Halesowen	25	0	0
Hockliffe and Eggington	40	0	0
Horsforth, per Miss Bilborough	40	0	0
Horley, per Rev. B. Marshall	2	10	0
" In Memoriam " for a District	40	0	0
Ironbridge, per Mr. A. Maw	37	19	0
Kent and Sussex Baptist Association	150	0	0
Kettering, per Mr. Thos. Meadows, senr.	40	0	0
Langham, per Mr. Robt. Scott	40	0	0
Ludlow (for 1891), per Pastor Jas. Evans	24	0	0
Littledale, per Mr. Dodson	2	0	0
Naldon, Friends at	30	0	0
Minchinhampton, per Messrs. P. C. Evans & Sons	50	0	0
Melksham, per Mrs. H. Keevil	40	0	0
Metropolitan Tabernacle Sunday-school for Newton and Walworth	40	0	0
Norfolk Baptist Association	80	0	0
Newton Abbot, Devon Congregational Union	40	0	0
Newbury, per Mr. A. Jackson	40	0	0
Norfolk Congregational Union for East Dereham	22	10	0
Orpington, per Mr. W. Vinson	20	0	0
" " per Mr. A. H.	10	0	0
Okehampton, per Mr. R. V. Bray	17	8	8
Portsmouth	12	0	0
Peckham Rye Tabernacle	20	0	0
" per Lordship Lane Baptist Chapel	7	10	0
Repton and Swadlincote, per E. S.	27	0	0
Ross, per Mr. Thos. Blake	26	0	0
Rendham	37	10	0
Rainhill, per Miss Evans	20	0	0
Suffolk Congregational Union	90	0	0
Southern Baptist Association	200	0	0
Southampton, per Mr. R. Beck	40	0	0
Stow & Aston, Oxfordshire Association	30	0	0
Sellindge, per Mr. Thos. R—	40	0	0
Stratford-on-Avon, per Mr. J. Smallwood	30	0	0
Sandown (I.W.), per Major Justin	27	0	0
St. Luke's, per Pastor E. J. Farley	20	0	0
Somers Town, per Miss Griffith	35	0	0
Shipley and Wolverhampton, per	40	0	0

	£	s.	d.
Streatham Hill Congregational Church, per Rev. J. P. Gledstone	20	0	0
Tewkesbury:—			
Mrs. White	10	0	0
Mrs. Robinson	20	0	0
Westmanote	5	0	0
Rev. E. Balfour (collected)	2	0	0
Thornbury, collected by Mrs. Taylor	37	0	0
Totham, Great, per Rev. H. J. Harvey	42	15	11
Uxbridge	14	19	6
Wilts and East Somerset Baptist Association	110	0	0
Wycombe, High, per Rev. G. Wearham	40	0	0
Worcester Evangelistic and Colportage Association	147	10	0
West Wickham, per Bromley Congregational Church	30	0	0
Western Baptist Association	70	0	0
Yorkshire Baptist Association	90	0	0
Yarmouth, Great, Town Mission, per Mr. S. W. Page	33	15	0
TOTAL	£3,146	12	1
Difference between Arrears and Advances at the beginning and end of the year	128	19	7

See General Account £3,017 12 6

GENERAL FUND.

	£	s.	d.
Actuary	10	0	0
Annual Meeting, Collection at	24	3	3
A. H. W.	0	10	0
Anonymous	10	0	0
Armstrong, Mrs.	10	0	0
Brown, H. D., Pastor	1	0	0
Baker, Mrs. A.	2	10	0
Barrow, Prayer Meeting	0	10	0
Bridge, Mrs. C.	1	0	0
Billing, Mr. Jos.	1	0	0
Brazil, Mr.	2	0	0
Casson, Mr. W.	0	10	0
" Christian Herald," Readers of	10	0	0
" Christian, The," Readers of, per Messrs.			
Morgan & Scott	3	0	0
Colporteur, Ex—	0	10	0
Cockrell, Mr.	0	10	0
Cooper, The Misses S. & C.	2	2	0
Caswell, Mr. J. G., per Mr. Thos. Spurgeon	2	10	0
Cooper, Ed., Executors of the late Mr.	100	0	0
C. A. M., per Mr. Thos. Spurgeon	25	0	0
C. H. S. S.	50	0	0
Craven, Mrs.	1	0	0
Dring, Mr. & Mrs.	5	0	0
E. K. G.	20	0	0
Elgee, Mrs.	0	10	6
E. D., Hereford	0	10	6
Fisher, Mr. F.	1	1	0
" Fredda "	1	0	0
Field, Mr. J. H.	5	5	0
Friend, A.	0	10	0
Friend, A.	10	0	0
Friend, A., per Mr. Mizen	0	10	0
Gunn, Mrs.	10	0	0
Gardiner, Mrs.	2	2	0
Heclas, Mr. D.	1	0	0
Horsforth, Mission Room	1	0	0
H. B.	50	0	0
Hiley, Mr. William	10	0	0
Hibbert, The late Mr. H.	0	10	0
H. A. B.	1	0	0
Jacob, Mr. E. W.	0	10	0

GENERAL FUND.—continued.

	£	s.	d.
J. S., ...	2	10	0
Jarrett, Miss E. S. ...	0	10	0
Kirtley, Miss E. A. ...	2	0	0
Lawrie, Mr. W. ...	1	0	0
Lill ...	1	0	0
McClintock, Mr. W. ...	5	0	0
McKinnon, Mr. P. ...	5	0	0
Mead, Mr. Jno. ...	1	1	0
Mead, Mrs. ...	1	1	0
M. H. B. S. ...	1	0	0
Marsh, Mr. E. ...	5	0	0
Miller, Mr. G. L. ...	0	15	0
Moore, Mr. Thos. ...	2	0	0
M. D. ...	0	10	0
Metropolitan Tabernacle Prayer Meeting, Offering of shillings ...	6	0	8
Memory, In Loving ...	50	0	0
McRovie, per part legacy ...	20	0	0
Missionary in India, An Afflicted ...	0	10	0
Neal, Mr. Jno. ...	1	0	0
N. B. ...	5	0	0
New Zealand, A Friend ...	25	0	0
Nicholson, Miss Mary ...	0	10	0
O. B. ...	10	0	0
Price, Mr. C. H. ...	2	0	0
Perrins, Mr. A. ...	2	10	0
Priestley, Mr. J. G. ...	3	0	0
Pool, Mrs. ...	2	2	0
R. G. ...	20	0	0
Roberts, Mr. C. W. ...	5	0	0
Rogers, Mr. M. ...	1	1	0
Robinson, Miss S. R. ...	20	0	0
Raybould, Mrs. ...	4	0	0
R. F. ...	10	0	0
R. K., per Mrs. C. H. S. ...	13	8	6
Smith, Mr. C. E. ...	10	0	0
Stimpkin, O. & E. ...	0	10	0
Someren, Van, Dr. W. J. ...	2	0	0
Sharpe, Mr. Edward ...	2	0	0
Shearman, Mrs. ...	2	0	0
Spurgeon, C. H., Memorial Fund ...	300	0	0
Shaw, Messrs. J. F. & Co. ...	2	0	0
Stockwell Orphanage, Young Christians Band ...	0	8	6
Tredegar, Lord ...	0	10	0
Turner, Miss L. N. ...	1	1	0
Thomas R—, Mr. ...	9	0	0
Townsend, Mrs. ...	1	1	0
Withers, Mr. & Mrs. James ...	5	5	0
Wilson, Mrs. ...	1	0	0
Websdale, Mrs. ...	1	0	0
Webb, Mrs. ...	0	10	0
Williamson, Mr. ...	1	0	0

GENERAL FUND.—continued.

	£	s.	d.
Wilson, Mr. Robert ...	2	0	0
Wadland, Mr. J. C. ...	0	10	0
W. S., ...	5	0	0
Wear, Miss ...	1	0	0
York, Mrs. F. ...	0	10	0
5s. and under ...	11	3	7

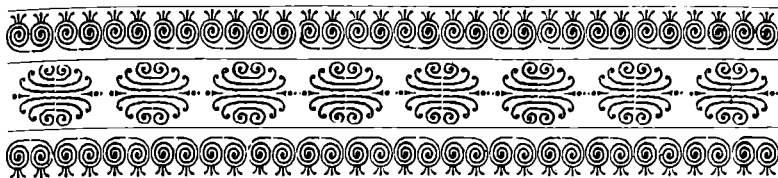
ANNUAL SUBSCRIPTIONS.

	£	s.	d.
Brown, Mr. & Mrs. J. ...	1	1	0
Buswell, Mr. J. ...	1	1	0
Cook, Mr. J. J. for 1891 ...	1	1	0
Cook, Mr. J. J. for 1892 ...	1	1	0
Calder, Mrs. ...	5	0	0
Everett, Mr. G. ...	1	1	0
Frearson, Mr. H. B. ...	22	10	0
Fox, Mr. C. E. ...	5	0	0
Fox, Mr. W. R. ...	5	0	0
Fishwick, Mr. F. ...	2	2	0
Hellier, Mrs. ...	0	10	6
Izard, Mr. William ...	1	1	0
Jenkins, Mrs. ...	1	1	0
Kent, Mr. William ...	1	1	0
Kitchen, Rev. H. J. ...	2	0	0
Liberty, Mr. Charles ...	1	1	0
Lloyd, Mr. F. W. N. ...	10	0	0
Marshall, Mr. ...	1	1	0
Morgan, Mrs. M. ...	0	2	0
Macgregor, Mr. W. G. ...	1	1	0
Mills, Mr. Walter ...	1	1	0
Norris, Miss ...	0	10	6
Newman, Miss H. ...	5	0	0
Newman, Miss E. ...	2	0	0
Olney, Mr. William ...	1	1	0
Olney, Mr. Thos. H. ...	10	0	0
Powell, The late Mr. J. ...	1	1	0
Penston, Miss ...	0	10	6
Palmer, Mr. Geo. ...	20	0	0
Partridge, Messrs. S. W. & Co. ...	2	2	0
Payne, Mr. William ...	1	1	0
Phillips, Mr. ...	0	5	0
Rodgers, Mr. J. J. ...	1	1	0
Rabbits, Mr. C. J. Whittick ...	5	5	0
Spiers, Mr. Josiah ...	0	10	0
Stevens, Mrs. ...	0	5	0
Spice, Mr. & Mrs. ...	1	0	0
Satchell, Mr. G. F. ...	2	0	0
Stiff, Mr. William ...	1	1	0
Van Notten Pole, The Misses ...	1	0	0
Wayre, Mr. W. ...	1	1	0
Woollard, Mr. J. ...	1	1	0

TOTAL £1,089 14 0

FORM OF BEQUEST.

I Give and Bequeath the sum of _____
pounds sterling, to be paid out of that part of my personal estate which may by
law be given with effect for charitable purposes, to be paid to the Treasurer
for the time being of the Metropolitan Tabernacle Colportage Association,
Newington, Surrey, and his receipt shall be a sufficient discharge for the said
legacy; and this legacy, when received by such Treasurer, to be applied for the
general purposes of the Association.



THE

Sword and the Trowel.

AUGUST, 1893.

Gifts Neglected and Gifts Stirred up.

AN ADDRESS TO THE STUDENTS OF THE PASTORS' COLLEGE,
BY C. H. SPURGEON.

(Concluded from page 362.)



ELL, now, for our second text,—2 Timothy i. 6.

“STIR UP THE GIFT OF GOD, WHICH IS IN THEE.”

First, neglect not the gift that is in thee; then, stir it up. There is an allusion to a fire in the words, “Stir up the gift of God, which is in thee.”

First, you must get your gift set on fire; for it is no use stirring a fire-place, or stirring the coals before they are set on fire. What a difference in appearance there is between the grate filled with wood and coal, and the same grate when they have caught alight! There is all the difference to those who look on, as they will soon find if they will put their fingers between the bars. It is just so with a young man with plenty of ability, but who is indifferent to his work; he is nothing but a cold grate. If he will put his whole heart into the work, and if the Spirit of God shall come upon him, and set his talents on fire, if every gift be all ablaze with zealous consecration to God, then will he be of some service.

But the best fire sometimes wants a little stir, and so do your gifts. Get a poker, brethren; I manage generally to be the stoker, on Friday afternoons, when I come to stir you up to fresh zeal and devotion, and

poke your fires with my little black poker. Do you not feel, even as students, that you want to be stirred up every now and then? When you are settled in the ministry, and you get thinking about your straitened circumstances, and the trials of life, your wife will be a little bit of a poker to you. She will say, "Now, John, you must be more zealous, you must preach better, or else the people will complain, and there will be no blessing upon your work." It will be no small privilege if you have such a wife as that. If you do not poke yourself up, God will send the devil to do it. He employs him, you know, in the kitchen to clean His pots; Satan is nothing better than God's scullion, and he takes some of us when we are getting rusty, and brightens us up a bit. Rutherford used to say, and so did Ralph Erskine, that "a roaring devil is better than a sleeping devil"; but the less we have to do with either kind of devil, the better for us. I hope you will each one say to yourselves, "I do not want to be poked about by him, therefore I will poke myself up. I must get all the cinders and the dead stuff out of the grate, for this state of things will not do; I cannot go on smouldering in this miserable fashion any longer. I will have a special day all to myself, and I will get into my study, or into the country, and lie down in a ditch or on the grass, and see to this matter; but I will poke my fire up; I will get a good blaze somehow or other." Sometimes it may be well to gather a few earnest Christians together, that you may provoke one another to love and good works. When you are settled, and are in danger of settling down too quietly, you will perhaps say to yourself, "I will go and make a trip up to the Tabernacle, and spend a little time there, and see if I do not get stirred up again by some of the earnest friends I shall meet there." Everyone's fire will seem to go to sleep at times; therefore we must manage, somehow or other, to break the monotony of the life we are all too apt to lead, that we may be aroused to deeds of nobler daring.

The way to stir up the gift that is in you is, in general, to *try to improve it every day*. That man will be wise who every day grows a little wiser, who every hour learns a little more wisdom. The man who does not preach better every time probably preaches worse every time; and if he does not do more good than he used to do, he will probably do less good by-and-by. "Stir up the gift of God, which is in thee." Fan the flame to something brighter than it has ever been. When you get to be as enthusiastic as Whitefield was, try to rise to something higher even than that seraphic spirit reached. Stir up the fire, blow upon it, get a tremendous blast upon the furnace, that you may to the utmost of your capacity be consumed in the service of God.

One way to stir up your gift is to *remember the responsibilities that lie upon you*. I wish that all of us would think more about this matter. I now and then have to say to a brother, who has thought so much over his responsibilities that he has been depressed by the weight of them, "Do not make too much of your responsibility, because that will be as great an evil as thinking too little of it." You may think that you are responsible for saving your hearers, but you certainly are not; you are not responsible in God's sight for what you cannot possibly do, and you cannot save them. You are responsible as a watchman

unto the house of Israel. "If the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand." It is not his perishing that brings any responsibility upon you; but you are responsible for giving him due warning of his danger. The Lord speaks to you as he did to Ezekiel: "When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul." If you do not live a holy life, so as to commend the gospel, you put a slur upon it, and by your inconsistency you put a stumbling-block in the way of those who are coming to Christ. You cannot save men, but you can help to ruin them. It is for you to tell them how they may be saved, to reason with them of righteousness, temperance, and of the judgment to come, to tell them all you have learned from the Scriptures about heaven, and hell, and the precious purchase of souls by Christ, and of what must be their eternal state if they live and die without Him. Think much of such topics as these, and you will be likely to remember your responsibilities. But I feel certain that, after you have lived for a few years in a country village, with nothing to stir you but the scandal and gossip of the place, when they talk about that young Mr. So-and-so, who walked with a married woman because she happened to be going the same way home that he was going, if you are not careful, you will get your mind degraded to the level of the people among whom you live. There will be no excited and earnest gatherings, perhaps not even a political meeting, to cause any break in the universal dullness. It will be with you as dull and dead as it was with Coleridge's "Ancient Mariner." Then will you need indeed to pray, "Awake, O heavenly wind, and blow, and make the ship that lies becalmed to fly before the gale!"

You must, sometimes, brethren, get away for a while from the same people; get away from the Hodgsons, and the Browns, and the Jones, and the Smiths, and all the little tailors in the village, and try to get among some fellows who have a little life in them; but above all, you must get away to the Lord Himself, and ask Him to stir up the gift of God, which is in you.

Keep the pot boiling, brethren, to come back to the old simile. Your deacons will come in to you, some wintry Sabbath morning, when there are not many people at the chapel; and when you ask what they have brought, they will say, "Snowballs, sir; to help to keep the fire up!" That is their way of stirring up your gifts; and lots of your people will keep the fire up in the same way. You must not let their iciness freeze you; you must be so much alive, and so full of zeal, that you will make them alive and zealous too.

I once saw a picture, painted by that quaint artist Weiss, in which he had represented the resurrection, and people gradually getting alive. One man had his head alive, while the rest of his body was dead; another had his bones covered with flesh only as far as the

ribs ; another had no toes, but here and there were bits of flesh just coming to clothe various parts of his body. Well, there are fellows that I know who do not seem more than half alive ; they have their heads alive, and they eat vigorously enough ; and they have their pockets alive, for though they have but a very small salary, they look after it pretty sharply ; but their hearts are not alive. We have had one or two brethren who have gone out into the ministry, and we have been obliged to hold a coroner's inquest on them to try to find out if they were alive. They could speak capitally, they could say a sharp thing as nastily as anybody could, and they delighted in it, too ; but they never seemed to have any care about other men's feelings. We have had them carefully examined, but we never could detect a heart anywhere in them. Such men never do any good, because they are not thoroughly alive unto God. Here is a big fellow, with sixteen ounces to the pound of talent, fully up to the mark in his knowledge of the Bible, and well-up also in classical and scientific knowledge ; but he is only partly alive, going about his work with a dignified and yet lackadaisical manner that makes everybody who sees him disgusted with him. They said of a man I know, that he would have made a capital preacher if he had ever been converted ; and that another would make a master-preacher if he could only preach ; and of another man's sermon, "What a wonderful sermon it might have been ! How it would have run if it had only had any legs !" but it was a lame sort of a sermon, and down it dropped. Its great fault was that it had no life in it. Let none of your sermons be like that, brethren.

I recollect that, at one of our closing meetings at the College, many years ago, I said that I was a poor man, or I would give every student a present, and I told them what I would have given them if I had been rich. I remember one brother to whom I said that I would give him a corkscrew, because he had a good deal in him, but he could not get it out. "As to you, my brother," I said to another student, "I should give you a sausage-stuffer, to put something into you." There was one friend to whom I was to present a canister of Chapman and Hall's gunpowder. He was to have two pounds of it, and someone was to set it alight exactly at the second head.

Now, I beg to suggest that some of you should try that last article. Better men than you have done it, you know. You are not acquainted with history, or you would not laugh. You read "Foxe's Book of Martyrs", and you will see that Mr. Rowland Taylor and Bishop Hooper both had a friend, who came with a bladder of gunpowder, to put under their arms when they were going to be burned. I do not want to do it that you may be made to die, but that you may be made thoroughly alive. Just a little of the stuff that the Czar of Russia is so fond of, would be a fine thing for sleepy ministers. Oh, for about half a pound of dynamite just underneath some pulpits ! I think I will talk to my wife when I go home to-night about supplying dynamite as well as books to poor ministers. Well, something of the sort must be done. Oh, do put some dynamite into the sermons ! Stir the people up ! But, first of all, put the dynamite into yourselves, and stir yourselves up. May God stir you up, and make you a blessing ! Amen.

Pastor Thomas Spurgeon's Return.

LETTER No. I.

SS. Alameda,
Nearing Honolulu,
May 30, 1893.

To the Editor of *The Sword and the Trowel*,

DEAR BROTHER,—You were good enough to hint that you and your readers would welcome news from me concerning my homeward journey; and I once cherished a hope that I might be able to gratify that kind desire in due and definite form. This, I find, I cannot manage,—not this time at all events; but if a chatty note is of any use, this is at your service.

I need hardly tell you that my friends in Auckland gave me a good "send off." At a large meeting, they enthusiastically endorsed resolutions of the most gratifying order, in speeches of the most flattering sort. Then they mustered in large numbers on the wharf to see the last of the Union Evangelist; and waved their hats and handkerchiefs till surely their wrists were in serious danger of dislocation. Fortunately for those who have manual work to do, the day following was the Sabbath. One of the friends had had a word of prayer with me in my narrow cabin,—a thoughtful act, which charmed me all the more because it reminded me so forcibly of a similar kindness in the river Thames last year. And so we went on our way.

Great peace has been our portion hitherto, sailing on sunlit seas, 'neath summer skies. The tropics were on their best behaviour, so that our melting moments have been comparatively few. Never have I "crossed the line" so comfortably and healthfully. What a mixed lot of passengers we are,—a little world! Here are typical Yankees—regular Down-Easters, who are pleased to charge us Britishers with speaking with a twang! Here, too, are typical John Bull globe-trotters, bound for "the greatest show on this earth"! We have a Hindoo, and some Red Indians, Germans, French, Irish, and Scotch. We have several representatives of the cloth, Anglican, Roman Catholic, Wesleyan, and Baptist. Here, also, by way of contrast, are actors and artistes. As cargo, we have two celebrated horses, and three kangaroos, which (if rumour reports correctly) are to be taught "the noble art of self-defence." This reminds me that we are honoured (?) with the company of a prize-fighter, who is, in fact, the most famous man on board. They tell me that some two thousand of the Sydneyites came to the quay, with band and banners, to see him off. Who would not be a featherweight champion?

On our first Sunday out, the day after starting, an English clergyman conducted both morning and evening services, and gave us two addresses with the genuine ring about them. On the next Lord's-day, he and I divided the duties, and had good attendances, and

attentive audiences. Alas! that many care nought for God, and ridicule those who do.

A short stay at Apia (Samoa), was a season of refreshing. In company with my friend, Mr. Hooton, an Auckland Congregationalist, we visited the house of the London Missionary Society; but found only one lady at home. She, good soul, had stayed to nurse a man who had undergone a serious operation. All the rest had gone to help celebrate the anniversary of a girls' school some couple of miles inland. At the lady's advice, we also went thither. We procured what seemed to be the only buggy in the place, and were soon at the scene of the festivities. They were festivities indeed! There are only about two dozen girls in the school as yet (it was the *first* anniversary), and permission was accorded them to invite their parents to the prize-giving and breaking-up. But each pupil interpreted "parents" to signify relatives, and consequently invited uncles, aunts, cousins, brothers, sisters, &c., &c. There were some six hundred present! Under the cocoanut palms the happy natives squatted—fine specimens of humanity, with tall forms, dark eyes, lovely copperish skins, and every one of them as sleek as the fattest of Pharaoh's fat kine. Yet they were doing ample justice (isn't that the stock phrase?) to a great variety of native vegetables and fruits, as well as to the salt beef and roast pig by way of extra special luxury. During the forenoon they had engaged in a religious meeting; and I was not a little interested to learn that, when the prizes had been distributed, one of the natives reminded the audience that that day was the anniversary of Queen Victoria's birth, whereupon the assembly spontaneously rose *en masse*, and sang "God Save the Queen." The missionary assured me that the natives would rejoice in an English protectorate.

Unfortunately, we had only half-an-hour to spare; but in that brief time we inspected the lofty rooms, and the broad verandahs; and were introduced to many missionaries (how glad they were to see us!), and to several native pastors (how pleased were we to see *them*!) But this won't do; I must not forget the young ladies. They were resplendent in white robes, glorified with little bows of cardinal ribbon, while on their raven locks were wreaths of bright-hued flowers. They looked perfect pictures of good health and happiness. Ere we left, they started singing round the harmonium, and rendered "Joy Bells" in truly joyful style. Long may the good ladies who teach them be spared to do this right good work, and far may the influence of this girls' academy be felt! I was glad to learn that the work generally progresses. "But," said one of the earnest brethren to me, "we want more Holy Ghost power, and shall be glad of a place in your prayers." (Will not you and your readers join me in pleading for these islands of the sea?)

Our time was soon gone, and we had to tear ourselves away. Back we hurried, under a tropical shower, through an avenue of palms; back to the shining sand and to the crystal water, back to the big steamer, and then through the narrow opening between the reefs where the British man-of-war *Calliope* steamed in the teeth of a hurricane so terrible that it cast the other warships on the beach, and

so off to that great and wide sea which does its best to separate fond hearts, but which, thank God! cannot cut us off from the mercy-seat. Thus do I sail towards you, dear friend, not without hope that each new experience is a preparation for the great work on which my heart is set.

I am, yours "till the day dawn,"

THOMAS SPURGEON.

The following are the resolutions mentioned in the early part of the letter. The first was proposed by Pastor J. Blaikie (Auckland Tabernacle), seconded by Pastor A. H. Collins (Ponsonby), and supported by Rev. — Robinson (Congregational minister). The second was proposed by Pastor G. D. Cox (President of the Baptist Union of New Zealand), seconded by J. T. Garlick Esq., (Treasurer), and supported by Rev. — Prior (Wesleyan minister).

No. I. "We, the members of the Auckland Tabernacle, and other sister churches of this city, desire to offer you, dear Mr. Spurgeon, our warm Christian greetings, and heartiest congratulations, on the eve of your departure from our shores to occupy the pulpit of your late beloved father. We rejoice in the good work God has enabled you to do in this land, and in the prospect of still grander service in the largest church of Christendom. We feel sure you are going in obedience to the call of God; and so, with the rod of God in your hand. We would fain believe that, by your natural gifts, experience, and training of past years, God has been preparing you for this high and useful position. Surely God could give no greater posthumous honour to the name of your late dear father than that you should be called to minister in his stead. Your father's God is your God. We bid you 'God speed' in this glorious undertaking. We will follow you with our prayers, watch you with loving eyes, and bear you up in the sympathy of our hearts. Your dear ones left behind, we will cherish until it please God you shall joyfully meet again. Please bear with you to the great Christian church in the Tabernacle at home our salutations of peace and joy, with our earnest prayer that the glory of the Lord may abide upon them. We wish for you in your new and wider sphere of work God's more abundant blessing.

"Over your head, in parting, we would invoke the old Tabernacle benediction, 'The Lord bless thee, and keep thee: the Lord make His face shine upon thee, and be gracious unto thee: the Lord lift up His countenance upon thee, and give thee peace.' Farewell."

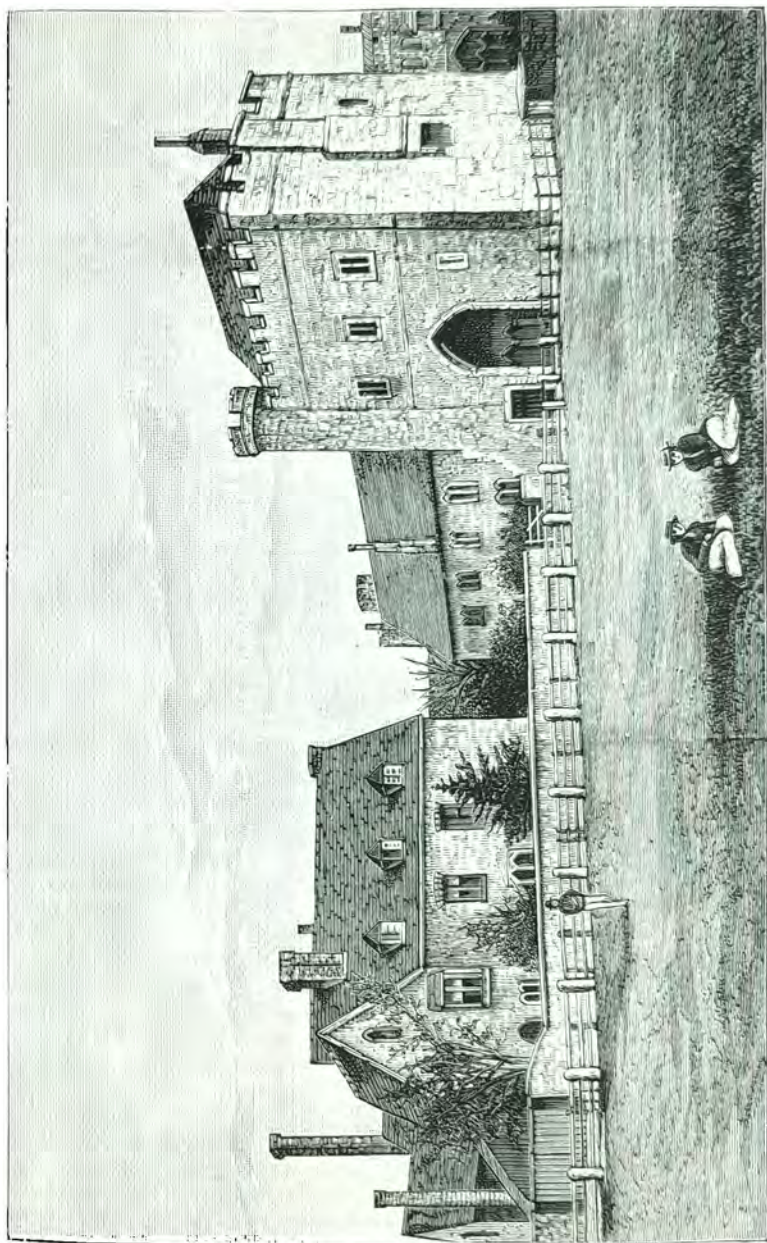
No. II. "We desire to record our grateful appreciation of the valuable services you have rendered to the denomination in your position as Evangelist of the Baptist Union of New Zealand. We rejoice in the loving help you have rendered to our pastors, in the spiritual quickening of our churches, and the numerous conversions which have resulted from your ministry. We are deeply sensible of the loss your removal will occasion in the work of our Home Mission in this colony, while we heartily congratulate you upon the honourable though responsible work to which you are called in occupying the pulpit and carrying on the work of your lamented and beloved father."

How the Church of England made Mr. Spurgeon a Baptist.

IN the month of July, 1889, Mr. Spurgeon paid a short visit to the town of Maidstone. On that occasion, he obtained a photograph of the College in which he was a pupil for about twelve months, in 1848-9. It was his intention to use the view in connection with an article upon his school-boy days, and accordingly he had the block prepared. This portion of his autobiography was, however, never written; but, on the Sabbath evening after his drive into Kent, he preached a sermon upon Psalm lxxi. 17, in which special reference was made to one incident that had great influence on his future career. We thought that our readers would be interested in the picture of the building that is now called St. Augustine's College, and also in the following extract from the *Metropolitan Tabernacle Pulpit*, No. 2,318, the sermon intended for reading on July 23rd, 1893, and entitled, "God's Pupil, God's Preacher: An Autobiography":—

I went down, last week, to Maidstone in Kent. It is as near as possible to the day, forty years ago, when I left the school called a "College" there. I thought that I must go down and look at the spot, and specially at a tree which stands by the river Medway. Under that tree I spent many hours, and many days, and even many weeks, reading all day long. "In school-time?" say you. Yes, my master thought that I should do better under that tree than in the class; and he was a wise man. He gave me my book, and left me to myself; and as I stood last week under that tree, with the smoothly-flowing river at my feet, I could thank God for His mercy to me for all these forty years, and I could say, "O God, Thou hast taught me from my youth: and hitherto have I declared Thy wondrous works." There may be some young people here to-night, just come back from school, some young people who are just finishing their school days. I would to God that they would spend some time in holy, quiet thought about their future, about whom they will serve, who shall be their Teacher, for whom they will become teachers, and how the life which has now become more public than before shall be spent.

As I stood there, last week, I could not help praising God that, not long after I left that school, He led me to faith in Christ, and to rest in Him, and find eternal life; and I could not but thank God that I went to that school for twelve months. It was a Church of England school. I had never seen anything of Church of Englandism till that time; but there was a turning in my life, through being there, to which I owe my being here. The Church of England catechism has in it, as some of you may remember, this question, "What is required of persons to be baptized?" and the answer I was taught to give, and did give, was, "Repentance, whereby they forsake sin; and faith, whereby they steadfastly believe the promises of God made to them in that sacrament." I looked that answer up in the Bible, and I found it to be strictly correct as far as repentance and faith are concerned; and, of course, when I afterwards became a Christian, I



ST. AUGUSTINE'S COLLEGE, MAIDSTONE (WHERE C. H. SPURGEON WENT TO SCHOOL, 1848-9).

also became a Baptist; and here I am, and it is due to the Church of England catechism that I am a Baptist. Having been brought up amongst Congregationalists, I had never looked at the matter in my life. I had thought myself to have been baptized as an infant; and so, when I was confronted with the question, "What is required of persons to be baptized?" and I found that repentance and faith were required, I said to myself, "Then I have not been baptized; that infant sprinkling of mine was a mistake; and please God that I ever have repentance and faith, I will be properly baptized." I did not know that there was one other person in the world who held the same opinion; for so little do Baptists make any show, or so little did they do so then, that I did not know of their existence. So I feel grateful to the Church school, and grateful to the Church catechism, for what I learnt at Maidstone. I do not know that I have any vivid gratitude for any other question in the catechism; but I am very thankful for that particular one, for it led me where it was never intended to lead me by those who wrote it. It led me, however, as I believe, to follow the Scriptural teaching that repentance and faith are required before there can be any true baptism.

Unpublished Notes of C. H. Spurgeon's New Park Street Sermons.

REPORTED BY PASTOR T. W. MEDHURST, CARDIFF.

No. II. (Preached on Thursday Evening, September 18th, 1856.)

"Renew a right spirit within me."—Psalm li. 10.

THE spirit here meant, I take it, is that spirit which we refer to when we say, "such a man is of a bad spirit." We mean that he is of a bad disposition, and that he has certain evil qualities dwelling within him. David prays that he may have "*a right spirit*" renewed within him, that is, a right disposition for spiritual things.

"A right spirit" may be judged of by its desires after God. It cannot rest if it has not communion with Jesus. It longs and pants after nearness to the Saviour. It is a spirit that prizes the Saviour above everything. If it speaks of Him, it piles words upon words in His praise. It feels that half His worth can never be told. Among the ten thousand, He is the chief. If He is lovely, "He is altogether lovely." "A right spirit" can never make enough of the Lord Jesus. If it has lost His sweet presence, it groans, and moans, and is miserable, until His presence is recovered.

"A right spirit" is *a loving spirit*. "A right spirit" is *a meek and quiet spirit*. It is a spirit that will not murmur against God. It keeps silence. Though its bones wax old through its roaring all the day long, yet it murmurs not against its God. "A right spirit" is *a humble spirit*. It never takes any honour to itself; but gives it all to God, to whom all honour belongs. "A right spirit" is *a forgiving spirit*. It turns the other cheek to him who has smitten the one. It would bear all injuries rather than inflict one.

"A right spirit" may be judged by its breathings after THE HOLY SPIRIT. It is attentive to the softest whisper of the Spirit. The instant the Spirit of God points to a particular path of duty, the "right spirit" goes in that path. Even if there be no footing, it plants its foot in the sea, and believes that it shall stand firm, even as Peter did while his Master held him up. The "right spirit" cannot rest unless it feels the constant communications of the Holy Spirit putting into it sweet thoughts and holy desires. If it cannot feel the promise applied, it groans over the promise. If it cannot pray, it groans over prayer.

Have we this "right spirit"? I think most of us have need to pray this prayer, "Renew a right spirit within me," for we are none of us perfect in this matter, I fear.

I. First, then, we have here A SAD AND LAMENTABLE FACT IMPLIED. There are many persons who require a renewal of "a right spirit."

There are many whom we will not be so uncharitable as to call hypocrites, who yet by *their conduct* give us very grave reasons to suspect their Christianity. There are some Christians, at least they call themselves such, who can do many an act as un-Christian as it can possibly be. They come to chapel, and say they enjoy the sermon; they even sit down at the ordinance of the Lord's supper. They are all in white then, they are so amiable! But when they go from chapel to their homes, or their business, then they are not at all in white. They can lie and cheat, even as do others who make no profession. Such persons require a renewal of the "right spirit."

There are others whose conduct before the world is irreproachable; but *their conversation* in private is not consistent. If I were to tell you how some of our hearers spend their Sunday afternoons, you would perhaps laugh, but you would have more need to cry. They begin on this wise, "Did you see Mrs. So-and-so? She has a new bonnet to-day," or, "Mr. Somebody-else was away, I wonder what is the matter?" Or, if there be anything peculiar in the appearance of the minister, that is discussed; but the precious things of which he has been speaking are quite forgotten. Much of the Sunday talk, the table talk, ay, and the parlour talk, too, is quite inconsistent with the profession of many Christian professors. Surely such persons need a renewal of the "right spirit."

II. We have here, in the second place, A HAPPY CIRCUMSTANCE SUPPOSED. It is supposed that the person groans over his wrong spirit. He cannot bear it any longer. He feels he is not like what once he used to be, that he has not that warmth and fervour he once had. He knows his loss, he feels it, and he groans in consequence. To be in a "lukewarm" state, to know it, and yet not to feel it, not to groan over it, is worse by far. A person whose limb is mortifying feels no pain. Bless God then, if you can feel, if you can groan.

Praying times will become groaning times with the Christian when he is not in a "right spirit." Ah! we try to pray sometimes; but we cannot; we rise from our knees cold and miserable; and then again we say, "Satan shall not cheat us of our time of prayer." We try once more to pray; perhaps it may be better than it was before, yet still we are not refreshed. Prayer has become a labour, not a privilege,

as it once was; it has become a time of groaning. Yet if you can cry and groan over your prayers, thank God that you can do so.

Ordinances, too, will be seasons of crying and sighing. You will remember what delight you used to experience at the ordinances; but now, alas! it is not so with you. "The fault is in myself," you say, "I know the river is not dry; but I cannot bathe myself in its waters, and be refreshed from my fatigue, as once I used to do. I know the food is still there on my Lord's table, and it is as sweet as ever; I know it is there, but I cannot partake of it." You go from the house of your God groaning, "My leanness, my leanness, woe unto me!"

They are groaning times with the Christian, when he remembers *former favours*, the years of the right hand of the most High. "Oh!" he says, "Those Bethel visits, those sweet love-tokens, those blessed manifestations I used to have, where are they now?"

The Christian, *when he has lost the company of Jesus*, begins to mourn. Just as the dove mourns for its mate, so does the Christian mourn for his Lord. He is miserable, and cannot be happy, seeing he has lost his "right spirit." He will never think of his loss without groaning. If he can, depend upon it, he is in a very wrong spirit.

III. We have here, in the last place, A NECESSARY PETITION TO BE PRESENTED. "Create in me a clean heart, O God; and renew a right spirit within me," or, as it is in the margin, "*a constant spirit.*"

What resolves you have made sometimes! You have said, "Now, I will live close to Jesus to-day; I will be more earnest; my minister shall not have to speak so pointedly to me again about my lukewarmness; I will now climb to the tops of the Delectable Mountains." But did you ever climb to the summits of the Delectable Mountains for all your resolves? I know I have often made similar resolutions, but woe is me! they have been destroyed as easily as a cobweb is when you set your foot upon it in walking down your garden.

David did not make any such resolves. He began at the right place. "Lord, do Thou do this for me. Do thou renew a right spirit within me." You cannot manufacture grace; God must give it to you. There are some who are groaning, and they mean still to continue to groan. They think it is a high attainment to be always groaning; I do not think so. You may prefer Egypt if you like; but I prefer Canaan much more. Praying is better than groaning. When we feel a desire in our hearts for spiritual things, or for an increased nearness to Jesus, the best way is not to feed the desire, but to strike it with prayer, and to do it at once; not to begin to trifle with it, and to put off decision. A trifling spirit is next door to a sinning spirit. I never knew a person yet, who was too light and careless, but he became too sinful; or a person who was too confident, who did not become too bold and presumptuous. Pray until your desire after "a right spirit" becomes, not "the spirit of fear; but of power, and of love, and of a sound mind" (2 Timothy i. 7).

How important it is that we should all pray this prayer! If those who are in the right road have need to be careful, how much more need have they to take heed to their feet who are in the wrong road! "And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?"

"Rutherford's Witnesses."

CITED BY MRS. C. H. SPURGEON.

(*Continued from page 363.*)

58. **I** THINK, hope and love, woven through one another, make our absence from Christ spiritual torment. It is a pain to wait on; but hope that maketh not ashamed, swalloweth up that pain. It is not unkindness that keepeth Christ and us so long asunder.

59. If your Lord call you to suffering, be not dismayed; there shall be a new allowance of the King for you when you come to it. One of the softest pillows Christ hath is laid under His witnesses' head, though often they must set down their bare feet among thorns.

60. I never knew by my nine years' preaching so much of Christ's love as He has taught me in Aberdeen by six months' imprisonment. I would not now give a drink of cold water for all the world's kindness.

61. I am confounded with wonder to think what it shall be, when the Fairest among the sons of men shall lay a King's sweet soft cheek to the sinful cheeks of poor sinners. O time, time, go swiftly, and hasten that day! Sweet Lord Jesus, post! come flying like a young hart or a roe upon the mountains of separation. I think that we should count the hours carefully, and look often how low the sun is.

62. Our sufferings are washen in Christ's blood, as well as our souls; for Christ's merits brought a blessing to the crosses of the sons of God.

63. I bless the Lord that all our troubles come through Christ's fingers, and that He casteth sugar among them; and casteth in some ounce-weights of heaven, and of the Spirit of glory that resteth on suffering believers, into our cup, in which there is no taste of hell.

64. There are many heads lying in Christ's bosom, but there is room for yours among the rest; therefore go on, and let hope go before you.

65. God send me no more happiness in heaven, or out of heaven, than Christ! For I find this world, when I have looked upon it on both sides, within and without, and when I have seen even the laughing and lovely side of it, to be but a fool's idol, a clay prison. Lord, let it not be the nest that my hope buildeth in!

66. If it were possible that heaven, yea, ten heavens, were laid in the balance with Christ, I would think the smell of His breath above them all. Sure I am that He is the far best half of heaven, yea, He is all heaven, and more than all heaven.

(*To be continued.*)

“ I have been Alone with Jesus.”

BY AN AGED AND AFFLICTED MEMBER OF THE METROPOLITAN
TABERNACLE CHURCH.

I HAVE been alone with Jesus, my head upon His breast ;
For I was so very weary, I wanted there to rest ;
I have been alone with Jesus, He bade me stay a while,
And I felt it very precious—the sunshine of His smile.
For I was so very weary, and longed to be at rest,
And oh, it was so peaceful, while leaning on His breast !

Shall I tell you what I told Him, while I was leaning there ?
I told Him all my troubles, I told Him all my care ;
I told Him Satan’s whisp’rings often tempted me to sin,
And for safety I would tarry the secret place within.
For I was so very weary, and longed to be at rest,
And oh, it was so peaceful, while leaning on His breast !

Shall I tell you what He told me, while I was resting there ?
Oh, it took away my troubles, it eased me of my care !
He told me how He loved me, His wayward, erring child ;
And I felt so very happy, as still on me He smiled.
For I was so very weary, and longed to be at rest,
And oh, it was so peaceful, while leaning on His breast !

Then He whispered, I was welcome to dwell with Him for aye,
And He said that He would never cast His clinging child away ;
“ Hark,” he said, “ I am thy Saviour, steadfast as the rock I stand,
Come, rest beneath My shadow while in this weary land.”
Oh, ’tis precious, very precious, to lean on Jesu’s breast !
For when the heart is weary, ’tis the only place of rest.

SAMUEL ALBURY.

The above lines have rather an interesting history ; and we publish them in the hope of clearing away the mystery that at present surrounds them. The poem was sent to us by Rev. William Mottram, who writes concerning Mr. Albury :—“ At one of our interviews he handed me some lines he had composed in his quiet moments, and they struck me as being remarkably sweet, and full of delicious flavour, bearing evident marks of the Spirit’s teaching. He has since told me that some friends, struck with their freshness and beauty, had a few hundred copies printed ; but I am fully persuaded of their strict originality.”

We were on the point of inserting the lines in the Magazine when, in a book sent to us for review, we found them printed, with the name of F. Lonsdale at the foot. On communicating this fact to Mr. Mottram, he replied, “ I have made every enquiry, and I am perfectly satisfied that our dear old friend wrote them. His daughters well recollect his first copy, on small pieces of paper, and his excitement in first producing them, and reading them over to those present, with

the tears flowing down his face. They are in such perfect accord with his whole experience that I could readily believe him to have been the author; but herewith I send you verses by him, of which there can be no doubt, and I think they give strong internal evidences of kinship with the previous lines. They were addressed to his family."

We think that our readers will thank us for publishing both sets of verses, and that they will be all the more interested in them because of the explanation of how they came into our hands.

"I am Going to be with Jesus."

Beyond the crimson sunset, far, far beyond the skies,
There is a heavenly country, whose sunshine never dies;
There is a glorious mansion, where all is bright and fair,
Christ has prepared a city; and I am going there.

Thousands of souls are gathered into that heavenly home,
Where sickness cannot enter, and sorrows never come;
Saints with their hallelujahs around the throne repair,
In heaven there's always praising; and I am going there.

My soul is pained to leave you, but oftentimes, it seems,
I hear the voice of Jesus calling me in my dreams.
You know I shall be happy, you will not then despair,
For oh, there's joy in heaven; and I shall soon be there!

Sometimes I see those saved ones, that bright angelic band,
Who dwell with Christ for ever in yonder blissful land,
His name is in their foreheads, and conquering palms they bear,
And I shall soon be with them; oh, I am going there!

From friends who loved me fondly, and called me their delight,
I go to higher glories, a world of fadeless light;
A paradise eternal, Christ did for me prepare,
He calls me from my loved ones; I pray you meet me there.

The Church as the School for the Instruction of Believers.

A PAPER READ BY PASTOR R. E. CHETTERBOROUGH, SHOOTER'S HILL ROAD, BLACKHEATH, AT THE SIXTH ANNUAL CONFERENCE OF THE PASTORS' COLLEGE EVANGELICAL ASSOCIATION, APRIL 19TH, 1893.

THE subject chosen for our consideration is so extensive, and the time allowed for its treatment so exceedingly brief, that I must ask you to kindly regard the preface of this paper as one of those "things which might have been."

I. In coming at once to the matter in hand, we shall, first, DESCRIBE THE MEANING AND MISSION OF THE CHURCH. There is, happily, no

necessity, in a Conference of the Pastors' College Evangelical Association, to define, at any length, the meaning of the word "Church." One of our cardinal convictions as Baptists is, that, as the word "ecclesia" unquestionably means "assembly", the Church of Christ is obviously a "Christian assembly", a company of believers in the Person and Work of the Lord Jesus Christ, a spiritual community called by its great Founder out of the world, to witness for Him. Of the visible Christian Church, we firmly believe and teach that "her one Head is Christ; her one charter, the Scriptures; her one membership, only those men, women, and children who are manifestly the subjects of redeeming and regenerating grace."

Now, the Christian Church is denominated by several titles in the New Testament, descriptive of the varied phases of her character and mission. She is described as the stainless and peerless "*Bride*" of the Lord Jesus. She is delineated as a glorious "*Temple*", consisting of "living stones, builded together for an habitation of God." She is depicted as the mystical "*Body*" of Christ, "the fulness of Him that filleth all in all." She is designed "*the house of God*", "*the ecclesia of the Living God*", "*the pillar and ground of the Truth*."

These last-mentioned titles tell us very clearly the mission of the Christian Church. "It is her business to uphold the Truth of God, to bear it aloft in beauty, that its fair proportions may be seen, to display it to the people." Yet the Church of Christ is not to be like a monumental pillar, speaking only of some glorious achievement in the past. She is not merely to be a silent witness for God, like some lofty landmark or beacon, which guides the storm-tossed mariner into the harbour of safety. She is to be "a living assembly", actively engaged in the propagation of divine truth, and in the spread of righteousness on earth.

We believe, as a Conference, in aggressive Christianity. The Christian Church dare not neglect the privilege and duty of planting the banner of the Cross amongst those "perishing for lack of knowledge", either at home or abroad. She must be loyal to the great commission of her risen Lord, "Go ye into all the world, and preach the gospel to every creature," or as Matthew records it, "Go ye therefore, and make disciples of all the nations."

But it is manifest that this Christian assembly must first be taught of God, ere she can successfully spread the Truth of God. She must learn the Truth, love the Truth, live under the spell of the Truth, till, fascinated by its beauty, influenced by its obligations, inspired by its divine power, she is filled with an uncontrollable desire to communicate the Truth, and to cry, "Woe is me if I preach not the gospel," or to live in the spirit of the words of one of her devoted sons, "If I can only be instrumental in the conversion of a single soul, in travelling round this continent, I will travel round it till I die."

Our task, this morning, is to speak not of evangelizing those outside the Church, but rather of edifying those already inside its walls. It is necessary *to be in order to do*. A man cannot teach what he does not know. If the Church of Christ is to be the Evangelizer of the world, she must be first and always a "School for the Instruction of Believers." The need of such scholastic work will be

further demonstrated as we endeavour to ascertain the nature of the subjects which are taught, and the reasons which require their selection.

II. Secondly, let us DETAIL THE WORK OF THE CHURCH AS A SCHOOL. In the prospectus of any school or academy, you are naturally informed, first of all, what are the aims of the founders and preceptors, *i.e.*, what kind of education it is proposed to give the pupils, what particular branches of learning it is suggested they should study, when the rudiments of general knowledge have been acquired. Such outlines will be framed according to the plans formed for the future career of the pupils, *e.g.*, whether they are to enter the commercial world, apply themselves to any particular art or science, qualify themselves for entering the medical profession, the army, or the navy, attain a classical or mathematical degree, or be fitted for any other special pursuit in life.

Now, if the Christian Church is to be a school for the instruction of believers, it is wise to ascertain clearly what is the object of her existence as a school, what is the goal to which all her energies are directed. The object of her Founder is written as with a sunbeam in many places in the Word of God. All such Scriptures may be summarized in the language of Peter, "Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ," "That ye should shew forth the praises of Him, who hath called you out of darkness into His marvellous light," or in the words of Paul, "That ye may be blameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse nation, among whom, *shine ye*, as lights of the world, holding forth the Word of life."

We gather from the Scriptures that the work of the Christian Church as a school is to instruct believers in the knowledge of God, of His glorious character, His glowing words, His generous gifts, that there may be implanted in their hearts irrepressible desires to grow in His likeness, and that they may be inspired with ardent enthusiasm, in seeking to glorify God, and do good to their fellow-men.

Here let me remark that, in the religious movements of the present day, there are tendencies to applaud in theory the instruction of believers, but in actual practice to reduce such instruction to comparatively small proportions. Vast stores of money, time, energy, ability, and life itself are expended in noble endeavours to persuade the people to yield themselves to God, to lead them to repentance, to faith in Christ, and to the confession of Him before the world; and *then*, these converts are left to a very considerable extent to themselves. The seed of the kingdom is scattered broadcast by numberless sowers, and the appearance of the first shoots indicative of life is hailed with boundless delight; but, after a while, the young plants are largely left to struggle alone against the ten thousand perils which assail their life. Is it any wonder that there is so much that is alien to true godliness in the Christian Church of to-day, that there are so many dwarfed and stunted lives, so much that is badly developed, or not developed at all, that so few believers, comparatively, out of the thousands of professed converts, attain to anything like maturity and ripeness of Christian character and conduct? We hazard the assertion,

in passing, that the rage for mere numbers frequently lies at the basis of this weakness in the Church-life of to-day. The Christian minister's success is too frequently gauged by the *numbers* which are added to the Church, rather than by the *growth in godliness* of its members. The glorification of statistics is a crying evil, and tempts many a worker to seek "quantity rather than quality."

To the believer, the Cross is not the goal, but the starting-point of the Christian life. Conversion, important crisis as it is undoubtedly, is but one step—the *first* step, yet only one step in an endless path of progress. Christianity is not a mere impulse, it is a life. The divine life has begun to pulsate within; but the convert is only a babe in grace. The child of God has only learned the alphabet of the gospel, and there are vast stores of knowledge, concerning the character and doings of God, to be acquired even upon earth. The Christian is forgiven, justified; but he needs to be sanctified, made fit and meet for the inheritance of the saints in light. Christian character must be developed till "we come unto a *full grown man* (R.V.), unto the measure of the stature of the fulness of Christ."

The Christian Church needs to give greater prominence to the character-building of her members. No one was ever more zealous than the apostle Paul in seeking to extend the borders of the kingdom of God, yet never was anyone so anxious about each of his converts growing in holiness. Writing to believers at Corinth, that city of splendid temples, and magnificent edifices, where architecture was a part of religion, Paul urges upon his readers, again and again, their personal need of moral and spiritual *edification*. Had we time for quotation, we could show how repeatedly he employs the verb "to edify" and its cognates. Now, it is by instruction in the knowledge of God that a godly character is built up, that the man's *real* life is edified, and grows in likeness to the divine. Such a result will only be attained by steady, persistent work along Scriptural lines, *i.e.*, by expository preaching, by Bible-classes, &c., and *not* by the very questionable methods which are now so frequently employed.

Mere wordly knowledge fails to regenerate the life. A man may be as great in the classics as Porson, and yet live, like him, a dissipated and dissolute career. A man may master every science, and get an exhaustive knowledge of every branch of human learning, and yet be morally and spiritually unchanged; but to apprehend the truth of a simple verse like John iii. 16, means for the individual a regeneration of the heart and mind, and a transfiguration of his entire life. Every step in the acquisition of divine truth makes a higher step practicable. "Then shall we know, if we follow on to know the Lord." "If any man willeth to do His will, he shall know of the teaching whether it be of God." And as the disciple learns *more of God*, he becomes by the unfailing law of spiritual life *more like God*. Beholding, as in a mirror, the glory of the Lord, he is transformed into the same image, from glory to glory, even as from the Lord the Spirit.

Carefully note that "the beauty of holiness" consists, like all other beauty, in a just proportion of parts. A danger in the present day is, that even with an honest desire to develop a believer's character, one

part is closely attended to at the expense of another. Pardon a simple illustration. One man wears a blue ribbon, another a red one, and a third, a white one, as outward signs of special graces the wearers profess to cultivate. We confess to a great deal of sympathy with the brother, who, with a quiet touch of satire, said, "If I wore a different-coloured ribbon for every virtue I possess, I should be decorated from head to foot." He may have been a little deficient in modesty, but his bump of common-sense was largely developed. Surely, the Christian Church of to-day is a little overweighted with Societies and Missions against special sins. We plead for a return to the primitive simplicity of the Early Church, in its constant combat with all evil, and its eager pursuit of all Christian graces.

Now, the man who is to manifest an all-round Christian character must receive an all-round education in divine truth. No one truth can be safely neglected. Every truth is a part of God's beautiful mosaic; and to leave out a single piece, is to mar the entire work; or keeping to our former metaphor, every truth is an essential element in the building up of a godly life, and cannot safely be ignored. We pause for a moment to observe that the advancement of a building does not fully represent the growth of a godly life. The building advances stone by stone, tier by tier, sometimes in an irregular fashion, "from the dusky basement to the sunlit pinnacle," from the foundation to the topstone; but the ideal godly character, like a living tree, or a living body, receives its impetus from within, and not from without, and so increases in every part in beautiful symmetry at the same time. The progress of the building manifests man's way of working; the growth of the organism illustrates God's method.

We conclude this section by affirming that the Bible unmistakably teaches that the work of Christians inside the Church is undoubtedly that of enlarging the believer's heart and mind in the knowledge of God, and building up the believer's character in righteousness and true holiness. It is the work of the Church to be a school for the instruction of believers. It is not the mission of the Church to be a Christian club, and to cater for the amusement of the people. Away with the specious sophistry, which would found and maintain what it grandiloquently calls "a civic Church", with its meretricious attractions of a "reformed theatre" and a "model public-house." We can afford to smile calmly at cheap sneers about "other-worldism" when we remember that it was the power of the world to come, the soul's clear vision of God, and the firm unrelaxing grip of divine truth, which produced the immortal apostles, martyrs, and heroes of the past. It was their real altruism, noble self-sacrifice, and burning words, which laid the foundation of those very reforms, which our self-complacent, but short-sighted critics of to-day unlawfully claim to be the special product of modern times, and of their own superior conceptions of truth. The ideals of such self-advertisers are as far removed from the standard of Scripture as the phosphoric glitter of the glow-worm is from the meridian glory of the sun. "But thou, O man of God, flee these things, and follow after righteousness, godliness, faith, love, patience, meekness." "Take fast hold of instruction, let her not go, seize her, for she is thy life."

III. Thirdly, let us DELINEATE THE QUALIFICATIONS OF THE TEACHERS.

The Triune God is constantly engaged in the instruction of believers. His perennial promise to Zion is, "All thy children shall be taught of the Lord; and great shall be the peace of thy children." But He himself reminds us that, "The people that do know their God shall do exploits, and they that understand among the people shall instruct many." "And God hath set some in the Church, first apostles, secondarily prophets, thirdly teachers."

The success of any school will largely depend upon the character and abilities of the teachers. In an assembly of men whose lives are devoted to the spread of the gospel, it may not be inappropriate to consider some of the qualifications requisite for those who would be "apt to teach" in the Church of Christ.

(1.) *They must themselves be convinced of the truths they inculcate.* This may seem a truism; but it is necessary to mention it. It is a melancholy fact that there are teachers, in the Christian Church, who do not believe all the truths they teach, or who only believe they believe them. Brethren, if we do not believe any Biblical fact or doctrine, is it honest to pretend to do so? Surely, the practice of "mental reservation" is a cowardly subterfuge, invented by the father of equivocation and lies, and fit only to be scorned by honourable men. What sort of virtue, save that of virtuous indignation, will be produced in the life of the scholars by the discovery that the teacher has been acting a lie? How can a man successfully teach facts or doctrines which he does not himself credit? How can a blind man discourse about the radiant beauties of the light, or the lovely tints of the flowers? Souls longing for closer likeness to God do not want truth at second-hand. Such instruction always defeats its own purpose, as it deceives no one. Every hearer knows instinctively, or soon learns, the ring of the sterling coin; and to try to pass counterfeits, is only a waste of time, besides being dishonouring to the King. Even a poor old blind Isaac said, "The hands are the hands of Esau, but the voice is the voice of Jacob." There is a tone about such instruction which at once awakens suspicion and distrust.

Souls yearning for fuller knowledge of God do not want theories and opinions about Him, but facts and certainties. Crude opinions and curious speculations only weaken the character, waste the energies, and are utterly useless even where they are not positively injurious. Our beloved and departed President once said, in words which have stuck to some of us like a burr, "Opinions are like spiders' webs, beautifully spun, easily broken; but convictions are the forces which move the world."

Further, if we would really help others, we must keep our doubts to ourselves. Why do the devil's work in scattering tares? One grows a little tired of the apotheosis of doubt, and the glorification of scepticism. The lines—

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

are often quoted in a dishonest sense. Why should men deify doubt

and glorify the doubter? Doubt has seldom acted the part of the good Samaritan; it has nearly always "passed by on the other side." It may have tended the sick, fed the hungry, instructed the ignorant, succoured the poor, erected almshouses, orphanages, and hospitals in books like "Robert Elsmere"; but very rarely, if ever, in real life. To whom does the soul, sick of sin, conscious of weakness, fearful of death, groping for God, gladly listen? To the poet, with his charming word-paintings of the past, or his radiant day-dreams of the future, which are like summer clouds lit up by the vivid glory and varied beauty of the setting sun, only presently to fade away before the stern reality and thick darkness of the night of death? To the philosopher, stately as an iceberg, and just as cold, who either urges, with a dogmatism he would be the first to decry in others, that it is impossible for man to know God, for He is unknown and unknowable; or else proves, at least to his own satisfaction, with all the pomp and circumstance of human learning, that there is no God save force, no Heavenly Father, only a remorseless fate, that Jesus Christ is but a mystic shadow like King Arthur, and the Bible only a collection of weird and beautiful poems? Will not the sin-sick soul rather listen to the man who really believes in the Christ of God, who sincerely loves the Christ, who daily lives in fellowship with the Christ, a man who can say from the depths of his own personal experience, "We speak that we do know, and testify that we have seen"?

(2.) *They must possess a competent knowledge of the truth.* The man who is himself convinced of divine truth will regard the Bible as a supernatural revelation of God's will, fully adapted to the needs of the world. Such a teacher sets to his seal that God is true when He says, "All Scripture is given by the inspiration of God, and is profitable . . . for instruction in righteousness." He believes in the plenary inspiration of Holy Writ, and does not regard the Bible as a mere jumble of legendary lore of vague dates and uncertain authorship. Such a man will seek to know the Book intimately, accurately, exhaustively, from cover to cover. He will not hold the ingenious conceit that there is "a Bible within the Bible", every reader being an unfailing authority as to the portions where that inner Bible is exactly located. He will not hold the insane conviction that Jesus Christ was inferior, either in ability or morality, to the intellectual giants of the present day, *i.e.*, that He did, either ignorantly or intentionally, delude His auditors, by ascribing the authorship of certain Books to men who were dead ages before they were written. But believing the Bible to be the Word of God in the fullest sense, and that holy men of old spake and wrote as their minds were "borne along" and influenced by the Holy Spirit, he will be a profound and diligent student of the entire Book from Genesis to Revelation. Such sincere believers in the Word of God will not be induced, by the cunning enticements of any crafty magician, to barter away their old-fashioned, yet wonder-working Lamp, for a more modern and fashionable one, with the most recent improvements for regulating or extinguishing the light. Such men will not be eager to leave "the Impregnable Rock of Holy Scripture" for the flimsy sand-castles of "recent Biblical criticism", which the first wave of

advancing knowledge may completely wipe out of existence. For if the Bible is our cyclopædia of spiritual knowledge, our standard of appeal from the imperfect and often erroneous judgment of men, our principal class-book in constant use in the school of Christ, there is urgent reason why we should make ourselves thoroughly acquainted with *all* its contents. The true teacher in any department of life always continues an earnest and conscientious student. This should be pre-eminently true of instructors in the school of Christ. We need to be "mighty in the Scriptures." Very wisely did Paul write to his youthful colleague, "Give attention to reading, to exhortation, to doctrine. Meditate on these things, give thyself wholly to them, that thy profiting may appear to all." "That the man of God may be perfect, thoroughly furnished to all good works."

(3.) *They must cultivate consistency of life with the truth.* You recollect the story of the Brahmin, who said to the conscience-stricken missionary, "We are beginning to find you Christians out; you are not as good as your Book." The lips may be eloquent, but it is the life which hinders or helps mankind. We need to give more prayerful and careful attention to the culture of personal piety. Alas, that Macaulay's satirical words about James I. should be so capable of application to many of the professed servants of God, "He tried to make atonement for the neglect of his own soul, by zealously caring for the souls of other people"! Alas, that the mournful confession might be wailed out in the solemn privacy of self-examination, "They made me the keeper of the vineyards; but mine own vineyard have I not kept"! Brethren, we need to ponder Paul's solemn farewell words to the elders at Ephesus, "*Take heed to yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the Church of God, which He hath purchased with His own blood.*" The shepherd leads the flock; the teacher must always be ahead of his scholars; in character, as well as in knowledge, he must—

"Allure to brighter worlds, and lead the way."

(4.) *They must be consecrated to Him who is Incarnate Truth.* If we would be successful in moulding the spiritual life, and developing the Christian character of others, then we must live in close touch with Jesus. We should hold constant fellowship with the Head-master, and so become conversant with His aims and methods, filled with His enthusiasm for truth and righteousness, and inspired by His shining example. We shall not then be disturbed by flippant references to our dogmatism. All truth must be dogmatic. The gentle Christ was the most dogmatic Teacher the world has ever seen, because He was the Truth. The closer our lives are identified with the Incarnate Truth, the more we know of Jesus, the more we shall hunger to know. And next in importance to the longing to be like Him ourselves, will be the intense yearning that our people may be real Christians, and not, as alas! in some cases, have only "the name to live." We shall be ready to endorse the strong figurative language of Paul, under which throbbed deathless desire, "*My little children, of whom I am again in travail (r.v.), till Christ be formed in you.*" We are persuaded that there are very few members of our brotherhood

but have found themselves praying, in some season of intense desire, for greater nearness to Christ, and of larger usefulness in His service,—

“O *teach me*, Lord, that I may teach
The precious things Thou dost impart !
And wing my words, that they may reach,
The hidden depths of many a heart.”

In addition to that Great Teacher, who stands like a Colossus amongst the greatest of the sons of men, we members of this Pastors' College Evangelical Association have been privileged to enjoy the wise counsel of grand and gifted instructors in the Word of God, and in the things which make for righteousness, men who, by their strong convictions of the truth, by their competent knowledge of the truth, their sterling consistency of life with the truth, and their sincere consecration to the King of truth, won our unbounded admiration, and our unending affection. Our hearts are sore as we recollect that we have no longer the privilege and inspiration of looking into the beloved face of our late dear President, or on the well-known features of Professors Rogers and Gracey. What would every man amongst us give to feel the touch of these vanished hands, or hear again the music of these silenced voices ! You will unanimously endorse my words when I say that, could this illustrious trio of Christian teachers speak to us to-day, they would strenuously urge us to be devoted to Christ, and diligent in our work of instructing men in divine things. Their removal, from this scene of their labour of love, to the higher service of heaven, is a clarion call, a powerful appeal to us to be “stedfast, unmoveable, always abounding in the work of the Lord.” “Never mind *me*,” said the dying hero on the battlefield, to a comrade who had dismounted to offer him assistance, “Never mind *me*, but keep that flag flying.” “Thou hast given a banner to them that fear Thee, that it may be displayed because of the truth.” May God help us to keep it in the forefront of the battle ! May there never be wanting loyal and valiant soldiers of the Lord Jesus, ready to take it from the failing grasp of falling comrades, and bear it on to victory !

Is Christianity a failure ? The question seems almost a reasonable one, as you think of the dwarfed and distorted lives of some professed Christians ; but if the Church were “all glorious within”, the question would be manifestly ludicrous, as indeed it is even now. Whatever her foes may wish, the Christian Church is not yet, and never will be, like an old abbey, ruined, roofless, shattered, silent, with decay written upon every wall ; once the home of piety, praise, and prayer, but now the mouldering monument of a dead faith. Nay, she is, and ever will be, a living assembly, throbbing with divine life, and seeking, like her Founder, the glory of God, and the eternal good of man. Oh, may she ever prove herself a bountiful *Alma mater*, a mighty nursing mother, training her children to grow in grace, and in the knowledge and the love of God ! Old promises will then burst into perennial blossom in her experience, “Thy sons shall come from far, and thy daughters shall be nursed at thy side.” “I will bless thee . . . and thou shalt be a blessing.”

The Round of the Prayer-meetings.

VIII. SHOREDITCH TABERNACLE.

HAVING given our readers reports of the prayer-meetings at the Metropolitan Tabernacle, and the East London Tabernacle, as well as at many smaller places in town and country, we felt that Shoreditch Tabernacle ought to be the next in our series. Accordingly, on Monday evening, July 3, we made our way to the busy spot where our Brother Cuff has for so many years earnestly and successfully laboured for the Lord. Passing along the route to be traversed, the following Thursday, by the Duke and Duchess of York, we found abundant preparations for the royal procession; but our business was with those who were going to meet "another King, one Jesus," and not the future king of this realm, whom may God preserve and bless!

The lecture-hall, in which the meeting was held, was comfortably filled by brethren and sisters who had evidently come prepared to praise and pray. Mr. Cuff, following the example of his glorified President, Mr. Spurgeon, opened the proceedings of the evening by leading the assembly in prayer. He besought the gracious influence of the Holy Spirit that all might be able to forget the struggles of the day, for hard work and wearing anxiety had been the lot of many. Some would pray aloud, but his plea was that all might really pray, whether publicly or in secret, and that thus they might have communion with one another, and above all, with God the Father, and with His Son, Jesus Christ. Mr. Cuff gave special thanks for the services of the past Sabbath, for liberty and power in preaching the gospel, and pleaded that signs might follow in the conversion of many of the hearers of the Word.

Fanny Crosby's hymn, "Draw me nearer," which is itself a prayer, having been sung right heartily, Mr. Cuff read Psalm cxvi., occasionally giving brief comments on the text. Thus, on verse 2, he said, "An answered prayer begets more prayer in the heart of him who is answered. A beggar pays most attention to the house where he gets the most given him; and the pleader with God, who gets the most answers, will the more often return to get more blessing." Reading verse 10, "I believed, therefore have I spoken," Mr. Cuff said, "For some men whom I know, an alteration of that verse would be very convenient,—'I doubted, therefore have I spoken,'—for, as a rule, they talk their unbelief instead of proclaiming their faith." Coming to verse 16, the speaker said, "I heard Mr. Spurgeon read those words in public, 'O Lord, truly I am Thy servant,' and his comment was, 'There is no mistake about that fact, I am Thy servant, and the son of Thine handmaid,' and then he added, 'What an honourable place for this most noble man of God to give his mother!'"

One of the brethren on the platform then followed in prayer, thanking the Lord for all present who were His servants, and asking that they might be made His good servants. The first portion of the brother's prayer was a grateful thanksgiving for answered supplications, redemption by the precious blood of Jesus, deliverance from death, and preservation from falling. The suppliant then pleaded very earnestly for a blessing on the past day's services, and for the immediate salvation of any unconverted ones who might be present.

Two verses of the hymn beginning—

“I’ve found a Friend ; oh, such a Friend !”

having been sung as if most of the singers had really found the Friend that sticketh closer than a brother, one of the brethren at the end of the hall was asked to pray. He began where the previous pleader left off, by asking the Lord to save any who had come to that meeting strangers to the Saviour, and also referred with much gratitude to the services held on the preceding day. After thanking the Lord for the privilege of that quiet meeting, after all the strife and battle of the day in the city, the brother said, “We do not want a Christianity that we put on with our best clothes on a Sunday ; we want a religion that will help us when we sit down to our bench, and that will be with us all the day.” In closing his prayer, he quoted the first verse of the hymn beginning—

“Begone, unbelief, my Saviour is near,”

and added, “We thank Thee for that hymn we used to hear ; we do not hear so much of it in many places now.”

Mr. Cuff said it was very remarkable that such a reference to that hymn should have been made, for he had already looked it out, and given the number to the friend playing the harmonium. Accordingly, it was sung with much fervour, and then followed another prayer, from the superintendent of one of the Shoreditch Tabernacle Mission Stations. The last verse of the hymn that had just been sung suggested sympathetic supplications for those who were, through sorrow and trial, having very bitter medicine to drink, while the brother’s own service for the Saviour gave emphasis to his mingled praise and prayer, “We bless Thee for the joys of service, and we ask that every dear friend may share our service.” After thanking the Lord for all the blessings received through Mr. Cuff’s ministry, the suppliant continued, “We pray Thee to make us a triumphant people. May the world say, ‘These people are going to win’ ! We pray that Thou wouldst give us grace to antedate the day of final victory. We bless Thee that this is not an easy-chair and lazy-couch church ; poor women, who have to toil hard for daily bread, delight also to toil for the Lord.” This friend also pleaded for the immediate decision of any present who were not on the Lord’s side.

Mr. Cuff then referred to the presence of *The Sword and the Trowel* representative, and insisted that, although he had come to listen and report, he must speak. The visitor having complied with the request, the hymn, commencing—

“My Jesus, I love Thee, I know Thou art mine,”

was sung, and Mr. Cuff closed the meeting with prayer, in which he besought continued and increased blessing to rest upon Mr. Spurgeon’s printed sermons, while he prayed with much tenderness for Mrs. Spurgeon and her work.

Coming out, and passing through the crowded streets, we praised the Lord for permitting us to enjoy another “Sweet hour of prayer”, which must have been to all present a time of refreshing, and also of preparation for future service.

Evangelistic Work in Common Lodging-Houses.

FEELING sure that the friends at the Tabernacle and elsewhere would not suffer this work to fall into decay for lack of support if they were only sufficiently acquainted with its aims and its claims, the Editor has permitted me to present the readers of this Magazine with an account of our work, and a statement of our various wants.

The work, which has been in existence for over twenty-seven years, has for the scene of its labours the thickly-populated district of the Borough commonly known as the "Mint", where common lodging-houses abound. Some idea of the number of persons who live in these wretched places may be gathered from the fact that a somewhat recent census reported thirty-one thousand six hundred and fifty in the whole of the metropolis. To this I can add, without fear of contradiction, that ninety-eight per cent. of these men, women, and children, *never* enter a place of worship. Our work, being of a purely Evangelical nature, is entirely free from sectarianism. While the greater part of the workers are from the Tabernacle, we have laboured hand in hand with friends from neighbouring churches; and whether they have been Churchmen, Wesleyans, or Congregationalists, we have ever had as our common watchword and our *one* theme, the gospel of the grace of God, sovereign grace for fallen man. We *endeavour* to conduct nine services every Lord's-day evening throughout the year; and before going into the kitchens, the workers meet for prayer, from 6.30 till 7, at the "Farm House", Harrow Street, Marshalsea Road. This "Farm House" is certainly not of such a rural nature as its name would lead the uninitiated to imagine; but is a model lodging-house, owned by Mr. Thomas Hunter, L.C.C., a well-known Christian worker in the neighbourhood. The prayer-meeting is presided over by a different worker each Sabbath; and, as one who has been privileged to take part in these gatherings for some time, I can testify to the great blessing that has resulted from them. During this meeting, the superintendent generally reads a short passage from the Word particularly appropriate to us as labourers in the vineyard, and leaves with us one verse, often a sweet promise wherewith to encourage us, sometimes a cheque from Mr. Spurgeon's *Cheque Book of the Bank of Faith*.

The prayer-meeting being concluded, I will now invite you, dear reader, to accompany me to one of the lodging-house kitchens. As our "diocese" is the immediate neighbourhood, you will not have much opportunity of getting a very large quantity of fresh air; but, nevertheless, take my advice, and secure as much as you can, for you will need it. Entering the lodging-house, let us stop and greet the "deputy"; and here pardon me if I pause and explain who the deputy is. He is a man appointed by the proprietor of the house, to receive all moneys, and in every sense of the word, to be his deputy and caretaker. He is generally a man very little above the general inmates as regards his pecuniary circumstances. In some instances, the wives of the deputies are good Christian women, and welcome us right heartily to their houses. Having greeted the deputy, we will make our way downstairs. Mind your head against those beams, or else your first *impressions* of this kitchen and its surroundings may be sufficiently lasting, but not equally pleasant. Now we are on *terra*

firma, and looking around us, our first duty is to wish our strange congregation "Good evening," to which salutation you will notice that most of them will respond.

"Strange congregation", I said; and a second glance round on your part will confirm my description. How well I remember my feelings the first time I was in this kitchen, and how that passage from the Word flashed across my mind, "So God created man *in His own image*"! Oh, the terrible havoc that sin has since made upon man! Nearly all the inmates of these kitchens are men and women whom society designates as "the scum", ruined, fallen, despaired of even by themselves, and wholly given up to sin and its fearful consequences. Brethren and sisters in the Lord, it is when you move out of the common rut and groove of life, and thereby obtain an insight into these peoples' lives, and investigate their condition, that you feel, as you have never done before, that you are face to face with one of the awful realities of this sin-devastated world.

Our service consists of an opening short prayer, a number of hymns having attractive choruses, solos from young lady-workers, a chapter or part of one from the Word of God, and a gospel address, of about fifteen minutes' length, from one of the workers, generally the leader of the band. The solos are a very important part of the service, for where the men and women will sometimes pay little or no attention to the address, they will invariably be silent, listening attentively to the sweet gospel invitation in song. Oh, the power of *consecrated* singing! Truly, by the Holy Spirit's power, it forces an entrance, and it has melted many an ice-bound heart to tears and conviction of sin. Another great assistance in making our visits acceptable to these poor people, is music. The writer has had, for some time past, a portable harmonium; and it has proved invaluable in gaining the attention and interest of our hearers. Here let me say what an imperative need there is for at least *five* other harmoniums to be in use, for while we hold *nine* services every Lord's-day evening, the harmonium is only available for one of these. Will some steward of the Lord send us the means wherewith to procure these instruments? The cost of the whole five would be met by £30.

We invariably conclude our services with prayer and the singing of the Doxology, and then a good-sized tract is handed to every inmate.

The question will have occurred to you, ere this, "Are there any visible fruits of this work?" To this enquiry my answer is, a not too-jubilant *affirmative*. Yes, there *are* fruits from time to time appearing; but surveying the work as a whole, it is, to a large extent, sowing in faith. Often, when discouraged, have we cheered one another with the divine, heart-sustaining promise, "My Word shall not return unto Me void." Some time ago, we were enabled to get two girls away from their evil surroundings, and hand them over to a Rescue Home, from which they were once more embarked upon an honourable career and a new and chaste life. Within the last two months, we have heard of at least two definite cases of conversion, one of them from a dying woman, who attributed her first inclinations Godward to hearing a lady-worker sing the hymn beginning "When peace, like a river, attendeth my way."

As may be supposed, one of the greatest obstacles we have to

contend with, is the drink fiend. If any of you, dear Christian friends, are hesitating as to whether you will be out-and-out total abstainers, I am confident that you would hesitate no longer were you to witness some of the harrowing and heart-rending sights the writer has met with. Only a few weeks ago, one poor creature was terribly ill-treated by her "companion" when they were in drink; and this very woman, if she would only break her fetters, or rather, if she would trust the Lord Jesus to set her at liberty, would be able to gain a decent livelihood at once.

Owing to a lack of workers, we are quite unable to maintain the number of services planned, and frequently of late we have had to suspend services in some of the kitchens. If we only had sufficient workers, we could gain an entrance into at least *twenty more kitchens*, which would bring the gospel within reach of over one thousand more men, women, and children, who are at present entirely beyond the bounds of Christian activity. Briefly summarized, our needs are:

(1.) Christian young men, who can take *some* part in a gospel service.

(2.) Christian young women, to help by their singing and personal exhortation.

(3.) Money to provide the Mission with harmoniums and other necessaries, such as hymn-books, tracts, &c.; and, lastly, the continuous *prayerful* sympathy of all who may read this simple story of an obscure but most necessary work.

To *young men* especially would I appeal, as a young brother in Christ. Oh, brother, you who are not at present working for the dear Master, give your life, your time, your capabilities to His service! You who, it may be, are just considering what *you* can do for Him who has done so much for you, hear the clarion tones ringing out in ceaseless chimes the Christian's life-motto, "Saved to serve! Saved to serve!"

Young women, we need *your* help! Oh, how your womanly instincts would be stirred, and your heart melted, could you only realize the terrible condition so many of your *sisters* are in! Sister, if you are doing nothing for the Lord, I charge you turn not aside indifferently from what may be to you a message from your loving Saviour. Think of your sisters living in degradation and open sin, every hour sinking deeper and yet deeper into the awful cesspool of immoral humanity, looking up in vain for a loving, cheering word of hope and encouragement, a whispered note of love, or a helping hand to enable them to plant their feet firmly upon the Rock of Ages. Do you know, serving our King is such a joyful task? Be the work ever so obscure, if it is done with a single eye to *His* glory, you will reap not only a glorious harvest hereafter, but your whole life will be filled with the sunshine of God's love, because whole-hearted service for the Master brings you into constant fellowship with Him. May the dear Lord lead many of you to enter this field of labour, is the earnest prayer of

HERBERT HALLIWELL.

N.B.—Those who are willing to help this work can either communicate with Mr. H. Halliwell, Hon. Superintendent of the "Farm House" Branch of the Mission, 40, Albert Street, Kennington Park Road, S.E., or pay a visit to the "Farm House" any Lord's-day evening at 6.30.

The Preachers and Preaching of the Age.

BY AN OCCASIONAL HEARER.

THE idea of a series of books on almost every subject, is one which has laid firm hold on the publishing mind of our time, and has found considerable favour with the reading public. We have had "English Men of Letters," "Men Worth Remembering," "The World's Workers," "The Queen's Prime Ministers," "The Story of the Nations," beside Bible-class primers and handbooks, and sets on political subjects, on science in all its departments, literature in its various branches, and philosophy in its different schools. So we are by no means surprised when an enterprising firm comes before the public with a series on "Preachers of the Age."

Say what men will, this is an age of preaching. There is more of it done now than ever, and never was it better appreciated. Notwithstanding the strain and stress of modern life, notwithstanding that the multiplied sources of instruction, religious and general, limit the range of the pulpit, and would seem to make it less necessary for men to wait upon the preacher, multitudes of people will listen to good preaching, will relish it more than any production of the press, or any other form of human utterance, and notwithstanding that the age of authority is gone, the people like to be preached to, and will even pay for it as it never was paid for before. When a decent volume of sermons is published, it will run any novel hard in circulation. The constant publication of Mr. Spurgeon's weekly penny sermon, for nearly forty years, is an achievement unique in the realm of letters. Nothing like it ever was done before, and the like of it would be impossible still to any man in any other branch of literature.

In the series now being published by Messrs. Sampson Low and Co., we have volumes of sermons from representative men of the leading Evangelical churches in England. The idea seems to be to alternate a Churchman and some representative Nonconformist, taking as many Churchmen as Nonconformists, and the Nonconformists somewhat in proportion to their denominational numbers. The Archbishop of Canterbury begins the list. The sermons of his volume were mostly preached on special occasions, in connection with great public institutions. This may limit their value to the general reader; but no one can read them without owning their great merit. They are thoughtful, scholarly, and finished, more than hortatory or expository, as we might expect from a cultured man who, before he was raised to the episcopal bench, had more experience of the university and public schools than of ordinary parochial work. The volume by the Bishop of Derry is characteristic. It is brilliant, but very uneven; fine flashes of thought, copious dazzling rhetoric; some of the discourses full and exhaustive, but others, thin and fragmentary. The volume, however, is devout, and well worthy of a high place in the series. It must be read with profit. We suppose that here Mr. Price Hughes gives us samples of those straight-from-the-shoulder-thrusts he delivers to the crowds that fill St. James's Hall to hear him every Sunday afternoon and evening. Though the sermons read well, we fancy their power, as

delivered by Mr. Hughes, with his fervour and fluency, must be much greater than one can feel in reading them from the printed page.

Though some of the volumes get down near enough to the commonplace, some of them rise to a height which makes us feel that the preaching of this age need have little dread of comparison with that of its predecessors. There is little wonder that Dr. Maclaren's volume on "The Conquering Christ" soon passed into a second edition. In it are sermons with all the lucid exposition, elevated thought, apposite illustration, and forcible expression of his great sermons on "The Stone of Stumbling," "Memory in Another World," "David's Cry for Pardon," "David's Cry for Purity," and "The Secret of Power," together with a rich mellowness which comes with increasing years. Dr. Maclaren could not fairly be described as an old man; but he furnishes a striking confirmation of his own charming exposition of the text, "As thy days thy strength shall be," namely, that in spiritual things, increase of days brings increase of strength; for strong as he was in youth and middle life, speaking broadly, he is stronger now than ever.

We open Dr. Dykes' volume with peculiar interest; for its title is "Plain Words on Great Themes," and this suggests the great Presbyterian divine in a new character. That he would select "great themes", we should expect; and however small the theme, we should expect him to make it massive by his treatment of it. But what kind of "plain words" will he employ? He has earned for himself the reputation of the most polished preacher in the whole Presbyterian church; and for exquisite literary discrimination and perfect finish, he has few competitors in any church. In this volume, all his characteristics come out; yet he makes good his title. His themes are great, and his thought is worthy of them. His language becomes them, yet it is such as sets forth the thought in such a way as to make it clear to the ordinary understanding, and impresses it on the heart. Even in the cold letterpress, he is able to retain that fine flavour of unction which makes his preaching so spiritually impressive to those who hear it.

There is something of pathetic interest about the volume contributed by Mr. Spurgeon, entitled, "Messages to the Multitude." The preparation of it for the press was almost the last literary work he did before he lay down to die at Mentone; and nearly the last time he admitted visitors to his room in the Hotel Beau Rivage, for worship on a Sabbath evening, he read a portion of the first sermon in the volume from the proof-sheets. He was asked by the publishers to make up the volume of two sermons from each of the four decades of his ministry, two delivered on special occasions, and two ordinary sermons. He, however, felt a difficulty about his early sermons. While they were passing through the press, he was much occupied in preaching all over the country, and in raising funds to build the Tabernacle; so that the sermons did not receive the thorough and careful revision he bestowed on those of later years. We believe he undervalued those early sermons. Many of them are very striking and original. By them he secured favour with the reading public, and built up the reputation he sustained to the end. He exercised his

liberty, and made his own choice; and those who read the volume through will say what a happy choice it is.

In the selection of the preachers for the series, there are some remarkable omissions. We suppose Liddon and Magee were dead before the series began; but those who know the preachers of the age will wonder why the editor has included some of the Churchmen he has, and left out such men as Dean Paget, pronounced by high authorities to be the best sermon-maker in the Church of England; Canon Scott-Holland, the best cathedral preacher, now that Liddon has gone; and Archdeacon Farrar, whose admirers think he successfully contests the supremacy of the Anglican pulpit with the eloquent Bishop of Ripon and all others. There is no notice that these distinguished preachers are yet to be included; nor, among Nonconformists, such representative preachers as Dr. Dale, Dr. Parker, and Principal Edwards.

In estimating the preaching of the present age by these volumes, it has certain marked characteristics. It would probably be difficult to lay one's hand on a dozen representative volumes of sermons of any past generation so free from controversy about Christian doctrine, or containing so little in the way of arguments in Christian evidences. Still, there is sound doctrine in the sermons. It is not over-thick, but it is there; and it is mostly Evangelical. Any of the preachers would subscribe to the Nicene creed; some would prefer the Athanasian, and of course the High Churchmen would make no old bones about the damnable clauses.

The great Evangelical doctrines of the deity of Christ, His incarnation and sacrificial death, the atonement of Christ as the ground of the forgiveness of sins, the necessity of regeneration by the Holy Spirit, and the complementary doctrine of the necessity for faith on the part of the sinner before he can be saved, or enter into the life of God, the obligation on the part of the believer to live a moral and a holy life, the gracious indwelling of the Holy Spirit to enrich the believer's life, and fit him for service here and heaven hereafter, are all well to the front. But there is practically no allusion to the controversies of bygone ages, and the scantiest reference even to those of our own time. Alas! in the later volumes there are bits of error we should like to have been spared.

We have often to face, as an initial question—it confronts us when we hear a new preacher for the first time—Is the preacher a religious teacher, an interpreter of Scripture, a moral reformer striving to do good, and make the world better, or is he a man with a message, a man sent from God, as were the prophets and John the Baptist? No doubt many of the preachers of our age are mere teachers, and many scarcely that; but through some of these pages there rings the message of God, and the messengers are the representatives of large numbers who have their commission direct from the King, and are delivering that message with fidelity and success to the men and women of our time.

This bespeaks a measure of adaptation. We live in a practical age, and here we have practical preaching. There is a revolt against spiritual domination and ecclesiastical authority; hence we have here

a general strain of persuasion, and more deference paid to the rights of the intellect than would have been found in generations gone by. This greatly affects the form and proportions of the sermon. The Puritans became tedious by the multiplicity of their divisions, subdivisions, and sub-subdivisions, as well as by the prodigious length of their sermons; but that is no reason why the modern preachers should eschew divisions altogether, and cut their sermons down to mere fragments. The lack of homiletic divisions is inimical to genuine textual exposition, and leads to confusion and generalities. Hearers and readers have no objection to divisions; on the contrary, they show their approval of them by the popularity of the sermons of Mr. Spurgeon and Dr. Maclaren, both of whom constantly arrange their thoughts under heads, and may be studied as model homilists. Some of the preachers in this series show too much disregard of homiletic divisions; and their sermons suffer in cohesion and force as the consequence. If the preaching be good, it need not be short; if it be bad, it had better stop short altogether. The preachers of the age seem to have learned the art of preaching in short sentences. There is no Dr. Chalmers in this series. Lord Beaconsfield said that a man uttering short sentences was like a dog barking; but such sentences are easiest grasped by all, and are most direct in their effect; and let all preachers remember that this is an impatient age, an age in a hurry.

We have reason to hope that God is raising up men to witness effectively for Him in this age, and we are sure that, if their message is the gospel that Paul received, not from men, but from God, it will be received by the multitudes for whose salvation it is sent.

The Grace of Continuance.

IN the first chapter of the Book of Daniel, at the last verse, there is a brief summary of the young Hebrew's whole history: "Daniel continued even unto the first year of king Cyrus." He saw Nebuchadnezzar out, and he saw Belshazzar out, and he saw other kings out; but he "continued." What a word that is! I should like to dwell upon it. "Daniel continued." Oh, how many we have seen who have come and gone; bright lights, very soon out; a great blaze, soon quenched; but "Daniel continued." He who begins by settling in his heart that he will not eat the king's meat, or drink the king's wine, he who is determined to do right, cost what it may, is the man who will endure. We have need of men nowadays who will be like fast colours; but, alas! there are many who will not wash, the colour is soon gone from them.

"Daniel continued." I wonder what Nebuchadnezzar would have said if somebody had told him, "That young man will see you like a tree that is cut down. He will see Babylon destroyed. He will have a long history, and he will continue in power under all the rulers, even until the time of Cyrus." Young men, if you wish to abide, to remain, to continue, be like Daniel, who purposed in his heart that he would do what he believed to be right, and God helped him to go on in a straight course, "even unto the first year of king Cyrus." Grace alone gives us continuance! May God give that grace to each of us!

C. H. SPURGEON.

Camp Services in Kent.

WE had distributed hymn-sheets, gathered a group of children and a few of the parents around us, and were about to commence a brief service among the hop-pickers, when we found S. K—, with his camera threateningly levelled at us. Everybody "faced about" at once; and in due time appeared this picture.



Of the 50,000 immigrants to Kent, from our city slums, courts, and alleys, comparatively few are reached by any ordinary Christian agency. Removed from their daily surroundings for a season, and grouped amid more kindly scenes, they are amenable to missionary effort. In the recognition of this fact, originated the "Hop-pickers' Mission", some twenty-seven years ago; and now, to quote the words of our late beloved President, C. H. Spurgeon, "these people hear more of the gospel during the hop-picking than they do all the rest of the year."

Commenced in a quiet, unpretentious way, and for years confined to two or three workers, this Mission has now grown to goodly proportions, employing fifteen or sixteen evangelists every September, working from four centres, and covering a wide area in its beneficent operations.

Nor think, courteous reader, that this *alone* represents the growth of all these years. By no means! Various Societies have sprung up within the past decade, seeking to evangelize the thousands of "hoppers" who annually throng into Mid-Kent; of which Societies it is extremely doubtful if anything would have been heard had not the original "Hop-pickers' Mission" shown them "how to do it." Very sincerely do we wish them all "God speed" in their efforts to bless these less-favoured of our brethren and sisters. Meanwhile, we venture this word by way of a "reminder", lest our friends and supporters of former years should think we had dropped out of the lists, and no longer needed their help. We have no thought of relinquishing this work; indeed, we would be glad to still further extend

it, if means were forthcoming, for there is ample room for extension, without walking over the ground covered by kindred agencies.

Everything in the country being forwarder this season than for many years past, there is every probability that we shall be in the midst of our Mission operations before another number of this Magazine falls beneath the eye of the reader; hence the issue of our appeal earlier than usual.

Last year (see *The Sword and the Trowel*, page 493), we referred to the thinning, by death, of our ranks of workers; and our desire to "fill the day with work such as will merit the Master's 'Well done,' knowing not how soon our sun may set." A few months ago, another of our Mission band was called home. For ten successive years, we have been favoured with the valuable help of Pastor W. H. Broad (of Poplar); he was translated on April 15th last, and his genial fellowship and earnest service we shall sadly miss this season. Once more the question rises to our lips, "Who will be the next?" For fifteen years has this pen pleaded the cause of the poor hop-pickers: perhaps it may never plead again. Who will help us to—

"Rescue the perishing, care for the dying"?

Gifts of tracts, gospels (or portions), boots, clothing, &c., may be sent, carriage paid, to Pastor J. J. Kendon, Marden Station, S.E.R.; contributions to the Editor of *The Sword and the Trowel*, "Westwood," Beulah Hill, Upper Norwood, S.E.; Pastor J. J. Kendon, Goudhurst, Staplehurst, Kent; or to J. Burnham, Fern Bank, Brentford, from whom last year's balance-sheet, or any details of the work, may be had on application.

JOHN BURNHAM.

N.B.—The illustrations are taken, by permission, from the volume entitled, *Mission Work among the Hop-pickers* (3/6), recently issued by Messrs. Morgan & Scott, which gives a full and detailed account of this interesting work. It is worthy of the careful perusal of all who wish to know more of this Mission. It may be obtained from the publishers, through any bookseller, or direct from Pastor J. J. Kendon, or J. Burnham.



Saturday Evening at Barking.

HOW many souls have been saved, and how much good has been done, by means of out-door preaching, the great day alone will declare. The greatest Preacher's greatest works were done beneath the blue sky of the Holy Land. His sermon on the Mount and His talk by the well-side are examples of open-air preaching, the one to the multitude, and the other to the individual sinner.

In the town of Barking, every Saturday evening during the fine weather, a good brother may be found with an earnest band of workers conducting an open-air service. Here, in the market-place, are crowds of people, gas-stokers, sailors, North Sea fishermen, and river-side men; and the scene is made lively by the ringing of church bells, the grinding of an organ, and the beating of a drum, for a show is in full swing just away to the left. In the midst of all this, Mr. Moore, surrounded by his workers, takes his stand. With a voice that can be heard above drums and trumpets, and with the help of a string band, no wonder that the service is a success, and is now a regular Saturday night institution.

Let us imagine ourselves in the midst of the crowd. Mr. Moore steps into the centre of the ring, and gives out the familiar words,—

“There is a fountain filled with blood.”

While he is reading the first verse, a half-drunken man calls out, “I say, mister, how much do you get for this job? You are making a good thing out of it, I bet.” “Well, friend,” says the ever-ready Mr. Moore, “it strikes me that I’d have to starve before I made much out of the likes of you. Now, then, all sing;” and away they go, singers, fiddles, flute, harmonium, and double bass as well; and the people do sing. Meanwhile, the drunken man has taken himself off. Then the meeting goes on with a swing; a short prayer, another hymn, then a solo by a young lady. A Primitive Methodist brother has a good word to say, and tells what the Lord has done for him. By this time some boys have got inside the ring, and seem inclined to make a disturbance; but our friend is ready for them. “Now, boys, let’s have a little exercise. I’ve been a sailor, and know something about drilling. Do you learn drilling, boys?” “Yes, sir.” “Well, then, Attention! Dress up!” and the boys, pleased with the notice they are getting, all stand in a line. “Mark time!” And in good order they obey. “Right half turn! Quick march!” and before they know it, they have marched right outside the ring, and cannot get back again, for the crowd has closed up; and then the meeting proceeds. A gas-stoker tells of redemption through the blood of Jesus with great power and earnestness. After this,—

“We are out on the ocean sailing,”

is sung with a vigour and heartiness that are quite refreshing. The writer is then asked to speak, and tells the story of Jonah, with a short application which is much appreciated by the men of the sea. A lady sings,—

“Jesus is waiting to save you,”

and several are seen to be much moved, so that Mr. Moore takes a quiet walk around, and has a word here and there with the audience, always urging repentance toward God, and faith in our Lord Jesus Christ.

This happy meeting continues for nearly two hours, and there is not a dull moment, everything is “*bright, brief, and brotherly*.” Does any reader ask, “What are the results of these open-air services?” Mr. Moore can testify of several good cases of conversion; and much

gratitude and sympathy have been expressed by the people themselves. Upon several occasions, when accidents have taken place, either at the gas-works or on the railway, a collection has been taken for widows and orphans. The last one yielded £4 5s. 6d., which was thrown into the ring by the working-men standing around, and taken at once to the widow. The men may be rough and noisy, but they can understand and appreciate this kind of work; and they do so at Barking. Mr. Moore and his friends always take the best stand in the market-place. Sometimes a cheap-jack will try to be before them, or drive his cart into the ring, as one did the other evening. The people made way for him to come *into* the ring, and then made way for him to *go out*; two strong men took hold of the horse's head, and led it away, cheap-jack and all! By common consent, the gospel must be preached and sung upon this spot every Saturday evening from eight to ten. The further result of this work is that a small chapel is useless, for the people follow a live man, and crowd out the little place. A good site has been secured, and the building is commenced; and when finished, it will stand as a monument of the result of preaching in the open-air. May God bless the pastor, and his happy band of workers, and send the money, that the chapel may soon be cleared of debt!

A. A. HARMER.

[While reading the MS. of the above article, a letter arrived from Mr. Moore, reporting a very successful public-meeting, on May 31st, in aid of his new chapel building-fund, when the sum of £209 was raised in cash and promises. Much more will be needed, as the chapel will cost more than £2,200. We hope many of our readers will send contributions, large or small, to Pastor D. H. Moore, 17, Church Road, Barking, Essex.—ED.]

Notices of Books.

The Gospel of the Grace of God. Being Sermons delivered at the Metropolitan Tabernacle, by THOMAS SPURGEON. With a Preface by C. H. SPURGEON. (1s. 6d.) *Scarlet Threads and Bits of Blue.* By THOMAS SPURGEON. With Preface by Mrs. C. H. SPURGEON. (1s. and 1s. 6d.) Passmore and Alabaster.

THE return of Pastor Thomas Spurgeon to the Tabernacle is a good opportunity of again calling our readers' attention to the two volumes he has already published. The first is a little collection of sermons preached by him in 1884, during his dear father's illness, when the Lord gave him that acceptance with the people which, doubtless, prepared the way for the invitation for his present period of service. The Preface, from the pen of the late beloved Pastor, contains the following sentences, which come with peculiar emphasis now that his son is preaching in the Tabernacle "with a view to the pastorate":—"We present

to you certain of the messages which he has delivered for his Master—messages full of present power, and bright with prophecies of future usefulness if life be spared. Pray for our son, that his ministry, so happily commenced, may equal anything that has preceded it, so that, when the present generation shall have passed away, the younger stock may bear to the front the old, old banner of free-grace and dying love." We advise all our readers, who do not possess this little volume, to secure copies before the publishers' store is exhausted.

The collection of Gospel and Temperance poems, entitled, *Scarlet Threads and Bits of Blue*, has been commended in every notice of the book that we have seen; while many of the pieces have already found favour as recitations for Sunday-schools, Bands of Hope, and Temperance Societies. If variety is charming, then the versatility displayed in this volume explains something of the charm that

surrounds the ministry that is about to be recommenced at the Tabernacle. If all our readers have not yet procured *Scarlet Threads and Bits of Blue*, we almost congratulate them on the treat in store as they peruse, for the first time, what are to us familiar pages. In this case, familiarity breeds quite the opposite of contempt.

The Story of the English Separatists; written to commemorate the Tercentenary of the Martyrdom of Greenwood, Barrow, and Penry. By ALEXANDER MACKENNAL, B.A., D.D. Memorial Hall, Farringdon Street.

THIS true story of our heroic forefathers is dedicated to the young people of Congregational churches and schools, including, we presume, the Baptist branch of the body. It must not be forgotten that we, as well as the Independents, are Congregationalists; that is to say, the assembly or congregation of believers, united in church-fellowship, is the governing body, subject only to the one great Head of the Church, the Lord Jesus Christ. With a great price obtained we this freedom; and we are not likely to barter it away at the bidding of either presbyter or priest. Dr. Mackennal has done his work well; but we should have been glad to read any evidence that he could produce proving that John Penry was an Independent. Our Brother Medhurst's letter to *The Freeman* seems to show that he was a Baptist, and the first minister of the Baptist church at Olchon, Herefordshire.

Little Folks. Cassell & Co.

PUT *Little Folks'* Midsummer Volume into the hands of *your* little folks, and see if they will not view it and review it with delight. The latest numbers are fully equal to any that have preceded them; what higher praise can we give?

Home Words. The Day of Days. Hand and Heart. "Home Words" Office, 7, Paternoster Square.

THREE more Midsummer Volumes! Are we to have all our annuals twice a year, or are Mr. Bullock's readers so impatient that they cannot wait for their volumes till Christmas comes?

These magazines are all so good that they cannot be issued too often, or circulated too widely; even the Churchianity in them is far less than the Christianity.

The Gospel of St. John. By ALEXANDER MACLAREN, D.D. Hodder and Stoughton.

DR. MACLAREN here continues his invaluable comments on the International Sunday-school Lessons down to the end of the Gospel according to John. The commentator's keen penetration, critical analysis, intense spiritual fervour and devotion to his Lord, are all manifest in this volume, which will be widely welcomed by many outside the Bible-classes for which the expositions were written.

Come ye Apart. Daily Readings in the Life of Christ. By Rev. J. R. MILLER, D.D. Author's Edition. Sunday-school Union.

THE copy of this work in Mr. Spurgeon's study has many pages turned down or marked for quotation or reference, and on the fly-leaf is written:—"A precious book, to be kept. C. H. Spurgeon, Menton, 1889." A single word added to such a commendation would spoil it.

The New Priesthood. By OUIDA. E. W. ALLEN, 4, Ave Maria Lane.

VIVISECTORS vivisected; a scathing condemnation of their practices, which are here said to resemble the cruelties of the Roman inquisitors of the Middle Ages.

Alcohol and Public Health. By J. JAMES RIDGE, M.D. H. K. Lewis, 136, Gower Street.

A NEW edition of a work that we commended when it was first issued; so we need only repeat the commendation. Temperance speakers and workers should make themselves acquainted with the arguments that are here so admirably prepared for them. If anyone still believes alcoholic liquor to be "a good creature of God", a careful study of this little handbook ought to convince him to the contrary. Our young people should be made aware of the physiological action of alcohol, that they may be preserved from its evil influence.

The Christ in the Two Testaments. By ADAM CLARKE ROWLEY, M.A. With an Introduction by the Bishop of Lincoln. Kegan Paul and Co.

THIS is a book written by an Evangelical clergyman at the suggestion of the Bishop of Lincoln! It does not add anything very new or noteworthy to the literature on the subject with which it deals; and yet it is a welcome reply to the "higher criticism." Perhaps the most valuable portion of the book is the first, in which Mr. Rowley deals, in a clear and capable way, with the genuineness of the Old Testament Scriptures. We wish that this chapter could be reprinted as a pamphlet, and scattered far and wide.

The Biblical Doctrine of Sin. By PROFESSOR J. S. CANDLISH, D.D. Edinburgh: T. and T. Clark.

MESSRS. CLARK'S series of Handbooks for Bible-classes receives a notable

addition in this volume. Both the importance of the subject and the high scholarship of the author will demand for *The Biblical Doctrine of Sin* a considerable amount of attention and interest. Anything written by Dr. Candlish is worth reading, although there is much that is endorsed by his name which we cannot accept. In this handbook, however, he carries us with him nearly all the way; and if on some points (notably on the punishment of sin) his handling of the subject has given us reason for regret, yet we cannot but be very grateful for his exceedingly clear and able Scriptural exposition of a great and important doctrine.

The chapters on sin's universality, the fall of man, and man's inability to deliver himself, are especially welcome, seeing that these are just the particular aspects of sin which are needing emphasis in the present day.

Notes.

Special Notice.—Next month, we hope to commence the publication of *Mr. Spurgeon's First Outlines of Sermons*, from his own manuscripts. As many of these "Sermon-Notes" were made by "the boy-preacher" when he was only sixteen years of age, we think that our readers will take a special interest in perusing them. In the same number of the Magazine we expect to have a view of the place visited by Mr. Spurgeon on his last drive at Mentone. Thus the beginning and end of his marvellous public life will be recorded on companion pages. If our subscribers will mention this "Note" to their friends, possibly some of them may be induced to take the Magazine, even though it is the middle and not the beginning of the year. Probably, our publishers could supply the back numbers of the present volume; at any rate, we know that they still have copies of the January part, with the beautiful photo-print portrait of Mr. Spurgeon. If there is any difficulty in procuring the Magazine through book-sellers, it can be obtained direct from Messrs. Passmore and Alabaster, 4, Paternoster Buildings, London.

We have several pages of "Notices of Books" in type, but are obliged to hold them over in consequence of the great space required for acknowledgments of contributions for the various institutions.

As this Magazine reaches the bulk of our readers, Pastor Thomas Spurgeon will be commencing his new engagement at the Tabernacle. Many friends were anxious to

give him an enthusiastic public welcome on his arrival; but he insisted on being allowed "just to slip into the harness without any blowing of trumpets or outward manifestation of affection." The first Sabbath services, on July 30, will necessarily be of a very special character to those who remember the painful scene at the farewell gathering last October, and also to many who were not present on that memorable occasion; and the first Monday evening prayer-meeting, on July 31, will partake largely of the nature of a loving and joyous welcome. Probably this will be all the more effective as it will be the spontaneous expression of thanksgiving from the church-members for the Lord's gracious answer, not only to their supplications, but to the petitions of a great multitude of believers all over the world.

During the past month, in addition to the usual prayer-meetings at the Tabernacle, a special gathering has been held each Friday evening to seek the Lord's blessing on the preacher in his new relationship to the church. Large numbers have attended, and much heartiness and enthusiasm have been manifested. At the first of these services, it was mentioned, as a remarkable coincidence, that the portion for the day in Mr. Spurgeon's *Morning by Morning* was based upon the text, "Brethren, pray for us," and the meditation was read by the leader of the meeting. Those who know most about the real condition of affairs at the Tabernacle, are fully aware of the difficulties yet to be surmounted; but they feel sure that the

Lord, who has so manifestly guarded and guided the church hitherto, will still bless those who wait upon Him to know His will, and then loyally resolve to do it. If all believers will continue to pray, peace and prosperity will again be experienced, and from the Tabernacle will go forth, as in the past, a clear proclamation of the gospel of the grace of God, bringing salvation to sinners, strengthening to saints, and great glory to God. So may it be, beyond even what we ask or think!

We very earnestly beg that, during Pastor Thomas Spurgeon's probationary year, he may not be asked to take any services away from the Tabernacle. While he is in sole charge of the great congregation, he will need all the time and strength at his disposal if he is adequately to discharge the responsibilities devolving upon him; and he ought not to have even the task of refusing requests with which he cannot possibly comply. His dear father suffered greatly from this needless addition to his daily correspondence, so we want to spare his son from such toil as far as we can.

Rev. J. D. Kilburn, of Ottensen, Holstein, Germany, asks us to call attention to the work of THE UNITED CHRISTIAN MISSION, whose object is to send, through newspapers, etc., a clear gospel message into every home, convent, and monastery on the Continent. During May, Matthew xi. 28, and John iii. 16, printed in good clear type, and in a prominent position, were thus sent into 760,000 homes and convents in Italy. Every shilling given enables the workers to gain access to 1,000 homes. Contributions may be sent to Mr. Kilburn, at the above address, or to Mr. A. J. Arnold, Evangelical Alliance, Adam Street, Strand, London.

METROPOLITAN TABERNACLE POOR MINISTERS' CLOTHING SOCIETY.—On *Monday evening, June 12*, the annual meeting was held in the Tabernacle lecture-hall, under the presidency of Pastor J. A. Spurgeon. Addresses were delivered by the chairman, and Revs. W. Cuff and J. M. Hewson. About 730 garments were received, and £10 in special donations, that amount being a little more than the balance due to the treasurer. The value of parcels sent out during the year was £317 11s. 6d. The Annual Report contains a touching appeal, written by Mrs. C. H. Spurgeon, and also extracts from letters applying for grants, or thanking the committee for parcels received. The secretary asks us to say that gentlemen's and boys' new clothing will be very welcome, also additional contributions. Parcels should be sent to the Tabernacle, letters to Mrs. D. S. Miller, 17, The Terrace, Kennington Park, London, S.E.

METROPOLITAN TABERNACLE SUNDAY-SCHOOL.—The annual meeting was held on *Tuesday evening, June 20*, in the lecture-hall. Pastor J. A. Spurgeon took the chair,

supported by several of the officers of the church. After the opening hymn, prayer was offered by Mr. S. Wigney, and the secretary, Mr. Harold W. Harvey, presented the report for the year 1892. From this it appears that there are 104 teachers and officers, and 1,323 scholars; that the prayer-meetings have been well sustained; and that the Young Christians' Association, Band of Hope, Bible Reading Association, Dorcas Society, Library and Periodical Department, and Home and Foreign Missionary Society, are all doing their work well.

The chairman, in the course of an excellent speech, said that the great object of the teachers was to bring the children to Christ, then to introduce them into church-fellowship, and put them to work for the Master.

Rev. Walter Horne, M.A., of St. Philip's Church, Kennington, gave an admirable address, in which he expressed the hope that all the teachers would see that their work was lasting, and at all times carry on the service in the spirit of tenderness and sympathy, and yet with a due measure of firmness.

At this stage, Mr. Thomas H. Olney, the treasurer, took the chair.

Dr. Pierson advised the teachers to train the children to commit Scripture to memory, to become lovers of the Bible while young, to remember that Jesus loves the children, and that the Good Shepherd carries the lambs in His arms. Suitable hymns were sung at intervals, and a happy meeting was closed with the benediction.

On *Lord's-day afternoon, June 25*, Dr. Pierson gave his farewell address to the Sunday-school assembled in the schoolroom. Nearly 1,000 teachers and scholars were present, and a most enjoyable time was spent. Dr. Pierson read the story of a touching incident in the life of our late beloved Pastor, which we hope to publish in an early number of the Magazine.

At the close of the address, Mr. C. Wagstaff, assistant superintendent, asked the doctor's acceptance of an illuminated address from the teachers and officers as an expression of their appreciation of the valuable services rendered to them during his ministry at the Tabernacle. Dr. Pierson warmly acknowledged the gift, and closed the afternoon's service with prayer.

On *Monday evening, June 26*, at the prayer-meeting in the Tabernacle, Dr. Pierson presented the prizes to the scholars who had obtained the highest number of marks in each division below the actual prize-winners, in connection with the Scholars' Scripture Examination (Sunday-school Union). In addition to the prizes awarded from the School, Dr. Pierson gave to each scholar a book, containing an inscription written by himself.

COLLEGE.—Mr. C. P. Sawday has completed his course, and settled at Edith Road, Nunhead. Mr. J. Maginnes expects shortly

to sail for Cape Colony, to undertake mission work in connection with the South Africa Baptist Union.

Mr. H. J. Dyer has removed, from Rickmansworth, to Portslade, Sussex; Mr. G. T. Edgley, from Hemel Hempstead, to Barking Road Tabernacle; and Mr. C. B. Sawday (father of the student above-mentioned), from Leicester, to Grand Parade Chapel, Leeds. Mr. W. H. J. Page is leaving Lower Sloane Street, Chelsea, and returning to his former charge at Calne, Wiltshire.

Mr. A. G. Barley, whose work at South Croydon has been greatly blessed, and whose removal is regretted by the whole congregation, expects to sail this month for the United States. He is a most worthy brother, and deserves any help that our brethren across the Atlantic can give in guiding him to a suitable sphere of service.

In Memoriam.—One more of the early tutors of the Pastors' College, *Mr. W. R. Selway*, has recently passed away. He was, for many years, the scientific lecturer of the institution; and in addition to diligent attention to his official duties, he manifested much interest in the formation and progress of the College Total Abstinence Association. It was his privilege to present Band of Hope medals to the youthful sons of the late beloved President as long ago as January 10, 1865, when in their ninth year, they made their first speeches in the Tabernacle, although they had previously given recitations in connection with the Tabernacle Temperance Society. The early volumes of *The Sword and the Trowel* contained several articles from the pen of our deceased friend Selway.

EVANGELISTS.—Pastor H. Knee writes, concerning the visit of *Messrs. Fullerton and Smith* to Counterslip Chapel, Bristol:—"Much special prayer had been offered, and it soon became evident that God was about to bestow a large blessing. Mr. Fullerton preached with wonderful power and acceptance, Mr. Smith's singing and genial influence giving an added charm to every service. The closing meeting will never be forgotten. The chapel was crowded to its utmost capacity, and many were unable to get in. At this service the presence of God was felt in a degree few had ever experienced before. Great grace rested upon all. The vestries were subsequently crowded with those who had received special blessing during the mission. More than eighty professed to have found Christ, among whom were many of the youths and maidens connected with the families of the congregation. There is now great joy in the church. Teachers, parents, pastor, and church-members, are alike filled with gladness and gratitude. The spiritual life of the entire community has been quickened, and interest deepened in God's Word and work. To God be all the praise, first, for giving these brethren so grand an equipment and fitness

for their noble work, and then for opening up the way for their recent visit to the ancient city of Bristol."

Pastor J. Scilley writes from Bridlington:—"The Lord has given us a time of great blessing here through Messrs. Fullerton & Smith. The 'Afternoons with the Bible' have been greatly enjoyed, and have been the means of reviving God's people. The powerful gospel appeals of Mr. Fullerton, and the sweet singing of Mr. Smith, have reached many hearts; several have professed to decide for Christ, and we are looking for many more. The meetings have been large for a watering-place. Only such evangelists could have drawn such congregations on such sunny days here. May the Lord send forth many more soul-winners like them, and bless them wherever they go!"

Our brethren have since been at Farsley, and Morley, Yorkshire. In both places, all the Nonconformist churches, practically, united in the missions; and thus all will share in the blessing bestowed. This month, the evangelists rest; in September, they recommence work at Newport (Monmouthshire), and Brockley; after that they are to be engaged, up to Christmas, at Dover, Kendal, Watford, Lowestoft, and Swansea.

During the past month, *Mr. Burnham* has preached at Shrewsbury and Waterford. He has also been taking a season of rest in anticipation of the work among the hop-pickers referred to on a previous page.

At the end of June, *Mr. Harmer* held a very successful mission at Rotterdam, which was the means of greatly cheering Mr. Jones, the sailors' missionary, under the trying circumstances in which he has been placed recently. Mr. Harmer will visit other stations of the British and Foreign Sailors' Society as he has opportunity, a special contribution towards his support having been promised on this condition by one who takes great interest in those that go down to the sea in ships.

Mr. Harmer's next mission, at Wickham-brook, included a great open-air service, but the excessive heat having been followed by damp and cold, he took a chill, and had to return home too ill to fulfil his next engagement at Worcester. If well enough, he will be there on August 6, afterwards visiting Emsworth, and beginning his winter's work at Stonebroom, Derbyshire, by a mission lasting from August 20 to September 3.

Mr. Harrison asks us to mention that he has removed to 25, Greenhill Road, Harlesden, N.W., where he will be glad to hear from any brethren needing his services. During July, he has been at the Great Assembly Hall, Mile End Road, except on the last Sabbath, when he was at Vernon Chapel, King's Cross. This month he is engaged for the first two Sabbaths at Mr. Hodder's Hall, Bromley, Kent, and the last two at Cholmley Hall, Highgate.

ORPHANAGE.—The annual festival was held on *Wednesday, June 21*, and on the whole passed off very successfully. Showers of rain rather marred the beginning of the afternoon meeting; otherwise, the weather was quite favourable for the fête. The total number of persons present was between nine and ten thousand, and the total receipts, for Orphanage funds and Memorial Hall, about £1,000. Horace B. Marshall, jun., Esq., M.A., and Alderman John Cory, Esq., J.P., were the chairmen at the afternoon and evening meetings; and the list of speakers for the day included the following names, although the time arranged was not sufficient to permit all to speak:—The President, the Venerable Archdeacon Gibbs, Revs. W. Cuff, Thomas Evans, W. Y. Fullerton, J. Monro Gibson, D.D., G. P. Gould, M.A., J. Reid Howatt, F. B. Meyer, B.A., R. Morton, A. T. Pierson, D.D., J. Manton Smith, Charles Spurgeon, W. Stevenson, W. Usher, M.D., and W. Pedr Williams, and Dr. Barnardo.

One of the principal items of interest was the laying of five foundation stones of the hall which is being erected in memory of the late beloved President, C. H. Spurgeon. The ceremony was duly performed by Rev. John Spurgeon, Thomas H. Olney, Esq., Pastor Charles Spurgeon (on behalf of his dear mother), Dr. Pierson, and the President; and a number of friends laid memorial bricks at half-a-crown each. A glance at the lists of contributions for the Memorial Hall, in last month's Magazine and this, will show that a large sum is still needed to defray the cost of the building. It is hoped that the whole of the amount required will be raised without touching any part of the money given for the support of the institution.

All the children connected with the Orphanage Sunday-school assembled in the dining-hall on *Lord's-day afternoon, July 2*, for the quarterly special service, when the address was given by Rev. F. A. C. Lillingston, M.A. (Vicar of St. James's, Clapham), from the words, "Instead of the brier shall come up the myrtle tree" (Isaiah lv. 13), the brier representing the unregenerate heart, and the myrtle (in all its uses, &c.) being a picture of what the Christian should be. It proved a most interesting and instructive theme.

Most of the orphans have already gone to their relatives for the summer holidays. If any friends can take charge of those for whom no accommodation is available, Mr. Charlesworth will be pleased to hear from them.

COLPORTAGE.—Cheering accounts of spiritual success have recently been received from various parts of the country. Without mentioning names or places, a few reports from honorary local superintendents are appended, proving the value of the work generally:—

"Several cases of real change of heart

have come to my notice, largely, I believe, to be attributed to Mr. —'s influence." "I hear of real conversions consequent upon Mr. —'s work." "Several have been saved during the month, at services in which our brother has taken part." "We have special testimony in one or two cases that the work is being blessed: the quiet Christian life, and great sympathy with the people, are telling all round the district. A good work is going on, and God's Word is reaching the hearts of many." "The Scriptures are now more frequently read." "The work still proceeds with gratifying results, and the blessing of God evidently rests on the colporteur's labours. There have been several decisions for Christ arising out of visits to the people and cottage-meetings."

Many other quotations could be made: but these will suffice to show that the work of the Association is not only being continued with undiminished vigour, but also with glorious results. While there has been some financial trial, God appears to have given more than usual spiritual results in the conversion of souls. As the readers of *The Sword and the Trowel* know, £100 each month is needed for the General Fund, and a special appeal is made to clear off the £668 deficiency of last year.

The foregoing reports, from independent sources, will appeal more powerfully for continued support than anything that we can write. Where the needful amount can be guaranteed for a district, the committee can still appoint new colporteurs. All communications should be addressed to the Secretary, W. Corden Jones, Colportage Association, Pastors' College, Temple Street, Southwark, S.E.

PERSONAL NOTES, BY MRS. C. H. SPURGEON.—My friends, who have taken so kindly an interest in our new work, will be delighted to hear that very encouraging news has reached me from Liefland. The Lord is signally blessing the effort to reach the hearts of many in that country, through the publication of the dear Pastor's sermons in the Lettish language. Nos. 2,063 and 1,500 have been distributed among the members of the Young Men's Associations: to the factory-workers; "in the beggar-houses,"—so writes my friend;—to the soldiers in the forts; and with special success to the many sailors whose ships anchor in the port of Riga. Then, at a conference of Baptists at Libau, 2,000 copies of "The Brazen Serpent" were entrusted to the workers gathered there, that they might scatter them among the inland population of the small towns and villages throughout the Lettish country.

The translator of the sermons is President of that Conference, so he undertook, in the name of all assembled, to thank those who have helped to send "these blessed sermons" to their countrymen. Accept these thanks, dear friends, united with

mine, for the aid you have rendered, and pray, even more fervently than ever, that God may use the words of our beloved one, —now with Him,—to bring these strangers unto Himself.

Round by Hamburg comes another message of congratulation. The Rev. J. D. Kilburn says, "I have just received a letter from Livonia, and in it is a sentence which will cheer you and your fellow-workers, therefore I send it. 'Mrs. Spurgeon has had two of her husband's sermons published in the Lettish language. They are being spread with much blessing, especially among the sailors. Souls are being converted to Christ.'" On which blessed piece of news, Mr. Kilburn comments, "This is grand. To be able to spread them among the sailors, means much. They will carry them to all parts. May God richly bless the seed thus sown!"

Every one acquainted with Russian usages and policy expresses astonishment that the circulation of these sermons is permitted in that land. Generally, the most rigorous suppression or exclusion of such literature prevails. But, herein is the hand of God, without doubt; and we may safely follow where He leads, and feel encouraged to go on with a work which is so evidently according to His mind and will.

The expenses so far, about £12 15s., though fully paid up, have not been met by the donations sent in for this special purpose. I shall be very thankful if the readers of the Magazine will continue to remember this small but important service with increased liberality, and aid me in carrying out what I believe to be God's loving purpose towards poor souls in Liefland.

Some friends may be interested in seeing the Lettish title of "No. 1,500; or, Lifting up the Brazen Serpent":—

WARA—TFCHUEFFKAS
PA—AUGTINAFCHANA.

It may not be out of place to relate here a pleasant incident which concerns the good brother who has undertaken, as a labour of love, the translation of the sermons into this strange tongue. I am sure he will forgive me for telling you. It reveals some of the grace of his character, and helps us to understand why God has chosen him for this responsible work. Some time last year, he asked me for books, and I sent him *The Treasury of David*. He acknowledged it gratefully; but a friend of his, writing to me soon afterwards, gave me the full particulars which his own modesty had withheld. "When the parcel arrived," writes his friend, "his heart almost leaped for joy; he had never had such a present in his life. But, he was already in possession of the second volume. He regarded this as a sort of talent which he was bound to use for the good of others. Such a book he dared not keep idle on his shelves. How could he do most good with it? At last, he decided that he would send it to Pastor E—, of the

Baptist Church in Libau. Now comes the striking part of the matter. Mr. E— had begun the regular exposition of the Psalms, but felt great difficulty in getting fresh and helpful suggestions for this purpose. He had been praying that God would send him some help, and the second volume of *The Treasury* arrived just the very week when he was to expound the Psalm with which it opened! His surprise and joy can be better imagined than described. What an answer to prayer! What an illustration of God's care for His children! Surely this incident, for the truth of which I can vouch, ought to speak eloquently to us all."

Almost every alternate letter I open, contains the quotation, "He, being dead, yet speaketh," in reference to dear Mr. Spurgeon. It is singularly appropriate when thus used, seeing that God is permitting his sermons to proclaim unceasingly the power of the blood of Jesus to take away sin, and "confirming the Word with signs following." Constantly, his very words are employed by other lips as the choicest channels of communicating the truths of God's Word to the people. It is an open secret that the printed sermons are diligently utilized in this way by many clergymen and ministers; and so, though his glorious voice is no longer heard on earth, he still preaches to many thousands.

And not only does the printed page thus echo the grand teaching of the beloved one: but the lovely example of his pure life and strong faith is potent to persuade men to greater earnestness and devotion to the service of God. By word and by work he still speaketh. Let me give two cases in point from recent letters:—

"By the way," says my first correspondent, "I heard, some time ago, a great London preacher deliver a most masterly sermon on Job xxxiv. 33, which made a tremendous impression on a large country audience, and, on me also. Shortly after this you sent me dear Mr. Spurgeon's 'Notes' on 'Genesis to Proverbs', and I found the complete outline of the sermon on page 139. So the 'Notes' are useful to the greater city lights, as well as to humble hedgerow glow-worms."

The second letter tells a more tender tale. The writer says, "When I feel weary and sad, I have dear Mr. Spurgeon's portrait to look at; and as I sit at my study table in front of it, those blessed lips seem to speak to me, and say, 'Go on, my son, I never wasted a minute! Then God's love fills my heart until the tears flow down my face, and I fall on my knees to pour out my heart before him. That sweet face, and those earnest eyes, have given me many gracious thoughts, and thus he helps me now, though he has gone on before. I long for the time when I shall see him in heaven; but I want to take all M— (the place where he ministers) with me!'"

Pastors' College, Metropolitan Tabernacle.

Statement of Receipts from June 15th to July 14th, 1893.

	£	s.	d.		£	s.	d.
Pastor J. G. Potter	1	3	3	Rev. S. Breeswood	1	0	0
Mr. W. Pitcher	1	0	0	Mr. H. Wells	1	0	0
Collection at Ebenezer Chapel, Margate, per Mr. Edmonds	6	10	8	Mr. G. Gordon	1	0	0
Miss A. Norris	0	5	0	Rev. R. J. Beecliff	0	2	6
Mrs. A. Shearman	2	0	0	Miss E. A. Tunbridge	1	0	0
Mr. H. J. Farmer-Atkinson	2	0	0	Mrs. Hester Keevil	5	0	0
Proceeds of Lecture at Castle Road Chapel, Southsea, per Pastor J. Kemp	1	11	10	Rev. J. Wilson	1	12	2
Miss M. A. Jephys	1	1	0	Weekly Offerings at Met. Tab. :-			
Mr. J. T. Dunn, executor of the late Mr. Harry Hibbert	50	0	0	June 18	56	9	0
R. P.	10	0	0	„ 25	55	11	6
F. R. T.	2	10	0	July 2	40	15	4
Mrs. Yates	0	10	6	„ 9	30	0	0
Mr. William Morgan	5	0	0				
						182	15 10
							£277 2 9

Pastors' College Missionary Association.

Statement of Receipts from June 15th to July 14th, 1893.

	£	s.	d.
The Widow's Mite	0	3	0
Mrs. Mary M. Elliot	0	4	6
	£0	7	6

Spurgeons' Orphan Home, Stockwell Orphanage.

Statement of Receipts from June 15th to July 14th, 1893.

	£	s.	d.		£	s.	d.
Miss Elizabeth Keylock	0	2	6	Dr. W. J. van Someren	5	0	0
Mr. Hartswell	0	2	0	Collected by Mrs. Frederick Battam ...	1	10	0
A deaf mute	0	0	6	C. A. W.	0	2	6
Stronsay	0	3	6	Miss L. Jacob	1	0	0
Collected by Mr. J. Skinner	0	1	6	Mr. William Ings	5	0	0
Mrs. Jones's Mothers' Meeting at Or- pington	0	11	6	Mr. J. Denham	1	0	0
G. C. Bideford	0	10	0	Mr. Murray	1	0	0
H. E. S.	10	10	0	Mr. George Newman	0	5	0
Mrs. E. A. Calder	21	0	0	Collected by Miss J. Permain	0	12	6
Mrs. King	0	3	6	Mr. Robert Parsons	0	5	0
Miss E. Waterhouse	3	0	0	Mr. E. H. Gayler	0	10	0
Mrs. William Sale	0	5	0	Mr. A. Tessier	0	10	0
L. E. P.	1	0	0	Mrs. Knott	0	5	0
Mr. C. Iberson	0	3	0	A reader of John Ploughman's Al- manack	0	2	6
Collected by Miss E. Bickmore	0	15	0	Collected by Master Percy S. Wigney ...	1	10	0
Miss Jane Stewart	0	10	0	Mr. T. Mullis	1	1	0
Mrs. Rogers	0	10	0	Colonel Arthur T. Woodhouse	10	0	0
Mr. Stewart	1	0	0	In loving memory of Frankie Joscelyne	1	0	0
Mrs. C. Heasman	0	5	0	H. M. F.	0	3	0
Mr. John Lister	1	0	0	Mr. T. L. Hankin	1	1	0
C. A. G., a birthday gift from Con- stantinople	0	5	0	Mr. Robert Stewart	0	2	0
Mr. P. Cockerill	0	10	6	Mr. and Mrs. Woolidge	0	10	0
Collected by Miss E. Wain	7	11	6	"For Jesus' lambs"	0	3	6
Collected by Miss M. J. Ashton	2	2	6	Miss Baker, proceeds of presentation almanacks	0	8	0
Rookery children's box	0	10	6	Collected by Miss E. E. Jones	1	17	0
Mr. John Wood	0	10	0	Mr. D. Goodall	0	1	0
Mr. J. D. Link	1	1	0	Mrs. A. Knott	1	0	0
Miss Barker	1	0	0	W. S., Glasgow	0	5	0
Collected by Miss Barker	0	7	6	Mrs. E. Evans	1	1	0
M. A.	0	2	0	Mr. S. Osmrod	0	5	0
Mr. A. Bullman	0	10	0	Mr. R. Edwards	0	5	0
Mr. H. Bush	0	2	6	Miss Clover	0	10	0
Mr. John Green	0	10	0	Mr. Walter Oakley	0	2	6
M. J. B.	1	0	0	Collected by Miss Battam	0	12	0
E. S. B.	0	10	0	Collected by Mrs. Oxenbridge	0	5	0
Mrs. Romanis	0	5	0	Collected by Mrs. S. Potter	0	5	0
Mr. George Tinney	20	0	0	Collected by Miss S. Farrow	1	0	0
Rev. Sidney R. Young	0	2	6	Collected by Mrs. M. Blake	1	12	0

	£	s.	d.		£	s.	d.
Collected by Mrs. Axton...	0	5	0	Collected by Mr. W. R. Garrett	0	8	0
Collected by Miss E. E. Buckingham...	0	5	6	Mr. J. Newcombe...	0	5	0
Collected by Mrs. F. Wooltorton	2	0	0	Collected by Mr. Arthur Webb	0	1	6
Collected by Mrs. G. Rees	0	18	0	Collected by Mr. George Tolley...	1	0	0
Collected at Mundesley Mission				Collected by Miss E. E. Epps	0	6	6
Sunday-school, per Pastor T. R.				Collected by Miss Lily Cobby	0	18	0
Matthews...	0	10	0	Collected by Miss E. Lachner	0	10	6
Collected by Mr. S. Church	0	6	0	Mrs. G. C. Lamb	0	5	0
Miss Florence Bousfield	15	0	0	Mrs. Cowell	1	0	0
A thankoffering, Northampton	0	5	0	Mrs. Belough	0	1	0
K. A. L.	0	5	0	Collected by Mr. J. Friend	0	4	0
Mr. J. Badley	0	3	0	Mr. George Wood	0	2	6
Collected by Mrs. E. Perry	0	5	0	The late Mr. J. Briers, per Mrs. M.			
Collected by Miss F. Bush	0	6	0	Jones	1	1	0
Collected by Miss K. Ariotte	0	5	0	Mr. Henry R. Kelsey	5	5	0
Mothers' Meeting at the Tabernacle,				Collected by Miss Pavey	1	4	0
per Mrs. Bartlett	0	12	5	Collected by Miss H. Simmonds	0	4	5
Mr. Edward Williams	1	1	0	In remembrance of C. H. S.	0	5	0
Collected by Mr. G. B. Vanheson	1	0	0	Collected by Miss C. M. Stevenson	1	0	1
Collected by Miss E. Bruin	0	17	6	Collected by Mr. and Mrs. Walker	7	8	10
Collected by Master W. New	0	2	0	Mr. W. H. Drury Wayre	1	1	0
Mr. and Mrs. W. R. Fox (towards the				Mrs. W. H. Drury Wayre	1	1	0
support of an orphan for one year)	20	0	0	Miss L. Wayre	0	10	6
Messrs. and Miss King	1	3	0	Mr. E. O. Wayre	0	10	6
Mr. and Mrs. Baker	0	10	0	Mr. Wayre's office-box	1	0	7
Collected by Mrs. R. Laker	0	7	6	Collected by Miss Fairey	0	13	3
Collected by Miss Hunt	0	6	0	Mr. Owen Clover	1	0	0
Mr. C. F. Aldis	1	1	0	Collected by Mrs. Fryer	0	2	0
Rev. John Dunlop	1	1	0	T. O. O. G.	0	3	0
Miss Martineau	2	2	0	Collected by Mr. J. Harmer	0	10	0
Collected by Master S. Glover	0	1	8	Mr. J. C. Henderson	0	5	0
Collected by Miss C. M. Bidewell	0	7	6	Collected by Miss A. Grimes	1	0	0
Collected by Mrs. Colvin	0	2	6	Collected by Miss E. G. Comer	0	3	6
Collected by Miss H. W. Clayton	4	0	0	Collected by Mrs. J. W. Woodcock	1	15	0
Miss L. A. Millen	1	0	0	Mrs. J. G. Blake	0	10	0
Collected by Miss Annie Duggan	1	0	0	Mrs. Franklin	0	10	0
Collected by Mrs. Hoider	0	18	6	Mr. S. T. Hudson	0	4	0
Mrs. Latley, collected at dinner-table	1	0	0	Collected by Mrs. Mumford	0	3	0
Collected by Miss D. L. Martin	0	1	6	Mr. G. Beagley	0	2	0
Collected by Miss K. Butler	0	2	0	Collected by Miss K. R. Smith	0	2	6
Collected by Master Johnny Burt	1	2	6	Mrs. E. Tarlton	0	1	6
Collected by Mr. Henry Snow	0	7	6	Mrs. C. Heffer	2	0	0
Miss Yockney	0	5	0	Mr. W. A. Bradley	0	5	0
Collected by Mrs. Bentlett	0	5	0	Mrs. Debnam	0	10	0
Mr. Alfred Pearson, sen.	1	1	0	Mrs. Tyson	1	0	0
Collected by Mrs. Short	0	13	6	Mr. S. H. Perriam	0	10	0
Miss Brown	0	10	0	Mr. T. Greening	1	6	0
Mr. C. E. Tidswell	0	5	0	Collected at Sunday tea-table, per Mrs.			
M. H.	5	0	0	Spencer	0	12	0
Miss M. Symington	1	0	0	E. M.	0	2	6
Collected by Ernest and Clarrie Huddy,				Mr. G. van Abbott	1	1	0
at Sunday dinner-table	1	1	0	Collected by Miss R. Proudfoot	1	5	6
Collected by Mrs. E. Straw	0	10	0	Collected by Mrs. Weeks	0	6	0
J. M., in loving memory of June 19th	0	2	6	Collected by Mrs. S. K. Goddard	0	5	0
Schoolroom collections, per Mrs. H.				In memoriam	0	5	0
Burton	0	12	0	Collected by Mr. A. Raiman	0	12	10
Collected by Mr. Robert Brazier	0	3	6	Collected by Miss M. Saunders	0	18	6
Per Mr. G. H. Melton:—				Mrs. Angell	0	3	0
Upwell Sunday-school	0	2	4½	Collected by Harry, Charlie, & Hubert			
Collected by Rev. A. C.				Curtis	1	0	0
Batts	0	5	0	Mr. Sidney A. Read	5	0	0
Collected by Mr. J. Fil-				Mr. T. W. Stoughton	10	10	0
lenham	0	3	0	Dr. Cowdy	1	0	0
Collected by Mr. E. Lister	0	3	0½	Collected by Miss Rosa Thomas	0	5	0
Collected by G. H. Melton	0	6	0	Mr. Joseph Bettinson	5	0	0
Collected by Mrs. Searle	0	1	0	Collected by Mrs. McDonald	0	6	3
Collected by Mr. A.				Collected by Mrs. Rankine	0	6	2
Stevens	0	3	9½	Collected by Master A. Vander	0	9	0
Collected by Miss A. M.				Rev. G. P. Gould, M.A.	1	1	0
Melton	0	7	3½	Collected by Pastor Charles Ingram	0	10	8
	2	0	6	Collected by Mr. G. Willoughby	0	3	0
Per F. R. T.:—				Collected by Miss Howard	0	4	6
Mr. Joseph Benson	0	10	0	Collected by Mrs. Hooker	0	8	0
Mr. Joseph Benson	0	10	0	Collected by Miss B. Buck	0	15	0
Miss Grace Benson	0	10	0	Collected by Mrs. Gallyon	2	0	0
Mr. Cecil Benson	0	10	0	Mr. A. MacDougall	0	1	0
Mr. Jonas Smith	0	5	0	An armour-bearer	0	2	0
Mr. Jonas Smith	0	5	0	Messrs. J. Bristow and Son	1	1	0
	2	10	0	Collected by Mrs. Davis	0	5	0
Mrs. Fairey	0	10	0	Mr. W. W. Gooderham	0	3	6
Collected by Mrs. S. J. Bullock	0	6	0	Collected by Miss Maxwell	2	12	6

	£	s.	d.		£	s.	d.
Collected by Miss E. Lock ...	0	7	3	Mr. Edwin Davis ...	1	0	0
Miss Elsie Renot ...	1	2	0	Mr. W. Marriott ...	0	5	0
Collected by Miss S. Abrahams ...	0	9	0	Mrs. N. Hall ...	1	0	0
Collected by Miss F. de Frece ...	0	4	3	A friend, per N. D. ...	1	0	0
Mr. Charles Chester ...	1	1	0	Mrs. Hay ...	0	2	8
Collected by Miss E. M. Elford ...	1	0	0	Mr. Samuel Priddy ...	0	10	0
Mrs. J. Williams ...	0	5	0	E. C. E. ...	0	5	0
Mr. Pringle ...	1	0	0	Mr. Richard Holtum ...	1	13	6
Collected by Master S. Newson ...	0	5	4	Collected by Mrs. Hawthorne ...	1	0	0
Mrs. Howell ...	0	5	0	Half-year's interest on £5,000 Debenture Stock, Messrs. Cory, Bros., and Co., Limited ...	121	12	3
Collected by Miss Spall ...	0	12	4	A friend in Dorset ...	0	5	0
J. H. W. ...	1	0	0	Miss Emslie ...	1	1	0
Stamps, anon. ...	0	2	6	Mr. Robert Stewart ...	0	2	0
Mr. C. Sladen ...	0	2	6	Mr. James Wilson ...	0	10	0
Mrs. N. Sparrow ...	0	10	0	Mr. Joseph Wates ...	5	0	0
Collected by Miss A. Solomon ...	1	7	0	From Kent, per Mr. C. F. Allison ...	0	10	0
Mrs. Criche ...	0	4	0	Mrs. Yates ...	0	10	6
Collected by Master D. Mackintosh ...	0	2	9	S. R. ...	0	2	0
Collected by Mrs. Nash's children ...	1	15	0	Collected by Miss Isabella Mackintosh ...	5	5	0
Mr. H. B. Marshall, jun., M.A. ...	25	0	0	Sandwich, per Bankers ...	1	1	0
Mr. G. Jenkins ...	6	0	0	Mrs. Cooper ...	0	5	0
Collected by Master Jenkins ...	0	6	0	A retired country minister ...	0	5	0
Mr. G. Palmer ...	50	0	0	Albert Street Baptist Sunday-school, Keighley, per Mr. Allan Bradley ...	1	5	2
Mrs. Raybould ...	1	1	0	Grateful to God ...	0	10	0
Mr. T. W. Doggett ...	5	0	0	Mrs. Randall ...	1	0	0
T. G. T. ...	25	0	0	Mr. J. H. Earnshaw ...	0	10	0
Collected by Misses Griffiths ...	1	5	0	Mr. T. D. Cook ...	1	0	0
Mr. Thomas Lunham ...	25	0	0	Mrs. Newman's Sunday-class ...	0	10	0
Collected by Mrs. Penney ...	1	0	0	Readers of "The Christian Herald" ...	3	8	0
Mr. D. Land ...	0	5	0	Collected by Miss L. M. Bailey ...	0	4	6
Collected by Miss E. S. Beament ...	0	3	6	Collected by Mr. W. Smith ...	0	3	3
Communion collection at Wishaw Baptist Chapel, per Pastor George Whittet ...	1	18	6	Collected by Miss K. E. Buswell :-			
A friend ...	0	2	6	Mr. E. Pocock ...	1	1	0
For Christ's sake ...	0	3	0	T. M. ...	1	0	0
Stamps, Ipswich ...	0	1	0	Galatians vi. 9 ...	0	10	0
Collected by Miss F. Jeffery ...	0	6	6	Mrs. White ...	0	10	0
Mr. E. Adam ...	1	0	0	Mrs. Madge ...	0	10	0
Mr. F. Manning ...	1	5	0	Miss Mockridge ...	0	10	0
Collected by Miss Forsdike ...	0	3	6	Mr. Henderson ...	0	10	0
Collected by Master E. Forsdike Stronsay ...	0	3	6				
Mr. William Olney ...	2	2	0	Mr. J. C. Butterworth ...	4	11	0
Collected by Miss Willis ...	0	8	0	Collected by Miss L. Staveley :-	1	0	0
Mr. W. Butcher ...	0	2	0	Mr. A. W. Staveley ...	0	10	0
Mrs. S. Manlove ...	0	10	6	Mr. and Mrs. A. Southwell ...	0	10	0
Collected by Miss A. Tompkins ...	0	3	6	Mr. and Mrs. F. J. Gardener ...	0	10	0
Mr. Robert Fergus ...	5	0	0	Mr. John Cockett ...	0	10	0
Collected by Miss D. Sutherland ...	0	17	11	Mrs. Boulton ...	0	2	6
Miss Gregory ...	0	10	0	Mrs. G. Dawbarn ...	0	2	6
Mrs. Poate ...	1	0	0	Miss Staveley ...	0	5	0
Stamps, anon. ...	0	5	0	Mrs. Gardener ...	0	2	6
Mr. A. Edmeades ...	1	1	0	Miss Gardener ...	0	2	6
J. W. G. ...	0	10	0	Mr. J. Edginton ...	0	10	0
Mrs. Boyle ...	0	4	0	Miss C. M. Bellars ...	0	2	6
Miss Mathew ...	1	0	0	Mr. J. F. Tyars ...	0	5	0
Mrs. Chance ...	0	5	0	Mr. Matthew Le Pla ...	0	5	0
Miss M. E. Jenkins ...	0	2	6	Pastor J. W. Campbell ...	0	2	6
Mrs. C. J. Whittuck Rabbits ...	10	10	0	Mrs. Hewitt ...	0	2	0
Executors of the late Miss Mary Robertson ...	2	0	0	Mrs. T. Cockett ...	0	2	6
A ship-master ...	1	0	0				
Mr. William Newton ...	0	5	0	Blackthorn Street Sunday-school, Bow, per Mr. H. Youthed ...	1	1	0
Mrs. P. Blair ...	1	0	0	Miss Mackay ...	0	1	0
E. W., York ...	0	1	2	Miss Riach ...	0	1	0
Mrs. E. Gulliver ...	0	5	0	B. G., Norwich ...	1	0	0
Mr. Duncan S. Miller ...	1	0	0	J. J., New Malden ...	0	5	0
A well-wisher, Olney ...	0	10	0	Collected by Miss C. Barnard ...	0	9	10
Eleanor B. ...	0	2	6	M. G. ...	0	1	0
Mrs. M. A. Eaton ...	0	5	0	Mrs. Smith ...	0	10	0
Mrs. Eliza Hood ...	0	5	0	Miss Harris ...	0	10	0
Mr. W. Webber, per Pastor Charles Spurgeon ...	1	1	0	Miss Maxwell ...	1	1	0
R. P. ...	10	0	0	John F. H. ...	1	0	0
Mr. and Mrs. Pangbourne ...	0	10	0	G. H. ...	2	0	0
Mr. Ramford ...	0	10	0	Masters Bertie and Norman Wells ...	1	0	0
Mr. Mendham ...	1	0	0	Mrs. Tompkins ...	1	0	0
Mr. Haddow ...	0	2	6	Mrs. M. J. Warren ...	0	10	0
Mr. Thomas Ely ...	1	1	0	Collected by Mrs. Honour E. Williams ...	1	11	0
Miss Thompson ...	0	5	0		0	5	0

		£ s. d.				£ s. d.	
Per Mr. A. G. Wheeler:—				Bucknole, Miss		0	11 9
Mr. A. T. Biggs	...	0	15 1	Betts, Miss	...	0	2 2
Mr. T. Battcock	...	0	2 1	Ballands, Miss Mary	...	0	2 1
Mr. T. Green	...	0	10 0	Bliss, Miss	...	0	10 8
Mr. D. T. Morris	...	0	1 0	Brice, Master D.	...	0	2 8
Mr. E. Palmer	...	0	5 6	Best, Mrs.	...	0	11 3
Mr. E. Russell	...	0	2 6	Bolter, Master C.	...	0	6 1
Mr. J. W. Tobitt	...	0	10 0	Bowerman, Miss A.	...	0	7 3
Mr. A. G. Wheeler	...	0	13 0	Bowles, Mrs.	...	0	10 10
Slops	...	0	2 4	Beavin, Mrs.	...	0	4 3
		3	1 6	Bown, Miss M.	...	0	12 1
A friend, S. Shields	...	0	2 6	Berry, Miss A.	...	0	8 9
Collected by Miss Jeannie Pearce	...	1	8 0	Barnes, Mr. T.	...	1	0 0
Miss Roberts	...	1	1 0	Brook, Miss	...	0	5 3
Miss M. Tillotson	...	0	10 0	Belleini, Miss P.	...	0	5 0
Mr. F. Hallett	...	0	5 0	Ball, Miss	...	0	4 5
P. O. Tain	...	0	10 0	Bax, Mr. J. H.	...	0	3 8
Mr. T. S. Stevenson	...	0	10 0	Betteley, Master H.	...	0	10 1
Executor of the late Mrs. Fanny				Barnard, Mrs.	...	0	9 10
Hudson	...	50	0 0	Beares, Mrs.	...	0	11 5
Executor of the late Mr. James Ben-				Burbridge, Miss K.	...	0	2 7
jamin Terrey	...	34	8 14 5	Broomfield, Master	...	0	2 3
Collected by Miss A. H. Rust	...	0	8 0	Buckingham, Miss	...	0	8 11
Collected by Miss E. Botting	...	1	1 7	Bown, Master C.	...	0	10 10
Mr. James Bain	...	0	10 0	Belleini, Miss C.	...	0	1 3
A tenth part from the Bush	...	1	10 0	Bunn, Miss L.	...	0	2 4
Rev. Wm. Parry	...	0	5 0	Bailey, Master F.	...	0	2 8
Mrs. Clews	...	1	0 0	Bush, Master A.	...	0	1 7
In most loving remembrance of C. H. S.	...	0	10 0	Brown, Master Howard			
Mr. and Mrs. Cowen	...	0	10 0	(Darjeeling)	...	0	12 6
Miss E. A. Tunbridge	...	1	0 0	Cowell, Mrs.	...	1	2 2
Madame van Gogh	...	1	0 0	Cowbourne, Miss	...	0	16 8
Mr. B. Phillips	...	1	1 0	Crisp, Master	...	0	4 1
Mrs. Bell and son	...	3	0 0	Clow, Miss E.	...	1	8 10
Mrs. Boyle	...	0	5 0	Chamberlain, Miss L.	...	3	6 10
Miss Pickard	...	0	4 0	Chamberlain, Miss G.	...	1	5 9
Miss Lowne	...	0	5 0	Chandler, Miss	...	0	19 11
H. E.	...	0	2 6	Cornish, Mr.	...	0	3 11
E. Ratty (threepenny pieces, farthings,				Clover, Mr.	...	0	14 6
paper-money, rags, and bottles)	...	1	10 6	Conquest, Mrs.	...	0	3 1
Mrs. Howell	...	0	19 0	Chance, Mr. H.	...	0	4 10
Mr. Wadland	...	1	0 0	Cunningham, Mrs.	...	1	9 11
Mr. J. Wilson	...	0	10 0	Clay, Mrs.	...	0	7 7
Collected by Mrs. Tiddy	...	1	5 0	Clinch, Miss	...	0	7 6
Meetings by Mr. Charlesworth, and the				Carlile, Master L.	...	0	14 0
Orphanage Choir:—				Cullum, Mr.	...	0	1 9
Young Men's Bible-class, Bromley, per				Collier, Mrs.	...	0	3 11
Mr. F. W. N. Lloyd	...	17	3 3	Collins, Miss F.	...	0	7 9
Moiety of proceeds of meeting at				Chapman, Miss H. E.	...	0	16 2
Ponders End	...	4	18 5	Case, Master H.	...	0	2 3
Lordship Lane Baptist Chapel	...	6	9 3	Court, Master F.	...	0	1 4
Rochester	...	7	11 6	Crawford, Mrs.	...	0	5 11
Bridgend, per Mr. T. J. Hughes	...	25	5 0	Clarke, Miss	...	0	6 10
Received at Annual Festival, June 21st:—				Collins, Miss	...	0	1 3
Collecting Boxes—				Colley, Mr. A.	...	0	7 0
Appleton, Miss	...	0	11 3	Chisholme, Master W.	...	1	5 0
Armstrong, Master C.	...	0	1 10	Cox, Mrs.	...	0	10 1
Apted, Mr.	...	0	12 2	Chapman, Master E.	...	0	1 8
Allen, Miss	...	2	10 11	Charles, Miss L.	...	0	6 8
Atkinson, Miss E.	...	0	3 8	Curtis, Miss	...	0	2 5
Allsop, Mrs.	...	0	7 7	Crow, Miss	...	0	5 5
Anthony, Mrs.	...	0	11 0	Collins, Master S. J.	...	0	10 1
Alderton, Master J. H.	...	0	4 6	Cowles, Miss A.	...	0	18 8
Branscombe, Master R.	...	0	4 9	Cook, Miss F.	...	0	14 6
Boot, Miss N.	...	1	15 0	Crane, Mrs.	...	0	6 0
Boswell, Mr. R.	...	0	3 11	Causton, Miss E.	...	1	10 0
Beale, Miss	...	0	7 1	Crighton, Miss A.	...	0	2 10
Black, Miss	...	0	7 8	Clode, Mrs.	...	0	1 5
Bellingham, Miss	...	0	1 10	Carpenter, Miss	...	0	3 0
Butler, Mrs.	...	0	17 10	Dobson, Mr. J.	...	0	7 7
Bennett, Mrs. R.	...	0	3 10	De Frece, Miss F.	...	0	3 8
Brown, Mr. J.	...	0	13 9	Dennish, Master A.	...	0	13 5
Brazier, Mrs.	...	2	7 3	Dury, Mrs.	...	0	9 7
Barnard, Master H.	...	0	1 6	Davie, Mr. H.	...	0	9 5
Bartlett, Miss Nellie	...	1	2 2	Durwin, Mrs.	...	0	9 6
Boultonwood, Misses	...	0	5 10	Davis, Miss D.	...	0	2 3
Barr, Masters G. H.				Davis, Miss L.	...	0	1 3
and W.	...	0	6 8	Dodd, Master H.	...	0	1 2
Barnes, Mrs.	...	0	17 0	Debenham, Mrs.	...	0	2 9
Buswell, Miss	...	2	9 6	Dobson, Mr. J.	...	0	5 4
Baskett, Miss	...	0	17 3	Druce, Miss	...	0	5 5

	£	s.	d.		£	s.	d.
Dicker, Miss	0	2	10	Hill, Master G.	0	3	6
Duke, Master M.	0	2	2	Higgs, Master W. M.	2	11	0
Duke, Master G.	0	1	1	Haws, Master J.	0	4	5
Dingley, Mr.	0	1	1	Hawgood, Mrs.	2	2	0
Dolling, Master A.	0	8	9	Hoskins, Mrs.	0	4	0
Dale, Mrs.	0	6	3	Johnson, Mrs. S. J.	0	9	9
Davis, Mr.	0	5	0	Johnson, Miss S. A.	0	1	10
Dunn, Mrs. J. T.	0	15	6	Jones, Master H. A.	0	5	5
Ely, Mrs.	1	1	9	Johnston, Miss N.	0	4	4
Elsbury, Master S.	0	1	4	Jones, Mrs.	0	5	2
Eastcott, Miss E.	0	6	3	Jarvis, Gwendie	0	1	11
Eastcott, Miss I.	0	5	1	Jones, Miss L.	0	2	9
Eastcott, Master W.	0	4	3	Johnson, Master C.	0	6	0
England, Miss I.	0	7	6	Jordan, Master F.	0	2	10
Ellis, Mrs.	0	7	3	Jago, Mrs.	0	16	6
Eyles, Miss A.	0	2	1	Keevil, Miss L.	0	9	8
Evans, Miss J.	0	6	4	Kington, Mrs.	0	4	7
Edmonds, Miss	0	1	1	Kirby, Mrs. L.	0	4	9
Everett, Miss A.	2	2	5	Kusel, Miss	0	2	10
Elliott, Mrs.	0	1	11	Kelting, Miss R.	0	3	4
Ellwood, Miss	0	6	0	Kitson, Miss...	0	15	1
Eckert, Mrs.	0	10	0	Kerridge, Miss G.	1	7	10
Fox, Mr. J.	0	6	4	Kelting, Master O.	0	2	10
Fitness, Mr. A. E.	0	5	6	Keys, Mrs.	0	6	6
Forsdike, Mrs.	0	4	10	Keys, Master F.	0	4	6
Fisher, Mr. H.	0	14	8	Kerridge, Miss E.	1	4	11
Fuller, Miss M.	0	6	1	Knights, Miss M. A.	0	6	0
Frisby, Master J.	0	14	10	Lott, Miss	1	1	1
Farmer, Miss	0	3	6	Luxford, Miss	0	4	11
Field, Mrs.	0	3	4	Limebeer, Miss	0	6	1
Fowler, Miss E.	0	6	4	Laver, Miss...	0	6	3
Fowler, Mrs.	0	1	1	Larkman, Miss B.	0	2	10
Fuller, Miss E.	0	3	8	Ling, Master H.	0	1	11
Fletcher, Miss G.	0	5	3	Lewis, Master W.	0	3	2
Fowler, Miss R.	0	7	1	Lilley, Master F.	0	8	1
Fellows, Mrs.	1	9	6	Lewindon, Miss	0	11	8
Fathers, Mrs.	0	4	4	Loan, Master W.	1	14	9
Grant, Mrs.	0	14	3	Lane, Mrs.	0	2	8
Grimes, Mrs.	0	13	8	Marshall, Miss	1	3	0
Goulder, Mrs.	0	15	7	Madell, Miss	0	11	0
Giles, Master B.	0	7	3	Miller, Mrs.	0	10	8
Gubbins, Mr. S. J.	1	10	0	McCoombe, Mrs.	0	9	7
Godfrey, Miss A.	0	6	4	Moore, Miss E.	0	5	6
Giles, Master H.	0	3	9	Mills, Mr. W. W.	1	16	8
Graver, Miss	0	3	5	Morgan, Mr. J.	0	15	10
Grant, Miss	1	2	4	Malyon, Mrs.	0	7	6
Gant, Mrs.	0	2	9	Mandrell, Mrs.	1	0	4
Green, Miss J.	0	19	11	May, Mr. James	0	8	9
Gilbert, Mrs.	0	3	11	Middleton, Mr.	0	9	2
Griffiths, Miss	0	2	10	Mellor, Mrs.	0	3	8
Green, Miss...	0	11	4	Messent, Miss M.	0	4	9
Goshin, Miss...	0	6	6	Marshall, Miss	0	5	6
Green, Mrs.	0	5	3	Merritt, Miss	0	14	8
Godfrey, Miss	0	8	1	Marriott, Master H.	0	6	1
Hutchison, Miss	0	18	0	Messent, Miss E.	0	2	11
Henderson, Mrs.	0	17	3	Mills, Mrs.	0	14	9
Hudson, Master H.	0	2	2	Milner, Mrs.	0	5	11
Herrman, Mrs.	0	5	3	Mead, Mrs.	0	6	0
Harre, Mrs.	0	1	1	Mills, Mr. F. C.	0	4	1
Huitt, Miss E.	0	2	6	Matthews, Miss J.	0	6	1
Harrauld, Miss	3	3	9	Moppett, Miss J.	0	2	11
Harrauld, Miss F. M.	2	11	10	Miller, Miss E.	0	6	4
Harrauld, Master E. W. II.	1	1	4	Morgan, Miss E.	0	4	1
Harmer, Miss	0	13	0	Messent, Miss A.	0	1	2
Harris, Miss...	0	19	7	Manby, Mr. J.	0	7	4
Herbert, Miss	0	11	1	Mann, Master W.	0	1	0
Haseltine, Mr. J.	0	11	6	Myers, Miss E.	0	2	11
Hunt, Mrs.	0	8	0	Mitchell, Master G.	0	2	1
Hayter, Miss	0	4	7	Mills, Mr. W. II	0	15	3
Hewitt, Miss	0	3	6	Morris, Master S.	0	8	0
Hammond, Mrs.	0	19	1	Mackey, Mrs.	1	3	6
Hillier, Mrs.	0	7	0	Messent, Miss E.	0	4	1
Harris, Mrs.	0	1	0	Meredith, Master C.	0	3	6
Holland, Master J.	0	4	8	Mason, Mr.	0	1	10
Hill, Miss	0	5	7	Norman, Mrs.	0	4	6
Harvie, Miss G.	0	5	8	Newman, Miss W.	0	9	10
Harding, Miss	0	5	6	New, Master C.	0	17	10
Hewitt, Miss L.	0	5	6	Nears, Mrs.	0	8	4
Hutchinson, Master J.	0	8	2	Noble, Master A.	0	2	3
Hutchinson, Miss	0	9	1	Oxford, Miss E.	1	10	0
Harman, Mr. J. E.	0	4	6	Orton, Miss	0	19	11

	£	s.	d.		£	s.	d.
Oxenford, Mrs.	0	15	8	Seaward, Miss G.	0	15	10
Osborne, Mrs.	0	2	4	Syrett, Misses F. and K.	0	3	2
Oxenford, Miss E.	0	5	8	Smee, Miss E.	0	10	2
Orsman, Miss A.	1	0	0	Sprigg, Miss E.	0	2	11
Payn, Mr. D.	0	8	7	Smith, Mr. G.	0	4	11
Pegg, Mrs.	0	7	8	Spink, Mrs.	0	9	0
Pogson, Mrs.	2	8	8	Shelton, Master A.	0	4	10
Pettman, Pastor W.	0	10	3	Sullivan, Master H.	0	4	11
Prebble, Mr.	1	0	8	Smith, Mrs.	0	2	8
Platt, Miss	0	4	6	Shenton, Mrs.	0	3	6
Pearce, Misses C. and P.	0	9	7	Simmons, Mrs.	0	0	9
Pullen, Master A.	0	6	6	Shoults, Miss	0	5	0
Pritchard, Mrs.	0	5	3	Swain, Mrs.	0	1	8
Pankhurst, Miss G.	0	5	11	Spooner, Mr. G.	0	6	2
Pitt, Mrs. S.	0	12	7	Stevens, Miss E.	0	4	10
Parsons, Mrs.	0	2	4	Stringer, Mr. T.	2	10	6
Perry, Master J.	0	1	11	Schneider, Miss B.	0	4	0
Parker, Master W.	0	3	7	Seacombe, Mr. A. W.	0	8	10
Perkins, Masters W.				Smith, Mrs.	0	16	2
and L.	0	1	3	Seaton, Miss M.	0	10	7
Peters, Miss F. W.	0	8	6	Stocks, Miss	0	7	0
Pearce, Mrs.	0	15	6	Sivers, Miss Kate	0	10	0
Pavey, Mrs.	0	6	5	Thomas, Miss	0	2	3
Palmer, Mrs.	0	10	6	Terry, Mr. J. S.	0	13	10
Pinnegar, Mrs.	0	8	0	Thomas, Miss E.	0	7	7
Porter, Mrs. C. J.	0	7	0	Taylor, Miss S. J.	0	17	1
Pearce, Misses J. and L.	0	19	3	Thiel, Mrs.	0	3	0
Parker, Master H. A.	0	2	9	Thomas, Mrs.	0	2	1
Parker, Mrs.	2	18	0	Taplin, Master F.	0	8	7
Pankhurst, Mrs.	0	10	0	Thomason, Mrs.	0	13	8
Parker, Mr. F. C. W.	0	1	10	Thomas, Miss G.	0	10	9
Perkins, Miss W.	0	2	5	Trevallion, Miss A.	0	2	10
Payne, Miss A.	0	1	11	Taylor, Miss H.	0	6	6
Parker, Miss M. F.	0	3	4	Turner, Master A.	0	1	8
Pawsey, Misses	0	14	2	Turney, Miss	0	7	1
Powell, Master H.	0	6	0	Tudor, Miss	0	14	4
Quennell, Master P.	0	1	2	Twist, Mr.	0	4	10
Rogers, Mrs.	0	15	6	Tilbury, Miss	0	3	9
Ramsden, Miss	0	4	8	Turner, Master A.	0	1	0
Reavell, Miss M.	0	8	1	Thornton, Master A.	0	1	3
Rumsey, Pastor G. Hunt.	0	3	0	Tyson, Mrs.	0	7	2
Rugg, Mrs.	1	5	0	Taylor, Mrs.	0	2	0
Robson, Masters	0	3	7	Vincent, Mrs.	0	12	0
Robin, Mrs.	1	3	10	Webster, Mr. W.	1	0	10
Rhodes, Mrs. E. H.	0	19	8	Watkins, Mrs.	0	10	9
Roberts, Mrs.	0	7	5	Wiseman, Miss	0	7	3
Reading, Mr.	0	10	10	Westerman, Mrs. T. S.	0	1	5
Robins, Mrs.	0	5	10	Waddell, Mrs.	0	13	9
Ramsey, Master D.	0	10	0	Ward, Miss A.	0	4	11
Befelle, Mr. P.	0	4	1	Windsor, Miss	0	3	6
Ricketts, Master S.	0	4	3	Waterman, Miss	1	14	2
Ransom, Miss E.	0	8	11	Whittington, Master S.	0	6	7
Roper, Mrs.	0	8	7	Warren, Miss F.	0	8	7
Ransom, Master H.	0	2	0	White, Mrs.	0	12	0
Ross, Mrs.	0	4	11	Wright, Mrs.	0	10	4
Bowley, Miss	0	2	6	Womersley, Miss	0	4	8
Round, Miss L.	0	13	5	Weeks, Miss	0	7	1
Rayner, Mr. F.	0	4	6	Watson, Mrs.	0	6	6
Robertson, Mrs.	0	13	3	Wilnot, Mrs.	0	10	0
Russell, Mrs.	0	4	1	Warmen, Master J.	0	6	0
Refelle, Mr. P.	0	5	11	Whittaker, Miss L.	0	1	3
Riddington, Miss	0	12	6	Walton, Mr. J.	0	9	4
Smith, Miss L.	0	4	11	Wilnot, Miss A.	0	15	5
Smith, Mr. E. B.	0	3	0	Wright, Miss	0	3	9
Speh, Miss	3	18	5	Wheeler, Mrs.	0	1	11
Spaul, Mrs.	1	12	10	Winters, Miss	0	4	8
Spilsby, Miss	0	11	3	Weekes, Miss F.	0	7	6
Shepherd, Master J.	1	4	2	Weller, Miss F. R.	0	19	6
Slade, Miss	0	8	3	Wilshire, Miss E.	0	1	1
Spanwick, Miss	0	4	1	Walker, Miss D.	3	14	0
Snell, Miss	0	3	2	Watling, Mrs.	1	10	5
Stapleton, Mrs.	0	5	6	Wingate, Miss N.	0	4	7
Stockbridge, Misses G.				Weekes, Miss J.	0	6	2
and O.	0	19	7	Williamson, Miss	0	1	4
Sidery, Mrs.	1	0	1	Wicks, Master W.	0	2	6
Sheard, Misses L. and M.	0	10	0	Whitelock, Mrs. W.	0	6	4
Sillito, Miss	0	4	7	Wagstaff, Miss E.	0	3	10
Spiller, Mrs.	0	18	4	Weure, Mrs.	0	13	2
Snap, Mrs.	0	16	0	Wadland, Miss L.	0	12	9
Stewart, Mrs.	4	13	9	Young, Mrs.	0	7	6
Sheers, Mrs.	0	3	0	Young, Mrs.	0	5	0

	£	s.	d.
Name obliterated	0	4	10
Sums under one shilling ...	0	10	8
Odd halfpence and farthings, and cash received in addition to the above	0	11	0
	219	8	1

Collecting Books:—

Alderton, Miss	0	12	0
Bonser, Miss	0	7	0
Brown, Miss J. H.	1	11	0
Broughton, Mrs.	0	12	0
Barrett, Mr. H.	1	16	0
Charles, Miss B.	0	14	0
Cockshaw, Miss	0	18	2
Cockshaw, Miss J.	1	10	0
Collins, Mr. A. J.	0	5	0
Coleman, Mrs.	1	0	0
Dee, Mrs.	1	13	0
Dickson, Miss	2	18	6
Douglas, Miss	0	10	6
Evans, Mr. W. J.	2	10	10
Frost, Miss	0	15	0
Fish, Mr. James	0	10	0
Fowler, Miss	0	12	2
Farmer, Miss	0	14	3
Godbold, Mrs.	1	16	0
Goslin, Mrs.	0	5	0
Gentry, Mrs.	1	5	6
Gregory, Miss	1	6	0
Good, Miss	0	3	4
Gosling, Mrs.	0	5	6
Jackson, Miss L.	1	5	6
Jephs, Miss	1	3	6
Knight, Mrs.	0	5	0
Lawson, Mr.	0	10	0
Mott, Mrs.	1	5	6
Mann, Miss	4	12	6
Mitchell, Miss A.	0	1	7
Miller, Miss H.	0	12	6
McDonald, Mrs.	1	5	0
Medley, Mr. C. St. J.	1	4	6
Saunders, Mr. E. W.	3	10	0
Smith, Arthur	0	2	7
Smith, Miss L.	0	2	0
Scares, Miss	1	4	0
Wilson, Miss	1	2	8
Walters, Miss	0	15	3
B. W.	0	13	10
Wilmot, Mrs. G.	1	10	9

45 17 1

Donations:—

A. A.	0	2	0
A. W.	0	5	0
Barclay, Mrs. (the late) ...	0	10	0
Barrett, Mr. J.	0	5	0
Burgess, Mrs. H.	2	2	0
Bayley, Mrs. and Miss ...	3	0	0
Batty, Mrs.	0	2	6
Barnard, Pastor J. H. ...			
and Mrs.	0	10	6
Brown, Mrs. E.	0	5	0
Cronin, Dr. E. (per Mr. J. Hall)	25	0	0
Chew, Miss	0	5	0

Cooper, Mr. J.	1	1	0
Cullingham, Mr. and Mrs. Churcher, Alice (In memoriam)	1	0	0
Descroix, Miss	0	10	0
Davies, Mrs. (per Mrs. Mott)	5	0	0
Dice, Mr. A.	3	10	0
E. C.	0	10	0
Essex, Mr. E.	1	1	0
E. A. S.	1	1	0
Farley, Pastor E. J.	5	0	0
Fines	0	5	0
A friend	0	5	0
Friend	0	1	0
Gallant, Miss	0	2	6
Gregory, Miss E.	0	4	2
Grose, Miss	1	1	0
Hobson, Mr. H. Gamble ...	5	0	0
Hewkley, Mrs.	2	2	0
Hewson, Rev. J. M.	0	10	0
Hoare, Mr.	0	10	6
Hardingham, Mr. W.	0	5	0
Jones, Miss M.	0	5	0
Jackson, Mr. James	1	1	0
Luckhurst, Mrs.	0	14	0
Miller, Mr. (per Mrs. Mott)	1	0	0
Mills, Mr. Walter	5	5	0
M. B.	0	2	0
Marshlain, Mr. H.	0	10	0
Norris, Miss	0	5	0
Oliver, Mrs.	0	10	6
Pearce, Mr. Edward	4	4	0
Pascall, Mrs. James	1	0	0
Porter, Miss S. (one year's fines for spots on table- cloth)	0	10	0
Speh, Misses E. and A. ...	0	10	0
Thorpe, Mr. G.	0	10	0
Turley, Mr.	1	0	0
Vano, Miss	0	1	0
W. W.	0	2	6
Ernest, collected by	0	5	0
Infant-class, Baptist Chapel, Chipping Norton, per Mr. Burbidge	0	15	0
Men's Bible-class, South Street Baptist Chapel, Greenwich, per Mr. Fuller	4	1	6
Townsend Street Sunday- school, per Mr. J. Wilton	4	5	6
	89	3	8
Ladies' stall (sale-room goods, &c.) ...	44	7	2
Pascall's confectionery	7	16	9
MS. magazine by C. H. S., (gift of Mr. W. Higgs)	1	14	10
Book-stall (profit on sales, per Messrs. Passmore and Alabaster) ...	2	0	0
Profit on sale of olive-wood articles, per Rev. I. Levinsohn	1	0	0
	£1549	19	8

List of Presents, per Mr. Charlesworth, from June 15th, to July 14th, 1893.—PROVISIONS:— 1 dozen New-laid Eggs, Mr. E. Campbell; 20 quarterns Bread, Mr. Law; 6 cwt. Ice, Messrs. Stevenson and Sons; 1 New Zealand Sheep, Sir A. Seale Haslam; 15 pecks Strawberries, Mr. G. Carter; 20 lbs. Tea, Messrs. Armstrong & Co.; 6 jars Jam, Anon.; 1 box Black Currants, Miss M. E. Garrod; 5 sacks Flour, Mr. J. G. Taylor.

Boys' CLOTHING:— 6 Night Shirts, S. H. L.; a quantity of Bows, Anon.; 1 Vest, Mrs. D. Wilkin; 4 Shirts, The Cheam Baptist Working Society, per Mrs. E. Cox; 1 Suit, Mr. John Lewis; 20 Ties, Anon.

Girls' CLOTHING:— 30 Comb-bags, Miss Gregory; 6 Pinafores, Mrs. Cholmeley; 1 Overall, 1 Frock and Cape, Mrs. Wilmshurst; 24 Articles, The Cheam Baptist Working Society, per Mrs. E. Cox; 73 Articles, The Baptist Chapel Working Society, Fleet, per Mrs. Aylett; 22 Articles, Mrs. F. W. Haines; 39 Articles, The Ladies' Working Meeting, Metropolitan Tabernacle, per Miss Higgs.

GENERAL:— 200 copies of "The Baptist," Mr. Elliot Stock; 73 volumes Children's Books, Mrs. A. K. Roberts; 1,000 copies "The Christian Pictorial," Mr. William Higgs; 1 load Firewood, Messrs. Keen and Son; 1 Picture, T. P.

Colportage Association.

Statement of Receipts from June 15th to July 14th, 1893.

Subscriptions and Donations for Districts:—

	£	s.	d.
Abingdon Baptist Home Mission	15	16	8
Aberdeen, per Mr. D. W. James	20	0	0
"In memoriam"	10	0	0
High Wycombe, for 1892	40	0	0
Norfolk Baptist Association	20	0	0
Great Totham, per Rev. H. J. Harvey	10	0	0
Worcestershire Evangelistic and Colportage Association	37	10	0
Miss Evans, for Rainhill	10	0	0
Miss Bilbrough, for Horsforth	11	5	0
Mr. E. Fitzgerald, for Ludlow	1	1	0
Home Counties' Baptist Association	13	6	8
Kent and Sussex Baptist Association	40	0	0
Borstal, per Mr. W. R. Craske	10	0	0
Sandown, per Mr. Dotesio	7	19	6
Suffolk Congregational Union	10	0	0
Mr. R. Scott, for Langham	10	0	0
Rendham District	7	10	0
Thornbury, per Mrs. S. Taylor	5	0	0
Catford Baptist Chapel	5	0	0
Mrs. Keevil, for Melksham	10	0	0
Shipley and Wolverhampton, per Mr. Thomas Bantock	10	0	0
Greenwich District, per Mr. Allsop	10	0	0
Mr. Thomas Greenwood, for Brentford	10	0	0
	£324	8	10

The amount contributed for Districts, supplies

only a portion of the sum paid to the Colporteurs, £100 per month is required for the General Fund, by which the Districts' Fund is supplemented.

Subscriptions and Donations to the General Fund:—

	£	s.	d.
Mr. H. Windmill	0	10	0
A tribute to C. H. S., Scotch notes, per Mr. C. F. Allison	3	0	0
Mr. H. J. Farmer-Atkinson	2	0	0
Collection at Queenboro'	0	9	0
Mr. William Hodge	0	5	0
Mr. E. Harker	1	10	0
R. P.	15	0	0
Mr. W. Cotes	0	2	0
Towards deficiency of £668 in 1892:—			
Mr. Thos. R.	5	0	0
Annual Subscriptions:—			
Mr. W. Kent	1	1	0
Mr. W. G. Macgregor	1	1	0
Mr. Geo. Palmer	20	0	0
Mr. John J. Rodgers	1	1	0
Miss Penston	0	10	6
Mr. J. and Mrs. J. Brown	1	1	0
Mr. Wm. Izard	1	1	0
Mr. W. Wayne	1	1	0
Mr. Wm. Payne	1	1	0
Messrs. Cassell and Co. (Limited)	2	2	0
Mr. E. Brayne	0	10	6
	£58	6	0

Society of Evangelists.

Statement of Receipts from June 15th to July 14th, 1893.

	£	s.	d.
R. P.	15	0	0
Thankoffering for Mr. Burnham's services at Chew Magna, Dundry, Blazdon, and Winford	3	15	6
Thankoffering for Messrs. Fullerton and Smith's services at Manchester	20	0	0

	£	s.	d.
Mrs. Madgwick, per Miss Husk	0	5	0
Mr. E. Harker	1	10	0
	£40	10	6

Erratum last month:—Mr. Harry J. Veitch, £20, should have been—Mr. H. J. Veitch, for services of Messrs. Harmer, Chamberlain, and Charlesworth, at Chelsea, £20.

C. H. Spurgeon's Memorial Fund Account.

Contributions for Memorial Hall from June 15th to July 14th, 1893.

	£	s.	d.		£	s.	d.
Miss S. H. Brown	0	10	0	Mrs. Rogers	0	2	6
Mr. and Mrs. John Greaney	0	5	0	Mr. George M. Rabbich	1	0	0
Miss E. Scarfe	0	1	0	Miss E. Abbott	0	10	0
Mrs. G. A. Calder	10	0	0	Miss S. Abbott	0	2	6
Mrs. C. Page	0	1	0	Miss M. Mack-Wall	1	1	0
Mrs. Brown	0	5	0	Mr. C. Boardman	1	1	0
M. T.	0	2	0	Miss M. A. Stratton	0	1	6
Mr. C. Norton	0	2	6	Mr. S. Buick	0	2	6
Miss Muir	1	0	0	Mr. H. Stone	0	2	6
Mr. James Murray	1	0	0	Mr. and Mrs. Reeves	0	2	0
Mr. S. Cole	0	5	0	Mrs. Williamson	1	0	0
Mrs. J. A. James	0	2	0	Miss E. Burnard	0	2	0
Mrs. A. Christmas	0	2	0	Miss Woodend	0	2	0
Miss Marsh	0	5	0	Miss Rogers	0	4	0
Mr. C. Miller	0	10	0	Mr. George Lamb	0	5	0
Mr. Charles Cane	5	0	0	Miss L. Styles	0	2	6
Mr. James Thomas	0	2	6	Mr. Faith	0	2	6
Mr. James A. Tawell	1	0	0	Mr. W. Webb	0	10	0

	£	s.	d.		£	s.	d.
Miss E. Paddock ...	0	5	0	West Bromwich Sunday-school, per			
Mrs. A. Walker ...	0	5	0	Mr. S. Church ...	0	3	3
Mrs. Stewart ...	0	2	6	Mr. W. Sloan ...	0	5	0
S. M. H. ...	1	0	0	Miss M. Beynon ...	0	3	0
Mrs. Jennings ...	2	0	0	Mr. F. Young ...	1	0	0
Mr. C. Dunn ...	0	3	0	Mrs. McCallam ...	0	10	0
Miss Hinschelwood ...	0	2	0	Mrs. Ryall ...	0	3	0
Mrs. Fordham ...	5	0	0	Anon. ...	0	2	6
Postal order from Bedford	0	10	0	Mrs. Hemsley ...	0	5	0
Miss Tulley ...	0	5	0	C. J. C. ...	1	1	0
Miss C. Hall ...	0	1	6	Mr. and Mrs. W. Gale ...	1	0	0
Mr. John Miller ...	0	5	0	Mr. A. Everett ...	0	10	0
Miss C. Pitt ...	0	2	6	Mr. I. Cox ...	0	2	6
Mrs. B. B. Blake ...	0	10	6	Mrs. Kemp ...	5	0	0
Miss Winter ...	0	1	0	Miss Kemp ...	2	0	0
Mrs. Boland ...	0	5	0	Miss A. Olney ...	1	1	0
Mrs. G. Halsey ...	0	5	0	Pastor W. Usher, M.D. ...	0	10	6
Mr. Dipple ...	1	1	0	Mrs. Upton ...	3	3	0
Mr. and Mrs. H. Corry ...	1	0	0	Mrs. A. M. Dunn ...	0	5	0
Miss M. Jones ...	0	2	6	Miss A. R. Wilson ...	0	2	6
Mr. B. Reeve ...	0	2	6	Miss A. Duggan ...	0	3	6
Mr. C. Cowley ...	0	4	0	Mr. T. Jackson ...	0	5	0
Miss Spliedt ...	2	0	0	Master J. B. Russell ...	0	2	0
Mrs. A. Drayson ...	0	15	0	Mrs. Mary Dupont ...	1	0	0
Mrs. May ...	0	5	0	Mr. J. Manuel ...	0	2	0
Mr. J. Stokes ...	0	2	0	Mr. H. Wyatt ...	0	2	6
Mr. T. D. Galpin ...	10	0	0	Miss Springett ...	0	5	0
Miss Pavey ...	0	10	0	Mrs. M. Hagley ...	1	1	0
Mrs. Hutchinson ...	0	2	6	Miss J. Fletcher ...	0	5	0
Miss E. Chipperfield ...	0	3	0	Mrs. R. Love ...	2	0	0
Mr. G. W. White ...	0	5	0	Mr. T. Harvey ...	1	0	0
Miss Morrison ...	0	10	0	Mrs. L. Piggett ...	0	1	0
Mr. and Mrs. Collings ...	0	10	0	Mr. T. Ellingworth ...	0	2	6
Miss Pavey ...	0	10	0	Miss J. Henry ...	0	5	0
Mrs. A. Shearman ...	5	0	0	Mr. A. Briscoe ...	5	0	0
Mr. and Mrs. Burman ...	1	0	0	Miss Brown ...	0	2	6
Miss Greengrass ...	0	1	0	Pastor W. H. Elliott ...	0	5	0
Mr. J. Jordan ...	0	10	6	Miss S. Priestly ...	0	2	0
Mr. Mrs., and Miss Robbins	0	7	6	Miss M. Lambourn ...	0	1	6
Mr. C. W. Bull ...	1	0	0	Mrs. Hicks ...	0	1	0
H. F. ...	0	2	0	Miss M. W. Ramsey ...	2	0	0
Mr. Edwin Cane ...	0	2	6	Mrs. Wreyford ...	0	10	0
Mr. T. R. Hathern ...	1	0	0	Mrs. C. Haffo ...	1	1	0
Anon. ...	0	2	6	Mrs. R. Jamison and friends	0	15	0
Mrs. Durrant ...	0	2	6	Miss M. S. Roleston ...	1	1	0
Mrs. M. A. Wilmshurst ...	0	1	0	Mr. Edward Pearce ...	1	0	0
Mrs. Lees ...	0	2	0	Miss M. A. Shipway ...	0	5	0
Mrs. E. Harvey ...	0	10	0	Miss E. Hardwick ...	0	2	6
Miss Turner ...	0	4	0	Mr. R. Dewhurst ...	0	10	3
Miss C. McLeod ...	1	0	0	Miss E. Randall ...	0	2	0
Mr. J. Dennis ...	0	5	0	Mrs. J. E. Soper ...	0	2	6
Mr. J. Bullivant ...	0	5	0	Mrs. Oldfield ...	1	1	0
Miss Emily Bridger ...	0	2	6	Mr. D. Ross ...	1	1	0
Miss Chester ...	0	3	0	Mr. J. Funnell ...	0	7	0
Miss Wellington ...	0	2	6	Mrs. J. Wakefield ...	0	4	0
Miss J. Ward ...	0	10	0	Miss A. Johnson ...	0	2	6
Mrs. Cann ...	0	2	6	Mr. R. Graham ...	0	2	0
Pastor R. Shindler ...	0	5	0	Mr. F. Hallett ...	0	6	0
Mr. John Beesley ...	0	5	0	Mr. F. L. Edwards ...	5	0	0
Mr. J. Williams ...	1	1	0	Pastor J. A. Spurgeon ...	10	0	0
Mr. and Mrs. Cullingham ...	0	5	0	Anon. ...	0	10	6
Mrs. A. Wolfenham ...	0	2	6	Mr. J. Keevil ...	0	10	0
Mr. John Thorn ...	0	5	0	Mr. H. R. Kelsey ...	2	2	0
Mr. William Marshall ...	0	5	0	Mr. O. Clover ...	1	0	0
Mr. Edward Williams ...	1	1	0	Miss C. M. Stevenson ...	0	5	0
Mr. R. Peers ...	0	3	0	Mrs. M. Jones ...	0	5	0
Mr. J. Sumner ...	0	3	0	Mr. J. Cook ...	0	5	0
Mrs. Clow ...	0	1	0	Mr. and Mrs. Pangbourne ...	0	10	0
Rev. Edward Evans ...	0	2	6	Mr. G. Sargent ...	0	1	0
Miss E. Tarrant ...	0	5	0	Miss Morris ...	0	0	3
Miss R. Page ...	0	7	0	Mr. J. Baxter ...	10	0	0
Mr. J. Gunn ...	0	2	6	Mr. W. Sowdon ...	0	1	0
Mr. P. E. Ling ...	0	5	0	Miss Mary Munro and friends	0	10	0
Mr. W. N. Finlayson ...	1	1	0	The boys at No. 6 House, Stockwell			
Pastor J. W. Harris ...	1	10	0	Orphanage ...	0	1	5
Miss J. Stoppard ...	1	0	0	Mr. R. Dawson ...	0	12	0
Mr. and Mrs. Beeton ...	0	3	0	Miss C. Heron ...	0	5	0
Dr. J. A. Dunbar ...	2	0	0	Mr. A. Stewart ...	0	3	0
Mr. W. Cumming and friends ...	0	3	0	Miss Mackintosh ...	0	5	0
Miss A. Webb ...	0	2	6	Mr. W. J. Sloss ...	0	1	0
Mr. S. Church ...	0	2	6	Anon. ...	0	2	6

	£	s.	d.		£	s.	d.
Mr. J. Davis	Miss Skinner	...	...	1 0 0
Readers of the Pastor's sermons, per	Miss Franklin	...	...	0 2 8
W. and A. Anderson	Miss Swain	...	...	1 0 0
Mr. T. Cox	Mr. J. A. Abraham	...	...	1 1 0
Mr. M. Westrope	A few friends at Shoreditch Tabernacle,	...	...	...
Miss Gilbert	per Pastor W. Cuff	...	...	10 0 0
Mr. G. Jenkins	A few friends, per Pastor W. Whale,	...	...	...
Mr. M. Walker	Brisbane	...	...	16 0 0
Mr. A. Hellwig	Mrs. Tinniswood	...	...	1 1 0
Mr. C. F. Pfeil	Miss S. A. Dransfield	...	...	1 1 0
Mr. C. Carten	Mrs. Ellwood	...	...	5 0 0
Postal order, Lockerbie	Mr. H. Barrett	...	...	0 10 0
Mr. F. Fish	Miss Clarke	...	...	0 5 0
Mr. T. Clayton	M. A. J.	...	...	0 5 0
Mr. W. Gay	Anon	...	...	0 2 6
Miss M. Ewing	Miss L. Higgs	...	...	5 0 0
Mr. M. Walker	Mr. A. Blaney	...	...	0 10 0
Mr. R. K. Juniper	Mrs. Woolland	...	...	0 10 0
Miss S. Taylor	Mr. J. F. Verry	...	...	0 5 0
Anon	Mrs. Sampson	...	...	0 2 6
Mr. F. Elgar	Two bricks from two old members	...	...	0 2 6
Mr. J. Muir	Miss Hunt	...	...	0 2 6
Pastor J. Smith	Mr. and Mrs. D. Elvin	...	...	2 2 0
A friend, Murthly	Mrs. Wright	...	...	0 2 6
Mrs. Oyler	Mrs. T. Milton	...	...	0 3 8
Mrs. J. Mitchell	Mr. C. Smithers	...	...	1 1 0
Mr. J. J. Raynham	Mrs. Hale	...	...	1 0 0
Kennett, Cambs.	Miss E. Kewer	...	...	0 5 0
Mr. W. Price	Mrs. E. Cartwright	...	...	1 0 0
Anon., Halifax	Miss Cawthron	...	...	0 1 0
Mrs. Foster	Dr. and Mrs. Pierson and family	...	...	10 0 0
Mr. J. Brown	Mr. G. W. Smith, per Dr. Pierson	...	...	10 10 0
Mrs. B. Horner	Mr. F. W. N. Lloyd	...	...	10 10 0
Rev. H. Halliday	Mr. T. H. Olney	...	...	100 0 0
A. P. & S.	Miss G. Powell	...	...	0 1 6
Mr. W. Phillips	Mrs. Collin	...	...	0 10 0
Interest on Deposit	Mrs. Kilpin	...	...	0 10 0
In memoriam, 17th July, 1885	Mr. J. B. Crisp	...	...	0 10 0
Miss Powlesland	Miss A. Hopkins	...	...	0 10 0
Mrs. Scard	A. N.	...	...	0 13 0
Miss Crosse	Mr. Davey	...	...	1 0 0
Mr. A. Hunter	Mr. Evans	...	...	0 7 0
A. B.	Mr. Blandford	...	...	0 5 0
Mrs. M. A. Williams	Mr. Bennett	...	...	0 10 0
Mr. Hugh Falconer	Anon.	...	...	0 10 0
Miss Nellie Bartlett	Mr. Sawyer	...	...	1 1 0
Master Ernest Bartlett	Mr. Everett	...	...	2 0 0
Miss L. Bartlett	E. C. S.	...	...	0 1 0
Miss M. Bartlett	Mr. W. Coker	...	...	0 5 0
Mr. G. Cook	Mr. J. Miller	...	...	0 5 0
E. B.	Miss Ward	...	...	0 5 0
Mrs. Moss	Money received for laying bricks	...	...	18 11 8
Mr. H. Baker				
H. S.				
Mr. T. Mitchell				
							£549 13 3

Mrs. Spurgeon gratefully acknowledges the receipt of the following amounts "For General Use in the Lord's Work":—In memoriam, June 19, £5; Mrs. Christie (for Lettish sermons), 5s.; Lady Gordon (for Lettish sermons), 10s.; Miss Burls (for Lettish sermons), 10s.; Mr. R. K. Juniper, £3; Miss Drake (for Lettish sermons), 5s.; Mrs. Winchester, 4s. 6d.; Miss M. Lewis, (for Lettish sermons), 5s.; Mrs. Boustead (for Lettish sermons), 5s.; Mrs. and Miss Macdougall (for Lettish sermons), 5s.; In loving memory of dear Mr. Spurgeon (for Lettish sermons), 5s.; Mr. John Cameron, £5. Further sums for allotment to various funds that may need assistance will be thankfully received by Mrs. C. H. Spurgeon, "Westwood," Beulah Hill, Upper Norwood, London.

Friends sending presents to the Orphanage are earnestly requested to let their names or initials accompany the same, or we cannot properly acknowledge them; and also to write to Pastor J. A. Spurgeon, Campbellton, White Horse Road, Croydon, if no acknowledgment is sent within a week. All parcels should be addressed to the Head-master, Spurgeons' Orphan Home, Stockwell Orphanage, Clapham Road, London.

Special Notice.—It is earnestly requested that all donations for the Stockwell Orphanage be addressed to the Treasurer, Spurgeons' Orphan Home, Stockwell Orphanage, Clapham Road, London. Donations for the Pastors' College, the Pastors' College Missionary Association, the Colportage Association, and the Society of Evangelists, should be addressed to the Secretary, Metropolitan Tabernacle, London. Cheques, money orders, &c., should be crossed, and made payable to the Treasurer of the College, Orphanage, Colportage, or other work desired to be assisted.

ANNUAL REPORT

OF THE

STOCKWELL ORPHANAGE,

Founded by C. H. SPURGEON.

Trustees and Committee of Management:

Pastor J. A. SPURGEON, D.D., *President and Treasurer.*

JOSEPH PASSMORE.
THOMAS H. OLNEY.
CHARLES SPURGEON.
CHARLES F. ALLISON.
JAMES STIFF.
WILLIAM HIGGS.

JOHN BUSWELL.
JAMES HALL.
JAMES E. PASSMORE.
WALTER MILLS.
FRANK THOMPSON.
SAMUEL R. PEARCE.

Hon. Consulting Physicians:

HENRY GERVIS, Esq., M.D., &c., &c.
JAMES HERBERT STOWERS, Esq., M.D., &c., &c.

Hon. Consulting Surgeon:

ARTHUR E. DURHAM, Esq., F.R.C.S., M.B., &c.

Hon. Consulting Ophthalmic Surgeon:

E. NETTLESHIP, Esq., F.R.C.S., &c.

Hon. Consulting Throat and Nasal Surgeon:

A. H. TUBBY, Esq., M.S., M.B. Lon., F.R.C.S., &c.

Dentist:

W. O. HINCHLIFF, Esq.

Medical Officer:

WILLIAM SOPER, Esq., M.R.C.S.E., L.S.A., &c.

Head Master:

VERNON J. CHARLESWORTH.

Secretary:

FREDERICK G. LADDS.

London;

PRINTED BY ALABASTER, PASSMORE, & SONS, FANN STREET, E.C.

1893.

The Stockwell Orphanage.



WHY THE SHADOWS SAY

soon as possible. The slightest untruthfulness will necessitate the rejection of the case. Unhealthy, deformed, and imbecile children are not eligible. Only children born in wedlock can be received. Children whose fathers are living cannot, under any circumstances, be admitted. Whatever the plea may be, no exceptions can be made to these rules, as the trust is definite and unalterable.

If the case is entered on the list of approved candidates, the Trustees appoint a visitor to make personal enquiries. Should these be satisfactory, the child will appear before the Committee in due course; and if it is then among the most needy and deserving, it may be nominated for admission to the Institution, as soon as there is room.

Friends who are only acquainted with the case in which they are specially interested must not be surprised at its rejection by the Trustees at any stage, if it prove to be less necessitous than others; nor must they wonder if the child is declined because of unsuitability; for the Institution is neither Hospital, Reformatory, nor Idiot Asylum. The Trustees maintain the strictest impartiality while considering the claims of the various applicants, and the greatest need always has the loudest voice with them; hence many needy ones must be refused because there are others in still more deplorable circumstances.

Applicants are requested *not* to call upon the Trustees privately, as cases will be considered on their own merits, and applicants will derive no advantage from personal solicitation. All letters on this business must be addressed to the Secretary, Stockwell Orphanage, Clapham Road, London, S.W.

Applications for the admission of destitute Fatherless Children (boys between the ages of six and ten, girls from seven to ten), should be addressed in writing to the Secretary, and full particulars must be given. As the number of candidates is far in excess of the accommodation, the Trustees may decline to issue a form of application. If a form should be granted, it must not be regarded as a guarantee that the application will succeed.

The questions must be fully and frankly answered by the applicant, and the form of application should be returned as

ANNUAL REPORT,

1892-3.

IN its witness to the faithfulness and goodness of God, the past year was as memorable in the history of the Institution as any of its predecessors: the fears of some have been disappointed, and the brightest hopes of others have been fully realized. It is with profound gratitude we are able to report that the work of the Orphanage has been maintained in full efficiency, and with evident tokens of the Divine blessing.

The principles and methods, which have given to the Institution its distinctive character, have been conserved with the fidelity due to the memory of the revered Founder. The loss of so wise a counsellor, and so generous a friend, has not been augmented by any change in the constitution or conduct of the Orphanage. The revision of the appointments, which the late President deemed wise and necessary, would have been a serious reflection upon his judgment and administrative ability. Our subscribers will share with us the satisfaction and the joy that, "by the good hand of our God upon us," the Orphanage remains as it was when the beloved Founder was called to his rest and reward.

The total income for the year calls for special thanksgiving, and justifies the hope that the Lord's stewards will continue to remember the need and the claims of our large Orphan family.

On the last Sunday in January, in memory of Mr. Spurgeon's departure, Special Services were held in many Sunday Schools, and collections were taken up for the Orphanage. The annual observance of this custom will be of great service to the Institution.

The two houses, which were closed in consequence of the noise and vibration caused by the working of the machinery in the Dépôt of the Electric Railway, have been re-occupied; but, we regret to report, that the nuisance is, at times, as bad as ever. If the houses were to let as private dwellings, it would be impossible to find tenants to occupy them; still, the evil must be borne with, according to the ruling of the Court, so long as the Railway Company employ all the means in their power to work their machinery with the least possible nuisance to their neighbours. Should the Company "omit to do all that can be reasonably required of them," the Institution may be compelled to apply to the Court again for redress.

At the Annual Festival, June 22nd, 1892, our friends gathered in large numbers: it was a noble assembly; but the usual rejoicing was toned by the memory of the recent loss which the Orphanage had been called to suffer. The scene will not soon fade from the

memory of those who heard the children sing, to the plaintive tune of *Martyrdom*, the well-known hymn, commencing—

“Our God, our help in ages past,
Our hope for years to come;
Our shelter from the stormy blast,
And our eternal home!”

Gratitude and hope found expression in the inspired and inspiring words of the Psalmist:—“The Lord hath been mindful of us: He will bless us!”

One of the most interesting functions of the day's proceedings was the planting of

SEVEN MEMORIAL TREES,

which, through the coming years, will prove an eloquent symbol of the sheltering care of the Institution that so worthily perpetuates the name and fame of the beloved Founder. The following friends took part in this interesting ceremony:—

The BARONESS BURDETT COUTTS.

The REV. JOHN SPURGEON.

Mrs. J. A. SPURGEON.

Mrs. A. T. PIERSON.

Mrs. CHARLES SPURGEON.

Mrs. THOMAS SPURGEON.

Mrs. GEORGE WILLIAMS.

The first anniversary of Mr. Spurgeon's departure was rendered more sad by the serious illness which brought his beloved brother into the Valley of the Shadow. As President and Treasurer of the Orphanage, Dr. J. A. Spurgeon has rendered conspicuous service, and the fear that he would not be given back for a further period of service, added a deeper gloom to the cloud which overhung the Institution. His recovery and his return to the work with which he has been so happily and honourably associated for 25 years, call for devout thanksgiving to “the God of our life”, who delights to answer prayer.

As our subscribers are aware, A MEMORIAL FUND has been opened to afford the many friends of Mr. Spurgeon an opportunity of giving expression to the loving esteem in which he was held, and to offer “the sacrifices of thanksgiving” for his life and labours. It was very generally felt that the Institutions which bear his name, are, in reality, his best monuments; and that special contributions towards their support would prove a fitting tribute to his memory: at the same time it was deemed necessary to mark his resting-place in Norwood Cemetery, and to erect a suitable memorial within the grounds of the Orphanage.

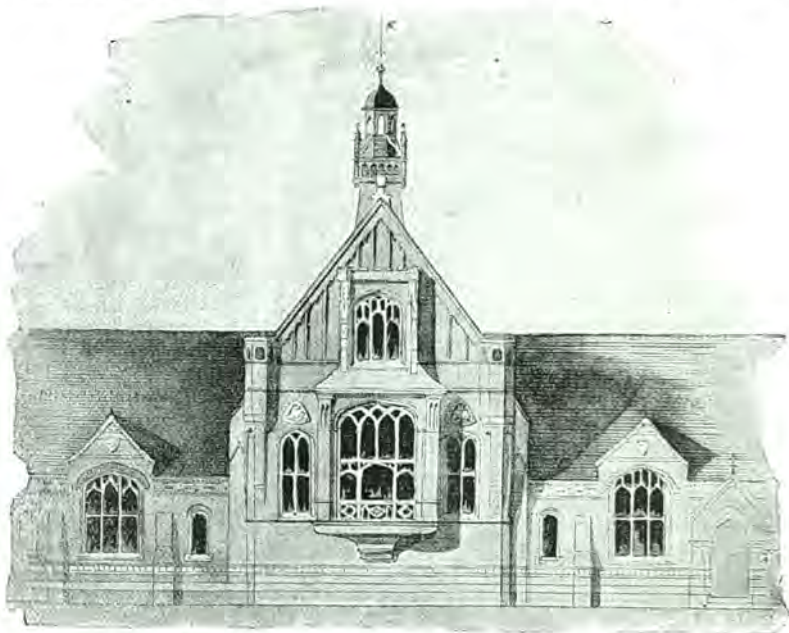
We are glad to be able to include the following statement which has been issued by the Memorial Fund Committee; and in doing so, we would express the very earnest hope that the amount required to complete the Memorial Scheme will be forthcoming before the Fund is closed. It is most desirable that contributions intended for the support of the Institutions, should not be diverted from the special objects intended by the donors.

THE "Memorial Fund" Committee have much pleasure in reporting that the sum of £9,647 has been received to this date, the contributions, by the expressed wishes of the donors, to be apportioned to the Institutions founded by Mr. Spurgeon, as under:—

The Stockwell Orphanage	...	...	...	£3,367	0	0
The Pastors' College	...	...	...	926	0	0
The Colportage Association	...	...	...	430	0	0
The Society of Evangelists	...	...	...	245	6	0
General, not allotted	...	...	...	4,234	10	1
Institutions, not allotted	...	...	...	208	0	0
Monuments	...	...	...	237	0	0

£9,647 16 1

The Memorial Fund Committee have also to report that the Memorial at Norwood Cemetery, erected to mark the resting-place of the beloved friend whose memory it is a privilege to honour has been at length completed.



DESIGN FOR THE FRONT ELEVATION OF MEMORIAL HALL.

The Committee, after considering the various plans suggested, have decided to erect, at the Stockwell Orphanage, A MEMORIAL HALL, which will supply additional accommodation urgently needed for the use of the orphans, and which will prove of great service to the Institution on all public occasions.

The Hall, designed by Mr. James Cubitt, will be so constructed that it will be, of itself, a beautiful monument; at the same time it will be a museum for the preservation of objects of interest associated with Mr. Spurgeon's life and labours. The REFORMATION PICTURES, collected by Mr. Spurgeon, have been presented to the Institution by Mrs. C. H. Spurgeon, and will be placed in the Memorial Hall.

Within the Hall there will be erected a monumental design in three panels, the details of which will be of perpetual interest. In the centre panel there will be a life-size figure of Mr. Spurgeon in the act of preaching: in the right panel, the Pastor will be seen in the midst of a group of students; and in the left panel, the President will be surrounded by a group of orphans.

Mr. George Tinworth, whose name is a guarantee of the beauty of the design and the excellence of the workmanship, has been commissioned to execute the Memorial.

The Memorial Fund Committee feel assured that the friends who revere the memory of Mr. Spurgeon, will not allow the funds necessary for the support of the various Institutions to suffer by the special contributions which are still required to complete the Memorial scheme.

Contributions will be gratefully received by the Treasurers,

GEORGE WILLIAMS, ESQ. THOS. H. OLNEY, ESQ.
Metropolitan Tabernacle, London, S.E.

JAMES E. PASSMORE, Hon. Sec.

ADMISSIONS FOR THE YEAR ENDING MARCH, 1893.

FROM LONDON DISTRICTS:—

Balham	1	Dulwich	2	Paddington	1
Battersea	1	Fulham	4	Peckham	3
Bermondsey	3	Hammersmith	1	Shoreditch	1
Bow	2	Hampstead	1	Soho	1
Brixton	2	Highbury	1	Stockwell	1
Bromley	2	Hornsey	1	Stoke Newington	1
Brondesbury	1	Hoxton	1	Walworth	1
Camberwell	1	Islington	2	Wandsworth	1
Camden Town	1	Kilburn	1	Wood Green	2
Chelsea	1	Lambeth	1		
Clerkenwell	1	Newington	1	TOTAL	44

FROM COUNTRY TOWNS AND VILLAGES:—

Alford	1	Folkestone	1	Portsmouth	2
Ardington Wick	1	Godalming	1	Reading	2
Blackbeath	2	Gosport	1	Sandown, I. W.	1
Brentford	1	Histon	1	Southall	1
Brighton	1	Hitchin	1	Stamford	1
Cheltenham	1	Ilford	1	Swadlincote	1
Codicote	1	Leyton	1	Wakes-Colne	1
Croydon	1	Lynn	1	Wimbledon	1
Dover	1	Newbury	1	Woodbridge	1
Downton	1	Orpington	1		
Eastchurch	1	Pengo	1	TOTAL	37
Edmonton	1	Plumstead	2		

FROM WALES:—Carnarvon ... 1

TOTAL FOR THE YEAR, 82.

The above tables, while they tell of want relieved and sorrow solaced, also show the impartiality of the Committee in their selection of inmates, and the range of their choice. The poorest localities and the most needy classes have again furnished the largest number of Children received into the Orphanage.

MEDICAL OFFICER'S REPORT.

Gentlemen,

I have the pleasure of submitting my twenty-fourth Annual Report.

During the year we have had no cases of febricula and high temperature, which, in former years, caused no little anxiety in this and in other Institutions.

The scarlet fever epidemic, which lingered so long outside the Institution, affected twelve of our children; they were promptly removed to the fever hospital, and have all returned in good health.

As the standard of health in the candidates for admission is still low, we have been compelled to advise the non-reception of several doubtful cases, as children of a low type occasion grave anxiety from tubercular affections, comprising glandular enlargement and deafness.

I again emphasize the fact, that alcohol does not enter into the sick dietary of the Institutions, numbering nearly a thousand children,

with which I have the honour to be connected. Except in very special cases, I consider stimulants are positively baneful to children.

The general health of the Institution is a cause for congratulation.

My best thanks are due to the kind co-operation of the members of the honorary Medical and Surgical staff; and also to the Committee and the Officers of the Institution, who are always ready to support me in all measures devised for the welfare of the inmates.

I have the honour to be, Gentlemen,

Your obedient servant,

WILLIAM SOPER.

Our subscribers will be interested in the following tables:—

SCRIPTURE EXAMINATION, MARCH, 1893,

In connection with Brixton Auxiliary Sunday School Union.

Subject:—"Nehemiah: his character and work."

Number of children presented:—Girls, 103; Boys, 123; Total, 226.

RESULTS:

	Girls.	Boys.
Prizes, with First-class Certificates	...	8
First-class Certificates only	...	32
Second-class Certificates	...	50
Failed	...	33
	103	123

Percentage passed—Girls, 65; Boys, 73.

BIBLE-READING ASSOCIATION:

Members:—Boys, 242; Girls, 359; Total, 601.

NOTE—Several who have left the Institution still keep up their membership.

YOUNG CHRISTIANS' BAND:

Boys, 73; Girls, 57.—Total, 130.

BAND OF HOPE:

310 are enrolled as members at their own request, and with the consent of their friends.

SCIENCE AND ART EXAMINATIONS, MAY, 1892.

Boys' Division.

Science Teachers: Prof. J. J. Thompson and Mr. A. Simmonds.

Subjects: Geology, Physiography, Magnetism, and Electricity.

Advanced Certificates	...	...	...	...	3
First-class Certificates (Elementary)	...	...	...	...	4
Second-class	„	...	...	...	70
Total	...	...	...	...	<u>77</u>

SIXTEEN HUNDRED AND SIXTY-EIGHT ORPHANS

Have been received into the Institution to the end of March, 1893.

PARENTAGE OF THE CHILDREN:—

Mechanics	397	Postmen and Sorters	10
Manufacturers and Tradesmen	251	Soldiers	8
Shopkeepers and Salesmen	219	Royal Engineers	2
Labourers, Porters, and Carmen	234	Solicitors	7
Warehousemen and Clerks	176	Surgeons and Dentists	7
Mariners and Watermen	56	Journalists	8
Ministers and Missionaries	48	Architects and Surveyors	4
Farmers and Florists	44	Cooks	3
Commercial Travellers	36	Firemen	2
Railway Employés	36	Photographer	1
Cab Proprietors and Coachmen	40	Butlers	2
Police-men & Custom House Officers	21	Auctioneers	2
Schoolmasters and Teachers	21	Bandsman	1
Accountants	16	Gas Inspector	1
Commission Agents	14	Gentleman	1
TOTAL... ..		1,668	

RELIGIOUS PROFESSION OF PARENTS:—

Church of England	640	Presbyterian	29	Bible Christian	3
Baptist	445	Brethren	12	Society of Friends	2
Congregational	175	Roman Catholic	3	Salvation Army	2
Wesleyan	146	Moravian	2	Not specified	209
TOTAL... ..		1,668			

NOTE.—These Tables show the Catholicity of the Institution.

PLACES FROM WHICH CHILDREN HAVE BEEN RECEIVED:—

Balham	9	Haverstock Hill	4	Plaistow	1
Barnsbury	2	Highbury	4	Poplar	7
Battersea	28	Holborn	10	Rotherhithe	13
Baywater	8	Holloway	20	Shadwell	2
Bermondsey	97	Homerton	4	Shepherd's Bush	1
Bethnal Green	6	Hornsey	7	Shoreditch	5
Bloomsbury	2	Horselydown	6	Soho	5
Borough	11	Hoxton	14	Southwark	36
Bow	19	Islington	37	Spitalfields	1
Brixton	40	Kennington	14	Stepney	6
Bromley	4	Kensington	8	Strand	2
Bromdesbury	2	Kentish Town	9	Stratford	7
Camberwell	51	Kilburn	11	Streatham	3
Camden Town	9	Kingsland	3	Stockwell	8
Chelsea	8	Lambeth	68	Stoke Newington	9
Clapham	17	Lewisham	6	St. John's Wood	1
Clapton	10	Limehouse	6	St. Luke's	2
Clerkenwell	16	Marylebone	21	St. Pancras	5
Dalston	3	Mill End	9	Sydenham	2
Deptford	8	Newington	18	Tottenham	9
Dulwich	8	New Cross	13	Vauxhall	6
Finsbury	4	Norwood	14	Walworth	58
Forest Gate	1	Notting Hill	13	Wandsworth	22
Fulham	4	Nunhead	3	Westminster	12
Hackney	20	Old Ford	1	Whitechapel	3
Haggerston	1	Paddington	7	Willesden	1
Hammersmith	6	Peckham	55	Wood Green	4
Hampstead	5	Pentonville	4		
Hatcham	1	Pimlico	7		
				LONDON...TOTAL 1,027	

<i>Bedfordshire</i> , Bedford	5	<i>Essex</i> , Dunmow	1	<i>Hertfordshire</i> ,	
" Luton	2	" East Ham	1	" Berkhamstead	1
<i>Berkshire</i> , Maidenhead	2	" Epping	1	" Dunstable	1
" Ardington Wick	1	" Grays...	1	" Hertford	1
" Childrey	1	" Great Braxted	1	" Hitchin	1
" Newbury	5	" Halstead	1	" Hoddesdon	1
" Reading	29	" Harlow	1	" Redbourne	1
" Slough	1	" Hatfield Heath	1	" St. Albans	1
" Uffington	1	" Ilford	2	" Ware	1
" Wantage	2	" Leyton	4	<i>Huntingdonshire</i> ,	
" Wargrave	1	" Leytonstone	7	" Fenstanton	1
" Windsor	1	" Little Ilford	1	" St. Neots	1
" Wokingham	1	" Loughton	1	<i>Kent</i> , Ashford	4
<i>Buckinghamshire</i> ,		" Maldon	9	" Belvedere	2
" Chesham	1	" North Woolwich	2	" Bexley	3
" High Wycombe	1	" Paglesham	1	" Blackheath	2
" Princes Risboro'	1	" Plaistow	1	" Boughton	1
" Winslow	2	" Rayleigh	1	" Bromley	3
<i>Cambridgeshire</i> ,		" Romford	4	" Canterbury	1
" Cambridge	5	" Southend	1	" Charlton	3
" Cottenham	1	" Upminster	1	" Chatham	5
" Histon	2	" Wakes-Colne	1	" Cranbrook	1
" Landbeach	1	" Walthamstow	10	" Crayford	1
" Linton	1	" West Ham	2	" Deal	2
" Newmarket	1	" Witham	2	" Dover	3
" Soham	1	" Woodford	3	" Eastchurch	1
" Waterbeach	1	<i>Gloucestershire</i> , Bristol	6	" Eltham	1
" Wisbech	2	" Cheltenham	3	" Eynsford	2
<i>Cheshire</i> , Birkenhead	1	" Cirencester	2	" Eythorne	1
" Chester	1	" Fairford	1	" Folkestone	4
" Hyde	1	" Gloucester	2	" Goudhurst	1
<i>Cornwall</i> , Falmouth	3	" Nailsworth	1	" Gravesend	3
" Penzance	3	" Painswick	1	" Greenwich	13
" Porthleven	1	" Stroud	2	" Maidstone	4
" Truro	2	" Tewkesbury	1	" Margate	7
<i>Derbyshire</i> , Belper	1	" Weirstone	1	" New Brompton	6
" Derby	5	" Wotton	1	" Northfleet	2
" Matlock Bath	1	<i>Hampshire</i> ,		" Orpington	3
<i>Devonshire</i> , Appledore	1	" Bournemouth	3	" Plumstead	6
" Bideford	1	" Christchurch	1	" Ramsgate	2
" Brixham	2	" Fremantle	1	" Rochester	1
" Devonport	3	" Farnborough	1	" Sittingbourne	3
" Exeter	1	" Gosport	1	" Swanscombe	1
" Plymouth	1	" Hayling Island	1	" Tonbridge	1
" Stoke	1	" Hedbourne -		<i>Kent</i> , Tunbridge Wells	2
" Torquay	4	" Worthy	1	" West Wickham	1
<i>Dorsetshire</i> , Poole	2	" Landport	1	" Woolwich	5
" Lyme Regis	1	" Lymington	1	" Wrotham	1
" Portland	2	" Newbridge, I.W.	1	<i>Lancashire</i> , Ashton-	
" Swanage	1	" Newport, I.W.	1	" under-Lyne	2
" Weymouth	2	" Pokesdown	1	" Blackpool	1
<i>Durham</i> , Darlington	1	" Portsmouth	5	" Bolton	1
" Durham	1	" Portsea	1	" Liverpool	6
" Middlesbrough	1	" Ryde, I.W.	1	" Manchester	4
" Stockton	4	" Romsey	1	" Morecambe	1
" Wolsingham	1	" Sandown, I.W.	3	" Rochdale	1
<i>Essex</i> , Barking	1	" Southampton	8	<i>Leicestershire</i> ,	
" Boxted	1	" Southsea	4	" Leicester	1
" Braintree	1	" Totton	1	" Loughborough	1
" Brentwood	1	" Waterlooville	1	" Lutterworth	1
" Burnham	1	" West Cowes, I.W.	2	<i>Lincolnshire</i> , Alford	1
" Chelmsford	2	" Winchester	1	" Boston	2
" Chingford	1	<i>Herefordshire</i> ,		" Grimsby	5
" Coggeshall	1	" Ledbury	1	" Lincoln	1
" Colchester	3	" Michaelchurch	1	" Stamford	1

<i>Middlesex,</i>		<i>Oxfordshire,</i>		<i>Surrey,</i>	
" Acton ... 1		" Kidlington ... 1		" Reigate ... 1	
" Barnet ... 1		" New Headington ... 1		" Richmond ... 1	
" Brentford ... 2		" Oxford ... 4		" Surbiton ... 1	
" Chiswick ... 1		" Thame ... 1		" Sutton ... 4	
" Ealing ... 1		" Witney ... 1		" Tooting ... 3	
" Edmonton ... 3		<i>Rutlandshire,</i>		" Wimbledon ... 2	
" Finchley ... 1		" Uppingham ... 1		" Woking ... 1	
" Fulham ... 2		<i>Salop,</i> Aston-on-Clun ... 1		<i>Sussex,</i> Brighton ... 10	
" Hampton-Wick ... 1		" West Felton ... 1		" Chichester ... 4	
" Harlington ... 1		<i>Somersetshire,</i> Bath ... 2		" Faygate ... 1	
" Harrow ... 2		" Curry Mallet ... 1		" Hailsham ... 1	
" Hendon ... 1		" Taunton ... 3		" Hastings ... 4	
" Hounslow ... 2		" Weston ... 1		" Lewes ... 1	
" Isleworth ... 3		" Yeovil ... 1		" Newhaven ... 1	
" Old Hampton ... 1		<i>Staffordshire,</i> Bilston ... 1		" St. Leonards ... 1	
" Southall ... 1		" Stourbridge ... 1		" Seaford ... 1	
" Walham Green ... 3		" West Bromwich ... 1		" Worthing ... 1	
" Whetstone ... 1		" Wolverhampton ... 1		<i>Warwickshire,</i>	
<i>Monmouthshire,</i>		<i>Suffolk,</i> Aldborough ... 2		" Birmingham ... 4	
" Abergavenny ... 1		" Bury St. Edmunds ... 2		" Coventry ... 1	
" Blaenavon ... 1		" Clare ... 1		" Leamington ... 1	
" Maindee ... 1		" Fressingfield ... 1		" Oxhill ... 1	
" Newport ... 3		" Halesworth ... 1		" Quinton ... 1	
<i>Norfolk,</i> Dereham ... 1		" Ipswich ... 7		<i>Wiltshire,</i> Calne ... 1	
" Holt ... 1		" Southwold ... 1		" Chippenham ... 1	
" Lynn ... 2		" Stanstead ... 1		" Codicote ... 1	
" Norwich ... 1		" Stowmarket ... 4		" Downton ... 1	
" Yarmouth ... 1		" Woodbridge ... 1		" Pinton Stoke ... 1	
<i>Northamptonshire,</i>		<i>Surrey,</i> Addlestone ... 1		" Salisbury ... 2	
" Brackley ... 1		" Barnes ... 2		" Summerford	
" Kettering ... 1		" Bletchingley ... 1		" Magna ... 1	
" Northampton ... 1		" Buckland ... 1		" Swadlincote ... 1	
" Oundle ... 3		" Catford ... 1		" Swindon ... 1	
" Peterborough ... 1		" Croydon ... 18		" Warminster ... 1	
" Thrapstone ... 1		" East Moulsey ... 1		" Westbury	
" Walgrave ... 1		" Godalming ... 2		" Leigh ... 1	
<i>Northumberland,</i>		" Godstone ... 1		" Wroughton ... 1	
" Newcastle ... 1		" Guildford ... 1		<i>Worcestershire,</i>	
<i>Nottinghamshire,</i>		" Horley ... 1		" Cradley ... 1	
" Nottingham ... 1		" Kingston ... 3		" Hampton ... 1	
" Retford ... 1		" Leatherhead ... 1		<i>Yorkshire,</i> Bedale ... 1	
" Sutton ... 1		" Norbiton ... 1		" Burley ... 1	
" Worksop ... 1		" Penge ... 2		" Leeds ... 2	
<i>Oxfordshire,</i> Banbury ... 2		" Putney ... 1			
" Chipping Norton ... 3		" Red Hill ... 1		COUNTRY...TOTAL	607

<i>Wales,</i> Aberystwith ... 1	<i>Wales,</i> Cilgerran ... 2	<i>Wales,</i> Llandudno ... 1
" Brecon ... 1	" Dowlais ... 1	" Llanelly ... 1
" Bridgend ... 2	" Haverfordwest ... 3	" Rhyl ... 1
" Builth ... 1	" Hay ... 1	" Swansea ... 3
" Cardiff ... 9	" Holyhead ... 1	
" Carnarvon ... 1	" Llanbister ... 1	WALES ... TOTAL
		30

<i>Scotland,</i> Dunfermline ... 1	<i>Scotland,</i> Larbert ... 1	<i>Ireland</i> 2
------------------------------------	--------------------------------	-------------------------

SUMMARY OF ADMISSIONS.

London 1,027	Wales 30	Ireland 2
Country 607	Scotland 2	
TOTAL		1,668.

WAYS AND MEANS.

We shall be thankful if our friends will bear in mind that our supplies must be as constant as our needs. It would greatly rejoice the heart of the President if the current income were always equal to the current expenditure, so that legacies might be reserved to supply the falling-off in donations when old friends resign their stewardship and go home.

The collecting boxes and books have brought in, during the year, the sum of £969 13s. Once a quarter, the President arranges to meet our band of willing helpers, and personally to thank them for their efforts for his great family of little ones. Many more of our young people might help us by joining this Sustentation Army. Friends living miles away, who are not able to attend the meetings, can have special collecting-books, and forward the amount received from time to time.

The children in the Orphanage and their friends collected, for the most part in pennies, the sum of £241 5s. 7d., and in every case this labour of love was a genuine expression of gratitude. We frequently have very warm-hearted letters of thanks from the mothers of our children. God bless them, every one!

The total amount received during the year from collecting-cards, books, and boxes, reached the noble sum of £1,210 18s. 7d. This is substantial help; *but could it not be very easily doubled next year? We wish more of our friends would lend a hand.* O best and kindest of readers, will you not take a card or box yourself?

Several Young Ladies' Working Associations continue to furnish splendid help; and their services are greatly valued by us. Could not more societies be started? Friends who are not able to join an association, can make up articles of clothing suitable for boys and girls between the ages of six and fifteen.

The Bazaar and Sale of Work at West Croydon, conducted by Mrs. J. A. Spurgeon, has yielded in past years a considerable sum to the funds of the Institution. Many willing helpers have assisted Mrs. Spurgeon in this praiseworthy effort, and we shall rejoice if the example should be copied by others. Such aid, lovingly rendered to the Orphans, does not divert contributions from local claims, but rather stimulates generosity for their support.

During the year, Mr. Charlesworth, with a Choir of Boys, has conducted meetings in and around London; they have also visited South Wales and many Provincial towns. The programme throughout is of a high-class character, and the most gratifying reports have been received of the good done. After deducting the immediate expenses, and the cost of the musical training of the boys, the sum of £476 10s. 10d. has resulted from the services of the Choir.

Where the boys have once been, there is a desire for a second visit; and in some towns they are expected at least once a year. These are gratifying facts; and the practical sympathy and prayers of true friends all over the country compel our thanksgiving to God who has moved their hearts to serve our beloved Institution in this way.

"Pure religion and undefiled" finds its illustration in care for the "widow and fatherless", and we are thankful when the help comes to the special objects of our charge. Friends are not helping the crochets of a sect, but the Christlike work of love and mercy, when they aid us in the work which was so dear to the heart of our late beloved President, whose name the Institution will ever bear.

AIMS AND PLANS.

Covering an area of nearly four acres, in one of the healthiest suburbs of London, the Orphanage is admirably adapted for keeping up as much of the family form and spirit as is possible in a public institution. Each house is a home, and each family has its own "mother." The boys take their meals in one common hall according to families; the girls' meals are all prepared in their respective houses; and boys and girls assist in all the domestic duties of the establishment. Family worship is conducted in each department morning and evening, and the children learn and repeat the text for the day from Mr. Spurgeon's Almanack. In the work we have undertaken we feel that we can do better for the children in family groups than in barrack companies.

No child is prejudiced as a candidate by the creed of his parents, as the Institution is UNSECTARIAN. Sectarian preferences have no weight with the Committee when they meet to consider the claims of orphanhood and necessity. Lack of grace in the parents must not be visited upon the children; indeed, there is all the greater need that they should come under godly training. If they can be instructed in the truths of the Bible, and brought up in the nurture and admonition of the Lord, such a ministry will fit them for the struggle upon which they must enter when the battle of life begins. We are concerned that the children should become disciples of Christ, and leave us healthy, intelligent, and gracious members of society.

The hearty love and practical aid of Christians of all denominations cheer us in this enterprise, and together we will all unite in helping the widow and the orphan for Christ's own sake. His approval now, and His "well done" hereafter, will prove a sufficient reward for any effort or sacrifice we may make. Infidelity must feel the power of 500 living arguments; for a Christian Orphanage attests the faithfulness of God, as the Father of the fatherless and the Judge of the widow.

It will be seen in the table that the greater proportion of children admitted to the Orphanage came from the most needy classes. When the whole of the income ceases at her husband's death, and the savings scarcely suffice to pay for the funeral, a widow with many helpless little ones is brought well-nigh to despair. What can she do? How is she to earn bread for so many? How can she keep the little home together? For the answer to these questions, she turns to the Orphanage, and her plea for pity and help might move a heart of stone. While we cannot admit all applicants, we will study to respond to those who have the greatest claim. If some have been sent away to apply elsewhere, we have the joy of knowing that we

have not increased their burden. Are there not thousands who will share with us our privilege and blessing? The Orphanage has received 1,668 fatherless children up to April, 1893. Some institutions report larger numbers; but, then, they are more of the nature of temporary receiving homes, and the children remain only a few months, while ours are retained for five or six years at least.

Applicants are put to no expense, beyond providing needful certificates. We dare not impose upon the candidates the costly, tedious, and often disappointing process of canvassing for subscribers' votes. The admission of a child to Stockwell Orphanage is an answer to the bitter cry of need. The most needy and not the most noisy are our most successful suitors.

In the Schools our object is to impart a *thorough* ENGLISH education, and, by a complete system of physical training, to fit the boys for commercial pursuits.

In addition to the ordinary subjects, they are taught elementary science, drawing, shorthand, and vocal music. We are thankful to record that, as the boys attain the age for leaving, it is easy to find employers who will receive them. Many of the old boys are now occupying good positions in large houses of business, and not a few are engaged in works of usefulness; a large number are members of Christian Churches, and several are Ministers of the Word. One of our old boys holds a Professorship in the University of Cambridge.

By a good education, and a thorough domestic training in the Homes, we hope to fit our girls for earning their own livelihood when they leave the Institution. Our plan is to prepare them for domestic service in good families, and to wait for guidance upon the providence of God.

The moral and religious training of the children is a matter of primary concern; and the earnest efforts of the matrons and teachers are supplemented by the labours of a goodly band of Sunday-school teachers. Detachments of the children attend the Tabernacle and neighbouring places of worship on the Lord's-day, and Special Services are conducted at home, morning and evening. A children's week-night service is held every Wednesday. Several earnest friends give diligent attention to this department of the work. Once a quarter the entire household is assembled to hear a special address. The local clergy, ministers, and distinguished laymen render important help in this matter. Young Christians' Bands hold monthly meetings, and there are frequent meetings for the Members of the Band of Hope.

Even while with us, our children show a Missionary spirit: we subjoin a table of their contributions. It is well for them to begin early to give.

Collected and contributed by the children:—

	£	s.	d.
Baptist Missionary Society ... ..	...	13	16 0
Dr. Churcher's Work in North Africa ...	...	1	15 3
Continental Sunday-school Union ... ..	...	1	10 7
Indian Sunday-school Mission, per Dr. Phillips	...	2	16 6
Temperance Hospital and Band of Hope Work	...	13	7 10
Total ... ..	...	£33	6 2

Many of the boys and girls who have given evidence of their conversion are enrolled as members of Christian Bands, and every effort is made to develop and strengthen in them the features of a true Christian character. It is a joy to us to learn, from time to time, of our old scholars making a public avowal of their faith, and entering the fellowship of a Christian church. The memories of the truths learned in the Orphanage cannot fail to exert a powerful influence for good amidst the perils to which young people are exposed in our towns and cities. The Lord has been indeed gracious to the children of our charge, and to Him be all the praise!

The following letters will be read with tearful gratitude: they are types of many which have been received.

FROM ONE OF THE GIRLS.

Mr. Charlesworth,

Dear Sir,

I do not know if you will remember me. I was in the Orphanage for four years, and was called "Ethel." While there, I learnt that I was a sinner, and that Jesus Christ died to save me, and I took Him to be my Saviour and Friend, and am now trusting in Him. A week or two ago I was baptized, and have been received into the Baptist Church to which my mother and sisters belong. I was in dear Mrs. Cooper's house, and she taught me a great deal.

I felt that I ought to write to you, for I am sure it will be an encouragement to know that the Lord uses the Orphanage, not only as a great temporal blessing, but also as a spiritual one.

The lessons learnt there will not soon be forgotten, and I feel sure much good seed has been and will be sown there, which will some day bear fruit. Whenever I think about it, I feel so grateful to God for sending me there, not only because of the help it was to my mother, but also on my own account.

I trust you and your wife and family are well, and that the Orphanage is prospering, and remain, Yours sincerely, E. W.

FROM ONE OF THE BOYS.

Dear Miss S.,

I hope you and all the boys have enjoyed your holidays; and I hope you are quite well, and still trusting in Christ Jesus.

Dear Miss S., I hope you have got a good many boys who have given their hearts to the Lord, and fully trusting Him as their Saviour. I should like to hear whether there are plenty of boys ready for baptism, or who have been baptized.

Dear Miss S., I am still trusting in the Lord as my Saviour. I am glad to tell you I was baptized three or four Sundays ago.

Dear Miss S., I have not been very well lately, and feel that I haven't any strength to walk. I have not been able to do any work yet; but the Lord is able to put me right: I still trust that He will.

How I do wish that all the boys would believe and trust Him as their own Saviour, and grow up to be His loving servants. Do not be afraid to confess Him, boys!

Now I must close my letter.

I remain, yours sincerely, E. C.

Transcript of a Letter from an Old Boy, written in Shorthand,
to the Teacher of the Shorthand Class.

My dear Mr. Pinkess, Calcutta, 12th July, 1892.

I have to acknowledge the receipt of your letter of the 20th November, and am very sorry for not having written to you before. I also received, some two weeks later, by book post, the Phonographic Phrase Book and list of the Phonetic Society, and also two blank forms to be filled up by me when applying for Mr. Pitman's Shorthand Certificate, and have to thank you for the same.

You will be surprised to hear that I am a Shorthand Writer to a Lawyer's firm, at a salary of £3 per month, and am expecting to receive an increase of £2 as from next month.

How are the boys going on with their shorthand? Who had the first prize this year?

I can write at the rate of about 100 words a minute, or more. It is only through the great amount of practice I have had, by the Lawyers giving me their letters and documents, &c., to take down in shorthand, and they are in the habit of speaking very fast.

I am sorry that I have not anything new to tell you about Calcutta. It is quite the same as England, or London, only the Natives, who were described to the boys by the Missionary last year before the holidays, are very peculiar people.

Nearly all persons out here keep horses and carriages to drive about in after five o'clock, in a road about three or four miles long, named the Red Road. We, also, have a carriage and horses, and enjoy ourselves very much.

My aunt has just returned from the country, where numbers of lions, tigers, wolves, jackals, &c., are very abundant. She was quite glad to get back here again, for as she was driving, one day, a great bear rushed out of the woods, and she had only just time to get back to the house, when the horse set off at full speed, the bear running after it. The snakes are also large and dangerous. The natives of India in the up country get a remuneration for every animal or snake they kill. A short time before my aunt returned, a lady and gentleman were out walking, when the gentleman saw a cobra, and killed it, as he thought, and his wife touched its head, and her finger got poisoned, and she died in two hours.

The heat out here is very great; we have punkahs pulled over our heads all day and night, and ice water to drink. The mosquitoes are very troublesome. At night the only animals in Calcutta are wild cats and jackals. The jackal's scream is frightful, especially if you are not used to hear it, it is quite unearthly and ghost-like. This is all that I have to tell you about the place I live in.

I think that I will stay in this situation until I am 17 years of age, and then I will get more profitable employment. It is very hard for young fellows of 18 or 19 to get suitable situations, because it is only by influence that they are able to get a good place at all. All the boys stay at school until they are 19 or 20, so that these Lawyers must have thought me a very young person to begin life.

I must now conclude with best regards to yourself,

I am, yours sincerely, M. J. K. S.

SUMMARY OF GUIDING PRINCIPLES:

- 1.—The Institution receives **Fatherless Boys** between the ages of 6 and 10, **Girls** between 7 and 10.
- 2.—It is conducted on the **Separate Home System**; each home is presided over by a Christian matron.
- 3.—It is **Unsectarian**; children are received, irrespective of their denominational connection, from all parts of the United Kingdom.
- 4.—Candidates are **selected** by the Committee, **not elected** by Subscribers. By this arrangement the most **Needy, Helpless, and Deserving**, secure the benefits of the Institution.
- 5.—**No Uniform** is permitted, in order to prevent a costume from becoming a badge of poverty.
- 6.—The children receive a **Plain, but thorough English Education and Training** to fit them for the respective stations they are likely to occupy.
- 7.—The supreme aim of the Managers is always kept in view, to “bring them up in the nurture and admonition of the Lord.”
- 8.—The children being cast upon “the Fatherhood of God”, they are maintained by the Free-will Offerings of the Stewards of the Lord’s bounty. The sum of £10,000 per annum is required in voluntary contributions!

HOW FRIENDS HELP THE ORPHANAGE:

(1.) By **Donations and Subscriptions**. Members of all sections of the Church and of the community contribute to the funds of the Institution.

(2.) By becoming **Collectors**. Collecting-boxes and Books may be obtained on application to the Secretary; also special Boxes to be fixed on walls.

(3.) By **arranging for Public Meetings**, to be conducted by the Head Master with a choir of Orphan boys. Mr. V. J. CHARLESWORTH will be happy to give all the necessary information.

(4.) By **Congregational and Sunday School Collections** on the last Sunday in January, the day of Mr. Spurgeon’s departure. Write to the Secretary for Tracts for distribution!

(5.) By **Gifts of Useful Articles**. Sometimes a friend can spare material who could not give actual cash; let him be so kind as to give in kind. We can use food, clothing, toys, fuel, furniture, books, and other useful articles at home, while fancy goods can be sold at the annual sale. We are universal consumers. No reasonable offer is refused. All is grist that comes to the mill.

(6.) By **Birthday and New Year's Offerings.** A festive season suggests a fitting opportunity for sending help to those whose orphanhood calls for special tenderness. Christmas gifts are in season, but we are willing to receive "out of season." Our mercies are doubly sweet when they are shared with those who would otherwise feel the bitterness of want.

"To do good and to communicate, forget not."

A WORD TO OUR DONORS:

(1.) The name should be legibly written, and a sufficient designation should be given that the reply may be rightly directed.

It is unfortunate when *Jones* is mistaken for *Thorns*, or *vice versa*. Where an initial only is given, we may not know whether to address the reply to Mr. or Mrs., or to any other designation. We should be sorry to write *Miss*, and find that we had written amiss.

(2.) As two persons may bear exactly the same name, it is important that the residence should be added. Where a donor has a *business* and a *private* address, it is desirable that one or other should be uniformly used, or we may accidentally treat our friend as if he were two individuals.

(3.) Change of address, or the death of a donor, should be promptly reported for the correction of our books. We cannot be omniscient, but we should like to be accurate.

(4.) We would respectfully urge our donors to advise us of the despatch of goods by letter or post-card. We can often make more economical use of gifts when we know that they are coming.

TO INTENDING BENEFACTORS.

By an Act of Parliament, bearing date August 5th, 1891, land and houses may now be left for charitable uses; but property so left must be sold within one year of the death of the testator, unless an extension of time be granted.

Money left by will, with the direction that it be invested in land or houses, was forfeit until this Act was passed: it will not now be lost to the charity, but must be used for its general purposes.

An important exception is made in the case of land or houses left or directed to be acquired, if it be proved that the property is necessary for the actual use of the charity, and not for investment.

Money secured on land, or other personal estate arising from or connected with land, can be left by will for any charitable use.

Intending benefactors need, therefore, be in no doubt as to their bequests of land or houses for charitable uses being legally acquired by the Institution they desire to benefit. It is necessary, in making a will, to be assured that the will is properly drawn and executed, otherwise the charity it is intended to benefit may be involved in serious anxiety and expense.

The will must be signed by the testator in the presence of two witnesses present at the same time, and who must sign their names as witnesses in the presence of each other, and of the testator.

The following are in legal form, and may be copied :—

1.—In leaving a sum of money :—

I Give and Bequeath the sum of..... pounds sterling, to be paid out of that part of my personal estate which may by law be given with effect for charitable purposes, to be paid to the Treasurer for the time being of the Stockwell Orphanage, Clapham Road, in the county of London, and his receipt shall be a sufficient discharge for the said legacy; and this legacy, when received by such Treasurer, to be applied for the general purposes of the Orphanage.

2.—In leaving Freehold Property :—

I Give and Devise to the Stockwell Orphanage, Clapham Road, in the county of London, the freehold house (or houses) situated and being known as (here state clearly the exact designation as to name or number, the street or road, the parish, the town, and the county), the said property to be dealt with according to the provisions of the Mortmain and Charitable Uses Act, 1891.

3.—In leaving Leasehold Property :—

I hereby Give and Bequeath to the Stockwell Orphanage, Clapham Road, in the county of London, the whole of my interest in the leasehold house (or houses), situated and being known as (here state clearly the exact designation as to name or number, the street or road, the parish, the town, and the county), the said property to be dealt with according to the provisions of the Mortmain and Charitable Uses Act, 1891.

4.—In leaving Freehold Land :—

I Give and Devise to the Stockwell Orphanage, Clapham Road, in the county of London, the parcel of freehold land (here give the exact designation of the land in the precise terms of the title deeds), the said land to be dealt with according to the provisions of the Mortmain and Charitable Uses Act, 1891.

5.—In leaving Land held on lease :—

I Give and Bequeath to the Stockwell Orphanage, Clapham Road, in the county of London, the whole of my interest in the unexpired term of the lease of the land (here give the exact designation of the land in the precise terms of the lease), the said property to be dealt with according to the provisions of the Mortmain and Charitable Uses Act, 1891.

The President and Managers desire to honour, by a grateful acknowledgment, the memory of the benefactors who have had regard to the claims of the Orphanage in the disposition of their estates. Now that it has become legal to devise real property in aid of Charitable Institutions, the hope is cherished that our friends will not overlook the Orphanage, which will remain as an abiding memorial of its Founder and first President,

“WHOSE FAITH FOLLOW.”

ANNUAL REPORT OF THE STOCKWELL ORPHANAGE.

491

£ s. d.

E. S. d.

Trustees.

By Donations and Subscriptions :—

Auditors.

Audited and found correct, this 9th day of June, 1898.

W. W. BAYNES,
Pickhurst Wood, Bromley, Kent.
F. WHITTLE,
42, Gauden Road, Clapham.

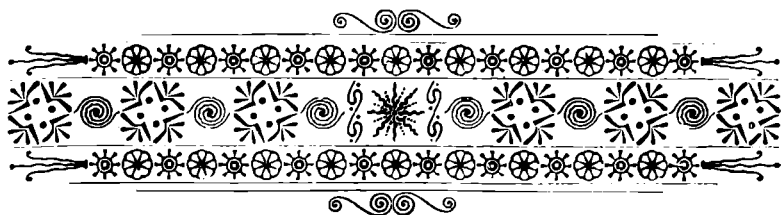
Auditors.

THE
STOCKWELL ORPHANAGE TRACTS;

Setting forth the character and claims of this
"WORK OF FAITH AND LABOUR OF LOVE."

- No. 1. "Love Jesus, and Live for Heaven."
,, 2. "Apt to teach," for Sunday School Teachers.
,, 3. "Little Dicky."
,, 4. "To those who are happily married, or hope to be."
,, 5. "Sunshine in the Heart."
,, 6. "Gone Home."
,, 7. "Home in Sunshine and Shadow."
,, 8. "Mr. Spurgeon's Orphanage; its Character and Claims."
,, 9. "John Maynard."
,, 10. "A Real Bit of Sunshine."
,, 11. "S.O."
,, 12. "Take my Hand!"
,, 13. "Notes on Votes."
,, 14. "My Alma Mater."
,, 15. "A Happy Scene in a Storm."
,, 16. "Grannie."
,, 17. "After Many Days."
,, 18. "Mr. Spurgeon's last New Year's Cards."
,, 19. "In Memoriam."
-

Specimens may be had on application to the Secretary.
Quantities for distribution will be supplied at 2/- per 100.
Friends can render an important service by enclosing them
in letters. Be sure and get some!



THE

Sword and the Trowel.

SEPTEMBER, 1893.

Mr. Spurgeon's First Outlines of Sermons.



ON discovering recently at "Westwood" the first outlines of sermons made by Mr. Spurgeon, we thought that our readers, like ourselves, would be pleased to see them. They are interesting as the first products of the mind and heart that afterwards yielded so many thousands of discourses to the church and the world, for the glory of God and the good of men. It must be remembered that they were made by a youth of sixteen; literally, "the boy-preacher." The earlier sermon-notes have appended to them the dates when they were delivered, and the places where they were preached; as, for instance, Barton, Feb. 9, '51; Grantchester, Feb. 23, '51; Comberton, March 9, '51; Barton, and Toft, April 13, '51; Cherryhinton, April 20, '51; Comberton, May 11, '51 (two outlines); Barton, May 18, '51 (two outlines). To the second of these there is a further note,—Mrs. ——— converted. We cannot help thinking that the name here written by Mr. Spurgeon was that of the first convert through his preaching, of whose decision for Christ he heard. He has often told the story of how delighted and thankful he was when he learned that the Lord had blessed his youthful ministry to one poor old lady, and of how he went over at the first opportunity to hear the cheering news from her own lips.

More than forty years have passed since these outlines were first used; but it is possible that some who heard the discourses founded upon them are still living. If so, we are sure that our readers would

rejoice to hear from them any reminiscences they can recall concerning those early efforts of the beloved servant of the Lord, who, beginning to preach in 1851, completed in 1892 his more than forty years' ministry, ere, like another Moses, he sang his swan song, finished his earthly course, and ascended to higher service in the immediate presence of the King.

The book in which these first outlines are written has, at the top of an ornamental title-page, an angelic figure holding a trumpet, on which Mr. Spurgeon had printed the word JUBILEE. Out of the instrument are proceeding the words, "Jesus Christ and Him crucified," while the whole design is surmounted by the passage, "Blow ye the trumpet in Zion." Around the angel's wings are written, "Ye shall mount as on wings of eagles," "Holiness unto the Lord," and "I am ever with you even unto the end of the world." At the foot of the page is a cherubic figure, bearing the name of "PEACE", whose lips are uttering the familiar words FREE GRACE, and whose outstretched fingers are pointing to a cross, above which Mr. Spurgeon had sketched a crown. Upon the wings and limbs of the cherub is the text, "Who maketh His angels spirits, His ministers a flame of fire," while surrounding scrolls are adorned with these inscriptions, "Not unto us, not unto us, but unto Thy name be all the glory," "By grace I am what I am," "Where is boasting, then? It is excluded." "Less than the least of all saints." In the centre of the page is the characteristic announcement—"Skeletons, I. to LXXVII.; and only skeletons without the Holy Ghost." Truly, in this early preparation for sermonic work, as in many other matters, the boy was father to the man.

At the beginning of the book is a *textual* index, showing that the seventy-seven outlines were based upon passages taken from fifteen Books in the Old Testament, and sixteen in the New Testament; while at the end is a *subject* index, which bears a remarkable resemblance to those which set forth the contents of every volume of the *Metropolitan Tabernacle Pulpit*. Happy preacher, who commenced as he continued and concluded the ministry he received of the Lord Jesus, "to testify the gospel of the grace of God." With this explanatory introduction, which appeared to be necessary, we gladly leave the outlines to speak for themselves, hoping that they will be as useful to local and other preachers as Mr. Spurgeon's volumes entitled "My Sermon-Notes" have already proved.

I. ADOPTION.

"*Having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will.*"—Ephesians i. 5.

Meaning of the term. Common among Romans. Two instances in Scripture. Moses and Esther. Adoption differs from Justification and Regeneration.

I. THE SENSE IN WHICH BELIEVERS ARE SONS OF GOD.

Not as Jesus. More so than creatures.

(i) In some things spiritual adoption agrees with civil.

1. In name and thing. 2. To an inheritance. 3. Voluntary on the part of the Adopter. 4. Taking the Adopter's name. 5. Taken into

the Family. 6. Considered as children: food, protection, clothing, education, attendance provided. 7. Under the control of the Father.

(ii) In some things they disagree.

1. Civil adoption requires the consent of the adopted.

2. Civil adoption was intended to provide for childless persons.

3. In civil adoption the adopted had something to recommend him.

4. The nature of a son could not be given.

5. The children did not inherit till their father's death.

6. The Pontifex might make it void.

II. THE CAUSE OF ADOPTION.

1. The Person: God. Son. Spirit.

2. The motive. Free grace, not works.

III. THE OBJECTS OF IT.

Elect sinners, not angels. All believers.

Not all men, but justified men.

IV. THE EXCELLENCY OF IT.

1. It is an act of surprising grace. 1 John iii. 1. Consider the persons.

2. It exceeds all others.

3. It makes men honourable.

4. Brings men into the highest relations.

5. Includes all things.

6. Immutable and everlasting.

V. THE EFFECTS OF IT.

1. Share in the love, pity, care of God.

2. Access with boldness.

3. Conformity to the image of Jesus.

4. The Holy Spirit.

5. Heirship.

Encouragement. Appeal to saints and sinners.

II. NECESSITY OF PURITY FOR AN ENTRANCE TO HEAVEN.

"And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life."—Revelation xxi. 27.

Enter in. Glory, joy, peace, happiness. Heaven.

I. THE STRICTNESS OF THE LAW "any thing that defileth."

Satan cannot. } What a matter of rejoicing to Christians!
Sin cannot. }

Man cannot. He is defiled.

How can man enter? Not by ceremonies.

Not by the Law.

Not by sincere obedience in part.

The heart must be purified.

All past sin forgiven. How? By free grace.

All present sin crucified. How? By the Holy Spirit.

All future sin avoided. How? By the Spirit's help.

II. THE IMPOSSIBILITY OF ENTRANCE "in no wise."

God has said so. He will not allow it; nor will the angels; nor the redeemed. A wicked man would not be happy in heaven.

No prayers, cries, groans, strife, can get a dead, unholy sinner into heaven. "In no wise."

If a man is not in, he is out for ever, no coming in, no change.
Call to enter in by faith in Jesus Christ.

III. ABRAHAM JUSTIFIED BY FAITH.

"*And he believed in the LORD; and He counted it to him for righteousness.*"—Genesis xv. 6.

I. THE FACT . . . "he believed in the Lord."

Leaving his country. Life in Canaan. Sodom.

Isaac's birth. Promises to him. Isaac's sacrifice.

Two sorts of faith. 1. Historical, or dead faith.

2. Living faith, producing works.

II. THE RESULT . . . "He counted it to him for righteousness."

1. Sins forgiven

2. Righteousness imputed } by faith.

By it,—

He gained on earth God's favour and love.

He gained heaven and eternal life.

These bring—Peace. How easy lies the head that does no ill!

Love. When we are pure, we love God.

Joy. The justified person has true joy.

Comfort. All things work together for good.

Security. None can condemn, nor destroy.

III. AS ABRAHAM WAS SAVED, SO MUST WE BE.

Not by works, or Abraham would have been.

Not by ceremonies. Abram believed before circumcision.

Reasons why both sinners and Christians should believe God; and exhortations to faith.

IV. A CONTRAST.

"*For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light.*"—Ephesians v. 8.

Here we observe—

I. THE PAST STATE OF A CHRISTIAN . . . "darkness."

1. Ignorance, of God, of Christ, of depravity.

2. Sin . . . in heart, and life.

3. Sorrow. . . . Indifference is smothered sorrow.

II. THE GLORIOUS CHANGE . . . "now are ye light."

1. Knowledge of God and spiritual things, as well as of themselves.

2. Holiness, purity, love to God.

3. Joy; every Christian should rejoice.

III. HOW EFFECTED . . . "in the Lord."

Meritoriously. By Jesus.

Actively. By the Holy Spirit.

IV. THE EXHORTATION . . . "walk as children of light."

1. Humbly, obediently, "as children."

2. Trusting in their Divine Father.

3. Cheerfully, "as children of light," or joy.

4. Holily, giving themselves to God . . . and in every way walking worthy of their dignity.

V. CONDESCENDING LOVE OF JESUS.

"For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."—2 Cor. viii. 9.

I. THE GLORIOUS PERSON, AND HIS EXALTED STATE.

1. The Son of God. Ruler of the universe—God.
2. Rich in glory, authority, power, felicity. Residence—heaven. Servants—angels. A crowned monarch.

II. THE GRACIOUS ACT . . . "became poor."

1. In the act of putting on humanity.
2. He was poor all his lifetime.
3. He died a criminal, owed His burial to charity. Affliction, pain, hunger, temptation, fatigue, agony, death were his lot.

III. THE PERSONS FOR WHOM CHRIST BECAME POOR . . . "for your sakes."

1. His own creatures.
2. Guilty, hell-deserving sinners.
3. His own murderers, about to perish. The vilest of the vile, Mary, the thief, Saul.

IV. THE PURPOSE OF IT ALL . . . "that ye through His poverty might be rich."

1. We gain liberty.
2. Life is spared.
3. Deliverance from sin. Pardon.
4. All things richly to enjoy, and heaven to crown it all. He regained for us our lost inheritance. More wealthy are we than the possessor of India's golden mines.

VI. FUTURE JUDGMENT.

"But he that doeth wrong shall receive for the wrong which he hath done : and there is no respect of persons."—Colossians iii. 25.

I. THERE WILL BE A FUTURE JUDGMENT.

- Argument 1. God's moral government supposes it.
 Argument 2. Reason gives assent to it.
 Argument 3. There have been fearful judgments in this world.
 Argument 4. The best suffer here, and the evil prosper: there is a judgment yet to come.

Argument 5. The fears of dying sinners confirm it.

Argument 6. The death of Christ proves it.

Argument 7. God's word and oath declare it.

II. IT WILL BE IMPARTIAL.

Wealth, learning, professions will have no influence.

Argument 1. Because God is just.

Argument 2. If anything pleaded could be accepted, all would be acquitted.

Argument 3. In the Word of God, rich are threatened as well as poor.

Argument 4. Christ the Judge was the most impartial of men.

Inference 1. If wealth, etc., be of no avail, how should the poor fear!

Inference 2. Sin is a fearful thing, since punishment follows it.

Inference 3. Sinners are in an awful condition.

Inference 4. No hope for a sinner but in Jesus.

VII. REGENERATION.

I. ITS CHARACTER may be best understood from the terms denoting it, as "born again," "born from above," "new birth," "quickened," "Christ formed in us," "partakers of the divine nature," "grace," "spirit," "seed."

We may also learn that it is a work in which man is passive, it is (1) Irresistible, (2) Instantaneous, (3) Perfect, (4) It cannot be undone, (5) Warfare in the soul accompanies it.

II. ITS CAUSE.

(1) Efficient cause. 1. God not man, (a) for man does not comprehend it, (b) it is called creation and resurrection, (c) Scripture denies it to be of man, 2. God only. Father. Son. Spirit.

(2.) Impulsive cause. Free grace.

(3.) Procuring cause. Christ's merits.

(4.) Instrumental cause. The Word of God.

III. ITS EFFECTS. 1. Spirit of God is given.

2. Knowledge is imparted.

3. Capacity for good works.

4. Meetness for heaven.

Question : Am I regenerate ? Look for the effects.

"Except a man be born again, he cannot see the kingdom of God."

(To be continued.)

Hints and Helps from the Margin of my Bible.

BY PASTOR J. D. GILMORE, BRANNOXTOWN.

DAVID'S WARRIORS ; OR, THE KIND OF MEN CHRIST WANTS TO-DAY.

SELECT MEN	Mighty men	1 Chron. xii. 1
SERVICEABLE MEN ...	Helpers of the war ...	1 Chron. xii. 1
SKILFUL MEN	Could use both hands... ..	1 Chron. xii. 2
SEPARATED MEN ...	Separated unto David ...	1 Chron. xii. 8
STALWART MEN	Men of might	1 Chron. xii. 8
SOLDIERLIKE MEN ...	Men of war	1 Chron. xii. 8
SAGACIOUS MEN ...	Could handle shield and buckler	1 Chron. xii. 8
STAUNCH MEN	Faces like lions' faces ...	1 Chron. xii. 8
SWIFT MEN... ..	Swift as roes... ..	1 Chron. xii. 8
SPIRITED MEN ...	The least could resist a hundred...	1 Chron. xii. 14
SUCCESSFUL MEN ...	Put to flight the enemy ...	1 Chron. xii. 15
SPIRITUAL MEN ...	The spirit came upon Amasai ...	1 Chron. xii. 18
SUBMISSIVE MEN ...	Thine, David, and on thy side ...	1 Chron. xii. 18
SUPERIOR MEN...All	mighty men of valour...1 Chron. xii. 21, 25, 28, 30	
SUITABLE MEN	Well armed	1 Chron. xii. 24, 33, 37
SUBTLE MEN	Expert in war	1 Chron. xii. 33, 35, 36
STEADY MEN	Could keep rank	1 Chron. xii. 38
SINCERE MEN	Not of double heart	1 Chron. xii. 33, 38
SINGULAR MEN ...	Had understanding of the times, and knew what to do ...	1 Chron. xii. 32

“Rutherford's Witnesses.”

CITED BY MRS. C. H. SPURGEON.

(*Continued from page 433.*)

67. **O**H, but we have cause to carry low sails, and to cleave fast to free grace, free, free grace! Blessed be our Lord that ever that way was found out! If my one foot were in heaven, and my soul half in, if free-will and corruption were absolute lords of me, I should never win wholly in. Oh, but the sweet, new, and living way, that Christ hath struck up to our home, is a safe way!

68. Oh, how shallow a soul have I to take in Christ's love! Oh, that I could join in amongst the crowd of angels, and seraphim, and now glorified saints, and could raise a new love-song of Christ before all the world! I am pained with wondering at new-opened treasures in Christ. His lovely and kindly kisses have made me, a poor prisoner, see that there is more to be had of Christ in this life than I believed.

69. There cannot be a more humble soul than a believer; it is no pride for a drowning man to catch hold of a rock.

70. I have not now, of a long time, found such high spring tides as formerly. The sea is out, the wind of His Spirit calm; and I cannot buy a wind, or, by requesting the sea, cause it to flow again; only I wait on upon the banks and shore side, till the Lord send a full sea, that with upsails I may lift up Christ. Yet sorrow for His absence is sweet; and sighs, with the cry, “Saw ye Him whom my soul loveth?” have their own delights.

71. Who knoweth how needful winnowing is to us, and what dross we must lose ere we enter into the kingdom of God? So narrow is the entry to heaven, that our knots, our bunches and lumps of pride, and self-love, and idol-love, and world-love must be hammered off us, that we may press in, stooping low, and creeping through that narrow and thorny entry.

72. I find crosses Christ's carved work that He marketh out for us, and that with crosses He figureth and portrayeth us to His own image, cutting away pieces of our ill and corruption. Lord, cut, Lord, carve, Lord, wound, Lord, do anything that may perfect Thy Father's image in us, and make us meet for glory!

73. The Church hath been, since the world began, ever hanging by a small thread, and all the hands of hell and of the wicked have been drawing at the thread. But, God be thanked, they only break their arms by pulling, but the thread is not broken; for the sweet fingers of Christ our Lord have spun and twisted it! Lord, hold the thread whole!

(*To be continued.*)

“The Shadow of a Name.”

A WEEKLY religious newspaper recently contained the following paragraph: “The ‘shadow of a name’ is prominent in *The Sword and Trowel* for August. Of sixteen items in the ‘Contents’, five are by C. H., THOMAS, and Mrs. C. H. SPURGEON, and a sixth is about C. H.”

If the writer of this “Note by the Way” had looked carefully through the Magazine, he would have discovered many more than six items athwart which had fallen “the shadow of a name”; but why the August number should have been selected for special notice in this manner, is by no means clear, for every copy of *The Sword and the Trowel* published during the past eighteen months has given equal or greater prominence to “the shadow of a name” under which even our contemporary was glad to find shelter in brighter days than those in which our lot is cast.

Confining our attention, however, for a moment or two, to our August issue, we may remind our readers, and the writer of the paragraph we have quoted, that even “the shadow of a name” has great influence over multitudes who still hold in fondest remembrance the name which is to many of them anything but a shadow. Turning to the Orphanage balance-sheet on page 491, we can affirm, without the slightest hesitation, that most of the £16,000 received during the past year has come through the blessing of God upon “the shadow of a name.” The £10,000 given during the same period to the C. H. Spurgeon Memorial Fund must all be credited, to the praise and glory of God alone, to “the shadow of a name.” The same influence largely accounts for the receipt of the £2,800 contributed in the month ending July 15 for the institutions that are mainly continued under “the shadow of a name.”

While we refer to the figures which are the outward and visible signs of inward and spiritual grace, we do not forget the more important proofs of the permanence of Mr. Spurgeon’s service for his Saviour. Hundreds of pastors, evangelists, and missionaries, in our own and other lands, are preaching the gospel with greater force and fervour than they would have done without “the shadow of a name.” The perennial stream from the *Metropolitan Tabernacle Pulpit* continues to flow on, carrying to myriads of weary hearts refreshment and reviving, although, alas! now and always henceforth, its welcome waters must bear upon their surface “the shadow of a name.” Thousands already amongst the spirits of the just made perfect, and a great but unknown number of saved souls still living in all quarters of the globe, will be eternally grateful to the honoured servant of Christ who led them to the Lord; and the thankfulness of those who have for a while to mourn beneath “the shadow of a name” is not less real than that of the glorified saints who are in the land where there is—

“No midnight shade, no clouded sun;
But sacred, high, eternal noon.”

The writer of the “Note” did not state whether he intended to

commend or to condemn the custom to which he alluded. Mr. Spurgeon often said that the contents of *The Sword and the Trowel* were largely biographical and autobiographical, and that they were so by the repeated requests of his readers, who were never weary of hearing about how the Lord had led him. Whenever his "monumental biography" is written, the compiler must of necessity avail himself of the material so plentifully prepared by the late beloved Editor in the pages of his own Magazine. Since his translation, it has been the aim of those who have had the control of this periodical to carry it on upon the lines laid down by Mr. Spurgeon. It would have been strange indeed if we had omitted one of its most characteristic features, and one that has made it increasingly acceptable to all who wish to know anything we can tell them about the dear Pastor who was, even to many who had never seen him, a choice personal friend rather than an editor concealed in his sanctum. If Spurgeonian articles and allusions are an offence in the eyes of our contemporary, we may as well confess at once that we intend to continue to offend in a similar manner, as our present issue plainly proves.

What is meant by "the shadow of a name"? We know that a shadow suggests substance and sunshine; and "the shadow of a name" reminds us of the substantial, God-glorifying life that closed on earth eighteen months ago, and it also directs our thoughts to the more glorious life which commenced in that solemn midnight hour, and will never, never end. A shadow is cast by the brightness of the grace of God which shone so conspicuously upon the whole of Mr. Spurgeon's Christian career; and those who most mourn his loss cannot help seeing the shadow caused by "the glory that excelleth", into which he has entered. He is in the sunshine; for him "the sun shines at length;" but our sunniest summer day will not be without its shadows, and deepest of them all in its evidence of our sorrow and loss will be "the shadow of a name." Yet that shadow is to us more of a bliss than a burden; it is no deadly upas tree, but it has rather the virtues of some giant of the forest, under whose widespread branches many a weary traveller may find shelter and repose. The simile of a shadow is often used in the Scriptures in describing the Lord Himself, so that we need not be ashamed of the comparison when it is connected with the name of one of His most faithful servants.

Is it possible that our contemporary has itself felt something of the power of "the shadow of a name"? Unquestionably, the old Evangelical faith still finds able advocates, faithful adherents, and earnest defenders, although one of its foremost preachers and champions is no longer numbered with them here below. Possibly it may yet be proved that there is a potency in "the shadow of a name" which will silence the boastings of those who sound the praises of "another gospel: which is not another." At all events, we know that there is a "name high over all", dearer than the dearest earthly name, and though *that* name has for a while had a shadow cast upon it, everlasting honour and glory shall be its portion. Wherefore, in the name of the Lord we set up our banners, girding on "the sword" for future conflict, and grasping "the trowel" for further service,

"battling and building" under "the shadow of a name" of which the poet truly sang,—

"The name of JESUS shall be known
To earth's remotest bound;
Nations shall bow before His throne,
And hail the joyful sound."

Pastor Thomas Spurgeon's Return.

LETTER No. II.

SS. Alameda,
Between Honolulu and 'Frisco,
June 3, 1893.

To the Editor of *The Sword and the Trowel*,

DEAR BROTHER,—I trust you will not hold up your hands in horror at sight of Letter No. 2 descriptive of my homeward journey. A week at sea, without sight of shore or sail, is a right good preparation for a day in port. And who that has heard anything of the Hawaiian Islands would not long to see its sunshine and its showers, its rainbows and its flowers? We were fortunate in making the harbour about four in the afternoon; and the stage was no sooner placed than away we went to make a general survey of place and people. Running the gauntlet of a crowd of clamouring hackmen, we strolled down the somewhat narrow streets, not knowing whither we went. We had not wandered far before a gentleman accosted us (our guise betrayed us to be tourists), and kindly proffered information and advice. Intuitively,—for he knew none of us,—he conducted us at once to a church, the Central Union. Soon, one of my friends, true to his bent, for he is an organist, was examining the instrument; and I, according to *my* bent, was addressing an imaginary audience from the platform. Then it was that the double discovery was made that we had stumbled on a church-member, and that he had lighted on C. H. Spurgeon's son. We shook hands then; and it came to pass forthwith that he who had been kind became kinder still.

The building we were standing in was well worth inspection. Its cost was £25,000 (yes, pounds, not dollars), and all was debtless. Solid stone walls, "heaven-pointing spire", sloping floors, curved pews, stained windows, cushioned seats, and electric lights would soon exhaust even so noble a sum,—all these were there, and a splendid organ and first-rate grand piano as well.

The next "lion" was the barracks (variety is charming); and as our friend proved a red-hot annexationist, we heard the story of the recent revolution from his point of view, and saw the guns to which the patriots were ready to leap in defence of liberty. I confess I am not sufficiently versed in Hawaiian politics to be able to decide on the merits of the case. After looking in at the council chamber of the Legislature, now occupied by soldiery, we visited the head-quarters of the Hawaiian Evangelical Association, the Secretary of which is the Rev. O. Emerson, a brother of our guide. Here we chatted

a while, and learned something of the noble work of the Society, which has for its motto and inspiration, "The isles shall wait upon Me, and on My name shall they trust." The mixed people of these islands,—natives, Chinese, Japanese, Portuguese, &c.,—are by no means neglected.

Soon after returning to the steamer for the evening meal, I received a note from one of our new-found friends, saying that Dr. Beckwith, the Pastor of the Central Union Church, insisted that I should conduct the service that evening. This was short notice, but I could not say the good man "Nay," so I gave them a rambling talk as best I could. Then followed a handshaking of the heartiest sort. I and my friends were literally besieged and overwhelmed; but it takes a deal of kindness to kill the most of us! From the beautiful church to the Hawaiian hotel, was but a stone's cast; and there the famous band was serenading the captain and passengers of our good ship *Alameda*, in a fairyland of spreading trees and electric lights. Fancy all this glory and luxury in the land where Captain Cook was slain!

By this time we thought we had earned a night's repose. Unfortunately, the mosquitoes thought differently. At five next morning, we were again astir, off for a drive to greet the rising sun. Having reached a height of 1,000 feet above sea-level, a glorious panorama stretched before us. Rolling seas, breaking surf, incoming steamers, rice plantations, groves of palms, and bright gleams of colour from a multitude of flowering trees and shrubs. Here, behind us, is the crater of an extinct volcano, for is not this Punch-bowl Hill? And now the city is awaking. Hark to the cock's shrill clarion; and see! the blue smoke is curling upward, and soon we hear distinctly—

"The far hum of moving wheels and multitudes astir,
And all that in a city murmur swells."

Breakfast was very welcome after this expedition. It discussed, we sallied forth once more; and again we were guided, so that we fell in with the wife of the Chief Justice, and learned from her that, five-and-twenty years ago, she visited the Metropolitan Tabernacle, whose Pastor greeted her with warmest welcome, and enriched her with his autograph. Right glad was she to have his son beside her in her buggy, and to drive round to see some Hawaiian homes. The son didn't object either, I can assure you.

The wharf is thronged with sight-seers gay with garlands. The air is redolent of—no, I will not trouble you with the unpronounceable names of these bright flowers. The kind-hearted people have sent their band down to serenade the ship's company, and away we glide to the strains of "Auld Lang Syne", "The Watch by the Rhine", The Hawaiian National Anthem, and "God Save the Queen." Farewell, bright emerald, set in the blue enamel of the Pacific Sea, thou hast yet to sparkle in the Saviour's crown! Soon may "the blessed hope" be realized! Farewell to you, too, dear sir, till we meet in Jesu's service, or at Jesu's feet.

I am, heartily yours,

THOMAS SPURGEON.

Unpublished Notes of C. H. Spurgeon's New Park Street Sermons.

REPORTED BY PASTOR T. W. MEDHURST, CARDIFF.

No. III. (Preached on Thursday Evening, October 16th, 1856.)

"He was wounded for our transgressions."—Isaiah liii. 5.

THERE are six words in the text, and there also *six wonders*. There are four wonders upon the surface of the text, and two wonders hidden beneath, or within the text.

I. The first wonder is, THE SAVIOUR HIMSELF: "HE."

Consider who the Redeemer is, and you will wonder. He is "the mighty God" (Isaiah ix. 6), of whom it is written, "In the beginning was the Word, and the Word was with God, and the Word was God" (John i. 1). He by whom all things do exist and consist, He before whom angels veil their faces, He who holdeth creation "in the hollow of His hand" (Isaiah xl. 12), He who is the Son of God by eternal filiation, HE is our Saviour, and "HE was wounded for our transgressions." Dost thou not wonder when thou considerest who is thy Redeemer? Think, those hands which were fixed to the cross by cruel nails, could have hurled thunderbolts; those lips could have been the doors of thunder; those feet which were nailed to the tree, trod upon the boisterous waves, and they shall one day tread upon this earth in kingly majesty. Is it not a wonder of wonders that HE should have been "wounded for our transgressions"?

It is wonderful that He should have taken human form at all; it is much more wonderful that He should have been *wounded* for us. Thou canst never tell how deep was that condescension which stooped to redeem *thee*. Here is hope for a poor, trembling sinner. If an angel had asked you to commit your soul to his keeping, you would have done well to refuse him, for you could not trust your soul to the keeping of an angel. But you need not be afraid to trust your soul with this wondrous Saviour. "No," sayest thou; "if I had a million souls, I would trust them all with Him."

II. The second wonder is, THE SAVIOUR'S SUFFERINGS: "He was *wounded* for our transgressions."

"He was wounded" not only in His mortal frame, but in His spirit, *in His soul*. We are apt to judge of Christ's sufferings more by His bodily wounding than by His soul-wounding. The Holy Spirit, in sacred Scripture, dwells more upon the Saviour's bodily sufferings for this reason, because we can more easily understand them. We can comprehend them better than we can His soul-sufferings. Nevertheless, we are told that His soul was "exceeding sorrowful, even unto death" (Matthew xxvi. 38): for though the soul is immortal, the Redeemer's soul felt as though its very immortality were in danger of becoming extinct through the greatness of the sufferings. "A wounded spirit who can bear?"

The Saviour "was wounded" *in His reputation*. He was cruelly

slandered. They who had professed friendship toward Him, turned round against Him. He that ate bread with Him lifted up his heel against Him. He knows what a broken heart means, for His heart was broken and crushed. He Himself was the very fountain of grief. His sorrows were as a sea without a shore, an abyss without a bottom, and as darkness without light. But it is vain to attempt to describe the sorrows of Jesus, for they surpass all description. It is better to be silent concerning them; to describe them is an impossibility. "He was wounded," tormented, bruised, crushed, "for our transgressions."

III. The third wonder is, THE SINNERS FOR WHOM THE SAVIOUR WAS WOUNDED. "He was wounded for *our* transgressions."

Not for His friends, but for His enemies was He wounded.

"Thou, O my Jesus, Thou didst me
Upon the cross embrace;
For me didst bear the nails and spear,
And manifold disgrace.

"And griefs and torments numberless,
And sweat of agony;
Yea, death itself; and all for me,
Who was Thine enemy."

It would have been wonderful had Jesus been wounded for an angel; but He did not die to save angels, He died to save sinful men. He gave Himself a sacrifice on account of our transgressions, even for us who are among the very vilest. Lay the emphasis upon the pronouns, "*Our* griefs, *our* sorrows, *our* transgressions, *our* iniquities, *our* peace, —with His stripes *we* are healed,"—and see with what force and beauty the Scripture reads. It is a wonder that Jesus Christ should have died for anyone; but when we think that He died for *us*, it does indeed appear exceeding wonderful. It is a wonder of wonders to every Christian when he thinks that Jesus died for *him*. It seems easier for him to believe that Jesus died for everyone else than for him; to him it is indeed a miracle of miracles that he should be saved. "He was wounded for *our* transgressions." Christ Jesus died for none else but sinners. It might have been written over the cross of Christ, "He that is not a sinner hath no part here." In the roll of life there is not to be found the name of one person who was sinless; they are all sinners saved by blood.

"Round the altar priests confess,
If their robes are white as snow,
'Twas the Saviour's righteousness,
And His blood that made them so."

IV. The fourth wonder is, THE SUBSTITUTION OF THE INNOCENT ONE FOR VILE TRANSGRESSORS: "He was wounded for *our* transgressions."

To a great degree, the word substitution is the pith and marrow of the gospel. If I were asked to give a description of the gospel as nearly as I could in one word, I should say, "Substitution." Think believer, is it not a wonder that Christ should have died for you, in your stead? Is it not a wonder to see Jesus, the innocent Son of God,

judged at the bar of God as though He were the sinner? He was not actually so, but by imputation He was reckoned the sinner. Is it not wonderful to see the sinner at the foot of the throne of God pardoned, justified, not for anything which he has done, but because of what Jesus has done for him? He who knows what it is to see Christ in his rags, and himself in the robes of Christ, understands the gospel. What a wonderful doctrine is that of substitution! Trace the Saviour from Gethsemane to Calvary, and remember that all He suffered was for thee, believer, and then thou wilt be filled with wonder.

V. The fifth wonder is a hidden wonder, and it is this, THAT ALL THIS WAS A SECRET UNKNOWN TO THE JEWS.

They thought Jesus could not be the Son of God, because He was such a sufferer. They would not receive Him as the Messiah, because He was "a Man of sorrows, and acquainted with grief." The prophet seems to speak of it as a wonder; "*Surely*," saith he, "He hath borne our griefs, and carried our sorrows: yet we did esteem Him stricken, smitten of God, and afflicted. But He was wounded for our transgressions."

And is it not a wonder to us that we did not know the Saviour before? Some of my friends say sometimes, "How foolish I was not to know the Saviour; the gospel is so plain, that he that runs may read, and he that reads may run; and yet I did not understand it!" Yes, the fountain was filled with blood to wash away your sins, and yet you thought it was empty. The manna was lying all around your door, and you could not see it. Verily, it is a marvel to us that we saw not this wondrous sight sooner, that He "was wounded for our transgressions."

VI. The sixth wonder, and this also is a hidden wonder, is, THE SUFFICIENCY OF THE SUFFERINGS OF JESUS CHRIST.

It is wonderful that His blood should take away the sins of one sinner; how much more wonderful is it that it takes away the sins of so many! It is all-sufficient to cleanse away the foulest transgressions. Christ's precious blood cleanses from all sin each and every one of all His people. Do you not wonder that Christ's blood should wash such a blackamoor as you are, you, who are covered with sins? Yet Jesus' blood is sufficient to cleanse even you. Let me ask you, "Do you desire a greater Saviour than the one I have to preach to you?" "No," you say, "I do not, indeed." Possibly, some one says, "May I believe that Jesus died for me?" Answer me these questions. Do you feel your need of a Saviour? Are you brought to hate sin? Do you feel that in yourself you are lost and ruined? Are you really seeking after Jesus? If so, you may believe that Jesus died for you, for He is even now your Saviour.

One or two hints. If "He was wounded for our transgressions," how foolish is self-confidence! It is in vain that you trust in your own works, they can never save you. How wicked is self-love! If you set yourself, or anything else, before Christ, you are not much like Him. He loved His enemies, and died to save them. How great and how glorious, then, is the security of every believer, since Jesus the Substitute was "wounded for our transgressions"! When Satan tells you of your manifold sins, tell him that Christ Jesus was wounded for

your "*transgressions*"; not for one sin merely, but for all. "He was wounded for our transgressions." Let us all say with Joseph Hart,—

"Lord, we fain would trust Thee solely;
'Twas for us Thy blood was spilt,
Bruisèd Bridegroom, take us wholly;
Take and make us what Thou wilt.
Thou hast borne the bitter sentence
Pass'd on man's devoted race;
True belief and true repentance
Are Thy gifts, Thou God of grace."

"Come unto Me."

HARK! 'tis Jesus who is calling,
Low and sweet His tones are falling,
On the ear of the distressed;
Like the murmur of the river,
Flowing from the throne for ever,
Like the liquid notes that quiver,
On the harp-strings of the blessèd;
O my Saviour, I would hear Thee,
Softly saying, "Come, ye weary,
Tempted, doubting, sinful, dreary,
Come away, and do not fear Me
Come to Me, and be at rest."

O thou Prince of love and meekness,
Lo, I come, in want and weakness,
Faint with sorrow, sad with sin,
Canst Thou, wilt Thou, Lord, receive me?
Hold me fast, and never leave me?
Thou wilt surely not deceive me;
Spread Thine arms and take me in.
Yes, ah! yes, e'en now I hear Thee,
Softly saying, "Come, ye weary,
Tempted, doubting, sinful, dreary,
Come away, and do not fear Me
Come to Me, and be at rest."

Gracious Lord, in love still draw me,
To Thyself, and walk before me,
In the way that I should go;
Lord, I cannot do without Thee,
For Thou knowest all about me,
Prone to wander, and to doubt Thee,
Full of weakness, full of woe.
Speak again, Lord, let me hear Thee,
Softly saying, "Come, ye weary,
Tempted, doubting, sinful, dreary,
Come away, and do not fear Me,
Come to Me, and be at rest."

Mr. Spurgeon's Last Drive at Mentone.

BY JOSEPH W. HARRALD.

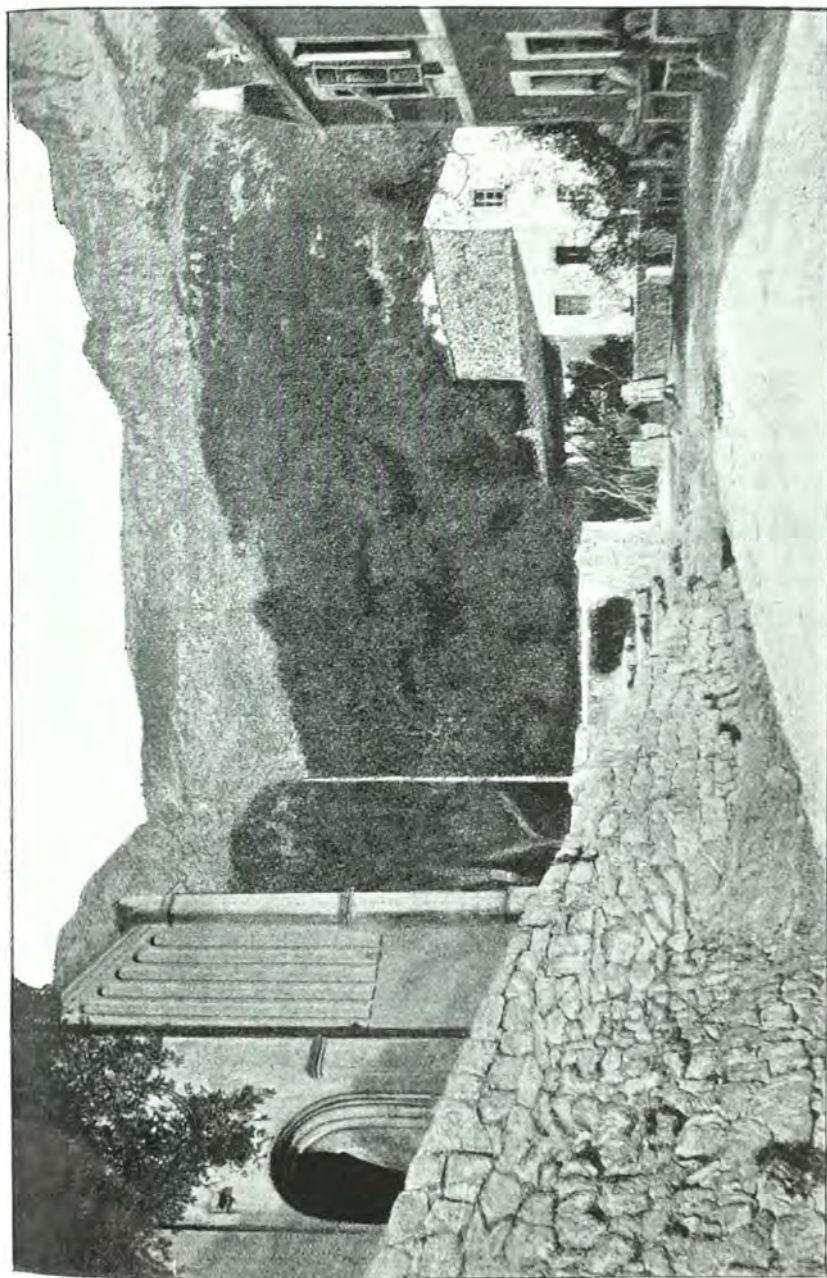
MR. SPURGEON'S descriptions of "Drives at Mentone" began with a charming account of a morning excursion of which he was very fond, and it is remarkable that his last earthly drive was along that favourite route. On *Wednesday, January 20, 1892*, our little Mentone company, with a Tabernacle friend who was visiting the Riviera at the time, drove as far as the church and restaurant at MONTI, which are represented on the opposite page. When Mr. Spurgeon's account of the place was published, he had not been able to procure a photograph of it; but through the kindness of Mr. W. C. Houghton, we are glad to give our readers an excellent view of almost the last scene on which our beloved Pastor gazed before he went up to see the King in His beauty in the land of far distances. Looking at the picture, one can pick out the various objects so graphically described by Mr. Spurgeon:—

"Here is an institution which is *auberge, café, wine-shop, tobacco-dealer's, and provision-stores*, all in one. It has a pottery-man on its roof, bearing a flag, and its odd-shaped chimney is painted red-white-and-blue. We cannot afford such chimneys in England. We will pull up at this universal provider's *depôt*. He does not call it '*Bon Marché*', but he thinks a great deal of his establishment nevertheless. The letter-box is in the front wall of the church, and the letters are collected at 10.30 a.m.; let us hope that the good folk of Monti are up early enough to get all their letters written by that time. Blessed are the people who have all their correspondence off their minds before they sit down to their mid-day meal! Such bliss is reserved for these happy valleys.

"We will go into the church. There is nothing whatever to see, and the place is as cold as a vault. We are not interested, nor thrown into a devotional frame of mind; but we feel quite able to pass the holy water-basins, and even the collecting-box, without stretching out our hand, though the latter has a threefold opening for liberality in the form of three slits, marked, '*for the Church*,' '*for the Poor*,' and '*for the Penny of St. Peter*.' By the way, St. Peter's pence brought in for the Pope some £120,000 last year. Ah, Peter! you cried, '*Silver and gold have I none*'; but your successors are more metallic!"

On my first visit to the church at Monti, I noticed, not only a crucifix, such as one sees in most Popish pulpits on the Continent, but just above the preacher's head was suspended a picture of a dove. Surely, these symbols of superstition should remind us that the minister of the gospel ought always to preach as in the presence of the Crucified Christ of Calvary, with the Sacred Spirit, in semblance of a dove, hovering over him.

Outside the church, I once saw a shepherd trying to bring back his wandering sheep by throwing stones at them! This was the more remarkable as it happened in the country where it is usual to see the



MONTI, NEAR MENTONE.

shepherd going before his flock, as in the East. How differently does the Good Shepherd attract to Himself those who have strayed away from Him! And the true under-shepherd will woo and win the wanderers, and not wound and worry them by throwing stones at them. Yet have we known some who posed as pastors who were adepts at casting missiles at runaways; the only effect of their action being, as in the case of the poor beasts at Monti, the driving of those aimed at still farther away.

Turning back to the view on the preceding page, it looks at first as though a forest of olive trees barred all further progress. It is not so in reality, for they only skirt the road which continues to wind round and round until it reaches the little town of Castillon, far up the heights. Twice I had the privilege of making the ascent, in company with Mr. Spurgeon; and many times, during his last stay at Mentone, he expressed the hope that he might one day take his dear wife along the highest and most glorious of all the drives in that region; but it was not to be. Returning from his last drive to Monti, he never went out again till that Sabbath night when his emancipated spirit, upborne by angels, entered the presence of the Lord he had so long and so faithfully served. Oh, that we all might follow him as he followed his Saviour!

The Round of the Prayer-meetings.

IX. MELBOURNE HALL, LEICESTER.

THE Saturday evening prayer-meeting at Melbourne Hall, Leicester, has always been very full of life and power; and to it may be traced the secret of much of the blessing resting on the many agencies which gather around that centre of Christian activity. Beside the church itself, founded by Mr. Meyer, fifteen years ago, and which now numbers nearly eight hundred members, there are four or five missions, two very large Sunday-schools, and many other religious and philanthropic agencies too numerous to mention, conducted by a band of indefatigable workers.

The meeting on Saturday, July 22, had a special element of interest, it being the last occasion that Pastor C. B. Sawday would be present before leaving for his new sphere at South Parade Chapel, Leeds.* At eight o'clock, the school-room was full. The hymn beginning—

“’Tis the blessed hour of prayer,”

opened the gate of worship wide, and the whole meeting seemed to pass into the atmosphere of devotion while it was being sung. The pastor read part of Psalm v., making a few comments on it, and offered prayer, after which came a hymn of praise,—

“To God be the glory,
Great things He hath done;”

* In last month's "Notes", copying from a newspaper, we put *Grand Parade Chapel, Leeds*, as the place to which our Brother C. B. Sawday has removed; it should have been, as in the above article, *South Parade Chapel*.

and a prayer of thanksgiving, mingled with desires for deeper spiritual life, and seeking a great blessing on the pastor and his wife in their new work. This was followed by another prayer of hearty gratitude for blessings received and souls saved during Mr. Sawday's pastorate, and earnest petitions for the services on the approaching Sabbath, the last to be conducted by Mr. Sawday.

We may here anticipate, and say that this prayer was abundantly answered; at the Sunday services, both morning and evening, the hall was crowded, a double row of seats had to be placed down the aisle in the evening, and much unction rested on the Word.

"There'll be joy by-and-by," was the refrain of the next hymn, sung for those who were feeling sad; and then reports of the open-air work were given, prefaced by some encouraging instances in the pastor's own experience in London. Two brethren spoke briefly of the outdoor work which is constantly being carried on by the members of the church, of the interest manifested, and the rapt attention of the hearers, who seemed to drink in the Word. Testimony, too, was borne to the united, hearty, and humble spirit of the workers. The qualification necessary for successful open-air speakers, according to one brother, was "a willingness to take a back seat, if requested, and equal readiness to take a front seat if required." We were cheered by being told of two or three instances of blessing recently received, and an earnest plea was made for more workers in this enjoyable and blessed work. Two prayers specially for this branch of service were followed by a song which is always jubilant,—

"I've found a Friend, oh, such a Friend!"

A young University man, who is a member of the Christian Endeavour Society, which is doing grand work amongst the young people at Melbourne Hall, then spoke, and gave a most interesting account of the work of the Christian undergraduates at Oxford. A railway man next referred to the great blessing received in the Railway Mission, which, though not connected with Melbourne Hall, is superintended by two devoted ladies who are members of the church. He gave testimony to the great benefit received by himself and many others through Mr. Sawday's ministry, and told of a man whom he had met who professed to despise Mr. Sawday's preaching, but who was compelled to confess "*it was always straight*." This brought a remark from Mr. Sawday which caused some smiles; he said, "I know another person who thoroughly despises my preaching, that is *myself*."

Amongst other branches of the helpful work of this church are a cyclists' club and a swimming club. Prayer was asked for them, that those who had the charge might keep a high tone of spiritual life, and seek to influence the young men for Christ.

The superintendent of the Sunday-school, which has ever been a great part of the church's strength, and now has over two thousand two hundred scholars, related an interesting incident of the conversion of an old scholar who had seemed incorrigible. He left for America, but the teaching had followed him, and he is now an earnest Christian. He had preached the gospel in Chicago, and only on the previous Sabbath had taken a class in his old school at Melbourne Hall.

Two earnest prayers followed, and the pastor then concluded a service of wonderful interest, power, and spiritual refreshing.

On the following Monday evening, a large company sat down to tea, and afterwards there was a still larger gathering of the church and congregation in the Hall. The proceedings, which were of a purely "family" character, were presided over by Mr. Toller, a member of the committee, who made many kind remarks about the way in which Mr. Sawday had served the church. Rev. Thos. Carryer, the church secretary, followed, and in the name of the members presented a cheque and set of books to the retiring pastor. Many others spoke of the high character of their pastor, and of the great esteem in which they held him, that he was a manly man as well as a godly man, and one who feared not to declare the whole counsel of God. Best of all, noble testimony was borne to the great spiritual work which he had done during the last five years, no less than three hundred and fifty persons having joined the church in that period. There were great difficulties connected with the work when Mr. Sawday came, but by the good hand of his God upon him everything had prospered, and he leaves the church in a flourishing state, while all the members wish him "God speed" as he leaves them to go to Leeds. During the last two years, over £1,800 of debt has been cleared off, leaving only £350 due on the whole block of buildings.

Mr. Sawday, in bidding farewell to the church, said how thankful he was to God for the blessing which had been given during his pastorate, and for the kindness he had ever met with from the friends. He was happy to say that, during the five years of his work, not a word had ever been spoken by the pastor or officers to cause pain on either side, or break the perfect harmony and unanimity which existed between them. How great the trial in leaving was, none but the Lord knew; and nothing but a firm conviction that it was the will of the Lord that he should go, would ever have caused him to accept the invitation. He was happy to leave the church in such a prosperous condition, and earnestly prayed that God would, in his own time, send them a man after His own heart, full of faith and of the Holy Ghost.

The ladies of the church presented Mrs. Sawday with a small token of their love to her, thanking her for all her kindness, and praying that her future may be increasingly useful and happy.

Prayer was offered that God would greatly bless Mr. and Mrs. Sawday, and all their family, at Leeds, and that Mr. C. P. Sawday, the son of our beloved brother, might have great success in his work at Nunhead. Father and son are to begin their new pastoral relationships on September 3; we earnestly pray that both ministries may be full of the power of the Holy Ghost.

"A Colony of Mercy."

SINCE Fleming Stevenson's book, *Praying and Working*, no such graphic account of the results of Christian activity in Northern Europe has been given to us as in the volume at our elbow*, in which are revealed all a woman's insight, and the light touch of a woman's hand. We are spared statistics and tables, and have instead impressions as vivid as sunlight.

So unobtrusive has been the work of magnificent Christian philanthropy here chronicled that, until the appearance of this book a few months ago, scarcely anything was heard of it in this country. Yet this Westphalian charity is so well-known in Germany as to be in some circles almost a household word. Some time ago, a seven-year-old deaf-and-dumb epileptic boy came from Prussian Poland with only two words sewn on his coat. The magic syllables which proved his *sesame* to open these doors of hope were BIELEFELD and BODELSCHWINGH. The Bethel colony, counting all its branches, consists of no less than one hundred and fifty houses; it is situated near to the manufacturing town of Bielefeld; and it gathers round the magnetic personality of Pastor von Bodelschwingh,—magnetic, we say, but it is the magnetism of love.

The more we have thought about this wonderful man, the more we have found him to resemble our great-hearted and ever-to-be-honoured Spurgeon. Alike in love and labour, they appear to have been made after the same model. "Love is the great propeller," says Bodelschwingh; "we only need enough of it, and to set to work humbly." Little wonder that with such a leader, one of the "house-mothers" said, "While we have *him* to pray for us, never a screw will fall out of its place, never a wheel come to a standstill in this machinery." Just what many often seemed inclined to say of our dear C. H. S.

The machinery thus kept in motion is of the most varied character. First of all, years ago, came a little home for epileptics, named Ebenezer, which has grown until there are now some fourteen hundred of this distressed class, two-thirds of them men, under the wing of this Christlike brotherhood. These form *Bethel* proper. By the generous courtesy of the publishers, we are able to insert, on pages 516 and 517, views of Ebenezer and of the Bethel Home.

The Deaconess Mother-house *Sarepta* came next; then *Nazareth*, which equips men for similar service amongst the afflicted. So the beneficent stream of Christian helpfulness has widened as it flowed, until around Zion Church, which is a sort of pivot for all the rest, there is found quite a cluster of buildings bearing Scriptural names, Ebenezer, Hermon, Siloam, Bethany, Zoar, Bethesda, Magdala, Gilgal, Thyatira, Sharon, and others. The colony is, indeed, the Bible written large beneath the sky for those who cannot read the smaller type beneath the covers. Bethlehem ("house of bread") is appropriately enough the bakehouse, where are made all the loaves, cakes, and buns for the three thousand mouths which have to be daily filled. "The

* A Colony of Mercy; or, Social Christianity at Work. By Julie Sutter. With twenty-two illustrations and Plan. Hodder and Stoughton.

hands employed in this establishment, if patients, of course, are picked and chosen with some regard to those who eat the loaves; they are convalescents not often troubled with fits. Indeed, that house-father, if you ask him, with not a little pride, and with a genial smile on his flour-powdered face, will show you a former patient who "got quite well here"; the bakehouse, according to him, being the finest sanatorium going, "especially for these poor fellows. So let a man make bread for others when he is in trouble; it may tend to his healing unawares."

Who has need of healing if not the victims of epilepsy? Yet in England, where there must be close upon fifty thousand such, scarcely anything has been done for them. In France, Pastor Bost, at La Force, has cared for these sufferers; and now, gone to his reward, his works follow him. In Germany, there is this noble work of Pastor Bodelschwingh's; but in England, where that witty foreigner said it seems to be the ambition of half the people to put the other half into some institution or other, until Lord and Lady Meath, stirred by the example of Bethel, founded their "Home of Comfort" at Godalming, the other day, the poor epileptics were utterly neglected. Stay—there was "a little home at Maghull, near Liverpool, opened about three years ago by a parish doctor, who in workhouses had come across the terrible need, and who had seen Bethel." But that is all.

What epileptics need, judged by the example before us, is rest and work. First, rest: their affliction renders them specially subject to anxiety and terror, and such a refuge as this, where they are cared for with a mother-like solicitude, gives them a chance of being still. Strange to say, the contact of so many in one place seems to lessen their fright at their sudden seizures. Then, in the midst of their quietness, they get a chance of work. They feel they are not utterly useless in the world. Each patient has his sphere. "If he can only push a wheelbarrow, he shall have that wheelbarrow to push." Even when epilepsy has become idiocy, there are still two things left to appeal to: there is a sense of gratitude, and the spiritual sense that feels after God. One poor fellow at Bethel, who had a fever when he was five years of age, has, for eighteen years, fifty times a day, sung the baby-song his mother taught him, "Because the Lord's dear lamb I be, He will ever care for me." Shut off in much from men, they are not far from heaven.

The whole secret of the plan is, in the words of Bodelschwingh, "This place shall be their place, the church their church. Above all, they shall know they have a right to be ill here; no one shall be afraid of them. Let their trembling souls be comforted, and lean upon us; we will not fail them."

One notable thing is that everybody talks quite freely about dying. The king of terrors has no terror for them: they are *cured* when they pass the border.

Now what is at the bottom of all this? Love. And what is at the back of that love? Christ. "From teeth to toe," as Jefferson Davis used to say, it is the love of Christ which constrains. The workers are not paid, they share with the others, having only a slight allowance for dress; £20 a year, for instance, to clothe a man and his wife. They do it for love. The deaconesses bear with the loathsomeness of

their task—and the disease of these poor sufferers is often loathsome—and yet, as the authoress beautifully says, "their thought is not to win heaven thereby, but rather to make this poor earth a little more like heaven than epilepsy has left it for these stricken ones." The deacons, who wait on the men, are moved by the same impulse. "It is a little hard sometimes," said one of them, "but there is a love that helps." Was not that fine? "And there was a light in his eye which said he spoke true. He was a mere boy, with no down on his lip, and his idiot flock clung to him, crying, '*Brother! Brother!*'"

An English girl, who knew nothing of German, was brought from Cape Town recently, and after a week or so, she had picked up a phrase in the new language. She said, "I know a German word now—*Mein Liebling!*" She had heard the words, "My darling," so often—that is how the work is carried on.

Even in the Labour Colony, which we will come to presently, they seem to catch the same spirit. There is a capital story told of the swineherd there, for which we are sorry we have not room; but it can be read in the book, and when it was remarked how flourishing his charge of a hundred or so looked, he said, "Aren't they darlings? You have got to love them, else they won't thrive." Even of pigs, it seems it is true. How much more, if, as in some phases of this rescue work, you want to raise swinish men?

But we have not come to that yet. There is *Kinderheim*. We have almost the idea of journeying to the Teutoburger Forest, only to see this "Children's Home." We should like to write down here the story of "Wee Mousie" and "Laura"; we have already told it to a very interested congregation; but the stern necessities of space again forbid. All the children in this home are in consumption, they are the children of vicious parents, and suffer for the sins of others: perhaps not wholly in vain. They talk as naturally about going to heaven as you would of going to the seaside; and when they go, "Sister Lina" never forgets to put around the little brow the victor's laurel or myrtle. They, too, have fought and won. We shall see them some day.

There is an effort on behalf of the orphans besides this. Into the house named "The Good Shepherd" the friendless waifs of the province are gathered, and the work of the colony is to find parents for them. Amongst the Ravensberger people some five hundred have been brought up as their own children. When their own family is out of hand, these parents take some orphan to train for Christ's sake, and if only Christian people in England, whose hearts are shutting up for lack of something to love, knew how much joy might in this way be brought into the home, they would oftener "receive one such little child," and find the words of Christ, who said that such a one "Receiveth Me," true to the letter.

Divinity students are frequently sent to Bethel as a sort of extra course. Mr. Stead rather fantastically thinks that every minister should have some experience first as a policeman; we fancy this other is the better way. Men do not so much need to know the depths of Satan as the heights to which the love that rescues may rise. One young Swiss, who stayed three months at Zoar—the name of the house devoted to this particular purpose—went away saying he had learnt

more there than in his three years at College. So, here is a hint for Pastors' College men, or any other men. But where is the colony for them?

They have a mission in Africa, too, and send out their own missionaries, but we cannot now say anything about that.

Let us come to the Labour Colony, the forerunner, if not the pattern, of the Salvation Army Social Scheme. General Booth's plan, as compared with this, is somewhat criticized towards the end of this volume :

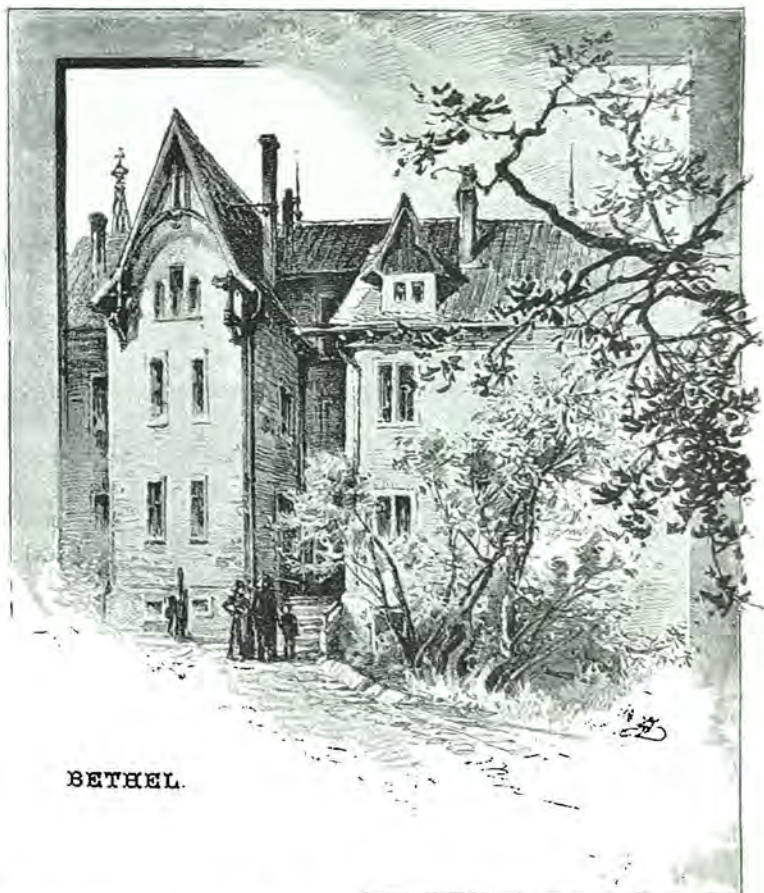


EBENEZER.

and without here expressing any opinion on the merits of the case, we think the criticism might fairly have been met in some other way than in the paragraph in the first number of "The Darkest England Gazette", the only reply we have seen.

This Labour Colony was begun in response to the problem which confronts every man who tries to help the poor: how to help without pauperizing. To Bethel tramps came for a dinner, and came again and again, making the round of all the houses, until some of them

were living an idle life at the expense of the Homes. So a stone wall was started, on which every man had to work for his food. In the hard winter of 1881, the most needy were sheltered, and one vagrant bitterly said, "Would to God we, too, were epileptic, then you would keep us!" This was too much for Pastor Bodelschwingh; then and there the task of finding work for the unemployed was begun. Some almost barren land, which could only be made profitable by very deep digging, was bought, and after being somewhat prepared by a band



BETHEL.

of convalescent epileptics, on August 17th, 1882, the place was opened, the aged Emperor William lending it his name, and the Crown Prince Frederick, afterwards Emperor, with whom the pastor had been formerly a schoolfellow, accepting the protectorate of the colony. Since then, six thousand have been helped to gain a footing, and last year over six hundred were having their chance, while twenty-five similar institutions have been formed in other parts of the Fatherland.

As an outcome of this, a plan has been devised to help the tramps who do not enter any of the colonies. A tramp, they say, is a man who is looking for work, and who hopes he will not find it. In Germany to-day he has to find it, or tell the reason why. Along all the main roads are relief-stations, which are also labour agencies. The German word for these stations has eight long syllables and two hyphens; really we should not be much surprised if a timid tramp was frightened at it; we at first thought of writing the name down here, but find our supply of ink is getting short. But let that pass. Nearly two thousand of these eight-syllabled, two-hyphenated places are spread like a net to catch this sort of bird. They are half a day's journey apart, and at each, a man has to do half a day's work. The work, which is chiefly wood-chopping, is not in any sense dishonouring, but it must be done. Then, after a night's rest, the man has his breakfast, and go he must. He must go, too, in only one direction, not being allowed to double in on his track, but steadily forward he must march, by half-day stages, to the end; and if he has not found work by that time, he runs great danger of finding himself in the House of Correction. To make all this sure, each tramp carries a little book ruled into squares, and the stamp of each succeeding station is put on one square after another; and so the man's wanderings are clearly traced.

There is one golden sentence which should be borne in mind by every one who "considers the poor"; that it may not be so readily forgotten, here it is in capitals:—

"IT IS CHEAPER TO AID YOUR BEGGAR THAN TO LET HIM BEG."

To give a dole at the door, or fling a copper to him in the street, is not to aid him, however. "That is either too much or too little."

There are other efforts: homes for inebriates, and similar classes; some for gentlefolk able to pay, and these pay for the privilege of having work found for them, though they live apart. But of all these we cannot speak. There is, however, one other branch of this work of social Christianity which cannot pass without notice:—"The Workman's Home." Some seventy houses have already been built (not two of them alike), and by a skilful financial plan these become the property of the workman himself: they have each a nice garden and some fruit trees, and thus Pastor Bodelschwingh tries to meet the unrest of the neighbouring town of Bielefeld, which is one of the most Socialistic in Germany. There is no public-house amongst these homes, and if any man starts one, according to agreement he forfeits £300. Thus is tried "the remedy of blue sky by way of blue ribbon."

This enterprise has been carried on with Christlike quietness. Its founders have not cried nor caused their voice to be heard in the streets. "I just want to see your face," said one who admired Pastor Bodelschwingh's unselfish devotion. "Nay," was the reply, "there is One Face to look into, even that of the Man of Sorrows, and you will not be able then to let any sorrow pass your door unhelped."

W. Y. F.

The Lord's Work in Spain.

BY J. P. WIGSTONE, MISSIONARY, LINARES, SPAIN.

JUST of late I am up from Andalusia, where my present work is, visiting other brethren—two of whom studied in the Pastors' College, London—and scenes of years ago have been recalled by what is occurring here now. For instance, I lately accompanied a brother missionary to a neighbouring town to bury a child. The priests and the authorities appeared at the house where the dead lay, and against the father's will forcibly carried the body away, and buried it in the Roman Catholic cemetery. Another brother was called to visit one of the converts in a dying state. He had only just reached the house when the priest made his appearance, alleging that he had also been called. He had a number of witnesses. The house filled with people, as is often enough the case here under similar circumstances. The priest raged and stormed, and held up his fist in the face of the Evangelical pastor. The sick Christian woman, hearing the dispute about who had been called, cried out: "Silence, all! I wish to make a public confession." (Here the priest smiled, and approached graciously at the last word.) "I am trusting only to Christ for salvation through his death on the cross; and if I die I want to be buried in the Evangelical cemetery." The witnesses of the priest told him they were needed no longer, and went out. What did the priest do? He went and lodged a complaint with the mayor that he had been called to attend this dying woman, and that the Evangelical pastor had threatened him, and hindered him in his duty. The *priest's witnesses* deposed that the woman declared publicly she did not want the priest but the pastor, and that the priest had threatened the pastor, and not the pastor the priest. The mayor took doctors with him, and satisfied himself that the witnesses spoke the truth, the dying woman being still able to say that she wished to have nothing to do with Rome.

A third friend has had his meeting-place shut up by order of the governor of Corunna. The English ambassador has been communicated with. This is a case of trying to show by law that the *door* of the meeting-place must be kept shut at Santa Eugenia, when no such thing is done in any other part of Spain, nor has been done during the last twenty years! These are matters of the present time, and make the past matters along the north-west coast of Spain new to me; and I will speak about the commencement of the gospel work in these parts.

The first meeting in Galicia was commenced by the "pastor" before-mentioned and myself in the year 1875, in Corunna. After a month's search, we got a meeting-place, and went to the governor of the province.

"Your Excellency," we said to him, "we are going to begin the preaching of the gospel at Puerta de Arriba on Sunday night at six o'clock."

"Who gave you leave to do that?" replied his Excellency.

We explained to him that the law only required that notice should be given to the governor or mayor, and that we thought it best to give

the notice in this case to the superior authority, as it was the first meeting of the kind held in all the four north-west provinces.

"Let me tell you," said the governor, "that if you commenced such a meeting, the people would tear you in pieces; and I advise you, for your own sake, not to attempt any meetings here."

"Your Excellency, we have come all the way from Madrid for the purpose" (a journey then of twelve hours by rail and thirty-six by diligence), "and we quite intend to go on with the meetings."

"Then" (here he began to be very angry), "I warn you not to do so; if you do, I will take you prisoners from the platform. I cannot inflict punishment previously, but I will begin when you begin."

"Then, your Excellency, the first meeting takes place on Sunday night, at six o'clock."

We left him after he had renewed his threatenings. I must say we did not feel very comfortable. We were a long way from all our friends; we did not know the people of Corunna, but we did know something of Roman Catholic fanaticism. We went, in our extremity, to our God, and cried for help. The day arrived for our first meeting. "Will the governor keep his word? Will anybody come to the meeting?" we asked one another, as my friend and I prepared to go down to open the door. As we approached, sure enough, there were four policemen in full uniform. "Are they going to take us?" was a very natural question. The door was opened; two or three people straggled in. As the first person entered, one policeman cried out "Order!" As another went in, another cry of "Order!" was heard; and so we entered, and they roared out "Order!" and that word for the policemen seemed to be the order of the day. "They have not taken us," remarked one of us to the other. "We are not at the platform yet," was the reply. But we did get to the platform, without interruption from the authorities, and preached with all our heart and soul to a small congregation of about fifty, the glorious old gospel of salvation instant and free to the repenting sinner who comes to the Lord our God through "*Jesus only*." These occasions of speaking of the great salvation to those who have never heard the joyful sound before, have been among the happiest of our life. Would to God that thousands who can do so would go into all the world, and try it!

The next Sunday, at about 4.30 P.M., we looked out of our window, and saw the square filled with people of every class. "Whatever can be the matter?" we asked, as we looked out. The servant said, "Why, they have come for the meeting!" "Come for the meeting?" Yes; an hour and a half before the time, there were about two thousand people there. Corunna was moved with curiosity. Let us begin the meeting at once. One went to open the door while we got hymn-books, etc., ready, and when we went down, we could not get in—the place was packed with people in a solid mass. We went up to the house, got down into the back yard by a ladder, and with much difficulty entered by the back door. Happily, the platform was just at that entrance. What a scene! The people were perched up everywhere, even sitting on the shoulders of those who occupied the seats. Well, we did our best to "make the message clear and plain," and then asked the congregation to retire, and allow others to come in. They did; and in

the others came. We had another meeting. After it, the crowd outside cried, "Come and preach to us from the balcony!" No, we had no voice left; besides, if we had, that was clearly against the law of "No public manifestation", and we thought it well to keep within it.

For weeks, people came from the villages near, as well as from the town; so that we were obliged to give entrance by ticket. The American vice-consul was exceedingly friendly, and took the tickets at the door as the people entered. When we appeared in the streets, the folks stood at their doors and stared, came out on the balconies and stared. Why? Well, the priests for centuries had been telling all kinds of queer stories about Protestants, such as that we keep murdered children hanging up by the feet in the cellars to be eaten; that we had horns and tails; and it was natural to be curious to have the first glance at such wretches. Nevertheless, it was a good thing that *the one subject of interest was the Word of God*, the gospel of Christ, for weeks in the whole neighbourhood. I may just say that we sold hundreds of Bibles, Testaments, and Gospels, and distributed thousands of tracts.

The archbishop drove up from Santiago to annihilate us by a series of declamations against Protestants. The people went to hear him during the day, and us at night. They went out of our meetings saying, "The archbishop tells nothing but lies." Not that we ever went into discussions; no, we kept to the gospel of free salvation to the chief of sinners by Christ alone, and our hearers drew their own inferences.

The Lord blessed the preaching to the salvation of souls. "I am of your opinions," whispered a man to us as we stood on the street one day. He whispered because newspapers were speaking against us, and we had many enemies. "To be of our opinions will do little for you. You must be born again," we answered. We had a long talk with him about his soul. The next preaching was from "The blood of Jesus Christ His Son cleanseth us from all sin." This man was present, and next day he came and told us it had cleansed him. His wife soon professed conversion. His aunt, a bigoted Romanist, with whom they lived, was in a dreadful way about this. He spoke to her about the gospel. One evening she was alone about meeting time, and felt a desire to go which she could not shake off. She went, heard, believed, and brought her husband. He was soon converted. The aunt had \$42 worth of images in a glass case. She burned them, and said, "Now, Jesus only is my Saviour." Women sold the butcher meat in the market. Four of them were converted to Christ. One, a woman over six feet high, had been a notorious character—smoked, drank, cursed, and swore. She was soon known to be changed. As she sold the meat, I have seen her speak to her customers about their souls. On one occasion she took up a piece of meat, gave it a chop, then looked at the customer, and said, "If you don't go to Christ for salvation, you'll be lost." Another chop at the meat and another chop at the customer, and that finished that particular transaction; and then for another. A man was converted, and his landlord called him from his village, eleven miles from Corunna. "You must either leave the Protestant meeting or my house and

land." "I'll leave the meeting," was the reply. "Do as I do," said the landlord. "I read the Bible I got from them privately." "We will," said the tenant. So the tenant and his wife read the Bible privately, and read one day that Christ would be ashamed of them before His Father and the holy angels who were ashamed of Him. They feared that word, and returned to the meeting. The landlord called them. "Yes, we have gone back to the meetings. We are afraid that otherwise Christ would be ashamed of us before His Father and the holy angels," said the man. "You must leave the house and land," said the landlord. "At once; if you will allow me anything for the labour bestowed on it, well and good; if not, take it, labour and all." The landlord was astonished, and knew he would find few such honest men as John, and said, "Well, John, you can keep the house and land; and if anyone molests you about your religion, send him to me." John went home, and offered the largest room in the house for the meetings in his village, and shortly after his wife and he gave a room all ready furnished with platform and seats for gospel meetings; and the meetings have been held in it ever since. Indeed, the work in Corunna and neighbourhood has continued till this day; not in our hands; but after we left to preach in other towns and villages of Galicia, the converts continued the meetings till God raised up others to go on with the work.

When we came out to Spain in 1873, we had a conversation with the President of the College, that Greatheart the Second, C. H. Spurgeon, when he said, "So you are going to Spain, and trusting God for support in money matters?" "Yes." "Would you not rather go under a committee?" "No." "Neither would I," said Mr. Spurgeon. We reckoned that, if God wanted us in Spain, He would support us there; and though many supporters have gone to heaven, others have been raised up, and we have been helped hitherto.

The Right Order.

"Ye shall receive power. . . . Ye shall be witnesses."—Acts i. 8.

WE cannot discharge an empty cannon. The effect must come from the power we employ. A few weeks ago we heard two men in conversation. When they were parting, the one said to the other, "Well, I suppose the difference between us is this, you are a vital believer and I am a theoretical believer." How shall we witness unless we are vital believers, speaking that we do know? Somebody remarks on our vertical power with God directing our horizontal power with men. How shall we diffuse a blessing unless the treasure from above fills the earthen vessel? Note the following passages: Ezekiel iii. 1, Acts vi. 3, viii. 5, vi. 8, xi. 24. "If the clouds be full of rain, they empty themselves upon the earth." Men filled with the Spirit will send forth streams of blessing. "The power of the Holy Ghost" will make us constant and consistent "witnesses" unto Christ.

Birmingham.

C. M. LONGHURST.

“Sold Out.”

“FRESH SUPPLIES ON TUESDAY MORNING.”

SUCH was the announcement which greeted our eyes as we passed the window of a provision-dealer's premises in a large county town. We looked at it again, and again. The tradesman here had evidently been persevering; and the supply not being equal to the demand, he had “Sold Out.” But what can it be that makes us ruminate over this notice so much? “Sold Out!” “Sold Out!” Can we apply it to anything else, and so adorn this incident with a moral? We think it is possible.

We have heard some strange things in our time, having been brought to a knowledge of the truth early in life; but we never thought it possible that, after partaking of the Word of Life ourselves, and breaking it to others, we should find the theme exhausted, the tale told, and have to put up a notice, “Sold Out.” One day, however, we accompanied a minister of the gospel to the chapel where he was to preach. We asked him if he thought it possible to be hard up for a subject. “Well,” said he, “yes, after you have told your Bible-class or your congregation all that Paul, Peter, and John said,—it is just as well to look out for another sphere of labour.” Poor man, he was soon “Sold Out”, after speaking upon *so little* of the New Testament, and omitting *all* the Old Testament, he had not even “fresh supplies” for the next congregation!

On another occasion, we met a professing Christian man, who had much to say upon “the inspiration of the Bible.” “Do you not see,” said he, “how many things there are in the Books of Moses, Job, Ezekiel, &c., which it is altogether useless to stand by?” “No, sir; we do not see it. Our Lord quoted from Moses, the Prophets, and the Psalms; and since that is the case, we are perfectly content to defend the whole.” He waxed quite eloquent in his criticisms on the New Testament until he almost took our breath away, and we said warmly, “Why, you want to take away our *all*! What are you going to leave us? What *portion* do you profess is inspired?” “Well!” he replied, “that all depends upon the text you quote.” “God so loved the world, that he gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.” Is that inspired, sir?” “Yes!” he answered, “to be sure it is; *everything that is dogmatic is inspired.*”

“You believe that to be dogmatic?” “Yes!” “And inspired?” “Yes!” “The Law from Sinai, is that dogmatic?” “Yes!” “Inspired?” “Yes!” “Hallelujah! we are getting on a little. I do so want your opinion on this text. ‘He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death into life.’ Is this dogmatic?” “Yes!” “Inspired?” “Yes!” “‘The way of the wicked is an abomination unto the Lord.’ ‘The fearful, and unbelieving, . . . and all liars, shall have their part in the lake which burneth with fire and brimstone.’ ‘The wicked shall be turned into hell, and all the nations that forget God.’ What say you, are these dogmatic?” “Very dogmatic, indeed!” “Inspired?” “Yes! and they are awfully solemn words.” “Well, my friend, I thank you for your candid admissions; but I will not question you further, because, to quote the dogmatic passages of the Bible, would be to quote it nearly all.”

Bless the Lord, those who believe in Him, and in His Word, are not “Sold Out” yet, and they need not seek “fresh supplies”, for the perennial springs of God's grace and God's Word are never dried up!

J. H. COULSON.

Mr. Spurgeon and the Discouraged Farmer.

WHILE staying in Worcestershire, a farmer related to me the following remarkable experience. He had promised his two daughters a visit to the Colonial and Indian Exhibition, then attracting so many visitors to the metropolis, and he determined himself to accompany them. Previous to taking the journey, it was necessary for him to take several of his sheep to the local cattle-market, in hope of securing a purchaser. The prices offered at the sale were unusually low. Specially requiring some ready cash, the farmer, much to his sorrow, was compelled to sell his sheep far below their value. He returned to his home depressed, sad at heart, and feeling that all thoughts of the London trip must be abandoned. His good wife, however, remonstrated. Considering his depression, and her daughters' disappointment, she strongly advised him to take advantage of the cheap excursion train on the following Saturday, which, not returning for a week, would afford him an opportunity to spend a season with friends in the great city, and probably prove beneficial to his health and spirits. Thinking his wife's policy superior to his own, he with his two daughters journeyed to London.

Twice on the Sabbath, the Metropolitan Tabernacle was visited. At the evening service, the farmer was accommodated with a seat upon the lower platform, immediately in front of Mr. Spurgeon. The text that night was Isaiah xii. 2, "I will trust, and not be afraid." To the great surprise of the good countryman, Mr. Spurgeon, when half way through his discourse, paused, leaned against the front rail of the upper platform, and pointed straight at him, immediately saying, "Down there is the farmer, he is feeling very sad. Last week he took his cattle to market, but could not obtain the price he wanted for them. He must trust, and not be afraid." The farmer thereupon was greatly perplexed that Mr. Spurgeon should so signally have expressed his case, and wondered who the preacher's informant could have been. At the close of the service, through the kindly escort of one of the deacons, he found his way to the Pastor's vestry. Very kindly did Mr. Spurgeon receive him, shaking his hand most heartily, but remarking, "I don't know the face." "But I know you, Mr. Spurgeon," said the yeoman; "please tell me who told you of my trouble, for it is just as you have described to-night. I was truly sad last week because I could not get the sum I wanted for my sheep; whoever could have informed you?" Upon hearing this, Mr. Spurgeon good humouredly smiled, and said, "No one told me of your trouble; neither, my friend, did I know you; but as I saw you sitting just in front of me to-night, looking very disconsolate, I thought, 'Now, there is the farmer, and he is sad; I must say something to him;' and the Lord directed me to speak the right word." Many times has the good countryman remembered the circumstance, and taken encouragement from the text so forcibly brought to bear upon his experience, "I will trust, and not be afraid."

Old Sodbury.

A. J. PARKER.

"No man Dieth to himself."

MEN cannot sin alone. We have heard of one who went to his cabin, and lay there, boring a hole through the bottom of the ship. He said that he only wanted to drown himself; but he could not do that. The whole ship goes down if there is a hole made anywhere.

C. H. SPURGEON.

In Memoriam—Pastor George Samuel.



IN the Book of the Chronicles of the Pastors' College, few names have a greater right to a permanent and prominent place than that of the beloved brother of whom, alas! we must now write as *the late PASTOR GEORGE SAMUEL*. We are glad to be able, through the kind permission of Messrs. Thompson and Friday, 8, Lozells Road, Birmingham, to present our readers with an excellent likeness of our dear friend and fellow-helper in the work of the Lord. Had Mr. Spurgeon been still spared to us, he would have written, in his own unique style, a loving tribute to the memory of his loyal henchman in the service of their common Lord. Our chieftain having

been called first to receive his reward, the task must be attempted by the one who knew most concerning the close intimacy that existed between our loved leader and his faithful follower.

Like our Lord Jesus Christ when He was upon the earth, the late beloved President of the Pastors' College had more than five hundred brethren with whom he was linked by specially tender ties; out of these there were at least seventy who came still more personally under his influence; in addition, there were twelve who were most closely associated with him, and Mr. Samuel was one of the twelve. He might have remained one of the five hundred, or one of the seventy, but for "The Down-grade Controversy" and the consequent testing time that tried the professions of love and loyalty that all the College men had repeatedly made. In that sorrowful season, some few were not sufficiently strong to keep from being carried away from their President by the surging, swirling torrent that raged around them; but Mr. Samuel was one of the many who were able to stand and to withstand even in that evil day.

At a critical period in the controversy, he came from Birmingham to London that he might bear his testimony to the truthfulness of the President's charges against the teachers of error. It was most seemly, therefore, that in the Lord's gracious providence, he should have been one of the favoured few who spent the last happy weeks with Mr. Spurgeon on the sunny shores of the Mediterranean, and that he should also have been one of the still more favoured five who accompanied our beloved Greatheart to the margin of the river on that night when he crossed over, and entered into the Celestial City. So long as he retained his consciousness, Mr. Spurgeon delighted to think and talk of Mr. Samuel's part in the great battle for the standard of divine truth.

To almost every one but Mr. Samuel himself, the marvel was that he lingered so long. Well might his aged mother and weeping widow call him a hero, for in the spirit of true heroism he laboured for his Lord as long as he had an atom of strength left. He last preached on July 23, but he took part in the service on Wednesday evening, August 2; he was out visiting the sick the following evening; and the next morning began to dress, but was persuaded to get back to bed again. In the evening, he literally fell asleep in Jesus so peacefully that those who were by his bedside scarcely knew the moment when the end came. It was a beautiful finish to a noble life.

We have lost not only a faithful friend, and a choice comrade, but an able

assistant in our service for our Saviour. Mr. Samuel's pen has often provided material for the Magazine, and so diligently did he work as long as his day lasted, that he was just able to read his final article in the August *Sword and Trowel*, on "The Preachers and Preaching of the Age", ere he passed away to rejoin the dear one whose *Messages to the Multitude* he placed at the top of the list of modern sermons.

The crowded chapel at his funeral services, and the vast throng of mourners at the cemetery, told how much he was loved in Birmingham, while many in Penge remember with great gratitude his earnest and successful work for the Master there. His bereaved widow, his five fatherless children, the church that has so lovingly and generously lightened the burden of his long illness, and the missions in which he took so deep an interest, all have our sincerest sympathy; and we pray our gracious God to soothe, sustain, guide, and bless the whole sorrowing company as only He can. As for our Brother Samuel's departure, at the early age of thirty-nine, from the world in which such valiant soldiers of the cross as he was are so greatly needed, we can only say what he wrote to us when our beloved President was taken from us:—"Such was the will of the Lord, and we bow to it; but we shall keep his memory green while life shall last."

J. W. H.

Some of His "Ways."

ABOUT ten years ago, I attended a Monday evening prayer-meeting at the Tabernacle. I cannot recall the special subject of prayer and information on that particular evening. Those who have been accustomed to attend those precious gatherings will understand my reference to "information" in connection with prayer. It was rare indeed that a missionary or well-known Christian worker did not give some brief account of the particular good work in which he was engaged. Thus it is that the church at the Tabernacle, in this manner enriched in knowledge, has become one of the best instructed in missionary matters that I know of. I think the occasion was the prayerful dismissal of one of the church's own sons of the Pastors' College to some foreign field of labour. I infer this from two of the hymns sung, which I well remember, not so much because they had long been part of my spiritual being, but from their appropriateness to my circumstances at that time, and what immediately followed.

These hymns were,—

"God moves in a mysterious way
His wonders to perform;"

and

"Guide me, O Thou great Jehovah,
Pilgrim thro' this barren land!"

I was on the eve of a projected tour, in which I hoped to visit and, if possible, cheer the brave, lonely, and almost unknown workers scattered over the Western Departments of France. They are doing a great and gracious work, numerous little churches are arising on every hand, unaided from without, but, nevertheless, marvels of true Christian light and life in the individual experiences of the members. I had been asked by the devoted Mrs. Robertson, of Hampstead, to become a kind of tentacle for her noble fund, in aid of free Bible distribution, and thus enable her, and those who sympathize with and support her, to reach quite a new constituency.

This I gladly assented to, at the same time wondering how she could possibly have known of my intended movements, or even of my humble personality. On reaching Paris, I found awaiting me a letter from one of these

Western pastors whom I had once met, asking if I could send him some Bibles. Again the question arose—How did he know that it was in my power to comply with his wishes; at any rate, to the extent he was disposed to draw upon me, and thank me in advance? Of course, I at once took the requisite steps to supply his needs; making my way to the Bible dépôt in the Place du Théâtre Français. The attendant, after my selection had been made, desired me to include in the parcel a Bible large enough for pulpit use. I demurred; but to induce me to take it, the price was much reduced. It was eventually sent with the others, and in due time came the news that its despatch was one of the "mysterious ways" of Him who never errs.

At the time of the arrival of the parcel at the good pastor's house, a committee of the Union which promotes the evangelization of the district was sitting; and in conference with them was a young man, a recent convert from Romanism, but full of zeal and of the Holy Ghost. He had recently married, and was about to remove to a very dark locality; he was discussing with "the fathers" the pros and cons as to the opening of his new house for preaching. He had himself, after looking all round the subject, practically decided the question in the negative; but the arrival of the big Bible was proclaimed by all as a distinct manifestation of the heavenly Father's will that he *should* open his door, that his new neighbours might hear of Jesus and His love. It would take me farther than your space would allow to tell of the grand pioneer work that young man was thus helped to lead. One seems to see every character that Scripture gives of the apostles and disciples, not omitting Nicodemus and Joseph of Arimathea, nor even Judas Iscariot, reproduced in the little company gathered into the church formed at that place. With all its lights burning, it supports a true "forward movement", having already become a "grandmother" church to others in the regions beyond. Still is it true, and ever shall it be that—

"God moves in a mysterious way,
His wonders to perform."

A further illustration of His mysterious ways of working and guidance should, I feel, be appended to the above, as the incident occurred in the same district. Our sainted President simply recorded it, as it so largely related to himself, with his usual modesty, or else he did not know the wonderful details.

A French gentleman, having been converted by reading one of the President's sermons, felt so overwhelmed with gratitude that he printed and extensively circulated a translation of the sermon. I have heard that there are others so used by him; and I think this must be the case, for a commercial traveller, who cared for such things, knew where he could purchase a copy on the special occasion I am about to mention. Upon one of his business rounds among the numerous villages he was accustomed to visit, he was journeying on foot, and finding a convenient seat on the settle of a rural bridge, he essayed to refresh himself both in body and soul. While partaking of his humble meal, he perused a sermon he had brought with him; but the wind being high, and the place draughty, the sermon was wafted into the air by a sudden gust, and fell into the rivulet below. The stream was somewhat impetuous in its rush, carrying broken branches of trees, and other *débris*, on its surface. This flotsam was the object of recovery by a peasant and his wife, living upon the banks of the stream lower down. Both of them had been much tried in their circumstances, and the husband, in particular, had been loud in his denial of a God. They had previously heard the gospel proclaimed, and in such a manner as to raise their hopes of help of some kind coming to them.

While dragging ashore the firewood, which the torrent had brought to their assistance, they observed the dark mass of paper entangled among the smaller branches. It was curiously scanned, and found to be the errant

sermon which the traveller had lost. What was its subject I never learned, but it was full of rebuke to their want of faith, clear in indication as to the direction of their trust; in fact, it produced a complete change of front as to temporal things, and, best of all, led to a change of heart also; it was, indeed, a messenger of peace to their souls. What merciful guidance; what wonderful "ways"! "Say among the heathen that the Lord reigneth," as the gladdest news we can tell out to His glory.

Cheltenham.

W. L. LANG.

Notices of Books.

The New Era. By Rev. J. STRONG, D.D. Hodder and Stoughton.

THIS is a book not only "strong" in authorship, but in thought and purpose. Accepting the idea that our century is one of transition, its relation to the past and future is dealt with; and the great problem of how to affect the mass of men rightly for God in the country and in the city, is considered. The circumstances and illustrations are necessarily largely American; but their interest is world-wide. Christian reformers (and what Christian is not a reformer?) will find, for a crown, a mass of weighty argument, with much, at least, of which they will agree. Our author is an optimist; but if he can move the world, we would rather cheer his faith than quench his ardour. We wish his volume well, but think his goal will be reached another way.

Inspiration and other Lectures. By T. GEORGE ROOKE, B.A. Edinburgh: T. and T. Clark.

As a memorial of the late esteemed President of Rawdon College, two of his students have edited this substantial volume. There are six chapters, originally lectures on psychology, likely to be helpful to students as an introduction to deeper study. Six lectures follow on inspiration, by no means so satisfactory. Like others anxious to keep in touch with the times, the author makes admissions of error and discrepancy in Scripture, which our abler apologists have again and again dispelled. Why do the teachers of God's everlasting Yea so hunger for the latest earth-born echoes of human thought? It is only just to Mr. Rooke, however, to say

that his lectures are thoughtful and suggestive; and even where he fails to attain the right position, he is reverent and restrained. The six chapters on Pastoral Theology, with which the volume closes, are worthy of all praise, and contain counsels every minister of the gospel would do well to heed. We altogether dissent from the unjust estimate of the work of the Children's Special Service Mission (page 241), which is thoroughly Evangelical, and not rightly classed with the Salvation Army.

The Same Lord. By EDWARD C. MILLARD. E. Marlborough & Co.

THIS is a further account of the sayings and doings of Rev. George Grubb, and his party, sent out by the Keswick Convention for mission work in various parts of the world. While truly rejoicing in the blessing which has rested upon this effort, we had to criticize rather unfavourably the former volume, *What God hath wrought*. We are glad to observe a somewhat more chastened style in this report of the enterprise in Australia and New Zealand, though there is yet much that might be moderated with advantage. We suppose there is a considerable number of persons who desire to have such full details of these good men; for ourselves, we confess that we think it rather unhealthy for them to live so much "in the open." Still, there is much here to quicken faith, and stimulate action. The Geelong Convention proceedings are worthy of record, and several remarkable incidents which are narrated arouse considerable interest. While not agreeing with all they do or say, we bid our brethren "God speed" in Christ's name.

The Epistle to the Philippians. By ROBERT RAINY, D.D. Hodder and Stoughton.

THIS volume of *The Expositor's Bible* may, with safety, be heartily commended. Principal Rainy holds essential truth with a strong grasp, and shows none of the impatience and one-sidedness so much in evidence where "another gospel, which is not another," has come into vogue. Simplicity of style is conjoined with careful exegesis in this work. It is masterly without being laboured; and manifestly candid and impartial throughout. Various points of great theological interest and spiritual value are dealt with in this volume; in particular, the nature and relations of "the righteousness of faith." With all that Principal Rainy has written on this fundamental topic, we are in entire accord. The righteousness of faith is a gift, a righteousness imputed, a righteousness "to be distinguished from personal righteousness, or goodness, as an attribute of human character," and, withal, a righteousness "that is the proper basis for fellowship with God," and that opens to every believer "the prosperous way into righteousness of daily living." Teaching such as this is vital alike as it regards the true exposition of God's Word, the sinner's hope, and the believer's peace. It is not a mere difference of view which separates the Evangelical faith from its "modern thought" substitutes; but the deeper difference of life and death.

The People's Bible. By JOSEPH PARKER, D.D. Vol xx. Mark, Luke. Hazell, Watson, and Viney.

THESE discourses are all alive, and therefore quickening. Dr. Parker uses his own eyes, speaks with his own tongue, and has a distinctive message to proclaim. Even where his utterance provokes question and opposition, there is the manifest presence of personal conviction, compelling respect if not assent. Force and freshness are all over the pages, poetry and pathos lurking in unexpected nooks, and investing the familiar and threadbare with strong and attractive charm. If read with discriminating judgment,

this work cannot fail to enrich and stimulate; and to preachers and teachers especially, it will be fruitful in suggestion.

The Old Testament and the New Criticism. By A. BLOMFIELD, D.D., Bishop-Suffragan of Colchester. Elliot Stock.

WHILST there is much here with which we are compelled to agree, and with its purpose we are entirely at one, yet we could wish that the writer were more thorough in his attachment to the complete Inspiration of the Scriptures. Whilst strenuously combating the wild assumptions and wilder theories of Professor Driver and his school, he timidly renounces some of the orthodox positions by way of conciliating the enemy. Never was there a greater mistake. Every capitulation only intensifies their extravagant demands; and nothing less than the dragging down of the Bible to the level of other books will satisfy them. Remembering this, it would be wiser, as well as truer, to have no compromise with these adversaries of the truth of God. Within these limits, we welcome this little volume, and hope it will nullify in many minds the vagaries of the Oxford professor of Hebrew.

Who are Israel? A Scripture Identification. By Mrs. STEVENSON. Nisbet and Co.

THE authoress writes to prove that "Israel and Judah point to the New Covenant people chosen out of all nations in these coming days of the universal diffusion of the knowledge of God" (p. 72). She asserts that Israel according to the flesh is no longer in covenant with God; that their only recovery from dispersion was that under Ezra, and any further promise must be understood spiritually of their ultimate conversion. We have carefully read the book, but are unconvinced. A judicious selection of proof texts makes out a plausible case; but a consideration of entire passages is destructive of the position taken. The book is written in an excellent spirit by one who evidently reveres the divine Word.

"*Jesus Himself*." By Rev. ANDREW MURRAY. Marshall Brothers.

THIS little book contains the opening and closing addresses at the Wellington Convention, South Africa, 1892. They teach the same truths as the author's well-known and much-prized volumes, *Abide in Christ*, and *Like Christ*; but, somehow, they do not come to us with the power and unction of Mr. Murray's first writings. It may be that, if we had heard the addresses, the living man, speaking concerning "Jesus Himself," would have impressed us more than his printed words do.

Flashes from the Lighthouse of Truth; or, Bible Readings on the First Three Chapters of the Epistle to the Church of Thessalonica. By F. E. MARSH. Partridge and Co.

MR. MARSH has a keen spiritual taste; and, while a shade too fond of the alliterative method, shows a striking aptitude in rightly dividing the Word of truth. This expository work bears the marks of unction on every page, and is the fervent outcome of a believing heart and an analytical mind. We have indicated that the alliterative method is much in evidence; but we have a strong impression that love, and not fancy, has determined its frequent recurrence. It serves as an aid to memory, and as a band to bind the precious sheaves. We have thought of McCheyne's words in connection with this volume, "Beaten oil, beaten oil for the sanctuary." This is not a hasty compilation; nor is it a weak dilution. The rays it sheds (to adopt the figure in the title) are by no means feeble or flickering, but blaze out in flashes, and only, in a secondary sense, from the inner orb of consciousness, for the light is from the Lighthouse of Truth, even the Sun of Righteousness Himself.

Science, Creation, and Revelation. Two Lectures. By J. H. BURRIDGE. Alfred Holness.

THESE are times when "multum in parvo" books are wanted by many; and to a certain extent this demand is met in this sixpenny book. We prefer, however, a work of larger size in dealing with a subject of scope

so vast. Apparent rush and hurry as well as a tone a little too positive, detract from the sterling merit of this work. We question the wisdom of printing these Lectures just as they were given. The printed page need not talk against time, though the spoken utterance must. Still, with the main conclusions of this writer, we are in entire accord. The exposition of Genesis i. 1—3 is excellent, and the cause of the spirit of denial is vividly laid bare.

A Soul-Saving Ministry. How may it be mine? W. F. MAOK, Bristol.

IF just a little taste had been displayed in the arrangement of the poetry at the beginning and the end of this penny pamphlet, it might have been made much more attractive. Ten of the sixteen pages are occupied with New Testament references to the preaching of our Lord, and of John the Baptist, Peter, Philip, and Paul. The compiler is right in thus implying that our ministry can only be "soul-saving" as it is kept upon the lines laid down for us in the Scriptures.

The Every-Day of Life. By Rev. J. R. MILLER, D.D. Hodder & Stoughton.

"THIS book is dedicated to those who want to grow better. If you are satisfied with yourself, you would better not read it, for it might spoil your contentment." We thought, as this first sentence met our eye, the doctor does not sugar-coat or gild his pills, and he accosts his patient in the blunt style of an old army-surgeon; but then we greatly need "to grow better", and what is better, we "want to grow better"; therefore we must try his treatment. Few and brief as our consultations have yet been, we can certify that the good doctor is deeply skilled in moral and spiritual pathology, and like-minded with the Great Physician, who, though He trieth the reins and the heart, wounds only that He may heal. Dr. Miller's wise words of counsel and comfort, those especially addressed to the "unsuccessful", the "discouraged", and the "lonely", will cause many a one to take heart again, and will help to make life's labours lighter, and its skies brighter. It is, withal, a very suggestive book, and tastefully got-up

A Memoir of Adolph Saphir, D.D. By Rev. GAVIN CARLYLE, M.A. Shaw.

THIS is a worthy tribute to one who will be admitted, by most that knew him, to be a gracious and gifted man. The author has devoted much attention to the setting of this life, a point in this case of exceptional value and interest. To know Dr. Saphir, we must know his stock, his Jewish parentage and antecedents, the peculiar character of the soil in which the seed of truth took root and flowered; in a word, the providential train of events which marked him out, from a child, as an elect vessel for the Master's use. The portrait is skilfully drawn, and the frame matches it well.

Dr. Saphir had a peculiar idiosyncrasy, even for a Jew. A born student, a man of great mental grasp and scholastic thoroughness, capable alike of enlarged sweep and subtle discrimination, he was yet as shy as any woman, morally courageous while yet timid as a child. He was not a man to yield; but he was hardly a man to rule. Such a nature easily oscillates, and is sensitive even to the faintest breath; at the same time, his grounding in the truth was such as made him inflexible as Knox himself. A soul like this is ever on the tremble; but not the granite rock itself wavers less.

Experimentally considered, Dr. Saphir was a Christ-centred man. The key to his life is well given by Mr. Carlyle in the words "Mighty in the Scriptures"; and the result is seen in the estimate of Jesus the Messiah which he therefrom evolved. His praise was all of Jesus; and the wider the circle his great intellect described, the deeper his soundings in the Inspired Word, the more did he exalt the name that is above every name.

Such a memory is worth embalming, and the memorial Mr. Carlyle has supplied is both ample and meet. We did not, however, notice one saying, so often on Dr. Saphir's lips in later years, "I am sick of the churches."

The Priest in Politics. By P. H. BAGENAL. Hutchinson and Co.

FAR too political for the usual run of Reviews in this Magazine. The priest

everywhere is a danger, and no less in England than in Ireland. Just now, the latter country is the special concern of those whose abhorrence of the priest has never been seen before; but Home Rule has roused in some a Protestantism intense and militant, whose existence was unsuspected even by themselves. Of this Protestantism we cannot help being suspicious now that it is roused, as we fear it is far more bitterly political than devotedly Scriptural. Religious animosities never make converts. Souls are not dragooned out of error. A little Christian love is worth a whole volume of inflammatory raking up of past indiscretions of speech and action. This book only adds fuel to a fire already too hot.

Among the Holy Places. By Rev. JAMES KEAN, M.A., B.D. T. Fisher Unwin.

A VERY interesting and instructive description of a pilgrimage through Palestine. The style is "chatty", and this makes the reading enchanting. As one journeys from page to page, the route is made enjoyable by the guide's entertaining manner, and the fatigue is lessened by his bright descriptions. The author, as a traveller, is evidently a *keen* observer of men and things, and has a happy knack of communicating information to those who must be content with reading about "the land of our Saviour."

The Christian Traveller's Continental Handbook. Edited by Rev. R. S. ASHTON, B.A. Sixth Edition. Revised. Elliot Stock.

WE are glad to see that the mistakes we pointed out in the last edition do not appear in the present one. So many Christians travel on the Continent, that such a Handbook as this is indispensable to those who wish to meet with fellow-believers in the various places they visit. From France to Sweden, Russia, Bulgaria, Roumania, and Servia, is a far cry; yet Mr Ashton gives particulars of services held in those lands, as well as in the other Continental countries where Protestant agencies are in operation.

Owen Rees : A Story of Welsh Life and Thought. By ELEAZAR ROBERTS. Elliot Stock.

THIS is a very disappointing book. It begins well, but fulfils none of its early promise; and on such subjects as Calvinism and the Atonement, the whole trend of its teaching is doubtful and unsatisfactory.

In the earlier portion of the volume, the author has given us some really admirable sketches of Welsh life and character; but with the development of his sketches into a story with a plot repulsive in its sensationalism, our interest in the book gradually lessens, until, at the finish, we close it with thankfulness that our task is ended.

The Burgomaster's Daughter, and other Stories. By W. H. G. KINGSTON, M. E. SHIPLEY, GERTRUDE CROCKFORD, and others. John Hogg.

OUT of his vast literary treasure-house, Mr. Hogg has here brought forth for his young friends "things new and old", mostly old. We put it thus because, although several of the stories are well worth the attention of our boys and girls, the worn stereoplates have evidently done duty when the now famous house of Hogg was occupied by a much smaller tenant. The story of "Moffat the Missionary", for instance, has for a likeness of that grand old man of God a poor little woodcut of him as he was at the very outset of his marvellous career, and the last forty years of his life are—nowhere. As if to show the great advances made in the art of book-illustration during the last half-century, a few later woodcuts and three modern coloured plates are inserted. The house of Hogg has long and deservedly had an honoured name for books of sterling value, fairly well

got-up; and therefore we shall look upon this "blend" as "the exception which proves the rule."

Black and White. An Anglo-Indian Story for Young Readers. By GERALDINE BUTT.

Cousin Deb. A Story for Children. By ALICE GARLAND. John Hogg.

TWO of Mr. Hogg's "Illustrated Shilling Juvenile Books." If all the stories in the series are as interesting as *Black and White*, they will be favourites with little lieges of our Empress-Queen. It is well that they should early learn all about the ways, and wants, and woes of their less-favoured fellow-subjects in India; and not a few of them are here in "Black and White", with a glossary to help the reader to the meaning of the native terms.

Firm Friends. By CATHERINE SHAW. J. F. Shaw and Co.

A PRETTY shilling story-book, the aim of which is to show how an untruthful word, or the sinful silence of a young companion, may cause acute suffering to the innocent, and embitter the life of the wrong-doer, until repented of and forgiven. The author's name is a perfect guarantee that her stories are likely and lively, and imbued with Evangelical truth.

Poems. By GEORGE THOMAS COSTER. Elliot Stock.

SLOWLY but surely the author of these poems is being recognized as possessing the sacred gift of song. Modern hymn-books are usually indebted to him, and his name is familiar in "The Poets' Bible." The Scripture subjects and descriptive pieces in this volume strike us as most worthy, where all is good. We shall yet hear more of our poetical friend.

Notes.

THE principal event at the Tabernacle during the past month has been the return of Pastor Thomas Spurgeon. The religious and secular papers have so fully reported his first services that we need not give details here. At this time of the year, many hundreds of the members of the Tabernacle

church and congregation are necessarily away for their holidays; but this has made little difference in the numbers that have, each Sabbath day, crowded the noble building hallowed by so many precious memories. The attendance at the week-night services, and the various prayer-meetings, including

the Friday evening special gatherings, has been most encouraging; the freewill offerings have been exceedingly generous; and, best of all, the Spirit of the Lord has accompanied the preacher's message with signs following. No one could expect all evil influences to disappear at once; but we may well be content to leave the future in the hands of our gracious God who has done so much for us in the past, and is so lovingly leading us in the present.

The first Monday evening prayer-meeting after Pastor Thomas Spurgeon's return was made the occasion of an unofficial fraternal welcome to him by a considerable number of the London ministers educated in the Pastors' College, and also by several of the country brethren who were able to be present. This token of brotherly love and sympathy was heartily appreciated and gratefully acknowledged by Mr. Thomas Spurgeon.

The Bank Holiday prayer-meeting on *Monday evening, August 7*, fully maintained the reputation of such gatherings in the past. There was a great muster of praying friends, and the proceedings were enthusiastic and profitable. Many supplications were presented on behalf of work for the Lord in heathen lands, and the missionary character of the meeting was further maintained by an interesting address from Rev. A. Ben-Oliel, descriptive of service for the Saviour in Jerusalem. Pastor Thomas Spurgeon, who presided, paid a loving tribute to the memory of Pastor G. Samuel, of Birmingham, and Mr. William Olney offered earnest prayer for the bereaved widow and children.

On *Monday evening, August 14*, the attendance at the Tabernacle prayer-meeting, though not so exceptionally large as on the previous Monday, was very good indeed. Pastor Thomas Spurgeon presided, and after giving out the well-known hymn, "Christ and His cross is all our theme," besought the divine guidance and blessing on the meeting. Then "All hail the power of Jesus' name," was sung, and prayer was presented by Deacon Frank Thompson, on behalf of two missionaries of the China Inland Mission, who had come to pray and to be prayed for on the eve of their departure for China. Pastor T. E. Titmuss, of Spring Hill, Birmingham, was then asked to give some account of the last days on earth of our beloved Brother Samuel, "whose death," said Mr. Titmuss, "has cast a gloom over all the denomination in Birmingham." After our brother had given some sadly sweet reminiscences of his last interviews with our departed friend, he led the meeting in earnest prayer on behalf of the widow and children, and the bereaved church at Aston Park. Mr. Thos. Spurgeon then made some impressive remarks upon the home-going of Mr. Samuel, and the

still more recent departure of Mr. W. P. Lockhart, of Toxteth Park Tabernacle, Liverpool, as a loud voice to all to work while it is called to-day, and a call from God to renewed consecration.

After another hymn had been sung, Mr. Gwillim gave an interesting account of the prayer-meeting held after the Sunday night's service in the Tabernacle. The attendance was large, and many anxious persons requested that prayer might be offered for their salvation. Two cases of special interest were referred to by Mr. Gwillim. One of our College evangelists, Mr. J. S. Harrison (who was introduced by the chairman as his classmate, shipmate, and playmate), followed with an earnest supplication on behalf of the Tabernacle preacher, his dear wife and children in New Zealand, his beloved mother at "Westwood", and the students just assembling at the College.

Then came a soul-stirring address from a young brother named Stevens, who is leaving for China in connection with the China Inland Mission. His companion, Mr. Key, next said that, ten years ago, he had stood on that platform to ask for the prayers of God's people as he was leaving home and friends, like the last speaker, to go to China as a *new missionary*. He told how he had had to pass through deep waters of affliction there, losing wife and children; but now, after a season of rest and change, he was returning, gladdened by the knowledge that the labours in which he had shared had been blessed of God; for whereas, ten years ago, there were but thirty converts in the province where his lot had been cast, when he left there were between five and six hundred Chinese believers there.

Mr. Thos. Spurgeon then read several requests for prayer from persons in peculiarly trying circumstances, and called upon Pastor Frith to present them at the throne of grace. A brief prayer by the chairman brought the happy meeting to a close.

Many readers of Mr. Spurgeon's sermons were struck with the remarkable appropriateness of No. 2,319, "The Lord's Chosen Ministers," and No. 2,320, "The Beloved Pastor's Plea for Unity," to the present position of affairs at the Tabernacle. They were so timely that some even supposed that they had been specially selected because of their suitability; whereas, as a matter of fact, they were taken in the ordinary course, as anyone can see by noticing the dates on which they were preached and published, and comparing them with those preceding and following. Truly may it be said of Mr. Spurgeon, "he, being dead, yet speaketh." His words were a message from the Lord to those who had the privilege of hearing him preach; but there is further and fuller instruction in the sermons and expositions as they are now being issued. If any of our readers do not regularly study the discourses in the *Metropolitan Tabernacle*

Pulpit, we advise them to do so; and we hope that all who profit by the sermons will also take *The Sword and the Trowel*: the monthly magazine is the complement of the weekly discourse, and *vice versa*, the sermon supplies what may be missing from the magazine. The editor of a French religious newspaper, replying to a correspondent who asked what sermons should be read at home by those who have no minister, answered, "The discourses of the well-beloved Spurgeon."

Two of "our own men" have recently sent us the following cheering instances of the continued usefulness of Mr. Spurgeon's published works:—

One of our London brethren writes:—"A lady and her husband have lately been meeting with us who, before they came, thought they were Christians, but soon found out they were not. The wife has been in soul-trouble for some time; and last Sunday week, being unwell, stayed at home. Taking up a sermon by our late dear President on the words in John vi. 37, 'Him that cometh to me I will in no wise cast out,' she read it, prayed the prayer he taught, and is now rejoicing in the Lord."

A country pastor says:—"I was preaching Sunday-school anniversary sermons on Sunday at C—, where for five years I was pastor. I missed a lady from the congregation, and found that she had a little while before fallen asleep in Jesus. When with her husband, condoling with him, he stopped my flow of words by saying, 'Oh! you should have seen her: she was so calm and considerate, planning all household arrangements to the very last day of her life. And what do you think made her so happy? The reading of Mr. Spurgeon's *Morning by Morning*, especially the portions for May 28th and July 2nd. God blessed these so much to her that she had no fear of death, but daily rejoiced as she dwelt upon the glories of her eternal home.'"

In publishing two poems last month, we explained that we issued them in the hope of clearing away the mystery that then surrounded them. In securing that result, we have been completely successful, though not in the way we might have desired. Shortly after the August *Sword and Trowel* was published, we received a letter from a lady at Hackney (Mrs. Alfred Brown), telling us that she was the writer of the second set of verses, a copy of which she sent to Mr. Spurgeon in 1865, with another poem that our late beloved Editor thought worthy of a place in the first volume of this Magazine. On putting this letter before the aged friend who claimed the authorship of the lines, he admitted that he had copied both poems, and did not compose either of them. We regret that he should have deceived us and his friends; but we are glad that the mystery is more easily explained than are some of the cases of

"thought-transference" or plagiarism of which we have at times heard.

COLLEGE.—The following brethren have removed, or are about to do so:—Mr. R. E. Chettleborough, from Shooter's Hill Road, to South Croydon; Mr. D. J. Hiley, from Dalston Junction, to Broadmead Chapel, Bristol; Mr. T. A. Judd, late of Branderburgh, has gone to New Clee, Great Grimsby; Mr. H. Trotman, from Edgware Road, to Portmahon Chapel, Sheffield; and Mr. W. Walker, from Holbeach, to Bishop's Stortford. Mr. A. W. L. Barker, formerly of Emsworth, has settled at Evesham, Worcestershire.

Mr. J. D. Gilmore has returned from New Zealand, and settled at Brannoxtown, Co. Kildare, Ireland. He has kindly sent us some notes from the margin of his Bible, the first of which we publish this month; also an article which we shall insert as soon as we can spare space. Such contributions for the Magazine from "our own men" are always welcome.

Mr. E. Baker is removing from Wynberg to Cape Town; and Mr. J. Russell is leaving Cradock to take Mr. Baker's place at Wynberg. Mr. W. H. Doggett, of Bloemfontein, has returned to England owing to the continued ill-health of himself and his wife. For the same reason, Mr. T. Bree-wood has come back from Queensland. Both these brethren will be glad to remain in the old country if the Lord shall open the way. Mr. W. E. Rice, from North Adelaide, is also back in his native land; whether for a long or a short stay, the Lord will reveal.

We regret that our Brother Barley has not been able to go to the United States as he had intended. The anxiety in connection with leaving South Croydon made his wife seriously ill, and she is neither able to travel so far, nor to let her husband go without her and their children. If brethren can tell him of a vacancy in England, Mr. Barley will be glad to remain here. At present he is staying at Gosport.

Mr. D. L. Donald, of Coupland Street Chapel, Manchester, has been accepted by the Baptist Missionary Society for missionary work in India.

On Tuesday, August 15, the students returned to College, with the eleven freshmen whose reception the Trustees had authorized. On Friday, August 18, the tutors, students, and various friends spent the day at West Croydon by the invitation of the President. Dinner was served in the schoolroom of West Croydon Chapel. Mrs. James Spurgeon and other ladies waited with much hospitable care upon the guests. At the head table, with the President, were his father, his two nephews, the tutors, some of the trustees, and a few other friends. After dinner, the President, who was very heartily received, made feeling reference to the late beloved founder and first President, C. H. Spurgeon. He then introduced the eleven

new students, and spoke appropriate words to each. Mr. Frank Thompson, the secretary of the Trustees, in a few words, expressed the loving interest which his colleagues felt in the College, and denied emphatically that the slightest ground existed for the rumours which had been going about that the Institution might be closed. Very interesting addresses were given by Pastor Charles Spurgeon, Rev. John Spurgeon, and Pastor Thomas Spurgeon. In introducing the last-named speaker, the President said that it was his desire to seek, both by prayer and effort, to make his dear nephew's ministry at the Tabernacle prosperous. In the course of his address, Mr. Thomas Spurgeon said that he brought loving messages from some former students in the College who are now pastors in New Zealand. He tenderly referred to the late beloved Principal, David Gracey, and expressing a hope that the Tabernacle weekly offering for the College might be well maintained, mentioned a special gift of £10 lately put in the boxes. After the President had promised to make a speech to the men at the tea-table, he called on Mr. W. Olney to ask God's blessing upon the work of the new session. The company then dispersed to amuse themselves for the afternoon at tennis, croquet, bowls, etc., in the grounds of "Campbelton", and also in those belonging to Mr. Bishop, kindly lent for the occasion. Everyone present must have felt that the happy gathering augured well for the future of the College.

At the special prayer-meeting in the Tabernacle lecture-hall, upon the evening of the same day, Mr. Thomas Spurgeon urged the friends to pray for the new men now entering, and for the future prosperity of the Institution.

In Memoriam.—On July 7, Mr. G. H. Malins, one of the earlier students of the Pastors' College, passed away at the Ministers' Home, West Farms, New York City. For a year he had been in failing health, residing with a nephew in Hartford, Connecticut, after he was too weak to continue his pastoral work; and he had been removed to the New York Home only a week before he was translated to his Heavenly Home. Brethren who were in the College thirty years ago will best remember our Brother Malins. This further gap in our ranks, like the falling asleep of our Brother Samuel, referred to on a previous page, should remind our whole brotherhood that we must work while it is day, for the night cometh when no man can work.

PASTORS' COLLEGE MISSIONARY ASSOCIATION.—Dr. Churcher writes from Fez:—"There is but little to report fresh in mission work. We are in the midst of the hot season, and some days it is hot (over 100 degrees in the shade), so that work becomes almost impossible about mid-day, and even to exist is an effort. Beside the

ordinary dispensary work, and visiting and preaching in the homes of the sick, I have been striving to secure a house in New Fez (geographically the highest, but, socially the lowest part of the town). Though I have been trying one way and another for months, I have not yet succeeded; truly we have need of patience in such a country as Morocco."

We have been suffering from the heat in England: what must it be for our brethren and sisters in North Africa? Mr. and Mrs. Patrick have had to leave Tangier for a brief rest and change after the long trying time of persecution. All these earnest workers for the Master need our constant prayer and sympathy. Friends appear to have forgotten this work lately in their gifts; perhaps the hot weather will remind them to pray and give on behalf of North Africa.

EVANGELISTS.—Pastor Herbert Ellis, M.A., writes from Farsley, near Leeds:—"Herewith I send a short account of the visit that Messrs. Fullerton and Smith have paid us. Their mission in our village was from June 24th to July 2nd. Previous to their coming, we had sought the divine blessing on the work, and the spirit of union which prevailed amongst Methodists, Wesleyans, and Baptists, convinced us that we should not be disappointed. Arrangements were so made that each congregation should have the services of the evangelists in its own chapel at one time or another.

"Considering the time of the year, the congregations were large, and the interest in the meetings very great. The early prayer-meetings on Sunday morning were very well attended.

"Great has been the appreciation of the labours of Messrs. Fullerton and Smith: not one note of discord has marred our work. The results of the mission will never be known here. The members of our churches have been greatly blessed, and will never forget this jubilee season. Many have professed to find Christ.

"Now that our friends have gone, we still feel the influence of their work, and each church reports a greatly quickened interest in the prayer-meetings. We thank God for the work He has done for us through His two servants, and pray that they may long be spared to be used in His service.

"By the same post I send our thankoffering (£30) to the treasurer of the Evangelists' Fund."

From Morley, Pastor C. Welton writes:—"Now that our united mission is over, I am glad to report that it has been a good one in every way, numbers, spirit, and results. Almost all the ministers of the Free Churches, with their people, entered most heartily into the services. The manifestation of Christian unity has been unprecedented in Morley, and most cheering. This has resulted in quickened life

in the hearts of God's people, and many cases of conversion; and I have no doubt there are many of whom we have not heard, in whose hearts the good seed has been sown. All the meetings have been good in spirit, and large in numbers, even larger than on the occasion of the evangelists' last mission, two years ago. As to their fitness for the work, it would be superfluous to say anything. The hearty, joyous singing, and racy talks of Mr. Smith, charmed the people, while the earnest and able gospel addresses of Brother Fullerton went straight to the hearts of all. We pray that the Lord may long spare these true yoke-fellows to labour together for His glory. I hope soon to have the pleasure of sending a thank-offering for the willing and valuable services they have rendered us."

Our brethren have been resting during August: this month they recommence work at Newport, Monmouthshire, and Brockley Presbyterian Church.

Mr. Burnham is now labouring among the hop-pickers in Kent, at the work of which he gave our readers an account last month.

Mr. Harmer's proposed mission at Stonebroom, Derbyshire, had to be abandoned owing to the coal-miners' strike; but the vacant dates were speedily allotted to Droitwich, Stourport, and Longford (Coventry). Mr. Harmer, like all our evangelistic brethren, has many more applications for missions than he can accept. If the Lord's people would only support this work as it deserves, it might be greatly increased, to the salvation of multitudes of souls, and the glory of God.

COLPORTEAGE.—At the time of making up the "Notes", Mr. W. Corden Jones was seeking rest and change, but he wrote:—"Although the secretary is away, the expenditure will continue as usual as the work is still in full swing. If friends on holiday would remember that we have to pay £700 per month in wages, etc., to colporteurs, and spare a little to help our work in spreading the Word of God and good literature, they would be doing good as well as getting good. The Association is prepared to send an agent to any new district where £45 per annum can be subscribed; and as that is the total cost so far as the local contribution is concerned, many more colporteurs ought to be employed."

PERSONAL NOTES, BY MRS. C. H. SPURGEON.—How much nearer does heaven seem to be than aforetime to those whose best-beloved have been called up higher! Our hearts are drawn to the heavenly places, our thoughts are more constantly engaged on 'the things which are not seen, and are eternal,' our own citizenship is more clear and real to us now that our loved ones are taking part in the joys and service of that

happy land. It is true that the chief glory and delight of the Father's house is our blessed Lord Jesus, and His presence there should prove all the attraction needed to fix and set our affection on things above; but "He remembereth that we are dust," He will not chide us if our sore hearts find some assuagement of grief in the fact that heaven seems more homely and inviting because the father, or mother, or husband, or wife, or little ones, have gone on there before us.

The habit of speaking of our departed friends as "dead" is distressing to me. If they were believers in Christ, they cannot die. My own beloved is more truly "living" than ever he was on earth; he serves God day and night in His temple, praising Him without weariness, doing His will without hindrance, using all his wonderful gifts and powers with inconceivable facility and pleasure, glorifying and enjoying God with more blessedness and rapture than mortal mind can imagine.

To be "for ever with the Lord" means life, not death; service, not sleep; and this precious faith should not only comfort bereaved ones concerning those who have gone home, but should stimulate them to "press toward the mark for the prize of the high calling of God in Christ Jesus."

Money comes in slowly for all purposes during the holiday time of the year; but faith counts upon the abundance which it expects from God, and thanks Him for every little drop which precedes the heavy shower. The drought of this hot summer finds an analogy in the thirsty condition of my "Book Fund" and its various branches; but, as in the natural world, some rain has refreshed the earth, so in my little kingdom, the Lord has not altogether withholden the needed supplies for the growth and fruitfulness of my work. How fully we realize our absolute dependence on the Lord, when He shuts up either the windows of heaven, or the treasure-houses of earth! No human power can draw down the sweet fertilizing rain from the clouds, nor can success attend any of our service unless He bless and prosper it.

I am waiting upon Him now for "the latter rain"—for means to do many things for His glory, and the good of His servants. There are more Lettish sermons to be printed, more books and English sermons to be distributed, many poor missionaries and ministers to be succoured, chapel-building or debt-clearing cases to be helped, manifold claims to be met, with the same tender consideration which my beloved used to show to all in distress or difficulty.

Shall I be left without the wherewithal to accomplish my plans and purposes? Verily, No. The silver and the gold are the Lord's; and in His own time and way, He will call them from their secret places, and fill my treasuries to overflowing.

My pen is impatient to add a few words of agreement to those already written on "The Shadow of a Name." When I read the paragraph referred to by the Editor, and came to the concluding sentence, "a sixth (item) is about C. H. S.," my indignant comment was, "Of course it is! What could be more natural, beautiful, and useful? If this is to be vile, we purpose to be viler still!" But first impressions are sometimes misleading. Was it with deep sympathy that the newspaper-man recorded so evident a fact? And was his heart moved by the pathos of the truth to which he called attention? I know not; but surely it could not be that he grudged the homage which thousands still render to "the man whom the King delighted to honour."

I ask no better praise for my dear husband's Magazine than that its loyalty to God and His truth, and to his own dear name, should thus be unmistakably proclaimed. Only I would change the word "shadow" into "brightness", as being far more truthful and applicable to this case. It is the glory of *The Sword and the Trowel* that it still derives its chief attraction from the thoughts and words which flowed from dear Mr. Spurgeon's busy brain and pen; and those to whom is entrusted the work of carrying it on are inexpressibly proud and happy that the lustre of his sanctified genius should outshine and even overshadow all their loving efforts for the Master's sake, and his own.

I have a valued correspondent at Oorfa, in Turkey, the ancient "Edessa": or, as some maintain, the "Ur of the Chaldees", from whence God called Abraham. Here, in the midst of a population of more than 50,000 souls, Armenians, Syrians, Jews, Turks, and Koords, a quiet but blessed work for Christ is being carried on by some whose "hearts God has touched." Two devoted ladies, managing the High Schools, are unwearied in their labours for the welfare of the people; and a native pastor, who has been in charge of the Protestant Church for twenty-three and a-half years, is struggling, in the face of many difficulties and discouragements, to hold forth the Word of life to the unbelieving multitude.

But the dear Lord sometimes gives an unexpected and joyful surprise to these patient workers; and it is to tell my readers of one of His marvels of grace, that I have introduced the subject in these "Notes." My correspondent shall tell the sweet story in her own words:—"In one of the meetings, a Gregorian, seeming much interested, asked me to go and see a friend of hers, and read the Word. I consented, and she accompanied me to the house. The one room, used as kitchen, dining-room, bedroom, and reception-room, was especially clean. The pale, sweet face, and wistful, soft, black eyes of the suffering woman, won my heart at once; and with a prayer for guidance, I sat beside her, and listened

as she told of the past two years of pain. Her husband had taken her '*untraneek*' (the first-born), and gone to a distant city for work. She mourned much over the separation, and at last her delicate frame succumbed to disease. (Leaving home here means so much, because few know how to write or read, and the home-friends may not hear for months or years.) My visit seemed to comfort her, and she asked many times if I would come again. Some time elapsed before I could go, and then she received me with a very sad face, and said at once, 'I have longed for your coming; but I have no money to pay for your reading.' She supposed we received a fee for such visits, as the priests do, and attributed our seeming neglect of her to the fact that she had not paid us. I then gave her the verse, '*The blood of Jesus Christ, His Son, cleanseth us from all sin.*' This seemed just what she needed, and she contentedly rested her head on the cushion, and repeated it with closed eyes.

"Last week, when I visited her, I could see that the end was not far distant; and I talked to her a little of heaven and Christ: and she said she wanted to go, and closing her eyes, she prayed, 'My Christ Jesus, let Thy blood cleanse all my sins.' This time, I saw her bright-faced boy of twelve, who spends his days in the market, being an apprentice, yet always keeps the little home clean for his mother.

"Yesterday I sought the home again. The hush in the yard, before I reached the door, told me that she had gone. I felt I had lost a dear one as I glanced toward the corner where she had so long lain, and found it empty. The mother was in the room, and quickly welcomed me, saying, 'You must be the one Lucia so often spoke of. I want to tell you something. Through all her illness, she wept and mourned much till about a month since, when I came and found her happy and quiet. I asked her why she was not weeping, and she said, '*Christ's blood has cleansed me from all sin.*' Since then, she has never cried, and never complained. She spoke of you often, and said you told her how Christ could forgive sins. When death was near, she said, 'Only one thing I want, and I want it, oh! so much: I desire to see my '*untraneek*' before I die.' For a few moments she was quiet; then looking up suddenly, she exclaimed, 'Oh, it does not matter at all!' and immediately she was gone. We often found her praying before the end came, and she always spoke of the blood of Christ which had cleansed her sin."

"The neighbours came in when they saw me there, and each one repeated the verse, saying that 'Lucia had taught it to all who came to her room.' This poor woman never heard the Word read before our visit to her, except in a language she did not understand. Thus is illustrated the power of the gospel to save all who hear and obey."

Pastors' College, Metropolitan Tabernacle.

Statement of Receipts from July 15th to August 14th, 1893.

	£ s. d.		£ s. d.
Collection at Drummond Road Baptist Chapel, per Pastor H. Burleigh ...	4 4 0	Rev. R. J. Beechiff ..	0 2 6
Mrs. Welch ...	0 5 0	Executors of the late Mr. John Duckers, per Mrs. C. H. Spurgeon ...	25 0 0
Mrs. S. J. Elgee ...	0 10 6	Pastor G. W. Linnecar ...	0 12 6
Mr. W. Fitcher ...	1 0 0	Mr. Newell ...	0 12 6
New North Road, Huddersfield, Baptist Chapel, per Mr. A. Rushworth ...	4 7 6	Weekly Offerings at Met. Tab. :-	
Collected by Sunday-school scholars, Almshouses Sunday-school, per Mr. R. Brazil ...	5 0 0	July 16 ...	6 16 3
Mrs. Colman ...	5 5 0	" 23 ...	27 3 6
Collection at St. Leonard's Baptist Chapel, per Pastor A. Hall ...	1 4 6	" 30 ...	45 0 1
N. B. ...	25 0 0	Aug. 6 ...	31 0 4
Thankoffering from a Presbyterian (first instalment) ...	10 0 0	" 13 ...	36 2 1
			146 2 3
			£229 6 3

Pastors' College Missionary Association.

Statement of Receipts from July 15th to August 14th, 1893.

	£ s. d.		£ s. d.
From readers of "The Christian", per Messrs. Morgan and Scott ...	2 0 0	Mr. A. Hutchinson	1 0 0
The widow's mite ...	0 5 0		£8 5 0
Benlah Baptist Chapel, Thornton Heath, per Miss Fenner ...	5 0 0		

Spurgeons' Orphan Home, Stockwell Orphanage.

Statement of Receipts from July 15th to August 14th, 1893.

	£ s. d.		£ s. d.
A. B. K. ...	0 10 0	F. C. Duce ...	0 5 0
L. C. M. ...	1 0 0	Reader of "The Christian Herald" ...	0 1 0
Part collection at Mare Street Chapel, Hackney, per Mr. J. F. Sorrell ...	2 0 0	Stamps from Leicester ...	0 1 0
Mr. E. H. Gayler ...	0 11 0	A few friends in Muthill ...	0 7 0
Mr. J. A. Samuel ...	0 10 0	Mrs. Nancy Harrison ...	0 10 0
Mr. J. Cooksey ...	0 2 6	Mrs. Ladds, in loving memory of her dear sister ...	0 10 0
Mr. Alfred Greenland ...	1 0 0	A beloved sister lately passed away ...	0 5 0
Mr. C. Ibbersen ...	0 3 0	A friend ...	5 0 0
Postal order, Acton ...	0 2 6	Mrs. S. Watson ...	0 2 6
Collected by Mr. A. Minter ...	1 0 0	Mr. J. Alexander Brown, M.D. ...	2 2 0
Collected by Miss S. A. Ackland ...	0 11 0	Mrs. Pickworth ...	1 0 0
F. M. ...	0 5 0	Rattray Street Chapel Fellowship Association, Dundee, per Mr. T. W. Lister ...	0 10 0
Alex., N. Britain ...	0 5 0	C. M. W. ...	0 10 0
Collected by Mr. A. Webb ...	1 1 0	Mr. John Pearce ...	5 0 0
For the late Mrs. Milligan ...	2 0 0	Mr. J. Batten ...	0 10 0
Mr. S. Slodden ...	0 2 6	Mr. J. H. Russell ...	0 5 0
Young Men's Bible-class at Midway Place Chapel, Deptford, per Mr. W. Reed ...	0 10 0	A thankoffering from Great Ellingham	0 5 0
Postal order, Cowes ...	0 5 0	Mr. James Larard, per Master F. J. Tuck ...	0 10 0
Stamps from Tain ...	0 1 0	R. P. ...	0 1 0
Stronsay ...	0 2 6	A. B. C. ...	1 0 0
Collected by Mrs. F. T. Tucker ...	0 4 2	Mr. Robert Sissons ...	0 10 0
A. S. Mc., Glasgow ...	0 5 0	Sabbath morning children's service, at Free Church Training College, Moray House, Edinburgh, per Mr. M. Paterson ...	1 10 0
Mrs. Stubbs ...	0 5 0	Collected by Mrs. Stopford ...	3 0 0
Miss Jones, per Rev. Allen Edwards ...	1 0 0	Miss Cunningham ...	0 5 0
B. E. L. ...	0 1 0	Miss J. Bird ...	1 0 0
Mrs. Curtis ...	0 5 0	Collected by Mrs. R. C. Allen ...	0 7 0
Mr. R. Stewart ...	0 2 0	Miss C. Munro ...	0 2 6
Collected by Miss Newbold ...	0 10 6	Mr. James Payne ...	5 0 0
Mrs. Hills ...	5 0 0	Mrs. H. Howard ...	100 0 0
Mr. Hills ...	1 0 0		
Mr. T. P. Alder ...	1 0 0		
Miss Gibson, sen., per Pastor Thomas Spurgeon (less exchange) ...	99 3 0		

	£ s. d.		£ s. d.
Mrs. Renshaw	1 0 0	J. G.	0 5 0
Thankoffering for special mercies in		L. M. B.	0 4 0
time of trouble	1 1 0	Miss Agnes Sutton	0 4 0
Mr. Charles Barker	1 0 0	Mr. James Thomson	0 5 0
Teddington Baptist Sunday-school, per		Mrs. B. Lewis	1 0 0
Mr. E. Rose	1 10 0	Miss Gregg	0 2 0
Collected by Miss C. Read	0 6 9	Mr. James Wilson	0 10 0
Collected by Master J. Read	0 1 9	Mr. S. K. Hullett	1 0 0
Orphanage box at Tabernacle gates ...	1 8 0	Collected by Mrs. Lang:—	
Mrs. Colman	5 5 0	Mrs. A. Beckingsale	0 5 0
Miss S. J. Elgee	0 10 6	Mr. F. Beckingsale	0 5 0
Mr. Robert Morgan	0 12 0	Miss Wyatt	0 2 6
E. T. L. Dowlais	0 2 0		0 12 6
Thankoffering	0 7 6	For Jesus' sake	0 1 0
The late Mrs. Marr	1 0 0	Mr. W. French	0 5 0
The late Mr. James Philip	1 0 0	Executors of the late Miss Emma	
A friend, per Mrs. S. A. Webb	1 0 0	Hawkes	9 0 0
A reader of "The Sword and the		Sandwich, per bankers	1 1 0
Trowel"	0 10 0	Mr. J. Pelton, per Mrs. J. A. Spurgeon	2 10 0
Mr. J. Clark	1 0 0	Mrs. Robinson	0 10 0
Executors of the late Mr. John Duckers,		Mrs. Price	0 5 0
per Mrs. C. H. Spurgeon	25 0 0	Readers of "The Christian," per Messrs.	
Mr. and Mrs. Jeffrey	1 1 0	Morgan and Scott	21 10 0
Miss M. K. Milligan	2 0 0	Meetings by Mr. Charlesworth, and the	
Misses Selina and Clara Marlow ...	0 10 0	Orphanage Choir:—	
Mr. C. Hooper	0 3 0	Beckenham Abstiners' Union, per	
Mr. Geo. Beagley	0 2 6	Mr. Cornabie	1 3 6
Mr. J. Badley	0 1 0	Lady Clifden, towards expenses at	
Mr. John H. Earnshaw	0 10 0	Bow	2 2 0
A friend, S. Shields	0 2 6	Mr. H. J. Veitch, towards expenses at	
Mrs. M. D. Macleay	1 0 0	Chelsea	5 5 0
Mrs. C. Noble	3 0 0		£352 16 2
Mr. J. Luckhurst	0 10 0		
Mr. Jas. Baxter	2 0 0		

List of Presents, per Mr. Charlesworth, from July 15th to August 14th, 1893.—PROVISIONS: 1 New Zealand Sheep, Sir A. Seale Haslam; 6 jars Jam, The Misses Harris and Jeffrey; 2 boxes Sweets, Mrs. Charles Bagster; a quantity of Milk, Mrs. Harris; 2 sacks Flour, Mr. J. Attlee; 224 lbs. Rice, Mr. J. L. Potter; 28 lbs. Baking Powder, Messrs. Freeman and Hildyard; a quantity of Apples, Mr. F. F. Norman; a quantity of Bread, Mr. R. Hearn; a quantity of Bread, Mr. Bonner.

GIRLS' CLOTHING:—16 Articles, Miss Dawson; 3 Petticoats, J. D., Clapham; 2 pairs Boots, Miss C. Albury; 13 Articles, Miss C. Mears.

BOYS' CLOTHING:—20 Ties, Anon.; 9 Shirts, Miss Dawson; 6 Shirts, Mrs. E. H. Williams; 8 Articles, Anon.

GENERAL:—2 volumes "Sunday at Home," Miss Croker; 21 Books, Miss Porter; a few Picture Books, &c., Mr. Samuel Hunt.

Colportage Association.

Statement of Receipts from July 15th to August 14th, 1893.

Subscriptions and Donations for Districts:—

	£ s. d.		£ s. d.
Hadleigh Congregational Church	10 0 0	Metropolitan Tabernacle Sunday-	
Stratford-on-Avon, per Mr. J. Small-		school, for Newington and Walworth	10 0 0
wood	10 0 0	Aylesbury, per Messrs. Taylor and	
Mr. R. W. S. Griffith, for Fritham ...	10 0 0	Gurney	7 10 0
Friend, New Zealand, for Ilkeston and		Kettering, per Mr. W. Meadows, sen.	10 0 0
Riddings	40 0 0	Cambs. Baptist Association	10 0 0
Abingdon Home Mission	20 0 0	Mrs. White, for Tewkesbury	1 5 0
Dorking District	15 0 0	Mr. A. Maw, for Ironbridge	10 0 0
Yorkshire Baptist Association, for		Great Yarmouth Town Mission ...	7 10 0
Boroughbridge	10 0 0	Miss Burton, for Bower Chalk ...	0 10 0
Mr. R. Cory, J.P., for Cardiff and Pen-		Mr. C. E. Fox, for Bethnal Green ...	5 0 0
rhikyber	11 5 0	Mr. W. R. Fox, for Bethnal Green ...	5 0 0
Devon Congregational Union, for New-		Mrs. Robinson, for Tewkesbury ...	5 0 0
ton Abbot	10 0 0	Wilts. and East Somerset Association	36 5 0
Oxon. Association, Stow and Aston ...	10 0 0		£345 10 0
Mr. J. Cory, J.P., for Castleton, Cardiff,			
and Penrhikyber	22 10 0	The amount contributed for Districts, supplies	
Mr. H. O. Serpell, for Estover	10 0 0	only a portion of the sum paid to the Colporteurs.	
Cowling Baptist Church	10 0 0	£100 per month is required for the General Fund,	
Norfolk Congregational Union, for		by which the Districts' Fund is supplemented.	
East Dereham	11 5 0	Subscriptions and Donations to the General Fund:—	
Harborne, per Mr. J. James	7 10 0		£ s. d.
Corton, per Mr. Thomas Harris	10 0 0	Readers of "The Christian," per	
Miss Griffith, for Somers Town	10 0 0	Messrs. Morgan and Scott	12 0 0
Southampton, per Mr. R. Beck	10 0 0	Mr. Stephen Menzies	2 2 0

	£ s. d.		£ s. d.
Alcester Cookhill collection, per Mr. C. Skinner	0 18 6	Executors of the late Mr. John Duckers, per Mrs. C. H. Spurgeon	25 0 0
Mr. R. Thoin	0 10 0	<i>Annual Subscriptions:—</i>	
Mrs. S. J. Elgee	0 10 6	Mr. and Mrs. Spice	1 0 0
Mrs. Raybould	1 0 0	Mr. F. Thompson, for 1892-3	2 2 0
Overseal Baptist Chapel, per Mr. Allen	0 17 0	<i>Towards deficiency of £668 in 1892:—</i>	
Per Mr. W. Lloyd:—		Mr. William Hiley... ..	10 0 0
Corfe Mullen Baptist Chapel	0 5 0	Per Mr. Allen:—	
Poulner Baptist Chapel	0 4 0	Miss Cash	0 2 0
Miss Hoskins	0 2 6	Miss Woodward	0 10 0
Verwood Baptist Chapel... ..	0 10 0	Mr. John Hall	0 1 0
Mr. W. Lloyd	0 2 6	A friend	0 1 0
	1 4 0		0 14 0
Mr. Band, "The Butts," Brentford, for the Word of God	0 5 0	B. A.	0 2 0
Miss J. N. Dixon	1 0 0		
Miss Smallridge	0 10 0		<u>£59 15 0</u>

Society of Evangelists.

Statement of Receipts from July 15th to August 14th, 1893.

	£ s. d.		£ s. d.
Thankoffering for Messrs. Fullerton and Smith's visit to Stroud	20 0 0	Thankoffering for Messrs. Fullerton and Smith's visit to Morley	11 0 0
Metropolitan Tabernacle Evangelists' Training-class, per Mr. A. E. Mundy	6 0 0	Executors of the late Mr. John Duckers, per Mrs. C. H. Spurgeon	25 0 0
Thankoffering for Messrs. Fullerton and Smith's services at Farsley	30 0 0		<u>£92 10 0</u>
Miss Smallridge	0 10 0		

C. H. Spurgeon's Memorial Fund Account.

Contributions for Memorial Hall from July 15th to August 14th, 1893.

	£ s. d.		£ s. d.
Mr. Davis	0 2 6	Mrs. S. Matthews	2 0 0
H. B., Dulwich	0 5 0	Mr. H. Humphrey... ..	0 4 0
Mr. Reuben Hirst	1 0 0	Mrs. A. Kennedy	0 7 6
The readers of "The Christian", per Messrs. Morgan and Scott	3 0 0	Mr. J. Wilson	1 0 0
Mr. G. Gazey	0 1 0	Miss Davis	0 2 6
Mr. George Harris	2 0 0	Mrs. Pankhurst	0 10 6
Mr. James Melward	0 3 0	Rev. A. M. Coxwell-Rogers	0 5 0
Miss M. A. Hardy	0 2 6		<u>£12 13 6</u>
Mrs. Page	1 0 0		
S. H.	0 10 0		

NOTE.—Miss Winter, 1s., should have been £1 1s., in August *Sword and Trowel*.

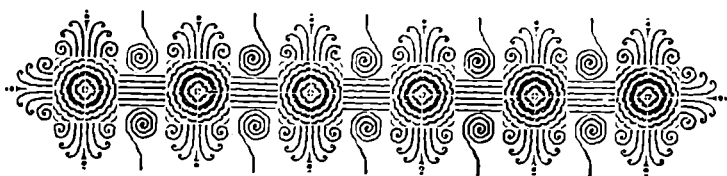
For the General Work of the Lord.—From an afflicted missionary, £1.

Mrs. Spurgeon gratefully acknowledges the receipt of the following amounts "For General Use in the Lord's Work":—Mrs. Lewis, per Pastor Thomas Spurgeon, £5; Mrs. Watts, per Pastor Thomas Spurgeon, £3; J. M., 10s.; From North Wilts (for Lettish sermons), 10s.; Miss L. A. Edwards, 10s.; Mrs. Robert Wilson, £2; Mr. C. Hooper (for Lettish sermons), 3s.; E. R. P. (for Lettish sermons), 10s.; Mrs. Keevil (for Lettish sermons), £2; Mrs. Price, 10s.

Further sums for allotment to various funds that may need assistance will be thankfully received by Mrs. C. H. Spurgeon, "Westwood," Beulah Hill, Upper Norwood, London.

Friends sending presents to the Orphanage are earnestly requested to let their names or initials accompany the same, or we cannot properly acknowledge them; and also to write to Pastor J. A. Spurgeon, Campbellton, White Horse Road, Croydon, if no acknowledgment is sent within a week. All parcels should be addressed to the Head-master, Spurgeons' Orphan Home, Stockwell Orphanage, Clapham Road, London.

Special Notice.—It is earnestly requested that all donations for the Stockwell Orphanage be addressed to the Treasurer, Spurgeons' Orphan Home, Stockwell Orphanage, Clapham Road, London. Donations for the Pastors' College, the Pastors' College Missionary Association, the Colportage Association, and the Society of Evangelists, should be addressed to the Secretary, Metropolitan Tabernacle, London. Cheques, money orders, &c., should be crossed, and made payable to the Treasurer of the College, Orphanage, Colportage, or other work desired to be assisted.



THE

Sword and the Trowel.

OCTOBER, 1893.

Mr. Spurgeon's First Outlines of Sermons.*

(Continued from page 498.)

VIII.—FINAL PERSEVERANCE.

“**F**OR the LORD will not cast off His people, neither will He forsake His inheritance.”—Psalm xciv. 14.

I. THE TEXT TEACHES THE SAINTS' FINAL PERSEVERANCE, which may be argued—

1. From Scripture. Job xvii. 9, Psalm cxxv. 1, 2, Jer. xxxii. 40, John x. 27, 28, xvii. 12, 1 Cor. i. 8, 9, 1 Peter i. 5.

2. From the work of grace itself. Hope, love, faith.

3. From the promises of God.

4. From God's perfections. (1.) Immutability.

(2.) Wisdom.

(3.) Power.

(4.) Goodness and grace.

(5.) Justice.

(6.) Faithfulness.

5. From His eternal purposes.

6. From Christ's love and actions. The Church is His purchase, His portion, His fulness, His spouse, His Hephzibah.

* Preached in Cambridgeshire and Essex, May, June, and July, 1851. (See first article in last month's Magazine.)

Christ's intercession. The mansions He has gone to prepare in heaven.

7. From His gracious acts to them. Adoption, justification, pardon, etc.

II. THE TEXT TEACHES THE MANNER OR REASON OF IT.

We forsake the Lord; we are empty and need supplies.

But the Lord will not cast off His people.

The Lord will not forsake His inheritance.

IX.—SINNERS MUST BE PUNISHED.*

"The wicked shall be turned into hell, and all the nations that forget God."—Psalm ix. 17.

I. THE PERSONS.

1. "The wicked"—all who have broken God's commandments. Recapitulation of the Law, thought, imagination, word, act.

All men who are not converted.

2. "All the nations that forget God." Those who do not think of Him, or do not serve, seek, and love Him.

II. THEIR DOOM—"turned into hell." Awful.

III. REASONS FOR THIS.

1. Because sin must be punished.

2. Hell is the most fitting place for sinners.

3. There is no other place for them.

4. Mercy has had its day.

5. The sinner can bring no excuse. Not ignorance, nor forgetfulness, nor want of heart, nor want of time, nor past obedience, nor the hardness of the Law.

X.—ELECTION.

"According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love."—Ephesians i. 4.

Doctrine I. GOD HAS CHOSEN SOME TO ETERNAL LIFE.

A countless number; but yet God has chosen them, which may be proved—

1. From Scripture. Romans ix., 2 Thess. ii. 13, James ii. 5.

2. From God's foreknowledge.

This doctrine is not opposed to justice, since, if God may with justice damn all, He may surely save whom He will. See where Moses, Jacob, and David were chosen; and man, while devils perished.

Doctrine II. ELECTION IS ETERNAL AND ABSOLUTE.

Eternal, since God is unchangeable. There is no time with Him.

Absolute, no merits in it. Not on the foresight of obedience, since this is a fruit of election. No obedience deserves it, nor can prayer or faith merit it.

If salvation be a gift, there must be an election of receivers. See how cross this runs, the base not the lofty, the thief not Alexander, the Publican not the Pharisee, Jacob not Esau. How humbling! No flesh here can glory.

* This is the outline to which is appended the foot-note we mentioned last month, Mrs. ——— converted.

XI. SALVATION.

"Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them."—Heb. vii. 25.

Paul does not mention his own name in this epistle.

The words of our text imply that man is in danger.

I. CHRIST IS ABLE TO SAVE UNTO THE UTMOST.

1. Completely. He justifies from all sin, sanctifies the heart, delivers from Satan, gives final perseverance, help in death, and glorious resurrection.

2. Always. He has. He does. He will always.

This may be argued—1. From His dignity. God.

2. From His offices.

3. From His character.

4. From His suffering.

5. From numerous instances.

II. CHRIST IS ABLE TO SAVE THEM . . . THAT COME UNTO GOD BY HIM.

Here is implied—1. Sense of need.

2. Persuasion of Jesu's power.

3. Belief in His willingness.

4. Agreement to the way of salvation.

5. Full surrender.

6. Dependence on Him.

XII. DEATH THE CONSEQUENCE OF SIN.

"The soul that sinneth it shall die."—Ezekiel xviii. 4.

I. THAT PART WHICH HAS ALREADY TAKEN PLACE.

1. Death spiritual. Loss of purity, loss of company of angels and of God, loss of love to holiness, loss of happiness, loss of power to do good, no longer a part of God's family.

We see that a sinner's whole soul is dead—

His feet run not in God's ways.

His hands are not lifted up to pray, or work good.

His ears hear not spiritually.

His eyes see not, weep not.

His mouth neither sings nor prays.

His heart melts not though grace is preached.

2. Death legal. Loss of all claim for merit.

Loss of his inheritance.

Loss of his rights of citizenship.

He is under sentence of death.

II. THAT PART WHICH SHALL TAKE PLACE HERE. "It shall die."

III. THAT PART THREATENED HEREFTER. "It shall die."

Agonizing, unmingled, perpetual, eternal death.

XIII. FREE GRACE.

"And He said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely."—Rev. xxi. 6.

Jesus is the beginning and ending—

I. IN CREATION.

II. IN PROVIDENCE.

III. IN SALVATION.

1. As to provision—in covenant and redemption.

2. Operatively, in calling, regeneration, and conversion.

He is first in all our soul matters.

3. In supporting us, and in enabling us to persevere.

4. In all our duties, which are holy.

5. In death he will be the Omega.

Inference 1. Jesus is the only Saviour.

Inference 2. All God's people are safe.

In the second part of the text—

1. There is plenty, "fountain of the water of life."

2. There is freeness, "I will" give "freely."

3. There is mercy, "I will give to him that is athirst," not to the great.

4. The character to be blessed is "him that is athirst." Those who feel their need.

XIV. GOD'S GRACE GIVEN TO US.

"But by the grace of God I am what I am: and His grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me."—1 Cor. xv. 10.

I. HOW ALL MAY SAY THIS . . . "By the grace of God I am what I am." Birth. Bodies. Minds. Temporal mercies. Means of grace, liberty of worship, etc.

II. THE GRACE GIVEN TO SAINTS ALONE.

In election. Redemption. Conversion. Pardon. Justification. Adoption. Support. Perseverance.

III. THE GRACE GIVEN TO THE SINNER.

Longsuffering, sparing, and delivering grace. Restraining grace, and striving grace.

Christian, 1. Think much on grace.

2. Live showing gratitude.

3. Be humble, 'tis all grace.

Sinner, 1. Be thankful.

2. Repent.

3. Remember that judgment comes on apace.

XV.—CHRIST ABOUT HIS FATHER'S BUSINESS.

"And He said unto them, How is it that ye sought Me? wist ye not that I must be about My Father's business?"—Luke ii. 49.

I. HOW JESUS DID HIS FATHER'S BUSINESS.

1. By coming to earth, and assuming human nature.

2. By His perfect life, distinguished for filial duty, benevolence, patience, self-denial, humility, boldness, spirituality, and prayerfulness, which answered two purposes—

(i.) As a justifying righteousness for the elect.

(ii.) As a perfect pattern for imitation.

3. By His works, sufferings, and death, as a Redeemer.

II. HOW JESUS NOW DOES HIS FATHER'S BUSINESS.

1. As a Priest. Blessing the people, and interceding for them.
2. As a Mediator, the way of access to the Father.
3. As a Counsellor and Advocate.
4. As the Captain of our salvation.
5. As He who appears to His people's eyes by the Spirit.

III. HOW JESUS SHALL DO HIS FATHER'S BUSINESS.

By conquering Satan, and leading captivity captive.

By judging the world in righteousness.

Inference: The people of God should be about their Father's business.

XVI.—LOVE MANIFEST IN ADOPTION.

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew Him not."—1 John iii. 1.

I. THIS LOVE MAY BE SEEN IN THE BLESSING ITSELF.

It is an exalted blessing,

a special blessing,

an unpurchaseable blessing,

a superlative blessing.

an everlasting blessing,

and a precious blessing in its concomitants, God's love and favour, the right to enter His house, etc.

II. THIS LOVE MAY BE SEEN IN THE PERSON CONFERRING IT. . . .

"the Father." God, most excellent in dignity.

By the fact of His giving us this great blessing, He makes us say, "Behold."

III. THIS LOVE MAY BE SEEN IN THE OBJECTS OF IT. . . . "upon us" . . . "that we."

Insignificant.

Worthless.

Rebellious.

Depraved.

IV. THIS LOVE MAY BE SEEN IN THE WAY AND MANNER OF CONFERRING IT.

1. By Jesus Christ's death. Here is the wonder of wonders.

2. By the Spirit's power.

3. By the Father's decree.

(To be continued.)

A Cure for Tiredness.

I HAD been walking for about two miles with my child by my side, when presently she asked, "Papa, are you tired of walking?" "Yes, dear," I replied. Then laughingly she exclaimed, "Let's have a run." Perhaps some of us would be less tired if we did more. At any rate, we must not relax our efforts. "Be not weary in well-doing, for in due season ye shall reap if ye faint not."

Birmingham.

C. M. LONGHURST.

The Founder of the White Ribbon Gospel Temperance Army.

WE wonder how many, even of our total abstaining readers, could give, offhand, the name of the founder of the White Ribbon Gospel Temperance Army. We thought that we knew something about most of the leaders in the Gospel Temperance crusade; but we may as well confess at once that we had not made the acquaintance of the noble lady, whose "Brief Memorials" by Mr. F. W. Bourne now lie before us.* Sarah Mary Babbage was born in a Devonshire village on February 10th, 1836, and in due season, like her young neighbours, was "christened" and "confirmed"; but she lived without a saving knowledge of the truth until she was more than eighteen years of age, when she was persuaded to attend services conducted by the Bible Christians. Many years afterwards, she made the following allusion to an amusing incident connected with that period of her life:—

"The Bible Christians found me in a dark and benighted village in the north of Devon, still a lovely spot to me, for—

"My heart amid all changes, wherever I roam,
Never loses its love for the old place at home."

"One incident which I will give fairly represents the spiritual darkness that prevailed in that locality. The wife of one of the principal farmers in the parish, passing the cottage door at the time a meeting was being held, attracted by the singing, stopped to listen. Eight or ten young converts were singing the good old hymn about 'The Union', and some of you know how persons will sing whose hearts have just been set at liberty. The hymn has reference to the blessed union that takes place between the new-born soul as the branch, and Christ the living Vine. 'I am the Vine, ye are the branches' (John xv. 5). She listened to her heart's content, and on reaching home she called her household together, and said: 'Zoos! zoos! all they vokes up ta Betsy Cook's be gwine to Yewnyun! they be! they be! ver I yerd em zinging Yewnyun! Yewnyun! Yewnyun!' and her regret reached its climax when she said how sorry she was that I was there. That dear woman's highest idea of becoming a Christian was that we had become very poor, and were going to the workhouse (or union)."

It soon became evident that Miss Babbage was indeed a Bible Christian in, at least, one respect, for she had no thought of going to heaven alone; and she speedily had the joy of leading one and another to the Saviour whom she had herself found. One of the veteran saints of the denomination, "a person not easily excited," said of her, "That is the sort of young person to bring the world to Christ; she is bound to be made a blessing!" Mr. Bourne adds, "And made a blessing she was!" A characteristic instance of her

* Ready in Life and Death: Brief Memorials of Mrs. S. M. Terrett, Founder of the White Ribbon Gospel Temperance Army. By F. W. Bourne. Bible Christian Book Room, 26, Paternoster Row, E.C. Cloth, 1s. 6d. Paper covers, 1s.

usefulness in later life, when she had become Mrs. Terrett, may here be given in her own words:—

“As I was passing through one of the streets of Bedminster, not many months ago, I saw an old man at his door, bent and tottering, and by the appearance of his snowy white locks, he must have seen at least seventy-five or eighty winters. As I passed him my heart was drawn toward him, and the thought occurred whether the dear old man’s soul was as ready for heaven as his body for the grave. I passed on, but the monitor within told me I must speak to him. And, oh, if we always listened to the monitor within! I retraced my steps, and introduced myself by saying, ‘Are you well this evening?’ ‘Yes, thank you, I am pretty well.’ ‘Are you trusting in the Lord?’ I said. ‘Em, em,’ he said; and thinking he did not hear me, in louder accents I said, ‘Do you love the Saviour?’ ‘The Saviour, who’s He?’ was the answer. The state of his mind you can easily guess. In course of conversation he told me he had been to church in his younger days, and had been christened. I tried to show him the inefficacy of water to cleanse the soul, and also tried to show him the all-cleansing power there is in the blood of Christ, and how that blood might be applied to *his* heart. ‘Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.’ I had a tract in my pocket, which I gave him, and as I bade him good-bye, he said, ‘Where’s the minister?’ thinking it strange, I suppose, that anyone besides a minister should preach the gospel. So I said, ‘Would you like to see a minister?’ And he said, ‘Yes, I should.’ So I sent him the Rev. A. H. Goodenough; and I have the consolation of knowing that that aged man was pointed to the Saviour at the eleventh hour.”

Mrs. Terrett used her voice in singing, and preaching, and begging, for when the Redcliffe Crescent Chapel, Bedminster, was built, she promised to give or get one thousand guineas towards the cost. Her life-work, however, was to be that of Gospel Temperance; and again Mr. Bourne is happy in being able to give Mrs. Terrett’s own words in describing the beginning of that sacred service:—

“One dull, damp Sunday evening, towards the end of November, 1878, a woman met me as I was coming out of Princess Street Chapel, Bedminster, and told me that Mrs. —, whose baby had died that day, was full of sorrow, and would be glad to see me. Having passed through a similar trouble six times myself, I at once went to see her. I had to pass through some of the back streets of Bedminster, this woman living in one of the courts leading out of Stillhouse Lane. I had been connected with the parish for many years, but do not remember ever having gone there before. The scenes I witnessed were most repulsive. My fellow-creatures in large numbers—women and children especially—half fed, dirty, clothed in rags, shoeless and stockingless, going, with broken vessels, into the pothouses to fetch intoxicating drinks; and as the doors flew open, the scenes inside were worse than those outside—the wrangling, quarrelling, and swearing, were awful beyond description. Such things must always fill Christian hearts with sorrow, especially did it mine at that time. Coming direct from the house of God, where I had drunk deep of the living Spring,

I had determined to work more zealously in the Master's service than I had ever done before, little thinking that that very night such sad scenes would be presented to my view. On my way home, my mind was filled with deep thought and sorrow that so many of my fellow-creatures were sunk so low in sin and degradation, principally through the drink. As I thought of opportunities lost in the past of rescuing the perishing from drink (because I myself had been taking it), my heart became more and more sorrowful; but, thank God, my hands were clean then, and that night I entered into a covenant never to touch it again. The sorrowing mother, it seemed to me, might well dry up her tears, and rejoice that her babe was ever safe in the fold of the Great Shepherd. On returning home, I went at once to my room, and there poured out my complaint to Him who alone can help. I asked Him to help me to do something to get rid of the dreadful scenes I had witnessed that night, and I had the answer that it would be done. My sitting at the supper table that night was only a formality. I told my dear husband where I had been, and what I had seen, and how sorry I was that such miseries should exist in our midst; that I felt we had, as Christians, been neglecting our duty in the past, and that I was determined, by God's help, to do something to bring about a better state of things; and we at once entered into conversation as to what means would be the best to adopt. The minister who had conducted the services that day when I was so much blessed, was sitting at the supper table with us, and he suggested that we should hold midnight services.

"Within two days a gentleman named Williams, from America, who was lecturing in Bristol on Good Templary, slept at our house. At the supper-table I told him my trouble, and what I had witnessed on the previous Sunday night, and that I had determined to do something, but hardly knew what. He said, 'Mrs. Terrett, why do you not start a branch of the Blue Ribbon movement, founded by Francis Murphy in America, and in London by William Noble, which is succeeding so well?' I said, 'Anything to lift up my fellow-creatures!' That very night I sent a copy of a circular to the printer, inviting the Temperance workers of Bedminster to Church House, to consider what could be done. In response, twenty-two persons came together on the 28th of November.

"After singing an appropriate and beautiful hymn, viz., 'Rescue the perishing, care for the dying,' and prayer, I laid the matter before them: the colour of the ribbon was discussed, and the conclusion was come to, as blue and red were political colours, and as we wished to steer clear of all that might in any way mar the object, to take white, which is an emblem of purity, and a reminder that unless the heart is washed and made white in the blood of Christ, we cannot be admitted into the heavenly home. Who are these arrayed in white robes, and whence came they? These are they who came out of great tribulation, who have washed their robes, and made them white in the blood of the Lamb. Crowded meetings were held every night in the Temperance Hall and different parts of Bedminster, and the success surpassed our most sanguine expectations; hundreds signed the pledge, large numbers became Christians, and homes became bright and happy."

The old Bible Christian Chapel was bought, and became the headquarters of the army, which afterwards assumed a still more military aspect. Mrs. Terrett thus reports the presentation of the scarf and rosette which she wore when she stood for the portrait, which, by the courtesy of the publishers of Mr. Bourne's book, we are enabled to place before our readers :—



MRS. TERRETT.

“ Mr. J. Down (formerly a soldier in the English army, and who had rendered good service to the Temperance cause in Bristol), after the opening of the Mission Hall, came frequently to the meetings; indeed, he was scarcely ever absent. After some months had elapsed, he said to me, ‘ You call your people an army, Mrs. Terrett, but an army proper has officers.’ I said, ‘ People are becoming sober, and in many instances converted homes are becoming bright, etc.; is not

that sufficient?' After due consideration, captains were appointed; and on my return from Dunster, after a week's absence, in June, 1881, I was presented with a white satin rosette and scarf."

Up to the time mentioned, the White Ribbon Army pledge had been taken by 3,700 people. It was worded thus: "I, the undersigned, promise, by divine assistance, to abstain from all intoxicating liquors, and to discountenance their use in others. Lord, help me to keep this pledge, for Jesus' sake!" We shall be very glad if every unpledged reader of these lines will write his or her name on the margin of this page, and so turn *The Sword and the Trowel* into a Gospel Temperance pledge-book. We rejoice to read that "The White Ribbon Army was above all else a *Gospel* Temperance movement. The conversion of men and women, a delightfully frequent occurrence, was an unfailing source of joy to Mrs. Terrett. She ever strenuously contended and consistently maintained that teetotalism would not take a man to heaven, but that it was the handmaid of religion and piety. She joyfully proclaimed to the most degraded and sinful, the worst prodigals in families, the most wretched outcasts of society, that beneath the shadow of the Cross every one of them might find forgiveness, shelter, rest. . . . It was the love of Christ which constrained her to seek to save the drunkard. . . . Mrs. Terrett believed that, without the gospel, numbers could not be rescued from the thralldom of drink, and she therefore prized the gospel all the more, and on every suitable occasion emphasized the fact that the success of the movement depended on the gospel being placed in the forefront."

We must refer our readers to Mr. Bourne's book for details of the progress of the campaign. It certainly did progress, for up to 1883 no less than 100,000 persons had "donned the white ribbon." We should have liked further particulars of the army since "the General's" promotion to glory; but it may be that her biographer had not the desired information, or did not consider that it was needful to the completion of his work.

Mrs. Terrett's translation to heaven was startlingly sudden, and yet just what "a good soldier of Jesus Christ" might desire. She had just spoken, with great fervour, at the eleventh anniversary of the White Ribbon Army, where many were present whom she had been the means of rescuing; the following verse was being sung—

"O meeting blest with friends so dear,
What sounds shall greet the list'ning ear!
What thrills of rapture wake the soul,
As back those golden gates shall roll,
Beyond the swelling flood;"

but ere the verse was finished she fell back into her husband's arms, saying, "Dear William! Lord Jesus!" and "ceased at once to work and live," realizing her oft-expressed wish that she might "die in harness."

We thank Mr. Bourne for his interesting record of this truly worthy woman, and we trust that its perusal will lead many to take up the work from which she was so suddenly called.

Out of the Valley of the Shadow.

THE STORY OF AN ORPHAN GIRL.

BY VERNON J. CHARLESWORTH.

THERE is a touch of pathos in the lines of Wordsworth,—

“ The good die first,
And they whose hearts are dry as summer dust,
Burn to the socket.”

But this is not the expression of a universal truth. Redeemed for life and service here, many of God's brightest saints have come to their graves in a full age. It is only a sickly sentimentality which lends even a doubtful sanction to the poet's dictum, “ Whom the gods love, die young,” and suggests that early piety may be regarded as a sure presage of premature death.

“ 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 here shall tinge the golden grain ;
But who shall teach us when to look for thee ? ”

If “ godliness has the promise of the life that now is,” it should not be difficult to prove that early conversion affords the best guarantee of longevity. The soul that is “ born from above ” may have a brief or long exile, as God shall will : if brief, the bane, the burden, and the battle of life are soon over ; if long, these do but condition the highest discipline, and magnify “ the grace of God that bringeth salvation, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world.” But whether death come soon or late, the artless simplicity of piety in a child must be regarded as the most beautiful adorning of a nature otherwise lovely in itself. Neither heredity nor culture can account for it : far other flowers are indigenous to the soil of the human heart—this is a choice exotic, and sheds a fragrance not of earth.

But it is in the home beyond, and in the glad hereafter, that the possibilities, of which but dim hints are given here, will be fully realized.

“ Alas for us if thou wert all,
And nought beyond, O earth ! ”

The evolution of the divine ideal in redeemed humanity is not arrested by death ; for “ the law of the spirit of life in Christ Jesus ” operates when “ the law of sin and death ” has done its worst. “ Pre-destinated to be conformed to the image of His Son,” the promise is a fixed decree, “ The Lord will perfect that which concerneth us.”

Although it is in the hope of “ things not seen as yet ” we find our

solace, the ties which hold us here are not severed without a pang. "Life is worth living," if we do but "make our calling and election sure"; and is it not equally true, that "death is worth dying," whenever God may will? In nothing, perhaps, is the divine sovereignty more clearly asserted than in the decree which determines the time of our departure: and human impotence is never more strikingly exemplified than when we seek to delay or divert the execution of that decree.

"Were death denied, poor man would live in vain;
Were death denied, to live would not be life."

During the more than quarter of a century the Orphanage has been in existence, the deaths which have occurred in our orphan family have proved but a small percentage of the total number of children received; and if we include those who have died after leaving us, it will be found that the total is far below the general average of the population. It is a joy to the Managers to know that, amongst those who have found an early grave, we may reckon some remarkable trophies of divine grace.

One of the most recent is that of C. M. S., a child of godly parents, who entered the Orphanage, September, 1886, and left to return to her mother in July, 1891. Never robust, there was, however, but little to indicate the insidious working of an inherited disease.

It was while she was an inmate of the Orphanage she gave her heart to Jesus, and proved the reality of her conversion by her winning ways and gentle deeds. Her matron, Miss H., says, "I can testify to her consistent life and conduct; her anxiety for the other children was beautiful. She sought every opportunity of praying and speaking with her companions, also of writing out for them suitable texts of Scripture. At her own request we arranged one evening a week for her to hold a prayer-meeting with the elder girls. I remember her coming to me one day, and saying, 'I am very anxious about ——,' one of the girls, 'I will keep on telling Jesus about her.'"

This was no rash resolve; for Miss H. adds, "She spent a whole night in prayer for her schoolfellow, and, at five o'clock in the morning, she woke her up, and told her how she felt about her. She said she knew Jesus wanted her."

If, as Carlyle says, "Soul is only kindled by soul," such a ministry could not fail of its ordained end, and if it were exercised by all professing Christians, the Church of God would become a vast missionary organization—a veritable Salvation Army. When the "heart's desire" finds expression in "prayer to God", it is soon crowned with the success which a burning zeal commands.

In the usual Sabbath-evening prayer-meeting, held in the house, this dear child was always ready to lead in prayer, and she would plead earnestly for her little sister, who was the only member of the family unconverted at the time, but who has since given her heart to Jesus.

Her teachers have often spoken of the reality of her Christianity, and their testimony leaves nothing to be desired.

"Her meekness under reproof (rarely necessary), her prompt obedience and unflagging industry, her unselfishness, her readiness to serve, and her appreciation of the Scripture lessons, were as consistent as were the earnest, loving home letters it was often our welcome duty to overlook.

"Katie's voice was often heard in simple heartfelt praise, or in direct petition for others.

"Her little life was to us a fragrance and delight, as are those of many yet in our midst."

Some time after the conversion of C. M. S., she told her matron a dream which had greatly impressed her. She said she saw dear Mr. Spurgeon, and asked him if she might be baptized; his reply was, "Certainly, and at once." As soon as the sanction of her mother had been obtained, she was duly baptized, and received into the church at the Tabernacle.

Her mother, being able to support her at home, she left the Orphanage in July, 1891, and attended school, with the view of becoming a teacher; but the disease, which eventually proved fatal, manifesting itself, the plans which had been formed for her future had to be abandoned.

The first intimation of her serious illness was conveyed to us in April, 1893, when her mother wrote, "Katie is very ill; has been far from well all this year. Six weeks ago she was examined, and the doctors agree that there is very little hope of her recovery, but she is very bright and happy, and wholly resting on Jesus.

"My son has been ill with consumption of the lungs, a year last October; the doctors give us no hope of him. You will see how we are under the cloud, and our trial is a heavy one; but there is one great comfort, whether in life or in death, they are the Lord's, and all will be well in the end."

A letter from the child herself to her matron, at this date, tells the same story.

"Dear Miss H——,

"For a long time I have been wanting to write to you, but I have not felt well enough; for, as you know from mother's letter, I am ill in bed. I have been ill nearly six weeks, and I do not seem to get any better. Everyone is so kind to me, and I have such a dear little room to lie in; and kind friends bring me beautiful flowers to cheer me. I am afraid I shall have to keep my bed for some time yet, if I get better at all: though the doctors have not given me up, they do not seem too hopeful. It is now five years, this month, since I found Jesus at the Orphanage, but I never felt Him so near and dear as I have this last six weeks."

Knowing how gladly her visit would be welcomed by the little sufferer, I arranged for Miss H—— to undertake the journey. On her return, she writes: "She talked very sweetly about Jesus and His love to her. She asked many questions about the girls, and whether they had given their young hearts to Jesus. On leaving her sick room, I was shown into another apartment, where her poor brother, a young man of twenty-four, was also dying. He is a true Christian, but not so restful and calm as his sister. He spoke of her in the most

tender and loving terms, and envied her patience and submission to the Lord's will."

On the 9th of May, 1893, the matron received a second letter.

"Dear Miss H—,

"It is about 11.30, and all are gone to rest, so I thought I would try and let you know how Katie is. I should have done so long before, but my son has been much worse the last few days.

"Katie is really a little better, and has sat up by her window twice, wrapped up in a warm rug. She has written you a few lines, and has been dressing dolls for the coming Sale of Work. She is very good, and patient, and happy, though at times tired of keeping her bed so long. We are very worn with our nursing, but shall, I trust, be able to continue until the end. I have written out her few lines of poetry, but you must excuse both my letter and the lines, for I am so very worn and tired."

The letters and the verses not only reveal suffering patiently borne, but a ministry which has in it the elements of a sacred martyrdom. Surely the angels kept watch and ward over this shadowed home, and, though all unseen, were the ministers of such consolations as a widow's heart, wrung with grief, could receive. The short and simple annals of the poor abound with such instances of loving devotion and Christian heroism.

The following extracts are from the letter which was enclosed in the above:—

"Dear Miss H—,

"I think I am a shade better in myself, though the pain varies a good deal. My brother has been much worse since you were here. Thank you, and the girls, for your kind prayers. Will you give my special best love to the four dear girls who wrote those nice comforting letters to me? Tell them I should like to write to each of them, only it would tire me so."

The verses referred to are born of a very real experience, and will be amongst the most sacred mementoes the bereaved family will cherish, now that the heart which breathed them has ceased to beat.

"MY EVERLASTING FRIEND."

"The evening now is drawing near
But with my Jesus I'll not fear;
My nightly Comforter is He,
Until the morning light I see.

"Dear Jesus all my weakness knows,
So from my side He never goes;
And if, perchance, He hears a sigh
He kindly whispers, 'I am nigh.'

"And so He keeps my spirits up,
He seems to help me drink the cup
Of suffering, which in love He gave
To me, the child He died to save.

"All day in pain, He is my stay;
He straightens and makes smooth my way;
And when the eve again appears,
I thank the Friend who calms my fears."

Christians of an older growth are not likely to despise these simple lines of a babe in grace as well as in years; indeed, it will be well if they can make them the exponent of their own peaceful trust when they, too, shall come into the Valley of the Shadow.

From May till August, C. M. S. gradually became weaker and weaker; her pain, at times, being almost past endurance, and yet it was meekly and patiently borne. It was sad to see her suffer, but the watchers were spared the grief of bearing with a fretful or a murmuring spirit.

In writing to tell us of her death, her sister says: "Within eight weeks of each other, two of our dear ones have joined the family in heaven. On June 26th, our dear brother John was called away from our midst to the presence of the King; and on Thursday, August 17th, our darling Katie went to see Jesus. They both suffered intensely to the last, yet died so peacefully. Katie was conscious until five minutes before she lived in heaven.

"Oh, what a blank in our home now! No dear sick one to wait upon, her sweet patient face for ever gone; but, oh! we have a wealth of riches in her memory, she said so many beautiful things during her illness, especially towards the end. She quite realized that, as she put it, she would have to go through the trial of death; but she had no fear, because she knew Jesus would never leave her. She said she longed to see Jesus, if only to thank Him for all He had done for her. There was one thing she said she could always do, and that was, to bear her sufferings patiently for His dear sake, that it might glorify Him!

"When speaking of our loss, and missing her, she said, 'Don't let us talk of it, dear, lest we get unhappy; but just go on quietly and trustfully, as we are, from day to day, until Jesus takes me home.'

"She frequently referred to Job xxiii. 10, saying how her trial was near, and Jesus was giving her strength to bear it, for His sake. She longed to be freed from her great agony, but thought it was selfish to want to go home before His time.

"When telling her she was a gentle, patient little example for us all, she said, 'Ellen, I think I am getting a little proud of my patience, and Jesus would not like that; pride would spoil any patience.'

"She loved her Bible; and when she was too ill to read it, she often asked for a few words out of the dear Book. The day before her death she sang a few hymns very sweetly.

"Just before the end, she wished me to read to her the texts which hung on the wall, and, referring to one of them, she said, 'Yes, I am kept by the power of God!' She then said, 'I can't see you; get a light!' I did so, and asked her if she saw it. She said, 'Only a mist, dear!' She then added, 'I am going to sleep now, dear; and if I don't wake again, dear Ellen, please give my love to them all, and say good-bye to them all for me. Tell them I shall meet them in heaven. Tell Ruth to keep close to Jesus.' She then said: 'I think I have said all I need now, dear; good-bye again.'"

This was her last good-bye, and soon all was over. She sank into a sleep from which there is no awaking here.

Her sister adds, "Though we miss her—oh, so much—yet we

cannot complain, but feel He hath done all things well who gathereth the lambs to Himself!"

And so this dear lamb, at the age of fifteen, passed to the upper fold from out of the Valley of the Shadow.

"Amen, Amen!

Good Shepherd, hasten Thou that glorious day,

When we shall all

In the one fold abide with Thee for aye!

"O Lamb of God,

True Shepherd and true Lamb—Thou both in one,

Us lead, us feed,

Till, all our wanderings done, we reach Thy throne!"

Hints and Helps from the Margin of my Bible.

BY PASTOR J. D. GILMORE, BRANNOXTOWN.

(Continued from page 498.)

NINE REASONS FOR STUDYING THE BIBLE.

1. It is a *mirror*, to show me myself and my Saviour ... Jas. i. 23, 24
2. It is a *hammer*, to break my hard heart ... Jer. xxiii. 29
3. It is a *fire*, to purify me from evil ... Jer. xxiii. 29
4. It is a *two-edged sword*, to pierce me through and through... Heb. iv. 12
5. It is *food*, to nourish and sustain my soul ... Jer. xv. 16
6. It is a *lamp* and a *light*, to guide my feet aright... Ps. cxix. 105
7. It is *good seed*, to produce a harvest for God's glory ... Matt. xiii. 37
8. It is a *discerner*, to keep my motive always pure ... Heb. iv. 12
9. It is a *sword*, to enable me to fight for my King ... Eph. vi. 17

HOW TO STUDY THE BIBLE.

1. Believe that it is the very Word of God ... 2 Tim. iii. 16
2. Believe that your life depends upon it ... Matt. iv. 4
3. Let your one object be to find Christ ... Acts xxviii. 23
4. Carefully compare Scripture with Scripture ... 1 Cor. ii. 13
5. Cultivate a sincere relish for it ... Job. xxiii. 12
6. Bring your whole mind and heart to it ... Ps. cxix. 2, 10, 34, 58, 69
7. Study with a desire to be furnished for service... 2 Tim. iii. 17, ii. 15
8. Study with a desire to have clear, positive views ... 2 Tim. i. 8-13
9. Study with a desire to be, in all things, more like Christ... 2 Pet. i. 3-10
10. Note carefully the spirit in which to study it—
 1. Prayerfully ... Ps. cxix. 18
 2. In dependence upon the Holy Spirit... John xiv. 26
 3. With an honest heart ... 2 Cor. iv. 2, Luke viii. 15
 4. Regularly ... Josh. i. 8, Acts xvii. 11
 5. Diligently ... Deut. vi. 6, 7

"Rutherford's Witnesses."

CITED BY MRS. C. H. SPURGEON.

(*Continued from page 499.*)

74. **T**HERE is nothing that will make you a Christian indeed, but a taste of the sweetness of Christ.

75. Poor folks must either borrow or beg from the rich; and the only thing that commendeth sinners to Christ is extreme necessity and want. Ho, ye that have no money, come and buy,—that is the poor man's market.

76. I see there is a sort of impatient patience required in the longing for Christ as to His manifestations and waiting on. They thrive who wait on His love, and the blowing of it, and the turning of His gracious wind; and they also thrive who, in that on-waiting, make much haste, and noise, and ado for their lost and hidden Lord Jesus. However it be, God feed me with Him any way!

77. How sad a prisoner should I be, if I knew not that my Lord Jesus had the keys of the prison Himself, and 'that His death and blood have brought a blessing to our crosses, as well as to ourselves! I am sure that troubles have no prevailing right over us, provided they be but our Lord's sergeants, to keep us in His ward, while we are on this side heaven.

78. Many take but half a grip of Christ, and the wind bloweth them and Him asunder. It is even possible that the children of God, in a hard trial, lay themselves down as hidden on the lee-side of a bush till Christ their Master be taken, as Peter did; and lurk there, till the storm be overpast. All of us know the way to a whole skin.

79. When the truth is come to your hand, hold it fast; go not again to make a new search and enquiry for truth.

80. I never find myself nearer Christ than after a great weight and sense of deadness and gracelessness. I think that the sense of our wants, when we have a restlessness and a sort of spiritual impatience under them, is that which maketh an open door to Christ. And when we think we are going backward, because we feel deadness, we are going forward; for the more sense, the more life; and no sense, argueth no life.

81. I beseech you, in the Lord Jesus, to make every day more and more of Christ; and try your growth in the grace of God, and what new advantage ye gain daily over corruption. For travellers are day by day either advancing further on, and nearer home, or else they go not right about to compass their journey.

(*To be continued.*)

Unpublished Notes of C. H. Spurgeon's New Park Street Sermons.

REPORTED BY PASTOR T. W. MEDHURST, CARDIFF.

No. IV. (Preached on Thursday Evening, November 13th, 1856.)

"I will sing of mercy and judgment: unto thee, O LORD, will I sing."—Psalm ci. 1.

GOD has designed various ways by which men may express their feelings. Is the heart sorrowful? The tear seems the sign by which the sorrows of the heart are manifested. Are we joyful? Singing appears to be the mode by which God would have us express our joy. As joy is a great part of the Christian religion, we may conclude that to be the reason why God has said so much in His Word about praise. He seems to have honoured praise even more than he has honoured prayer; He has given praise a place in heaven, but we read not that He has so honoured prayer. Prayer rises like sweet incense to the skies; but praise needeth not to be burned on earth before it can enter heaven, for it is there already.

Our subject for to-night shall be SINGING. We mean not so much the singing of the lips, as the singing of the heart. "Singing and making melody in your heart to the Lord," as Paul says, in Ephesians v. 19.

First, a Christian ought to *sing with his face*. If your heart be sorrowful, yet let not your countenance be sad. Have a smile on your face, even though there be a sigh in your breast. Remember our Saviour's words, "Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. But thou, when thou fastest, anoint thine head, and wash thy face; that thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly" (Matthew vi. 16—18).

If you are sorrowful, let not the world know it. Sigh unto God. Let your closet be witness to your sighings and tears; but let not the world see them. People naturally dislike to be unhappy; and if they see a Christian always looking melancholy, they say they will have nothing to do with a religion that makes men so miserable. I believe a Christian, who walks through the world miserable and melancholy, dishonours his God. I try to think of this whenever I am depressed. I know it is a very difficult thing to appear happy and cheerful when the heart is heavy and sorrowful. There will be times when you will not be able to do so, that I know full well; still, the Christian ought so to live before the world as far as he can. It is true that your Master wore a sorrowful countenance; but remember that He had your sins upon His shoulders, He was suffering for you. He was sorrowful that you might not be so. He does not wish you to imitate Him in His sorrowfulness. You are commanded to be joyous. "Rejoice in the Lord alway: and again I say, Rejoice." "Rejoice evermore. Pray without ceasing. In every thing give thanks: for this is the will of God in Christ Jesus concerning you."

Having a melancholy countenance will not recommend your religion. You will not be able to draw young converts to Christ if you frown at them. He who is cheerful and happy in his religion, is the man whom God will use to bring young converts to Himself.

Christians can afford to be cheerful and rejoice, seeing their sins are all pardoned. Seek to recommend religion by a happy mode of living, by being always cheerful.

A Christian should, also, *sing with his voice*. Do not adopt a sanctimonious and whining tone, or that kind of voice which affects solemnity without while there is no solemnity felt within. He that feels solemnity in his heart will speak in a solemn manner, without affectation. I do not believe there is any religious *twang* that the Saviour would have us adopt. When we speak concerning religious topics, we should speak with our natural voice.

Let the words of the sweet poets of Zion be frequently in your lips. Sing and make melody with your voice, as well as in your hearts, unto the Lord. Though there will be sighs and groans on account of indwelling sin, yet the believer in Jesus ought to sing, because his sins are all forgiven him for His name's sake. There is no reason at all why the Christian should not keep on singing from the day of his conversion until the day that he enters into Paradise.

The subject of the psalmist's song is twofold. "*I will sing of mercy and judgment.*" Speak we of *mercy*? Have you nothing to sing about? Has to-day been a day without mercies? No, I know it has not. A day without mercies would be a day in hell! What, nothing to sing about? You are not houseless, are you? You are not destitute of clothing. You are not foodless. You have your health, or, if not health, you have your life; you are not in hell! Then I am sure you have something to sing about, if you are not there. Glory be to God's sovereign grace, there are many here, who not only know they are not in hell, but they are assured they never shall be cast into the regions of eternal woe; surely they will not say they have no song to sing. Is there not a whole sonnet in that sweet word ELECTION?

"Sing ye loud, whose holy calling
Your election plainly shows."

Is there not enough to sing about in JUSTIFICATION, and ADOPTION, and FINAL PERSEVERANCE? Ay, you can sing of that grace which broke the power of sin, which has kept you from sin, which will preserve you unto the end, and which will, at last, land you safe in heaven!

The Christian has to sing of *judgment* as well as *mercy*. There is the difficulty, to sing of judgment. To sing of mercy is easy; who could not sing of mercy? But they who are taught of God, know how to sing of *judgment* as well as *mercy*. I dare say there are some who could wish the word "*judgment*" were left out, because it is such a hard word. Yet, beloved, be ye well assured, there are some lessons which we could never learn to spell with the letters which make up the word "*mercy*." It must be a song of "*mercy and judgment*." Are you bereft of your friends? Is not Christ better to you than all your earthly friends? You still have Jesus. You have not lost your

Saviour. Are you poor and destitute? Is not Christ better to you than all earthly comforts? Is He not your "all, and in all"? If we never walked in the darkness, we should not prize the light so much as we do. If we never mourned an absent God, perhaps we should not set such a high value upon communion with Jesus. If our Father were never to frown, we might not prize His smiles so highly as we do now.

"I will sing of mercy and judgment." *What a chequered path is human life!* It is like unto Joseph's coat of many colours. There are blacks and whites in our lives; there are ups and downs, there are hills and dales, there are smiles and frowns, there is "mercy and judgment"; and yet, how safe a path it is that leads to glory!

Here we have not all mercy, lest we should say, "This is my rest, here I would for ever dwell." God Himself says, "This is not your rest;" therefore, He gives us judgment as well as mercy, that we should feel that this is not our rest, and should desire more earnestly the rest that remaineth to the people of God, in the land that is above.

Neither have we here all judgment; but "mercy and judgment." Some have had smiles lately, and they can sing of mercy. Others have had frowns, and they can sing of judgment. Others have had smiles and frowns, and they can "sing of mercy and judgment."

This song belongs to Christians only. The unsaved sinner will have judgment; but it will be "judgment without mercy." It will be a terrible thing to the sinner if he dies in his present condition, and, without mercy, enters into eternity.

The Round of the Prayer-meetings.

X. LAKE ROAD CHAPEL, PORTSMOUTH.

DESIRING to make our series as representative as possible, we took advantage of a short stay at Southsea to attend a Monday evening prayer-meeting at Lake Road Chapel, Landport. It so happened that our visit was paid on an occasion when the energetic and popular pastor, our Brother Charles Joseph, was absent, so that we had to see *Hamlet* without the Prince of Denmark, or perhaps we ought to say, the children of Israel without the shepherd-son, Joseph.

Probably the fact that the minister was away accounted for a diminution in the attendance usually seen at the gathering for prayer; and possibly some who were not there could not have given as satisfactory a reason for their absence as Mr. Joseph might have done. We were informed that he was taking his holiday by instalments of a week at a time, and that, acting on the principle that "change of work is as good as play," he was spending his vacations in visiting various smaller churches in the Southern Baptist Association. His deacons did not appear to be quite sure whether this was the wisest way for such a busy man to take his recreation; but the churches visited were doubtless of opinion that it was an admirable arrangement, worthy of imitation to an almost unlimited extent.

Mr. W. E. Green, deacon, Bible-class leader, and choir conductor, presided; and after the opening hymn—

"When sins and fears prevailing rise,"

had been sung, read Psalm xxv., and called upon one of the brethren present to pray. His supplication was mainly on behalf of the services of the preceding Sabbath, the work of the Sunday-school teachers, etc. Then came the appropriate prayer-meeting hymn—

“Come, my soul, thy suit prepare,”

and Mr. Green explained the cause of Mr. Joseph's absence, and gave from his own experience an illustration of the need of such visitation of the smaller churches. He said that one reason why all possible attention should be paid to the country districts was that so large a proportion of the young people in the town congregations had been cradled in the Nonconformity of the villages, and many of them had there been prepared to become efficient workers for the Lord Jesus Christ.

The representative of *The Sword and the Trowel* was then called upon to give a short address, after which prayer was presented by Pastor A. W. L. Barker (now of Evesham). He pleaded for a special blessing on the work of the previous day, not only in that house of prayer and Sunday-school, but wherever Christ was made known at home and abroad. He also prayed that Mr. Joseph might find rest in his holiday labours, and that in his pastoral visitation of the churches in the country districts he might be the means of greatly cheering the weary workers and lonely labourers. Another prayer followed, then the hymn—

“Behold what wondrous grace
The Father hath bestow'd
On sinners of a mortal race,
To call them sons of God!”

Three more brethren led in supplication, mingled with thanksgiving, the two latter expressing special praise for the blessing that had been experienced that evening. We could fully endorse their grateful language, for we did find it good to be there, and our hearts burned within us as the Master talked with us, and we held sweet fellowship with the Father through the Spirit. The first and last verses of—

“Jesu, lover of my soul,”

prepared the way for the closing prayer by the chairman, which was largely one of gratitude for the Lord's presence and blessing during the meeting. He said, “We have had a sip of the brook by the way, we have been encouraged, we have been cheered, our souls have been lifted heavenward, and we feel that we are a little bit nearer to the kingdom than when we started. We do thank Thee, O Lord, for these glorious opportunities of meeting each other, but especially of meeting with Thee.” After giving thanks for “the good old-fashioned truths” preached on the previous day by Dr. Usher, and for the ministry of Mr. Joseph, the suppliant concluded with an earnest petition for the church at Lake Road, and for the visitors who had been present that evening. With the benediction, ended a meeting which we shall long remember with thankfulness and joy.

Memories of America.

BY THOMAS SPURGEON.

I. THE GOLDEN GATE, AND SAN FRANCISCO.

FIRST impressions count for a good deal. Second thoughts may be best and truest; but the memory of the earliest view is not easily obliterated. It may prejudice for good or ill our estimate of all that follows. One's idea, for instance, of the loveliness of England would be limited indeed if the whole island were judged by the passage from the Nore to the Pool.

America has this advantage, among many more, that, approach it from either the Atlantic or Pacific Ocean, you have a good beginning, for the harbour of New York on the one hand, and that of 'Frisco on the other, are of the most inviting sort. At "The Golden Gate" the West welcomes wanderers with sunny smile and favouring breeze (at least, that was my experience), while Sandy Hook, the great harbour of the East, is just as profuse with charms and cheer, so widespread are her arms, and so imposing the statue of "Liberty Enlightening the World", which greets the new arrival. In either case, you are likely to have a reception worthy of the land that lies betwixt the two great floods.

Exactly three weeks after quitting New Zealand, we sighted "The Golden Gate." 'Twas early morn as we neared the glittering portal of the New World; but passengers are up betimes when nearing shore, however wedded to their bunks they may have been in mid-ocean. Early as it was, the sun was bright enough to make the gateway really golden. The headlands were gilded, and the sands shone again. The waves flung back the sunshine, and a travelling rainbow glistened at the good ship *Alameda's* stem. Even the dark rocks were beautified; and one, that looked for all the world like the helmet of some drowned giant knight with his visor down, was burnished into bronze. Lighthouses, and signal-stations, and forts, and houses stood out clearly in front of the growing light, and the scene was so exceeding glad and gay that it formed at once a fitting termination to a most delightful voyage, and a happy augury for the long-looked-for visit to the States. And now the harbour opens up. The Heads are perhaps a mile apart; but we soon steam into a much broader place. Yonder is the great city, golden too, not merely because the sunlight slants upon it, but because it owes its greatness to the precious ore. And there, across the bay, are other cities which, in England, would perhaps be reckoned rather suburbs of the largest one, than separate towns. But Oakland and Alameda are cities by themselves, and quite able to run alone.

Sentiments peculiar to the situation persist in possessing me as I near a shore, especially if it be that of an unknown land. These are made up of gratitude for journeying mercies, wonderment as to what awaits the voyager ashore, and prayer for grace to help to win the land for Christ. Such feelings we ought to know each day, even if we are stay-at-homes, for is not every new day a *terra incognita* into which we

enter through the golden gate of dawn? And should we not, in beginning each day, desire to seize all its opportunities, to enjoy all the privileges it brings, and successfully to combat all its temptations? Happy they who sail up the harbour of each opening day with praises for the past sweetly mingling with trustful prayer concerning the future; and happier still are they who, nearing the heavenly haven, their sorrow-storms all past, and the Pilot of Paradise on board, can sing with "El Nathan", who, by the way, owes the inspiration for one of his happiest hymns to the scene I have tried to describe,—

" Our hearts are filled with joy to-day;
 We've sighted the Golden Gate!
 Its light is beaming o'er our way;
 We've sighted the Golden Gate!
 Tossed on the sea we've sighed for home,
 O'er oceans wide we've safely come,
 The voyage now is almost done;
 We've sighted the Golden Gate!"

Having reached the wharf, it was no easy matter to get quit of the ship. Our baggage (luggage is *baggage* throughout America) had to be put out, and some of the passengers ran the risk of being "put out" too, though in another sense, for the Customs' officials were not a little particular. Some Baptist ministers were there to meet us, and ere long we were safely quartered in an hotel which seemed to us quite a palace, although it was not the far-famed Palace Hotel.

In the afternoon of that day, I and my travelling friend, in company with the Rev. W. C. Spencer, whom I had known in New Zealand, sallied forth sight-seeing. By tram and train we sought "The Golden Gate" once more, and the islands on which a host of wriggling seals reside. How they flopped and floundered about in hopeless ungainliness on land! But in the water how they dived, and plunged, and swam with perfect grace and ease! Ashore, they reminded me of certain very clever writers when they venture out of their accustomed element of politics and philosophy into the realm of spiritual things. We are quite relieved when they plunge again into the news of the world, or the social topics of the day. There they are quite at home.

We returned from "The Golden Gate" by way of the Golden Gate Park. Originally a sandy waste, it is now one of the most picturesque of open spaces. In the whilom wilderness are lakes, and waterfalls, and shrubberies, enclosures for deer and buffalo, and the largest aviary on earth. (Thus does the gospel make a desert to blossom as the rose.) A specially inviting corner is set apart for the children, wherein are roundabouts, and swings, and donkeys, and goat-chaises, and ice-creams, and all that makes young hearts rejoice. Herein is a good example. Give the little ones the warmest place in your hearts, and the first consideration in your churches!

Behold, here, a conservatory worthy of Kew, and see, there, a band that would not disgrace Berlin, and note everywhere thousands of well-dressed people enjoying the sights and sounds. Yet this is not a public holiday.

In the evening we paid a visit to China Town, in company with the Baptist missionary, Rev. Dr. Hartwell, (we had previously visited the Baptist Schools and Church,) and rejoiced to know that these twenty thousand aliens are by no means left uncared for. The Presbyterians have been to the fore with missions to the Celestials, and have won many trophies for Jesus. Is not ours a pretty picture of converted girls—the Christian stairway of the Presbyterian mission? Four other denominations are engaged in the same good work.

It gave us great joy to see the lads and lasses learning to write and read. I wondered why they jabbered so, and learned that it was due in part to their struggles to pronounce our language. Chinese, you know, is as easy as can be—to THEM. But English!!! A word of cheer to the teachers, a peep into the baptistery, and a shake of the hand of a native preacher—a veritable Apollos, I was told—completed our sight-seeing thereabouts, and away we went to view the less bright side. First to a Joss House, which, with all its gorgeous gewgaws and smoking incense, struck us as being somewhat akin to certain so-called Christian temples where worship of the sensuous sort has superseded the simplicities of the early Church. Next we went to the by-ways and alleys, where sin and shame were all unhidden. We dived into several opium dens, and gazed in pity at the poor creatures till we were like to choke with the fumes from their pipes, and the reek of the closely packed and absolutely unventilated holes. How the poor creatures shivered if the door was left half-open for a whiff of fresh-air to enter! Oh, this opium traffic—twin devil to the drink curse! Great God, how sadly are Thy gifts abused, how terribly have Thy creatures fallen! *And Christian (?) England is responsible!* May the Opium Commission become impressed with the enormity of this evil, that Britannia's skirts may be clean from the blood of the heathen Chinese! "But what about the loss of revenue?" says money-loving John Bull. Oh, for another "man of God" to cry, "The Lord is able to give thee much more than this"! Better, far better, an impoverished exchequer than a guilty conscience.

On returning to our hotel, I was beset by reporters who had been hovering round half the day. There were three of them, but one was so far gone in liquor as to be a nuisance to the other two, who promptly walked him off. Then the pumping process began, and next morning the papers informed all San Franciscoans of the colour of my hair, eyes, skin, and clothes, the style of my hat and boots, and the manner of my speech. They touched on the past of my career, and expressed the kindest wishes for its future. On the whole, they let me off more easily than I expected. This was my first experience of a real Yankee interview, and there was little to complain of. These interviewers are rather personal, it is true; and I have heard of instances in which they (to put it mildly) have given rein to their imaginations; but I speak of them as I found them. One of this ilk, in another place, desired to know my age; so I enquired if he would care to learn the number of my teeth. "Yes, yes, certainly," he replied; "I notice they are in a very good state of preservation," he added. (How I wish they were!) Another enterprising and specially sagacious pressman credited me with "an abnormally large head", as though 6½ was a specially

THE CHRISTIAN STAIRWAY,*

Chinese Girls' Presbyterian Home, 933, Sacramento Street,
San Francisco.



* From "San Francisco, Photo-gravures by the Albertype Company," published by J. A. Hofmann, 207, Montgomery Street, San Francisco.

large size ; but he was good enough to speak of the contents of it in quite a kindly strain.

Next day, my friend, Mr. Spencer, took us over to his parish, entertaining us in his home, and showing us the outskirts of the city. I was sorry not to be able to accept the invitation of the Baptists of 'Frisco—there are about one thousand of them in a population of three hundred and twenty-five thousand—to a reception, and to spend a Sabbath with them. But I felt obliged to journey on that same day ; so about five of the clock we were "all aboard" for Salt Lake City. We got there in about a day and a half ; but you, my readers, must wait till next month.

You have heard enough to lead you to the conclusion that we did not let the grass grow under our feet at San Francisco, but the half has not been told you of what we saw and did.

Norwegian Lepers and Mr. Spurgeon.

A HOLIDAY EXPERIENCE, BY J. MANTON SMITH.

I THOUGHT it would cheer your readers to learn that our dear C. H. S. was known and loved by the lepers in Norway. I have just returned from a trip to that country ; and during my visit I held three short services with the lepers. The following is a brief sketch.

On landing at Bergen, a Norwegian pastor, accompanied by the Hon. Secretary of the Sunday School Union of Norway, was on the quay, enquiring for a Mr. Manton Smith, from Mr. Spurgeon's Tabernacle, London. They were quite strangers to me ; but I found, not for the first time in my life, that I was to be blessed "for Jonathan's sake", that is, for the sake of our late beloved Pastor.

A carriage and pair of horses awaited me, and a warm welcome to Norway was extended to myself and my wife and daughter. We were driven to see the sights of the city, and then made a call at the Leper Hospital. Here the chief official gave us a hearty reception. The women were summoned into one of the wards ; and there we saw suffering that must be seen to be understood. These poor lepers are in the hospital for life. With the aid of my daughter Emily, we sang, and I then read God's Word, and prayed with them, Pastor Ole Olsen acting as my interpreter. I gave a short address, and then we were requested to go into a ward where were those who could not leave their beds, but who had heard the singing. We found all the first company follow on for the second service. One poor woman, who had been thirty-four years there, and who had lost both feet, and most of her fingers, crawled on her hands and knees to the second service. Here we had a blessed time.

Pastor Olsen said something I could not understand, which caused all the inmates to utter a strange cry, as they rushed forward to shake our hands, several of them kissing them. I found out that he had told them that I knew C. H. Spurgeon, and had come from his great Tabernacle, and was preaching the same old gospel as he did. We

found out that many of these lepers had read Mr. Spurgeon's sermons in their own language, and that our dear Pastor had been for years their teacher and comforter. I gave them a few mementoes of him that I had with me; and as they looked at the portrait of him who had so frequently fed them with spiritual food, they pressed it to their hearts, and then kissed it.

Just as we felt almost overpowered with the sad spectacle and the odour of the place, a special messenger came in, saying, "Please, sir, the men have heard the singing, and hope you will not leave without giving them a service also." It required an effort on our part to comply; but we felt if "for Jesus' sake" we could send a little sunshine into their hearts, we must do so. We went, and saw even more saddening sights; for many of the men were totally blind. One poor fellow gave us a most touching witness of God's goodness to him. After our little service, we stood and listened to their experience until, but for the sight and the smell, we might have fancied ourselves in a Methodist class-meeting. As we looked at their distorted features and maimed bodies, it seemed a great comfort that many were blind so that they could not see themselves. Here they are to remain for life; but there is a way from the Leper Hospital to the Home of Many Mansions, and many of these dear fellows have found that path, and are rejoicing in Him who is the Way.

One man thanked God that he was a leper. He said, "When I had my eyes, I was blind indeed; but now leprosy has taken away my sight, my soul sees, and my heart is made glad." He had only one leg, his eyes were quite gone, nearly all his fingers had dropped off, and his face was in a fearful condition; yet his testimony was unclouded. He gave full evidence that he possessed a clear brain, and a deep experience of God's grace.

In the evening, we took a service in Bergen, announced after 4 p.m. by the bellman, and spoke and sang to over two hundred of the people of Bergen through an interpreter, and the Lord was with us.

Good Society.

"YOUR new religion has spoiled you, Mary. You will never shine in good society now," said a worldly lady to her niece, who had been brought to decision for Christ a few months before, and who was manifesting the new life in a walk becoming the gospel of Christ. "I am seeking grace to shine as a light for God in the midst of a dark and evil world, aunt, and I'll get into good society very soon—the society of saints and angels—in my Father's house on high," was the answer she gave. Yes, Christ spoils those who receive Him as Saviour and Lord for the world's "society." There was no room in "society" for Christ, nor will there be for His followers.—*From Helps and Hindrances to Young Believers. By John Ritchie. (See Review.)*

A Memento of the "Five-mile Act."

WHO among us has not felt his heart stirred within him by the record of the struggles for religious freedom of the brave Covenanters across the Tweed? The glens and heather-clad hills of "bonnie Scotland", could they break the silence, would tell many a tale, yet unrehearsed, of Christian heroism. Nor less have we felt our enthusiasm rekindled as we have read of the price at which the Waldensian church bought her liberty in the Piedmontese valleys. But we need not leave the borders of our native land, to find traces of troublous times, and deeds of daring, among those who ventured to keep a conscience void of offence.

Hidden away amid the thickets on the hillside, far from the busy haunts of men, as if ashamed of their existence, and afraid of recognition, at a time when, by law, proscribed as resorts of the lawless, are yet to be found "conventicles" in which our forefathers, driven by bitter persecution, found shelter and quiet, where they might worship God according to the teaching of His Word.

It has been my privilege to visit several such spots, in the course of fifteen years' evangelistic itinerancy; and the churches of our beloved denomination occupy no inferior place among the number, five, Hillecliffe in Cheshire, Broughton in Westmoreland, Tottlebank in Lancashire, Upottery, and Loughwood in Devon, could each furnish a volume of thrilling incident concerning those who shrank not from the name of *Nonconformist*, at a time when it was supposed to be synonymous with heresy, sedition, and treason.

Having visited this last-named place, I purpose to recall and record some of its scenes and associations, that our young people may know and appreciate the dearly-bought privileges which we enjoy to-day.

Reared in the days of the pious (?) Tudor and Stuart kings, Loughwood Chapel, now standing, may fairly claim to be one of the most ancient conventicles in the kingdom. It stands in the midst of a wood, and is not really seen until one is within twenty or thirty yards of it. It still contains the old-fashioned high pews, and its outer walls are buttressed up to save the building from tottering to its fall. More than three hundred years ago, faithful men and women, "of whom the world was not worthy," tramped weary miles through tangled woods, and over miry and unfrequented ways, amid the gathering darkness of the night, that *here* they might meet for worship and fellowship, record their struggles and victories, and strengthen each others' hands in the work of God. The records now in existence, in sheepskin cover, prove that three hundred years since, there was a membership of one hundred and eight, even in this isolated place; so that the church must have been in existence *long before* this; but the earliest documents are lost.

One could devoutly wish that the ancient church-book might yet be recovered, that we might learn somewhat of the faithful preachers, whose voices have been heard within these walls. The earliest now traceable, is that of *James Murch* (honoured name!), who was the pastor in 1690. Later on, we find the *Rev. Isaac Hann*, formerly of Upottery, the devoted minister of this church, about 1753-62. Greatly

beloved, and moreover a man of considerable ability, his praise was in all the churches. He passed to his reward in 1778, at the ripe age of eighty-eight, and lies within the walls of this ancient sanctuary that so often echoed with his faithful words of warning and exhortation.

That he was highly esteemed, may be gathered from a tablet upon the chapel wall, erected by the Western Association of Baptist Ministers, from which I cull the following :—

"Wit sparkled in his pleasing face, with zeal his heart was fired ;
Few ministers so humble were, yet few so much admired ;
Ripen'd for heaven by grace divine, like autumn fruit he fell ;
Reader ! think not to live as long, but seek to live as well."

That their estimate of the good man's wit was not very wide of the mark, may be gathered from the following extract from a letter written by Mr. Hann, occasioned by his reading a section of Isaac Ambrose's works :—"I have met with a passage in Isaac Ambrose's 'War with the Devil,' wherein he relates the story of Mrs. Catherine Stubbs, who was assaulted by the devil, and she held an encounter with him, and got the victory ; when I had read it, I took my pen and wrote a word to the devil, viz. :—

" ' Devil, I tell thee without nubbs or jubbs,
Thou wert no match at all for Catherine Stubbs ;
And if her God give grace to play the man,
Thou wilt come off as bad with Isaac Hann ;
For all the arguments she used shall be
The arguments which he will use with thee ;
And when thou canst those arguments repel,
He must submit to go with thee to hell ;
But while his Saviour God doth live and reign,
He is secure—gang off with thy crack'd brain (Gen. iii. 15).
God is a sun and shield to every saint,
A cordial for their souls whene'er they faint,
He will give grace and glory we are told,
And no good thing will He from them withhold.' "

(One cannot but relish the old man's grim humour in referring the devil to Gen. iii. 15 !)

Of sturdy stuff were Nonconformists made in that day ; it cost so much to be a Christian, that none but those to whom Christ and divine things were vividly real were prepared to hold fast their profession in face of the stout opposition and persecution involved. On one occasion, when the people were come to the meeting-house, they found a huntsman in the pulpit, blowing his horn, and the dogs in the pews. On another Sunday, when the people came to worship, they found an officer standing at the entrance, with a drawn sword, and orders to thrust it into the first person who should dare to enter. A woman, an ancestor of Rippon (another honoured name !), was the first to pass in ; with a shriek she forced her way, and others followed, whilst the man stood motionless, and seemingly powerless.

So assiduously were these believers hunted that, whenever they gathered for worship, sundry brethren were appointed as sentinels ; taking up their various posts of observation around the premises, they would hasten to give the alarm on the approach of the dragoons, and

the pastor was able to effect his escape quickly through a secret door behind the pulpit.

A religion born and reared amid such scenes and surroundings could not be other than of the sturdy oak-tree type. These Christians knew *what* they believed, and *why* they believed it. It is extremely doubtful if many so-called Nonconformists of our day could give as good reasons for their Nonconformity, as could these unlettered visitors of the "conventicle" of three hundred years ago, when religion must be everything or nothing.

One summer evening, the vicar of the parish in which Loughwood Chapel stands, himself a quiet and amiable man, overtook an old deacon driving home his cows to the evening milking, when the following dialogue took place:—After pleasantly enquiring about the health and welfare of his parishioners, the vicar asked the deacon why he never came to church, and said how pleased he should be to see him there. To which the old man simply and unaffectedly replied, that the tenets of the faith he held, and his mode of worship, were more in harmony with his religious ideas than going to the parish church, and that was the reason why he did not come. To which the vicar rejoined, had his friend considered this, that his (the deacon's) religion was only comparatively a thing of yesterday, not older than the chapel he frequented, say a couple of hundred years at most; whereas his (the vicar's) church dated back to the time of her great Master Himself, and had continued to the present. "What, sir!" answered the deacon, "our religion only a thing of yesterday? Why, I thought John the Baptist himself belonged to it!"

The old deacon was right, the Baptist denomination is as old as the forerunner of Christ, and he might also have quoted the words of the Lord Jesus to the woman at the well, "God is a Spirit: and they that worship Him must worship Him in spirit and in truth." Let us be thankful for the wider recognition of this truth to-day (though many have yet to learn it); and praise the Lord that, however lowly the place where *such* worshippers gather, they may now meet, unmolested, in their modest house of prayer, and their minister need not fear the obnoxious "Five-mile Act" passed in the interests of the more pretentious State-supported "steeple-house" elsewhere.

JOHN BURNHAM.

Burning and Shining Lights of Two Centuries ago.

THE reign of George the Fourth is not what may be termed a famous one, but rather the reverse. Neither in the public events which transpired, nor in the private character of the monarch, is there much to make the decade of 1820 to 1830 an illustrious one in our national annals. But it has sometimes happened that in the reigns of the worst possible monarchs there has been some useful legislation, some extension of the people's rights, or removal of their wrongs. Just as the Magna Charta had its origin in the reign of John, the Reformation in that of Henry VIII., the Habeas Corpus Act in that of Charles II.; so the Emancipation Act, or the Abolition of the Test Act, was passed in the reign of the last, and certainly not the best, of the Georges.

The Test Act was passed in the year 1673, in the reign of the Stuart king before-mentioned, and it provided, among other things, that no one should hold any civil or military office, unless he should subscribe to a declaration against Transubstantiation, and publicly receive the sacrament according to the rites of the Church of England. It will be seen that the effect of this Act would be to exclude from all public positions everyone, whether Puritan or Papist, who was not a bona-fide member of the Established Church. Now, at first sight, it seems somewhat remarkable that this Bill was introduced by the Commons in opposition to a declaration of "indulgence"—the effect of which was to grant religious toleration—by the ruling monarch; and even more strange does it appear that the "Bill" rather than the indulgence should have received the support of many of the Puritans, who would, thereby, be deprived of their civil and political rights. But the reason is not far to seek. The Puritans knew that the king cared as little for their interests as he did for their religion; they were well aware that this was only a device to extend the kingly prerogative and increase the kingly power, and rather than these should be augmented they themselves would prefer to be sufferers.

But this "Act" was only one of a series designed for the express purpose of stifling and suppressing Nonconformity. One was the Act which made it criminal for a dissenting minister to approach within five miles of any town governed by a corporation, or represented in Parliament, or one in which he himself may have resided as minister. There was also the "Conventicle Act", which made it illegal to attend a dissenting place of worship; and the third conviction for this technical crime incurred a sentence of seven years' transportation; and death, if, at the expiration of this term, the convict returned. These three Acts, however, may be regarded as the offspring; the common parent of them all was the "Act of Uniformity", passed in the second year of Charles's reign. Previous to this Act becoming law, a minister, who had been ordained according to the Presbyterian order, might hold office in the Established Church; but this was now at an end. None but episcopal hands might now set a man apart for the ministry of the Word, and as the Act applied retrospectively as well as prospectively, those who had been ordained otherwise than as allowed by this new law of the realm, must submit to re-ordination, or vacate their livings. In connection with this Act, too, there had been a revision of the Prayer Book, and as this had been conducted by the higher members of the church party, who were not many removes from Rome, it would contain not a few statements of doctrine which would be highly distasteful to the more Evangelical clergy. Though there were some Vicars of Bray at this period, many were not of that type. With a shrewdness which does them credit, the "powers that be" had so arranged that the revised Prayer Book was not issued till within a few days of the Act of Uniformity coming into operation; and, consequently, in the majority of cases, it would be required that men should declare their assent to a code of doctrines they had never seen. It was further ordained that the Act should take effect in the month of August, just before harvest time, so that those who could not or would not submit must leave their fields of standing corn, their orchards of ripened fruit, and well-tilled gardens, for those who would subscribe, the ejected ones themselves receiving no compensation whatever.

These Acts were the cause of untold misery to thousands, and of incalculable mischief to the Church of Christ at large. Two thousand of the clergy of the Church of England refused to subscribe and submit to the new doctrines and regulations; and the persecution, thus begun, continued to spread until it reached every denomination of Christians outside the pale of the Establishment.

For the long period of twenty-six years, that is, from the time of the passing of the Act of Uniformity in 1662, to the banishment of the last of

the Stuart Kings in 1688, with the exception of a few short intervals, fines, imprisonments, confiscation, exile, and even death, were the experience of many whose piety was of the highest order, and of not a few whose genius was scarcely less conspicuous than their piety.

The state of morals in the country at this period cannot better be described than in the words of Macaulay. He says, "Little as the men of mirth and fashion were disposed to shape their life according to the precepts of the Church of England, they were ready to fight knee-deep in blood for her cathedrals and palaces, for every line of her rubric and thread of her vestments. If the debauched cavalier haunted gambling-houses (and worse), he, at least, avoided conventicles. If he never spoke without uttering ribaldry and blasphemy, he made some amends by his eagerness to send Howe and Baxter to prison for preaching and praying. The ribaldry of Wycherly and Etherege was, in the presence and under the special sanction of the head of the church, publicly recited by female lips in female ears, while the author of 'Pilgrim's Progress' languished in a dungeon for preaching the gospel to the poor. It is an unquestionable and a most instructive fact, that the years during which the political power of the Anglican hierarchy was in its zenith, were precisely the years during which national virtue was at its lowest point."

Turning our attention to another hierarchy—not Anglican—composed of those who were made "priests unto God", a different view presents itself. Here was to be found "the salt of the earth", "the light of the world", and just as the pungency of the one was all the greater because of the abounding corruption, so the brilliance of the other was all the more striking because of the surrounding darkness.

It is not to be supposed that men who would give up their livings rather than subscribe to the new Act, or others who had never acknowledged the authority of the State in matters religious, would keep silence at the bidding of the legislature; nor did they. They preached whenever and wherever there was an opportunity; and if there were not any when required, they would make one. In the year 1665, an opportunity of an exceptional nature presented itself to the ejected clergy who resided in or around London. It was the year of the Plague. Whilst some of the established clergy, with commendable zeal and courage, remained at their posts of duty and danger, many there were who sought a safer retreat, and left their pulpits empty, and their flocks uncared for. These vacancies, both in the pulpit and in the homes of the dying, were often filled by the ejected ministers, who, realizing the terrible solemnity of the visitation, were doubly in earnest for the good of souls. The statement of Thomas Vincent, one of those who had been ejected from a living in the City, may be regarded as an index of the feeling of all who engaged in this glorious and perilous work. He says, "Every sermon was to them as if they were preaching their last. Old Time seemed to stand at the head of the pulpit, with his great scythe, saying, 'Work while it is called to-day, to-night I will mow thee down.' Grim Death seemed to stand at the side of the pulpit, with his sharp arrow, saying, 'Do thou shoot God's arrows, and I will shoot mine.'" These were noble men, who, forgetting past injuries and ignoring present dangers, came readily forward to minister to minds and bodies diseased.

Now, one might naturally expect that the display of such heroism and self-sacrifice as this would have disarmed their bitterest foes, and have ensured some recompense and recognition for sufferings endured and service rendered. Such, however, was not the case. The only response, if such it can be called, was the passing of the "Five-mile Act" already mentioned, which had the effect of making their present unenviable lot harder still to bear. One can scarcely believe that such ingratitude and cruelty could have been displayed only a little more than two centuries ago; and in England, too! If such could ever have a proper time and place, the date should have been

five hundred years earlier, and the country, Spain or Italy. But do what it might, the government could not prevent men from preaching. In order to exercise the gift that was in them, they would sometimes journey thirty or forty miles, hold services in some out-of-the-way place in the dead of the night, and conceal themselves from the "man-catcher" during the day as best they could. When apprehended, and cast into prison, they still preached; sometimes to their fellow-prisoners inside, and sometimes, through the openings in the walls, to those who would congregate on the outside. Bunyan was not alone when he said that, "If liberated to-day, he would preach the gospel to-morrow by the help of God." There were many of like mind with himself, and some who went even beyond this, who did not wait for the next day, but preached the same day on which they left the prison. One of these was Mr. Hardcastle, once pastor of the Broadmead Church. He had, formerly, been the vicar of Bramfield, in Yorkshire; but had been ejected by the Act of Uniformity. He must have been well acquainted with the interior of jails; for, altogether, he was imprisoned no less than seven times, two out of the seven being in Bristol. But concerning such events, he was one who could say, "None of these things move me." It so happened that one of his terms of imprisonment expired on a Sunday morning; and undaunted by the experiences of the past, and fearless as to the future consequences of the act, he found his way to his own company, and preached to them as though nothing extraordinary had happened. His successor in the pastoral office, Mr. Fownes, died in Gloucester jail, after an imprisonment of nearly three years.

It must have been extremely annoying to the rulers of this country to find that, do what they might, they could not prevent the preachers from preaching, nor the hearers from listening; and their annoyance at times must have been sensibly increased by the humorous rallies and ready answers of those whom they sought to suppress. The following is a case in point:—Mr. Bamfield, who had been ejected from Sherborne, Dorset, was, on one occasion, holding a service in London, where he had formed a Baptist Church, when he was interrupted by the minions of the law. One of these told him that he had a warrant for his apprehension from the Lord Mayor, and that he must come down. Bamfield replied that he had a warrant from Christ, who is Lord Maximus, and that he must go on; and so he did, until violently dragged from the pulpit. Previous to this, he had undergone one imprisonment of eight years, another of some few months, and soon he was committed to Newgate, where, in a short time, he died.

Mr. Norman, of Bridgwater, appearing before his betters (?) on the charge of preaching, was asked by the presiding judge why he did so. "Because," said he, "I was ordained to preach the gospel." "How?" was the next question. "In the same manner as Timothy," was the reply. "And how was that?" "By laying-on of the hands of the 'Presbytery.'" This was a poser for the judge; but, nevertheless, he fined the prisoner £100, and committed him to prison until it was paid. On his way to the jail, he came in contact with the wife of the high sheriff, who commenced taunting him by asking, "Where is your God, who thus permits you to be carried off to prison?" Having obtained a Bible, he read his reply from Micah vii. 8—10: "Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, the Lord shall be a light unto me. I will bear the indignation of the Lord, because I have sinned against Him, until He plead my cause, and execute judgment for me: He will bring me forth to the light, and I shall behold His righteousness. Then shall mine enemy shall see it, and shame shall cover her which said unto me, Where is the Lord thy God? mine eyes shall behold her: now shall she be trodden down as the mire of the streets." This short Bible-reading effectually silenced her taunts.

A somewhat amusing story is related of the revered Baxter. On a certain

occasion he lost his way, and on going to make enquiries at a gentleman's house, he was graciously received and hospitably entertained. In the course of conversation, the host enquired what was the employment or profession of his guest; to which the latter replied that he was a "man-catcher." "Just the very one I want," replied the other; "for I am commissioned to receive the person of Dick Baxter, who is expected to preach to-morrow; you shall go with me, and I doubt not we shall easily apprehend the rogue." The two went together, and, without giving all the details, Baxter justified the title he had assumed; for through the instrumentality of the prayers and preaching of the man of God, the other man was caught in the meshes of the gospel net.

Other instances might be adduced, and other names mentioned, names of men who were the burning and shining lights of two centuries ago; other names, which are, or ought to be, household names; Kiffin, the wealthy citizen of Bristol; John Howe, Philip Henry, Dr. Calamy, John Flavel, and many more besides of the same stamp. Others there were, who, though less prominent, were none the less faithful, who were true to their consciences and their God; who took joyfully the spoiling of their goods, and counted not their lives dear unto them for the love of that gospel which they lived and preached.

Their light is not yet extinguished, nor shall it ever be down to the end of time; and when time shall be no more, their light shall still shine; for they that turn many to righteousness shall shine as the stars for ever and ever.

Harpole, Northamptonshire.

A. PARKER.

How the Canary Ceased to Sing.

I WAS living in a house, some months ago, where there was a beautiful canary. Some of these pretty birds are splendid singers, as you know, and, at early morning, make the whole house echo with their song. I wondered what had happened to the pretty bird hanging in its cage near the window, for instead of the melodious sound which I expected to hear, there was only a broken chirp occasionally, not unlike what you sometimes hear from the sparrows on the house-top. I asked the lady of the house what was wrong with the little bird, and how it had lost its song. "Oh!" she said, "my canary was once a splendid singer, and enlivened the whole house in the morning with its song. Last spring, a number of sparrows began to build their nests in the top of the adjoining house, close by our window. They used to sit and chirp on the roof, and my canary became interested in them. By-and-by, the intruders drew closer, and sat upon the outside of our window. We began to notice the effect on our canary. Gradually its song became less, until it ceased altogether, and now it chirps in almost the same way as the sparrows. They are all gone now, and the little bird is left alone. Its companions are gone, so is its song."

I thought there was a lesson to be learned from that canary by every child of God. Some of our young friends when they were newly converted were very happy; they sang, and praised the Lord the whole day long. But by-and-by, their unconverted companions came about them. *They* could not sing of Jesus and His love, for they knew Him not. *They* could not praise the Lord for salvation, for they had not got it. The songs *they* sang were of earthly things, and their speech was of the world. The happy, singing, saved one, unaware of the danger, gets drawn into their company; friendships spring up between them, and thus the young believer is compelled to listen to worldly talk, and by-and-by he begins to like it, and to speak the same things himself. Then his heart grows cold toward Jesus.

soon he ceases to praise Him, and sinks down almost to the level of the world, a poor unhappy backslider. The unconverted quietly laugh at him, and say, "He has become like one of ourselves." Now the beginning of the whole affair was in *keeping company with the unsaved*. You may speak to your unsaved schoolmates about Jesus, and seek to lead them to Him, without damage to your soul; but if you join common cause with them, and cease to show your colours as a Christian, you will soon sink down to their level.—*From Counsel and Cheer for Young Believers*. By John Ritchie. (See Review.)

Notices of Books.

Breaking the Long Silence. "Peace! Perfect Peace!" Sweet Experiences in 1842 and 1892. "Supposing Him to be the Gardener." May I? "There go the Ships." By C. H. SPURGEON. Passmore and Alabaster. Price sixpence each.

THE first two of these illuminated booklets were the source of so much blessing last year, that our publishers wisely decided to issue some more of Mr. Spurgeon's gems in similar tasteful style. Each of the little books above-mentioned has a special right to be included in the series. First come the last addresses given by our late beloved Editor, then his exquisite commentary on Bishop Bickersteth's well-known hymn, "Peace! Perfect Peace!" Next we have the ripe experience of C. H. S. and his grandfather, written with an interval of half a century between them. Then comes what a canon of the Church of England called "the loveliest prose-poem Mr. Spurgeon ever uttered"; next one of the plainest statements of the gospel that even the modern "prince of preachers" ever delivered; and lastly that fine nautical sermon that Mr. Spurgeon selected as one of the representative discourses for the "Preachers of the Age" series. Each of these, charmingly printed, is published at sixpence; or the half-dozen can be obtained, in an illuminated envelope, for half-a-crown. For birthday, Christmas, and New Year presents to admirers of our late beloved Editor, these booklets are admirable.

John G. Paton. By J. T. ALLEN. A. Holness.

AN admirable outline of the life of

this noble servant of the Lord Jesus Christ, all that one could expect for the penny charged for it. Of course, there are mistakes; what biography is free from errors? On page 59, it is said that Mr. Paton came to England in 1864, and visited "the Rev. C. H. Spurgeon at Norwood." The date ought to have been printed 1884; but the blunder is made worse by the statement that "The hearts of all Christendom were at the time watching with intense anxiety the progress being made towards recovery by that gifted and God-blessed preacher," whereas Mr. Spurgeon's long illness was in 1891.

Counsel and Cheer for Young Believers. Helps and Hindrances to Young Believers. By JOHN RITCHIE. Kilmarnock: "The Young Watchman" Office. (3d., 4d., 6d., and 8d. each.)

THE teaching in these little books is better than the illustrations, which are mostly very poor affairs. Young believers are likely to be greatly helped by the lessons Mr. Ritchie tries to teach them, mainly by the aid of appropriate anecdotes or simple narratives. On pages 567 and 574 we give specimens from the two books.

The Herald of Mercy. Morgan and Scott.

THIS shilling annual comes as the herald of many more that will arrive before the year closes, and a worthy and welcome herald it is. It proclaims the gospel in the clearest terms, and so is indeed a messenger of good tidings. The volume abounds in illustrations.

Covenanted Blessings. By G. C. GRUBB, M.A. Marshall Brothers.

A NOBLE theme, ably expounded, and happily applied. This work consists of seven Bible-readings, dealing with dispensational truth, and exhibiting an extensive knowledge of the Word. They rank among the best Bible-readings we have ever seen. There is no tedium in these pages. Not unfrequently, Bible-readings are among the least readable part of Christian literature, as if the multiplicity of Scriptural quotation must needs command reverence, and still criticism; but this is not a case of that order. We admire much the setting which the precious Word obtains here, the skill in quotation, and the fulness of it, and no less the freshness and pith of the comments. This work is marked by decision of statement, spirituality of insight, a faith that discounts appearances, and, also a fresh, and sometimes piquant way of putting truth. Thus, commenting on Christ's name as "Wonderful", Mr. Grubb observes:—"You do not understand Christ unless He does something wonderful for you. His character is not changed. His name is Wonderful, always Wonderful, and if your faith reaches out to Him, He will do wonderful things for you." Again, in elucidation of the words, "And the government shall be upon His shoulder," it is observed:—"Jesus is the true Atlas, and all the universe is on His shoulders, and that is where His sheep are also carried. . . . The government of our life is upon His shoulder, though we are sorely tempted sometimes to take it away."

Sin and Redemption; or, The Spirit and Principle of the Cross of Christ.

By JOHN GARNIER. Elliot Stock.

THIS volume displays great ability, and is marked by greater reverence than many modern theological works. Though differing considerably from the old school in several most important points, the author does not write as a Vandal taking pleasure in the mutilation of long-cherished beliefs. We are told in the preface, "The work is written from a Christian standpoint," and "the argument is principally addressed to believers."

This led us to hope that Mr. Garnier had garnered good corn; but, alas! we have found mixed seed here, and some of it, in our judgment, of a pernicious kind, being contrary to Scripture and the spirit of the cross. Though strong on free agency, the origin and existence of evil are dealt with in such a way as appears to us to destroy human responsibility, and to imply that God is entangled in the meshes of His own law. The expiatory and substitutionary nature of Christ's sufferings and death, and the doctrine of imputed righteousness, as generally understood and taught by the Reformers and the Apostles, are denied; while the ultimate destiny of the wicked is left an open question. Much is made of the humanity of Jesus, and too little of His Deity; while the Holy Spirit, who filled the Redeemer, and who makes His redemptive work effectual in our hearts, is all but ignored. The author strongly favours the theory of the moral effect of Christ's death, and says, "By the working of immutable moral laws, Christ may indeed be ultimately recognized as the Lamb of God, who taketh away the sin of the world."

Though there is much in this book with which we are heartily in accord, we cannot conscientiously commend it as a whole. It will delight the neophytes of modern thought, and superficial readers will be carried away by its specious arguments; but those who are taught of the Spirit, and know the grace of God in truth, will reject its theories, and continue to hold fast the faith once for all delivered to the saints.

Christ in the City. By JOHN M.

BAMFORD. C. H. Kelly.

THE author, having written *My Cross and Thine* under the stimulus of the sea air and country scenery of the Welsh coast, now meditates amidst the busy throngs and buildings of Liverpool. The result is a tasteful volume, marked by many wholesome thoughts, but more likely to interest the writer's personal friends than the community at large. At all events, in this age of many books, this is on the right side, and we wish it well. With more point, it might have secured more publicity.

Successful Advertising. Its Secrets Explained. By THOMAS SMITH and J. H. OSBORNE. 132, Fleet Street.

THE editors of this showy-covered volume evidently are adepts at the art of advertising, and they are willing to place much of their knowledge at the service of their clients. We notice that this is the *fourteenth* annual issue of this work, and we note in each of the sets of pictures illustrating the fate of advertisements that it is the *twentieth* insertion that secures the customer's order, so we shall have to wait six years to see what Messrs. Smith & Osborne can then accomplish. Meanwhile, the diagrams at the back of the title-page show the progress of the agency during the past fourteen years, and give some idea of what may be expected when the business attains its majority. The figures relating to the circulation of various weekly papers and monthly magazines suggest some curious reflections.

Illustrated Bible Dictionary. By M. G. EASTON, M.A., D.D. Nelson & Sons.

THIS book has been condemned on account of the author's adherence to the old orthodoxy in preference to the new heresy. This quality will commend Dr. Easton's work to us and also to most of our readers, if not to all of them. We cannot, however, endorse the explanation of the term "Christian Baptism" here given:—"The mode of baptism can in no way be determined from the Greek word rendered 'baptize.' . . . None of the instances of baptism recorded in the Acts of the Apostles favours (*sic*) the idea that it was by dipping the person baptized, or by immersion, while in some of them such a mode was highly improbable." As we read the New Testament, we come to an exactly opposite conclusion; and in so doing we think that "we have the mind of Christ." Dr. Easton is an unsafe guide with reference to the subjects as well as the mode of baptism; and it is curious to note that he would limit the sprinkling to "believers" and "the infants, or rather the 'children', of believing parents." When even good men forsake "The Impregnable Rock of Holy Scripture", they soon

get floundering in the mud of human opinion and erroneous teaching.

With the exception of the above, and a few minor errors, we cordially recommend this useful work. Consisting of 724 octavo pages, plainly printed, admirably illustrated, and strongly bound, the book is cheap at five shillings.

The Universal Bible Dictionary. By Rev. JOHN MACPHERSON, M.A. Hodder & Stoughton.

THE title-page of this work states that it is "based upon the latest authorities." If it had been based upon the oldest or the highest authorities, the author would not have blundered about baptism in such a fashion as this: "Among Christians, baptism takes the place of circumcision as the rite of initiation into the privileged community to which the promises are attached." In other respects, this dictionary appears to be thoroughly reliable; and, although it is not such a bargain as Dr. Easton's volume, it is well worth the six shillings charged for it.

The Escapes of Latude and Casanova from Prison. Edited by P. VILLARS. T. Fisher Unwin.

THIS volume is the twelfth in the "Adventure Series", and contains the thrilling stories relating to the imprisonments and escapes of two of the most noted victims of despotism. The sufferings endured during their incarceration in the Bastille, and beneath the "Leads" in Venice, are recounted with such graphic force as to render them painfully realistic to the reader; and the escapes were so cleverly effected, that one cannot but rejoice at the liberty regained. The book is well worth reading.

Poems for our Boys and Girls. By Rev. JOHN CHARTER. Jarrold.

BOYS and girls must be very hard to please—or shall we say stupid?—if they cannot find both instruction and amusement in this book of poems. As to the poetry, well—if it is not of a very high order, some of it will "strike and stick", and help to make its readers as hearty, genial, and godly as its writer.

Notwithstanding repeated efforts to clear our shelves of *Story-books* before the new issues arrive, we find that they continue to accumulate. We have no less than nine tales published by *Charles H. Kelly*. They suggest to us visions of the cat-o'-nine-tails! Can we read them all? Oh, dear no! Life is too short for such a task as that. Have our readers ever thought of the amount of grace that is needed in reviewing stories? If not, let them begin with *Spindles and Oars*; or, *Chronicles of Skyrle*, Edited by ANNIE E. HOLDSWORTH (2s.). If it had not been for the "Note by the Author", we should, like other "Southrons hae had it tae say the Chronicles are writ i' Scotch." But story-tellers are a strange folk; however, the tale is well worth telling, and it is well told. *Vaughan Persey*, by HELEN BRISTON, is a half-crown book, the interest of which centres around a Recreation Hall, which attracted many from the house of God, until the man who built it learned the meaning of true Re-creation, that is, Regeneration. A shipwreck and a fire are described in the course of the narrative, which winds up with the usual number of weddings.

The Cracked Hearthstone, by JOHN M. BAMFORD (2s.), is a story concerning family influence. Written mostly in the open-air, in sight of the woods and mountains of the Welsh coast, there is a breeziness about the tale that will help to keep the reader awake, interested, and profited. *Amos Truelove*, by CHARLES R. PARSONS (2s. 6d.), is a true love story of a Quaker, a Churchwoman, a Methodist, a Jewess, and various other characters. The course of true love is proverbially not a smooth one; but Amos the Quaker found it run pretty smoothly for him when his affection was indeed worthy of his name.

There, Mr. Kelly, that is all the space we can spare for your stories; and we must leave our readers to test for themselves the quality of your other books *Sprattie and the Dwarf*, by NELLIE CORNWALL; *The Four Friends*, by FRIBA; *Jacob Winterton's Inheritance*, by EMILIE SEARCHFIELD; *Sybil's Repentance*, by MRS. M. S.

HAYCRAFT; and *The Foundation Scholar*, by JENNIE PERRETT.

The Sunday School Union has commenced three new series of books—(1) The "Blue Cover" Library, beginning with SARAH DOUDNEY's well-told story, *Wave upon Wave*; (2) The Boys' Pocket Library, of which No. 1 is *Daring Tom*, by E. C. KENYON, a tale of adventure, telling how a boy learnt wisdom by privation and suffering; and (3) The Girls' Pocket Library, in which the first volume is an old acquaintance in a new dress, *Faith Harrowby*, by SARAH DOUDNEY. The "Blue Cover" is one shilling, the others are fourpence each.

The publications of Messrs. Nelson and Sons are almost always characterized by tastefulness of binding and beauty of illustration. In these respects, their story-books now before us will compare favourably with previous issues. *Lost in the Wilds of Canada*, by ELEANOR STREDDER, ought to be full enough of adventures among Indians, buffaloes, thieves, and policemen, for any story-reader. *The Robber Baron of Bedford Castle*, by A. J. FOSTER, M.A., and E. E. CUTHELL, is a thrilling tale of life in England in the thirteenth century, and tells how a wicked intruder was overthrown, and various love-sick couples were made "happy ever afterwards." *Cyril's Promise*, by WILLIAM J. LACEY, is a temperance tale, with many stirring incidents in the shape of a fire, a burglary, a fatal quarrel, &c., but all is made to end right in the regular orthodox fashion. *Daffodil*, is a really charming story for children, with more gospel teaching in it than the previous tales. *Leaving the Manse*, by KEZIA, is, of course, the story of the Disruption. It is told in an interesting manner; but the eight illustrations in the book are rather an exception to Messrs. Nelson and Sons' usual admirable style.

Monk and Knight. By FRANK W. GUNSAULUS. Nelson and Sons.

A SUPERIOR, well-written story, in which fact and fiction are pleasantly blended. Young people will find it close reading, but the time devoted to

it will be well spent, so far as time ought to be given to such employment.

Cris Willoughby. By FLORENCE E. BURCH. Nelson and Sons.

A TALE for boys, and a good one, too. Here we see the sad results of idle and careless living in the case of one lad, and the rich reward of earnest plodding in the case of another. Boys, when you read about the exploits of this hero, go and do likewise!

Twenty Minutes Late. Stephen Mitchell's Journey. By PANSY. C. H. Kelly.

IN our house there is always a glad little shout of welcome when "Pansy" brings out a new story. We are sure then of a book which, while it delights and entertains, will also help us—

"Some course more useful to pursue,
Or on some life set out anew."

"Pansy's" flowers of fiction are all "heart's-ease", with never a spray of deadly nightshade, or a single "root of bitterness" among them all. We should like some more, dear Pansy!

Eleanor's Discipline. By JANET BROWN. Oliphant, Anderson, and Ferrier.

THIS is one of a series of pocket novels. Such books are not in our line; but we have read this one as a sample, and having done so, we ask, "Why was it written?" Was it to interest? Well, we have not been interested. Was it to instruct or amuse? We certainly have not been instructed or amused. We do not like to advise Janet Brown to try again; for we have no faith in novels. The pocket edition is a good idea; travelers would value a book in this shape if it only had something worth reading between the covers.

The Free Church of Scotland; her Origin, Founders, and Testimony. By PETER BAYNE, LL.D. Edinburgh: T. & T. Clark.

AMONG all the literature issued in connection with the Jubilee of the Free Church of Scotland that we have yet seen, Dr. Bayne's work takes the first place. Those who would know the true story of all that led up to the great drama of '43 will do well

to get this volume, and study it as it deserves to be studied. Dr. Bayne's training and associations admirably qualify him for the task he has undertaken, and most successfully performed.

The Yoruba Country, its People, Customs, and Missions. By Rev. SAMUEL G. PINNOCK. "Joyful News" Book Depot, Rochdale.

GRADUALLY, light is penetrating the Dark Continent, and light is revealing to us more and more of its darkness. This sixpenny booklet gives an unvarnished and interesting account of that part of West Africa called the Yoruba Country, which adjoins the notorious Dahomey territory. It is inexpressibly sad to read that "Gin, rum, and whisky, the three great curses of the African, degrade their victims more than idolatry can ever do. It has such a hold upon the Yoruba people, that it is this demon Drink that we dread more than the devil-worship." No wonder the earnest missionary pleads, "Let me beseech you, for the sake of Jesus Christ, for the sake of the threefold slave of the devil—*slave by birth, slave by idolatry, slave by the accursed drink*—to come over and help us to set the captives free."

True Stories Leaflets. By JOSIAH SPIERS, 13a, Warwick Lane, E.C.

EIGHT illustrated leaflets, chiefly selected from Mr. Spiers' volume of *True Stories*, which we have more than once commended, and of which 54,000 copies have been sold. This is the fourth edition of the Leaflets, completing 320,000. They are 2s. per 100, post free. Full of the good old gospel, plainly and simply told, "as to a little child," they cannot be too widely circulated.

Two Girls; or, Seed Sown through the Post. By ETHEL RUTH BODDY. Partridge and Co.

THIS is a good story, written with a good purpose. The authoress desires to interest her readers in the Letter Mission of the Factory Helpers' Union; and she is likely to attain her object by her account of Madge, the invalid young lady, whose letters were so greatly blessed to Dorothy, the lonely factory girl.

Eaglehurst Towers. By EMMA MARSHALL. *Without a Thought; or, Dora's Discipline.* By JENNIE CHAPPELL. Partridge and Co.

"POPULAR" editions, in pretty paper covers, of stories for young people, well-written, and Christian in tone.

We commended them when they were clad in cloth.

Little Nannie: or, The Many Mansions. By LILY PAINTER. Partridge & Co.

A TOUCHING story of a little child of the kingdom. In white and gold cover, price sixpence.

Notes.

ANOTHER month has passed since our last "Notes" were written, and we are glad to be able to continue to give most encouraging reports of the services at the Tabernacle. Crowds still throng the vast building every Sabbath, and the week-night congregations are, if possible, even more remarkable, quite equalling those of the best times in the past history of the church. Best of all, the Lord is richly blessing the preacher's message, both to the salvation of sinners and the edification of saints.

Carrying out the spirit of the invitation to Pastor Thomas Spurgeon, the church has re-elected him to membership, and officially empowered him to see enquirers and candidates for fellowship, and to welcome new members coming to the Lord's table. Accordingly, at the great communion service on the first Lord's-day evening in September, Mr. Thomas H. Olney, in the name of the church, and with a most appropriate address, gave the right hand of fellowship to Pastor Thomas Spurgeon, who in his turn similarly received thirty-five brethren and sisters who had been accepted as members. Thus the great organization at the Tabernacle is gradually getting again into good working order; and those who have been, without ceasing, pleading for the prosperity of their beloved Zion have fresh cause for thanksgiving and gratitude to God for all His goodness to them, and to the Christian community that was for so many years blessed by the ministry of the honoured servant of Christ who is now with his Lord.

The late beloved Pastor often said to the ministers educated in the Pastors' College:—"Get in an extra prayer-meeting whenever you can." This admirable advice has been followed at the Tabernacle during the last three months with the happiest results. Before Pastor Thomas Spurgeon returned, it was resolved that a special prayer-meeting should be held, in the lecture-hall, every Friday evening until his arrival, to plead for a blessing upon the coming preacher, and upon all the work of the church. So large were the gatherings, and so gracious was the outpouring of the spirit of prayer, during the appointed period, that it was decided that the meetings should go on for another month; and when it was found that, instead of the attendance

or interest flagging, they increased rather than diminished, there was no alternative but to continue these special seasons of supplication. Friday night is confessedly the most inconvenient time for public meetings; yet, without any of the other Tabernacle prayer-meetings suffering, several hundreds of church-members and friends have met, week by week, to crave further favours from our gracious God. The peculiar circumstances in connection with the commencement of this meeting have given it a homelike and family character specially its own, so that, whether the series shall be perpetuated or be speedily closed, it has already been productive of great good.

The Monday evening prayer-meetings have been well sustained. On another page, we give a report of the gathering on August 28. The meeting on September 4 was of a missionary character, addresses being given by our Brother R. H. C. Graham, from the Congo, and Rev. T. B. Pandian, of the Baptist Mission, Madras. On September 11, special interest was given to the gathering by a stirring speech from our Brother Walter J. Mayers (Deputation Secretary for Dr. Barnardo's Homes), who had also led the supplications of the great congregation on the previous evening. On September 18, visitors from America and Africa, Pastor J. Q. A. Henry, Baptist minister from San Francisco, and Mr. Spencer Walton, Director of the Cape General Mission, gave addresses. Mr. Walton referred to the blessing that has rested on the mission in Zululand, which was started in memory of our late beloved Pastor.

On Tuesday, September 12, a meeting of about one hundred and twenty ministers of various denominations was held at Christ Church, Westminster Bridge Road. Rev. F. B. Meyer, B.A., read a note from Pastor Thomas Spurgeon, regretting his inability to be present, owing to a previous engagement. A resolution, assuring him of "deep sympathy and warm prayerful interest in his difficult and important labours at the Tabernacle," was heartily carried, and conveyed to him in a kind letter from Mr. Meyer. He has been greatly encouraged by this "tender and timely" fraternal expression of goodwill, and he prays that his brethren in the ministry may have in

their service for the Lord all the blessings that they desire for him.

Last month we mentioned the name of the writer of the *second* poem copied by Mr. Albury, and claimed by him as his own composition. We have now learned that the writer of the *first* poem was Miss F. Lonsdale, a greatly-afflicted lady still living at "Bannockburn," Sidcup, Kent. The verses are published in a little volume entitled *Echoes from Beulah, and Home Memories*, which can be obtained from the authoress, at the address above given, for one shilling post free. Our readers who were pleased with the lines beginning—

"I have been alone with Jesus,"

in our August issue, may like to read more of Miss Lonsdale's hymns and poems. We regret that her verses were appropriated by Mr. Albury; but we hope that the additional publicity given to her writings may help the sale of the book to which we now call attention. The poem entitled, "*Leaning on Jesus*," is also issued as a leaflet (1s. 4d. per 100) by Mr. J. G. Wheeler, 88, Mildmay Park, N.; and the same publisher has two pretty little collections of verses, *Leaning on Jesus*, and *other Poems*, and *Morning Joy and Evening Blessing*, both of which contain some of Miss Lonsdale's poetry: we suppose the books are sold at about three-pence each.

Various Societies have sent us their Annual Reports with requests that they may be mentioned to our readers.

THE OPEN-AIR MISSION has reached its fortieth year, which has been made doubly memorable by the home-going of the founder and first President, John Mac Gregor, Esq. ("Rob Roy"), and the consecrated and energetic Secretary, Mr. Gawin Kirkham. Notwithstanding these heavy losses, the work has been continued with undiminished vigour; but like many other religious institutions, the Open-air Mission needs increased funds.

Mr. William Wheatley forwards the thirty-third Annual Report of the ST. GILES' CHRISTIAN MISSION. Readers of our Magazine in past years have been made acquainted with the Christ-like and philanthropic work so long carried on by Mr. George Hatton and Mr. Wheatley; and we trust that many of them have "a share in the concern." Here, also, there are heavy deficiencies unless large sums have been contributed since the balance-sheets were issued.

We are glad to see that THE TRINITARIAN BIBLE SOCIETY continues its double work of protest against error and propagation of the truth. Both the Annual Report and the Quarterly Paper give interesting instances of blessing resulting from the distribution of the Scriptures by the Society's agents.

Mr. Carter has issued the fourth Annual Report of the PIONEER MISSION, a work which has often been commended to the

attention of our readers. There is still a heavy deficit, which greatly hampers the operations of the Mission.

COLLEGE.—The following students have accepted pastorates during the past month:—Mr. W. Chambers, at Newcastle-under-Lyme; Mr. G. Menzies, at Arbroath, N.B.; and Mr. W. H. Millard, at Wick, N.B.

The following brethren have removed:—Mr. T. D. Cameron formerly of Lochee, has gone to Shore, near Todmorden; Mr. J. S. Hockey, from Brentford, to Henfield, Sussex; Mr. A. Johnson, from Upton-on-Severn, to Southport; and Mr. W. Julian, from Exeter, to Barnstaple.

Mr. H. W. Childs has gone from Urbana, Ohio, to La Crosse, Wisconsin, U.S.A.; and Mr. A. Hyde, from Hamilton, Victoria, to Goodwood, South Australia.

We have been glad to hear special commendations of the lecture delivered by Pastor Charles Spurgeon to the students upon the subject "An able minister of Jesus Christ." He is to pay another Friday afternoon visit to the College this month.

Pastor Frank H. White writes from Talbot Tabernacle, Notting Hill, W.:—"I should be thankful if you would say in your next issue of *The Sword and the Trowel* that to any of our College brethren I would gladly loan out for the coming winter my beautiful slides, 'Parables of the New Testament', 'Trees, Plants, and Flowers of the Bible', and 'Bunyan's Pilgrim's Progress', on easy terms, or I would dispose of them altogether. The wish was expressed by one or more at the last Conference that I should do this, or I would not trouble you." Mr. White further says, "They are four-inch slides, in wooden frames, and can only be exhibited with lanterns fitted with four-inch condensers at least." Having seen many of the slides when Mr. White gave his lectures at the Tabernacle, we can testify to their excellent quality; and we recommend any brethren who can use them to advantage to write at once to the above address for the conditions on which they can be lent or sold.

PASTORS' COLLEGE MISSIONARY ASSOCIATION.—Dr. Churcher, sending us an article for which we hope to find room next month, writes:—"The day before yesterday, I had as a patient a poor postman, who eagerly listened to the gospel message, and said that he would never, no, never, forget it, or leave off trusting 'the blood.' The same afternoon came the Basha's son, a young man of great influence, but like many here unable to read; he also quite heartily assented to the gospel message. For Fez this is something for which to be thankful, for the people are fanatical; even to-day a Scotchman and a Syrian have been attacked with sticks in the city."

Mr. Patrick's latest report is as follows:—"Since last writing you, my dear wife has been seriously unwell for some four weeks, suffering from malarial fever. At

the same time, baby was also very ill indeed, and we feared we might lose him; but both mother and child pulled through, and we obtained leave to stay for three weeks at Cape Espartal lighthouse. It is some ten miles from Tangier, and the fresh breezes from the Atlantic did us all much good.

"We are now longing for the winter, both for our own sakes and the work's sake. Our meetings are much smaller on account of the hot weather. It is unfortunate that Spaniards have their big meal when the day's work is ended, as in the light evenings it makes it impossible for them to attend the meetings. The 'out-and-out' ones have come straight from work to our gatherings, and have had their dinner afterwards, somewhere about 9.30 p.m. During the summer, I have baptized two Spanish converts, and to-morrow (D.V.) three others are to be immersed.

"We have provided tea for two parties of soldiers from Gibraltar, the first numbering 120, and the second 137. On the first occasion, I baptized one soldier, and on the second trip two others, one of whom for several years attended a church under the pastorate of one of our College brethren. I have met several men in the ranks who have spoken lovingly of Pastor John Wilson, of Woolwich."

Since the above was in type, another letter has come from Mr. Patrick, reporting that he has gone on a short visit to Granada. Writing from Gibraltar, on September 11, he says:—"On my way to Granada, I arranged to take the services for the Wesleyan Army Chaplain on this grand old rock; and as he was responsible for a few weeks for the services of the Presbyterian Chaplain, I had the joy of conducting four services yesterday, all of them being well attended by soldiers. I shall be glad to leave the rock, as it is like an oven, and the mosquitoes swarm here; but my heart always yearns to help the thousands of Spaniards in Gibraltar, for whom very little is being done.

"P—S—, of whom I have written before in *The Sword and the Trowel*, came to me before a service, the week before last, in Tangier, and said, 'Oh, senior, will you read and speak about the parable of the prodigal son to-night, for I have brought him to the meeting?' P—S— is developing well; he would make a good elder, as he is always at work for the Lord."

The amount contributed for the College Missionary Association is again very small this month; we hope our brethren will not think that friends in England have forgotten them or their work.

EVANGELISTS.—*Messrs. Fullerton and Smith* have commenced their winter campaign by holding missions at Newport, Monmouthshire; and Brockley. Reports of the services have not arrived in time to be included in the present "Notes"; but we learn from Mr. Fullerton that the meet-

ings at Newport were "intense and fruitful." This month our brethren are to be at Dover, and Kendal. Their last mission at Dover finished at 10.30 on that memorable night, January 31, 1892.

Mr. Burnham sends us the following report of the Hop-pickers' Mission, in connection with which he has been labouring during September:—

"This season's work in Kent has been most cheering. We have had splendid weather, and (thus far) have been hindered by rain only one evening. We have opened another centre (a fourth), and our staff of workers has numbered sixteen. Never have we found a more earnest spirit of hearing in the services. Interruption has been quite the exception; the lawless, unruly spirit that troubled us in earlier years seemed held in check by the Spirit of God, and subdued earnestness marked the features of most of the hearers. Our gatherings have varied from one hundred, to eight hundred or a thousand. Moreover, this year, we have had several very definite cases of blessing. In former seasons we have toiled, and the following year, or, perhaps, years after, have occasionally met with results; but this season it has been our joy to see present blessing. God be praised for all the encouragement we have had in our work among the hop-pickers!"

Mr. Burnham's next engagements are as follows:—Oct. 7—15, Caddington (third visit); Oct. 22—Nov. 3, Blakeney; Nov. 12—24, Stratford-on-Avon; Dec. 3—14, Sellindge (third visit).

During the past month *Mr. Harmer* has held missions at Stourport and Droitwich, Worcestershire. The services arranged to be held at Longford, Coventry, had to be abandoned in consequence of the miners' strike.

Mr. Evans writes from Stourport:—"We are glad to place on record the rich blessing received at Mr. Harmer's mission amongst us from September 3 to 8. Though the hot weather experienced was somewhat unpropitious for our services, yet much good has been done. Believers have been strengthened and aroused by the forceful presentation of the truth, and led to renew their zeal for God. The old, yet ever new story of Calvary's love, delivered with power, has impressed many hearts, and brought sinners to the Saviour's feet. We are all regretting that the mission could not be prolonged, yet confident that the Word of the Lord will not return void; and by the aid of the Divine Spirit we are expecting, working, and praying for still greater blessings."

This month *Mr. Harmer* is to be at Church, near Manchester; March, Cambridgeshire; Antwerp (services in connection with the mission to seamen); Herne Bay; and Chelsea. The greater part of November our brother is to spend at Brixham and Paignton, Devonshire; and from

November 26 to December 5, he is engaged at Cornwall Road, Brixton.

ORPHANAGE.—On *Monday evening, August 23*, special interest was given to the Tabernacle prayer-meeting by the attendance of the orphans, who had recently returned from their holidays. They were accompanied by the President (Pastor J. A. Spurgeon), the Head Master (Mr. Charlesworth), the Secretary (Mr. Ladde), and several of the Trustees. Pastor Thomas Spurgeon presided, and there was a very large congregation, the children's singing was much appreciated, and the proceedings were of a pleasing character throughout. Pastor J. A. Spurgeon prayed very fervently for his nephew, and in his address commended the Orphanage to the continued sympathy of the Tabernacle church and congregation. Mr. Charlesworth referred to the home-going of the orphan girl, whose story he has given at length in the article on page 551 of the present Magazine.

As a sequel to the above, many friends will be interested in hearing that Pastor Thomas Spurgeon has accepted an invitation to a seat on the Orphanage Board of Trustees during his stay.

The next *Collectors' meeting* will (D.V.) be held at the Orphanage on *Tuesday evening, October 3*. Tea will be provided at five o'clock, and afterwards there will be a meeting of the usual interesting description. R. C. Morgan, Esq., Editor of *The Christian*, has kindly promised to preside; and the President and other friends will take part. The Trustees will be glad to hear of new helpers who will collect for the institution; boxes or books can be obtained on application to the Secretary, Stockwell Orphanage, Clapham Road, London.

Mr. Charlesworth asks us to intimate that he will be pleased to arrange to visit places where meetings can be held on behalf of the Orphanage. His choir of singers and bell-ringers is engaged this month in the Midland counties.

COLPORTAGE.—In a work of this kind, there is little of novelty to report; but there is constant cause for deep gratitude to God that He ever put it into the heart of our late beloved President to start such an enterprise, and also for the long-continued success given to it. There has been one long record of blessings of various kinds.

Think of the millions of copies of God's Word, Mr. Spurgeon's sermons, and other good literature, left in the homes of the people; hundreds of lonely sufferers in distant hamlets consoled and pointed to the Saviour; and thousands of simple gospel addresses delivered by earnest soul-winners all over our land! Many thousands of instances of spiritual good have already come to light, but these are only the first ripe fruits: "What shall the harvest be?" Shall any of these faithful labourers be stopped in their work of faith and labour

of love? Surely not; rather should hundreds more be sent forth to make known "the glorious gospel of the blessed God." Are there no suffering invalids, unable to give personal service, who have the means, and wish to send a message of comfort to other sick ones? Are there not some, who do not feel competent to go forth and publicly preach Christ, who would be glad to send help to the colporteurs who constantly engage in this blessed work? Are there not others who desire to help to neutralize the deadly effects of the stream of pernicious literature constantly issuing from the press?

The Committee and Secretary are doing all they can, and earnestly remind the lovers of the Lord's work of the pressing need for freewill offerings.

Several friends are sending help to reduce the large deficiency of last year, which arose simply from the disinclination of the Association to discontinue a number of colporteurs in whose districts £40 per annum could not be obtained. It is hoped that further substantial help will be sent speedily. £100 per month is regularly needed for the General Fund, besides about £600 contributed by the districts, and derived from the profit on the sales. Readers of *The Sword and the Trowel*, who have not read the last Annual Report, should send for a copy. It is full of interesting details and encouraging instances of the divine blessing. All communications and remittances will be promptly and gratefully acknowledged by the Secretary, W. Corden Jones, Colportage Association, Pastors' College, Temple Street, Southwark, London, S.E.

Baptisms at Metropolitan Tabernacle:—August 31, nineteen; at Haddon Hall, August 24, six.

PERSONAL NOTES, BY MRS. C. H. SPURGEON.—The following interesting instance of how God was always using the beloved Pastor to speak His messages was given to me in a recent letter. It will be welcomed by all who believe and rejoice in the Lord's constant direction of His people's steps, and in His tender watchfulness over all their ways.

"You will be glad to know," the writer says, "what I have often wished to tell you, that your dear husband was once the voice of God to me. At the age of sixteen years, I was living in London for a few months, and while there, I was, after great struggles of soul, able to give myself up to the Saviour, and find peace in Him. For some time I kept this a secret, and the consequence was I had a constant fight with doubts and fears. During some months I felt as if the Holy Spirit were urging me to devote myself to preaching the gospel. But I was anxious to be absolutely sure, and so waited for further guidance. In this state of mind, I went one Thursday evening to

the Tabernacle, to hear Mr. Spurgeon *for the first time*. On the way there, I thought to myself, 'May not God use this great servant of His to assure me finally whether He is calling me to preach or not?' And I prayed that so it might be. The text was in Luke xxiv. 47, and through all the years since, to this very moment, his voice has been ringing through my soul, in his words repeated over and over that evening, *as though he must repeat them*, 'Go tell, beginning at Jerusalem' (i. e., home). It was as though God spoke to me, and I doubted no longer. I girded myself to the service of the gospel, and soon after began to preach in the open-air. I went to the University to prepare for the Presbyterian ministry; but during my course, I became convinced that 'Believers' Baptism' alone was Scriptural, and immediately was baptized; then I entered on a four years' course at — Baptist College, thereafter was called to a country church, and now I am about to proceed to Melbourne, at the invitation of the Victorian Baptist Union. These events of my life have most distinctly been worked by God Himself, for they have come to me suddenly and unexpectedly, and yet they are the gradual fulfilling of a great design which seems steadily unveiling itself to me. You will not wonder that I have ever since *loved* your dear one, both for himself and for his preaching, and I am glad of this opportunity of expressing to you my admiration for him, who only a few years ago spoke to me for God, though he knew it not!"

This great blessing came through the beloved Pastor's *spoken* words; but how many, who never heard the music of that glorious voice, have yet been led to the sinners' Friend by reading the printed discourses! I have before me, at this moment, two singular records of the power which the Lord gives to His dear servant's sermons to attract the most unlikely readers.

One is from the pen of a lady who has herself long been a Christian, finding much help and comfort in the weekly reading. She tells me that her aged father, though *he never reads his Bible*, always insists on having "the sermon" on Sundays, and that this gives her intense and eager hope that God will make them a means of grace to his soul. She feels that they, being so full of the living water of the Word, must eventually lead him to the Fountain itself. Might you not, dear friends, be "helpers together with God", by pleading at the mercy-seat for the bringing-in of this long-lost sheep?

The other case is that of a farmer, who was brought to Christ through reading one of the sermons. He had been a confirmed drunkard for many years, and when asked to accept a copy of dear Mr. Spurgeon's discourse, he refused; but being urged to take it *for his wife*, complied, and a few days

afterwards he read it, was convinced of sin, and soon found pardon and peace in Jesus.

A Scotch lady, nearly related to the late Robert Haldane, writes of my husband as her "dearly-loved and deeply-mourned spiritual father", and gives the following touching reminiscence of his early preaching. She says:—"On the occasion of Mr. Spurgeon's first visit to Edinburgh, in 1859, I was taken, as a child, to hear him preach, by my father. I can never forget the entirely new emotion that stirred my young heart when the first tones of that splendid voice gave out the words of the grand old ninety-eighth Scotch Psalm, nor the spell-bound interest with which I listened to his wonderful exposition of the seventh chapter of Revelation. And when he afterwards preached from the first three verses of the fourteenth chapter of Revelation, I almost seemed to hear the 'new song' and the harps of heaven, and then and there I gave my childish heart to Jesus. Since that far-distant day, my devoted affection and constant prayers have followed my beloved guide, though my opportunities of hearing him were comparatively few, and only three times did I have the privilege of speaking to him. But his sermons have been my most valued teaching, and they still come to me as a precious weekly message from one who 'being dead, yet speaketh.'"

So, though the bright sun of my dear husband's lovely earthly life has set for ever, the warm rich afterglow still lingers with us, and a glory that is from above rests manifestly upon both his memory and his ministry.

An interesting letter from a pastor in Calcutta tells of the welcome the sermons receive in that country:—"Dear Mrs. Spurgeon," the writer says, "I must thank you for the monthly packet which is so precious to me. I sometimes find myself in a dry and thirsty land, where no water is; but when the mail has brought the sermons, it is as if I had found a well of water springing up unto everlasting life. I wonder if I shall ever get my whole set of sermons complete. I cannot keep those you send me, and get them bound, because they are like the wild doves that come into my garden, they do not come to *stay*, they go to other gardens also; so these sweet sermons may not be retained, but must go to gladden other hearts with the tender message they bring to all who live and labour in this land of sun and storm." Speaking of the last Conference gift, this good brother says, "I am deeply grateful for *The Gospel of the Kingdom*. It is to me as a voice from beyond the grave, and in reading it, I seem to hear his dear lips speaking audibly to me. It has brought me near to the kingdom indeed. I have seen the King in His beauty. 'He brought me to the banqueting-house, and His banner over me was love.'"

You have heard of the man who made such a notable change of residence from "Grumble Corner" to "Thanksgiving Street" that the result was his friends scarcely knew him, for—

"His face had lost the look of care,
And the ugly frown it used to wear."

Without presuming that a need exists for any of my dear readers to remove from their present habitation, it is laid on my heart to remind them of the joy of thanksgiving, and to say, "O magnify the Lord with me, and let us exalt His name together." What a God-honouring employment it is to "offer the sacrifice of praise continually"! We are constantly *praying* for one thing or another, often selfishly spending our breath in a long catalogue of our own needs and desires; but our *thanks* to our gracious God are soon told out, and our *praises* form but a small part of our devotions. This is not as it should be, and not as God would have it. To enrobe ourselves daily in "the garment of praise" is not only to secure our own happiness, but to fulfil the blessed service of "glorifying God." Prayer is good, but praise is better. Praise is prayer in richest fruitfulness, prayer in highest spirituality, prayer in nearest approach to heaven. Prayer is the language of earth, praise is the native-tongue of the angels. Gratitude to God is not cultivated in our lips and lives as it ought to be. Each moment of mercy should strike a note of praise as it passes, and then our days would be one long-continued psalm. Praise has power to lift the soul above all care as if on wings. Sometimes, when we feel cold and lifeless, and supplications languish on our tongues, a prelude of *praise* will awaken the heart's

inmost music, and move it to pour forth its tenderest melody. We are too prone to take our daily blessings and mercies as *rights*, instead of receiving them as undeserved gifts of "free grace and dying love", and then returning all the measure of loving gratitude of which our poor hearts are capable. If, in looking back but a day, we fail to count the loving-kindnesses with which its minutes have been laden, how must the retrospect of a lifetime overwhelm us with its weight of indebtedness to the Lord, and also, alas! with a sense of our guilty unmindfulness of "all His benefits"!

As this is a "personal note", I may be allowed to tell you that, in my deep and increasing loneliness, I still find sweetest comfort in *praising* God for His will concerning my beloved and myself, and have even been able to thank Him for taking His dear servant from this sorrowful land of sin and darkness, to the bliss and glory of His eternal presence. Fixing my heart on the blessed *fact* that what the Lord does is right and best, simply because *He* does it, I feel the anchor hold in the depths of His love, and no tempest is powerful enough to drive faith's barque from these moorings. It can outride any storm with anchorage in such a haven. Many a time, when the weight of my dreadful loss seemed as if it must crush me, it has been lifted by the remembrance that in heaven my dear one is now perfectly *praising* his Lord; and that, if I can sing too, I shall even here on earth be joining him in holy service and acceptable worship.

How many of you, dear readers, will be "chief singers" unto our God, and resolve that henceforth His *praise* shall be continually in your mouth?

Pastors' College, Metropolitan Tabernacle.

Statement of Receipts from August 15th to September 14th, 1893.

	£	s.	d.		£	s.	d.
Mrs. Raybould	2	0	0	Miss Miller	0	10	0
Mr. W. Pitcher	1	0	0	A friend, in memory of Mr. Spurgeon	10	0	0
Mr. A. Bullman	0	10	0	Rev. R. J. Beecly	0	2	6
Miss C. Job, per J. T. D. ...	0	5	0	Weekly Offerings at Met. Tab. :—			
Mr. George Graham, per Pastor J. A. Spurgeon	1	0	0	Aug. 20	50	0	0
Miss Cooper	2	0	0	" 27	37	3	6
A member at Park Street, per Pastor Thomas Spurgeon	1	0	0	Sept. 3	30	17	10
Mr. William Mayo	0	10	0	" 10	32	10	0
Pastor W. Lester Mayo	0	10	0				
Mrs. Raybould	1	0	0			150	11 4
						£170	18 10

Pastors' College Missionary Association.

Statement of Receipts from August 15th to September 14th, 1893.

	£	s.	d.
Mr. A. Pitt	1	1	0
A widow's mite, per Pastor Thomas Spurgeon	0	5	0
Miss Barker	0	5	0
	£1	11	0

Orphan Boys' Collecting Cards.—Allnutt, W., 4s 4d; Abbitt, H., 4s 3d; Almond, R., 2s 6d; Burstow, A., 1s 10d; Battershall, W., 3s 6d; Beard, B., 4s; Burkett, E., 2s 1d; Bates, W. A., 3s 4d; Borne, E., 16s 3d; Bristowe, F., 2s 6d; Burroughs, D., 10s; Browne, C., 8s 6d; Brend, A., 3s; Bowles, S., 5s; Baldwin, R., 12s 4d; Burling, L., £1 1s; Boggis, A., 7s; Bradstreet, H., 5s; Bryett, C., £1 1s; Benham, H., 3s 4d; Bartholomew, H., 1s; Baker, F., £1 1s; Burrows, G., 6d; Beeson, E., 17s 1d; Barrett, F., 4s 3d; Bromhead, C., 2s; Baker, A., 4s 3d; Burnett, F., 10s 4d; Bird, A., 5s; Cook, L. J., 3s; Clark, S. G., 10d; Cole, J., £1 10s; Crudge, E. B., 1s 6d; Clow, R., 13s; Claridge, G., 5s 3d; Carman, A. E., £1 1s; Childs, C., 4s; Channer, B., 4s; Clayden, W., 10s 10d; Cowley, C., 15s 1d; Cose, B., 2s 6d; Challis, B., £1 7s; Carter, P. G., 13s; Copping, H., 2s; Darling, G., £1 1s; Darling, E., 8s 6d; Davis, J., 18s; Day, II., 3s; Davis, A., £1 1s; Day, H., 3s 5d; Dixon, A., 6s 1d; Davies, W. G., £1 1s; Edwards, J., 6s; Everitt, E., 14s; East, G., 5s 10d; Fox, J. R., 6d; Fyfield, F., 6s 6d; Fowler, F., 2s 6d; Flogdell, J., 14s; Francis, H., 9d; Fryer, F., 11s 8d; Forsyth, G., £1 1s; Gubbins, S., 2s; Gardner, G. J., 8s 7d; Hadlow, E., 18s 2d; Head, C., 4s; Hale, W., 10s; Horn, P., £1 1s; Hewlett, H., 8s 2d; Hodgetts, R., 8s 6d; Heath, W., 2s 6d; Horden, L., 4s 6d; Hockley, F., 3s 2d; Haines, J., 2s 6d; Henderson, C., £1 1s; Hurt, S. R., 4s 3d; Hilder, J. C., £1 1s; Isaac, J. S., 2s 2d; James, H., 6s; Johnston, C., 6s 10d; Jeacock, A., 5s 6d; Johns, J. G., £1 1s; Jansen, W., 4s; King, F., 10s 6d; Knights, W. J., 6s 6d; Keats, H., 5s; Kingshott, A., £1 1s; Keys, A., 1d; Lucy, F., 3s 6d; Leach, E., 4s; Leigh, C. and A., 9s 6d; Lawrence, A., 3s; Langridge, J., 10s; Long, H., 10s; Ladin, E., 11s 3d; Laslett, A., 14s 3d; Legge, W., 16s; Llewellyn, H., 8s; Love, A., 6s; Lee, L., 10s; Leak, A., 1s 2d; Martyn, W., £1 5s; Mann, H. G., 5s; Manketlow, P. J., 6s; Morgan, R., £1 0s 7d; Michael, E., 1s; Mimpres, E., £1 1s; Morley, C., 16s; Mathias, R., 5s; Mabbett, E., 12s 9d; Mitchell, A., 6s; Mitchell, G., 5s 3d; Mansell, E., 7s 6d; Mulholland, T., 3s 10d; Newton, G., 13s 6d; Nichol, R., 1s 1d; Nicholls, J., 14s; Owers, F., 15s; Ferral, J., 7s; Phillips, W., 2s 6d; Parker, T., 16s; Platt, A., £1 6s; Pratt, J., £1 1s; Pegg, G. W., 5s; Romagn, A., 1s 6d; Rouse, G., 6s; Rickwood, S., 3s 7d; Rosser, C., 1s 9d; Redmill, G., 3s 2d; Robins, O., 11s 6d; Ryland, A. C., 1s; Rogers, W., 6s; Rodwell, B., 4s 6d; Shorten, R., 3s 3d; Seward, F., £1 12s 6d; Smith, W. A., £1 1s; Slark, C., 6d; Sargeant, D., 12s; Smoothy, G., 2s 9d; Steg, D., 6s 3d; Shinn, A., 8s; Stratford, T., £1 1s; Saunders, W. G., 1s; Sones, J., 4s; Strike, A., 7s 3d; Sharp, W., 2s 1d; Townsend, W. D., 1s 6d; Taylor, W. A., 17s 4d; Townrow, H., 9s 5d; Toone, W., £1 2s; Taffs, P., 6s 2d; Tanner, J., 5s 6d; Tier, C., 7s 6d; Thomas, J., £1 1s; Tyers, P., 14s; Varney, A., 14s; Wren, W. P., £1 1s 3d; Worker, S., 10s; Warrington, S., 16s; Wright, H. W., 2s 6d; Warren, H., 10s 3d; Wells, A., 4s 6d; Wincott, J., 1s 6d; Webber, A., 1s; Wright, C. E., 3s; Warren, W., 4s 2d; Wilson, G., 7s; Whiting, A., 2s; Witney, T. C., 5s; Woods, C., 2s 6d; Warburton, C. H., 3s 1d; Webber, C., 6d; Webb, A., 15s; Wheeler, E., 17s 6d; Ward, P., £1 1s; Wollard, F., 4s 7d; Wallis, H., 1s; Yerbury, H., 12s—Total, £73 16s.

Orphan Girls' Collecting Cards.—Allsop, M., 5s 5d; Attfield, B., £1 1s; Arnold, S., 2d; Brinsdon, A., 6s 3d; Bishop, A., 9s 6d; Brant, V., 1s 8d; Bunce, A., 5s 2d; Bassett, L., 10s; Bliss, F., 2s 6d; Brown, E., 10s 6d; Band, C., 4s 6d; Bateman, M., 4s; Ball, M., 6d; Barten, E., 11s; Bulow, E., 8d; Coppin, M., £1 1s; Cartwright, D., 5s 10d; Cracknell, H., £1 1s; Coppelstone, G., 2s 1d; Coombs, E., £1 1s; Church, E., 6s; Court, B., 1s 9d; Court, A., 1s; Cordwell, H., 6s 6d; Creese, S., 6s 6d; Court, A., 2s 6d; Coppendale, E., 5s 2d; Crawford, P., £1 1s; Dunslow, R., 6s; Dale, E., 5s; Dry, E., 6s; Dew, E., 6s 8d; Dickerson, E., £1 1s; Davidson, A., 1s 3d; Dunlop, E., 3s 8d; Day, M., 6s 3d; Dear, A., 2s 6d; Ellis, E., 4s 3d; Ellis, E., 6s 9d; Everard, E., 4s 2d; Fletcher, G., 1s; Field, M., 1s 1d; Goodwin, M., 6s 7d; Grove, C., 10s; Gibson, M., 1s 7d; Grimes, E., 6s 6d; Gurney, B., 6s 8d; Guttridge, F., 11s; Gurtzen, E., 6s; Harris, E., 7s 2d; Hoffman, M., 2s; Heath, E., 10s; Hannaford, M., 7s 6d; Holins, L., 6s; Hallam, E., 5s; Hillier, R., 2s; Harris, E., 6s; Hoy, M., 11s; Hicks, M., 2s 7d; Hall, G., 6s; Hazelton, D., £1 6s; Houching, M., 6s 10d; Henderson, M., £1 1s; Hillier, A., 2s 7d; Hyland, E., 10s 6d; Harmer, E., 16s 1d; James, F., 1s 2d; Jacques, K., 2s; King, E., £1 9s 6d; Karkins, A., 2s 6d; Kimber, R., 4s 3d; Lawrence, C., 6s 8d; Luscombe, P., 3s; Larcombe, A., 2s 6d; Larkin, F., 6s 4d; Langdon, E., 8d; Last, E., 4s; Lamb, M., 6s 6d; Lamb, R., 3s 3d; Lee, G., 9s 2d; Mayell, B., 4s; Myhill, C., 2s 1d; McCordach, A., 7s 9d; Mitchell, A., 8s 6d; Millett, M., 15s; Moorcroft, R., 3s 9d; Mash, L., 2s 10d; Maynard, M., 6s; Martin, A., 7s; Meader, R., 9s 6d; Moles, E., 12s 1d; Mitchell, E., 5s 9d; Marks, C., 2s 6d; Nutt, M., 6s 9d; Norveil, E., 6s 3d; Orbell, M., 1s; Peok, E., 12s 6d; Papworth, E., 18s; Palmer, B., 6s; Piffin, M., 2s; Page, E., 6s 6d; Page, E., 6s 7d; Robinson, C., 8s; Rose, N., 1s 9d; Senyard, E., 11s 1d; Sidders, L., 4s 9d; Suffolk, M., 5s; Shaw, H., 5s 6d; Smith, A., 6s 6d; Selby, E., 3s; Smith, M., 2s; Sharp, M., 3s 2d; Stear, M., 4s 3d; Sands, M., 3s 6d; Turner, L., 7s; Taylor, D., 2s 6d; Turney, H., 4s; Twyman, B., 1s 4d; Townley, A., 1s 5d; Tash, R., 8d; Treptre, E., 1s 6d; Thiel, D., 3s 6d; Villars, C., 2s 7d; Woodcock, J., £1 1s; Warrington, E., £1 1s; Wiltshire, F., 4s 7d; Ward, E., 4s 3d; Weston, A., 6s 7d; Wicks, E., 1s 9d; West, A., 7s; Williams, L., £1 1s; Warner, A., 4s 8d; Williams, L., 9d—Total, £44 8s 3d.

List of Presents, per Mr. Charlesworth, from August 16th to September 14th, 1893.—PROVISIONS: 1 New Zealand Sheep, Sir A. Seale Haslam; 12 bushels Apples, Mr. James Toller; a quantity of Apples, Mr. Henry Harris; 3 bushels Apples, Mr. William Hawley; 1 sack Potatoes, Mr. F. Holmes; 20 lbs. Tea, Messrs. Armstrong and Co.; a quantity of Fruit and Vegetables, proceeds Harvest Thanksgiving Services at Stowupland Congregational Chapel, per Mr. T. E. Carter; a quantity Fruit, Vegetables, and Bread, proceeds Harvest Thanksgiving Services, Palmers' Green Mission.

Boys' CLOTHING: 11 Shirts, The Ladies' Working Meeting, Wynne Road Baptist Chapel, per Mrs. R. S. Pearce; 7 Shirts, Miss Smith; 3 Shirts, Mothers' Meeting, Surbiton, per the Misses Lovell; 3 Shirts, Anon.; 3 Vests, Mr. T. Birch.

GIRLS' CLOTHING: 13 Articles, The Ladies' Working Meeting, Wynne Road Baptist Chapel, per Mrs. R. S. Pearce; 74 Articles, The Ladies' Working Meeting, Metropolitan Tabernacle, per Miss Higgs; 10 Articles, Miss Smith; 19 Articles, Mothers' Meeting, Surbiton, per the Misses Lovell; 2 pairs House Shoes, 1 Waterproof, Anon.; 25 Articles, The Ladies' Working Meeting, Newbridge, per Mrs. E. Phillips; 63 Cotton Dresses, 45 Woollen ditto, E. J. E.; 32 Hats, 8 Jersey Caps, Mrs. J. Coombs; 1 Blouse, Anon.; 93 yards printed Cotton, 51 yards Dress Material, 24 Mantles, &c., Mr. J. Fentelow.

GENERAL: A few odds and ends, E. A.; 1 Portmanteau, 2 Vases, 2 Pictures, Miss A. M. Cook; 1 load Firewood, Mr. G. Boxall; 1 load Firewood, Mr. F. Fisher; 2 volumes "Good Words," several volumes of "The Quiver," and 6 volumes "Baptist Magazine," Mr. William H. Hodges

Colportage Association.

Statement of Receipts from August 15th to September 14th, 1893.

Subscriptions and Donations for Districts:—

	£	s.	d.
Repton and Swadlincote, per E.S. ...	20	0	0
Mr. Thos. R —, for Sellindge... ..	10	0	0
Brixton, per Rev. J. P. Gledstone, Streatham Hill Congregational Church	10	0	0
Mr. Thos. R —, for Bower Chalk ...	6	0	0
L. H., for Eastchurch	5	0	0
Western Baptist Association, for Chard	10	0	0
Minchinhampton District, per Messrs. P. C. Evans and Sons	10	0	0
	£71	0	0

	£	s.	d.
Miss F. M. Trotman	0	8	0
Barrow Congregational Chapel, per Mr. Webb	0	18	0
N. W.	0	10	0
A member of t' e Baptist Church, Wel- lington, Salop, per Rev. H. Reid ...	0	7	6
Mrs. Raybould	1	0	0
Mr. A. Pitt	1	1	0
Annual Subscription:— Mr. G. Everett	1	1	0
Half-Yearly Subscription:— Mr. H. B. Frearson	7	10	0
Towards deficiency for 1892:— "A friend"	3	0	0
	£18	15	6

Subscriptions and Donations to the General Fund:—

	£	s.	d.
Mr. Geo. Graham, per Pastor J. A. Spurgeon	0	10	0
Miss Dalgleish	2	10	0

Please note that £100 per month is needed for the General Fund to supplement the subscriptions and donations for Districts.

Society of Evangelists.

Statement of Receipts from August 15th to September 14th, 1893.

	£	s.	d.
Thankoffering for Messrs. Fullerton and Smith's second visit to Counter- slip Chapel, Bristol	10	0	0
Mrs. Cleminson	1	0	0
In loving memory of Mr. Spurgeon ...	0	5	0
Mr. A. Pitt	1	1	0

	£	s.	d.
Thankoffering for Mr. Harmer's visit to Stourport	2	0	0
	£14	6	0

C. H. Spurgeon's Memorial Fund Account.

Contributions for Memorial Hall from August 15th to September 14th, 1893.

	£	s.	d.
Mr. H. D. Marshall	1	0	0
Mr. James Campbell	2	0	0
Mrs. A. Fiddymant	2	0	0
Stamps from Essex	0	1	0
Miss Dade	0	2	0
Mrs. M. G. Robertson	0	2	"
Mr. and Mrs. Pearson	5	5	0

	£	s.	d.
Stamps from Wavertree, Liverpool ...	0	1	0
T. R., Burntisland... ..	0	4	0
G. E. B., Botley	0	2	6
Pastor W. Luke Crathern	0	5	0
	£11	2	6

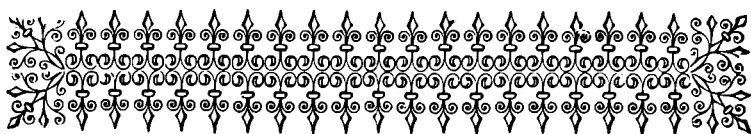
Mrs. Spurgeon gratefully acknowledges the receipt of the following amounts "For General Use in the Lord's Work":—Miss Ware (for Lettish sermons), 6s.; E. I. (for Lettish sermons), 6s.; Miss Barker, 5s.; Mrs. Dickson, £1; A poor woman's mite, 3s.; given to Pastor Thomas Spurgeon, at Tabernacle special prayer-meeting (for Lettish sermons), 10s.; Eliza and Mary (for Lettish sermons), 4s. 6d.; J. T. A., 5s.; Mrs. Devenish, 10s.; Mrs. Devenish (for Lettish sermons), 6s.

Further sums for allotment to various funds that may need assistance will be thankfully received by Mrs. C. H. Spurgeon, "Westwood," Beulah Hill, Upper Norwood, London.

Mr. Halliwell asks us to express his hearty thanks for the following donations towards the Common Lodging-House Work for which he appealed in our August issue:—Per Mr. A. E. Fitness, 10s.; Mr. Higbed, 5s.; Mr. Rawson, 10s.; Anonymous, Bristol, 2s. 6d.; Mr. J. Louson, 4s.; Mr. W. Higgs, 10s. 6d.; Mr. J. A. Baxter, 10s.

Friends sending presents to the Orphanage are earnestly requested to let their names or initials accompany the same, or we cannot properly acknowledge them; and also to write to Pastor J. A. Spurgeon, Campbellton, White Horse Road, Croydon, if no acknowledgment is sent within a week. All parcels should be addressed to the Head-master, Spurgeons' Orphan Home, Stockwell Orphanage, Clapham Road, London.

Special Notice.—It is earnestly requested that all donations for the Stockwell Orphanage be addressed to the Treasurer, Spurgeons' Orphan Home, Stockwell Orphanage, Clapham Road, London. Donations for the Pastors' College, the Pastors' College Missionary Association, the Colportage Association, and the Society of Evangelists, should be addressed to the Secretary, Metropolitan Tabernacle, London. Cheques, money orders, &c., should be crossed, and made payable to the Treasurer of the College, Orphanage, Colportage, or other work desired to be assisted.



THE

Sword and the Trowel.

NOVEMBER, 1893.

An Address to Sunday-school Teachers.

DELIVERED AT A PRAYER-MEETING AT THE METROPOLITAN TABERNACLE,

BY C. H. SPURGEON.

DEAR FRIENDS, the Sunday-school teachers, I hardly think that I need to tell you to-night how greatly we value your work, and how thankful we are to God for your holy zeal and Christian love. There are some of you who are our most continual helpers in the work of the Lord ; the very sight of your faces always gives me pleasure, because I remember how many of the dear children and young people you have brought to the Saviour's feet. Go on, brothers and sisters, with your sacred service, and the Lord be with you !

I should like you to think, however, not only of the benefit that you bestow on others by this holy work, but also of *the great good you yourselves receive by teaching*. Will you try, just for a moment, in order that you may be humbled by gratitude, to think how much you have gained by teaching others ? Speaking for myself, I can testify that I owe very much to the Sunday-school. I never was in a Sunday-school as a child ; but that was because my mother thought she could be a better teacher than anybody else, and so she taught me at home, and I think she did right. But after I knew the Lord, I soon became a great debtor to the Sunday-school, because it gave me an immediate and important field of labour, and it also helped very materially to prepare me for future service. I could not do much for my Lord at first ; but I thought that I could go and teach a class in the Sunday-school, and

I did so. Then, through teaching a class, I was asked to give addresses to the scholars. I do not think I had any idea that I could speak in public until I began to address the children ; but God gave them such attention that I was asked to speak to them every Sunday. Some of the teachers, some of the young men, thought it was a pity that any one of their number should always be the speaker, and therefore it was agreed that they should take the address alternately with me. Then the superintendent divided the girls from the boys, and I had to speak to the girls once a fortnight, and to the boys on the intervening Sabbath, and thus I was kept at the happy employment every Lord's-day. To my surprise, before long I found the end of the schoolroom filled with grown-up people ; and soon I had more to hear me in the afternoon than my pastor had to preach to on a Sunday morning. I could not make it out ; but I did know that the opportunity of speaking was blessed.

One of my friends was telling me, the other day, that he recollected an address of mine to the boys in the schoolroom at Cambridge. He said that I told them a story about a fly on a window. I told them that I was standing in a farmhouse, and there saw a fly on the window, and I tried to catch him ; but as soon as I put out my finger, he went a little lower down on the pane, and as I moved, he moved. I soon saw that the fly was on the other side of the glass, so that I was not likely to catch him ; and my friend reminded me that I said to the boys, "Now, there are many people who are trying to be happy, and they are aiming at happiness in this way and that way, and they think they will get it here or get it there, but all their efforts are in vain for it is on the other side of the glass. It is only when they have been renewed in the spirit of their minds that they will catch that fly, and secure that happiness which they so much desire." It was a striking simile for boys, and I was glad my friend had not forgotten it. I recollect a boy who was struck with that simile ; he was the worst lad in the school until the day when God blessed that message to him.

Now, I feel so glad that I had an opportunity of opening my mouth for God in a Sunday-school, because it helped me to begin preaching ; and I have no doubt that many of our pulpits have been filled by those whose first training in speaking for Christ was received in a Sunday-school, where they were asked to address the children. I do not say this that all of you may become preachers ; you are not all wanted in that particular service ; our good sisters, for instance, are not required as preachers. Yet, what a blessing it is for you to have an opportunity of doing good to others, and, at the same time, of getting good yourself !

Nothing, I think, tends to keep piety so much alive as trying to bring others to Christ. If a man does not feel his own weakness, and his entire dependence upon the Holy Spirit as he once did, when he begins to teach others, he soon finds that old Adam, even in young children, is far too strong for him. Thus, trying to teach others, teaches us humility. It also teaches us earnestness, for children, as a rule, will not listen to us if we are not in solemn earnest. I remember seeing the boys spinning round over a form, and twisting over and

under the seats in a school while the teacher was addressing them, and I really wished I could do the same, for there was nothing to interest anyone in what he was saying. If all our people could amuse themselves in that fashion whenever we preached dull sermons, it would tend to wake us up. They have done away with the good old custom of clapping or hissing the preacher, because, while the people applauded the minister, all was right, but when they hissed him, it was another matter; so they said that it was improper to have any manifestation of approval or disapproval, and they put it down. I am inclined to think that something or other of the kind would be good for some of us when we are dull, just to let us know that it will not do to waste our people's time, and our own, too, in that fashion. It is only natural that, when you are talking as if your hearts were miles away, that your hearers' hearts go gadding away, too. If you are not yourself interested in your theme, you cannot expect them to be much concerned about it. But when you do labour for your Lord with real earnestness, and especially when you do bring souls to Christ, what a blessing it is to yourself as well as to them! "It is more blessed to give than to receive." To be feasting in the house of God is good; but oh, to go out and speak for Jesus, and to bring others to Him, is one of the highest felicities on earth! Go on, brothers and sisters, work away for your Lord, and God send you abundant success!

I do not think it is necessary to say to you, but I will say it in case it should be necessary, that *the same gospel that saves grown-up people saves children*. You must not give to the children a different gospel from that which we have to preach to their parents. Do not give your scholars a diluted gospel, the gospel and water. I have noticed that children are often told, "You must love Jesus, and then you will be saved." Yes, but that is not the Bible plan of salvation; it is, "Believe on the Lord Jesus Christ, and thou shalt be saved;" and though, undoubtedly, where love exists in the heart, it is an abundant proof of the exercise of faith, yet you were never sent into the world to tell people, either old or young, that they would be saved by loving Christ; you have altered your Master's commission, which you have no right to do. Those children need to know what they have to believe in order that they may be saved; and you must tell them that it is in Christ and Him crucified that they have to trust, and that it is by faith that even little children are brought to Jesus, and saved.

I know you, my dear brethren and sisters, will do that, I have no fear that you will do otherwise; but I do know some Sunday-schools where it is not so, and where the children are taught anything but the truth as it is in Jesus. There are other schools where there is nothing for the scholars but the reading and explaining of those regular orderly lessons that are issued by the Sunday-school Union. I suppose they are very capital things for those who can use them; but I know that my experience was that they were of no service to me. They were so often about David and Goliath, or about Ezra and Sanballat, or about Daniel and Nebuchadnezzar; but I wanted to get away to Jesus Christ at once. Now, whether you use the regular lessons or not, do seek to bring your scholars to Christ, and do the best you can to win

every one of them for the Saviour, and remember that persuasion is a mighty force with the children. All of you teachers, I am sure, will get a blessing if you pray for your children one by one, and speak with them one by one. Much more is usually done by a special, particular, personal word than by a general message delivered to a large number. If you were all bottles, and I wanted to fill you, I should not try to do it by squirting over you all at once ; but I should come to you one by one, and pour the liquor into you one by one, slowly and gently. I think that, in your Sunday-school teaching, you can try to do too much, and accomplish nothing. You cannot get a quartern loaf into a child all at once ; but it goes to be done by breaking it up, and putting some nice warm milk with it. So, when you have a great mass of truth, and you say to yourself, "How am I to get this loaf into that child's mind and heart?" break it up small, and give it to them with some nice warm milk of affection ; and thus, by God's grace, you will get it into the children, and they will be built up thereby. That is the way, I have no doubt, you are doing it. Go on doing it in that way ; and may God bless you, dear friends, more and more ! Amen.

Had Jesus Sin ?

A SHORT time ago, a missionary in charge of one of the native churches in this district was examining a number of candidates for Christian baptism. After having put sundry questions to a woman who had applied for church-membership, he asked, "Had Jesus sin?" (This is one of the questions in the catechism, which enquirers are encouraged to learn. The book, of course, gives a negative answer.) Somewhat to the missionary's astonishment, she replied, "Yes." The question was repeated in a way likely to elicit a negative reply, but she answered emphatically, "He had sin." The candidate was next asked if he (the examiner) had sin, to which she rather hesitatingly replied, "No." The missionary soon put her right on that point, and further asked how it came about that Jesus, the great living God of heaven, could have sin. "Why, *He had mine!*" was the unhesitating reply. I fancy that our friend, just won from heathenism, was a deeper theologian than the missionary at first thought. True, she could not read her Bible (very few Chinese women can) ; but she knew that "The Lord hath laid on Him the iniquity of us all," and that He "bare our sins in His own body on the tree."

"Yes, all the griefs He felt were ours,
Ours were the woes He bore ;
Pangs, not His own, His spotless soul
With bitter anguish tore.

"He died to bear the guilt of men,
That sin might be forgiven ;
He lives to bless them, and defend,
And plead their cause in heaven."

Ch'en-ku-hsien, China,
July 28th, 1893.

GEORGE A. HUNTLEY.

"Rutherford's Witnesses."

CITED BY MRS. C. H. SPURGEON.

(*Continued from page 557.*)

82. CHRIST and His truth will not divide; His truth hath not latitude and breadth, that ye may take some of it, and leave other some. Nay, the gospel is like a small hair, that hath no breadth, and will not cleave in two. It is not possible to mix and compound a matter betwixt Christ and Antichrist; and therefore, ye must either be for Christ, or ye must be against Him.

83. Oh, that Christ would come near, and stand still, and give me leave to look upon Him! For to look seemeth the poor man's privilege, since he may, for nothing, and without hire, behold the sun. I should have a king's life, if I had no other thing to do than for evermore to behold my fair Lord Jesus; nay, suppose I were holden out at heaven's fair entry, I should be happy for evermore to look through a hole in the door, and see my dearest and fairest Lord's face. O great King, why standest Thou aloof? Why remainest Thou beyond the mountains? O Well-beloved, why dost Thou pain a poor soul with delays? A long time out of Thy glorious presence is two deaths and two hells to me.

84. Oh, if I could be master of that house-idol, myself, my own mind, my own will, wit, credit, and ease, how blessed were I! But we have need to be redeemed from ourselves, rather than from the devil and the world!

85. Joy, much joy, may ye have of Christ; but take His cross with Himself cheerfully. Christ and His cross are not separable in this life; howbeit they part at heaven's door, for there is no house-room for crosses in heaven.

86. If joy and comforts come singly and alone, without Christ Himself, I think I would send them back again the way they came, and not make them welcome; but, when the King's train cometh, and the King in the midst of the company, oh, how I am overjoyed with floods of love!

87. Shrink not at suffering for Christ; for Christ hath a chair, and a cushion, and sweet peace for a sufferer. If my sufferings cry goodness, and praise, and honour upon Christ, my stipend is well paid.

88. I deny nothing that the Mediator will challenge me of; but I turn it all back upon Himself. When Christ saith, "I want repentance," I meet Him with this: "True, Lord, but Thou art made a Prince and a Saviour to give me repentance." When Christ bindeth a challenge upon us, we must bind a promise back upon Him.

(*To be continued.*)

"Joy Cometh in the Morning."

"His anger is but for a moment; His favour is for a lifetime: weeping may come in to lodge at even, but joy cometh in the morning."—Psalm xxx. 5 (R. V. margin).

JOY cometh in the morning ; "
 Lay by the robe of sadness,
 Lift up the voice with gladness,
 For lo ! the Eastern portal
 Glows with a light immortal,
 And hovering on the wing,
 The herald angels sing,
 With tuneful voice, "Rejoice ! Rejoice !
 Joy cometh in the morning."

"Joy cometh in the morning ;"
 Though dark the night, and dreary,
 And heart and flesh are weary,
 With waiting for the breaking
 Of day, so slowly waking ;
 Still hope is listening,
 To hear the angels sing,
 With tuneful voice, "Rejoice ! Rejoice !
 Joy cometh in the morning."

"Joy cometh in the morning ;"
 The joy of Him who loveth,
 The souls whom He reproveth ;
 A moment is His chiding,
 His favour is abiding,
 And sheltered by His wing,
 Faith hears the angels sing,
 With tuneful voice, "Rejoice ! Rejoice !
 Joy cometh in the morning."

"Joy cometh in the morning ;"
 The shadows downward creeping,
 May move the soul to weeping ;
 But tears come not to tarry,
 His Word cannot miscarry ;
 And morning light shall bring
 Thee peace, while angels sing,
 With tuneful voice, "Rejoice ! Rejoice !
 Joy cometh in the morning."

"Joy cometh in the morning ;"
 Though for awhile the mortal
 Shall sleep in dust, Death's portal
 Shall open on the morrow ;
 And then, farewell to sorrow ;
 For earth and heaven shall ring,
 While saints and angels sing,
 With tuneful voice, "Rejoice ! Rejoice !
 Joy *hath* come ; it *is* morning."

“The Shadow of a Name.”*

A TRIBUTE TO THE MEMORY OF C. H. SPURGEON.

“The shadow of a name”!

But such a name as *his* is seldom heard;
Its power and influence still remain the same
As when the thousands hung upon his word.

“The shadow of a name”!

But such a shadow rarely now is seen;
His works of love, his pure, untarnished fame
For many a year will keep his memory green.

“The shadow of a name”!

But where the shade is, there is also light.
Sometimes the shade withdraws, then clear the name
Is seen in sunshine, sparkling, fair, and bright.

“The shadow of a name”

Is like the name is; weak or strong, because
Of what the substance in itself may claim;
It can be subject to no other laws.

“The shadow of a name”

Will linger long, honoured, and loved, and blest;
Encircl’d with the halo of true fame
For courage, virtue, patience, long-possessed.

“The shadow of a name”

Is plainly potent still; though dead, *he* speaks,
And as of yore doth gracious truth proclaim;
Nor fears man’s frown, nor man’s laudation seeks.

“The shadow of a name”!

O’er “Westwood,” Stockwell, may that shadow stay,
O’er Church, and College, Colportage, the same,
Till day shall break, and shadows flee away!

* * * *

“The shadow of a name”!

But not *his* name, nor yet its light or shade
Was that which wrought on men till they became
Renewed in heart, regenerate, re-made;

The shadow of *that* Name

O’er every other is, the brightest, best,
Through which earth’s wand’ring, weary ones may claim
A home abiding, and eternal rest.

* * * *

Harpole, Northamptonshire.

A. PARKER.

* See article in *The Sword and the Trowel* for September.

Summer-house at "Westwood."

BY MRS. C. H. SPURGEON.

I AM writing in the summer-house which you see pictured on the opposite page. It is a hallowed spot, made memorable by many tender associations, and precious reminiscences of my beloved. As I sit here *alone*,—the silence broken only by the music of birds, the hum of bees, and the soft sighing of leaves ruffled by the wind,—memory recalls the many times and seasons when this shady bower was blessed with his sweet presence, and used by him for prayer, and praise, and work. Here, on the warm summer mornings, he would sometimes have his writing materials brought, and sit, hour after hour, clothing his gracious thoughts in tender and fitting language, laying up for us those stores of sanctified wisdom which God had committed to his charge, and which now prove a precious legacy to the Church and the world. He took a child-like joy in this work out of doors; the little change refreshed him, and the peaceful surroundings soothed his spirit. Some of the sermons preached on Sabbath mornings were here revised on the Monday following; and his book *Almanack* and "John Ploughman's" were here planned and produced, many of the "proverbs" and "articles" which enriched these annuals having first seen the light in this pretty resting-place. It is unlike Bunyan's notable "arbour" in one respect, our "Christian" *never slept in it*; and, consequently, never lost his "roll" there. Active, earnest, constant work for God and souls kept him wakeful and watchful when others might have slumbered.

But in contrast to this quiet, solitary work, there were often stirring sights beheld, and delightful scenes enacted here. Some two or three times in the year, the students of the Pastors' College would be invited to "Westwood" for a day's recreation and enjoyment. These were grand days for the summer-house, as well as for the students. Here, on the rising ground which faces the entrance, the dear President used to gather his men together after dinner, and in his own inimitable and genial way, gave counsel, encouragement, and greeting to all. There was always a loving permission given to me to be present on these occasions, and well do I remember how, as with the hand of a mighty master, he touched the heart-strings of all around him, now evoking smiles and laughter, and anon appealing to the deepest and most sacred emotions of our souls.

Here, too, he would welcome the incoming students, the "freshmen" of the College; and it was a rare treat to see and hear him while fulfilling this pleasant duty. When the roll-call was read, each new man stepped forth from the ranks, and stood before the President. Then he would receive them, one by one, with a hearty hand-grasp, giving, in a few choice sentences, a welcome so appropriate to their diverse circumstances, characters, or appearance, mingling so much sweet merriment with his wise remarks, that the whole company was kept in a state of pleasurable wonder and expectation.

It was a sight never to be forgotten—the seventy or eighty young men, having all devoted their lives to the ministry of Jesus Christ,

sitting on the sloping lawn, as in a miniature amphitheatre,—President and tutors grouped below, every eye fixed on that one dear face, every ear intently listening to that glorious voice, which gathered deepest tenderness of tone when extolling Jesus and His love, and never seemed to tire of making its blessed music for the joy or benefit of others.



From a photograph by Mr. P. W. J. Mackenzie, Dover.

SUMMER-HOUSE AT "WESTWOOD."

Was it all a dream? Can I not still see that crowd of young men, eager, and bright, and expectant, and that happy President delighting in them all, and thanking God for the success and growth of his favourite work? Can I not still hear the dear lips speaking sweet earnest words of love and wisdom, joining heartily in the burst of song, and then raised in fervent prayer to Him who was "in all his thoughts"? Listen, my heart. Do the tender tones renew themselves in aught that surrounds thee, or fall like angel songs from the

blue sky? Ah, no! The vision fades into emptiness, and the silence is eloquent only with sorrow. The solitary occupant of the summer-house will never again see those pleasant sights, or hear those gracious sounds, while life lasts. But the dear voice is not lost for ever. Even now, though my ears are too dulled by earth-sounds to hear it, my beloved is singing the "new song" before the throne of God. "A little while," and we, who met here in the days gone by, shall meet again, by God's grace, in fairer fields, and brighter bowers, never more to part; and to us shall the glorious promise be fulfilled, "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." Reader, are you looking for such a "blessed hope" as this?—*From Spurgeon's Illustrated Almanack for 1894. Passmore and Alabaster. Price one penny.*

Mr. Spurgeon's First Outlines of Sermons.

(Continued from page 545.)

XVII.—THE CHRISTIAN AND HIS SALVATION.

"**B**UT *Israel shall be saved in the LORD with an everlasting salvation: ye shall not be ashamed nor confounded world without end.*"—Isaiah xlv. 17.

We notice—

I. THE CHARACTER DESCRIBED: "Israel."

Look at it as it refers to *Jacob*. Men of God must be:—

Sons of Abraham, by faith. So was Jacob.

Elect of God: "Jacob have I loved."

Men preferring heaven to earth, giving the pottage for the birthright.

Men of prayer, wrestling men.

Or, as *the children of Israel*:—

Such as have been in bondage,

have groaned under it,

have eaten the Paschal lamb,

have been delivered out of Egypt.

Men yet in the wilderness, perhaps in captivity, distinct from all other men in their habits.

II. THE PROMISE MADE TO THIS CHARACTER: "Israel shall be saved . . . with an everlasting salvation."

From a condemning law for ever.

From great temptations of their own hearts.

From sin, from Satan, from hell.

This is a sweet promise for us to trust in.

III. THE WAY THE PROMISE IS FULFILLED: "In the Lord."

In Him as a Refuge.

In Him as a Surety.

In Him as an Atoner.

Meritoriously }
Effectively } by Him.

XVIII.—GOD'S SOVEREIGNTY.

"*The LORD is King for ever and ever.*"—Psalm x. 16.

I. GOD HAS THE RIGHT TO BE KING.

1. As Creator.
2. As Sustainer.
3. From His own nature.

II. GOD HAS THE PREOGATIVES OF A KING.

1. He has dominions and subjects.
In heaven—Angels and redeemed spirits.
In hell—Vengeance is executed, and devils restrained.
On earth—Animate and inanimate objects are under His power.
All events are under His control: "He putteth down one and setteth up another."
2. He has regalia—crown, sceptre, throne.
3. He has decrees, and these are absolute.
4. He has laws, and the right to enforce them.
5. He has the power of life and death. Election is just.

Application to Christians:—

1. Christians are princes.
2. Christians are safe.
3. Christians should submit to all God's appointments.

Application to sinners:—

1. All ought to obey this King.
2. Sinners are in danger from so great a King.
3. Charge them with high treason for their disloyalty.

XIX.—AN ANSWER REQUIRED.

"*What answer shall I return to Him that sent me?*"—2 Samuel xxiv. 13.

Notice the characters in which a preacher comes, thus illustrating his questions.

As ambassador. Are you willing to be at peace with God?

As messenger of good news. Will you receive the gospel?

As inviter to a feast. Will you come?

As servant of the Great Physician. Will you take His medicine?

As lifeboat's man. Will you come into this free-grace boat?

I. THE QUESTION. Are you willing to be saved in God's way?

1. It is a way that will not admit of boasting.
2. It is a way of holiness, sanctification.
3. It is a way requiring self-denial, repentance, submission, self-dedication, love to God, and obedience to Him.

4. But it is a way of peace, joy, safety, blessedness.

Account of myself, with remarks.

II. THE ANSWER.

1. "I desire to be saved, but not this way."
2. "I see no need of salvation."
3. "I intend to trust Christ soon, when I am older and better."
4. "I am afraid to trust Christ; I fear that He will not receive me."
5. "I accept God's way of salvation." Oh, that some may say so! Give them directions.

XX.—THE PLANT OF RENOWN.

"And I will raise up for them a plant of renown, and they shall be no more consumed with hunger in the land, neither bear the shame of the heathen any more."—Ezekiel xxxiv. 29.

Enumeration of various plants of renown: Lily. Rose. Wheat. Vine. Oak. Cow-tree. Sandal-wood. Tree of life. Olive-branch. Palm trees of Elim. Tree at Marah. Grapes of Eshcol. Jonathan's rod. Jonah's gourd. Balm of Gilead.

JESUS IS A PLANT OF RENOWN:—

1. From His Planter.
2. From the ancient date of His planting.
3. From the place of His planting.
4. From remembrances which He brings up.
5. From His beauty, height, etc.
6. From His productions,—bread, fruit, wine, clothing, spices, ornamental flowers.
7. From the cures effected by His medicines, cordials, revivals.
8. From the variety of His products.
9. From His perpetual fruitfulness.
10. From the abundance of His fruit.
11. From His freeness to all.

XXI.—MAKING LIGHT OF CHRIST.

"But they made light of it, and went their ways, one to his farm, another to his merchandise."—Matthew xxii. 5.

I. WHAT MEN MAKE LIGHT OF.

1. Jesus as a Reconciler, Mediator, Redeemer, Sustainer, Saviour, Intercessor, Priest, Lover.
2. The gospel and its blessings, Salvation, Forgiveness, Justification, God's love and favour, Promises, Adoption, Heaven.

II. HOW THEY DO IT.

1. By hearing without attention.
2. By attending without feeling.
3. By refusing to love God supremely.
4. By non-compliance with gospel terms.
5. By profession without possession.

III. THE CAUSES OF THIS SIN.

1. Ignorance. 2. Foolishness. 3. Self-conceit. 4. Unbelief.
5. Hardness of heart. 6. Carnality. 7. Thoughtlessness. 8. Presumption. 9. Commonness of the gospel.

IV. ENQUIRE WHETHER SOME HERE ARE NOT GUILTY OF IT.

1. Those who think not much of salvation.
2. Those who talk not much of salvation.
3. Those who strive not much for salvation.
4. Such as will not give up sin.
5. Success as love God less than they love friends, etc.

Exhortations and directions.

(To be continued.)

The Round of the Prayer-meetings.

XI. TALBOT TABERNACLE, NOTTING HILL.

OUR series would not have been really representative if we had omitted a prayer-meeting conducted by our beloved brother, Pastor Frank H. White. Accordingly, as soon as we heard that he had been able to return to his much-loved work, after a long absence through ill-health, we determined, if possible, to be present at the first gathering for praise and prayer held in Powis Hall, at the back of Talbot Tabernacle, on Thursday evening, October 5th. On meeting Mr. White, we were delighted to find that, although still far from *well*, his sojourn in Scotland had greatly strengthened him, and that he had been able to preach once on the preceding Sabbath to a crowded congregation, and to meet the workers at Cornwall Hall on the following Tuesday evening, without any manifest ill effects, and to the great joy and profit of his numerous and highly-privileged flock.

Thursday night is not a usual time for prayer-meetings; but every other evening appears to be fully occupied at this beautiful house of prayer and its associated halls. In Mr. White's manual, *Pastoral Counsels, with Memoranda of Meetings, &c.*, the importance of this gathering is thus emphasized:—"NEVER MISS THE THURSDAY PRAYER-MEETING IF YOU CAN HELP IT."

The spacious hall was fairly filled, although it was mentioned that several special services in the neighbourhood might have attracted a few friends who otherwise would have been present. There was less *audible* praying than at most of the meetings we have previously described in these pages; but the aroma of devotion pervaded the gathering from the opening hymn to the benediction. The singing of—

"Jesus, where'er Thy people meet,"

was followed by a short season of silent supplication, at the close of which Mr. White led the assembly in prayer and praise. Some of the petitions were, "Make Thy Word more and more precious to us, make Thy Work more dear to our hearts, make us more dear to each other, and may we know increasingly the blessedness of coming together in Thy name!" The pastor's thanksgiving, of course, contained the personal note of gratitude, "We do praise Thee for all Thy loving-kindness and tender mercies to us during the past weeks and months that some of us have been away the one from the other. We bless Thee for the many, many tokens Thou hast given that Thou hast been with Thy people here." This reference naturally led up to the next hymn,—

"Blest be the dear uniting love
That will not let us part;
Our bodies may far off remove,
We still are one in heart."

Mr. White then read and expounded part of Isaiah xliii., as the keynote of the meeting. Referring to the first verse, "Fear not: for I have redeemed thee, I have called thee by thy name; thou art Mine," he said that those words were spoken by a dear youth (apparently

upon his dying bed, whom he had visited that week), in answer to the question, "What text most comforts your heart?" Verse 2 suggested appropriate mention of the Bible that belonged to the martyr Bilney, preserved in Corpus Christi College, Cambridge, marked at the words, "When thou walkest through the fire, thou shalt not be burned." On verse 3, Mr. White reminded his hearers of the saying of Frederick the Great; when he was urged to persecute the Jews, he said that he had never known any good come from persecuting that nation. Verse 8 was described as an awful picture of the present condition of Israel: "The blind people that have eyes, and the deaf people that have ears." But presently the veil shall be taken from their eyes, and then shall they look upon Him whom they have pierced. The words, "Ye are My witnesses," evoked this timely testimony, "It is Christendom that is giving up the Word of God; it is Christendom that is giving up the Old Testament Scriptures; but the Jews are still sacredly guarding every jot and tittle of it."

Much more was said, which was truly good to hear, but which we have not space to report. The pastor next mentioned various requests for special praise and prayer, and gave an opportunity for others to do the same. Two brethren then led the assembly in supplication, specially remembering the cases that had been brought before them. One of the suppliants, in giving God thanks for one who was brought to the Saviour a month ago, doubtless spoke for many present when he said, "O Lord, we want to be soul-winners!" The hymn beginning—

"Father, we tread the narrow way,
Oh, fill our hearts with holy fear!
Children of light, and of the day,
We have no home or city here;"

having been sung, Mr. White mentioned that he had that day seen his dear friend, Mr. Finlay Gibson, whose work at Talbot Tabernacle had been so greatly blessed, but who was obliged, through weakness, to relinquish it at least for a time. The representative of *The Sword and the Trowel* then spoke and prayed, and Mr. White asked the brethren and sisters to plead very specially for dear Mrs. Spurgeon, and her two sons, and all the work of the Lord under their charge. Various announcements of forthcoming meetings having been made, prayer was presented by one of the officers of the church, followed by a closing, comprehensive supplication by the pastor; and we came away thanking God for such a lighthouse of truth amid the surrounding scepticism and sin, and praying that the light from Talbot Tabernacle might long shine forth, reflecting, as in a mirror, the glory of the Lord.

The Fire and the Silver.

DIODORUS SICULUS relates that the forest of the Pyrenean mountains being set on fire, and the heat penetrating to the soil, a pure stream of silver gushed forth from the bosom of the earth, and revealed for the first time the existence of those rich lodes afterwards so celebrated.

Memories of America.

BY THOMAS SPURGEON.

II. THE MORMON CITY.

FROM San Francisco to Utah is more easily written than ridden. Despite the conveniences of sleeping-cars and dining-saloons, the journey soon becomes wearisome to those who have been voyaging on a stormless sea. Doubtless the American style of carriages—I beg pardon, *cars*—is the very best for that great country, with its “magnificent distances”; but I must honestly confess a decided preference for our own old fashion. Nor can I be brought to admit that our over-the-water cousins have utterly eclipsed us in all matters connected with what they term “Transportation.” Perhaps a longer residence is necessary to make one admire the absence of platforms at the stations, the ringing of the engine-bell, and the lack of any notification as to when the train is about to start. The speed, too, though there are some fast trains in parts, is anything but surprising; and the punctuality,—oh, dear, don’t mention it!—I was five hours late on one occasion, and, so far as could be learned, there had been no accident to delay us. But this was far West.

The journey towards the Great Salt Lake was by no means uninteresting. It was a novel experience to find the train,—and it was a very long one,—being ferried bodily across an arm of the sea. It was during “the stilly night”, for the most part, that we traversed the great mountains, and threaded the miles and miles of snow-sheds; but at early morning we were still high up, as the coldness of the air plainly proved. Proof to our vision was afforded by the patches of snow lying here and there. It was up amongst these peaks, and on a steep incline, that our cars came to a sudden standstill. What might have been a serious disaster was narrowly escaped. The left-hand coupling-rod of the locomotive came adrift at one end, and buried itself in the ground. Fortunately, the soil was soft, yet was the rod bent as if it had been a willow wand. They had great difficulty in unshipping it, and repairing the journal of the baggage-car immediately behind the engine. Later on, we were accommodated with a new iron horse, and we made up some of the lost time. What a gracious Providence was watching over us, so that what might have proved a terrible catastrophe is remembered only as a striking incident! And wasn’t the mountain trout good for breakfast? It must have come straight from the rill to the grill, so fresh and firm was it. They do make you pay, though, on these dining-cars. One dollar (say, at least 4s.) for every meal; and at those who do not “tip” them, the waiters look—I was going to say, black, but as they are niggers, that could scarcely be.

All that day and night we rattled on, with much to interest us on either hand. It was the morning of the Sabbath when we reached Salt Lake City. We had just sufficient time to seek an hotel, and to repair to the house of the Lord. Conveniently placed in the spacious vestibule of the hotel was a frame containing neatly-printed notices

of the various places of worship; their location, hours of meetings, names of ministers, &c. (A decidedly sensible idea!) We elected to visit the Congregational Church in the morning, and the Baptist at night. Are my readers amazed to learn that these denominations are represented in the Mormon City? Did they suppose that all the inhabitants were Brighamists, and Bigamists, or Polygamists? It is not so. I presume that there are as many sects in Utah as in any other State, the Mormon being an extra one, and of course the largest.

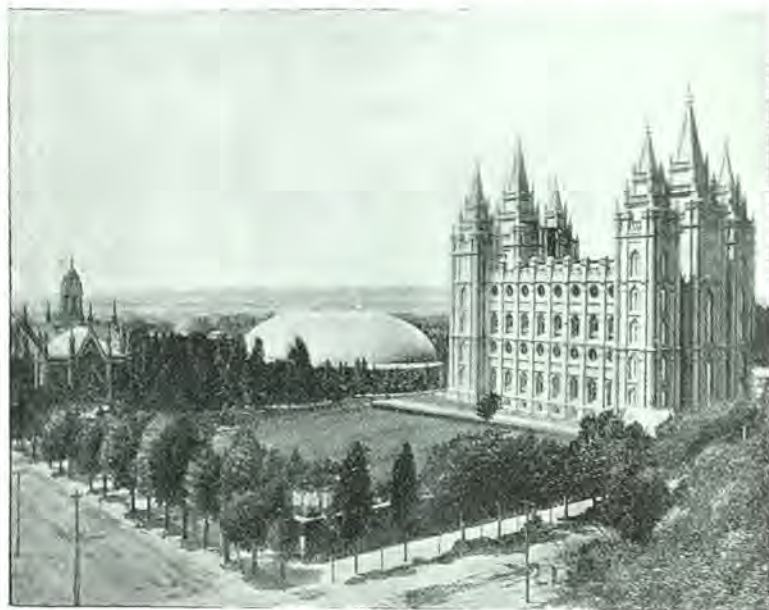
We found the Independent Church to be a beautiful new stone building, considerably removed from the centre of the city. It must have cost a mint of money, for stained-glass windows, and electric lighting, and elegant upholstering are expensive luxuries even in America. Then there was a magnificent organ, with pneumatic action, and a professional player, who told me seriously that the people made a great mistake in not building the church bigger, for it wasn't nearly large enough *for the organ!* Nor must I forget the quartette choir, who sang most sweetly, though I did not always catch the words. The sermon seemed to be up-to-date, and quite in keeping with its elegant environments; a really first-rate dissertation on "Character." It was not exactly the meal my heart was craving for, but it may have fed some one with a different style of appetite; and I certainly am not going to judge the preacher by one sermon, for that would be doing unto him just exactly as I would not like to have done unto me.

The service over, we were all invited to attend the children's meeting. Then it was discovered that one side of the auditorium was moveable, so that, when the main building gets crowded, the schoolroom will afford accommodation for many more. (But I doubt if even then the place is large enough *for the organ!*) We soon found out that we had happened on "The Children's Day" in all the churches, a sort of Universal Anniversary! The programme comprised prayer, hymns, solos, quartettes, lesson, address, and recitations. There were flowers in profusion in the room, and I noticed a beautiful canary in a smart cage. I was not able to remain long, so it would hardly be fair to express an opinion on the service. On returning to the hotel, I found, to my surprise, for I had endeavoured to remain *incognito*, that the Baptist minister had been on my track, and wanted me to address his Sunday-school.

The Mormon meeting is held in the afternoon; and being naturally anxious to know its nature, we wended our way to the far-famed Tabernacle. It is capable, they say, of seating ten thousand people; but my own idea is that that computation is somewhat liberal. It was about two-thirds full, and the people looked for all the world like other folk! They appeared devout, although there was not a little restlessness in some quarters. At this I could not wonder if they heard as poorly as I did. My seat was in the gallery, close to the rostrum; but never a word did I hear from the older of the elders, and one orator with a loud voice I could follow only occasionally, and then not without much difficulty. Here was another disappointment, for I had been assured times out of number (by Americans) that the acoustic properties of the place were perfect; but everybody heard the singing,

and I was not without suspicion that *it* was the great attraction. It was like the sound of many waters! There were five hundred vocalists, backed by a very powerful organ; yet what they sang about I knew not.

The whole service was occupied with the Mormon communion. There was a wonderful display of fine linen and electro-plate. While the bread and *water* were being passed round, one of the elders (the one with the loud voice) discoursed, so far as I could ascertain, on the history of Mormonism from the year 1847, when Brigham Young and his followers began the task of irrigating the desert, "fighting the Indians for their lives, and the grasshoppers for their crops," through all their varying fortunes, up to the opening of the Temple, which



THE MORMON TEMPLE AND TABERNACLE.

took forty years to build, and cost six million dollars (£1,200,000). The address was delivered in a grandiloquent style, and the prophetic element was conspicuous; that is to say, the future glory of their Zion was painted in glowing colours, in spite of certain restrictions (persecutions, they count them), recently placed upon them by the Government of the United States.

Of the communion all and sundry partook—men, women, and children—excepting only those who had fallen asleep, the place being insufferably hot. There was no collection! Service over, I thought to get a peep into the Temple; but it was not permitted. No Gentile foot has as yet polluted the sacred floor. Even Jews are Gentiles to the Mormons, they being the true Israel of God. We must give them

credit for much zeal, at all events; for I have met their missionaries in far-away New Zealand, and know for certain that many colonists have been induced to flit to Utah; but whether from religious convictions, or commercial instincts, I cannot say.

At eventide, I worshipped among mine own people. The Baptist Church was thronged with glad-hearted children and their friends. Flowers were much in evidence, and quite an elaborate programme was provided. Dear little boys and sweet little girls sang about Jesus, and repeated pretty rhymes telling of all the fair and lovely things which God has made. It was all very good, and interesting; but I could not help feeling that it was not the very best style of service for a Lord's-day evening, even on an anniversary. But then I am dreadfully old-fashioned, you know!

One item, which was not on the programme, seemed to please others more than it did myself; I mean, my own address. It came as a complete surprise to everybody, for no one had the remotest idea that Mr. Spurgeon's son was thereabouts. I related to the young folk some of my experiences as a child, and told how I learned to love the Saviour. It was a busy time for my fingers and wrist at the close of the meeting, for young, old, and middle-aged pressed round me, shaking hands most heartily, and speaking many words most kind. So ended my Sabbath by the Great Salt Lake.

The next day was spent admiring the city, with its broad avenues, its electric tramways, its neighbouring fort, and its inland sea. I had intended to bathe in the wonderful waters; but the afternoon proved stormy, and the lake became very rough. So charged with salt is the water, that it is almost impossible to sink; but a corresponding disadvantage to bathers is the fact that to swallow the water is quite likely to prove fatal.

Leaving that evening for the East, I found myself able to endorse the sentiments of the guide-book to the effect that, to the overland tourist, a few days' sojourn in Salt Lake City will prove one of the most interesting portions of his trip.

What's the Time?

IN a provincial town, a father recently found his boy gazing intently at the hands and figures on the little white dial of the gas-meter. When questioned, the little fellow replied, "I'm trying to find out the time." How many, in matters of theology, mistake the gas-meter for the clock! When we see men more enamoured of German Rationalism than the infallible Word of God, we are reminded of the boy and the gas-meter. We have but one standard; let us test our doctrines by that. One guess is as good as another when we get away from the oracles of God. "Lord, to whom shall we go?" To leave the feet of Jesus for the latest developments of "broad theology", is to discard the clock, and ask the time of day of the gas-meter.

Birmingham.

C. M. LONGHURST.

“Happy All the Day.”

BY PASTOR J. D. GILMORE, BRANNOXTOWN.

ARE you? Am I? It is such an easy thing to sing—

“At the cross! at the cross! where I first saw the light,
And the burden of my heart rolled away;
It was there by faith I received my sight,
And now I am happy all the day.”

It is one thing, however, to sing it; quite another to know it as an actual, every-day, and all-the-day experience. Judging by the average Christian, we would say that such an experience is not possible, not within the range of practical Christianity. Reading the Word of God, we conclude that this is, or should be, the normal condition of the Christian life—rejoicing in the Lord, rejoicing always, rejoicing evermore; or in other words, “happy all the day.”

ARE YOU HAPPY?

If not, you ought to be. If you are a child of God, believing in the Lord Jesus Christ, building on the true, the one foundation, basing your hope on Bible truth, washed in the Redeemer’s precious blood, and clothed with his perfect righteousness, how can you be aught else than happy as the day is long? What a fund of solid happiness lies in the entrancing and enrapturing sevenfold thought that, if you are a child of God, you are:—

- | | | | | |
|--------------------------------|-----|-----|-----|-------------------|
| 1. Enrolled in His book | ... | ... | ... | Luke x. 20. |
| 2. Engraven on His hand | ... | ... | ... | Isa. xlix. 16. |
| 3. Enabled for His work | ... | ... | ... | 1 Tim. i. 12. |
| 4. Encouraged by His service | ... | ... | ... | 2 Chron. xxxv. 2. |
| 5. Endued by His Spirit | ... | ... | ... | Luke xxiv. 49. |
| 6. Enriched by His grace | ... | ... | ... | 2 Cor. ix. 11. |
| 7. Encamped round by His Angel | ... | ... | ... | Psa. xxxiv. 7. |

If as yet you cannot say with Paul, “In everything, and in all things have I learned the secret,” I am confident you will find at once, and keep for ever, the secret of real solid happiness by accepting all things and everything from the will and by the permission of God, making even disappointments to read His appointments. Just here lies the secret of a happy life, submitting in all things to the will of God, learning daily the magnificence of His sweet will.

A few days ago, I came across an incident which fully illustrates this. In the middle ages, there lived at Strasburg a famous preacher named Tauler, eminent, respected, deeply spiritual; yet he felt keenly his need of a more complete knowledge of God’s will and way. Earnestly he sought, and eagerly he prayed. For the space of two years he waited upon God. At the end of that time, he was directed, by what means we are not told, to repair to a certain church porch at a given time, where he would meet with some one who would grant his request. Arriving at the place, he found no one but an old beggar. Tauler, concluding that the promised instructor had not come, waited for some time. At last he spoke to the beggar, and said, “God give thee good day, my friend!” “I thank God,” said the beggar, “I

never have a bad day." Surprised at this answer, Tauler changed his salutation, and said, "God give thee a happy life, friend!" "I thank God," said the beggar, "I am never unhappy." "Never unhappy!" said Tauler. "What do you mean?" "Well," replied the beggar, "when it is fine, I thank God; when it rains, I thank God; when I have plenty, I thank God; and when I am hungry, I thank God, and, SINCE GOD'S WILL IS MY WILL, AND WHATSOEVER PLEASES HIM PLEASES ME, WHY SHOULD I SAY I AM UNHAPPY WHEN I AM NOT?"

"But," said Tauler, "What if it were God's will to cast you hence into hell,—how then?" Thereat the beggar paused a moment, and lifting up his eyes towards him, he replied, "And if He did, I should have two arms to embrace Him—the arm of my faith, wherewith I lean upon His holy Humanity; and the arm of my love, wherewith I am united to His ineffable Deity; and, being one with Him, He would descend thither with me; and I would sooner be in hell with Him than be in heaven without Him." Astonished at the beggar's reply, Tauler asked, "Who are you?" "A king," replied the beggar. "But where is your Kingdom?" said Tauler. "Within me, 'The Kingdom of God is within you,'" replied the beggar. "And when did you find this out?" Note carefully the beggar's reply,—

"WHEN I LEFT ALL THE CREATURES, AND LOOKED TO GOD ALONE."

Friend of mine, this is the secret. Have you learnt it? If not, learn it to-day, begin now. Enter the School of Christ, take your place in the class conducted by the Holy Spirit, and prove in actual heart experience—

"The happiness of *tasting*, as the days and months roll on,
The fulness of the blessings treasured up in God's dear Son!
The happiness of *seeing*, as the by-gone years you trace,
He loved with everlasting love, and called you by His grace!
The happiness of *feeling*, amid the world's alarms,
Beneath, around, about you, are the everlasting arms!
The happiness of *hearing*, above its rush and din,
The tender Shepherd calling, the still, small voice within!
The happiness of *yielding*, yourself, your life, your all,
To Him who keeps you by His power, and will not let you fall!
The happiness of *leaving* with Him your every need,
Who will not quench the smoking flax, or break the bruised reed!
The happiness of *knowing*, when your earthly course is run,
He hath prepared a home for you in realms beyond the sun!
The happiness of *trusting* in His unchanging grace,
In life, in death, in weal or woe, until you see his face!"

Right Godward and Manward.

A CONTEMPORARY says that a gentleman in New York recently said to another, "Is Mr. L. a Christian?" and the reply was, "Well, yes, Godward he is all right; but manward he is just a little twisted." That is a sham of shams, and a delusion of delusions. No man can be right Godward who is wrong or twisted manward.—*The Chicago Standard*.

A Message from the Sea.

BY PASTOR JOHN KEMP, SOUTHSEA.

LIKE the prophet Isaiah, we may exclaim, "The sea hath spoken," for a great voice from the deep rang out on June 22nd, 1893, startling the whole civilized world by its appalling significance. A squadron, including several of the finest battleships in the British Navy, was cruising in the blue waters of the Mediterranean, when an awful disaster suddenly occurred. It was off Tripoli, in Syria, that the fleet was formed up in two divisions, the columns being six cables (about twelve hundred yards) apart, when the order was given for the columns to turn inwards. In endeavouring to carry out this order, the two foremost ships collided. With tremendous force, the *Camperdown* struck the *Victoria* with her ram. The injured vessel at once began to sink, and in a few minutes heeled over, and went down bottom upwards, and three hundred and sixty precious lives were lost.

What a price to pay for an official mistake! *One tactical blunder*, the error of a moment, and a ship is lost, and three hundred and sixty men perish! How forcibly this reminds us of the truth that a brief period of sin may result in an eternal penalty! The giving of the fatal order was the work of a moment, the awful consequences are for all time. The *Victoria* may, indeed, be replaced by another ship; but the three hundred and sixty lives are lost beyond recall. This present life of ours is only as a moment compared with the great eternity to follow. If, by some woful mistake, we make shipwreck of our soul, we must endure the eternal consequences.

An eye-witness wrote that, no sooner did the ship disappear, than there were *boats among the struggling men*. The whole fleet lowered boats, half-a-dozen from each ship. Intensely eager were the seamen in the work of rescue, and nearly three hundred men were thus saved. Oh, that all Christians were as eager to "Rescue the perishing"! Millions of unhappy souls are sinking into the deep waters of sin and death; shall we not haste to the rescue? Listen, O slothful, dreaming Christian, listen, O indifferent professor, to the despairing cry of perishing multitudes without God and without hope, and haste to the rescue!

Doubtless, more lives would have been saved *had the boats put off sooner*. One can only conclude that, when the signal was made, from the sinking ship, "annul sending boats," the danger was not fully realized on board; but we know now how great the peril was. We know, too, that millions of souls are at this moment in a perishing condition; but they do not realize their danger. Is my reader one of them? God declares that every unbelieving soul is condemned already; and that unless they repent, they will suffer "the second death", the death that never dies.

But a few moments before the terrible collision, *how safe these brave seamen seemed!* They were not afloat on a rotten ship; but in a great ironclad. They were not on a stormy ocean; the sea was calm, the day was sunny, and friendly vessels were all around. How remote,

apparently, was danger! But how soon were they to die! So, boast not of to-morrow; "in the midst of life we are in death."

More than half the poor fellows who lost their lives belonged to Portsmouth, where the present writer lives. Few can imagine what thrilling scenes were witnessed here when the first *list of the saved* was published. How swiftly the papers were bought up! How eagerly the list was scanned! With almost breathless anxiety, many were saying, "Is my boy's name there? Is my husband saved?" What tides of feeling swept through those anxious hearts! Then, when the name of the loved one was found in the list, the rush of emotion was too much, nature would give way, sometimes to convulsive sobs, sometimes to a flood of tears, not of sorrow, but of overpowering joy. But, oh, when the name was sought in vain, what staggering grief, what piercing cries!

Is the reader's name in *God's list of the saved*? If such a list appeared in heaven, how eagerly our loved ones there would scan it! Why should we not think that they know? "There is joy in the presence of the angels of God over one sinner that repenteth."

Many of the rescued sailors were saved by clinging to floating spars and oars until the strong hand of a deliverer drew them into a boat. How glad they were to feel a friendly grip! And if a perishing sinner will only cling to a promise of God, and cry out for help, One "mighty to save" will make haste to deliver him. How many, like the psalmist, can say, "This poor man cried, and the Lord heard him, and saved him out of all his troubles"! "Whosoever shall call upon the name of the Lord shall be saved."

A Missionary Plea.

BY JOHN STUBBS, PATNA, INDIA.

WE have just been celebrating the centenary of modern foreign missions, and have been saying, and rightly saying, "What hath God wrought!" But we must not forget that, as a matter of fact, the need for foreign missions was never greater than at the present moment, for until now the unevangelized population of the world has been increasing at a greater rate than the visible Church of Christ. There is, therefore, great need that we should seek to realize the state of the heathen world as it exists to-day. That state is, undoubtedly, a state of misery. The missionary of to-day has a wide choice of fields; but go where he may, he finds misery, suffering, sorrow. We know, from the pages of our *Missionary Herald*, of the cruelties of the debased paganism of Central Africa, that there are tribes still given to cannibal practices. But we need not turn to the lowest forms of paganism to assure ourselves that the heathen world is in a state of misery. In India, we have in Hinduism the most intellectual, polished, and thoroughly organized of all non-Christian faiths. But what are the fruits of Hinduism? One of them is the burning of widows as a religious duty. "But surely," some one will say, "that has been abolished by the strong arm of a Christian government." True, but it would be resumed to-morrow if that strong

arm were withdrawn. One of the most noted of modern Indian statesmen was Sir Jang Bahādūr, late Prime Minister of Nepāl. He came to this country, was knighted by our Queen, and enjoyed the society of English statesmen. And yet, when that great man died in Nepāl, in a native State, beyond the reach of British law, no less than four of his wretched wives were burned alive upon his funeral pile. And this, be it noted, not in spite of Hinduism, but in the name of Hinduism, and with its special sanction.

Another of the fruits of Hinduism is enforced widowhood—a cruel blight, affecting millions of innocent victims; and another is, child-marriage—a horrible custom, the legalized slaughter of helpless childhood. The Word of God declares, “Their sorrows shall be multiplied that hasten after another god,” and in India, amongst the Hindus, this is verily true. And what is true of Hinduism is true of Mohammedanism. The Mohammedans of India are as degraded, morally and socially, as the Hindus. And what is true of Hinduism and Mohammedanism is true also of Buddhism. The Buddhists of Burmah are as wretched as the Brahmins of Bengal.

To make the matter worse, the heathen world is not only in a state of misery, it is also in a state of ignorance. Every pendulum swing of the clock marks the exit of a soul out of this world, and two-thirds of these have not heard even the name of Jesus. A million a month are dying in China, almost as many in India, not to mention other places; and two-thirds of these have not heard the name of our Saviour. People sometimes thoughtlessly say, “Care first for the heathen at home.” But in England people have heard, or they may hear, the gospel; but most of the heathen have not yet heard. In England, with many, it is light unused; in the heathen world, it is darkness almost unbroken.

The heathen world, also, is, alas, in a state of danger! Some say that, the heathen, never having heard the gospel, are excusable. But what saith the Scriptures? “They are without excuse” (Rom. i. 20). Some say that God will be merciful, and will somehow save the heathen. But what saith the Scriptures? “As many as have sinned without law shall also perish without law” (Rom. ii. 12). The heathen will be condemned, not because they have not accepted a Saviour of whom they have never heard, but because, like the men of Sodom, they have shut their eyes to the light they have. Yes, we need still to point to the picture which our forefathers hung upon the wall, and kept before them, to stimulate their missionary zeal,—“THE HEATHEN ARE PERISHING. SHALL WE LET THEM PERISH?”

If those who read these lines have the hearts of men, not to say Christian men, they will not be able to consider these sad facts, and be unmoved. When a cry of famine comes to England from any part of the world, there is something in the heart of an Englishman which compels him to listen to it. But in the heathen world there is the want of something infinitely more important than the bread that perisheth, there is the want of the Bread of life. Who will help to carry it to these perishing millions? “God so loved the world, that He gave His only begotten Son”—what was nearest and dearest to Him. Brethren and sisters, rejoicing in the blessedness of this gift, what will *you* give?

More about Slaves in Morocco.

BY T. GILLARD CHURCHER, M.B., M.R.C.S., OF THE PASTORS' COLLEGE
MISSIONARY ASSOCIATION.

A WORD about the slaves concluded my last letter; may I continue it in this note, as I have just returned from the Fez Slave Market?

Picture to yourself an open, oblong, stone-paved yard, like a stable-yard at home. The buildings which surround it are dilapidated and dirty; low recesses are found on two of its sides; while to your left, corn, in heaps, is being offered for sale; on your right are ranged, irregularly, forty or fifty rich Moors, in beautiful clothing; and crowded in the far corner recess is a sad group of black-skinned but immortal souls, about to be bartered for silver.

As we enter, a small boy, about seven years of age, is being offered for sale, "Forty-five", "46", "47", "48", says the Arab auctioneer, as he leads him round, till fifty-one dollars are bidden for him. The poor little man is lame, and is crying silently; and our hearts weep, too, as we think,—Has he *no* friend in all the world to help him?—and what of his fate now should he get a cruel master?

Then a girl is led around, and seventy odd dollars are offered for her; then another, and another, till at last all have been put up, and have returned to sit sadly in their dark corner till the final bargaining is over, and the fate of each has been decided.

"It is reported," says my Moorish friend, "that when the English ambassador was here, he enquired about the slaves. Why was that?"

I try to explain our views of slavery. "Ah!" he replies, "the people here believe that the *real* reason was that, some time ago, when the English used to have slaves themselves, their slaves were working one day in a mountain seeking a very precious jewel (yarkoota-diamond), and at last one slave said, 'I have found it. They all cried, 'Give it up, then,' but he replied, 'No, I will only give it into the Queen's own hands.' So they brought the slave before her Majesty, and when he gave her the jewel, the Queen, who was very pleased, said to him, 'What reward do you ask?' The slave answered, 'that slavery may be abolished for ever.' So the Queen granted his request, and now there are no more slaves in England." It sounds to us a childish fable; but it seems a probable explanation to intelligent Moors. Might not the "Christian" powers, forgetting just for once the points on which they differ, and remembering this one on which they agree, *unitedly* request the Sultan to abolish slavery in his dominions? A month from the presentation of such a request would, I believe, see it granted, and one of the still-open markets for slaves abolished.

Slaves in Morocco are of two classes, those home-born, and those imported.

There is a slave girl of ten coming to Miss Copping every day to have her injured hand attended to. Her story is something like this. About two years ago, she was a happy free child, in a central African

village. Then one day a white man, an Arab, came to the village, and at eventide she and other little ones, with childlike curiosity, went to see him outside the village. He was at first very kind, and gave them sweetmeats; then, all on a sudden, he seized them, and pointing fire-arms at them, threatened to shoot them dead if they uttered a word. Thus he drove them from their home, loaded each with a bundle and a chain, and travelling only at night to avoid detection, the slave-gang, composed largely of young people, moved on slowly, the little girl thinks, for nearly a year, till at last she was sold for sixty dollars in the city of Fez. Who can contemplate unmoved the horrors of such an experience,—torn from her home, and brutally treated, and that by people of whose language she knew not a word? No wonder that now, sold into lifelong cruel slavery, she seems to hate everybody and everything, nor that, when seated among a crowd of patients, she occupied herself with exhausting her limited Arabic vocabulary in curses upon the heads of everybody present.



A HOUSE-SERVANT OF FEZ.

The other day, I saw a "domestic" slave scene in one of my patients' houses. An athletic young slave woman, apparently exasperated by somebody, rushed past me in the house, grasping a brickbat, with which to accomplish her revenge. The young master, a handsome Moorish lad of sixteen, interfered, and seizing the slave, tried to

take away the missile. The fine black woman passively but firmly resisted; the youth tugged and wrestled, tried to throw her down, or trip her up, or strangle her; but all in vain. The one-sided struggle lasted for some five minutes, when, after a word of unregarded warning, the slave, like a royal tigress, sprang on her tormentor. Then, cries of horror echoed through the house at such sacrilege as for a slave to touch her master's son; a rush was made, and the combatants separated; while from different rooms were brought coils of rope, evidently kept for the purpose, to bind the slave; and, as I left, the poor cowed slave stood with her face to the wall, trembling from head to foot, awaiting her master and her flogging.

But let me sketch another scene. Some little Moorish girls are listening to the Bible story of Naaman the Syrian. What think you interested them most? Was it the great captain, or the holy prophet? No, it was this; when Naaman was restored to health, *what did he do for the little slave girl?* Was he very kind to her after he was cured? Or did he even set her *free*? Ah! these children could realize what a terrible thing slavery is, and could think of no higher blessing than liberty for the little captive maid.

The Moors (following their prophet) have a dislike to using or hearing unpleasant words, so they never speak of the slave market as such, but call it "the market of blessing." Who will be practical, and come to the help of the Lord against the mighty, that this *sham* blessing may disappear, and the *real* blessing of the gospel may shine forth more fully in Morocco?

The Waiter also a Guest.

I ONCE learnt something in a way one does not often get a lesson. I felt at that time very weary, and very sad, and very heavy at heart; and I began to doubt in my own heart whether I really enjoyed the things which I preached to others. It seemed to be a dreadful thing for me to be only a waiter, and not a guest, at the gospel feast. I went to a certain country town, and on the Sabbath day went into a Methodist chapel. There was a man preaching, who was an engineer. He read the Scriptures, and prayed, and preached. The tears flowed freely from my eyes; I was moved to the deepest emotion by every sentence of the sermon, and I felt all my difficulty removed, for the gospel, I saw, was very dear to me, and had a wonderful effect upon my own mind. I went to the preacher, and said, "I thank you very much for that sermon." He asked me who I was, and when I told him, he looked as red as possible, and he said, "Why, it was one of your sermons that I preached this morning!" "Yes," I said, "I know it was; but that was the very message that I wanted to hear, because I then saw that I did enjoy the very word I myself preached." It was happily so arranged in the good providence of God. Had it been his own sermon, it would not have answered the purpose nearly so well as when it turned out to be one of mine.

C. H. SPURGEON.

Thomas Doubtful.

BY R. SHINDLER.

I CANNOT now remember the name—that is, the real name—of the man of whom I am about to speak, for the events took place more than thirty years ago ; but, for convenience sake, we will call him Thomas Doubtful. Doubtful he was about many things, especially the things that concerned his salvation ; and, like another Thomas, the first man recorded in Scripture as bearing that name, he was very unbelieving : he wanted to mix up sight and sense with faith, and to confound assurance of faith with simple trust.

Thomas, at the time of which I speak, was rather past the middle stage of life. He was a poor man, who had worked hard all his days to bring up his family ; but illness had come upon him, and his working days were ended. I am not sure whether he had ever been an openly wicked and profane man, I rather think not ; but now he felt the burden of his sin, and wanted rest and peace. He had not been an attendant on my ministry, excepting, perhaps, now and then ; he had been under the influence of teaching which was not healthy to anyone in his state, if, indeed, to any at all. The evils of the human heart, the corruption of our fallen nature, and the workings of the flesh, occupied a much larger space in the ministrations than the love of God, the atoning death of the Lord Jesus Christ, and the invitations, promises, and hopes of the gospel ; and the people generally, like Thomas Doubtful himself, looked too much within and far too little to Him who is our One Refuge, our One Hope,—“ the Way, the Truth, and the Life.” Very often, and in many cases, out of professed, and often sincere, desire to honour the Holy Spirit, dishonour was done to the revealed will of God, and to the Holy Spirit Himself, by not receiving, believing in, and trusting the invitations and promises which He had inspired holy men to utter and write in His name. They wanted some outward action of the Word, some special, sensible impression made on their heart, by means of the Word or otherwise, before they would receive it as the Word of God to them. Taking God at His word, and laying hold of eternal life, by embracing the promises of God in the gospel, which is the action of simple faith, Thomas, like many with whom he had mixed, did not at all understand. Hence gloom and darkness often pervaded his spirit, and his soul went on comfortless from day to day.

The time came when Thomas could not travel to his accustomed place of worship, when, indeed, he could seldom go anywhere ; but the great question of his soul's salvation had not been decided, and though the subject pressed more and more heavily on his mind, he seemed quite as far as ever from peace in believing. It was with the believing that the matter hinged, and the defect lay ; he was looking for an increase of faith in a way in which it seldom, if ever, comes. In visiting him, I believe at my own suggestion, I was not long in finding out where his difficulty lay. I did not contradict the opinions he had held ; but I spoke to him as a lost, perishing sinner, to whom the gospel was in every way suitable, and to whom the word of salvation was sent.

The promise upon which I specially dwelt was that in Isaiah i. 18, "Come, now, and let us reason together, saith the Lord," etc. I showed how the description of the state of the nation of the Jews applied to him personally, stricken until there was no soundness anywhere, but "wounds, and bruises," etc. If God pursued that same course with men, the end would be their destruction; but, no, He would not. He comes down to their low level of sin, and guilt, and misery, and helpless suffering, and pleads with them, and urges them to reason and plead with Him. He knows all about them, their utterly hopeless and helpless condition, and He proclaims His own abounding grace and unmerited mercy, and offers the same for their acceptance. I brought this to bear on Thomas's own case, and he saw and felt the application. I urged him to go to God and plead His promise, so every way suited to his case, and ask Him to do as He had said, "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Never, perhaps, in visiting many hundreds of sick and dying persons, have I felt more of the power of the Holy Ghost in enabling me to speak to a poor dying fellow-creature. Thomas was helped at once; gradually he saw the freeness of the gospel promises; by degrees he was enabled to realize peace in believing. I had urged him to ask God, as a child would ask his father, to give him what He had promised; to say, as it were, that he had come upon the strength of His invitation and promise, and could take no denial. He was enabled so to do, and the result was soon apparent. Darkness yielded to light, winter to summer, heaviness to peace and joy, and doubt to simple trust and holy reliance. He departed in peace.

The mistake of Thomas was in one direction, cherishing doubts and fears, and disparaging simple trust in God. Many make a mistake on the other side. Faith in a creed is put in the place of faith in Christ, and confidence of salvation is made the ground of hope; while the gospel demands in every case acceptance of Christ as God's gift to us, and humble reliance on Him as our Redeemer. The gospel, however, is very simple. Man is needy and perishing, and must perish for ever without God's mercy in Christ. That mercy has been made known in the gift of Jesus, the Just for the unjust; it is proclaimed in the gospel as to be freely bestowed on the unworthy who look to and trust in Jesus; it is ours, then, to come to God on His own terms, and accept His gifts as they are freely given, and build our faith and place our hope on Jesus, whose—

"Love is as large as His power,
And neither knows measure nor end."

The Cost of Dancing.

A DANCE cost John the Baptist his head, and he is not the only one who has lost his head through dancing! The influence and associations of dancing have taken away many a man's head and heart and home. Whirling makes one light-headed in more senses than one.

JOHN HORNE.

“For Nellie’s Sake.”

A TRUE STORY OF PASTOR C. H. SPURGEON.

THE sermon had been preached, the foundation-stone laid, the speeches uttered, and the contributions received ; and after a hearty and most successful meeting, the large congregation slowly dispersed.

“The greatest preacher of his age” stood, the centre of a group of ministerial brethren, talking in his own genial, loving manner over the past history, present condition, and future prospects of the church in that place ; and encouraging, as only he could, the young pastor of the church, before whom, he well knew, lay many years of uphill toil and pioneer work.

A little knot of school-girls, the eldest of whom might be thirteen years of age, gathered together a short distance away from the ministers, and began, in low tones, to discuss a momentous question.

“If he only would, Bessie ! If he only would ! Do you think we might ask him ?”

“Oh ! we could not interrupt them, Carry ; what would they think of us ? It would look so rude.”

“I don’t think they would mind, Ella, if we told them it was for Nellie’s sake ; and Bessie knows Mr. Spurgeon, don’t you, Bessie ?”

“My mother does,” said Bessie ; “I don’t think he knows me.”

“But he would not mind ; he spoke to you at their chapel tea-meeting, didn’t he, when your mother took you, and you weren’t a bit afraid of him, you said ; and it is for Nellie’s sake, Bessie ; and you could ask him now, Bessie, couldn’t you ?” urged Ella.

“You know,” said Carry, “Hattie says God likes us to use every opportunity, and this may be the *only* chance for poor Nellie, Bessie ; and Mr. Spurgeon does know *your mother*.”

“Well, then, I will,” said Bessie ; and with all the courage she could muster, she edged nearer and nearer to the group of ministers, until she stood immediately behind Mr. Spurgeon. Her heart was throbbing violently, her cheeks were flushed with excitement ; she felt as if she would be glad if the ground would open and swallow her down ; but she had undertaken the mission, and she knew she must go through with it. Murmuring to herself, “For Nellie’s sake,” and putting out one hand, she gave a timid little pull at the preacher’s coat-tail. He did not feel it, of course ; and the child waited a few seconds, and then pulled again. “I wonder if the poor woman in the Gospels felt as frightened when she touched the Saviour’s garment,” thought Bessie ; “but *she* did not have to pull twice.” The second pull attracted no more attention than the first ; and Bessie felt all her courage deserting her, as she stood there waiting during the longest five minutes she had ever known. In sheer desperation, at last, she grasped the coat-tail more tightly, and prepared to give a tremendous tug, when her movements attracted the notice of a kind-eyed, elderly minister, who stood facing Mr. Spurgeon. He smiled encouragingly at Bessie ; and with his eyes drew Mr. Spurgeon’s attention to her. The preacher turned round instantly ; and as Bessie, in her bewilderment, forgot to let go the coat-tail, she was whisked round by his motion into the arms of her elderly friend.

That was a bad commencement ; but they waited a second for her to recover her balance, and then Mr. Spurgeon bent down to her, and asked, “Did you want to speak to me, my little girl ?”

“Yes, if you please, sir ; it is for Nellie’s sake, Mr. Spurgeon ; we think she would come, if you did, she could not refuse, and God always hears your prayers, mother says, sir ; and Miss Hayes would be so pleased to give you some tea, and it is not really far from here, Mr. Spurgeon ; and, oh, poor Nellie ! we are all so sorry for her, sir.” Bessie stopped, breathless and nervous, unable to say more.

"Where do you want me to go, dear, and what is the matter with Nellie?" asked Mr. Spurgeon, as though it was the most matter-of-course thing in the world for him to be at the service of a little school-girl. His quiet readiness calmed the girl's excitement, and she answered more easily, gaining confidence to speak now the ice was broken.

"It is to our school, sir, to our prayer-meeting this evening; we want to pray for Nellie; and if you would come and open it for us, sir, I think Nellie would come, too. She never will come; she laughs at it, and mocks us; she says, 'God won't trouble Himself about our prayers'; but we know better than that, sir. Nellie is not a good girl, Mr. Spurgeon; she has done very naughty and unkind things; Miss Hayes says she will have to be expelled. We said, 'We should be glad if she did go, there would be some peace, then,' but Hattie said, 'No; that was wrong; we must forgive our enemies, and love them. We should be sorry afterwards, if Nellie was sent away because she was a bad girl; we had better pray for her, and if we prayed for her, we should get to love her very soon; and God could change her heart, and make her a dear, good girl.' So we said we would pray for her, and then Hattie said, 'We had better pray in the prayer-meeting, because the Lord had said that, if two or three agreed together to ask anything in His name, He would hear them;' and we are more than three, there are seven of us; and it isn't all poor Nellie's fault, Mr. Spurgeon, her father is a bad man, he does not believe in the Bible, he says there is no God, and he told Nellie he would horsewhip her if she listened to any religious nonsense. I don't see how she can help being naughty, do you, sir?"

"When is your prayer-meeting, dear child?"

"At five o'clock this afternoon, sir, in the little schoolroom. Miss Hayes lets us have it every evening for our study; the teachers do not come in, sir, we are quite by ourselves. Hattie has charge, to see that we are good; she is the oldest, she is fifteen, and Miss Hayes knows she can trust her. Will you come, sir? Miss Hayes would be so pleased to have you to tea."

"At five o'clock? I am *very* sorry; but I cannot. I have promised to be twenty miles away from here by five o'clock, and I have to preach at half-past six at the village where I am going; so you see, dear, I cannot come this time; I am very, very sorry I cannot." Both look and voice of the great preacher expressed regret. The group of ministers listened in unfeigned astonishment to the colloquy; the child and Mr. Spurgeon seemed alike unconscious of their presence.

"What is your name, my dear?" he asked.

"Bessie," answered the child.

"And how old are you?"

"Eleven last birthday, sir."

"And what made you think you would give me the pleasure of this kind invitation, Bessie?"

"Mother is one of your members, sir, and she says your prayers have wonderful power with God, sir. Whenever she takes anybody to New Park Street Chapel, even if they don't like sermons they always want to go again; and I thought Nellie would want, if she knew you, sir."

"God hears and answers all believing prayer, Bessie; never forget that, dear child. His ear is just as ready to listen to Hattie, and to you, as to me, or my dear brother here," and he laid his hand on the elderly minister's arm, "He loves to have children seek His help. He says, 'They that seek Me early SHALL find Me.' There's the promise for you little girls in your prayer-meeting this afternoon, that promise is given especially to the young; and every promise of God is like a bank-note, Bessie; the bank must pay on demand the value of its own notes, and God always honours His own promises. I cannot be with you this afternoon; but at five o'clock I shall remember to pray for Nellie, and to ask that your prayers may be heard on her behalf."

The child was turning away well satisfied, when a sudden thought struck

her, and she again arrested the Pastor's attention. "You won't tell," she whispered. "Tell?" enquired Mr. Spurgeon. "Tell the people at the meetings," she whispered; "if you did, and Nellie heard of it, she would not like it, she is so proud; and she would think I had been mean enough to tell tales of her, and you know I have not, Mr. Spurgeon, have I?"

"No, dear; I understand; I will tell nobody but Jesus; I will remember to tell Him at five o'clock, and you must remember to tell Him at the same time."

"Oh! yes, sir, thank you so much! Good-bye, Mr. Spurgeon," and the child ran off.

That evening, outside the little study door, a stormy-faced child stood with her hand on the handle, which she turned softly. Curiosity tempted her to enter, pride held her back. As she wavered, she heard Hattie's voice in prayer: "Dear Lord, our hearts are very hard; we have not forgiven Nellie as we ought to do. Thou knowest all about it; please help us to forget her unkindness, and to love her as much as ever we can; and please make her sorry for not loving Thee, who art such a good, kind Friend. Do save her; we don't know how to pray for her as we ought, but Mr. Spurgeon is praying for her properly, so wilt Thou please hear his prayer? He does not know what she has done, but he knows she does not love Thee, and he is sorry for her because he knows how happy she would be if she were Thy little girl. Do hear him, dear Lord, and forgive us, and make us better girls, and kinder to Nellie."

Nellie did not stop to hear more; she hastily retreated to her bedroom, a tumult of angry feeling raging in her breast. How dared they pray for her like that? And for some days afterwards it seemed as though the only answer to the prayers of Mr. Spurgeon and her companions was renewed hostility and increased maliciousness on Nellie's part.

* * * * *

A tall girl, fourteen years of age, was going out of the Tabernacle lecture-hall, after a Friday evening lecture, when the beloved Pastor suddenly arrested her as she was passing where he stood upon the platform steps. "Is that Bessie?" he asked.

"Yes, sir," she answered.

"Do you still keep up the prayer-meeting at school, and how is Nellie?"

"Oh, Mr. Spurgeon, do you remember that? I have left that school, sir; and Nellie left before I did; but I heard about her only last week. She wrote to one of the girls at school, sir, and told her that she is a Christian. Her father was a very bad man, and he died a dreadful death; his death-bed frightened Nellie; he said to her, 'There is a God, after all, and I am doomed.' She told this to Teresa, and she said she could not rest for thinking of those words; and you were to preach in a village near her home, so she thought she would go and hear you, because she had listened outside the door at our prayer-meeting that evening, and heard Hattie tell Jesus that Mr. Spurgeon was so sorry for Nellie he was going to pray for her. She said she was very angry at the time, but she had never been able to forget it; and now she thought she would like to hear the preacher who was sorry for a naughty girl he did not know. So she went, sir, and God blessed the sermon to her, and she wrote to ask Teresa to tell us how happy she is."

"Thank the Lord!" exclaimed Mr. Spurgeon; "but how about yourself, Bessie?"

Bessie was not ready to answer that question, so she slipped away.

* * * * *

Two years afterwards, Bessie had another interview with Mr. Spurgeon, preparatory to being proposed for church-fellowship. She was very shy, and it was not easy to her to unveil her deeper feelings.

"And do you make use of every opportunity to tell to others what a dear Saviour you have found?" asked the dear Pastor.

"I am afraid not, sir," she had to own.

Mr. Spurgeon's face became very grave; his look probed Bessie to the heart, and it remains in her memory to this day, a spur to goad her conscience when she is tempted to neglect opportunities of speaking for her Saviour.

To her amazement, the Pastor's next words were, "This timidity is your besetting sin, Bessie; it is Satan's weapon; you used not to yield to it; have you forgotten Nellie?"

Bessie had almost; but the faithful Pastor remembered, and uttered the word in season. Did he ever forget anything that was for his Master's glory, or the good of souls?

* * * * *

(I certify that, with a slight alteration of one Christian name, the foregoing is a literally true record of a circumstance that actually occurred. Teresa, who received Nellie's letter, is long since dead; Hattie still lives, but only slightly recalls the facts; but I was myself the Bessie of the story, and I have never forgotten the dear Pastor's words; I believe I recount them as nearly as possible *verbatim*.)

LIZZIE LIMBERT.

Mr. Spurgeon on the Inerrancy of the Bible.

REGULAR readers of the *Metropolitan Tabernacle Pulpit* must have been struck with the timeliness of the publication of the sermon entitled, "Micah's Message for To-day" (No. 2,328). As Mr. Spurgeon's name has been introduced into the discussion upon the Inerrancy of the Scriptures, we give an extract from this sermon, which clearly shows what his belief was upon the matter in dispute:—"We have a number of men, nowadays, who are critics of the Bible; the Bible stands bound at their bar, nay, worse than that, it lies on their table to be dissected, and they have no feeling of decency towards it; they will cut out its very heart, they will rend asunder its tenderest parts, even the precious Song of Solomon, or the beloved apostle's Gospel, or the Book of the Apocalypse, is not sacred in their eyes. They shrink from nothing, their scalpel, their knife, cuts through everything. They are the judges of what the Bible ought to be, and it is deposed from its throne. God save us from that evil spirit! I desire ever to sit at the feet of God in the Scriptures. I do not believe that, from one cover to the other, there is any mistake in it of any sort whatever, either upon natural or physical science, or upon history or anything whatever. I am prepared to believe whatever it says, and to take it believing it to be the Word of God; for if it is not all true, it is not worth one solitary penny to me. It may be to the man who is so wise that he can pick out the true from the false; but I am such a fool that I could not do that. If I do not have a guide here that is infallible, I would as soon guide myself, for I shall have to do so after all; I shall have to be correcting the blunders of my guide perpetually, but I am not qualified to do that, and so I am worse off than if I had not any guide at all. Sit thou down Reason, and let Faith rise up. If the Lord hath said it, let God be true, and every man a liar. If science contradicts Scripture, so much the worse for science; the Scripture is true, whatever the theories of men may be. 'Ah!' you say, 'you are an old-fashioned foggy.' Yes, I am; I will not disclaim any compliment which you choose to pass upon me; and I will stand or fall by this blessed Book. This was the mighty weapon of the Reformation; it smote the Papacy, and I shall not throw it down, whoever does."

Notices of Books.

Spurgeon's Illustrated Almanack for 1894. Price one penny. Passmore and Alabaster.

ONCE more, the Book Almanack bearing the name of its late beloved Editor is ready for circulation among his many friends and the public in general. Mrs. Spurgeon has diligently laboured at the congenial task of selecting suitable Scripture texts for meditation for every day in the year, and she has also written three of the articles that appear in the Almanack; one of these we give as a specimen on page 596 of the present Magazine. There are no less than eight pieces from the pathetic and powerful pen that will write no more on earth; and contributions from other writers which will, we trust, make the Almanack as acceptable as in past years. We shall be glad if all our readers will aid us in securing its wide-spread distribution.

John Ploughman's Sheet Almanack for 1894. Passmore and Alabaster. Price one penny.

MANY friends have expressed their fear that they would not see another of their much-prized *John Ploughman's Sheet Almanacks*. To such, it will be a glad surprise that we are able to announce that the broadsheet for 1894 is now on sale. The dear one who is best qualified to express an opinion upon such a subject, assures us that the new Almanack is quite worthy to take its place among its many honoured predecessors; and we hope all our readers, when they have purchased and perused it, will be of the same opinion, and will, therefore, help to speed it on its mission of mercy.

The large central picture will commend the Almanack to all who loved, and still love "John Ploughman." It is a new view of "The Empty Study at 'Westwood'", showing many of Mr. Spurgeon's precious books, his well-used chair, his best portrait, his early bust, etc. At the four corners of the sheet there are Eastern illustrations of farm life, drawn by an artist who travelled to Palestine on purpose

to be able to give correct representations of the manners and customs of the dwellers in the Holy Land.

As a justification of the title, *John Ploughman's Almanack*, we may state that a very large proportion of the proverbs, maxims, and mottoes here published, had been diligently prepared by Mr. Spurgeon, and laid by for future use, while many others have been culled from his own utterances and writings. Every factory, workshop, play-room, kitchen, and counting-house in the land should have one or more of these Almanacks on their walls; and they should also be fastened in the cabins of all those that go down to the sea in ships.

Miss E. St. B. Holland, *The Deaconess House, Mildmay Park, N.*, is the first this season to send us *Cards for Christmas and the New Year*. An examination of them suggests the remark that our friends at Mildmay are as fond of the old flowers as they are of the old faith. There is nothing very new and original; but the cards are after the regular admirable fashion of past years. One of the best of the packets is *Sun Dew* (1s. 6d.), by E. St. B. H. To those who love familiar flowers, we commend *Gleanings from the Hedgerow* (2s.). Admirers of Alpine scenery will find their taste gratified in *Mountains and Valleys* (2s.), and *Glory and Strength* (1s.); while those who wish for views of sea and shore can purchase the Countess of Tankerville's *Sketches from Majorca* (1s. 6d.). The *Forget-me-not* cards (1s.), are chaste and simple; and *Little Ones* (12 cards for 6d.), are as neat and cheap as any of the new issues. The *Motto Cards*, and *Onward and Upward Calendar*, will help to keep up the reputation of the Illumination Depot at The Mildmay Park Deaconess House, from which a sample packet of cards can be obtained for 2s.

Mr. John G. Wheeler, 88, *Mildmay Park, N.*, forwards specimens of his "Art Ruby" *Christmas and New Year Cards*. The new issues show a decided advance upon those of previous years. Some are specially chaste and

elegant, and nearly all are very pretty designs. The cards with imitation lace-work are both neat and new, and there are some novelties in shape as well as in style. Ranging from 2d. to 6d. each, they will suit various classes of publishers. *Twelve Christmas Cards* for 6d., entitled *Thanksgiving*, are cheaper than the others; but they are not so choice as those above-mentioned. *The Ruby Motto Cards*, suitable for localization, range from 3s. 6d., to 7s. per 100; larger sizes, at 2d. each, are supplied with cords for hanging. *The Chimes Calendar* is pretty, but rather dear at 4d.

Mr. Ernest Nister, 28, *Paternoster Row*, has issued a number of new *Motto Cards*, as well as others with which we are familiar. Some of the texts are given in French, others are in English, and many of the cards have the design at one end, with a blank space for the giver to print or write whatever he chooses. Two cards of this series will be ever memorable, as upon them Mr. Spurgeon wrote his last messages to the orphans at Stockwell. The most notable new ones are the passion flowers, the daisies, and a fresh arrangement of our old friend, the red-cross knight. Specimens of various kinds may be obtained at one penny each. The designs on the motto cards are also issued with Christmas greetings, at 6d. and 1s. per packet of twelve.

The Quiver. Volume for 1893. Cassell and Co.

HAPPY is the Editor who has his quiver full of such good things as this portly volume contains! Amongst so much that is excellent, it is difficult to select any one item for special mention; but the "short arrows" seem to us to "strike and stick" better than any of the other shafts "at random sent." The *Illustrated Interviews* are all interesting. These 960 pages and 600 illustrations must be worth 7s. 6d.

Home Words. Volume for 1893. 7, Paternoster Square.

IT seems but the other day that we reviewed the *Midsummer Volume of Home Words*, and here is the Christmas

Volume! Well, they are always so good that they are always welcome.

The Child's Own Magazine. Vol. LX.

Sunday School Union.

SIXTY years of age, but as bright and lively as ever! Many Magazines have come and gone during that long period; but *The Child's Own* is still first favourite in thousands of homes, and eagerly looked for in many others. The annual volume, with its charming cover, and coloured frontispiece, would be a most acceptable Christmas gift to a child.

We had not previously seen the incident in Lord Tennyson's life that is here related:—"Walking in his garden, a friend said to him, 'What do you think of the Lord Jesus Christ?' The poet paused, and pointing to one of the tall garden flowers which was opening its delicate buds to the warmth and light, he said, 'What the sun is to that flower, Jesus Christ is to me!'"

Young England. Vol. XIV. Sunday School Union.

SURELY there is all in this volume that "Young England" can want, either for recreation or amusement. There are tales of travels on sea and land, adventures at home and abroad, natural history papers, puzzles, wit and humour, and the inevitable serial stories. Girls generally like to read their brothers' books; and they will find here much to interest them, and some papers written specially for their benefit. "The Sunday Hour" supplies profitable meditations for both young men and maidens; but we are sorry that Mr. Groser's poem on "Christopher Columbus" contains such verses as these:—

"Grant thou to us a portion of thy zeal,
Thy trust, and patient strength;
Thy presence moving with us let us feel,
That we, like thee, at length,
After long tossings on the shoreless brine,
Dread storms, and dazzling calm,
May see above the last grey billow shine
The long-sought isles of palm."

It is CHRIST, not any Christopher, to whom such a petition should be addressed; and the writer should not have finished his verses without giving due honour to the "Name that is above every name."

The Expository Times. Volume IV.

Edited by Rev. JAMES HASTINGS,
M.A. Edinburgh: T. and T. Clark.

THE question suggested by the perusal of this volume is that of our Lord Himself: "When the Son of man cometh, shall He find the faith on the earth?" It is a sorry sight to see so many reputed Evangelicals digging up the foundations of faith, and treating fundamental doctrines as open questions. Still, since it is so, it is well for us to know it. Herein this volume is useful; and to those who know how to separate the precious from the vile, it will be serviceable. There is so much that is excellent among the contents, that we are the more discontented to find, sandwiched among them, articles from such champions of doubt as Canon Cheyne and Dr. Driver. "One man's meat is another man's poison." The strong in faith will find food here; the weak had better leave the whole thing alone.

Happy Times with Prose and Rhymes.

By J. D. *Sunny Days.* By C. D. M.
Partridge and Co.

TWO picture story-books, full of tales of temperance, kindness to animals, harmless fun, and true heroism. There is also, here and there, some gospel teaching; so the books may be given without hesitation to the little ones. With such a number of black and white and coloured illustrations, the volumes are cheap at a shilling each.

Animals Tame and Wild. Partridge.

PARTRIDGES are well acquainted with animals tame and wild, so no wonder we have such good portraits of them here. This is a book that will transport the tinies to field and flood, and it will only cost father a shilling for the trip there and back. On each page there are poetic couplets describing the animals: is this one doggerel?

"'St. Bernard' brave is loved by every one,
For many a noble deed this dog has done."

Dr. Grey's Patient. A Novel in Three Volumes. By Mrs. G. S. REANEY.
Bliss, Sands, and Foster.

MRS. REANEY has been for years working so earnestly in the interests of temperance and social purity, that she has, doubtless, become familiarized

with evil in its grossest and most revolting forms. Were it not for this, it would be hard to understand how she *could* have written such a book as that which now lies before us. While anxious to give her full credit for purity of motive and nobility of purpose, it is yet impossible to commend her story, or to imagine it at all calculated to serve the cause which she has at heart. Viewed as a story only, it is certainly second-rate; considered as a blow struck for purity, it is singularly ill-aimed. It is well to warn the unwary that the precipice is near; but it is not well to conduct them to its dizzy brink, and bid them look over into the dark depths below. Mrs. Reaney has adopted the latter perilous course; and we feel that, in so doing, she has made a sad mistake. If this be so, it is well that the excessive price of her three-volume novel (31s. 6d.) places it beyond the reach of most people who, otherwise, might have been injured by it.

The Covenanters of the Merse. By Rev. J. WOOD BROWN, M.A. Oliphant, Anderson, and Ferrier.

WHEREVER the heroic witness of the Covenanters is appreciated, this book will be warmly welcomed. It tells the thrilling story in unaffected but powerful style, and shows the cruel tyranny of a rampant sacerdotalism in its true colours. We could wish that all our young people would read it, and learn how true heroism is the fruit of intense attachment to the Saviour and His gospel. It is a fine draught of historical tonic, and should brace many Nonconformists in their Free Church principles in these days of religious flabbiness. The superb printing deserves a word of special notice.

The Young Preacher. By T. L. CUYLER, D.D. Oliphant, Anderson, and Ferrier.

A VETERAN's advice to recruits. Full of grace, and "grit", and "go." The cheery doctor chats away in charming style, convincing you almost before you are aware of it. Sound, shrowd common-sense and solid godliness combine to make a fine compact volume, running over with good practical advice to young preachers.

Marrow and Fatness for Hungry Souls.

By THOMAS BRADBURY, 1732.
Partridge and Co.

THE title of this booklet (republished by a generous friend for sale at two-pence) reveals its true character, and suggests the treat in store for the readers. The writer is not much known, but his "record is on high." Here, spiritual hunger will fall in with savoury food, and find an aroma of sound doctrine filling every page. This reprint is made by a lover of the Lord's afflicted ones, to comfort them under their trials, and lead them to the true source of all peace and salvation.

The Story of Keswick, 1893. "Life of Faith" Office, Paternoster Row.

HERE are served up, for a shilling, six-and-twenty utterances intended as trumpet-blasts to Christians, calling to the higher, fuller living of the one eternal life. Many are marked by great expository power and aptness. Most ministers might read with profit and stimulus these searching, stirring, Scriptural appeals. Sinless perfection is decisively repudiated throughout.

Far East. By NORMAN MACLEOD.
Charles Burnet and Co.

ALTHOUGH the visit to India here recorded took place a quarter of a century ago, this sixpenny reprint will be warmly welcomed by all who desire to see India from the Christian standpoint. Where time has wrought marked changes, footnotes are appended to correct the text. One may get for sixpence here, in company with the large-hearted, genial, Scottish minister, a better insight into the condition and needs of India, than from many bulky volumes. No missionary address need be dull with such illustrations as are here given.

Light at Last; or, From Rome to the Gospel. George Stoneman.

THE autobiography of a lady brought up in the Church of Rome as a child of Mary, led by grace to become a child of God. To those who think that Rome has changed, and ought to be considered as a "sister church", this little book should be a faithful

witness, and an effectual warning. It is written (translated from the French) in the kindest spirit towards Roman Catholics; but shows the absolute hostility of that system to the Word of God. The writer proves that the Ethiopian has not changed his skin, nor Rome her idolatry and opposition to the gospel.

The Way into the Holiest. By Rev. F. B. MEYER, B.A. Morgan & Scott.

A THOROUGHLY typical book, and one that will match the others from Mr. Meyer's pen. With no pretence to either critical distinction or original treatment, it is emphatically a gracious and devotional volume. Some of the expositions have marked homiletic ability, and might be very useful to teachers and preachers who lack that faculty, but know how to make a "skeleton" live.

The Children's Pew. By Rev. J. REID HOWATT. Nisbet and Co.

ANOTHER year's Sermons and Parables for the young from one who is evidently and emphatically a children's preacher. Happy titles, well-chosen themes, with wise and simple treatment, bespeak the master alike of the deep things of God, and of young hearts. Happy are the children who fill the pews when such a preacher as Mr. Howatt is in the pulpit!

Golden Nails, and other addresses to Children. By REV. G. MILLIGAN, B.D. Oliphant, Anderson, and Ferrier.

THESE are model talks to the children. Strong, stirring, and simple, yet absolutely free from cant. Mr. Milligan has been a child, and has not forgotten what then did him good; and the sunny, songful memory helps him to speak to the children with power.

Fruit Blossoms. Addresses to the Young. By Rev. JOHN MITCHELL. George Stoneman, Warwick Lane.

A SERIES of plain, simple talks to the young upon well-known objects, such as clocks, windows, lamps, the moon, etc. Small talk for small folk; and all the more likely to interest them because it is so exceedingly simple. The price of the book is one shilling.

Fergus Mactavish; or, a Boy's Will.
By J. MACDONALD OXLEY, LL.B.
Hodder and Stoughton.

THIS story of the Far North-West will make a fine present for the boys to read during the long winter evenings. Should there be deep snow in the British Isles, as some of the weather-wise, or otherwise, have foretold, the readers of this book will long for the St. Bernard, Newfoundland, or Esquimaux dogs mentioned by Mr. Oxley, that they might enjoy such a cariole race as young Fergus won. Religious teaching is woven into the narrative at appropriate intervals, and in due season the hero of the tale becomes a missionary to the Indians, "with Ruth for a loving, happy helpmate," for even a boy's book would not be complete without the introduction of Ruth, or some other of the many daughters of Mother Eve. This volume is well worth the five shillings charged for it.

Steadfast. By ROSE TERRY COOKE.
Sunday School Union.

THE contents of this volume are as strange as its dedication. When the authoress claims her inspiration from her "fairy godmother", and writes herself "under the stars", one is not surprised to find facts fancifully expressed. It has been said that "Truth is stranger than fiction," and this book verifies the statement.

Aluteh. By ELEANOR STREDDER.
George Stoneman, 21, Warwick Lane.

A SAD, but alas! only too true story of the opium curse in China. How shocking it seems that the heathen Chinese can speak of "the heaven-book and the Jesus opium" as both sent to him by Christian England! The authoress has received the Chinese ambassador's thanks for her accurate description of the effects of opium in China, so it may be accepted as thoroughly trustworthy.

Notes.

FROM October 9 to 16, PASTOR CHARLES SPURGEON conducted an evangelistic mission at Cotham Grove Baptist Chapel, Bristol. The attendance at the afternoon Bible-readings and the evening services was large from the beginning of the work; and as the week advanced, the congregations taxed all available accommodation to the utmost. Best of all, the Lord richly blessed the preacher's message to saints, sinners, and seekers; and many have cause to praise God for the visit of His dear servant to the famous city in the West. Several of the students of Bristol Baptist College availed themselves of the opportunity of hearing one of Mr. Spurgeon's sons at Cotham Grove, and at their request, he paid a visit to the College, and delivered an address to the brethren there studying for the ministry.

We hope this "Note" will not bring applications for similar missions in other places, for the work at South Street Baptist Chapel, Greenwich, and the special services promised to the churches in the Home Counties' Baptist Association, will tax to the full Mr. Charles Spurgeon's strength for some time to come.

The "Notes" in the present Magazine show that the past month has been a very busy time for PASTOR THOMAS SPURGEON; and our readers will rejoice to know that,

notwithstanding his very arduous duties, he continues to enjoy excellent health, and to be thoroughly "at home" in his work at the Tabernacle. The congregations are still very large, especially on Sabbath nights and weak evenings; the Lord is graciously owning the Word preached; forty-nine new members were added to the church on October 1; enquirers and candidates come forward in most cheering numbers; the spirit of love and unity is increasingly manifested; and the pockets as well as the hearts of the hearers have been reached. The weekly offerings for the College have been maintained at a high average, as our list of contributions proves; the one Sabbath when the amount was small was the day appointed for "Miscellaneous collections" at the Tabernacle, when the ever-generous people gave £123 17s. 3d. for the many smaller works of the church—a sum almost equalling the highest in the late beloved Pastor's time, and far exceeding the totals of later days for the same object. The Monday evening prayer-meetings still maintain the reputation of past precious seasons, while the Friday evening special prayer-meetings are continued with undiminished interest and blessing. Altogether, at the close of the first three months of Pastor Thomas Spurgeon's renewed ministry at the Tabernacle, we have great cause to "Thank God, and take courage."



Many of our readers will remember this portrait, and Mr. Charlesworth's interesting sketch of "LITTLE MISS BONSER", in *The Sword and the Trowel* for May, 1892. On Thursday evening, October 5, although nearly ninety years of age, Miss Bonser had been actively attending to her duties as one of the seat stewards at the Tabernacle, when, on her way back to the Almshouses, she was accidentally knocked down, and the injuries she received terminated her earthly life on the following Tuesday. We wish that the dear old soul might have had a more pleasant conclusion to her long career; but we rejoice to know that she was at her post of duty right to the last, and that now, with the dear Pastor whom she truly loved and faithfully served, she is in the presence of their common Lord and Saviour, to go no more out for ever.

Miss Bonser was born on January 8, 1804, she was baptized and joined the church at New Park Street Chapel in December, 1834, and for many years her name has stood at the head of the 5,500 members of the Metropolitan Tabernacle Church. A tender and touching tribute to her memory was paid by Pastor Thomas Spurgeon in commencing his sermon on Lord's-day morning, October 15. We would gladly insert it here if we could spare the space; but it appears in full in *Word and Work* for October 20. (Our readers may not all be aware that that excellent paper is publishing, each week, one of the sermons delivered in the Metropolitan Tabernacle on the preceding Sabbath, and revised by the preacher.)

The funeral of Miss Bonser was conducted by Mr. J. T. Dunn, at Nunhead Cemetery, on Tuesday afternoon, October 17. Notwithstanding the pouring rain, a large number of members attended the service, including twelve of the inmates of the Almshouses. Truly, as Mr. Charlesworth wrote, "She will be missed; but those who remain will cherish her memory, and speak lovingly of her gracious ministry of gentle and lowly deeds."

The removal to the upper Temple of two such substantial pillars of the Church of Christ as SIR ARTHUR BLACKWOOD and MR. ROBERT PATON, makes us increasingly feel how full heaven is becoming to some of us, and how empty the earth is growing. One who well knew both of these now glorified saints, truly says, "The taking away of so many 'salty' men from the world, must leave the mass of mankind more than ever corrupt, and ready to decay." As the King is so rapidly calling to Himself many of the choicest of His courtiers, ought we not to realize that the prophecy recorded in Jude 14 is approaching its fulfilment, "Behold, the Lord cometh with ten thousands of His saints"?

The certified *verbatim* report of the lecture and discussion at Westbourne Park Chapel, on "The Absolute Inerrancy of the Bible," suggests many reflections. We wish that Mr. Urquhart had written and read his lecture, so as to have put the orthodox view as tersely and powerfully as possible; but we rejoice that he gave such emphatic testimony to the truth which myriads still hold even in this evil age. It is almost a matter of surprise that Dr. Clifford should have been able to say so little in support of his belief in the errancy of the Bible; but the saddest part of the pamphlet before us is the revelation it gives as to the results of the instruction imparted to the members of The Westbourne Park Young Men's Bible-class. After reading their utterances, we feel bound to submit that, in future, the name of their Society should be, The Westbourne Park Young Men's *sceptic-making* class. Our Saviour's declaration was, "A corrupt tree bringeth forth evil fruit." Perhaps, however, this passage is one of those rejected by the men who dare to sit in judgment upon the Word of God. (See Mr. Spurgeon's testimony as to "The Inerrancy of the Bible" on page 620 of the present Magazine.)

Friends who desire to read and circulate one of the best pamphlets upon this subject cannot do better than purchase our Brother McCaig's invaluable paper, *Verbal Inspiration Vindicated*, published by Elliot Stock, price one penny.

Our friends at RICHMOND STREET MISSION, WALWORTH, are pressing on with their efforts to raise the £2,500 that will be required for the building of their new mission-hall. They have now £550 received or promised; but much more will be needed before they begin to build, as they have resolved not to open the hall until the whole cost of it is raised. Mr. T. H. Olney has promised £50, and Mr. F. A. Bevan has promised a similar sum, and has also consented to act as treasurer of the fund. The committee will shortly issue a special appeal, to which we trust they will receive liberal responses from all who desire the welfare of

the dense masses of people in the district where the Mission is situated.

On *Tuesday, September 19*, the annual meeting of the METROPOLITAN TABERNACLE EVANGELISTS' ASSOCIATION was held in the Tabernacle lecture-hall, under the presidency of Pastor Thomas Spurgeon. There was a large and enthusiastic audience, and the proceedings throughout were of the usual interesting character. Prayer was presented by Mr. F. Elvin, and addresses were delivered by the chairman, by Mr. B. F. Adams, superintendent of the East London Tabernacle Missions, and by Messrs. Poole, Russell, and Humphrey; while representatives of various Missions led the service of praise. The report and balance-sheet were read by Mr. T. Cox, the hard-working honorary secretary of the Association. From these it appears that there are ten Mission-stations regularly supplied by the members, at which, during the year, 683 evangelistic services have been held on the Lord's-day, and 492 on week-nights, in addition to 436 open-air gatherings. At other Mission-stations, not under the control of the Association, 566 services have been held, while preachers have been sent, as occasional supplies, on 418 occasions, making a total of 2,595 meetings since the last anniversary. The report contains the following "In Memoriam" notice:—"In the month of May, our devoted sister, Miss Surret, while serving as a Bible-nurse, contracted fever from a patient under her care, which, terminating fatally, placed her name high up in the list of promotions. . . . It is with devout gratitude we record that her death brought life to her two sisters, who have since sought membership in this church."

The total receipts amounted to £167 18s. 5½d., and the year closed with a balance of £3 18s. 2d. in hand. Our late beloved Pastor always set a very high value upon this service, which aims so directly at the evangelization of this great Babylon of London, and does so much work at so small a cost. The brethren all give their services, and the expenditure is mainly for rent, gas, travelling, and postage. Mr. Cox will be grateful to receive contributions, at 64, Kennington Oval, S.E.

On *Wednesday evening, September 27*, the annual meeting of the METROPOLITAN TABERNACLE GOSPEL TEMPERANCE SOCIETY was held in the Tabernacle, when the friends and supporters of the movement gathered in large numbers under the chairmanship of Pastor Thomas Spurgeon. "All hail the power of Jesu's name," having been sung, Mr. Harmer offered prayer, and then the secretary, Mr. Bowker, presented the eleventh annual report, which stated that, during the year, 45 meetings had been held, and 228 pledges had been taken, making a total during the Society's existence of 759 meetings, and 22,809 pledges. The treasurer,

Mr. W. Stubbs, reported that the receipts had amounted to £119 19s. 11d., and the expenditure to £104 7s. 5d.; but he explained that the balance in hand at the close of the financial year (February 28) had since been expended. The chairman, on rising to address the meeting, had a very enthusiastic reception. He said that there were four modes of dealing with the drink-curse, (1) the legal, (2) the medical, (3) the moral, (4) the spiritual; but he believed far more in the fourth than in the other three. Addresses were also delivered by the Hon. and Rev. Canon Leigh, Pastors W. Stott, H. O. Mackey, and J. W. Harrald; Madame Sophia Alder sang two sacred solos; and a collection was made on behalf of the Society.

On *Thursday evening, October 5*, ARTHUR'S MISSION HALL, SNOW'S FIELDS, BERMONDSEY, was opened, and on *Tuesday evening, October 10*, the annual meeting of the SURREY GARDENS MEMORIAL HALL, WALWORTH, was held under the presidency of Pastor Thomas Spurgeon. We have special reports of both these interesting gatherings; but we are obliged to hold them over until next month through lack of space.

On *Monday evening, October 9*, the annual meeting of the METROPOLITAN TABERNACLE MATERNAL SOCIETY was held in the lecture-hall. Pastor Thomas Spurgeon presided, and likened the work of the good sisters to that of Christiana's friend Mercy in *The Pilgrim's Progress*, while Deacons Hall, Pearce, Thompson, and W. Olney spoke on the continued need and usefulness of the Society. During the year, boxes were issued to one hundred and thirty poor mothers; but others had to be refused. The committee, in their report, asked for £6 to furnish four extra boxes; and this amount was given at the meeting, in addition to the usual subscriptions. Further funds are needed to meet all the demands upon the Society; the collector is Mrs. Dring, 21, Winslade Road, Brixton.

Among the special services conducted by Pastor Thomas Spurgeon, during the month, for which we have not room for detailed reports, we must be content with just mentioning the Workers' Quarterly Communion Service on *Thursday evening, Oct. 12*, the address to Sunday and Ragged-school Teachers on *Monday evening, Oct. 16*, and the evangelistic meeting in connection with the Tabernacle Sunday-school Young Christians' Association on *Wednesday evening, Oct. 18*.

We must, however, insert a notice of the annual meeting of the HOME COUNTRIES' BAPTIST ASSOCIATION, held on *Thursday, Oct. 18*. Before Mr. Spurgeon's long illness, he had invited the Association to the Tabernacle; but for various reasons the arrangement could not be carried out until re-

cently. It was, therefore, a subject for special thanksgiving that, although *he* was not spared to meet the brethren with whom he was in such hearty union, he was ably represented by his son Charles, who that day entered upon his duties as Moderator of the Association, and by his son Thomas, who took part in some of the proceedings of the day, and preached in the evening a sermon of remarkable power on "One Lord, one faith, one baptism," which might be appropriately issued as the manifesto of the Association,—"the little band of brothers" contending earnestly for the faith once for all delivered to the saints. Pastor Charles Spurgeon's offer to visit all the churches that would give half the collections to the funds of the Association, was heartily and gratefully acknowledged by the assembled pastors and delegates.

COLLEGE.—Mr. R. C. Evill has completed his course, and settled at Dawes Road Chapel, Fulham.

Mr. A. W. Wood has removed, from Broughton, to Winchester; and Mr. A. G. Barley, late of South Croydon, has become pastor at Emsworth, Hampshire; Mr. C. Pummell, has gone from Alice, Cape Colony, to Pretoria, Transvaal.

Mr. W. G. Silke has passed through England, on his way from the United States, to Szechuan, China. He hopes to join his friend and former colleague, Mr. Upcraft, who has been permitted to plant a pioneer mission in the far West of China; and they trust that the way will be opened for them to go on to Assam, and possibly to Tibet. Will not our readers specially pray for them?

Mr. D. L. Donald has left England, enroute for his new sphere of service at Madaripore, Bengal; and about the time this Magazine appears, Mr. and Mrs. Stubbs will be starting on their voyage to India, that they may return to their needy and much-loved field of labour at Patna. The "Missionary Plea," on a previous page, was written by Mr. Stubbs at "Westwood" shortly before he sailed; that fact will give it a special interest to many of our readers.

We rejoice to hear from our beloved brother, Archibald G. Brown, that he and his dear wife safely reached Mentone, that the invalid bore the journey well, and was enjoying the exquisite weather of that charming spot. Mr. Brown's first walk after his arrival was, of course, to the Hotel Beau Rivage. He writes:—"It seemed but as yesterday since I sat with him in that room, he in the corner by the window, with his Bible open, talking about God's special promise to Abraham when he had left all at the divine bidding."

The Baptist church at Six Ways, Aston, Birmingham, is doing well to raise a fund to help Mr. Samuel's widow and five fatherless children. Our glorified brother did what he could to provide for them; but more is needed, and if any of our readers

can help to increase the amount, their contributions will be thankfully received by Mr. W. Luke, Westminster Road, Birmingham.

The church at Dell Road, Grays, Essex, which has been under the charge of successive students of the Pastors' College, is now erecting a new Tabernacle to cost £1,495. Pastor Thomas Heywood will be grateful for any help towards the amount required.

On Friday afternoon, Sept. 29, Pastor Thomas Spurgeon, to the great delight of the students, delivered to them his lecture on "Dr. Judson, the Apostle of Burmah." Pastor J. A. Spurgeon presided, and in thanking his nephew, asked him to give the lecture in the Tabernacle at the annual meeting of the College on Thursday evening, Nov. 16. Any of our readers who are able to be present on that occasion will doubtless be as much pleased and profited as were the students.

PASTORS' COLLEGE MISSIONARY ASSOCIATION.—Mr. Patrick has sent us an interesting account of his visit to Spain; but it arrived just too late for this Magazine. The donations for the Missionary Association are again very small this month.

EVANGELISTS.—Pastor Harry Abraham sends the following report of Messrs. Fullerton and Smith's visit to Newport, Monmouthshire:—

"Five Baptist churches were united for the purpose of the mission; Alexandra Road, Duckpool Road, Summer Hill, St. Mary Street, and Stow Hill. These worked as one, and we feel that the prevailing spirit of unity did much to prepare the way for the blessing. With the exception of the Sunday mornings, all the meetings were held in my own church (Stow Hill), which was chosen for the purpose because it is central and commodious. A spirit of prayerful expectancy, and a readiness to fulfil any service that would help forward the general success of the mission, marked the friends who assisted in the work; and from the commencement we received gracious indications of the Saviour's presence, and of the power of His gospel.

"The distinct individuality of the two brethren, the diversity of their gifts, and the oneness of their purpose, won for them the hearty esteem and co-operation of the people. Song and speech, anecdote and appeal, prayer and praise, were beautifully blended. Mr. Smith's happy face and cheery voice gained the eager attention of some; while Mr. Fullerton's plain expositions and incisive applications of his message were richly used to the eternal good of many. A large number of persons declared their allegiance to the Lord Jesus, several backsliders returned in penitence to Him they had denied, many cold-hearted professors were filled with a warmer love, and weary Christian workers were gladdened and refreshed. The subsequent regular

services in the different churches have been marked by far more than the ordinary intensity of spirituality. We feel that something like the Pentecostal conditions were realized, and we rejoice that similar consequences have followed. We pray that these may be multiplied. There is a widespread regret that the mission was so short, and a strong desire that Messrs. Fullerton and Smith may again visit Newport on 'the King's business.' They have won a warm place in a multitude of hearts, and we thank God for them."

Our brethren next held a most successful mission at Brockley Presbyterian Church, and afterwards visited Dover. Pastor E. J. Edwards writes as follows about their services in the latter place:—

"Messrs. Fullerton and Smith have just concluded a very successful mission here. The Evangelical congregations of the town, and the people generally, had pleasant recollections of their former visit, nearly two years ago; and high expectations were raised in respect to this second series of services.

"Nearly all the meetings have been held in our large and commodious New Town Hall, which was usually crowded, and at times far too small for the large numbers desiring admission. Best of all, the Word was with power to both believers and the unsaved. The meetings styled, 'Hours with the Bible,' conducted by Mr. Fullerton, attracted very large audiences of Christians, who greatly relished our brother's masterly expositions of the deep things of God. The evangelistic meetings, in which Mr. Smith sang the gospel very sweetly and effectively, were times of heart-searching instruction in simple gospel truth, and loving invitation, leading many sinners to accept Christ as their Saviour. The enquiry-room enabled us to obtain the names of a large number of these, who have been handed over to the several churches for nurture and oversight; and we feel that many more have been blessed, whose names are not yet known to us. Mrs. Fullerton rendered great service in addressing an audience of over nine hundred women. Our hearts are full of gladness and thankfulness for our dear friends' services, and for the Lord's presence, and His abundant blessing accompanying their efforts."

Just as these "Notes" are in the printers' hands, the evangelists are holding a mission at Kendal.

Pastor John Lord reports, concerning Mr. Harmer's services at Droitwich:—"I wish to testify to the great blessing we have received through the eight days' mission which Mr. Harmer has conducted here. The services, with the exception of one evening, have been held in the chapel, and have been fairly well attended. The one evening was a united service, held in the Salters' Hall, the congregation on that occasion numbering near upon five hundred

persons. These attendances may to many people appear to be not very large; but in this town we are crushed down by a church influence antagonistic to anything relating to Nonconformity. The results of the mission have been very blessed. In the preparation beforehand, and during the services, our own people have been stirred up to much prayer and zeal, whilst a goodly band of outsiders both enquired for, and professed to find, the way of salvation. Should this work prove to be real, as we trust it may, it will be such a lift up as the poor, downcast little Baptist church at Droitwich has never had."

Pastor D. Muxworthy, of Church, Lancashire, writes:—"The evangelistic services conducted by Mr. Harmer were very much appreciated, and richly blessed; and no wonder, for he is a fine exponent of the glorious old doctrines of grace. In the first service, the evangelist conducted us to the redeeming, cleansing blood, and there he kept us, much to our delight and profit, through the whole mission. In the various meetings, saints were revived, and sinners, groaning under the burden of sin, were led into liberty and peace. Brother Harmer is doing a grand work. God bless him!"

Mr. Harmer has also preached at March, Cambridgeshire; and, as the Magazine is being printed, he is conducting a mission at Antwerp, in connection with the British and Foreign Sailors' Society. This month, he is to be at Brixham, and Paignton, Devonshire; and from November 26 to December 5, he is to be engaged at Cornwall Road Mission, Brixton.

ORPHANAGE.—The quarterly meeting of collectors was held on *Tuesday, October 3*, the attendance being as good as in former years. Mr. E. C. Morgan, Editor of *The Christian*, had promised to preside; but was too unwell to keep his appointment. Mr. Morgan wrote, however, to express his deep regret, and the hope of being able to visit the Orphanage on a future occasion. The dining-hall, being in the hands of the builders of the Memorial Hall, the friends were entertained to tea in the girls' houses, a change which all seemed to appreciate. The President occupied the chair at the meeting, and was supported on the platform by several of the Trustees. Following precedent, the children gave an interesting display of musical drill and bell-ringing, and rendered a pleasing programme of anthems, etc. A very hearty reception was accorded to the President by the assembly, the children joining in the demonstration in true Stockwellian style. In urging the claims of the Orphanage, he touched upon the incentives to liberality, one of the most potent being that of loving loyalty to the memory of his dear brother. Three of the Trustees, Mr. Thomas H. Olney, Mr. James Hall, and Mr. Frank Thompson, delivered interesting addresses, which were empha-

sized by substantial donations. Two of the students of the Pastors' College, being amongst the visitors, were invited to speak, and acquitted themselves to the delight of all present. The meeting was of a cheering character throughout, and the amount brought in by the collectors was in excess of that at the corresponding meeting last year. The addition of £170 to the funds of the Institution is a cause for thanksgiving, and a substantial proof of the loving devotion maintained alike by the donors and the collectors. We shall be glad to supply either boxes or books to any friends willing to be enrolled in our noble band of collectors, if they will apply to the Secretary, Stockwell Orphanage, Clapham Road, London, S.W.

Mr. Charlesworth and the choir have recently held a series of successful meetings at Folkestone, Brasted, Tunbridge Wells, and Ramsgate, which will result in the addition of a considerable sum to the funds of the Orphanage. They have also been, during the past month, to Luton, Rushden, Northampton, Bedford, Melton Mowbray, Nottingham, Newark, Burton, Derby, Leicester, and Market Harborough. In each place visited, the friends evinced their love for the Institution, which is regarded by so many as a beautiful memorial of the beloved Founder and first President, C. H. Spurgeon. The ministry of his memory secures a hearty welcome to the orphans, and generous help for the Institution he so greatly loved.

November is reserved for places in and around London; Mr. Charlesworth will be glad to receive applications for a visit.

Orphanage Sunday-school.—October 15, being the day of prayer for Sunday-schools, a special service was held at three o'clock, at which the children, teachers and staff were present. Suitable hymns were sung, several teachers joined in the devotional exercises, and a most impressive address was given by Pastor E. Henderson, of Victoria Baptist Chapel, Wandsworth Road, from the words "Give Me thine heart." A collection was taken at the close, for the Continental Sunday-school Mission.

COLPORTEGE.—"What is being done?" may be asked by friends to whom we appeal monthly for support. We reply,—A band of more than eighty colporteurs continues the glorious work of spreading the gospel and good literature as they have been doing for the last twenty-six years. In each district, the homes of the people are visited, the children are interested and helped by good picture-books and kind words, the careless are appealed to, and pointed to Christ, and the suffering are consoled from the promises in God's Word.

The good results of this work are almost numberless. A letter, recently received from one of the colporteurs, states:—"Last month, I was at F—; and in my usual round, paid a visit to one of the

cottages, to see a woman who was ill when I last called. Her aunt, who was there, said, as soon as I got indoors, 'Why, you are the man who gave my husband his book! Don't you remember, you gave a book to one of the old men at the almshouses, and he told you he could not read?' I said that I did, but it was a long time ago. 'Yes,' she replied, 'three or four years, and I had to read that book to him every Sunday.' I said, 'How is he now?' She answered, 'Why, he went to heaven about six weeks ago! On his death-bed, his son came to see him. The dying man made him promise to read and keep the book, as it had shown him the Saviour, and he was going to heaven through what he had learnt in it. He charged his son to meet him there, and told him that that book would show him the way.'" The book was *The Friendly Visitor*. The colporteur thus concludes his letter:—"I thought of the promise, 'Cast thy bread upon the waters, for thou shalt find it after many days.' I gave the two women a few words of advice, asking them to meet their relative in heaven, and went on my way rejoicing." Numerous similar cases constantly occur.

The difficulty that greatly exercises the Committee is,—How are all these good men to be kept going? They cannot bear the responsibility of debt, nor is the present income sufficient to continue *all* the men. Yet only £25 weekly, beside what is subscribed for districts, will relieve anxiety, and cause the work to go on smoothly. Some of the districts have proved unable to find the full £40 promised, and the cost was too heavy for the Committee to retain them. In one case, a kind friend, who wishes to be anonymous, volunteered to pay the deficiency, so the district will still be worked. Are there not other generous donors willing to render this kind of help, and so to maintain the work? The address of the secretary is, W. Corden Jones, Pastors' College, Temple Street, Southwark, S.E.

Baptisms at Metropolitan Tabernacle:—September 21, sixteen; September 28, twenty-two; at Haddon Hall, September 28, three.

PERSONAL NOTES, BY MRS. C. H. SPURGEON.—It is wonderful that it takes so long to learn the lesson of absolute and unwavering faith in our blessed Lord's daily and hourly care for us. To trust Jesus in *everything*, should be as simple and easy as to breathe the air surrounding us; but how often are we well-nigh suffocated under the pressure of cares, and doubts, and fears, which we gather and pile upon our struggling souls! We miss much happiness, and freedom, and power for service by so doing, while our dear Master is dishonoured, and our own strength "weakened in the way."

This "personal" reflection is meant more

for myself than for you, my dear readers, for, while "watching the ebb" of my funds lately, I have not come up to the Scriptural standard of being "stedfast, unmoveable, always abounding in the work of the Lord." I began to lessen my gifts, and to reduce the number of books in each parcel; and, as the tide of prosperity receded, I "lingered, shivering on the brink," half believing the waters would return, half fearing lest my work should be left "high and dry" on the gloomy rocks of failure.

* * *

I am very much ashamed of myself today. God has sent me a legacy of £50 from a stranger, £20 and £25 from two friends, and many smaller sums; thus rebuking my little faith, and proving, beyond a doubt, that because I was "poor and needy", He had thought upon me. Did He not "prepare" these sweet surprises for me, as truly as He "prepared" the gourd for the prophet's shelter and comfort? I bless His Name for these first waves of an incoming flood; they are sure to be followed by other waves, and their attendant ripples; and I think I will never doubt Him more. "Lord, increase our faith!"

I have happily made arrangements for the translation of the precious sermons of my dear husband into the vernacular of the natives who dwell in a district of the *Argentine Republic*. They speak a mixed dialect,—not pure Spanish,—and I have a correspondent at "Las Flores", about one hundred and thirty miles from Buenos Ayres, who is well acquainted with it. This friend has kindly undertaken to begin the work with the translation of No. 2,300, "The Whole Gospel in a Single Verse," and I have ordered one thousand copies to be printed and distributed, when he has completed his pleasant task. For a long time, Mr. G— has been labouring for the Lord in this place; struggling against many difficulties, hampered by the crafty policy of the priests, and distressed by the gross darkness which covers the people. Once, having arranged for a baptism in the river, the relatives of the converts so stirred up the anger of the people that the service had to be abandoned. The brave little band of Christians were driven from the water, and returned to their homes, and eventually the ordinance was privately administered in a huge *cask* in the courtyard of a house belonging to one of their number! But, notwithstanding persecution, there are many signs of God's blessing; and, one by one, the natives are coming to Him who "will in no wise cast out." I am trusting, nay, believing, that the Lord will give great power to His dear servant's sermons—printed in their own dialect—to draw this people near to Him.

The Lord is setting before me "an open door" for the sermons in *Syria* also. One of the last letters read and rejoiced in by my

beloved at Mentone was written by a missionary, whose sphere of service is "in an eagle's nest of a town in Lebanon, half-way between Beirut and Damascus." He told dear Mr. Spurgeon of the translation of about forty-eight of his discourses into *Arabic*, and of the gratuitous distribution of many hundreds of them to the people of the surrounding towns and villages. (See "Personal Notes" in *The Sword and the Trowel* for March, 1892.)

Now he writes to tell me that, from lack of means, this special work is at a standstill. Here is an opportunity which I gladly seize. Five pounds from the fund "For General Use in the Work of the Lord" will enable the missionaries to give nearly fourteen hundred copies to the dwellers in Lebanon as a Christmas gift. I have sent this, from you, dear readers, and earnestly desire your prayers to follow it for a blessing. It is delightful to know that, on the borders of the land where our blessed Lord lived, and suffered, and died for us, His dear servant's proclamation of the gospel is read by the people in their own tongue; and perhaps the missionary is right when he says, "I am sure that the sermons will possess an additional persuasive grace coming as a gift from the home of the beloved preacher."

Some time ago, I bought a quantity of dear Mr. Spurgeon's sermons in the *Italian* language, and have lately been sending them to a place about six hours' drive from Mentone, where a thousand men are engaged in making a new tunnel. Some kind friends undertake their distribution, with encouraging results, though I have not yet heard of any decided cases of conversion. They will come in God's good time. The precious messages are received with much interest and pleasure, and one very intelligent man said "he would compare the teaching with his Bible," and as he has since lent copies extensively to his friends, we may conclude that he was satisfied as to their orthodoxy. Another man, who goes regularly to my correspondent's house on Sunday afternoons to practise hymns, reads the sermons with great delight, and asks permission to exchange them frequently. A Protestant pastor, also, living at some distance, gladly took away a parcel of them to lend in his own district.

So they are being scattered all over the world, to the deep rejoicing of my heart; and if the question should arise,—

"Is He sure to bless?"

I can joyfully reply,—Past experience, present favour—answer, YES.

Then, I have more to tell, of another "door" just opening into India; but this I must leave till next month, lest I weary you. Do remember to pray that this business of the King may prosper,—in Lieiland, in Buenos Ayres, in Syria, and in Italy.

Pastors' College, Metropolitan Tabernacle.

Statement of Receipts from September 15th to October 14th, 1893.

	£	s.	d.		£	s.	d.
Mr. W. Pitcher	1	1	0	O. B., per Pastor J. A. Spurgeon ...	25	0	0
Collection at Lake Road Chapel, Land-				Mrs. Edwards	2	0	0
port, per Pastor C. Joseph	12	3	0	Anonymous	4	0	0
Mr. H. J. Mansell	2	2	0	"Nameless"	0	10	0
Mrs. Yates	0	10	6	Mr. W. H. Willcox	2	2	0
Mrs. Townsend	2	2	0	Weekly Offerings at Met. Tab. :—			
Rev. R. J. Beecly	0	2	6	Sept. 17	34	18	9
Mr. Samuel Osborne	1	1	0	" 24	8	6	6
Mr. Wilson	2	0	0	Oct. 3	33	0	0
Mrs. Welch	0	5	0	" 10	35	6	6
Collection at Harvest Thanksgiving,							
Theydon Bois, per Miss Thompson...	1	0	0		111	6	9
Mr. W. Pitcher	1	1	0		£174	6	9
Mrs. A. Baker	5	0	0				
M. R., per Pastor Thomas Spurgeon ...	1	0	0				

Pastors' College Missionary Association.

Statement of Receipts from September 15th to October 14th, 1893.

	£	s.	d.		£	s.	d.
W. A. B.	0	12	0	M. R., per Pastor Thomas Spurgeon ...	1	0	0
Mrs. Devenish	0	10	0				
Mr. Fordham	0	10	0		£3	2	0
"Jesus only"	0	10	0				

Spurgeons' Orphan Home, Stockwell Orphanage.

Statement of Receipts from September 15th to October 14th, 1893.

	£	s.	d.		£	s.	d.
Mr. J. Farley	2	2	0	Mrs. S., a tenth	0	10	6
Mr. C. Iberson	0	3	0	Mrs. W. Hicks	1	1	0
Mrs. Williamson	1	0	0	Collected by Mrs. Goodfellow	0	10	0
Mrs. Charles Walter	10	0	0	A working-man, Chapeltown	0	2	6
Collected by Mr. E. J. Beaumont ...	0	4	10	Collected by Mrs. Morris	0	8	6
C. J.	1	0	0	Collected by Mr. G. B. Vanheson ...	1	10	0
Collected at Harvest Thanksgiving, at				Postal order, Ystrad Rhondda	0	3	0
Baptist Chapel, Craven Arms, Salop,				Mr. George Fryer	0	12	6
per Rev. M. Matthews	1	15	0	Collected by Mr. Robert Brazier ...	0	3	0
Mr. E. H. Gayler	0	10	0	Mr. S. Slodden	0	2	6
Mrs. Donald	0	5	0	L. Cragg	0	1	0
Mrs. Bolter	0	3	0	Mr. L. L. Macassey	1	0	0
Collected by Master W. Tout	0	2	6	Collected by Mrs. G. Rees	0	16	6
Wellington Street Baptist Sunday-				Mr. Harry Watson	0	15	0
school, Luton, per Mr. Wm. Bigg ...	1	1	0	Stamps, from Stronsay	0	3	0
Mr. and Mrs. Lawrie	0	10	0	V. Lewis—Orphan girl's card	0	9	0
Collected by Miss Mead	6	6	6	D. Harris—Orphan girl's card	0	9	0
Oswald	0	2	0	Sandwich, per Bankers	1	1	0
Mrs. A. Stocks	0	15	0	Collected by Masters H. and J.			
Postal order, Hastings	0	1	6	Caffyn	0	8	8
Mr. John Grant	0	10	0	Mrs. A. M. Davis	1	1	0
Mr. Samuel Buick	0	5	0	Mrs. H. Chance	0	5	0
Mrs. Franks	0	2	0	Mr. W. Merrick	2	2	0
Collected by Miss Phillips	0	5	0	Mrs. Burgess's Bible-class at the			
Pastor George Cobb	0	10	0	Orphanage	1	5	0
From Clifton, per Mrs. J. A. Spur-				Collected by Miss F. Good	0	6	1
geon	0	12	6	Collected by Miss G. Shaw	1	0	0
Mrs. S. James	0	4	0	Sixth instalment from the C. H.			
Mr. James Smalley	0	10	0	Spurgeon Memorial Fund	400	0	0
Mr. Piley	0	10	0	Collected by Mrs. Beales	1	5	0
Annual collection at Battersea Park				Collected by Mr. Arthur White ...	0	10	0
Tabernacle Sunday-school, per Mr.				Collected by Miss A. M. Pitt	1	0	0
G. R. Adams	1	1	6	Mr. E. Chitty	2	2	0
Collected by Mrs. M. Penning	0	7	6	Mr. Huntington Stone	50	0	0
In memoriam of the late Edward				Mrs. N. Sparrow	0	10	0
Vincent, of Chertsey, per Pastor				Collected by Miss Eva Stevens ...	0	8	6
Thomas Spurgeon	3	3	0	Collected by Miss Barrett	0	5	0
Mr. V. Drayson	0	10	0	Collected by Miss M. A. Knights ...	0	7	6
Mr. A. Bullman	0	10	0	Collected by Misses A. and F.			
Collected by Mr. D. Cheek	0	8	6	Johnson	1	5	0
Mrs. S. Chidlaw	0	10	0	Mr. Ranford	0	10	0

	£	s.	d.		£	s.	d.
Collected by Miss E. L. Cobby ...	0	12	9	Mr. Joseph Wates... ..	5	0	0
Collected by Mrs. Winsor ...	0	10	10	Mrs. Cooper... ..	0	5	0
Collected by Miss Bagshaw ...	0	8	0	Collected by Mrs. G. Wilmot ...	0	7	6
Miss Myra Exley ...	0	12	0	Mr. George Beagley ...	0	2	6
Scholars and friends of Birch Meadow Church, Broseley, per Pastor A. Shinn ...	2	2	4	Collected by Master M. Herries ...	0	6	10
Collected by Mrs. E. Straw ...	0	7	6	Collected by Mrs. R. C. Allen ...	0	7	0
Collected by Miss A. Duggan ...	0	17	0	A friend, South Shields ...	0	2	6
Collected by Mrs. G. Payne ...	0	4	0	Mr. John F. H. ...	1	0	0
Young Women's Christian Band Class, Victoria Baptist Chapel, Deal, per Miss F. Pledge ...	2	7	8	Mr. Jephcoat ...	0	5	0
Collected by Miss Kate Butler ...	0	4	6	Mr. W. H. Clark ...	1	10	0
Mrs. Burton (school-room collections) ...	0	7	6	Messrs. W. C. Jarvis and Sons ...	1	0	0
Collected by Mrs. Wilkinson ...	0	6	0	Moiety of proceeds of collection at P. S. A. meeting at Christchurch, Westminster, per Rev. F. B. Meyer, B.A. ...	2	10	0
Mr. James Tutt ...	1	0	0	Dr. Walker ...	0	4	6
Collected by Mr. J. Friend ...	0	3	6	Mrs. Higgins ...	0	4	0
Collected by Pastor J. H. Barnard ...	0	3	0	Postal order, N. Broomhill ...	0	5	0
S. W., Bridgend ...	1	0	0	M. G. ...	0	1	0
E. R., Bridgend ...	0	5	0	Mr. William Mingins ...	1	0	0
Collected by Mrs. Holder ...	0	15	7	X. S., Bristol ...	10	0	0
Collected by Mr. S. Church ...	0	6	9	A servant, Streatham ...	0	2	6
Kidderminster Baptist Choir at Ankerdine Hills ...	0	3	6	Collected by Mrs. S. T. Barrah ...	0	8	6
Mrs. Yates ...	0	10	3	Miss Winkworth, per F. R. T. ...	0	5	0
Collected by Miss Annie Wilmot ...	2	2	6	Box at Orphanage gates and office box ...	0	14	4
Collected by Mr. Wm. Sherlock ...	1	10	0	Mr. J. Wilson ...	0	10	0
Collected by Miss Luxford ...	0	4	0	Mrs. E. Hood ...	0	5	0
A reader of "The Christian Herald" ...	1	0	0	Collected by Mr. W. Dixon ...	1	2	0
Collected by Mrs. Hoskins ...	0	4	0	Mrs. A. Baker ...	5	0	0
Mr. Park ...	1	1	0	B. C., Winchcombe ...	0	5	0
Collected by Master S. Benson ...	0	9	0	Mrs. Grange, per J. T. D. ...	1	0	0
Collected by Mrs. S. K. Goddard ...	0	4	0	Mr. J. C. Wadland ...	1	0	0
Collected by Miss Blayne ...	2	0	0	Mr. Samuel Osborne ...	1	1	0
Collected by Mrs. Hillier ...	0	2	0	Collected by Miss Fitzgerald ...	0	10	0
Collected by Miss C. M. Bidewell ...	0	9	0	Mrs. D. Humphreys ...	0	10	0
Collected by Miss D. Martin ...	0	2	6	Mrs. Curtis ...	0	5	0
Collected by Mrs. Weeks ...	0	4	0	Collected by Master S. Morris ...	0	2	8
Collected by Miss E. G. Cumber ...	0	4	0	Mrs. Struthers ...	1	0	0
Collected by Mrs. James Harman ...	0	5	0	W. J. G. ...	1	0	0
Collected by Miss Kate Sivers ...	0	3	0	Miss M. S. Hine ...	1	0	0
Collected by Mr. J. Haynes ...	0	3	0	Mr. John Ramsay ...	0	12	6
Collected by Miss Daisy Bond ...	0	14	0	Collected by Miss D. Sutherland ...	1	3	0
Collected by Miss G. Brake ...	0	10	0	Mrs. Edwards ...	2	0	0
Collected by Miss F. Jeffery ...	0	6	6	Mr. W. Woolidge ...	0	10	0
Collected by Mrs. M. Wakely ...	0	7	6	The Misses Heap ...	4	0	0
Collected by Mr. W. A. Bragg ...	1	10	0	Nameless ...	0	10	0
Collected by Mr. John Berry ...	0	8	6	Mr. W. H. Willcox ...	2	2	0
Collected by Mr. George Wood ...	0	2	8	M. R., per Pastor Thomas Spurgeon ...	1	0	0
Mr. W. Kirkland ...	0	10	0	Mr. and Mrs. Newman, per Pastor Thomas Spurgeon ...	0	10	0
Mrs. Fyfe ...	1	0	0	Half proceeds of lecture at Calvary Baptist Chapel, New York, U.S.A., per Pastor Thomas Spurgeon ...	10	10	2
Mr. Joseph Billing ...	5	0	0	O. B., per Pastor J. A. Spurgeon ...	50	0	0
Mr. James Wilson ...	0	10	0	Meetings by Mr. Charlesworth, and the Orphanage Choir:—			
Mr. John G. Jones ...	5	0	0	Folkestone ...	27	0	0
Proceeds of Harvest Thanksgiving in Mr. E. J. Gorrings's barn ...	0	8	6	Ramsgate ...	21	17	3
Collected by Mr. George Willoughby ...	0	3	0	Tunbridge Wells ...	16	7	11
Collected by Miss Howard ...	0	3	0	Putney ...	5	16	6
M. N. ...	1	0	0	St. Philip's, Kennington ...	2	10	0
Collected by Mrs. Medland ...	1	14	0	Received at Collectors' Meeting, October 3rd:—			
Collected by Mr. Laffin ...	0	2	0	Appleton, Miss ...	0	8	9
Mrs. Williamson ...	0	2	0	Abrahams, Master S. ...	0	7	0
Collected by Pastor C. Ingrem ...	0	10	0	Abrahams, Miss S. ...	0	4	1
Collected by Mrs. Deban ...	0	2	6	Abrahams, Miss E. ...	0	8	6
Collected by Master Eckert ...	0	5	0	Barber, the late Miss E. ...	1	0	0
Collected by Miss Wolfenden ...	0	6	0	Bull, Miss ...	0	11	0
Collected by Mr. S. C. White ...	1	5	0	Barnden, Mrs. ...	0	12	0
Mr. J. Badley ...	0	1	6	Bartlett, Miss N. ...	0	9	9
Collected by Mrs. Perry ...	0	5	0	Bullman, Mr. A. ...	0	12	2
Collected by Master C. St. J. Medley ...	0	3	0	Burton, Mrs. W. ...	1	17	3
Collected by Mr. John G. Wragg ...	1	0	0	Butler, Mrs. ...	1	1	1
Part collection at Harvest Festival at Christchurch, Addiscombe, per Mr. J. T. Glazier ...	5	5	0	Burgess, Misses A. and E. ...	0	7	3
Collected by Mrs. Davies ...	0	8	0	Beale, Miss ...	0	5	4
Executors of the late Mrs. Eliza Wilson ...	100	0	0	Burn, Miss Amy ...	0	6	6
R. W. ...	2	0	0	Bradbury, Miss ...	0	2	1
Mr. S. H. Perriam ...	0	10	0	Burleigh, Miss H. ...	0	5	0
				Bell, Master E. ...	1	4	10
				Bloomfield, Master R. ...	0	1	10
				Bull, Miss ...	0	5	2

	£	s.	d.		£	s.	d.
Barton, Master B.	0	2	8	Hudson, Mrs.	0	2	1
Brierly, Miss	0	4	1	Hillier, Mrs.	0	19	8
Belleini, Miss P.	0	4	11	Hill, Miss	0	2	11
Belleini, Miss C.	0	3	5	Hockey, Mrs. (Mothers' Mission)	0	6	0
Beaven, Mrs. A.	0	6	1	Julian, Master A.	0	3	6
Bellefontaine, Miss V.	0	2	0	Jarvis, Miss G.	0	2	2
Brice, Miss F. and Master H.	0	2	0	Jordan, Master F.	0	3	6
Bush, Master A.	0	3	1	Kington, Mrs.	0	2	3
Bliss, Miss	0	7	6	Kirby, Mrs.	0	5	8
Batteley, Master H.	0	3	0	Kelting, Master O.	0	4	7
Bown, Mr. and Miss	0	10	0	Kelting, Miss R.	0	2	4
Colley, Mr. A.	0	4	2	Lomas, Mr. C.	0	3	6
Chapman, Miss H. E.	0	7	2	Lane, Mr.	0	6	3
Crowder, Mrs.	0	10	6	Lowe, Master F. O.	0	6	4
Carter, Miss	0	11	6	Lansdale, A.	0	1	2
Cromwell, Miss A. E.	0	4	8	Lake, Master H.	0	9	6
Crisp, Master E.	0	3	1	Larkman, Miss B.	0	4	2
Clow, Miss E.	0	19	9	Moore, Miss E.	0	5	6
Conquest, Mrs.	0	3	0	Middleton, Mrs.	0	6	1
Clinch, Miss	0	5	4	Mallison, Mrs.	0	2	11
Cloake, Mrs.	0	3	8	Madell, Miss	0	11	7
Case, Master H.	0	3	3	Morgan, Mr. (Employes, Marshall and Son)	0	13	9
Cox, Mrs.	0	6	7	Messent, Miss A.	0	2	0
Chandler, Miss	1	9	5	Messent, Miss E.	0	5	4
Claridge, Miss J.	0	2	0	McGregor, Mrs.	0	6	6
Clow, Mrs.	0	3	10	Marriott, Master H.	0	2	0
Cowles, Miss A.	0	3	9	Merritt, Miss	0	11	1
Clode, Mrs.	0	1	1	Marshall, Master A. E.	0	2	3
Cobley, Miss	0	11	5	Mitchell, Miss A.	0	1	3
Carr, Master S.	0	1	4	Mann, Master W.	0	4	10
Chapman, Mrs.	0	16	8	Myers, Miss E.	0	5	4
Cane, Miss	0	4	7	Millwood, Mrs.	0	8	1
Cook, Mrs.	1	15	6	Mills, Mr. Walter (Shop boxes)	1	10	0
Crickitt, Miss L.	0	4	10	Norton, Master H. O.	0	2	11
Cook, Miss A. M.	0	6	11	Newton, Master R.	0	2	2
Curtis, Miss	0	2	11	Newton, Master G.	0	5	2
Conway, Miss	0	3	9	Newton, Master S.	0	2	2
Cook, Miss F.	1	2	8	Podmore, Mrs.	0	9	7
Crown Baths box, per Mr. Cox	0	15	0	Pegg, Mrs.	0	3	6
Dennish, Master A.	0	8	3	Pullin, Master	0	8	8
Doyle, Miss	0	4	0	Payne, Miss	0	5	10
Davis, Master F.	0	1	6	Pain, Miss C.	0	8	5
Dicker, Miss	0	4	8	Pankhurst, Mrs.	0	10	0
Ey, Miss	0	16	8	Preedy, Mrs.	0	11	11
Everett, Mr. (Robert Street Sunday School)	0	9	0	Plater, Mrs. F.	0	3	3
Eastcott, Miss E.	0	1	10	Palmer, Mrs.	0	3	7
Eastcott, Miss J.	0	1	2	Palmer, Miss E.	0	1	11
Elsbury, Master S.	0	2	2	Parker, Master E.	0	1	5
Eyles, Miss A.	0	2	3	Parker, Miss M.	0	1	2
Fisher, Mr. H.	1	1	7	Parker, Master W.	0	5	9
Frisby, Master J.	0	11	7	Parker, Miss	0	2	6
Field, Mrs.	0	1	10	Price, Miss	0	3	9
Fletcher, Miss G.	0	4	0	Reynolds, Miss A.	0	6	0
Fathers, Mrs.	0	3	10	Robins, Mrs.	0	5	1
Fuller, Miss E.	0	3	11	Roff, Miss M.	0	4	10
Fountain, Master F. H.	0	10	5	Ricketts, Master S.	0	6	1
Fowler, Miss R.	0	4	6	Rowley, Miss	0	3	0
Field, Mrs.	0	1	7	Spurgeon, Mr. Samuel	1	12	6
Grimes, Mrs.	0	13	8	Sidery, Mrs.	1	0	0
Godfrey, Miss	0	5	7	Stevenson, Mrs.	0	10	6
Godbold, Mrs.	0	19	5	Slade, Miss	0	5	6
Grant, Mrs.	0	15	9	Spall, Mrs.	0	9	8
Grant, Miss	0	13	0	Smith, Miss V.	0	4	9
Graver, Miss	0	4	2	Sutton, Master T.	0	4	0
Garnstang, Mr. H. L.	0	3	10	Sayer, Master D.	0	2	3
Garnstang, Miss M. L.	0	5	7	Sullivan, Master B.	0	2	0
Huitt, Miss A. M.	0	2	6	Smith, Mrs.	0	5	6
Hilier, Mrs.	0	2	6	Smee, Miss C.	0	6	0
Hoyles, Mrs.	0	6	9	Shotton, Miss	0	3	11
Hertzell, Mrs.	0	5	1	Smith, Misses D. and V.	0	3	0
Hughes, Miss S.	1	4	8	Spencer, Miss	0	7	6
Haws, Master J.	0	2	6	Taylor, Miss S. J.	0	8	6
Hoyles, Masters H. and F.	0	7	10	Tarrant, Mrs.	1	1	8
Hall, Miss	0	6	10	Thomas, Mrs.	0	2	4
Hayter, Miss	0	5	8	Turner, Miss M.	0	5	2
Hodsdon, Miss	0	2	7	Taylor, Miss H.	0	5	5
Hudson, Master H.	0	1	4	Thornton, Master A.	0	2	7
Haseltine, Mr.	0	12	9	Tilbury, Miss	0	2	6
Hudson, Master P.	0	1	4				

	£ s. d.	£ s. d.		£ s. d.	£ s. d.
Turner, Master A. ...	0 1 2		Mrs. Olney ...	1 0 0	
Tompkins, Miss A. ...	0 1 9		Measrs. Pocock		
Turner, Master A. ...	0 1 1		Bros. ...	2 2 0	
Trevillion, Miss A. ...	0 2 6		Mr. W. W. Thomp-		
Thompson, Master S. ...	0 1 11		son ...	1 1 0	
Taplin, Master F. G. ...	0 7 6		Mr. H. W. Christ-		
Thompson, Miss A. ...	0 2 8		mas ..	5 5 0	
Vincent, Mrs. ...	0 19 6		Miss A. Butters	0 10 0	
Windsor, Miss ...	0 3 6				10 18 0
Whittington, Miss ...	0 5 7		Fowler, Miss ...		1 4 0
Wagstaff, Miss E. ...	0 5 0		Jephs, Miss ...		0 17 6
Wright, Miss ...	0 3 4		Luckhurst, Mrs. E. ...		0 14 0
White, Miss M. ...	0 3 8		Lawson, Mr. ...		0 10 0
Wilkins, Miss L. ...	0 4 1		McDonald, Mrs. ...		0 10 0
Wood, Miss H. ...	0 7 5		Miller, Mr. C. ...		1 0 0
Watling, Mrs. ...	0 19 10		Saunders, Mr. E. W. ...		3 10 0
Wicks, Master W. ...	0 1 1		Smith, Miss L. ...		0 2 1
Wyld, Miss M. ...	0 1 10		Wilson, Miss ...		0 10 0
Young, Mrs. (Box 355) ...	0 3 2				28 4 1
Young, Mrs. ...	0 2 10				
Sums under on shilling ...	0 8 6				
Odd halfpence and far-					
things ...	0 2 0				
		69 2 2			
Collecting Books:—					
Alderton, Miss ...	0 12 0				
Allum, Mrs. ...	3 0 0				
Broughton, Mrs. ...	0 7 0				
Barrett, Mr. H. ...	2 2 0				
Brown, Miss J. H. ...	0 14 6				
Crumpton, Miss ...	1 0 6				
Charles, Miss F. B. ...	0 6 6				
Coleman, Mrs. ...	0 6 0				
Charlesworth, Mrs. V. J.					
(collected by)—					
Mrs. Everidge	1 0 0				
					17 15 0
					£967 3 6

List of Presents, per Mr. Charlesworth, from September 15th to October 14th, 1893.—PROVISIONS:—2 bushels Apples, Mrs. Faulconer and Miss Steedman; 1 New Zealand Sheep, Sir A. Seale Haslam. Proceeds of Harvest Thanksgiving Services:—A quantity of Fruit, etc., Chatham, per Mr. S. F. Hart; a quantity of Fruit, Vegetables, and Bread, Baptist Chapel, Chitterne, per Mr. F. Maidment; a quantity of Fruit, Vegetables, etc., Congregational Chapel, Dallington, per Mr. E. Owers; a quantity of Fruit and Vegetables, Baptist Chapel, Brabourne, per Rev. G. H. Gill; a quantity of Fruit, Vegetables, and 1 sack Flour, Congregational Chapel, Wylde, per Mr. H. J. Sutton; a quantity of Fruit, Vegetables, Flowers, Bread, etc., Baptist Chapel, East Finchley, per Mr. H. T. Bigglestone; 2½ bushels Apples, Mrs. Dougharty; 224 lbs. Rice, Mr. J. L. Potter; a quantity of Apples, Mr. and Mrs. Cooke; 1 box Fruit and Vegetables, Mrs. Joyner; a quantity of Bread, Mr. Schmidt; 1 basket of Grapes, Mr. Squire; a quantity of Milk, Mrs. Harris; a quantity of Pears, Mrs. R. V. Barrow; a quantity of Apples, Mr. Higgins; 20 lbs. Tea, Messrs. Armstrong and Co.

GIRLS' CLOTHING:—7 worn Garments, Miss E. Wicks; 54 Articles, The Ladies' Working Meeting, Metropolitan Tabernacle, per Miss Higgs; 11 Garments, Miss McLaughlin; 104 Garments, Miss Sulter's Bible-class; 21 Garments, The Cheam Baptist Working Society, per Mrs. E. Cox; 35 Garments, 5 yards Frint, 2 yards Holland, 3 yards Calico, 5 yards Flannelette, Young Women's Bible-class at the Orphanage, per Mrs. Burgess; 12 Garments, A small Bible-class of Servants, per Miss Clarke; 6 Garments, Mrs. Parsons; 4 Garments, Miss Walland; 2 Garments, Miss S. E. Knight; 36 Garments, Mrs. Watling; 12 Garments, Mrs. H. Kidner; 36 Garments, The Campbourne Baptist Chapel Dorcas Society, per Mrs. E. Musk.

BOYS' CLOTHING:—125 Garments (Boys' and Girls'), The Reading Young Ladies' Working Party, per Mrs. James Withers; 8 pairs Socks, 9 pairs Cuffs, Mr. Lear; 3 Shirts, 12 pairs Cuffs, 25 Scarves, Miss Sulter's Bible-class; 14 Shirts, Mrs. M. A. Holcombe; 4 Shirts, The Ladies' Working Meeting, Metropolitan Tabernacle, per Miss Higgs; 4 Shirts, 1 pair Socks, Miss Walland; 130 Bows, Miss S. E. Knight; 14 pairs Knitted Socks, a member of the Baptist Chapel, Sutton-in-Craven, per Rev. F. W. Pollard.

GENERAL:—3 Fancy Articles, 1 Apron, Miss Glasscock, per Mrs. J. A. Spurgeon; 6 pairs Baby's Shoes, A small Bible-class of Servants, per Miss Clarke; 5 Books, Miss Treves; 1 load Firewood, Mr. Frederick Fisher.

Colportage Association.

Statement of Receipts from September 15th to October 14th, 1893.

Subscriptions and Donations for Districts:—

	£ s. d.		£ s. d.
Orpington per Mr. W. Vinson ...	10 0 0	Bower Chalk Baptist Church ...	5 0 0
Shipley and Wolverhampton ...	11 5 0	Greenwich, per Mr. R. Allsop ...	10 0 0
Yorkshire Baptist Association, for		Stratford-on-Avon, per Mr. J. Small-	
Boroughbridge ...	10 0 0	wood ...	10 0 0
Mr. R. Scott, for Langham ...	10 0 0	Home Counties Baptist Association ...	20 0 0
Great Totham, per Rev. H. J. Harvey	10 0 0	Tewkesbury, per Pastor Brett, from	
Southern Baptist Association ...	50 0 0	Twynning ...	1 5 0
Mrs. J. A. Tawell, for Earl's Colne ...	10 0 0	Mr. Thomas R—, for Stratford-on-	
		Avon ...	6 0 0

	£	s.	d.
Miss Evans, for Rainhill...	...	5	0
Miss Bilborough, for Horsforth	...	11	5
Mr. R. Beck, for Southampton	...	1	5
Kent and Sussex Baptist Association	...	40	0
Norfolk Baptist Association, per Mr. J. J. Colman, J. P.	...	20	0
Mrs. Keovil, for Melksham	...	11	5
Suffolk Congregational Union, for Barrow	...	10	0
Rendham, per Mr. Ashford	...	7	10
"Friends at Maldon," per Mr. J. Belsham	...	15	0
Thornbury, per Mrs. Taylor	...	7	10
Catford Hill Baptist Church	...	5	0
Hadleigh Congregational Church	...	10	0
Estover, per Mr. H. O. Serpell...	...	10	0
Gildersome, per Rev. J. Haslam	...	10	0
Mr. R. W. S. Griffith, for Fritham	...	11	5
Abingdon Home Mission	...	20	0
Cowling Baptist Church, per Rev. E. R. Lewis	...	10	0
Worcester Evangelistic and Colportage Association	...	40	0
Mr. Thomas Greenwood, for Brentford Bromley Congregational Church, for West Wickham	...	12	1
	£431	0	0

Please note that £100 per month is needed for the General Fund in addition to the above subscriptions for districts.

Subscriptions and Donations to the General Fund:—				£	s.	d.
Mrs. Williamson	...	...	...	1	0	0
"For Christ's sake," Liverpool	...	...	...	1	0	0
Mr. H. Dennet	...	...	...	0	1	0
E. S. D., Hereford	...	...	...	0	10	6
Mr. Joseph Billing	...	...	...	1	0	0
Mrs. M. Townsend	...	...	...	2	2	0
"C. B.," Winchcomb	...	...	...	0	5	0
O. B., per Pastor J. A. Spurgeon	...	...	...	10	0	0
Readers of "The Christian," per Messrs. Morgan and Scott	...	...	...	2	0	0
M. R., per Pastor Thomas Spurgeon	...	...	...	1	0	0
"In loving memory"	...	...	...	50	0	0
Mr. C. Matthews	...	...	...	3	0	0
Mr. W. H. Willcox	...	...	...	1	1	0
"An aged friend"	...	...	...	0	5	0
Annual Subscriptions:—						
Mrs. Hellier	...	...	...	0	10	6
Mr. O. J. Whittuck	...	...	...	5	5	0
Mr. F. W. N. Lloyd	...	...	...	10	0	0
				£89	0	0

Society of Evangelists.

Statement of Receipts from September 15th to October 14th, 1893.

	£	s.	d.
Thankoffering for Messrs. Fullerton and Smith's visit to Newport, Mon.	20	0	0
Mrs. Townsend	2	2	0
M. R., per Pastor Thomas Spurgeon	1	0	0
O. B., per Pastor J. A. Spurgeon	10	0	0
Thankoffering for Mr. Harmer's ser- vices at Droitwich	1	10	0

	£	s.	d.
Thankoffering for Mr. Harmer's services at Church, Lancashire ...	5	18	2
Thankoffering, per A. A. H. ...	1	0	0
	£41	10	2

C. J. Spurgeon's Memorial Fund Account.

Contributions for Memorial Hall from September 15th to October 14th, 1893.

	£	s.	d.
Collected by Mr. W. J. Cutbill ...	...	1	3 0
Mr. F. J. Baker ... ..	...	1	0 6
Miss E. Pearson ... ..	...	0	10 0
Mr. W. Low ... ..	...	7	10 0
Mrs. Mannington ... ..	...	0	10 6
Miss Alison ... ..	...	1	0 0

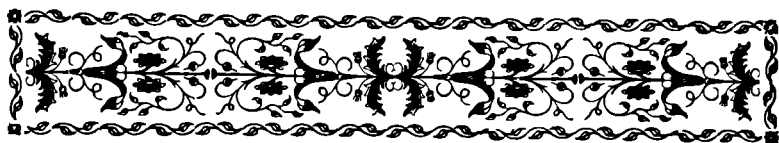
		£	s.	d.
Readers of "The Christian,"	per			
Messrs. Morgan and Scott	...	5	0	0
Interest on Deposits	... ..	38	6	10
		£53	0	10

Mrs. Spurgeon gratefully acknowledges the receipt of the following amounts "For General Use in the Lord's Work":—Mrs. Rose, £1; Miss Sissie Simpson (for Lettish sermons), 5s.; Miss Lizzie Hamblen, 5s.; A friend, Lundie, Dundee, 10s.; Miss Ada Wilkins, per Pastor Thomas Spurgeon, 10s. 6d.; "Nameless" (for Lettish sermons), 10s.; Firstfruits, £5 8s.; Mr. T. G. Owens, per Pastor Thomas Spurgeon, £5; Hebrews vi. 10, 10s.; M. M. M. C., 8s. 6d.; Mrs. James Stiff (for Lettish sermons), £1 1s.

Further sums for allotment to various funds may need assistance will be thankfully received by Mrs. C. H. Spurgeon, "Westwood," Beulah Hill, Upper Norwood.

Friends sending presents to the Orphanage are earnestly requested to let their names or initials accompany the same, or we cannot properly acknowledge them; and also to write to Pastor J. A. Spurgeon, Campbellton, White Horse Road, Croydon, if no acknowledgment is sent within a week. All parcels should be addressed to the Head-master, Spurgeons' Orphan Home, Stockwell Orphanage, Clapham Road, London.

Special Notice.—It is earnestly requested that all donations for the Stockwell Orphanage be addressed to the Treasurer, Spurgeons' Orphan Home, Stockwell Orphanage, Clapham Road, London. Donations for the Pastors' College, the Pastors' College Missionary Association, the Colportage Association, and the Society of Evangelists, should be addressed to the Secretary, Metropolitan Tabernacle, London. Cheques, money orders, &c., should be crossed, and made payable to the Treasurer of the College, Orphanage, Colportage, or other work desired to be assisted.



THE

Sword and the Trowel.

DECEMBER, 1893.

"Not Weary in Well Doing."

AN ADDRESS TO THE METROPOLITAN TABERNACLE LADIES' WORKING
BENEVOLENT SOCIETY, BY C. H. SPURGEON.



HAVE so often spoken to you upon various aspects of your good work, that I thought, on this occasion, I would take a few of the apostle Paul's words as a sort of peg on which to hang my remarks. You will find the passage in Galatians vi. 9 :—

"LET US NOT BE WEARY IN WELL DOING : FOR IN DUE SEASON WE
SHALL REAP, IF WE FAINT NOT."

Your benevolent work, dear sisters, is one of the kinds of well doing in which people do grow weary. I have no doubt that a good deal of weariness comes of that perpetual "stitch, stitch, stitch," and of your efforts to minister to the poor and needy ones who abound in this neighbourhood. There is Mrs. Brown over there (the mother of our dear brother Harry Brown, of Darjeeling), I should think she is sometimes weary, though it must be in the middle of the night ; for she always seems to be busy all day long about some good work or other ; and there are many other earnest, godly women here, of her stamp, always at work for the Lord, and it is not surprising if, sometimes, they are as tired as if they had been toiling all day at the carpenter's bench, or out in the fields following the plough. Physical weariness will come on ; yet that is not being weary of the work, but weary in it ; and that weariness in it may sometimes be the part of the sacrifice which is most acceptable to God. We cannot offer to our Lord that which costs us nothing, and its preciousness in His sight will often be in exact proportion to the costliness of the service to ourselves.

I think that we grow weary of well doing, and in well doing, *when there seems to be no end to it*; and there is no end to such work as yours in this terrible London, especially at such a time as this. All that you can do is but as a drop in the bucket of the privation and distress around you; all the garments that you make, all the food and the money that you give, go but a very little way towards relieving the wants of this awfully overgrown city. Still, do not you give up because you can do so little, and because your work seems of such small use. You little coral insects must go on with your unobserved labours, piling up the rocks upon which the next succession of workers will have to build, and by-and-by, as the result of such toil as yours, there will be a beautiful island of refuge formed amid the stormy sea of London's poverty and sorrow.

We are also apt to get weary in well doing *when the persons whom we help do not seem to be grateful for what we do for them*. There is a great deal of ingratitude in the world, and if you, my good sisters, will never expect any thanks for what you do, if you do not labour for the sake of the gratitude which is to result from your service for your Lord, and if you do not wonder when you meet with ingratitude from your fellow-creatures as you remember how ungrateful you have yourselves been for all the goodness of God to you; then, all the gratitude that does come to you will be a sweet surprise, and will be all the more welcome because you did not look for it, or expect it. But, anyhow, let us not stay our hand from doing good because the people we help are ungrateful for all that is done for them; let that fact be rather an incentive to move us to do still more for the sick and the sorrowing by whom we are surrounded. Thus shall we show that we are true children of our Father in heaven, who "is kind unto the unthankful and to the evil."

And again, do not let us be weary in well doing *because sometimes our well doing is turned to bad account*. What if the sixpences that we give in charity are wickedly spent upon gin? What if the money that we bestow for a loaf of bread is spent upon beer? It is a very evil thing when that is the case; and, as a teetotaler, I wish the people would all give up the drink, and drop their drop of beer; but, at the same time, I do not think that I am responsible for their perversion of my gifts. If poor people come to me, apparently starving, and I give them bread, and when they receive it, they turn it into drink, I am not to be held accountable for their wrong-doing. My present and pressing duty is to relieve the hungry, and to prevent starvation as far as I can; and if men and women are so sinful as to abuse the mercy which God sends to them through me, I am not to be so wrong as to cease from giving to the poor because they may turn my gifts to bad account. If God were to keep back from us all His mercies because we might turn them into evils, there would be very little for Him to bestow upon us. There is not anything in this world, however good it may be, but may be turned to evil by the sons of men; but God does not withhold His favours because of that sad fact. Robert Hall used to say that it was a distinguishing mark of the goodness of God that we were ever allowed to eat apple-pie after the Fall! The Lord has not blasted all our gardens, nor dried up all our

fountains, nor for ever turned all our pastures into a wilderness, because of sin; still is the world a place of exceeding beauty, and a storehouse of wondrous joy, notwithstanding all the sin that has marred the perfect creation of God.

But, oftentimes, there is an occasion of *weariness arising from our work not being recognized*. I remember certain disappointed workers who once said, very sorrowfully, "Our service is not appreciated as it ought to be; we are quite ignored." How often I have wished that people would ignore me, and especially that I might be ignored by the postman and the letter-writers! Oh, Harrauld, you and I would be almost in heaven if we could be out of the reach of letters, and telegrams, with requests for sermons and speeches that we cannot possibly deliver, piteous appeals for the loan of money, and entreaties that we would try to settle quarrels among church-members, or help to manage certain good men and women, who are very difficult to control when they get wrong! I have very occasionally heard that bitter complaint, "I have worked on now for many years, and I have not had a word of encouragement or approval spoken to me, and there's Mrs. So-and-so, quite a new-comer, see what a fuss is made of her and her work!" Do you know, my dear sisters, that the best work at the Tabernacle is that about which I hardly ever hear anything? As long as I do not hear anything about the work of a Society, I know it is going on all right; for whenever there is a screw loose, I generally hear of it pretty soon,—how Mrs. So-and-so, she said, said she, that Miss So-and-so said, said she, and so on; and it is wonderfully interesting, but I never find that it profits me in the least degree. You good women keep on doing your work for the Lord from the beginning of the year to the end of it; and if we do not commend you for it, as we really might, it is because we do not know anything that we can say that would be good enough to express our appreciation of the service you are rendering to the church and to the world. If anyone began to speak of your work as it deserves to be praised, you would say that it was a piece of abominable flattery, and turn him out of doors, and tell him to mind his own business. I dare not begin to mention the names of the ladies who have been serving the Lord and helping the poor through this Society, for they would shake their heads, dear souls, and look at me through their eye-glasses, and say, "Pray do leave off, and let us alone; all that kind of talk ought not to be uttered, we do not want it, and we do not care to hear it." They are quite satisfied in having done their duty, and thus ministered to their Lord, and they will be perfectly content if He will condescend to accept of their service. If any of you ever do get that kind of notion into your heads, and complain that nobody praises you for what you do; if you only let me know, I will enquire into the matter, and very soon set the whole thing right; but I do not expect to have any such task as that. No, no, you do not want anything of that sort; you are grateful to have had the privilege of ministering to the poor, and you willingly leave all commendation of your work to your dear Lord and Master, who will never forget the smallest service rendered to anyone "for His sake."

I do, however, thank every lady here for all that she has done in

connection with this Society, and I thank those who are yet to come, who will be brought in by you to do similar good service during the coming year. I leave my text with you, taking it to myself as I give it to you.—

“LET US NOT BE WEARY IN WELL DOING: FOR IN DUE SEASON WE SHALL REAP, IF WE FAINT NOT.”

You have done well, you are doing well, you will do well ; and you must try to do even better in the future than you have done in the past. May the Lord abundantly bless the Metropolitan Tabernacle Ladies' Working Benevolent Society, for Christ's sake ! Amen.

“He is Despised and Rejected of Men.”

DESPIS'D and rejected ;
Grief, and woe,
Have marked with many a furrowed line His brow,
And He, who once was fairest of the fair,
With weariness and pain is pallid now,
While to and fro,
The idlers pass, and mock Him as He hangeth there,
Despisèd, and rejected.

Despisèd and rejected ;
 Yet was He
The Heir of all things, God's belovèd One,
The brightness of His glory, full of grace,
Of heaven itself the centre, and the sun ;
 How can it be,
That earth can be content to see Him in disgrace,
 Despisèd, and rejected ?

Despisèd and rejected ;
Cast away,
As vile and worthless ; while the Jews deride
Their King, and mock Him in His loneliness,
The Gentile executioners divide,—
As beasts their prey,—
His robe, and vesture, while He hangs in nakedness,
Despisèd, and rejected.

Despisèd and rejected ;
Dearest Lord,
How deep, and unexampled, was the love,
That held Thee true to us, through all those hours
Of darkness ! Now, by saints below, above,
Be Thou adored
For ever, who awhile wast here, by earthly powers,
Despisèd, and rejected.

“ Rutherford's Witnesses.”

CITED BY MRS. C. H. SPURGEON.

(*Concluded from page 593.*)

89. **T**HERE is no sweeter fellowship with Christ than to bring our wounds and our sorrows to Him.

90. None who sleep soundly can seriously complain of sleepiness. Sorrow for a slumbering soul is a token of some watchfulness of spirit. But this is soon turned into weakness, as grace in us is too often abused; therefore, our waking must be watched over, else sleep will even grow out of watching, and there is as much need to watch over grace, as to watch over sin.

91. Sorrow and the saints are not married together; or suppose it were so, heaven would make a divorce. I find that Christ's sweet presence eateth out the bitterness of sorrow and suffering.

92. Faith's eyes, that can see through a millstone, can see through a frown of God, and under it read God's thoughts of love and peace. Hold fast Christ in the dark; surely ye shall see the salvation of God.

93. Let the Lord absolutely have the ordering of your evils and troubles; and put them off you by recommending your cross and your furnace to Him who hath skill to melt His own metal, and knoweth well what to do with His furnace. Let your heart be willing that God's fire should have your tin, and brass, and dross.

94. I dare not thank myself, but I dare thank God's depth of wise providence, that I have an errand in me while I live, for Christ to come and visit me, and bring His drugs and His balm with Him. Oh, how sweet is it for a sinner to put his weakness into Christ's strengthening hand, and to lean a sick soul upon such a Physician, and to lay weakness before Him, to weep upon Him, and to plead and pray! Weakness can speak and cry, when we have not a tongue.

95. I am sure that, if new beginners would urge themselves upon Christ, and press their souls upon Him, and importune Him for a draught of His sweet love, *they could not come wrong to Christ*. Come once in upon the right measure and step of His lovely love, and I defy you to get free of Him again.

96. Oh, if I could praise Him! Yea, I would rest content with a heart submissive and dying of love for Him. And, howbeit I never win personally in at heaven's gates, oh, would to God I could send in my praises to my incomparable Well-beloved, or cast my love-songs of that matchless Lord Jesus over the walls, that they might light in His lap, before men and angels!

The Church as the Agent for the Evangelization of the World.

A PAPER READ AT THE SIXTH ANNUAL CONFERENCE OF THE PASTORS'
COLLEGE EVANGELICAL ASSOCIATION, APRIL 19TH, 1893,
BY PASTOR C. B. SAWDAY, OF LEICESTER (NOW OF LEEDS).

TO EVANGELIZE, is to proclaim to men the glorious gospel of the grace of God. The object of a true evangelist is so to proclaim the glad tidings that men shall believe to the saving of the soul. The responsibility lies upon us so to live Christ, and sound out His gospel, that nothing in our work or walk may hinder the success of the truth. It is the Lord's prerogative to save through the Word whomsoever He will. "Kill," said the cruel Abbot of Citeaux, when told that Catholics as well as Protestants were being put to death during the awful massacre in Provence, "Kill, kill all; and God will distinguish His own." To us comes the gracious command of God to proclaim salvation for every one that believeth on His Son: "Evangelize, evangelize all; and God will distinguish His own." The apostles preached to all, and "as many as were set in array to eternal life believed" (Acts xiii. 48).

It is the clearly-revealed will of God that all the peoples of the earth shall hear the glad tidings of salvation. The ancient prophets spake of the days when the knowledge of the Lord should cover the whole earth. "It is a light thing that thou shouldest be My servant to raise up the tribes of Jacob, and to restore the preserved of Israel. I will also give thee for a light to the Gentiles, that thou mayest be My salvation unto the end of the earth." Christ's commission to His disciples is, "Go ye into all the world, and preach the gospel to every creature." Our Lord's last words before His ascension were, "Ye shall be witnesses unto Me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth." And as *He* spake, so *they* understood, and obeyed. "They went everywhere preaching the Word." Paul and Barnabas went forth, first preaching the Word to the Jews, but immediately on their rejection of it, they repeated their message to the Gentiles. "It was necessary that the Word of God should first have been spoken to you, but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles, for so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth" (Acts xiii. 46, 47).

At the close of the first century, it looked as if the very limits of the known world would soon be reached by the heralds of the cross. Alas, after eighteen centuries, we are still far from the fulfilment of our Saviour's command! Reckoning the world's population at fifteen hundred millions, only one in fifty is a member of any Protestant communion, and only one in two hundred and fifty thousand a missionary to foreign lands.

Who are the agents appointed by God for the evangelization of the world? Neither the angels, nor unconverted men, but the followers of Jesus,

the Church of God on earth : not the angels, although fallen spirits have drawn this world away from its allegiance to God. In the wisdom of God, this blessed task is not assigned to angels. They are ministers to those who are the heirs of salvation ; they have often given words of counsel and cheer to discouraged and perplexed men ; they were even honoured to comfort and strengthen our Lord when on earth ; but they have never been permitted, so far as we know, to speak to men the words of grace that bring joy and peace through believing. Isaiah saw the seraphim round about the throne ; each one had six wings, with twain he covered his face, with twain he covered his feet, and with twain he did fly ; and one cried unto another, and said, "Holy, Holy, Holy, is the Lord of hosts : the fulness of the whole earth is His glory." But when the Lord said, "Whom shall I send, and who will go for Us," *they* did not answer, "Here are we ; send us." Not unto them, but unto a poor, woe-begone, undone man, a man of unclean lips, but lips touched by the live coal from the altar, was the commission given, "Go, and tell this people." A seraph might fly to the altar, and touch the sinner's lips with the live coal ; but the burnt lips of the forgiven, sanctified man were to declare the message of God to his fellows.

Is there not a fitness in this ? Without a doubt, if the commission were given to but *one* angel, few years would elapse before all flesh should hear the Word of God ; but what does an angel know of our proneness to sin, our temptations to evil, the sweetness of the stolen waters at first, and their bitterness afterwards, the rebellion of our will, our unbelief and hardness of heart, our blindness toward God, our cowardice, our doubts and fears ; or of the joy of forgiveness and reconciliation with God ? Even God the Son became a man that he might be tempted in all points like as we are, yet without sin, and that He might be in all things made like unto His brethren.

"He took the suffering human race,
He read each wound, each weakness, clear ;
And struck His finger on the place,
And said, 'Thou silest *here*, and *here*.'"

An angel might direct Saul to Damascus ; but one who could put his hand upon him, and say, "*Brother Saul*," must open his eyes, and bid him look to Jesus. What an honour is conferred upon us ! To us, "less than the least of all saints, is this grace given." What countless blessings do we derive through this service ! How it conduces to our own growth in grace, and our perfection in Christ Jesus ! And what joy, for time and eternity, it brings to us ! Bunyan speaks of those places where God blessed his ministry as if he had goodly buildings and lordships there. Rutherford said that, if one dear soul from Anwoth were saved through his instrumentality, his heaven would be two heavens in Immanuel's land.

If angels are not entrusted with this mission, still less are unsaved men. "What hast thou to do to declare My statutes ?" is God's demand of everyone who, not saved himself, would put his hand to the Lord's work. The Church of God is sorely straitened through her alliance with the world ;—unconverted teachers in our schools, uncon-

verted singers in our choirs, unconverted men asked to preside at our religious gatherings, because they are well-to-do, and occupying honoured positions in our towns. The lives of many of our ministers are worried because they go down to Egypt and to backsliding Israel for help, and have to pay the price of such "policy." The man of God said to king Amaziah, "O king, let not the army of Israel go with thee; for the Lord is not with Israel, to wit, with all the children of Ephraim. But if thou wilt go, do it, be strong for the battle: God shall make thee fall before the enemy: for God hath power to help, and to cast down. And Amaziah said to the man of God, But what shall we do for the hundred talents which I have given to the army of Israel? And the man of God answered, The Lord is able to give thee much more than this" (2 Chron. xxv. 9). Strange things are done, nowadays, in the name of God, and we wonder what will come next. We are amazed, like a visitor, who came to one of our great cities, and heard of one, who had amassed great wealth in a very doubtful calling, giving liberally to the endowment of schools and the renovation of a cathedral. He said he had never known education, salvation, and damnation run together before. Only to those who have themselves tasted of the cup of salvation is this grace given to proclaim to the nations "the unsearchable riches of Christ."

Seeing that the Lord's people alone are the agents commissioned by Him for the evangelization of the world, *is there any hope that the work may be speedily accomplished?* Many will tell us that generations must pass away before every kindred and tribe shall have heard the Word of life; but our confident reply is, that the world would be evangelized within a very few years if the whole Church of Christ would but arise and gird herself for the work. At this very hour, there are believers enough to evangelize every hamlet, village, town, and teeming city in Christendom, and tens of thousands to spare for the complete evangelization of the whole world; but alas! many of our people are babes rather than men. "The church is the field, when she should be the force." The ranks of our army are so thin because the soldiers are in the hospital instead of on the battle-field; and multitudes, who should be heralds of the great salvation, are dumb through fear or lamentable indifference. "O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength, lift it up, be not afraid."

It is a mistake to think that we require great gifts for the evangelization of men. We do not need exceptional abilities, but to use what abilities we have. "What is that in thine hand?" said the Lord to Moses; and as the rod of Moses was the instrument by which he clave the sea, and made the water flow from the rock; so every saved man has ready to hand the wherewith to serve God effectively. The rod, the lamp, the pitcher, the trumpet of ram's horn, the worm, ourselves, such are the instruments the Lord delights to use. When the Lincolnshire ploughboy, John Hunt, wished to speak for Jesus, his master encouraged him by saying, "If God send thee, He will give thee thy tools." The lad wrought with such tools as he had; and the Lord gave him a great work to do. In Fiji, he saw the people renounce

their idols at the cross of Jesus, and he exclaimed, "I never thought it was so easy for God to save men until I saw Him do it!" His comrade, James Calvert, lived to see heathenism in Fiji totter to its fall; the fine young warrior chief, Verani, yielded himself to Jesus, whole tribes of cannibals became followers of the Crucified, and at last King Thakombau himself, that monster of iniquity, turned from idols to serve the living and true God, and to wait for His Son from heaven. When Gideon Ouseley hesitated to speak for God, an inward voice said to him, "Gideon, you know the disease, do you not?" "Yes, Lord; sin is the disease." "And you know the remedy?" "Yes, God be praised! It is the gospel of Christ." "Then go and tell the people of the disease and the remedy; all else is mere talk." He went, and God was with him.

What, then, do we require? George Herbert said of preparation for the ministry, "The greatest and hardest work is within." This is equally true of preparation for the evangelization of the world.

Believers must, first of all, be *holy men and women*. Holy living is a mighty power for the winning of others. Have we not often felt that our work is sadly hindered by the inconsistencies of professors? We have heard the Christian world divided into two classes, the wholly-worldly and the worldly-holy! The holy face of Christianity is sadly marred by ugly spots. Many of our churches are cursed with loud professors who are censorious, proud, self-righteous. If they would but go out from us, we would gladly exclaim, "The Lord hath taken away; blessed be the name of the Lord!" The marvellous spread of the truth in the first century was owing to the pure lives of the Christians, quite as much as to the truth they preached. A heathen teacher said of the heathen, "Man is a wolf to a man whom he does not know," but a pagan said with astonishment of the early Christians, "They love each other without knowing each other." The letters of Paul plainly reveal to us that, in many of the churches, a very high state of piety prevailed. The teaching of the Epistles is very deep, and there is reason to believe that the doctrine of sanctification by faith was much more clearly understood and embraced than in the present day. But, as in Luther's day multitudes learned the way of justification, so now the Church of God is learning the way of holiness, the way of victory. Marshall says, in his book on Sanctification (a book most highly commended by Dr. Chalmers, who made it his daily companion), "The children of God know that they ought to be holy, and they strive to be holy; but they need to be taught the way." You know how Cennick speaks about our ceasing from sin,—

"The more I strove against its power,
I sinn'd and stumbled but the more;
Till late I heard my Saviour say,
'Come hither, soul! I am the Way.'"

Thousands are now learning to live the life of faith; and by receiving Jesus as a present Saviour from the dominion of sin, they obtain deliverance from evil-speaking, temper, pride, covetousness, idleness, vanity, self-seeking, disobedience, and all other manifestations of evil within. Then, filled with the joy of the Lord, and the peace which

passeth knowledge, they are ready to go anywhere with the Word of life. Our mission bands are swelled by hosts of consecrated men and women in China, India, Africa, and other spheres of labour, and more are yearning to go, saying, again with Cennick,—

“ Now will I tell to sinners round,
What a dear Saviour I have found ;
I'll point to Thy redeeming blood,
And say, ‘ Behold the way to God ! ’ ”

Their very faces have what Joseph Cook calls, “ the Solar look ”, for Jesus reigns within. When churches walk in the fear of God, and in the comfort of the Holy Ghost, they are multiplied. Seven men will then take hold of the skirts of one Christian, and say, “ We will go with you.” A holy life, to use one of Bunyan’s expressions, will make men’s mouths water after the gospel. This life is possible to all believers ; it is the normal life for all Christ’s followers. Our mistakes and misconceptions hinder our attaining it ; but it is the possible, easily possible life for all. Many of the poor, uneducated, hard-working members of our churches have apprehended it by faith. Be it ours, then, brethren, first of all, to live this life of faith among our people ; and then let us not rest nor hold our peace until their righteousness goes forth as brightness, and their salvation as a lamp that burneth.

If holiness is a first necessity, *we also need to be endued with the power of the Holy Spirit*. This is the dispensation of the Holy Spirit. John the Baptist spake of what should come to pass after our Lord’s ascension, “ He shall baptize you with the Holy Ghost ” ; and our Lord frequently referred to this gift, and the more so as the hour of His departure drew nigh. Living waters were to flow from the disciples ; they were to do greater works than Jesus did, and to be witnesses unto Him to the uttermost end of the earth. But they were to wait until they were endued with power ; and we must do the same. We often speak of it, but we must *do* it. On the day of Pentecost, this gift was declared to be the heritage of all believers. Peter said, “ Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.” Repentance, and remission of sins, and reception of the Holy Spirit, are “ the three R’s ” we must not fail to teach our people. Surely we are not apostolic if we omit to teach that the enduement of the Holy Spirit is attainable, and *speedily* attainable by every one of them.

Every power has its sphere ; and if there be any sphere in which the Holy Spirit is needed, it is in the work of evangelization. Forgive me if I say that we may be greatly lacking here. Is not our non-success attributable to this ? When Peter Turner and his little band of native converts in the Friendly Islands met together to search the Scriptures, day by day, to find out why the work of God progressed so slowly, their need was soon revealed to them ; and when they sought a fresh anointing of the Holy Spirit, they found the Father faithful to His promise ; and King George of Tonga and a great gathering of the

natives were the reward of their travail and prayer. The counsel to us of such men as Payson, Finney, William Burns, Hudson Taylor, Moody, and many other eminent soul-winners is, that we should wait before God for the humbling, cleansing, fitting, and anointing of the Holy Spirit, for the promise is sure to all who obey. He who *will* have it, *shall* have it. When a young minister read the weighty words of Adam Clarke on the absolute necessity of the light and influence of the Holy Spirit, he was deeply convinced of the utter worthlessness of his work without the accompanying power of the Spirit, like a seal without a hand upon it to make an impression, like a bullet without the powder, like thunder to the deaf, or lightning to the blind. He wrote down his conviction and resolve as follows:—“I am now fully persuaded that, in proportion as the Holy Spirit of God shall condescend to second my efforts in the gospel message, I shall be successful, nor need I expect any success beyond. No man has been signally useful in winning souls to Christ without the help of the Spirit. With it, the humblest talent may astonish earth and hell, by gathering into the path of life thousands for the skies; while without it, the finest, the most splendid talents remain comparatively useless. The entire glory of all my success shall be henceforth given to the Holy Spirit.” Who will wonder that James Caughey should afterwards be so owned of God, and that converts brought to the Lord through his instrumentality may be found throughout the length and breadth of our land?

If we are endued with the Spirit, shall we not go to our work with faith, *definite faith for present blessing*? “Every preaching is an action,” says Vinet; “we are sent to open blind eyes, not to talk of optics; to unstop deaf ears, ay, even to raise the dead!” “Who is sufficient for these things?” If the Lord grant us grace, we shall never be disappointed of the results for which our heaven-born faith trusts Him. Oh, for more of the courage of faith! When Peter and John went up to the temple at the hour of prayer, they saw the impotent man at the gate. He only sought alms,—not a very encouraging case to operate upon. But Peter, filled with the conviction that it was God’s will to work a miracle to the glory of the name of Jesus, said to him, “Silver and gold have I none; but such as I have give I thee.” What had Peter? Faith in the name of Jesus, courageous faith, faith to challenge the name of Jesus to the performance of a mighty work there and then in the presence of the people: “In the name of Jesus Christ of Nazareth, rise up and walk.” Then he lifted the man up, and the man leaped. Peter lifted, and the man leaped; and we must lift, if men are to leap. And if we lift in faith, they will leap in faith. “His name,” said Peter, “through faith in His name hath made this man strong,” that is, Peter’s faith as well as the man’s faith. I have heard brethren dispute one of Moody’s sayings, that “God never greatly blesses a discouraged worker;” but I venture to say that none can challenge the statement that “God always blesses a believing worker.” “What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.”

The enduement of the Spirit may not secure us eloquence, the burnt lip may not speak so glibly as it did before, the heart that realizes eternal things may be heavy, and the utterances broken, there will be

less than ever in ourselves, ay, naught for us to rely upon; but our simplicity of speech will not prevent the working of the Spirit. This is the law of the kingdom as enunciated by our Lord, "I will send Him unto you, and when He is come, He will convict the world in respect of sin, of righteousness, and of judgment." A young minister heard an evangelist (much honoured), and on returning said to his senior, "He was full of 'Come! Come!'" "But did they come?" enquired the old man. "Yes," he replied; "they streamed down the aisles, greatly to my surprise." "You ought to go, my son," said the veteran, "till you also have learned to say, 'Come!' with like results."

Doors are now opening everywhere to the heralds of the cross. Francis Xavier sought in vain to enter China. "Oh, rock, rock! when wilt thou open to my Master, Christ?" he cried in agony. We may now go where we will, and tell the nations the glad tidings of salvation; and the results of foreign mission work are far more encouraging than of work at home. Pentecost is being repeated again and again. The Bishop of Ripon said of the work of John Williams, "This is the twenty-ninth chapter of Acts." What shall we say of the work in Fiji, Congo, Telugu, or China, in these latter days? Like Judson, we rejoice, for our prospects are bright as the promises of God. Let us, who have to labour at home, not be content with preaching merely to those who regularly come to hear. There was good policy in that triad of laws enacted by Lycurgus, one of which forbade the Lacedæmonians from making war often upon the same enemy, lest they should make them too good soldiers. Alas, our people know too well how to neglect, and procrastinate, and harden their hearts, and reject the gospel. We dare not leave them alone lest they perish in their sins; but there are heathen at our very doors, and we and our churches can all be missionaries to them. Pope Gregory once wished that he could go as a missionary to hell. There are hells on earth, in all our great towns, ay, and in our villages, too! Let us somehow contrive to reach those who never come to us. I am told that our good sister, Annie McPherson, prays daily for a devising spirit, and owes her success in planning work for God to this gift. If the spirit of missions saved our churches from death a century ago, the same spirit will quicken them again. "Grace employed is grace enjoyed," and increased, too. But we must not wait for all to rally to our side. Greatest deeds have been achieved by the few rather than by the many. The wonderful success of the gospel, wherever it has been believingly carried, is a proof that individual effort can accomplish amazing results when accompanied by the blessing of God. The poet has sung—

"Not to the many doth the earth owe what she hath of good;
The many would not stir life's depths, and could not if they would;
It is some solitary mind that moves the common cause;
To single efforts Britain owes her knowledge, faith, and laws."

The sacred historian records of *one* believer, "He was a good man, and full of the Holy Ghost and of faith; and much people was added unto the Lord." Oh, that these words might be true of every one of the members and associates of the Pastors' College Evangelical Association, and of all our spheres of service at home and abroad!

The Round of the Prayer-meetings.

XII. KENYON BAPTIST CHAPEL, SOLON ROAD, CLAPHAM.

THE good deacon who gives out the notices at Kenyon Chapel is an impulsive, warm-hearted brother, who evidently does not believe in letting the congregation sleep. Hence his announcements are sometimes a little startling, and occasionally cause a smile. Yet, probably, neither pastor nor people would wish it otherwise; but, since the expressions used are the natural outcome of an enthusiastic and overflowing heart, and have nothing about them of mere sensationalism, they are well pleased that he should continue to announce their various gatherings in his own inimitable fashion.

The following list of notices, given on a recent Lord's-day morning, may be presented to the reader, not only by way of illustrating the above remarks, but also because it serves to introduce the subject before us now:—"Monday, Prayer-meeting in the upper schoolroom, at 7.30; Tuesday, Band of Hope meeting, at 7 o'clock; Wednesday, Ladies' Working-meeting, at 3; Service in the Chapel at half-past seven, when our pastor will continue the Bible-readings; Subject for this week, 'Tears.' (Here followed some remarks which cannot be given *verbatim*, but which were expressive of a hope that many would accept the invitation to attend, and that those who did so, might, although the subject was tearful, experience a joyful and profitable time.) Thursday, Meeting of the Mutual Improvement Society, at 8 o'clock; address on 'The Book of Nature,' by Mr. Fletcher. Friday, Christian Band meeting, at 7.30; address by an old friend. Saturday,—"Dear friends, last night, more than forty people gathered together in the upper school-room for the purpose of meeting a Friend. That Friend will be present again next Saturday, and you are all very earnestly and cordially invited to be there, too. For full particulars, see Matthew, eighteenth chapter, and twentieth verse.'" A brief glance at the verse referred to made the good deacon's meaning plain, and doubtless there were those in the congregation, that Sabbath morning, whose hearts were touched and warmed, and who resolved to be in that upper room on the following Saturday evening at the hour named.

Certainly, the list of notices that had just been presented carried with it the assurance that, whatever else might be wanting, there would at least be no lack of subjects concerning which to pray. Is it not one of the weaknesses of our public prayer-meetings that there is so much of *generalizing*, that many of those who lift up their voices in words of prayer and praise so frequently fail to make to the gracious Father one really definite request? Children do not usually treat their earthly parents so. Must it not be admitted that this failure to be specific too often arises from a possibly unconscious, but at the same time real and instinctive desire to cover the weakness of our faith? The fact of the matter is, that *we dare not make our petitions too definite* because we have not confidence enough to expect a definite reply. It is, for instance, one thing to ask, in vague and comparatively meaningless terms, for blessings on the surrounding neighbourhood; it is another matter to plead, with passionate intensity of earnestness, for the conversion of some one particular sinner in that neighbourhood who is well known

to all. Of course, such petitions need more graciousness of utterance, more tenderness of heart; but would not that very necessity be conducive to the sense of humble dependence upon God which must lie at the foundation of all true prayer? If indeed the prayer-meeting be the fire that keeps the whole machinery of the church at work, it is very necessary that the fire should burn bright and clear. If indeed they who attend it gather to meet their best Friend, they will do well to meet Him simply and naturally, while, with much of reverential love, they tell Him all that is in their heart.

Let it not be supposed that these words have any special reference to the particular prayer-meeting about to be described. On the contrary, it may fairly enough be said that the prayers, as a whole, were pointed and purposeful, and that those, whose voices led the petitions of the rest, prayed in the consciousness that they were met to do business with the King, upon matters concerning His kingdom. There were probably from forty to fifty people present, and the meeting commenced with the singing of the hundred and sixteenth Psalm. After that, the minister, Pastor James Douglas, M.A., called upon Deacon K—— to pray. This was the good brother already referred to, and his prayer was a characteristic one. Warmly he pleaded, first for the pastor, next for the church, then for the Sunday-school; but he could not close his petitions without going back again to the subject with which he started, and invoking many blessings upon him who, on the morrow, would occupy the pulpit as a messenger from God.

The meeting was now thrown open, and any brother or sister who felt moved to do so, was invited to take audible part. This invitation was responded to by a friend who does not belong to Kenyon, but who takes pleasure in attending the Saturday evening prayer-meetings. He has a warm regard for its minister; and after having asked that every individual present might feel it good to be there, he concluded his praiseful prayer by requesting that God's peculiar favour might not only rest upon the pastor, but also upon all his family.

The singing of the one hundred and first Psalm was followed by a petition from Mr. Douglas that, on minister and member alike, the graces of the Spirit might be poured out, that the divine blessing might follow all testimony given, and that each and all might have that lowliness of mind and poverty of spirit which are so necessary to the reception of His grace which God is ever ready to bestow. This prayer suggested the singing of the supplication,—

“Come, Holy Spirit, come!
With energy divine;
And on this poor benighted soul
With beams of mercy shine.”

At the close of this hymn, the meeting was once more thrown open, and this time one of the sisters prayed, the burden of her longing being the conversion of relatives and friends. She was followed by one who sought blessing on “Work for God everywhere, to be done on the next Lord’s-day.” Then again the little company prayed by singing,—

“Oh, let my soul for ever lie
Beneath the blessings of Thine eye!”

Three more prayers having immediately followed the singing of this hymn, Mr. Douglas next read the farewell words of our Lord Jesus to His disciples, recorded in the twenty-eighth chapter of Matthew, from the eighteenth to the twentieth verses. He then said that his wish for one and all was, that they might continue to bear in mind the gracious promise with which the Saviour concluded, "Lo, I am with you alway, even unto the end of the world." He would have each one remember that this promise of His abiding presence fell from our Lord's own lips; that it is a promise which covers the whole of the dispensation, for He will be with His people until the end of the age; that the Promiser was then, is now, and evermore shall be, the great and adorable I AM, neither bounded by time, nor yet circumscribed by place, and that He has not sent His servants on a warfare at their own charges, for the promise clearly implies that His presence means also His support. He is not merely with His followers as a spectator, but as a helper. The nature of the work to which He calls them is such that they will very soon reach the limit of *their* resources; but, since He is with them, His grace and power will always prove sufficient. He will be with them even when single-handed they seek to make known His truth. This brief, but stimulating address, closed by an appeal to each individual present to verify the promise by a complete and personal appropriation of it, and by an assurance that, to all who thus make it their own, the gracious Master of assemblies interprets both the mystery of His being, and the mystery of His love.

When Mr. Douglas sat down, two or three more friends engaged in prayer, asking for blessings on ministers, Sunday-school teachers, tract-distributors, sick-visitors, etc. Then the benediction was uttered, and the meeting closed. It had only lasted an hour; but it had been quite worth while to go to it. As a prayer-meeting held on *Saturday*, it had a character of its own. This will be quite obvious to any reader who is in the habit of attending a Saturday night gathering for prayer. Immediately preceding the work and worship of the Lord's-day, it has about it an air of hopeful anticipation which is at once an aid to prayerfulness, and a stimulus to faith. On Saturday, we look forward to the achievements of the future; on Monday, we too often have to confess the shortcomings of the past. Yet, "Draw nigh to God, and He will draw nigh to you," is a promise that holds good for every day alike; and those who meet together to seek the Lord will find that, be it Monday or Saturday, or any other day whatsoever, the Holy Spirit will Himself make it evident that Jesus is in the midst.

Thus has been given in outline the story of that night's meeting; it must be left to the recording angel to put the fillings-in. Man may place on record the words which fall from his brother's lips, but what linguist is there who can fully follow the language of the heart? He who alone can read its secrets, He only can place upon His register the exact measure of prayer which finds its way to the throne. Let us, therefore, leave it all to Him; and, each of us for ourselves ask to be taught to pray *the prayer of faith*, which never can miss the mark. "All things, whatsoever ye shall ask in prayer, believing, ye shall receive."

Arthur's Mission, Snowfields, Bermondsey.

IN the July number of this Magazine (p. 395), there is a brief account of the new departure in connection with the Ragged-school in the above-named district. We are now able to report the completion and opening of the building of which the memorial stones were laid on *May 9*. Favoured with a card of invitation, we went on *Thursday afternoon, October 5*, in search of "The Old School-house", or, as the workers call it, "The Old Cow-shed." This wretched-looking den confronted us as we neared the end of a street, the houses in which, on one side at least, were for the most part tenantless. Shut-up shops below, and paneless windows above, would have suggested a past catastrophe, had we not known that neither siege, earthquake, nor explosion had occurred, but that the falling-off of trade, or the falling-in of leases, or both, were answerable for this woe-begone appearance. The oddest part of the matter is that these desolate-looking houses are close to the shops, factories, and warehouses of well-to-do tradespeople. Of the few shops open near the new Hall, the most business-like and prosperous were a coffin-maker's and a gin-shop. In comparison with its surroundings, ARTHUR'S MISSION, plain and unpretentious as it is, "stands like a palace built for God"; and is it not so?



THE OLD SCHOOL-HOUSE.

The first item in the programme was, "Visit to the Old School-house, 5.30 p.m." Taking time by the forelock, we had, for a few minutes, "a private view" of the wretched, ramshackle place, but not before Mr. S. R. Pearce had lighted the gas; for natural light has ingress only through a few small panes in the roof, and holes where tiles were once fixed. Think of Christian men and women coming from homes of comfort to teach ragged children in a place where the floor and walls were beyond the possibilities of soap and water to cleanse; while rats held revels on the rafters in sight of all, or rain came through the sieve-like roof, necessitating the frequent use of umbrellas and waterproofs. But even rats and rain were more endurable than were the roughs outside, and sometimes inside, too. Their doings often drove the teachers to their knees, to ask for grace and strength to

hold out, and to hold on. Only such tried toilers can gauge the mixed emotions with which the workers, past and present, met to pay a farewell visit to the place where, as they gratefully bore witness, amidst all their discouragements, they had "often had precious seasons of communion with their Divine Lord and Master, and with each other," and had seen wonders of grace wrought, and "many of the unlikeliest brought to the feet of Jesus."

A brief service of prayer and thanksgiving was held, in which Mr. John Kirk, secretary of the Ragged-school Union, Mr. Pearce, and Mr. Jeffery took part, and then the friends crossed over to the new building.



THE NEW MISSION-HALL.

From a Photograph by F. C. Burnham, Brixton.

The front elevation of Arthur's Mission, though devoid of mere ornamentation, gives the impression of superior workmanship; and within, this is even more marked. We must copy the inscriptions on the memorial stones. The first and most noticeable has on it,—

"FEED MY LAMBS."

H. K. E. L.

The second and third stones bear the following inscriptions,—

This stone was laid by

MR. S. R. PEARCE,

Superintendent of the Metropolitan Tabernacle Sunday-school,

May 9th, 1893,

To commemorate the Ragged-school work carried on in this neighbourhood under his superintendence.

"Hitherto hath the Lord helped us."—1 Samuel vii. 12.

This stone was laid by

MR. THOMAS HOYLAND, Acting-Superintendent,

On behalf of the Teachers of the old Snowfields Ragged-school,

May 9th, 1893.

The building consists of two floors. On the ground floor are two large class-rooms, made to communicate, and a smaller one for the infant class, and also a kitchen, with all needful appliances for tea-meetings, as was very evident on the opening-day; for about three hundred friends were "tea'd" to their entire satisfaction. On the upper floor is a spacious hall, with teachers' room adjoining, both suitably fitted and furnished, the walls bright with large coloured pictures of Bible subjects.

While the friends were gathering for the meeting, and at intervals during the evening, the boys of the Stockwell Orphanage Choir, under the leadership of Mr. Partridge, sang several hymns and anthems. Mr. C. Steinitz, the chairman of the Ragged-school Union for the present year, presided. The generous lady (H. K.) to whom South London is indebted for this noble gift, and her friends, Mr. and Mrs. Lynn (E. L.), occupied seats on the platform. After the singing of the hymn, "All hail the power of Jesus' name" (C. H. Spurgeon's version), the chairman read an appropriate passage of Scripture, and then called upon Messrs. Lynn and T. G. Ackland to offer prayer and thanksgiving. A solo was then sung by Master Charlesworth, the choir taking up the chorus. The chairman, in the course of his remarks, said that what he had heard of the history of the work, and what he now saw, brought to his mind some of the fairy tales which delighted his childhood's days, especially that of "Aladdin and the Wonderful Lamp." That story spoke of a marvellous transformation effected by a wonderful lamp; "but," added the speaker, "we have come here to-night to witness a transformation by the side of which those of fairy tales sink into utter insignificance. *They* dealt with castles in the air; *we* are dealing with the transformation of a miserable cowed into a lovely building."

The chairman congratulated the long-tried teachers, and also the dear friends by his side, that the work could henceforth be conducted under such favourable circumstances; and said, "A good workman should have not only good tools, but a good workshop, if he is to do good work; and here," he added, "we have these conditions." Mr. Steinitz then handed the keys of the building to Mr. Pearce, "with the prayer that many souls may be born to God here."

Mr. Pearce, who was evidently burdened by the sense of God's great goodness, said, "I receive these keys with great thankfulness to the Lord, and also to our dear friend; and I feel that I should like to get away into some upper room, and fall upon my knees, and thank my heavenly Father, who has so wonderfully answered our prayers." He then gave a few of his experiences in the old place, and read a letter from one of the former scholars (now an earnest Christian worker), in which he told how he and his mates used to go to the services for the sole purpose of creating a disturbance, the mildest mischief being that of showering winkle-shells about, or depositing them in unprotected hats. Later on in the meeting, when Mr. Pearce called for some testimonies of the work of God's grace among the "old boys", this young man rose, and said, "I haven't got any winkles now, Mr. Pearce: thank God, those days are gone for ever!" and then gave a glorious testimony to the power of the gospel to reach the most careless and indifferent. But to return: Mr. Pearce gave an earnest word to the teachers from the text on Arthur's memorial stone, "Feed My lambs," and expressed his hope that, at the anniversary of the opening of Arthur's Mission, they might have the joy of seeing many who, during the year, had been brought to the Saviour.

The next speaker was the Rev. J. W. Upton, Congregational minister, who was one of the earliest workers, and for many years secretary of the school. Want of space forbids any attempt to report his interesting speech, and the same must be said of the address of Mr. Kirk. Mr. Hoyland, the acting-superintendent, after giving an address marked by great spiritual power, presented, in the names of the teachers and friends, memorial albums to Mrs. H. K.— and Mrs. Lynn, with the donors' grateful thanks, and

prayers that God would greatly bless and reward them. Mrs. Lynn responded, and then delivered a very forcible address to the workers, upon the character of the work which, she believed, the now-glorified Arthur would have wished to be carried on in the Mission dedicated to his memory. After the closing prayer, offered by Mrs. Lynn, and the singing of the doxology, the friends had the gratification of hearing a few words from the generous lady who was, under God, the happy and honoured donor of the entire cost of ARTHUR'S MISSION.

J. L. K.

[N.B.—Mr. S. R. Pearce, 426, Brixton Road, S.W., would be very grateful if forty friends would subscribe one pound per annum each for the expenses of carrying on the school and mission work in the new building.—ED.]

Surrey Gardens Memorial Hall, Walworth.

THE teachers and other workers at this Mission held their second annual meeting on *Tuesday, October 10*. About one hundred and thirty friends partook of tea; and at the public meeting afterwards, the hall was filled in every part. Our generous and genial friend, Mr. F. W. N. Lloyd, presided, and commenced the proceedings by asking the audience to devote some minutes to silent prayer for the presence and power of the Holy Spirit; and here let it be recorded that the tone of the meeting proved that the Lord heard the supplications, and visited His people. After the singing of the first and last verses of "All hail the power of Jesus' name," Mr. W. Kirk Bryce, of the Pastors' College, offered prayer, and the secretary, Mr. H. J. Monk, read the report of the year's work, in which we noted the following items:—First, that the teachers had unanimously agreed to ask Mr. S. R. Pearce, who has been so long connected with the work, to become president, this position having become vacant since the lamented death of our late beloved Pastor, C. H. Spurgeon; they had also chosen as vice-presidents, Mr. F. W. N. Lloyd, and Mr. F. Morgan, a hearty supporter of the work, and one of the pioneers of the Sunday-school now meeting in the Memorial Hall. In the school there are twenty-seven teachers, and three hundred and seventy-one scholars. "A good work" has been wrought by the Holy Spirit among the senior scholars during the past year, fifteen members of the class under Mr. Thomason's care having "decided for Christ", and there are clear tokens that the gracious influence has not been confined to that class alone. Will not our readers join in the prayer of the teachers,—“May this blessed contagion affect the whole school”? There is a well-attended service for children on Lord's-day mornings, at the close of which the senior scholars gather together for a short prayer-meeting. The evening service is for adults, and is under the charge of Mr. Chandler, a student in the Pastors' College. The workers gladly testify that “the services are fraught with the power and blessing of God both to sinners and saints.” Then there is the organized house-to-house distribution of “Spurgeon's Sermons”, which here, as in similar missions everywhere, is regarded as “an important part of the work.” The Mothers' Meetings, too, have not only brought comfort to many humble homes and hearts, but have been a means of grace to those attending, some having been led to the Saviour. There have been special services held, from time to time, both for adults and children; not without “signs following.” There were particulars of the open-air work, the Band of Hope, the Young People's Society of Christian Endeavour, and a dozen other interesting items in this model report of work done for the Master; but we have culled enough to show that the building is as well and profitably used as ever its glorified Founder could have desired.

The treasurer's accounts were then read; and the chairman, in the course of his speech, said that the financial statement showed that a very large amount of work had been accomplished at comparatively small cost; for the

workers had not only "a mind to work", but to *give* also. After promising to repeat his past year's contribution to the general fund, and to give a liberal donation for a special need connected with the building, Mr. Lloyd reminded the audience of the circumstances under which the late beloved C. H. Spurgeon was converted, that is to say, in a very humble place of worship, built and maintained by a few of the poor of the Lord's people. "What is our beloved friend now doing, think you?" asked the speaker. "He is doubtless doing what he said he would do, that is, making known unto principalities and powers in heavenly places the manifold wisdom of God."

Pastor Thomas Spurgeon was then called upon to address the meeting. He said that he was "both glad and grateful that the friends had done him the honour of asking him to speak." He had been favoured with an abstract of the report just read, and it was evident to him that the work there was saturated with the divine blessing. "In the report itself," he said, "I find seven reasons for congratulation." We can, in our available space, only give a meagre outline of the address, which was full of life and force. Here are the heads:—1. "You are to be congratulated because you have so many organizations for the good of others, *so many irons in the fire*, and all of them red-hot. Such is the open-air preaching, that happy practising-ground for gospel ministers. I myself," continued the speaker, "began to preach in a small cottage, and in the open-air, to a few children and a dog or two. Then, you have your Loan Tract Society for circulating those wonderful sermons of my dear father which have led so many to Christ. Next, you had one earnest young preacher from the College, Mr. W. Kirk Bryce; and now you have another of the right sort, Mr. Chandler, a corn-chandler; for does he not give you 'the good corn of the kingdom' and 'the finest of the wheat'? There is also another iron in the fire, the Young People's Society of Christian Endeavour, a bright and blessed service for the Master. I once misread the letters C.E. as standing for civil engineer; and these C.E.'s are truly civil engineers after a spiritual sort. You seem to have been going in for doing good of every sort, and therefore I congratulate you. 2. You evidently do not forget to *feed the fire*. You have sought the Lord in prayer for blessing upon your service, and gathered together at the table of communion for the strengthening of your own spiritual life. With all these irons in the fire, you feel the need of keeping them red hot. 3. *You are all a-glowing* with holy fervour, earnest and happy in your work. 4. *You are paying your way*; for the workers are also the givers; the teachers themselves have contributed a goodly sum. 5. I congratulate you that *you are aiming high*; that you have before you, all the time, the desire to love these men and women up to heaven, and to lead these children to the children's Saviour. 6. The next reason for congratulation is that *God is blessing you*; for have we not heard that, from among the senior scholars, fifteen have been born to God? I am looking for these young men to join the church, for they must not and cannot be secret Christians. 7. Upon one other matter I must congratulate you, and that is, I see that *God is going to bless you evermore*; for where earnest witnesses spread abroad His name, He is pledged to bless." After addressing some helpful words to those doubting souls who feared that they would not be able to hold on and hold out in the Christian life, Mr. Thomas Spurgeon closed with an earnest appeal to the unconverted.

The chairman, in soliciting help for this good work, then gave an admirable address on the duty and privilege of Christian giving. It transpired afterwards that he had handed to the treasurer a cheque for £5, in addition to all his promised aid, so that he practised what he preached. Pastor R. A. Elvey, of Arthur Street Chapel, Camberwell Gate, who met with a very hearty reception, gave an address full of point and power; but too long for insertion here, and too good for condensation. After brief speeches by our brethren Pearce and Morgan, a very happy and successful meeting was brought to a close shortly before the clock struck ten.

J. L. K.

Notices of Books.

The Sword and the Trowel. Volume XXIX. Passmore and Alabaster. Price five shillings.

THE bound Volume for 1893 will be ready for sale early in December. To any lovers of Mr. Spurgeon who have not preserved all the monthly parts, this book would be a welcome Christmas or New Year present. Like the previous year's issues, the numbers for the past twelve months have abounded in memorials and reminiscences of the late beloved Editor; while constant contributions from his lips and pen, hitherto unpublished, have helped to keep his Magazine as much as possible as it was under his happy régime. Friends who have the monthly parts, and wish to bind them, can obtain cloth covers, at 1s. 4d. each, from the publishers, or through any bookseller.

We have already called attention to the six illuminated booklets by MR. SPURGEON published by Messrs. Passmore and Alabaster, at sixpence each. The set can be obtained from 4, Paternoster Buildings, E.C., or through any bookseller, for 2s. 6d. They are rightly entitled, *Rare Jewels from Spurgeon*. Two others have just been added to the series, *The Name of Jesus*, and *The Sermon of the Seasons*. Costing no more than a good Christmas card, these booklets should be widely circulated.

Messrs. C. W. Faulkner and Co., 41, Jewin Street, E.C., forward samples of their *Christmas and New Year Cards*. For Christian people, they have the great drawback that there are no texts of Scripture or even religious sentiments upon them; but, with that exception, we can commend them right heartily as the choicest, daintiest, and most elegant productions that we have seen this season. There are many novelties in design, as well as some familiar favourites that we should have been sorry to miss. Friends who wish for a supply of real works of art should inspect those issued by Messrs. Faulkner before they go elsewhere.

Several charming *Calendars* accompany the cards. Some of these are

designed for advertising purposes, spaces being left for names, addresses, etc. There are also a *Shakespearean Calendar*, with mottoes to be torn off each day, and two for turning over quarter by quarter, *The Seasons*, and *Sweet Arcady*, both most tastefully executed.

Among the booklets for the season, Mr. Weatherly has written *The Maypole Dance*, which is beautifully illustrated by Harriett M. Bennett. Mr. Hipp; or, *Three Friends in Search of Pleasure*, will be a source of much amusement to the youngsters. *A B C* is the most artistic alphabetical arrangement we ever remember, though it is disfigured by two or three illustrations that we should have preferred not to see. *Farmyard Tales* are more pleasing than the pictures of the animals accompanying them, for almost all the creatures are out of proportion, and unlike those to be seen in English farmyards, at least. Perhaps the secret of the failure is that the book is "Printed in Germany."

The Religious Tract Society issues a number of *Christmas and New Year Cards*, in sixpenny and shilling packets; and a few choicer ones at threepence each. There is not so much artistic merit in them as in other beautiful productions of the season; but they have a charm that is lacking in many of the art treasures, for each of them contains one or more passages of the Word of God. Thus they will be suitable for distribution by Christians, who desire, not only to give pleasure to their friends, but at the same time to do them good.

The R. T. S. Pocket-book is not like the memorable one issued two years ago, in which Mr. Spurgeon wrote his last notes of sermons. There are no extracts from the Puritans in the present issue; but there is almost all else that one could want in a pocket-book, even to an Almanack for the first three months of 1895! The price is 1s. 6d., or 2s.; but those who do not want to pay so much, can get *The Pocket-book Almanack* for 2d., or *The Penny Almanack*, both of which contain much of the same information.

Twelve Hymns for Daily Use. Packets I. and II. By GEORGIANA M. TAYLOR. Drummond's Tract Depot, Stirling. Partridge, London.

EACH of these shilling packets contains two copies of six of Miss Taylor's gracious and tuneful "spiritual songs", printed on florally-ornamented cards. The authoress of "Oh, to be nothing, nothing!" and "For Jesus' sake!" needs no "letters of commendation" to our readers; but we should advise them, when they are purchasing their cards for the season, to be sure to have amongst them these packets of *Hymns for Daily Use*.

Mr. Alfred Holness, 14, Paternoster Row, forwards *The Golden Text Calendar* for 1894. The date is plainly printed, the texts are in good clear type, and the price is only one shilling, so that no office or study need be without this daily reminder of the teaching of the Word of the Lord.

Mr. Holness has also issued *The "Search and See" Almanack*, "*Day by Day*" *Almanack*, *Faithful Words Sheet Almanack*, and Nos. 49 and 50 of *The London Series of Penny Life Stories*, all of which appear to be quite up to the publisher's usual excellent mark.

From *Drummond's Tract Depot*, Stirling, come Nos. 31 to 36 of the *Penny Stirling Stories*, all written by SIDNEY WATSON. The reputation of the house of Drummond is a sufficient guarantee that these stories all contain the sterling silver and gold of the gospel, and that they may be scattered as antidotes wherever the poisonous "penny dreadfuls" have been circulated.

Mr. John G. Wheeler, 88, Mildmay Park, N., sends us a complete set of his twopenny illuminated booklets, which are decidedly cheap at the price, and in many cases would be preferred to Christmas or New Year cards. There are six in the series:—*Morning Joy and Evening Blessing*, *Chimes for Morn and Eve*, *Leaning on Jesus*, *The Watered Lilies*, *What will Please Jesus?* and *Peace, Perfect Peace*. The last four contain other poems beside the one from which the title is taken.

A Sunday Story Book. Cassell and Co.

THIS book appears to be made up of four miscellaneous collections of illustrations of Scripture scenes, with stories or verses to explain them. The work is not at all worthy of the great publishing house of Cassell; the pictures of the Lord Jesus especially pain us as we look at them, for they are calculated to give the children ideas of our Saviour that are not at all correct; at least, we have not so learned Christ.

A much better book of this class is *Light for Little Footsteps, Bible Stories Illustrated* (Partridge and Co.), though we cannot say that we admire all the portraits of our Lord that are given in this otherwise admirable collection.

Messrs. Nelson and Sons publish a new edition of *The Peep of Day*, a work, doubtless, familiar to many of our readers, but too good to be set aside as antiquated or unsuited to the present generation of children. The coloured illustrations in *The Life of Christ for the Young*, issued by the same publishers, will please the little ones; but the attempt to portray the features of our precious Saviour does not appear to us to be a success.

Messrs. Partridge and Co. have issued two more sixpenny coloured picture-books for the tinies, *Cheery Times for Merry Youngsters*, and *Pretty Pictures and Stories for Little Readers*.

A real treasure for older boys and girls is *Domestic Pets: Their Habits and Treatment*, by CAROLINE PRIDHAM (published by Messrs. Partridge and Co.). The anecdotes and descriptions ought to teach children a good deal about their dogs, cats, birds, rabbits, etc., and should also make them kind and attentive to all the creatures committed to their care.

Another book of a similar character, and almost equally good, is *Favourite Stories about Animals*, "intended to show the reasoning powers which they possess" (Nelson and Sons). Numerous illustrations, by Harrison Weir and other artists, give an additional charm to a book that will give great delight to its youthful possessor.

Icelandic Pictures, drawn with Pen and Pencil. By F. W. HOWELL, F.R.G.S. Religious Tract Society.

BY some mistake, last year's volume of *Pen and Pencil Pictures* did not reach us. This was a pity, for a gap was thus left in our set of these choice annuals, and some of our readers may have supposed that the series was not being continued. We are, therefore, doubly pleased to see *Icelandic Pictures*, which are quite worthy of a place beside their many predecessors. Indeed, in some respects, this volume has a greater charm than many that have before appeared, for it treats of a land far less familiar than several of the others that have been pictured in the Tract Society series. It is difficult to decide whether the pen or the pencil gives us the better view of the great Iceland in the far North; but both combined, under Mr. Howell's facile manipulation, have produced a work of art, which will adorn many a drawing-room and library table this winter, and for years to come.

The Leisure Hour, and The Sunday at Home. Volumes for 1893. Religious Tract Society.

THESE old favourites appear to grow better than ever. Evidently, neither labour nor expense is spared in preparing suitable articles for both serials, and in keeping the numerous illustrations fully abreast of the times. These handsome volumes ought to suit the tastes of all manner of readers if they can only secure a sufficient number of *Leisure Hours* in which to enjoy the contents of the one, and enough portions of their *Sundays at Home* to study the other without forsaking the assembling of themselves together, as the manner of some is.

The Cottager and Artizan. Vol. XXXIII. Religious Tract Society.

THE "Cover printed in Holland" is a real work of art; and the contents of the volume are the work of many a loving heart, and fertile brain and flowing pen. We cannot imagine in what respect the *Cottager and Artizan* could be better; type, teaching, and illustrations are all equally good. C. H. Spurgeon is credited with some

of the extracts; but we also notice other articles by him that have been appropriated without acknowledgment; no doubt the omission is only an oversight.

The Child's Companion. Our Little Dots. Religious Tract Society.

THE boys and girls who have such gems of picture-books and story-books as these ought to consider themselves highly privileged individuals. The tinted full-page illustrations, "printed in Holland," form quite an art gallery. Father, don't forget to buy these two books as *The Child's Companion* for your *Little Dot*!

The Children's Treasury of Pictures and Stories, 1894. Nelson and Sons.

It is quite a treat to see the cover of a book for children, without the words, "printed in Holland," conspicuously displayed; it does seem a pity that, while there are thousands of qualified Englishmen needing employment, work like this should be sent out of the country. We are glad that Messrs. Nelson are an exception to what is becoming a general rule; and we hope that *The Children's Treasury* will, for that reason, have an unusually large sale, especially as it is one of the very best books for the little ones.

The British Workman. The Band of Hope Review. The Children's Friend. The Infants' Magazine. The Family Friend. The Friendly Visitor. The Mother's Companion. Volumes for 1893. Partridge and Co.

MR. SPURGEON, reviewing Messrs. Partridge's annuals on one occasion, spoke of them as "these faultless periodicals." After a careful examination of the seven volumes before us, we cannot think of a more appropriate adjective than our late beloved Editor used, for all really appear to be without a fault. The covers of this year's Magazines are specially attractive; in cloth, with gilt edges, at half-a-crown each (all except *The Band of Hope Review*, which is 2s.), they will make charming Christmas and New Year presents.

Mr. Henry Frowde, Clarendon Press Warehouse, Amen Corner, sends us specimens of the new issues of *The Oxford Bible for Teachers*, with the revised and illustrated *Oxford Helps to the Study of the Bible*. Printed on India paper, they are very durable, they require the smallest possible space, and even the tiny type is perfectly clear and legible; while readers who need larger letters can enjoy the luxury of a Bible printed in *minion* type, or even in *bourgeois*. The binding of the various editions is worthy of the precious Volume: what higher praise could be given to it?

The Oxford Helps to the Study of the Bible, published separately at a shilling, ought to bring this useful work within the reach of every Sunday-scholar in the kingdom. A teacher who could afford it could hardly give the boys or girls a more acceptable New Year's present. With a pearl-type Bible in one pocket, and these *Helps* in the other, a young student of the Scriptures would have a veritable *multum-in-parvo* library.

Bromley Road Bible Reading Circle,
1894.

THIS is an admirable arrangement of the Scriptures for systematic Bible-study. The title to each day's portion ought not only to help the readers, but it should suggest subjects to preachers. The book can be obtained, post free, for fourpence, from Pastor J. W. Davies, 2, Bromley Road, Lee, S.E.

Bible Studies. 1. THE PENTATEUCH. 2. THE LIFE OF CHRIST. The International Sunday-school Lessons for 1894. By G. F. PENTECOST, D.D. Hodder and Stoughton.

THESE are among the best lesson-helps we have seen. Thoughtful, suggestive, clear as crystal, they will in the best way help the diligent teacher. It would scarcely be possible slavishly to reproduce what is here given; but, on the other hand, no one could read these *Bible Studies* carefully without being quickened, and instructed, and made ready to see much in the passage under consideration. Dr. Pentecost goes direct to the gold of the target. He gets the central truth of each lesson, and then applies it with skill,

felicity, and transparent clearness. The book is admirable in every way.

The Silver Link. Vol. II. Sunday School Union.

AMONG the portraits of "Some Children's Friends" in this volume, we notice the familiar features of Mr. Charles Waters, so long and so well known at the Tabernacle as an energetic Band of Hope worker. In the article accompanying the portrait, we are told that there are now four hundred and forty thousand members of the International Bible Reading Association. *The Silver Link* is the Magazine of the Association, so that all who desire the latest information about the excellent work associated with the letters I.B.R.A., should take it in.

Christian Endeavour Principles: Stated and Commended from British Experience. By VARIOUS WRITERS. Sunday School Union.

THE cabalistic characters, Y.P.S.C.E., have been adopted in America by twenty-four thousand Societies, numbering a million and a half of members; and between six and seven hundred Societies have been registered in Great Britain during the past six years. This shilling handbook supplies all needful information with regard to the movement, also testimony as to its adaptation to British as well as American churches of all denominations.

"*Sons of Power*." By CAPTAIN W. H. DAWSON. J. F. Shaw and Co.

A QUIVER full of well-sharpened arrows, which the "Sons of Power", who are royal archers in the Lord's army, will find to "stick fast" in the hearts of the King's enemies. Captain Dawson furnishes Christ's soldiers with powerful "artillery" (1 Sam. xx. 40) for the Holy War.

Step by Step through the Bible. Part II. By EDITH RALPH. Nisbet and Co.

A BIBLE History for the little ones, put into language which they will easily understand. The very book for "mother" to read aloud on Sunday afternoon. It may be added that the lessons drawn convey, for the most part, more of moral teaching than of spiritual truth.

The Biblical Illustrator. By Rev. JOSEPH S. EXELL, M.A. *Hebrews*, Vol. II. *The Acts*, Vols. I., II., and III. Nisbet and Co.

THE man, who spends three half-crowns in buying each of the volumes of this excellent series, as Mr. Exell issues them, will have a valuable Commentary on the Scriptures when his set is complete. It appears, also, that four different volumes can be obtained, through any bookseller, at 4s. 6d. each. This arrangement should be a great boon to those who have few books and small means.

The concluding volume upon the Epistle to the Hebrews, and the three upon the Acts of the Apostles, are fully equal to past issues. In all, there are numerous extracts from the works of our late beloved Editor, inserted by permission of Messrs. Passmore and Alabaster; in at least one of these volumes Pastor Thomas Spurgeon is among the many authors quoted; while Vol. I. of *The Acts* contains the following paragraph from his dear father's writings, which has a peculiar emphasis now:—"I wonder how many Christian people here could have their biographies condensed into this line, 'He lived to make Christ known.' Might it not be said of one, 'He lived to open a shop, and then to open another'? Or of another, 'He lived to save a good deal of money, and take shares in limited liability companies'? Or of a third, 'He lived to paint a great picture'? Or of a fourth, 'He was best known for his genial hospitality'? Of many a minister it might be said, 'He lived to preach splendid sermons, and to gain credit for fine oratory.' What of all these? If it can be said of a man, 'He lived to glorify Christ,' then his life is a life. Every Christian man ought so to live. Oh, that my memorial might be, 'He preached Christ crucified'!"

All Christendom can testify that this is Mr. Spurgeon's memorial.

Final Triumph; or, Dying Sayings of Saints, Martyrs, and Men and Women of Note. Compiled by M. E. T. Nisbet and Co.

THIS little collection is the result of a

remark made by Dean Lefroy to the members of his Bible-class. Ranging from the second century to the nineteenth, the compiler has by no means cleared the field; so others may glean after him. As the "dying saying" of C. H. Spurgeon, part of his address at Mentone, *Breaking the Long Silence*, is given, with the memorable sentence spoken to his secretary, a few days before his translation, "My work is done." We are surprised that M. E. T. did not insert the date of "Rob Roy's" voyage across "the narrow sea", instead of saying that he "died in the nineteenth century." Half-a-crown is rather a high price for these sixty-four pages, precious though they are.

100 *Gospel Leaves.* By CHEYNE BRADY. Packet No. 7. Stirling: Drummond's Tract Depot.

THE publishers have wisely reprinted, on the wrapper of these tracts, Mr. Spurgeon's commendation; and we cannot give a better idea of their value than by repeating our late beloved Editor's words:—"Mr. Brady's style is quite to our heart. He is direct as a dart, clear as a sunbeam, and brief as an angel's visit. Earnestness throbs in every line; and withal, a power of keen thrusting too seldom possessed. He knows the sins and sorrows of the human heart, and the Saviour who can work their cure; and, in addition, he can plainly point the burdened spirit to the peace-giving Christ."

Seven packets of these *Gospel Leaves* have been issued, 100 assorted two-page tracts in each, sixpence per packet, making the nineteenth million in English, and thirteenth million in foreign languages. These leaves, like those of the Tree of Life, are for the healing of the nations; let them be scattered everywhere.

From the same publishers come two sixpenny packets of fifty four-page illustrated tracts, entitled, *Bells of Blessing*, by our good friend, WILLIAM LUFF, whose poetry and prose are always full of the gospel. These are the bells to obey the bidding of the late Poet Laureate,—

"Ring out the false,
Ring in the true."

A Blot on the Queen's Reign. Betting and Gambling. Appeal to the Prince of Wales. By JOHN HAWKE. Stock.

THIS is an admirable pamphlet on a most important topic; but the subtitle is altogether misleading. The "Appeal to the Prince of Wales" is a very mild, indirect allusion to his "connection with the Turf, and other forms of gambling," but so meekly drawn that H. R. H. would scarcely think the page deserved a place in his waste-paper basket. Let the National Anti-Gambling League, if it is worthy of its name, prepare a proper "Appeal to the Prince of Wales", and present it with due form and ceremony: such a document could scarcely be disregarded in these democratic days by the heir-apparent, even if he did not agree with the sentiments therein expressed. Try it, Mr. Hawke; there is royal quarry for your talons under the ostrich feathers!

Betting and Gambling. By MAJOR SETON CHURCHILL. Nisbet and Co.

THE writer of this eighteenpenny treatise has tried to prepare a work which should be "both comprehensive and popular"; and he has succeeded in both respects. His book is worthy of the widest possible publicity, and ought to help many "in contending against one of the greatest evils of this age." It may not be generally known that "raffles, specs, or prize drawings on licensed premises are illegal, and every publican holding one is liable to a penalty of £500, and to be imprisoned as a rogue and a vagabond." This law should be rigidly enforced wherever it is broken. All lotteries not authorized by Parliament are also illegal; those who get them up render themselves liable to a penalty of £500, while each ticket-taker can be fined £50. Mr. Spurgeon always thought it to be his duty to call the attention of the authorities to any lottery organized by professedly Christian people, whether Churchmen or Dissenters, and he had the satisfaction of helping to stop several such demoralizing undertakings. It will be a blessed day for the Church of Christ when she resolves to have nothing whatever to do with "Fancy

Fair Religion", which is often only slightly removed from the gambling exposed and condemned in Major Seton Churchill's interesting, and instructive volume.

Footsteps to Fame. By J. HAIN FRISWELL. John Hogg.

A NEW and revised edition of a work that has already done good service. It is called, "A Book to Open other Books"; but a more appropriate subtitle would have been, "A Book containing the Marrow of other Books." It is a store of stories, somewhat in the style of Mr. Haig Miller's *Culture of Pleasure*, and only needs more pronounced religious teaching to make it all that we could wish as a present to young people of either sex.

Glimpses of Welsh Life and Character.

By MARIE TREVELYAN. Hogg.

THE authoress wishes her readers to know more than most English folk do about "poor little Wales." She has therefore gathered a great heap of material concerning the home life, amusements, myths, superstitions, festivals, poets, squires, parsons, doctors, farmers, smugglers, wreckers, and eccentric characters of the Principality. Many of the Welsh anecdotes are wonderfully like those told of people who were not Celts, and some of them ought to have been credited to that very remarkable individual, Mr. Joseph Miller; but the book is thoroughly interesting. Of course, there is a chapter on "The great Non-conformist preachers of Wales."

Alexander Mackay, Missionary Hero of Uganda. By the Author of "The Story of Stanley." Sunday School Union.

WITH such a book as this to put into a boy's hands, what need is there of fiction, or of stories of adventures drawn from the imagination? Here we have facts about a real hero, who laid down his life for Africa and its dark inhabitants. What a wonderful work was accomplished by one who was little more than a lad! The usual novel finishes with the record that "they were married, and lived happily ever after"; and this book closes in similar style. After dangers passed,

and trials bravely endured, the glorious union with the heavenly Bridegroom takes place, and eternal happiness follows. Sensible boys will read this capital book, and learn its valuable lessons.

A. Mackay Ruthquist. By the Biographer of "Mackay of Uganda." Hodder and Stoughton.

REMEMBERING Mrs. Harrison's former book about her heroic brother, we are first attracted to this volume by the author, but very soon her cousin, the subject of the memoir, absorbs our interest; an evidence of Mrs. Ruthquist's fascinating personality, and of her biographer's success. For nine years at Nagpoor, in Zenana work, and afterwards for six years as the wife of a Swedish missionary among the Gonds, this devoted servant of Christ laboured. Hers was the gift of song, behind which lay the melody of a tuneful lip; by psalms and hymns she often won a way for the gospel message; the primitive plan, surely, for the first utterance of the gospel after the birth of Christ was on this wise, was it not? At length, from the Red Sea, over which Israel crossed into liberty, she passed into the freedom of God's glory, about a year ago, during a voyage which she undertook in order to care for the two motherless bairns of another missionary. She left them to go to her own bairn in heaven; and her works follow her. Her letters are very descriptive; and though we are somewhat irritated by the too frequent use of poetic quotation, we cannot fail to recognize the skill with which the author has woven the story of her cousin's life. Six shillings will buy the book.

The Short Life of Catherine Booth, the Mother of the Salvation Army. By F. DE L. BOOTH-TUCKER. 101, Queen Victoria Street.

THIS book is of a reasonable and readable size, and many who would have been frightened at the two large volumes will welcome the smaller one. Mrs. Booth will also be seen to greater advantage without the "padding" that superabounded in the original edition

of her "Life"; and we are glad to miss many things which were published in the previous work. Especially do we rejoice that Mrs. Booth's almost blasphemous denunciation of Calvinism is not reproduced in this "Short Life." If "the Mother of the Salvation Army" had ever properly understood that glorious system of Christian doctrine, she would not have described it as "the paw of this bear of hell—Calvinism," nor would she have written, "It seems a peculiarity of the awful doctrine of Calvinism that it makes those who hold it far more interested in and anxious about its propagation than about the diminution of sin and the salvation of souls." Ah! dear soul, she knows better now that she is in the presence of that Lord, from whose teaching, as recorded in the Scriptures, we obtain our warrant for believing and propagating the truths which are usually called by the name of Calvinism.

The Camisards: a Sequel to "The Huguenots of the Seventeenth Century." By CHARLES TYLOR. Simpkin, Marshall, and Co.

THIS goodly volume deals with a little-known chapter of history, as interesting as it is instructive. The soul-stirring story of how the Reformed Faith in France survived the massacre of St. Bartholomew; how the godly in the mountainous ranges of the Cevennes held fast the truth, and witnessed for the gospel with heroic fortitude; how, at last, some took up arms in revolt against the dragonnades; how holy zeal, and sometimes mistaken judgment marked this "church in the desert";—this story of the brave days of old could scarcely have found a more sympathetic yet impartial historian. The period covered, practically the whole of last century, was most momentous for France; and the writer unveils some of the hidden forces which prepared the way for the Revolution of 1789. He lays all Protestants under a debt of obligation for a work so happily conceived and so well executed. The title "Camisards" was taken from the *camise*, a white blouse worn by the peasants of the Cevennes, who swelled the ranks of the professors of the Reformed Faith.

Notes.

SPECIAL NOTICE TO OUR READERS.—Messrs. Passmore and Alabaster ask us to announce that they have decided to present, with the January number of *The Sword and the Trowel*, a fine-art portrait of the late beloved PASTOR C. H. SPURGEON, similar in size to the one given with the Magazine at the beginning of this year. The likeness then issued was the *last* that was taken before Mr. Spurgeon's long illness; the one now being prepared was almost the *first* good portrait of the young preacher at New Park Street, Exeter Hall, and the Surrey Gardens Music Hall. The many thousands, who love as ardently as ever the faithful servant of the Lord Jesus whose sermons they either heard or still continue to read, will thus be enabled to look upon the face that was familiar to many of them during a large part of his lifetime; and thousands will gratefully point to the well-remembered features, and say, "That was the man of God who led me to the Saviour."

The Magazine and portrait will be sent, as last year, post free for 5d. to any address; or they can be obtained through all booksellers at 3d. As a large sale is anticipated, friends had better intimate early how many copies they are likely to require.

The approaching end of the year reminds us that we ought to let our readers know our programme for 1894. We hope to have as many contributions as in the past bearing the name of our late beloved Editor, or relating to his wonderful life and work; and this alone will give the Magazine a special interest to all his many friends, and ours. Mr. Medhurst has several more of his "Unpublished Notes of Mr. Spurgeon's New Park Street Sermons", so that we shall probably alternate them with the "First Outlines" of sermons prepared and preached by Mr. Spurgeon in 1851, and onwards. Pastor Thomas Spurgeon has kindly promised (D.V.) to continue in the new year his series of illustrated articles upon "Memories of America." Owing to the great pressure of his work during the past month, and to our limited space in consequence of the extra pages devoted to Preface, Index, etc., we have no contribution from Mr. Thomas Spurgeon in the present number, and we also have to postpone other interesting items until next month.

Pastor J. D. Gilmore has undertaken to supply a page monthly, after the fashion of those already published under the title, "Hints and Helps from the Margin of my Bible." Our articles upon "The Round of the Prayer-meetings" have been so greatly appreciated that we propose to follow them with a number of illustrated sketches of the brethren educated in the Pastors' College, making our selection representative of the whole brotherhood. We may, perhaps,

take this opportunity of asking the aid of "our own men" in increasing the influence of what many of them rightly call, "our own Magazine." If each pastor would persuade one friend, preferably a sister, to obtain new subscribers, we should not only maintain our present remarkable circulation, but it would become even larger; and thus all Mr. Spurgeon's institutions, which are still so greatly assisted by the Magazine, would continue to be helped. To those brethren who have anticipated this suggestion, we are extremely grateful; and we shall be glad to hear of others who will aid us in this service for our Lord. Messrs. Passmore and Alabaster will always be pleased to supply specimen numbers, prospectuses, information as to terms, etc.

SPECIAL NOTE TO MINISTERS OF ALL DENOMINATIONS.—Plans have just been adopted for largely increasing the circulation of Mr. Spurgeon's sermons, so that, where there is a sufficient population to work upon, any church may send out, every week, 1,000 sermons into as many families. By this method, there would be no drain upon the resources of the church; but, in many instances, an increase to its income. All information may be obtained by applying to Pastor J. M. Steven, Arncliffe Villa, Romford, Essex.

SOUTH STREET BAPTIST CHAPEL, GREENWICH, has been recently renovated, re-decorated, and re-ventilated, at a cost of £350. On *Thursday evening, November 2*, in connection with the re-opening services, a largely-attended public meeting was held, under the presidency of PASTOR CHARLES SPURGEON, when addresses were delivered by the chairman, and by Pastors W. E. Rice (Adelaide), E. W. Tarbox (Guildford), and J. W. Boud (Penge). In the course of the evening, Mr. Charles Spurgeon spoke of the excellent manner in which the work had been done by Mr. Higgs, and presented him with an illuminated address expressing the hearty thanks of the congregation. Our ever-generous friend, in responding, handed to the chairman a cheque for £15 towards the cost of the renovation, which was almost all paid for before the meeting was closed.

We are unable, owing to our crowded columns, to refer at length to the work of PASTOR THOMAS SPURGEON AT THE TABERNACLE during the past month; and there is no need for us to do so. If friends will read again our "Note" in the November number, they will have an accurate account of the progress that is still being made all along the line, for which let the name of the Lord be devoutly praised!

On *Tuesday evening, October 31*, a larger number of friends than usual gathered in

the Tabernacle lecture-hall, for the annual meeting of the LOAN TRACT SOCIETY, at which Pastor Thomas Spurgeon presided. After the opening hymn, prayer was presented by Mr. Wood, a former secretary, and Mr. Millican, the present occupant of the office, read the annual report, and gave further particulars of the work of the Society. From his statement it appeared that, when all the 104 districts are visited, 6,000 of the late beloved Pastor's sermons are circulated every week within a radius of a mile from the Tabernacle. Mr. Millican appealed for fourteen distributors for vacant districts, and mentioned several interesting cases of blessing through the reading of the sermons. He was glad to testify that, since Mr. Spurgeon's translation to heaven, the people had been even more anxious to have the sermons than they were before. The secretary having announced that there was £14 0s. 11d. in hand in the Tract Society Poor Fund, Mr. Harrauld, the treasurer for the Sermon Fund, reported the receipt of £25 8s. 6d., and expenditure of £18 14s. 6d., leaving £6 14s. in hand. There was also a small balance on the right side in the Mothers' Meeting and Maternal Society branches of the work.

Pastor Thomas Spurgeon expressed his great pleasure in presiding at a meeting in connection with the circulation of his dear father's sermons. In the course of a very hearty and earnest speech, he commended the work (1) because it is such an unobtrusive form of Christian toil, (2) because it opens a field of labour for young beginners in Christ's service, and (3) because it is so largely a work of faith. Addresses were also delivered by Rev. J. Flemming (Methodist New Connection, Great Dover Street), Messrs. Harrauld, Stubbs, and Pavey, and Mrs. Capel, the manager of the Mothers' Meeting. Friends who are willing to help in this good work can find Mr. Millican at the front of the Tabernacle after either of the week-night services, as he has taken the post of our late Brother Cornell in selling the sermons and *Sword and Trowel* in aid of this Society, and the kindred organization, THE SPURGEON'S SERMONS' TRACT SOCIETY, which takes the wider range of the country districts.

On *Wednesday evening, November 1*, Pastor Thomas Spurgeon paid his first visit to SURREY SQUARE MISSION, at the request of Mr. Pavey and his co-workers, who wished him to know something of the cause in which his beloved father took such a deep interest. The hall was crowded by an attentive and appreciative audience. Having prayed, and read part of Luke xviii. 1-14, with appropriate comments, Mr. Thomas Spurgeon said that he was glad to have the privilege of speaking there in the Master's name. He was anxious to pay a visit to each of the good works in connection with the Metropolitan Tabernacle Church. He had been to different meetings;

but that night's gathering was one after his own heart, namely, an evangelistic service. After congratulating the workers upon their labour of love, he took for his text, Rom. iv. 25, and v. 1. The discourse was powerful and practical, and the way of salvation was made very clear to every hearer. The Mission friends showed how heartily they enjoyed the Word by their frequent "Amen's." The service closed with a collection for the work of the Mission.

We are glad to hear that, at the recent anniversary at Surrey Square, most encouraging reports of all departments of service were presented, for this Mission had a very warm place in the heart of our late beloved Pastor.

On *Tuesday evening, November 7*, the annual meeting of the METROPOLITAN TABERNACLE MEN'S BIBLE-CLASS was held in the lecture-hall, Pastor Thomas Spurgeon occupying the chair. The meeting was opened by singing and prayer, after which, the Rev. W. R. Mowll delivered an earnest address, in the course of which he said that "The one safety of modern religion lay in Bible-classes, as a great deal of the outside work savoured of *Gas*." In exhorting all to stand by the Old Book, he said that "People need to feed more upon the Word of God." He thought a good many Christians (as well as worldlings) required to be taught some of the first principles of the gospel. Speaking upon the temperance question, Mr. Mowll said, "If all Christians were teetotallers, the drink question would soon be settled." He concluded by reminding his hearers that the Master was coming, and exhorted them to watch.

The secretary, Mr. Hudson, then read the report, which showed that the average attendance had been nearly sixty every Sabbath, and that thirty-seven new members had been received during the year. Thanks were expressed for a generous gift of books from Dr. Pierson. Reports from the various mission-stations proved that the work was prosperous all round.

The treasurer, Mr. Boulter, on behalf of the class, presented £21 to the President of the Pastors' College, and £31 to the College Missionary Association, for the brethren labouring in Spain. Pastor J. A. Spurgeon referred in congratulatory terms to his nephew, Pastor Thomas Spurgeon, and the work he was doing at the Tabernacle; and in thanking the class for contributing to the College, he said that the same doctrines as in past years were being taught to the students.

The chairman said that in his short experience he had seen the need of Bible-classes, and he was glad to find this one so prosperous. Referring to the way some attack the Bible, he said that it was one thing to discuss it, and another thing to dissect it. He rejoiced that the class was a kind of forcing ground, from which sprang up missionaries, preachers, teachers, etc.

Mr. J. T. Dunn, the president of the class, thanked Pastor Thomas Spurgeon for presiding, and also thanked the two secretaries, Mr. Hudson and Mr. Ross, for their able assistance during the year. An illuminated address was to have been presented to Mr. Gray, who was retiring from the class, but in his absence, it was handed to Mrs. Gray.

Mr. Ebbelwhite, as representing the committee, gave a pithy address, and the meeting was closed with prayer by the chairman.

COLLEGE.—Mr. H. O. Mackey is removing from Peckham Park Road to Hendon. Mr. W. J. Wintle has become tutor in the Missionary Training College, Kennington Park; he will also assist Mr. Meyer at Christ Church, Westminster Bridge Road.

Another of the associates of the Pastors' College Evangelical Association, *Pastor James Roach*, of Spratton, was suddenly called home on Lord's-day morning, October 15. We pray that his widow and three fatherless little girls may be graciously sustained and blessed.

Up to the date of writing these "Notes", Pastor Charles Spurgeon has delivered two more lectures to the students, and he has promised to address the brethren on alternate Friday afternoons to the end of the present session. His visits have been greatly appreciated by the brethren.

On *Thursday evening, November 16*, the annual meeting of the College was held in the Tabernacle, Pastor Thomas Spurgeon occupying the chair. We can only spare space to say that a large and enthusiastic audience assembled, addresses upon the work of the College were delivered by the chairman, and by Professor Marchant, Pastor C. P. Sawday (Nunhead), Mr. Payne (student), and the President (Pastor J. A. Spurgeon), who reported the settlement of seven students since the Conference, and pleaded for continued help for the College, and increased support for the Society of Evangelists, and the College Missionary Association. The special event of the evening was Pastor Thomas Spurgeon's thrilling and soul-stirring lecture upon "Dr. Judson, the Apostle of Burmah."

EVANGELISTS.—Just as our last issue was printed, the following report of *Messrs. Fullerton and Smith's* mission at Brockley Presbyterian Church arrived:—

"The mission included two Saturdays and two Sabbaths; and, from the first, the afternoon and week-night gatherings were large, and rich in spiritual power. The Sunday afternoon meetings, which Mr. Smith conducted for young people, were among the most wonderful features of the mission. All the week there were abundant tokens of blessing in the presence of anxious enquirers; but on the last Lord's-day evening the heavens were opened, and showers of blessing descended. Many had to go away unable to get in, and Mr. Fullerton

addressed the great congregation with such faithful fervour and persuasive power that many were led to the Saviour. Brockley has rarely, if ever, seen such a time of blessing; many hearts in all the churches have been re-quickenened; and the hope of all is that these beloved brethren may soon return, and that there may be further gracious times of refreshing."

Pastor J. H. Paterson writes as follows from Kendal:—"A very successful mission was conducted by Messrs. Fullerton and Smith, from the 22nd to the 30th October, in connection with Zion Chapel, Kendal. From the first, the meetings were large, and the interest intense, resulting in the conversion of many. For months preceding the mission, a spirit of earnest prayer prevailed among the members of the congregation and their friends, culminating in a week of prayer for the presence and power of the Holy Spirit. The people cried, and the Lord gave them according to their request. For example, some ten or twelve young men united to plead for the conversion of eight companions; and on the second night of the mission six of these confessed the Saviour, the seventh a couple of nights after, and the eighth, who stoutly refused even to go near the meetings, came the last night of the mission, and we had the unbounded joy, under the divine blessing, of leading him into the liberty wherewith Christ makes His people free.

"We know not if it is a feature of such missions; but here the converts have been almost confined to the young, from fifteen years of age up to twenty-six. Whole classes of young persons from our Sunday-school received the new life. The impressionable nature of the young, and the hard and sin-seared mind and conscience of the old, may partially account for such a result; but we feel sure there is a further factor in the explanation. All along, the young men and women seemed to lie as a heavy burden upon the minds and hearts of the praying ones; and their constant, earnest cry was that the rising generation might be purer, holier, and more helpful to their fellows than some of the more aged had been.

"Another feature of the mission has been the deep and wide-spread revival in Christian life and work among believers. Many, who have been following Christ afar off, have had their faith renewed, and their feeble love fanned into a flame. Strong drink appears to have been the bane of most of them, and scores asked us to pray that they might be kept from that awful evil.

"Though the mission was sectional in arrangement and responsibility, all the churches in the town have more or less benefited by it, those most whose members threw themselves heartily into the work. The Sunday afternoon meeting for men was an inspiring gathering, and the solemn words spoken will be long remembered by the earnest hearts present. Mr. Smith's "Life

Story", as told by himself on the Friday evening, was a helpful illustration of God's personal dealing with an unconverted soul; and his two beautiful addresses to the large gatherings of children were a valuable aid to the success of the mission."

Our brethren have since been to Watford, and before the end of the year they are to hold missions in Lowestoft, and Swansea.

The attendance at Mr. Burnham's services at Caddington was somewhat affected by unfavourable weather, and also by the prevalence of illness; but those who were present were cheered and blessed. A similar report might be given concerning the next place visited, Blakeney, although there were more manifest tokens for good in that mission than in the other.

From November 11 to 24, Mr. Burnham was engaged at Stratford-on-Avon.

Mr. Harmer's services at the Mariners' Church and Institute, Antwerp, are thus described:—

"The mission lasted from October 11 to 24, and was very successful. Mr. Harmer was just the right man for this place and this work. His personality and style of preaching won upon the sailors, and gained at the outset their confidence and esteem. Through the whole mission the attendance of the men of the sea was very good, especially on the Sundays; and the power of the Lord was present to heal. Many sought salvation, and received a blessing. Such work as Mr. Harmer has done is of manifold influence. It gives encouragement and strength to those who are labouring for Christ in solitary places, and in the face of difficulties and disappointments. It brings a season of refreshing to God's own children; and best of all, it leads sinners to a knowledge of their Saviour. All this has been accomplished by Mr. Harmer's mission. Some twenty were led to decide for Christ in the course of the meetings; and we are not without hope and confidence that eternity will reveal larger results than these. Much might be done by these missions amongst our sailors, and our experience is strongly in favour of a continuation and extension of this work. Here, at Antwerp, we shall be ready, at no distant future, to welcome Mr. Harmer's return, both for his own and for his work's sake."

Mr. Harmer has since been at Paignton and Brixham. This month he is to be at Cornwall Road Mission, and Gresham Chapel, Brixton.

During November, Mr. Harrison has been at Mr. Hodder's Mission, Bromley, Kent, conducting evangelistic services on the Sabbaths, and on Tuesday evenings giving talks on *The Pilgrim's Progress*, illustrated by dissolving views. This month, he is to be at Mr. Charrington's Great Assembly Hall on the Lord's-days.

Mr. Harrison has just issued, through Messrs. J. E. Hawkins and Co., 17, Pater-

noster Row, a series of eight booklets under the title, "Light in the Pinnacle." They are as clear in their gospel teaching as the points of the compass in the binnacle before the helmsman on board ship, and they ought to help many mariners on the sea of life to steer straight for glory.

ORPHANAGE.—*Christmas Festivities Fund.*—"Coming events cast their shadows before them"; and already, a Christmassy feeling, and high hopes and expectations have found their way into the hearts of the boys and girls at Stockwell. But these are not shadows; they are, rather, the bright beams of a rising sun. In few institutions is Christmas anticipated or welcomed with so much zest. The children cherish the memory of the generous gifts of loving friends in past years; and every memory enshrines a hope. The President, Managers, and workers are anxious that the festival of 1893 should be a joyous time, and that "fare thee well" should be the greeting to every boy and girl. Will not our readers see to it that there shall be no falling hopes and no rising fears in the prospect of a day around which so many tender recollections cluster? The beloved Founder said, in one of his timely appeals, "All sorts of good things will come in handy." In transcribing this sentence for the present "Note", we fancy we can hear the five hundred children at Stockwell cheering it to the echo. Our readers, we are sure, will take up the chorus, and thus make another Christmas as sweet in the realization as it is now bright with anticipation. Donations should be directed to the Treasurer, Stockwell Orphanage, Clapham Road, London, S.W., gifts in kind should be sent to the Head-master, at the same address.

In Memoriam.—By the home-going of Mr. James Withers, of Reading, not only does Mrs. J. A. Spurgeon miss an affectionate father, but the Orphanage loses a faithful friend. We rejoice that Mrs. Withers is still spared to be the leader of the ladies at Reading who work for the orphans; and we pray that she and all the bereaved family may be divinely comforted in their season of sorrow.—We feel also deep sympathy with the widow and family of our beloved brother, Elder George Goldston, who passed away, from Hastings to Heaven, on November 14. His translation gives new interest to his article in *The Sword and the Trowel* for September, 1892, and the sermon No. 2,234 in the *Metropolitan Tabernacle Pulpit*.

COLPORTAGE.—Since the last "Notes" were printed, a new district has been opened at Honiton, Devon, guaranteed by the Devon Baptist Association. Mr. Leal, late of Haddenham, has been removed to Honiton, and writes very hopefully of the prospect of doing a good work in the neighbourhood. While devoting his time during the week to visiting neighbouring places, he will take

services at two village chapels alternately. Will our readers pray for a blessing upon this new effort?

During the last few months, an unusual slackness has been manifest in the flow of funds. This has doubtless resulted from the general depression; but it has made the management of the Association increasingly difficult, as the expenditure has had to be continued without diminution. The committee are anxiously waiting upon God in this matter. On a recent Lord's-day morning, after a meeting for special prayer for guidance and help, above £40 was spontaneously contributed by individual members of the committee: this sum has since been increased to over £60. The secretary is earnestly hoping to make the amount up to at least £100; but he is unfortunately laid aside by "Influenza." Will not our readers complete this amount at once? Pastor Thomas Spurgeon recently appealed to the friends at the Friday evening prayer-meeting at the Tabernacle to remember this valuable work, and also the Society of Evangelists; and, without making a collection, several pounds were voluntarily laid upon the table. He has kindly promised to receive personally any contributions for the Association; or they may be sent direct to the secretary, W. Corden Jones, Colportage Association, Pastors' College, Temple Street, Southwark.

Baptisms at Metropolitan Tabernacle.—October 19, fourteen; November 2, thirteen; at Haddon Hall, November 2, one.

PERSONAL NOTES, BY MRS. C. H. SPURGEON:—The "door just opening in India", of which I promised to tell you, is but "ajar" at present; yet I believe it will be the entrance to a highway of salvation for thousands of the lower caste in India. My dear friends, the missionaries to Patna (readers of "Personal Notes" will remember them), came to pay me a parting visit before returning to their dearly-loved work. Then it was laid on my heart to ask Mr. Stubbs if he would translate some of the dear Pastor's sermons into "Hindi", as this is the vernacular of the *poor* people—the educated natives speak "Urdu",—and Mr. Stubbs is conversant with both dialects.

He joyfully consented, entering into all the details of the plan with much enthusiasm and holy joy. He will (p.v.), on his arrival at Calcutta, make arrangements with "the mission press" for the printing of as many thousands of copies of "No. 1,500; or, The Lifting-up of the Brazen Serpent," as he deems desirable, and I have promised to bear the cost of the first edition.

Think of the happiness and privilege of getting so plain a statement of the way to God into the hands, and homes, and hearts of so degraded a people! What wonders

the Lord may work by these silent, though eloquent, messengers; and how many a lustrous Indian gem for the Saviour's crown may be won by this simple effort, if it be made for His sake, and blessed by His smile!

I beseech you, dear readers, help me heartily in this matter; not with money only, but by earnest and constant pleading with God that He will give the spiritual success which alone can satisfy the desire of our hearts.

An invalided missionary, just escaped with his life from the perils of dysentery and cholera, sends me some account of his work in Bengal. The record has special interest for me and my "personal" friends, as it concerns the distribution of the two thousand sermons sent to India in September, 1892, and mentioned in "Personal Notes" of that date. Those dear helpers who love to follow the work of the Book Fund in this delightful by-path of sermon-scattering, will find cause for both prayer and praise in the unexpected testimony to its usefulness given by this good brother.

"I was stationed at Barisal," so he writes, "and living in the same house as the missionary to whom you sent the sermons; so I had the pleasure of helping him to distribute them. Every Sunday morning, I spent about four hours among the Brāhmo students, who deny the fact of the 'Incarnation' as being absolutely impossible, and of the 'Atonement' as being equally absurd and unnecessary. None ever sang so sweetly of 'The Manger' and 'The Cross' as did your beloved husband; and I cannot tell you how much good we all derived from reading his utterances upon these vital and absorbing subjects. I always gave a copy to each one present at the classes; and I can assure you that they looked forward to receiving them with very great pleasure. . . . Many times have I heard those dear boys reading the sermons in the quiet evening-time, when they thought no one was within hearing; and as a result, they have come to the mission-house, seeking to know more of 'The Way.' The most attentive boys in our Bible-classes, the most regular at our Lectures, the best boys in the Hindu Colleges, mentally and morally, are those who read *All of Grace and Around the Wicket Gate*, and steadfastly cling to the sermons. When I left Barisal for P—, I took a large number of sermons with me, and extended the work commenced in the former place. Sunday morning was spent in visiting the educated natives, and we left a sermon in every house. On Sunday evening, a gospel address was given in our little chapel, and again the sermons were distributed. During the week, I used to question the people about the printed message, and generally found that it had been carefully and thoughtfully read.

* * *

"I was the only missionary in the P— district (590,000 inhabitants), and often-times felt very lonely; and these precious sermons were my comfort and help. When in the hospital at Calcutta with cholera, I was greatly cheered by them, and on board the *Glyde*, homeward bound, when my life was despaired of, *Breaking the Long Silence*, and *Peace! Perfect Peace!* brought truest consolation to my heart.

"I write this because I know you are always glad to hear that he, whom we all loved so well, and still long for, yet moves men's hearts. Clear as a clarion call, his loving voice still rings through the large cities, sun-scorched plains, and thick jungles of India, and in distant, out-of-the-way, unofficial stations, he still bears faithful witness to the Lamb that was slain, and throws new light upon that wondrous love, 'the love of Christ to sinful men.'"

Book Fund work, though it suffered somewhat from its manager's lack of faith during the time of the late "ebb tide", is happily floating again on the smooth waters of renewed prosperity. Last month I recorded the goodness of God in sending the much-needed help; and now the above cheering word from India seems to rebuke the craven thought that the Lord might withdraw His supporting hand from the work which for eighteen years He has so signally blessed. And, as if to reassure as well as to rebuke me, news comes of a grant of books in the far-distant past which has borne fruit beyond all my expectations.

Writing to me on a matter of business, one of the leaders of a Nonconformist denomination gave the following testimony to the value of "the ministry of good books." He said, "May I take this opportunity of thanking you for your kindness to so many of our ministers? Many years ago, you helped E. M., who at that time was a poor struggling lad. He worked in a brick-yard at —, and saved money enough to go to school and college, returning to work in the brickyard during some of the vacations. *He is now an able and useful minister.*"

If my heart were not comforted and encouraged by these and many other tokens of the Master's approval, I should deserve to have the sweet service taken from me, and given to one who knew better how to trust an unfailing God.

Many friends are constantly telling me, for my comfort, of the good hand of the Lord upon the beloved Pastor's sermons, both in their own experience and in that of people known to them.

A lady, sending me generous assistance toward their world-wide distribution, gives the following items of interest which have come directly under her own notice:—

"A night-watchman, in a mill at Bolton-le-Moors, who had been a sermon-reader over eighteen years, was found dead at his

post with No. 2,284 ('Clear Shining after Rain') in his pocket. He used to read the dear Pastor's discourses when alone in the silent hours; and the night he died, he was heard singing, 'I'll soon be at home over there.' The 'overlooker' of the mill keeps that precious sermon as a sacred 'Memento Mori', and is himself a changed man through reading others of them."

"One was given to a woman in the market-place of S—, and the distributor could only express the joy with which it was received, by these words, 'She neverly devoured it.'"

"Another time, one was offered to an aged woman in the Butter Market. She could not read, but said her brother would be very pleased to have it. Afterwards, she told the donor, 'He did like that sermon, he cried over it.' So *Around the Wicket Gate* was sent to him, with prayer for a blessing."

"A Christian daughter, earnestly anxious for the salvation of her dear father, planned to leave a copy of the weekly sermon on the kitchen dresser, praying that it might be taken up and read, and be God's message to his long-estranged and sorrowful heart. The old man was in exceeding grief for the loss of his wife, and the good daughter's little ruse was successful,—the Lord heard her prayer." She writes to the friend who sends me these particulars, "I must tell you at once! I know how you will rejoice with me! My father has read the sermons for the last fortnight, and the first one he looked at was just meant for him, it was entitled, 'When Can we Find Comforters?' (No. 2,322)."

At a seaside place where my correspondent went to reside for a while, she had at first some difficulty in procuring the sermons; but another visitor being also interested in them, two copies were ordered weekly; and before her holiday was over, she had the pleasure of knowing that there was a regular and increasing sale for them. A special little table was assigned for their display in the shop, and from this they were very quickly cleared by willing customers. If other seaside visitors would "go and do likewise," they would be sowing good seed "beside all waters."

My friend concludes her letter with these words:—"Thus the beloved Pastor is still preaching in all the country-side, and in many places where the gospel is not heard clearly. What an honour it is to spread these sermons everywhere: for each one, having in it a clear statement of the plan of salvation, is sure to be sealed by the Spirit of God to some heart!"

Pastors' College, Metropolitan Tabernacle.

Statement of Receipts from October 15th to November 14th, 1893.

	£	s.	d.		£	s.	d.
Pastor Sidney Jones, Harton Street				Mr. W. Pitcher			
Baptist Church, Sheffield	2	10	0	Mr. J. T. Dunn's Bible-class		1	10
Mr. F. W. Kay	0	10	0	Mrs. M. M. Ferguson		21	00
A. B.	1	0	0	Mr. A. Stewart		1	26
Baptist Church, Maidenhead, per Pastor				"N. B.", per Mrs. C. H. Spurgeon		25	00
H. J. Preece	1	0	0	Weekly Offerings at Met. Tab. :-			
Part collection at Dalston Junction				Oct. 15		34	17 0
Chapel, per Pastor D. J. Hiley	18	10	0	" 22		8	4 9
Mrs. Elgee	0	10	8	" 29		31	13 9
Mr. Joseph Russell	5	0	0	Nov. 5		17	1 0
Mr. and Mrs. Sutcliffe	1	0	0	" 12		33	0 3
Pastor G. W. Linnecar	1	2	6				
Rev. R. J. Beechiff	0	2	6			137	16 9
Contribution from Catford Hill Baptist							
Church, per Pastor T. Greenwood	4	5	8			£221	3 5

Pastors' College Missionary Association.

Statement of Receipts from October 15th to November 14th, 1893.

	£	s.	d.		£	s.	d.
Mr. and Mrs. Brazil				"Go ye"			
Miss Husk, per J. T. D.	5	0	0			1	0 0
Mr. J. T. Dunn's Bible-class, for Spanish	0	10	0				
missions	31	0	0			£37	10 0

Spurgeons' Orphan Home, Stockwell Orphanage.

Statement of Receipts from October 16th to November 13th, 1893.

	£	s.	d.		£	s.	d.
Readers of "The Christian," per				S. O. box at Tabernacle gates		2	7 7
Messrs. Morgan and Scott	2	10	0	Mr. John Lamont		5	0 0
Mr. E. H. Gayler	0	10	0	Mrs. Elgee		0	10 6
A friend, Canterbury	0	5	0	Postal order, Hastings		0	2 0
M. M., Reading	0	10	0	Mrs. E. Munton		0	2 0
Mr. C. Iberson	0	3	0	Part collection at Dalston Junction			
Royal Engineers' Charitable Fund,				Chapel, per Mr. W. N. N. Burton		10	0 0
per Mr. Martin Beatty	10	0	0	A widow, per J. T. D.		1	0 0
Collected by Miss F. E. Greenop	1	0	0	Miss Hall		3	3 0
Mr., Mrs., and J. P.	0	10	0	Mr. Joseph Russell		5	0 0
Teachers of Emmanuel Congregational				Mrs. E. B. Thorne		1	0 0
Chapel Sunday-school, Barry Road,				B. G., Norwich		1	0 0
Dulwich, per Mr. D. W. Johnstone	1	0	0	Mrs. L. Cox		0	2 6
God's tenth	0	5	0	Postal order, Amble		0	5 0
F. W. K.	0	10	0	Mr. George Harmer		1	0 0
Collected by Miss Fountain	0	15	11	Mr. D. Goodall		0	2 6
Collection at Congregational Chapel,				L. V.		0	5 0
South Brent, Devon., per Mr. S. S.				Mr. and Mrs. Charles Tidmarsh, per			
Carter	0	13	5	F. R. T.		0	10 0
Miss Ellen Richards	1	10	0	Mr. F. Johnston		0	15 0
A friend	0	2	6	Mrs. E. Stevens		0	2 6
Miss Walker	1	0	0	Mrs. L. Ball		1	0 0
Mr. Samuel Popplestone	2	0	0	Mrs. S. Pickering		0	5 0
Mr. William Butcher	0	2	0	Mr. and Mrs. Sutcliffe		1	0 0
Mr. R. Broughton	1	0	0	J. M. R.		0	2 0
Mr. Jonathan Cutler	1	0	0	Mr. F. Bartlett		1	0 0
Friends, per Mr. J. Bibby	0	4	6	Maggie Toovey		0	2 6
Mr. H. White	0	2	9	Mrs. Latta		0	10 0
Lord and Messrs. A. and L. de Roths-				Rev. R. E. and Mrs. Sears		0	9 0
child	2	2	0	B. and E. Wallis (orphans' cards)		0	7 0
F. G., Bedford	5	0	0	Miss Watts		2	2 0
Stamps, Nottingham	0	5	0	Mrs. Faulconer		100	0 0
Mr. John Le Feuvre	0	10	0	Collected by Mrs. Leaper		1	2 0
Collected by Mr. Alexander McCay	2	0	0	Miss Fuller		0	2 0
Postal order, Cardiff	1	0	0	Collected by Master F. Court		0	2 5
Mr. John Henry Earnshaw	0	10	0	Miss Ethel M. Scott		0	2 6
J. B. C.	1	0	0	Mrs. Bowness and friends		0	10 6
Mrs. A. Payne	0	5	0	Miss Ada Rose		2	0 0
Excelsior	0	4	0	Mrs. Cockburn		2	0 0

	£	s.	d.		£	s.	d.
B. S. N.	0	10	0	A lady, per Rev. John Askew	1	0	0
Miss Putter	0	10	0	Collected by Miss Jesson	0	15	0
L. Y., for Christ's lambs	0	10	0	From Clarkly	0	10	0
Mr. A. Cump-ty	1	0	0	Mrs. M. McDonald, per Mr. W.			
Mr. Thomas Davies	1	0	0	Turnbull	0	3	0
Gratitude	0	2	6	Miss Harris	5	0	0
Mr. and Mrs. Henry Nichol's	1	0	0	Mr. Geo. Beagley	0	2	6
Mrs. David Elvin (a thankoffering),				Mrs. Pool	1	1	0
per Miss Fairey	2	2	0	Mrs. A. F. Baines	1	0	0
Mr. Vickery	1	1	0	"United in the desire to bring sinners			
Mr. F. Howard	2	2	0	to the Saviour"	1	0	0
Mr. David Ford	5	0	0	"A tenth part from the Bush," per			
Miss Hadfield	1	0	0	Mrs. C. H. Spurgeon	40	0	0
H. B. F. A thankoffering	1	1	0	Mrs. Fraser	0	6	0
Collected by Mrs. Rice's children	0	8	6	Pastor E. J. Farley	5	0	0
Collected by Mr. R. H. Tomkins	0	16	6	Mrs. Robert Davies	2	2	0
Mr. James Wilson	0	10	0	Meetings by Mr. Charlesworth, and the			
Captain James Ewing	1	1	0	Orphanage Choir:—			
Mrs. James Stiff	2	0	0	Bedford	30	0	0
Mrs. Gardiner	2	2	0	Luton	21	12	2
Mr. W. T. Lewis	2	2	0	Brasted	6	13	6
Postal order, Hastings	0	2	0	Northampton	9	9	3
Registered letter from Hampstead	0	10	0	Newark-on-Trent	12	7	9
Miss M. H. Nash (Mothers' Meeting)...	0	12	6	Melton Mowbray	12	7	3
Mrs. Walker	1	0	0	Leicester	38	13	10
M. D.	1	0	0	Market Harborough	4	0	0
For the little ones	0	5	0	Burton-on-Trent	23	12	3
A friend, Hamilton	0	3	6	Derby	13	11	8
Messrs. Bradley Brothers	1	1	0	Rushden:—			
Messrs. Bowyer and Baker	1	1	0	Proceeds of meeting	15	2	5
Mr. C. Hooper	0	3	0	Mr. John Cave	2	0	0
Mr. W. Turnbull	2	0	0	Mrs. John Cave	1	0	0
Miss Mackie	0	10	0	Mr. A. Cave	0	10	6
Mr. W. N. Finlayson	0	11	0				18 12 11
Martha	0	5	0	Wheatsheaf Hall, Lambeth	2	3	9
Mr. W. R. Campbell	0	10	0	Seventh and eighth instalments from			
Sandwich, per bankers	1	1	0	the C. H. Spurgeon Memorial Fund			
Collected by Miss Hart	0	1	7	(on account of Memorial Hall in			
A friend, South Shields	0	2	6	course of erection)	45	0	0
Mr. D. Land	0	5	0				£94 15 6
Mrs. M. Ferguson	1	0	0				
Mr. Neil McVicar	2	0	0				
Mr. Robt. Johnstone	0	10	0				

List of Presents, per Mr. Charlesworth, from October 16th to November 13th, 1893.—PROVISIONS:—1 New Zealand Sheep Sir A. Seale Haslam; a quantity of Milk, Mrs. Harris; 2 Sheep, Mr. W. J. Graham; 224 lbs. Rice, Mr. J. L. Potier.

GIRLS' CLOTHING:—23 Straw Hats, Messrs. J. S. Harman and Son; 36 Garments, The Campsbourne Baptist Chapel Dorcas Society, per Mrs. E. Musk; 3 Garments, Mrs. Wilkinson; 3 Jackets, Mrs. Earl; 57 Articles, The Ladies' Working Meeting, Metropolitan Tabernacle, per Miss Iliggs; 3 Warm Garments, Mrs. Spooner; 9 Garments, Miss E. Leeder; 26 Garments, Anon.; 3 Garments, A Gloucestershire Friend; 19 Remnants Dress Material, Mr. J. Bush; 12 Wraps, Miss Ada Rose; 3 Garments, S. A. R.; 15 Articles, Miss Wood.

BOYS' CLOTHING:—12 Shirts, Mrs. Wilkinson; 6 pairs Knitted Socks, Mrs. E. Hoger; 14 Articles, Mrs. Spooner; 1 Shirt, Mr. Jollyman; 18 Garments, Anon.; 6 pairs Knitted Socks, Mrs. H. Warriner.

GENERAL:—1 Load Firewood, Mr. F. Fisher; 1 Box Flowers, Miss E. Parsons; 12 Pillow Slips, Mrs. Wilkinson; 1 Football, Miss Pincott.

Colportage Association.

Statement of Receipts from October 15th to November 13th, 1893.

Subscriptions and Donations for Districts:—

	£	s.	d.		£	s.	d.
Mr. R. Cory, J.P., for Cardiff and Pen-				Aylesbury, per Mr. Thomas Gurney and			
rhykyber	11	5	0	Mr. Taylor	7	10	0
Cumbs. Baptist Association	10	0	0	Miss Griffith, for Somers Town	1	0	0
Mr. A. Maw, for Ironbridge	10	0	0	Rainhill, per Rev. C. Somerwell	6	13	4
E. S., for Repton and Swadlincote	20	0	0	Metropolitan Tabernacle Sunday-school,			
Borstal, per Mr. W. R. Craske	1	0	0	for Waltham	10	0	0
Mr. J. Cory, J.P., for Castleton, Cardiff,				Kettering, per Mr. William Meadows,			
and Penrhykyber	22	10	0	sen.	10	0	0
Horne Counties' Baptist Association	20	0	0	Great Yarmouth Town Mission, per			
Bethnal Green District:—				Mr. S. W. Page	7	10	0
Mr. W. R. Fox	5	0	0	Mrs. White, for Tewkesbury	1	5	0
Mr. C. E. Fox	5	0	0	Mrs. Robinson, for Tewkesbury	5	0	0
	10	0	0				£27 18 4
Wiltshire and East Somerset Association...	26	5	0				

Please note that \$120 per month is needed for the General Fund, in addition to the subscriptions on page 671 guaranteed for districts.

<i>Subscriptions and Donations to the General Fund:—</i>		£ s. d.
Mr. J. Woollard ... ..	...	10 0 0
Mr. S. R. Pearce ... ..	...	5 0 0
Mr. G. S. Everett ... ..	...	5 0 0
"H. M." postmark S.E. ...	...	5 0 0
Mr. F. Thompson ... ..	...	2 2 0
Mr. J. Buswell ... ..	...	2 0 0
Mr. William Higgs ... ..	...	10 10 0
Mr. J. Hall ... ..	...	5 0 0
Mr. J. J. Cook ... ..	...	1 0 0
Messrs. Passmore and Alabaster	...	10 0 0
Mrs. Elgee ... ..	...	0 10 6
Mr. B. Child ... ..	...	0 3 0
"For sowing the good seed" ...	...	0 5 "
Mrs. Sinclair ... ..	...	0 2 6
"A few friends," per Miss Mizen	...	0 5 6

Per Mr. Slatter:—		£ s. d.
A friend ... ..	...	0 2 6
Mr. Hitchcock ... ..	...	0 2 0
		0 4 6
Half donations at Friday evening prayer-meeting, Metropolitan Tabernacle, Nov. 3, per Pastor Thomas Spurgeon		6 0 6
Mr. Thomas H. Olney ... ..	...	5 0 0
Mrs. Bryant ... ..	...	0 10 0
Mr. Joseph Hill ... ..	...	5 0 0
Mrs. Gardiner ... ..	...	2 2 0
Mrs. Thomas, per Mrs. C. H. Spurgeon	...	2 0 0
The Misses Ballantine ... ..	...	0 5 0
<i>Annual Subscriptions:—</i>		
Mrs. Calder ... ..	...	5 0 0
Mr. J. Woollard ... ..	...	1 1 0
		£84 1 6

Society of Evangelists.

Statement of Receipts from October 15th to November 14th, 1893.

		£ s. d.
Thankoffering for Messrs. Fullerton and Smith's services at Bristol	...	15 0 0
Y. M. C. A. ... ..	...	150 0 0
First instalment from the C. H. Spurgeon Memorial Fund ... ..	...	0 3 0
"The Orthodox Class," per Mr. John Purdy ... ..	...	6 0 6
Half donations at Friday evening prayer-meeting, Metropolitan Tabernacle, Nov. 3, per Pastor Thomas Spurgeon	...	10 0 0

		£ s. d.
Mrs. Gardiner ... ..	...	2 2 0
Zion Chapel Mission Committee, Kendal, thankoffering for Messrs. Fullerton and Smith's services ... ..	...	25 0 0
"In loving memory," for Mr. Burnham's support (1894), per Mrs. C. H. Spurgeon ... ..	...	50 0 0
		£258 5 6

C. H. Spurgeon's Memorial Fund Account.

Statement of Receipts from October 15th to November 14th, 1893.

		£ s. d.
Mr. W. J. Benham ... ..	...	2 2 0
Anon. ... ..	...	0 1 0
Mrs. P. Fleming ... ..	...	0 10 0
Mrs. McKenzie ... ..	...	0 7 0
Miss Green ... ..	...	0 3 0
"A brick for Memorial Hall" ...	...	1 1 0
"Ignotus" ... ..	...	2 10 0

		£ s. d.
Mrs. H. Warriner ... ..	...	0 5 0
Mr. T. Nettleton ... ..	...	5 0 0
Mr. John Langton ... ..	...	0 5 0
Mr. George Bedingfield ... ..	...	0 5 0
		£12 9 0

Mrs. Spurgeon gratefully acknowledges the receipt of the following amounts "For General Use in the Lord's Work":—"In loving memory" (for the translation of sermons), £5; Mrs. Thomas, £1; A sermon-reader, Rochford (for the translation of sermons), 10s.; Miss Walker, 10s.; Miss Walker (for Lettish sermons), 5s.; Miss Emma Walker (for translation of sermons), 10s.; Mr. John Holt Skinner (for Christmas distribution of Arabic sermons), £5; Mrs. H. Keevil, £10; Mr. J. Miller (for translation of sermons), 5s.

Further sums for allotment to various funds that may need assistance will be thankfully received by Mrs. C. H. Spurgeon, "Westwood," Beulah Hill, Upper Norwood, London.

Erratum last month:—Mrs. Rose, £1, "For General Use in the Lord's Work," should have been "For Lettish sermons."

Mr. Halliwell heartily thanks J. C. W., Penang, for kind letter enclosing £1 for the Lodging-house Mission work.

Friends sending presents to the Orphanage are earnestly requested to let their names or initials accompany the same, or we cannot properly acknowledge them; and also to write to Pastor J. A. Spurgeon, Campbellton, White Horse Road, Croydon, if no acknowledgment is sent within a week. All parcels should be addressed to the Head-master, Spurgeons' Orphan Home, Stockwell Orphanage, Clapham Road, London.

Special Notice.—It is earnestly requested that all donations for the Stockwell Orphanage be addressed to the Treasurer, Spurgeons' Orphan Home, Stockwell Orphanage, Clapham Road, London. Donations for the Pastors' College, the Pastors' College Missionary Association, the Colportage Association, and the Society of Evangelists, should be addressed to the Secretary, Metropolitan Tabernacle, London. Cheques, money orders, &c., should be crossed, and made payable to the Treasurer of the College, Orphanage, Colportage, or other work desired to be assisted.