



From a photo taken by

PASTOR CHARLES SPURGLON.

[Clarence Oules, Jersey.]

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.

1894.

"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.

P R E F A C E .

“STRONG at thirty, wise at forty, and rich at fifty,” may be a saying applicable to a Magazine as well as to an individual. If so, we trust that it is true concerning *The Sword and the Trowel*, which has now completed its thirtieth year. During the closing months of 1894, many friends have written to re-assure us that “Mr. Spurgeon’s Magazine” still retains a very strong hold upon the affections of those who were numbered amongst *his* readers and helpers; and, as old subscribers are constantly “going home” to the Lord, with whom the late beloved Editor appears to us to have been *so long* dwelling, it has been a great comfort to us to receive cheering communications from a host of new correspondents to whom the various portions of the present volume have proved helpful. The remark has become happily frequent at “Westwood” recently, as loving letters and generous contributions have come to hand:—“We have struck upon quite a fresh vein,” for our later acquaintances, like their predecessors, have heartily united with us both in “labour for the Lord” and in “combat with sin.”

We have not secured additional adherents by lowering the standard that, thirty years ago, was set up by the faithful servant of the Lord who laid the foundations on which we have continued to build since he went to the city “whose Builder and Maker is God.” Better would it be for the *Sword* to rust in its scabbard, and for the *Trowel* to be buried beneath a mountain of rubbish, than for the Magazine, established by C. H. Spurgeon, ever to be disloyal to the dear “Tirshatha” who provided for the protection of the workers, as well as for the progress of the work, by imitating the wise arrangements made by his Hebrew namesake, Nehemiah, “the governor”: “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.”

A careful examination of the volume for 1894 will show that the *Sword* and the *Trowel* have both been kept in constant use during the past year; probably the battling and the building have been about equally divided. If any think that the weapon of war has been employed more frequently than the peaceful tool of toil, we would remind them that it was even so, at least latterly, with the good soldier of Jesus Christ whose example we are well content to follow. It is somewhat significant that Mr. Tinworth, in the Memorial at the Stockwell Orphanage (see page 421), has made the *Sword* much more prominent than the *Trowel*; and, although Mr. Spurgeon is supposed to be in the attitude of preaching, the artist has placed just above his head the *crown* and *palm-branch*, insignia of the victorious warrior as well as the faithful and successful worker.

Some not altogether unnatural curiosity with reference to the present Editor of *The Sword and the Trowel* has been aroused in various quarters; and “we” are not at all inclined to blame those who desire to draw aside the veil. It may suffice, however, for all practical purposes, if we again announce that there has been no change in the

editorship since Mr. Spurgeon wrote, at Mentone, after his partial restoration, in November, 1891:—"He who has conducted this Magazine for so many years has been laid aside for long months; but his place has been so ably filled that the readers have not suffered. He feels he must, for an hour or two, reassume the editorial chair, and write the last article for the year, which, strange to say, is the Preface to the volume." It was certainly one of the many remarkable providences, helping to prepare the way for future service, which prompted Mr. Spurgeon resolutely to refuse even to take the oversight of this familiar service during the bright but fleeting months before he passed away from all earthly labour. If any persons desire further information upon this point, we would refer them to Mrs. Spurgeon's "Personal Notes" on page 654.

We find that letters for the Editor have gone, by mistake, to various individuals, and occasionally to some who have had nothing whatever to do with the management of the Magazine; it may be well, therefore, again to say that all communications concerning *The Sword and the Trowel* should be directed to "Westwood," Beulah Hill, Upper Norwood. Books for review may either be sent there, or to our publishers, Messrs. Passmore and Alabaster, Paternoster Buildings, London, to whom all orders and advertisements for the Magazine and Mr. Spurgeon's Sermons should be addressed.

The present volume chronicles the happy settlement of Mr. Thomas Spurgeon as Pastor of the Church at the Metropolitan Tabernacle, and also records the many proofs of progress at that great centre of Christian and philanthropic work. The annual Reports of *the Pastors' College*, *the Stockwell Orphanage*, and *the Colportage Association*, are, as usual, bound up with the monthly numbers of the Magazine, so that subscribers can read for themselves what the Trustees and Committee have to say concerning the institutions under their charge; and our "Notes" have kept them informed as to all parts of the service. The election of Pastor Thomas Spurgeon as President of the Colportage Society was made the occasion for adding a considerable amount to the income of that most needful and useful agency; but further help is required for the efficient maintenance of the work. *The Pastors' College Missionary Association* has also received increased attention from friends at the Tabernacle, and elsewhere, so that Mr. Patrick and Dr. Churcher, the missionaries in Morocco, are freed from anxiety as to finances, while seeking to carry the message of salvation to the millions of heathen in that dark land so near our shores.

All regular readers of the Magazine are aware that Mr. Burnham and Mr. Harmer are not now under the direction of the *Pastors' College Society of Evangelists*, and that all contributions for their support should be sent to Mrs. C. H. Spurgeon, together with aid for her fund, "For General Use in the Lord's work," and for her own special life-work, *The Book Fund*, of which occasional notices appear in our columns, although full details are reserved for her annual Report.

Asking the prayers of our readers that we may be divinely guided for all the future, we again commend our service to the Triune Jehovah in whose name it has been wrought, and to whose praise we have desired to perform it all.

INDEX.

	PAGE
"As a Dream when One Awaketh"	379
As the Clock Struck Nine	77
Askew, J.	
Family Religion	276
Baptist Hymn-writers and their Hymns ...	181
Baptist Martyrs and their Hymns	223
Barrett, Dr. G. S.—	
Worldliness in the Church... ..	584
Big Sinners and Big Cabbages	28
BOOKS, NOTICES OF—	
Above the Clouds in Summer and Winter, 520;	
Acts of the Apostles, Dr. Maclaren's, 517; Dr.	
Stifter's Introduction to the Study of the, 611;	
Dr. Pierson's New, 614; Addresses, 286; Allon,	
Henry, D.D., 519; Almanacks for 1895, 610;	
Amid Greenland Snows, 89; Among the Tibe-	
tans, 565; Among the Matabele, 191, 383;	
Annuals for 1893, 33, 82, 83, 84; for 1894, 83, 84,	
244, 518, 612, 613, 616, 643, 646; for 1895, 610,	
613, 646; Anticipations of Christ, The, 643;	
Anti-infidel Library, The, 287; Are Foreign	
Missions Doing any Good? 614; Ascend of	
Faith, The, 88; Atonement for the Fundamental	
Fact of Christianity, 186; Aunt Janet's Legacy	
to her Nieces, 288.	
Baptism Discovered, Norcott's, 33; Baptism,	
Lectures on, 33; Baptists in History, The, 194;	
Be Perfect, 287; Bells of Is, The, 519; Best	
Things, The, 40; Bible for Schools and Colleges,	
The Cambridge, 35; Bible for Teachers, The	
Cambridge, 34; Bible Hymnal, 647; Bible	
Talks and Bible Readings, 518; Bible, The	
Brilliant, 35; Bible, The Cambridge Com-	
panion to the, 34; Bible, The Expositor's, 35,	
240; Bible, The Hieroglyphic, 84; Bible, The:	
Is it the Word of God or of man? 445; Bible,	
The People's, 37, 286, 517; Bible Treasure-	
Seekers' Game, The, 290; Biblical Illustrator,	
The, 35, 517; Bonar, Andrew A., Diary and	
Letters of, 142; Book Fund and its Work, The,	
1893, 82; Booklets, 384, 612; Books for Children	
and Young People, 34, 38, 39, 40, 84, 243, 289,	
449, 521, 566, 567, 611, 612, 613, 615, 644, 645;	
British Church History, A few Neglected Pages	
of, 648; Building of Character, The, 384;	
Burning Bush, The, and other Sermons, 144.	
Case for Disestablishment, The, 244; China	
Inland Mission, The Story of the, 244; Chinese	
Central Asia, 89; Chord Found, The, 287;	
Christ and the Home, 143; Christ, the Burden-	
Bearer, 383; Christ-controlled Life, The, 242;	
Christian Soldier in a Barrack Room, Life of a,	
564; Christianity in the Home, 143; Christmas	
and New Year's Cards, Calendars, etc., 33, 34,	
612, 643; Christmas Tale, A, 611; Christ's	
Divinity School, and other Sermons, 141;	
Christ's Musts, and other Sermons, 649;	
Christ's Prophetic Teaching in Relation to the	
Divine Order of His Words and Works, 446;	
Church Catechism, The, 145; City, Rice-Swamp,	
and Hill, 41; Civil Government and the Drink	
Trade, 613; Classified Gems of Thought, 37;	
"Clear Round!" 290; Coat of Many Colours,	
etc., The, 611; "Come Ye Apart" Birthday	
Book, The, 242; Concordance of the Bible,	
The Exhaustive, 386; Consoling Thoughts,	
384; Corca of To-day, 665; Cup of Cold	
Water, and other Sermons, The, 265.	
"Daily Mercies," 519; Daisies of Nazareth, The,	
645; David, The Story of, 36; Day of Pre-	
paration, The, 85; Devotional Companion to	
the Pulpit, A, 447; Dew of Thy Youth, The,	
384; Divine Brotherhood in "the Man Christ	

BOOKS, NOTICES OF (continued)—

Jesus," 241; Doing and Daring, A New
Zealand Story, 241; "Doings of Drink; or,
Publican versus the People, The," 288; Driven
into the Ranks, 449.
Echoes from the Choir of Norwich Cathedral, 447;
Echoes from the Undying Word, 86; English
Revolution of the Twentieth Century, The,
565; Essex Lad who became England's
Greatest Preacher, The, 611; Eve—Noah—
Abraham, 564; Evening Psalms, The, 519;
Exodus: an Autobiography of Moses, 446.
Family Worship: Morning and Evening, 285;
Family Prayer Book, The, 649; Five Minute
Object Sermons to Children, 518; "For His
Name's Sake," 519; For Letters, Book-
lets, 384; Foreign Missions after a Cen-
tury, 384; Foreign Missions and Home Calls,
143; Forgotten Great Englishman, A, 648;
Foundation Truths of the Gospel, 647; Four
Aristocracies, and other Papers, The, 241;
From Island to Island in the South Seas, 41;
From Malachi to Matthew, 460; From Our
Dead Selves to Higher Things, 193.
Garfield, The Story of, 386; Gethsemane; or,
Leaves of Healing from the Garden of Grief,
241; Gilmour, James, and his Boys, 288;
Girding on the Armour, 518; Golden Chain of
Praise, The, 520; Golden Secret in Christian
Work, The, 387; Gospel According to Satan,
The, 647; Gospel of St. Mark, The, 243;
Gospel of the Poor, The, 87; Grace, Recollec-
tions of John, 88; Grand Old Book, The, 141;
Great Closed Land, The, 516; Great Reconcilia-
tion, The, 86.
Haddon, Thomas Joseph, A Brief Memoir of,
288; Heredity and Personal Responsibility, 566;
Heroes of Israel, 92; Hints and Helps for
Young Men, 191; Hints and Helps for Young
Women, 191; History of the English Bible,
The, 517; Holy Men of God, 242; Homely
Counsels for Village Preachers, 519; Hours in
my Garden, and other Nature Sketches, 40;
How to Read the Prophets, 239.
In His Presence, Verses on the Christian Life,
194; In the Beginning, 394; In the Days of
Youth, 144; Inspirations of the Christian Life,
The, 243.
Jehovah Titles, 36; Jezebel, 520; Jonah, the
Truant Prophet, 285; Jones, The Life of
Thomas, 386; Joseph, The Story of, 36;
Joshua, and the Land of Promise, 36.
Keswick Library, The, 564, 615; Keswick
Week, The, 564; Key of the Grave, The, 82;
Key-words of the Inner Life, 241; Kingdom of
God, The, 87; Kirkham, Gawin, the Open-Air
Evangelist, 285.
Landmarks of Church History, 566; Lessons for
those who are and those who want to be
Christian Workers, 193, 287; Letters from
Ceylon, 143; Life on the Congo, 41; Links of
a Chain, 40; Living Word in the Written
Word, The, 37; Liantwit Major: a Fifth
Century University, 194; "Love Made Perfect,"
287; Loving and Living, 192; Lux Dei, 37;
Lyra Bartonica, 40; Lyra Sacra, 447.
Maclaren's, Dr., Expositions, 517; Illustrations
from Sermons, 519; Sermons, 649; Master's
Guide for His Disciples, The, 192; Medical
Mission Work in St. Giles, Stories of, 563;
Meeting House and the Manse, The, 90;
Meeting-place of Geology and History, The,
565; Memorials of a Beloved Mother, 89; Metro-
politan Tabernacle Pulpit, The, Vol. xxxix.,

BOOKS NOTICES, OR (continued)—
 33; Missionary Birthday Book, The, 646;
 Missionary Veterans in South Africa, 645;
 Modern Judaism *versus* the Bible, 193; Money
 of the Bible, The, 366; Monism of Man, The,
 240; More about the Mongols, 190; Myrtle
 Street Pulpit, The, 611.
 Nature as a Book of Symbols, 189; New Year's
 Addresses and Booklets, 83; Notes for Boys
 (and their Fathers), 567.
 Old Testament and its Contents, The, 85;
 Orphan's Tribute, The: An "In Memoriam"
 March, 33; Our Blue Jackets, 521; Our Christian
 Passover, 243; Our Sovereign Father,
 85; Outlines of the History of Dogma, 286.
 Parables of Our Lord, The, 85; Parables of the
 Cross, 566; Perfect Freedom, 286; Pictures
 from Bohemia, 563; Pilgrim's Progress, The,
 386, 519; Pilgrim's Progress and its Lessons,
 The, 41; Pioneering in Morocco, 495, 516; Plain
 Introduction to the Books of the Bible, 192;
 Plain Preaching for Plain People, 285;
 "Pledges of His Love, The," 385; Popery,
 566; Practical Value of Religious Belief, The,
 517; Present Day Primers, 385, 565; Present
 Day Tracts, 385; Poetical Parts of the Old
 Testament Translated into English Rhythm,
 241; Potter, The, his Labour and its Lessons,
 388; Praises of Israel, The, 36; Primer of
 Church Fellowship, A, 297; Prodigal Son, The,
 243; Prophets, The Twelve Minor, 36; Psalm-
 Mosais, 614; Psalms at Work, The, 189;
 Psalms in Verse, The Book of, 242; Purse
 Text Book, The, 141.
 Religion of the Son of Man, The, 516; Report of
 the Christian Endeavour Convention, 1894, 383;
 Resurrection Glory, The, 37; Retrospect, A,
 244; Revelation and the Record, The, 86; Royal
 English Dictionary, The, 289.
 Sabbath Memories, a Sacred Solo, 33; Sabbath,
 The, 385; Sanitary Code of the Pentateuch, The,
 566; Sayings and Doings of Benjamin Bobbin
 and his friends, The, 287; School and Home
 Library, Blackie's, 289, 449, 567, 615, 645; Second
 Coming of Christ, The, 445; Secrets of a
 Beautiful Life, 649; Shakespeare's Daughter,
 646; Sierra Leone, 495, 516; Sin and
 the Unfolding of Salvation, 238; Smith,
 Amanda, An Autobiography, 288; Social
 Romances, 87; Some Secrets of Christian Living,
 564; South America: the Neglected Continent,
 448; Spirit, The Holy, and Christian Privilege,
 447; Spirit, The Holy, in Missions, 65; Spiritual
 Grasp of the Epistles, The, 192; Spurgeon's,
 C. H., Fac-simile Pulpit Notes, 563; Lectures
 on Southwark and the two Wesleys, 516;
 Morning and Evening Daily Readings, 643;
 Rare Jewels, 610; Sermon to Children, 383;
 Sermons on our Lord's Parables, 563; Sermons
 on Vital Questions, 445; "Till He Come,"
 610; Stambourne Manse, 90; Stammering, its
 Nature and Treatment, 143; Steps to the
 Blessed Life, 241; Stickit Minister and Some
 Common Men, The, 289; "Stories of Noble
 Lives," 89; Story of James Gilmour and
 the Mongol Mission, The, 191; Story of Jesus,
 The, 143; Story of Samuel and Saul, The, 192;
 Story of Sir Samuel Baker, The, 191; Striking
 Stories from Real Life, 141; Strange, but True,
 647; Structure of the First and Second Epistles
 to the Thessalonians, The, 446; Successful
 soul-Winner, The: Life of Rev. E. A. Telfer,
 448; Sunday Afternoons with Working Men,
 518; Sunday-School Teachers' Bible Manual,
 The, 287; Sure Foundation, and other Sermons,
 The, 448; Suwarta, and other sketches of
 Indian Life, 191; Sword and the Trowel, The,
 643.
 Talks with Men, Women, and Children, 144; Text
 Missions, A Plea for, 648; Texts, Topics,
 and Truths for Band of Hope Workers, 567;
 "The Tenth Hour," 141; Things pertaining

BOOKS, NOTICES OR (continued)—
 to the Kingdom of God, 241; Thoughts
 for the Quiet Hour, 649; Tolstol's Boyhood,
 620; Tools for Teachers, 194; Topics in the
 Tropics, Studies in the Life of Christ, 383;
 Transfigured Life, The, 242; Treasures of the
 Deep, and other Poems, 447; Trees Planted by
 the River, 242; Truth: Daily Precepts, 563;
 Truth in Story, 193.
 Union and Communion, 86; Union Mission
 Hymnal, The, 647.
 Verses for my Friends, 447; Victory through the
 Name, 647; Vital Questions, Mr. Spurgeon's
 Sermons on, 445; Voices of the Stars, The, 196.
 Waking Thoughts, 143; Walks in Palestine, 563;
 Water in the Valleys, 90; Way of Deliverance,
 The, 144; Wearing Christ, The, and other
 Sermons, 85; Week-day Religion, 91; What
 the Stones Say, 189; What think ye of
 the Gospel? 189; Whately, Elizabeth Jane, 643;
 When the Sun Riseth, 647; Who are the
 Baptists? 141; Wholly for God, 144; Why do
 you not Believe? 614; Why I was Baptized, 385;
 Wine Bad and Good, 649; Witness of the
 Stars, The, 190; A Reply to, 566; Witnesses
 for Christ, 448; Wonderful City, The, 290.
 Year with Christ, A, 243.
 Booth, Joseph—
 Zambesi Industrial Mission, The... 139
 Burnham J.—
 A Cripple's Recollection of Mr. Spurgeon, 267;
 A Sermon that was Bora, 177; "I'm on the
 Up Line, Now," 359; "It Fits me to a T," 444.
 Briggs, J.—
 "Grace," 609; "Grit," 562; "Gumpton," 642.
 Charlesworth, V. J.—
 Minister or the Gas-fitter? The, 31; The Other
 Side, 592.
 China, Four Questions and an Appeal from 172
 Church and the World, The.—A Despised Testi-
 mony 555
 Christmas Day at the Stockwell Orphanage 80
 Colportage Association Accounts for 1893, 412;
 Receipts of, 48, 107, 155, 203, 251, 299, 395, 463,
 527, 575, 623, 659.
 Conference Sermon, The 253
 Crimean Veteran, A 599
 Cripple's Recollections of Mr. Spurgeon, A 267
 Cross, the Inspiration for Christian Service,
 The 372
 Dancing, God's Word *versus* 468
 Detailed Obedience 215
 Divine Bed-Maker, The 380
 Effigies of the Gospel 127
 Ensoll, R.—
 The Sunday-school, and its Relation to the
 Church 502
 Evangelists, C. H. Spurgeon's, 428; Receipts for
 300, 396, 464, 528, 576, 624, 660.
 "Every Day will I Bless Thee" 567
 Family Religion 276
 First Baptist Minister, The 481, 529
 "First Things of the Bible, The," 30, 71, 138,
 178, 229, 274, 363, 435, 499, 540, 597, 630.
 Fuller, Thomas—
 Divine Bed-Maker, The 380
 Fullerton, W. Y.—
 On the Top of the Berceau, 115; Two West
 African Strongholds, 495.
 Funeral, Mr. Spurgeon at a 109
 General Use in the Lord's Work, Contributions
 for Mrs. C. H. Spurgeon's Fund for, 48, 108,
 156, 204, 252, 300, 396, 464, 528, 576, 624, 660.
 Gilmore, J. D.—
 Hints and Helps from the Margin of my Bible,
 19, 66, 120, 179, 220, 271, 353, 509, 539, 586, 636.
 Gleanings of the Olives, The... .. 1
 God's Word *versus* Dancing... .. 488
 "Grace" 609
 "Grace for Grace" 262
 Granada 136
 Grave and the Glory, The 49

"Grit" 562
 "Gumption" 642
 H.T.S.—
 A Crimean Veteran, 599; Peeps from an Invalid's Window, 551.
 "Hallelujah!" A Paraphrase of Psalm cxlviii. 549
 Have you joined the Text Union? 583
 Higlett, W.—
 Queensland Marriage Laws and Customs, 602; Some Queensland Institutions, 351, 514.
 Hindrances to Church Fellowship: who are Responsible? 559
 Hints and Helps from the Margin of my Bible, 19, 66, 120, 179, 220, 271, 353, 509, 539, 636, 636.
 "Honey out of the Rock" 577
 Hook, G. H.—
 India Slowly Opening to the Gospel ... 536
 "I never can Believe in Total Depravity" ... 583
 Illustration, Lectures on the Art of, C. H. Spurgeon's, 205; A Side-light on, 273.
 ILLUSTRATIONS—Ardbeg Baptist Chapel, Rothesay, 596; Baptist Chapel, Craodock, Cape Colony, 332; Baptist Chapel, Croham Road, South Crovdon, 318; Baptist Chapel, Hendon, 27; Baptist Chapel, New Brighton, 324; Baptist Chapel, Southgate, 315; Baptist Tabernacle, Barking, 318; Baptist Tabernacle, Grays, 322; Baptist Tabernacle, Southport, 544; Berry, E. W., 489; Bunyan Tabernacle, Norbiton, 320; Burnham, John, 428; Cambray Chapel, Cheltenham, 269; Chatsworth Road Tabernacle, Lower Clapton, 311; Chicago Exhibition, Bird's-eye view of the, 62; On the Lagoon at the, 64; U.S. Naval Exhibit at the, 65; Crabb, S., 593; Freeman, G., 124; Harmer, A. A., 429; Hull, C. S., 165; John the Baptist, Death of, 487; Kent Street Group, A., 21; Longhurst, T. J., 268; M'Caig, Professor A., 73; Mackey, H. O., 25; McNeill, Rev. John, 131; Main Administration Building, Pullman City, 357; Moody, D. L., 129; Mountain Mining, 17; Orphanage Drinking Fountain, 617; Pastors' College, The, 301; Phillips, H. A., 545; New Zealand Baptistery, A., 212; Rabat, Morocco, European Street, 498; Royal George, The, 15; Smith, H. S., 365; Sparrow, A., 28; St. Paul's Church, Skegness, 326; Sierra Leone, Kissy Street, Free Town, 497; Spurgeon Memorial Chapel, Fenny Stratford, 365; Spurgeon Memorial Temple, S. Leith, The, 70, 329; Spurgeon, Pastor Charles (Frontispiece); Spurgeon's, C. H., Memorial at the Stockwell Orphanage, 421; Spurgeon's, C. H., Monument at Norwood Cemetery, 633; Tait, D., 68; Text Bond, The, 128; View in Ronda, 9; Williams, W., 221; Wilson, J., 637.
 "I'm on the Up Lane, Now" 359
 India slowly Opening to the Gospel ... 536
 Inspiration, Professor M'Caig on 73
 Is the Church Worse than the World? ... 369
 "It Fits me to a T" 444
 "Kind of Christian Freemasonry, A" ... 210
 "Land of Oil Olive, A" 349
 Life-Belt for Daily Use, A 413
 Longhurst, C. M.—
 The Spirit of God and the Spades of Men 24
 M'Caig, Professor A.—
 On Inspiration, 73; The Cross, the Inspiration for Christian Service, 372.
 McKinney, W. D.—
 Friday Afternoon in College 581
 Mackey, H. O.—
 Scope for Self-suppression in our Ministry, The 133
 Mayers, Walter J.—
 "First Things" of the Bible, The, 30, 71, 138, 178, 229, 274, 363, 435, 499, 540, 597, 630.
 Memorial at the Stockwell Orphanage, C. H. Spurgeon's 419
 Memorial fund, The C. H. Spurgeon—Receipts, 45, 105, 156, 204, 252, 300, 390, 464, 528, 624.
 Memories of America 14, 62, 128, 354

Minister or the Gas-fitter, The? 31
 Medhurst, T. W.—
 Hindrances to Church-Fellowship: who are Responsible? 559; Unpublished Notes of C. H. Spurgeon's New Park Street Sermons, 11, 216, 361, 491, 577.
 Mission in Antwerp during the Exhibition 230
 Monument at Norwood Cemetery, C. H. Spurgeon's 632
 Near, Isaac—
 What is True Nonconformity? 437
 New Year, The 19
 New Zealand Baptistery, A 212
 "No Conference this Year!" 61
 NOTES—
 Aberavon, 569; Abingdon, 337; Ademuyiwa, Prince, at the Tabernacle, 651; *All of Grace*, 151; Allen, C. T., 522; Almanacks for 1894, 95; Amersham, 245; *Around the Wicket Gate*, 151; Attleborough, 147; Auvache, F. W., 147.
 Baily, R., 43; Ball, G. W., 245; Ballarat, Victoria, 569; Baptisms at the Metropolitan Tabernacle, and at Haddon Hall, 45, 94, 150, 197, 247, 293, 390, 453, 524, 571, 619, 653; Baptist Union, The, and Mr. Spurgeon, 588, 616; Barnes, J. E., 651; Bartlett, Henry, Death of, 651; Bazaars, Mrs. Spurgeon's Protest against, 571, 619, 620, 650; Bideford, 291; Bideston, 245; Birmingham, 245; Blamire, T., Death of, 147; Book Fund, Mrs. Spurgeon's, 45, 95, 150, 524; Books, The Best Hundred Religious, 568; Boxmoor, 569; Bradford, 92; Brentford, 43; Brighton, Sussex Street Chapel, 618; Bristow, J. J., 452; Brixton, 245; Bromley, 651; Broughton, 43; Brown, A. G., 92, 195, 452; Bryce, W. K., 651; Bunning, W. C., Death of, 92, 93; Burnham, J., 44, 93, 148, 196, 246, 292, 294, 368, 389, 523, 570, 618, 652; Burros, T. Y., 618; Burrows, E. J., 147; Burwood, N.S.W., 147.
 Campbell, J. O'Neill, 43; Cannington, Ontario, 92; Canton, U.S.A., 245; Carlile, J. C., 291; Carr, G. H., 65; Castle, J. T., 452; Chatteris, 65; Cheshire, Death of Professor, 617; Child's Hill, 618; Childs, W. H., Death of, 523; Chinnery, D., 618; Christmas, A., 292; Clare, 245; Clarke, A. J., 147; Colley, J. W., 245; Colombo, 93; Colportage Association, 44, 94, 149, 197, 245, 293, 390, 453, 523, 571, 618, 653; Cork, 387; Cotnam, J., 147; Cottenham, 622; Cox, G. D., 196.
 Dann, G. J., 522; Davies, Walter, 93; Deal, C., 196; Doggett, W. H., 387; "Down-grade", More about the, 290, 390, 568, 579, 616; Duncan, G., 345; Durbin, F., 92, 291; Eastbourne, 245; Eastleigh, 387; East Finchley, 452; East London, S. Africa, 245; Edmonds, J., 92; Elliott, G., 291; Ellis, E. H., 387; Ensoll, R., 92; Evangelists, C. H. Spurgeon's, 294, 389, 452, 522, 523, 570, 618, 652, 654.
 Fairey, S., 43; Farley, E. J., Death of, 618; Fenny Stratford, 569; Finch, R. R., Death of, 43; Fitch, W., 147; F. J. Flat, 569; Ford, Mr., Presentation to, 92; Fullerton, W. Y., 43, 93, 148; Fullerton and Smith, Messrs., 43, 93, 147, 652.
 Gard, J., 43; Gladstone, Mr., Resignation of, 195; Glen Osmond, 43; Glover, J., 245; Gloucester, 245; Graham, R. H. C., 387; Gravesend, 245; Great Grimsby, 92; "Great Shield of Faith, The," in French, 42; Green, John, Death of, 92; Griggs, D. B., 387; Guernsey, 42; Gutsche, H., 245.
 Haddon Hall Mission, Annual Meeting of, 196; Annual Meeting of Tract Society and Benevolent Fund, 42; Baptisms at, 197, 293, 390, 453, 524, 571, 619, 653; Hale, Death of Elder, 569; Hall, A., 245; Harmer, A. A., 44, 93, 148, 149, 196, 246, 292, 294, 389, 452, 522, 523, 570, 618, 652, 654; Harrald, J. W., 46, 660; Harris, W. J., 245; Harrison, J. S., 196, 388; Hearson, G.,

NOTES (continued)—

Death of, 43; Hemel Hempstead, 387; Hitchin, 387; Hounslow, 651; Hull, C. S., 387.
 Ilfracombe, 387; Isaac, E., 196.
 Jackson, F. A., 661; James, P., 291; Jefferd, F. A., 622; Jenner, H., 245; John Street, Edgware Road, 291; Jones, Watkin, 569; Joynes, W., 43; Julyan, Death of Pastor W., 43.
 King, T. H., Presentation to, 146; Kinsbury, 387; Knight, J. J., 569; *L'Echo de la Vérité* and "The Great Shield of Faith," 42; Leicester, 43; Letter from "Violin," 392; Lewis, R. T., 387; Lincoln, Mint Lane, 522; Thomas Cooper Memorial Chapel, 651; Long Sutton, 43; Lovell, E. G., 147.
 Maby, Mr. A. T., Presentation to, 92; Mackenzie, W. L., 147; McCulloch, R., 522; McNeill, Rev. John, at the Tabernacle, 146; Madeira, 522; Malborough and Salcombe, 245; Manchester, 43; March, Cambridgeshire, 147; Mathewson, W., Esq., Death of, 247; Mayers, W. J., 91; Melbourne, Derbyshire, 618; Memorial Services, C. H. Spurgeon's, 91, 145; Merthyr Tydvil, 245; Metropolitan Tabernacle—Annual Church Meeting, 146; Annual election of elders, 650; Baptisms, 45, 94, 150, 197, 247, 293, 390, 453, 524, 571, 619, 653; Bartlett's, Mrs., Mothers' Meeting, 146; Bible-class, Mr. Dunn's, 651; Bible-class, Mr. Ford's, 92; 650; Church Meetings, Special, 195, 650; Evangelical Alliance Prayer-meeting, 92; Evangelists' Association, 387, 617; Gospel Temperance Mission, 451; Ladies' Benevolent Society, 245; Ladies' Maternal Society, 617; Loan Tract Society, 650; Poor Ministers' Clothing Society, 452, 522, 568; Sunday-scho 1, 245; Sunday-school Missionary Society, 42; Young Christians' Association, 617; Watch-night Service at, 91; —Middleton, 196; Middlesbrough, 92; Moyle, J. E., 92.
 Napier, New Zealand, 196; Neale, E. S., 147; New Town, Norwood, 147; Near, I. L., 147; North Adelaide, 387; North East Valley, Dunedin, 147.
 Olding, G. W., 43; Orphanage, The Stockwell, —44, 94, 149, 197, 247, 292, 389, 453, 570, 653; Annual Festival, 197, 292, 389; Excursion, 292; Garden Party at Blackheath, 292, 389; Meeting of friends to Welcome Pastor and Mrs. Thomas Spurgeon, 451; Sunday-school, 42, 149, 247, 571, 653; Wheeler, Ernest, Death of, 247; Wingate, Mr. A. J., Death of, 571; Osborne, E., 92.
 Parkside, S. Australia, 522; Pastors' College, The,—42, 92, 147, 196, 245, 291, 387, 452, 522, 569, 618, 651; Conference, The Annual, 245; Day of Special Prayer, 387; Evangelist, 452, 523, 569, 652; Meeting of the London Committee, 147; Missionary Association, 43, 147, 245, 388, 452, 522, 668, 652; Society of Evangelists, 43, 93, 147, 196, 246, 291, 388; Student, Death of, 651; Students at West Croydon, 522; Students' Missionary Association, 196, 244, 291; —Peach, Death of Mr. S., 617; Pearse, Rev. Mark Guy, 149; Peckham Park Road, 291; Personal Notes, Mrs. C. H. Spurgeon's, 45, 94, 150, 197, 247, 293, 390, 453, 524, 571, 619, 653; Peterborough, 291; Philpot, T., 387; Pollard, T. G., 65; Poplar, Cotton Street, 42; Poulton, J. S., 618; Pullen, H. H., 452.
 Regina, Canada, 147; Rice, W. E., 245; Richards, E., 147; Richmond Street Mission, 195, 450; Robertson, Rev. John, baptized at the Tabernacle, 146; Robinson, W. W., 387; Ross, 569; Rugby, 569; Rutherglen, 291.
 St. Austell, 92; St. Peter's, Ramsgate, 452; Saville, A. A., 522; Shepherd, W. T., 196; Shooter's Hill Road, 147; Silvertown, 651; Skelly, W., Death of, 523; Smith, F. G., 147; Smith, H. S., 569; Smith, J. Manton, 43, 93, 148, 246, 291, 388, 569; Smith, Sergeant Charles, Death of, 146; Soper, J. A., 569; Soper, W. T.,

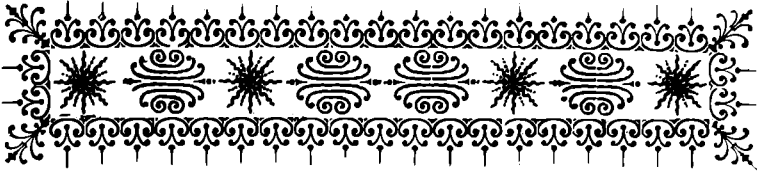
NOTES (continued)—

290; Spencer's, Dr., *Pastor's Sketches*, 650; Spezzia Mission, The, 452; Sprinkling the Royal Baby, 450; SPURGEON, C. H.,—A Preacher Helped by, 568; and the Baptist Union Censure, 568, 618; *Commentary on Matthew*, 524, 616; *Dreaming of*, 820; *Great Fight of Faith, The*, 42; Memorial Fund, 390; Sermons as Loan Tracts, 450; in Arabic, 198; in Argentina, 248; in Australia, 199, 293, 524; in Bengali, 455; in Chili, 248; in Hindi, 248, 453; in Japanese, 94; in Many Languages, 151, 651, 655; in Russia, 248; in Swedish, 150; in Tasmania, 91;—Spurgeon Memorial Sermon Society, 388, 450, 650; Spurgeon, Mrs. C. H., (See also Personal Notes), 197, 199, 247, 454; Spurgeon, Pastor Charles, 42; Lecture on "Nails," 461; Resignation of Pastorate, 616; Spurgeon, Pastor Thomas,—at Haddon Hall, 196; at Tabernacle, 245, 290, 291, 387, 450, 451, 522, 568, 616, 650, 651; at Waterbeach, 616; at West Croydon, 92; British and Foreign Sailors' Society, Sermon for, 291; Election to the Pastorate of Metropolitan Tabernacle Church, 195, 248; Illness of Infant Daughter, 42; Presentation Portrait of, 649; Watch-night Service, 42, 91; Welcome meeting at the Orphanage, 43;—Steedman, L. S., 291; Stockley, T. L., 92; Surrey Gardens' Memorial Hall, 291; Surrey Square Mission, 195, 617; *Sword and the Travel, The*, 45, 95, 390, 649, 654; Programme for 1895, 649.
 Tarrant, Mr. Ernest, Presentation to, 650; Teignmouth and Shaldon, 522; Tettnar, A. B., 245; Text Union, The, 95, 290; Thetford, 147; Thorpe, S. J., 522; Toowoomba, 245; Tree, H. A., 43; Truro, 147; Tuck, J., 245; Tullymet, N. B., 29; Tweedie, W. L., 387.
 Upton-on-Severn, 196.
 Vincent Street Ragged School and Vinegar Ground Mission, 387.
 Wakefield, 147; Walter, F. W., 245; Warren, J. B., Death of, 569; Watchet and Williton, 196; Waterbeach, 245, 616; *Watts's World to Come*, 91; Webber, Miss, Death of, 195; West Croydon Baptist Sunday-school Anniversary, 92; West Melbourne, Australia, 196; Wheeler, F. G., 245; White, William, 196; Wicks, W. A., 245; Williams, G. C., 92.
 Young, J., 569; Young, Joseph, 291; Young People's Society of Christian Endeavour at the Tabernacle, 245, 291.
 Notes of C. H. Spurgeon's Unpublished New Park Street Sermons, 1. 216, 361, 491, 577.
 Obstacles to Soul-Winning 625
 Olney, W.—
 Remarkable Generosity 233
 On the Top of the Berceau 115
 Our Missionaries in Spain 72
 "Our Own Men" and their Work, 25, 68, 134, 165, 221, 268, 365, 428, 489, 542, 593, 637.
 Outlines of Sermons, Mr. Spurgeon's First, 168, 263, 424, 546.
 Pastor Thomas Spurgeon and the Metropolitan Tabernacle Church 231
 Pastors' College, The—Accounts for 1893, 346; Annual Report of, 301; Evangelist Receipts, 576, 624, 660; in 1865 and 1868, 550; Loan Building and Reserve Fund Account, 347; Receipts of, 46, 96, 151, 199, 249, 295, 392, 455, 525, 573, 621, 655; Missionary Association, Accounts for 1893, 345; Meeting at the Tabernacle, 605; Receipts of, 46, 96, 151, 199, 249, 298, 393, 455, 525, 573, 621, 655; Society of Evangelists, Accounts for 1893, 347; Receipts of, 48, 103, 156, 204, 252, 300, 396, 464, 528.
 Pastor's Wife, A—
 "No Conference this Year!" 81
 Patrick, N. H.—
 Granada, 136; Visit to Ronda, A... .. 8
 Peeps from an Invalid's Window 551

POETRY—"As a Dream when One Awaketh," 379; "Every Day will I Bless Thee," 587; Grace for Grace, 262; "Hallelujah!" 549; Jesus and Blind Bartimæus, 501; Mr. Spurgeon's Monument, Norwood Cemetery, 632; New Year, The, 18; Prayer of the Penitent, The, 418.

Queensland Institutions, Some ... 381, 514
 Queensland Marriage Laws and Customs... 602
 Remarkable Generosity ... 238
 Report of the Pastors' College Conference ... 282
 Scope for Self-Suppression in Our Ministry.
 The 133
 Sermon that was Born, A 177
 Sermons, Mr. Spurgeon's, in Letter-boxes 236
 Shindler, R.—
 Baptist Hymn-writers and their Hymns, 181 ;
 Baptist Martyrs and their Hymns, 223.
 Side-light on "The Art of Illustration," A 273
 Sin of Uzzah, The 32
 Smith, J. Manton—
 As the Clock Struck Nine, 77 ; Big Sinners and
 Big Cabbages, 28
 Soldiers' Home, Winchester, The 186
 Soul Saved by the Text Bond, A 417
 Spirit of God and the Spades of Men, The 24
 SPURGEON, C. H.—
 At a Funeral, 109; At a Wedding, 157; Baptist
 Minister, The First, 481, 523; Detailed
 Obedience, 215; Edgies of the Gospel, 127;
 Gleanings of the Olives, The, 1; Grave and the
 Glory, The, 49; "Honey out of the Rock,"
 577; "Land of Oil Olive, A," 349; Life-belt
 for Daily Use, A," 413; Obstacles to Soul-
 Winning, 625; Outlines of Sermons, Mr. Spur-
 geon's First, 168, 263, 424, 546; Sin of Uzzah,
 The, 32; Unpublished Notes of New Park
 Street Sermons, 11, 216, 361, 491, 577; Unholy
 Church, An, 443.
 Spurgeon's, C. H., New Volume of Lectures, 205;
 Sermons in Letter-boxes, 236; Evangelists,
 428; Receipts for, 300, 396, 464, 528, 576, 624,
 660.
 Spurgeon, Mrs. C. H.—
 "To Bring to Remembrance" 59
 Spurgeon's, Mrs. C. H. Fund "For General Use
 in the Lord's Work"—Receipts of, 48, 108,
 156, 204, 252, 300, 396, 464, 528, 576, 624, 660.
 Spurgeon, Charles (See Frontispiece) ... 634

Spurgeon, Charles—
 Have you Joined the Text Union? 583; "Kind
 of Christian Freemasonry, A," 210; Report
 of Progress of the "Text Union," 163; Soul
 Saved by the Text Bond, A, 417; "Text
 Union, The," 128.
 Spurgeon, Thomas—
 Conference Sermon, The, 253; Memorial at
 the Orphanage, C. H. Spurgeon's, 418; Mem-
 ories of America, 14, 62, 128, 354; Monument
 at Norwood Cemetery, C. H. Spurgeon's, 632;
 New Zealand Baptistery, A, 212.
 Spurgeon, Pastor Thomas, and the Metropolitan
 Tabernacle Church 231
 Stockwell Orphanage, The—Annual Report of,
 465; Christmas Day at, 90; General Account
 for the Year ending March 31st, 1894, 479;
 Receipts of, 46, 96, 152, 200, 249, 298, 398, 456,
 526, 578, 621, 656,
 Stooke, John A.—
 Four Questions and an Appeal from China, 172
 Sunday-school and its Relation to the Church,
 The 502
 Tabernacle Ragged-School, A 20
 "Text Union, The," 128; Contributions for Ex-
 penses of, 660; Have you joined the Text
 Union? 583; Report of the Progress of, 163.
 The Other Side 592
 Theydon Bois, Essex 275
 "To Bring to Remembrance" 59
 Two West-African Strongholds 495
 Tydeman, E. A.—
 "As a Dream when One Awaketh," 379;
 "Every Day will I Bless Thee," 587; "Grace
 for Grace," 262; "Hallelujah!" 549; Jesus
 and Blind Bartimæus, 501; New Year, The,
 18; Prayer of the Penitent, The, 481.
 Unholy Church, An 443
 Visit to Ronda, A 8
 Waterbeach Baptist Chapel 380
 Wedding, Mr. Spurgeon at a 157
 What is True Nonconformity? 437
 Wigstone, J. P.—
 Our Missionaries in Spain 72
 World in the Church, The—More Ministerial
 Testimonies 439
 World, The, Is the Church Worse than! ... 369
 Worldliness (and Worse) in our Churches 510
 Worldliness in the Church.—An Important Wit-
 ness 584
 Zambesi Industrial Mission, The 139



THE

Sword and the Trowel.

JANUARY, 1894.

The Gleanings of the Olives.

AN ADDRESS, DELIVERED AND REVISED BY C. H. SPURGEON.

“When thou beatest thine olive tree, thou shalt not go over the boughs again: it shall be for the stranger, for the fatherless, and for the widow.”—Deuteronomy xxiv. 20.



WHEN resting in the olive-groves of Mentone, I have continually heard the sound of the long cane with which the villagers were beating down the olives. I have also heard them shaking the tree at the same time, and thus I have noticed both the processes which are referred to in Scripture, namely, *beating*, as in the text; and *shaking*, as in Is. xxiv. 13. The use of the stick would appear to be almost universal in olive-producing countries, although it is stated by some authorities that it has an injurious effect upon the trees; probably the natives overlook this small damage, and are swayed by the greater ease and expedition with which they obtain their fruit. The Abbot Fortis complains of the Neapolitans, that they use what he calls the absurd mode of beating the branches with long poles in order to make the olives fall; and he says, “This foolish method, beside hurting the tree, and spoiling many branches that would bear the year following, makes the ripe and unripe fruit fall indiscriminately, and bruises a great deal of both kinds, whereby they become rancid in the heaps, and give an ill flavour to the oil.” No great importance may be attached to this remark, since the oil made at Mentone is considered to be the best in the world, and to our own taste it certainly excels every other.

Yet, while preparing this paper for the press, we met with an observation, in *The Times*, which confirms the Abbot's opinion, for a correspondent writes of the Spanish peasant:—"He complains that, of two crops, one is almost invariably a failure, and he knows that the fault lies with his barbarous method of gathering the olives by savagely threshing or tearing the branches, by which, together with this year's fruit, there falls also the pod that contains the germ for next year; yet he goes on threshing and tearing, because the civilized plan of picking the fruit one by one would give too much trouble, and 'would not pay.' Surely, a yearly harvest instead of an alternative yield would be compensation for much toil, and even a Spaniard is not so blind as not to see it; but he goes on gathering his olives as his father and grandfather have always done before him, and when driven hard for arguments, and convinced against his wish, he declares that his own way suits him best, and he will have none of the fiddle-faddle innovations, none of the *tonterias Inglesas*, about his house or property." Let that be as it may, we have seen the method of beating in full swing, and have heard the stick going all day long.

The generous law of Moses forbade that the olive tree should be beaten twice by its owner. The fruit which fell at the first beating, if the operation was carefully performed, would be almost the whole of the crop; and the Israelites were not to be so penurious as to look with covetous eyes for every single berry, as if they were hunting for choice jewels, and could not afford to overlook the smallest. On the contrary, they were to leave what remained, to be gathered by the poor, who are described under three characters as "the stranger", or foreigner, who possessed no land of his own, the "fatherless", who had no paternal guardian to provide for them, and "the widow", who, in addition to her sorrowful bereavement, suffered the straitness of poverty. This precept, like the law of the Sabbath year,* made another opening for the display of holy charity, and would be obeyed by godly proprietors, whose trust in God enabled them to answer those arguments of economy which are so dear to miserly worldlings. They were to beat the trees, and collect the precious fruits, for this was the reward of their toil; but they were not to do this in a niggardly fashion, so as to gather the wages of covetousness. The God who gave them the land, and under whose Theocratic government they were life-tenants, made a reserve of the gleanings of the corn, and the oil, and the wine. It was a kind of rent which was to be received by the Lord's deputies; the orphans and widows had a lien upon the land, and the gleanings were their due. No doubt, the ordinary Israelite would obey the letter of the precept, but take care, with microscopic eyes, to spy out all the fruit, so that only a few scanty berries would remain. These, in missing the spirit of the command, would lose the reward which is promised to "the liberal soul", that he "shall be made fat": they would get the olives, but they would miss the fatness. Others would enter into the generous spirit of the precept, and leave a larger portion for their poverty-stricken neighbours; they would be sure to find a joy in the deed, and they would

* See *The Sword and the Trowel*, January, 1893.

likewise receive a blessing upon the produce of their trees. The ordinance of gleaning was meant to suggest and promote generosity. The glorious Jehovah did not wish to be King of a nation of niggards. Labans and Nabals are not to his mind. "God loveth a cheerful giver." He hath said, "Thou shalt surely give to thy poor brother, and thine heart shall not be grieved when thou givest unto him: because that for this thing the Lord thy God shall bless thee in all thy works, and in all that thou putteth thine hand unto:" and, on the other hand, He hath made it a proverb of His kingdom that "There is that withholdeth more than is meet, but it tendeth to poverty."

We judge that it would be Christlike if our farmers would literally keep the Mosaic command with regard to gleanings: "When ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest." It is pleaded that the horse-rake must be used, or that too much corn would remain in the stubble. Upon this we will not pronounce a judgment; but we do urge that something should be left that the poor of the land may gather it, especially when it is considered that, at the very utmost, the wages of the agricultural labourer are none too great. We feel the more at liberty to argue this point in reference to corn because we have neither olives nor vines, and therefore, if, from the nature of our climate, there is but one kind of fruit of the earth which can be gleaned, the precept should certainly be observed in reference to that one. Let Christian farmers think of this matter in the light of that text, "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will He pay him again;" and that other word spoken by the prophet, "The liberal deviseth liberal things; and by liberal things shall he stand."

" Be not too narrow, husbandman! but fling
From the full sheave, with charitable stealth,
The liberal handful. Think, oh! grateful think,
How good the God of harvest is to you,
Who pours abundance o'er your flowing fields,
While these unhappy partners of your kind
Wide-hover round you, like the fowls of heaven,
And ask their humble dole."

There were, doubtless, many churls who would say, "We do not object to the poor gleaning the corn, for they have need of bread, and must eat; but why should we leave the grapes for them? Are the poor to be furnished with luxuries? Must they needs have fruit and wine at our expense? As to the olives, they can eat their bread dry; why need we give them a relish with their food, of which they will, no doubt, eat quite enough without the aid of oil?" It would be idle to answer such persons, for their real argument lies in their penurious nature; but to generous minds, it is sufficient to remark that God has given to the poor the same tastes as ourselves, He has given them a palate, and a capacity to relish the sweetness of the grape, and the fatness of the olive, and these tastes and appetites are no more sinful in them than in ourselves. Are the desires which are natural to poor men and women never to be satisfied? Are they given to them to become sources of misery by never being gratified? Is a human being

to be condemned perpetually to the barest fare? It is a sad heart indeed which never rejoices, but lives like a prisoner throughout all its life. If dry bread be all or even more than the miser's charity can accord, it is not so much as the ever-merciful God awards to the needy. He would have the stranger, the fatherless, and the widow refreshed, like the rest of His creatures, with corn, and wine, and oil; and our Lord Jesus not only bids us give to the poor, but He commands us to feast them when we are having special times of rejoicing in our houses.

After all, the olive gleanings were no great luxury, for the berries left for the poor would probably be of a kind of which only a small proportion would yield such oil as would be fit for food; the bulk would be mainly used for light and fuel. The widow would thus be able to trim her little lamp during the dismal nights of winter, and to cook her mess of pottage and bitter herbs when no fire burned on the hearth. The Lord knows and cares for the wants of the needy, and those who are truly like Him have the same considerate heart. The great God finds a sweetness in benevolence, and He will cause the generous to participate in His happiness, for He has said, "If thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon day: and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." (Is. lviii. 7—11.) Let us not be slow to secure the blessings of this promise by fulfilling its conditions.

It is worthy of observation that the owner of the olive trees was not commanded carefully to gather all the fruit, and then make a judicious distribution of it. The probability is that, in that case, his judiciousness would have led him to the conclusion that it was best to keep it all for himself. The command was that he should leave the berries ungathered, and then permit the poor to enter the olive-garden, and gather for themselves. This did not render the charity altogether indiscriminate, since there was a degree of labour involved in the beating down of the berries by the poor; and, consequently, the more industrious would be likely to obtain the larger portion of the spoils; but still, there could not, in the nature of things, be any rigid scrutiny; those who first came were first served, and all who would might partake. If a man saw a wealthy neighbour base enough to mingle with the poor, so as to filch from them their portion, he would probably warn him off; or more likely still, the clamours of the needy would sufficiently protect that which was left for their gleanings: but, with this exception, all might come. We feel very jealous for the freedom of almsgiving. Of course, we have no objection to the "organization" of charity; but we have our suspicions that, with some, organization of charity means the extermination of charity. We fear that, in some cases, the net result of their organic arrangement has been the shutting up of their bowels of compassion, and the fabrication of a plausible excuse for so doing. Matthew Henry has wisely commented upon the precept thus, "Say not, 'What I give, I will give, and know to whom I give it. Why should I leave it to be gathered by I know not whom, that will never thank me?' But

trust God's providence with the disposal of thy charity; perhaps that will direct it to the most necessitous." To encourage imposition by the almsgiving which is utterly indiscriminate, is censurable, for it turns virtue into a vice, and causes our good to be evil spoken of; but, on the other hand, to spend more time and money in sifting out the unworthy than in helping the unfortunate, is a folly and a crime, and the tendency of the present age is much in that direction. It were better that the undeserving should filch our alms than that suffering virtue should be left to pine in wretched want. Open the gate, and let the stranger, the fatherless, and the widow come in, and take their portion. God wills it; let us will it, too.

Let no one object that our text is a command of the old law, for in spirit it is worthy of the New Testament, and is consonant with the words of our Master, who said, "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom:" "Give alms of such things as ye have; and, behold, all things are clean unto you:" "When thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just." The great apostle of the Gentiles pressed upon us the same duty when he said, "Charge them that are rich in this world . . . that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life:" and again, "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. . . . God loveth a cheerful giver."

The moral and spiritual teachings of this gracious precept are not far to find. It teaches us, first, a *generous remembrance of the needy at all times*; but especially when we ourselves are gathering the fruit of our labours, or in other words, when we are receiving supplies from the bounteous Giver of all good. If we are ourselves prospering, it should be our desire that others should be partakers of the benefit. It would be unseemly that, when harvests are bountiful, the labourer should be none the better off. If we may not muzzle the mouth of the ox, much less may we close the mouth of the man. When business succeeds, and brings in larger profits than usual, workmen and clerks should be remembered promptly and cheerfully. The distribution of a *bonus* is a happy and commendable practice, and we are pleased to see that some of our largest firms attend to it. It is true that, in these hard days of political economy, the workers usually remember themselves quite soon enough, and are at times unreasonable in their demands for higher wages; if this be wrong on their part, it must not be balanced by another wrong, namely, by harshness and niggardliness on the part of the employer. We are simple-minded enough to hope that generosity displayed by the masters would at least have a tendency to mitigate the rigour of the unkind relations which now exist between two mutually dependent classes; at any rate, let it be tried, and tried again, and let it be shown that the love of Christ in the heart of godly business men is not to be quenched by

all the cold water which ingratitude can throw upon it. In all transactions, it is better to err on the side of generosity to the poor than to earn the name of "a hard man." There are little perquisites and minute discounts, which excessively prudent men take care to sweep into their own pockets, eagerly hunting up every solitary farthing which might perchance find its way into another man's purse; but we have no admiration for such beggarly economy. Bargains are often so hardly driven that there is scarcely a margin of profit, even though it must be within the knowledge of the trader that the person whom he thus tightly presses will be driven to the verge of starvation.

How can this be justified in men who profess to be under the law of love? We need not mention instances; but the spirit of the precept is capable of very wide application. When we are travelling, we prefer to pay a little more rather than a little less to the numerous persons whose acts of courtesy and kindness are needful to make the journey pleasant. If we are anxious to save, let us stop at home; but if we go on a pleasure-trip, let us give pleasure as well as receive it. We have observed fellow-travellers, who appear to lose the rest and enjoyment of their sojourn abroad by continually meditating, from morning to night, and probably through the night, upon the all-important question of how they can save half a franc, or by some means rescue a *centime* from the hand of a poor waiter or servant. Both in getting and spending there is such a thing as going over the boughs of the olive trees again with a very thick stick, with very heavy blows, and plenty of them. We have no desire to learn the secret joy which lies in the skin-flint's bosom. We suggest that Christians should never exact all that they have a right to, when the contract bears hardly on the other party; nor should they be content to supply just what bare justice demands, but give a little more than is strictly due. Customary gifts to servants, who call with parcels, or who attend us in a friend's house, should not be forgotten, lest religion should get a bad name through our omissions. We must never be of the Gradgrind family, nor act upon the rule of the bare knife-board; it is our privilege to be good to all, yea, even to the unthankful and the evil, that so we may prove that we are the children of our Father who is in heaven.

The divine command may also suggest to us *the beauty of a kind consideration of those who are poor and needy in spiritual things*. When we are preaching the gospel, we beat down from the olive tree the rich ripe fruit of the doctrines of grace; but we should remember that there are some who, through their weakness in the faith, are not able to participate with us in the higher truths; we ought therefore to remember them, and permit them to share in other portions of the Divine Word more suited to their capacities. There should be handfuls let fall on purpose for the trembling and the desponding; we should not be so strict in the description of character as to hand over every cluster of the spiritual vine to a small company of rich saints, but we should leave bunches of the grapes of Eschol for those whose evidences are dim, whose faith is feeble, and who but for our thoughtfulness concerning them would exclude themselves from all heavenly comfort. It is true that the comfort of the text may chiefly belong to a certain character; but be not so rigid as to shut out the

humble souls who dare not put in their claim for a share in it. Leave some olives on the tree. Do not beat the text too closely.

Nor is the lesson for the preacher only ; it ill becomes the hearer of the Word to be always clamorous to be himself fed under every sermon, especially if he is well instructed in the faith, and if a relish for the mysteries of the kingdom has been given to him. He must not be so selfish as to complain when the more elementary truths are preached again and again. What if they do not feed him ? Are the olive trees of the Word to be so beaten for him that nothing shall remain for others ? Are there not feebler folk who need spiritual sustenance ? What if he be no longer a babe in grace, and having grown to ripe manhood, is able to digest the strong meat ? Yet let him not demand of his Master's steward that he should always set strong meat, and nothing else, on the table. Let the babes be fed with milk even if the man of perfect stature cares not to partake of it. Let the humble soul have his portion ; yea, let even the stranger who is within the gates of the Lord's house have a share in the produce of Emmanuel's land. We have known some who appeared to be utterly thoughtless of everybody but themselves : their one test of a sermon is their own profiting by it, and they never think that other classes beside instructed believers are to be considered by the true pastor. They demand that we shall beat the olive trees scores of times to get every berry for them alone : they even want us to extort more from our texts than they truly yield, by beating them with the rod of spiritualizing ; and, meanwhile, the poor in spirit are to be left to shift for themselves, that these " dear people of God " may be surfeited. We scorn to be subservient to their unchristian greed. Misers who hoard their gold are rightly despised ; but what shall we say of those who would monopolize the Word of God ? Our heart is not in the slightest sympathy with them ; we hope ever to leave large gleanings for the poor of the kingdom, and never to gather all the olives for those who are in their own opinion rich and increased in goods.

In preaching, of what is thought to be a high order, there is too frequently a forgetfulness of the uninstructed. Words are used which are only understood by the cultured, and phrases are employed which are like another tongue to the common people. Where such preaching is natural, we will not indulge a censure upon it ; but we earnestly maintain that at least some portions of every religious discourse ought to be so simple that the most illiterate should be able to understand them, and profit by them. There should be some gleanings even for the children, a bunch of grapes for the eager mouth of the hopeful boy, a few olives for the poor aged widow, a handful of corn for the weary labourer, a portion for seven, and also for eight. To forget the lowlier classes in our ministrations, will be to sin against the Lord. It is the glory of the dispensation of Christ that " the poor have the gospel preached unto them," and yet it would seem, in the judgment of too many, to be the glory of the pulpit if its teaching is only suited to the *élite*, and if the pews around it are never occupied by the peasant or the artizan. We would far sooner use such " great plainness of speech " as to appear to neglect the refined classes, than that we would be chargeable with the " wisdom of words ", or with casting a veil over the truth so that the multitude are unable to perceive it. O ye

masters of Israel, think of this, and in the largeness of your hearts act accordingly!

Another bearing of the same precept would lead us, in our arrangements for public teaching and evangelization, largely to *consider them that are without, in the depths of spiritual poverty*. Provision must certainly be made for Christian people, for their families, and for those who attach themselves to our congregations; yet, when this is done, all is not accomplished. Let the olives be well beaten for the household, and let the children have their portion in due season; but we must also think of the stranger, and lay ourselves out for the neglected classes. The City of God is not a close borough, imprisoned within gateless walls, within which provender is to be hoarded, while the famine rages without. No, the leaves of the tree of life are for the healing of the nations, and the gospel is a feast for those who lie in the highways and hedges. By some means, the careless crowds must be brought under the sound of the truth; and if they will not come to us, we must go to them, and preach Christ in the marketplace, or even in the theatre and the music-hall. No single class should be forgotten, and the poorest and most degraded should lie heaviest upon our hearts. They need the light, and they must have their share of the oil, and of the olives. Some churches appear to beat their trees only for their seat-holders; but it must not be so among us, we must gather together the outcasts of Israel, and have it said of us as it was of our great Exemplar, "Then drew near unto Him all the publicans and sinners for to hear Him."

The subject grows upon our consideration when we remember the teeming millions of the heathen world, for whom but few olives are left when the Christian Church is gathering her fruit. Alas! the money spent upon heathendom is far too little even in proportion to that which is spent at home, and that is none too great. When we are ourselves being fed with the finest of the wheat, can we not spare a sheaf for China? When our faces are made to shine with the anointing oil, have we no oil for India and Japan? And when we are gathering the clusters of Eshcol, and satisfying our mouths with the good things of the Lord's vineyard, have we no grapes for the parched lips of Africa, no draught of the wine of consolation for the dying millions of South America? Surely, there is no need to press the point; but, henceforth, Israelites indeed will not plead home claims as a reason for stinting missionary contributions. Leave a fair share of olives for the stranger; and may the Lord therefore send a blessing on the whole olive-yard, according to His wont!

A Visit to Ronda, in Spain.

BY N. HARDINGHAM PATRICK, OF THE PASTORS' COLLEGE MISSIONARY ASSOCIATION.

IN a recent number of *The Sword and the Trowel*, I stated that I was on my way to Granada for a brief visit. Taking train at Algeciras, we passed through some sixty miles of magnificent scenery, and then alighted at the town of RONDA, where we stayed for a day.

Ronda was formerly a Moorish stronghold. It is perched upon a



A VIEW IN RONDA, SPAIN.

very high rock, which has been cleft in twain by volcanic action; and thus has been formed a vast chasm of tremendous depth, through which flows the Guadiaro. This chasm, or *tajo*, is crossed by three bridges; one built by the Romans, a second by the Moors, and a third, of which I send an illustration, was constructed by the Spaniards, in 1761. The view looking down from this bridge into the ravine is wonderfully grand; but, later in the day, we found that looking up from the bottom of the chasm it was even grander.

“La Mina de Ronda” is a staircase of four hundred steps, now much broken, cut by Christian slaves, in the year 1342. It extends from the top to the bottom of the chasm, and was used for carrying up water from the river. The view of the surrounding mountains from the Alameda is extremely fine; but our enjoyment of the beauties of Ronda was tinged with sadness, for its people appear to be wholly under the baneful influence of Rome. They know little or nothing of Christ having bridged over the chasm of sin and death, or of the river of the water of life, or of the mountains of God’s truth. A few Scriptures and tracts have been distributed from time to time; but I believe nothing more has been done towards the evangelization of the population. And much the same may be said of the sixty miles we had traversed between Algeciras and Ronda.

Many Christian givers and workers seem to think that missionaries are to be found in every town in Spain, and that all its villages are being evangelized. Alas, it is not so! The labourers for Christ in Spain are doing nobly, but they need to be multiplied many times before they will be able to preach the gospel to every Spanish man, woman, and child.

Ronda, with its twenty-three thousand souls, has not a missionary; and, as far as I could ascertain, there is not a single voice telling of “The Way, the Truth, and the Life.” I had come from a Moslem land; but the Moors of Tangier and the Spaniards of Ronda appear to know equally little of the glorious fact that “Being justified by faith, we have peace with God through our Lord Jesus Christ.”

Spain must be evangelized; Morocco must be evangelized; *and you and I must do it.* It is our bounden duty to consecrate our every power, to devote our every talent, to make every possible sacrifice, in order that every soul living to-day, from the little children even to those who are in their second childhood, shall hear the blessed news that Christ Jesus came into the world to save sinners. To this end, I beseech all my readers to think this matter out before God. May He open your eyes, your hearts, and your purses, that you may pity, and pray and provide for those who are dying in darkness!

In a letter, received after the above article was in type, MR. PATRICK wrote:—“We should be very glad if you could ask in *The Sword and the Trowel* for any Magic Lantern slides to help us in our work; also coloured pictures for Spanish cottages. The converts often give us their Romish pictures, and their walls look to them very bare in consequence. Some of them will put up a text; but this brings much persecution. Also we need old clothing; any of these things can be sent to Mr. Glenny, 21, Linton Road, Barking. They will be forwarded to Tangier by the North Africa Mission.”

Unpublished Notes of C. J. Spurgeon's New Park Street Sermons.

REPORTED BY PASTOR T. W. MEDHURST, CARDIFF.

No. V. (Preached on Lord's-day Evening, November 16th, 1856.)

"His thoughts troubled him."—Daniel v. 6.

THUGHT, to the Christian, is a thing of delight. He can look back into *the past*, even into the ages of eternity, and see in the mind of God eternal thoughts of love towards him, and this causes him to exclaim with wonder, "How precious also are Thy thoughts unto me, O God! how great is the sum of them!" The believer can think of Calvary, where the Saviour made a complete atonement for all his sins, and satisfied all the demands of justice on his behalf; and as he thinks, he sings, "Who loved me, and gave Himself for me." The Christian can think of *the present*, and rejoice in his Saviour's love with joy unspeakable; he can think of the present with something more than complacence, even with ineffable delight, and adoring gratitude. He can think of *the future*, of the confusion and destruction of all worlds, without any fear, for all will be well with the man who is in Christ. He sings,—

"What cheering words are these!
Their sweetness who can tell?
In time, and to eternal days,
'Tis with the righteous well."

Thought, to the Christian, is a source of joy; but thought, to the unpardoned sinner, is a source of trouble and sorrow. Any thought that is at all serious, or that is worth a thought at all, is a trouble to the sinner, so that he seeks to drown himself in thoughtlessness. He endeavours to drive dull care away, so he says, and this is only another name for driving his thoughts away.

In considering our text, let us notice,—

I. THE NATURE OF TROUBLOUS THOUGHTS: "His thoughts troubled him."

I beg the sinner to think to-night of *the past*. I know he will not think, if he can help it; but by the help of my God I will compel him to think, as for a little while I now address myself to his case.

May the Holy Spirit now cause thee to think of the past! Let thine eyes turn back, and look along the years thou hast lived. Let thy memory even now conjure up thy sins; thy sins against thy God, thy sins against thy fellow-men, the sins of thy lips, the sins of thy heart. Darest thou think of thy guilty past without horror? Art thou not filled with dread when thou rememberest that God will bring thee into judgment for every evil thing that thou hast done, unless thou dost repent and forsake thy sins?

May the Good Spirit now lead thee to think of thy privileges! Thou hast had pious parents; thou wast early instructed in the Holy Scriptures, and taught in the Sabbath-school; thou hast often seen thy mother's tears on thy behalf; thou hast many times heard thy father pray for thee, that thou mightest give thine heart to Jesus. Yet, alas! thou art still persevering in thy sins.

May the Gracious Spirit now call back to thy memory the many strivings thy conscience has had with thee! How thou didst tremble as thou didst listen to a powerful sermon! How often thou hast wiped the tear away, and yet returned to thy sins! Thou hast sinned against thy privileges; thou hast foully wronged thy conscience. Dost thou not even now recall the memory of thy friends who have gone, with whom thou didst join in sinning? Whither have they gone? Why art thou spared? Think!

May the Blessed Spirit now help thee to think of *the present!* Some of you have sat under the sound of the gospel for a long time. Sometimes you weep; but you brush the tears away speedily, and are still careless. I could weep for some of you, because you leave off weeping for yourselves. You have heard many solemn warnings, yet are you sinning still against the Lord. Take heed. There may come a day, and that day may come soon, wherein you would give worlds for a tear; but no tear of true repentance shall then be given you. It were better for some of you that you had been in Sodom and Gomorrah, than to have been where you are, and what you are. They will have the lowest place in hell who have sat beneath the faithful ministry of the Word, and yet have continued hardened in sin. Beware, lest God say of any of you, "Let him alone; he shall die in his sins, he shall likewise perish."

Now may the Convincing Spirit lead you to think of *the future!* The future! That word to some of you is as a roll of lamentations, unwritten within and without. What have you to expect in the future? In an instant, your soul may leave your body, and you will then, face to face, meet Him whom you have despised, and whose mercy you have rejected. How dreadful will then be your doom! Remember that, after death, there will be the judgment; and after the judgment will be pronounced those terrible words, "Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels." May none of you, my dear hearers, ever know the full meaning of those awful words!

Look up now. Darest thou think of God, even now, without terror, when thou rememberest how thou hast rebelled against Him? "God is good," sayest thou? Yes, God *is* good; but He is, nevertheless, inflexible in justice. God is merciful; but He will not be merciful at the expense of righteousness. God is powerful, and He will execute His vengeance upon all who reject His Son, Jesus Christ. Does not that thought fill thee with fear? God is true; and because He is true, thou wilt be lost eternally unless thou wilt fly to Jesus for salvation from the wrath to come. Thou mayest well let thy thoughts trouble thee, if thou art living without Christ.

"I believe in no God, and in no future state," thou sayest. "The fool hath said in his heart, There is no God;" but because "the fool hath said, No God," does that prove that there is no God? Certainly not; it only proves that the man is a "fool", or he would not speak so foolishly and so falsely. The wicked man wishes there were no God, and therefore he says, "There is no God." Let thy thoughts trouble thee, sinner, while I tell thee that there is a God, and that He is angry with the wicked every day. There is a heaven; but thou wilt never be

found there, unless here thou dost repent of sin, and dost believe on the Lord Jesus Christ. There is a hell; and into that hell thou wilt surely be cast, if thou dost wilfully reject Jesus, and dost refuse His salvation. If thou art unconverted, I pray that thy thoughts may trouble thee, as Belshazzar's thoughts troubled him.

II. THE DESIGN OF TROUBLOUS THOUGHTS: "His thoughts troubled him."

Some troublous thoughts are *the harbingers of mercy*. May it prove so in your case, my hearer! Usually, before a man is savingly brought to Christ, he is greatly troubled on account of his sins. Before the Lord fills a man, He empties him of all his fancied self-righteousness, He makes him realize his lost state by nature, and by practice, too. Are you very sad because you are thus troubled? If so, I rejoice for you; for such troublous thoughts are the heralds of salvation. Hast thou a wounded spirit? Let nothing be used for the healing of thy wounds but the precious blood of Jesus. Nature possesses no balsam for the curing of sin-sick souls. Think not that it will suffice for thee to reform thyself; that, by leaving off certain sins, thou wilt thereby obtain peace with God. Perhaps thou sayest, "I will leave off drinking and swearing, and then I shall have peace." Bethink thee, my friend, there are very many who were never drunkards or swearers, yet they had no peace with God until the blood of Jesus was applied to their broken hearts. Seek healing for thy wounded and troubled spirit in the blood of Jesus; but seek it nowhere else. If thy thoughts now trouble thee, so that thou art cast down on account of sin, yet if thou wilt trust in the Lord Jesus, thou shalt soon rejoice. Every saint who is now in heaven had his castings down on account of sin when here below. Thy troublous thoughts are the forerunners of Jesus as thy Saviour.

Some troublous thoughts are *the heralds of justice*, the messengers of vengeance, the officers of judgment. I have seen some such cases when men, on their death-beds, had troublous thoughts indeed. The groans and moans they uttered were truly awful to hear. I have talked to them of mercy and of Jesus; but they have replied, "It is too late now to think of Jesus and of mercy, they are nothing to us now; it is too late, it is too late!" How terrible to feel remorse, but not repentance! To know the horrors of despair, but to be strangers to true penitence! How horrible, when the poor soul stands upon the brink of eternity, to be, at last, forced to leap into the future state, with all its sins unforgiven!

Do your thoughts trouble you now? Then flee to Jesus. The remedy for troublous thoughts is in Jesus alone. The only way for you to get quit of the thoughts that trouble you, is to seek that the blood of Jesus Christ may be applied to your conscience by the Spirit of God. That is a never-failing, an infallible cure.

"Come, ye souls by sin afflicted,
Bowed with fruitless sorrow down;
By the broken law convicted,
Through the cross behold the crown.
Look to Jesus—
Mercy flows through Him alone."

Memories of America.*

BY THOMAS SPURGEON.

III. THE RIO GRANDE AND DENVER.

YES, I have travelled far, and seen some sights; but I must own that the most memorable railway journey it has fallen to my lot to take was that from the Great Salt Lake of Utah to the city of Denver, in Colorado.

The first part of the trip was accomplished during the darkness of night, and it is not a little tantalizing to read about the marvels that we missed. According to a Utah guide-book, there is nothing to equal it the world over. The country is "a vast garden", the towns are "pretty little cities, embowered in foliage," the industries are all "solidly prosperous", the hot springs are each "a flood of almost boiling waters, as full of healing virtues as those of Carlsbad or Baden Baden," and the cañons are the spots where "Nature seems to have cut her wildest capers."

It must be admitted that part of the way was desert. This helped to vary the journey, even as our less pleasant experiences make a variety in our lives. But a mile in the wilderness seemed longer than two in the fertile valley; there was nothing to see in the stretch of Sahara save sand glistening with alkali, and a sage-bush here and there. Occasionally, a few cattle were observed; but they were of Pharaoh's lean kine order, and we wondered how they existed at all. Our locomotive managed to strike one, which had not early enough responded to the warning whistle. The cowcatcher, fortunately, turned it off the track, or it might have turned us off instead; and there it lay, poor thing, maimed and mangled, and ready to die. The only consolation was that the rest of the herd would consequently each have a little more of the scanty herbage.

Even in the midst of the desert there were oases,—small tracts of country dressed in living green. So doth our loving Lord grant us Elims in the wilderness, and rests by the way. What a magic touch fresh water has! Even the sand that is irrigated proves fruitful, and there the desert blossoms as the rose. It was quite refreshing to eye and heart to come across these grassy spots. Our miseries make us prize our mercies more.

But the greater part of our route lay through scenery of the most marvellously majestic sort. Who shall picture it? For word-painting powers, commend me to the Yankees themselves; yet even they confess that "all human language has been bankrupt trying to describe it." Who can wonder that divine handiwork defies human description? Even the inspired penman confesses that God "doeth great things past finding out; yea, and wonders without number." Avalanches, and icebergs, and cataracts, and geysers submit not to be reckoned up in black and white; and "the Rockies" have, so far as I know, successfully challenged the pens of learning and the pencils of art. Still they seem to say, "If the people would have the faintest

* The illustrations of this article are from a brochure, entitled "Utah," by P. Donan.

idea of our grandeur and glories, of our lovely colours, our towering heights, our yawning chasms, our rushing torrents, our rainbowed waterfalls, and our precious treasures, they must come and see."

Nor is a hurried passage over the mountains the proper way of seeing them. "Doing" a place, in the tourist's sense, is a mere pretence of seeing its wonders, and learning its lessons. Yet this was all that I could do. Of the rushing torrents, indeed, I saw a good deal, for they ran beside us all the way. The railway follows their courses up and down the range; many a turn and twist do they cause the track, and we were continually crossing and recrossing them. They seemed to be in the way, and yet I presume that the railway owes its existence to the rivers. The task of taking a track over such mountains was difficult enough even though the streams had carved a passage; it would have been far more difficult, if not impracticable, but for their pioneering. The rush of the waters formed an appropriate accompaniment to the rattle of the train.

Sometimes the stream widened out to river-like size, but it was not deep, as the troubled surface and the tumbling branches proved; then it narrowed to a few yards, and roared its loudest as each hurrying eddy tried to get through the gateway first. Above it towered the mighty walls of the cañon, with just a narrow line of blue above; and when the night came on, the stars seemed doubly bright, looked at from the black chasm through which we urged our fiery way! In the midst of the Royal Gorge, it seemed as though there was not room for the river and the rail as well, so pinched together were the upright walls of rock.



But science triumphed even here, by rearing two girders, shaped like inverted V's, from side to side, and hanging a big bridge therefrom.

The fact is, that almost anything can be done where solid rock abounds. The work is tedious and expensive; but it must be firm and lasting. Alas, for those whose easy toil is in the sand! The very winds can move such foundations. Happy they whose life-work and eternal hopes are based upon the bed-rock. Verily, they shall not be moved.

But if these cliffs were black and sombre in the fading light, they were quite the reverse by day. Where the sun fell full upon them, they shone again with rainbow hues, and even the shadowed places were bright with reflected beauty. What a difference the sunshine

makes! It transforms and transfigures everything it touches. Even smoky old chimney-pots grow glorious when the bright finger gilds them. So was it with these hill-sides. No wonder that the State is called Colorado, in consequence.

But the inside of these mountains is as interesting as the outside, and much more profitable. From their clefts gush waters which are life-giving as well as living, and sanatoriums abound; and from the mountains' veins, gold, and silver, and lead, and iron, and coal, and many other minerals are extracted. Precious stones, too, such as jasper, amethyst, onyx, and asbestos, abound. This is "a land whose stones are iron, and out of whose hills thou mayest dig brass." We tarried awhile at Leadville, "one of the mining wonders of the ages; a camp twelve thousand feet above the level of the sea, that in ten years produced nearly one hundred and sixty million dollars in gold, silver, copper, and lead; and that turned out thirteen million six hundred and eighty-four thousand dollars' worth of minerals in 1889."

But I must hurry on to Denver, or I shall not get a short description of our doings there into this month's paper. Our train was five hours late in coming to that city; but we shall be four weeks behind time if we don't mind. To be five hours late is serious enough at any time; but when the train is due at 10 p.m., and does not arrive till 3 a.m., it is no joke. We were in the streets of a strange city at that hour; but thanks to the electric light to illumine our path, and to an open-all-night hotel to take us in, we were soon sleeping soundly. Between Salt Lake City and Denver there are many "cities" of which we had only the merest glimpse, but here is a description of one which will serve for many:—"Four thousand people, electric light, water-works, street cars, good schools, churches of all leading denominations, and daily papers chock full of the boom spirit."

Denver is a city indeed. They say of it that it is "The proud 'Queen City of the Rocky Mountains', whose history lays all romance flat upon its back, and makes the most gorgeous tales of genii and fairies seem commonplace and tame." It certainly is a lovely place, and took my fancy most of all the younger cities that I visited. The day was occupied by a tour of inspection of public buildings and gardens, and in the evening my friend and I found ourselves in a large Baptist "Church" of the most tasteful and elegant sort. I am half afraid that, at an ordinary service, I should have been tempted to admire the architecture, and upholstery, and electricity, rather than to listen to the sermon. Fortunately, there was no sermon on this occasion; but a Sunday-school Convention, and very interesting the proceedings were. A superintendent of, I think, a suburban school, was to give an exhibiton of a model school. His scholars were there in full force, and they went through the programme of the previous Sunday before all the congregation. The hymns were sung, prayers offered, classes formed, just as if in their own building on Sunday afternoon. The superintendent's address was first-rate, short and sweet, too. He asked many questions, and received ready answers. When all this was over, the leader of this school allowed himself to be cross-questioned concerning his modes of work. He was wonderfully prompt



“A land whose stones are iron, and out of whose hills thou mayest dig brass.”
Deuteronomy viii. 9.

with his replies. For some long time the people pelted him with enquiries, bearing chiefly on the practical side of the great work. His experience would, I am sure, be quite valuable to some who had come up from country places, or were young beginners. With only one of his positions could I find fault. He said that he would rather have a really able teacher who was not a Christian than a Christian who was not "apt to teach." I was glad to find that this did not meet with general satisfaction. Surely, to be a true believer is the first qualification for all Christian work. An earnest desire to win souls for Jesus, born of personal faith in Him, is a *sine qua non*. The rest generally follows. The Lord teaches those who try to teach others the way to heaven. Still, no Christian worker can be too well equipped. The Convention was just going down to supper when we found it necessary to hurry off to catch the night train for Chicago.

The New Year.

WHILE yet the sunset of the Old Year gloweth,
 I turn to greet the dawning of the New ;
 Yet tremble as I turn, for, Lord, who knoweth
 What scenes this New Year shall unfold to view ?

And standing there, where Past and Future, meeting,
 Bring back the former times to memory,
 Hoping, I wait, to hear again Thy greeting,
 Rich with its ancient power, "Peace be with thee !"

But for Thy love, dear Lord, how full of sadness,
 All my remembrance of the past would be ;
 But for Thy promised presence, what of gladness,
 Could future days of service bring to me ?

Missing the fellowship of friends departed,
 With whom I took sweet counsel heretofore ;
 I turn to Thee, My Saviour, thankful-hearted,
 That Thou art with me still, and evermore.

As, year by year, my feet are drawing nearer,
 To where Thou dwellest, in the home above,
 Let Faith grow fuller, and let Hope burn clearer,
 Till Faith and Hope are crowned by perfect Love.

Now, for a little while, I tread in sorrow,
 The path that stretches down into the night ;
 Then, hail with joy the dawn of that to-morrow,
 Whose sun shall nevermore withdraw its light.

Sidcup.

E. A. TYDEMAN.

Hints and Helps from the Margin of my Bible.

BY PASTOR JOHN D. GILMORE, BRANNOXTOWN.

(Continued from Volume xxix., page 556.)

THE NAME OF GOD REVEALED BY HIMSELF.

Exodus xxxiv. 6, 7.

1. JEHOVAH, JEHOVAH GOD. Compare Psalm lxxxiii. 18.
Jehovah, literally signifies, He who exists; *God*, conveys the idea of being present everywhere; therefore, the self-existent, eternal, unchanging, omnipresent, omniscient God.
2. MERCIFUL. Compare Psalm ciii. 8, James v. 11.
 Mercy is an attribute of the divine character brought into exercise through the entrance of sin into the world.
3. GRACIOUS. Compare Exodus xxxiii. 19.
 Mercy refers chiefly to the remitting of punishment that is merited; grace to the bestowment of positive benefits, and favours that are unmerited.
4. LONGSUFFERING. Compare Psalm lxxxvi. 15, Romans ii. 4.
 The longsuffering of God is His patient bearing with the sins of men, and the insults offered to His divine majesty. He bears with sinners that he may win them to Himself.
5. ABUNDANT IN GOODNESS. Compare Psalm xxxi. 19, 1 Cor. ii. 9.
 His goodness is abundantly displayed in the works of creation and providence. How much more is it manifested in the great work of redemption!
6. ABUNDANT IN TRUTH. Compare Psalm cviii. 4, John viii. 32.
 "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning" (James i. 17). With God there is neither error nor deceitfulness.
7. KEEPING MERCY FOR THOUSANDS. Compare Jer. xxxii. 18, 2 Cor. i. 3.
 Already He had proclaimed Himself to be merciful; that referred to His disposition of mind, this refers to the manner and degree in which this disposition is brought into exercise. God is continually showing mercy to thousands of sinners, yet keeping inexhaustible stores for thousands more.
8. WHO FORGIVETH INIQUITY, TRANSGRESSION, AND SIN. Compare Psalm ciii. 3, Luke vii. 47.
 His forgiveness extends to sins of every description:—
Iniquity,—man's natural state now; perverted, turned aside.
Transgression,—passing over the boundary. Actual violation of God's law.
Sin,—missing the mark; deviation, erring. Want of conformity to God's law.
9. WHO WILL BY NO MEANS CLEAR THE GUILTY. Compare Job xxxvi. 18, Romans iii. 26.
 For those who continue impenitent, there can be nothing but "a certain fearful looking for of judgment and fiery indignation" (Hebrews x. 27).

A Tabernacle Ragged-school.

LANSDOWNE PLACE, TABARD STREET (LATE KENT STREET), BOROUGH.

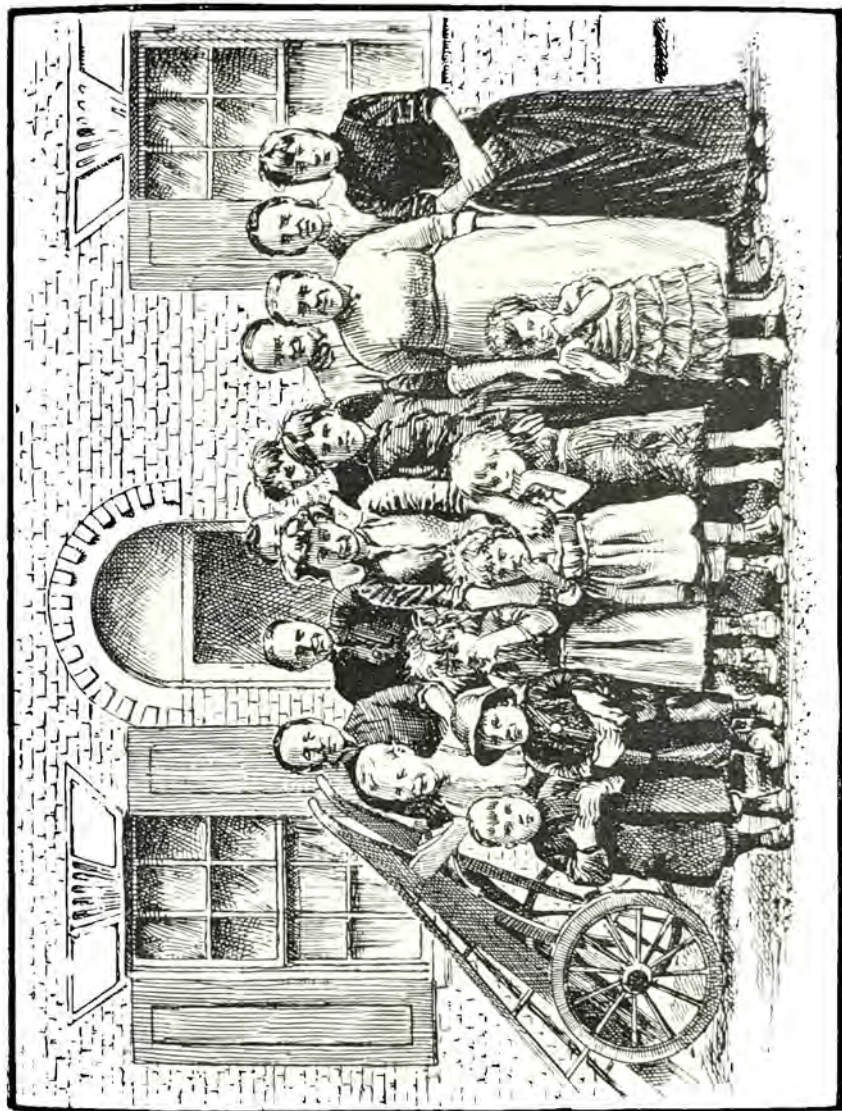
IN his "Elegy on Mrs. Mary Blaze", written a hundred and thirty years ago, when the locality at the back of St. George's Church, Southwark, was notoriously squalid and wretched, Goldsmith says,—

"Let us lament in sorrow sore,
For Kent Street well may say
That had she lived a twelvemonth more,
She had not died to-day."

In those days, patriotic Londoners felt it to be a duty to be ashamed of Kent Street, because it was not only one of the most unsightly thoroughfares in London, but it was the one which all travellers from the Continent, who entered the Metropolis by the Old Kent Road, were compelled to use. In some cases, the passage along Kent Street, into the High Street leading over Old London Bridge, would be deferred till nightfall, if possible, so that some of the worst characteristics of the place might not be so plainly seen. Smollett said that "A foreigner, in passing this beggarly and ruinous suburb, carries away such an idea of misery and manners as all the wealth and magnificence of London and Westminster are afterwards unable to destroy." The locality was said to be even worse than St. Giles as regarded the degradation of its inhabitants. One historian wrote, "Gipsies, thieves, and such like characters were to be met with in every house; and men, women, children, asses, pigs, and dogs, were often found living together in the same room."

The earliest of the devoted band who attempted to do anything for the inhabitants of Old Kent Street was Thomas Cranfield; but not till the first Ragged-school was erected, over forty years ago, was any properly-organized attempt made to gather in the Arab children. On a Sabbath afternoon, in 1848, a friend is said to have walked into Kent Street to see for himself what was to be seen; and when he asked some ragged boys and girls why they did not attend Sunday-school, the unwashed youngsters laughed uproariously at the idea, and then continued their play. The original School was opened soon after this time in George Yard; but, as a large proportion of the people in the locality were Roman Catholics, the teachers suffered much from persecution; they were pelted with mud or filthy missiles, while they risked having anything of value taken from their pockets. In spite of all opposition, however, the work prospered; and at last, on a memorable day in 1852, both "the good Earl of Shaftesbury" and the then Lord Mayor (Alderman Hunter) were present at the opening of the newly-erected Schools. The work, carried on in this new centre, prospered in some degree; but the condition of the locality continued to be phenomenally bad, and at times it seemed to be almost impossible to make any impression on the prevailing ignorance, parents and children alike being apparently unable to understand the most elementary facts relating to God and their own best interests.

About forty years ago, day and night Schools were commenced, substantial help being received from the Ragged-school Union. Some



A KENT STREET GROUP, TAKEN FROM A PHOTOGRAPH.

boys and girls being enabled, through the Schools, to take useful positions in life, began to encourage the teachers; and, no doubt, many others might still be met with, in different parts of the world, who have been thus helped. Of late years, this work has been mainly carried on by friends associated with the Metropolitan Tabernacle, and the enterprise is of a kind in which the late beloved Pastor, C. H. Spurgeon, never ceased to feel the deepest interest. The School itself is not many yards away from the house in Dover Road, which was the great preacher's first home in London.

After more than forty years of active service, a determined endeavour is being made to begin a new era of usefulness in connection with this old School. The managers have taken premises on a lease of nine hundred and ninety-nine years, that arrangement being practically equivalent to acquiring the freehold. When Mr. F. Passmore was "called home", nearly two years ago, a crisis seemed to have occurred; but the superintendent's place being filled by Mr. Frederick Fisher, it was determined to take advantage of any opportunity that might occur to extend the usefulness of the institution. The attendance of children increased, more teachers were needed, and it soon appeared that, to meet the requirements of the case, new rooms would have to be erected. The old school-house showed many marks of wear and tear; and, beside being otherwise inconvenient, it was cold and draughty in wintry weather. It was, therefore, determined to provide new rooms, and these have now been erected, at a cost of about £900, a quarter of that amount being still needed to pay all the accounts, and to provide certain necessary fittings and furniture.

The work was reorganized at Midsummer, 1893, and will henceforth be carried on with fresh energy. There are about four hundred children in the Schools, and the influence of the teachers extends to the houses of the people,—total abstinence from intoxicants, and habits of thrift and cleanliness being encouraged. Robin dinners are given, weak and sickly little ones are sent to holiday homes; and, in addition to the distribution of warm clothing, nearly nineteen thousand half-penny dinners were provided during last winter. On week-nights, there are Christian Band meetings, and various clubs and classes to promote the welfare of the boys and girls as well as their elders. The annual flower show competition, and the harvest thanksgiving service, create great interest among the parents. Open-air services have been carried on with good effect.

The late Mr. Francis Passmore took a very special interest in the Young Christians' Band; and in connection with this service, which Mr. Fisher now conducts, the following testimony has been borne:—

"The Band was started in June, 1891, and comprised about thirty-six elder scholars, who confessed their faith in Christ, and their hope of salvation and pardon from sin through His sacrifice, having been led to serious reflection by the death of one of their school-fellows. Meetings are held every Monday evening, for prayer and the study of the Scriptures, and the readings are interspersed with hymns. The members are encouraged to make these gatherings their own by selecting and reading aloud the hymns, by offering their own prayers, and by quoting texts from the Bible. Mr. F. Passmore gave himself

up to these meetings, scarcely ever missing an attendance; and he delivered several interesting and pithy addresses upon the childhood of Christ, the children reading the passages of Scripture connected therewith during the week. Some of the members of the Band were, upon its formation, subjected to unremitting persecution by their parents and work-fellows; but the majority have stood firm, and shown unwavering faith in God, and loyal adherence to His truth."

Considering the amount of effective service done, the annual expenditure of less than £150 is exceedingly low. This sum has been raised in the past without any great difficulty, but new subscribers are wanted; together with contributions towards the balance required for the Building Fund. Donations will be gratefully received by Mr. Joseph Passmore, Junr., 4, Paternoster Buildings, London, E.C.

The new School, already in working order, was the scene of an interesting public meeting on November 17, and although, on this occasion, its doors were not flung open to a peer of the realm, or a high municipal dignitary, there were assembled on its platform many who, from devotion to their Master's service, have come to be regarded as "princes in Israel."

"Like a drawing-room," was the expression of one of the speakers; but no exhibition of extravagance drew forth that remark; for, although there was plenty of evidence of money well spent, all the new arrangements showed a taste and forethought born only of love and experience. To those who have laboured there so long, who could compare the new advantages with the old inconveniences, the simile did not seem out of place; for, while it had been completed only a month or so, it had already proved a real drawing-room in the neighbourhood, although at no time had the old School lacked abundance of visitors.

"And the hand of the Lord was with them," were the words with which the chairman, Mr. George Williams, appropriately opened his remarks. The might, influence, and bounty of that Hand were his leading themes, and were well illustrated in the succeeding speech of Mr. Fisher, who appealed to his audience to deal with a like open liberal hand. He said that even a brief summary of the work directed from this centre would occupy a considerable time. The same energy and reliance, which had enabled the teachers to do so much, and provide the needed funds, had characterized their determination in respect to the new undertaking. Of the £700 or so already contributed to the Building Fund, they had themselves, in many cases with much self-denial, given £102 over and above their usual quota, and were directly responsible for £260 more, so that they deserved to have all burden of debt removed from their shoulders, that they might devote their energies more fully to their proper work.

The City Missionary of the district, Mr. Hulls, whose form and voice are familiar enough to frequenters of the Tabernacle services, spoke of the value of the School to the neighbourhood, and said that he looked upon it as a home of comfort and sympathy amidst the depressing surroundings of abodes of squalor and wretchedness, and lives of sin and indifference. Mr. F. W. N. Lloyd, of Bromley,

pointed to another side of the picture, the innate joy of doing the best for Christ without thought of recompense or reward. The more successful one wished to be, the more difficulties must be met and overcome. In the experience of his long life, there was no better occupation than that of being a steward of the Lord, and therefore then and there he wished to pay his steward's fee.

Two old teachers of the School, known to many of our readers, Mr. John Wilson and Mr. J. Manton Smith, related many a cheery tale of deeds well done and battles well fought by scholars of the School. The latter speaker also, with voice and trumpet, aided the School choir in diversifying the speeches with music and sacred song.

Then, with an apology for "keeping the best wine to the last", the chairman introduced Pastor Thomas Spurgeon on his first visit to the School. He said that he gladly welcomed that opportunity of meeting his friends at Lansdowne Place; "rubbing noses" would have been the Maori greeting, but he would adopt the hearty English and Christian fashion. He was glad that the teachers bore as superlative a character as everything else connected with the School. It grieved him to see so many Christians idling about, "like hansom cabs waiting to be hired," when there was such a sphere of usefulness for their talents and money in this School, and in the many similar works all over London.

The Spirit of God and the Spades of Men.

"Make this valley full of ditches . . . That valley shall be filled with water."
2 Kings iii. 16, 17.

WE cannot command the supply; nevertheless, we must dig. The Church must cut the channels, and pray for the living water to fill them. Too frequently, we are more concerned with the earthly spade than with the heavenly Spirit. We lay down our water-pipes, yet we fail to connect them with the main. Inspiration and industry are too often separated. We stop at systematic effort; when, realizing the futility of this in itself, we ought to yearn and pray for spiritual irrigation. Human "go" is a vain thing without the Holy Ghost. Our decent altar must be all ablaze with heavenly flame, or else it will be a mockery and a sham. Our body of organization must be breathed into by God, that it may become "a living soul." There is a great tendency to *questionable* methods of work for the Lord nowadays; but even those that are most commendable need the divine touch, and the infusion of sacred, quickening influence, to make them of any real service to God and man. Truly does Charles Gore say, "If we look back over the history of Christianity, we cannot but perceive that nothing has been more fatal to its influence than the false methods of diffusion to which the Christian Church has so frequently abandoned itself." Let us see that even the digging of the ditches shall meet with God's approval, and let us beseech the Almighty Lord to fill every channel with the life-giving power of the Holy Spirit.

Birmingham.

C. M. LONGHURST.

“Our Own Men” and their Work.

A SERIES OF SKETCHES OF PASTORS' COLLEGE MINISTERS AND THEIR SPHERES OF SERVICE.

I. PASTOR H. O. MACKEY, SOUTHAMPTON, PECKHAM, AND HENDON.

THE early volumes of *The Sword and the Trowel* contained many notices of the work done by the senior brethren of the Pastors' College; and it has been thought that the time has arrived when information concerning other members of the brotherhood would be welcomed by our readers. Whatever may be the future of “Mr. Spurgeon's First Institution”, no one can deny that its past history is worthy of permanent record. PASTOR H. O. MACKEY, the subject of our present sketch (of whom we are able to give an excellent



portrait, from a photograph by Bassano, 25, Old Bond Street, W.), wrote, several years ago:—“No institution has been dearer to the heart of Mr. Spurgeon than this, and none a better monument of his all-round and masterful genius. We have heard him declare that one of the solaces of his silent Sundays, when overwork has racked him with pain, and made preaching impossible, has been the thought that a multitude of others helped by him are, nevertheless, telling out the truth of God.” In the same article, Mr. Mackey also wrote the following sentences, which come to us now with even greater emphasis:—“When the story of Mr. Spurgeon's life-work shall come to be read by the mellow light of the past, which may God keep far distant yet!—when the weight of his influence, the force of his personality, comes to be estimated; we venture to think that, for far-reaching potency, and century-moulding might, no part of that life-work will be more universally acknowledged as of divine inspiring than that of President of the Pastors' College.”

Out of the nine hundred ministers who have been educated in the College, it was not easy to tell where to begin the present series of sketches. The fact, however, that Mr. Mackey was about to move from Peckham to Hendon, together with the remembrance of the honourable position he holds as senior secretary of the Pastors' College Evangelical Association, decided the point in his favour. Born in South London, in 1853, the year in which Mr. Spurgeon first preached in the metropolis, Mr. Mackey lived not far from the historic site on which the Metropolitan Tabernacle was afterwards erected. As a youth, he attended the ministry of “the prince of preachers” for a year or two before he was brought to decision for Christ; but, on a certain memorable Thursday evening, Romans viii. 33, 34, was Mr. Spurgeon's text, and the sermon based upon that glorious gospel passage was blessed to the removal of doctrinal difficulties that had

perplexed the young man's mind, and there and then he trusted for salvation to the substitutionary sacrifice of the Lord Jesus Christ. It is somewhat remarkable that, paying a casual visit to the Tabernacle nearly twenty years afterwards, Mr. Mackey heard Mr. Spurgeon deliver a different discourse from the same text. On going into the vestry, at the close of the service, and telling the beloved preacher the singular coincidence, the dear President presented to him the notes he had that evening used, and these are now doubly prized by the privileged recipient.

Shortly after his conversion, Mr. Mackey was baptized and joined the church at the Tabernacle; and, at a later period, feeling his need of fuller equipment for Christian work, he attended the College Evening Classes, then under the charge of Professor Fergusson. Like many other young men, he found that the Evening Classes were a stepping-stone to the College itself; for, after speaking on one occasion at a meeting where Mr. Spurgeon was in the chair, it was intimated to him that, if he wished to enter the College, the President would be pleased to have a talk with him. As the result of the interview that followed, his name was enrolled among the new students who entered the institution in January, 1874. Two years later, his College career closed with his acceptance of the pastorate at Portland Chapel, Southampton, the building in which Dr. Maclaren began his ministry, and in which the present President of the Pastors' College, Pastor J. A. Spurgeon, and the Rev. Charles Williams, of Accrington, had also ministered. During Mr. Mackey's ten years' sojourn at Southampton, a debt of £500 upon the chapel was paid off, new class-rooms were built at a cost of £2,500, and the church experienced a time of great spiritual progress. On two notable occasions during this period, Mr. Spurgeon preached at Southampton. One evening spent at the Deanery, with Canon Wilberforce and a number of other ecclesiastical dignitaries, gave an opportunity for an interchange of opinion upon the subject of Baptismal Regeneration, which is not likely to be forgotten by any of those who were present, among whom Lord Radstock and Mr. Mackey heartily supported the arguments used by Mr. Spurgeon in defence of what he believed to be the teaching of the Word of God.

In April, 1886, to the great regret of the members of his church, but with their hearty good wishes for his welfare in his new sphere, Mr. Mackey became pastor at Peckham Park Road. Mr. Spurgeon had promised to be present at the recognition service; but when the appointed evening arrived, he was confined to his bed, and had to be content with sending a letter of hearty commendation of the new minister. He wrote:—"Mr. Mackey is a brother to whom I feel bound by very special ties of affection, and I had reckoned upon being with you to-night to speak a little of my warm feelings towards him I have the highest possible esteem for him. I think more of him than it might be right to say. I hope you will enjoy many years of prosperous union. I shall consider myself in your debt, and will try to be present with you as soon as I can." This obligation was in due time discharged, and Mr. Spurgeon's hope of a "prosperous union" was fully realized; and now, after nearly eight years of earnest, successful service at Peckham, Mr. Mackey is going to labour for the

Lord in the beautiful building in Finchley Lane, Hendon, of which we are glad to be able to insert a view.



No minister need wish for a better chapel and school and classrooms than those erected during the ministry of our beloved brother Hooper, Mr. Mackey's esteemed predecessor; and we feel sure that the people gathered by such a servant of the Lord Jesus will be hearty co-workers with his successor. In one respect, the diaconate is an example for other church-officers, for every member of it is a pledged abstainer; so the new minister may look for their cordial support in the Gospel Temperance and Band of Hope work which, to him, is second only to the preaching of the Word, and indeed is part and parcel of that preaching.

Mr. Mackey has, on many occasions, occupied the pulpit at the Metropolitan Tabernacle, and once he had the responsibility of conducting a service in that vast edifice when it was crowded with Sunday-scholars. Few ministers are equal to such a task as that; but Mr. Mackey is a favourite children's preacher, which is something quite the opposite of a childish preacher. His style is manly, robust, vigorous; and, as a valuable adjunct, his powers of illustration are of a high order. Evidence of this can be found in his two volumes, *One Thousand Illustrations from the Pulpit, Platform, and Class* (Hodder & Stoughton), and *Friendly Chats with Young Men and Maidens* (Sunday School Union). His busy pen has often been employed for the benefit of readers of

The Sword and the Trowel, while the managers of the Sunday-school and denominational periodicals have been glad to insert any communications with which he could supply them. We had marked several specimens of his writings for quotation; but our space is almost exhausted, so we hope our friends will read his works for themselves.

Mr. Mackey's doctrinal position may be readily imagined when we mention that he left both the Baptist Union and the London Baptist Association at the time of the "Down-grade" controversy, and that he joined the "Fraternal" formed by Mr. Spurgeon, Pastors A. G. Brown, F. H. White, J. Douglas, M.A., W. Williams, W. Fuller Gooch, G. D. Hooper, and other like-minded "Up-grade" brethren, who issued the manifesto erroneously termed "Mr. Spurgeon's Confession of Faith."

As a lecturer, as well as a preacher and author, Mr. Mackey has made his mark; and many an audience has been pleased and profited by his wise and witty discourses on "Words," "Locks and Keys," "Apples and Pictures," "Pithy Proverbs for Busy Workers," "Mendelssohn" etc. The students of the Pastors' College have also been appreciative listeners on several occasions when, as "one of our own men", Mr. Mackey has had the opportunity of addressing them. We thank God as we think of our friend and fellow-helper in the work of the Lord, and we pray that he may be very greatly blessed in his ministry in the populous and rising suburb of Hendon.

Big Sinners and Big Cabbages.

FROM MR. J. MANTON SMITH'S FORTHCOMING VOLUME, "STRIKING STORIES FROM REAL LIFE" (PASSMORE AND ALABASTER).



ACT and Talent are two different things; tact often accomplishes much while talent is waiting for an opportunity. It is a happy thing when these two qualities run in double harness, and are both well guided in a good cause.

The following incident will show how persons who may not have much claim to talent, yet by tact may be well employed in helping to spread the gospel of Jesus Christ.

A few years ago, during a brief gospel mission, conducted by a friend of mine, some warm-hearted Christians became very anxious about the spiritual welfare of an old man, commonly known to be the worst man in the village. He was a shoemaker, and could make and mend shoes in a most creditable manner; but his language at times was filthy, and his life in general was a complete nuisance to his neighbours.

"Well," said my friend, to the anxious workers, whose hearts during the mission had become fired with zeal for Christ's cause, "why don't you try and get this hardened sinner under the sound of the gospel?"

"But," said one man, who knew the old shoemaker, "I am sure we could never get that man into a chapel."

"No, I do not think *you* could," said the missionary; "but if we are prepared to pay the price, we shall see him at our meetings before the week is over."

"What shall we do, then?" they enquired.

"If a dozen ladies will volunteer to do exactly what I tell them, for six successive days, we shall see this man inside our meetings before next Sunday."

Twelve ladies came forward, and declared they were quite willing to trust the preacher's judgment in the matter, and obey implicitly any orders he thought fit to give them.

"I am told," said the preacher, "that our man sits at his work in the front room of his house, and that by opening the front door you are at once in his presence. So, ladies, your commission is very simple. Not one of you must fail."

They felt that something very important was to take place on the morrow, so they all promised faithfully to fulfil the part allotted to them, if it was at all possible to do so.

"Then you must go and call on him every hour to-morrow." Pointing to the first, he said, "You go at seven; you at eight," indicating a second, "and so on until meeting-time. And you must keep it up every day until he comes."

At seven o'clock, on Monday morning, the first lady called; and at eight, another was there; at nine, the third lady followed with her invitation; at ten, the fourth put in an appearance; at eleven, the fifth succeeded in speaking with the shoemaker; at twelve, the sixth called on him; and, as the clock was striking one, the seventh lady, who was well known as a very influential person in the place, put in an appearance. This was too much for the old shoemaker. He did not like to be so rude as to swear at her; but with vexation and astonishment he put up both his hands, and said,—

"Goodness gracious! is there any more of you coming?"

"Oh, yes!" said she, "there are several to come yet."

"Stop 'em," he shouted, "and I'll promise you I'll come to your meeting to-night. If you'll promise me no more women folk shall come and see me, I'll come. I shan't do no work to-day unless you stop 'em coming."

"I will see that no more ladies visit you," she gladly said, "if you will faithfully promise me that you will come to our meeting to-night."

"Ma'am, you may take my word for it," he responded; "I'll come if I say so; I'll be sure to be there if only you'll stop all these women folk coming here."

She had no difficulty in persuading the other workers to stop calling when they heard that their united action had proved thus far successful.

Punctually to the minute, the shoemaker entered the meeting; and as it proceeded, it was quite apparent that the old man was enjoying what he heard.

Next night he came again, to the delight of those who were so much interested in his welfare. They soon discovered that he was deeply convinced of his sin, and ere many days had passed over, the grace of God was effectually planted in his heart.

After the lapse of a few months, my friend again visited the village, and at the special request of the old shoemaker, he called to take tea with him. Going by a short cut across the fields, he came to the back of the house, and noticed the old man working in his garden. Coming along by the garden wall, he thought he heard him talking to someone, so he looked over, and there he saw him kneeling in prayer. Though his prayer was somewhat peculiar, it was real prayer. In his simple manner, he told the Lord exactly what he wanted Him to do for him, and there is no truer prayer than that. He had been setting cabbage plants, and had finished his work, and now, ere he left them, he said,—

"O Lord, I have been and stuck 'em in, and now, Lord, I can't do any more! If you please, Lord, I want you to make 'em grow for me, and I want some big 'uns; and O Lord, I want you to make me grow, too, for Jesus Christ's sake! Amen."

My friend was delighted with what he had overheard, and could not help adding his "Amen" to the prayer just breathed on the other side of the wall.

There is room for many of us to be more simple and childlike when we make our requests known to God. To be childlike is to be real, simple, and trustful. To be childlike is not to be childish, that is to be foolish indeed; but the ring of reality in the untutored expression of lowly hearts disarms criticism. No one can doubt that this old man's desire was for the best blessing. On the same plan was the simple prayer of a humble-hearted woman, who had only just been brought to know God's saving power. She said, "Dear Sir, up there in Heaven, I thank you for washing my soul. I am very ignorant, I am only a poor washerwoman; but since Thou hast washed my soul, I will, by Thy grace, wash the clothes all the better. Amen."

The "First Things" of the Bible.*

DEVOTIONAL MEDITATIONS, BY WALTER J. MAYERS.

I. THE FIRST OF MONTHS.

"This month shall be unto you the beginning of months: it shall be the first month of the year to you."—Exodus xii. 2.

HOW much there is in a good beginning of a life, a work, a day, a year! I have been waiting for this month, and promising myself to make a fresh start. This is just what the Israelites did; they started from Egypt in "the first month." A change was made in their calendar; henceforth they were to look back, and reckon from the signal date of their emancipation. Oh, how I pray that, at this eventful period, I may make a new reckoning, beginning my year in the Spring of a new life, and not in the Autumn (which was the Egyptian beginning) of faded plans and dying resolves! "The first month" is a time favourable to meditation and holy purpose. I would

* MR. MAYERS has kindly promised (D.V.) to supply one of this series of meditations for each month of the present year.

use it as such, and then it will indeed be "the beginning of months" to me. God grant it!

I. IT WAS, INDEED, THE FIRST OF MONTHS WHICH GAVE TO THE WORLD SUCH A GLORIOUS TYPE OF CHRIST'S SACRIFICIAL WORK.

I would fain signalize this first month of the year by a fresh remembrance of "Christ our Passover"—the One who does not merely "pass over", but who "passes so as to shield," who "leaps forward to defend by exposing His own person," who "preserves by interposing" (Isaiah xxxi. 5, Matthew xxiii. 37). What glorious gospel truth this is! How significant every part of the type! What a difference "the blood" made between Israel and Egypt! I clearly see that there is safety only "under the blood."

II. IT WAS, INDEED, THE FIRST OF MONTHS WHICH WITNESSED SO SIGNAL A DELIVERANCE FROM BONDAGE.

Only divine power could have accomplished this. The full deliverance followed the blood-shedding and sprinkling. What a contrast between the delivered and their enemies and masters,—joy and sorrow, life and death, guidance and indecision, order and confusion, light and darkness, freedom and destruction! O my Lord, let the key-note of this New Year to me be "Freedom", freedom in Christ, freedom from sin, true spiritual freedom as promised in Thy Word! (John viii. 36, Rom. vi. 22, Gal. v. 1.)

III. IT WAS, INDEED, THE FIRST OF MONTHS WHICH SURROUNDED THE ISRAELITES WITH SO MANY BLESSINGS.

The *Power* of God displayed, the *Grace* of God bestowed, the *Guidance* of God vouchsafed (Exodus xiii. 18), the *Promise* of God given (Exodus xiii. 11), the *Presence* of God manifested (Exodus xiii. 21, 22). Great, indeed, were these blessings. Alas, how they were undervalued and misused! Lord, I would have these favours as I enter this new month! I would take warning by Israel, and neither grieve nor provoke Thee. Oh, bless me now; bring me fully under the power of the delivering and cleansing blood, set me free from all sin-chains, self-rule, and world-entanglements, and be to me and in me all I need through the days and hours of this New Year! Amen.

The Minister or the Gas-fitter?

AT a Temperance meeting, some years ago, a speaker was rating the working-classes for what he called their meanness in despising religion till they feared they were going to die, and then sending for the parson. Doubtless many of his hearers felt the force of the rebuke; but one man rose to resent it. "Mr. Chairman," he shouted, "I rise to a point of order; I came here to listen to a speech on Temperance, not on parsons; I don't believe in parsons; I believe the man who invented gas did more good than all the parsons put together."

This unexpected outburst very soon reduced order to chaos, and the meeting must have been brought to an unsatisfactory close, had not a ready speaker, who was seated on the platform, come to the rescue. "Gentlemen," he exclaimed, "it's all a matter of opinion! If our friend the speaker were on his dying bed, he would send for the

parson; but if the gentleman who interrupted him should be taken dangerously ill, of course he would send for the gas-fitter!"

There was something so ludicrous in the suggestion, that it raised a perfect storm of derision, and the would-be champion of science was glad to hide his diminished head; there were no followers to cover his retreat.

Infidelity may be trumpet-tongued during health and prosperity; but when heart and flesh fail, it can find no consolation in the resources of science, or in the speculations of philosophy. The gas-fitter cannot light up the soul's passage to the regions beyond. When we come into "the valley of the shadow of death", we shall grope in gloom till the darkness deepens into an everlasting night, unless there are bright revealings from the home beyond. To face "the outer darkness" and "the blackness of darkness for ever", with no lamp to our feet, and no light to our path, is a desperate venture; but infidelity leaves its votaries without help or even pity in this solemn crisis.

Surely those who clamour for the sufficiency of science have never taken into account the indisputable fact, that we cannot remain as we are, nor can we stay where we are. There will come a moment to us all, when the last adieu must be spoken, and the ministry of our dearest friends must come to an end. We are under notice to quit, and the longest lease of life will run out. In the passage from earth and time, infinity and eternity are words which hint at realities that must strike terror to the unrenewed soul. Gas will then be a poor substitute for grace, and the gas-fitter can hold out no hope of salvation to those who have rejected "the Light of the world." The words of Jesus are of tremendous import, "No man cometh unto the Father but by Me," and it is His most gracious assurance which, radiant as the sun, must light up the darkened valley,—“He that followeth Me shall not walk in darkness, but shall have the light of life.”

The last words of Edward Perronet, Wesley's companion in service, and the author of the hymn,—

“All hail the power of Jesu's name,”

reveal the only ground of hope, and the guarantee for its fulfilment in the soul's passport to the “everlasting habitations”,—“Glory to God in the height of His divinity! Glory to God in the depth of His humanity! Glory to God in His all-sufficiency! And into His hands I commit my spirit.”

V. J. CHARLESWORTH.

The Sin of Uzza.

WE have in our day too many among us who commit the sin of Uzza, for they dream that Christianity will suffer greatly unless they bring it into conformity with the ruling taste of society. They alter its doctrines, adorn its worship artistically, overlay its simplicities with philosophy, and its plain speech with oratory, and all with the zeal but presumptuous intent to help Him who needs not such helpers, and to preserve that religion which they only insult by their unbelieving anxiety. We must beware of even imagining that *our* hand is needed to steady God's ark, the thought is blasphemy.—*C. H. Spurgeon, in "The Interpreter."*

Notices of Books.

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

VERY soon after the present number of the Magazine is in our readers' hands, our publishers will be ready to supply the new volume of *Sermons preached by C. H. Spurgeon, revised and published during the year 1893.* Our late beloved Editor used to rejoice greatly, and praise the Lord most heartily, as each annual series of his discourses was completed. Their continued issue, and growing usefulness and acceptance, are causes for the devout thanksgiving of those of us who increasingly realize the irreparable loss we have sustained by his home-going. Many regular readers of the Sermons have expressed their opinion that those now being sent forth are among the choicest of the dear Pastor's utterances, while the addition of the Expositions has been universally approved. We cannot think of a more appropriate New Year's gift for any Episcopalian or Nonconformist minister than this volume, unless it be Mr. Spurgeon's Exposition of the Gospel according to Matthew, which costs a shilling less, but, as his last literary labour of love, is in some respects worth far more.

Baptism Discovered Plainly and Faithfully According to the Word of God.
By JOHN NORCOTT. With Preface by C. H. SPURGEON. Passmore and Alabaster. Price 2d., for distribution, 8s. per 100.

OUR publishers have just printed a new edition of this invaluable little work upon the subject of believers' baptism. Next to the New Testament, there is scarcely any book that sets forth the truth upon this important matter so clearly as John Norcott's *Baptism Discovered* does. Every Baptist should have a copy at hand to give or lend to friends who are seeking to know the will of the Lord concerning the ordinance. The book is also issued in large type, stiff covers, at 6d., or in cloth at 1s.

Messrs. Passmore and Alabaster also published a larger work entitled,

Lectures on Baptism, by the late WILLIAM SHIRREFF, with Preface by C. H. SPURGEON. Price 2s. 6d. Copies can still be obtained.

Sabbath Memories. A Sacred Solo, with verses of well-known Hymns for the Choir or Congregation. This composition, by MR. T. W. PARTIDGE, is used by the Orphanage Choir, to which he is attached, and is greatly appreciated. For the home circle, and for anniversary occasions, it will meet a want. The melody is tuneful without being difficult, the accompaniment is a clever piece of harmony, and the music for the chorus part admits of a family or a congregation joining in the service of praise. Copies may be obtained from the composer, at a reduced rate per dozen, on application to him at the Stockwell Orphanage.

The Orphans' Tribute. An "In Memoriam" March, written and composed by MR. CHARLESWORTH, and MR. PARTIDGE, was issued in time for the last Annual Festival; but it will have a permanent interest and value to all who revere the memory of the beloved Founder of the Orphanage. It is published at 1s. net.

Messrs. J. E. Hawkins and Co., 17, Paternoster Row, sent us their Christmas and New Year Cards too late to be noticed in our December number; otherwise, we should have heartily commended them in our last issue. If friends have not yet purchased all they will need, we should advise them to include some of *The Keswick Series* in their final order, specially noticing the shilling packets, entitled, *The King's Messengers, Rejoice in the Lord, Rivers of Peace, and Rest for the Weary.* Among the *Chromo Booklets*, three at a shilling each, *My Times are in Thy Hand, Ever Upward, and Remember the Lord*, and three at sixpence each, *With Jesus, Trusting Jesus, and The New Year's Portal*, are particularly choice designs. There are several *Motto Cards*, 1d. each, some suitable for localization; and a variety of choice *Calendars*, of which we should choose *The Faithful Promiser* (2s.),

Our Onward Way (1s.), and *The Pearl Calendar* (6d.), a novel arrangement of very pretty cards strung on a ribbon in the form of a blind. *The Golden Grain Almanack*, in two sizes, and various bindings, worthily completes the list of Messrs. Hawkins' New Year publications.

Messrs. Bemrose and Sons send us their three *Calendars* for 1894, one a plain *Daily Calendar*, one *Proverbial*, and one *Shakespearean*. These are intended to stand on a table, and are not so convenient as the hanging ones to which we have been so long accustomed; but the figures for the day of the month are plainly printed, and the mottoes will, doubtless, prove to be as interesting as in past years.

More *Annuals* have arrived since our last notice. *The Minister's Pocket Diary and Clerical Vade Mecum for 1894* (Hodder and Stoughton, 2s. and 3s.), is quite up to the mark of former years, and contains all the information that could be expected in such a work. If it has a fault, there is too much in it for a Nonconformist minister, or an Evangelical clergyman, for neither of them wants to know the Lessons for "Purification of the Blessed Virgin Mary" or "Annunciation of Our Lady."

Little Folks (Cassell & Co.). This charming Magazine for the youngsters is better than ever; yet the Editor promises to treat his readers even more generously next year. Hitherto, coloured pictures have been given twice in the year; but, in future, every monthly number is to contain a picture in several colours. The annual volume, in picture boards, at 3s. 6d., or cloth gilt, at 5s., will be a treasure indeed to all the little folks who are privileged to possess it.

Our Own Magazine, edited by T. B. BISHOP (Children's Special Service Mission, 13A, Warwick Lane), keeps up its high reputation, and also its large circulation, for no less than 105,000 copies are issued every month. It is full of the gospel put so plainly that children can understand it. There is room for improvement in the paper on which *Our Own Magazine* is printed; otherwise, it is first-rate.

The Fireside, Hand and Heart, and The Day of Days, all edited by Rev. CHARLES BULLOCK, B.D. ("Home Words" Publishing Office, 7, Paternoster Square), are better than ever. *The Fireside* is very bright. Teaching, type, illustrations, and binding are all that one could wish for in a high-class monthly. The article on Mentone, however, contains a number of curious blunders. What can Mr. Somerset Bullock mean by "The town of Cape St. Martin"? *Port St. Louis* is, of course, the famous bridge (*pont*) joining France and Italy, while *Ventimigua* is a novel way of spelling *Ventimiglia*, as *Genavan* is meant for *Garavan*. With one exception, the "views" of Mentone are as incorrect as the spelling to which we have felt bound to call attention. After all, these are only very slight drawbacks to a beautiful book; but they are annoying, nevertheless, like the Mentonese mosquitoes.

Old Jonathan (Collingridge) has lost its first Editor, good Dr. Doudney, during the year; but his successor is evidently determined to keep the *Magazine* on the lines he laid down.

Our Boys and Girls, is the title of the halfpenny illustrated monthly issued by the Wesleyan Methodist Sunday School Union. The annual volume is well worthy of preservation.

Last month we mentioned the new editions of the Oxford Bible for Teachers. Closely following them come two new issues of *The Cambridge Teachers' Bible*, Ruby 8vo. References, and Pearl 16mo. References, bound together with *The Cambridge Companion to the Bible* (C. J. Clay and Sons, Cambridge University Press Warehouse, Ave Maria Lane). It would be a pity to attempt to compare or contrast the work of the two great University presses; for both are so exceedingly good. Wherever there are two teachers in a family, or two friends who have the opportunity of comparing notes, one might study the *Oxford Helps* and the other the *Cambridge Companion*, and thus they could help one another to become acquainted with the very valuable contents of both volumes. The *Companion* can be obtained, with either

the Authorized or the Revised Version of the Bible, from 3s. to 33s.; or, by itself, from 1s. to 6s. The *long primer* edition at 5s. is a magnificent book for a minister's study-table.

For those who have good eyesight, Mr. Frowde (Oxford University Press) has published two Biblical gems, *The Brilliant Bible*, and *The Brilliant Reference Bible*. They are the smallest ever printed; the two together weigh only a little over six ounces, while the 1,216 pages in each are perfectly legible. This result is only attainable by the use of the Oxford India paper, of which Mr. Frowde truly says that, "although as fine as gauze, it possesses something of the toughness and opacity of vellum." Either of these miniature Bibles would make a dainty New Year's gift to a lady (or her lover). Prices range from 3s. 6d., and 4s. 6d., upwards.

We find on our shelves several volumes of *The Cambridge Bible for Schools and Colleges* (Ezra and Nehemiah, The Psalms—Book I., Ezekiel, Thessalonians, Colossians and Philemon), and *The Smaller Cambridge Bible for Schools* (Joshua, Judges, Kings I. and II., St. John, and the Acts of the Apostles). With Bishop Perowne as General Editor, these books, on the whole, may be regarded as reliable, although they vary according to the standpoint of the different writers, and some we could not commend. As a rule, they are scholarly and helpful; and though small, they are really of more value to the general student than many more pretentious works. The smaller series is issued at the uniform price of 1s. each, the larger set varies from 1s. to 5s. each.

The People's Dictionary of the Bible.
Edited by EDWIN W. RICE, D.D.
Hodder and Stoughton.

IGNORANCE concerning the Bible is really unpardonable now that we have so many works classifying its contents, and explaining obscure references. We have recently reviewed two Bible Dictionaries, and now here is a third, an excellent one, too, containing 228 closely-printed pages, as the compiler says, "fairly abreast of present Biblical scholarship, and free

from denominational bias, technical theological terms, unsound teachings, and lengthy discussions." At 1s. 6d., this work ought to sell by thousands.

The Biblical Illustrator. By Rev. JOSEPH S. EXELL, M.A. *St. James.*
Nisbet and Co.

FOUR volumes of this series were reviewed in our last number, yet here is another as good as any that have preceded it. If anything, there is even greater variety in the almost innumerable authors from whose writings quotations are made. At the rate this work is being issued, the New Testament will soon be completed; and then we may look for further volumes upon the Old Testament Books. Whenever they come, they will be heartily welcome.

The Expositor's Bible. The Book of Psalms. Vol. II. By ALEXANDER MACLAREN, D.D. Hodder and Stoughton.

THIS volume, like the first, is eminently characteristic of the author. There is a marvellous blending of Baconian philosophy, Oxford scholarship, spiritual perception, and evangelical fervour, with the Christ-spirit, sun-like, quickening, illuminating, and governing all. Wherever we look, we are delighted with the penetration into the inner reality and harmony of truth with eyes that flash light whereby others may see; the fearless facing of difficulties, whether of authorship, text, or interpretation, and especially of the imprecatory expressions; the unrivalled illustrations, that lead us to think that the writer must have lived all his days in "The House of the Interpreter"; the exact and just judgment, that weighs with utmost nicety the conclusions of previous and contemporary expositors; and, above all, the reverent and unswerving loyalty to the Lord Jesus Christ.

We have only words of gratitude and praise for this work, which we certainly think is one of the best examples of modern exposition of the Scriptures. Some of the older commentators, and recent expositors, too, have buried the Word of God under their annotations; but Dr.

Maclaren, regarding the Scriptures as a mine of truth, has diligently and patiently wrought in it, that its treasures may be possessed and enjoyed by others. His work has been crowned with glorious success, and the entire Christian Church will be enriched by his labours.

The Praises of Israel: An Introduction to the Study of the Psalms. By

W. T. DAVISON, M.A., D.D. Kelly. As one of the series of Books for Bible Students, there is much helpful matter in this handy, well-arranged volume. So much, however, is ceded to the critics, notwithstanding their irreconcilable differences, that we do not feel safe in such guidance in our study of these Sacred Songs. For example, on the question of authorship, having noted the views of others, from Cheyne to Delitzsch, Dr. Davison concludes:—"David can hardly have written fewer than ten, and probably did not write more than twenty, of the Psalms that have come down to us" (p. 51). We suppose, like other fashions, this plague of discrediting accepted authors will run its course. Meanwhile, we are thankful in this respect to be "not conformed to this world." We know whom we have believed; and we expect the critics themselves, who know the power of divine grace, will ultimately come back to the old faith.

The Twelve Minor Prophets. By Dr. C. VON ORELLI, Basel. Translated by the Rev. J. S. BANKS. Edinburgh: T. and T. Clark.

THIS is a thoughtful work, combining a translation of the inspired text with lingual annotations, and designed to give the prophetic point of view, and the general scope of the prophecy in each case. It is written in a dispassionate spirit; and traverses, as is usual with German works, the varied field of literature bearing on the books in question. The volume is more readable than the generality of commentaries from a similar quarter; and, in cases where the knowledge of the original is sufficient, will fully repay perusal. As an exposition, the work seems to us of varying merit. At times, the prophetic element is merged in a realistic description, and

the sense is obscured, if not altogether lost. Under this head we would put the author's explanation of Joel i. and ii. In Dr. Orelli's judgment, "the entire description in Joel i. and ii. is pervaded by a prophetic symbolism; but this does not consist in foreign armies, whose coming belongs to the future, being compared to locusts, but conversely in this, that the animals, which are only too truly a present reality, are depicted as a terrible invading army." An exposition such as this appears to us to eliminate from the Sacred Writing a large part of its prophetic value. A mere narration of fact is not a prophecy; but when it is used as a prophetic symbol, then it becomes a prophetic guide,—the key of events known only to the mind of God, and to those whom He has taken into His counsel.

The Story of Joseph: Its Lessons for to-day. By GEORGE BAINTON.

Cassell and Co.

ONE of a series of Biblical Biographies that these enterprising publishers are now issuing. More practical than profound, and evidently meant for devotional reading by ordinary Christians rather than for students. Brief, homely homilies on the leading lessons of that life so chequered, and yet so miraculously preserved and blessed of God.

Another volume in the same series is *The Story of David*, by the Rev. JOHN WILD. This is very much of the same character as the previous volume; but oh, the illustrations!!!

Joshua, and the Land of Promise. By Rev. F. B. MEYER, B. A. Morgan and Scott.

ANOTHER of the "Biographical" Series, by the same author, and as helpful and suggestive as its predecessors. It is devoutly written, well printed, and attractively illustrated.

Jehovah's Titles. By JAMES SPRUNT.

George Stoneman, 21, Warwick Lane. WE commended this gracious exposition of the names of God when it was first published; we therefore rejoice that it has reached a second edition, and that it has been blessed to many who have read it.

The People's Bible. By JOSEPH PARKER, D.D. Vol. XXI. *John.* Hodder and Stoughton.

ANOTHER volume in this colossal enterprise now gradually nearing its completion. It is true to its title, "Discourses upon Holy Scripture." There is little of formal and consecutive exposition; indeed, sometimes, great gaps of arbitrary silence, notably in the fifteenth chapter of this Gospel; yet everywhere fruitful suggestions out of which preachers and teachers may evolve many sermons and lessons.

The discourse on Judas Iscariot is singularly characteristic of the preacher; brilliant, teeming with fine and lofty ideas, and yet doubtful in its conclusions. The traitor and betrayer of Jesus has here had the best said for him that can be pleaded; but whether it is sound and defensible, each reader must judge for himself. The volumes generally seem to us to grow more emphatically Evangelical as they advance in number, the person and redemptive work of Jesus being boldly proclaimed and defended. This would in these days cover a multitude of sins; but there is no multitude here to cover, and only what we deem a few blemishes. We heartily welcome this latest volume of *The People's Bible*.

The Resurrection Glory. By S. S. Elliot Stock.

A DEVOUT and thoughtful meditation on 1 Cor. xv., which consoled the writer when his wife was passing "within the veil." Failing to distinguish between destruction and extinction, the writer advocates "Conditional Immortality." But for this, we could commend the book.

Lux Dei. By W. NAISMITH. Alexander Gardner, Paternoster Square.

"THE eternal problem in solution," is the alternative title to this booklet. It is really an argument, not for "the larger hope", but for "the largest certainty." Accordingly, we are not surprised to read that there is no such monster as the devil, Satan having been, not too soon, suffocated in his own chaff (p. 36). Scripture is declared to be partly divine and partly human, "with the contingent uncertainty always in respect to which is

human and which is divine" (p. 14). Hence, "Nature" is put above Scripture. We are obliged to the author for his candour, and the proof, if proof were wanted, first, that he misunderstands the Evangelical doctrine, and, next, that, to hold his views consistently, Scripture authority must be bowed out. Has not the author here put darkness for light? At all events, it is not the radiance of the Light of the world, who rebuked the Rationalists of His day in such words as these, "Ye do err, not knowing the Scriptures." *Nox hominis* would be a more appropriate title for this booklet than *Lux Dei*, for there is in its pages more of the night of man than the light of God.

Classified Gems of Thought. By Rev. F. B. PROCTOR, M.A. With Preface by Rev. H. WACE, D.D. Hodder and Stoughton.

THIS new and cheap edition of an apt and useful Treasury of Exposition and Illustration will be a boon to many a preacher. It is stimulative and suggestive, without being exhaustive. The best and greatest writers are quoted, and yet the usual routine passages are avoided. Here is one, selected in connection with the late beloved Editor of *The Sword and the Trowel* (we suppose, just after Bishop Wilberforce had been thrown from his horse and killed): "Mr. Spurgeon had been told that his rheumatism was a judgment of God on him for his strictures on the Church of England; and he replied, 'If a stiff leg be a judgment of God, what about a broken neck?'"

The Living Word in the Written Word.

By CAPTAIN W. H. DAWSON. J. F. Shaw and Co.

THE author has carried out the idea expressed by the late beloved Editor of *The Sword and the Trowel*,—"The gold mines of Scripture are not on the top soil; you must open a shaft. The precious nuggets of experience are not picked up in the roadway; their secret places are far down." Captain Dawson has found the gold, and changed it into "notes." We wish them the wide circulation that their worth warrants.

If we must have *Story-books* for our children to read, the least objectionable form of the evil is the historical tale, one in which the young people can learn what were the manners and customs of those who lived in England and other countries hundreds of years ago. For that reason, we heartily welcome Messrs. Nelson and Sons' new issues, five of which answer to the above description. In *The Lost Treasure of Trevelyn*, that untiring and accomplished writer, EVELYN EVERETT-GREEN, relates a story of the days of the Gunpowder Plot; while her prolific pen records, under the title *Evil May-day*, a tale of the year 1517. Both works will sustain the high repute of the authoress. In the well-known and much-prized Schönberg-Cotta series, a new edition of *Sketches of Christian Life in England in the Olden Time*, by Mrs. RUNDLE CHARLES, probably contains more fact than fiction, and can be unreservedly commended. *Mistress Elizabeth Spencer*, by ELIZABETH C. TRACE, is a charming story of the stirring times of Queen Elizabeth (three Bessies are named on the title-page); while J. M. CALLWELL carries us in imagination over to the Continent, to listen to his well-told tale of *The Rival Princes in Germany in the fourteenth century*, and of the friendship that existed between Louis XV. of France, and the boy-naturalist, Buffon. The printing, binding, and illustrations of the five books are all executed in Messrs. Nelson and Sons' usual first-class style.

The Sunday School Union has also published a capital book, similar in character to those above-mentioned, in *the Grip of the Algerine*, a tale of the Mediterranean, purporting to be the personal narrative of Sir Lester Willoughby, transcribed by ROBERT LEIGHTON. Any boy (or girl, either), who gets a "grip" of this story, will not want to lay the book down before learning all about the hero's strange and trying experiences.

Another excellent volume of this class is Mr. WITHROW's tale of the war in 1812 on the Canadian frontier. It is published by the Wesleyan Methodist Sunday School Union, and

is entitled, *A Victory and its Cost*; or, *Neville Trueman, the Pioneer Preacher*. It tells not only of love and war, but of the gospel, too.

Messrs. Partridge and Co. send us thirteen new story-books,—a publisher's dozen,—all plainly printed, tastefully illustrated, brightly bound, and really good value for the prices charged for them. Three of the thirteen, *'Neath April Skies* (3s. 6d.), *Dorothy's Training* (2s.), and *Losing and Finding* (1s.), are by JENNIE CHAPPELL, and that fact will secure many purchasers, and delighted readers. *Mick Tracy, the Irish Scripture Reader* (2s.), is a true tale, written to exhibit Popery in its real character as "the mystery of iniquity." At the same time, the story is intended to do honour to a most worthy band of Christian workers, the Scripture-readers who are seeking to overthrow that great system of evil in the Emerald Isle. EVELYN EVERETT-GREEN's tireless typewriter or practised pen has produced *Everybody's Friend* (1s. 6d.), and *Ronald Kennedy* (1s.), both of which end up in the orthodox way with betrothed or wedded couples. A high authority has assured us that "All's well that ends well," so the books must be worth reading. *Living it Down*, by LAURA M. LANE (2s.), is a well-told tale of a daughter who cheered and helped her sorrowing and sinning father, and who, in due season, was rewarded by the gift of a worthy husband.

Neither time nor space will permit us to do more than mention the titles, authors, and prices of the remainder of the books in this batch; so far as we can judge, they are all good, if stories are to be considered good at all:—*Rose Capel's Sacrifice*, by M. S. HAYCRAFT, and *Through Life's Shadows*, by ELIZA F. POLLARD (1s. 6d. each); *Marjory*, by LAURA A. BARTER, and *Hazelbrake Hollow*, by F. SCARLETT POTTER (1s. each); *Left with a Trust*, by NELLIE HELLIS, and *A Sailor's Lass*, by EMMA LESLIE (9d. each). Someone who saw Messrs. Partridge's pretty things called them "a covey of partridges"; doubtless, such game will be very much in season as we pass from 1893 to 1894.

The *Sunday School Union* has issued four more volumes of the Boys' and Girls' Pocket Library Series, 4d. each:—*The Heirs of Dene Royal*, *The Browning Boys* (By PANSY), *The Golden Mill*, and *Bertha Pemberthy*. All these are either already well known and highly prized, or they soon will be. The Pansy volume is also published in cloth at 1s. Another shilling story, *Vulcan's Revenge*, would make a suitable present for a boy nursing anger against those who had injured him, or whom he supposed to have done so. One of the chief incidents in the book, the reunion of a father and his long-lost son, is also a prominent feature in *Loyal to his Trust*, by M. HARRIET M. CAPES. (1s. 6d.) The hero of the tale promised his dying mother that he would find his father if it was possible, and he was "loyal to his trust", though he had to pass through terrible trials before his faithfulness was rewarded.

We have swiftly skimmed the surface of Miss TYTLER'S story of trust and trial, *Beneath the Surface*; but doubt not that a search into its hidden depths would be, like virtue, its own reward. *The Heir of Sandyscombe* (by K. M. EADIE), a young officer of a kilted regiment, is pictured within and without the book as slashing away with his sword at sepoy mutineers. As long as fighting is a trade, and warriors wield the death-dealing blade, there will be no lack of books of brave deeds, and boys to delight in them. This is a good book of its class. *The Girls of Cliff School*, by GRACE TOPLIS, is one of a not uncommon type of girls' story-books. There is nothing especially remarkable about it, and certainly it is not likely to be pronounced dull, goody-goody, or "very religious."

The Bridge of Beauty: a Fiction founded on Fact. By Mrs. G. LINNÆUS BANKS. Sunday School Union.

IF ONLY as a realistic picture of Welsh country life in the early part of the last century, this well-written story must be pronounced a great success; but it is in the fact that it is a record of the early struggles and ultimate successes of William Edwards, the builder of Pont-y-Pridd ("The Bridge

of Beauty") that its chief interest lies. Edwards is styled by Mrs. Banks "a pioneer of progress, and a benefactor of South Wales," and rightly so. This delightful story will be an incentive to young people to win useful positions, and the commendation of those who fear God.

Keith's Trial and Victory. By EVELYN EVERETT-GREEN. Sunday School Union.

THE story of an English girl's difficulties with her Italian stepmother. It contains plenty of good sound sense, is interesting throughout, and ends very happily; yet there is much of it which seems unnatural, because written in a rather overstrained style.

A Girl Governess; or, Ella Dalton's Success. By A. E. WARD. Sunday School Union.

TELLS how a girl of sixteen went to be governess to a neglected girl of eleven, and a spoiled boy of ten. Full of her own self-sufficiency, she expected her task to prove an easy one; but she soon learned, by failure, to look to the Wise for wisdom, and to lean on the Strong for strength; so that the efforts, at first fruitless, were by-and-by crowned with success.

A Garden of Girls. By LILY WATSON. Religious Tract Society.

EIGHT short stories illustrative of the Beatitudes. Some are better than others, but all are fairly good. They will serve very nicely for reading aloud at the Young Girls' Evening Sewing-class.

Stella. By Mrs. G. S. REANEY. Bliss, Sands, and Foster.

ALTHOUGH not in full sympathy with the writer at every point, yet the story of little motherless Stella is, on the whole, a good one, prettily told, and sure to find favour with the children for whom it was written.

A Latter-Day Romance. By Mrs. MURRAY HICKSON. Bliss, Sands, and Foster.

WELCOME, doubtless, to social butterflies, or those whose *ennui* needs a strong sensation to relieve it. There is literary power, the characters are well drawn, and the shipwrecks of life and love, when destitute of God, are strikingly portrayed. No clear-

voiced Truth to guide and save is heard.—the only plea, if plea it could be, for fiction so sensational.

Hours in my Garden; and other

Nature-Sketches. By ALEXANDER

H. JAPP, LL.D., F.R.S.E. Hogg.

JUST the book for a thoughtful boy or girl who wants intelligently to study God's instructive and beautiful book of nature. Starting from his own garden, after he has garnered all the lessons to be learned there, Dr. Japp leads his imaginary pupils by field, and farm, and flood, and all the way he talks on in most interesting style, introducing anecdotes, poetical quotations, and Scriptural allusions wherever they are appropriate. With 138 illustrations, the 340 pages are cheap at 6s., or, with gilt edges, 6s. 6d. The binding, however, is not quite satisfactory for a book in frequent use.

The Best Things. Rays from the Sun of Righteousness. By REV. RICHARD

NEWTON, D.D. Partridge and Co.

DR. NEWTON has long been in the very front rank of writers for children, and these two books will still further enhance his reputation. Full of illustrations, both pictorially and metaphorically, these volumes are very cheap at 1s. 6d. each. Wise preachers will take several leaves out of Dr. Newton's books; while those who spend the Sabbath evenings at home with the young people will find these sermons simply invaluable.

Famous Voyagers and Explorers. By

SARAH KNOWLES BOLTON. Hodder and Stoughton.

THE writer of this book has acquired a reputation for the condensation of the biographies of men who have attained to eminence in the realms of science and exploration. In the handsome volume before us, we have the chief events of interest in the lives, not only of such ancient mariners as Columbus, Magellan, Marco Polo, and Sir Walter Raleigh, but also of such modern discoverers as David Livingstone, and Commodore Matthew Perry, who opened Japan to the world. The narratives of Sir John Franklin and other Arctic explorers have also been supplemented, and brought up to date, in a chapter devoted to the voyages of

General Greely and other explorers of our own times. The book teems with interest, is well illustrated, and should be a favourite gift-book of the season.

The Story of Herbert Archer, and other Tales. Phil Thorndyke's Adventures, and other Stories. John Hogg.

TWO more volumes in the half-crown series of books for boys issued by this publisher. The stories are for the most part based upon important historical events, such as the French Revolution, the Discovery of America, the Crusades, and the story of Alfred the Great. There are more than enough of thrilling adventures, and also a fair amount of very useful information. Our youngsters are very pleased with the books. The author of the story of Alfred the Great should have been more careful in verifying the account of the introduction of the Christian religion into this country. It was not brought here by the monk Augustine, A.D. 597; it had been in the land for centuries when he came with the Romish perversion, and years before it had sent missionaries into Gaul, Switzerland, and even as far as Italy.

Links of a Chain. By J. M. COWAN. Elliot Stock.

ESSAYS of far more than average ability. There is clear discernment, apt expression, a distinct literary flavour, and a lofty moral purpose which pervades all. Though making no parade of religion, its spirit is felt all along; and when the writer approaches the Saviour, there is manifest reverence, and we believe both trust and love. As "a young man's thoughts to young men and women", they are worthy of careful reading; and we shall be glad to know that they prove popular in demand.

Lyra Bartonica. By J. R. GODFREY. Elliot Stock.

THESE hymns of adoration and praise are the rhythmic utterances of a devout heart dwelling in the Saviour's presence. They will not storm the heights of fame by their poetic merit; but they may comfort and cheer the weary as they point to Christ, and seek to magnify His love.

The Pilgrim's Progress and its Lessons.

By REV. SAMUEL WRIGHT, President of the Annual Assembly of the United Methodist Free Churches. Elliot Stock.

WELL done, Mr. Wright! You have produced an admirable book, such as the late beloved Editor of *The Sword and the Trowel* would have been delighted to see. This is really an exposition of *The Pilgrim's Progress* in a series of discourses. We regard it as a cheering sign that so much attention is being given just now to Bunyan's masterpiece; and we feel that the publication of this work has been well timed. Throughout the volume there is the rich aroma of gospel truth. There is no tendency to whittle away or tone down the doctrines of the Bible, and the facts of revelation. No attempt is made to perform the feat of facing both ways. The Bible is accepted as the Word of God, and the unscriptural teaching and methods of the present day are severely handled. We predict for this work a wide circulation and a long life. The United Methodist Free Churches are highly favoured in having such a president as Mr. Wright, and all sections of the Christian Church are his debtors for the production of such a valuable work as this. Subsequent editions should have an Index of Contents, which is really indispensable in a book divided into seven sections, with a total of sixty-eight chapters, and nearly six hundred pages.

Life on the Congo. By REV. W. HOLMAN BENTLEY. Religious Tract Society.

MANY of our readers are already acquainted with Mr. Holman Bentley's capital little volume about that wonderful river which, with its tributaries, contains no less than fourteen thousand miles of waterway! Those who have not read this work can now, for

eighteenpence, get the third edition of it, which has an additional chapter summarizing the religious and political progress on the Congo down to the date of publication.

City, Rice-Swamp, and Hill. By W. JOHNSON, B.A. Snow and Co.

THE London Missionary Society has done well to issue this volume as a "Missionary Manual." Written by a veteran from the field, it has the vividness which only comes from personal contact, and gives an excellent vignette of the work of the Society in India. Realistic sketches of Hindoo habits, interesting narratives of Christian enterprise in our Empire of the East, and bits of historical knowledge, combined with reminiscences of his own labour in that far land, go to make up this most readable book of some two hundred pages, which a florin will purchase. Mr. Johnson modestly says it would be less trouble to do the work than to write about it: if he works as well as he writes, he has no need to be ashamed.

From Island to Island in the South Seas. Compiled by GEORGE COUSINS. Snow and Co.

THE excellent missionary publications of the day are partly the result and partly the cause of the quickened impulse towards the evangelization of the whole world which has, of late years, been manifested in the Church of God. The London Missionary Society, in addition to the volume on India just noticed, issues this story of its missionary ship among the islands of the Southern Seas. This is, in truth, the record of a "Forward Movement." The tale of Tahiti, Samoa, Rarotonga, Erromanga, and New Guinea, is as thrilling as any romance; and though this shilling illustrated book is but a sketch, it is most interesting, and will well repay perusal.

Notes.

WE trust that our readers will be gratified with the early portrait of PASTOR C. H. SURGEON, presented with this number of *The Sword and the Trowel*. By sending it to friends who used to know the young preacher at New Park Street Chapel, many

happy memories may be awakened, new subscribers may be secured for his Magazine, and continued interest may be maintained in the institutions which owed so much to his loving, generous, fostering care. Messrs. Passmore and Alabaster will forward *The*

Sword and the Trowel, post free for twelve months, to any address in the postal union, for 4s.

Donors are requested kindly to notice that our lists of contributions had to be closed on December 7th instead of the 14th. Next month, we shall return to our usual date of making up the accounts. Although we have again devoted many pages to "Notices of Books", we are obliged to hold over almost as many as we have inserted; these we shall publish next month, if possible. All communications for the Editor should be addressed to "Westwood," Beulah Hill, Upper Norwood: books for review may be sent direct to "Westwood," or to Messrs. Passmore and Alabaster, Paternoster Buildings, London.

The proprietors of the French Baptist newspaper, *L'Echo de la Vérité*, have recently presented to their subscribers a translation of Mr. Spurgeon's last Monday evening Conference address, "The Great Shield of Faith," published in this Magazine, July, 1892. A copy has also been sent to all the French pastors. Mr. Sallens, who heard the address, accompanies the notice of its presentation with a loving mention of the "profound impression" it produced upon himself and the hundreds of other ministers who had the "inestimable privilege" of listening to it, and he pleads that it may be read "with attention, and above all with prayer." This address was really a prelude to the one delivered the following morning, and afterwards published under the title, "The Greatest Fight in the World."

PASTOR CHARLES SPURGEON is continuing his visitation of the churches in the Home Counties Baptist Association, to the advantage both of the places visited and of the Association. With other engagements away from home, and the numerous claims of his work at Greenwich, he has been fully occupied, and best of all, richly blessed. His class of between two hundred and three hundred men, meeting for the study of the Scriptures on Lord's-day afternoons, is a gathering of remarkable power and growing usefulness.

Friends who will be in London on New Year's Eve may like to know that PASTOR THOMAS SPURGEON hopes to conduct the WATCH-NIGHT SERVICE AT THE TABERNACLE, with the assistance of Mr. W. J. Mayers and Mr. J. Manton Smith. After preaching twice on the Sabbath to the great congregation, he will need, at the third service on the last day of the year, the help that these brethren will be delighted to render.

Our readers may have seen, in the papers, a notice that Mr. Thomas Spurgeon has had news of the serious illness of his baby-daughter in New Zealand. They may, therefore, be glad to learn that the first cablegram reporting the little one "danger-

ously ill" was followed, at intervals of eight and fifteen days, by two others,— "slightly better" and "improving slowly." We pray that there may be no cause for further anxiety.

METROPOLITAN TABERNACLE SUNDAY-SCHOOL MISSIONARY SOCIETY.—The quarterly meeting was held on *Tuesday evening, November 28*, in the College lecture-hall, which was quite filled. Mr. S. R. Pearce, superintendent, presided. Mr. G. H. Judd, the secretary, reported that £55 10s. had been given to various missions as the result of the past quarter's contributions. A capital address on missionary experience in China was delivered by Mr. F. Marcus Wood, of the China Inland Mission. He gave illustrations of the manner of learning the language, and teaching the people. There are 80,000 characters in the Chinese language, and 5,000 of them must be learned in order to read the Bible. The character for righteousness is a *lamb over self*, and for evil, *Adam over a heart*; thus these two, thousands of years old, teach Redemption and the Fall. The Rev. W. Hill, of Orissa, spoke of India's population (287,000,000), and as an idea of a million, said it is only 1,000,000 days since Solomon lived. During the terrible famines in India, hundreds of orphans were committed to his care, many of whom were led to Christ. Many interesting articles and pictures of idols were shown, illustrating his address, which was much appreciated. Two Congo lads, Bukusu and Diambi, from San Salvador, sang the gospel in their own tongue. The meeting was closed with prayer.

HADDON HALL.—On *Wednesday evening, November 29*, the annual meeting of the Tract Society and Benevolent Fund was held, under the presidency of Mr. R. V. Barrow, M.P. Nearly two hundred friends were present at the tea, and twice as many at the public meeting. Thirty tract-distributors were reported as at work; and instances of spiritual results of their labours were given. One thousand and ninety-three relief tickets had been circulated during the past twelve months. Nearly £100 was subscribed towards the present winter's necessities. Pastors Hancock (of Ramsgate) and Kettle (of Maze Pond Chapel) spoke. Much disappointment was felt at the unavoidable absence of Pastor Thomas Spurgeon, through temporary indisposition; and a telegram of sympathy was sent to him. (The indisposition proved to be quite temporary, for the following day Mr. Thomas Spurgeon was at the Tabernacle seeing enquirers and candidates for church-fellowship, and conducting the Thursday evening service.)

COLLEGE.—Mr. W. Joynes has completed his College course, and settled at Cotton Street, Poplar, E., and Mr. John Gard has become pastor at Guernsey, as the successor

of Mr. R. Baily, who has removed to Park Chapel, Brentford.

Mr. J. O'Neill Campbell, late of Portslade-by-Sea, has gone to Coupland Street, Manchester; Mr. W. Y. Fullerton (see EVANGELISTS) has accepted the pastorate of the church at Melbourne Hall, Leicester; Mr. G. W. Oldring has removed, from Bildeston, to Long Sutton, Lincolnshire; Mr. H. A. Tree, from Salcombe, to Broughton, Hampshire; and Mr. S. Fairey, from Parkside, to Glen Osmond, South Australia.

In Memoriam.—Death's arrows have been flying fast among our brethren. Since our last notice, no less than three of them have been suddenly called home,—on November 16, *Mr. R. E. Finch*, at Finchley; on December 3, *Pastor W. Julian*, at Barnstaple; and the following Sabbath, December 10, *Mr. G. Hearson*, at Kennington Lane, S.E. Mr. Finch and Mr. Hearson had not been in pastoral work recently; but Mr. Julian had preached as usual on the Wednesday before the heavenly summons arrived. While so many are being called away, we who are left had need to stand ready for our Master's message to us also. To the three bereaved widows, and all surviving relatives of our brethren, we tender our sincere sympathy, and pray that the Lord may graciously comfort and help them in their time of trouble.

COLLEGE MISSIONARY ASSOCIATION.—On a previous page, we have mentioned Mr. Patrick's need of magic-lantern slides for his work in Tangier. In a later letter, he writes:—"I am glad to be able to send you good news about our work among the Spaniards. We are having large meetings for Tangier, and in some instances, a spirit of earnest enquiry is manifest. On two occasions, over one hundred have been present; and from fifty to seventy are attending regularly.

"On the last two Wednesday evenings, I have preached from magic-lantern slides, and we feel that these services have been most helpful. Last Wednesday, I took for my subject, 'The God that hears and answers prayer,' and illustrated it with slides representing Hagar and Ishmael, the serpent lifted up, Daniel in the den of lions, Jonah cast into the sea through disobedience, Jonah delivered through prayer, and the Pharisee and Publican. On the previous Wednesday, I exhibited and preached from six scenes in the life of Joseph. We should like to continue these meetings through the winter; but have come to an end of our slides. Maybe, some reader of *The Sword and the Trowel* has some stored away, and might like to send them to help us in our work. We can promise any such friend that we will not give magic-lantern entertainments; but will preach the gospel from any slides we use. To that end we want Scriptural subjects, also *John Ploughman's Pictures* and *Bunyan's Pilgrim's Progress* on slides. We shall not only use

them ourselves, but lend them to our fellow-workers in all parts of Morocco. We are, at the present time, holding ten Spanish meetings a week, in addition to the morning prayers. Ask our friends to go on praying for this people. We are pained that so little is given to the Pastors' College Missionary Association, and trust the amount contributed does not represent the interest taken in our work."

Our readers ought to know that the Trustees have increased the allowances to our brethren in North Africa, and consequently additional contributions will be needed for the fund from which they are supported. Hitherto, the missionaries' wants have been almost entirely supplied from the money provided by the late beloved President. Will our friends kindly read his plea on page 8 of the present Magazine, and then send in "The Gleanings of the Olives" to the Pastors' College Missionary Association?

EVANGELISTS.—*Mr. W. Y. Fullerton* has been invited to become pastor at Melbourne Hall, Leicester; and after prayerful and careful consideration, believing it to be the Lord's leading, he has accepted the invitation. He will not, at least for a time, entirely sever his connection with the Society of Evangelists, as he has some engagements that he must fulfil, in conjunction with his colleague, *Mr. J. Manton Smith*, with whom he has been so happily associated for the past fifteen years, and he will render occasional help as his other duties may permit. While we grieve over the loss of our brother, who, in this special service, is scarcely surpassed by any living evangelist, we thank God for all the blessing that has rested upon his labours in the past, and pray that, in Leicester, or wherever he may be, many more may be won for Christ through his ministry. The church at Melbourne Hall is to be heartily congratulated upon securing such a pastor as Mr. Fullerton, who has long been noted, not only as a great winner of souls, but as one of the most efficient expounders of the Word of God for the edification of believers. For the last nine years, his home has been in Leicester, while his wife has been a member at Melbourne Hall since the formation of the church; he has, therefore, been deeply interested in the spiritual welfare of the place in which he has now been called permanently to labour for the Lord.

Mr. Fullerton has been so long working at high pressure that, before beginning his regular work at Leicester, he hopes to have a short rest at Mentone. On January 20, with Mr. Smith, he expects to commence a mission at Loughton; after that, at least for a time, Mr. Smith will work alone ("yet not alone" we trust). Ministers desiring his services should write to him at 75, Bedford Road, Clapham, London.

Pastor James Stuart writes from Watford:—"Messrs. Fullerton and Smith's

evangelistic mission, which had been eagerly anticipated, and preceded by thorough preparation, began on November 11, and ended, all too soon, on the 19th. From the outset, it was evident that the meetings would awaken wide-spread and lively interest, and that the power of the Lord would be present to heal. Even the wild and stormy weather,—and how wild and stormy it was!—did not damp the enthusiasm, though on one or two nights it lessened the size of the audiences. Mr. Smith's genial smile, kindly and racy speech, and forcible song won all our hearts. His talks to the children were especially appreciated, and filled the little ones (of all ages) with delight. Mr. Fullerton, again, is a born evangelist. His gifts in this direction are altogether exceptional; and I have conceived the highest regard for him as a man, a Christian, and a preacher. His afternoon 'Hours with the Bible', in which he dealt with themes of Christian experience and duty, were as times of refreshing from the presence of the Lord. His clear and pointed statements of gospel truth, his exposure of the guilt and danger of sin, his straight hits, his urgent and persuasive appeals, will not soon be forgotten by any who heard them. I have rarely seen an audience so deeply moved as at the closing service, when, notwithstanding the fierceness of the night, our large chapel was completely filled, and many stood up to avow their decision for Christ. The mission has been a source of great blessing to the church and the town; it has carried gladness into many of our homes, and on this score few have greater cause for gratitude than the writer of these lines."

Our brethren have since been at Lowestoft and Swansea. In both places, great blessing has rested upon their labours.

Pastor James Pugh writes, concerning Mr. Burnham's services at Stratford-on-Avon:—"Although, in the matter of weather, the stars fought against us, and much sickness abounding interfered with the attendance, yet we have reason to be grateful for his coming. Believers have been refreshed and quickened; above all, we have reason to think that souls have been converted, who now rejoice in Christ their Saviour. Our brother's winning, gracious spirit, together with his musical gifts, commend to the hearers the gospel he preaches."

Mr. Burnham brought back "influenza" from Stratford, and consequently Mr. Jarry, one of the students, had to begin the mission at Sellindge, Kent: later in the week, Mr. Burnham was able to take up the work. This month he is engaged at Welton, Cargreen, Ford, and Hooe (near Plymouth).

Pastor W. F. Price, of Paignton, writes:—"We are deeply grateful to God for the blessing that has come to us as a church through our *Brother Harmer*. His simple

and winning, loving and powerful addresses reached many hearts; believers were quickened, the church revived, the doubting encouraged to full trust, the hesitating led to decision, and the careless aroused to seek salvation. Mr. Harmer has won an abiding place in the hearts of the people; and we are confident that lasting good to the church, and eternal blessing to many souls, will be the outcome of his visit to us."

Of Mr. Harmer's mission at Brixham, Pastor W. A. Barker says:—"It was successful in every sense of the word. The men's meeting, held on the Sunday afternoon, in the Congregational Church, which was kindly lent, will be long remembered, many being there who are not in the habit of frequenting places of worship. The title of Mr. Harmer's address was, 'The bird that comes home to roost'; and his weighty words, we are sure, were carried home to the consciences of those present; and, we believe, will yet lead, by the blessing of the Spirit of God, to amendment of life, and consecration to the Lord's service. Over twenty persons have given in their names as having made a decision for Christ during the mission."

Mr. Harmer, though suffering from "influenza", has since conducted a mission at Cornwall Road Hall, and preached at Gresham Chapel, Brixton. This month, he is to be at Miss Watney's Hall, Croydon, and Poole, Dorsetshire.

ORPHANAGE.—Mr. Charlesworth and the choir have been on a tour to Winchester, Portsmouth, Southsea, Sandown, Shanklin, Waterlooville, Eastleigh, and Southampton. In each place the meetings were crowded, and the interest of the people in the institution amounted to enthusiasm. The President and Managers desire to express their hearty thanks for the kindness with which the dear boys were welcomed, and for the substantial gain which will accrue to the funds of the Orphanage. Mr. Charlesworth will be glad to hear from other friends who can arrange for a visit of the choir.

The superintendent of the Orphanage Sunday-school writes:—"We are sadly in need of more teachers (especially on the boys' side) at the Orphanage, on Lord's-day afternoons at three o'clock, and shall be glad if you can make our need known. Any Christian friends (male or female) will be heartily welcomed. We have eight lady-teachers already on the boys' side. We use the International Lessons of the Sunday School Union." We hope that some of our readers in the neighbourhood of Stockwell will soon fill all the gaps in the ranks of the honorary teachers of the orphan boys and girls.

COLPORTAGE.—The secretary has been obliged to go away from London, to seek restoration after his attack of "influenza." Up to the date of making up the Magazine,

he did not feel strong enough to write any "Notes" for this month. Generous contributions for the Colportage Association would probably help his recovery as quickly as anything. Who will try this remedy?

Baptisms at Metropolitan Tabernacle:—November 27, eighteen; November 30, fourteen.

PERSONAL NOTES, BY MRS. C. H. SPURGEON.—To all the dear readers of *The Sword and the Trowel*, I give hearty New Year's greeting, adding the earnest prayer that all may be well with them, both for soul and body, in sickness or health, in sorrow or joy, in life or death, during the year eighteen hundred and ninety-four.

To the young, New Year's prospects are usually bright and fair; it is springtide in their hearts, and a sense of the joy of mere existence thrills through their veins; all the flowers are upspringing for them, all the trees are bearing tender buds of promise which they expect will presently unfold, bringing hitherto unknown grace and beauty into their lives. And, if the Lord Jesus is to them "the Rose of Sharon and the Lily of the valleys", if they can say of Him that He is "the chiefest among ten thousand, yea, He is altogether lovely," they will not be disappointed; no, not even though earth's fairest blossoms droop and die, before the summer glories melt away into the autumn fires of decay and death. To have Christ, is to possess all things.

But to some of us, who have already seen the snow-flakes falling, there opens a far grander and more entrancing prospect than this life ever gave. The glory "to be revealed" grows nearer and dearer as our sun sinks lower on the horizon. To be "for ever with the Lord", is a hope so full of inconceivable bliss that, sometimes, we feel a holy impatience to be gone, and our hearts cry out with strong desire,—

"When wilt Thou open glory's gate,
And call me to Thy throne?"

We get so sick of self and sin, of earth's sorrows and petty strifes, that we pine for the freedom and purity, as well as for the joys of a land where "there shall in no wise enter into it anything that defileth."

I wonder, often, whether our dear ones long for us to be with them *there*, as they always did when on earth. I scarcely dare to think they do, because they are so infinitely satisfied in the presence of the King, seeing His face, singing His praise, every power finding full employment in high and holy service. But we *know* that our Lord Jesus wants us, and that He will not rest till He has perfected that which concerns us, and is able to present us "faultless before the presence of His glory with exceeding joy."

I am so glad to feel that "Personal Notes" bring me into loving sympathy and friendliness with many readers of *The Sword and the Trowel*. The love we mutually bear to the beloved one links our hearts in true fellowship, and the dear old Magazine is a meeting-place, where we delight to recount and remember his grand words and deeds, and keep his sweet memory green. It is very pleasant to me to hear from you occasionally, and to know that God blesses to your comfort and encouragement the few words I write.

I beg you to think of and pray for me very tenderly when the anniversary of my beloved's home-going draws near. There is no murmuring in my heart; but it was an *awful* sorrow, and the deep wound seems to gape afresh, as the hand of Time uncovers and probes it.

I think my friends will like to read the following tender little letter, to see how much solace and comfort comes to me from loving hearts attuned to sympathy by God's gracious hand. I have many such cheering epistles; but as this one cannot be answered privately, since the writer has withheld her name, I take a sweet revenge, and publicly and personally—for I know she reads *The Sword and the Trowel*—I thank her both for her words and her work.

She writes,—“Dear Mrs. Spurgeon,—Will you kindly accept this small gift, towards the Lettish sermons, from one who never saw your precious husband, but who regards his sermons as unrivalled in their power of setting forth Jesus as the Saviour of sinners? I do not wonder at the dear people at the Tabernacle loving such a Pastor as he was; who could help it? I have only been to London once in my life, and have never seen the Tabernacle except in pictures; but I know some who have had that privilege, and when they talk about the vast congregations which assembled to hear the beloved Preacher, I almost fancy I can hear his splendid voice telling poor souls of 'free grace and dying love.' But, alas! this is only fancy, for he is now enjoying the unveiled presence of Him whom he so deeply loved, and faithfully served. Oh, how you miss him, none but God and yourself can tell! But grace has been given you, to yield your will to His, and it will be continued, in answer to many prayers for you, both at home and abroad. May 'Son Tom's' ministry at the Tabernacle be abundantly blessed! I am so glad to think that the sermons will last a long time yet; they often come so home to me that it is as if the dear Preacher had looked right into my heart, and seen my need there. I read with great delight your *Story of the Book Fund*, and gave one as a keepsake to a relative who has recently gone to America, knowing how much it will be valued. Now I close my letter, hoping you are happy in a Saviour's love.

“A SERMON READER.”

Friends have responded so cheerfully and liberally during the past year, to the claims of the fund "For General Use in the Work of the Lord," that I have been able to give a helping hand to many who, in days gone by, could always count on my beloved as a friend. There is a special joy to me in thus doing a small part of his work, and alleviating in some measure the anxiety which fell upon scores of God's servants when he passed away home.

You will like to know how most of the money has been spent, and it is only right that I should tell you. Several "chapel-building and repairing" cases received aid as far as means allowed; the translation and printing of 12,000 "Lettish Sermons" were paid for; and the distribution of 1,550 sermons in Arabic was assured by a grant

of £5. (One kind donor has generously defrayed the cost of this effort.) Then, more than twenty poor ministers of the Pastors' College have been largely helped and comforted in the time of struggle and dire difficulty, as their beloved leader and friend used to aid them, by payment of Life Insurance or Annuity premiums, and other exceptional expenses which their cruelly small stipends make it impossible for them to meet. This is altogether separate from my Pastors' Aid Fund, so that the good done to the Lord's poor servants is truly matter of much rejoicing and thanksgiving. The accounts are all in the hands of my husband's and my own trusted friend, Mr. J. W. Harrad; and to all who know him, this fact is an assurance that the books are kept with irreproachable accuracy.

Pastors' College, Metropolitan Tabernacle.

Statement of Receipts from November 15th to December 7th, 1893.

	£	s.	d.
Mrs. Raybould	2	0	0
A few Metropolitan Tabernacle friends, per Pastor J. A. Spurgeon	0	6	0
Mrs. E. Keevil	10	0	0
Mrs. Hinton	0	10	0
Mr. Robert Snelling	10	0	0
First instalment from the C. H. Spurgeon Memorial Fund	776	14	1
Mrs. Johnstone, per Rev. W. Tulloch	2	0	0
Mrs. C. Robertson	1	0	0
Collection at Queen's Road Chapel, Wimbledon, per Pastor C. Ingrem	2	2	6

	£	s.	d.
Mr. W. P. Hampton	5	0	0
Mr. W. Donkin	1	0	0
Mr. J. Hosie	1	0	0
From Folkestone	1	0	0
Weekly Offerings at Met. Tab. :—			
Nov. 19	23	3	6
" 26	6	13	5
Dec. 3	25	0	0
	54	16	11
	£367	9	6

Pastors' College Missionary Association.

Statement of Receipts from November 15th to December 7th, 1893.

Anon., per Miss Spliedt	0	2	0
Mrs. Smith	0	10	0
	£0	12	0

Spurgeons' Orphan Home, Stockwell Orphanage.

Statement of Receipts from November 14th to December 7th, 1893.

	£	s.	d.
Executor of the late Mrs. A. E. Denholme	68	19	0
Mr. E. H. Gayler	0	10	0
Miss Hawkes	0	5	0
E. G. Northampton	0	10	0
Two friends, per Pastor T. Perry	0	10	0
Mr. H. J. Deacon	1	1	0
J. T. A.	0	5	0
Parson's Heath Sunday-school, Colchester, per Mr. H. Letch	0	10	0
Collected by Mr. R. Dalton	0	5	0
Collected by Miss E. Vinden	0	16	8
Collected by Miss Kate Oldring	0	12	0
Messrs. Chessina and Sons	10	10	0
The Adderley Park Brick Company	10	0	0
Mrs. H. Richards	0	10	0
J. and P.	0	5	0
Mr. Sargent	0	10	0

	£	s.	d.
Mr. C. Ibberson	0	3	0
Mr. P. E. Chapman	1	1	0
Collected by Mr. C. E. French	1	2	3
Proceeds of young folks' bazaar, per Mrs. H. J. Boggis	8	2	5
Collected by Mr. John Jackson	0	14	5
Collected by Mr. W. J. Jackson	0	2	0
A thankoffering to the Lord for His gracious answer to prayer	1	0	0
Mrs. M. Smith	1	0	0
Collected by Mrs. Hinton	2	1	7
E. D. H.	0	5	0
Mrs. Everest	0	10	0
Mrs. Parson	0	10	0
Colonel Stenhouse	1	1	0
Mr. John Parry	1	0	0
Miss Keys	0	2	6
M. B., Brondesbury	1	0	0

Colportage Association.

Statement of Receipts from November 14th to December 7th, 1893.

Subscriptions and Donations for Districts:—

	£	s.	d.
Oxfordshire Association for Stow and Aston	10	0	0
Minchinhampton, per Messrs. P. C. Evans and Sons	10	0	0
Corton, per Mr. Thomas Harris	10	0	0
Tewkesbury, per Rev. W. Davies:—			
Mr. C. R. Crease	0	10	0
Mr. J. A. Flack	0	5	0
	0	15	0
Bower Chalk, per Mr. E. Hardiman:—			
Mr. Butler	1	0	0
Mr. R. Butler	1	0	0
	2	0	0
Sellindge, per Mr. Thomas R—	10	0	0
Southampton, per Mr. R. Beck	11	5	0
	45	4	0

Subscriptions and Donations to the General Fund:—

	£	s.	d.
In plate at Communion Service, Metropolitan Tabernacle, Nov. 12th, 1893	5	0	0
Mrs. Bertram	0	10	6

	£	s.	d.
Mrs. Hammen	0	10	6
"Birmingham"	1	0	0
Per Mr. Bunker:—			
Mr. A. F. Blandy, Marcham	0	10	0
Mr. Gall, Marcham	0	5	0
Proceeds of Service of Song, Marcham, Cothill, and Fyfield	0	15	0
	1	10	0
Miss Spliedt	1	0	0
Mr. E. Rawlings	5	0	0
Mrs. E. A. Sinclair	0	4	0
Scotch note from a lover of the beloved Founder	1	0	0
Mrs. Hester Keevil, per Pastor Thomas Spurgeon	5	0	0
Mr. and Mrs. A. P. Beare, per Mrs. C. H. Spurgeon	10	10	0
Mr. and Mrs. A. S. Williams	1	10	0
Annual Subscription:—			
Mr. Josiah Spiers	0	10	0
	23	5	0

Society of Evangelists.

Statement of Receipts from November 15th to December 7th, 1893.

	£	s.	d.
Thankoffering for Messrs. Fullerton and Smith's services at Brockley Presbyterian Church	10	0	0
Second instalment from the C. H. Spurgeon Memorial Fund	96	1	6
Thankoffering for Messrs. Fullerton and Smith's services at Dover	33	8	10
Thankoffering for Mr. Burnham's services at Caddington, Beds.	1	10	0
Thankoffering for Mr. Burnham's services at Stratford-on-Avon	2	13	9

	£	s.	d.
Thankoffering for Mr. Harmer's services at Brixham	3	3	0
Mrs. Hester Keevil	5	0	0
Thankoffering for Messrs. Fullerton and Smith's services at Watford	31	11	0
Half collection at Friday evening prayer-meetings, Metropolitan Tabernacle, per Pastor Thomas Spurgeon	4	6	0
	117	14	1

C. H. Spurgeon's Memorial Fund Account.

Statement of Receipts from November 15th to December 7th, 1893.

	£	s.	d.
Mr. E. Gray	2	0	0
Mr. W. C. Greenop	5	5	0
Mrs. Hinton	1	0	0
Dr. J. H. Parry	10	0	0

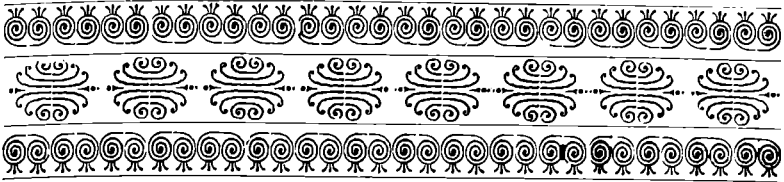
	£	s.	d.
Mrs. R. Vernon	0	10	0
	18	15	0

Mrs. Spurgeon gratefully acknowledges the receipt of the following amounts "For General Use in the Lord's Work":—J. T. A., 5s.; Mr. D. J. Pillai, £2; Mrs. Garroway, £5; Mrs. Hinton, 10s.; H. E. W. (for Lettish sermons), 2s.; Mrs. Lines, £1; A. W., a sermon-reader (for Lettish sermons), 5s.; "In loving memory," 10s.; Mr. John Bridson, per Mrs. Elmslie, £2.

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, Campbelton, 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, 1894.

The Grave and the Glory.

BY C. H. SPURGEON.



LAST year, on the first anniversary of the ever-memorable *January 31st, 1892*, we reprinted part of Mr. Spurgeon's striking sermon on the death of Moses, as many who knew our late beloved Editor considered it to be remarkably appropriate to the circumstances connected with his own translation to heaven. Now that we are within sight of the second milestone from that never-to-be-forgotten event, we thought it would be profitable to our readers if we reminded them of some more of the wise and weighty words that our dearly-loved Pastor spoke to us while he was yet present with us. At this season, our thoughts necessarily cluster around two topics,—our irreparable loss and his inestimable gain. We have, therefore, selected various passages relating to "The Grave and the Glory" from discourses published in the *Metropolitan Tabernacle Pulpit*, commencing with 1855, and ranging over the greater portion of that wonderful forty years' ministry. We trust that these citations will minister much consolation to all who still submissively sorrow over their bereavement by the home-going of the dear preacher whose words are increasingly precious to them, and that they will also afford solid comfort to the many other believers, who, in this land of the dying, oft mourn departed loved ones.

If anyone asks,—“How did Mr. Spurgeon know so much about heaven?” we answer,—*He lived there even while he was here*; and, like the apostle Paul, he could say, “Eye hath not seen, nor ear heard,

neither have entered into the heart of man, the things which God hath prepared for them that love Him. *But God hath revealed them unto us by His Spirit.*" May our loving Lord graciously grant that all who read the quotations here given may be "followers of them who through faith and patience inherit the promises," and especially of him who, if he could speak to us now, might literally adopt the apostolic exhortation, and say, "Be ye followers of me, even as I also am of Christ"!

SCRIPTURAL DEATH-SCENES.

It is remarkable, my brethren, that the Holy Spirit has given us very few death-bed scenes in the Book of God. We have very few in the Old Testament, fewer still in the New; and I think that the reason may be, because the Holy Ghost would have us take more account of how we live than of how we die, for life is the main business. He who learns to die daily while he lives, will find it no difficulty to breathe out his soul for the last time into the hands of his Faithful Creator. If we fight well the battle, we may rest assured of the victory. If, enlisted under the banner of truth, resting in Jesus Christ, we finish our fight, and keep the faith, we need not fear but that our entering into rest will be a blessed one. Peradventure, the Holy Spirit would also show us that it is not so much to our profit to have our feelings harrowed by recitals of dying experiences. Certain preachers, in their sermons, are very fond of extorting tears from their hearers by dragging before them the funerals of friends, painting the death-bed scenes of parents, unwrapping the winding-sheets of little children, and exhibiting the skeletons of buried relatives. This may be of some avail: preachers may have used these scenes to work through the natural affections to something deeper; but this is not the way the Holy Spirit has selected. If the teachers of the gospel will study the Holy Spirit's model, they will learn that we are to strike at conscience rather than at the natural affections, and teach men holy principles rather than remind them of their sorrows.

THE BEST OFT TAKEN FIRST.

Alas, alas, that the good should die; alas, that the righteous should fall! Death, why dost thou not hew the deadly upas? Why dost thou not mow the hemlock? Why dost thou smite the tree beneath whose spreading branches weariness hath rest? Why dost thou pluck the flower whose perfume hath made glad the earth? Death, why dost thou snatch away the excellent of the earth, in whom is all our delight? If thou wouldst use thine axe to good purpose, use it upon the cumber-grounds, the trees that draw nourishment, but afford no fruit; thou mightest be thanked then. But why wilt thou cut down the cedars, why wilt thou fell the goodly trees of Lebanon? O Death, why dost thou not spare the church? Why must the pulpit be hung in black; why must the missionary station be filled with weeping? Why must the pious family lose its priest, and the house its head? O Death, what art thou at? Touch not earth's holy things; thy hands are not fit to pollute the Israel of God. Why dost thou put thine hand upon the hearts of the elect? Oh, stay thou, stay thou;

spare the righteous, Death, and take the bad! But, no, it must not be. Death comes and smites the goodliest of us all; the most generous, the most prayerful, the most holy, the most devoted must die. Weep, weep, weep, O church, for thou hast lost thy martyrs; weep, O church, for thou hast lost thy confessors, thy holy men are fallen! Howl, fir tree, for the cedar hath fallen; the godly fail, and the righteous are cut off. But stay awhile; I hear another voice. Say ye thus unto the daughter of Judah, "Spare thy weeping." Say ye thus unto the Lord's flock, "Cease, cease thy sorrow; thy martyrs are dead, but they are glorified; thy ministers are gone, but they have ascended up to thy Father, and to their Father; thy brethren are buried in the grave, but the archangel's trumpet shall awaken them, and their spirits are even now with God."

HE LIVES LONGEST WHO LIVES BEST.

The Lord sets a high value on His little ones, and, therefore, frequently gathers them while they are like flowers in the bud. When these favoured children die, Jesus stands at their little cots; and, while He calls them away, He whispers, "Of such is the kingdom of heaven." Equally precious, however, are the deaths of those who depart in middle life. These we usually regret most of all, because of the terrible blanks which they leave behind them. What! shall the hero fall when the battle wants him most? Shall the reaper be sent home, and made to lay down his sickle just when the harvest is heaviest, and the day requires every worker? To us it seemeth strange; but to God it is precious. Oh, could we lift the veil, could we understand what now we see not, we should perceive that it was better for the saints to die when they died, than it would have been for them to have lived longer lives! Though the widow mourns, and the orphans are left penniless, it was good that the father fell asleep. Though a loving church gathered round the hearse, and mourned that their minister had been taken away in the fulness of his vigour, it was best that God should take him to Himself. Let us be persuaded of this, that no believer dies an untimely death. In every consistent Christian's case, that promise is true, "With long life also will I satisfy him, and show him My salvation;" for long life is not to be reckoned by years as men count them. He lives longest who lives best. Many a man has crowded half a century into a single year. God gives His people life, not as the clock ticks, but as He helps them to serve Him; and He can make them to live much in a short space of time. There are no untimely figs gathered into God's basket; the great Master of the vineyard plucks the grapes when they are ripe and ready to be taken, and not before.

DEATH, THE CHRISTIAN'S FRIEND.

Death said to the Christian, "I am come for thee." He smilingly replied, "Ah, Death! I know thee, I have seen thee many a time; I have held communion with thee; thou art my Master's servant, thou hast come to fetch me home. Go, tell my Master I am ready; whenever he pleases, Death, I am ready to go with thee." And together they went along the road, and held sweet converse. Death said to

him, "I have worn these skeleton bones to frighten wicked men; but I am not really frightful; I will let thee see myself. The hand that wrote upon Belshazzar's wall was terrible because no man saw anything but the hand; but," said Death, "I will show thee my whole body. Men have only seen my bony hand, and have been terrified." And as they went along, Death ungirded himself to let the Christian see his body; and he smiled, for it was the body of an angel. He had wings of cherubs, and a body glorious as Gabriel. The Christian said to him, "Thou art not what I thought thou wast; I will cheerfully go with thee." At last, Death touched the believer with his hand; it was even as when the mother doth in sport smite her child a moment. The child laughs at that gentle blow upon the arm, for it is a proof of affection. So did Death put his finger on the man's pulse, and stopped it for a moment, and the Christian found himself by Death's kind agency changed into a spirit; yea, he found himself brother to the angels; his body had been etherealized, his soul purified, and he himself was in heaven.

"TO DIE IS GAIN."

Surely death is loss. When I look upon thee, thou clay-cold corpse, and see thee just preparing to be the palace of corruption and the carnival for worms, I cannot think that thou hast gained! When I see that thine eye hath lost its light, and thy lip hath lost its speech, and thine ears have lost their hearing, and thy feet have lost their motion, and thy heart hath lost its joy, and they that look out of the windows are darkened, the grinders have failed, and no sounds of tabret or of harp wake up thy joys, O clay-cold corpse, thou hast lost, lost immeasurably!

And yet my text tells me that it is not really so; it says, "To die is gain." It looks as if it could not be thus; and certainly it is not, so far as I can see. But put to your eye the telescope of faith, take that magic glass which pierces through the veil that parts us from the unseen. Anoint your eyes with eyesalve, and make them so bright that they can pierce the ether, and see the unknown worlds. Come, bathe yourself in this sea of light, and live in holy revelation and belief, and then look, and oh, how changed the scene! Here is the corpse, but there the spirit; here is the clay, but there the soul; here is the carcase, but there the seraph. He is supremely blest; his death is gain. Come now, what did he lose? I will show that, in everything he lost, he gained far more. He lost his friends, did he? His wife, and his children, his brethren in church-fellowship, are all left to mourn his loss. Yes, he lost them; but, my brethren, what did he gain? He gained more friends than he lost. He had lost many in his lifetime, but he meets them all again. Parents, brethren and sisters who had died in youth or age, and passed the stream before him, all salute him on the further brink. There the mother finds her lost infant, there the father meets his children, there the venerable patriarch greets his family to the third and fourth generation, there brother clasps brother to his arms, and husband meets with wife, no more to be married or given in marriage, but to live together, like the angels of God. Some of us have more friends

in heaven than in earth ; we have more dear relations in glory than we have here. It is not so with all of us, but with some it is so ; more have crossed the stream than are left behind. But if it be not so, yet what friends we have to meet us there ! Oh, I reckon on the day of death if it were for the mere hope of seeing the bright spirits that are now before the throne ; to clasp the hands of Abraham, Isaac, and Jacob, to look into the face of Paul the apostle, and grasp the hand of Peter ; to sit in flowery fields with Moses and David, to bask in the sunlight of bliss with John and Mary Magdalene. Oh, how blest ! The company of poor, imperfect saints on earth is good ; but how much better the society of the glorified ! Yes, brethren, "To die *is* gain."

Take away that hearse, remove that shroud ; put white plumes on the horses' heads, and let gilded trappings hang around them. Take away that fife, that shrill-sounding music of the death-march ; lend me the trumpet and the drum. O hallelujah, hallelujah, hallelujah ; why weep we for the saints gone to glory ; why need we lament ? They are not dead, they are gone before. Cease your mourning, restrain your tears, clap your hands, for—

" They are supremely blest,
Have done with care, and sin, and woe,
And with their Saviour rest."

What ! weep for heads that are crowned with coronals of glory ? Weep for hands that grasp the harps of gold ? Weep for eyes that see the Redeemer ? Weep for hearts that are washed from sin, and are throbbing with eternal bliss ? Weep for men who rest in the Saviour's bosom ? No, weep for yourselves that you are here ; weep that the mandate has not come which bids *you* die ; weep that *you* must tarry ; but weep not for them.

WHILE WE WEEP, JESUS REJOICES.

We love the people of God, they are exceedingly precious to us, and, therefore, we are too apt to look upon their deaths as a very grievous loss. We would never let them die at all if we could help it. If it were in our power to confer immortality upon our beloved Christian brethren and sisters, we should surely do it ; and to their injury we should detain them here, in this wilderness, depriving them of a speedy entrance into their inheritance the other side of the river. It would be cruel to them ; but I fear we should often be guilty of it. We should hold them here a little longer, and a little longer yet, finding it hard to relinquish our grasp. The departures of the saints cause us many a pang. We fret ; alas ! also, we even repine and murmur. We count that we are the poorer because of the eternal enriching of those beloved ones who have gone over to the majority, and entered into their rest. Be it known that, while *we* are sorrowing, *Christ* is rejoicing. His prayer is, " Father, I will that they also whom Thou hast given Me be with Me where I am," and in the advent of every one of His own people to the skies He sees an answer to that prayer, and is, therefore, glad. He beholds in every perfected one another portion of the reward for the travail of His soul, and He is satisfied in it. We are grieving here, but He is rejoicing there. Dolorous are their deaths

in *our* sight, but precious are their deaths in *His* sight. We hang up the mournful escutcheon, and sit us down to mourn our full; and yet, meanwhile, the bells of heaven are ringing for "the bridal feast above", the streamers are floating joyously in every heavenly street, and the celestial world keeps holiday because another heir of heaven has entered upon his heritage. May this correct our grief! Tears are permitted to us, but they must glisten in the light of faith and hope. Jesus wept, but Jesus never repined. We, too, may weep, but not as those who are without hope, nor yet as though forgetful that there is greater cause for joy than for sorrow in the departure of our brethren in Christ.

SLEEPING IN JESUS, A COVENANT BLESSING.

To the saints, the sting of death is gone, and the victory of the grave is removed; it is no more a penalty but a privilege to die. What if I say it is a covenant blessing? So Paul esteemed it, for when he said, "All things are your's," he added, "or life, or death, or things present, or things to come, all are your's; and ye are Christ's; and Christ is God's;" as if the believer's death came to him amongst other good and precious things by the way of his being Christ's; and Christ being God's. To fall asleep in Jesus is a blessing of the covenant; it is a grace to be asked for: "Lord, now lettest Thou Thy servant depart in peace, according to Thy Word." I would not miss it; if I might make my choice between living till Christ comes, so as to be changed only, and not to die, or of actually sleeping in the dust, I would prefer to die, for in this the believer who shall fall asleep will be the more closely conformed to Christ Jesus. He will have passed into the sepulchre, and slept in the tomb, as his Master did; he will know, as Jesus knows, what death-pangs mean, and what it is to gaze upon the invisible, while the visible retreats into the distance. Nay, let us die. The Head has traversed the valley of death-shade, and let the members rejoice to follow.

"As the Lord their Saviour rose,
So all His followers must;"

and, therefore, as the Lord the Saviour slept, so let us sleep in Him.

THE BODY SLEEPING, THE SPIRIT WITH THE LORD.

This body will fall asleep, and though apparently it will be destroyed, yet shall it not be so, but it shall only slumber awhile, and then awake again, and say, "When I awake, I am still with Thee." Constantly, death is described as sleeping in Jesus: that is the state of the saint's mortal frame through the interregnum between death and resurrection. The angels shall guard our bodies; all that is essential to complete the identity of our body shall be securely preserved, so that the very seed which was put into the earth shall rise again in the beauty of efflorescence which becomes it: all, I say, that is essential shall be preserved intact, because it is still with Christ. It is a glorious doctrine which is stated by the apostle in the first epistle to the Thessalonians, the fifth chapter, at the ninth and tenth

verses, "For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with Him."

After death, we shall abide awhile in the separate, disembodied state, and we shall know as to our soul what it is to be still with the Lord; for what saith the apostle? "Willing rather to be absent from the body, and to be present with the Lord." The dying thief was to be that day with Christ in paradise, and such shall be our lot as soon as our souls shall have passed out of this tenement of clay into that wondrous state of which we know so little. Our pure spirits shall "come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel." Who is dismayed when such a prospect opens up before him?

THE FIRST FIVE MINUTES IN HEAVEN.]

There was a novelty and freshness about the day of my conversion which made it like the day in which a man first sees the light after having been long blind. My conversion-day,—shall I ever forget the time when my heart began to beat with spiritual life, and the lungs of my soul began to heave with prayer, and the hands of my soul were stretched out to grasp my Lord, and the eyes of my soul beheld His beauty? Ay, that was a very blessed sight; but what will it be to see Him face to face? What will the first five minutes in heaven be? Surely those dawning moments will be for ever remembered, and spoken of by holy beings as they commune with one another concerning their delights. Oh, for a celestial visitant to tell us of his experience in the first five minutes in heaven! No; I think he had better not, because we might be frightened at him, and he would talk language that we could not understand. He would say things which it were not lawful for a man to utter. Brother from the glory-land, you may go back; it were better that we did not hear your story of the heavenly country. We will think of it, and begin expecting it. It will certainly be better to see the Lord in glory than when we first of all saw Him by faith here below. Then you and I will know in ten minutes more than all the bench of bishops could tell us in a year. You will know more in half a second than I could tell you if I were to keep you here the live-long night. Only mind you do not miss the way, one of you! Mind you do not miss the way! Turn to the right, by the cross, and keep straight on. God lead you by His Holy Spirit! Amen.

"WHAT MUST IT BE TO BE THERE?"

Jesus said, "In My Father's house are many mansions: if it were not so, I would have told you." Do you want to know about that house? Read the Book of the Revelation, and learn of its gates of pearl, its streets of gold, its walls of rarest gems, of the river which windeth through it, and of the trees which bear their fruit every

month. If after that you desire to know more concerning this house, I can but give you the advice which was given by John Bunyan in a similar case. One asked him a question which he could not answer, for the matter was not opened in God's Word; and therefore honest John bade his friend live a godly life, and go to heaven, *and see for himself*. Believe no dreams, but bide thy time, believing in the Lord Jesus, and thou shalt shortly know all about the house not made with hands, eternal in the heavens.

SHALL WE KNOW EACH OTHER THERE?

All that is good about us, all that is really ourselves as we have been begotten again in Christ Jesus, all that will go to heaven, without loss of any portion thereof. I shall be the same man there that I am here; and I have not the slightest doubt that you will know me. At any rate, you will have less sense in heaven than you have here if you do not know me there. Did I hear some one reply, "We shall not know you in the disembodied state, for here we only recognize you by your outward appearance"? I answer,—Many of you know me in another manner than after the flesh; you not only know me by my looks; but you know my spirit. If I could get out of my body, and I could not use a voice, but yet could influence your spirits by my spirit, you would know my spirit. You know what spirit I am of; I will not try to describe myself, but you know me, of course you do. Nobody is exactly like me in some traits of character: each one stands alone. Nobody is exactly like you, dear friend; so that there will be peculiar points by which to distinguish man from man. We shall certainly know each other. Yes, and we shall be the same persons; and when our bodies rise, they will be the same bodies. "To every seed its own body,"—changed and perfected, but still preserving its identity.

THE REWARDS OF HEAVEN.

The rewards of heaven will be all of grace; but there will be rewards. You cannot read the Scripture without perceiving that the Lord first gives us good works, and then in His grace rewards us for them. There is a "Well done, good and faithful servant," and there is a proportionate allotment of reward to the man who was faithful with five talents, and the man who was faithful with two. You, who live for Jesus, may be quite certain that your life will be recompensed in the world to come. I repeat it, the reward will not be of debt, but of grace; but a reward there will be. Oh, the joy of knowing, when you are gone, that the truth you preached is living still! Methinks, the apostles, since they have been in heaven, must often have looked down on the world, and marvelled at the work which God helped twelve poor fishermen to do, and they must have felt a growing blessedness as they have seen nations converted by the truth which they preached in feebleness. What must be the joy of a pastor in glory to find his spiritual children coming in one by one! Methinks, if I may, I shall go down to the gate, and linger there to look for some of you. Ay, not a few shall I welcome as my children there, blessed be the name of the Lord; but what a joy it will be!

WILL THE TABERNACLE CHURCH BE FAITHFUL?

I sometimes think I should almost wish to visit my work at the Tabernacle, to see whether it will abide the test of time, and prosper when I am gone. Will you keep to the truth? Will you hold to the grand old doctrines of the gospel? Or will this church, like so many others, go astray from the simplicity of its faith, and set up gaudy services, and false doctrine? Methinks, I should turn over in my grave if such a thing could be. God forbid it! But there will be no coming back, and therefore we must build well, rejecting all wood, hay, and stubble, using nothing but gold, silver, and precious stones. We must build quickly to get the work done; but, fast as we labour, we must do it surely and honestly and thoroughly, for the fire will try it when we are gone. It will be a pity that our work should suffer loss, even though we ourselves should be saved. We cannot return to save the burning mass, nor to rebuild the ruin; but we shall, doubtless, see and know what comes of it.

THE CERTAINTY OF RESURRECTION.

In this mortal body we groan, being burdened, for our spirit is liberated from bondage, but our body is not yet emancipated, although it has been bought with a price. We are "waiting for the adoption, to wit, the redemption of our body," and so, "the body is dead because of sin; but the spirit is life because of righteousness." Our soul has been regenerated; but the body waits for the process which in its case is analogous to regeneration, namely, the resurrection from the dead. Disembodied saints may have to wait a few thousand years, more or less, dwelling in the Father's house above; but there shall come eventually the sounding of the trumpet, and the raising of the dead, and then the perfect spirit shall dwell in a body adapted to its glory. The certainty of the resurrection raises us above the dread which would otherwise surround the dissolution of our body. A child sees a man throwing precious metal into a melting-pot, and he is sad because fair silver is being destroyed; but he that knows the business of the refiner understands that no loss will come of the process, only the dross of that silver will be taken away, and the pure molten mass, poured out into a comely mould, will yet adorn a royal table. Well, my brethren, are we assured that to lose this vile body is clear gain since it will be fashioned like unto the glorious body of the Lord Jesus.

"FOR EVER WITH THE LORD."

Still does the sepulchre contain the blessed dust of the fathers of our Israel; or, scattered to the four winds of heaven, the martyr's ashes are with us still. The glorified saints are not as yet consciously "with the Lord" as to their complete manhood; but when the grand event shall occur of which Paul speaks, the body shall be reanimated. This is our glorious hope. We can say with the patriarch Job, "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself,

and mine eyes shall behold, and not another; though my reins be consumed within me." Know ye not, brethren, that flesh and blood cannot inherit the kingdom of God? That is, as they are; but this corruptible must put on incorruption, and this mortal must put on immortality; and then shall the entire manhood, the perfected manhood, the fully-developed manhood, of which this manhood is as it were but a shrivelled seed, be in the fullest and divinest sense "for ever with the Lord." This is an advancement even upon the present paradisaical state of departed saints.

We shall be "with the Lord" in the strongest possible meaning of that language; so with Him that we shall never mind earthly things again, shall have no more to go into city business, or into the workshop, or into the field; we shall have nought to do but to be engaged for ever with Him in such occupations as shall have no tendency to take us off from communion with Him. We shall be so with Him as to have no sin to becloud our view of Him; the understanding will be delivered from all the injury which sin has wrought in it, and we shall know Him even as we are known. We shall see Him as a familiar Friend, and sit with Him at His marriage-feast. We shall be with Him so as to have no fear of His ever being grieved and hiding His face from us again. We shall never again be made to cry out in bitterness of spirit, "Oh, that I knew where I might find Him!" We shall always know His love, always return it, and always swim in the full stream of it, enjoying it to the utmost. There will be no lukewarmness to mar our fellowship. He shall never have to say to us, "I would thou wert either cold or hot." There shall be no weariness to suspend our ceaseless bliss; we shall never have to cease from fellowship with Him, because our physical frame is exhausted through the excessive joy of our heart, the vessel will be strengthened to hold the new wine. No doubts shall intrude into our rest, neither doctrinal doubts nor doubts about our interest in Him, for we shall be so consciously with Him as to have risen ten thousand leagues above that gloomy state. We shall know that He is ours, for His left hand shall be under our head, His right hand shall embrace us, and we shall be with Him beyond all hazard of any removal from Him.

The chief blessedness seems to me to lie in this, that we shall be with Him, and with Him always. Now, we are with the Lord in conscious enjoyment sometimes, and then we are away from Him; but there it will be constant, unwavering fellowship. No break shall ever occur in the intimate communion of the saints with Christ. Here we know that our high days and bright Sabbaths, with their sweetest joys, must have their eventides, and then come the work-days with the burden of the week upon them; but there, the Sabbath is eternal, the worship endless, the praise unceasing, the bliss unbounded. "For ever with the Lord." Speak ye of a thousand years of reigning with Christ? What is that compared with "For ever with the Lord"? The millennium is little compared with "for ever"; a millennium of millenniums would be nothing to it. There can come no end to us, and no end to our bliss, since there can be no end to Him who says to us, "Because I live, ye shall live also."

“ To Bring to Remembrance.”

BY MRS. C. H. SPURGEON.

“ IN memory of ——.” Yes, there are tombstones in every life ; and as these words are read, each sorrowful heart will supply the name of some dearly-loved one, who has vanished from earth, and gone to be with God. Let me repeat those last words, *gone to be with God*. There is such divine comfort in them for stricken souls that, when once the mourner can realize their full meaning, the very balm of Gilead is wrapped about the bleeding heart.

Most of us have, at some time or another, parted with our beloved for a while, for a journey, or on pressing business, for health's sake, or some other matter which necessitated a brief separation ; and all the time they were absent, we were restless and fearful, wondering how they fared, and whether they were happy, cared for, safe, and well.

But for this last voyage, this final crossing of the sea, we have no apprehension, no anxiety, no alarm. The dear one is “ safe in the arms of Jesus,”—“ most blessed for ever,”—glorified, serving, reigning ! With Him there is “ fulness of joy”, at His right hand “ there are pleasures for evermore.” Do we grudge to our beloved ones the perfect bliss into which their Lord has called them ? Tears and the tomb are left to us ; but our dearest have entered into the joy of the Lord.

Perhaps they even wonder that we *can* be sad, when we know that they are already rejoicing in “ the things which God hath prepared for them that love Him.” They might desire to use the Saviour's own words, and say to us, “ *If ye loved me, ye would rejoice, because . . . I go unto the Father.*”

What if our house is left unto us desolate ? 'Tis but for a little while, and then we also shall “ be clothed upon with our house which is from heaven.”

What if the scars of our grief throb and burn as memory recalls all the tenderness of the earthly love we have lost ? “ Life's fitful fever ” will soon be over ; and then, amidst the great company of the first-born, whose names are written in heaven, our reunited spirits shall dwell together in the eternal love and light of God.

Thoughts such as these, based on a faith God-given and precious, have been my consolation during another year ; and now Time has again brought me very close to the sacred memories which cluster round the last happy sojourn at Mentone, and my heart lingers sadly over the recollections of those sunny days which carried my beloved to the very portals of everlasting bliss.

It is only two years since it all happened ; but to my weary, aching heart it seems quite twenty ! Can it be but twice twelve months since I caught the last faint sigh from those dear dying lips, and knew that from that moment my life was emptied of its choicest earthly happiness ?

Yet how good God has been to me ! He has upheld me through

days of darkness, and seasons of sorrow, of which none know but Himself and my own soul; and when I look back on the time that has passed since my bereavement, I can see that He has tenderly fulfilled to me that blessed word of assurance, "Thy Maker is thine Husband."

My desire, in this brief paper, is to "bring to remembrance" "the goodness of the Lord in the land of the living." I want you to think how grand a thing it is that, in the providence of God, the beloved Pastor's works of faith and labours of love are being so prosperously carried on. The joyful sound of the same old gospel is ringing forth from his pulpit, the many Institutions he founded and loved are successfully supported, and his precious sermons are, if possible, more eagerly read, and more widely distributed than ever. Truly, of him it may be written, "He rests from his labours, and his works do follow him."

I had a letter from a clergyman in Canada, the other day, and he gives this touching testimony to the dear preacher's work:—"Though the living voice is silent, he continues to persuade and entreat sinners to be reconciled to God. In all my experience of sermons, I have never found any so simple, so sweet, so pure, so alluring. A wayfaring man, though a fool, need not err in finding the way to heaven. The gospel of the grace of God is made so plain that anybody can understand it. And withal, the encouragements are so great. The preacher deals with the various subterfuges and excuses so convincingly that there is no loop-hole left. When I heard him in the Tabernacle in 1884, and again in 1890, I was melted to tears; and I felt, on both occasions, that nobody there present could say they had not known the way of salvation. The chief characteristic of his preaching was that he brought the Saviour and the sinner together as no other man did in this generation. His work is not done yet. God will still honour the printed sermons to thousands of souls. Dear Madam, go on with that good work of distributing them. Eternity alone will reveal the good which has been accomplished."

Someone said, speaking of the sermons, "The people think more and more of them." This exactly expresses what I find to be the opinion of the whole Church of God in this matter. It seems as if the dear Lord, in taking His faithful servant home, had permitted increased unction and power to rest upon his published utterances, that so he might *continue* to preach "the unsearchable riches of Christ", even though his glorious voice can no longer be heard on earth. There is a notable paragraph, on page 573 of Sermon No. 2,336, in which he describes his idea of the employment awaiting him in heaven:—

* * * *

"I have told you before what I sometimes dream shall be my lot in glory, to stand not here, and preach to a handful of people, though it be verily a large handful; but to stand upon some starry orb, and preach of Christ to whole constellations at once, and thunder out my remembrances of His sweet love to myriads of beings who have never

heard of Him as yet, for they have never sinned, but who will drink in all the tidings of what Jesus did for sinful men. And each of you, according to your training for it, shall make known to angels, and principalities, and powers, the manifold wisdom of God. There is plenty of room for you all, for God's universe will need millions upon millions of messengers to go through it all, and tell out the story of redeeming love. And we, I believe, are here in training for that eternal work of making known to illimitable regions of space, and countless myriads of intelligent beings whom God has created, but who have never fallen, the story of this little planet, and of the God who loved it so that He came here, and died, that He might save His people from their sins.”

* * * *

I think it more than likely that his God-given powers are now exercised in some such magnificent service for his Master. Desolate as my heart is at his loss, *such a hope* makes me even *thank* the Lord for his promotion to glory! We shall never look upon his like again; he was all his admiring friends say of him, and *more*; ah, only *I* know how much more! Dr. Pierson never spoke a truer word than when he said, “When the Lord made C. H. Spurgeon, He broke the mould.”

I often feel very sorrowful when I see how far below him in all the graces of the spiritual life other Christians are; and still more so when I look at myself, his nearest and dearest, and realize how distant I am from that goal of high attainment which he seemed to reach so easily and naturally. It did not appear possible for him to be otherwise than perfect and complete in Christ Jesus; yet what sweet *humility* adorned his grand life! He was not blind to his own powers and position, he knew the value of his unique gifts and graces; but he never gloried in *anything* save *the cross of Christ*; and all his varied talents and abilities were so fully consecrated and so constantly employed in his Master's service, that *it did not occur to him* that they *might* minister to *self* in any way. How abundantly in his case has that ancient promise been fulfilled, “Them that honour Me, I will honour”!

I would that our remembrance of him we so deeply loved might quicken us in the endeavour to follow him, as he followed Christ. True, none can preach just as he did, and but few possess so large a heart, so compassionate a spirit; but there were many sweet influences and graces perpetually adorning his daily life which may be ours also, if we but yield ourselves to God as he did.

To the dear brethren, his own sons in the faith, may I say, “God grant that each one of you may seek, with an ever-increasing earnestness of purpose, to possess some of the spiritual power which always rested on his ministry, and made him such a successful *soul-winner*! Then of you it shall be true, as it is of your glorified President at this moment, ‘They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever.’”—From “*The Book Fund and its Work*, 1893.”

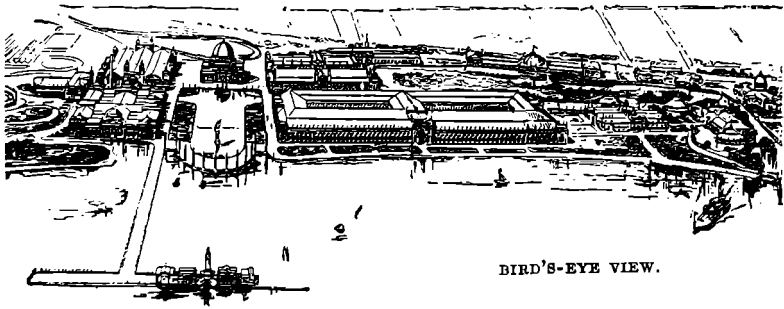
Memories of America.

BY THOMAS SPURGEON.

IV. IVORY PALACES.

WHO can wonder if Magazine-readers confess that they have heard about enough of the Chicago Exhibition? They were favoured with descriptions of a visit to it before it was opened, and every scribe who has "done the show" has sharpened his quill to tell of what he saw. Yet, as I have undertaken to record my memories of America, I must not shrink from the task of referring to the Columbian Exposition, lest I be as a ploughman that looketh back. But kindly understand, dear reader, that this is no attempt at a description of the Fair, but only a memory of my visit to it. It would be impossible to do justice to the wonderful Exhibition in a series of articles lasting through the year, and even the little that I saw of it could not be adequately described in less than half-a-dozen articles.

I made only four or five visits to the White City, for I was at Chicago on my Master's business rather than for sight-seeing. Had fifty-times-five visits been possible, they would not have sufficed to explore all its treasures. I did not see even the outside of all the edifices. As to carefully inspecting all the exhibits, a thousandth part of them would tax and tire one for a day.



BIRD'S-EYE VIEW.

The vastness of the concern, struck me forcibly. It was too big for any but an American. An electric elevated railroad running round about it, is said to have been five miles in length. There seemed to me to be, at least, a dozen buildings, any one of which would have served as a very decent exhibition in itself, and how many main buildings there were (leaving out of the reckoning the interesting and original erections of each State), I cannot be positive,—I dare say, thirty. The largest of the Palaces was that devoted to Manufactures and Liberal Arts. It was four times as large as the Coliseum, and occupied thirty acres! Fancy this huge space roofed in with iron and glass, and lit with ten thousand electric lights. It was in this enormous place that I had the joy of meeting a member of the Metropolitan Tabernacle, Brother Ford, whose Bible-class is quite a feature in connection with our Sunday-school. He gave me a real Newington Butts welcome, and sent me on my way rejoicing. We were glad to welcome him home

again a few weeks since, and I have been gladder still to talk with several of his lads who are about to join the Church. Mr. Ford was in charge of the magnificent exhibit of Messrs. Doulton and Co., and I was pleased to learn that these, and many other English manufactures, were very highly appreciated by our kin across the sea.

The World's Fair impressed me with its beauty as well as with its colossal proportions. The whole seems to have been wrought out on a singularly harmonious plan, and yet there was no monotony. The architecture was wonderfully diverse, comprising Romanesque, French and Italian Renaissance, Doric, Ionic, and Corinthian; but there was no clashing. Parterres bright with flowers, gleaming statues, ornamental columns, fluttering flags, glittering waters, gliding gondolas, and bright-hued crowds, made the scene attractive beyond description.

The buildings, and statues, and colonnades, and bridges, are all constructed of a material termed "staff", a mixture of cement, plaster, and hemp fibre. It is easily worked, looks like ivory, and is fairly durable. One could not entirely lose sight of the fact that the Palaces were neither marble nor ivory, and that the emblematic sculpture was not of stone. I watched with great interest one of these statues being made. Columbus himself, with sword and banner in his hands, was being built up. The artist took a handful of fibre, and dipped it in the liquid stucco, then applied it, like a plaster, to the weak spot, and so the navigator and his standard were gradually formed and fashioned. It must be admitted that the result was wonderfully satisfactory. But oh, what an emblem all this is of the instability of human things, and of certain builders whose best materials are wood, hay, and stubble! The fire will consume them, as it has already done some portion of the great Exposition. It seems sad that the creations of the genius of architects, and sculptors, and artists, should suffer such cremation; but how much sadder is it to know that the efforts of many a lifetime will perish miserably because motive, and method, and material, were not of the noblest! Oh, to build on Jesus Christ with gold, silver, and precious stones!

It was on festival nights that the White City and its grounds showed to greatest advantage. The wonderful illuminations transformed them into fairy land. Then, the gilded dome of the Administration Building glowed like a furnace. Electric search-lights shot shafts brighter than daylight through the darkness, glorifying all they glanced on. Then the lagoons and the water-ways became bright with coloured lamps shining like glow-worms beneath the water, and with gondolas and launches beautified with garlands of swaying lanterns. What a scene of loveliness it was! Trees all sparkling with many-coloured gems, electric fountains throwing their mimic rainbows high in the air, ten thousand arc-lights, and a million incandescent electric lamps, shining like moons and stars, and fireworks climbing the sky, and painting on the black background pictures in flame, as fine as they were fleeting!

What wonder that the biggest crowds were those of festival nights! There is a peculiar charm about illuminations. Yet, man's devices are not to be compared with God's. Brock and Pain together cannot equal a shower of shooting stars, the phosphorescent sea, the aurora of the Arctic regions, the April rainbow, the fitful wildfire of summer

evenings, to say nothing of the forked flashes of the thunderstorm, the mild radiance of the moon, or the effulgence of the sun in his strength. "O Lord, how manifold are Thy works! In wisdom hast Thou made them all." Man's greatest achievements only make God's works appear the more transcendently glorious.



ON THE LAGOON.

On the occasion of my first visit to the Ivory Palaces, I went by boat. The distance was some seven miles, and as Lake Michigan was in its quietest mood, the trip was delightful. Approaching the Lake entrance of the Fair, my highest anticipations were more than realized. Now, that is a good deal to say in this world of disappointment and vexation! How few of our dreams are realized! Landing at the pier, and passing inside the Peristyle, a double, open colonnade fronting the tideless sea, I noted first the huge, gilded statue of the Republic, with hands uplifted; then I glanced down the Court of Honour which it faces, an avenue of Ivory Palaces, with a broad lagoon betwixt, girt with terraces, which were crowned with statuary, and crowded with humanity.

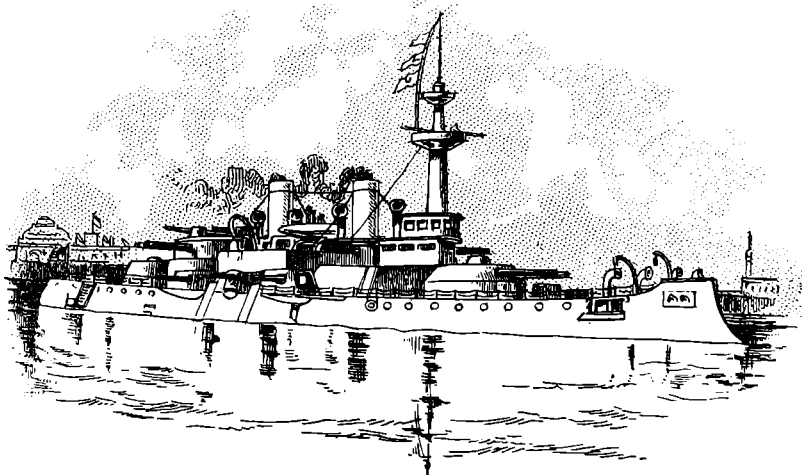
It seemed well-nigh impossible that all this was waste land a short time previously. But man's ingenuity and labour had transformed the wilderness into a veritable garden, a place of broad rivers and streams, a thing of beauty, though destined to be a joy for only six short months.

In the course of my few trips, I visited the Administration Building, and sent thence a cablegram consenting to commence work in London on the last Sabbath in July. I strolled through the Fisheries, with their one hundred and forty thousand gallons, or six hundred tons, of water, and their multitude of fishes, salt and fresh, great and small. I found time, too, to walk through Flora's Temple, *i. e.*, the Horticultural

Building, a huge conservatory, full of the most lovely flowers, and ferns, and palms.

Nor did I miss the Woman's Building, designed by a lady, and furnished with exhibits all from the dainty fingers of the fair sex. In the Machinery Hall, I watched the manufacture of silk with intensest interest; and in the Transportation Building, wondered at the eight acres of railway exhibits, and the proofs of progress in the art of getting about by land and sea. Once I walked up the Midway Plaisance, but did not enter its shows. Nothing I have ever seen reminded me so much of Master Bunyan's description of Vanity Fair. Far more to my taste was the music in an enormous concert-hall,—entrance to which was free, gratis, and all for nothing,—the one thing, so far as I can remember (apart, of course, from the ordinary exhibits), for which there was nothing to pay. Even a glass of water, if you were particular about it being pure, was charged for. Thank God, that salvation—the water of life—is “everything for nothing. Christ free, pardon free, heaven free.” Chicago water is not of the best, if rumour is to be credited. One man told me that the best thing to do with it was first to boil it, then to strain it through a filter, drop by drop, then boil it again, and *then drink Apollinaris!*

Time fails me to tell of the moving sidewalk, of the ice railway, of the Ferris wheel, of the street in Cairo, of the Mines' Department, of the Electricity Building, also, and the live stock, and the pictures.



U. S. NAVAL EXHIBIT.

But I must have a word about the man-o'-war. It lies a gangway's length from one of the jetties, and looks for all the world like a genuine ironclad. Step aboard. Here are quick-firing guns, and torpedo apparatus. Here is the conning-tower, and yonder the wheel-house. Everywhere are marines and bluejackets, sometimes cleaning, sometimes drilling. Go below, and you will find the ship is boilerless and engineless. A museum takes the place of machinery. The fact

is, she is not a ship at all, but only a make-believe, built up of bricks and mortar, and lath and plaster; but a perfect model for all that. Not a bad emblem of a hypocritical age?—all the sign and show of reality, but minus the fire and force within. Lord, save us from this!

So real does the *Columbia* appear, with her anchors out, and her flags flying, and her bells striking, that some country yokels were actually deceived. One afternoon, at four o'clock, the man on watch having struck eight bells, at that same moment, a steam-launch near by gave one of its unearthly shrieks. (The smaller the launch the bigger its whistle, is the rule.) Whereupon, a settler from the backwoods fancied that the ironclad (*sic*) was starting for a cruise. "Is she off?" he said excitedly to a sailor, who, by way of joke, advised him to hurry to the shore. Whereupon, being seized with fear, both he and Mrs. Jonathan ran at breakneck pace for the gangway. The panic forthwith spread,—human beings are wonderfully like sheep,—and the crowd on board made, helter-skelter, for the land. Some fell headlong into the lake, others bruised themselves severely, and Mrs. Jonathan, poor soul! sprained her ankle. And yet there was no reason for alarm. Would God that, where real fear is, men would be alarmed betimes, and flee from the wrath to come!

After all, the most interesting sight at the Show was the *people*. Vast as were the premises and grounds, the tide of humanity rolled resistlessly everywhere. Who could grow tired of watching the endless panorama, especially if some notable band discoursed sweet music close at hand? They were of all classes and conditions, and of almost every nationality. And each of these bodies had a precious soul within. Oh, that they could be won for Christ! Thanks to God's blessing with Mr. Moody and his helpers, many were. The Christian Church saw its opportunity of witnessing for Jesus, and seized it. But of this Holy War I must (D.V.) tell you later on.

Hints and Helps from the Margin of my Bible.

BY PASTOR JOHN D. GILMORE, BRANNOXTOWN.

(Continued from page 19.)

BEING JUSTIFIED; WHAT THEN?

Romans v. 1—5.

I. WE HAVE PEACE WITH GOD. Verse 1.

1. According to A.V., "*we have*." Peace is ours. Being justified, we are brought into a *state* of peace.

2. According to R.V., "*let us have*." Being in the *state*, let us realize the *sense*. Let that which is ours flow in, and fill our hearts.

3. *Peace with God*. All men in their natural condition are "enemies" to God. But the moment we are reconciled, and have received His forgiveness, the enmity has ceased, and we have peace. Isa. xxxii. 17.

4. *It comes to us through our Lord Jesus Christ*. "He is our peace." It is ours by faith, a free gift from God.

II. WE HAVE ACCESS TO GOD. Verse 2.

1. The same loving Christ, through whom we receive justification and peace, takes us by the hand, and introduces us into the favour of God. We are "accepted in the Beloved", and have freedom of approach into the presence of God. Eph. ii. 18, Heb. x. 19.

2. God by His grace having put us here, here we stand in spite of opposition or of weakness. What a contrast to the ungodly! Psalm i. 4, 5; cxxx. 3.

III. WE HAVE HOPE IN GOD. Verse 2.

How wonderful these blessings are!

For the past: all has been blotted out, and we have peace.

For the present: we have freedom of access, and are brought into perfect favour with God.

For the future: glory. "Rejoicing in hope of the glory of God."

The value of this hope is seen in five things:—

1. *Its object*: "The glory of God." This puts hope in the right place. It is not hoping for salvation; but, being saved by grace, we hope for glory. We hope to see and share in the glory of God.

2. *Its influence*: "We rejoice." We exult, we boast. The hope of future blessedness makes the Christian exultingly glad.

3. *Its certainty*: "Maketh not ashamed." Such a hope as this cannot be disappointed. It is the anchor of the soul, both sure and steadfast.

4. *Its ground*: "The love of God is shed abroad." No one can have such a hope as this in whose heart the love of God has not been poured.

5. *Its source*: "By the Holy Ghost given unto us." He it is who kindles "a flame of sacred love in these cold hearts of ours", and who "sheds abroad a Saviour's love." With such a foretaste of coming glory, the fruition is sure.

IV. WE BEAR TRIBULATION FOR HIM. Verses 3, 4.

Having brought us to glory, we might naturally think that Paul would stop there; but no, we are still in the wilderness. There are present realities for the believer to pass through. The believer is not taken to heaven when he believes; but he then enters upon the testing life, and must learn the discipline of the soul.

1. There are four distinct stages from justification to hope.

Justification.

Peace.

Access.

Hope.

2. There are also four distinct stages from tribulation to hope.

Tribulation.

Patience.

Experience.

Hope.

So, through this dark tunnel, or by the other more joyous path, we get to the same glorious vantage-ground, and stand in the bright light of a blessed hope.

“ Our Own Men ” and their Work.

II. PASTOR D. TAIT, AND THE SPURGEON MEMORIAL TEMPLE,
SOUTH LEITH, N.B.



THIS month, the Pastors' College minister to be introduced to our readers is one of the many brethren who have been drawn to that Institution by reverence and love for the Founder and President, whose fame had reached them in the—

“ Land of brown heath and shaggy
wood;
Land of the mountain and the flood.”

About thirty years ago, DAVID TAIT was born in Glasgow; but early in life, he removed with his parents to Wick. At the age of seventeen, he was manager of a large business in that far-away burgh; and on the death of the proprietor, he took over the entire control of the enterprise, although he had not even then attained his majority. “ Not slothful in business,” Mr. Tait was also “ fervent in spirit, serving the Lord.” For eight years, he was a member and leader of psalmody in the Free Church of Scotland; but searching the Scriptures, that he might know and do the will of the Lord in everything, he learned the truth about believers' baptism, and in consequence joined the Wick Baptist Church.

In 1886, a great change came over Mr. Tait's life-plans; for, believing himself called to the ministry of the Word, he travelled to London, saw Mr. Spurgeon, and as the result of the interview, was admitted to the Pastors' College. While still a student, he took a deep interest in the spiritual welfare of the soldiers at Woolwich; and we well remember with what delight our late beloved Pastor listened, at the Tabernacle Monday-evening prayer-meetings, to the enthusiastic recitals of some of our brother's experiences in seeking to enlist recruits for King Jesus from the army of Queen Victoria. Mr. Spurgeon, on many occasions, found Mr. Tait to be one of his most efficient voluntary helpers in seeking out and leading to decision those who had been impressed under the preaching of the gospel in the great congregation; in fact, he used to call him one of his hunting dogs, tracking those who were wounded by the arrows of conviction; and one of his spiritual policemen, watching over such as had been, like Saul of Tarsus, “ apprehended of Christ Jesus.”

Mr. Tait was one of the specially-privileged band of students who were in the College during “ The Down-grade Controversy”, and who, therefore, had opportunities of hearing from their beloved President facts and incidents that were not communicated to the general public. When the time came for the organization of the Pastors' College Evangelical Association, Mr. Tait had no scruples about appending his name

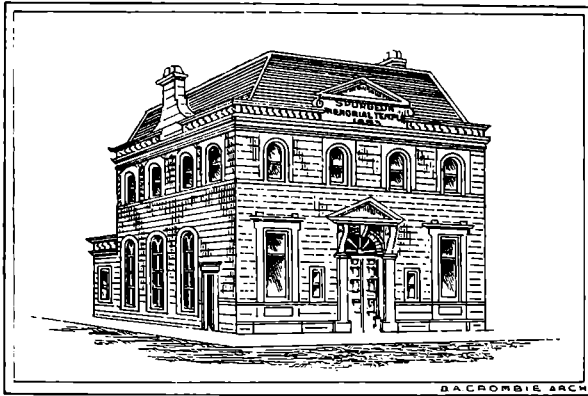
to the basis of belief; for, when the document was returned to the scrutineers, they saw that *he had signed it*, not with any ordinary ink, but *with his own blood!* The writer of this article knows that Mr. Spurgeon was moved even to tears by this touching testimony of Mr. Tait's loyalty to *our* Solemn League and Covenant; and the fact may fitly be recorded now that we are so near the second anniversary of the translation to heaven of the martyr-spirit of our loved leader.

In 1888, Mr. Tait conducted a three months' mission in Millom, Cumberland, which was followed by a three years' pastorate in the same place. His health having given way, he was obliged to rest awhile; but even his leisure was consecrated to his Master's service. During part of the time, he was in Leith, and in the southern part of the burgh, he saw that the way was open for the formation of a Baptist Church without building on any other man's foundation; and although he received a most hearty call to the Baptist Church at Largo, he declined it because of a deeply-rooted conviction that he had to plant a new church in South Leith.

The origin and progress of the work at Leith are thus described in the circular that has been issued, appealing for contributions to the building fund of the SPURGEON MEMORIAL TEMPLE:—

“South Leith is a district in which some forty thousand persons reside. There was no Baptist Church in this part of the town until we were led to take a hall for Gospel Services, with a view to the formation of one. The hall was central, and large enough to seat above three hundred. Within nine months, the place became overcrowded. Desirous that none who were of a mind to attend these services should be turned away, we promptly secured another hall, which seats over five hundred, and already, it is little enough for our evening congregation. The fact that many have here found the Saviour, encourages us to toil on until we realize our earnest wish, and find ourselves in a meeting-place of our own. Through the Pastor proclaiming our Master's full commission, people came to learn that each one converted was required to obey Christ, and be baptized. One after another applied for baptism, and right glad were we to learn that these brethren had a mind to go to the river, for at that date we had no baptistery. Very large crowds (thousands) of people witnessed the baptisms in the Firth of Forth. Speaking after the manner of men, these striking baptismal services, so Apostolic-like, led to our present hopeful state as a Church. For days, ‘Baptisms in the Sea’ was the theme discussed by old and young in the factories and workshops in the town! But without a baptistery we could not conveniently receive the sisters who were anxious both to confess and follow their Lord. To secure one without getting into debt, the Pastor resolved to call on the merchants in the district for subscriptions; which he did, and through their kindness collected in a short time the amount required. The Church was formed on Lord's-day, March 29, 1891, with a membership of five persons, including the Pastor. Since that date, nearly two hundred members have been received. . . . We are much encouraged through a site having been given us, on which to build both the Temple and the minister's residence, by one deeply interested in the work. The Temple, when built, will (D.V.) be open daily, so that

all of a mind to go up to pray may visit God's House, no matter to what denomination they belong. The minister purposes to be there every day, from ten to twelve, to meet those who call about the things which pertain to the 'Kingdom of God' and their welfare."



The building, of which we give a reduced sketch, is in course of erection. The memorial stone was laid, on December 23, by Mr. Allan Coats, of Paisley, the President of the Baptist Union of Scotland; and Provost Bennet, Mr. Robert Lockhart, Revs. W. Landels, D.D., A. Wylie, M.A., W. Grant, and other ministers and friends attended to show their sympathy with the movement. The Temple is to accommodate over five hundred persons, the minister's residence will be on the top of the Temple, and the whole property will be put in trust for the Baptist denomination. The total cost will be £2,500. Of this amount, Mr. Tait has already paid to the contractors £1,000, and he will be very grateful if Scotch (or other) lovers of Mr. Spurgeon will furnish the balance of the amount required for this beautiful and practical memorial of the great preacher's life and work. Of Mr. Tait, the late President wrote:—"This beloved brother from our College goes forth in simple faith. The Lord has blessed him to many souls. Let him be speeded on his way by any who love the Lord's faithful servants." Had he been spared, he would have largely helped Mr. Tait in his building operations. Mrs. Spurgeon has given what she could spare to this object, and she will be very glad if all who revere the memory of her beloved husband will "do likewise."

The anniversary of his home-going is a suitable season for suggesting specially to Scotch readers of *The Sword and the Trowel*, and *C. H. Spurgeon's Sermons*, this most praiseworthy method of commemorating his departure, and perpetuating his service through the ministry of one of his true sons in the faith. Our friends in Scotland have always been among the most appreciative of Mr. Spurgeon's world-wide circle of admirers. Will all who have derived profit from his writings take this opportunity of giving a thankoffering to the Lord by sending a contribution for the Spurgeon Memorial Temple to Pastor David Tait, 3, Union Street, South Leith, N.B.?

The "First Things" of the Bible.

DEVOTIONAL MEDITATIONS, BY WALTER J. MAYERS.

II. THE FIRST VERSE IN THE BIBLE.

"In the beginning God created the heaven and the earth."—Genesis i. 1.

IN the first page of this Sacred Book, a child may learn more in an hour than all the philosophers in the world learned without it in thousands of years," said good Andrew Fuller; and he spake truly. Now, right views of Creation will affect many after-matters, while wrong notions will lead to much confusion. There is gospel in the Creation—not faintly revealed, but brightly and clearly. We cannot have a true "gospel" apart from a personal God, a representative Son, and an efficacious Spirit; but these I find in the first chapter of Genesis, which is a type of that "new creation" of man's spiritual nature in Christ, revealed to us in 2 Corinthians v. 17. So I find two creations, and one helps me to understand the other. I examine the first chapters in God's Books of Nature and Grace with these results:—

I. IN EACH CREATION, GOD IS SOLE INFORMANT.

To His revelation we are indebted for the story of the first Creation, and only in His Word can we learn of the second. In what darkness must we have dwelt had God not spoken! And He has spoken through man, else we could not understand. Enough is told, but not all; there is more in reserve. We may not penetrate all mysteries of nature or grace now. By-and-by we shall put questions, and receive answers; and will not this make up part of heaven's bliss?

II. IN EACH CREATION, GOD IS SOLE WORKER.

Look through the chapter, and behold God's power creating (verse 1), God's voice commanding (verse 3), God's eye discerning (verse 4), God's judgment dividing (verse 4), God's voice naming (verse 5), God's love arranging (verse 7), God's wisdom deciding (verse 17), God's goodness blessing (verse 22). All is of God. What precious spiritual teaching is here! Divine power alone brings about the new creation. We are born "from above." How vain man's effort to make a world! Not less vain his attempt to new-make a soul.

III. IN EACH CREATION, GOD FOLLOWS A LIKE ORDER.

Let this order be noted carefully. 1. The Spirit's moving (verse 2). 2. Light (verse 3). 3. Separation (verse 6). 4. Solidity (verse 9). 5. Hope (verse 11). 6. Knowledge (verse 16). 7. Appearances of Life (verse 20). 8. True Life itself (verse 26). 9. God's Rest (Gen. ii. 2). What wisdom is here displayed! The spiritual eye can discern a picture of the divine dealings with human souls in bringing them to that state of which alone God can say, "It is very good."

IV. IN EACH CREATION, GOD MANIFESTS CORRESPONDING FEELINGS.

And these are not difficult to discern. They are feelings of deep interest, marked approval, divine complacency. In sinful man, God finds nothing in which to delight; in saved man, as in a new-made world, He rests, and is satisfied. (Gen. ii. 2, Zeph. iii. 17.)

V. BY EACH CREATION, GOD MAKES SIMILAR DEMANDS—

Upon our reverence, our faith, our praise, our obedience. All this

seems clear to me as I read. How can I help blessing God, if, in Christ, I am a subject of the new creation! My soul, adore the wondrous love which has given thee life (1 John v. 12), life more abundantly (John x. 10), life eternal (John x. 28)!

Our Missionaries in Spain.

IN last month's Magazine, we printed MR. PATRIOT'S account of a brief visit he paid lately to Spain. We are now able to supplement his article by extracts from a letter recently received from MR. WIGSTONE, in acknowledgment of the contribution sent to him and MR. BLAIRE from Mr. Dunn's Bible-class at the Tabernacle. Mr. Wigstone writes a long and interesting letter; but we can only spare space for the following paragraphs:—

"I have lately been visiting the work of Brother Blaire. Do you ask me if it is alive and flourishing? I am glad to say that it is; and I consider it as good as any work in Spain. The meeting-place in *Marin* was full *in the morning* at 8.30, when the grand old gospel of salvation through Christ was preached from the story of Naaman the leper. Nor does God cease to work there; sinners are brought to Christ, and sinners, too, of the deepest dye,—scarlet and crimson are the existing colours. About the time I mention, the subject in one of the meetings was the woman of Samaria. A woman was there, who cried out in the meeting, 'I'm lost! I'm lost!' She stayed behind, and told us that she had been shown about as a curiosity, who could walk without legs, and perform various feats without having any feet, yet she had a pair of legs all the time. She confessed that she had deceived the public, and that she had lived in sin worse than the woman of Samaria had done; but she accepted Christ as her Saviour, left her sins, and took to other means of gaining a livelihood.

"In the afternoon, I preached at *Santome*, three miles off. The meeting-place is built on a hillside, near the sea, but far from houses. Was there a congregation? Yes; the place was full of earnest hearers, at least half of whom belonged to Christ. God is working among them, and the devil is busy, too. Mr. Blaire was not at the *Santome* meeting; but at a new work which he has just commenced. It is full of animation, though it is too early yet to speak about results.

"I wish Brother Blaire could tell you all about the meetings here at *Linares*. The day before that golden letter of yours arrived, I returned from taking a new meeting-place at *La Carolina*, fifteen miles off. What about results? We thank God that there are good results. A schoolmistress, after hearing the Word of God, could not go on teaching Romish doctrines in her school. The Roman Catholic parents took their children away; so she lost her school for the gospel's sake, but she has gained a free salvation through Christ. The Lord has also helped her so that she has lacked no good thing. Another woman, who has sought for peace in Popery for many years, but did not find it, who went to the spiritualists to seek it, but found nothing of the kind, has here lately heard the gospel, and finds that Christ is the only peace for all who are in trouble; she has brought her husband to attend the meetings."

Professor McCaig on Inspiration.*

YEARS ago, Pastor A. McCaig made THE INSPIRATION OF THE SCRIPTURES the subject of special study; and, as one result of his researches, he prepared a paper for the College Conference, on *Verbal Inspiration Vindicated*, which proved exceedingly helpful to his brethren in the ministry, and won the hearty commendation of our late beloved Editor. It was, therefore, only natural that, when Mr. McCaig became one of the tutors of the Pastors' College, he should



(By permission, from the *Irish Baptist Magazine*.)

PROFESSOR A. MCCAIG, B.A., LL.B.

give the students the benefit of his own experience, especially as the subject of Inspiration had, in the meantime, become the burning question of the hour. The lectures having been delivered, it is not surprising that those who heard them should have "expressed a

* *The Grand Old Book: being Lectures on Inspiration. By Professor A. McCaig, B.A., LL.B. Crown 8vo, cloth, gilt lettered, price 6s. (Elliot Stock, 62, Paternoster Row.)*

strong desire for their publication, in the belief that they would meet a distinct want of the present day." That desire is about to be realized, for Mr. Elliot Stock will shortly publish the volume, in a tasteful style, under the title of *The Grand Old Book*. The track followed by Professor McCaig is plainly pointed out in the publisher's prospectus, from which we extract the following sentences:—"There have been many books published of late advocating the claims of the so-called Higher Criticism, and in various ways attacking the doctrine of Full Inspiration. Echoes of these views are heard in various religious magazines and newspapers, so that it is becoming increasingly desirable that decided teaching should be given on the orthodox side. These Lectures uphold the old belief in the Bible as the veritable Word of God, in opposition to the contentions of the Higher Critics, and advocate the doctrine of Plenary and Verbal Inspiration—Inspiration extending to the *words* as well as the *thoughts* of Scripture." Some of our readers may be glad to be assured that, "while dealing with a specifically theological subject, the Lectures are written in a popular style, so as to be easily understood by the ordinary Bible-student."

We regard the issue of this work, at the present crisis, as so important that we are glad to be able to let the friends of the Grand Old Book know the general character of the Lectures, and, at the same time, to give them a few specimen extracts from the forthcoming volume. There are, altogether, sixteen Lectures, nine being devoted to Part I.,—THE DOCTRINE DISCUSSED, and seven to Part II.,—THE DOCTRINE DEFENDED.

In the first Lecture, starting from the position that the Gospels, as authentic histories, present a faithful record of Christ's life and teaching, and that those who accept the claims of Christ are bound to be guided by His opinion, a careful examination is made of all the passages which Christ is represented as having quoted from the Old Testament; and His way of dealing with these quotations is held conclusively to prove that He attributed to the Old Testament Divine Authority and Inspiration.

This point being established, the enquiry is made, in the next Lecture, "What answer does Christ's treatment of the Scriptures warrant us in giving to the question, *To what extent are the Scriptures Inspired?*" After examining in detail the many instances where Christ lays special stress upon particular words and phrases, the conclusion is reached that He considered them inspired in the fullest sense, both as to thought and language; in other words, he believed in Plenary and Verbal Inspiration. Professor McCaig says, upon this point:—"Surely any theory of Inspiration which does not regard the language as Inspired fails to account for the way in which we have seen Christ applying the Word. We see that the authoritative character of that Word warrants Him in resting, when needs be, upon its minutest expressions. Verbal Inspiration alone could bear that strain." Again:—"Never for a moment does He give the slightest colour to the fancy that one part of Scripture is inspired in a less degree than another. He makes no apology for quoting from Genesis or Kings, any more than from the most spiritual of the Psalms, or the most

exalted flights of the Prophets. To Him, all are the Scriptures of Truth and the Word of God; and every sentence and syllable may become the substratum of most important arguments."

Another branch of the subject, which is of special interest in view of present-day theories, is handled in the third and fourth Lectures, viz., the bearing of Christ's testimony upon the so-called Higher Criticism. It is shown that, amid all the differences of opinion among the critics, they all agree in questioning the Historical Veracity and Accuracy of the Old Testament, in denying that the Jewish Institutions are to be assigned to the time of Moses, and in rejecting the received opinions concerning the authorship of the Pentateuch, the Psalms, Isaiah, and Daniel. Professor McCaig proves that Christ, by His treatment of the various portions of the Old Testament that have been specially the subject of criticism, establishes the Historical Validity of the whole, affirms the Mosaic Origin of some of the most important Jewish Institutions, and proves that Moses was the writer of the Pentateuch, Isaiah and Daniel the authors respectively of the Books which bear their names, and that several of the Psalms, the Davidic authorship of which has been most strenuously denied, were indeed written by David. In the light of Christ's teaching, the baselessness of the theories of the critics as represented in this country by Robertson Smith, Driver, Cheyne, and Horton, clearly appears. The critical way of parrying the force of Christ's testimony by attributing to Him limited knowledge during His humiliation, or accommodation to the ignorance and prejudice of those around Him, is examined and confuted, the conclusion being thus expressed:—"We are confronted with three suppositions; either Christ did not know anything about the composition and authorship of His own Bible; or knowing, He deliberately kept back the truth, and deceived the people; or, *the theories of the Higher Criticism are unfounded*. The first supposition is derogatory to His Divinity, and inconsistent with His prophetic dignity. The second is unworthy of His purity, inconsistent with His truthfulness, and destructive of His honesty. The third supposition, that the critics are wrong, is, if I mistake not, the one that we shall all adopt; and God forbid that any other should ever find footing in this school of the prophets, founded by him who so nobly and courageously stood for the defence of the Gospel, and tutored for so many years by George Rogers and David Gracey!"

The next three Lectures deal in a similar way with the apostles' treatment of the Old Testament. They are found to be in perfect harmony with their Master, and their testimony is held to confirm the conclusions already reached as to the Authority and Inspiration of the Old Testament, the Extent of that Inspiration, and the utter unsoundness of the Higher Critics' assumptions. A large amount of interesting information is given concerning the vagaries of the critics, and sufficient evidence from their own books is furnished to warrant the conclusion that "the Higher Criticism is utterly opposed to the spirit of the New Testament;" and that, "however glibly some of these critics may utter the Evangelical shibboleths, and avow their belief in the Inspiration of the Bible, they are really, by their theories, robbing that Word of all Inspiration which is worthy of the name. Further, while

they assure us that the reception of these theories in no way compromises the Christian faith, it is manifest that the acceptance of them must logically result in the denial of the Inspiration of the New Testament."

In the eighth and ninth Lectures, a more general survey of the whole subject of Inspiration is made. Under the heading, "The *Fact* of Inspiration Predicated of Scripture", the evidence of the whole Revelation is sifted, and found to demonstrate the *fact* of Inspiration. The direct testimony of Scripture is shown to be confirmed by *its unity; its conceptions of God; its lofty morality; the fulfilment of its prophecies; its portraiture of the Lord Jesus Christ; its peculiar doctrines; and the moral and spiritual effects of the Bible* wherever believed. On the last point, Professor McCaig says:—"Throughout the ages, the Gospel has been supplying its own evidence; it has ever been attested by 'signs following.' The tendency of Bible knowledge has ever been to make men better. To-day, the lands that are highest in the scale of civilization are those where the Bible is best known. And so long as that Word has power to charm and to change men, so long as we can point to such transformation scenes as have been in our own day effected among the Telugus, and in the New Hebrides, so long will it be impossible to deny that the Bible is from God, that its Divine Inspiration is a *grand fact*."

Under the second head, "The *Fulness* of Inspiration Claimed by Scripture", a similar careful examination leads to further confirmation of the position advocated throughout, that the Scriptures are Inspired in every detail of their language, and the Scripture testimony is shown to be corroborated by mental philosophy. Under the third point, "The *Form* of the Doctrine Warranted by Scripture", the claims of *Plenary and Verbal Inspiration* are advocated. Other theories are incidentally examined and rejected. The Plenary view is vindicated from the charge of being "mechanical", and is shown to give full recognition to the human element, while maintaining the predominance of the Divine. The distinction between Inspiration and Revelation is pointed out, and the importance of words generally insisted upon; and the conclusion is maintained that the Bible is, in all respects, OUR INFALLIBLE GUIDE:—"We believe the Word is Infallible because Christ treated it as being so, and we see not how His Infallibility and Authority can be maintained apart from that Word. Without the objective Word as a guide, faith in Christ's Infallibility would resolve itself into a matter of individual consciousness."

The second part of Professor McCaig's volume deals with the various objections brought against the doctrine of Inspiration, viz., (1) The supposed impossibility of a Book Revelation, (2) Alleged unworthy and contradictory representations of God, (3) Alleged Immorality of the Old Testament, (4) Alleged incorrect historical allusions, (5) Alleged unscientific statements, (6) Alleged discrepancies and contradictions, (7) Variations in the accounts, (8) Quotations from the Old Testament in the New,—Use of the Septuagint, (9) Paul's so-called disclaimer of Inspiration, (10) Various Readings in MSS., and possible errors in Transcription. While treating fully of the more common difficulties that are supposed to surround the subject of Plenary and

Verbal Inspiration, special attention is given to the objections raised by the advocates of the so-called Higher Criticism, and Mr. Horton's recent books receive particular notice.

The volume bears the appropriate dedication:— "*To the Precious Memory of CHARLES HADDON SPURGEON, Founder of the Pastors' College, The Greatest Preacher of the Word and Noblest Defender of the Faith this age has seen, this book is affectionately inscribed by the author.*"

Professor McCaig has done his work well; it only remains for all lovers of the pure Word of God to circulate his book wherever the teachings of error have gone; and that, alas, is almost everywhere! Especially let the faithful see that all ministers and students have copies of *The Grand Old Book*, with the prayer that wanderers may be reclaimed, waverers decided, and those who hold the truth still further strengthened in the belief that all Scripture is indeed "God-breathed." The book is published at six shillings; but it can be obtained, post-free, on receipt of postal order for five shillings, addressed to Professor A. McCaig, Metropolitan Tabernacle, Newington Butts, London.

As the Clock Struck Nine.

FROM MR. J. MANTON SMITH'S FORTHCOMING VOLUME, "STRIKING STORIES FROM REAL LIFE" (PASSMORE AND ALABASTER).

ON a Sunday evening, in a place of worship not many miles from London, a crowded congregation had gathered together to hear the Word of God; and, at the conclusion of the service, many persons remained in a schoolroom behind, enquiring more fully about the plan of salvation. Coming down the aisle of the chapel, I noticed a working-man sitting in a pew all alone. Drawing near to him, I asked him if he was a Christian. He thanked me for my enquiry, and frankly said,—

"No, sir; I am not."

"Well," I said, "I suppose you have some desire to be one, or you would not be waiting here alone after the congregation has dispersed."

"I am waiting here by the wish of my wife, in order that we may go home together. She has gone into the enquiry-room," was his response.

"Then how grand it would be," I said, "if you would give yourself to Christ here and now! How rejoiced your wife would be when she comes out of that room, to learn that you also have been seeking the Saviour."

"Sir," said he, "I should very much like to be a Christian if I knew how to become one, but I cannot understand what I must do to be saved."

"Indeed, I am glad to hear you wish to be Christ's, and I shall be pleased if I can aid you. To begin with, do you think you are a sinner in God's sight?"

"Oh, yes!" was the reply, "that is my drawback; I am such a big sinner."

"Nay, friend, that is no drawback, for the Lord Jesus loves sinners.

He hates sin, but He loves sinners. The moment you trust Him, you will find that He put away your sin when He died on the cross. Your sin is your only passport to Jesus, and Jesus is your only passport to Heaven. The reason why I wash my hands is because, being dirty, they need cleansing."

"Still," said he, "after all you have said, and after all I have heard to-night, I do not know how to be saved."

"Well," said I, "if your wife is in the next room, it is quite certain that you are married."

"Yes, certainly; and I have a good industrious wife; I wish every man had one as good."

"But she was not always your wife; there was a time when, after carefully thinking over the matter, you had to marry her, in the presence of witnesses."

"Yes."

"And you believed from that moment that the law of our land made that contract binding upon you for the rest of your life. The very fact of your having said, in the presence of those witnesses, 'I take this woman to be my lawful wife,' (or some such words,) settled the matter, did it not?"

"Yes, that is quite true."

"Now, the main point for you to settle is this. Will you here and now, as a poor hell-deserving sinner, accept Jesus Christ in the same way as you accepted your wife that day?"

"I will, God helping me," was the man's firm and honest reply.

"Then, if you really meant what you have just said, and Jesus means what He says, you belong to Him, do you not?"

The man, with tears rolling down his face, said, "I see it clearly now. How very simple it appears! I understand it, why, all has been done by Jesus Himself!"

Just at this juncture the schoolroom door opened, and a genteel-looking woman came down the aisle to the pew. "Is this your wife?" I enquired.

"Yes, sir; that is my wife."

Turning to her, I said, "Can you say that Jesus is your Saviour?"

"Yes, thank God, I can," she answered. "I believe I was a child of God before to-night, but I lacked assurance; and I made up my mind, while the service was proceeding, that I would go into the enquiry-room, and confess Christ. I knew now that Jesus Christ has accepted me, and I intend from to-night to confess Christ to others."

"Here is one who will help you to confess Christ," I said, pointing to her husband.

"Who do you mean?" she asked excitedly.

"I mean your own husband: he has accepted Christ."

"My husband, sir, why! when did that happen?"

"About three minutes ago, here in this pew." Then, addressing the husband, I added, "Is it not so?"

"Yes, bless God, wife, I can now say I am a Christian!"

At this confession, the wife fell on her knees, and burst into tears. Amidst her sobs, she prayed and praised. "O Lord Jesus," she exclaimed, "I must thank Thee for this gracious work!" Then, rising

to her feet, she said, "Oh, sir, I must tell you how all this has come about! It is in answer to the prayer of my only boy, a bright little Christian. Last Sunday night, he said, as we sat round the fireside, 'Mother, next week the special mission is to commence at our chapel, and I am going to pray every day for father that God will save him during the mission.' Then, when his father came in, the dear little fellow took up your hymn-book, and said, 'Father, help me to sing No. 66,' and we all sang it together, 'My Jesus, I love Thee, I know Thou art mine.' After the hymn was finished, the boy said, 'Father, if you sang those words from your heart, it meant salvation for you.' My dear boy is only twelve years old, sir, but that remark from the child so touched his father's heart, that he wiped away the tears, and went into another room. No sooner had his father gone than the little fellow said, 'Mother, I am going to pray every day, and ask God to save father's soul, and I think I shall begin now,' and the dear little fellow knelt down beside the fire-guard, and prayed for his father there and then, and while he was praying the clock struck nine."

"That is curious," I said, "for while his father was on his knees in this pew to-night, telling the Lord Jesus Christ he would be His for time and eternity, this clock struck nine, too."

It would be impossible for me adequately to describe the joy with which that man and wife left the building, declaring, as they wished me good-night, that they would return home to confess Christ as their Saviour to their praying child, and to gladden his life by at once erecting a family altar to God in their home. I have since heard, from the pastor of the church where the mission was held, the most cheering news of these two; they have both been admitted into church-fellowship, and are honouring Christ by their lives. They will ever remember the two occasions when the clock struck nine.

Strangely enough, when I had got thus far with my story, my friend and brother, Pastor Charles Welton, told me the following narrative of a striking conversion which also happened as the clock struck nine; and, as the coincidence is somewhat peculiar, I add it as a third memorable occurrence to be connected with the hour.

A young lady was led to Christ in this singular way. Her father was a man of very regular habits, and always insisted upon the children being in by nine o'clock for family worship. This was the hour fixed, and nothing was allowed to interfere with the arrangement, not even the important matter of courtship. Nine o'clock was the time, and all must be in, and the sweethearts, too, if they liked. When this girl left home, like many more young people, she associated with those who were somewhat gay and worldly, and, as a result, was persuaded to promise to accompany them to a ball. Her dress was made, and the night came. The carriage was at the door, but, just as she was passing through the hall, the large clock standing there struck n-i-n-e. She at once thought of home and the family altar, and could not go to a ball at the very hour when her father was going to God in prayer on her behalf. Deeply affected, she returned to her room, and sought God's mercy. It is more than thirty years since this occurred, the lady is now the mother of a large family, and her husband is a deacon of a church, of which she and several of her children are useful members.

Christmas Day at the Stockwell Orphanage.

BY ONE WHO WAS THERE.

CHRISTMAS was observed at the Orphanage according to a custom which has the sanction of a quarter of a century. All the children were at home; on the following day, many of them left for a brief holiday. The hall in which the dinner was served was bright with evergreen, bunting, Chinese lanterns, bannerets, and motto-texts, all most tastefully displayed. To say that the tables groaned beneath the burden of good things, is only to employ a figure of speech to express the literal fact that "plenty crowned the board." Ranged along the centre of each table, there were boxes of figs, wrapped in paper of many colours, cosagues, Christmas cards, and oranges; and upon each box there was a bright new shilling. As the roast beef and plum-puddings were being first anticipated, and then despatched, with the keen zest only possible to children, the favoured youngsters feasted their eyes upon the coveted articles they were to appropriate in due course. The many friends who looked admiringly upon the joyous scene, felt that no prettier sight could be witnessed even in a palace or baronial hall.

The President of the Institution (Pastor J. A. Spurgeon), Mrs. James Spurgeon, Pastor Thomas Spurgeon, and several members of the Board of Trustees, Messrs. T. H. Olney, W. Higgs, J. E. Passmore, J. Hall, J. Buswell, and F. Thompson, mingled with the guests with the joy which is only possible to those who are the means of giving pleasure to others. The President was in his happiest mood when he rose to utter, in a few well-chosen sentences, the usual Christmas greeting. He reminded the children of the goodness of God, and of the kindness of a host of friends, as evidenced by the good things before them. He made touching allusion to past years when his beloved brother was present as friend and host. In response to his call for cheers for the donors, the children found vent for their gratitude and delight in a volume of sound which was almost deafening. Then came the President's tribute to the staff, which evoked similar applause. Mr. Charlesworth, replying for himself and fellow-officers, acknowledged the confidence and esteem with which they were honoured by the Board of Management. A pause was now made for the President to present silver watches to the boy and girl, elected by their companions to enjoy this distinction. The boy's watch was the gift of Dr. Soper, the medical officer of the Institution, and that for the best girl was given by Mrs. Milne, of Brechin, N.B. This lady, in addition to a generous donation to the funds, also sent another silver watch, which was duly awarded by the head-master to a boy approved by himself and the teachers. Mr. Charlesworth then led the children in several rounds of applause for the President and his co-trustees, and then followed one of the most touching items in the programme, viz., a silent tribute to the memory of the absent. Mr. Charlesworth reminded the orphans of fathers whom they would never see on earth again, and of mothers whose love they would never be able to repay. By the time he came to mention the departed President, the children were hushed to a silence and a stillness rarely to be witnessed. What memories were awakened, what emotions were stirred during this brief interval of silence, can find no record here. Doubtless, the desire was quickened and the resolve formed, in this moment of crisis, to become "followers of them who, through faith and patience, inherit the promises." Certain it is, that many prayers were breathed by the interested spectators that the children of the Orphanage may become the children of God, and the servants of our Lord and Saviour Jesus Christ.

A letter from Pastor Charles Spurgeon, one of the Trustees, was read by his uncle, in which he recalled the happy scenes of years ago, and wished

for the children every gracious blessing. At the close of the reading, a chorus of cheers for the esteemed writer was heartily given. The President then called upon his nephew, Pastor Thomas Spurgeon, who, in a genial speech, expressed his pleasure at being present, after fifteen years' absence, and congratulated the children upon their pleasurable position and happy surroundings. After a few words of wise counsel, he announced the grace, which was sung with true Stockwellian heartiness, and then came the signal from the head-master for the procession of the joints, accompanied by potatoes and Brussels-sprouts, the latter being the special cultivation and gift of Mr. W. Vinson, J.P., of Orpington. Rounds of cheers bespoke the welcome arrival, and also greeted the appearance of the plum-puddings which followed in due season. The merry music, from the clatter of crockery and cutlery, and the hum of five hundred voices, was maintained until the Christmas dinner of 1893 was duly registered on the tablet of memory. In appropriating the various gifts assigned them, the children, at the word of command, seized each article in succession with simultaneous precision, and waved it to a boisterous accompaniment of cheers for the respective donors.

The energetic secretary of the Institution, Mr. F. G. Ladds, announced that the new shillings for the boys were the gift of Messrs. Alabaster, Passmore, and Sons, and those for the girls were presented by the Trustees, a statement which provoked more cheering for the speaker and the generous donors. As the head-gear from the *cosaques* was donned, the picturesqueness of the scene was enhanced, and it is questionable whether the mothers of the children, had they been present, would have recognized their own boys and girls. After silent grace, the order for dismissal was given, the officers adjourning to the Board-room to receive their customary Christmas presents. Thanking the staff for their services during another year, the President said that the Trustees did not regard them as servants, but as fellow-workers. As the visitors moved off, a feeling of regret found expression that the many kind friends who had sent money or goods were not present to witness the scene made possible by their generous gifts, and to hear the grateful acknowledgment of their kindness, by the boys and girls who will carry with them through life the happy memories of Christmas at the Stockwell Orphanage.

"No Conference this Year!"

BY A PASTOR'S WIFE.

"NO Conference this year!" These were the sad words "one of our own men" uttered to his wife as "Conference week" drew near. They were, indeed, sad words for the man of God to speak; they were also sad for the listener to hear, for it had been one of the unspeakable joys of their wedded life to be present during "the week of Sabbaths", and a time of real refreshing it had always proved. But expenses had been heavy, and funds were low; yet, surely, the hardest time in all the year to discover that fact was a little before the annual "feast of Tabernacles." "Yes, wife; no Conference for us this year, unless the Lord sends us; so we must just tell Him about it."

The days passed by, and the programme, like a delightful *menu* card presented to a fanished man, came to hand; yet still the fact remained, "No Conference for us this year, unless *He* sends us."

One afternoon, the pastor called upon one of his flock, who, quite by accident (?), asked the question. "Is not your Conference soon to be held?" The reply needs hardly reproducing, "Yes; but I shall not be up this year." "Ah! I know; it is not a case of *shall not*, but *cannot*; eh? Come, let me present you with the railway fare!" Can the reader picture the

little scene when, bounding into his home, the pastor cried, "Wife, *He* has sent it: I can go!" and will the reader judge the little woman harshly when she said, with tears in her eyes, "Oh, if he had only given you *my* fare, too"? She, like other ministers' wives, was *but human!*

The next day, the minister went forth again to visit, remarking that, before his return, he should call upon the invalid who was a visitor in the town. Dear reader, listen to this little chat! "I am leaving next week, sir, can you call and see me before I go?" "Yes; but it will have to be next Monday, for on Tuesday I am off to Conference." "Are you? That's just right then, for I want to give you some little gift; so this will, perhaps, come in useful now." The pastor hastened home, that he might tell the glad news, "Wife, *He* has sent it, and *you* can go!"

Monday came, and the farewell visit to the invalid must not be forgotten, especially as she had been so wondrously God's messenger. As she said, "Good-bye," she placed another golden coin in the hand of God's servant with these simple words, "Please put it with the other; after you had gone, I thought what a mean gift mine had been toward a *Conference week*, so please take this."

Do you ask,—Why was God so good that year? Here is the answer, read it reverently. *It was the year 1891, the last Conference at which the glorified President smiled upon the men who loved him so well; the last Conference when that Hall rang with his sweet, holy words; the last Conference when, together, they kept the Holy Feast, and heard his benediction breathed upon them.*

Notices of Books.

The Book Fund and its Work, 1893.

By MRS. C. H. SPURGEON. Passmore and Alabaster. Price 6d.; post free, 7d.

HAVING had the privilege of reading the manuscript of Mrs. Spurgeon's new Report, we are able to assure subscribers to the Book Fund that there is as great a literary treat prepared for them as they have enjoyed in previous years. The little book might almost have borne a similar title to last year's *In Memoriam*, for right through "The Story of the Book Fund" there gleams the *sunshine* of the name that is increasingly precious to all lovers of dear Mr. Spurgeon's words and works. The opening and closing chapters especially will bring to mind last year's choice memorial article, "With Christ, which is *far better.*"

1893 has been a busy year for all departments of Book Fund and Pastors' Aid work; and every branch is described in detail in Mrs. Spurgeon's well-known exquisitely charming style. We can hardly indicate the gems in this cabinet, for all are jewels of the first water; but we

especially recommend our readers to look out for the dialogue between Mrs. Spurgeon and a Congo missionary, the *last* quaint epistle in her "Letter Bag", and her instructive spiritual parable on "Grafting, and Fruit-bearing." Our hearty advice to all our friends is,—Buy the book for yourselves, circulate as many copies of it as you can among your acquaintances, and keep the beloved Manager of the Fund supplied with means for carrying on every part of her Christlike service of caring for the Lord's poor ministers of every denomination.

The Key of the Grave. By W. ROBERTSON NICOLL, LL.D. Hodder and Stoughton.

"MEANT only for those who are bearing the burden of a great sorrow," these consolatory chapters, from the practised pen of an accomplished writer, vibrate throughout with Christian hope and Resurrection-life. They are marked by many beautiful thoughts, chastely and devoutly expressed, and are well fitted to be a sort of literary Barnabas to the bereaved.

Among all the *New Year's Addresses* that we have seen, we should, as in former years, give the first place to the one issued by the Rev. CHARLES A. FOX, B.A., and entitled, *Lost Pentecostal Powers*. (Partridge & Co., 1d.) If we had the space, we would transfer whole paragraphs to our columns; as we have not, we recommend our readers to get the Address for themselves, and to make it known as widely as possible among their friends. BISHOP RYLE's tract, *About the Holy Ghost* (W. Hunt and Co., 1s. 6d. per dozen), is on somewhat similar lines, and is admirably adapted for general distribution.

Messrs. Partridge and Co. send us "*Our Own*": *New Year Possessions*, by SOPHIA M. NUGENT (1d.), from which preachers ought to get a set of sermons; *Soul Shipwreck* (1d.), in which Rev. E. W. MOORE, M.A., admirably applies the lessons of the loss of H.M.S. *Victoria*; and *But —! A Word for the New Year*, by LAURA A. BARTER ($\frac{3}{4}$ d.), a timely exposition of 2 Sam. xix. 33—36, with Luke ix. 61.

REV. WILLIAM FRITH, Harringay, N., has issued three *New Year's Booklets*. *Rest Awhile*, *His Shadow*, and *Under the Juniper*. They are all good; any of them can be obtained of the author, 1d. each, or 6s. per 100.

From *Drummond's Tract Depot, Stirling*, come four 32-page booklets (1s. per dozen), "*I am Come*," by REV. P. B. POWER, M.A.; *My Peace and My Pattern*, by REV. GEORGE EVERARD, M.A.; "*Much More*," by F. E. MARSII; and *Be Careful*, by J. FORBES MONCRIEFF. The last is specially for the young; but all four may be circulated everywhere without the slightest hesitation.

Wanted, a Man! and *Fighting the Lion*, are two of DR. THAIN DAVIDSON'S "*Manly Talks*," issued separately, at 2d. each, by Marshall Brothers, for personal presentation to young men to whom they are specially adapted.

The Ruby Almanack and Text Book for 1894 (J. G. Wheeler, 88, Mildmay Park, 1d., 2d., and 4d.) has a portrait and sketch of Sir Arthur Blackwood, and many choice gleanings from the Mildmay and Keswick Conventions.

Still the *Annuals* continue to come. *The Mother's Friend* (Hodder and Stoughton), with its dainty cover, and all manner of good things inside for mothers and children, is full value for the 1s. 6d. or 2s. charged for it.

The Baptist Almanack (Robert Banks and Son), in its forty-third year of publication, maintains its former reputation; but the list of "*Ministers without Churches*" needs a thorough revision, for among the names are some of those who are "living" in glory, and, alas! others who are "dead" on earth. The frontispiece portrait of Pastor W. Cuff is worth more than the price charged for the *Almanack* (2d., 4d., or 1s.).

The Baptist Handbook (Veale, Chifferiel, and Co.), is indispensable to all who would follow the movements of the denomination, whether in the Baptist Union or not. We know something of the difficulty of trying to keep the correct addresses of several hundreds of ministers, so we can, to some extent, sympathize with the compilers of the *Handbook*; but we were disappointed, on looking at the first two names that occurred to us, to find that the new residences of brethren had not been noted. Otherwise, the volume is a wonderful compilation, and cheap at 2s., or, with diary, 3s. 6d. The inclusion of portraits of ministers who have "gone home" is a capital idea, capable of considerable extension.

The Baptist Messenger (61, Paternoster Row) continues to publish monthly one of Mr. Spurgeon's sermons, which can never be issued in too many forms. There is also in this volume a remarkable article by Dr. Fairfield, Lyons, upon "*Spurgeon as a Preacher*." Other interesting items help to maintain the character of this old favourite among our denominational magazines.

The Home Visitor (Wm. Hunt & Co.) is an illustrated magazine, conducted by clergymen of the Church of England. The teaching appears to be Evangelical, and there is little to which Nonconformists need object, although Liberationists are not likely to be convinced by Bishop Ryle's articles against Disestablishment. Is

not this sentence sufficient to make those dreadful Dissenters pity the sorrows of the poor bishops and clergy? "The Bishops have so many demands on their purses that they can hardly make both ends meet, and the clergy, if incomes were divided, would not have three hundred a-year apiece!" Many of our poor pastors would reckon themselves rolling in riches if they had anything like "three hundred a-year apiece."

Bible-women and Nurses (Cassell and Co.) is a record of the work of the London Bible and Domestic Female Mission; and a glorious work it is, ministering to sick bodies and sinful souls by means of godly Bible-women and nurses. During the year, the nurses attended 11,156 cases, and paid 210,748 visits: who can imagine how much suffering was thus relieved, and how much spiritual instruction was at the same time conveyed to the thousands of patients?

The National Temperance League's Annual for 1894 (33, Paternoster Row) is another worthy follower of a long line of Temperance handbooks, that are indispensable to every speaker or writer on the great drink problem of our day. Mr. Robert Rae deserves our heartiest thanks for the able manner in which he has again displayed his editorial skill.

Onward and the *Onward Reciter* (Partridge & Co.) keep up to the usual mark of these admirable Temperance publications. *Onward*, especially, is increasingly worthy of its name, for it continues progressing towards perfection.

Dick's Clum. By M. A. PAULL (Mrs. JOHN RIPLEY). Partridge and Co.

THIS is a reprint of the serial that has appeared in this year's issue of *Onward*. It is a well-written narrative, revealing the evils that result from drinking, betting, horse-racing, etc.

The Better Way. By W. J. LACEY. Nelson and Sons.

A REALLY good temperance story. Our earnest counsel is, "Read it yourself, and then pass it on to non-abstaining friends, that they may learn 'the better way' of total ab-

stinence from all that can intoxicate." The tale is well written, the characters live, move, and speak to excellent purpose; and the volume is, in all respects, produced in Messrs. Nelson and Sons' usual first-class style.

My Aunt Constantia Jane. By MARY E. HULLAH. Bliss, Sands, and Foster.

A ROMANTIC story for the young, harmless enough, and fairly true to nature. Children will be interested by it; but it lacks the moral purpose which constitutes the salt of fiction.

Tom Heron of Sax. A Story of the Evangelical Revival of the Eighteenth Century. By EVELYN EVERETT-GREEN. Religious Tract Society.

ONE of the best stories which the pen of this busy writer has yet produced. Tom Heron's character is very well sketched, and the touching account of his heroic death is a fitting close to a tale which is good from beginning to end.

Raymond's Folly: The Story of an Experiment in Utopia. By B. PAUL NEUMAN. T. Fisher Unwin.

DESCRIBES the establishment of a Boys' Club, with many admirable features, upon decidedly Broad Church lines. If evil spirits are cast out, and souls are led to real salvation by these means, we rejoice; we are no sticklers for conventionalism, but we are confident that the love of Christ in the teacher's heart would be vastly more attractive than billiards, boxing, and Sunday Art. The gospel has been tried, and has gloriously succeeded in harder soils than Utopia. The *new man* is the creation of God's Spirit; any mere human "experiment" sooner or later will end in "folly."

Hieroglyphic Bible. Old Testament Stories. New Testament Stories. Glasgow: D. Bryce and Son.

AN ingenious idea, carried out in excellent style. The Scripture narratives are closely followed, and as a rule the hieroglyphics are not too difficult to be understood by children. We have found our young folk quite delighted with these tiny pictorial Testaments.

The Holy Spirit in Missions. By A. J. GORDON, D.D. Hodder and Stoughton.

THE name of this gracious and gifted author is a guarantee of the worth of his book. Its contents more than verify our largest expectation. We can but indicate the themes here discussed, and leave to our readers the joy and profit of perusing them for themselves. Thus we have *The Holy Spirit's* (1) Programme of Missions, (2) Preparation in Missions, (3) Administration in Missions, (4) Fruits in Missions, (5) Prophecies concerning Missions, and (6) Present Help in Missions. The whole is so aptly illustrated by Missionary Biography that preachers will find a fund of useful information, as well as a superb argument for this "greatest enterprise in the world."

The Day of Preparation. By BURLINGTON B. WALE. Elliot Stock.

THE author of this book has passed away; but his widow gives his work to the world, avowing his purpose to have been to stimulate the Church's hope and faith in the near Advent of her Lord. The chapters are striking, studious, and ably expository on the lines of "The Historical School." Thirteen appendices enhance the value of the volume, whose closing chapter is completed by the Rev. F. Whitfield. Such a book is worthy of being read by men of all schools of thought.

The Old Testament and Its Contents. By PROFESSOR JAMES ROBERTSON, D.D. A. and C. Black.

As one of the series of Guild and Bible-class Text Books, this is a wonderful sixpenny-worth. As a matter of literature, the conception and execution of the work are alike admirable. We regret to add that, as a Bible Text Book, it has grave defects. Many of the contentions of the higher critics are tacitly accepted, while others are stated as alternatives. Thus, the date assigned to the Book of Daniel is either about 332 B.C., or the beginning of the Maccabean period (after B.C. 170)! It would be a great boon if a similar Text Book, which did not play into the hands of the critics,

as this one does, could be produced by a competent scholar, who would take as his motto, "The Word of the Lord endureth for ever."

The Parables of our Lord. By PROFESSOR SALMOND, D.D. Bible-class Primers' Series. Edinburgh: T. and T. Clark.

AN excellent issue in an admirable series. It deserves a large sale, as it is amazingly good value for the little money charged for it. Here, for sixpence, the Scripture student will get a treatise on all the Parables, full of helpful suggestions, the cream of Trench and other writers included. Such books as these make inadequate equipment for teaching a crime.

Our Sovereign Father. By WILLIAM NEWMAN HALL, Sligo. Allenson.

FOUNDED on fallacy, and full of fancy, if not falsehood, about the Fatherhood of God. Passages that refer to the redeemed Church of Christ are wrested from their proper meaning, and misapplied to mankind in general. Let no one waste sixpence over this pamphlet under the impression that it is written by the Newman Hall who is the author of *Come to Jesus*.

The Wearied Christ, and other Sermons. By ALEXANDER MACLAREN, B.A., D.D. Alexander and Shephard.

EVERY succeeding volume of sermons by the Manchester "prince of preachers" is eagerly anticipated, joyfully read, and thankfully preserved. This latest issue, like its many honoured predecessors, is characterized by penetrating insight into the inner meaning of the inspired Word, an incisive method of applying the truth to the hearts and consciences of hearers and readers, and a clear perception of the lights and shades of Biblical narratives, doctrines, principles, and precepts. Dr. Maclaren is fully aware of the great questions that are agitating the Church and the world to-day; and, without descending into the controversial arena, his voice gives no uncertain sound as to his loyalty to the faith once for all delivered to the saints. Long may he be spared to preach such sermons as these!

Echoes from the Undying Word. By REV. FREDERICK HARPER, M.A., Rector of Hinton-Waldrist, Berks. Religious Tract Society.

TWENTY brief sermons alive from first to last. They tell "the old, old story" with such fidelity and freshness, that they are as breezes from the Delectable Mountains to the weary soul. May such echoes be heard far and wide! The cost of the volume is only 1s. 6d.

Atonement the Fundamental Fact of Christianity. By NEWMAN HALL, LL.B., D.D. Religious Tract Society.

THE venerable author has done well to write this cheap, effective volume, and the Tract Society has been wise in publishing it. We confess to a feeling of suspicion in cases where theories of the Atonement, or other verities of the Faith, are discarded or depreciated. There is no ground for fear here. The sacrificial death of our Lord as the Lamb of God, and the sinner's Substitute, is set forth with the ring of genuine conviction; while the insufficiency of other views is shown with a master-hand. As a clear summary and exposition, completely loyal to Scripture, claiming "that salvation by atonement is the central doctrine, we hesitate not to say the essential fact, of Christianity," we can cordially commend the book to preachers, teachers, and students, as well as to the more general reader. It is published at 2s.

The Revelation and the Record. By JAMES MACGREGOR, D.D. Edinburgh: T. and T. Clark.

DR. JAMES MACGREGOR is, in our judgment, one of the ablest apologetic writers of our times. Those who have read his *Apology of the Christian Religion* will find in this work a meet sequel. All who desire to reap the best results of ample scholarship consecrated to the vindication of the Real Canon and Inspired Contents of Holy Scripture, cannot do better than ponder these instructive pages. This volume is a masterly treatment of a subject around which modern controversy rages; and wherein few, in

contrast with the recreant many, have stood faithful. Dr. Macgregor is a keen thinker, able to give the thrust direct in argument; he is not only himself entrenched in the lines of the orthodox faith, but he is also well able to point out the position of safety for others. His erudition places at his command a wealth of historical reference such as greatly adds to the reader's interest and profit. As of the land of Havilah, so of the ground covered by this work, we can say, "The gold of that land is good." It can be bought for 7s. 6d.

The Great Reconciliation. By EDWARD SEELEY, Vicar of The Martyrs, Leicester. Elliot Stock.

THE merits of this work are considerable. We know of no book, on this much-canvassed theme, where the treatment is so fresh, and the range of view is so extensive. The thinking is clear, profound, and, in bringing out the Godward aspects of the Atonement, original. There is not the remotest attempt at lingual embellishment; such fascination as there is lies in the depth, freshness, and spirituality of the thought. Mr. Seeley does not pose as an advocate of a system, and there is nothing that is embittered or pungent in the line of exposition he takes; at the same time, it is evident on every page that the product of his pen is the result of prolonged and patient study. Without pledging ourselves to agreement on every point, we can unhesitatingly commend Mr. Seeley's book as worthy, not of one perusal only, but of many; indeed, if read at all, it is certain to be read again and again.

Union and Communion. By J. HUDSON TAYLOR. Morgan and Scott.

THIS shilling book is a succession of thoughts on the Song of Solomon, designed to show how true blessing and satisfaction are to be possessed in the Saviour Himself. The life of the believer has strange vicissitudes and startling alternations; but there is a centre of rest and bliss which at last is reached. It is a mistake to think that service can take the place of fellowship; or that those who

neglect their own vineyard are able to help others to mind theirs. We prophesy for this work a large sale. It is full of sententious wisdom; and if the reader has a spiritual experience, he is certain to find its counterpart and its helpmeet in these pages. Holiness is the one thing needful, and holiness is not attainable apart from Christ's death on the cross, and the companionship of the Holy One.

The Kingdom of God: A Plan of Study, in three parts. By F. HERBERT STEAD, M.A. Edinburgh: T. and T. Clark.

THESE Bible-class Primers may be purchased separately, at sixpence or eightpence each, or in one volume, cloth, 1s. 6d. Part I. deals with the Kingdom in Israel—the treatment of which is not at all satisfactory. We protest against the latter part of Isaiah being construed as the messages of the later prophets. The treatment of the fifty-third of Isaiah is decidedly too vague; something more definite and Messianic was required. The exposition of Daniel's image, and of his prophecy generally, is too contracted. The view that it measures the Times of the Gentiles, which are still in course, and includes the Roman kingdom with its latter-day developments, is much more to our mind. By what warrant is the Medo-Persian monarchy partitioned, when, in the Inspired Word, it is treated as one?

With respect to Part II., which deals with the Kingdom in the Synoptic Sayings of Jesus, we doubt that the Kingdom is to come by a gradual *approachment*; or that the prophetic Word leads to such an expectation. The socialistic movements of these days seem destined to become a snare to many. It should be remembered that such neighbourly deed, or if you will, *socialism*, as the Christian spirit prompts, need expect no recognition in this age. Were it to have such recognition, the disciples' place in this age would not be as the Master's was in His time on earth. The world's hate is not to be conciliated; the more Christlike the pattern of the life, the heavier the cross to be carried. So far as we can see, the Kingdom of God is not yet

merging into an earthly polity; if it be, it is only by the surrender of what is distinctive and truly Christian.

Mr. Stead is at his best in Part III., which deals with the Kingdom in Apostolic Times. In this part, there is some intensely spiritual thought and helpful exposition. We miss, however, the aspect of *judgment* which ought to have a proportional place; and we set little value upon the Appendix, where the views of many men, good, bad, and indifferent, are posted up.

The Gospel of the Poor. By J. MORRISON DAVIDSON. William Reeves, 185, Fleet Street.

A SHILLING reprint of letters to *The Weekly Times and Echo*, and *The Daily Chronicle*, of a type that would have delighted Mr. Chamberlain, "in his Radical days." Few of our readers would care for them, though here and there we meet with a paragraph worth perusing. Mr. Davidson ought to know that it is as much a sin for some people to be poor as for others to be rich, that is, when the poverty or the prosperity is the result of wrongdoing. As we read the Scriptures, "The Gospel of the Poor" and *of the rich* is, "Except a man be born again, he cannot see the kingdom of God."

Social Romances. Among the Showmen: and other Narratives. By J. WAKEFIELD MACGILL. Morgan and Scott.

THE cover of this shilling book ought to sell one edition, and the contents should be the means of disposing of many more. Here is an all-alive description of City Mission work among the twenty thousand show-people who seek to amuse the vast population in the neighbourhood of Manchester. Mr. MacGill speaks as confidently of the saints among the showmen as Paul did of those "in Cæsar's household." The stories of the Christmas feasts in Glasgow and Manchester may guide other hosts; while the record of trophies of grace from the ranks of "The Corner Girls of Ancoats" ought to encourage all workers among the wildest of Satan's slaves and dupes.

The Ascent of Faith; or, the Grounds of Certainty in Science and Religion.

By ALEXANDER JAMES HARRISON, B.D. Hodder and Stoughton.

THE theme is a noble one; but we are far from satisfied with the treatment it here receives. It is much more a *descent of doubt* than it is an "ascent of faith." Still, we doubt not that, from the author's standpoint, this work is written with a good motive. He has in view the recovery of those who have no faith,—or rather, who think they have none,—to some such acknowledgment as he would label Christian. We very much question if any such confession can be extorted by means of this philosophical hydraulic press; or if it were, that it would make any very material difference in the case. We had no idea that the Christian faith could signify so very little, or Herbert Spencerism mean so very much. It would almost seem, if Agnostics understood their leader, that they would find in their own beliefs "the promise and potency" of faith's ascent. If that really be the fact, this work has not appeared an hour too soon; but we doubt it. Mr. Harrison thinks that the teaching of Herbert Spencer as to the unknowableness of God is misunderstood by his followers; and that all that he intends to express is *Christ's incomprehensibility*. We fear that this is an instance of a man with a beam in his own eye trying to take the mote out of the eyes of others; or, to put it plainly, we venture to think that the followers, rather than their critic, have rightly apprehended their master's meaning.

Recollections of John Grace. Houlston and Sons.

THIS work, published considerably under cost price, is a voluminous record of a faithful servant of Jesus Christ who, for twenty-nine years, was a minister of the gospel at Brighton. Knowing little of philosophy, and insensible of his lack on that account, he pursued his gracious way, a man largely the student of one Book—the Divine Book. These are the recollections of a believer in whom godliness was vital; and whose wrestlings with the world, the flesh,

and the devil, constituted the serious encounters of a Holy War. Anyone who wants to learn of the true "Ascent of Faith" can find it here, apart from philosophy's bewildering maze. John Grace should find himself very much at home in heaven, since Zion's language was his own vernacular. The memory of such men is indeed blessed.

Memoir of the Rev. D. A. Doudney.

D.D. By his Eldest Son and his Eldest Daughter. Collingridge, City Press.

THIS memoir furnishes a vivid likeness of a man who, in his day and generation, was the helper of many, and who was himself true, and tried, and faithful. Dr. Doudney kept a diary; so that, in a large measure, this book is a record of his life's experiences made by his own hand. As the career sketched was a chequered one, abounding in incident, and crossed by many trials, and withal deep-set in the divine mercy, there is a charm and unction in the recital which cannot fail to interest and edify the spiritual reader. We do not think the friends of such a man will need any inducement to procure this memoir; nor do we think those who knew him not in life will regret the purchase that enables them to make his acquaintance in the printed page. "He, being dead, yet speaketh;" and the speech is vocal of divine leading, and the all-sufficiency of the Saviour's grace. In reading this "Life", we are reminded of what is said of the cherubim,—"They went every one straight forward." By faith, Dr. Doudney kept on in a straight course, surmounting difficulty, braving danger, and proving in circumstances unforeseen and peculiar that "the secret of the Lord is with them that fear Him." How great his admiration and how strong his affection for Mr. Spurgeon, are put in clear relief; while a post-card, headed Mentone, January 6th, 1892, and printed *in extenso* in this volume, shows what Mr. Spurgeon's feelings were towards this truly grand old man. Both in the spirit and substance of their testimony, the two were one. We would warmly commend to all lovers of the

truth this grace-exalting memoir, which is well written, excellently printed, and adorned by numerous wood-cuts and a capital portrait of Dr. Doudney.

Memorials of a Beloved Mother. By M. C. F. Nisbet and Co.

A SHILLING booklet, which hands down the memory of an almost ideal Christian mother. "What France wants is mothers," Napoleon is reported to have said. What the world wants is mothers such as a loving hand and grateful heart here describe.

William Carey, the Father of Modern Missions. Hedley Vicars, the Christian Soldier. Sir Henry Havelock, the Hero of Lucknow. Sir Henry Lawrence, the Defender of Lucknow. Sir Josiah Mason, the Prince of Pen-makers. James Nasmyth, Engineer and Astronomer. By LUCY TAYLOR. Nelson and Sons.

WE put these sixpenny "Stories of Noble Lives" to a practical test by asking a boy of fourteen to read them, and give us his opinion of their contents. He soon became deeply interested in each of the booklets in succession; and his verdict, on finishing the sixth was, that he had learnt more history, geography, engineering, and astronomy from these condensed biographies than from many school-lessons or lectures upon those topics. If we add that the religious teaching of the "Stories" appears to be thoroughly reliable, we hope we have said sufficient to induce many more parents to present the whole series to their boys or girls.

Amid Greenland Snows. By JESSE PAGE. *Thomas Birch Freeman.* By JOHN MILUN, F.R.G.S. Partridge.

Two new issues of this popular missionary series, of which we are glad to see that over a quarter of a million have been sold. The whole seventeen volumes can be had, in these days of discount booksellers, for a little over a guinea; the purchase of the set would form a good investment for those who wish for a bird's-eye view of the field of missions. If some moneyed man would send them to country ministers, he would place

within their reach material for a good programme of missionary lectures. Anyone looking for a present for a pastor, could scarcely do better than give him these books, which, by sheer cheapness and merit, should run into another quarter of a million before the year is out.

Amid Greenland Snows tells the story of Hans Egede and Arctic missions; *Thomas Birch Freeman* opens up the little-known missionary operations in Ashantee and Dahomey. Both are simply and carefully written.

Chinese Central Asia: A Ride to Little Tibet. By HENRY LANSDSELL, D.D., M.R.A.S., F.R.G.S. (Two volumes, 36s.) Sampson Low and Co.

THIS magnificent work is, surely, the traveller's book of the season. Dr. Lansdell has previously published most interesting accounts of his remarkable experiences in journeying, in 1879, *Through Siberia*, and in 1882, *Through Russian Central Asia*. The volumes now issued are intended to be a companion and complement to his former works; together, they cover the vast area from the Caspian Sea to the Pacific Ocean, and the greater part of the territory from the Indian to the Arctic Oceans. In his last series of travels, from 1888 to 1890, Dr. Lansdell visited every kingdom of Asia, four of Africa, and five of Europe. He crossed by the Ice Pass of the Tian Shan Mountains into Chinese Turkistan, being, it is believed, the first European to do so; and in the present work he has devoted considerable space to that little-known country, while he has also given much valuable information about Tibet, and the whole of extra-mural China, from Manchuria to the Pamirs. Dr. Lansdell says:—"The main object of my journey was to spy out the land for missionary purposes. . . . I conceived it my chief task to observe what openings existed, or could be made, for qualified evangelists to follow."

By the aid of the three admirably-executed maps, one can trace the author in each of his wanderings; while the illustrations, most of them from his own photographs, give us a vivid idea of the perils he endured,

and the places and people he visited. He was unable to carry out his project of entering Lassa; but he certainly deserved to succeed even in that daring enterprise, and he is not wrong in calling his Tibetan appendix "a successful failure." Probably, Dr. Lansdell has only postponed to a convenient season the exploration of the remaining portions of Asia that he has not yet seen; and when he has done so, and written another account of his travels as interesting as the one before us, may we have the privilege of reading it, and recommending it to our friends as heartily as we now advise them to purchase and peruse the present valuable volumes on *Chinese Central Asia!*

Water in the Valley. Sermons, by the Rev. JOHN ROBERTSON. Glasgow: Charles Glass and Co.

THE preface of this volume largely consists of Mr. Spurgeon's enthusiastic commendation of the previous series of sermons, *Corn on the Mountains*. Had our late beloved Editor been spared, he would just as heartily have praised *Water in the Valleys*; but, alas! the first and best discourse of the fourteen in this collection bears the significant title, *In Memoriam: C. H. Spurgeon*. Among the many pulpit tributes to his worth and work, two years ago, few had more heart-pathos in them than the one delivered in the Gorbals Tabernacle, Glasgow; in parts of it one can almost hear the wild, weird notes of a Highland piper, mourning for the chief of his clan. John Robertson says that he is not "a proper Highlander" because his grandfather forgot Gaelic! Anyone who knows him would not think of applying to him the epithet "proper"; but he is what is far more important, a firm believer in the faith for which the Covenanters died, and a powerful preacher of the truth that many, even in Scotland, are foolish enough to despise. He smites the teachers of error with the Sword of the Spirit as his ancestors slew their enemies with the claymore; and as we see him striking right and left among the Down-graders of the North, we cry, "More power to his arm!" Several

of the sermons in this volume were preached in the Metropolitan Tabernacle; to many of our readers that will be an additional reason for getting *Water in the Valleys*, as well as the third edition of *Corn on the Mountains*, if they do not already possess it. The two books only cost a shilling each.

The Meeting House and the Manse; or, the Story of the Independents of Sudbury. By WILLIAM WALTER HODSON, F.R. Hist. Soc. Unwin.

SUCH works as this ought to be written concerning every town and village where our Protestant or Non-conforming forefathers testified and suffered for the truth. Every page of the book is full of interest; and the author has evidently spared neither time nor pains in searching out all that he could find that was worthy of being included in what he too modestly calls "the present unpretending work." The pastor of the Congregational church states that "Mr. Hodson is a native of Sudbury, and has made its history a life-long study; . . . and his being an Episcopalian will inspire confidence as to the impartiality of this History of Independency." On page 67, there is a kind reference to Mr. Spurgeon's *Memories of Stambourne*, but the memorable yew arbour is called "woodbine", and the Congregational pastor and missionary, Richard Knill, is described as "an earnest Primitive Methodist minister." Our copy of this book is badly folded, and the price (3s. 6d.) is rather high for one hundred and ten pages; but we trust that the volume will be purchased by all "Independents" who can afford the small luxury, and that it will be preserved in all Free Church libraries.

Stambourne Manse; or, Religion among the Lowly. A Recognition of the Godliness of the Labouring Poor. Being an Essay in Plain Verse. By JOHN COOPER HOUCHIN. Suckling and Aldom, 19, City Road.

THE rather long title explains the character and scope of Mr. Houchin's work, which is one of sterling merit, even apart from its association with the Manse at Stambourne, where

C. H. Spurgeon spent so many of his childhood's happy hours. All readers of *Memories of Stambourne* should invest 1s. or 1s. 6d. in purchasing this poem by the venerable minister who sat with Mr. Spurgeon to be photographed on the last memorable visit to Essex in the summer of 1891.

Week-Day Religion. By Rev. J. R. MILLER, D.D. Hodder and Stoughton.

THIS book has not been written merely "to sell"; but is evidently the expression of a soul quickened by the Spirit of God. It ought "to sell" by tens of thousands, for it has not only a very attractive appear-

ance, but is full of brave words, wise counsels, and holy desires on such subjects as "Getting help from the Bible," "The Marriage Altar, and after," "Kindness that comes too late," "Manly Men," "Taking Cheerful Views," etc., etc. Dr. Miller has given us some of the most wholesome words ever written upon the difficult question of "Amusements"; and the chapter on "The Ethics of Home Decoration" is a brave utterance upon a matter woefully neglected by many otherwise good Christian people. The volume would be an excellent gift for a young man or woman just setting out in life.

Notes.

THE present number of the Magazine will reach our London readers in time to give them particulars of the MEMORIAL SERVICES AT THE TABERNACLE in commemoration of the second anniversary of MR. SPURGEON'S promotion to glory. On *Lord's-day, January 28*, Pastor Thomas Spurgeon will (D.V.) preach morning and evening; and in the afternoon, a special service for Sunday-school children will be conducted by Mr. S. R. Pearce and Mr. Charlesworth, when Rev. W. R. Mowll, M.A., will deliver an address. On *Wednesday afternoon, January 31*, at 3 o'clock, a devotional meeting of former and present students of the Pastors' College will be held in the Conference Hall, and in the evening at 7, a public meeting will be held in the Tabernacle. Pastor Thomas Spurgeon is to preside, and the following speakers are expected:—Pastors J. A. Spurgeon, Charles Spurgeon, James Owen (Swansea), and D. J. Hiley, and Dr. Culross. Admission by seat-ticket until 6.30; afterwards, entrance free to all-comers.

A correspondent, writing from Victoria, Australia, gives particulars of his own conversion through a casual glance at Watts's *World to Come*; and suggests that his experience with the writings of one who had gone to glory more than a hundred years before may be an illustration of the influence of Mr. Spurgeon's published works, now that he also is in heaven. Our friend says:—"Surely it is the purpose of God to save sinners, and edify saints, as they read his Spirit-taught words. Peradventure, the printed sermons of the man greatly-beloved may be made even a larger blessing than his spoken ones were. That such may be the case, is the fervent prayer of one who is vastly indebted for spiritual good received through the medium of Mr.

Spurgeon's sermons. Hence the reason for untiring zeal in promoting their circulation, coupled with earnest prayer for continued blessing to rest upon their distribution."

Special Notice.—THE ANNUAL CHURCH-MEETING AT THE TABERNACLE will (D.V.) be held on *Wednesday, February 21*.

On *New Year's Eve*, the Tabernacle was crowded for the WATCH-NIGHT SERVICE, at which Pastor Thomas Spurgeon presided. Mr. J. Manton Smith sang very sweetly, "Bring some wanderers home to-night," and gave a pithy, practical address; and Mr. W. J. Mayers sang two solos, and led the assembly in earnest supplication. Mr. Thomas Spurgeon's text was Mark i. 40, on which he based a simple but searching evangelistic address, which was listened to with rapt attention by the vast audience. One who was present wrote as follows to our admirable contemporary, *The Christian Pictorial*, which gave, on January 4, an excellent view of the scene:—"The address closed with a splendid word-picture, and an impassioned appeal for decision. A peal of bells seemed to ring out to the speaker's ears the silver notes, 'He is able; He is willing.' As he looked to see whence the music came, behold the Cross! The bell-like music was the Saviour's pleading voice. Nor did He plead in vain; an old man, a little child, a young man, a hardened sinner, and a fair maiden drew near, and as they looked, their sighs changed to songs, and their sins, though many, were all forgiven. No rapid description can do justice to the solemn effect of the closing appeal. It was heard by the listening crowds; it was surely registered on high; it must, without doubt, have produced lasting impressions on many hearts. Then the last moments of the dying year were spent in silent prayer; and,

in the stillness, the clock in the tower hard by was distinctly heard to strike the midnight hour. Mr. Thomas Spurgeon, having prayed, then wished the people 'A Happy New Year,' which wish they loudly reciprocated. One verse of 'All hail the power of Jesu's name' was sung, and the vast congregation dispersed."

On *Monday evening, January 8*, the first of the united prayer-meetings arranged by the South London Branch of the Evangelical Alliance was held at the Tabernacle. A large number of local dissenting ministers and clergymen had been invited, and some twenty-three signified their intention of being present. At the preliminary meeting, Pastor Thomas Spurgeon expressed the pleasure he had in welcoming to the Tabernacle the representatives of the Evangelical Alliance, and called upon Elder J. T. Dunn and Pastor J. L. Stanley to offer prayer. Then Mr. Arnold, the general secretary, gave a lucid account of the blessings resulting from the week of universal prayer, and described the efforts of the Alliance in Turkey, Armenia, Russia, etc. His address was followed by prayer by Pastor W. B. Haynes and the chairman.

At the prayer-meeting in the Tabernacle, Mr. Thomas Spurgeon presided, and Pastors James Douglas, M.A., W. J. Juniper, H. Grainger, and J. A. Brown, M.R.C.S., prayed; and the chairman gave an excellent address, founded upon 1 Samuel xii. 24. Owing to the very wintry weather, the congregation was not so large as it would have been under more favourable circumstances; but the spirit of grace and supplication was abundantly manifested throughout the whole meeting.

On *Wednesday evening, January 17*, Pastors Thomas Spurgeon and J. Gelson Gregson (Portsmouth) spoke at the Sunday-school anniversary meeting at West Croydon, at which Pastor J. A. Spurgeon presided. The proceedings were of a most hearty and enthusiastic character.

A special meeting of the members of MR. FORD'S BIBLE-CLASS, to welcome the president on his return from Chicago, was held in the College on *Thursday evening, January 18*. Mr. S. R. Pearce presided, and the secretary presented a report for the past year. Pastor Thomas Spurgeon, who was present during a portion of the proceedings, stated that he had been asked to present, on behalf of the class, a clock and inkstand, to Mr. Arthur J. Mabey, in recognition of his many years' service as secretary, and especially in grateful acknowledgment of the manner in which he had held the class together during Mr. Ford's nine months' absence in America. Making a happy allusion to Mr. Mabey's recent marriage, Mr. Thomas Spurgeon said that he had a double duty to perform that evening, namely, to welcome Mr. Ford

back from the United States, and to welcome Mr. Mabey *into* those States. He also announced that he was asked by the class to present to Mr. Ford, in commemoration of his happy return, the late beloved Pastor's last literary work, *The Gospel of the Kingdom*, together with a life-size portrait of himself (Mr. Ford), which was intended to be hung in the class-room.

COLLEGE.—Mr. J. Edmonds has completed his course, and settled at Great Grimby.

Mr. R. Ensoll has removed from Burnley, to Linthorpe Road, Middlesbrough; Mr. E. Osborne, from Ilfracombe, to St. Austell; Mr. G. C. Williams, from Harlesden, to Zion Chapel, Bradford; and Mr. J. E. Moyle, from Delta, to Cannington, Ontario, Canada.

Mr. T. I. Stockley, of Eastbourne, has accepted an invitation from the church at Cinnamon Gardens, Colombo, Ceylon, which our Brother Durbin has had to leave owing to his wife's ill-health.

We are glad that Pastor A. G. Brown was able to close the year 1893 and begin 1894 with his devoted church and congregation at the East London Tabernacle. He took the opportunity of declaring his convictions about the Word of the Lord in stirring sentences that have evidently gone home to some who have been fouling with their feet the pure stream that flows from the heavenly fount of inspiration. It was a grand report of work for the Lord that Mr. Brown was able to present at his twenty-seventh anniversary meeting; and the generous gifts of the friends of his Orphanage and other philanthropic works must have greatly cheered his heart, and sent him back to Mentone rejoicing. He and his dear suffering wife still need to be constantly remembered in prayer.

In Memoriam.—Our ranks continue to be thinned by the insatiate archer: two more of our brethren, *John Green* and *W. C. Bunning*, have gone to swell the fast-increasing majority. As recently as December 18, Mr. Green wrote to Mrs. Spurgeon:—"Through increasing weakness, and developing of my complaint, I have not been able to do so much distribution of the sermons this year as in some others; yet in a remarkable way the Lord has put the work into other hands, so that it will not lack. I think now in nearly every Colony is a band of workers who send out the monthly packet to the men in the lighthouses, and other lonely ones. The articles in *The Sword and the Trowel*, 1890, and *The Quiver*, 1892, have done much to bring about this delightful result, for which my soul devoutly thanks God.

"My work here is well-nigh over; my days are numbered, and soon shall I be with those who have crossed the flood; (but Isaiah xliii. 2 and John xiv. 3 are very precious, and the Redeemer yet much more precious than His Word) . . . and that one, greatly honoured and loved, to whom

I owe so much, shall I, by grace, soon meet again."

Our brother's anticipations were not mistaken, for on January 5 his bereaved widow wrote:—"The Lord has taken my precious husband to Himself. At a quarter to eleven yesterday morning, he died without a sigh. . . . After twenty-four years' illness, fifteen of which have been almost entirely spent in one room, you can imagine what a glad surprise it was for my dear one to be instantly in the presence of his Lord and King, to be for ever engaged in His service, which was such a joy to him on earth; and to meet the dear President, beside many other loved ones who had gone before."

The sad and sorrowful cloud over the departure of our Brother Bunnion cannot be penetrated yet, but we shall understand all some day. Meanwhile, we remember, with deep thankfulness, his long and useful career, and his intense devotion and love to the dear President and Mrs. Spurgeon and both their sons.

We weep with those that weep, and pray that all the mourners may be divinely supported by the Holy Spirit who is "The Comforter."

EVANGELISTS.—The following report of *Messrs. Fullerton and Smith's* services at Lowestoft arrived just too late for our last issue:—"The invitation was given by the local Y.M.C.A., backed by a request from all the Nonconformist ministers and some of the clergy. The date of the mission was from November 23 to December 3.

"The Song Service, on Saturday, November 25, was largely attended. On Sunday, November 26, the missionaries preached in the Baptist, Free Methodist, and Congregational Chapels, and spoke in the afternoon, Mr. Smith to the children in Christ Church and in the Public Hall, and Mr. Fullerton in the Rink and in the Y.M.C.A. Hall to the men of the P.S.A. After the evening services, a meeting held in the Public Hall was largely attended. Monday to Friday, meetings were held nightly in the Public Hall, the interest deepening and widening night by night. The missionaries gave up their usual rest day, and held a service on Friday evening. On three evenings there was a large meeting, chiefly of Christians unable to find entrance to the Hall, who united for prayer in the Baptist Chapel. Sunday, December 3, was a day to be held in remembrance. The evangelists preached in the Wesleyan and Free Methodist Chapels in the morning; in the afternoon they spoke at meetings in the Rink and Public Hall; and in the evening the closing meeting was held in the Rink, which was filled to its utmost capacity with 1,200 persons. Mr. Fullerton's address at the gathering of the converts was one of great solemnity, and all present were much impressed by the overpowering influence of the Spirit on the gathering. The '*I wills*'

heard in all parts of the hall, in response to Mr. Fullerton's appeal, were a remarkable testimony to the success of the mission. Many will bless God while they live for this visit of His servants to our town. Church-members have been quickened, and church-energies vitalized, in addition to the converts of the Mission. The uniting of Christians of various communions has proved a rich blessing to the churches. Only 'the Day' will declare the full results; but the ingathering, so far as it can be told in figures, is a large addition to the Christian life and strength of our town.

"J. MILLER HAMILTON."

Mr. Fullerton greatly enjoyed his stay at Mentone. He returned in time to commence a mission at Loughton with Mr. Smith on January 20, at the close of which he will begin his pastoral work at Melbourne Hall, Leicester; and Mr. Smith will go to Mill Road Mission, Cambridge, for a week's special services.

Pastor Walter Davies reports concerning *Mr. Burnham's* services at Blakeney:—"The fortnight's mission was very much appreciated both by myself and the people: and will, we feel assured, result in a number fully trusting Christ as their Saviour, and consecrating themselves to His service. Work such as is being done through your Society of Evangelists cannot fail to be productive of much spiritual blessing to pastors and churches throughout the length and breadth of the land."

Mr. J. W. Andrew, colporteur, Sellidge, Kent, writes:—"We felt somewhat sorry and disappointed that Mr. Burnham was unable, through illness, to come at the commencement of the mission, but Mr. Jarry very kindly came as a substitute, and rendered us good service; he preached the gospel with power. . . . Mr. Jarry being obliged to return to London, Mr. Burnham came to relieve him, though far from well, and scarcely equal to his work. The weather was very unfavourable, or I have no doubt more would have attended the meetings: but many who were present found it to be a season of refreshing, and were sorry when the services were over.

During the past month, Mr. Burnham has been at Midsomer Norton, Bath: from February 13 to 26, he is to be at Tatton Keynell; and from March 4 to 15, at Fenny Stratford.

On December 10, 24, and 31, *Mr. Harmer* was at Gresham Chapel, Brixton: on January 2, 7, 8, 9, and 14, at Miss Watney's Hall, South Croydon; and from January 16 to 29, he conducted a mission at Poole, Dorsetshire. From January 31 to February 8, he is to be engaged at Bromley Common; from February 11 to 18, at Church, Lancashire; and from February 21 to March 5, at Padiham, Lancashire.

ORPHANAGE.—The quarterly Special Service in connection with the Orphanage Sunday-school was held in the Girls' play-hall on *January 14*, at 3 p.m., when the teachers and staff united with the children in celebrating God's goodness in the past, and supplicating His help for the New Year. Joyful hymns and an anthem were sung, and a solemn and impressive address was given by Rev. A. Wells, of Studley Road Wesleyan Chapel, on "*The importance of the time of youth.*" It was (1) a time of *special promise*. The Bible was emphatically the children's Book, such promises as Prov. viii. 17 being exclusively theirs. It was (2) a time of *special danger*. There are temptations peculiar to children which do not come to adults, and all were urged to take God as their Guide, through Christ, and then to watch and pray lest they should enter into temptation. A collection was taken at the close for Dr. Churcher's mission in North Africa.

We are asked to make the following announcements of forthcoming meetings:—

Rev. Mark Guy Pearse has promised to deliver his popular lecture on "Some Old Folks at Home", at the Metropolitan Tabernacle on *Tuesday evening, February 13*, at 7.30, on behalf of the Orphanage. Pastor J. A. Spurgeon is expected to preside.

The next quarterly meeting of collectors will (D.V.) be held at the Orphanage, on *Tuesday evening, March 6*: tea at 5 o'clock, meeting at 7. The new collecting-books and boxes are now ready, and can be sent, per post, on application to the secretary.

Wednesday, June 20, is the date proposed for the Annual Festival. Will all friends kindly make a note to that effect?

COLPORTAGE. — Specially encouraging reports have been received from several of the districts recently, showing that our Gracious Master is fulfilling His own promise, "My Word shall not return unto Me void." In one case, the colporteur, in addition to daily travelling for the disposal of the books, etc., preaches at two village chapels, and has a journey of fourteen miles every Sabbath. While the work is hard, he is greatly cheered by increased interest manifested; and still more, by several hearers who have declared themselves on the Lord's side. All over the country, similar work is being successfully done. Thousands of Bibles, Scripture texts, good books, and magazines are introduced into the homes of the people, and are read with profit. Hundreds of afflicted and aged ones, who would otherwise have no Christian caller, are visited and comforted.

There can be but one opinion of the immense value of this agency, especially as it is partly self-supporting. Where the sales are comparatively small, there is a heavy loss, and the Committee have been

compelled to discontinue several districts on this ground. How much longer other districts can be continued, rests with subscribers to the Association. The Committee heartily thank all their old contributors, and trust that some, who have not recently sent their accustomed aid, will kindly help other donors to stand by the Society which for twenty-seven years has been so graciously sustained and blessed.

The secretary has resumed his duties, and is slowly regaining strength. He asks the special prayers of the readers of *The Sword and the Trowel* that the New Year may be one of renewed interest and blessing for the Association, and he will thankfully receive all contributions that will help to realize this desirable object. Address:—W. Corden Jones, Colportage Association, Metropolitan Tabernacle, Newington Butts, London, S.E.

Baptisms at Metropolitan Tabernacle.—*January 4*, fifteen.

PERSONAL NOTES, by MRS. C. H. SPURGEON.—I have yet another pleasing surprise and encouragement for those dear friends who rejoice with me in the translation of the beloved Pastor's sermons into other tongues. Recently, I received a letter from a missionary in Japan, to whom I have long forwarded monthly packets of these precious helps.

After thanking me warmly for a fresh supply just to hand, he says, "You will be glad to know that I have commenced to translate the life of dear Mr. Spurgeon into Japanese. I have felt that this is the will of God, and the leading of His Spirit. I am also desirous of carrying out my original intention of *publishing one of the sermons each week*. I think that all our native preachers in this country would be glad to subscribe for them, were they thus made available in their own language."

Thank God for another opening door, disclosing a fair prospect of increasing usefulness for the discourses we love so much! God speed both pen and press in this glorious work! Above all else, these sermons are "soul-winning"; each one is a missionary, and carries with it "the power of God unto salvation to every one that believeth." Ought we not then to avail ourselves of every opportunity of diligently scattering them all over the world?

With great satisfaction, I record the arrival of the *first subscription* for the translation of the sermons into Hindi, from friends in Scotland. Reading *The Sword and the Trowel* has interested them in this aggressive work, and quickened their interest in the circulation of these messengers of mercy. "We have hitherto kept the precious sermons," they write, "for your dear husband's sake; but now we think it better to scatter them abroad as you have taught us." So they are busily

arranging for their distribution in hospitals and other places, and a new joy will come into their lives as a certain consequence. In blessing others, they will themselves be blessed. (Since this "Note" was written, other friends have sent donations for the sermons in Hindi.)

I have most encouraging news concerning my little Almanack. Indeed, both it and "John Ploughman's" have come in for a large share of loving approval, if I may judge by the congratulatory letters I have received on their account. I am very grateful to God for this mercy. By His help the work was accomplished, and he has given it favour in the eyes of the people. The Editor of *The Sword and the Trowel* has succeeded admirably in the difficult task of following such a leader as "John Ploughman", and we who look on, though we miss, oh! so unspeakably, the strong hand, the loving heart, and the merry eye which guided the old plough aforetime, cannot but rejoice that still "a straight furrow is driven to God's glory."

One of our dear pastors, who is bravely labouring for the Lord in the North, writes to me, in great joy, thus:—"I am right glad to state that two hundred and fifty of my people have taken your Almanack this month. We are to commit the text to memory every morning; and if we meet each other, out-of-doors, or in, during the day, the first question is to be, 'Text for to-day, please?' I think this is a good way to get my flock to carry about with them the Word of the Lord." In a later letter, our friend says:—"Fifty more copies of the Almanack are required, and ordered. I am fully repaid, knowing the all-round good done through our plan already."

We so heartily agree with this plan that all in the household at "Westwood" have gladly joined in the Scotch compact, and two or three other families near us are finding it good to carry out the suggestion.

This reference to the "Illustrated Almanack", and my selection of texts for its pages, creates in me a desire to let my dear readers see the kind of recompense my gracious God adds to a service which certainly brings its own reward. The following touching little letter came to me just before Christmas:—"Dear Mrs. Spurgeon, —I hope you will forgive the liberty of my writing to you; but it has been on my mind for some months past, that I must send you a few lines to let you know what a comfort your 'Illustrated Almanack' has been to me during the year. My husband was very seriously ill for five months, and the doctors gave very little hope of his recovery; then it was, dear Mrs. Spurgeon, that I constantly read your letter in the beginning of the little book, and the comfort wherewith you were comforted of God, came also to me. When I saw what a support God's Word had been to you in your sore trouble, I, too, cast my

burden on the Lord, and He sustained me. He gave me grace and strength all through the trying time, and heard and answered my prayer. My dear husband has been spared. Praise the Lord!

"But I think of you much, and pray for you still. My soul was drawn out in tenderest sympathy for you at the time of your great loss, and, though I know that meant *his* unspeakable gain, I do feel so very much for you, bereft of so dear a presence, and being so far from strong. Do pardon me for troubling you.

"Yours, . . ."

Here is another letter, a New Year's blessing, which I must enshrine in "Personal Notes".—"Dear Mrs. Spurgeon,—It was no uncommon thing for me, in other days, to write a line of heartfelt thanks, at this period of the year, to our beloved President, for another year of sermons, which had been my 'weekly fare.' It has occurred to me that I could not better fill up this loss (one among so many since his home-going) than by sending a few words to you.

"I have just laid down Sermon No. 2,340, 'The Best Christmas Fare,' and what a feast of fat things it has been to me! I have, in spirit, been in the Tabernacle the whole time, and have seen and heard the preacher in all his God-given pulpit power. I have heard the clear, sweet, ringing, silvery voice; I have seen the dear face, 'as it had been the face of an angel,' and my eyes have overflowed with tears of thankfulness, as I have cried again and again, 'Bless God for his word!'

"Then, too, I have been looking up continually to the new picture on the wall, 'The first popular portrait,' and it has helped me to recall so vividly the Tabernacle service, for though I knew nothing of him in those far-away days, he remained much the same, did he not? The new joy of telling the old, old story continued to be the old joy of the ever-new story of Jesus and His love.

"I will tell you why, dear Mrs. Spurgeon, I shall ever prize the first and last likenesses of our dear glorified one. It is because *we see his hands* as well as his face! To have touched that uplifted hand, to have felt its soft and tender pressure, as he said, 'God bless you!' is not a memory only, but remains a means of grace."

Ah! dear friends, what would not we who love him so much, give now for a—

"Touch of that vanished hand,
And a sound of the voice that is still!"

I am happy to say that the new Report of my Book Fund is now in the hands of the printers. All being well, it will be sent to my subscribers some time this month. On page 59 of the present Magazine, readers will see the concluding chapter of *The Book Fund and its Work*, 1893.

Pastors' College, Metropolitan Tabernacle.

Statement of Receipts from December 8th, 1893, to January 14th, 1894.

£ s. d.		£ s. d.	
Mr. W. Pitcher	1 0 0	Mr. J. Y. Longbridge	5 0 0
Mr. F. D. Collen	5 0 0	Pastor J. S. Morris	2 0 0
Mr. J. Thorn	0 5 0	Mr. W. C. Field	0 2 6
Rev. R. J. Beecliff	0 2 6	Sundays at home in 1893	0 5 0
M. H. B. S.	0 10 0	Per Mrs. James Withers:—	
Miss E. A. Kirtley	1 0 0	Messrs. Heelas and Co.	1 1 0
Mr. James Higgs	20 0 0	Mr. P. Davies	0 10 0
A. S.	0 2 6		
Mr. James R. Bayley	1 0 0	Per Mrs. C. H. Spurgeon:—	
Mrs. Grant	1 0 0	Dr. William MacGill	1 1 0
Mr. A. Barrett	1 1 0	Mr. Thomas R—	5 0 0
Mr. W. R. Fox	50 0 0	Mr. John Brewer	5 5 0
Mr. J. Wilson	1 18 2	Mrs. Dalgliesh	5 0 0
Miss Tolmie	0 5 0	Dear Granny	1 0 0
Mr. J. Mortimer	0 5 0		
Mr. R. Hunt, per J. T. D.	1 1 0	From the estate of the late Rev. T. King	17 6 0
Mr. W. G. Wilkins	1 1 0	Weekly Offerings at Met. Tab.:—	6 19 10
C. A. M., per Pastor J. A. Spurgeon	30 0 0	Dec. 10	25 0 0
Pastor E. Ashton	0 5 0	" 17	25 0 0
Mrs. Yates	0 10 6	" 24	6 13 5
Mr. C. W. Roberts	10 10 0	" 31	30 17 10
Captain J. D. Thomas	1 0 0	Jan. 1 Watch-night service	12 13 6
Rev. R. J. Beecliff	0 2 6	" 7	16 7 3
Mr. William Casson	1 0 0	" 14	22 13 8
Mrs. Elgee	0 10 6		
Mr. Pitcher	1 1 0		
Miss E. Powersland, per J. T. D.	0 10 0		
Mr. T. J. Connold	1 5 0		
			139 5 8
			£304 15 8

Pastors' College Missionary Association.

Statement of Receipts from December 8th, 1893, to January 14th, 1894.

£ s. d.		£ s. d.	
C. A. M., per Pastor J. A. Spurgeon	10 0 0	Mr. W. C. Field	0 2 6
H. M. S., the widow's mite	0 5 0	Per Mrs. C. H. Spurgeon:—	
Mr. F. Brazil	5 0 0	Anonymous	10 0 0
Rev. G. H. House, M.A.	1 0 0	Mr. Thomas R—	10 0 0
J. McJ., Glasgow	0 5 0		
Collection at Borough Road Sunday-evening school	0 5 2		
A grateful reader of "The Sword and the Trowel"	0 5 0		
			20 0 0
			£37 2 8

Spurgeons' Orphan Home, Stockwell Orphanage.

Statement of Receipts from December 8th, 1893, to January 15th, 1894.

£ s. d.		£ s. d.	
Executors of the late Mr. John Smith	10 0 0	Mr. H. Greenwood Brown	2 2 0
Miss E. Kilborn	0 5 0	Mrs. Gardiner	1 0 0
Mrs. S. Arnold	3 0 0	Collected by Miss A. R. Digby	2 1 0
Mrs. Ferguson	5 0 0	Miss West	0 5 0
Mr. Lewin Sealy	0 2 6	H. C. V., Oxford	0 5 0
Miss C. Sladen	0 2 6	Mrs. A. Mitchell	0 2 6
Miss G. Bedwell	0 2 6	Mr. J. Cooper	05 0 0
Mrs. Naomi Mizzen	0 5 0	Mr. George Stone	5 0 0
A fourth of 500	0 8 9	Collected by Mr. Older	1 2 0
Mr. C. E. Tidswell	0 10 0	Mr. A. J. Robbins	3 0 0
Mr. Saunders, per Pastor W. C. Minifie	1 1 0	Mrs. E. Boase	0 2 6
Mr. F. D. Collen	20 0 0	Mrs. H. Windmill	0 10 0
Mr. J. McConnell	0 10 0	Mr. E. H. Gayler	0 11 0
Staff and students of Stockwell College, per Miss C. E. Hunt	1 9 6	Mrs. M. A. Hickison, sen.	1 0 0
Gretta	0 0 6	Mrs. H. Thomas	1 0 0
Miss Jane Stewart	0 10 0	Mrs. Hoskins	0 3 0
Collected by Mr. Thomas Ackland	0 6 0	Mr. and Mrs. Franklin	1 0 0
A retired country minister	0 5 0	Mrs. and Miss Rouse	0 2 6
Mr. Colthup	0 10 0	Mrs. Reuks and Mrs. Greenlees	0 19 0
Mrs. Barrat	1 0 0	Mr. James Slater	1 1 0
Mr. E. Bull	0 10 0	Ebenezer Baptist Sunday-school, Bryn- teg, Abertillery, per Mr. T. Parry	3 13 0
Collected by Miss Sullivan	0 3 0	"Inasmuch"	0 3 0
Mrs. L. M. Swift	1 0 0	M. H. B. S.	1 0 0

	£	s.	d.		£	s.	d.
Proceeds of sale of work at Pastor J. A. Spurgeon's, West Croydon, per Miss Whiteman	100	0	0	Dennie Tice	0	1	0
The Misses Kirtley	1	0	0	Mrs. E. Kilborn	0	5	0
Collected by Mr. S. V. L. Gage	9	17	6	Mr. H. H. Dove	0	5	0
Mrs. Mullet	1	1	0	Mr. W. Powell	1	1	0
Collected by Master W. F. Allen	0	9	0	J. J., Harrogate	2	0	0
Executors of the late Mr. J. H. Tarrant Susan	10	0	0	Mr. W. J. Smith	1	0	0
Mr. C. Waters	1	1	0	Mr. and Mrs. Pearce	9	5	0
Mrs. Amos, per Pastor A. J. Parker	0	10	0	Mrs. E. Green	2	0	0
A Midlothian farmer	5	0	0	Messrs. Hine Brothers	1	1	0
Mrs. Jane Higham	5	0	0	Miss Key	0	10	0
Llandrindod friends, per Miss Harding	1	0	0	Mrs. H. Davie	0	5	0
Mr. J. H. Mills	0	10	0	Mrs. A. Shearnan	2	0	0
Mr. Wadland	1	0	0	Mrs. Isabella Annan	1	0	0
Little Oliver	0	4	6	Mr. J. H. Russell	0	5	0
G. C.	0	10	0	Mr. J. Joyner	0	10	0
Collected by Mrs. Nelson	2	14	0	Collected by Mrs. Mott	1	5	0
Mr. George Anderson	0	7	0	Mrs. Davies	5	0	0
Mrs. S. Slodden	0	2	6	Miss Hagger	0	10	0
Mrs. W. Appleton	1	1	0	S. G. B.	0	10	0
Mrs. E. Bates	0	10	0	Mr. J. W. Hunkin	1	1	0
Mr. H. Donkin	1	0	0	Mr. W. Dunn	1	5	0
Miss Spoh	0	5	0	Mr. J. Green	0	10	0
Mr. J. Tebby	1	0	0	Collected by Mr. S. Short	0	6	0
Mr. A. Jones	2	0	0	Mrs. S. A. Rose	0	4	0
Grantown Baptist Church Sunday-school, per Rev. W. H. Davies	1	0	0	Mr. J. Marshall	0	5	0
Miss Renfree	0	2	6	Mrs. E. W. Lock	0	5	0
Mr. H. Orchard	1	1	0	Erma	0	10	0
Mrs. J. G. Blake	0	10	0	Miss Lathbury	0	5	0
Borstal Institute Cottage Meetings, per Mr. E. R. Nearn	0	7	0	Collected by Miss E. Bickmore	0	15	0
Duns	0	10	0	Collected by Mr. H. H. Heeley	2	2	0
O. R.	1	0	0	M. H.	0	10	0
Mr. H. Barnes	0	12	0	Postal order, Colchester	0	5	0
Miss Fort	1	1	0	In memory of dear Mr. Spurgeon	0	1	6
Mrs. Milne	40	0	0	Mr. G. Russell	2	0	0
Lizzie and Willie	1	0	0	Mr. W. Mingins	1	0	0
Mr. Robert Burgess	0	10	0	Mrs. Hay	0	2	6
Mr. G. S. Stowe	5	0	0	R. D.	0	5	0
Miss Clout	0	2	6	Mr. W. Rudd	0	10	0
Mrs. Alexander	0	2	6	Mrs. F. E. Clapton	1	1	0
Mr. W. C. Greenop	1	1	0	Miss Hulbert	2	0	0
Mrs. Bayley	1	0	0	Mr. D. Campbell	0	10	0
In loving memory of dear Mr. Spurgeon	0	5	0	Mrs. Nancy Harrison	0	10	0
Mrs. A. Knott	0	10	0	Mrs. L. M. Pittman	1	1	0
Mr. C. E. Tidswell	0	2	6	Mr. James R. Bayley	1	0	0
Mr. John Hardy	0	5	0	Mr. Henry R. Parker	1	1	0
Mrs. Fox	0	5	0	Mrs. L. Bush	0	10	0
Mr. Geo. Patton	0	2	6	M. J. B.	0	10	0
Stamps from Chipping Sodbury	0	1	0	J. B. K.	0	5	0
Mr. John Jones	0	1	0	Miss E. Mary Lloyd Roberts	0	10	0
Mrs. E. Oakley	0	2	6	Mr. J. James	0	5	0
Mrs. E. Sheppard and friend	0	5	0	Mrs. M. Sutherland	1	0	0
Collected by Mrs. Chapman	1	10	0	Miss M. Hay	0	5	0
Mrs. Forbes	5	0	0	Miss Muil	1	0	0
A widow's mite, Oundle	0	10	0	Mr. W. Butcher	0	2	0
Mr. James Fear	0	5	0	Mr. W. J. Norton	1	0	0
Mr. E. Owen	0	7	6	Mrs. Long	1	0	0
Mrs. Knott	0	5	0	Collected by Mrs. S. Wright	0	3	0
Mrs. R. A. Snell	3	0	0	Mr. G. E. Mathew	0	2	6
Mrs. H. Taylor	0	5	0	Pastor E. W. Tarbox	3	3	0
Mr. Geo. Inglis	0	5	0	Miss Green	1	0	0
Mrs. E. H. Edwards	2	0	0	Mr. E. Gowing	1	0	0
Mrs. Dupont	0	10	0	Alpha, No. 3	2	2	0
Mrs. Ellwood	3	3	0	Mr. David Rees	0	10	0
Mrs. P. A. Bonetto	1	1	0	Miss A. Kelly	0	2	0
Mr. J. H. Field	2	2	0	Mr. J. Foster Howe	1	1	0
Miss Pearce	2	0	0	Mr. G. F. Pringle	0	5	0
Mr. and Mrs. C. Scruby	1	0	0	Teachers and scholars of Parson's Hill Sunday-school, Woolwich, per Mr. J. Reeve	1	0	0
Mrs. E. G. Priestley	2	0	0	Mr. A. H. Bunney	1	1	0
Mrs. Smith	1	0	0	Mr. W. N. Finlayson	0	3	6
Mr. M. Stroud	2	2	0	Mr. Lister	1	0	0
Mr. S. H. Dauncey	0	10	0	Mr. E. Saller	0	5	0
Mrs. Mason	0	12	0	Postal order, Crondall	0	2	0
Mr. W. G. Healing	1	0	0	C. M. S.	0	0	6
Collected by Mrs. J. Rouse	0	3	8	Collected by Mrs. Willmott	0	3	7
Mrs. Tice	0	5	0	A. S., Aberdeen	0	2	6
Mattie Tice	0	2	0	Mrs. C. Bucknell	0	5	0
Lottie Tice	0	2	0	Mr. J. Lunn	0	10	0
				For Jesus' sake	0	3	6
				Collected by Master Gale	1	0	0
				Mr. J. Wilson	1	0	0

	£	s.	d.		£	s.	d.
Mrs. M. A. Butterworth ...	3	0	0	Mr. John South ...	1	12	0
Dr. J. A. Dunbar ...	1	1	0	Mr. T. Moorley ...	0	10	6
Postal orders, London, W.	0	10	0	Mr. George Wood ...	0	2	6
Mrs. Emma Crispe ...	1	1	0	Members of a Pickwick Club, per Miss			
Mrs. Gifford ...	0	10	6	Daisy Gardner ...	0	9	4
Mr. W. T. Flew ...	0	5	0	Mr. and Mrs. C. Day ...	0	10	0
Mrs. Fakeley and family ...	0	10	0	Mrs. S. Manlove ...	0	10	6
Mrs. S. F. Mundy ...	0	10	0	Mr. J. Plumbbridge ...	5	0	0
Mrs. Nagle ...	1	0	0	Mr. E. Goodman ...	1	1	0
Mr. T. E. Inwood ...	0	15	0	Mrs. Poate ...	1	0	0
Mr. Geo. Gibbs ...	1	1	0	Mr. W. Bentley ...	0	2	0
Mr. Joseph Hill ...	10	0	0	Mr. F. Dodwell ...	0	5	0
The late Jane Isabella Bruce, per Mr.				Mr. J. Brown ...	0	5	0
A. G. Hogg ...	2	0	0	Mr. John Cave ...	1	0	0
Miss Evill ...	1	1	0	Mrs. S. Robins ...	0	5	0
Mr. H. Barrett ...	5	0	0	Mr. W. Mann ...	0	2	6
Mr. Wm. Mathewson ...	50	0	0	Mr. B. Williams ...	0	6	0
Mr. Joseph Bettinson ...	5	0	0	Mr. G. M. Rabbich ...	0	10	0
Mr. John Short, jun. ...	2	0	0	Mrs. Leaver ...	0	2	6
Mr. Geo. Tingey ...	1	0	0	Mrs. R. Wilkinson ...	0	5	0
Miss Annie M. Berry ...	0	2	6	Miss Parker ...	1	0	0
Mr. N. H. Saker ...	0	15	0	Mr. A. H. Apsey ...	1	0	0
Collected by Mrs. W. T. Clark ...	0	18	0	Mrs. Candlish ...	0	1	0
Miss Bartlett ...	0	10	0	Mrs. J. Jones ...	1	0	0
Mrs. E. Smith ...	2	2	0	Mr. M. J. Brain ...	1	0	0
Mr. Robert Morgan ...	2	2	0	H. S. Fife ...	0	10	0
Mr. Wm. Laurie ...	0	10	0	Mr. Thomas Edwards ...	0	10	6
Mrs. H. Holloway ...	1	0	0	Mr. H. A. Harverson ...	2	2	0
Miss S. Morgan ...	2	0	0	Mr. Henry Thomas ...	1	1	0
Miss Bessie C. Prior ...	0	5	0	Mr. Robert Jones ...	0	2	6
Miss Scarte ...	0	1	0	Mr. Welman ...	0	10	0
Mr. H. Knott ...	1	0	0	The Misses Cunnington ...	2	2	0
Mrs. S. Ormrod ...	0	10	0	Mr. James Walker ...	0	2	0
Mrs. E. Lloyd ...	0	10	0	Mr. E. Marshall ...	0	4	0
Mr. J. Wilson ...	1	0	0	Miss Janet Wood ...	1	0	0
Mr. C. Hazell ...	1	0	0	W. T. P. ...	0	5	0
Mr. E. Laphorn ...	1	1	0	Mr. T. P. Potts ...	0	10	3
Mr. W. Newton ...	0	5	0	Mr. Richard Beck ...	1	0	0
Collected by Miss E. M. Scott ...	0	4	0	Mrs. Fisher ...	0	5	0
Mrs. Thorndike ...	0	5	0	Collected by Mrs. E. Ralph ...	0	6	0
Mrs. Curtis ...	0	5	0	Miss H. Wood ...	1	1	0
Mr. A. J. Whitmer ...	0	10	0	Mr. J. H. Padgett ...	0	10	6
Miss Lillian Barefoot ...	0	5	0	Mr. J. Brown ...	0	5	0
Mrs. and Misses Lowe ...	2	0	0	Mrs. Brown ...	0	2	6
Mrs. and Miss Sharpington ...	1	0	0	Miss Chew ...	0	2	6
Miss Murray Gartshone ...	0	5	0	Collected by Miss J. Permaine ...	0	10	0
Mr. S. Grey ...	1	1	0	Miss M. Fraser ...	0	6	0
Mr. John Briggs ...	0	10	0	Mrs. E. Parsons ...	1	2	0
Mrs. C. M. Pullen ...	0	5	0	Mr. Duncan Macpherson ...	0	10	0
Mr. G. Hackley ...	0	5	0	Mrs. Duncan Sharpe ...	0	2	6
Mr. T. Hooley ...	1	1	0	Mr. Thomas Stocker ...	5	0	0
Mr. W. P. Lewis ...	1	10	0	Mrs. E. Y. Wilkinson ...	5	0	0
Miss Priscilla Berl ...	1	0	0	Mrs. F. Gardiner ...	0	5	0
Mr. W. T. Martin ...	0	5	0	Collected by Miss Barrett ...	0	4	1
A willing friend ...	0	5	0	Collected by Mrs. Tullis ...	1	8	6
From "Milton House", Cainscross ...	0	10	0	G. and S. A. ...	0	10	0
Mrs. E. Morley ...	1	0	0	Mr. E. J. Reed, per Pastor J. A. Spu-			
Mrs. L. Belough ...	0	1	0	gson ...	2	2	0
Mr. G. W. Camps ...	0	2	6	The Misses Gould ...	3	0	0
Collected by Mrs. Nears ...	0	7	0	Mrs. Hunt and friends ...	1	5	0
Postal order, Banchoy ...	0	5	0	Miss E. K. Thompson ...	0	3	6
Postal order, Bedford ...	0	5	0	Mrs. Hertzell and Mrs. Mallison ...	0	2	0
Collected by Mr. W. Lloyd ...	0	3	0	Mrs. E. McClure ...	0	7	6
Mr. F. Duffell ...	0	10	0	Postal orders, Glasgow ...	0	5	0
Rev. J. F. Linn ...	0	5	0	Mr. and Mrs. Keddie ...	0	12	0
Collected by Mr. Geo. Spooner ...	0	7	0	Collected by Miss M. Lanchbury ...	0	5	0
Mr. J. Pullin ...	0	10	6	Mr. E. C. Messeder ...	0	5	0
Mr. John Harris ...	1	1	0	Mr. W. Bromage ...	0	2	0
Mr. John Fair ...	5	5	0	Mrs. E. Bowyer ...	0	5	0
Mr. and Mrs. Harris ...	1	1	0	Postal orders, Blackheath Hill ...	0	2	0
Collected by Mr. A. W. Freudemacher ...	0	5	0	Mr. J. Leeson ...	1	10	0
S. T. P. ...	0	1	6	Mr. J. Leiper ...	1	0	0
Mr. E. Longmore ...	0	10	0	Mr. Charles Ibberson ...	1	1	0
Mrs. E. Hogg ...	1	1	0	Mr. F. C. Neve ...	2	2	0
Mr. William Furse ...	1	1	0	Mr. W. Equibb ...	0	5	6
Pastor J. H. and Mrs. Barnard ...	1	0	0	Mrs. E. Fisher ...	0	5	0
Mr. James Stiff ...	4	0	0	Colonel W. Stenhouse ...	1	1	0
A friend in Levenshulme ...	0	1	0	Mrs. J. Bell ...	1	10	0
Mr. and Mrs. Heritage ...	0	10	0	Miss E. Jefferies ...	0	2	6
Miss A. Milner ...	0	7	6	Mrs. Crowhurst ...	2	0	0
Mr. B. Nicholson ...	1	1	0	Mr. H. Higbed ...	0	4	0
Mr. R. T. Bull ...	0	10	6	Mr. H. Buckley ...	2	2	0

	£	s.	d.		£	s.	d.
Mr. J. T. Godwin...	2	0	0	Mr. and Mrs. Woolidge...	0	10	0
Stormant and Alexander Bisset	0	5	0	Collected by Master H. Bettley	0	1	7
Mrs. E. F. Beddome	0	2	6	Mrs. A. Payne	0	2	0
Miss Hardiman	0	10	0	Mrs. H. M. Watts...	0	10	0
Collected by Mrs. Penning	0	6	0	In remembrance...	0	2	6
W. and M. S., Glasgow	0	10	0	Mrs. M. Holbrook...	0	12	0
Mrs. T. Frohock	0	5	0	Miss Urquhart	0	10	0
Rev. J. H. Moore	1	0	0	Miss Rees	0	2	6
Miss M. C. Irwin	0	1	0	Mrs. Lamb	0	5	0
Mr. George Blake	0	5	0	Miss J. Tingle	0	3	0
Mr. John O'Gram	1	0	0	Mr. J. Potts	0	1	6
Mrs. James Hunt	0	5	0	Miss F. Soutar	0	2	6
Mr. Joshua Shaw	1	0	0	Mr. and Mrs. Webb	0	4	0
Mrs. H. M. Grange	0	5	0	Mr. Edward Roberts	0	10	0
Mrs. P. Towler	0	3	6	Mrs. W. Vergette	0	3	0
Miss C. Thompson	1	0	0	Mr. G. E. Horn	1	1	0
Collected by Master P. Stimpson	0	2	0	Mr. R. Casburn	0	10	0
Miss E. L. Tarver	0	5	0	Mr. Robert Morris	0	5	0
Mr. T. L. Hankin	1	0	0	Mr. and Mrs. Moss	0	4	0
Collected by Miss K. E. Buswell				Miss Yockney	0	2	6
Mr. T. Woodley	2	0	0	Friends in Fyvie	0	10	0
Mr. R. Cleaver	1	1	0	Mrs. M. Weller	0	2	6
J. J. S.	0	10	0	Postal order, Pontnewynydd	0	2	6
Smaller sums	0	10	0	Postal order, King's Lynn	0	5	0
	4	1	0	Mrs. J. Huddleston	0	0	0
Mrs. H. Freestone...	0	5	0	Mr. C. H. Gibson	1	0	0
Mr. William Phillips	1	1	0	Mr. Charles Allport	0	10	0
Collected by Miss E. Beament	0	3	8	Mrs. Findlay	0	10	0
Members of Eld Lane Young Women's Bible-class, Colchester, per Miss L. Lawrence	1	1	0	Mr. William Quant	1	1	0
Miss Lightbound	0	1	0	Mr. J. Charley	0	5	0
Mrs. A. Baker	0	2	0	W. W. Carluke	1	0	0
Misses Hardy	0	2	0	Mrs. Wood	0	10	6
Miss F. M. Pearson	0	3	0	Mr. C. Hooper	0	3	6
A friend	0	2	0	Mr. J. Beaumont	0	2	6
Collected by Miss Borley	0	19	0	Mr. Henry Hill	1	1	0
Mrs. Brochie	1	0	0	Mr. Vincent	0	7	10
Master W. A. Lewis	0	5	0	Rev. E. Evans	0	5	0
Rev. S. R. Young	0	5	0	Collected by Mrs. A. Roberts	0	10	0
Mrs. E. Rice Daniel	0	10	0	Young Women's Bible-class at Stockwell Orphanage, per Mrs. Burgess	0	15	0
Collected by Miss E. M. Elford	0	15	6	Mrs. Chery	0	5	0
Young Christians' Union, per Mr. C. J. Burr	0	10	6	Mr. and Mrs. Couchie	2	2	6
Mrs. E. Lloyd	2	0	0	Mrs. E. S. Johnson	2	2	0
M. G.	1	1	0	Mr. and Mrs. Baker	0	10	0
Mrs. E. Davies	1	0	0	Mr. Wiley	0	0	0
Mr. A. Matheson	0	5	0	Mr. W. Willis	0	10	0
Mrs. Harrison	0	10	0	Mrs. E. Osborn	0	10	0
Mr. R. S. Plowright	0	5	0	Mrs. Shaw and friend	0	4	0
Mrs. Rogers	0	9	6	Mrs. Parkes	1	0	0
Mr. G. W. Irons	2	10	0	Miss Parkes	0	10	0
Mrs. William Piper	1	0	0	Miss E. Parkes	0	10	0
Mr. Hartswell	0	2	6	Mr. J. Brown	0	2	6
Mrs. Forsyth	0	10	0	Mr. E. Hall	0	5	0
Mr. E. J. Brown	0	7	6	Mrs. Grant	1	0	0
Collected by Misses M. and E. Chandler	0	3	0	Mr. and Mrs. Clow	0	5	0
Mrs. Fairweather	0	7	0	Baptist Sunday-school, Sittingbourne, per Mr. George Mallett	2	0	0
Mr. E. Adam	1	0	0	Mr. M. J. Hanson	0	5	0
Mrs. McKenzie	0	2	6	Miss Riddington and friends	0	8	6
Miss Camps	0	5	0	Postal order, Coves	0	2	6
Miss Walton	0	2	6	Miss M. Hodges	0	9	0
Mr. George F. Shepherd	0	10	0	Miss E. Clutterbuck	0	5	0
Mr. Grainger Brown	0	5	0	Mrs. Oxenbridge	0	2	6
Mrs. Mary Isaac	0	5	0	Mrs. C. J. Porter	0	3	0
Mrs. M. Hutchinson	1	0	0	Mr. W. Tieman	0	2	6
A friend who attends Trinity Baptist Chapel, Bexley Heath	0	5	0	Mr. J. W. Burnaby	0	5	0
Postal orders, Brasted	0	3	6	Mr. Allen Priest	1	0	0
S. R. H., Torquay	0	5	0	Mrs. C. Watts	5	0	0
Mrs. C. May	0	5	0	Mrs. Joslin	0	10	0
Mr. John Riley	0	5	0	Mr. M. Romang	1	1	0
Mr. C. Ibberson	0	1	0	Mr. M. Romang, jun.	1	1	0
Mr. Joseph Harvey, per Mrs. E. Bannister	25	0	0	Mr. E. Romang	1	1	0
Miss E. Botsford	0	5	0	Collected by Miss G. Harvie	0	7	0
Mrs. E. L. Smith	0	10	0	Mr. Samuel T. Williams	0	5	0
Mrs. E. Milroy	2	0	0	Mr. J. Foulkes, jun.	0	2	6
Mr. C. Barker	0	10	0	Mrs. E. Straw	0	5	0
Mrs. E. Le Feuvre	0	1	0	Mr. J. F. Pearmine	0	10	0
Mr. W. Chance	0	5	0	Mrs. M. A. Seale	1	0	0
Mr. H. Ladin	0	2	6	Mr. and Mrs. Mason	2	0	0
				Mr. A. Allen	0	5	0
				A. A., in loving memory	0	5	0

	£	s.	d.		£	s.	d.
A friend	7	0	0	Mrs. J. Tippleston... ..	0	5	0
Miss L. Francis	1	0	0	Mr. J. F. Garlile	0	2	6
Miss J. Spencer	1	0	0	Master Charlie Day	0	1	0
Miss E. Pearce	1	0	0	Miss B. Sturrock	0	1	0
Mr. A. Hutton	0	10	0	Mrs. Whatley	0	5	0
Mr. and Mrs. Hewat	2	0	0	Mrs. Wilshebe	0	5	0
Readers of "The Christian Herald", per Mr. A. McLatchie	7	6	6	Misses Gribbon	0	5	0
Collected by Mrs. Forbes	0	10	0	Rev. John Douglas	0	2	6
Collected by Miss Hunter	3	10	0	Mrs. Bickford	0	2	6
Miss R. Wells	0	2	0	Mr. John Cameron	0	5	0
Mabel	0	0	6	Mrs. E. M. Green	0	2	6
Leonard	0	0	6	Miss Nellie Stockwell	0	5	0
Collected by Miss A. Lewis	0	9	0	Miss L. E. Knight	0	5	0
Collected by Miss E. E. Buckingham	0	5	0	Mrs. Lord	0	3	0
Collected by Miss Florrie Cooper	0	1	9	Mrs. Drummond	0	4	0
Mr. W. Boynton	0	10	0	Postal order, Hayle	0	2	6
Miss M. E. White	1	0	0	Anon.	0	2	0
Mrs. Ironside	1	0	0	Mrs. R. Boyd	0	5	0
Mrs. Martin	0	5	0	Collected by Mr. W. R. Garrett	0	3	0
Mrs. McCallam	0	5	0	Mr. William Miles	0	5	0
Miss Ferguson	0	10	0	Mr. D. Macintyre	0	2	6
Mrs. Burt and Mrs. Easterbrook	0	7	6	Miss Pratt	0	5	0
Mrs. M. Cousins	1	0	0	Mr. W. Johnson	0	1	0
Mr. George Smith	0	4	6	Mr. John Grant	0	6	0
Mr. T. R. Thomas	0	10	0	A Dunfermline friend	0	5	0
Mr. Warren	0	10	0	May Jones	0	1	0
Mrs. A. Ives	0	3	0	Stanley Jones	0	1	0
Mr. and Mrs. Rumsey	0	10	6	Evelyn Jones	0	1	0
Mr. L. Clayton	0	10	0	Elsie Jones	0	2	0
Mrs. Thompson	0	13	0	Mrs. G. Rees	0	5	0
Mr. William Smith	0	10	0	Mrs. E. Mackie	0	5	0
Mr. T. D. Adams	1	0	0	Mrs. Bossingham	0	5	0
Mrs. N. Sparrow	0	10	0	Rev. W. Dorey	0	2	6
Mr. James Binstead	1	0	0	Miss S. E. Knight	0	2	0
Mr. J. A. Barnard	0	5	0	Mr. W. Sherlock	0	1	6
Mr. John Lewis	2	2	0	Mrs. Lees	0	5	0
Mrs. Gray	0	2	6	Mr. James Sharp	0	1	6
Mrs. Trew	0	10	0	One fig from a poor sufferer	0	1	0
Collected by Mr. J. Whittaker	0	10	0	Stamps, Leicester	0	1	0
Mrs. G. E. Chapman	0	2	6	Collected by Miss F. Limebeer	0	6	6
Mr. G. J. Broackes	1	0	0	Mr. W. Dean	0	2	0
Mr. J. Pilley	0	5	0	Collected by Miss L. Davey	0	8	0
Mr. Joseph Miller	0	5	0	Mrs. S. Harner	0	2	6
S. B. and Co.	2	2	0	Mr. J. H. Earnshaw	0	5	0
A friend, South Shields	0	5	0	Miss M. Duncan	0	5	0
Mr. and Mrs. Edwin Smith	2	2	0	Mr. William White	0	1	0
Mr. H. P. West	1	0	0	Mr. J. Scott	0	15	0
Collected by Mr. James Dobson	0	11	1	For the dear children	0	3	0
R. E. C.	0	10	0	Friend	0	2	0
Master Fred. Davis	0	1	9	Mr. H. Purcell	0	5	0
Miss J. Claridge	0	2	6	Mr. T. Robinson	2	10	0
Mrs. E. Doughty	0	10	0	Mr. G. Morgan	0	2	6
Mrs. P. W. Wooltorton	1	0	0	Pastor E. Ashton	0	3	0
Mr. John Storey	1	10	0	Mrs. M. J. Lewis	0	5	0
Collected by Mrs. Clews	4	4	0	Pastor W. Colin Bryan	0	2	6
Collected by Miss Nellie Burcher	0	5	6	Mr. T. Bowler	0	5	0
Collected by Mr. W. Brasyer,	0	1	6	Mrs. J. C. Evans	0	2	0
Stamps, Wellington	0	2	3	Mr. J. Mason	0	3	0
Postal order, Pontypridd	0	5	0	Mrs. B. Joyce	1	10	0
Mr. J. D. Taberner	0	5	0	Centenary Baptist Sunday-school, March, per Mr. P. H. Davies, jun.	1	0	0
Mr. H. M. Harper	0	4	6	Mr. J. Hallam	0	2	6
Miss Janet Chalmers	0	3	0	Mr. A. Davis	0	5	0
Mr. Thomas Land	0	2	6	Mr. M. Davies	0	5	0
Mrs. Pullan	0	5	0	Mr. and Mrs. J. Parkinson	1	0	0
For the little ones of Christ	0	2	6	Miss E. Macnicoll	1	0	0
Collected by Mrs. McKimming	1	8	0	Mrs. E. Millar	0	5	0
Mr. John Weir	1	0	0	Mr. and Mrs. Ward Layle	0	5	0
In Memoriam, W. L. M.	0	10	0	Mr. J. Lane	0	2	6
Mrs. Mcville	0	10	0	Miss J. Allen	0	2	6
Mr. and Mrs. Gregory	2	10	0	Mrs. and Master Ligertwood	0	3	6
Miss May Baker	0	5	0	Mrs. M. Pooley	0	2	6
Mr. and Mrs. Tanswell	0	7	6	Mr. W. J. Lewis	2	2	0
Miss G. Wyatt	0	5	0	Miss L. Round	0	2	6
Miss I. Mackintosh	0	8	0	Mr. J. Snell	1	1	0
Miss Nellie Clark	0	5	0	A reader of "The Christian Herald"	1	0	0
Mr. F. Rees	0	2	6	Mrs. E. Jackson	0	10	0
Mr. W. W. Gooderham	0	5	0	Mr. McBeth	1	0	0
Mrs. E. J. Johnson	0	5	0	Mr. G. H. F. Jackman	0	5	0
From an orphan	0	5	0	Miss F. Good	0	4	0
Master John Peebles	0	5	6	Mrs. Fielder	0	2	6
Miss M. Clay	0	2	0	Mrs. Dunlop	2	0	0

	£	s.	d.		£	s.	d.
S. M.	0	10	0	Mrs. B. Imlach	1	0	0
Miss C. McKenzie	0	5	0	Collected by Miss K. Trevail	0	1	5
Mr. W. Smith	0	4	0	Mr. A. Law	1	8	0
Mr. G. Huntley	0	10	6	Chrisaie and Reggie Lawson	0	10	0
Mr. T. Birch	0	2	6	Mr. A. Walker	1	1	0
Miss Furner	0	5	0	Mrs. Shaw	5	5	0
Mrs. Service	0	2	0	Mr. Alexander Sinclair	2	0	0
Collected by Miss M. Cardell	1	2	0	Mr. Frederick J. Ackland	1	1	0
Mrs. E. Workman	0	10	0	Mr. John Aldington	0	10	6
Messrs. McCannan & Sprott	0	10	0	Mr. James Owers	0	10	6
Collected by Mrs. Jackman	0	15	0	Miss Miriam Hoadley	1	5	0
Mrs. Elbowsear	0	10	0	Mrs. Thomson	1	0	0
Collected by Mrs. E. Jones	0	18	0	Mrs. J. Cook	2	0	0
Mr. James Andrew	0	10	6	Mrs. Munro	0	10	0
Per Mrs. Blant—				Mr. A. H. Doggett	0	10	0
A. E. Blant	0	5	0	Mr. F. F. Doggett	0	10	0
A. S.	0	5	0	Particular Baptist Chapel Sunday-			
Mr. Harlow	0	2	6	school, Hounslow, per Mr. C. Yeates	0	5	0
Mr. Buston	0	1	0	Mr. F. J. Hurst	0	10	0
Miss Sedons	0	0	6	Mrs. Lydia Pendlebury	0	10	0
Collected by Mrs. Blant	0	8	6	Mr. W. Chadley	1	1	0
Mrs. E. Spinks	0	10	0	P. and P.	0	5	0
Per Mrs. James Withers—				A. Brother, Dundee	0	1	9
Mr. W. Moore	2	2	0	E., Bristol	0	2	6
Messrs. Heelas & Co.	1	1	0	T. G. W.	0	2	0
Mrs. S. J. Collier	1	0	0	Mr. L. Ferratt	0	5	0
Mr. F. Davies	1	0	0	Mr. Knight	1	0	0
Mr. E. F. Collier	1	0	0	Mr. G. Cooper	3	0	0
Mr. C. R. Stevens	0	10	6	Collected by Master Bear	0	1	6
Mr. E. Harvey	0	10	6	Mr. W. J. Bear	1	0	0
Mrs. Ravencroft	0	10	0	Mr. T. Morgan Harvey	1	1	0
Mrs. Hampton	0	10	0	Mrs. Pollock	1	0	0
Mr. James Boorne	0	10	0	Mr. J. Lister	1	0	0
Mr. T. Wells	0	5	0	Mr. J. H. Eldridge	0	10	0
Mrs. Collier	0	5	0	Mr. S. H. Perriam	0	10	0
Mrs. J. Davies	0	2	6	Mr. W. B. Vawser	0	10	0
				Mr. F. Bartlett	1	0	0
	9	6	6	Collection at Christmas morning ser-			
Mr. E. J. Upward	3	0	0	vice at Kingston, per Mr. W. B.			
Collected by Miss Ann Mackay	1	0	0	Nichols	2	1	0
Per Mr. Richard Giles—				Mr. R. Dawson	0	12	0
Family dinner-table box	1	11	2	Mr. B. C. Forder	0	10	0
In lieu of Christmas cards	0	5	0	Postal order, Dunoon	0	1	6
In memory of Bertie	0	5	0	C. A. W.	0	2	6
	2	1	2	Collected by Mr. Robert Brazier	0	3	6
Pastor J. T. Hagen's Bible-class at the				Postal orders, Brentford	1	0	0
Baptist Church, Dunfermline	0	18	6	Mr. Josiah Cox	0	10	0
Mr. H. B. and Miss Frearson	3	0	0	Part of the Lord's tenth	0	10	0
Mr. James Robertson	0	15	0	Rev. M. Matthews	0	10	0
Mr. Mead	0	10	0	Mr. W. Adcock	0	10	0
Mrs. M. Hall	1	0	0	Collected by Mrs. Ferry	0	10	0
Mrs. Dodswell	0	10	0	Collected by Miss Nellie Edgerton—			
Mr. William Strain	1	0	0	Mr. A. Butterworth	0	10	6
Mr. J. Mortimer	0	15	0	Mr. J. Proctor	0	5	0
Anon.	1	0	0	Mr. J. Broadbent	0	5	0
Mr. Edward Marsh	5	0	0	Mr. D. Orme	0	5	0
Mr. W. F. Heath	1	1	0	Mr. R. Orme	0	5	0
Mr. John McIlroy	1	0	0	Mr. James Shepley	0	2	6
Mr. S. J. Cutson	0	10	6	Mr. T. S. Hague, C. C.	0	2	6
Collected by Miss E. L. Cobby	0	12	6	Mr. Whalley	0	2	6
Mr. Charles Le Gric	0	10	0	Mrs. Hinton	0	2	0
Executor of the late Mrs. Eates	23	13	3				
Executors of the late Mr. William Elliot	15	0	0	Collected by Miss Hallett	0	10	0
Mr. H. T. Trevanion	2	0	0	M. W. E. E.	0	2	6
Mr. C. Minter	0	12	0	Mrs. Slade	0	1	6
Mrs. Chapman	1	0	0	Mr. E. Schofield	0	10	0
Mr. W. Willis	0	10	0	Mr. J. Rugg	1	0	0
Mr. J. Sims	1	10	0	M. A. W., a working woman	0	2	6
Miss A. Doody	2	0	0	Mrs. Roberts	0	5	0
Mr. Thomas Weir	1	0	0	Mr. George Unwin	1	1	0
Mr. H. Mandrell	1	1	0	Collection at Mount Pleasant English			
Houston Free Church Sabbath-school,				Baptist Chapel, Cadoxton, on			
per Mr. William Kerr	0	10	0	Christmas-day, per Mr. T. S. Williams	0	7	0
Mr. and Mrs. Wals	2	0	0	Collected by Master Johnnie Burt	0	10	0
Mr. William H. Pollard	1	1	0	Postal order, Merthyr Tydvil	0	2	6
Messrs. Wills and Packham, Ltd.	3	0	0	Mr. F. J. Bridge	0	5	0
Mr. John W. Rigby	0	10	0	Messrs. Henry Head & Co.	1	1	0
Mr. Thoma H. Howell	2	2	0	Mr. J. Bovey	0	5	0
Mrs. Harris and friends	0	10	0	Mr. George Wilson	0	10	0
Mrs. Spear	0	10	0	Mr. J. Stevens	0	10	0
Miss Cochrane	1	0	0	Miss Harris	0	6	0
Mrs. Nicholl	1	0	0	Friends in Bures, per Pastor G. Monk	1	2	6

	£	s.	d.		£	s.	d.
Mr. William Mitchell	0	10	0	Mr. W. A. Weightman	5	0	0
Mr. James M. Rattray	0	5	0	A lady member of Richmond Baptist	1	0	0
Mrs. Chillingworth	0	7	6	Chapel, Liverpool	0	5	0
Miss E. Kewes	0	5	0	F. Mutton; Liverpool	0	5	0
Mrs. Charles...	0	5	0	Mrs. C. Carter	0	10	0
Mr. D. Boyd	1	0	0	Miss K. Chapman	0	3	9
Miss H. Husk	0	5	0	Mrs. E. A. Butterfield	0	5	0
Mrs. Tolmie	0	5	0	Mr. Robert Beattie	0	10	0
J. S.	0	10	0	Mr. Roger Bate	1	0	0
M. S.	0	5	0	Mr. W. Kay	0	3	0
Anon.	0	10	0	Mrs. F. Haywood	0	10	0
Mrs. J. E. Swan	0	2	0	Mr. J. Kearry	0	5	0
Mr. G. Freeman	0	6	0	Miss Jessie R. Moore	1	0	0
Mrs. S. Watson	0	3	6	Mrs. E. Grounds	0	1	0
A New Year's offering from Tunbridge Wells	0	10	0	Miss Wilnot	0	5	0
Mrs. Weekes	0	10	0	Collected by Miss E. Powell	0	11	0
Mrs. Alston	1	1	0	Mr. H. Dean	0	2	6
Postal orders, Victoria Street	0	4	0	Mr. W. Alexander	1	0	0
Mr. W. G. Wilkins	1	1	0	Mr. F. Adams	2	2	0
A friend, South Shields	0	10	0	Mr. and Mrs. Hendrie	0	15	0
Mr. H. Humphry	0	10	0	A Baptist in the far North	0	10	0
Mr. S. Gregory	0	10	0	Orphanage Box at Tabernacle Gates	0	10	8
Miss Ware	0	2	6	In memory of Dr. Pierson	0	10	0
Miss H. M. Hewat	0	5	0	W. B. M.	0	10	0
B.	0	5	0	J. J. and E. S.	225	0	0
Mr. Joseph Spilman	0	10	0	V. H. M., Norwich	0	10	0
Mr. James Bazeley	0	10	0	M. Shepherd	0	2	0
Miss E. Martin	1	0	0	Mr. S. Friddy	0	10	0
Mr. Joseph Webb	0	6	0	Mr. A. J. Foxwell	0	10	0
Mrs. Beall	0	3	0	O. W. W., Brixton	1	0	0
Mr. Timothy Davies	1	1	0	Baptist Sunday-school, Long Preston,	0	10	0
P. W., Nunwick	0	3	0	per Miss Brennan	0	10	0
Miss M. McEwing	2	0	0	Mr. and Mrs. Newman	0	7	6
Mr. William Milne	0	2	0	Mrs. M. A. Pilgrim	0	10	0
Mrs. Boys	0	10	0	Mrs. E. J. Barnes	0	10	0
Postal order, Chesham	0	1	0	Misses Amy and Ethel Dowtell	0	2	6
Collected by Mr. George Tolley	2	0	0	Miss E. S. White	0	10	0
Mr. William French	0	5	0	Rev. J. Kempton	0	5	0
Mr. Sidney French	0	2	0	Bernie, Frances, and Maudie Leach	0	15	0
S. R.	0	2	6	The Young Women's Class at Water-			
Per Pastor E. Spurrier:—				beach Baptist Chapel, per Miss M. M.			
C. G.	1	0	0	Mason	0	10	6
Mr. E. Blaxhill	0	10	0	Mrs. Leaper	0	2	0
Mrs. Arnold	2	10	0	Known by Jesus	0	5	0
36, High Street	0	15	9	Mr. W. Howard	2	0	0
N. and E. Spurrier	0	5	3	Mrs. Mary Boniface	0	10	6
Collected by Miss E. Girdlestone	5	1	0	Stamps, London, E.	0	1	0
L. H. Sidford	0	5	0	Mrs. A. K. Pritchard	0	5	0
Mrs. Brooks	0	2	6	Postal order, Halifax	0	5	0
M. H.	0	2	6	Hamilton Sunday-school box, per Rev.			
Sale of watch	0	10	0	J. R. Chrystal	0	10	0
Collected by Mrs. Beaver	0	5	0	Mansfield Street Sunday-school, per			
Mr. E. C. Byrne	0	10	6	Mr. Edward Johnson	1	0	0
Mr. and Mrs. C. E. Fox (for the support	50	0	0	Mrs. C. Sharman	1	0	0
of three orphans for one year)				J. J. W.	0	2	6
Mr. Edward Rayner	20	0	0	Mr. Edward Martell	3	0	0
Mr. G. G. C. McKenzie	0	5	0	Mrs. S. Ballard	0	4	0
Mr. William Baddon	3	0	0	Mr. Edwin Davis	1	0	0
Collected by Master Percy S. Wisney	1	10	0	Mr. George Green	0	1	6
Otley Sunday-school, per Mr. S.				Mr. F. J. Aldridge	1	5	0
Barker, jun.				Mr. R. C. Jones	1	1	0
Collected by Miss L. Dunnett	1	5	0	Collected by Mr. D. Hawkins	1	14	8
Collected by Mr. W. Dunnett	0	10	6	Mr. C. W. Roberts	10	10	0
Collected by Miss Barker	0	9	6	Mr. D. D. Sinclair	0	5	0
Mrs. A. Seager	0	2	6	A widow, Norwich	0	2	0
Miss Janet Scott	2	0	0	A reader of "The Christian Herald",			
J. M.	1	0	0	Dewsbury	0	10	0
M. A. C.	0	5	0	Collected by Miss G. Shaw	1	0	0
Mrs. Jane Youens	0	10	6	Mr. G. W. Skeats	0	5	0
A thankoffering from Great Ellingham	0	5	0	Mr. and Mrs. T. Bush	0	10	0
The Misses Gibson	0	10	0	Collected by Mr. Henry Willis	0	13	6
Mrs. Lister	1	0	0	Miss Daisy Wateing	0	5	0
Mr. C. Buchel	2	2	0	E. K. York	0	2	6
Mr. William Blott	10	0	0	Mrs. H. Warriner	0	2	0
Devonshire Square Baptist Chapel,				Mr. Richard Pope Frost	2	0	0
Stoke Newington, per Mr. C. T.				Mr. James Cooper and children	0	5	6
Gardner	2	2	0	M. S.	0	2	11
"Seventy-three"	2	0	0	Mr. Stephen Sharp	0	10	6
Mr. Joseph Wates	5	0	0	Helensburgh Baptist Sabbath-school,			
				per Mr. William Thompson	0	13	0
				Three young well-wishers, per Miss			
				Manuel	1	5	3

	£	s.	d.		£	s.	d.
J. R.	0	5	0	Mr. F. Dunster	0	5	0
Mrs. F. G. Duckmaster	0	10	0	Mr. Thomas Fawkes	2	0	0
Mr. Alfred Sturge	0	10	6	Mrs. Deane	0	10	0
Mr. Edward Williams	2	2	0	Mr. W. Graham	1	0	0
Mr. William Rogers	0	5	0	Mr. George Beagley	0	3	6
Mrs. Williamson	0	5	0	Mr. J. Clark	0	10	0
Mr. George Fryer	0	1	0	Mrs. Spooner	1	1	0
Mrs. Orr White	10	0	0	Ecton Baptist Church, Northampton, per Pastor John Field	5	0	0
Mr. William Biggs	1	0	0	Collected by Master A. J. K. Freeman	0	12	6
Mr. E. K. Stacc	0	5	0	Mrs. Groves	0	2	0
Mr. J. Hart	1	0	0	Proceeds of Nellie, Dolly, May, and Bertie's bazaar	2	10	0
Mr. Oliver Hart	0	10	0	Collected by Mrs. S. K. Goddard ...	0	6	4
Mrs. Yates	0	10	6	Mr. E. P. Morris	2	2	0
Mrs. B. Wilson	1	1	0	Mr. William Casson	1	0	0
Mr. Jennings, per Pastor J. C. Forth...	0	5	0	Miss Porter	1	0	0
Miss Susan Green	0	3	0	Mrs. Booker	0	10	0
Mrs. Mitchell	2	0	0	E. R., Newcastle-on-Tyne	1	2	6
Mr. Harry R. Ellis	0	5	0	Mr. W. Joass	0	2	0
Part proceeds of Christmas tree at Dark- house School, Cosely, per Pastor George Dunctett	1	0	0	Ebenezer Baptist Sunday school, Bacup, per Mr. J. A. Law	4	10	2
Mr. Duncan S. Miller	1	0	0	Mr. T. Fleetwood	0	10	0
O. B. S., per Pastor J. A. Spurgeon ...	2	0	0	Collected by Miss Payne from friends at Downs Chapel, Clapton	3	13	0
Mr. Gray	1	1	0	Mrs. Bagster	2	2	0
Mr. F. Finch	0	2	6	M. L. C.	1	0	0
W. B., Oxenhope	0	2	6	Collected by Mrs. Appleton	1	3	10
Children of the First Free Church Sab- bath-school, Blairgowrie, per Mr. Alexander C. Milne	0	17	6	Mr. W. Appleton	10	0	0
Collected by Miss Kate Sivers	0	5	9	Miss Helen Jack	1	0	0
Mr. Robert Morris George	0	10	0	Mrs. Elgee	0	10	6
Mrs. Llewellyn	0	10	0	Mrs. East	1	0	0
Mr. William Francis	1	0	0	Trevaill	0	2	6
M. P.	0	10	0	P. M.	0	2	0
Mrs. E. Williams	0	13	0	L. H. T. A.	1	0	0
Llangynidr Morning Baptist Sunday- school, per Mrs. W. Evans	0	4	0	A poor old woman, per Mr. T. W. Lister	0	2	6
Mr. James Wilson	0	3	6	Mrs. A. M. Hallett	0	10	0
In loving memory of Pattie	0	8	0	Mr. Samuel Cowe	1	0	0
Mr. John Butler Elgar	0	10	0	Miss Miller	0	2	6
Mrs. Schilizzi	2	2	0	Miss Dean	0	11	0
Sunday evening collections at the Soldiers' Institute, Portsmouth, during 1893	24	0	0	Mr. James Smith	1	9	0
Colonel Mumby	2	2	0	Mr. T. Fordham	1	1	0
Mr. Charles Martin	0	7	6	Collected by Master Charles Spurgeon Edgerton	1	0	0
Collected by Miss A. E. Hill	1	6	0	Mr. J. T. Ford	1	0	0
Mr. Stewart	1	0	0	The Girdlers' Company, per Mr. G. E. Philbrick	11	11	0
Grateful for Dr. Pierson's ministry ...	0	5	0	Rev. G. H. Rouse, M.A., per Pastor J. A. Spurgeon	2	0	0
Mr. P. Mackinnon	10	0	0	Mr. Septimus Holtum	1	15	0
Paradise Row Baptist Chapel, Waltham Abbey, per Mr. George Richardson...	1	6	9	I. McI.	0	5	0
Mrs. E. A. Calder	50	0	0	Mr. William Ranford	0	10	0
Mr. John Hunt	3	3	0	Collected by Master S. Newson...	0	6	6
Mrs. Woodcock	0	4	0	G. M. C.	0	1	6
Mrs. Walker	2	2	0	Half-yearly Dividend on £5,000 Deben- ture Bonds, Cory Brothers & Co., Limited	121	7	1
Mr. John H. Jones	1	0	0	Mrs. John	0	10	0
Eddie and Freddy	5	1	0	Mr. William Neathrocoat	0	2	0
Collected by Master W. Norster ...	0	10	0	Mrs. Waterfield	0	2	6
Mr. A. Jungling	3	0	0	Mr. James Emery	0	2	6
Mr. Charles Hull	20	0	0	Mr. J. C. Lance	1	0	0
Sronsay	0	3	0	Half-contents of children's box at Godlingstone, opened on New Year's- day	0	13	6
Mrs. M. Steel	0	10	0	Agricola and his wife	5	0	0
Mrs. Clements	2	2	0	Mater, Sutton	1	1	0
Wester Pardovan United Presbyterian Church Sabbath-school, per Synod Treasurer	1	0	0	Sandwich, per Bankers	1	1	0
Mrs. A. M. Stephenson	1	0	0	X. Y. Z., per Bankers	10	0	0
Mrs. Gunter	0	5	0	Mr. James Grose	2	2	0
Miss Dorothy Ingle	0	2	6	Miss Grose	1	1	0
Mr. A. Bullman	0	10	0	Miss H. A. Grose	0	10	6
Mr. E. L. Wallis	1	0	0	Mr. James Keith	1	10	0
Mrs. J. Gardner	0	1	6	A. B. C.	0	5	0
Collection at the breakfast-table at Darling's Hotel, Edinburgh, on New Year's morning	1	0	0	Mr. Drummond Grant	1	0	0
Mr. William Ronald	1	10	0	M. N.	1	0	0
Miss Hutton	0	5	0	John F. H.	1	0	0
Mr. F. Turner	0	10	0	P. W. H.	0	1	0
Mrs. Jeffery's work-people	0	14	6	Collected by Miss E. C. Hutchings	0	5	0
Mr. G. H. Shipway	0	2	6	J. L.	0	10	0
Mr. Samuel Hampton	2	2	0	Mrs. Melhuish	0	5	0

	£	s.	d.
Mrs. H. W. Thompson	0	2	0
Eld Lane Baptist Sunday-school, Colchester, per Mr. H. Letch	2	10	0
Mr. H. Letch	0	10	0
Mr. J. Letch	0	5	0
Mr. H. G. Start	2	2	0
Collections at Niton Baptist Sunday-school, per Mr. J. Palmer	1	5	3
Flo.	0	1	6
"Whom having not seen ye love"	0	6	0
Little Melton Mission Hall Sunday-school, per Mr. R. Carr	0	18	0
Mr. H. Lymbery	0	5	0
Mr. S. Admans	0	10	0
Collected by Mr. Thomas Jones	0	2	6
From the estate of the late Rev. Thomas King	6	19	10
Collected at Old Baptist Chapel, Castle Street, Guildford, per Mr. P. Pickett:—			
Girls' Box	1	4	11½
Boys' Box	0	19	0
Infants' Box	0	4	11½
Senior Female Class Box	0	10	2½
Senior Male Class Box	0	18	4½
Mr. J. F. Verry	3	17	6
Collected amongst Messrs. E. Edgley & Co.'s coal-porters	0	18	0
Miss M. Joscelyne	0	2	0
Miss Darley	0	3	6
Mrs. E. Angus	1	0	0
E. C., Beardsden	2	0	0
Collected by Mrs. Tucker	0	6	6
Mr. George Shaw	1	0	0
Miss Taylor	1	0	0
Miss Smith	0	6	0
Collected by Mrs. Starkey	0	7	8
Per F. R. T.:			
A. A. T.	1	0	0
Mr. S. Peatress	0	5	0
Mr. H. Keen	0	10	0
Mrs. George Dix	0	5	0
Mr. and Mrs. Henry Brown	0	10	0
Mr. and Mrs. Frobin	0	10	0
In memoriam, E. P.	0	5	0
In memoriam, J. R. T.	0	10	0
In memoriam, C. T.	0	10	0
In memoriam, C. H. S.	0	10	0
	4	15	0
Senior Girls' Bible-classes, Belle Isle Mission Sunday-school, towards the support of an orphan girl	5	0	0
S. Tapscott	0	1	0
A few friends at Southall Brothers and Barclay, Chemists, per Mr. J. B. Millard	1	14	0
Collected in little Jim's box, Blantyre	0	4	0
A friend	0	5	0
Miss Geikie	2	2	0
Mr. W. C. Field	0	2	6
Miss E. Powlesland	0	10	0
Mrs. C. W. Owen	0	2	6
Mr. and Mrs. G. Fairfield	0	10	0
Collected by Miss Lily Morley	0	10	6
Collected by Mrs. C. Adlem:			
P. M.	1	0	0
Church of England	0	5	0
Hunt and Son	0	2	0
Friends	0	4	9
Adlem family	0	6	3
	1	18	0
A friend, Derby	0	5	0
Mrs. Wood	0	2	6
Miss A. Marshall	0	5	0
Mr. John Taylor	1	0	0
Pastor C. L. and Mrs. Gordon	0	5	0
Mr. T. T. Marks	1	1	0
Mr. John Norgett	1	0	0
Mr. John Barnes	0	10	9
Mr. W. H. Harvey	0	5	0
Collected by Mr. John Beecroft	0	3	0

	£	s.	d.
Per Mr. W. J. Gardner, Tewkesbury:—			
Young Women's class, Baptist Chapel	0	13	10
Master G. C. Gardner's box	0	0	2
Miss E. M. Gardner	1	0	0
	2	0	0
Per Pastor W. Burnett:—			
Mrs. W. Burnett's box	1	16	9
Pastor W. Burnett's box	1	8	9
Mr. T. Bolton's box	0	5	0
Mrs. Record	0	8	6
Mr. D. Perry	0	10	0
	4	9	0
Collected by Mrs. Colcs	1	14	0
H. and F. Gaylor	0	10	0
Per Mrs. C. H. Spurgeon:—			
Miss Lily Armstrong (for the support of an Orphan Girl for one year)	16	0	0
Dear Granny	1	0	0
E. and R. Ward	0	10	0
Mrs. James Coxeter	2	0	0
Dr. William MacGill	2	2	0
Anonymous	5	0	0
Mr. Thomas R.	5	0	0
Mr. S. Cornborough	5	0	0
Miss Bashall	5	0	0
JNO. Newcastle	0	5	0
Mrs. Humphrey	0	10	0
Mr. Thomas Underhill	1	1	0
Mr. and Mrs. Downing	3	3	0
Mrs. M. Richards	0	2	0
T. P.	0	5	0
Mrs. F. Bateman	0	5	0
A reader of "The Sword and the Trowel"	0	10	0
M. P.	1	0	0
Mr. C. Foster	0	5	0
Miss Mackereth	0	2	6
Mrs. Cowen	0	10	0
"Nemo"	20	0	0
A lover of children, Alness, Ross-shire	0	5	0
Miss Hood	0	5	0
Mr. John Brewer	5	5	0
Mr. A. Cowan	5	0	0
Jennie	0	5	0
Mrs. Medway, per Pastor J. R. Walker	2	2	0
	82	12	6
Mr. J. E. Gaunt	5	0	0
Scholars of Free Church Sabbath-school, Mauchline, per Mr. D. McKie	0	7	6
A friend from Andover	0	5	0
Mr. and Mrs. Baker	1	0	0
Orphan Boys' collecting cards, per list	57	15	0
Orphan Girls' collecting cards, per list	50	11	11
Meetings by Mr. Charlesworth, and the Orphanage Choir:—			
Lewes	15	0	0
Elm Grove, Southsea	9	2	2
Greenwich Road Congregational Church	5	1	0
Sandown	15	16	7
Sailors' Rest, Portsmouth	7	0	0
Waterlooville	8	9	0
Shanklin	3	7	10
Belle Isle Mission, per Mr. J. Benson	5	5	0
Winchester	11	13	0
Shortlands	2	4	0
Guildhall, London (per Editor of "The Young Man")	3	3	0
Midhurst	7	0	0
Silvertown, per Mr. W. E. D. Knight	3	0	0
Newington Workhouse, per Miss Higgs	3	0	0
Eastleigh	2	13	2
Christmas Festivities' Fund:—			
Mr. J. Wood	0	10	0
Mrs. E. Allmey	0	2	6
J. B. C.	1	10	0
Miss Clover	0	6	0

	£	s.	d.		£	s.	d.
Mrs. Boyle	0	5	0	Mrs. Cooper	0	3	0
Mrs. J. Meyler	0	5	0	Mrs. Wilson	0	4	0
Mrs. Lane	2	0	0	Miss L. A. Millen	1	0	0
Messrs. W. C. Jarvis and Sons	1	0	0	Master W. New	0	2	6
C. F.	0	3	0	Mr. T. Trotman	1	5	0
Mr. E. Reynolds	0	2	6	Mr. A. C. Johnston	0	7	6
Mrs. H. Keevil	2	0	0	Mr. C. E. Aldis	0	5	0
Mrs. E. Randall	0	1	0	Mr. E. Grant	1	0	0
Miss E. Randall	0	10	0	Mrs. E. Grant's servant	0	2	0
Miss Seaton	0	5	0	Mr. John Holland	0	2	6
Mr. T. A. Kelly	0	5	0	Mrs. Barrett	0	2	6
Pastor A. J. Parker	1	0	0	Mr. M. Stewart	0	5	0
Mr. H. Proctor	0	5	0	Mrs. Thorpe	0	5	0
Mrs. Isabella Anuan	0	5	0	Miss L. A. Bennett	0	2	6
H. M. F.	0	2	0	Miss G. H. Stirling	0	4	0
Mrs. E. Gregory	0	5	0	Anon.	0	2	6
Miss F. Hall	0	5	0	Nameless	0	10	0
Mrs. Davison and her grandchildren	0	8	6	Miss E. Craze	0	5	0
Mr. E. R. Porter	0	5	0	Mr. G. B. Vanheson	0	5	0
Mr. George Smith	0	10	0	Master Claude Stanley Jones	0	5	0
Mrs. S. Dales	0	2	6	A retired country minister	0	2	6
Collected by Miss Anna Thatcher				The Misses Horton	0	5	0
Mr. and Mrs. Caffyn	0	5	0	Mrs. Chapman	0	1	0
Mrs. Mannington	0	5	0	Mr. James Wilson	0	2	0
Mrs. Mannington (Isfield)	0	5	0	Miss Walker	0	5	0
Mr. and Mrs. Charles Mannington	0	5	0	Miss Bessie Keylock	0	2	6
Mrs. Porter	0	2	6	Mr. E. Frisby	2	0	0
Mrs. Munn	0	2	6	Mr. G. Lawrence and friends	12	12	0
Mrs. Faulconer	0	2	6	Mrs. Morgan	1	1	0
Mrs. Overy	0	2	6	Mrs. Ellen Royce	1	1	0
Miss Caffyn	0	2	6	The Misses Stocker	1	0	0
The Misses Hanshar	0	4	0	Mrs. A. Drayson	0	2	6
Mrs. John Guy	0	2	0	Mrs. Rettie	0	5	0
Miss A. Thatcher	0	2	6	The Misses Rowland	0	5	0
				Mrs. A. Broom	0	5	0
Mrs. Eliot Howard	2	1	0	Max, Louie, Mary, Raymond, and Cyril	0	5	0
Mrs. S. Gibson	0	5	0	A grateful grandmother	0	3	0
E. S. M.	0	10	0	Mr. J. B. Near	0	2	0
Mr. Charles Chester	0	10	6	J. S.	0	10	6
Miss Lily Pears	0	2	6	Pastor W. W. Blockidge	0	5	0
Mr. John Annis	0	5	0	Sidney and Alice Jefford	0	1	6
Mr. William Vincent	0	5	0	Young Men's Mutual Improvement Society, Peasmarsh, per Mr. E. H. Avery	0	4	0
Mr. J. Billing and family	0	7	0	Mrs. Grant	0	3	0
Mrs. M. Brake	1	0	0	Mr. R. B. Hindley	0	3	0
Mrs. C. Toller	0	10	0	Mr. C. Bayes	0	2	6
Mr. Joseph Russell	1	0	0	Mrs. G. S. Laver	0	5	0
Mrs. R. Smith	1	1	0	Miss Carrie Dingle	0	2	6
Mr. W. Paine	0	10	0	Messrs. King	0	8	0
Mrs. Oldfield	0	10	6	Emma and Ernest Street	0	2	0
Mr. J. Wilson	0	5	0	E. Netting	0	2	6
Mr. Henry Jackson	1	5	0	A. T. Julian	0	3	0
Miss E. Richards	0	10	0	Mrs. Terrell	0	5	0
Mrs. Best	0	5	0	Mrs. Roberts	0	2	6
Miss Best	0	5	0	Mr. W. Penkamen	0	10	0
Miss E. Sydenham	1	0	0	Miss M. Laug	0	5	0
Miss Murray Gartshone	0	2	6	Mr. J. Newcombe	0	5	0
A friend, per Miss Murray Gartshone	0	2	6	Mrs. L. S. Lang	0	2	0
Mr. W. H. Ballard	0	10	0	Mrs. Stopford	1	0	0
Mrs. P. M. Shaw	0	5	0	Mr. W. D. Crowhurst	1	1	0
Mr. W. Loveland	0	7	6	Mrs. John Charters	1	1	0
Mrs. A. Buckland	0	10	0	Mrs. J. Glass	0	10	0
Mrs. Faulconer	3	0	0	Mrs. Gale Smith	1	0	0
Mrs. Hooker	0	5	0	"A Christmas dinner for ten girls and ten boys"	1	0	0
Mr. J. Goodchild	1	0	0	Mr. John Olney	1	0	0
S. E., a Christian woman	0	1	0	From Guernsey	1	0	0
Mr. Alfred Hobson	1	1	0	Mr. J. B. Meredith	1	1	0
Mr. H. Stevenson	1	1	0	Mr. Arthur Cave	0	10	6
Miss Brown	0	2	6	Mrs. Kelly	1	1	0
Mrs. G. Wilnot	0	2	6	Mr. Edwin Davis	0	10	0
Mr. Arthur Briscoe	5	0	0	Mrs. Pope	0	1	0
Mrs. Carter	0	10	0	Mrs. E. Evans	0	5	0
Mrs. S. Pilcher	0	10	0	Two plum-puddings	0	5	0
Mrs. S. Watts	0	2	6	Miss G. H. Stirling	0	4	0
Mrs. M. Pleasant	0	10	0	Per Mrs. C. H. Spurgeon	1	10	0
G. and A. Woodcock	0	5	0	Mr. J. C. Smith	0	15	0
E. Wells	0	5	0	A mite from Little Stambridge	0	4	0
Mrs. Donaldson	0	2	6				
Mrs. Mumford	0	5	0				
Mrs. E. Stevenson	0	2	6				
Mrs. S. J. Smith	0	5	0				
Friends at Itisby, per Mr. J. Frost	0	15	0				
Mr. J. Cutler	0	5	0				

	£ s. d.	£ s. d.
Messrs. Alabaster, Passmore, and Sons (a new shilling for each boy on Christmas-day)	12 10 0	
The Trustees of the Orphanage (a new shilling for each girl on Christmas- day)	12 10 0	
<i>Old Boys' Subscriptions:—</i>		
Angell, A. P.	0 3 0	
Brewer, A. J.	1 1 0	
Bowtell, E. C.	1 1 0	
Bramley, T. A.	0 2 0	
Bivand, C. A.	0 10 0	
Cockell, H. G.	0 5 0	
Dean, G. F.	1 1 0	
Davies, C. H. S.	0 5 0	
Edwards, G. H.	0 7 6	
French, E.	0 5 0	
Fitch, E.	0 5 0	
Fanner, W.	0 10 0	
Ladds, F. G.	1 0 0	
Lake, A. T.	0 10 6	
Latiuner, R. S.	1 0 0	
Roff, L. P.	0 2 6	
Ryc, C.	0 2 0	
Semark, C. A.	0 5 0	
Semark, H. B.	0 10 0	
Schneider, F. W.	1 0 0	
Sorrell, F. S.	0 2 6	
Steed, S. L.	0 10 0	
Tuddy, E. G.	0 10 0	
Valler, A. E.	0 5 0	
Willis, W. C.	0 2 6	
White, A.	3 3 0	
Wood, W.	0 5 0	
H. S. and F. E. C., Brighton	0 4 6	
		15 8 0
		£2,271 9 10

Orphan Boys' Collecting Cards.—Almond, A. E., £1 1s; Allnatt, W., 3s 6d; Brown, C., 8s 2d; Burling, L., 7s 6d; Bradstreet, H., 8s; Brend, A., 2s; Barrett, B., 5s 2d; Burstow, A. W., 1s; Boggis, A., 12s; Broom, B., 14s; Baker, F., £1 1s; Bustin, E., 7s; Bourne, E., 15s 4d; Beeson, E., 17s 11d; Bryett, C., £1 1s; Battishall, W., 5s; Bird, A., 1s 6d; Baldwin, F. R., 10s; Bartholomew, H. W., 1s 4d; Challis, H., 12s; Carter, P. G., 6s; Clow, R., 14s; Cowley, C., £1 1s; Clark, S. G., 7d; Cook, L. G., 4s; Claridge, G., 2s; Collingwood, F., 10s; Cross, W. D., 16s 1d; Cole, J. L., £1 17s; Coppin, G. G., 6s 3d; Clayden, W., 5s 3d; Carman, A. E., 4s; Darling, A., 8s; Davis, A., 2s 6d; Day, E., 10s 6d; Davies, J., 10s 6d; Dixon, A., 5s 1d; Edwards, J., 14s 3d; Edwards, W. G., 2s 6d; Everett, E. L., 7s; Forsyth, G., 5s; Fryer, F., 11s; Flodgell, J., 7s 6d; Fowler, A. H., 2s 6d; Francis, H. C., 1s 11d; Fox, J. R., 1s 6d; Gardner, F., 11s; Grundy, J., £1 1s; Hampton, J., 4s 3d; Hopwood, E., 3s; Heath, W., 6s; Hockley, F., £1 1s; Hadlow, E. J., 2s 6d; Horden, L., 7s 2d; Horn, P. W., £1 1s; Henderson, G., £1 1s; Hodgetts, R., 7s; Hale, W., 8s 4d; Isaac, J. S., 5s; Jeacock, A., 10s 8d; Johnson, C., 2s; Jansen, W., 3s 6d; Johnston, C., 1s; Keates, H., 5s; King, F., 11s 6d; Kingshott, A., 11s; Knights, W. J., 5s; Leak, A., 2s; Langridge, J., 19s; Laslett, A., 14s 7d; Lucy, F., 3s 10d; Love, A., 4s; Leach, E., 5s 6d; Lawrence, A., 10s; Legge, W., 10s; Long, H. H., 6s; Lee, L., £1; Mathias, R., 3s 6d; Martin, C. W., £1 1s; Marks, A., 6s; Mitchell, A., 10s; Mansell, E., 9s; Mann, H. G., 11s 10d; Mimpres, E. C., 16s; Nichols, J., 10s; Norris, R. E., 15s; Owers, F. C., 9s 2d; Page, H. G., £1 1s; Pratt, J. E., 12s; Pullen, H., 2s 4d; Pegg, G. W., 10s 6d; Pavay, H., 10s 1d; Rogers, W., 2s 6d; Rickwood, S., 17s; Redmill, G., £1 1s; Redwell, B., 7s; Romang, A., 2s; Ryland, A., 2s 3d; Shinn, A., 12s 6d; Shaw, W., 6s; Sharp, W., 1s 9d; Shepherd, H., 1s; Strike, A., 4s 6d; Sones, J. P., 5s; Steer, P., £1 1s 6d; Shorten, R. B., 5s; Sargeant, D., 5s 1d; Toone, W., 5s; Terry, G. F., 15s; Thomas, J., £1 1s; Townrow, H., 7s 3d; Tanner, J., 14s; Taffs, P., 6s 4d; Tanner, W., 3s 3d; Varney, A., 14s; Ward, P. W., £1 2s 3d; Woods, C., 3s; Woollard, E., 1s 6d; Wincott, J. L., 1s 8d; Warren, H., 7d; Warren, W., 2s; Wilkins, J. J., 5s; Webb, A., 4s; Wells, S. A., 3s 6d; Wickens, G. L., 12s 6d; Warburton, C. H., 6s; Warmington, S., 10s; Wright, H., 2s 6d; Witney, F., 13s; Yerbury, H., 5s.—Total £57 15s.

Orphan Girls' Collecting Cards.—Attfield, B., 13s; Ashbourne, E., 15s; Adcock, S., 4s; Ashton, K., 5s; Band, C., 6s; Bassett, L., 11s 2d; Brown, R., 4s; Bunce, A., 8s; Bateman, M. A., 3s 1d; Bulow, E., 1s 7d; Brander, J., 2s 6d; Barton, E., 2s; Bliss, F., 10s 6d; Brinsdon, A., 6s 9d; Crawford, R., £1 1s; Coppin, M., 4s 4d; Coppendale, E., 6s 4d; Church, E., 5s; Cracknell, E., 6s; Court, A., 16s 6d; Court, B., 8s; Cracroft, J., £1 1s; Cecil, L., 5s; Cullen, A., 13s; Dolling, M., £1 1s; Dry, A., 2s 9d; Dew, E., 13s; Day, M., 5s; Dunslow, R., 5s 7d; Day, N., 10s 6d; Dear, A., 3s 6d; Everard, E., 3s 6d; Elliott, A., 18s 6d; Field, M., 2s 6d; Flexman, W., 14s; Fletcher, G., 2s; Gurtcen, E., 5s; Geldart, C., £1 1s; Guttridge, F., 7s; Grimes, E., 5s; Henderson, M., £1 1s; Harris, D., 8s 6d; Hyland, E., 10s; Harris, D., 1s 10d; Hicks, M., 1s 5d; Houching, M., 3s; Hazelton, D., £1 1s; Hull, A., 7s 6d; Hollingworth, M., 19s; Heath, E., 9s; Hunt, M., 3s; Hall, J., 9d; Hannaford, M., 2s 1d; Jaegues, K., 2s; Jackson, A., 7s 6d; Knotts, A., 4s; Lamb, R., 4s; Larkin, F., £1 1s; Lawrence, C., 4s 2d; Lacombe, A., 4s; Last, E., 5s 10d; Lee, G., £4 8s; Lee, G., 8s 9d; Moulder, R., 3s; Matthews, E., 10s 6d; Martin, N., £1 1s; Marjoram, E., 3s; Michell, L., 15s 6d; Mash, L., 3s 8d; Muge, E., 8s; Maynard, M., 5s 6d; Moorcroft, R., 3s 6d; Meador, R., 4s 6d; Millett, M., 10s; Nutt, N., 7s 6d; Norris, F., 10s 3d; Palmer, B., 8s 6d; Plumridge, F., 9s 6d; Papworth, E., £1; Payne, C., 12s 2d; Page, E., 5s 2d; Pickering, B., 16s; Peck, E., 4s 7d; Page, L., £1 1s; Reis, E., £1 1s; Robinson, E., 13s; Robinson, C., 7s; Rosser, L., £1 1s; Read, M., 7s 6d; Selby, L., £1 1s; Suffell, M., 5s; Sandy, E., 9s; Sidders, L., 3s; Senyard, M., 8s 6d; Steer, M., 3s; Sands, M., 6s; Shaw, H., 8s 6d; Turney, H., 4s 6d; Turner, L., 9s; Villars, C., 3s; Villars, L., £1 1s; Williams, L., £1 1s; Wicks, R., 12s 1d; Wiltshire, F., 4s 8d; Weeks, M. L., 4s.—Total, £50 11s 11d.

List of Presents, per Mr. Charlsworth, from December 8th, 1893, to January 15th, 1894.—Provisions:—1 cwt. Eureka Flour, Mr. W. A. Combs; 1 case Oranges, Mr. Newman; 1 sack Flour, Mrs. Collins; 1 box Oranges, Mr. W. Taylor; 6 Fowls, Mr. W. J. Graham; 1 case Oranges, Mr. W. Paxman; 1 lb. Tea, Mrs. R. Allen; 20 lbs. Ceylon Tea, Mr. W. Jordan; 1 cwt. Potatoes, Mr. J. Walton; 1 sack Potatoes, 1 sack Savoy's, Mr. John Walker; 1 sack Flour, Mr. J. Lawman; 2 sacks Flour, Mr. J. C. Goddard; 20 lbs. Tea, Messrs. Armstrong & Co.; 1 sack Flour, 2 sacks Turnips, 1 box Oranges, Mr. W. Medcalf; 1 New Zealand Sheep, Sir A. Seale Haslam; 1 barrel Apples, Mr. H. Steed; 3 boxes Raisins, 56 lbs. Currants, 42 lbs. Sugar, 7 lbs. each Lemon and Orange Peel, 1 lb. Spice, Mr. J. T. Daintree; 3 casks Broken Biscuits, Messrs. Huntley & Palmer; 20 lbs. Fairy Cakes, Mrs. T. Hulder; 6 lbs. Lump Sugar, 3 lbs. Tea, 3 lbs. Raisins, 3 lbs. Currants, 1 lb. Peel, a few pieces of Bacon, 3 jars Jam, 2 Cakes, Mr. A. Tilley; 1 box Oranges, 56 lbs. Dates, 56 lbs. Prunes, 28 lbs. Muscatels, Mr. Fisher; 1 box Oranges, Mr. George Hoare, per Mr. F. Fisher; 1 cwt. Mixed Sweets, 2 dozen boxes of Cosques, Mr. James Pascall; 4 cwt. Jam, 2 cwt. Mixed Sweets, Messrs. Chivers & Sons; 20 bushels Apples, Messrs. E. & S. Fowler; 56 lbs. Tea, Mr. E. Nicholas; 1 case Oranges, Mr. John Cooper; 2 Sheep, Mr. H. Teverson; 2 cwt. Potatoes, Mr. Watts; 30 strikes Brussels Sprouts, Mr. W. Vin-on; 1 round Beef

(43 lbs.), Mr. T. Round; 2 sacks Potatoes, Mr. T. S. Price; 1 sack Turnips, 1 sack Potatoes, Mr. F. Holmes; 12 lbs. Sausages, Mr. F. T. Goshug; 1 lb. Tea, Miss J. Mackintosh; 4 pieces Scotch Cake, Mrs. McSkimming; 76 lbs. Meat, 10 Ox Feet, Mrs. S. Bayner; 1 bag Tapioca, from Butler's Wharf; 112 lbs. Cake, Messrs. Peel, Frean, and Co.; 4 tons Potatoes, a friend at Derby; 1 ton Potatoes, Mr. S. Rogers; 1 large Cake, Sweets, &c., Miss Morris; 30 quarters Bread, Mr. John Law; 1 sack Flour, 1 box Oranges, Mrs. Gatwood; 1 side Bacon (56 lbs.), Mr. Deayton; a quantity Pork Pies, Mr. J. T. Crosher; 6 sacks Flour, Mr. Samuel Barrow; 24 Bullocks' Hearts, Mr. S. West; 3 sacks Potatoes, 1 bag Parsnips, 2 tallies Colewort, Mr. John Norkett.

GIRLS' CLOTHING—22 Garments, Mrs. Clayton; 14 Garments, Mrs. John Wilkinson; 2 Garments, Anon.; 33 Articles, The Ladies' Working Meeting, Metropolitan Tabernacle, per Miss Higgs; 12 Garments, Mrs. Kidner; 5 Articles, Miss Marsh; 23 Garments, The Ladies' Working Meeting, Chatham, per Mrs. Underdown; 7 Articles, Mrs. C. A. Beresford; 3 pairs Knitted Gloves, Mrs. Howes; 13 Garments, Miss Chandler's Bible-class, West Croydon; 4 Garments, Mr. and Miss Mellor; 12 Cloths, Mrs. E. Broomfield; 1 Mantle, Mrs. R. Allen; 1 Woolen Cape, Miss Roberts; 2 Garments, Miss S. A. Hunt; 5 Garments, Mrs. Robins; 31 Garments, The Cheam Baptist Working Society, Mrs. E. Cox; 1 Dress, Miss E. Jefferies; 3 Garments, Anon.; 2 pairs Stockings, Miss M. A. Hardy; 19 yards Dress Material, 23 yards Print, 13 yards Calico, 6 yards Grey, 6 pairs Gloves, Miss M. Carbyn; 6 pairs Knitted Stockings, Mrs. Casburn; 4 Knitted Scarves, Mrs. J. White; 80 Garments, The Ladies' Working Meeting, Fleet, Hants, per Mrs. Aylett; 1 Pinafore, Miss J. Workman; 31 Garments, Miss Hunter; 5 Garments, Miss Roberts; 2 pairs Stockings, Mr. J. Colver; 7 Garments, Miss E. Drierley; 10 pairs Stockings, Mrs. Gregory; 3 Garments, Miss McKenzie; 20 Garments, "The Busy Bee Workers Society" in connection with Union Chapel, Shirley, per Miss E. Piggott; 6 pairs Stockings, Miss O. E. Selfe; 6 Garments, Miss F. Leeder; 6 yards Calico, Mrs. J. Gardner; 12 pairs Knitted Stockings, Miss Matthews, per Miss Love; 18 Garments, Miss Cooper; 17 Articles, Miss Poole; 148 Articles (Girls', Boys', and General), The Reading Young Ladies' Working Party, per Mrs. James Withers.

BOYS' CLOTHING—12 pairs Knitted Socks, the Misses M. and C. Sherwood; 1 Coat and Vest, Mr. S. Street; 1 Cap, 1 Overcoat, Mrs. John Wilkinson; a parcel Worn Clothes, Anon.; 29 Garments, Anon.; 12 articles, The Ladies' Working Meeting, Metropolitan Tabernacle, per Miss Higgs; 12 pairs Knitted Socks, Mrs. Kiae; 6 Shirts, the Ladies' Working Meeting, Chatham, per Mr. James Underdown; 6 pairs Socks, 3 pairs Cuffs, 1 Scarf, Miss Turner; 4 Garments, Mr. and Miss Mellor; 12 pairs Knitted Socks, Mrs. Dexter; 6 pairs Knitted Socks, Miss L. M. Pittman; 4 Garments, Mrs. Robins; 1 Shirt, the Cheam Baptist Working Society, per Mrs. E. Cox; 1 dozen Handkerchiefs, Miss A. Holmes; 10 Articles, Miss Hunter; 4 Shirts, S. H. L.; 3 pairs Cuffs, 1 Scarf, a Mechanic; 156 Boys, Miss S. E. Knight; 12 Handkerchiefs, 10 Scarves, Miss C. Mallo; 3 Garments, "The Busy Bee Workers' Society" in connection with Union Chapel, Shirley, per Miss M. E. Piggott; 1 Garment, Miss F. Leeder; 20½ yards Coating, 12½ yards Trousering, Messrs. H. Fisher & Co.; 6 Ties, Miss Cooper; 2 pairs Socks, Miss J. Workman; 4 Knitted Scarves, Mrs. J. White.

GENERAL—A few Fancy Articles, Miss C. Dingle; an old Silver Watch and some Coins, from Mother and Daughter, Aylesbury; a few Xmas Cards, Mrs. John Wilkinson; 3 Linen Table Cloths, 1 Velvet Eile, 11 yards Red Damask, 6½ yards Moreen and a few numbers of "The Graphic", Anon.; 12 Warren's Winchester Views, Mr. Warren; 6 dozen Fancy Articles, Miss Desrois; a quantity Xmas Cards, &c., the Religious Tract Society; 8 Fancy Articles, a few Dolls' Clothes, Miss Marsh; 3 volumes "Little Gleaner," Miss E. Randell; 1 Scrap Book, 11 parts "Boys' Own Paper," Anon.; 1 Box, Mrs. R. Allen; 2 Work Baskets, a few Fancy Articles, Miss Roberts; 1 Antimacassar, Miss S. A. Hunt; a few Texts and Fans, S. J. T. and H. C. D.; a quantity of Magazines and Plates, "Yule Tide," &c., Messrs. Cassell and Company; 1 dozen Bunter's Scrivener, Mr. Alfred Wilson; a Broadwood Semi-Grand Piano, Miss G. G. Jones; a quantity of "Cassell's Magazines," Mrs. A. Spurgeon; 2 Ironholders, Miss J. Workman; 13 handsome Dressed Dolls, 1 Cloak, 1 Toy, Horse, The Editor of "Tit Bits"; 1 little Cot Coverlid, Miss E. Scott; 3 Needle Cases, 1 pair Knitting Needles, S. H. L.; A large load Firewood, Messrs. J. Kren and Son; 500 copies "Dr. Paton's Life," Mr. George Inglis; 1 large load Firewood, Messrs. Jonas Smith and Co.; 37 pairs Slippers, 9 pairs Leggings, Mrs. F. Upton; 2 Antimacassars, 2 pairs Wool Mats, 1 Pin Cushion, Mrs. J. White; 2 Cosies, 11 Kettle Holders, Miss E. E. Knight; 1 Christmas Tree, Doll, Toys, &c. (for No. 6 girls), Mr. and Mrs. Cholmeley; 8 Articles, Mrs. L. M. Goodchild; A quantity Thread and Cotton, Messrs. Robert Stewart and Sons; 1 large load of Firewood, Mr. Frederick Fisher; An assortment of New Year's Gifts; Bible-class children and Scripture Union, per Miss M. E. M. Bedborough; 2 Scholastic Globes, in memory of Miss H. Thomson, per Miss C. Wylie; A supply each month of "British Workman" and "Band of Hope" during 1893, Mr. J. B. Mead.

Colportage Association.

Statement of Receipts from December 8th, 1893, to January 14th, 1894.

Subscriptions and Donations for Districts.—	£	s.	d.		£	s.	d.	
Wolverhampton, per Mr. Thos. Bantock	11	5	0	Mrs. Keevil, for Melksham	11	5	0	
Yorkshire Baptist Association	19	0	0	Kent and Sussex Baptist Association	40	0	0	
Sandown and Ventnor, per Mr. Dotesio	9	12	6	Corton, per Mr. Thomas Harris	10	0	0	
Halesowen, per Mr. Baron Walker	5	0	0	Catford and Forest Hill, per Mr. Priestley	5	0	0	
Great Totham, per Rev. H. J. Hurvey	5	0	0	Abingdon Baptist Home Mission	20	0	0	
Tewkesbury, per Rev. E. Brett, from Twynning	1	5	0	Great Totham, per Rev. H. J. Hurvey (second remittance)	5	0	0	
Southern Baptist Association	50	0	0	L. H., for Sheppey	45	0	0	
Mrs. Horton, for Tewkesbury	0	10	0	Mr. William Davies, of Toronto, for Wallingford	45	0	0	
Rendham, per Mr. Ashford	7	10	0	Mr. R. Scott, for Langham	5	0	0	
Norfolk Baptist Association	20	0	0	Great Yarmouth Town Mission, per Mr. S. W. Page	7	10	0	
Harborne, per Mr. James	7	10	0	Hadleigh Congregational Church	10	0	0	
Worcestershire Evangelistic and Colportage Association	40	0	0					
Western Baptist Association	10	0	0					
Suffolk Congregational Union	10	0	0					
Thornbury, per Mrs. Taylor	7	10	0					
					£	298	17	6

In addition to the above amount, £130 per month is required for the General Fund to make good deficiencies in working the districts, and to maintain present operations.

Subscriptions and Donations to the General Fund:—

	£	s.	d.
Mr. William Higobed	0	5	0
Mr. J. Thorn	0	5	0
Mr. H. B. S—	0	10	0
Miss E. A. Kirtley... ..	1	0	0
Mr. Wadland	0	10	0
Mr. J. H. Field	2	2	0
Half collection Friday evening prayer meeting, Metropolitan Tabernacle, per Pastor Thomas Spurgeon ...	4	6	0
Mr. Bulley, per J. T. D.	0	10	0
Service of Song by Marcham Choir at Abingdon	0	9	0
*"Sowing the good seed"	0	5	0
Mr. William Francis	1	0	0
Miss Underwood	0	5	0

	£	s.	d.
C. A. M., per Pastor J. A. Spurgeon ...	10	0	0
Bethel Congregational Chapel, Minister, per Mr. Whitehead	1	1	0
Mr. C. F. Allison	5	0	0
Mr. J. G. Mason	2	2	0
Mr. R. Brazil	2	10	0
J. Mel.	0	2	6
Mr. William Cassou	0	10	0
Mrs. Elgee	0	10	6
A. 5s.; M. 5s.	0	10	0
Per Mrs. C. H. Spurgeon:—			
Anonymous... ..	10	0	0
Mr. Thomas R—	5	0	0
	15	0	0
<i>Annual Subscriptions:—</i>			
Mr. F. Fishwick	3	3	0
Rev. G. H. Rouse, M.A.	1	0	0
	£52	16	0

Society of Evangelists.

Statement of Receipts from December 8th, 1893, to January 14th, 1894.

	£	s.	d.
Thankoffering for Mr. Harmer's services at Paignton	3	3	0
Mr. James R. Bayley	1	0	0
Thankoffering for Mr. Burnham's services at Blakeney	1	0	0
Thankoffering for Messrs. Fullerton and Smith's services at Lowestoft ...	10	0	0
Mr. J. Thorn	0	5	0
Miss E. A. Kirtley... ..	1	0	0
Mr. W. Francis	1	0	0
Mr. William Cassou	0	10	0
Thankoffering for Messrs. Fullerton and Smith's services at Swansea ...	15	0	0
Mr. W. C. Field	0	2	6

	£	s.	d.
Thankoffering for the services of Messrs. Jarry and Burnham at Sel- linge, Kent	2	0	0
Per Mrs. C. H. Spurgeon:—			
Anonymous	10	0	0
Mr. Thomas R—	10	0	0
Mr. Alderman R. Cory, J.P., for Mr. Harmer's services at Rotterdam and Antwerp ...	8	0	0
Thankoffering, per A. A. H.	1	0	0
	29	0	0
	£64	0	6

C. H. Spurgeon's Memorial Fund Account.

Statement of Receipts from December 8th, 1893, to January 14th, 1894.

	£	s.	d.
Mr. J. C. Smith	1	0	0
Mrs. Yallop	1	0	0
Mrs. M. Collen	0	5	0
A brick for Memorial Hall	0	2	0
Mr. Frichey Lunay	3	0	0
Mrs. Jane M. Millar	1	0	0

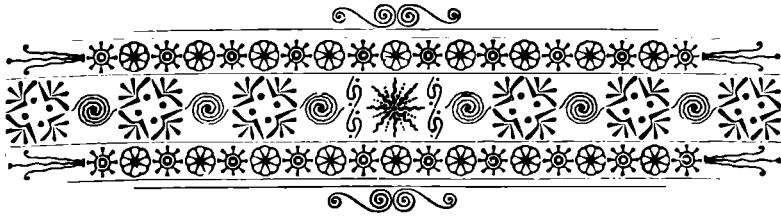
	£	s.	d.
Rev. Danzy Sheen... ..	0	10	6
"Poor little Bessie"	2	2	0
Mr. C. Cooper	1	0	0
	£9	19	6

Mrs. Spurgeon gratefully acknowledges the receipt of the following amounts "For General Use in the Lord's Work":—Mrs. James Coxeter (for Lettish sermons), £1; E. P. (for Lettish sermons), 10s.; Madame de Mirimonde, 8s.; A young friend at the Tabernacle (for Lettish sermons), 10s.; Anonymous, £10; Mr. Thomas R—, £10; N. W. (for Lettish sermons), 5s.; T. P., 10s.; Miss A. Thatcher, 2s. 6d.; Mrs. MacGill (for Hindi sermons), £1 1s.; Mr. George Foster (for Lettish sermons), 2s. 6d.; A. A., 5s.; Mr. and Mrs. James Stiff (for Lettish sermons), £2; E. B. (for Lettish sermons), 5s.; Mrs. Nicoll (for translation of sermons), £1; Mr. William Francis, £1; A. T., 10s.; A poor woman, Glasgow (for Lettish sermons), 3s.; Mr. F. W. N. Lloyd (for translation of sermons into Hindi), £5; A. H. W., £1 1s.; A. W. (for Lettish sermons), 3s.

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 Crowel.

MARCH, 1894.

Mr. Spurgeon at a Funeral.*

BELOVED friends, and especially you who are mourners on this occasion, it is not difficult for me to sympathize very deeply with you, because I conceive that, in the departure of this dear brother, I am as great a loser as anyone alive. You lose much of domestic comfort; but I lose a true yoke-fellow. And let me say of my dear friends at the Tabernacle, associated with me in church work, that our communion is not one of a common kind. Our brethren are at the house of prayer most days of the week; and, in the case of some of them, the service of God there occupies as much of their time as their own business receives; and, in the case of others of them, even more. Their very heart and soul are there; and if there are any men who are not united by ties of blood to each other, who, nevertheless, are most closely, most intimately, and most affectionately knit together, I am sure that I may say this of myself and of all my dear brethren there. Though we have not lost a father, we feel that we have lost a brother; and even his own dear wife,—whom may God most graciously sustain!—can scarcely feel more the loss than some of us will do who have been with her dear husband from day to day for so many years.

* This touching Address was delivered by Pastor C. H. SPURGEON, at Rye Lane Baptist Chapel, Peckham, on Tuesday afternoon, January 16th, 1883, on the occasion of the funeral of Mr. W. MILLS, one of the deacons at the Metropolitan Tabernacle. It is inserted to show how the beloved Pastor sympathized with those who sorrowed. Next month we hope to print a companion Address, Mr. SPURGEON at a Wedding, which will show how he rejoiced with those who were full of happiness.

When I heard of this second loss,* I thought that I should never be able to come to this funeral, for I felt so utterly cast down; but I am not so now. I have looked round to the other side of this grief a little, and I think that what I say this afternoon will help some others, who are mourning to-day, to look round there, too, that they may be able to bear their loss, not only with resignation, but with a cheerful acquiescence in the will of God.

I thought to myself, "I know what I have been thinking concerning the deaths of these good men; but I must not think in lines parallel to those of *an unbeliever*." What does an unconverted man, who does not believe in Christ, think about death? If you were in the catacombs at Rome, you could tell when you were in the Christian part, and when you were in the heathen portion, because, wherever there is a heathen buried, you seem in imagination to hear howls of lamentation, and the inscriptions on the monuments are all full of grief that never can be assuaged, and of complaints against God. But when you come where Christian men are buried, you perceive at once the change of tone; it is, at least, always peaceful, and sometimes it is triumphant. It never can be right for a Christian to weep as though he were without hope, or as though he rebelled against a tyrant instead of yielding to a Father.

Death has done us serious injury, doubtless. It is no small thing that the golden bowl should be broken, that the silver cord should be loosed, that the pitcher should be broken at the fountain, and the wheel be broken at the cistern, that the windows should be darkened, that the grinders should cease, and that the dust should return to the earth as it was. It is no small matter that a man should become a corpse, and that his corpse should become food for worms; yet this is but the beginning of the end. This is but the digging out of the foundation for a costly and glorious superstructure; this is but putting away the worn-out vesture, in order that there may be brought forth the spotless robes of glory; this is but the refining-pot, into which this body is put, and it shall come out of the crucible like gold seven times purified. No, no; we must have no doubts, no fears, no gloom, no darkness about a Christian's grave. Let us rather rejoice and be glad. *Young's Night Thoughts*, with all their instructiveness and solemnity, are not written as brightly as they should be; they often make things appear dark that God would have us regard as light.

Well, next, I asked myself, if I may not think of these departed friends as an unconverted man would, how may I think of them? Shall I do it as a *half-believer* does? The Church of God to-day swarms with half-believers, with people who believe the creed as a creed, but not as a matter of fact. "I believe in the resurrection of the dead," say they; but do they believe it? Do they really accept that great truth? Have they made it a tangible reality to their own hearts? It is one thing to say, "I believe," but quite another thing to believe.

* Mr. Mills was "called home" only nine days after Mr. W. Higgs, who was also one of the deacons at the Tabernacle, and a very dear personal friend of the beloved Pastor. See *Metropolitan Tabernacle Pulpit*, No. 1,700, "A Monument for the Dead, and a Voice to the Living."

When you are a half-believer, death alarms you. You have the dread of something after death,—

“ The undiscover'd country, from whose bourn
No traveller returns.”

But it is all very hazy and misty to you. If you are a half-believer, the departure of your friend grievously distresses you. You believe that he is with God ; still, it is a phantom-like belief, that yields you no comfort. The reality to you is the grief, not the resurrection ; the death stares you in the face, but the eternal life is behind your back. Now, it ill becomes a minister of the gospel to be numbered among these half-believers, these practical unbelievers ; and I say more, it ill becomes you, dear brethren, who have, many of you, from your youth up, fed upon the finest of the wheat, and been sustained with the incorruptible Word of God, to have the same views of death as these half-believers have.

I thought within myself, also, how ought I to look at these things as a *true believer*, and a full-grown man of God ? So, I said to myself, “ I will see what my great favourite, John Bunyan, used to say about these things, and how he looked at them.” When you get home, if you will turn to the second part of *The Pilgrim's Progress*, and read about Christiana crossing the river, you will have a great treat, and you will find such refreshment as I cannot give to you. How do you think Bunyan says that the pilgrims who dwell in the Land of Beulah regarded death ? He says that “ all the noise of them that walked in the streets, was, More pilgrims are come to town ! More pilgrims are come to town ! ” That was their great joy, that other pilgrims were coming where they were, on the borderland of Heaven. And then Bunyan goes on, “ And another would answer, saying, So many went over the water, and were let in at the golden gates to-day.” Yes, they spoke about death in that fashion. It was not at all a subject for sorrow ; but in all the groves of Beulah Land they talked about the pilgrims who had crossed the water, and were let in at the golden gates. We are all weeping ; but, according to this teaching, the saints who have reached Beulah Land ought to be rejoicing as they hear of the pilgrims crossing the river. You know what Bunyan says about the water of that river : “ They thought that it tasted a little bitterish to the palate, but it proved sweeter when it was down.” So, with high glee, and great delight, they talked about the pilgrims going across the water, and being let in at the golden gates ; and if you and I get to have full faith, we shall think even with great joy of dear ones who have gone in to see the King in His beauty ; and instead of saying, “ They are dead,” we shall say, “ They have gone beyond the reach of death now.” Instead of saying, “ We have lost them,” we shall say that they have just preceded us a little while, but we are on the road, and we shall get home, too, and blessed shall be the day when we shall rejoin them in glory.

But how did those think of death who had to go across the water themselves ? Bunyan says that, when Mr. Stand-fast was in the river, he said, “ The waters, indeed, are to the palate bitter, and to the

stomach cold, yet the thought of what I am going to, and of the conduct (convoy) that waits for me on the other side, doth lie as a glowing coal at my heart." He also said, "This river has been a terror to many; yea, the thoughts of it also have often frightened me. Now, methinks, I stand easy, my foot is fixed on that on which the feet of the priests that bare the ark of the covenant stood, while Israel went over this Jordan." A little while before Christiana crossed over the water, a letter came to her from the celestial city, saying, "Hail, good woman! I bring thee tidings that the Master calleth for thee, and expecteth that thou shouldest stand in His presence, in clothes of immortality, within these ten days." When the heavenly postman had read this letter to her, "he gave her therewith a sure token that he was a true messenger, and was come to bid her make haste to be gone. The token was, an arrow with a point sharpened with love, let easily into her heart, which by degrees wrought so effectually with her, that at the time appointed she must be gone."

Well, so it was with our brother Higgs; he had his "arrow, with a point sharpened with love," a year or more before, and there it lay until the time appointed for him to be gone. And our dear brother Mills had his loving token sent him some months ago, just to give him notice that the Master expected him soon; and of late he had great quietude from the cares of business, and he ripened, and mellowed in spirit very sweetly. The Lord was evidently getting His servant ready to cross over the stream. Christiana did not look upon her departure with any regret; she took loving adieu of her children and all her friends and fellow-pilgrims. Neither did our dear brother Mills look forward to death with any kind of apprehension. When I sat and talked with him, about his past life, and about the world to come, our conversation was that of two men who were glad to have known each other, and would rejoice when either of the two entered into rest, and would be happy to meet each other again on the other side of the river.

As soon as Christiana received her token, she did what most Christian people do, she sent for her minister, whose name was Mr. Great-heart, for he had helped her and her family on pilgrimage till they had come to the river; and what, think you, did Mr. Great-heart say, when she told him that an arrow had entered into her heart? Did he sit down and cry with her? No, "he told her he was heartily glad of the news, and could have been glad had the post come for him." And, though I am not Mr. Great-heart, I can truly say the same. You and I should not dread this message, but may even long for it, envying those who precede us into the presence of the Well-beloved, and get the first chance of leaning their heads upon that bosom whence they shall never wish to lift them again, for therein they find joy and bliss for ever.

Remember how, when the pilgrims crossed over the water, poor Mr. Ready-to-halt left his crutches behind him. Are you not glad of that, dear friend, you who have been ready-to-halt for years? There was dear old Mr. Feeble-mind, who said to Valiant-for-truth, "As for my feeble mind, that I will leave behind me, for that I have no need of it in the place whither I go. Nor is it worth bestowing upon

the poorest pilgrim; wherefore, when I am gone, I desire that you, Mr. Valiant, would bury it in a dunghill." And then there was poor Mr. Despondency, with his daughter Much-afraid, who crossed the stream together. "The last words of Mr. Despondency were, 'Farewell night, welcome day.'" As for Miss Much-afraid, she went through the river singing, but nobody could make out quite what the words were, she seemed to be beyond the power of expressing her delight.

Oh, it is wonderful how these pilgrims do when they come to die! They may tremble while they live; but they do not tremble when they die. The weakest of them become the strongest then. I have helped many pilgrims on the way, and among them some Mr. Feeble-minds and Mr. Fearings, and a very great worry have they been to me while on the road; but, at the last, either the river has been empty, and they have gone over dry-shod, or else, when they have come to the very depths of it, they have played the man so well, that I have been astounded, I never imagined they could have been so brave. They have stumbled at a straw before; but in death they have climbed mountains. They have been the most weak, timid, sparrow-like people that you could meet with; and now they take to themselves eagle's wings wherewith to fly away. Brothers and sisters, if you are in Christ, do not be afraid to die, for dying grace shall be given to you for your dying moments.

Come, then, dear brother-ministers, as we see that our people are soon going to die, we must not begin to dispirit them, but we must keep up our own courage, for we have to help other pilgrims on the road a little longer, and we have to fight Giant Grim for a few more of the women and children, and we must be faithful in this our duty till our work is done. Let us not be cast down at our friend's departure; but let all of us who love the Lord say, "We could have wished the post had come to us."

Now, once more. As I turned this subject over, I thought, *What does our dear friend think about it now?* I wish that he could give us his opinion. Ah! my brother, thou art not in that coffin, else would I ask thee; it is only thy poor clay that is left. What does he think of it? Oh! what a glorious thing it must be to get out of the body,—I mean, a body that has grown to be sixty years of age, and that has been stricken with paralysis, and that has been upon the verge of death for many a month,—what a joy it must be to be quite clear of it! We do not know what it is to be undressed of this body; but there must be a wonderful freshness to the unclothed spirit! And what must it be to be free from all doubts and fears, and all tendencies to sin of every sort, and to be absolutely perfect? And then, what must it be, in the midst of ten thousand times ten thousand kindred spirits, all joying and rejoicing in one common, glorious God, and in the Christ whose life shall be the light that shineth over all? I warrant you that five minutes in heaven is better than Methusaleh's life on earth, even if spent in the highest happiness that life here below can afford. Oh, how our brother Mills would chide us if he could look back, and see us weeping! How he would reprove us, and tell us that the best thing that could have happened to him had happened, and ask us wherefore we deplored it.

Last of all, it has cheered me most to *imagine what the people up in heaven would think about this subject*. As we are going to be up there, too, we may as well begin to learn their fashions and their ways. What do you think they say in heaven about our dear ones who fall asleep in Jesus? Why, the angels shall come to meet them! Lazarus died, and was carried by angels into Abraham's bosom, and that is what happens to all the saints. Bunyan says, "Now the day drew on, that Christiana must be gone. So the road was full of people to see her take her journey. But, behold, all the banks beyond the river were full of horses and chariots," for the angels of God came to meet her as she "entered in at the gate with all the ceremonies of joy that her husband Christian had done before her." Yes, the angels will come to meet the saints. They did come to meet our brother Higgs, and they had not long been back with him before they had to come and meet this other brother, to escort him up to the eternal seats. The angels do not come to mourn. I warrant you that there was not a hatband among them, and that there was not one of them who wept. They stretched out their glittering hands, and said, "Welcome, brother; welcome, brother! You have long been a pilgrim; now you shall rest for ever. Welcome to your eternal home!"

And what do you think the other saints up there thought of our brethren's death? Why, doubtless, they welcomed them with glad-some acclamations; and all through the golden streets they ran, and cried, "More pilgrims are come to town! More pilgrims are come to town! More redeemed ones have come home!" And the Lord Jesus Christ smiled, and said, "Father, I thank Thee because those whom Thou hast given Me are with Me where I am." He welcomed them, And God the Father, too, was glad to greet them in glory. Are you not all glad when your children come home? Lives there a man among you who does not rejoice to see his boys and girls come back to him even for the brief holidays? We like to hear their sweet voices, though they do trouble us sometimes; but then they are our own children, our own offspring, and somehow, to our ears, there is no voice so sweet as theirs; and to God there is no music like the voices of His children. He is glad to get them home to Himself, to go no more out for ever. And the Blessed Spirit, too, let us not forget Him,—He delights to see the holy souls He formed anew, those with whom He strove, with whom He wrought so many years. As a workman rejoices over his perfected workmanship, so does the Spirit of God rejoice over those whom He has made to be partakers of the inheritance of the saints in light.

Wherefore, I counsel you, go to the grave with songs of gladness. Stand there, and if you drop a tear, let the smile of your gratitude to God light it up, and turn it to a gem; and then go home, each one of you, and wait until your own change comes. As for myself, as I have often reminded you at the close of our joyous Sabbath services in the great congregation at the Tabernacle, so would I say again here,—

"All that remains for me
Is but to love and sing,
And wait until the angels come
To bear me to their King."

On the Top of the Berceau.

BY W. Y. FULLERTON.

THERE are really two peaks to the *Berceau*, one of which, I believe, is in France, and one in Italy, though there is no line of demarcation between them. The air on one is as good as the air on the other; any boundary is purely artificial. Thus men distinguish what God has created alike: and engage in senseless rivalry when God has made of one blood all nations of men to dwell on the face of the earth. French or Italian, what matter?

In answer to the rising question of the reader, I hasten to say that the Berceau is the hill, four thousand feet high, which shelters the East Bay of Mentone, and it was on a day in January that I stood on its summit. Do you say that you are weary of reading about Mentone in this Magazine? Cure yourself by reading a little more, on the principle on which sailors try to cure sea-sickness by drinking a pint of the water of the sea. And as I have said, the Berceau has two points.

The chief point with me at this moment, however, is to comply with the Editor's request, and write this article. You can please yourself whether you read it or not. These, again, are two separate points.

That morning I started without any very definite notion of reaching the top. I called for my friend Archibald G. Brown, and in company with his relative, Mr. John Wilson, who was suffering with a blistered foot, we went forth, though my companions had the intention of going only as far as a chemist's shop, to get a plaster for the disabled toe. But, somehow, in the midst of our talk, which drifted to the burning topics of *Kenosis* and *Zeitgeist* (if you do not know what these are, it is not worth your while to enquire), we turned into the mule-path to *Castellar*,—natural, you say, perhaps, for such men to take the *mule-track*,—and jokingly proposed to seek a chemist in that village which lies distant two hours' walk up the hills. Whether it was the stony road, or the eloquence of friend Brown, or the exhilarating air, or the magnificent panoramas which opened out as we climbed, I do not know; but the unruly member was tamed long before we reached the village. Indeed, we did not all reach it; for, just below the last ascent, we met Mr. Higgs and his family returning, and these early birds caught away, like two worms, the friends from my side, leaving me to pursue my journey alone. While I covered the ten minutes' walk which yet remained before the first stage of the journey could be completed, I meditated on the curative property for blisters possessed by the stony track to *Castellar*!

After half an hour's rest for lunch at the homely inn which overlooks Mentone, and from its southern balcony gives a splendid view of the bay, I asked mine host how long it would take to reach the summit of the mountain. "Three hours," he said; but, seeing my look of disappointment, he made it two. An easy-going man is he, anxious to please; and, like a good many spiritual guides, willing to compromise the matter if the first statement seems too severe. It was

now one o'clock; the sun was already beginning to fall from the zenith: should I venture the ascent alone? "You can have a guide," saith the obliging landlord; but I spurned the idea, and assured him I had climbed mountains before; and so it came to pass that I started on the second stage of the road to the Berceau.

The curious thing was that, no matter how far I got on the way, everyone I asked said the summit was yet two hours distant; until, at the very foot of the last stony sweep, two boys, who were driving cows down the hill, assured me it would take me two hours and a half! This was distinctly disheartening; and when they held out their hands for *sous*, I turned my back on them with a lofty scorn. But afterwards, I began to fear that my scorn was not so lofty as the mountain; the summit really did seem to get farther and farther away. How often it is so in life! That which seems to lie close at hand, recedes as we near it; and then, just when we are almost fainting, we grasp the prize!

The guide-books say that the road beyond cannot be mistaken; but there are at least three different places where it is quite easy to get wrong. Passing *Castellar* church, the path descends,—you must stoop to conquer,—and then, further on, the road to the *Grand Mont*, the highest peak of the range, branches off on the left. I got well along this road before a friendly peasant pleasantly set me on the true track, bringing me back again to the place where I diverged, and directing me up the steep rough path which turns sharply to the right.

As I went forward, I talked to my heart, and told myself it is always so. He who chooses the smooth, easy road, must return to the place where he went wrong, if he wishes to get right. It is because people will not do this that they continue wrong so long. My heart made answer, "Yes"; but my legs groaned at the toilsome way. Take care, philosopher; and do not carry things too far: the next time I came to two possible ways, I chose the rougher, and found that I was astray again. Thank God, the right way is not always the rough one! Not, indeed, that the true way was smooth; still, it was not the worst. An Alpine climber would describe it as a good mountain-path; a Mentone invalid would stand appalled at its difficulty. Thus differently do we regard things in this world: so, before you condemn a man for exaggeration, find out what sort of a man he is, and what standpoint he occupies; and before you say a man lacks enthusiasm, discover what he has already done or borne. The same thing is not the same to all of us.

On through *Vieux Castellar*, now a group of unoccupied, dilapidated cottages; past a wayside fountain or two; leaving ruins of an old Saracenic tower, ivy-covered, on the left; at length there came a stretch of road covered with ice. With some care, I got over this as I went up; but, in coming down, I slipped, and, with my feet in the air, and my body full length on the ice, glissaded along it, tearing the skin off my knuckles in the descent. The ice proclaimed clearly that, on this part of the way, the sun never shines. It is the sun which makes the Mentone climate so genial, and the air so balmy; yet here, so near, is a bit that never sees the sun. O icy heart, so near the SUN! does not this read you a lesson? The path condemns you, for you

can come into the sunshine, though it could not. Take care that, because of you, pilgrims do not fall on the way.

One hour is past. Courage for another hour! I am alone, except for a walking-stick; and my stick and I must not stick on the way, I am not such an old stick as that. One step at a time; another and another; round this bend, round that, still the top seems no nearer. Sit down, and rest awhile; then up, and stop not till that rock is reached; then, panting, rest again. There are no trees here, nothing but scrub and shrub mingled with rock and stones. Bend to the left out of the sunshine. Up! up! Yonder are trees near the summit. In the ascent, the oranges gave place to the olives; the vines are now exchanged for the pines. And what is this? Snow! Snow ankle-deep, while down yonder they are enjoying summer weather.

Standing now on the rock between the two heads, I ask which is the higher? I cannot tell; so, exhilarated by the keen air which blows across from the other side, I climb the French peak, making a straight line over snow and stones, grasping a pine-stem here and there, and presently the top is gained. How grand! Behind, lies the snow-covered chain of the *Alpes Maritimes*; below, the village of Castellar nestling in its rocky crag, and Castillon further along the valley; lower still, the bays of Mentone, bounded by Cap Martin, Monte Carlo, Monaco, and away to the Esterelles. All my toil is well repaid; and as I stand here alone beneath God's heaven, I praise Him for His fair world, and for those other better things which eye hath not seen, but which by the Spirit can be, and shall be, nay, which in part are already seen.

But this is not the highest point, for I cannot see over the other one. I should have obeyed my first impulse, and gone up that. Well, it is not too late to do it now, and I shall have been on both; so, with a race down and a rush up, hurrah! The air fills the lungs, and makes one shout. Another view, this time into Italy, to Ventimiglia, Bordighera, and beyond, with the curious ridges of the closer hills and the snow mountains bounding the scene. Though I started with no very definite intention, here I am on the summit. When we begin life, how little we know of what will be the end! In the Christian course, let us covet earnestly the best gift. You remember the boy's essay on "The sensations experienced in climbing a hill." He wrote, "*Utinam Essem Supra*," "I wish I were at the top." But idle wishes are not enough, nor can any of us attain to the best unless we are guided and upheld.

Hark! all the bells of Mentone seem to be ringing. Near at hand, they make a discord; but heard on the Berceau, that day, they sounded silvery and harmonious, for in God's world discordant vibrations neutralize each other, and even a village band is musical if one is far enough away. Only the waves of melody carry to a distance. Thus, the harsh sounds of doubt are doomed to die, and faith will prevail, like the music of the Mentone bells. Even now, the doubters cannot get away from the forces of faith; many are like that Frenchman who said about another matter, "*Je ne le crois pas, mais je le crains*," "I do not believe it, but I fear it." Those who do not believe the Truth have much reason for fear.

Afterwards, I heard the reason of the bell-ringing. A year before, there was a procession in Mentone, my informant said, and a demented man, in the top of a high house in one of the narrow streets, sought to kill the *curé* of the town. As the procession passed, he tried to drop a huge stone on the priest's head; it killed instead a child, but the *curé*, in trying to save the little one, got injured himself, and though he lingered a year or so, he never recovered. While I rested on the Berceau, they carried him to the burying. Representatives from all classes followed his bier, and the Bishop of Nice performed the ceremony in the cathedral; then they wended their way to the cemetery which lies yonder on the hill above the town, where soon there will be a monument to his memory.

There was another man who finished his course here, and who probably received his death-wound in trying to shield some of the little ones of faith from the stony doubts dropped on their heads by men perched high in the world ecclesiastical. His funeral has passed now these two years, and *there is no monument to his memory in Mentone*. None, I mean, except in the hearts of the people. Why does not some rich man secure one of the numerous villas, and set it apart as a

HOME OF REST FOR INVALID MINISTERS,

to serve also as a memorial of C. H. Spurgeon in the place where he, as an invalid, so often gained strength and vigour? His friend, Mr. James Duncan, proposed this scheme some time ago; and Mr. Higgs referred to it, last year, in his article on St. Agnes in these pages; but where is the promise of its realization? There is just such a Church Home in the West Bay: why should there not be, in the East Bay, a place for all ministers ineligible for that institution? Let some admirer of Mr. Spurgeon, or some debtor to him, inaugurate the plan by a worthy donation, and Mentone will soon have its appropriate monument to the man to whom it owes so much in a temporal sense, as we do in a spiritual. If the scheme could be made also to include a Nonconformist place of worship, it would carry out in full the idea that Mr. Spurgeon had long cherished, but which he was too busy practically to work out.

Well, well, I must come down. Over the snow again, and on to the loose stones. The best way to descend here is to plunge the heels into the stones,—the heels, remember; you will be on your nose if you try your toes,—and glide down two or three steps at a time, as you would in the ash-cone of Vesuvius. By-and-by, the loose stones are left behind, and my feet are in the familiar path. There is a way to descend over the other side of the rock between the two peaks; but, being alone, I preferred the way I knew. Having taken, like a man, my tumble on the ice, to which I have already referred, and bound up my hand, unconscious at the moment that I had strained some of the muscles over the ribs, which, in a week's time, were destined to become very painful, I reached at length signs of human habitation.

One of the wooden *châlets*, called Old Castellar, was inhabited; and a young girl stood at the side of it, knitting a stocking. A goat and kid in my way gave me the opportunity of asking if they were

hers. She replied in the affirmative, and said there were also some cows belonging to the family. Perhaps, then, she could give me a drink of milk? Thus an entrance was gained to her home. What a home! A wooden room, some twelve feet by nine, with a path in it running from the door to the other end lengthwise; the rest being raised as a footway is raised from the road, and paved with cobblestones. The furniture consisted of a little three-legged stool, and a pot which hung from a nail in the wall over a fire of twigs, a pile of which was gathered in the corner for future use. There were two tin pails, one filled with dirty water, the other containing some milk. When I somewhat objected to drink the milk from the pail, as she held it up, the girl managed to find a tiny old tin mug, which she dipped in the water, and rubbed with an old rag. The milk itself was of prime quality. She had a father and mother, brothers and sisters, and they all slept here, I gathered; when my eyes became more accustomed to the dim light, I saw two or three pillows, and a few coverlets, rolled up at the other side of the hut, on the cobblestones. "But have you not another room?" I asked. "Yes," she gravely answered, "there is another chamber, here it is;" and I was desired to behold a hole dug in the ground, just inside the door, and beneath the cobblestones aforesaid. The supper—some thin soup—was cooking in the pot all the time; and, as the sun was down, the rest of the family were expected every moment. There were such evident traces of poverty that I gave the girl half-a-franc, and thought my generosity would make her happy. But no, something was evidently wrong; and not being now able to guess at the meaning of her *patois*, as I had managed to do hitherto, I opened my purse, and held it out to her. She thereupon very carefully picked over the coins until she came to an Italian half lira, which in most cases passes indifferently for half-a-franc, and she held it up in triumph, her eyes sparkling with pleasure. She was evidently from Italy, and wished to have money with the image and superscription she knew. As a matter of fact, the French silver has the advantage in the exchange at present; but what cared she for the exchange, when she recognized the beloved head of the King of Italy, nowhere so beloved as on a coin? It was easy to see which was her country, and who was her king. Would that our common actions as unconsciously confessed our King, and witnessed for the heavenly country of our heart!

At Castellar, I had again a short rest with mine host of the inn. During a general talk about his life and prospects, I learned that in the summer "the military" leave the barracks in Mentone, and are quartered in the mountain hamlets, the soldiers in the houses of the people, and the officers in the inn. He pathetically lamented that he sold only the inferior viands then, whereas that day he had disposed of ten bottles of the best quality of *Vin d'Asti*, the favourite beverage of the people who come here, most of whom are not teetotallers.

A path through the olive-gardens brought me down into the Carrei valley; and, walking along the bed of the river for a while, I at length crossed to the road on the other side, a little above Badaraco, from whence I got the tram to the *Place Nationale*, and so back to the hotel, warm and weary.

Hints and Helps from the Margin of my Bible.

BY PASTOR JOHN D. GILMORE, BRANNOXTOWN.

(Continued from page 67.)

EFFECTUAL CALLING: HOW IT OPERATES.

- | | | |
|---|-------------------------|--|
| 1. Through <i>the ear</i> | } ZACCHÆUS | { 1. "Make haste, and come."
2. "He made haste, and came."
Luke xix. 5, 6. |
| 2. Through <i>the heart</i> | } LYDIA | { 1. "Heart opened."
2. "She attended."
Acts xvi. 14. |
| 3. Through <i>the understanding</i> | } THE EUNUCH | { 1. "Understandest thou?"
2. "I believe."
Acts viii. 30, 37. |
| 4. Through <i>the affections</i> | } MARY | { 1. "The Master calleth for thee."
2. "She arose quickly, and came."
John xi. 28, 29. |
| 5. Through <i>the mind</i> | } THE PRODIGAL... .. | { 1. "I will arise and go."
2. "He arose, and came."
Luke xv. 18, 20. |
| 6. Through <i>fear</i> . | THE JAILOR | { 1. "He came trembling."
2. "He rejoiced, believing."
Acts xvi. 29, 34. |
| 7. Through <i>the lips of others</i> | } THE BLIND MAN | { 1. "Rise; He calleth thee."
2. "He rose, and came."
Mark x. 49, 50. |
| 8. Through <i>direct power</i> | } SAUL OF TARSUS | { 1. "Saul, Saul."
2. "Lord, what wilt Thou have me to do?"
Acts ix. 4, 6. |

STEPS IN THE CHRISTIAN LIFE. John xiv.

1. Believing in the Lord Jesus John xiv. 1—11.
2. Working for the Lord Jesus John xiv. 12.
3. Praying in the name of the Lord Jesus John xiv. 13, 14.
4. Loving the Lord Jesus John xiv. 15.
5. Obeying the commands of the Lord Jesus John xiv. 15.
6. Indwelt by the Holy Spirit John xiv. 16—18.
7. More clearly knowing the Lord Jesus John xiv. 20.

THE DISCIPLES COMFORTED. John xiv.

1. Comfort in a stronger and firmer faith John xiv. 1.
2. Comfort in a blessed hope John xiv. 2, 3.
3. Comfort in a precious promise John xiv. 13, 14.
4. Comfort in the promise of the Holy Spirit John xiv. 16, 17.
5. Comfort in the continued love of Jesus... .. John xiv. 18—24.
6. Comfort in the teaching and guidance of the Holy Spirit John xiv. 26.
7. Comfort in the gift of a precious legacy John xiv. 27.

Burning the Dear Pastor's Sermons !

REGULAR readers of *The Sword and the Trowel* are aware that many of the dear Pastor's sermons have been translated into Arabic, and published at the American Mission Press in Beirut. Almost the last letter received by Mr. Spurgeon at Mentone, before his translation, gave particulars of the distribution of a large number of these discourses by a Presbyterian missionary labouring at Zahleh, "an eagle's nest of a town in Lebanon, only four hours away from Baalbec, and about half-way between Beirut and Damascus." This good news greatly cheered the beloved invalid, and helped to make still brighter his last sojourn on the sunny shore laved by the same sea that washes the Syrian coast. He was thus reminded that, while he was laid aside from the public ministry of the Word, his printed sermons were still preaching, in many lands and many languages, "the glorious gospel of the blessed God" that he had so long proclaimed in the great congregation.

Though the dear preacher has been in his heavenly home these two years and more, his living, loving "messages to the multitude" have lost none of their former power; indeed, they even possess a tenderer pathos and a mightier force now that he who uttered them has passed "within the veil." The missionary above-mentioned is one of many faithful friends who recognize this fact, and who, therefore, seek to scatter the sermons broadcast wherever there are human hearts that the Lord can make into good soil for the reception of this good seed.

In Mrs. Spurgeon's Personal Notes, last November, she told the kind helpers who so generously support her fund "For General Use in the Lord's Work" that she had sent five pounds to Syria in order that the dwellers in Lebanon might have fourteen or fifteen hundred Arabic sermons as a Christmas gift; but probably neither Mrs. Spurgeon, nor the friend who supplied her with the required amount, nor the missionary who superintended the distribution, had any idea of the effect that would be produced by this effort to carry the gospel to the homes of the people living on the very borders of Immanuel's land.

The following letter from Lebanon, written on the ever-memorable *January 31st*, tells the whole story in such an interesting fashion that it will be certain to be appreciated by the many subscribers and friends who still love "Mr. Spurgeon's Magazine":—

"Zahleh, Syria,

"January 31st, 1894.

"My dear Mrs. Spurgeon,—I have delayed so many days before telling you of the reception of the Christmas sermons, for two reasons; the first, that I have been overworked night and day during this month. I closed the year 1893 with an attack of influenza, which put me behind in writing; then the Week of Prayer I spent in our southernmost out-station over against Mount Hermon. But the main reason is that the matter of the sermons assumed the character of a great ecclesiastical storm, which broke over Zahleh about January 1st. I told you that we had about fifteen hundred copies of the sermons, and we kept them for Christmas for two reasons, first, they were Christmas sermons; and next, at that time the people are more at leisure for reading. Our teachers, and assistants, and school-children, helped in the distribution of these sermons, so that we put them directly into the homes. I can assure you that the common people of all sects received

them gladly, and we charged our many school-children to read them to their parents. Out of the kindness of my heart, I did up envelopes containing one of each kind, and sent them to the Bishop's Seat, to each of the priests, with whom I am personally acquainted. The next day, I journeyed southward, through mud and rain, to Meshghara, about thirty-five miles away. A few days later, a note came from my colleague, Mr. W. Jessup, telling me that the bishop and priests had pronounced a great curse upon all who received and read the sermons, etc., and that the town was in a *furor*. A day later came a second messenger, from the bishop, bearing a copy of the curse, which was read in the Meshghara church, since he had learned of my plan to spend the Week of Prayer there. . . . On my return to Zahleh, I found a letter from the ecclesiastics, and the town all in a commotion over the sermons. After pronouncing the curse, and reading it in all the eight Catholic churches, *the priests had a public burning of the sermons in their possession*. They then visited the Greek priests, and persuaded one of them, formerly a Catholic priest, to pronounce against the sermons in the Greek church, which he did, though he did not pronounce any curse.

"Now, the matter turned out the very opposite of what the enraged priests planned for and expected. They seized the opportunity to malign us (see copy of curse), and to curse all who entered our schools, places of worship, etc.; but instead of listening to them, the people laughed at them, no one refused to return our *salaams*, we visited just as usual, and our schools lost only a very few boys. Of the people, those who could read, and had not received the sermons, came running to secure copies, and so the curse made many more persons anxious to study them. Then the priests received rebukes in public and in private from the principal men of the town.

"We did not answer the letter they sent, counting silence the best reply. They published the curse in a Jesuit journal of Beirut; and, consequently, they could not refuse us the right of *copying* it in our little weekly paper. To publish it, was answer enough. It was preceded by a paragraph saying that sermons of Mr. Spurgeon had been distributed,—one of the men of God of the nineteenth century, loved and revered through the whole world,—and then followed the ragings of the priests.

"I have translated for you the curse, as also the letter which they sent to me. You will be interested in knowing which of the sermons roused their opposition. 'The Great Birthday and our Coming of Age' (No. 1,815), and 'He Shall be Great' (No. 1,760), do not seem to have contained anything unwelcome. But 'Holy Work for Christmas' (No. 666), and 'The Sages, the Star, and the Saviour' (No. 967), have passages to which they objected. In their curse they mention, 'the power of the church (that is, the keys), the confessional, the mass, etc.' The sentence we most heard of was the statement that 'a shoemaker was as good as a priest.' Of course, I answered that 'a shoemaker, ordained of the Holy Spirit, was a much better preacher, and more worthy of being listened to than one who had no ordination except from the hand of man,' and I pointed out the reference to Bunyan, the tinker, who wrote *The Pilgrim's Progress*, and Carey, the consecrated cobbler, and missionary. But, of course, they twisted and misrepresented what I said, and answers of any kind only stirred up muddier waters.

"Next time we distribute, I think it will be, 'Salvation by Works a Criminal Doctrine' (No. 1,534), followed by 'Faith,—What is it? How can it be Obtained?' (No. 1,609). I am sure that your prayers, which accompanied the gift for the circulation of the sermons,—for which I thank you very heartily,—made it as efficacious as it proved. This experience has taught us all the need of a little more of this active tearing down of old systems of error.

"Very sincerely yours,

"F. E. HOSKINS."

The nature of the bishop's "curse" may be inferred from the following translation of part of the text as published in the Jesuit paper in Beirut:—

"Whoever has pamphlets such as these, or any other of the Protestant books, let him make them food for the fire. For what man would hesitate to cast from the pot all the good food when he saw there was in it a penetrating poison? Therefore, *burn them, burn them*, for in them is a deadly poison. And, therefore, we place under the charge of severe condemnation and the wrath of God, not only every one who keeps such hypocritical writings as these, but also every one who places his children in their schools, and enters their places of worship under any pretext whatever. For how can it be lawful that you should place your children in the lap of the enemies of your mother, the universal church of God? And what answer will you give, in the day of judgment, concerning the souls of your children committed to your care? And who among you is ignorant of the patchwork of lies which they bring to you by such acts as these? God forbid that you should have many faiths (principles), because God, since He is *one*, has one faith, and one teaching, and one church, and not as these deceivers, who coax some of you with books, and presents, and clothing, and other things, which are evident and well known. Let your children, therefore, be in the Catholic schools, overflowing in numbers, which teach them the principles of the true faith, because many indeed are there who, having placed their children in Protestant schools, have come in religion to an iniquitous end. And God, who said in the matter of religion, 'I come to set the son at variance against his father, and the daughter against her mother,' commands you to separate yourselves from and have nothing to do with these deceivers, in order that they may not lead you astray from the way of truth in which you have walked till this present day. And I ask of the mercies of God, by the intercession of the virgin, that He keep you within the fold of your holy mother church."

Reading the above malediction, together with the missionary's testimony as to the effects it produced upon the people, one is reminded of the lines in the *Ingoldsby Legends*:—

" Never was heard such a terrible curse;
But what gave rise
To no little surprise,
Nobody seem'd one penny the worse!"

History is constantly being repeated, and giving evidence that Romanism remains unchanged. Wycliffe's books and bones were burned; but the Reformer himself was beyond the power of his persecutors, for he was "for ever with the Lord," and the truths he taught have continued to win fresh adherents from his day to ours.

Those who read of the *burning of the dear Pastor's sermons* will see that the priests have in this way paid to them the highest compliment in their power. These discourses must be, in their opinion, as much opposed to the errors of Romanism as the Word of God itself is, for burning the Bible used to be one of the favourite methods of trying to destroy Protestantism, until the Papists discovered that, for every copy of the Scriptures committed to the flames, many persons were brought to believe in the gospel revealed in its pages. So will it be in the little Lebanon town; indeed, the increased eagerness of the people to obtain the sermons proves that the sacrilegious bonfire in Zahleh has been like Ridley and Latimer's "candle" long ago lighted

at Oxford, and not yet put out. Is not this incident also a call to us, dear friends, to send more sermons to Syria to replace those consumed in the fire (very few, we may suppose, were in the possession of the priests), and to satisfy the cravings of the poor folk for more of the writings honoured by being banned by the bishop? At any rate, Mrs. Spurgeon has sent off another donation of five pounds to pay for the circulation of fourteen hundred more of the precious discourses, with earnest prayer that the interest aroused in them may be blessed to the salvation of many souls, and that God may thus once more make the wrath of man to praise Him. Perhaps some of our readers will wish to have fellowship with her in this happy service; and, at any rate, many of them will unite with her in supplication for continued blessing to rest on all the dear Pastor's sermons both at home and abroad, and especially at *Zahleh in Syria!*

J. W. H.

"Our Own Men" and their Work.

III. PASTOR GEORGE FREEMAN, AND THE "GRACEY MEMORIAL CHURCH", NEW SOUTHGATE, LONDON, N.



A GAIN and again have we proved the truth of our Lord's words to His disciples, "One soweth, and another reapeth," and, "Other men laboured, and ye are entered into their labours;" and great are the honour and responsibility involved in the statement, when the "other men" referred to have been persons of marked mental ability and unusual spiritual power. This is the case with the minister whose portrait is here given; for, not only is he one of the devoted band of brethren pledged to uphold and teach that glorious gospel for which

Mr. Spurgeon lived and died, but he is also the pastoral successor of the late highly-esteemed and dearly-loved Principal David Gracey. He has thus entered upon a work which taxes all his powers to the utmost, a service which demands all that, with the divine blessing, body, and mind, and heart can accomplish.

PASTOR GEORGE FREEMAN is the youngest member of a large family. He was born of godly parents, in the eastern suburbs of the metropolis. He comes of a good Baptist stock, his father and mother having both been of that persuasion. His early education was received at a middle-class school; but he afterwards was placed under the care of a Congregational minister, the Rev. Morgan Lloyd. On leaving school, he was for a while engaged in business. The time, however, for his call to higher service, soon came. The sudden death of his beloved father, in November, 1884, was used of God to awaken serious thoughts. Before long, he was led to decide for Christ, and

to unite with the people of God. In its proper order, there next came the desire for Christian work. One of his brothers is in the profession of the “Law”; George, however, chose the “Gospel”, the gospel of Jesus, as his all-absorbing pursuit.

First, the Sunday-school and kindred work, and afterwards the Christian ministry, engaged his attention. A local preacher was the friend who first introduced Mr. Freeman to pulpit work; and during his ministrations at various village chapels, and in consequence of the marked blessing that attended his work, an invitation to one of these congregations was received, and accepted for the period of twelve months. One of the hearers at this village chapel was an uncle of the late beloved Pastor C. H. Spurgeon. He soon informed the great preacher concerning the promising young man whom he heard on the Lord’s-day. An interview with Mr. Spurgeon resulted in a cordial invitation to enter the College. This was gladly accepted for September, 1886. On leaving our beloved *alma mater*, two spheres of service were offered to Mr. Freeman, one, at Ramsey, Huntingdonshire, the other at Halstead, Essex. After prayerful consideration, Halstead was chosen; and there, for three years, our brother laboured in word and doctrine. The results of much faithful work in this place were fittingly acknowledged in an address presented to him when he left for New Southgate.

The immediate successor of Mr. Gracey, Pastor J. L. Bennett, having resigned, Mr. Freeman was asked to supply the pulpit, at the suggestion of Mr. Gracey. This visit ultimately led to an invitation to the pastorate, which was accepted, although not without much regret at severing the happy ties that bound him to Halstead. Believing, however, that this was the will of the great Head of the Church, his new duties were commenced in December, 1892.

From the first, there has been no uncertain sound in connection with Mr. Freeman’s ministry. At the meeting of welcome, he boldly declared his reliance upon the grand old doctrines he had so well learned at the feet of his beloved teacher, Mr. Spurgeon; and upon these, as on a rock, he still stands. No one can hear his expositions and sermons without feeling truly thankful that, in presence of the terrible heresies of our time, there are many such faithful ministers, who have the courage to hold aloft the blood-stained banner of the Cross, and fearlessly to proclaim those doctrines of grace that are the stay and comfort of the true spiritual Israel.

The enterprise of building at New Southgate a loving memorial of the work of Pastor and Principal David Gracey, occupies much of Mr. Freeman’s time and thought. Here it was that, for fourteen years, our late honoured friend lived and laboured. Here, under his wise and gracious ministry, was gathered a congregation of faithful believers, grounded and settled in the truths of the gospel. A large measure of temporal and spiritual prosperity was enjoyed; so much so, indeed, that for some time before his departure from earth to heaven, the project of building a new chapel engaged Mr. Gracey’s thought and attention. The present structure has never been quite worthy of the congregation or its minister; certainly not in recent years. Thirty years ago, when the locality was but thinly populated,

and with no other place of worship near, save an Episcopalian school-church, it was thought a great day when the Rev. Samuel Martin, of saintly memory, opened the present building. But times have changed, and now the surging millions of London are ascending the northern heights, and Christian agencies and the means of grace must be provided for them.

A building is required to seat at least five hundred persons, with facilities for enlargement when needed. The cost, estimated at about six pounds per sitting, together with the expense of furnishing, etc., will probably amount to about four thousand pounds. A sufficient sum has been already raised by the friends to pay for the freehold site selected by Mr. Gracey. Many persons have thought that some substantial and useful monument to his memory should be reared; and it has been resolved thus to connect with his name the project which he himself first started, and the execution of which was so dear to his heart. The accommodation for the regular congregation is insufficient, and there is no room for strangers who might be induced to attend. Consequently, the church has the imperative duty of proceeding to build, so that the work of the Master may not be hindered. Not only is the chapel crowded, but great blessing rests upon the work; during the past year, fifty-five were added to the church. The work of the Sunday-school has been very much hampered by the want of sufficient room; an important class has to meet in a hired room away from the schoolroom; another large class is accommodated in an adjacent building, which was erected to relieve the crowded schoolroom, and other classes are held, at much inconvenience, in the chapel. The circular, appealing for funds for the erection of the—

"GRACEY MEMORIAL CHURCH,"

says:—"From the great love with which he was honoured throughout all the agencies connected with the Metropolitan Tabernacle, and throughout the country, the pastor and officers have no doubt that many friends would gladly contribute to this worthy memorial. In no spot could such a monument be more fittingly erected than in the place which was his one and only pastorate."

The following letters of commendation will, we trust, be all that is needed to induce many of our readers to aid in securing this most desirable object:—

"Mr. Freeman's high character and excellent abilities go far to encourage the hope that he is the right man, under God's blessing, to perpetuate and extend the good work successfully carried on by Mr. Gracey for fourteen years. As a colleague of Mr. Gracey for more than thirteen years at the Pastors' College, as one of Mr. Freeman's tutors during a part of that period, and as one who knew the high esteem in which our late Principal held Mr. Freeman, I venture to plead for the confidence and generous help of those to whom this appeal may be sent. Every lover of the late Principal Gracey's fragrant memory should surely make a prompt and hearty effort to aid in the erection of this Memorial Chapel, and to see that it is opened absolutely free from debt.

"F. G. MARCHANT, Senior Tutor at the Pastors' College."

"My dear brother-in-law, the late Professor Gracey, laboured for fourteen years as Pastor of the Baptist Church at New Southgate. He had it in his heart to build a new and larger sanctuary, and started a fund for that purpose. A railway accident, however, in which he was injured, led to his resignation; and the project has since been in abeyance. Under the present pastorate, there is again the need for larger premises; and the carrying out of the original intention would be an appropriate memorial of one who for many years was loved and honoured as Principal of the Pastors' College.

"ARCHIBALD G. BROWN, East London Tabernacle."

"Speaking for the whole of the family, I can, without hesitation, say that we know of no better way of perpetuating our dear father's memory than by erecting a Memorial Chapel in the place where for so many years he gladly laboured as pastor, and which was endeared to him by so many happy recollections of his ministry and people.

"D. ALLAN GRACEY, son of the late Principal Gracey."

The church and congregation will do their utmost, but they will need much outside help. The cost of between forty and fifty seats in the new building has been already guaranteed. These are estimated at six pounds each, and anyone who contributes that amount will provide for a sitting in which many a sinner may be converted, and many a saint comforted. Mrs. Spurgeon has been pleased to assist in this effort by giving the amount for two seats; and she will be glad if many of our readers will "do likewise."

Mr. Freeman will be grateful to any former students of the College, or other ministers, who will give him the opportunity of lecturing, for his building fund, upon "The Life and Work of Charles Haddon Spurgeon"; and all donations towards the fund will be thankfully received by Pastor George Freeman, Logan Bank, Holly Park, Friern Barnet, London, N.

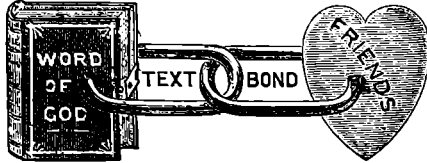
Effigies of the Gospel.

I DO not think there is any man who says, "I do not believe in the Old or the New Testament," who has ever read the Scriptures through with candid attention. You will find, usually, that those who do not believe the Bible have never tried to learn what it teaches. I notice, when I read a newspaper, in which there is something against the gospel, that the person writing it has no idea of what the gospel is. He sits down to write his article; and, as he does not know what the gospel is, he makes up in his own mind what he thinks it is, what he dreams it is, and then, having stuffed his straw man, he burns it, and says to himself, "I have burnt the gospel." My dear fellow, you have not touched the gospel; you do not know what it is; you are the last person who is likely to understand it. He who does understand it really will be found almost in every case to fall in love with it. The gospel well understood, and the Holy Spirit blessing the understanding, will result in the salvation of the soul. C. H. SPURGEON.

The "Text Union."

THE Text Union has been formed for the purpose of enrolling the names of those who adopt the "*Text Bond.*"

Members forming the Union agree to commit to memory a passage of Scripture, *daily*; and whenever they meet friends or fellow-members, to greet them by repeating the daily portion, or by asking for the "Text for to-day, please."



Thus, the golden links of memory will bind the Bible to the heart, and the Word of God will be a bond of friendship to all who join the Union.

In order that all may have the same texts, it has been agreed to adopt those selected by Mrs. C. H. Spurgeon in *Spurgeon's Illustrated Almanack*.

Card of Membership and Almanack will be forwarded, on the receipt of two penny stamps (or Card of Membership only, one penny), by

Pastor CHARLES SPURGEON, "Haddon," Dartmouth Row,
Blackheath, S.E.; or,

Pastor DAVID TAIT, 3, Union Street, Leith, N.B.

Already nearly 600 names have been received, and we trust this means of bringing to remembrance the Word of God will be largely adopted in the church, the home, the school, and the workshop.

Memories of America.

BY THOMAS SPURGEON.

V. THE CHICAGO CAMPAIGN.

THE Christians of Chicago are wise in their generation. They could not see the preparations for the great "World's Fair" proceeding month by month without reflecting on the glorious opportunity that would be theirs, so soon as it was opened, for proclaiming the gospel to all peoples. They knew, moreover, that the gathering together of multitudes of pleasure-seekers meant an alarming multiplication of nets and traps and snares for the unwary. They believed that this was God's opportunity as well as Satan's, and they determined that for once the devil should not have it all his own way. Herein they set a noble example to Christendom. We are too apt to rest upon our oars when the stream runs fast,—too prone to relinquish the contest if the odds appear to be overwhelmingly against us.

"But we forget the mighty God
Who feeds the strength of every saint."

"That place is hopeless," we are pleased to say, "we had better remove to a more promising field," or we conclude that to "hold the fort" is quite all that should be attempted until certain adverse influences have begun to wane. Much more in harmony with our high vocation and our holy faith would it be did we exclaim, with sanctified audacity, "Just here and now is our testimony most required; we must lift up the standard, for the enemy is coming in like a flood; we must replenish the salt-box, for there will be much corruption to counteract; we must set even the rushlights in their sockets, for there will be need of every available ray of light." The good Lord save us from that "retiring disposition" which allows evil to have full possession of what is Christ's by right divine! The Chicagoans are not so. There is a story told that, in the early days, a bookseller in a more remote locality wired to Chicago for "a dozen copies of Primitive Christianity", and got answer as follows: "No Primitive Christianity in Chicago." But that was a very long while ago! There are Primitive Christians there by the thousand now,—Christians who long to see the nations fearing God, and who believe that they themselves are put in trust with the gospel, through which alone men can be saved. Perceiving the responsibility that God had thrust upon them, these Primitive Christians rose to the occasion, and in the name of the Lord set up their banners. I cannot think that they looked far



D. L. MOODY.

or long for a leader. Every eye and heart turned instinctively to D. L. MOODY. Was he not one of themselves, a prophet raised up from among his brethren? Had not the hand of the Lord been with him in many lands, confirming the Word with signs following? Was not his heart well known to be set only on the salvation of souls? No one could be found, the world over, more fitted to be the human head of such a campaign. And he, thank God, was ready; indeed, I am not sure but that his evangelistic heart had first devised the plan. Certain it is that he entered into it with all his strength, and organized and inspired

his noble army of workers most marvellously.

But I must tell of how I gained a peep behind the scenes. On arrival at Chicago, I and my travelling companion sought unto one of its palatial hotels. It was what they call a "sky-scraper"—I don't know how many stories high. We were "located" almost at the top end of the "scraper", and certainly went to bed *elevated* that night. Having discovered by the evening paper—for Mr. Moody believes in

a liberal use of printers' ink—that there were several meetings to be held in an hour or two's time, we determined, weary though we were, to attend one of them. It would bring a blush of shame to my cheek to record the fact that we arrived late, were I not able honestly to declare that this was through no fault of ours. We had not the slightest idea, when we set out, as to the whereabouts of the hall, and found it quite a long journey. But I felt most uncomfortable in the act of stealing in after time. Fortunately, our boots did not squeak (most late-comers' boots do)! Would that we could stretch our charity to believe that all who reach the sanctuary late were strangers in a strange land, and, therefore, to be excused! Alas! it often happens that they who live nearest arrive latest. Nor are they content to creep in silently, and to sit at the back till the Scriptures have been read; oh, dear no! In order to suit their convenience, worshippers and minister must be disturbed, and the whole service marred. I am of the mind of the old saint who said, "I make it part of my worship not to disturb anybody else's."

But to resume. Late though we were, there were many later. The place was thronged, however, before sermon time. The service was of the usual evangelistic order. Mr. Moody's presence in the chair was guarantee that nothing would be allowed to drag; singing, praying, reading, all were short, sharp, and spiritual. Consequently, attention was secured throughout, and the spirit of devotion seemed widespread. I noticed a look of eager expectancy on almost every face. This was notably so when Mr. Moody was on his feet; and that was his position most of the time. He was constantly interjecting some homely words, motioning to the stewards to fill vacant seats, urging to heartier singing, or commenting most happily on a verse of the hymn.

I should have concluded, there and then, if I had not known it before, that D. L. Moody is greatly respected by all classes. In travelling, I had come across men, who made no profession of religion (as if that was anything to be proud of), who, nevertheless, owned that they believed in Moody, and admitted that his life and work had told for good upon Chicago. Though some very popular and justly celebrated men were taking part in the campaign, I believe Mr. Moody was as much sought after as any of them,—a prophet in his own country though he was. But he did not often preach; and the strain of organizing and superintending would surely have proved more than enough for him but for special strength supplied. Happy was the visiting minister who had the commander-in-chief for chairman. He might be sure of a huge audience, of cheerful psalmody, and of an earnest word to clinch the nail at last. Speaking of the singing reminds me of how amused I was when Mr. Moody, in the midst of a hymn, chided the people for their lack of heartiness, though to me it seemed to go with a fairly good swing. Not content with a general rebuke, he pointed his finger at one and another, and said, "You can sing, can't you? Why don't you open your mouth, and praise the Lord? Hasn't He been very good to you? Now let's try again." (The next verse went unmistakeably better.) On another occasion, the leader of the singing exclaimed, "Now we'll sing the last verse." In a trice, Mr. Moody was on his feet, crying out, "We'll

do nothing of the kind. What do you want to miss any verses for? You'll spoil the whole hymn."

All this might have sounded a little brusque to a stranger, but the people (the conductor included) only smiled, and Mr. Moody's eyes twinkled with satisfaction, as if to say, "The idea of such a thing,—a good job I was here, or that hymn would have been mangled." I thought so, too.

The preacher on the night I refer to was none other than JOHN McNEILL. In this I rejoiced, for I had never seen nor heard him. His theme was the healing of the lame man at the beautiful gate of the temple. How he made the scene to live before us! With what wonderful energy of lungs and limbs he spoke! With what earnest power he forced home the truth! The people listened raptly, and many seemed deeply impressed.

The sermon over, the drawing of the net began, and Mr. Moody and his workers were hard at it. I took the opportunity of introducing myself to the preacher, and later to the general of the forces. Both heartily welcomed me, and Mr. Moody made immediate arrangements to transfer me to his Institute the following morning.

Of that training institution for men and women, I cannot write in detail. At the time of my visit it was an hotel to boot, for the Polytechnic parties from England were entertained there. It was the headquarters of the campaign. There Mr. Moody met all his workers, appointing their tasks, arranging the programmes, issuing advertisements, etc. It was good to see them gather in his room at night, reporting progress, and to hear them talking at the breakfast table concerning what the Lord was doing. And some right glad tales they had to tell! The work was hardly in full swing when I was there, yet a dozen crowded meetings must have been going every night. Later on, there were many more, some in churches, some in halls, some in theatres and circuses, some in hotels, or in the open-air. It was my privilege to meet at the Institute a band of men and women whose



JOHN McNEILL.

hearts the Lord had touched. How happy they were! I saw no signs of a miserable religion there. The service of the Lord was the delight of all. How many converts were gathered in at these mighty meetings, who can say? The Day will declare it. But we may rest assured that the slain of the Lord were many, for the soldiers were true and resolute, and the sword of each was the bare, keen Word of God, without sheath to soften the blow, or suggestion of doubt to turn the sabre's edge. I love to think that from all parts of the world men came to Chicago to get saved, though they knew it not, and that they went to their distant homes to tell, not so much of the wonders of the Fair, as of the great things the Lord had done for them. Equally sure am I that many of the Lord's people received rich blessing, which they could hardly fail to communicate to the Sabbath schools in which they laboured, and to the churches of which they were members. Chicago was the centre of blessing, but where is the circumference?

I had, unfortunately, little opportunity of inspecting the Bible Institute and the details of its work. But I got to know some of the students, and judged them to be—

“A holy, happy band.”

On the morning of my departure, as we were finishing our breakfast, they rose in a body, and sang very sweetly a farewell anthem,—
“The Lord bless thee, and keep thee.”

Now it happened that Mr. Moody himself was leaving for Northfield that day, and I concluded that this was in his honour. However, when the hymn was finished he called out loudly, “Spurgeon, Spurgeon,” and the others took up the cry. My voice did its best to shout “Moody, Moody,” but what was I among so many? I had therefore to take the first place in responding. After a few glowing sentences from their chief, the students and visitors left the tables; but I was besieged by an eager crowd. To these I distributed as many of “C. H. Spurgeon's Last Words at the Tabernacle” as I had with me, and some portraits of the beloved one who uttered them. May they be an inspiration to many of these who are putting on the harness! As I left the building, the sons of the prophets gathered in the portico, and sang, oh, so sweetly,—

“There's no ‘good-bye’ in Heaven.”

So I left them, hoping that when our work is done we shall see each other, and those who have gone before, in the land—

“Where congregations ne'er break up,
And Sabbaths have no end.”

Meanwhile, I ask my readers' prayerful interest in dear Mr. Moody and his many works of faith. He was the Captain Credence of the Holy War in Chicago; and though that special campaign is past, the work goes on, and the brave leader still fights the foes of God and man. “There is no discharge in that war.” Moody would not take it if there were. He who would not omit a verse from a gospel hymn asks for no hiatus in his work for God, and desires no shortening of his term of service. With him, let us say,—

“Lord, I would conquer till I die,
And finish all the glorious war.”

The Scope for Self-suppression in our Ministry.

A PAPER READ AT A MEETING OF MINISTERS, BY PASTOR H. O. MACKEY.

WE assume, not staying for a moment to argue or prove, that self-suppression, admirable in all, is pre-eminently desirable in those who aspire to be the teachers and leaders of others. The admonition, "Man, know thyself," is good; but it is good mainly as an introduction to "*Man, master thyself,*" or better still, "Let Jesus be Master indeed, and not merely in name; Master, because He masters thee." Christian heroism is best displayed on the battle-field of our own hearts, where we lead our own captivity captive, becoming the Cæsars of ourselves; a heroism manifested to others, not in Victoria crosses, medals, or patents of earthly nobility, but in conquered passions, subdued wills, ambitions purified and consecrated alone to the glorifying of Jesus, and after that to the blessing of men. Every age since it was first uttered has but endorsed the wisdom and emphasized the importance of the truth, "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." I want, therefore, with great deference, to hint at a few things which, in our ministry, give splendid scope for the exhibition of this rare Christian grace, to point out how that ministry may become, if we will, first, the school where this self-suppression may be acquired, and then, the arena where it may be humbly yet bravely exhibited.

I. IN THE STUDY, IN THE CHOICE OF OUR PULPIT THEMES.

Each man of us—as long as he remains "a man", and is not swallowed up and lost in the official, as long as he is not "an echo", but "a voice"—has his favourite lines of thought, his pet subjects, congenial, and therefore easy to treat. This may become a snare, leading us to over-emphasis, and so spoiling the balance and harmony of divine truth. The five points of our complete theology may be very good; but it is conceivable that there may be even more than five in the Word of God. You must have noticed that even the greatest preachers have each their favourite strains of divine truth, which they are in danger of repeating, to the neglect of others equally divine, and necessary for the full revealing of God, and the generous culture of the divine life of their hearers. What an interesting sight, and perhaps a startling one, an exhibition of pastors' Bibles, with the texts from which they have preached duly marked in red ink, would be! Some might come out of the ordeal with comparative honour, but how many of those Bibles would be like the maps of Africa of our early days, a fringe of towns round the coast line, but the vast mass a blank of "unexplored territory"!

Ought this to be? When next we sit down to choose our theme, might it not be as well to say, not, "What should I like to speak about?" not, "What has struck me as a brilliant and suggestive topic?" but, "*What do the people NEED,* and what would God, therefore, have me to say?" Do not mistake me, I did not say, "What do the people *like?*" but, "What, waiting to be taught of the Holy Ghost, does He reveal to me that they *need?*" The men at Corinth

liked rhetoric and oratory, the Jews loved startling wonder and miracle, and Paul doubtless could have given either or both; but, with a dignity of self-suppression and invincibility of resolve, he declared, "I determined not to know any thing among you, save Jesus Christ, and Him crucified."

To follow this principle, will be to us the secret of perennial freshness. The stamp of the merely human is monotony, sameness, tedium; the sign-manual of the divine is inexhaustibility and novelty. Tooley Street is much alike all the year round, except that sometimes there is more mud there than on other days; but Derwentwater, with its girdle of hills, is perennial in beauty, rosy at dawn, golden at noonday, and silver under the tender, tremulous light of the moon. Man's thought soon grows prosy and threadbare, God's truth is for ever new; and the secret of pulpit freshness is to expound that truth, not merely a section of it, but the whole, in all its infinite sweep of Godlike revelation. To do this, we shall need determined self-conquest in the study; the lowly, sincere enquiry, every time we are preparing for the pulpit, "Lord, what wouldst THOU have me to preach?"

II. IN THE FORM AND STYLE OF OUR PREACHING.

Brethren, I trust you will acquit me of any intention to indulge in cheap and easy criticism of others. In all that I have said and shall say, I have heard the salutary reminder, "Physician, heal thyself." Yet I venture, in all humility, to ask whether, sometimes, in the method of presenting truth, we may not so accentuate the personal element as to mar our message, and prejudice our hearers against its reception. Apples of gold deserve baskets of silver to set them forth. Diamonds of truth should have choice and effective settings. Blundering out the gospel has, in the wondrous condescension of God, sometimes been overruled to spiritual profit and blessing; but who among us wants to be distinguished as a gospel-blunderer? In these days of extended knowledge, keen enquiry, and even hyper-criticism, our facts must be unimpeachable, our expositions of Scripture founded on eternal principles, and the application of our themes not fanciful, but forceful. Method, form, and manner are none of them to be despised. A dirty tablecloth will spoil a good appetite; and a crude travesty of Bible teaching has sometimes repulsed those who might have been drawn to the Altogether Lovely One. Not, "What is good enough for our hearers," but, "How does He deserve to be set forth?" must be our standard.

On the other hand, some, perhaps only a few of us, are in danger of the very opposite evil, the overlaying of the substance of our message with mental and verbal adornments that exalt the preacher, but hide his Master. The other day, I stood to admire a Virginia creeper, growing over the end of a London church. It was changing its colour, and was all a glory of gold and crimson,—a very cataract of frail loveliness,—but my admiration was greatly modified as I noticed that it had grown right over the whole end window of the church, and beautiful in itself, it shut out God's light! I seemed to hear the Holy Spirit whisper, through Paul, "Not with wisdom of words, lest the cross of Christ should be made of none effect."

William Cobbett used to say that he strove to write so lucidly that,

not merely should men understand his meaning, but they could not misunderstand it. Talking once with a well-known preacher, he told me that he always made his sermons with an ideal boy of fourteen or thereabouts in view, and tested everything—his statements, reasonings, appeals, and diction—by the question, “Would *he* understand, would *his* heart be touched and won by all this?” I am not pleading for uniformity or insipidity; but for steady, persistent watchfulness to see that the man is always behind his message. “I am coming up to your Bethel to hear and see Mr. So-and-so,” said one to Father Taylor, the sailor-preacher of Boston. “You may come and hear him,” said the rugged, quaint, old gospeller; “but you won’t see him, for he’s always behind his Master.” *That* is the self-suppression I mean to hint at.

III. IN OUR TREATMENT OF UNLOVELY CHRISTIANS.

No one knows better than the pastor that, in a strictly literal sense, the Lord’s people are frequently a peculiar people! The grace of God is so vital, tenacious, indestructible, that, somehow or other, it can manage to live with oddities, weaknesses, angularities, tempers, vinegar, and even vitriol, that would quickly kill any less divine force. Association with fellow-Christians in church-communion is apt to reveal to us how much human nature still remains even where grace has begun to work. Herein lies fine scope for self-suppression in dealing with these unreasonable men and women. Thank God, our Master is tenderly reasonable! He does not say, “Live peaceably with all men,” without adding the proviso, “As much as lieth in you.” The Holy Ghost knew that some would grow angry because you would not, and would try to quarrel with you because you would not quarrel with them, and would seek to make it impossible for you to unite in active service with them. In such cases, firm, decisive treatment may be necessary for the good both of the individual and of the community. But even there, I must beware lest I think more of my personal vindication—soothing my wounded pride, or gratifying my indignation—than the restoring of the offender, or the purifying of the church. Would not some such principle as this greatly simplify our treatment of all such unlovely characters? So long as the opposition or annoyance is purely personal, I will bear it patiently; and not until it dishonours the name of Jesus, and mars the work of the church, will I retaliate; and even then, not for myself, but for Jesus’ sake. The closing scene in Samson’s life has, I fear, been sometimes repeated in ministerial experience. The temple has been pulled down on the head of the vexing, teasing enemy; but it is suggestive to remember what became of Samson in doing it! To have a giant’s strength, but not to use it like a giant, is to grow like Him of whom Elihu said, “Behold, God is mighty, and despiseth not any.” The highest strength is to master your own strength, to be able to restrain as well as to exhibit it.

IV. IN HEARTY, UNFEIGNED REJOICING IN OTHERS’ SUCCESS.

“Envy, eldest-born of hell,”

so Milton, with master-touch describes that feeling so common among men, which will subtly steal into us unless watched, repented of, fought

against. Surely, nothing can be more unlovely to Jesus than an envious preacher! Yet, have we not all of us met men in the pastorate who, as years go by, grow soured and cynical because of their neighbour's success? Their speech bewrayeth them. "Crowds", in their neighbour's case, were "the vulgar mob"; "numerous conversions", "a passing excitement that would soon die down"; and when, at last, solid divine success could no longer be questioned, it was only confessed in a grudging, querulous, captious spirit.

Few, like Eli, can greet the novice Samuel, who is by-and-by to succeed him, with sincere love and fraternal goodwill; for it is not easy to suffer eclipse graciously and gracefully. Yet the Scriptural law stands unrepealed: "Look not every man on his own things, but every man also on the things of others." It is far easier to go to some struggling cause and brother, and with condescending patronage "weep with them that weep", than to visit the famous, successful neighbour, who is depleting your congregation, and there heartily "rejoice with them that do rejoice."

Two incidents, in contrast, strike me as suggestive here. At the recognition of a minister, some years ago, another minister, paying, in his choice elephantine manner, a compliment to the newly-settled pastor, said, "I am grateful that his chapel is as far as it is from mine." Turner, the R.A., going into the Academy exhibition before the public opening, saw that one of Lawrence's subdued pictures was killed in its effect by being placed between two of his—Turner's—glowing, fiery landscapes; he, therefore, deliberately took his palette and brushes, and toned down his own canvases that his lowly *confrère* might not be injured. Which of these two was more after the spirit of Jesus, I need not say.

Brothers, SELF is our greatest foe; master that, and all else is easy. Let us, as Christ's slaves, no longer our own, but bought with a price, fight self in the study, fight it in the pulpit, fight it in the church, and fight it in our association with our fellow-ministers, until, like Paul, self shall be lost in Jesus, and we can sincerely say, "*I am crucified with Christ*: nevertheless I live; yet not I, but Christ liveth in me."

Granada.

BY N. HARDINGHAM PATRICK, OF THE PASTORS' COLLEGE MISSIONARY ASSOCIATION.

GRANADA surpassed all my expectations. It is gloriously beautiful, being charmingly situated at the extremity of a huge plain, which stretches to the base of the Sierra Nevada mountains. The town stands two thousand two hundred and forty-five feet above the level of the sea, is abundantly watered by the rivers Darro and Genil, and is crowned by the still lovely palace of the old kings of Granada, which is called "The Alhambra."

Walking in the courts of the Alhambra, one felt as never before the grandeur of the kingdom established and maintained by the

Moors in Spain from about 711 to 1492. Surely, it could have been no *little* danger that threatened all Christendom during that time. The Moors, in their pride and glory, made their battle-cry of "There is no God but God, and Mohammed is the prophet of God," ring in the ears of all Europe. Moslemism appeared likely to burn its way into and through all Christian lands; but, at last, the crescent was driven back to the shores of Africa by the Cross. The world gave the glory to Ferdinand and Isabella and others; but we delight to see in this deliverance the omnipotent hand of our God working out the salvation of His people.

Yet God brought much good out of the ravages of these Moors in Spain. Mohammed hated idolatry, his disciples hated it, and his successors hated it. Spain was given over to idolatry; every so-called Christian church was full of images, relics, pictures, etc. The Church had forgotten the grand truth that there is but one God; it learnt from Moorish lips that "there is no God but God." The Moors burst open the church doors; and, shouting their battle-cry, destroyed the idols. Thus was Mohammedanism used of God to humble, to chastise, and to instruct a sinning Christendom.

And leaving the Alhambra, and entering the grand cathedral, and several other large churches, one's fingers itched to grasp and use a hammer on every side, for everywhere one met with invitations to the worship of images. Indulgences to worshippers before certain shrines could be counted by the score. We attended three services at the cathedral, and found them to consist of clouds of incense, gorgeous vestments, organ and song, but not a word said or sung that could help a starving soul. It would serve Spain right if Jehovah let loose once more the Moslem hosts into her churches, for again has she forgotten that "there is no God but God."

I am at home in Tangier, though writing about Granada. *There* is Spain, well in view, just across the Straits of Gibraltar; and *here* is Morocco, with its eight or nine millions of souls. The people of both these countries are dying for want of that which *you* can give, dear Christian reader! I do not ask you to pamper them; but I tell you that they are starving, perishing for lack of the Bread of Life. They must be fed, and fed with *the whole gospel*, for they are not dogs to be satisfied with *the crumbs* that fall from the table of your spiritual feasts.

If you have anything of the spirit of Jesus, you cannot think of these starving multitudes without being "moved with compassion towards them." What have you done for them in the past? What are you doing for them in the present? What will you do for them in the future? What sacrifice will you make for them? What hand of help will you stretch out to succour them? What time, what talent, what prayer, what service, what will you give for Spain and North Africa? You have received freely; do not give sparingly. "The Lord loveth a cheerful giver."

The "First Things" of the Bible.

DEVOTIONAL MEDITATIONS, BY WALTER J. MAYERS.

III. WHAT PAUL DELIVERED FIRST OF ALL.

"I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures."—1 Cor. xv. 3, 4.

This is a wonderful chapter, and it has a wonderful opening. Everything about the Apostle Paul is interesting; but his teaching attracts us most of all. He evidently had full confidence in what he preached, and in review of it found nothing to alter, and nothing to regret. I would be like him in my tenacious grip of the gospel; and in reading these verses, I would refresh my memory as to what "the word of the gospel" really is.

I. PAUL'S DECLARATION OF THE CHRISTIAN FAITH.

Here is "the first creed of Christendom"—short, sound, Scriptural: "*Christ died for our sins,*"—a great historical fact, a glorious spiritual truth, a gracious and soul-blessing reality. This death was voluntary, and it was vicarious. Christ "gave Himself a ransom." He "came into the world to save," He "was delivered for our offences," was "made sin for us," "a curse for us", died "the Just for the unjust." Our sins could only be met and mastered by such an offering. And "*He was buried, and rose again,*" thus showing His real death, fulfilling His promise, proving His power, and giving a pledge of the resurrection of His people. It is significant and most impressive that Paul wrote this bold affirmation only some twenty-five years after the actual events had happened. And this was "*according to the scriptures,*" the writings of the Old Testament, which Paul knew well, which in many places predicted and promised exactly what happened, and so proved the existence in the thought of God of Redemption's plan. How blessed a creed is this! Thank God, I have embraced it! I want no other, I can have no better.

II. PAUL'S DELIVERANCE OF THE CHRISTIAN FAITH.

He delivered it: without presumption, for it was not his own, he had received it by revelation: without abatement, taking nothing from it: without addition, for it was complete in itself: without exception, for it suited all hearers, everywhere: without shame, for no apologies were needed for delivering such a gospel to dying men. I, too, would have the courage of my convictions, and glory continually in the Cross of Christ. Paul "delivered" what he "received", and that only. He has told us this before. (1 Cor. xi. 23.) In these days, it were well to remember the fact, and lay to heart the lesson. O Lord, make me a good listener, that I may be a faithful repeater; a ready receiver, that I may be a tireless transmitter; a humble learner, that I may be a patient teacher!

III. PAUL'S DECISION AS TO THE RELATIVE VALUE OF THE CHRISTIAN FAITH.

He delivered it "first of all." He put it in the front rank, counted it of first importance, looked upon it as of first consequence. And

this: in view of human necessity, in remembrance of personal responsibility, in discharge of pressing obligations, and in prospect of eternal consequences.

Lord, I, too, would give Thy gospel the chief place in my heart, my thoughts, and my endeavours! I would do battle with any attempt to hide or weaken it, and would shun every temptation to substitute for it any artifice of man. Oh, sweet truth of my Saviour's death and resurrection, live in me ever, and distil thy preciousness through every part of my spiritual being!

The Zambesi Industrial Mission.

BY JOSEPH BOOTH.

ABOUT two years ago, when passing through England on my way from Australia to Africa, I was able to gratify a long-cherished desire to see the great Tabernacle, and to join in the worship of the highly-favoured congregation meeting there. It was on a Monday evening*; and Dr. Pierson was presiding at the prayer-meeting, and this fact gave the occasion additional interest to me, as I owed much of spiritual blessing and stimulus to his printed words. He very kindly requested me to speak for a few minutes, and I gave a brief outline of the way in which I had been led by the Spirit of God to the mission-field. I was then asked to furnish the readers of *The Sword and the Trowel* with some particulars of my past experiences, and plans for the future; but my immediate departure for Africa did not allow time for so doing. My return to England reminds me of my unredeemed promise, and gives the opportunity for its fulfilment.

How I came to be a missionary, was after this manner. In New Zealand, on my thirty-fifth birthday, over seven years ago, my pastor, Mr. Thomas Spurgeon, sent me a kind note, with a sermon of his dear father's upon the text, "Call upon Me in the day of trouble: I will deliver thee, and thou shalt glorify Me." (*Metropolitan Tabernacle Pulpit*, No. 1,876, "Robinson Crusoe's Text.") This was at a juncture of great humiliation, and sent me down before God for a complete change of life. Thenceforth my resolve was, and still is, "If God will show me anything I can do for the salvation of men, I will do it at once."

Removing to Melbourne, a course of street-preaching and slum-work was the first opening shown to me, and this proved a great blessing to my own soul and to others. Atheists and Freethinkers being numerous in Melbourne, and often steadily opposing outdoor services, led to a few years' labour amongst them, both in their own hall and in that of the Y.M.C.A. Constant testimonies from such as became disentangled from the snare were most helpful. Dr. Pierson's *Many Infallible Proofs*, and Dr. Keith's *Prophetic Evidences*, opened many eyes, and proved great blessings. The leading lecturer, one Joseph Symes, publicly and repeatedly announced that he had devoted his life to the destruction of Christianity. This man was used of God to turn me right into the mission-field. Finding the continued display of God in prophecy and its fulfilment difficult to deal with, he began systematically to set forth and emphasize the Christian's obligation to evangelize the whole world, instead of the pursuit of gain and self-comfort; and he specially insisted on *my individual obligation*, if I paid any heed to the authority of Christ, to go to those who knew nothing of the Saviour's

* See the Notes in *The Sword and the Trowel* for 1892, page 93.

words, instead of wasting my time with those who, like himself, knew them, but deliberately rejected them. This, in varied forms, was repeated again and again, with the comment that either I was a hypocrite, and did not believe in Christ's authority, or I was ignorant of the main purport of His teaching: if the latter, they were willing to dispel my ignorance; if the former, they must request me to cease attending for the purpose of instructing them.

After much prayer and study of God's Word, the conviction became fixed that my remaining days, with or without the help of Societies, must be spent amongst the heathen, and in the most needy field. I journeyed from Australia to England, to offer myself as a candidate to the General Baptist Missionary Society, and subsequently to many others; but "No aged need apply," was, with much kindness and many good wishes, the universal reply. The companionship of Christ being assured in the promise, "Lo, I am with you always," left the course plain, I must "have faith in God," and go forward as He directed.

A careful perusal of the life of William Carey, revealed to me that the great principle he laid down, at the commencement of the past century of missions, viz., that missions must be made self-supporting and self-propagating, has been departed from. He and his *confrères*, beside supporting themselves, earned £61,500 for the work, in spite of an opposition and difficulties such as this generation does not know. With more than half the earth's inhabitants still unreached by the gospel, and with mission revenues scarcely equal to present demands, I am deeply convinced that Carey's principle—and Paul's also—should be applied in the mission-field wherever possible.

Make mission revenue reproductive is, I humbly believe, the key to the present problem of the Christian Church—how can we evangelize the world in this generation?

In going to Africa, my purpose was to plant a Mission on the lines laid down by Carey. God has greatly blessed the effort, and the outcome is THE ZAMBESI INDUSTRIAL MISSION, with eight stations, and over twenty missionaries. The Shiré Highlands and Angoniland have been the scene of our operations. In the latter locality, where we have five stations, there are probably more than a quarter of a million slaves; yet this is British territory, but there is no power strong enough to cope with that of the great slave-owning chiefs. Some hundreds of these slaves are hired out to us by their owners, and work on the Mission plantations, where we preach the gospel to them as well as to the people of the country around. For the release of these vast numbers of slaves, we labour, and pray, and appeal. Any attempt on their part to escape, means death either by the spear or by poison. Often the inhabitants of a whole village will have to drink "Mwavi", the poison made from the bark of a tree. Their freedom can be purchased thus: an adult for twenty fathoms of calico, value ten shillings; a boy or girl, for ten fathoms, value five shillings. This they will pay back in work, and so the same sum becomes available many times over.

A large piece of freehold land, about fifty thousand acres, has been secured, where those who are emancipated may have a small plot, and dwell in safety, the children being educated, and employment provided for adults. Coffee-planting is the industry followed, this being a great success in the Shiré Highlands. Over 750,000 plants have been grown from seed up to the present on the Mission land. In the third year, these are likely to furnish a substantial income for the Mission, with an important surplus for the extension of our operations. In the meantime, help is sought to continue the work. I look to God to move the hearts of His stewards. My address for some time will be, c/o Secretary, Zambesi Industrial Mission, 1, Gresham Street, London, E.C.

Notices of Books.

Striking Stories from Real Life. By J. MANTON SMITH. Passmore and Alabaster. Price 2s. 6d.

READERS of Mr. Smith's *Stray Leaves* and *More Stray Leaves* will be glad to see another collection of his lively stories. The volume before us has a special interest, for it is intended to commemorate the author's fiftieth birthday; and Mr. Fullerton, in the preface, makes appropriate and affectionate allusions to the fifteen years' happy fellowship in evangelistic work that he and Mr. Smith have enjoyed. Several of the stories in this book appeared in our pages, and so earned the high commendation of our late beloved Editor, written just a month before he went home:—"I thank you very much for your valuable help for *Sword and Trowel*: YOUR PIECES ARE MUCH APPRECIATED." The whole volume, which is plentifully illustrated, is a worthy jubilee memorial of a bright and useful life. Its widespread circulation will enable the esteemed writer to tell the old, old story to even more than have heard him speak or sing the gospel message. Conductors of mothers' meetings will find these *Striking Stories* most suitable to read to the women who are the objects of their care; while those who visit the sick, or hold cottage services, will be able to make good use of our brother's wise, witty, winning words.

The Purse Text Book, containing Choice Texts from the Word of God on the Subject of Prayer. By A SUNDAY-SCHOOL TEACHER. Passmore and Alabaster. Price 1d.; or 7s. 6d., 100.

A CAPITAL idea, well carried out. The tiny text-book has evidently been appreciated, for it has reached a second edition. We hope it will have to be reprinted many times, for its own sake, for its compiler's sake, and also because the profits from its sale are to be given to the Metropolitan Tabernacle Colportage Association.

We always rejoice when our College brethren preach with the pen as well as with the voice, and we pray for increasing blessing on both forms of

ministry. PASTOR W. H. J. PAGE, late of Chelsea, and for a second time at Calne, is publishing a monthly sermon, of which the numbers for this year may be obtained, post free, for 1s. 6d., on application to Mr. W. A. Webb, High Street, Calne. The specimen sent to us, entitled, "*The Tenth Hour*," is worthy of wide distribution.

PASTOR T. B. FIELD, of Bacup, has issued a penny pamphlet on *Who are the Baptists? How Old are They?* It contains much useful information in a handy shape at small cost.

The Grand Old Book. Being Lectures on Inspiration and the Higher Criticism. By A. McCAIG, B.A., LL.B. Elliot Stock.

AFTER last month's lengthy notice of this valuable volume, it is only necessary to inform our readers that the book is now on sale, and again to recommend them to read it themselves, and to send it forth on its blessed mission of rescuing the Inspired Word of the Lord from the men who would mar and mangle its precious pages.

Christ's Divinity School, and other Sermons. By HUGH D. BROWN, M.A. Alexander and Shephard.

SEVERAL of the sermons in this volume were preached in the Metropolitan Tabernacle, but even those who heard them could not fully describe the tremendous energy with which they were delivered. Hugh D. Brown, of Dublin, is as great a lover of the old gospel as his friend and namesake A. G. Brown, of the East London Tabernacle, is; and both of them have much of the impassioned earnestness and yearning over lost souls that characterized their beloved earthly leader, C. H. Spurgeon. Ireland has great cause to thank God that she has, in one of her own sons, such a valiant champion of the faith as the preacher of these discourses. The secret of his strength can be learned from the first sermon in the volume, for he has been trained in *Christ's Divinity School* with "Peter and John and James." Long may he be spared to declare "all the counsel of God" as we find it in these pages!

Andrew A. Bonar, D.D. Diary and Letters, Transcribed and Edited by his daughter, MARJORY BONAR. Hodder and Stoughton.

THIS is a fragrant book; every page smells of "myrrh, and aloes, and cassia, out of the ivory palaces" of the King. In the light of its contents, we perceive not a little of the secret of the heavenly unction which, to this hour, rests upon that singularly blessed biography, *The Life and Remains of Robert Murray McCheyne*. Dr. Bonar had drunk deeply at the same fount as his friend and companion; he was filled, too, with the same high ideal of the Christian ministry. His daughter writes of him:—"He was wont, with great solemnity, to tell of what was said to him at the beginning of his ministry by an old friend, 'Remember, it is a remark of old and experienced men that very few ministers keep up to the end the edge that was on their spirit from the first.'" In his own case, however, the fine spiritual tone which characterized his earliest ministry at Collace was maintained to the very end of his long and honoured career. The night before his ordination, September 9th, 1838, he writes:—"I tremble at Christ's word to the seven churches." Oh, for more of this spirit of trembling at the Inspired Word! Then he adds:—"May I be enabled to lean over the well of Jacob every morning and evening to draw water!" *Thirty years afterwards*, the diary of this dear servant of Christ records, "Another time of nearness in prayer, and now may every sermon of mine be first laid on the altar of incense, and sent forth breathing its fragrance! May every tract be like the thought of David, 1 Kings viii. 17, 18!" Again:—"I long to lift up my voice for Christ in another way than I ever succeeded in doing. I can only say with Samuel Rutherford, writing to his people, 'We put you upon the right scent and pursuit of Christ.'" Then, *after fifty-two years* of gospel ministry, we find him writing:—"Yesterday, and to-day, I have had some glimpses within the veil, as if to prepare me for what may soon come. It is very solemn to find myself near the threshold of

eternity; my ministry nearly done, and my long life come to its close. Never was Christ more precious to me than he is now."

Dr. Bonar's Diary and Letters prove him to have been, to a pre-eminent degree, a man of prayer. To use his own words, from his "first discovery of the sinner's way to God by Christ," he was "never allowed to lose his way to the mercy-seat for a single day;" and he must often have been there. At one time he writes:—"Enabled to spend the whole day in prayer, praise, and confession. In the evening, I spread out Dan. x. before the Lord." O man greatly-beloved! Would that a double portion of thy spirit rested upon the ministers of to-day! Then would there be less room for the complaint which Rutherford made in his time, "A bed watered with tears, a throat dry with praying, eyes as a fountain of tears for the sins of the land, are rarely to be found among us."

Evidently, Dr. Bonar, though a scholar of no mean attainments, set the highest value upon personal communion with God, not only as the best preparation for the pulpit, but as the chief end of living. "I see plainly," he writes, "that fellowship with God is not the means to an end, but it is to be the end itself. I am not to use it as a preparation for study, or for Sabbath labour, but as my chiefest end,—the likeliest thing in heaven."

Among other interesting features in the volume before us, are the many references to eminent servants of Christ, with whom Dr. Bonar was in one way or another brought into contact during his lengthened ministry. Among these, we find the following entry, which, we are sure, will be read with deepest interest all the world over:—"May 7, 1888. Much struck with all Mr. Spurgeon is passing through, because of his faithful testimony for the truth. Just like the Lord, however, in the case of one so abundantly honoured and used; the 'thorn in the flesh', such as Paul needed, such as Moses at Meribah, and often, often in the case of others of His most honoured servants, like

Jonathan Edwards. These must rest wholly on the merits of Another to the very last, and have no complacency in their own works."

Our space forbids further quotations. The spiritual mind will find a feast of fat things in this precious book. To such, we gladly commend its prayerful, heart-searching perusal, desiring only for ourselves that we do show the same diligence to the full assurance of hope unto the end; that we "be not slothful, but followers of them who through faith and patience inherit the promises."

Letters from Ceylon. By FANNY GREGSON (MRS. LIESCHING). Marshall Brothers.

A PATHETIC interest attaches to these pages, which will stir many chords in Christian hearts. The daughter of an honoured sire, Pastor J. Gelson Gregson, his bright and willing helper in the Lord's work at Bradford, she felt the call to foreign mission work, was led to Ceylon for service, and seemed to have entered upon a career of singular power and usefulness. United to Mr. Arthur Liesching, a fellow-labourer, like-minded with herself, she had despatched her last letter home, when the telegraph flashed the startling news that she was "at rest." Since then, the same malarial fever has taken home her husband. Dr. Elder Cumming's Introduction, and the Brief Sketch by Mr. Gregson, are fitting preludes to a bright and sunny volume, filled with letters gleaming with the light of life. It is at once a choice memorial, and a distinct gain to missionary literature. Opinions will differ as to some of the views advanced in these letters; but all will agree as to the unswerving loyalty to the King's message, so far as the writer heard or knew it.

Foreign Missions and Home Calls. By the Author of "Are Foreign Missions Doing any Good?" Stock.

BLESSED by the benediction of many bishops, and dedicated to the Archbishop of Canterbury, this trumpet call to English Churchmen should lead large numbers to recognize the claims of the Great Commission. It is clear in statement, cogent in argument, and

evidently the work of one who has his Master's cause at heart.

The Story of Jesus. By J. R. MACDUFF, D.D. Cassell and Co.

THE leading incidents in our Lord's life are here given in verse. The author modestly disclaims the higher flights of poetry, and presents us with a "Rhythmic Harmony of the Gospel Story." There are, however, true poetic touches; and the whole narrative is marked by the loving devotion of a true disciple. The volume is worthy of a place among Dr. Macduff's numerous delightful works, and it is likely to be one of the best prized of Messrs. Cassell's series of Bible Stories.

Christianity in the Home. By T. L. CUYLER, D.D. Hodder and Stoughton.

THIRTY-SIX really live, bright, and helpful chapters on subjects which affect the every-day life of the Christian. The book is very tastefully got-up, and would be a most suitable gift for such as are newly-married, or who hope to be.

Christ and the Home. By D. M.

ROSS, M.A. James Clarke and Co. AN admirable treatise on a sacred theme. Rightly thinks the author that "The Christian home holds the secret of the success of the Christian Church." His counsels as to home-conduct, marriage, hospitality, and concerning the various members of the household, such as husbands, wives, parents, children, servants, etc., are timely, and well seasoned with the salt of Christian truth. This book should suggest to an earnest preacher a series of helpful sermons, and it ought to be a help to all who fain would dedicate their homes to Christ.

Waking Thoughts: a Book of Poems.

By FREDERICK MARSHALL Jarrold. THE music of a well-tuned harp rings out its melody here in Christian verse. In parts, we almost thought we must be reading Cowper, and that we count high praise.

Stammering: its Nature and Treatment. By EMIL BEHNKE. Unwin.

THE work of a specialist, attested by remarkable cures, and well commended by distinguished doctors.

Talks with Men, Women, and Children.

By Rev. DAVID DAVIES, Brighton.
Alexander and Shephard.

THE fifth series of our enthusiastic friend's "Talks" is as full of fire and fervour as was the first; and that is saying a great deal, for David Davies is a real Welshman, with many of the characteristics of the great preachers of the Principality. There are all sorts of good things in this bulky volume, and a great mass of them, too. Preachers and teachers may dig in this mine for many a day before they will exhaust its treasures, while "men, women, and children" may find something suited to their case wherever they open the book. Is it not time for the separate issue of a new series of *Echoes from the Welsh Hills*? We think so.

In the Days of Youth. By J. M. GIBBON. Elliot Stock.

ANOTHER book of sermons to boys and girls, and one worthy to live. Whatever the author's teaching is in some directions, this is a pulpit from which all children, old as well as young, may learn. The texts and thoughts are often striking, the language simple, and the illustrations appropriate and choice. There beats a heart behind the printed pages, and blessing must follow such a work.

The Burning Bush, and other Sermons. By the BISHOP of RIPON. *The "Good Cheer" of Jesus Christ.* By REV. CHARLES MOINET, M.A. Sampson Low and Co.

TWO more "Preachers of the Age" here speak to us with voices that place them in the front rank of the Christian spokesmen of to-day. The former volume is marked by the well-known culture, breadth, and brilliance of the bishop; the sermons are reflective, philosophic, and patriotic, rather than distinctly Evangelical. Mr. Moinet is strong where Dr. Boyd Carpenter is silent. With the calm unflinching confidence of faith, the Presbyterian pastor proclaims the exceeding sinfulness of sin, the imperative necessity for the new birth, the glorious redemptive truths that

cluster round the Cross, and the inevitableness of eternal punishment to the impenitent. In this case, the beauty of culture accompanies, and does not displace, the balm of the gospel. Such books must stimulate the sluggish thought, and stir the preacher's heart to ring out his Master's message more trumpet-tongued than ever.

Naaman the Syrian, and other Sermons. By MARK GUY PEARSE. Kelly.

SERMONS preached on Lord's-day mornings at St. James's Hall. Happy the people who heard them, and happier still those who live them out! Gracious in spirit, and suggestive in matter, this little volume ought to have a wide sale. May the esteemed preacher be spared to produce many more books of this stamp!

Wholly for God. Selections from William Law. With Introduction by Rev. ANDREW MURRAY. Nisbet.

A TASTEFUL book, both in style and substance, for all who have a spiritual appetite for the marrow of the gospel. Few have leisure nowadays to master *Law* (they would enjoy *Grace* better if they did); but here there is an admirable introduction, enabling us to see the man and his work, and, as well as any book we know, setting forth the character of the "mystic." The extracts are well selected, wisely arranged, and just suited for those who seek to live "wholly for God." *Law's Serious Call*, which in substance is included here, is even now a living voice. *The Spirit of Love*, and *The Spirit of Prayer*, are less known; but they take us to celestial heights, where breezes from the Delectable Mountains blow. May many be refreshed thereby!

The Way of Deliverance. By Rev. EVAN H. HOPKINS. Marshall Bros.

A HELPFUL shilling manual, on Keswick lines, the key of which we take to be "sanctification by faith", resting on that other gospel paradox, "justification by faith." Calm, concise, clear, and Scriptural, this work ought to be of service to believing souls still in bondage of any sort.

The Church Catechism. By Rev. T. A. STOWELL, M.A. Nisbet and Co. THIS shilling issue of "Nisbet's Scripture Handbooks" would be better termed a "Church Handbook." It contains an admirable analysis and a full explanation of the Anglican summary of Christian doctrine and duty for the young. With very much of it, as elucidated by Canon Stowell, we cordially agree. Even his learned treatment, however, fails to reconcile with the Word of God the teaching of the prayer-book as to "Baptism" and "God-parents." The work will be useful, perhaps, against extreme

High Church teaching; but with all our love for our Evangelical Church brethren, and it is hearty and sincere, we cannot help feeling that the doctrine of baptismal regeneration is the very foundation of Sacramentarianism, and that it is a stone of stumbling laid by man, and not by God. Such teaching will lead multitudes of Church-folk into Ritualism; and, so long as it stands, it will be a witness of ecclesiastical compromise, a blot on the prayer-book, and, in its honest grammatical meaning, absolutely opposed to the truths revealed in the Scriptures.

Notes.

THE MEMORIAL SERVICES AT THE TABERNACLE, commemorating the second anniversary of the home-going of the late beloved Pastor, C. H. SPURGEON, were seasons of special solemnity. Pastor Thomas Spurgeon preached in the morning and evening of *Lord's-day, January 28*, to congregations that reminded us of the great gatherings on the best days in the past; and his two discourses, from Acts xiii. 36, and Malachi ii. 6, were most appropriate and touching tributes to his dear father's work and work.

In the afternoon, the scholars of the various Sunday-schools connected with the Tabernacle assembled for a service conducted by Mr. Charlesworth and Mr. S. R. Pearce. Rev. W. R. Mowll, M.A., vicar of Christ Church, North Brixton, gave an admirable address upon the command, "Choose ye this day whom ye will serve."

On *Wednesday afternoon, January 31*, a number of the former and present students of the Pastors' College assembled for a devotional meeting in the common-room, the place where the olive casket first rested when brought from the railway station, two years ago. Pastor J. A. Spurgeon presided. Tearfully and tenderly did many of the brethren pray; and while there was not a whisper of rebellion against the Lord's will, it was evident that those who loved the late dear President increasingly realize how great is their loss by his translation to glory. At the close of the meeting, it was resolved that a loving message of sympathy, and an expression of undying loyalty to the truths so dear to Mr. Spurgeon, should be sent to his bereaved widow at "Westwood", and his aged father at Croydon.

In the evening, the Tabernacle was crowded for the public meeting, at which Pastor Thomas Spurgeon took the chair. Prayer was presented by Rev. R. Balfour, one of Mr. Spurgeon's last visitors at Mentone, and the orphans from Stockwell

sang the ever-pathetic hymn, "The Homeland." Among the many messages from absent friends, the most notable, and the one most heartily welcomed, was the telegram from Pastor A. G. Brown:—"Greetings from Mentone to assembly. Here our leader fell. Keep flying that flag he grasped to the last. Thus is he best remembered. No compromise with error." Mr. Thomas Olney was next asked to read a long letter that he had received from Dr. Pierson.

Pastor Thomas Spurgeon again bore his willing testimony to all that his dear father was to all then present, and many more who could not be there. The deepest stillness prevailed as he read his beloved mother's "message to the multitude", and many were moved to tears, as, at Mrs. Spurgeon's request, the audience softly sang,—

"One army of the living God.
To His command we bow;
Part of His host have cross'd the flood,
And part are crossing now.
"E'en now by faith we join our hands
With those that went before;
And greet the blood-be-sprinkled bands
On the eternal shore."

Pastor J. A. Spurgeon said that his dear brother was a God-possessed and God-blessed man; and, quoting as the record of the past history of the Tabernacle church the text, "The Lord added to the church daily such as should be saved," appealed to all whom the Lord had added to that church, still to abide in it, and to help his dear nephew to continue the work so long carried on there. Pastor Charles Spurgeon spoke with deep feeling and much power of the indescribable loss they had all suffered; but he reminded his hearers how much was still left to them,—the Triune Jehovah, "the glorious gospel of the blessed God," "the whole Bible as well as the Holy Bible." The work the beloved Pastor did, the books he wrote, the sermons he preached, the

ministers he trained, and the orphans he succoured. Mr. Mayers sang very sweetly:—

“We shall see him again
In the light of the morning.”

and Dr. Culross (Bristol College), Rev. James Owen (Swansea), and Pastor D. J. Hiley (Bristol), paid further hearty tributes to the memory of Mr. Spurgeon. We cannot spare space for even an outline of their admirable addresses; but we advise our readers to obtain *The Baptist* for February 2, if they have not already done so, for it contained remarkably full and accurate reports of the proceedings of the evening. We must mention, however, that the climax of enthusiasm was reached when Mr. Hiley, after speaking of the late beloved Pastor, half turning towards Mr. Thomas Spurgeon, exclaimed, “Stand by this dear boy of his, for he has a giant’s task, and he requires the strength of three men, and the courage of twenty, to do it.” The long-continued applause plainly indicated that most of those who composed the vast audience will stand by “Son Tom” as they so long and so loyally stood by his dear father.

One of our most active Tabernacle members, *Sergeant Charles Smith*, of the City Police, has recently passed away. From the time of his joining the church, in August, 1879, till his death, he had diligently manifested his Christian character, and thus exercised a marked influence upon the men of the division, and also upon those connected with the Christian Policemen’s Association, of which he was a member. Many have attributed their conversion to his instrumentality, some of whom are united with the Tabernacle church. For some time past there have been evident signs of consumption; and, at the last, violent hemorrhage came on, and our brother passed into the presence of the King.

On *Friday, January 26*, the funeral cortege was met at Tooting Cemetery by a detachment of policemen in uniform, six of whom carried their late companion to the chapel and grave, while many constables and officers, in private clothes, were present to show their respect for Sergeant Smith. The service was conducted by Mr. J. T. Dunn. The chapel was crowded, and when all rose to sing, there was evident emotion, and tears were falling on many manly cheeks. At the close of the service at the grave, as the spectators looked down at the coffin, they were each one asked to breathe the prayer, “Lord Jesus, make me like him whom Thou didst save by Thy grace, and hast now taken into Thy glory!” Our brother leaves a widow and three little children, whom we affectionately commend to the God of the widow and the fatherless.

On *Monday afternoon, January 29*, at Mrs. Bartlett’s Mothers’ Meeting, Mr. T. H. King (one of the students), who has been addressing the mothers each week for some months past, was presented with the last

four volumes of the late beloved Pastor’s sermons, as a mark of the members’ gratitude for the spiritual good they have received from his ministrations. The presentation was made by Mr. Bartlett, and was gratefully acknowledged by Mr. King, after which Pastors Harry Jenner and David Tait addressed the meeting. Over 300 mothers, besides children, were present. It was a gathering that will not be soon forgotten, and it is believed that much spiritual good will result from it.

On *Thursday evening, February 8*, Rev. John McNeill preached in the Tabernacle to a large congregation, previous to his departure for South Africa and the Antipodes. The subject of his discourse was Psalm xxiii., which he illustrated by many incidents from his own experience. Before commencing his discourse, he told his hearers how glad he was that a “Spurgeon” still filled the Tabernacle pulpit, and assured the church that the people across the sea rejoiced that “Son Tom” was occupying his dear father’s place so acceptably. Pastor Thomas Spurgeon prayed, and Mr. Burt, Mr. McNeill’s musical colleague, sang a sacred solo. Our best wishes accompany “The Scottish Spurgeon” in his evangelistic tour.

On *Monday evening, February 19*, Rev. John Robertson, of Glasgow, was baptized at the Tabernacle; and on *Thursday evening, February 22*, he preached there. We cannot tell all that this important step means; but we trust that it will lead to a large increase in the number of baptized believers in Scotland.

On *Wednesday evening, February 21*, the TABERNACLE ANNUAL CHURCH-MEETING was held, under the presidency of Mr. Thomas Olney. There was a very large attendance of members, and the proceedings throughout were characterized by great heartiness and complete unanimity. After singing and prayer, the chairman made the following important announcement:—

“A Special Church-meeting will be held on *Wednesday evening, March 21*, to take the judgment of the church as to the *pastorate*, and to proceed to the election thereof if considered advisable at the said meeting.”

Pastor Thomas Spurgeon, who had waited in the vestry till this notice was given, received a most enthusiastic welcome on entering the meeting, and again on rising to move the resolution relating to the continued support of the Pastors’ College. The statistics were as follows:—Transferred to other churches, 101; joined other churches without transfer, 45; names removed for non-attendance, 104; at own request, 1; emigrated, 6; died, 83; total decrease, 340. Baptized (from May to December), 200; received by transfer, 51; on profession, previously baptized, 5; total increase, 259.

Present number of members, 5,098. Missions, 21, with sitting accommodation for 3,785 persons; Sunday-schools, 29, with 658 teachers and 8,078 scholars. Mr. T. H. Olney reported a balance in hand on every church fund (which was also the case with the College and Evangelists' accounts), and he was unanimously re-elected as treasurer. He made touching references to the deaths of his brother, Mr. John T. Olney, and Mr. H. Hibbert; and presented to Mr. Frisby an oil painting of the late beloved Pastor, C. H. Spurgeon, "in grateful recognition of his valued services during the past twelve years as honorary precentor." On the unanimous recommendation of the deacons and elders, the annual election of elders was postponed until after the question of the pastorate is settled; the usual resolution relating to the College was passed; and reports of various branches of the church work were presented by the following brethren:—Mr. Pearce, for the Sunday-school; Mr. Charlesworth, for the Orphanage; Mr. Woollard, for the Colportage Association; Mr. Cox, for the Society of Evangelists; and Mr. William Olney, for the mission-stations, especially commending to the members the claims of Richmond Street Mission. It was no mere formality when the doxology was sung (a second time at Mr. Thomas Spurgeon's request) at the close of a meeting for which all must have felt that they had great cause to—

"Praise God from whom all blessings flow."

COLLEGE.—The following students have accepted pastorates:—Mr. E. J. Burrows, at Attleborough, Norfolk; Mr. W. Fitch, at Thetford, in the same county; Mr. E. G. Lovell, at Blockley, Worcestershire; Mr. I. L. Near, at March, Cambridgeshire; and Mr. F. G. Smith, at Truro, Cornwall.

Mr. J. Cottam has removed from Earlestown, to George Street, Wakefield; Mr. W. L. Mackenzie, from St. Peter's to Shooter's Hill Road, Blackheath; and Mr. E. S. Neale, from Camberwell to New Town, Norwood. Mr. F. W. Auvache has gone from Manitoba, to Regina, Assinibota, North West Territory, Canada; Mr. E. Richards, from Lincoln to North East Valley, Dunedin, New Zealand; and Mr. A. J. Clarke, from Launceston, Tasmania, to Burwood, New South Wales.

On *Friday evening, February 16*, the London Committee met at the College to make arrangements for the forthcoming Conference, which will (D.V.) be held in the week commencing *Monday, April 16*. The President occupied the chair. Full particulars of the meetings will be published on the programmes; but brethren may be glad to know at once that the Monday afternoon and evening meetings are to be held at the College and Tabernacle, that Mr. R. C. Morgan, Editor of *The Christian*, has promised to preside at the subscribers' supper, and that Pastor Thomas Spurgeon has

consented to preach the sermon on the Friday morning.

Just as Mr. Wigstone's letter about our missionaries in Spain appeared in last month's Magazine, tidings reached us that our dear brother, *Thomas Blamire*, had fallen asleep in Jesus. Up to the time of writing, no details have come to hand; but we assure his wife and family of our sincerest sympathy with them in their heavy bereavement. Our friend has long been very weakly; but he has bravely clung to his work, and won many trophies for his Lord from among the priest-ridden people of Spain. *Who will take his place?*

COLLEGE MISSIONARY ASSOCIATION.—The previous paragraph gives special emphasis to Mr. Patrick's plea for Spain and North Africa, on page 137 of the present Magazine. He and his dear wife have been called to mourn the loss of another babe of a year old; but, as a counter-weight to their sorrow, our brother writes:—"Our work is thriving; we have had an average attendance at Sunday night meetings of about 100. Within the last fortnight, we have been rejoiced by two persons, a man and a woman, seeking the Saviour."

Dear readers, do not forget to support and pray for the Pastors' College Missionary Association!

EVANGELISTS.—Rev. James Owen sends us the following report of *Messrs. Fullerton and Smith's* visit to Swansea:—"A very successful mission was conducted by Messrs. Fullerton and Smith in Mount Pleasant Chapel, Swansea, from December 9 to 17. During a part of the week, Mr. Fullerton gave, in the afternoons, an 'Hour with the Bible'; and Mr. Smith had two special services for children. There was also a special meeting for men in the Drill Hall on the 17th; and two song services in the Albert Hall, on the 9th and 16th. All the services were well attended, and especially in the evenings, when the chapel was hardly large enough to accommodate the congregation; of these, a large number went into the enquiry-rooms, and we rejoice to report many genuine cases of conversion. Several backsliders were restored, young people were led to a decision for Christ, and the different churches in the town have shared in the blessing which attended the mission."

Pastor J. A. Jones writes as follows concerning our brethren's mission at Loughton:—"It is not easy adequately to express the gratitude we all feel for the visit of these brethren to Loughton during the week, January 20 to 28. We had expected a blessing; but our expectations were mingled with much little-faithed misgiving, for we had read of the great things the Lord had done through them in large centres of population; and we wondered whether in Loughton,—which prides itself on the fact of its being a *village*, and which has, with the other charms of rusticity, those of muddy, unlighted roads, and a small population

scattered over a large parish, with the added lethargy which characterizes most suburban villages, and where Nonconformists are comparatively few,—we wondered whether in Loughton the same blessing would follow their labours as they had experienced in other places. Our fears were needless. The good report of the evangelists had gone before them, and all the meetings were well attended and enthusiastic. From Theydon and Chingford, from Epping and Buckhurst Hill, friends came to share in our privileges; and from all these districts reports of quickened and strengthened life have come.

“With the object of winning those who attend no place of worship, most of our week-day meetings were held in the Public Hall, which was crowded each night to its utmost capacity. The evangelists work so well together, and each, in his own sphere, is so well adapted for his work, that it seems impossible to separate them, and so to analyze their work as to find wherein its great strength lieth. Mr. Smith’s geniality, and the readiness with which he draws upon a large experience of the working of the Spirit on the hearts of men, were only equalled by the strong grip of truth, and the earnest, forceful presentation of it which marked the work of Mr. Fullerton. Song and speech ‘accorded well to make one music,’ which told directly on the hearts of the hearers. Three meetings, especially, stand out pre-eminently in our recollection of the mission,—the afternoon ‘Hours with the Bible,’—one on ‘Shining Christians,’ so fresh and racy, another on ‘Cross-Bearing,’ with its sympathetic helpfulness; and the closing meeting on Sunday night, when over sixty stood up to confess their faith in Christ, in the chorus of the song which we have since learned to know as the ‘Resolution Hymn.’ We are never likely to forget Mr. Fullerton’s words to the new converts, or Mr. Smith’s touching reference to the approaching dissolution of the partnership in holy service which he and Mr. Fullerton had enjoyed for so many years.

“There is hardly a family in our own church that has not received evident ‘tokens for good’ as the result of our brethren’s work; and similar testimony is borne by our friends at the Wesleyan Chapel, and at Golding’s Hill Mission, and by many members of the Episcopal Church, who shared with us in the work and blessing of the mission. If it be not an impertinence to do so, I should like to put on record my personal gratitude for the strong and helpful communion which came through private intercourse with the brethren, and the high esteem and love in which we hold them. It was a treat as great as it was rare, to spend many hours in sweet fellowship with such faith-filled men. We sincerely wish for both of them the continued light of God’s countenance, and the richest joy in the service of His Christ.”

Mr. Fullerton has had a most cheering commencement of his pastoral work at

Leicester. Overflowing congregations and a loving and prayerful influence in the services have helped to confirm his belief that he has followed the Lord’s leading. He has some engagements yet to fulfil in company with Mr. Smith, the first being at New Court Chapel, Tollington Park, March 3 to 11, and the next at Warrington, March 31 to April 8.

From February 11 to 18, Mr. Smith conducted a series of special services at Mill Road Mission, Cambridge. His daughter assisted him in the musical portion of the meetings. Large congregations gathered, and much blessing was received.

Mr. J. A. Clarke, of Midsomer Norton, writes as follows:—“Mr. Burnham conducted special evangelistic services at Welton Baptist Chapel from January 7 to 17. The weather at times affected the attendance somewhat; but, on the whole, we had capital meetings, souls were blessed, and the Lord’s work revived in our hearts. Our brother has a quiet but persuasive manner of leading souls to Jesus, and there is every reason to believe that the work done will prove lasting.”

Pastor A. T. Head reports:—“The visit of Mr. Burnham to our village churches at Cargreen and Hooe (affiliated to the George Street Church, Plymouth), has been attended by gracious results. During the whole of the time, the weather was exceedingly unfavourable to large audiences. Notwithstanding this, the chapel at Cargreen was filled each night during the mission; and the interest created while Mr. Burnham was with us, has been maintained up to the present. Meetings having been held each night, consecutively, for three weeks, and the people are still asking for more. At Hooe, the attendance was sadly interfered with by the weather, and the prevalence of sickness; but at both places we have reason to believe that souls have been brought to the Saviour through the services. Mr. Burnham’s simple gospel messages and stirring songs proved, not only attractive, but a great blessing to the people. We thank God for his visit.”

During the past month, Mr. Burnham has been at Yatton Keynell, near Chippenham. The mission arranged for Fenny Stratford this month is postponed till November; instead of going there, Mr. Burnham is to be at Staincliffe, Yorkshire, from March 4 to 13; and at Ashton, near Pershore, from March 18 to 25.

Pastor R. Walker, of Poole, writes:—

“The services conducted by Mr. Harmer have been greatly appreciated, and very richly blessed. Many of God’s children have been quickened in the divine life, and several persons have professed to find the Saviour. Some of our dear friends have long been the subjects of religious impressions and convictions; and we are right glad that they have, at last, decided for Jesus. We thank God for Mr. Harmer’s

visit, and shall prayerfully follow him in all his future work!"

Pastor Hugh Rodger, of Bromley, reports:—

"Special services were held in Bromley Common Baptist Chapel from January 31 to February 8; and in many respects proved cheering and helpful. The presence of our loving Saviour was deeply felt, and His working was graciously manifest. In Christian hearts, the awakening, quickening light of the Spirit of Truth was joyfully shed abroad; and other hearts were opened to receive the same glad light through the Word of Truth earnestly spoken. For every token of mercy, and answer to prayer, we seek to give our meed of praiseful thanks; but mostly for those who were led to take a firm stand on the side of our Master Christ. We were extremely sorry that Mr. Harmer was forced to leave during the course of the mission, on account of illness; for his work was just beginning to tell. But, by the ready kindness of one of our College brethren, Mr. David Barron, who conducted two services on the shortest notice, and by the willing, generous help of Mr. Chamberlain, who undertook the remainder of the mission, we were not allowed to fail for lack of loyal service. Our hearty thanks are due to all who assisted in the special effort."

During the greater part of February, and up to March 5, Mr. Harmer has been in Lancashire, at Church and Padibam. Much blessing has rested upon his earnest labours.

ORPHANAGE.—Collections were taken in many Sabbath-schools, in response to the suggestion of a member of the committee of the Sunday-school Union, that the last Lord's-day in January should be regarded as "The Spurgeon Orphanage Sunday." The amounts which have already reached us are duly acknowledged in this month's list, and there are others to follow. The President and Managers are most grateful for this loving response to their appeal.

At the annual meetings of the Orphanage Bible-class, conducted by Mrs. Burgess; and the Girls' Christian Band, conducted by Miss Buswell, the most encouraging reports were presented.

Stockwell Orphanage Sunday-school.—The Annual Teachers' Meeting was held on February 7. After business, the teachers and staff sat down to supper, which had been tastefully arranged in the Girls' School-room, under the direction of Mr. Charlesworth. A short statement of the past year's work was made by Mr. W. J. Evans (superintendent), and then a special address to the workers was given by Pastor Thomas Spurgeon, to whom a very hearty welcome was accorded. He reminded his audience that, in working amongst children, their chief aim should be at the centre of the target, viz., to win them for Christ. The Orphanage School was particularly fortunate,

because the teaching of the Sabbath was supplemented by the work of the staff during the week; a holy atmosphere surrounded every child. The teachers must not forget the need of preparation (1) of the lesson, and (2) of themselves. Much prayer was necessary. *The string of the bow must not be allowed to slacken, but should be wet with tears to ensure success. The arrows used must be from the Bible only.* In conclusion, Mr. Thomas Spurgeon spoke of the joy of meeting, from time to time, former scholars, who were honouring and serving God in their daily life, and he looked forward with certainty to meeting many of them around the throne in the glory-land. Mr. Charlesworth bore testimony to the value in the Institution of the voluntary work of the Sunday-school teachers, and the meeting was closed, after a few earnest words from Mr. Frank Thompson, as representing the Board of Trustees, and Mr. W. H. Millar, of the Sunday-school Union.

The Rev. Mark Guy Pearse had a splendid reception at the Tabernacle on February 13, the vast building being well filled. His lecture, on "Some Old Folks at Home", was greatly enjoyed. In the absence, through indisposition, of Pastor J. A. Spurgeon, who was announced to preside, Pastor Thomas Spurgeon took the chair. A small choir of orphan boys sang several anthems, and a collection, amounting to £44 ls., was taken for the Orphanage.

The next meeting of collectors will (d.v.) take place on Tuesday, March 6, when Edwin Jones, Esq., L.C.C., has promised to preside, and Pastors W. F. Edgerton and J. E. Jasper are expected to speak. An interesting programme, as usual, may be expected from the children. The President and Managers will be glad to issue collecting-boxes and books to friends willing to help in this good work.

Will our readers kindly keep before them the date of the Founder's Day and Annual Festival? It is fixed (d.v.) for Wednesday, June 20. Full particulars will be duly announced; but we feel sure our friends will thank us for keeping them in remembrance of this interesting event.

COLPORTAGE.—Please do not forget:—

(1) That 80 men are regularly employed selling the Scriptures and good books to the value of about £800 per month.

(2) That they are not mere book-hawkers, but Christian missionaries, who visit from house to house, speaking for Jesus, and often preaching in a simple manner the gospel of Christ.

(3) That conversions are frequently reported from all parts of the country through the labours of the colporteurs.

(4) That, in numerous cases, they are the only Christian visitors in remote rural districts.

(5) That upwards of £550 is paid every month in wages and necessary expenses.

(6) That, after allowing for profit on sales, and subscriptions guaranteed for districts, the sum of £130 per month is required in voluntary contributions to continue present operations.

(7) That a regular subscription from every reader, even when small in amount, would easily raise the whole sum needed.

(8) That, in suitable districts, where £45 per annum can be guaranteed, colporteurs can usually be appointed.

(9) That all communications should be sent to the secretary, Rev. W. Corden Jones, Colportage Association, Pastors' College, Temple Street, Southwark, S.E.

Baptisms at Metropolitan Tabernacle:—
February 1, fifteen.

PERSONAL NOTES, BY MRS. C. H. SPURGEON.—The Report of my Book Fund, for 1893, is published, and doubtless many of my friends now possess it. I am praying that, as in former years, the Lord will deign to make something of it, and give it the power,—which He only can impart,—to touch the hearts *and hands* of those who read it.

It is always a wonderful experience to me, when I find that my gracious God has given a blessing to any words of mine, and made them profitable to His people.

It is as if I had sowed an ill-shaped ugly seed, and from it had blossomed a fair and lovely flower; or, as if the loosened strings of a disused harp had suddenly trembled into melody!

It is all Thy doing, O my loving Lord! Let the flower pour out its fragrance of gratitude to Thy dear Name! Let all the cadences of the music ring forth Thy praise, and Thine alone!

In this month's Magazine, in the list of donations to the Orphanage, may be seen entered opposite the initials C. O. L., the sum of £4 2s. 1d. These figures represent twenty dollars, *and* the overflowing gratitude of a sinner saved by grace. Let me tell you the outline of the sweet story; it is so joyful a testimony to God's love and mercy, that it cannot be withheld.

The gift came in a quaintly-written letter from America, and as I read the simple, touching words of the donor, I blessed the Lord for a Saviour so powerful to save, and a salvation so complete, that such a poor wandering soul as this could be sought and found, and brought home rejoicing! "I am born in Sweden," he writes, "and made my living as a railroad-labourer; but I led a very wicked life, and profanity streamed from my lips."

For some reason or other, he went to America, and there led the same dissolute, abandoned life, as in his native country.

But one day,—God's time of love to his soul,—he found a volume of the dear Pastor's sermons *translated into Swedish*.

He eagerly read them; "and, as I read," he says, "God showed me my terrible condition, and I cried aloud for mercy. He heard and answered me, and I became a child of the living God."

Since then he has been "very happy", and he tells me that, though he suffers from deafness, the Lord is so good to him that He gives him work all the year round, "even in these hard times."

His gift of twenty dollars is all he can afford; but his heart is set on having some part in the Institutions dear Mr. Spurgeon loved so well.

Please note three things in this letter:—

1. The eagerness with which he received Christ as his Saviour.

There was no delay or hesitation on his part when the free salvation was offered to him. Jesus said, "Come," and he came straightway, and was pardoned and cleansed. Oh, that all would do likewise! Why do some of my readers hang back so long, and grieve the dear Lord Jesus by their wicked hesitancy, and their inexcusable unbelief? They little know how much joy they miss. "I became a child of the living God," he says. This is quite true; for,—

"The moment a sinner believes,
And trusts in his crucified God,
His pardon at once he receives,
Redemption in full through His blood."

2. See the gracious effect of salvation on his heart.

Twenty dollars is a very large sum for a poor man in so humble a position of life to give. His thankoffering to God must have been the result of much self-denial, and it is a living proof of heavenly love. "Faith without works is dead."

3. The sermons which led him to Christ were in a foreign tongue.

This is an evident encouragement, from the Lord Himself, to you and to me to persevere earnestly in the new work He has given us to do. If He has blessed these sermons in Swedish, why not many others, in many other languages? I feel certain that He will do so. The words which came from the dear lips, now praising the Lord in glory, shall echo round the world for many a long day yet, telling poor sinners the wonders of a Saviour's love!

I want to keep clearly and constantly before my dear readers the great fact that the Lord is now giving splendid and exceptional opportunities for His dear servant to *continue* to preach, by the printed sermons, the glorious gospel he so delighted to declare while he was with us.

It used to be said that "when Mr. Spurgeon preached at the Tabernacle, his people sat on the ground floor, but the world stood in the galleries." The saying is even truer to-day than it was then. The congregation is more manifestly world-wide than in former years, for the *translated discourses*

are so greatly increasing that the nations will soon be able to say, as they did after Pentecost, "How hear we every man in our own tongue, wherein we were born?"

A desire seems to have arisen, in the hearts of many, to make the universal circulation of the dear Pastor's sermons the worthiest memorial of his unparalleled ministry; and all my *Sword and Trowel* friends know how deeply that same desire has taken possession of my mind, and how wonderfully the Lord is fulfilling it for me in giving entrance to his words, where hitherto the door of utterance has been closed.

Let me recall what is being done. We have had the privilege of commencing the translations in Lettish and a dialect partly Spanish, but there are, already, sermons in Arabic, Bulgarian, Danish, Dutch, French, Gaelic, German, Italian, Norwegian, Portuguese, Russian, Swedish, and Welsh, all ready, and waiting only for money to send them forth as messengers of life.

The Hindi and Japanese versions are preparing; and, the other day, a gentleman in Russia asked permission to translate and publish, at his own expense, *All of Grace and Around the Wicket Gate*, in the Finnish language. You may be quite sure I gave it readily, and I think it very probable that when these two books are published, the sermons may follow in their wake.

I have just despatched an order to Berlin for a quantity of the German version to be sent to *South Hungary*, where lives a pastor who will circulate them among some German-speaking Magyars. So, by degrees, the work is steadily growing, and I endeavour to seize every occasion which the Lord presents for the furtherance of a plan which promises much honour to His dear name.

While writing these "Notes", the news has reached me of the commotion caused, in the Mount Lebanon district, by the attack of the priests on the doctrines contained in the sermons. You will read the exciting account in a previous page of this Magazine; and I trust you will not fail to pray earnestly that, out of this apparent evil, God will bring forth the good purpose of His will, in the salvation of these ignorant and oppressed people.

The steadfast faith and bearing of the missionaries is grand; and their decision to issue more sermons immediately is worthy of their high calling. What a privilege it is to help them, and provide them with the weapons of warfare, which shall be mighty, through God, to the pulling down of strongholds! This battle is the Lord's, and we may be confident of victory.

Pastors' College, Metropolitan Tabernacle.

Statement of Receipts from January 15th to February 14th, 1894.

	£	s.	d.		£	s.	d.	
Mrs. Welch	0	5	0	Pastor G. A. Ambrose, Wantage ...	0	10	0	
Mr. Thomas S. Penny	2	2	0	Mr. A. Black	0	5	0	
Balance S. and P. testimonial ...	0	3	9	Irwell Terrace Chapel and Sunday-school, Bacup, per Pastor T. B. Field	1	10	0	
Anon.	2	2	9	Per Mrs. C. H. Spurgeon:—				
Mr. S. Osborne	0	10	6	Miss B. Hoering	0	10	0	
Collection at Salters' Hall Baptist Chapel, per Pastor A. Bax	5	15	1	Miss Hetherton	1	0	0	
Collection at Upton Chapel, per Pastor W. Williams	5	6	9	Mrs. McConnell	1	0	0	
Miss Johnson, per J. T. D.	0	10	0			2	10	0
Miss Jeph's, "In Memoriam"	1	4	0	Weekly Offerings at Met. Tab.:—				
Collection at Peckham Park Road Chapel, per Mr. H. Potter	3	10	0	Jan. 21	9	15	5	
Pastor J. Plumbridge	0	10	0	" 28	75	15	0	
Collection at Cottage Green Chapel, per Pastor J. A. Brown, M.R.C.S. ...	1	11	6	Feb. 4	28	0	9	
Collection at Abbey Road Chapel, per Pastor H. E. Stone	8	15	0	" 11	30	0	0	
Collection at Higham Hill, Waltham-stow, per Mr. F. H. King	1	1	0			143	11	2
Mr. W. Pitcher	1	1	0			183	14	6
Pastor C. J. A. N. Padlèy, of Sydney...	1	0	0	Legacy from Estate of Elizabeth Ellis	21	9	0	
						£205	3	6

Proceeds of Annual Tea and Public Meeting, November 16, 1893, £13 9s.

Pastors' College Missionary Association.

Statement of Receipts from January 15th to February 14th, 1894.

	£	s.	d.		£	s.	d.
Mr. J. Shepherd	0	5	0	Miss Penston, per Rev. W. C. Jones ..	0	10	6
Pastor I. New	0	6	0	H. M. S., the widow's mite	0	5	0
Mrs. E. Raybould	1	0	0	Mrs. W. Mills	5	0	0

	£	s.	d.
Collection at Stockwell Orphanage Sunday-school, for Dr. Churcher's work at Fez	1	13	1
Per Miss Fenner, Beulah Baptist Chapel, Thornton Heath...	5	0	0

	£	s.	d.
Miss Annie Going, per Mrs. C. H. Spurgeon ...	0	5	0
	£14	4	7

Spurgeons' Orphan Home, Stockwell Orphanage.

Statement of Receipts from January 16th to February 14th, 1894.

	£	s.	d.
S.W. London Band of Hope Union, per Miss S. R. Carr	2	2	0
One who wishes to do good	0	3	0
Mr. H. Jones	0	10	0
Miss Gregg	0	2	0
H. T. W.	0	1	0
Mr. John Cairns	1	0	6
Mr. E. H. Gayler	0	8	6
Mrs. Westera	5	0	0
Master A. Wm. McConnell	1	0	0
Mr. and Mrs. Gaunt	1	0	0
Mrs. S. Slodden	0	2	6
Mr. John Garret	1	0	0
G. R. A.	0	1	0
Miss E. R. Thomson	0	5	0
Mrs. F. P. Williams	0	10	0
Mr. J. H. Earnshaw	0	5	0
Mrs. A. L. Davies	0	3	0
Collected by Miss Jarvis	0	2	0
Mrs. James Medwin	1	0	0
Mr. and Mrs. Robinson	0	5	0
Collected by Mr. C. B. Casey's children	1	10	0
Mr. J. Dodwell	0	5	0
Kemnay	0	5	0
S. W., Bridgend	1	0	0
Mr. and Mrs. A. E. Alder, per Pastor J. A. Spurgeon	1	1	0
Collection at the Watch-night Service at Penge Tabernacle	5	0	0
Mr. John Begg	1	0	0
Mr. John Ross	0	1	0
Friends at the Baptist Chapel, Rochester, per Miss M. Hadlum and Mr. S. Arnold	0	10	6
The Misses Miller	1	0	0
Mr. E. Joscelyne	0	10	6
A well-wisher, near Bath	0	5	0
Mr. C. Ibberson	0	3	0
B. G., Norwich	1	0	0
Collected by Miss Johnson	0	6	0
Mr. Geo. Cormack	0	5	0
Mr. W. Pickard	2	10	0
Mrs. McLaren	1	0	0
For Jesus' sake	0	4	6
Per Mr. C. Dauncey:—			
Collected by Mr. and Mrs. C. Dauncey (Home Breakfast Box)	6	0	0
Office Fees' Box	2	12	0
Mr. and Mrs. Simpson	1	2	0
Mr. and Mrs. Liscombe	0	12	2
Leigh and Richard Dauncey (School Box)	0	6	0
	10	12	2
Miss Jensen	1	0	0
Mrs. Jensen	1	0	0
Miss Brown	0	10	0
Collected by Miss E. M. Furlong	0	5	0
Mr. John Carter	0	2	6
Mr. Thos. Butcher	1	1	0
Miss Thornton	1	0	0
An old Park Street member	0	5	0
Mr. Smith	0	10	0
A friend	2	2	0
Collected by Mrs. T. Rossiter, from friends at Brockley Road Chapel	6	9	0
Mr. Jas. Baxter	2	0	0
Mr. W. Heywood	0	7	0

	£	s.	d.
Mr. and Mrs. Goldspink	0	10	0
Rev. W. Jones	1	0	0
From 30, Chatham Road, Birkenhead	0	2	6
A poor widow, Liverpool	0	1	0
Frances and Sissie King	0	5	0
Collection at Christmas morning breakfast-table by friends at Hamstead	0	12	0
Mr. Wm. Henry Clark	1	15	0
Mr. T. S. Penny	2	2	0
Collected by Mrs. M. Reid Sharman	1	11	2
Mrs. Spence	0	2	6
Mr. W. Wilcocks	1	1	0
Mr. Geo. E. Byerley	0	10	6
Mr. E. A. Wilson	0	10	0
Mrs. E. Vane	0	10	0
Executors of the late Mrs. Ormsby	35	0	0
Miss E. Geddes	35	0	0
Miss C. Coleman	1	0	0
H. H. K.	1	13	0
A. P., Bath	0	5	0
Mr. John Hodges	1	0	0
Mr. W. A. Bradley	0	5	0
Mr. W. S. Hardy	1	0	0
H. W. R.	0	5	0
Mr. Clement Norton	0	5	0
Collected by Mrs. Chate	0	11	0
Mrs. Taylor and friend	0	5	0
A member at Boundary Road Baptist Chapel	0	5	0
By sale of John Ploughman's Almanacks by the Misses Griffiths	0	15	0
Collected by Mr. W. Murkin and his little friends	1	0	0
Miss E. M. Perkins	1	0	0
Mr. J. Culpin	1	0	0
Per Mr. A. G. Wheeler:—			
Collected by Mr. A. T. Biggs	0	18	7
Collected by Mr. T. Battcock	0	2	9
Collected by Mr. Green	0	5	6
Collected by Mr. D. T. Morris	0	1	0
Collected by Mr. E. Palmer	0	17	0
Collected by Mr. E. Russell	0	2	6
Collected by Mr. J. W. Tobitt	0	5	0
Collected by Mr. A. G. Wheeler	0	12	0
Collected by Mr. A. G. Wheeler (shop box)	0	1	4
	3	5	8
Captain E. L. Simpson	1	0	0
A friend	1	0	0
Mr. J. Wright	0	5	0
A thankoffering	0	5	0
Miss Hewlett	0	5	0
The savings of a little boy now in heaven, per Pastor T. J. Longhurst	0	10	0
Mr. S. F. Hurnard	1	0	0
"In memory of Jamie"	1	0	0
Mr. Thos. Fox	1	0	0
Mr. Walter S. Cowell	2	2	0
Collected at Woodville Road Baptist Chapel, Cardiff, at the Watch-night Service	1	0	0
Mr. W. Price	0	10	0
Mrs. E. York	0	10	0
A friend	0	0	6
Mr. W. J. May	0	10	0
B. P.	0	5	0
Proceeds of concert at Wheatsheaf Hall, per Miss Rosie Batchelor	1	10	2

	£	s.	d.
Collected by Mrs. Tansley :—			
Mr. Mellows	1	1	0
Mr. Tansley	0	10	6
Mr. Colman	0	10	0
Mr. H. S. Colman	0	5	0
Mr. S. Willson	0	5	0
Mr. Edwards	0	5	0
Mr. Jarmin	0	5	0
Misses Hall and Torcy	0	5	0
Rev. T. Barras	0	2	6
Mr. Hendry	0	2	0
Mr. G. Smith	0	2	0
	3	13	0
Mr. C. L. Kaufmann	5	5	0
Mr. H. J. Amey	0	10	6
Miss E. Barns	0	5	0
Mr. T. F. Brook	5	0	0
A thankoffering for many mercies	0	5	0
Mrs. J. Rice	0	10	0
Mr. G. F. Chamberlain	0	5	0
Collected by Mrs. Unwin	0	10	0
Mr. Thos. Bevan	0	10	0
Mrs. Gunter	0	10	0
Collected by Mr. and Mrs. Sear	0	14	0
Mrs. G. Hodges	0	2	6
A reader of "The Christian Herald,"			
Paddington	0	2	6
Mrs. Watt	0	2	6
Messrs. Geo. Borwick & Sons	20	0	0
Mr. R. Brown	0	6	0
Miss Adrian, per F. R. T.	0	5	0
E. G.	0	2	0
Mrs. Southwell	0	5	0
Mr. William Butcher	0	3	0
Mrs. Bond	0	5	0
Collected by Miss Collins	0	16	0
Collected by Mrs. Gooding	0	5	10
Mr. F. G. Barnes	0	1	6
Collected by Mr. A. S. Barter	0	16	0
Collected by Mrs. Hawthorne	1	1	0
Mr. S. Halstall Coles	0	10	0
Mr. Jonathan Crocker	5	0	0
Mrs. E. H. Williams	2	0	0
Collected by Mr. G. F. Smith	2	6	4
Dr. Riddell, per Miss K. P. Russell	2	10	0
Miss Noble	3	0	0
Mrs. Thirza Haynes	10	0	0
C. S. M.	0	2	6
A friend, per Pastor W. Cuff	0	5	0
Mrs. Ewins	0	5	0
Mr. and Mrs. Woolidge	0	10	0
E. A. B.	0	2	6
A. B. B.	0	5	0
Mr. John Woodward	25	0	0
Collected by Miss Tarrant	0	10	0
Mrs. W. Hicks	1	1	0
Mr. George A. Hulbert	2	0	0
Mrs. Risdon's Bible-class	1	17	6
Friends at Sutton-in-Ashfield	1	1	6
Mrs. James Battershall	5	0	0
Collected by Mrs. Houston	0	6	3
Mr. J. W. Green	1	0	0
Executors of the late Mr. James			
Crighton	2,235	18	0
A friend, per Pastor J. A. Spurgeon	500	0	0
Mr. W. Burritt	0	5	0
Mrs. M. Walker	0	10	0
Miss E. Johnson, per J. T. D.	1	10	0
B. L.	0	5	0
A pilgrim, in memory of a loss	10	0	0
Mrs. E. Smith	0	10	0
Miss Fiddin	0	5	0
Mr. Robert Miller	10	0	0
Mrs. Merrick	2	2	0
Mr. James Wilson	0	3	0
Mr. Isaac Vinal	1	1	0
Mrs. Ridley	1	1	0
Miss Robinson	5	0	0
Mr. Robert Morgan	0	12	0
Mr. E. J. Reed, per Pastor J. A. Spur-			
geon	2	2	0

	£	s.	d.
Mrs. Reed	0	10	0
Mr. John B. Meredith	2	2	0
Collected by Mrs. H. Goodiff	0	5	0
Nilam, Bedford	0	5	0
Miss Jones	0	3	0
A widow's mite, Glasgow	0	1	4
Mr. and Mrs. Harding	0	2	6
Rev. John Spurgeon	1	0	0
Miss Emily Spurgeon	0	10	0
A reader of "The Sword and the			
Trowel"	1	1	0
A poor woman, a thankoffering for			
recovery from illness	0	5	0
Mrs. Mary Halstead	0	3	6
Mr. J. W. Jackson	0	15	0
A sermon-reader	0	10	0
D. B.	0	1	0
Mr. Duncan McColl	0	5	0
Collected by Mrs. Gallyon	2	5	3
Mr. W. Davies	0	2	6
Mr. John Amos	1	0	0
Collected by Georgie Glazebrook	0	2	6
"The Angel which redeemed me from			
all evil, bless the lads"	1	0	0
Mr. Lewin Sealy	0	5	6
Miss Poppelstone	1	0	0
Miss Birrell	1	0	0
Mrs. Jeffris	5	0	0
Mrs. Cooper	0	5	0
Stamps from Sheffield	0	1	0
Mr. J. J. H. Gardner	1	0	0
Mr. C. Cornwell	1	0	0
Collected by Miss M. A. Scarlett	0	13	1
Miss Chappell, per Pastor J. A.			
Spurgeon	0	2	6
Mr. J. Varley	1	1	0
Executors of the late Mr. Robert			
Ryman	523	8	1
Miss E. A. Dunstan	1	0	0
From Paisley	0	5	0
In memory of Mabel, from father and			
mother	1	0	0
A poor widow	0	1	0
A reader of "The Christian Herald,"			
Dewsbury	0	10	0
Mr. R. F. Lewis	0	10	0
Collected by Mr. R. F. Lewis	0	6	6
Per Pastor J. H. Plumbridge	0	10	0
Collected by Mrs. E. Phillips	0	11	6
Mr. W. H. Vardill	0	5	0
Mr. Edward Marsh	10	0	0
J. C. M.	1	0	0
G. E., Northampton	0	10	0
Miss J. H. Mann	0	10	6
A friend	0	6	6
Mrs. C. Talbot	0	5	0
A friend, South Shields	0	2	6
D. M., Old Deer (and £14 for Dr. Bar-			
nardo's Home)	6	0	0
For Jesus Christ's sake	0	1	0
Mr. and Mrs. Norman	6	0	0
Mr. S. Sargeant	0	10	6
Mr. W. H. Wallbank	0	5	0
Collected by Mrs. Charles-			
worth	1	1	0
Mr. C. Deayton	1	1	0
Mr. J. L. Aukland	1	1	0
	2	2	0
Miss M. A. Aukland	2	2	0
Miss Bulgar, per Pastor E. B. Penison	0	6	6
Mr. James Hughes	0	5	0
Mr. Adam Black	0	10	0
M. W.	0	7	6
Mr. Henry Crees	2	2	0
Mrs. Harvey	2	0	0
In loving memory	1	1	0
Miss Shillito	1	1	0
W. D.	0	2	6
Mr. Gray Campbell Fraser	0	10	0
Mrs. Cockerill, per Mr. Daniel Messent	10	0	0
W. J. S.	1	0	0

	£	s.	d.
Per Mrs. James Withers:—			
Mr. D. Heelas	2	0	0
Mr. J. O. Cooper	2	0	0
Miss Mackrill	0	15	0
Mrs. G. W. Palmer	0	10	0
	5	5	0
Mr. and Mrs. Jordan	1	1	0
Postal order, King's Lynn	1	0	0
Collected by Mrs. R. C. Allen	0	7	0
Collected by S. E. A. L.	0	10	0
Mr. J. C. Henderson	0	7	6
Mr. and Mrs. Haynes	1	0	0
W. R. Penang	0	5	0
C. H. J., Sale of Ring	0	3	6
J. P. G. H.	0	5	0
Miss Paul, per Pastor James Douglas, M.A.	1	0	0
God's tenth	0	7	6
Mr. Joseph Wiles	1	1	0
Miss Drake	1	1	0
Miss Jeannie Crichton	0	10	0
Miss D. E. Gerard	0	7	0
Miss Wolfe	0	2	6
Collected by Master H. G. Green An English Churchman	0	4	0
Mr. C. H. Parrett	2	0	0
M. P. in memory	0	5	0
A widow's mite, for Christ's sake	0	5	0
Mrs. E. Bell	0	5	0
Mrs. J. Lloyd	1	1	0
W. D. N.	0	2	6
Mrs. E. Williams	0	5	0
Mr. W. E. Eastman	0	10	0
Mr. Charles Trelease	1	0	0
Zeta	0	5	0
Mrs. Horscraft	0	5	0
C. M. W.	0	4	0
M. A. G.	1	0	0
Mr. Haddow	0	2	6
Pastor Alexander MacDougall	0	10	0
Mrs. Vowles	0	10	0
Mr. Havill	0	10	0
Per Mrs. C. H. Spurgeon:—			
C. O. L.	4	2	1
Collected by Mrs. Edwards at Summer Hill Baptist Chapel, Maidee	2	1	0
A poor woman who enjoys the Almanack	0	3	0
A reader of "The Sword and the Trowel"	5	0	0
Mrs. Norris	1	0	0
Miss Hetherington	0	5	0
Mr. T. A. Vann	1	0	0
K. C., Bridging Quav	1	0	0
The Misses Keeves and Davis Springburn Baptist Sabbath School, per Pastor John Horne	0	16	0
Mr. Horne's "wee lassie"	0	4	0
The Countess of S—	2	0	0
Mrs. Stockman	0	12	6
Mr. and Mrs. Munro	0	5	0
Mrs. Gray	0	3	0
Mrs. McIntyre	1	0	0
	20	16	7
Sandwich, per Bankers	1	1	0
Mr. John White	1	0	0
Per Messrs. Pasmore & Alabaster			
Miss Amy Kavanagh	0	15	10
Mr. D. Lund	0	5	0
	1	0	10
In Memoriam, A. H.	0	5	0
J. C. J.	0	2	0
Orphan Boys' collecting cards, per list	10	6	5
Orphan Girls' collecting cards, per list	4	0	0
Collection at the Metropolitan Taber- nacle, after lecture delivered by Rev. Mark Guy Pearse	14	1	0
Sale of reserved seat tickets	16	10	0

	£	s.	d.
Box at Orphanage gates and office-box	1	8	0
Mrs. Wicks	0	2	0
Meetings by Mr. Charlesworth and the Orphanage Choir:—			
Beckenham	3	18	0
West Croydon	5	0	0
Bromley Common:—			
Proceeds of Meeting	7	0	1
Sale of Programmes	0	10	0
	7	10	1
Working Men's Institute, New Cut ...	2	7	6
Abbey Road Chapel	10	11	4
St. Ann's Home, Streatham	3	0	0
Metropolitan Tabernacle Total Abstin- ence Society	1	10	0
Southampton	4	4	10
Haling Road Hall, Croydon	6	0	0
Collections on the last Sabbath in January, in memory of Pastor C. H. Spurgeon:—			
Aylsham Baptist Sunday-school ...	0	8	0
Cotton Street Sunday-school, Poplar	0	12	0
Baptist Sunday-school, Foot's Cray ...	0	11	6
Baptist Sunday-school, Branderburg	1	0	0
Zion Chapel Sunday-school, Eastry ...	0	12	0
Gildencroft Baptist Sunday-school, Norwich	0	11	0
Diss Baptist Sunday-school, Norfolk ...	1	16	6
Ledburn Baptist Sunday-school	0	16	0
Shoreham Baptist Sunday-school	0	15	0
English Service, Tangier, North Africa, per Pastor N. H. Patrick	1	19	0
St. Ninian's Free Church Sunday- school, Leith	0	10	0
Little Alie Street Sunday-School, Bow	1	2	0
Yalding Baptist Sunday-school	0	11	0
Newbury Baptist Sunday-school	0	16	6
Bethel Chapel, Waterfoot, Manchester	1	12	9
Faringdon Baptist Sunday-school	0	10	6
Hawick Baptist Sunday-school	0	12	6
Bethlehem Baptist Church Sunday- school, Nantyglo	0	12	0
Queen Street Congregational Sunday- school, Brynmawr	0	8	0
Northam Congregational Sunday-school	0	9	3
London Road Baptist Church Sunday- school, Newcastle	1	2	0
Milborne Port Congregational Church Sunday-school, Somerset	0	13	0
Men's Bible-class at South Street Baptist Chapel, Greenwich (Boxes)	3	17	0
Men's Bible-class, South Street Baptist Chapel, Greenwich (Collection) ...	4	11	1
South Street Baptist Chapel, Greenwich	10	10	0
Zion Baptist Chapel Sunday-school, Cuesham	0	15	0
Arthur Street Sunday-school, Camber- well (including donation £5 from Mr. Hawkins)	6	13	0
Surrey Square Mission and Sunday- school	3	0	0
Itchen Baptist Sunday-school, South- ampton	1	1	0
Spot Road Baptist Sunday-school, Cardiff	1	6	0
Wem Baptist Sunday-school, Salop ...	0	12	6
Memorial collection at the Metropolitan Tabernacle Sunday-school	6	10	6
Zion English Baptist Sunday-school, Pontycymer	1	10	0
Gold Hill Sunday-school, Chalfont ...	0	17	0
Bethel Sunday-school, Maesteg	1	1	0
Lower Baptist Sunday-school	1	11	4
Queen's Road Baptist Sunday-school, Wimbledon	2	13	0
Providence Baptist Sunday-school, Maidstone	0	15	0
Baptist Sunday-school, Burnham-on- Crouch	2	3	0
Hope Baptist Sunday-school, Mor- riston	0	15	0

	£ s. d.		£ s. d.
Baptist Sunday-school, Idle, Bradford	2 1 0	High Street Mission Sabbath-school, Dunbarton	0 10 0
Baptist Sunday-school, Market Harborough	0 9 0	Congregational Sunday-school, Axminster	1 1 0
Bulwell Baptist Sunday-school, Nottingham	1 9 0	Peckham Rye Tabernacle Sunday-school	1 6 0
Baptist Sunday-school, Appledore, Devon	0 10 0	Zoar Baptist Church, Staines Road, Hounslow	4 14 6
Baptist Sunday-school, Windmill Street, Gravesend	0 18 0	Baptist Sunday-school, Bampton, Devon	0 7 9
Baptist Sunday-school, Doncaster	0 8 0	Midway Place Sunday-school, Rotherhithe	0 13 6
The Y. P. S. C. E., George Street Baptist Chapel, Ryde, Isle of Wight	0 9 0	Baptist Sunday-school, Irwell, Bacup	0 17 0
Queen Street Baptist Sunday-school, Erith	1 15 0	Wellington Street Baptist Chapel, Stockton-on-Tees	1 0 0
Caxton Sunday-school, Cambs.	0 5 6	Children's Hall Sabbath-school, Beaulieu	0 15 0
Lowestoft Baptist Sunday-school	1 12 6	Baptist Chapel, Romsey	2 9 0
Victoria Street Baptist Sunday-school, Galashiels	0 10 6	Baptist Sunday-school, Wick	2 0 0
Queen's Road Sunday-school and Bible-classes, Wallington	0 15 0	Garway, Orrop, and Norton Baptist Sunday-schools	0 12 0
Mansion House Mission, Camberwell	0 12 6	Lockerbie Mission Hall Sunday-school	0 10 0
Carnel Baptist Sunday-school, Woolwich	1 2 6	City Road Baptist Sunday-school, Winchester	1 2 0
Walworth Road Sunday-school	1 0 0	Baptist Sunday-school, Mansfield	0 6 3
Warwick Street Baptist Sunday-school, Leamington Spa	6 11 2	Greengate Congregational Church Sunday-school	0 12 0
Baptist Tabernacle Sunday-school, New Brompton	2 3 0	Fullbourn Congregational Sunday-school	0 11 5
Halbeath Sabbath-school	0 5 9	Derby Road Baptist Sunday-school, Nottingham	2 1 7
Princes Risboro' Baptist Sunday-school	2 5 3	Stowmarket Congregational Sunday-school	1 0 0
Baptist Sunday-school, Saundersfoot, South Wales	0 6 6	Upton Chapel Sunday-school, Lambeth	1 0 0
West Silvertown Tabernacle Sunday-school	0 15 0	Richmond Street Sunday-school, Camberwell	28 0 0
Shirley Baptist Sunday-school, Southampton	0 12 0	Morice Square Baptist Sunday-school, Devonport	0 16 2
Dereham Baptist Sunday-school	0 16 6	Ceylon Place, Eastbourne, Baptist Sunday-school	0 11 6
Stapleton Road Baptist Sunday-school, Bristol	1 8 0	Baptist Sunday-school, Kidderminster	3 7 2
New Park Road Sunday-school, Streatham	0 11 0	Huling Road Hall, Croydon	5 11 7
Moiety of collection at Abbey Road Chapel, St. John's Wood	8 15 0		
Baptist Sunday-school, Emsworth	1 5 0		
			£4,164 12 11

Orphan Boys' Collecting Cards.—Beard, B., £1; Childs, C., 2s 9d; Crudge, E. B., 5s; Davies, W. G., 11s; Fyfield, F., 2s 6d; Llewellyn, H., 7s 6d; Legier, St. de, 3s 7d; Morgan, R., 19s; Newton, G., 5s; Platt, A., 15s; Rouse, G., 13s; Slark, C., 9s; Smith, W., £1 1s; Saunders, W. G., £1 1s; Tier, C., 6s 1d; Tyers, P., 13s 6d; Worker, S., 2s; Wheeler, E., £1 10s 6d—Total, £10 6s 6d.

Orphan Girls' Collecting Cards.—Bishop, A., 8s; Dickenson, E., 10s; Dunlop, E., 3s 8d; Evenden, M., 4s 1d; Goodwin, M., 10s 3d; Heath, 2s 6d; Langdon, E., 8s; Lamb, M., 10s; Myhill, C., 10s 6d; Smith, A., 6s 6d; West, A., 6s 6d.—Total, £4.

List of Presents, per Mr. Charlesworth, from January 16th to February 14th, 1894.—Provisions:—224 lbs. Rice, Mr. J. L. Potier; 28 lbs. Baking Powder, Messrs. Freeman and Hildyard; 1 New Zealand Sheep, Sir A. Seale Haalam; 1 pair Fowls, 2 Cakes, Mr. and Mrs. Barrah; 1 pair Fowls, Mrs. Morris; 1 Fowl, Mr. Rees; 40 Rabbits, Mr. Samuel Barrow; 1 hamper Apples, Mrs. R. V. Barrow; 4 lbs. Ginger Nut Biscuits, Mrs. E. S. Pring.

Boys' CLOTHING.—1 Suit, Mr. John Lewis; 15 Shirts, Mrs. Thompson; a quantity of Left-off Clothes, Miss Wells; 1 Shirt, The Ladies' Working Meeting, Metropolitan Tabernacle, per Miss Higgs; 8 pairs Boots, Messrs. T. Brown & Co., Walker, Kempson & Stevens, Bradshaw & Payne, per Rev. F. J. Feltham; a quantity Clothing, Mr. H. J. Gibbs; 4 pairs Knitted Socks, Miss Lear.

Girls' CLOTHING.—4 Garments, J. D., Clapham; 24 Garments, 60 yards Dress Material, 4½ yards Flunnettle, 12 pairs Cuffs, Mrs. Thompson; 11 Garments, Messrs. Beer & Class; 47 Garments, The Ladies' Working Meeting, Metropolitan Tabernacle, per Miss Higgs; 20 Garments, The Young Women's Social Class, Clare; 8 Garments, Mrs. Bolt; 1 pair Gloves, Anon; 18 Hats, Mrs. Colvin.

GENERAL.—1 cwt. Blacking, Messrs. Carr and Sons; 1 Scrap Book, 11 parts "Boys' Own Paper." Mrs. E. S. Pring; 1 Scrap Book, 1 Doll, Mrs. Bolt; a quantity of Temperance Literature, Mr. A. P. Brown; a few Books, Mr. E. L. Hunter.

Colportage Association.

Statement of Receipts from January 15th to February 14th, 1894.

Subscriptions and Donations for Districts:—	£ s. d.		£ s. d.
Congregational Church, Bromley, Kent, for West Wickham	12 10 0	Yorkshire Baptist Association, for Cowling Hill	10 0 0
Dorking District	3 0 0	Oxfordshire Association, Stow and Ashton	10 0 0
Mr. Thomas Greenwood, for Brentford	10 0 0	Camba. Association, Swaffham	12 10 0
Devon Baptist Association, for Honiton	18 15 0		

		£ s. d.	<i>Subscriptions and Donations to the General Fund.—</i>	
Aylesbury, per Messrs. Taylor and Gurney	...	10 0 0	Miss M. Bennett	...
Home Counties' Baptist Association	...	20 0 0	Mr. Lindsay Morice	...
Stratford-on-Avon, per Mr. Smallwood	...	10 0 0	Mr. C. H. Price	...
Mr. J. A. Tawell, for Earl's Colne	...	20 0 0	Mrs. Scandrett	...
Gildersome, per Rev. J. Haslam	...	10 0 0	Mrs. Raybould	...
Norfolk Congregational Union, for Dereham	...	22 10 0	Mrs. C—, Ipswich	...
Towkesbury District, per Rev. E. Balmford—			Devon. Association, for expenses	...
Rev. J. Mercier	...	0 10 0	Miss Louisa Haward	...
Mr. W. Creese	...	1 0 0	B. E. H.	...
Miss Paterson	...	0 10 0	Mr. J. Marshall	...
Overbury collection	...	0 10 0	Mr. E. Phillips	...
			Mrs. Wyatt	...
		2 10 0	A friend, per Mr. Mizen	...
Mrs. Robinson	...	5 0 0	Mr. Beer (collected)	...
Mrs. White	...	1 5 0	Mrs. Elizabeth Harvey, per T. S.	...
South Devon Congregational Union	...	10 0 0	Mr. Samuel Osborne	...
Brixton Hill, per Rev. J. P. Gledstone	...	10 0 0	A. H. W.	...
Greenwich, per Mr. R. Alsopp	...	10 0 0	Per Mrs. C. H. Spurgeon—	...
Kettering, per Mr. W. Meadows, sen.	...	10 0 0	S. K. J.	...
Orpington, per Mr. W. Vinson	...	10 0 0	"Lill," Belfast	...
Metropolitan Tabernacle Sunday-school, for Walworth	...	10 0 0	Miss D. E. Gerard	...
Ludlow, per Mr. Evans (for 1833)	...	5 0 0	<i>Annual Subscriptions:—</i>	
Wilts. and E. Somerset Association	...	36 5 0	Mr. S. H. Pearce	...
		£279 5 0	Miss Fenston	...
			Mr. D. Heelas, per Mrs. J. Withers	...
				£71 4 6

Society of Evangelists.

Statement of Receipts from January 15th to February 14th, 1894.

		£ s. d.			£ s. d.
Thankoffering for Mr. Burnham's services at Cargreen and Hooe	...	2 3 1	Thankoffering, per A. A. H.	...	4 0 0
Thankoffering for Mr. Harner's services at Poole	...	3 0 0			£9 3 1

C. H. Spurgeon's Memorial Fund Account.

Statement of Receipts from January 15th, to February 14th, 1894.

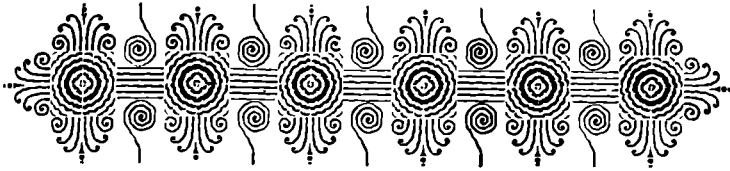
		£ s. d.			£ s. d.
Mr. T. H. Olney	...	27 6 9	From Ebenezer Baptist Sunday-school,	per Mrs. L. M. Cook	...
Lady Gordon	...	1 1 0	Mr. Herbert Mann	...	...
Mr. J. Newman	...	1 10 0	Mr. W. M. Cross	...	...
Collection at Memorial Service in the Tabernacle, January 31st	...	56 8 9			£191 3 11
Deposit interest	...	17 10 11			
Postal order from Liverpool	...	1 0 0			
Pastors' College S.S.	...	1 0 0			

Mrs. Spurgeon gratefully acknowledges the receipt of the following amounts "For General Use in the Lord's Work":—Miss S. J. Taylor, 5s.; Miss Annie Going, 5s.; Postal order from Enderby (for Lettish sermons), 5s.; A reader of "The Sword and the Trowel," £5; E. J. A. (for printing foreign sermons), 2s.; Mrs. Lang (for Hindi sermons), £1; Mr. Walter Hinson, £5 5s.; Mrs. Pringle (in memory of dear Mr. Spurgeon), £2; M. P. (for Lettish sermons), 5s.; Mrs. Macqueen, £3 3s.; "In sad but loving memory of January 31st, 1892." 4s.; Miss Splieth (for Lettish sermons), £2; Miss F. Gutteridge (for Lettish sermons), 10s.; E. H. W., 2s. 6d.; R. B. M., 2s. 6d.; A. N. (for sermons for missionaries), £2.

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 Crowel.

APRIL, 1894.

Mr. Spurgeon at a Wedding.



AMONG the reminiscences of the late beloved President, sent to us, two years ago, by brethren trained in the Pastors' College, was one which we thought it well to retain until we could give a report of the special service to which the writer alluded. The right time for its publication appears now to have arrived; and the present article will appropriately follow the touching address printed in last month's Magazine under the title, MR. SPURGEON AT A FUNERAL. *There*, we saw our late dear Editor sympathizing with the sorrowing; *here*, we think of him as increasing the joy of those who had reached the happiest hour of their lives. Pastor E. A. Hobby, of Macclesfield, is the minister referred to, and his note concerning the memorable event is as follows:—

“How well do I remember my last interview with our beloved President! It was on a bright spring morning, in the month of May, 1890, when he came down from ‘Westwood’ to Thornton Heath, to conduct our marriage service in Beulah Baptist Chapel. Having arrived a few minutes before time, we waited for him in the vestry. Presently the door opened, and he entered, with a bright, happy smile upon his face. After a pleasant greeting, in a few kind words he presented my wife with *Morning by Morning*, in which he had written ‘To Mrs. Hobby, on her wedding-day, May 6th, 1890, with best wishes and prayers of C. H. Spurgeon,’ and *Evening by Evening*, containing the inscription, ‘The Lord bless thee and keep thee!’ He

also gave me a morocco-bound Revised New Testament, inscribed, 'With the Christian love of C. H. Spurgeon.'

"After expressing our hearty thanks, we adjourned to the chapel, where the ceremony took place. After the legal part of the service was completed, and he had addressed us in some wise, cheery words, he turned to those who had witnessed the ceremony, and made a very touching appeal to the unconverted. What an appeal that was! How our hearts throbbed, and our eyes filled with tears, as the great preacher, in simple, searching, pathetic language pleaded for some soul to yield to Christ as a fitting seal to that happy covenant of love! After the address came the closing prayer,—such a prayer as he alone could offer; it was full of yearning for souls, gratitude for the Lord's goodness, and holy unction.

"It is needless to say that we thanked our beloved President very heartily for his great kindness; but he persisted in saying that the obligation was on his side, thanking us for coming such a great distance to be married by him, and then adding, 'Would you like an hour at "Westwood"?' Of course we should; and time-tables were soon consulted, and later trains arranged for. So to 'Westwood' we went. He did not begrudge us the time, which he could ill afford to spare; but himself conducted us through the greenhouses and grounds. How those plants seemed to speak, as he described them to us! He appeared to be introducing us to friends as well as to flowers; a little tale about one, a sweet promise associated with another, and in a marvellous way he unveiled the works of God in nature. We had all the poetry of Pantheism set to the metre of the personality of God. From the greenhouses we went to the fernery, where we were shown the famous 'mother-fern', mentioned in *The Sword and the Trowel* for December, 1891.

"Last, but not least, we visited the President's special 'sanctum', 'the den.' This seemed to us a peculiarly-consecrated room; for there, the man of God held secret communion with his Maker; there, the famous Jerusalem blade was sharpened for the fray; there, the mighty warrior buckled on the breastplate of righteousness, and was shod with the preparation of the gospel of peace. Fain would we linger in this heavenly atmosphere; but time forbids. We must say, 'Farewell,' and feel thankful for the unexpected pleasure of spending an extra hour with the one we love so well. As we pass out, through the casement by which we entered, I turn for a parting glance, and breathe an almost inaudible 'Good-bye.' The indefatigable toiler was already at work; but his quick ear caught my words, and he responded, 'Good-bye, dear brother, and God bless you!' Thus ended my last interview with our beloved President."

Having had the privilege of accompanying Mr. Spurgeon on this occasion, we are thankful that we preserved a record of the whole proceedings. Addressing the audience in the chapel, he said:—

We do not look upon the ceremony of marriage as, in itself, a religious service; it is the entrance into a legal contract, binding upon the parties thus united, altogether apart from their position as believers or unbelievers. It is our conviction, however, that every-

thing that is right should be "sanctified by the word of God and prayer"; and therefore it is seemly that there should be a gathering together of Christian friends to witness the plighting of the troth on the part of those who are to be married, and to commend them specially to the Lord in prayer. Marriage is nearly the most important event in our lives; it has almost everything to do with our future career. So many interests are bound up in it, in the days to come it may bring us so much happiness or it may cause us so much sorrow, that we cannot plead too earnestly for the Lord's guidance and blessing upon everything connected with it.

Marriage is the only thing that has come down to us out of Paradise, and that has something of the Paradaisical state still clinging to it. Marriage has been used by our Lord Jesus Christ as the emblem of His love to His Church, and of His union with her; and that fact puts high honour upon it. Jesus wrought His first miracle at a wedding; and it was a very significant miracle, turning water into wine, as if to show that life, after marriage, becomes more full, more rich, more exhilarating, than it was before. And the golden Book of Revelation closes with a wedding, "the marriage of the Lamb." Just as many a story of fiction winds up, "they were married, and lived happily ever afterwards," so God's great story of fact, "the old, old story, of Jesus and His love," winds up with a wedding. Oh, may every one of us be called to the marriage supper of the Lamb, and live for ever with Him in glory!

It is our earnest prayer that our brother, whom the Lord has made useful in the ministry, may become doubly useful from this time; having a wife, he ought to be able to do twice as much work for the Master. As each of these dear friends has been individually blessed in the work of the Lord, we pray that, unitedly, they may have a still larger blessing, and may be the means of bringing many souls to the Saviour. I am sure we who sustain the work of the ministry know how much grace we need if we are rightly to discharge all our responsibilities; and if the apostle Paul needed to say, "Brethren, pray for us," we also entreat our brethren's prayers. I will therefore now ask Mr. Harrald and Mr. Harmer to lead us in supplication, especially remembering our dear friends who are about to become man and wife.

After prayer, and the repetition by the bride and bridegroom of the necessary legal formulas, Mr. Spurgeon said:—

We have given up a great many rites and ceremonies, because we thought they tended towards superstition; but we have retained *the ring*. It is an index and symbol of true wedded love, for it is a perfect circle, there is no end to it; it is made of pure gold, or it should be pure if it is to be an emblem of real love; and I always hope it will fit well the finger on which it is to be worn.

Will you, my dear brother, in giving the ring to your bride, say to her, "I give thee this ring, to be worn through life, as a token of my affection and faithfulness"? Will you, my dear sister, in receiving the ring, say to your husband, "I accept it, and will wear it as such"?

This having been done, and Mr. and Mrs. Hobby having been duly pronounced man and wife, Mr. Spurgeon proceeded to say:—Now, dear friends, I will read just a few verses of Scripture with regard to the duties of husbands and wives. I believe these young people are well acquainted with those duties; but I will read the apostle's words just to refresh the memories of some of the older folk present, who may have begun to forget what Paul wrote upon this subject.

I would, however, first ask the prayers of the friends here for our dear brother and sister, and especially for our sister. If I was a young woman, and was thinking of being married, I would not marry a minister, because the position of minister's wife is a very difficult one for anyone to fill. Churches do not give a married minister two salaries, one for the husband and the other for the wife; but, in many cases, they look for the services of the wife, whether they pay for them or not. The minister's wife is expected also to know everything about the church, and in another sense she is to know nothing of it; and she is equally blamed by some people whether she knows everything or nothing. Her duties consist in being *always at home* to attend to her husband and her family, and being *always out*, visiting other people, and doing all sorts of things for the whole church! Well, of course, that is impossible; she cannot be at everybody's beck and call, and she cannot expect to please everybody. Her husband cannot do *that*, and I think he is a great fool if he tries to do it; and I am certain that, as the husband cannot please everybody, neither can the wife. There will be sure to be somebody or other who will be displeased, especially if that somebody had herself half hoped to be the minister's wife. Difficulties arise continually in the best regulated churches; and, as I said before, the position of the minister's wife is always a very trying one. Still, I think that, if I was a Christian young woman, I would marry a Christian minister if I could, because there is an opportunity of doing so much good in helping him in his service for Christ. It is a great help to the cause of God to keep the minister himself in good order for his work. It is his wife's duty to see that he is not uncomfortable at home; for, if everything there is happy, and free from care, he can give all his thoughts to his preparation for the pulpit; and the godly woman who thus helps her husband to preach better, is herself a preacher though she never speaks in public, and she becomes to the highest degree useful to the church of Christ committed to her husband's charge.

Now let us turn to the Epistle to the Ephesians, chapter five, verse twenty-five:—

"Husbands, love your wives, even as Christ also loved the church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the word, that He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."

• This is what Paul says, and he writes under the inspiration of the Holy Spirit; and, beside that, I suppose Paul himself had a wife once. You cannot love your wife too much, Brother Hobby. I have never yet heard of a man who loved his wife too ardently; I have

heard of wives who have been said to be too attentive to their husbands, but I have not met with any such.

True love seeks the holiness of its object; that is false fire that would lead another into sin. True love always feels that the highest benediction it can bestow is to promote holiness in its object; hence Christ Himself, when He gave Himself for the Church, intended to sanctify, and cleanse, and perfect it. The Lord give us great grace, not only to seek sanctification for ourselves, but also to make us the means of promoting holiness in others!

“ So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: for we are members of His body, of His flesh, and of His bones.”

What a wonderful truth, that we should be joined to Christ by a living, lasting union! You remember how Christ said, “My sheep hear My voice, and I know them, and they follow Me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand.” Someone said, “Ah! but they may slip through His fingers.” “No,” replied another; “they cannot, for *they are His fingers*, as the apostle says, ‘For we are members of His body, of His flesh, and of His bones.’” This is one of the clearest proofs of the security of all believers; for if Christ were to lose the least member of His body, He would not be perfect.

“ For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church.”

Christ left His Father, He left the courts of glory, and came here below, and was joined unto His Church, so that He became one with her.

“ Yea, saith the Lord, ‘with her I’ll go
Through all the depths of care and woe;
And on the cross will even dare
The bitter pangs of death to bear;’ ”

and all because He was one with His Church.

“ Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband.”

That little sentence at the end is often not noticed: “let the wife see that she reverence her husband,” which implies, “let the husband see that there is something in him worthy of his wife’s reverence.”

Now let us turn back to verse twenty-two:—

“ Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife.”

My dear friend, do not you begin to feel proud because Paul says that “the husband is the head of the wife.” Solomon says that “A virtuous woman is a crown to her husband;” and the crown is the top of the head. Still, the governing faculty should rest with the head; and the family will never be ordered aright unless we each

keep our right place. I sometimes say to a newly-married wife, "Do not you try to be the head of your husband; let him be the head, you be the neck, and then you can turn him whichever way you like."

"Even as Christ is the head of the church: and He is the saviour of the body."

So that the husband's headship consists in doing the will of Christ. The Lord Jesus is the Head, and He is the Saviour.

"Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing."

That is the teaching of God's Word; take care that it is carried out in your lives. Now let us sing:—

"Father of the human race,
Sanction with Thy heavenly grace
What on earth hath now been done,
That these twain be truly one.

"One in sickness and in health,
One in poverty and wealth,
And, as year rolls after year,
Each to other still more dear.

"One in purpose, one in heart,
Till the mortal stroke shall part;
One in cheerful piety,
One for ever, Lord, with Thee."

Dear friends, you have noticed that I have spoken in a very bright and cheery fashion this morning; if we had gathered here for a Christian's funeral, instead of a wedding, there would have been a more solemn air about us; still, I trust there would have been even then no lack of cheerfulness and happiness. A Christian's joy does not depend upon circumstances. It used to be said that philosophers could be happy without music; and we can say of Christians that they can be happy under all circumstances. I think we do well to be very joyful at the wedding of Christians, for a well-ordered, godly household is a standing proof of the power of Christianity. I know several friends who, when they speak of their wives and children, say, "If true religion brought me nothing else but my happy home, I should feel sure that it came from God." When I see homes where there is no contentment, no peace, no happiness, how I wish that the grace of God were introduced there, to turn out the enmity, strife, bad temper, bitterness, drink, and so on! Depend upon it, true religion is good for this life as well as for that which is to come; and, while we want it when we come to die, we want it just as much when we are beginning life, and especially when we are entering the married state.

Do all of you possess this true religion? We are only a little company; but are we all believers in the Lord Jesus Christ? Have we all passed from death to life? If not, let us think about this matter, and consider our ways, and turn unto the Lord. If we seek Him, He will be found of us. Where He gives the desire for grace, He will Himself satisfy that desire. He is waiting at the door, and

He will soon come into every heart that is opened to receive Him. God grant that the wedding-day of our dear friends may be the spiritual birthday, the time of conversion, to some who are with us this morning!

(Then came the closing prayer, which was just what Mr. Hobby states in the letter at the commencement of the present article. As Mr. Spurgeon always objected to the publication of his prayers, we have not printed it; but we give the benediction with which he concluded the service.)

The Lord bless you, and keep you, and cause His face to shine upon you! The Lord bless you, both in body and in soul, in basket and in store, in the pulpit and in the home, with friends or without them, in the sunshine of prosperity or in the darkness of grief! The Lord be with you, and with us also, until the day break, and the shadows flee away! The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be your portion for ever! Amen.

Report of Progress of the Text Union.

BY CHARLES SPURGEON.

WE are glad to be able to report progress, as, during the past month, over 900 fresh members have joined our number, making more than 1,500; and there are daily accessions to our ranks. We should like to enrol the names of all who possess this year's Almanack, so that our "Text Bond" may be more widely recognized and used. It is our desire to see the Word of God "running" from lip to lip, and having "free course" from heart to heart.

"Exhort one another daily."

is our motto; and from even so short an experience as the past month affords, we have found how much spiritual help accrues from learning by *heart* a portion of God's Word, and passing on the passage to others.

Our plan was started in no antagonistic spirit to existing Bible Unions, and Scripture Reading Associations; but rather as an auxiliary to such worthy organizations. We have marked out for our members a distinct path, differing widely from that of any Society of which we have heard.

By all means, let the earnest and consecutive course of Biblical reading be continued. There cannot be too much of this; oh, that there were more! At the same time, we felt that lengthy passages could not be memorized, and in many cases were forgotten after perusal. A short, crisp sentence, such as the texts selected by Mrs. C. H. Spurgeon, in *Spurgeon's Illustrated Almanack*, were most suitable for the purpose; and the fact of making them our daily pass-word added interest to the retention and recital of the Scripture portion.

We have found that, already, the "Text Union" is doing good; and many have been the kind expressions of commendation received from those who are now members, beside the pleasing incidents we have met with personally.

One of our members, working in a factory with a large number of others, tells us how he stopped a man in the midst of much swearing by saying, "*That's not the text for to-day*;" whereupon all wanted to know what he meant. The explanation was soon given, together with the text for that day, "Perfecting holiness in the fear of God" (Feb. 28). Here was a witness for the Truth, which probably would not have been borne but for our "Text Union."

Another recounts how he found the text for the day to be wonderfully appropriate to his need,—a remark, by the way, which is singularly common among those who have adopted the "Text Bond." On the occasion referred to, he was soliciting aid in some Christian work from a young friend, when, much to his surprise, the application was declined on the ground that the one applied to was a backslider. There was no further time for conversation; but, on arriving home, he addressed a letter to this erring one, and looking for a fit passage from "The Word", he remembered the portion for the day, "Return unto Me; for I have redeemed thee" (Feb. 20), and sent this to the wanderer, with an earnest prayer that it might be the means of restoration.

A commercial traveller was made more diligent in business by the portion for meditation on Feb. 23, namely, "God commanded me to make haste;" and it was not without spiritual as well as financial profit that he closed the day.

A pastor greets his congregation at every service, whether on the Lord's-day or week-nights, with the text for the day. On Sunday, Feb. 25, there was a marked effect on the hearers, throughout the entire devotions, as the result of the deliverance of the message for the day, "Receive with meekness the engrafted Word." The sermons that followed were listened to with even more than the usual attention.

There are manifold ways of spreading the Truth, and this is one of the most effectual and interesting of which we know. We heartily commend it to the Y.P.S.C.E., and similar organizations. Some of our members head every letter with the "Text Bond"; and others place it *outside*, on the envelope, so that even the postman may read the portion. Thus is the good seed scattered, and who can tell what the harvest will be? If, dear reader, you are not already a member, will you join us?

I must write just this word to those who are enrolled,—Do get others to adopt the "Text Bond" with you, and see how many members you can secure for the "Text Union."

Card of Membership and Almanack for 1894 will be forwarded on receipt of *four half-penny stamps* (or, where the Almanack is already possessed, a Card of Membership alone for *two half-penny stamps*); by

Pastor CHARLES SPURGEON,
"Haddon,"

Dartmouth Row,
Blackheath,
London, S.E.

“ Our Own Men ” and their Work.

IV. PASTOR C. S. HULL, SUSSEX STREET CHAPEL, BRIGHTON, AND THE SPURGEON MEMORIAL SERMON SOCIETY.

THE minister whose portrait is here given, PASTOR CHARLES S. HULL, of Brighton, may be regarded as a type of many brethren whom the late beloved President of the Pastors' College specially rejoiced to receive into that institution. Mr. Spurgeon always said that, when those who were already *pastors of churches* felt their need of further preparation for their sacred work, there was an undoubted advantage in assisting a man in those circumstances; and, in the case of such a brother, there could be no ground for the accusation of increasing the number of ministers, seeing that the applicant for admission to the College was already counted in the denominational ranks.



Mr. Hull is, in another respect, a typical minister, for he is one of the many servants of the Lord Jesus who are exceptions to the rule that the Master applied to His own case, “ No prophet is accepted in his own country.” He was born in Brighton, in 1862, and has lived there almost ever since; and, as a “ prophet”, or preacher, he has certainly met with much acceptance. Mr. Hull was a debtor to the Pastors' College even before he was received as a student, for he was converted under the preaching of one of the brethren trained there,— Pastor W. M. Compton,—at a watch-night service in the Gymnasium. He became one of the first members of the church of which Mr. Compton was pastor; and, a year after he was converted, was made church secretary. The all-consuming zeal of the almost dying minister was shared by his helpers; and, amongst other agencies, they formed an evangelistic band, visiting the village of Portslade, and holding services and cottage meetings.

On leaving the Gymnasium, Mr. Hull joined the Brighton Open-air Mission; and, after a while, became secretary of that good work. Services were held on the beach two or three times on the Sabbath, and every night in the week except Saturday. Mr. Hull's part may be judged from the fact that his business acquaintances gave him the name of “ beach-screamer.” Probably, they did not know how appropriate the title was, for his first elocutionary efforts consisted in talking to the waves, after the manner of Demosthenes. Concerning the open-air services, Mr. Hull mentions a pleasing reminiscence of Rev. W. Poole Balfern, father of the young Congo Missionary who has recently gone to glory while on his way to England. The gracious and gifted minister did not feel strong enough to preach on the beach; but he often said that he was delighted to encourage, by

his presence and sympathy, the young men who were physically as well as spiritually fitted for such service for the Saviour.

For three years, Mr. Hull conducted the mission services in Windsor Street Hall, by the request of Rev. J. B. Figgis, the minister of the Countess of Huntingdon's Church in North Street. Pastor J. O'Neill Campbell, before leaving for Portslade, asked Mr. Hull to preach, one Lord's-day morning, at Sussex Street Chapel, the scene of Mr. Balforn's later ministry. He went, and the visit was repeated; and, on Mr. Campbell's removal, Mr. Hull was invited to take the oversight of the work for three months, with a view to the pastorate. Before that time expired, he was elected pastor, and for a year, 1889-1890, continued in business as well as in the ministry. When he commenced at Sussex Street, there were only 20 *bonâ-fide* members; since then, 70 have been baptized, and there are now in fellowship 110. This result represents much earnest toil, for the chapel is situated in a very unfavourable position, and any man who is to succeed there needs to be clad with zeal as with a cloak.

About ten years ago, Mr. Hull applied for admission to the College; but there appeared to be no possibility of early entrance. "So," he said, "I got married instead." That was, doubtless, one qualification for the ministry, for Paul wrote to Timothy that "A bishop must be blameless, the husband of one wife;" yet it did not make up for other deficiencies. A renewed application was made to Mr. Spurgeon, and that time it was successful. Mr. Hull entered the College in August, 1890, and left it at Christmas, 1892, returning to his pastorate, which he had retained all the while, travelling to London on Tuesday morning, and reaching Brighton again in time for the Thursday evening service. "And very hard work it was," said our brother. No doubt it was, yet he was very thankful for the advantages he had derived from attending so many of the classes, and becoming identified with the great work carried on at Newington.

Owing to the claims of his work at Brighton, Mr. Hull had less opportunities than many of the students of becoming very intimately acquainted with the beloved President; yet he had the profoundest esteem and reverence for him, and when the opportunity occurred, proved his gratitude by helping to form and carry on the

SPURGEON MEMORIAL SERMON SOCIETY.

A young man, named Taverner, formerly connected with the Metropolitan Tabernacle, having read in *The Sword and the Trowel* about the distribution of the dear Pastor's sermons, came to Mr. Hull to consult him with regard to beginning such service for the Lord in Brighton. As the result, a Society, with the name above-mentioned, was formed, and a committee of ten, five of them ladies, was appointed. The mode of operations is as follows:—The town is divided into districts, which are placed under the charge of distributors. Those who join the Society pay an entrance fee of twopence, and they are supplied with a fresh sermon every week. The work has been extended to Falmer, Newhaven, Rottingdean, and Southwick; and it is hoped that, ultimately, the whole of Sussex will be visited. Up to the present time, 715 members have joined the Society, there are 51 distributors,

and 2,275 sermons are in circulation. Any person wishing to retain any particular discourse can do so on payment of the published price, one penny; and 800 copies have been thus purchased. What the full result of this service will be, “the day shall declare”; but the workers have already had many encouraging proofs that their labour is not in vain in the Lord. Here are two or three specimens of cases of blessing that have been reported to Mr. Hull:—

“Sermon, No. 1,014: ‘Nunc Dimittis.’ This was given to a woman who had for years never entered a place of worship, and who had steeled her heart against the truth. When the sermon was left at her house, she was ill in bed; and her friends, fearing the worst, had her removed to the Brighton Infirmary. The woman had no concern about anything except that the sermon should go with her! God had evidently blessed it to her salvation. The words of the text were the dying words of her mother, which doubtless added to the effect of the sermon upon her heart. The woman lingered but a few days in the Infirmary. Before she died, she confessed to the nurse that the sermon had been blessed to her soul, and desired that it might be sent on to her sister living at Lewes.”

“The sermon entitled, ‘Compassion for Souls’ (No. 974), was left at a house of business, and was the means of stirring the inmates up to Christian work. When the distributor called, the good man of the house said, ‘We have been reading Mr. Spurgeon’s sermon on “Compassion for Souls”, and God has spoken to us through it, condemning our inactivity.’ He then paid the entrance fee for three of his neighbours, who traded on the Lord’s-day; sermons were at once taken to these people, and were received with readiness, and they have been regularly exchanged since.”

“The sermon entitled, ‘Christ our Passover’ (No. 54), was translated by our Brother Levinshon, and sent by him to his mother, living in Russia, and was the means of her conversion. When Pastor Jacob, the native missionary in Syria, was in Brighton, last year, he stayed at a house where the sermons were left, and this was the one for that particular week, ‘Christ our Passover.’ He read it, and found it so good, that he took one with him to Syria, to translate and distribute amongst his people.”

Mr. Hull further says:—“From all quarters, testimonies are received of the spiritual help and comfort the sermons are to those who read them. Last Thursday, a tradesman in this district said, ‘Neither myself nor my wife could attend chapel last Sunday, and we both felt terribly downcast on account of business difficulties; but my wife read the sermon which had been left during the week, and it was as the voice of God speaking to us. The preacher seemed acquainted with all our difficulties and feelings; and, before the sermon was finished, our sadness vanished, and we were constrained to praise the faithfulness and goodness of God.’”

If any of our readers wish for further information concerning this method of circulating Mr. Spurgeon’s sermons, it will be most gladly given by Pastor Charles S. Hull, 3, Prestonville Road, Brighton; or the secretary of the Spurgeon Memorial Sermon Society, Mr. W. Taverner, 25, Buckingham Street, Brighton.

Mr. Spurgeon's First Outlines of Sermons.

(Continued from Vol. xxix., page 600.)

XXII.—“CHRIST IS ALL.”

“CHRIST is all, and in all.”—Col. iii. 11.

1. Christ is all in our redemption. He is the atonement for our sins.

2. Christ is all in our pardon. None but Christ can procure pardon for us.

3. Christ is all in a saint's justification.

4. Christ is all as an argument for our prayers being heard.

5. Christ is all for our dependence and supply.

6. Christ is all our comfort.

7. Christ will be all in our acceptance.

8. Christ should be all in our estimation.

Inference 1. Christ is all in all.

Inference 2. Christ is all or nothing.

Inference 3. This suits not pride.

Inference 4. This shows how we ought to love Christ.

XXIII.—FAITH PRECIOUS.

“*Precious faith.*”—2 Peter i. 1.

I. FAITH IS PRECIOUS IN ITS APPROPRIATIONS.

It appropriates God in all His persons and attributes.

Father,—might, wisdom, truth, justice, eternity, Godhead.

Son,—blood, righteousness, mediation, intercession, love, etc.

Spirit,—influence, guiding, teaching, helping.

II. FAITH IS PRECIOUS IN ITS DISCOVERIES. Faith is to us as an eye, as an ear, and as wings. It reveals:—

Past blessings,—election, redemption, infinite love.

Present things,—sin, Jesus, security, the Holy Spirit's influence.

Future realities,—support, death, heaven.

III. FAITH IS PRECIOUS IN ITS ACCOMPANYING BENEFITS.

Adoption, regeneration, justification, love and favour of God, access with boldness, promises, all salvation.

IV. FAITH IS PRECIOUS IN ITS INFLUENCES.

It gives life, animation, vigour, freedom, security, happiness, support, meetness for heaven by holiness.

V. FAITH IS PRECIOUS IN ITS OWN NATURE.

As the work and gift of God.

As the evidence of glory.

For its eternity, and its unfaillingness in time of necessity.

XXIV. SALVATION IN GOD ONLY.

“*Truly in vain is salvation hoped for from the hills, and from the multitude of mountains: truly in the LORD our God is the salvation of Israel.*”—Jeremiah iii. 23.

The all-important question is, “How can I be saved?”

Mountains and hills are the natural strongholds of a country; but this text tells us,—

I. THAT SALVATION CANNOT COME FROM THESE MOUNTAINS:—

1. Mount Rome...merit, money, penance, pilgrimage.

2. Mount Pusey...baptism, confirmation, Lord's supper, church, &c.
3. Mount Pharisee...morality, honesty, decency.
4. Mount Amendment...promises of better conduct, procrastination.
5. Mount Presumption...presuming on God's absolute mercy.
6. The hill Infidelity...or, doubt of God's truth.

Besides multitudes of other mountains.

II. BUT "TRULY IN THE LORD OUR GOD IS THE SALVATION OF ISRAEL."

1. In Him only.

2. In Him surely.

3. In Him perpetually.

In the Father, donatively.

In the Son, procuratively.

In the Spirit, effectively.

To a Christian, here is strong consolation.

But every unconverted man is a fool. They only are wise who are "wise unto salvation."

XXV. THE PECULIAR PEOPLE.

"For thou art an holy people unto the LORD thy God, and the LORD hath chosen thee to be a peculiar people unto Himself, above all the nations that are upon the earth."—Deuteronomy xiv. 2.

The Israelites were a type of God's own spiritual people.

I. THEY WERE MADE PECULIAR BY GOD'S DEALINGS WITH THEM.

Chosen from among men, loved with a peculiar love, as His delivering them from Egypt, His patience with them, and His oft-repeated pardons testify; as do also His peculiar discoveries of Himself to them, His teachings, and His chastisements of them, the gift of Canaan, and help at Jordan.

II. THEY WERE PECULIAR IN THEIR HABITS.

Sojourn in tents; feast of Passover; peculiar garments; even special food, manna; nothing unclean. Their conflicts, their conquests, their pursuits, the country they sought, all proved them to be a peculiar people, separate from other nations.

III. THEY WERE PECULIAR IN THEIR ACTIONS.

Worship, priests, temple, sacrifice, prayer, conduct, obedience to God's law, study of Scripture.

A Christian should be as well-known and as peculiar as the ancient Israelite or Jew.

XXVI. DESPISERS WARNED.

"He, that being often reprov'd hardeneth his neck, shall suddenly be destroyed, and that without remedy."—Proverbs xxix. 1.

These are the words of Solomon the wise king, the inspired man.

I. HOW WE ARE REPROVED.

By parents, teachers, friends, ministers.

By the Bible, by conscience, by God's judgments.

By afflictions in our persons, and by the sudden deaths of others.

II. OF WHAT WE ARE REPROVED.

Of sin in general,—lying, Sabbath-breaking, disobedience, thoughtlessness, unbelief, love of the world, hardness of heart, procrastination.

III. HOW WE HARDEN OUR NECKS.

By inattention to warnings, by light thoughts of sin, by sloth in amendment, by obstinacy in going on in sin, by pride or rejection of appeals, by stifling conscience.

IV. HOW DESPISERS SHALL BE DESTROYED.

1. By some punishment: "suddenly" the wicked are taken.
2. By death, which cannot be put off, which is always sudden to an unbeliever; "without remedy."
3. By hell, which will come unwished for, and dreadfully. There is no remedy there, for Jesus is the only Saviour.
Turn or burn! Repent or perish!

XXVII. PAUL'S RENUNCIATION.

"And be found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith."—Philippians iii. 9.

I. WHAT PAUL GAVE UP.

1. His ceremonial righteousness. His circumcision, his washings, his descent from Abram.
2. His Pharisaic righteousness. Education, forms, ceremonies, mere external exactness, obedience to the law, morality.
3. His sincere obedience. Paul was a most sincere man.
4. His zealous supererogation, if the term may be allowed. Stephen's death, persecution of the saints.
5. His sanctification . . . prayers, repentance, zeal, sufferings, trials, perseverance, courage, visions.

II. WHEN WE SEE WHAT HE RENOUNCED, WE CANNOT BUT SEE THAT HE TOOK UP SOMETHING FAR BETTER.

1. A superior righteousness to his own.
2. A sufficient righteousness.
3. A perfect righteousness.
4. A divine righteousness.
5. It must have been the righteousness of Jesus imputed to him; he could mean no other.

Answer to objections. Imputation of righteousness not absurd.

III. IF PAUL DID SO, HOW MUCH MORE SHOULD WE!

XXVIII. HEAVEN'S PREPARATIONS.

"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."—John xiv. 2.

I. WHAT ARE PREPARED: "mansions."

The word "mansions" conveys the idea of—

1. Plenty, wealth, riches, abundance.
 2. Rest, ease, retirement.
 3. Rank, splendour, honour.
 4. Convenience, content, satisfaction, happiness.
 5. The word also means "abiding places, enduring, remaining."
- We may notice that these are golden, silken, royal, heavenly, everlasting "mansions."

II. HOW MANY ARE PREPARED? "Many."

As many as the elect, beloved, redeemed, believing, sanctified people of God; and they shall all arrive there, for the many mansions "are" prepared already, not, "shall be."

III. WHERE ARE THEY PREPARED? "In My Father's house." On Zion's hill. The many mansions are all apartments in one house.

1. Communion and fellowship with Him and with one another.
2. Divine love, etc., in heaven. A fine situation this!

IV. WHO PREPARES THEM? Jesus.

He bought them by His death, and now He prepares them; therefore nothing will be wanting for all His people, nor for you.

XXIX. "BEGINNING AT JERUSALEM."

"And that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem."—Luke xxiv. 47.

I. THE GOSPEL: "repentance and remission of sins."

1. Repentance. Unfeigned sorrow for sin, abhorrence of self, forsaking of all sin in the future.

2. Remission. Full, free, entire, perpetual forgiveness.

The one procures not the other, yet it is a necessary accompaniment.

II. THE CHARACTERS TO WHOM IT IS TO BE PREACHED: "all nations, beginning at Jerusalem." Jew and Gentile, bond and free, rich and poor.

"Jerusalem" the very sink of sin, the scene of the death of Jesus. Sinners against light, love, and privilege; guilty of murder.

The vilest sinners, repenting, can be saved, "Jerusalem sinners."

1. Because they had most need.
2. Their condition would bring great glory to Jesus.
3. This is to encourage others.
4. And that men may have no excuse.

Use the text as an exhortation to the vilest to come to Jesus.

" to little sinners also to come.
a comfort to the desponding.
a warning to presuming souls.

A solemn address to all men in Christ's name.

XXX. SALVATION FROM STARVATION.

"The LORD will not suffer the soul of the righteous to famish."—Proverbs x. 3.

As to things temporal. Jonathan, Elijah, the woman fed by her enemy, etc.

As to things spiritual. The Ethiopian eunuch, the glorified saints.

I. THIS PROMISE IS A GROUND FOR STRONG FAITH.

1. God has said it. It should be a proverb among us.
2. "He is able also to perform."
3. "He feeds the ravens," and all his creatures.
4. He always has supplied the needs of all His people.
5. "His love in time past" argues this.
6. He is "our Father", and cannot let us die.

II. CIRCUMSTANCES IN WHICH THIS PROMISE IS PECULIARLY SWEET AND CHEERING.

1. To those who are just beginning to hunger and thirst.
2. To the poor in this world.
3. To those who cannot live on anything but Jesus.
4. "When all created streams are dry."

(To be continued.)

Four Questions and an Appeal from China.

BY JOHN A. STOOKE, CHEFOO, NORTH CHINA.

I. WHAT IS HEATHENISM?

WE are all more or less familiar with the stock objection to the work of foreign missions made by certain opponents. "Leave the heathen alone!" is their cry. "Don't disturb them; in due time they will find out God," etc., etc. This style of speech is worse than nonsense; and can only be the result of ignorance as to the real character of heathenism. I have met with a few people who have imagined that China is no longer a centre of heathen darkness; and so many queer things have been written and spoken, even by missionaries themselves, that it is not surprising that such a report has gained currency in quarters where the truth is not known.

In the first and second chapters of the Epistle to the Romans we are told very plainly what heathenism is. This is a true picture of a great part of India, Africa, and China at the present day, *many hundreds of millions of precious souls without God, and without hope in the world.*

The late Adolph Saphir truly said, "Heathenism consists in this, the created is deified;" but there is more than this. It is perfectly true that, all over the Chinese Empire, man is worshipped, and God is dethroned; but alas! heathenism also means lying, theft, cruelty, and nameless abominations. Some vainly think this worshipping of the creature will gradually lead the heathen to Christ, and that, in process of time, a purer and nobler worship will be evolved. But the facts which confront the missionary prove that the very opposite is true; as years roll by, heathenism hardens and pollutes, sin increases its awful power, and the very name of Jesus, as lately seen in Honan province, is connected with the most atrocious villany.

Unfortunately, friends at home do not know this. As they sit in their comfortable homes, ten thousand or more miles away, and read about China and her ancient civilization, classic lore, and moral sayings, it is easy to *imagine that the heathen will, of themselves, sooner or later, find out God. Has it been so?* "The history of humanity," says a well-known writer, "is not a gradual ascent, a gradual emerging out of the night of barbarism and idolatry into a clearer and purer knowledge, and into a more refined and cultivated state of existence; but the history of the human race, apart from the interference of the grace of God, is a continual descent, accelerated often by a crisis, by a judgment, brought on by the more full manifestation of the opposition which is in the heart of man against God and His truth." Exactly so; yet how very few realize this! Had such nations as England and America been neglected like the great heathen countries have been, one can easily imagine the possible condition of affairs. Thank God, it is otherwise; but whilst we, with pardonable pride, rejoice over the favoured condition of the homelands, let us remember that we are still debtors to three hundred and fifty millions of Chinese, and the Lord God will hold each one of us responsible until Christ is proclaimed in every city, town, and village throughout this vast Empire!

I have often wished that our fellow-Christians at home could see, with their own eyes, what heathenism really is! As the missionary moves amongst this people, an overwhelming sense of personal insufficiency creeps over the soul. Especially is this the case when the temples are crowded with worshippers, for then one sees, at a glance, what a mighty hold idolatry has upon them. In one small "*Fu*" city which I visited, in 1891, I found between eighty and ninety temples and shrines, with idols, on all sides; and there is this sad fact connected with idol-worship, that those who make them, and those who bow down to them, are verily like unto them. Idolatry is about the saddest sight a child of God can look upon; it is *the* curse of China, *the* hindrance to the spread of the gospel, *the* great stumbling-block in the way of Christ's witnesses, it is *Satan's mighty weapon in keeping these millions still in darkness*; and, as the end of the age approaches, it is not difficult to conclude that heathenism will yet become the one great anti-Christian enemy, and the open foe to an uplifted Christ.

II. ARE THE HEATHEN PERISHING?

In a letter recently received from a friend, deeply interested in China, she tells me that, on one occasion, a gentleman refused a certain "Mission monthly" because of an article it contained representing millions of heathen going to hell. It was to him most revolting, and there are many intelligent minds similarly exercised. The question is often asked, "If the heathen have not had the opportunity of hearing the gospel, how can they be condemned?" Such questions are not to be treated with indifference; the truth cannot suffer from investigation, so in Christ's name we will seek to remove a few of the difficulties surrounding the subject.

It will help us considerably if we remember that God is righteous, "Who will render to every man according to his deeds" (Rom. ii. 6). In the case of the millions who have passed away without having heard of Jesus, it seems clear to me that God's final judgment of such will be on other grounds, for, although no missionary has been near them, God has not left them without a guide. Sophocles expresses it thus, "There are the unwritten laws of heaven in the hearts of men, which are not of to-day or yesterday, whose birthtide is not known to any man." How true this is, only those who have worked among them can testify. Away down in the heathen heart and conscience, notwithstanding the densely dark surroundings, there lies a distinct and clear knowledge of right and wrong. Truth and falsehood, honesty and dishonesty, purity and vileness, are all known and understood. The voice of God is no myth, it is a great reality. Speak to whom you may about his or her sin, and the confession will often leak out, that "the something within" has frequently condemned them. Do not, then, let us run away with the notion that these nations are to be judged unrighteously. Verily, they will be judged by the divine standard; but that standard will follow a divine law (see Romans ii. 12).

If it be true that the all-powerful voice of God is speaking to these millions of India, Africa, and China, who have never heard of Jesus, it seems to me perfectly clear that the impenitent will be judged for

known sin and transgression—for, “the soul that sinneth, it shall die.” It has been thought by many that, because vast millions have not heard the gospel, they are therefore free from condemnation. It is not so; sin must and shall be judged; and therefore it is awfully true that millions are to-day perishing in their sins. If you can rest at ease at the thought of this, God pity you! O God, wake us all up!

Be it yours, beloved reader, to think over these things. It may be that the Lord wants you to be, directly or indirectly, a witness for Him. Let there be no rest in your heart until you ask, “Lord, what wilt Thou have *me* to do?” and resolve to do whatever He commands.

III. WHAT IS BEING DONE?

Are missions a failure? Yes, and No. It all depends upon what the individual questioner means by failure? If mission work in a certain Chinese town, for instance, is not prosperous, it may be owing (as in hundreds of cases) to the fact that a brother or sister is all alone among tens of thousands of heathen, and quite unable, “single-handed,” to cope with the mass of work needing to be done. It stands to reason that such an arrangement can only end in failure, failure of health, failure of methods, etc., simply by reason of the fewness of labourers. But I can imagine some keen critic saying, “Are there not nearly 4,000 foreign and native workers in China and Mongolia?” Yes, perfectly true; it is reported that there are 1,430 foreign, and 2,500 native workers in the land of Sinim, making a total of nearly 4,000 men and women on the field, or, as *The Missionary Review of the World* puts it, *one* foreign missionary to every 270,000 people! Even if this were correct, it would be sad enough; but alas! figures and statistics are often terribly misleading. Now, as a matter of fact, there are many missionaries *not* directly engaged in inland work. I have read a story about an Irish coachman that illustrates the position of affairs in China. The summit of the Dublin Post-office is adorned by three statues; and Pat informed a traveller that they were the Holy Apostles, and the latter enquired, “Where are the other nine?” “Shure!” said the Irishman, “they are inside the building, sorting the letters.” So, many of the foreign missionaries are engaged in secular work. Business, English school-teaching, printing, corresponding, managing, etc., etc., are departments which entail a vast amount of labour; and without the willing hands of missionary brethren and sisters, the work in China could not be efficiently conducted.

Added to this list, we must remember those at home “on furlough,” the sick ones resting, and the many still struggling to master the difficulties of the written and spoken language. Suppose we strike out the odd 430 as representing those not directly engaged on the field at the present time, and we have only 1,000 foreign workers actively engaged in preaching Christ to the heathen.

Yet, praise the Lord, this small band of missionaries is spread over sixteen provinces, and is seeking with heart and soul to reach three hundred and fifty millions of the human race! What are the results? At present, there are about fifty thousand in church-membership, several thousands of enquirers are being instructed, hundreds of

Christian day and boarding-schools and scores of colleges for higher education are in full working order. Beside the care of the native churches, the resident missionary has the street-preaching to superintend; he also sees that tracts and gospel portions are distributed, and that house-to-house visitation is carried on whenever possible.

Then, again, the medical work is another mighty factor in the evangelization of these millions. In some districts, from five to ten thousand cases are treated every year; and all the patients have the gospel preached to them. In addition to all this, there is the "irregular" work, which demands much time and attention, and yet cannot be reported or tabulated. When all these matters are borne in mind, how grateful the Church of God should be for what is being done in China alone, by what is, comparatively speaking, a mere handful of consecrated men and women!

IV. WHAT MIGHT BE DONE?

Although it is a sad fact that the Chinese, as a nation, do not desire the gospel, it is blessedly true that doors are opening on all sides. The apparently small results, as seen at the open ports in China, do not by any means represent the work being accomplished. All honour, however, to the brave men and women who toil in such hard fields. Let us bear them up constantly at the throne of grace. The more successful work in China, as regards results, is undoubtedly the country work; and just here there are openings for almost any number of God-selected witnesses. I say God-selected, because I am sadly aware that there are occasionally "man-appointed" candidates sent forth. Do let us guard against this evil. I do not altogether blame the home committees; I rather think the fault is largely due to missionaries themselves, who are so very fond of speaking and writing only of "the bright side" of their work for God. A meeting at home is much more likely to be enthusiastic if "the dark side" is kept in the dark; but those who listen, and who may be thinking of the mission field for themselves, get a most incorrect view of what missionary life really is.

As to the question, "What might be done?" it must be clear to every thinking mind that the special efforts made of late prove that the Church all along has been perfectly able to sustain the mission work, but alas! has not done so. If self-denial and centenary funds prove anything, it is, that the Church has wealth enough for yet larger things. Seeing then that this is so, very much more might be attempted by individuals, families, churches, and associations all over the world. In England, Australia, New Zealand, and America, there are probably individuals and families who might support their own representatives. A married couple can be sustained upon £150 to £200 a year, and single workers from £60 to £75.

What a large amount of added pleasure there would be in a family supporting its own missionary! Doubtless, it would mean a great deal of extra self-denial for some, but the blessing would far more than compensate. Again, if churches were to take the matter up in the same way, the interest in mission fields would be trebled, and the subscriptions and donations, instead of being so small, would

probably increase twofold at least. Besides, there are Y. M. C. A.'s, Y. W. C. A.'s, and Christian Endeavour Societies, quite able unitedly, if not singly, to carry out some such suggestion. I am not forgetting that, in some cases, this is done; but is it too much to expect a far greater manifestation of interest in China? I think not.

If fifty individuals, fifty families, fifty churches, and fifty associations, were to make this fresh start during the next twelve months, two hundred extra workers might be sent forth into the field; because, if any preferred to support a single or married worker already on the field, the Society thus financially relieved might send out others immediately.

Why cannot more provision be made for developing Medical Mission work? At present, there are many towns and cities sealed against the gospel; but, as in the past, hatred and prejudice would be quickly broken down if the gospel was wisely introduced through the medium of healing the sick.

Let some of the Lord's stewards erect and endow medical schools, where sons and daughters of missionaries and others could take a course in medicine and surgery. I know of two children of missionaries desirous of taking up medical studies this year. About £80 per annum would be required for the purpose; and this the parents are unable to afford. I pray most earnestly that the day may come soon when the sons and daughters of our various missionaries shall be able to enter this special branch of God's service.

A CALL TO SERVICE.

We live in a day of compromises—both in business and in religion. It is the popular method to try to get rid of, or to get over, personal responsibility. Now, instead of shelving the important question of your own duty and privilege touching the unsaved millions of China, let me urge upon the reader of this paper to halt and consider.

First, have you, believer, really ever seriously thought out the momentous question of your indebtedness to the Lord Jesus Christ? Remember that through Him you are what you are; you owe all you have and are to Him who died for you. What, then, owest thou in return to Jesus? Then, granted that you admit your debtorship, what form should the repayment take? The answer to this will narrow matters down very much. Jesus wants either *you* or *yours*. Nothing can be fairer than that; therefore, in His sight, let the transaction take place. Remember Christ's own words, "And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My name's sake, shall receive an hundred-fold, and shall inherit everlasting life" (Matthew xix. 29).

My brother, my sister, Christ wants *you*; and if this is not possible, then He requires *yours*; the best you have, not the remains of a big sufficiency, but a lavish pouring out at His feet of your abundance. In quiet before Him, weigh the question, and decide it. Let there be no undue excitement; but a calm waiting upon Him as to the manner of giving either *yourself* or *your substance* for missions to the heathen.

A Sermon that was Born.

TO most preachers, and probably to their wives also, the difference between a sermon that is *made*, and a sermon that is *born*, will at once be apparent. Who has not seen an *automaton*, neatly dressed, with an instrument at its lips, discoursing sweet music? But it was only an automaton, despite the semblance of life.

Some time ago, I paid a long-wished-for visit to the great biscuit factory in Reading; and there saw paste rolled out by the furlong, cut off to measure, moulded, and stamped very prettily. Preachers can be found, who manufacture sermons very much as biscuits are made. One such grasped my hand, on the Tabernacle platform, one evening, and with tears admitted that he had only that day been truly converted, though he had preached for years! From his frank confession, I doubt not that he would be the first to own that, till then, his sermons had been made, not born; and hence, they had no inherent life, and, consequently, were not calculated to beget life.

I must confess that I have preached sermons that have been manufactured, as well as sermons that have been born; but will content myself at this time by recording an instance of the latter.

Three years' incessant work over two wide, sparsely-populated parishes, with very little fraternal fellowship and help (my nearest ministerial neighbour being three miles distant), completely prostrated me. I was laid aside for two or three weeks, and it appeared extremely doubtful if I should ever be equal to the work again.

Just beginning to mend, I resolved to try and resume work on the coming Sabbath, if possible. Filled with fear and trembling, it did not mend matters that I saw a long doctor's bill before me; for, in addition to my own illness, my dear ones had each in turn needed his attention for many weeks. With an instinctive dread of debt, an almost empty exchequer, and precarious health, is it any wonder that I was troubled with anxiety about the future, though I *tried* to—

“ Lie passive in God's hand,
And know no will but His ” ?

Friday morning's post brought a sweet little letter from Mrs. Spurgeon. Brethren who have received gifts from her Book Fund or Pastors' Aid Fund will fully appreciate the adjective I use. She knew nothing of me then, save as one of a long list of 500 ministers who had passed through the College, and she knew nothing of my illness and desperate need; yet she could not have written more appropriately had she been fully acquainted with my circumstances. Among other things, she said, “ I have had it laid on my heart to send the enclosed (£5 Note); I do not know *why*, but doubtless *you* will know.” Yes, indeed; I *did* know only too well, and praised God for the welcome present! In acknowledging by the return post, I told Mrs. Spurgeon some of my troubles, and how timely was her generous gift.

The Sabbath came when I must once more face my flock with a message from the Master. For days I had clearly seen the subject for my evening sermon; but I could not get a text to “ bite ” for the morning. I had tossed upon my pillow through the long hours of

night in anguish of heart; I had pleaded with God for the right word for my people, and still no message came.

At the morning meal, I mentioned my misgiving to my dear one, half hoping the message might spring into life from her lips.

"Rat, tat!" The postman's knock! Is this God's answer to my midnight wrestling? Yea, verily! A brief letter from the beloved President, from which I quote the following:—"Sorry to learn of your serious prostration; I know too well, by painful experience, what that means. As the doctor bids you rest, mind you *do* rest; come up for a fortnight, and you will find a warm welcome with my friend, Mr. A——, who will see that you rest and are well cared for; meantime, the enclosed (£5 Note) will relieve you of any anxiety at home. God bless you!"

Hallelujah! my heart was full! I wanted no more breakfast; but eagerly longed for the time to tell out the message which had leaped into life before me. Never have I preached with greater freedom and delight than *that* morning upon the words, "Even the very hairs of your head are all numbered" (Luke xii. 7). God's care of His people *individually* was the soul-inspiring theme, and my own experience both proof and illustration.

As I recited this "tale of mercy" at the Tabernacle prayer-meeting, one Monday evening, our late beloved Pastor, in his usual witty way, said, "*Of course you could preach; for you had the Notes!*" Yes; thanks to dear Mr. and Mrs. Spurgeon, the "Notes" helped me out of a difficulty, furnished my flock with food, and gave me an experience, the memory of which, after sixteen years, is fragrant still, and will remain with me till life's latest day.

J. BURNHAM.

The "First Things" of the Bible.

DEVOTIONAL MEDITATIONS, BY WALTER J. MAYERS.

IV. THE FIRST MIRACLE OF JESUS.

"This beginning of His signs did Jesus in Cana of Galilee, and manifested His glory."—John ii. 11. (R.V.)

NO wise man will think more of the setting than of the jewel it contains; and we must be careful that investigations into the surroundings and circumstances of this first miracle do not lead us to undervalue the miracle itself. A miracle is not really a violation of the laws of nature, nor an interference with them; it is rather an act transcending or superseding natural law. This was a true miracle; not the natural process of making wine quickened, not a taste of wine from dregs left in the tankards, not a trick (the smuggling in of wine by Mary), not the powers of water intensified. Jesus here transcended the law of nature, and made in a moment what ordinarily took months to bring to perfection. This was Christ's *first miracle*, and in it He manifested His glory as the Messiah. *It is His glory,*—

I. TO MEET THE NEEDS OF MEN.

He did this on earth in temporal things, constantly, silently, effectually. But man's greatest need is Salvation; and Jesus has

met this also. At Cana, the need was met instrumentally by the servants' obedience; and God has ordained that men shall be saved through the obedience of faith.

II. To CREATE SURPRISES AMONG MEN.

The goodness of the wine surprised the guests, and the goodness of God often surprises us. All He gives is of the best, and He shows results without revealing processes. It is surprising that He should have loved us, that He should still care for us, that He should do so much for us, and that He should bless us in such a wondrous way. At "the place which is called Calvary," we meet with the greatest of God's "sweet surprises"; the surprise of love unbounded, grace unmerited, pity unstinted, and salvation unspeakable.

III. To OVERSHADOW THE DEEDS OF MEN.

His way is to give the best last. Not so is it with man's gifts. Christ puts man in the shade by the reality and royalty of His deeds. The Christian life grows better, and Christian experience gets richer, every day. Salvation becomes more valuable, and the Saviour more precious, as time advances. Men's acts tend downwards, Christ's lead upwards. Perhaps we shall never have the best of Christ's wine, for there is *no last* with Him; even in heaven itself it will be "better farther on."

IV. To CONSECRATE THE LIVES OF MEN.

By coming among them in their joys, by helping them in their straits, by reversing for them the common things of life, and bringing good out of ill, joy out of sorrow, light out of darkness, and blessing out of curse. This miracle was done to benefit the disciples, to strengthen their faith in their Master. Does its spiritual teaching help me? Yes, Lord, I see the blessed privilege of having Thee as Guest, of looking to Thee in difficulties, of carrying out all Thy orders, and of being supplied by Thee with that heaven-made wine of love and grace which truly makes glad the heart of man. Oh, if Thou wilt but dwell with me, my life shall be one long, happy marriage-feast!

Hints and Helps from the Margin of my Bible.

BY PASTOR JOHN D. GILMORE, BRANNOXTOWN.

(Continued from page 120.)

LESSONS FROM JOSIAH'S LIFE.

2 Chronicles xxxiv.

I. IT IS POSSIBLE TO BE A CHRISTIAN WHILE YOUNG: "While he was yet young, he began to seek after God."

God loves to see us give the morning freshness of our lives to Him. The morning is the best part of the day, and youth is the best part of life.

II. IT IS POSSIBLE TO BE A CHRISTIAN IN SPITE OF UNFAVOURABLE CIRCUMSTANCES.

Josiah sought God amidst many disadvantages: a king at

eight, the son of a wicked father, reared in the midst of a corrupt court-life, everything seemed opposed to godliness.

- III. IT IS POSSIBLE TO BE A CHRISTIAN JUST AT THE TIME WHEN THE WORLD'S PLEASURES ARE MOST ATTRACTIVE: "In the eighth year of his reign."

When he began actively to assume the reins of government. The time when pride would begin to reign in his heart. Just tasting the sweets of power. Any pleasure he liked within his grasp. The most pleasant thing he could conceive of was to know and to please God.

- IV. IT IS POSSIBLE TO BE A CHRISTIAN WITHOUT BEING UNMANLY.

Judah never had a more manly king. In every sense of the word, he showed himself a man. With a firm and steady hand, a strong and ready mind, he dealt with evil and evil men. He saw his work, and did it.

- V. IT IS POSSIBLE TO CONTINUE IN A CHRISTIAN COURSE.

Josiah not only began right, he also continued right: "And declined neither to the right hand, nor to the left." His record is the noblest ever written of any mere man: "And like unto him was there no king before him, that turned to the Lord with all his heart, and with all his soul, and with all his might, according to all the laws of Moses; neither arose there any like him" (2 Kings xxiii. 25).

- VI. IT IS ONLY POSSIBLE TO BE A CHRISTIAN IN ONE WAY: "He began to seek after God."

He felt his need of God. His soul desired God. He turned to God. "I love them that love Me; and *those that seek Me early shall find Me*" (Prov. viii. 17).

THE TRIUMPH OF FAITH.

2 Chronicles xiv. 11, 12.

1. THE RESORT OF FAITH—"Asa cried unto the Lord his God."
2. THE REASONING OF FAITH—"Lord, it is nothing with Thee to help."
3. THE RELIANCE OF FAITH—"Help us, O Lord our God."
4. THE REPOSE OF FAITH—"We rest on Thee."
5. THE RESOLUTION OF FAITH—"In Thy name we go against this multitude."
6. THE REFUGE OF FAITH—"O Lord, Thou art our God."
7. THE REQUEST OF FAITH—"Let not mortal man prevail against Thee" (*margin*).
8. THE REWARD OF FAITH—"So the Lord smote the Ethiopians."

DISTINGUISHING FEATURES OF THE TRUE CHURCH.

1 Corinthians i. 2.

1. SANCTIFICATION—"Them that are sanctified in Christ Jesus."
2. HOLINESS—"Called to be saints."
3. UNIVERSALITY—"All that in every place call upon the name of Jesus Christ our Lord."
4. UNITY—"Our Lord, both theirs and ours."

“ Baptist Hymn-writers and their Hymns.”

BY R. SHINDLER.

OUR object in this paper is to give a peep or two within the leaves of the deeply-interesting book, bearing the above title, by Dr. Burrage, of Portland, Maine, U.S.A., to draw attention to a few of the hymns of Baptist authorship, and to say something, not generally known, about the writers. We shall see, also, as we pass along, what were the religious sentiments of the authors who have left us these hymns. In the present day, Baptists, especially Baptist ministers, have very many demands on their time and energies, from which their predecessors of fifty or a hundred years ago were free. But even then, there were but few who, like the amiable and excellent Miss Steele, had a life of leisure, free from the anxieties concerning ways and means, in which to cherish and cultivate the precious gifts of sacred poetry. Yet most of the hymns ascribed to Baptist authors belong to men and women whose hands were fairly well filled with other duties. Following no chronological order, we shall name a hymn which, first published in 1787, was for many years, up to, say thirty or forty years ago, very frequently sung in public assemblies. There is no need to quote it in full for those who are acquainted with Mr. Spurgeon’s “Our Own Hymn Book”, where it is numbered 514. It has been omitted from many other books, and one seldom hears it sung now. In Dr. Rippon’s selection it is entitled—

“THE SUCCESSFUL RESOLVE.”

“I will go in unto the king.”—Esther iv. 16.

It proceeds upon an accommodation of Esther’s resolve to go in unto King Ahasuerus to the resolve of the anxious soul to approach unto the King of heaven :—

“Come, humble sinner, in whose breast
A thousand thoughts revolve,
Come, with your guilt and fear oppressed,
And make this last resolve.
“I’ll go to Jesus, though my sin
Hath like a mountain rose;
I know His courts, I’ll enter in,
Whatever may oppose.”

An article appeared in the *New York Evangelist*, by Rev. Henry A. Nelson, D.D., in which he says: “In some editions, this hymn is printed, ‘Come, trembling sinner,’ and in some, ‘Come, humble sinner.’ In either form it is a precious hymn to me; but I rather prefer the first, ‘Come, trembling sinner.’ My first recollection of the hymn goes back to a solemn hour, when I surely was a ‘trembling’ sinner, whether a ‘humble’ one or not. How vividly I remember it! I was sitting in the chimney corner of the big farm-house fire-place, used for the family cooking, as well as for the warmth of the family room. I was a sad and sorrowful little boy. Conviction of sin had smitten me. Faithful parental teaching and faithful preaching had been energized by God’s Spirit, bringing home God’s condemning law to my quickened conscience. ‘Sin revived, and I died.’ I knew I was wicked; I knew that ‘God is angry with the wicked every day.’ I shuddered with fear of the ‘wrath to come.’ Much kind and sympathetic instruction had been given me, but kind

sympathy had not been allowed to prevent fidelity. Very searching had been the instruction given me at home, and at church. I feared the deserved wrath of God. I trembled in anticipation of His judgment. I sat silent and gloomy by the fireside. My sister, a few years older, had recently found the Saviour. She had tasted and seen that the Lord is gracious. She was a thoughtful, loving, and talkative girl. She was busy before the fire with some culinary work. She saw her little brother's countenance sad. She knew what ailed him. She did not try to talk to me. She opened her little hymn-book, Nettleton's Village Hymns, at the place where that hymn was printed, and silently handed it to me. I remember no sermon, no talk, which helped me more than that. The dear form and face on which that firelight shone in the old farm-house have remained vividly pictured in my memory for more than half a century; and if ever I shall come to look on them again where they now are, with the angels, I think as likely as not the sight will first of all remind me of that look of sisterly pity which lighted the way of that hymn to my heart."

The author of the hymn was Rev. Edmund Jones, son of Rev. Philip Jones. He was born at Cheltenham, in 1722. He joined the church at Upton-on-Severn, to which his father had removed. After a course of study at Bristol Academy, he was invited, at the age of nineteen, to Exeter, where he was ordained in 1743, and where he died 15th April, 1765. Three or four years before his death, he induced the church to begin the use of hymns in divine service. In the American Hymn Books, the last verse is sometimes omitted, to the lessening of the value of the hymn:—

"But if I die with mercy sought,
When I the King have tried,
That were to die (delightful thought!)
As sinner never died."

Everybody is familiar with the name of Dr. Carey as a missionary and translator of the Scriptures; but few, perhaps, have heard of him as a hymn-writer, and yet such he was. He wrote several hymns in Bengalee, only one of which, however, is in use in India now. It is given at length in Dr. Rippon's Baptist Register (Vol. III., 169). It was called—

"THE PENITENT'S PRAYER AND RESOLVE."

We give the first verse in Bengalee, and the whole hymn translated by Rev. J. Fountain:—

"Doiya koro Aamar Oopor
Ohh'lia Jesus B'hogoban!
Toomee Norar Rokya-kurta
Soono Aamar Nebedan
Soono Jesus
Soono Aamar Nebedan."

It used to be sung in Dr. Carey's time to the tune "Helmsley."

"Jesus, now have pity on me;
Show the mercy of a God!
Thou art guilty man's preserver;
Hear me through Thy precious blood!
Jesus, hear me;
Hear me through Thy precious blood!"

- “Truly I am very guilty ;
 Sin most heavy lies on me ;
 None on earth—and none in glory
 But Thyself—can set me free.
 Jesus, free me ;
 Thou alone canst set me free !
- “All my soul with sin is poisoned ;
 I am full of wicked leaven ;
 Holiness destroyed ; I’m sinful ;
 How can I be fit for heaven ?
 I am sinful ;
 How can I be fit for heaven ?
- “I have heard Thy precious gospel ;
 I have heard Thy gracious name ;
 Oh, how boundless were Thy sufferings,
 Wretched sinners to redeem !
 Poor, lost sinners ;
 Wretched sinners to redeem.
- “Now, regard the invitation :
 Hearken, hearken, and be free ;
 Stay for nothing—do not linger,
 Trust his Word, and saved be.
 Time is going !
 Trust, his Word and saved be.
- “Then shall all of us together,
 Having free salvation got,
 In the heavenly world assembled,
 Sing the wonders grace hath wrought ;
 This our chorus—‘Hallelujah !
 Christ hath our salvation wrought.’”

A verse was inserted by Mr. Fountain, as thought to be needed to make the transition more easy from verse four to five.

- “Thou hast given an invitation
 To *all* sinners in distress :
 I will come,—and call on others,—
 To receive Thine offer’d grace.
 Come, poor sinner,
 And receive the offer’d grace.”

Perhaps the first, at least one of the first, English hymns translated into Bengalee, was the short hymn by Dr. Watts—

“Salvation ! oh, the joyful sound !”

Little did the good doctor imagine how, in less than two centuries after he wrote it, the closing verse would be so largely fulfilled :—

“Salvation ! let the echo fly
 The spacious earth around !
 While all the armies of the sky
 Conspire to raise the sound.”

The translation of this hymn into Bengalee was the work of John Thomas. The first hymn composed by a native Christian of India was, so far as we know, that of Krishnu Pal, the first native convert baptized by Dr. Carey.

Krishnu was a carpenter, and while at work one day, one of his arms was broken. Mr. John Thomas, Dr. Carey’s assistant, was called to set

the fractured limb. Having done this, he took occasion to speak a few words for Christ to the on-lookers. The words found a place in the heart of the carpenter, and he called on the missionary for further instruction. His wife and daughter also became interested. On 20th December, 1800, Krishnu and Gokal, his brother, renounced their caste by sitting down to eat with the missionaries; and the same evening Krishnu, his wife and daughter, offered themselves for baptism, and were received. When it was known in Serampore that Krishnu had renounced his caste, and become a Christian, there was intense excitement, and a mob of some two thousand people assembled, and dragged him and Gokal before a magistrate. They were soon released; but the wife and daughter hesitated, and Gokal drew back for a time. Krishnu, however, remained steadfast, and was baptized in the Ganges, by Dr. Carey, with the missionary's own son Felix, then a lad of sixteen. Dr. Carey thus describes the event in a letter to Dr. Rippon, April, 1801:—

"The ordinance was administered in the river just opposite to our house. The river here is a full half-mile wide. We had a good number of people, European, native, Portuguese, and Hindus. I addressed them in the Bengal tongue. We sang a Bengal translation of 451st hymn in your 'Selection',—

" 'Jesus, and shall it ever be?'

after which I prayed, and descended into the water. Afterwards, Brother Marshman addressed the bystanders in Bengalee. I felt joy at this triumph of the cross over superstition, and I believe we all felt much joy in the Lord."

On 22nd February following, Krishnu's wife was baptized, and soon after, his brother Gokal. His eldest daughter was seized and carried off by the man to whom she was betrothed. She was beaten till she was almost dead; but even then remained firm, expressing her determination to live and die a Christian.

Krishnu Pal wrote a number of hymns in Bengalee, and one of them, having been translated by Dr. Marshman, found a place in Rippon's Selection, and has held its ground in many English, American, and other compilations. The hymn may be found in "Our Own Hymn Book", No. 377. The first two verses set forth the incarnation, substitution, suretyship, and atoning death of the Lord Jesus, in a way which shows how clearly these great truths had been set before the writer by the missionaries, and how distinctly he had apprehended them in the exercise of faith in the great Redeemer:—

" O thou, my soul, forget no more
The Friend who all thy misery bore;
Let every idol be forgot;
But, O my soul, forget Him not!

" Jesus for thee a body takes,
Thy guilt assumes, thy fetters breaks,
Discharging all thy dreadful debt;
And canst thou e'er such love forget?"

There is a very distinct recognition of the need of repentance, as well as of faith, and also of the matchless charms and all-surpassing love of the Lord Jesus.

In English collections of hymns, this one has commonly escaped correction (?); but in America the last two verses have so often been compressed into one, or one of the two omitted, that even Dr. Burrage does not seem to be aware that, in the original translation, there are two stanzas expressing or prolonging the same devout utterance of loving resolve. As in almost every other instance, these are correctly given in “Our Own Hymn Book.”

“ Ah, no! till life itself depart,
His name shall cheer and warm my heart;
And lisping this, from earth I’ll rise,
And join the chorus of the skies.

“ Ah, no! when all things else expire,
And perish in the general fire,
This name all others shall survive,
And through eternity shall live.”

Krishnu Pal laboured with much success as a native preacher; and after bringing many to Christ, died triumphantly in the Lord in 1822.

Though Mr. Spurgeon never made any pretension to being a poet, he wrote a number of admirable hymns, beside many excellent paraphrases of the Psalms of David. Dr. Burrage has done well to adorn his book with a good likeness of the late beloved Pastor of the Metropolitan Tabernacle, as also of Dr. John Fawcett, and three American celebrities, including the third wife of Dr. A. Judson, the “Fanny Forester” of forty or fifty years ago.

Rev. Eliel Davis was the son of a deacon of the Baptist Church, Folkestone, to whom John B. Gough went to school. Eliel has left a few hymns. He was pastor successively at Newport, Isle of Wight; Regent Street, Lambeth; Eye, Suffolk; and St. Ives, Hunts. His hymn beginning—

“ From every earthly pleasure,”

was contributed to a manuscript monthly magazine, called the “Mutual Instructor.” Beddome’s hymns have a fitting notice in Dr. Burrage’s book; but we must omit his, and all the others we had marked, to briefly refer to John Fellows. Dr. Belcher speaks of him as “a poor shoemaker”; a writer in the “Bibliotheca Britannica”, and another in the “Critical Dictionary of English Literature”, calls him a Methodist. The fact is, he was in communion with the Calvinistic Methodists for some years, but became a Baptist late in life; that is, he was baptized; but he had been a Baptist in sentiment for years before, as his hymns, published in 1773, show. One of his hymns, sung at the writer’s baptism, has been a favourite with many, especially the verse with which we close this paper:—

“ Hast Thou the cross for me endured,
And all its shame despised?
And shall I be ashamed, O Lord,
With Thee to be baptized?”

There is only one way of answering this appeal; it is thus: “Be of good courage, and do it.”

The Soldiers' Home, Winchester.

IN former numbers of this Magazine, reference has been made to the great work that certain consecrated women have done for our soldiers and sailors. In particular, descriptions have been given of the earnest and successful labours of Mrs. and Miss Daniels at Aldershot, Miss Robinson at Portsmouth, and Miss Weston at Plymouth. The book before us,*—in a striking cover, on which is represented a soldier in uniform,—gives a most interesting account of the service of two sisters, the Misses Perks, with the able assistance of Mr. Charles Edwards, during the past twenty years at Winchester. Beginning by visiting the inmates of the lodging-houses in the city, then caring for the militia lads during their drill season, and afterwards seeking the temporal and spiritual good of the regular soldiers quartered in the barracks, the work has grown into a great evangelistic agency for civilians as well as military men. In addition to the Soldiers' Home (open all day, and with meetings every evening, thrice on the Sabbath, and many times during the week), six Mission Halls are in full working order, while two colporteurs, a Bible-woman, and a Bible-carriage are employed to reach the unsaved in Winchester and the regions around. The work is recommended by General Battersby, General Sir John Field, K.C.B., Major Webber-Smith, Sir William Willis, Mr. Van Someren (late Surgeon-General), Mr. R. C. Morgan, Mr. J. E. Mathieson, Pastor Frank H. White, and other lovers of sound doctrine and earnest practice.

In order that our readers may be induced to buy the book, of which the first copy has been graciously accepted by the Queen, we insert a specimen of the many instances here given of blessing brought to soldiers during their term of residence at Winchester Barracks. It is entitled:—

THE DOCTOR'S STORY.

Frank Dalton (the names only are fictitious) was travelling life's downward road at a terrific pace. When a man with a hundred and fifty or two hundred a year lives at the rate of six or seven hundred a year, there *must* come into his life an awful crash.

Frank Dalton was travelling much such a course as this. He was handsome, clever, pleasant. He was capital company; a bright and ever-fresh conversationalist; had exceptional manners and taste; his temper could always be depended upon; his fund of entertaining resource seemed simply inexhaustible; so that, all things considered, it is no wonder that he was a favourite in that strange state of existence popularly termed "Society."

He was an assistant to Dr. —, who was very fond of him, and who had been instrumental in introducing the young fellow into many of the gay circles in which he was such a favourite.

Little by little, Society claims became chains that enslaved the young doctor, and there were wise heads which wagged knowingly as their owners whispered to themselves, "Too fast to last."

But no one ventured to deal faithfully with the embryo profligate, unless his young and beautiful wife at times entered her protest. As wine and cards forged their fetters tighter and tighter about him, the sweet face of

* On Active Service: The Story of God's Manifested Grace in the Work of the Soldiers' Home Mission, Winchester. By Sydney Watson. With a Preface by General Sir Robert Phayre, K.C.B. J. E. Hawkins and Co., 17, Paternoster Row. Price 1s.

that girl-wife began to lose its lustre, and her heart yearned in an agony of fear over him. But even she could not know all the depths and difficulties into which he was plunged.

Then came the crisis. One morning he was missing. While the anxious wife tossed upon her uneasy bed, that night he was rushing through the darkness, a half-maddened, wholly hopeless passenger, to the distant city.

Of all the liabilities and difficulties he had left behind him when he fled, nothing need find a detailed place here. It is the man we have to do with. He enlisted, and was sent to Winchester, and thus became utterly lost to all who had known him, for he never wrote home,—not even to his wife.

And she? Poor, loving, heart-broken one, she waited for his return as only true love knows how to wait and watch, and to believe in the absent one all the time.

At last, in her heart hope's flame flickered, though it was not entirely extinguished. But she must do something, for even a sorrowful life cannot exist on a diet of tears and air. She went back to her own home,—to the home from which Frank Dalton had borne her, a happy, trustful bride.

How marvellous are God's tenderesses! Here at home, amid her heart's wreckage, the God of all comfort met her, and led her tired soul to rest in Jesus. She became truly saved, and, following closely in the wake of the new birth, there came to her a conscious sense of God's comfort and His undertaking for her all the awful care as to her missing husband.

Dr. —, Frank's employer, grieved over the strange absence of his assistant, and blamed himself for his want of foresight and care in introducing the young fellow into some of the sets he had.

The months rolled on, and brought no tidings of the prodigal. One day, Frank Dalton found his way to the Soldiers' Home, and here, as God had met many before, He met him.

Will the workers at the Home ever forget all that followed his conviction of sin? What struggles, what fears, what battlings ensued! That a story lay behind all his agony of feeling was self-evident, and in due course it was told with tears and trembling to Miss Perks.

"And you have never written to your poor, dear wife?" said Miss Perks, in sympathetic horror of all that that tender-souled wife must have suffered.

His shame-faced "I have not," was immediately followed by—"Oh, soldier, you must do it at once!"

Completely overcome, the young fellow was presently persuaded to write two letters,—one to his wife, and one to the doctor.

"Do you know where your wife is?" asked Miss Perks.

"I expect she will have gone back to her mother's house," he replied. Then, being left alone, he was soon busy with his pen; the letters were written, then came the time of anxious waiting before the replies could be received.

His delighted wonder on receipt of his wife's letter telling all the story of her conversion was very great, but was as nothing compared with his feelings on receipt of a letter from the old doctor.

"God bless you, my dear Frank," said the latter. "Come right away as soon as ever you can. Get leave, and put in for your discharge at once. I will see that you get it. I have yearned for you as for a son. There is a great future for you, for us, now that we both know God."

"Know God!" The old gentleman know God? What did it mean? It was a wondrous link in a wonderful chain of providence and grace.

The old doctor, full of his regrets about Frank, had gone to one of Mr. Moody's meetings, and there had discovered that, cultured, moral, respectable, honoured as he was from the world's standpoint, from the Word of God he was proved to be guilty, condemned, dead,—a sinner.

This discovery was followed by a child-like acceptance of salvation by faith; and, saved by grace, he became a sturdy disciple of Jesus,—one regret only marring his newly-found joy, that he had neglected his soul's salvation, and refused his Lord until so late in life.

Frank Dalton's discharge was easily procured by the payment of the prescribed amount. There was a glorious, happy reunion with his wife; his new home became an absolute Bethany, a place where Jesus abode. His new life was one of noble witness for Christ, and with a keen sense of his past though pardoned sin, a proportionate humble-mindedness possessed him, he proved the reality of the wonderful regeneration of his heart and life.

We must spare space for one more extract, which concerns the work among civilians, and which, at the same time, is a most blessed illustration of what the negro preacher called "confounding the Scriptures." Our good friend, Mr. William Luff, thus tells the story:—

Robert was an old farm labourer, a shepherd, I think, who lived in a cottage near Winchester, and whose great delight was to come to the meetings held in the Soldiers' Home. He was blind, but he could see Jesus, and knew the truth of the words—

"There is life for a look at the Crucified One."

Charles was another old man living in the same town. The devil had been his master during the spring, summer, and autumn of his life, but at threescore and ten he found a new Master, so the winter of his days became pure,—whiter than the snow.

But it was a trouble to old Charlie to think he could do so little for One who had done so much for him. He was not only old, but he was ignorant, and this added to the difficulty. However, one day he proposed to Miss Perks, who was conducting the Home, that he would go to old Robert's cottage, and have a cottage-meeting. It seemed impossible that a babe of seventy-two, *who could neither read nor write*, should hold a service. Notwithstanding all, it was soon reported as an accomplished fact.

"But who sang?" asked Miss Perks.

"I did, miss."

"And who preached?"

"I did, miss, and took my text out of the fifty-third of Isaiah, 'Come unto Me, all ye that labour and are heavy laden, and I will give you rest.'"

As this verse is in Matthew (xi. 28), the congregation must have had a vain search in the book Charles named. This mistake in Bible knowledge was only equalled by blind Robert, who gave his account of the event thus:—

"Ah, miss, we had a wonderful discourse out of the Psalms! Charles is a fine scholar, he be,—a mighty man in the Scriptures."

Probably the old preacher wandered up and down the whole Book a bit, hence Matthew, Isaiah, and David were somewhat mixed up, but I'll warrant *he did not wander outside the two covers as many learned ones do to-day*.

Blind Robert was not the only one blessed by these remarkable words.

Visiting a woman and her daughter in the city of Winchester, Miss Perks found they were pardoned, washed, and saved.

"How long have you been trusting Jesus thus?" they were asked.

"Ever since old Charles had the meeting in blind Robert's cottage."

If they had not found the preacher's text in Isaiah, they had found his rest in Jesus.

Notices of Books.

What the Stones Say: or, Sermons in Stones. By C. H. SPURGEON. Fully illustrated. With Notes by J. L. KEYS, and Introduction by Pastor THOMAS SPURGEON. "Christian Herald" Publishing Co., Tudor Street, E.C. 1s. and 2s.

MR. KEYS was the privileged possessor of a *verbatim* report of Mr. Spurgeon's notable lecture on *Sermons in Stones*, and he wisely decided to publish it. In very copious Notes, he has inserted extracts from various works upon stones such as he believes the beloved lecturer would have been likely to incorporate into his work if he had been spared to see it printed. All Mr. Spurgeon's friends should purchase this little volume; the many illustrations with which it is adorned add greatly to its value.

Nature as a Book of Symbols. By WILLIAM MARSHALL. Hodder and Stoughton.

THIS book is written in a reverent spirit, and with distinct regard to literary form. We hoped, from the opening pages, to find it more *intensive* in character than it proved to be; the thought is spread out too widely. Perhaps we allowed expectation too readily to soar; but certainly there was the early promise of something more abstruse than is forthcoming. Still, no exception can be taken to the general quality of the work. Revelation is honoured, the Incarnate Word exalted, and Nature invariably contemplated through a spiritual lens. The book is one for the heart, and deserves a large circulation.

What Think ye of the Gospels? By the Rev. J. J. HALCOMBE, M.A. Edinburgh: T. and T. Clark.

THIS work deserves to be read, both out of consideration for the interesting point under debate, and also because of the subtle, ingenious, and formidable character of the proof by which the author's main contention is supported. No one who wants to sharpen his mental faculties can do better than try them on this literary whetstone. Mr. Halcombe is a profound and original thinker, capable of dealing

with the laws of evidence in a remarkable manner, and reducing a tangled skein to a single thread. To his conclusions we are strongly drawn.

To put these in our own words: the first is, that our Synoptic Gospels are wrongly named Synoptic, for in no case is the narrative continuous, each Gospel is but a selection of narratives; and the second conclusion is, that the Gospel of John is not supplementary in character, but was the first written; and that the others,—Matthew, Mark, and Luke,—are subordinate and supplementary to it. John's Gospel thus takes its true place as the Genesis of the New Testament, and the others follow in the recognized order, Matthew leading the van, Mark next, and Luke bringing up the rear. Unquestionably, there is in this book the result of years of special study; its production is a great feat.

The Psalms at Work. By CHARLES L. MARSON, Curate of St. Mary's, Soho. Elliot Stock.

THIS work, which is distinctly Anglican in its setting, is enlivened by the glow of a spiritual mind. It is the English Church Psalter, annotated by historical notes, many of which are of great interest and beauty. The Christian reader may open this volume anywhere, at any time, and find some gem of historic interest, illustrating the part the Psalms have played in the lives of the saints of by-gone years. This book reminds us of the busy bee that gathers honey from many a flower. Mr. Marson, a busy gatherer himself, in placing his *hire* as a contribution to the general store, is anxious that those who taste of his honey should not act the part of drones, but should copy his example, and set to work to provide *hives* of their own. The idea is a good one; and, as the field is so extensive, we hope he may have many imitators. Dr. John Ker, in his admirable work, *The Psalms in History and Biography*, was before him in this industry; but Mr. Marson is in the line of a true succession, and has compiled a work of sterling merit.

The Voices of the Stars ; or, the Supernatural Revealed in the Natural Science of the Heavens. By J. E. WALKER, M.A. With a Preface by Rev. PREBENDARY J. W. REYNOLDS, M.A. Elliot Stock.

WE hardly remember reading a book in which we have revelled as in this one. Its publication is specially providential for us, as we have just been preparing for the press a lecture on "Astronomy as one of the Sources of Illustration," which is about to appear in a new volume of Mr. Spurgeon's *Lectures to my Students*. Mr. Walker tells us that he has been anxious "to verify, on the highest authority, the facts which are the basis of the theological and spiritual correspondences," and we have, therefore, been glad to avail ourselves of a few of his figures representing the latest calculations concerning the position and movements of the heavenly bodies. This work, altogether, is one of which we cannot speak too highly. One of the greatest commendations to our readers will be the fact that it is as theologically sound as it is astronomically accurate. This is just what might have been expected from the author of that gracious work, *The Blessed Dead in Paradise*, which was a source of solace to Mr. Spurgeon in his later days on earth.

The Witness of the Stars. By Rev. ETHELBERG W. BULLINGER, D.D. Published by the Author, 7, St. Paul's Churchyard.

It is remarkable that two books, so similar in title as this volume and the one just mentioned, should have been issued almost simultaneously. Both are well worthy of careful study, though the writers have treated their stellar subject in altogether different ways. Dr. Bullinger's object, as stated by himself, is "to set forth the witness of the stars to prophetic truth, so necessary in these last days." His book, adorned with many brilliant illustrations of the various constellations, has a most fascinating influence upon its readers, even if they cannot agree with all the author's interpretations of the signs in the sky.

He attempts to show, and to his own satisfaction proves, that the Lord has

written in the starry heavens the same message that, in the Bible, holy men of old wrote as they were borne along by the Holy Ghost. Dr. Bullinger says:—"This Revelation, coinciding as it does in all its facts and truths with that afterwards recorded 'in the Volume of the Book', must have had the same Divine origin, must have been made known by the inspiration of the same Holy Spirit."

Naturally, the secretary of the Trinitarian Bible Society, writing concerning the constellation *Leo* (the Lion of the tribe of Judah), reiterates his oft-repeated protest against the circulation of Romish versions of the Scriptures, which represent the Virgin Mary as the bruiser of the serpent's head. He says:—"So complete has been the success of the subtlety of the serpent, that he has beguiled thousands of Protestants to unite in circulating these *corrupted versions as the Word of God*, thus giving currency to the devil's lie. . . . Rome may corrupt the words of the Book, but she cannot touch the stars of heaven! The devil himself cannot move them from their places. . . . There,—no woman's foot is seen upon the serpent's head! There,—no woman usurps the place of the all-glorious Redeemer!"

Dr. Bullinger's elaborate calculations, showing that 1896-7 will mark the fulfilment of "the times of the Gentiles" (Luke xxi. 24), are worthy of examination, even though they may not prove to be correct. His volume altogether deserves and will well repay the earnest attention of every student of the stars and the Scriptures.

More about the Mongols. By JAMES GILMOUR. Religious Tract Society.

ALL who have read Mr. Lovett's appreciative biography of *James Gilmour, of Mongolia*, and the intrepid missionary's own graphic descriptions of his life and work *Among the Mongols*, will welcome this additional volume, which has been compiled from his diaries and papers by his biographer. Those who have not seen the previous books will want to procure them after they have had the glimpses that the present work gives of the Mongols as seen by

one whose great desire was that he might, as he expressed it, by "teaching, personal influence, and prayer," win them for the Saviour. Such a life as Gilmour's never dies, and his influence will long be felt, not only in the far-off field where he laboured, but also among the churches at home.

The Story of James Gilmour and the Mongol Mission. By MRS. BRYSON, of Tientsin. Sunday School Union.

THIS book deserves an honourable place in the "Splendid Lives" Series, for James Gilmour was a bright and shining light in dark Mongolia. Other "Lives" of this devoted missionary have been issued; but there is room for this one as well, for it is written, and well written, from the standpoint of his fellow-workers in the North China mission-field. This is the kind of book to breed more missionaries: put it in the Sunday-school library, and, as it costs only a shilling, into every scholar's hand. Mr. Spurgeon used to say that he could not take up any volume without reading his own name; if he had been spared, he would have read here:—"An adaptation of Spurgeon's *Sermons in Candles*, suited to a Chinese audience, was a great favourite, and frequently delivered to large and interested congregations." Thus, *his candles* have helped to give light in far-away China.

The Story of Sir Samuel Baker, by ALFRED E. LOMAX (same publishers), is another volume in the "Splendid Lives" Series; not so remarkable as *The Story of James Gilmour*, yet interesting and instructive.

Suwarta, and other Sketches of Indian Life. By ANNIE H. SMALL. Nelson and Sons.

HERE we get more than a glimpse into the Zenanas of India; and while saddened by the sight of the sins and sorrows behind the "purdah", we rejoice that Christian women are penetrating within the veil, and carrying the gospel to the secluded inmates. These sketches are exceedingly vivid and life-like, and one reason for that is, that the gifted writer assures us they "are history and not fiction,

although for obvious reasons neither place nor date is stated."

Among the Matabele. By Rev. D. CARNEGIE. Religious Tract Society.

ANYTHING about Matabeleland is interesting at the present time; and this book, from the pen of a missionary who lived for ten years only twelve miles from Lobengula's great kraal, gives us a correct idea of the true state of the country of which we have lately heard so much. The portrait and sketch of Khama, the Bechwana Christian Chief, afford a striking contrast to the representation and description of "the late-lamented Lobengula", as his surviving friends may be supposed to speak of him. That individual, like another sable monarch, may have been as black as some people paint him; but equally dark colours would be needed to portray the policy by which he has been hounded to death, and hundreds of his subjects have been "massacred by Maxim guns." Doubtless, the Lord will over-rule these evil deeds for the furtherance of the gospel in Matabeleland; but that result will not remove the dark stain of recent events from Britain's fair fame.

Hints and Helps for Young Men. By WILLIAM M. THAYER. Hodder and Stoughton.

A PRACTICAL book, thoroughly healthful and stimulating in tone, and written in the writer's wonted breezy manner. The treatment is discursive, and the pages teem with apt quotation and illustrative incident. Young men, who are willing to receive *hints*, and who are not so far gone in egoism as to be beyond *helps*, will do well to read, mark, and digest Mr. Thayer's counsels. There is no wealth like that of influence; and for an influence to be golden, it must be based on sterling Christian character.

Hints and Helps for Young Women. By WILLIAM M. THAYER. Hodder and Stoughton.

HAPPY the young woman who takes these "hints"; she will be sure to thank him who has, in offering them, given her such admirable "helps."

Plain Introductions to the Books of the Bible. Cassell and Co.

THESE are the "Introductions" that are found in Bishop Ellicott's well-known *Commentary for English Readers*, published at eight guineas. It was both generous and wise to place these valuable articles within the reach of almost all students of the Scriptures. In this cheap and very handy form (2 vols. at 3s. 6d. each), they will be appreciated not only by all who are preparing for the ministry of the Word, but also by the vast and noble army of Sunday-school teachers and Bible students in general.

Heroes of Israel. By W. GARDEN BLAIKIE, D.D. Nelson and Sons.

A WELL-NIGH exhaustive history of five heroes of the ancient world, viz., Abraham, Isaac, Jacob, Joseph, and Moses. This volume will live; and though it may not become popular, it will be precious to such students of the Word of God as desire acquaintance with the minute details of its characters and histories. It is the work of a ripe scholar, a sound theologian, and a devout Christian. We could have wished, however, that Dr. Blaikie had been even more pronounced in his verdict on the "Higher Critics' proposed reconstruction of Hebrew History." He very ably deals with their arguments; but to say that they have a verdict of "not proven", is far from satisfactory to those who still stand by the Bible as a whole, and who believe that by the term "reconstruction" the "Higher Critics" really mean *mutilation*. The Orthodox School will yet have to learn that the velvet must be taken out of their mouths when dealing with the advocates of modern theories of Biblical accuracy and inspiration.

The Story of Samuel and Saul. By Rev. D. C. TOVEY. *The Story of the Judges.* By Rev. J. WYCLIFFE GEDGE. Cassell and Co.

ANYONE who wants girls or boys to become acquainted with the principal incidents in the careers of the Judges and the first King of Israel, would do well to give them these simple "stories." The inspired record is faithfully followed, with little at-

tempt at elaboration or embellishment. In the first of the two books, the author has largely left the youthful reader to infer for himself the "Lessons for To-day"; but Mr. Gedge has applied his subject as he has sketched each of the Judges' lives.

The Master's Guide for His Disciples.

Being a Manual of all the Recorded Sayings of Jesus, arranged for Easy Consultation and Systematic Reading. Elliot Stock.

WITH the aim of this little volume, we are heartily in sympathy; indeed, some five-and-twenty years ago, in our early Christian days, we essayed the same thing for our own personal use; and, although we were by no means satisfied with the result of our efforts, yet the benefit derived from the task has remained unto this day. We must say of this, as of our own attempt, "Gratified, but not satisfied." A thoroughly able classification of the sayings of our Lord has yet to be accomplished.

The Spiritual Grasp of the Epistles.

By REV. CHARLES A. FOX, B.A. Partridge and Co.

ANOTHER of Mr. Fox's grand collections of "seed for the sower, and bread for the eater." Preachers may here find sermons on almost every page, and readers will often get a feast from a single line. What privileged people must they be to whom these discourses were delivered! They ought to flourish and grow fat on such fine fare. It was a happy idea, which Mr. Fox has admirably wrought out, to "assist the less-informed Bible-reader to obtain a spiritual grasp of a whole Epistle at once." Thus from Romans to Thessalonians, "the whole range of Gospel Truth, from Justification to the Second Advent, necessarily passes under rapid review." This half-crown book is specially intended for students; it ought greatly to help them in the study of a very rich portion of the Sacred Scriptures.

Loving and Living. By E. M. T. Glasgow: David Bryce and Son.

MORAL lessons and small talk; but no Christ or gospel teaching.

From our Dead Selves to Higher Things.
By F. J. GANT, F.R.C.S. Nisbet.

THIS philosophic treatise, by a Christian scientist, presents spiritual truth in scientific style, and claims to rend the veil of Agnosticism in twain from top to bottom. It is specially directed to such as have been caught in the toils of Renan's writings. We heartily trust it may be helpful to these, or any other unwary ones who have been ensnared by the enemy. We do not regard "the grand conception of evolution" as a "highly probable theory"; but, in other respects, we believe the writer proves his case with quiet power and keen logic.

Lessons for those who are, and those who want to be, Christian Workers. By CHARLES H. YATMAN. Elliot Stock.

WE remember being favourably impressed with the American edition of this work, and therefore rejoice to see it published in England. "Those who are Christian Workers," may here learn many helpful lessons, while "those who want to be" serving the Saviour, can get many useful hints from this shilling handbook. The author's advice is often put in the form of epigrams and proverbs that can be readily remembered. Here are a few specimens from a single page:—"If you want to fish, go where the fish are." "Fatness and feeding go together." "To stir up deep water, use a long pole." "Do not expect harvests where there has been no planting."

Modern Judaism versus The Bible. By SAMUEL WILKINSON. Elliot Stock.

THE son of the distinguished director of the Mildmay Mission to the Jews here examines a recent article in *The Jewish Chronicle*, comparing its confessions with passages from the Old and New Testaments, and proving conclusively a wide departure from Moses and the Prophets. The writer has done his work kindly, but effectively; pointing the moral that Jesus is the true Messiah, in whom the hopes of Israel rest. For the modest sum of sixpence, Jew or Gentile here may

trace with profit the leading doctrines of the divine life.

Truth in Story. Being Simple Home Discourses for Young People. By EDWIN HODDER. Hodder Brothers, 18, New Bridge Street.

WITH one, or, perhaps, two exceptions, this is an admirable work; tersely written, full of anecdotes and incidents from the author's own experience, or from his fully-stored mind, and plentifully illustrated in excellent taste. These discourses have been recited to Mr. Hodder's own children "on quiet, cosy, and happy Sunday evenings at home", and the little congregation was a highly privileged one; yet we miss something without which any sermons, for young or old, are incomplete. We can best explain our meaning by quoting what Mr. Hodder says about the first preachers of the gospel in his homily on Mark xvi. 15:—"Notice what they were to do, 'To preach the gospel'—the glad tidings of God's love as shown in Jesus Christ, His Son,—to tell men that God is the loving Father of all; that He is not an angry God, or an unjust God, or a severe and jealous God, but that His name is Love. They were not to preach about penances and fasts, about doctrines and creeds, about rites and ceremonies, but simply the gospel—love to God, love to man, hope in life, hope in death, peace on earth, joy in heaven."

Now, with all respect to the esteemed writer, we submit that this is *not* the gospel, for the essential element of the substitutionary sacrifice of Christ is not so much as mentioned, and some of the statements are clean contrary to Scripture, for the Lord *is* a "jealous God", He is "angry" with the wicked every day, and the apostles were to preach "about doctrines and creeds, and about rites and ceremonies," and they did so wherever they went. We also totally disagree with Mr. Hodder's teaching about *luck*; and, notwithstanding all that he says upon this subject, we still believe, with an old writer, that "luck, fortune, and chance, are the devil's trinity."

Tools for Teachers: a collection of Anecdotes, Illustrations, Legends, etc., for Teachers of Sunday-schools, Bible-classes, and Boys' Brigades. Compiled and Arranged by WILLIAM MOODIE. Elliot Stock.

ILLUSTRATIONS are indispensable "tools for teachers" who would be workmen needing not to be ashamed, rightly dividing the Word of Truth. Mr. Moodie, in his Sunday-school work, found the necessity of such tools; and having collected a large and admirable assortment of them, he has now made them available for other workers. Many of the anecdotes here published have already appeared in one or other of the many cyclopædias; but there are sufficient new ones to give this compilation a distinct character of its own.

The Baptists in History. By GEORGE C. LORIMER, D.D. Boston, U.S.A.: Silver, Burdett, and Co.

IT would be strange if any real Christian, whatever his church connections, were not interested in this brief but brilliant survey of Baptist principle, position, and achievement. The original address, delivered at the Chicago Parliament of Religions, has been amplified, and its value greatly enhanced by a searching, though favourable, critique on that extraordinary experiment. Dr. Lorimer himself being witness, the evils appear to decidedly outweigh the good of such a movement. A Parliament presupposes something like equality; whereas, as Dr. Lorimer says of Christianity, "It is exclusive because it is catholic (we should say, divine); it is uncompromising because it is true; and it is aggressive because it is destined to fill the earth with the glory of Christ." We believe error was advertised and popularized by the Parliament. Even the worthy author's despondency at the close of the Congress was only chased away by the music of the Hallelujah Chorus!

Coming to the address itself, we should not merely go for our historic origin to the Middle Ages, but to the Apostolic Age itself. If, as Baptists, we are not rooted there, our foundation is of sand. The God-given

strength of our position is that it stands out so clearly in the New Testament. The author thinks the Baptist mission is to champion soul-liberty, that the true man may be developed. We confess, with much admiration, to accompanying disappointment at some of the doctrinal statements and omissions. The book will doubtless rank as a Baptist classic; but we wish it was as satisfying as it is scholarly; and more of a divine testimony than a human plea.

Llantwit Major: a Fifth Century University. By ALFRED C. FRYER, PH.D., M.A. Elliot Stock.

THIS old-world town, with its curious name, standing in a sheltered hollow near the wild Glamorganshire coast, was the seat of an ancient University, and is still the happy hunting-ground of antiquarian and archæologist. Under the author's skilful guidance, the haunts and habits of the three thousand students in the days of Illyd are brought to light, and we mark, with grateful wonder, the vast advance of learning through the fourteen intervening centuries. Our Welsh brethren will hail with delight this monument of mingled love and learning.

The Dream of Youth. By HUGH BLACK, M.A., Paisley. Alexander Gardner, Paternoster Square.

ELOQUENCE and wisdom here combine in a strong appeal to heart and conscience, that the young may "dream" golden visions of Christ and of true life for Him. A timely gift-book for thoughtful young people of either sex.

In His Presence. Verses on the Christian Life. By WILLIAM J. GOVAN. Marshall Brothers.

EVERY song-bird is not a nightingale, nor even a linnet, so we must not grumble if every poet cannot warble as grandly as Tennyson, or even trill as sweetly as George Herbert. Mr. Govan has a genuine poetic gift, and he here seeks to employ it to highest uses; the spirit and purpose of each poem are admirable and Scriptural. The one we like best in the volume is "We see Jesus;" several of its stanzas attain a high degree of excellence. The book can do only good.

Notes.

THE great event of the past month to the church at the Tabernacle, and to all who are interested in the Lord's work at that important centre of service for the Lord, was the SPECIAL CHURCH-MEETING held on *Wednesday evening, March 21*. Owing to the approach of the Easter holidays, our "Notes" must be in the hands of the printers just as the meeting is being held; but we are glad to be able to let our readers know the members' decision.

First, it was resolved, *nem. con.*, "That this meeting considers that the time has now arrived when it is advisable to proceed to vote upon the question of the pastorate of the church."

Then, by 2,027 votes to 649, it was resolved, "That PASTOR THOMAS SPURGEON, having supplied the pulpit, with a view to the pastorate, for eight months, he be now elected Pastor."

The resignation of Mr. GLADSTONE is a matter, not merely of national but of world-wide interest; and altogether apart from political differences, it is only natural that all parties should unite in wishing that, relieved from the responsibilities of office, he may be able to devote his almost undiminished mental powers to those highest themes in which he has long been intensely interested. We pray that, as his marvellous life nears its close, he may increasingly realize the fulfilment of the glorious old Testament promise, "At evening time it shall be light."

The home-going of MISS WEBBER, of Josephine Avenue, Brixton, after only a few days' illness, will be keenly felt by a large circle of friends, and especially by the ministers who have been accustomed to spend the Conference week at her hospitable abode. For many years, quite a large number of country brethren received a most hearty welcome from Miss Webber and Miss Webber-Smith, and a merry party they made. Our personal recollection of these two gracious ladies carries our thoughts back to their visit to Mentone, more than fourteen years ago, when they took the long journey in order that they might, if possible, be of service to their beloved Pastor. Most sincerely do we sympathize with the surviving friend, who is left to mourn the loss of one with whom she has been in intimate loving union for thirty-three years. How fast the Tabernacle members are joining their loved leader in the presence of the King! eighty-three last year; and many others since 1894 commenced. Just as we go to press, we learn that our venerable brother, ELDER LONGBOTHAM, has entered into rest.

MR. ARCHIBALD BROWN'S annual Report comes in its familiar cover, but the first part of its title, *A Word from Mentone, and a Record of One Year's Service*, gives a

special interest to its contents. In the "Word from Mentone", Mr. Brown mentions the marked improvement in his dear wife's health during her stay in the sunny South, and gratefully acknowledges the help of the many generous friends who have kept his work free from debt. No one can truly accuse him of obtaining money under false pretences, for he declares in the plainest terms the truths he and his workers teach; but he does ask continued support from those who believe with him that "THE BIBLE IS THE WORD OF GOD FROM BEGINNING TO END." Mr. Brown gives a brief summary of the mission work, and several interesting incidents as recorded in the missionaries' diaries. We hope our friends will procure the Report for themselves; and, as they are able, send contributions to Pastor Archibald G. Brown, 22, Bow Road, London, E.

On *February 25 and 26*, the seventh anniversary of the opening, by Pastor C. H. Spurgeon, of SURREY SQUARE MISSION HALL, was celebrated by special services. On the Monday evening, Mr. F. W. N. Lloyd presided; Pastor Thomas Spurgeon sent a token of his sympathy with the work; and addresses were given by Rev. Frank Harmon, one of the founders of the Mission; and the following workers, Messrs. Pavey, Wilkins, Langley, and Hansell. From the different reports presented, it appears that, during the seven years, 6,000 meetings have been held, £1,225 has been raised for various purposes, and 300 persons have joined Christian churches, 115 of them uniting in fellowship at the Tabernacle. There are now 500 scholars and 32 teachers in the Sunday-school, 170 subscribing members of the Band of Hope; and, altogether, the Mission gives cause for hearty thanksgiving to the Lord who has so richly blessed the earnest efforts of the workers.

On *Wednesday, February 28*, the annual meeting of the workers connected with RICHMOND STREET MISSION, WALWORTH, was held in the school-room, under the presidency of Earl Compton. The general secretary, Mr. C. G. Barr, read the report, from which it appeared that the work was commenced thirty-five years ago, and there are now 100 workers engaged, and about 1,300 children each week under instruction. The Mission includes Sunday-schools, adult services, children's services, Band of Hope, penny bank, sewing classes, servants' registry, society for the circulation of pure literature, Christmas dinners, and relief funds, etc. The present premises are quite inadequate to the requirements of the work; so, after years of patient waiting, the opportunity of acquiring the freehold of an eligible site, upon which to enlarge the building, has been embraced by the committee. The site and structure will probably cost £2,500, towards which about £1,010 had been promised previous to the

meeting. Mr. W. R. Everett read the financial statement, and addresses were delivered by Pastor Thomas Spurgeon, and Messrs. W. J. Orsman, John Kirk, and J. T. Dunn. An offer of £5 was made, conditionally upon five similar sums being given. The chairman set the example, and the necessary number followed; and a lady present promised the last £100 for the building fund. The honorary secretary is Mr. T. W. How, 42, Saltoun Road, Brixton, S.W. He will be grateful for any contributions that are sent to him.

The annual meeting of HADDON HALL MISSION was held on *Wednesday evening, March 14*. The report spoke of 33 persons baptized during the last 12 months, 338 baptisms since the hall was opened in March, 1884, and 286 communicants at present on the roll. The Sabbath evening service in the hall is often attended by over 400 persons. The Sunday-school has an attendance of over 600 scholars, without including the large Sunday evening children's service in the school-room. The Tract Society, Mothers' Meeting, Benevolent Fund, Gospel Temperance, Dorcas, and Open-air work, "Haddon Hall Evangelist" magazine, etc., etc., are all in active operation. The building is always open, every evening, for spiritual work in some form or other. Mr. S. Barrow took the chair at 7; and a large and enthusiastic audience greeted Pastors Thomas Spurgeon, W. Cuff, and the other speakers. Mr. Thomas Spurgeon's subject was, Christ's "Report" of work, as sent to John the Baptist in prison. It hinted at a heart of pity, an arm of power, and a voice of peace.

About £80 was subscribed during the evening, including the chairman's generous gift of £15, also £5 from Mrs. Higgs, and £5, with a kind note, from Mrs. C. H. Spurgeon. This very successful annual meeting was a source of great encouragement to the many workers at Haddon Hall.

COLLEGE.—Two more students have become pastors during the past month:—Mr. W. T. Shepherd, at Upton-on-Severn, Worcestershire; and Mr. William White, at Watchet and Williton, Somersetshire.

Mr. C. Deal has removed from Millom, to Middleton, near Manchester; Mr. G. D. Cox, from Mount Eden, to Napier, New Zealand; and Mr. E. Isaac, from Brunswick, to West Melbourne, Victoria, Australia.

Mr. F. W. Jarry, the secretary of the Students' Missionary Association, asks us to announce that a special meeting will (D.V.) be held in the Tabernacle on *Tuesday evening, May 1*, when Pastor Thomas Spurgeon is expected to preside, and Dr. J. G. Paton has kindly promised to speak. There will be a limited number of shilling tickets of admission, which may be obtained of Mr. Jarry, Pastors' College, Metropolitan Tabernacle, London, S.E.

Occasionally, we read in the newspapers of individuals who have "said that they came from Mr. Spurgeon's College," and so

have imposed upon various persons. In a case recently reported, those who foolishly advanced money to a man who made such a statement as this, might have saved themselves and other people much anxiety and loss if they had only enquired of the College authorities whether there was any truth in the stranger's declarations.

EVANGELISTS.—*Messrs. Fullerton and Smith's* mission at New Court Chapel, Tollington Park, was richly blessed; but details of the work have not reached us in time for the present "Notes." Our brethren are now holding another united mission at Warrington.

The following letter comes from Mr. Hulands, Yatton Keynell, near Chippenham:—

"We are very thankful to your Society for the services of *Mr. Burnham*. The meetings were well attended throughout, the people being attracted by the clear gospel preaching, and the sweet singing from our brother's lips, or rather, from his heart. Although we did not see the immediate results we had wished for, yet we feel sure that, the seed having been faithfully sown, we shall before long have the reaping. I trust that the Society will ever send out such men as our brother to preach the unsearchable riches of Christ."

Mr. Burnham has since held missions at Staincliffe, Yorkshire; and Ashton, near Pershore. This month, he is to be at Little Hallingbury, before the Conference, and at Harringay from April 22 to 27.

Pastor D. Muxworthy, of Padiham, Lancashire, sends the following report:—

"*Mr. Harmer* has been here, conducting a series of evangelistic services, which have resulted in great good. The spiritual life of God's people has been quickened, and a number of precious souls have been saved. Mr. Harmer is certainly specially gifted for evangelistic work."

Our brother had previously preached at Church, Lancashire; he has since conducted a mission at Bishop's Stortford, and from March 22 to April 5, he is to hold a series of services at Mansfield and district, Nottinghamshire.

Pastor W. Walker, of Bishop's Stortford, says:—"Mr. Harmer has just concluded a special mission in connection with my church. It has been a 'revival' in the truest sense of the word, for we as a church have been brought into closer fellowship with Jesus, and every night there have been anxious souls. The *Wednesday evening* was a time of great power. On the *Thursday night*, Mr. Harmer's sermon led to a remarkable case of decision. Truly, 'the work of an evangelist' has been accomplished by our brother here. My own deep gratitude and that of my people prompt me to write this letter."

Mr. Harrison writes, from 25, Greenhill Road, Harlesden, N.W.:—"During January, I preached at Mr. Stoughton's

Hall at Norwood; Mr. Frank White's Tabernacle, Bayswater; Trinity Chapel, John Street, Edgware Road; Billingsgate Christian Mission; and Junction Road, Holloway; in February, I was at Mr. Stoughton's Hall, and Miss Bell's Mission Hall, Tooting, where our Brother Carver is doing a very good work. During March, I am supplying at Miss Watney's Hall at Croydon. I shall be glad to hear from those who only want a preacher as a supply; I am not strong enough to conduct missions at present."

ORPHANAGE.—The quarterly meeting of collectors was held on *Tuesday evening, March 6*. There was a goodly gathering of earnest workers, and the proceeds maintained the average of the last few years. The children rendered a most pleasing programme, and addresses were given by Pastors W. F. Edgerton, of Woolwich, and J. E. Jasper, of Wallington. Until the arrival of the chairman, Edwin Jones, Esq., who was detained at the County Council, Pastor J. A. Spurgeon presided, and, in a genial speech, commended the claims of the Orphanage, and thanked the collectors for their valuable help. On succeeding to the chair, Mr. Jones spoke upon the necessity and importance of the work, and gave £20 towards its support, that sum being twice the amount he had previously resolved to contribute.

The Annual Festival is fixed for *Wednesday, June 20*. An interesting feature in the day's proceedings will be the unveiling of the C. H. Spurgeon Memorial, and the dedication of the Memorial Hall.

COLPORTAGE.—Applications have been received for the appointment of colporteurs in two new districts, viz., Devonport, and West Bromwich, for each of which £45 per annum has been promised. An additional district has also been opened in connection with the Kent and Sussex Baptist Association, with Canterbury for a centre, making the fifth colporteur employed by that Association. As the local subscriptions do not cover the cost of the districts, the committee earnestly ask friends to support them in this extension of the work by contributions to the General Fund. Collecting-books will be gladly forwarded on application to the secretary, W. Corden Jones, Pastors' Collage, Temple Street, Southwark, S.E. Upwards of £100 per month is required, in addition to the subscriptions specially given for the districts.

Baptisms at Metropolitan Tabernacle:—February 19th, four; March 1st, sixteen; at Haddon Hall, February 28th, two.

PERSONAL NOTES, BY MRS. C. H. SPURGEON.—Many friends write to me, and say, "Do tell us something about yourself, we want to know you better." So, here is a paragraph all personal, which those can skip who are not interested in the writer.

It *must* begin with a song of praise, for if

I did not sing both of "mercy and judgment", the stones might cry out against me. Blessed be the Lord for the sorrow and the sighing, blessed be His Name for the comfort and the consolation, blessed be my Rock, for He has sheltered me in the time of the fiercest storm a human heart can know!

It has often seemed a great mystery to me that my life should have been continued after my beloved was taken home;—my life, so many times flickering, and almost quenched;—my life, so worthless and useless when compared with his;—my life, which I would have given gladly could it have saved his to the Church and the world!

Yet I am left here alone, wondering what purpose my Lord means to fulfil in lengthening out before me the solitary pilgrimage. To-day I had a letter which threw an unexpected light on the matter: perhaps the tender Lord put it into the friend's heart to write it, that I might be cheered and comforted. "It is marvellous, dear Mrs. Spurgeon," says my correspondent, "that you should be spared to survive your beloved husband. But to us it is a great consolation; for, though the world knew something of his excellences, and his Christ-like character, and loved him in consequence, it has fallen to your lot to reveal the beauty and loveliness of his private and domestic life. Had you been taken, and he left, this knowledge would have been lost, for he would never have spoken of himself.

"I have been more than ever captivated by the charm of his character through the beautiful and tender glimpses you have given now and again of his home-life. Many men can bear the glare of the pulpit and the platform, who cannot face the light of home; but you have proved that your dear one shone for God as brightly in the study as in the sanctuary, for the life at 'Westwood' was as consecrated and holy as the teaching in the Tabernacle.

"If both of you had been taken, the links of love would have been broken utterly; but as long as you live, we seem bound by closer ties to *him*. God has kindly tempered the shock to us by preserving your dear life a little longer."

In this thought I find great contentment, for if God uses me to comfort His servants' hearts, relieve their necessities, continue in even a small measure my beloved's tender kindnesses, and scatter all over the world his God-honoured writings, then I shall not have grown old in vain.

Dear Mr. Kilburn, whose thoughtful love first planned the "Foreign Sermon Distribution," is never weary of encouraging me to fresh and further efforts. "I do not know," he wrote lately, "whether you will say 'Amen,' when I pray that you may long be spared to help to carry on your honoured husband's good work, and to send his helpful, heart-searching sermons to many who are living in dark and distant lands. Yet I

must and do thus pray. I feel sure that your dear husband would be willing for you to stay a few brief years longer, to help in that work he loved, ay, and *still loves* so much."

Friends must have read, with eager interest, in last month's Magazine, the account of the burning of the dear Pastor's sermons in Zahleh. They will be glad of the further information contained in the annexed letter, rejoicing that the hand of the Lord is so manifestly with the brave missionaries who are thus fighting for God and His Truth:—

"My dear Mrs. Spurgeon,—Allow me to acknowledge the receipt of your kindly letter of Feb. 11, with its enclosure of £5 for more sermons. I feel more than ever that your prayers following those sermons have had abundant answers. We hear of them almost daily; and, as far as I can judge, the whole current of feeling has set against the ecclesiastics.

"Last Thursday, we made a formal call on the governor at the feast of the Sultan. We reached the door of the government building just as the bishop, with all his priests, was coming out. I remarked to the soldiers, 'Let us see what happens, since we are under the ban.' When the bishop and his followers faced us, they had to return our *salaams*, and they did it *heartily*. one of the priests extended his hand. The soldiers were all very much amused.

"We most heartily thank you for this new gift. I had hardly hoped that we might have so much more from your kindness. We will ask grace to use it to the best possible advantage. One of our oldest workers has just been in, and has taken the last of the Christmas sermons. I have been telling him something of your husband's life-work, and of how you are continuing it through his printed pages. This man is boundless in his appreciation and love for the four volumes of sermons in his hands, which I gave him two years ago. He reads them over and over, prays them over, and goes out to preach them over. He has a marvellous knowledge of Scripture, and a remarkable gift of religious language. So here is one man, at least, inspired and helped, who is carrying Mr. Spurgeon's best thoughts to the hearts and homes of Syria. He can name nearly all the sermons that have been translated. He will be grateful for a remembrance in special prayer.

"The two sermons referred to, 'Faith,—What is it? How can it be Obtained?' and 'Salvation by Works, a Criminal Doctrine,' are already translated and published; but the work is only begun when the pages are printed, dried, and stitched together. We have now the money to secure at least another 1,500 sermons, and I shall try faithfully to put each copy where it will do the most good.

"With warmest greetings to all who remember us in *prayer*, and with special

petitions for your own personal welfare and abundant blessing.

"I am,
"Very cordially and faithfully yours,
"F. E. HOSKINS."

It is matter for gracious joy and praise that, in dear Mr. Spurgeon's life-psalm, the key-note of doctrine, so forcibly struck and resonant in his early days, should never have lost its clear tone, or been pitched an octave higher or lower during all the years of his wonderful ministry.

To know nothing among men, save Christ, and Him crucified, was the determination taken when he gave himself to the Saviour; this was the one theme upon which were based all the utterances of heart and lips, and no discordant note ever marred the divine and measured harmony of his grand life and teaching. We thank God at every remembrance of him.

These remarks are made to introduce an extract from a letter, lately received, which fits in most admirably with the publication of "Mr. Spurgeon's First Outlines of Sermons" in this month's Magazine. It is one of those curious coincidences we so often meet, that a preacher over in America should call my attention to a fact which, at that very time, was engaging the thoughts of the Editor of *The Sword and the Trowel*, with the result that the "Outlines" are now in your hands.

The extract is as follows:—"I just revel in reading Mr. Spurgeon's sermons and *The Sword and the Trowel*; indeed, I delight in everything from his gifted lips and pen. Those outlines of his first sermons, preached in 1851, are just what, for years, we have been longing to see. Then, to read the sermons of his last days and years upon earth, is truly a rich treat, a most luscious feast. We are profoundly impressed with the fact that it is the same gospel,—exactly the same in every iota,—in the last sermon and utterance as in the first; not a hair's breadth difference between them in doctrine, essence, substance, and pith. This fact is a source of exceeding consolation, assurance, and hope to tens of thousands of Christians in these days of theological mountebanks, of doctrinal atheism, and religious presumption. To know that the wise, matured, sanctified Christian, the greatest preacher of the age, the world-famed orator, the minister of unparalleled success in soul-winning; to know that such an eminent, God-honoured servant of Christ preached the same gospel in the last sermon, at the close of forty years' ministry, as in his first utterances when a youth of sixteen, and that last sermon was preached when in the very shadow of his own death,—this fact is a tower of strength and comfort to all who love a gospel of free, unmerited grace, and salvation through the death of the crucified Christ. But what mellowness, richness, depth, and freshness in the sermons of his last years! They have all the simplicity of his early preaching; but his spirituality

was deepened and intensified with the passing years, and his passionate yearning for the glory of God in the salvation of men increased continually, right up to the very last."

A friend sends me the following extract from a letter she received from Melbourne, Australia:—"You can have no idea how Mr. Spurgeon's sermons are valued by Christians of all denominations in Victoria. Captains and Lieutenants of the Salvation Army often call to see if I have any of them, for they say they gain great help from reading them. When I was quite a little girl, we lived far up in the Bush, where there were neither churches nor chapels, and my father used to walk seven miles, to the nearest post-town, to obtain a newspaper which published one of Mr. Spurgeon's sermons every week. Then, on the Sabbath morning, men, whose work was in the forest, used to come, walking twelve or fourteen miles to hear him read it. In summer, we assembled under a gum-tree; but in winter, we sat round a good fire in our humble kitchen, and mother led the singing. Father took the seven-mile walk, to fetch the sermon, before breakfast every Sunday morning."

God's children all bear some family likeness to each other, and for this reason I think the following fragment from the note-book of "a poor sinner" will touch a

responsive chord in many a heart:—"Kneeling before God in prayer, in the early morning, it seems so easy to hate sin, and dwell in Him, that one looks forward to the day's trials and perplexities with calmness, and thinks they can all be overcome. There is a tenderness of heart, a yielding of the will to God, an eagerness for communion with Him, and a desire to be well-pleasing in His sight, all which are very delightful and precious. But, alas! when I leave the mercy-seat, and go about my daily work and service, the most of this fades like a beautiful vision! Too often, when reviewing a day begun under such sweet auspices, I find, to my dismay, that God has *not* been in all my thoughts, sin has crept in un-awares, many things have been said and done contrary to the law of kindness: and, in the highest spiritual sense, the day has been a sad failure. Surely, could we but realize the close presence of the Lord Jesus, hour by hour, and minute by minute, heaven would be begun on earth. But, sometimes, even work for Him so entirely engrosses thought and heart, that He Himself seems forgotten. Sweet frames and feelings vanish when the burden and heat of the day oppress both soul and body. Yet I am sure this should not be. Christ says, 'Abide in me,' and He would not tell me to do an impossible thing. Blessed Jesus, put forth Thy hand, and take Thy poor, silly, fluttering dove unto Thee, into the ark of Thy love!"

Pastors' College, Metropolitan Tabernacle.

Statement of Receipts from February 15th to March 14th, 1894.

	£	s.	d.		£	s.	d.
Rev. R. J. Beecliff...	...	...	0	2	6	0	
D. E. G. ....	...	...	0	5	0		
Contribution from "Bethel," Water-foot, Lancashire, per Pastor J. Young	1	2	0				
Part collection at Queen's Road Chapel, Wallington, per Pastor J. E. Jasper	2	10	0				
Miss Job, per J. T. D. ....	...	...	0	5	0		
J. B. C. ....	...	...	1	0	0		
N. B., per T. S. ....	...	...	25	0	0		
Clark ....	...	...	1	0	0		
R. G. ....	...	...	10	0	0		
J. G. ....	...	...	10	0	0		
Mr. W. Mould, per Pastor C. Spurgeon	0	10	6				
Mr. George P. Baker ....	...	...	1	1	0		
Pastor H. Clark, of Sydney	...	...	0	10	6		
Mr. A. Dodwell ....	...	...	0	10	0		
Mr. W. Pitcher ....	...	...	1	1	0		
E. K. G. ....	...	...	4	0	0		
Pastor G. Menzies ....	...	...	1	0	0		
Pastor E. J. Farley ....	...	...	1	1	0		
Pastor R. C. Willis ....	...	...	1	14	7		
Pastor L. S. Steedman ...	...	...	0	10	0		
Mrs. Eliza Sims ...	...	...	5	0	0		
Mr. A. J. Tucker ...	...	...	0	5	0		
Collection at West Green Baptist Chapel, per Pastor E. H. Howard ...	...	...	3	14	9		
Mrs. Watts, per Mrs. C. H. Spurgeon...	...	...	1	1	0		
C. A. M. ....	...	...	14	0	0		
Mr. Mead ....	...	...	1	1	0		
Mrs. Mead ....	...	...	1	1	0		
Rev. R. J. Beecliff...	...	...	0	2	6		
A. and M. ....	...	...	0	8	0		
Weekly Offerings at Met. Tab.:—							
Feb. 18 ...	...	...	30	6	1		
" 25 ...	...	...	6	13	5		
Mar. 4 ...	...	...	28	6	0		
" 11 ...	...	...	80	15	9		
			96	1	3		
			£221	17	7		

Pastors' College Missionary Association.

Statement of Receipts from February 15th to March 14th, 1894.

	£	s.	d.		£	s.	d.
Mr. C. Watling	1	1	0		
Readers of "The Christian," per Messrs. Morgan and Scott	5	0	0		
E. H.	0	15	0		
Mr. Gwillim	1	1	0		
A widow's mite	0	5	0		
Mr. H. Higbed	0	5	0		
Miss L. Smith	0	4	6		
			£8	11	6		

	£	s.	d.
Collected by Miss Hillier (No. 3 Girls)	1	0	5
Collected by Miss Hall ...	0	3	7
Collected by Mrs. Court ...	0	7	0
Collected by Miss E. Mose ...	0	7	0
Collected by Mrs. Kington ...	0	5	9
Collected by Miss D. Bond ...	0	14	0
Collected by Mrs. F. Batlam ...	1	10	0
Collected by Miss A. Godfrey ...	0	6	0
Collected by Miss E. G. Comber ...	0	4	0
Collected by Miss E. Howard ...	0	2	6
Collected by Mr. E. Vincent ...	0	10	0
Collected by Miss B. A. Ackland ...	0	10	0
Collected by Miss Blayne ...	2	0	0
Collected by Miss A. Duggan ...	0	10	6
Collected by Mrs. Holder ...	1	0	0
Collected by Miss C. M. Bidewell ...	0	9	6
Collected by Mr. E. Harris ...	0	8	11
Collected by Mr. S. Church ...	1	0	0
Collected by Miss Good ...	0	9	0
Collected by Cretingham Rookery children ...	0	5	0
Collected by Mrs. Straw ...	0	15	0
Collected by Mrs. Jackson ...	2	0	0
Mr. E. Gulliver ...	0	5	0
Mr. E. Walker ...	0	3	0
Miss M. A. Dobson ...	1	1	0
Collected by Ernest E. K. G. ...	0	5	0
Collected by Mrs. Fryer ...	40	0	6
Collected by Mrs. Luckhurst ...	0	14	6
Collected by Mr. B. Broughton ...	1	0	0
Collected by Miss D. Wakely ...	0	12	6
Collected by Miss D. Martin ...	0	1	8
Collected by Mrs. Towler ...	0	16	10
Collected by Mrs. Weeks ...	0	5	0
Collected by Miss E. Hardwick ...	0	17	6
Collected by Miss E. Rich ...	2	18	9
Collected by Mr. G. Spooner ...	0	5	0
Collected by Miss Fairey ...	0	12	0
Collected by Master E. Eckert ...	0	6	0
Collected by Miss Kate Sivers ...	0	5	6
Collected by Miss K. Butler ...	0	4	6
Collected by E. Mayhew (orphan girls' card) ...	0	3	0
Collected by Miss A. Reynolds ...	0	9	0
Collected by Miss Elsie Price ...	0	14	0
Collected by Miss G. Harrie ...	0	11	0
Collected by Miss Buckingham ...	0	8	0
Collected by Mrs. S. A. Cox ...	0	8	0
Collected by Mrs. Hoskins ...	0	7	0
Collected by Mrs. Blake ...	0	3	2
Collected by Mr. T. E. C. Armstrong ...	1	1	0
Collected by Mr. J. Walton ...	0	14	6
Collected by Mr. A. Bullman ...	0	10	0
Collected by Miss S. T. Pocock ...	0	15	0
Mr. S. Oliver ...	0	10	0
In memory of the late dear Pastor ...	0	5	0
Collected by Mr. A. Colley ...	0	12	6
Park Chapel Mothers' Mission, Brentford, per Mrs. Wenham ...	0	11	0
Mr. and Mrs. Robotom ...	1	10	0
Collected by Masters H. and J. Caffyn A friend, South Shields ...	0	2	6
Collected by Mrs. Harris ...	0	2	3
A grateful grandmother ...	1	0	0
Collected by Mrs. Willett ...	0	5	0
Collected by Mrs. Wilmot ...	0	10	3
Collected by Miss A. Orsman ...	0	15	0
Miss E. J. Burnett, per J. T. D. ...	0	10	0
Pastor E. J. Farley ...	5	0	0
Mr. James Larard, per Master F. J. Tuck ...	0	10	0
Mrs. E. Sims ...	5	0	0
Miss M. Hall ...	3	8	0
Mr. A. A. Head ...	1	1	0
Collected by Mrs. Hewitt ...	0	1	1
Mr. D. E. Patterson ...	2	0	0
Collected by Miss Elsie Davie ...	1	1	0
Collected by F. H. Burnett (orphan boys' card) ...	0	13	8
J. W. E. ...	0	3	0

	£	s.	d.
Per Mrs. James Withers:—			
Mr. W. Moore ...	5	0	0
Mr. H. Cooper ...	0	10	0
Mrs. Collier ...	0	5	0
Mrs. J. Davis ...	0	2	6
Mrs. Chance ...	5	17	6
Mr. A. Middleton and family ...	0	5	0
Collected by Mrs. Perry ...	1	1	0
Rev. W. L. and Mrs. Lang ...	0	5	0
Collected by Mr. C. W. Foster ...	0	2	0
Mr. C. H. Hooper ...	0	3	3
Mrs. Coad ...	0	2	0
Collected by Mr. W. H. Reading ...	0	10	6
Mrs. H. K. ...	1	0	0
S. S. ...	0	2	6
Miss A. Saunders, per Pastor J. J. Duke	0	10	0
Excentrix of the late Miss Elizabeth Harris ...	45	0	0
Sandwich, per bankers ...	1	1	0
Collected by Mrs. A. M. Pitt ...	1	0	0
Mr. and Mrs. J. Gaunt ...	1	0	0
Mr. John Hooper ...	2	0	0
Miss Parker, per Mrs. C. H. Spurgeon	0	10	6
Mr. Mead, per V. J. C. ...	2	2	0
Mrs. Mead, per V. J. C. ...	2	2	0
Mrs. Pratt ...	0	10	0
Mrs. Barden ...	0	10	0
Miss M. E. Hadland ...	0	15	0
Mr. G. Nowell ...	5	0	0
Shoreditch Tabernacle, per Pastor W. Cuff ...	10	0	0
<i>Collections in Sunday-schools, in memory of Pastor G. H. Spurgeon:—</i>			
Duke Street Sunday-school, Richmond	0	13	4
St. Clement's Baptist Sunday-school, Norwich ...	0	10	0
Abbey Road Sunday-school, St. John's Wood ...	1	10	1
Octavius Street Sunday-school, Deptford ...	1	11	3
Buckley Sunday-school, Flintshire ...	0	5	0
Curtisden Green Sunday-school ...	0	10	0
Charsfield Chapel Sunday-school, Wickham Market ...	1	2	0
Commercial Road Baptist Sunday-school, Newport, Mon. ...	1	10	1
Whitton Gospel Hall Sunday-school ...	0	10	0
Salem Baptist Sunday-school, Hay ...	0	2	0
Roomfield Baptist Sunday-school, Todmorden ...	1	5	8
Devonshire Square Sunday-school, Stoke Newington ...	2	6	9
Cross Street Chapel, Islington ...	6	6	6
Baptist Tabernacle Sunday-school, Upwell ...	0	6	0
Mare Street Baptist Sunday-school, Hackney ...	2	6	10
Broadford Baptist Sunday-school ...	0	4	0
Victoria Road Baptist Sunday-school, Clapham ...	1	12	6
Brighton Road Chapel Sunday-school, South Croydon ...	2	15	0
Baptist Sunday-school, Keighley ...	0	14	2
Cranford Chapel Sunday-school ...	0	15	0
Claylands Chapel Sunday-school, Clapham ...	0	7	0
Baptist Chapel, Crieff ...	0	15	0
<i>Meetings by Mr. Charlesworth and the Orphanage Choir:—</i>			
Richmond ...	7	17	10
Abbey Road, St. John's Wool ...	6	16	9
Bedford Hall, Clapham ...	3	13	0
Battersea ...	2	2	4
Borough Road ...	1	1	0
Tottenham ...	6	0	5
Y.N.C.A., Clapham ...	0	10	6
Lake Road Chapel, Portsmouth ...	48	11	2
Bessels Green ...	12	10	3
Sevenoaks ...	33	8	7

Received at Collectors' Meeting, March 6th.

Collecting Boxes :-		£	s.	d.
Allen, Miss N.	...	0	3	6
Attwater, Miss	...	0	4	6
Allen, Miss	...	2	9	6
Appleton, Miss	...	0	14	3
Bliss, Miss	...	0	3	7
Belleini, Miss C.	...	0	2	1
Best, Mrs.	...	0	19	9
Broomfield, Master R.	...	0	3	5
Brierly, Miss A.	...	0	1	7
Belleini, Miss P.	...	0	3	5
Derry, Miss	...	0	13	7
Brook, Miss	...	0	3	7
Burn, Mr.	...	0	16	3
Butler, Mrs.	...	1	0	0
Burton, Mrs. W.	...	1	6	6
Bridges, Misses R. and A.	...	0	4	4
Barden, Mrs.	...	0	18	3
Bell, Master E.	...	0	19	6
Bartlett, Miss N.	...	0	11	7
Boswell, Mr. R.	...	0	3	8
Curtis, Miss	...	0	2	3
Cowles, Miss A.	...	0	6	7
Cooper, Miss	...	0	2	1
Crickitt, Miss L.	...	0	1	3
Cook, Miss A. M.	...	0	1	6
Cromwell, Miss A.	...	0	9	3
Coppin, Mrs.	...	0	5	5
Conway, Master G.	...	0	2	3
Carr, Master S.	...	0	1	11
Cane, Miss Nellie	...	0	4	7
Claridge, Miss J.	...	0	3	2
Clow, Mrs.	...	0	6	9
Case, Master H.	...	0	1	9
Cawley, Mrs.	...	0	15	11
Collins, Master F.	...	0	5	7
Clay, Mrs.	...	0	4	6
Crowden, Mrs.	...	0	9	2
Chart, Mrs.	...	0	7	5
Clow, Miss E.	...	1	9	8
Carter, Miss	...	0	10	0
Child, Mrs.	...	1	2	7
Cooper, Mr. J.	...	1	18	8
Clinch, Miss	...	0	6	8
Cornish, Mrs.	...	0	5	1
Carpenter, Miss	...	0	4	0
Darby, Mrs.	...	0	1	8
Devonport, Mrs.	...	0	10	2
Dale, Miss	...	0	8	4
Doyle, Miss	...	"	4	1
Dickers, Miss	...	0	5	10
Dicker, Miss	...	0	1	9
Dowdell, Master F.	...	0	2	1
Dowdell, Master S.	...	0	1	10
Dennish, Master A.	...	0	12	6
Elliott, Mrs.	...	0	2	8
Eyles, Miss	...	0	3	1
Ely, Mrs.	...	0	18	0
Eilmore, Mrs.	...	0	2	9
Elder, Mrs.	...	0	6	1
Field, Mrs. S.	...	0	2	6
Fathers, Mrs.	...	0	1	4
Fuller, Miss	...	0	2	11
Field, Mrs. E.	...	0	1	10
Fletcher, Miss G.	...	0	4	7
Fisher, Mr. H.	...	0	18	3
Frisby, Master J.	...	1	3	9
Griffith, Miss	...	0	5	3
Graver, Miss	...	0	2	7
Grimes, Mrs.	...	0	13	4
Gowers, Mrs.	...	0	3	1
Godbold, Miss	...	0	13	7
Grant, Mrs.	...	0	4	1
Godfrey, Miss	...	0	8	6
Hudson, Master H. W.	...	0	1	3
Hudson, Master P.	...	0	1	2
Hockley, Miss R.	...	0	15	8
Hockley, Miss L.	...	0	4	7
Hillier, Mrs.	...	0	13	3
Humphreys, Miss	...	0	3	4

£ s. d.

Hayter, Miss	...	0	5	10
Hurst, Mrs.	...	0	5	7
Hawgood, Mrs.	...	0	17	3
Hall, Miss	...	0	4	10
Hertzell, Mrs.	...	0	5	6
Haynes, Mr. J.	...	0	9	0
Haws, Mr. J.	...	0	1	2
Hull, Miss	...	0	9	8
Henderson, Mrs.	...	0	7	3
Hewitt, Miss	...	0	2	1
Hill, Master G.	...	0	1	8
Hayward, Mr. E.	...	0	19	5
Isaac, Miss E. J.	...	0	2	3
Jordan, Master F. G.	...	0	1	5
Johnston, Miss N.	...	0	10	0
Jones, Master H. A.	...	0	4	5
Kelting, Master C.	...	0	2	9
Kirby, Mrs.	...	0	3	4
Kelting, Master G.	...	0	1	9
Kelting, Miss	...	0	2	9
Knowlman, Mrs. L.	...	0	8	8
Lockyer, Mrs.	...	0	4	11
Larkman, Miss B.	...	0	7	10
Lake, Master H.	...	0	4	5
Lansdale, Miss A.	...	0	1	4
Lansdale, Master P.	...	0	1	4
Low, Mrs.	...	0	5	4
Lowe, Master	...	0	3	10
Lomas, Mr. C.	...	0	1	7
Luxford, Miss	...	0	6	3
McGregor, Mrs.	...	0	3	2
Morris, Master S.	...	0	6	6
Mundy, Mrs.	...	1	2	5
Mills, Mr. W. R.	...	0	12	2
Mills, Mr. F. C.	...	0	3	4
Matthews, Miss J.	...	0	2	10
Mackey, Mrs.	...	0	12	0
Morgan, Miss E.	...	0	2	6
Millwood, Mrs.	...	0	4	4
Mann, Master W.	...	0	1	3
Meredith, Master C.	...	0	2	0
Madell, Miss	...	0	10	7
Miller, Miss E.	...	0	3	1
Marrison, Mrs.	...	0	4	5
Messent, Misses E. A. & E.	...	0	7	8
Morgan, Mr.	...	0	18	0
Merritt, Mrs.	...	1	2	7
Middleton, Mrs.	...	0	4	3
Moore, Miss E.	...	0	6	0
Newson, Master S.	...	0	2	0
Norman, Mrs.	...	0	5	6
Pankhurst, Mrs.	...	0	10	0
Price, Miss	...	0	3	8
Plato, Mrs. F.	...	0	2	9
Palmer, Miss E.	...	0	13	0
Palmer, Mrs.	...	0	13	6
Parker, Master E.	...	0	3	3
Parker, Master W.	...	0	3	5
Peters, Miss F. W.	...	0	7	5
Preedy, Mrs.	...	0	10	6
Parker, Miss	...	0	2	2
Pullan, Master A.	...	0	10	10
Payne, Miss	...	0	6	1
Proudfoot, Miss R.	...	0	17	3
Porter, Mr. C. J.	...	0	15	0
Quennell, Master P.	...	0	3	2
Richardson, Mrs. H. G.	...	0	9	7
Rann, Master F.	...	0	1	0
Rymer, Miss	...	0	5	1
Richardson, Mrs.	...	0	8	7
Rose, Master W.	...	0	2	10
Rose, Miss B.	...	0	6	5
Russell, Mrs.	...	0	5	7
Roper, Mrs.	...	0	7	4
Reddish, Master	...	0	1	7
Rice, Master F.	...	0	1	0
Roff, Miss M.	...	0	9	6
Sennett, Miss E.	...	0	2	3
Spencer, Miss	...	0	13	0
Smith, Miss	...	0	2	3
Smith, Misses D. and V.	...	0	2	0

£ s. d.

		£ s. d.			£ s. d.
Scott, Master	...	0 5 0	Young, Mrs.	...	0 2 0
Shears, Mrs.	...	0 5 9	Boxes under 1s.	...	0 5 0
Sayer, Master D.	...	0 3 11	Odd halfpence and far-	...	0 13 5
Simmonds, Mrs.	...	0 2 3	things	...	77 11 11
Sutton, Mrs.	...	0 4 0	<i>Collecting Books:—</i>		
Studwick, Miss	...	0 18 9	Alderton, Miss	...	0 10 6
Stevenson, Mrs.	...	0 10 6	Barrett, Mr.	...	3 13 6
Sidery, Mrs.	...	1 4 0	Broughton, Mrs.	...	0 6 0
Swan, Mrs.	...	0 5 8	Brown, Miss J. H.	...	0 17 6
Trevillion, Miss A.	...	0 2 11	Charles, Miss F. B.	...	0 8 6
Thornton, Master A.	...	0 1 4	Coleman, Mrs.	...	0 8 6
Turner, Master Albert	...	0 1 2	Dickson, Miss A.	...	2 14 0
Turner, Master A.	...	0 2 0	Fryer, Miss S.	...	0 5 0
Todd, Master J.	...	0 4 0	Fowler, Miss	...	2 5 0
Tompkin, Misses A.			Green, Miss	...	0 13 6
and E.	...	0 2 8	Good, Miss	...	0 11 6
Twist, Mr.	...	0 6 10	Jephs, Miss	...	1 7 0
Taplin, Master F. G.	...	0 7 10	Knights, Miss M. A.	...	0 8 6
Taylor, Miss S. J.	...	0 19 2	Lawson, Mr.	...	0 13 0
Ville, Mrs.	...	0 6 9	Miller, Mr. C.	...	1 0 0
Vears, Mrs.	...	0 13 4	Saunders, Mr. E. W.	...	4 0 0
Vincent, Mrs.	...	1 5 2			20 4 0
Wheeler, Mrs.	...	0 1 8	<i>Donations:—</i>		
Wood, Miss H.	...	0 8 8	Raybould, Mrs.	...	1 1 0
Winsor, Miss E.	...	0 2 7	Sizmur, Miss	...	0 5 0
Whitelock, Mrs.	...	0 7 6	Cooper, Mrs.	...	0 5 0
Watling, Mrs.	...	1 5 8	Everitt, Miss A., col-		
Wilkins, Mrs.	...	0 10 7	lected by	...	3 10 0
Wadland, Miss L.	...	1 1 3	Olney, Mr. T. H.	...	5 0 0
Wagstaff, Miss E.	...	0 4 9	Allen, Mr. G. J.	...	1 0 0
Wright, Miss	...	0 3 0	Aukland, Mr. T. F.	...	1 0 0
Wilkins, Miss L.	...	0 6 0	Jones, Mr. E., J.P., L.C.C.	...	20 0 0
Wicks, Master W.	...	0 2 6	Collection at doors...	...	1 11 6
Wilkinson, Mrs.	...	0 5 0	Tea tickets sold	...	1 7 0
Westwood, Mr. W. J.	...	1 3 8			34 19 6
Watson, Mrs.	...	0 8 2			£932 11 7
Watts, Miss E. and					
Master A.	...	0 3 3			
Whittington, Master S.	...	0 9 0			
Young, Mrs.	...	0 3 6			

*List of Presents, per Mr. Charlesworth, from February 15th to March 14th, 1894.—*PROVISIONS:—1 ton Potatoes, Mr. J. Toller; 224 lbs. Rice, Mr. J. L. Potier; 30 Wild Rabbits, Mr. George Barham; 20 lbs. Tea, Messrs. Armstrong and Co.; 1 New Zealand Sheep, Sir A. Seale Haslam; 40 Rabbits, Mr. Samuel Barrow; 15 strikes Brussels Sprouts, Mr. W. Vinson; 15 lbs. Prunes, 56 lbs. Dates, Mr. Frederick Fisher; 2 sacks Potatoes and a quantity of Cabbages, Mr. J. Watts; a quantity of Bread, Mr. R. Hearn.

*GIRLS' CLOTHING:—*8 worn Garments, Mrs. Wollands; 3 pairs Socks, 5½ yards Flannelette, 5 Dolls, Miss C. J., Wimbledon; 33 Articles, the Ladies' Working Meeting, Metropolitan Tabernacle, per Miss Higgs; 5 Articles, Miss Turner; 40 Jackets, 3 doz. pairs Stockings, and 1 lb. Wool, A Friend; 2 lengths Dress Material, Mrs. Helmore; 24 Garments, Friends at Gosport, per Mrs. Bartholomew; 16 Articles, The Sewing Class, Baptist Chapel, Newbridge, per Mrs. Phillips; 45 Garments, The Ladies' Working Meeting, Burwell, per Mrs. R. Mason; 50 Articles, Friends at Peckham Park Baptist Chapel, per Mrs. A. Pitts.

*BOYS' CLOTHING:—*2 Shirts, Friends at Gosport, per Mrs. E. Bartholomew; 15 Garments, Friends at Peckham Park Baptist Chapel, per Mrs. A. Pitts.

*GENERAL:—*7 Ironholders, 1 Marker, Mrs. Mitchell; 3 Books, Miss Turner; 1 Invalid's Chair, Mrs. M. Beckley; 7 tons 18 cwt. Coal, Mr. R. K. Juniper; 2 loads Firewood, Mr. J. Cooper; a few Magazines, Mrs. Pankhurst; 50 Sunday Text Searchings, Miss Appleton.

Colportage Association.

Statement of Receipts from February 15th to March 14th, 1894.

<i>Subscriptions and Donations for Districts:—</i>		£ s. d.			£ s. d.
Miss Bilbrough, for Horsforth	...	11 5 0	Repton and Swadlincote, per E. S.	...	20 0 0
Mr. R. W. S. Griffith, for Fritham	...	11 5 0	Kent and Sussex Association, for Canterbury	...	3 17 0
Ironbridge, per Mr. S. Maw	...	10 0 0	Southampton, per Mr. R. Beck	...	11 5 0
Cardiff and Penrhikyber:—			Bower Chalk District:—		
Mr. John Cory	...	11 5 0	Mr. W. Borrow	...	1 0 0
Mr. R. Cory	...	11 5 0	Mr. A. Borrow	...	0 10 0
			Mr. F. Witt	...	0 3 0
Borstal, per Mr. W. R. Craske	...	22 10 0			1 13 0
Southern Baptist Association	...	50 0 0	Maldon friends, per Mr. J. Belsham	...	17 10 0
Estover, per Mr. E. O. Serpell	...	10 0 0			£200 10 0
Bellingde, per Mr. Thomas R	...	10 0 0			
Minchinhampton, per Messrs. F. C. Evans and Sons	...	10 0 0			

Subscriptions and Donations to the General Fund:—

	£	s.	d.
Mrs. Louisa Haward	0	5	0
Readers of "The Christian," per Messrs. Morgan and Scott	11	0	0
Mrs. Fletcher, per T. S.	0	2	6
R. G.	10	0	0
J. G.	10	0	0
M. S., a mite towards the debt	0	3	0
Mrs. Newett	0	2	6
Bayford Road Mission, Sittingbourne, per Mr. Morey	1	5	0
Hamington Chapel, per Mr. T. Boulton	0	10	6
Miss Cooper, per J. T. D.	0	5	0
"Hope to do more," Kennington	0	10	0
H. B.	0	10	0
Drayton, per Mr. Marshall	0	2	8
E. K. G.	20	0	0

A member of Mr. Everett's Bible-class	£	5	d.
Per Mrs. C. H. Spurgeon:—	0	5	0
Mrs. Watts	1	1	0
H. K.	1	0	0
E. D. H.	1	0	0
A token of love from J. S. and E. C.	0	7	6
H. B.	30	0	0
	33	8	6
A poor member of the church, per Mr. J. Chamberlain	0	1	0
Mr. Mead	1	1	0
Mrs. Mead	1	1	0
Annual Subscription:—			
Miss E. York	0	10	0
	£91	2	8

Society of Evangelists.

Statement of Receipts from February 15th to March 14th, 1894.

	£	s.	d.
D. E. G.	0	3	0
Readers of "The Christian," per Messrs. Morgan and Scott	0	10	0
R. G.	10	0	0
J. G.	10	0	0
Mrs. Newett	0	2	6
Thankoffering for Mr. Burnham's services at Yatton Keynell	1	10	0
Thankoffering for Messrs. Fullerton and Smith's services at Loughton	36	7	0
Thankoffering, per A. A. H.	2	0	0
Additional thankoffering for Mr. Harmer's services at Poole	0	8	0

	£	s.	d.
Thankoffering for Mr. Harmer's services at Bromley Common Baptist Chapel	1	17	0
Thankoffering for Mr. Smith's services at Cambridge	5	14	10
Thankoffering for Mr. Burnham's services at Staincliffe, per Rev. J. Rigby	2	4	10
Thankoffering for Mr. Harmer's services at Padham, Lancashire	3	0	0
	£73	17	2

C. J. Spurgeon's Memorial Fund Account.

Statement of Receipts from February 15th to March 14th, 1894.

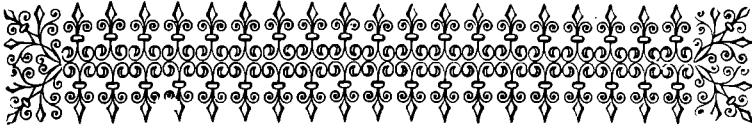
	£	s.	d.
Miss Ada Brien	1	0	0
Anon.	0	6	0
Mr. W. Matthews	0	5	0
	£1	11	0

Mrs. Spurgeon gratefully acknowledges the receipt of the following amounts "For General Use in the Lord's Work":—Miss Jane Bird, 5s.; A reader of "The Sword and the Trowel," 2s. 6d.; Bank-note from Wellingborough, £5; H. K., £5; Alford, N.B., 2s. 6d.; Rev. Jabez Edmonds, 6s.; A widow's mite, Dewsbury, £5; Mr. Robert Gibson and friend (for translation of sermons), £30; Mr. William Green (for Arabic sermons), £1; Mrs. Foster (for translation of sermons), £1 1s.; Mrs. Bowden, £1 1s.; The Misses E. D. and P. H. (for translation of sermons), 4s.; E. A. B., 2s.; Mr. L. Hiley, 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.

MAY, 1894.

Mr. Spurgeon's New Volume of Lectures on
"The Art of Illustration."*



AMONG the many precious manuscripts left by our late beloved Editor, was one series of his *Lectures to my Students*, concerning which he wrote, several years ago:—
"It is on my heart, if life is spared, to issue six half-crown books for preachers; the fourth, which is much of it prepared, will be occupied with *The Art of Illustration*, and I am anxious in no one instance to waste time and labour upon books which will not be read. Life is short, and time is precious to a busy man. Whatever we do, we wish to make the most of." The volume here referred to is now published, under the title given to it by Mr. Spurgeon; and the character of its contents ought to ensure for it a welcome as hearty as that accorded to any of its predecessors, of which between seventy and eighty thousand copies have been sold. In some respects, the new book is of a more popular nature than the previous lectures to students, for it relates to the use of anecdotes and illustrations in preaching, a subject which is as attractive to the hearer in the pew as to the speaker in the pulpit. The volume itself abounds in stories of interesting incidents in Mr. Spurgeon's own eventful life, and anecdotes and illustrations gathered by him from all available sources. There are also comprehensive catalogues of books

* Third Series of Lectures to my Students. The Art of Illustration: being Addresses delivered to the Students of the Pastors' College, Metropolitan Tabernacle, by C. H. SPURGEON, President. Passmore and Alabaster, Paternoster Buildings. Price 2s. 6d.

known to the beloved lecturer as containing illustrative material likely to be useful to preachers, speakers, and Christian workers generally; and full General and Textual Indexes have been compiled to make the contents of the volume readily accessible to readers.

In the "Introductory Notes" it is stated that:—"The issue of this volume will awaken, in the minds of the ministers educated in the Pastors' College, many memories of their 'peerless President.' The happy Friday afternoons, when these and similar lectures were delivered to them, will never fade from the recollection of the highly-privileged band of brethren who had the honour of sitting at the feet of C. H. Spurgeon. Those who read the contents of this book, and the three previous series of lectures, will understand, in part at least, how it is that 'Spurgeon's men' increasingly mourn the loss of their loved leader; but they can never fully know all that, under God, he was to his sons in the faith."

In one of his volumes of *Lectures to my Students*, Mr. Spurgeon wrote:—"It is hoped that THE COLLEGE SERIES may render efficient service to preachers of the gospel. Friends who appreciate the books will greatly oblige by making them known to others. The same motive which prompted the author to write, leads him to desire a large circle of readers." Now that the beloved President has been called home, it is more important than ever that his books should be placed in the hands of the young preachers who will not have the privilege of hearing his voice.

The third lecture in the series now published is entitled—

THE USES OF ANECDOTES AND ILLUSTRATIONS.

Mr. Spurgeon gave the students seven reasons why it was desirable to use anecdotes and illustrations in preaching. We reproduce here the second of the seven, as it will give our readers a fair specimen of the whole volume:—

The use of anecdotes and illustrations renders our preaching life-like and vivid.

This is a most important matter. Of all things that we have to avoid, one of the most essential is that of giving our people the idea, when we are preaching, that we are acting a part. Everything theatrical in the pulpit, either in tone, manner, or anything else, I loathe from my very soul. Just go into the pulpit, and talk to the people as you would in the kitchen, or the drawing-room, and say what you have to tell them in your ordinary tone of voice. Let me conjure you, by everything that is good, to throw away all stilted styles of speech, and anything approaching affectation. Nothing can succeed with the masses except naturalness and simplicity. Why, some ministers cannot even give out a hymn in a natural manner! "Let us sing to the praise and glory of God," [spoken in the tone that is sometimes heard in churches or chapels]—who would ever think of speaking like that at the tea-table? "I shall be greatly obliged if you will kindly give me another cup of tea," [spoken in the same unnatural way]—you would never think of giving any tea to a man who talked like that; and if we preach in that stupid style, the people will not believe what

we say; they will think it is our business, our occupation, and that we are doing the whole thing in a professional manner. We must shake off professionalism of every kind, as Paul shook off the viper into the fire; and we must speak as God has ordained that we should speak, and not by any strange, out-of-the-way, new-fangled method of pulpit oratory.

Our Lord's teaching was amazingly life-like and vivid; it was the setting out of truth before the eye, not as a flat picture, but as in a stereoscope, making it stand up, with all its lines and angles of beauty in life-like reality. That was a fine living sermon, when He took a little child, and set him in the midst of the disciples; and that was another powerful discourse when He preached about abstaining from carking cares, and stooped down, and plucked a lily (as I suppose He did), and said "Consider the lilies of the field, how they grow; they toil not, neither do they spin." I can readily suppose that some ravens were flying just over His head, and that He pointed to them, and said, "Consider the ravens; for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them." There was a life-likeness, you see, a vividness, about the whole thing. We cannot always literally imitate our Lord, as we have mostly to preach in places of worship. It is a blessing that we have so many houses of prayer, and I thank God that there are so many of them springing up all around us; yet I should praise the Lord still more if half the ministers, who preach in our various buildings, were made to turn out of them, and to speak for their Master in the highways, and byways, and anywhere that the people would go to listen to them. We are to go out into all the world, and preach the gospel to every creature, not to stop in our chapels waiting for every creature to come in to hear what we have to say. A sportsman, who should sit at his parlour window, with his gun loaded all ready for shooting partridges, would probably not make up a very heavy bag of game. No, he must put on his buskins, and tramp off over the fields, and then he will get a shot at the birds he is seeking. So must we do, brethren, we must always have our buskins ready for field work, and be ever on the watch for opportunities of going out among the souls of men, that we may bring them back as trophies of the power of the gospel we have to proclaim.

It might not be wise for us to try, to make our sermons life-like and vivid in the style in which quaint old Matthew Wilks sometimes did; as when, one Sabbath morning, he took into the pulpit a little box, and after a while opened it, and displayed to the congregation a small pair of scales, and then, turning over the leaves of the Bible with great deliberation, held up the balances, and announced as his text, "Thou art weighed in the balances, and art found wanting." I think, however, that was puerile rather than powerful. I like Matthew Wilks better when, on another occasion, his text being, "See that ye walk circumspectly," he commenced by saying, "Did you ever see a tom cat walking on the top of a high wall that was covered with bits of broken glass bottles? If so, you had just then an accurate illustration of what is meant by the injunction, 'See that ye walk circumspectly.'" There is the case, too, of good "Father Taylor", who, preaching in the streets in one of the towns of California, stood on the

top of a whisky-barrel. By way of illustration, he stamped his foot on the cask, and said, "This barrel is like man's heart, full of evil stuff; and there are some people who say that, if sin is within you, it may just as well come out." "No," said the speaker, "it is not so; now here is this whisky that is in the barrel under my foot; it is a bad thing, it is a damnable thing, it is a devilish thing, but as long as it is kept tightly bunged up in the barrel, it certainly will not do the hurt that it will if it is taken over to the liquor-bar, and sold out to the drunkards of the neighbourhood, sending them home to beat their wives, or kill their children. So, if you keep your sins in your own heart, they will be evil and devilish, and God will damn you for them; but they will not do so much hurt to other people, at any rate, as if they are seen in public." Stamping his foot again on the barrel, the preacher said, "Suppose you try to pass this cask over the boundaries of the country, and the custom-house officer comes, and demands the duty upon its contents. You say that you will not let any of the whisky get out; but the officer tells you that he cannot allow it to pass. So, if it were possible for us to abstain from outward sin, yet, since the heart is full of all manner of evil, it would be impossible for us to pass the frontiers of heaven, and to be found in that holy and happy place." That I thought to be somewhat of a life-like illustration, and a capital way of teaching truth, although I should not like always to have a whisky-barrel for a pulpit, for fear the head might fall in, and I might fall in, too.

I should not recommend any of you to be so life-like in your ministry as that notable French priest, who, addressing his congregation, said, "As to the Magdalenes, and those who commit the sins of the flesh, such persons are very common; they abound even in this church; and I am going to throw this mass-book at a woman who is a Magdalene," whereupon all the women in the place bent down their heads. So the priest said, "No, surely, you are not all Magdalenes; I hardly thought that was the case; but you see how your sin finds you out!" Nor should I even recommend you to follow the example of the clergyman who, when a collection was to be made for lighting and warming the church, after he had preached some time, blew out the candles on both sides of the pulpit, saying that the collection was for the lights and the fires, and he did not require any light, for he did not read his sermon, "but," he added, "when Roger gives out the Psalm presently, you will want a light to see your books; so the candles are for yourselves. And as for the stove, I do not need its heat, for my exercise in preaching is sufficient to keep me warm; therefore you see that the collection is wholly for yourselves on this occasion. Nobody can say that the clergy are collecting for themselves this time, for on this Sunday it is wholly for your own selves." I thought the man was a fool for making such remarks, though I find that his conduct has been referred to as being a very excellent instance of boldness in preaching.

There is a story told about myself, which, like very many of the tales told about me, is a *story* in two senses. It is said that, in order to show the way in which men backslide, I once slid down the banisters of the pulpit. I only mention this, in passing, because it is a

remarkable fact that, at the time the story was told, my pulpit was fixed in the wall, and there was no banister, so that the reverend fool (which he would have been if he had done what people said) could not have performed the antic if he had been inclined to attempt it. But the anecdote, although it is not true, serves all the purposes of the life-likeness I have tried to describe.

You probably recollect the instance of Whitefield depicting the blind man, with his dog, walking on the brink of a precipice, and his foot almost slipping over the edge. The preacher's description was so graphic, and the illustration so vivid and life-like, that Lord Chesterfield sprang up, and exclaimed, "Good God! he's gone!" but Whitefield answered, "No, my lord, he is not quite gone; let us hope that he may yet be saved." Then he went on to speak of the blind man as being led by his reason, which is only like a dog, showing that a man led only by reason is ready to fall into hell. How vividly one would see the love of money set forth in the story told by our venerable friend, Mr. Rogers, of a man who, when he lay a-dying, would put his money in his mouth because he loved it so, and wanted to take some of it with him! How strikingly is the non-utility of worldly wealth, as a comfort to us in our last days, brought before us by the narrative in which good Jeremiah Burroughes speaks of a miser who had his money bags laid near his hand on his dying bed! He kept taking them up, and saying, "Must I leave you? Must I leave you? Have I lived all these years for you, and now must I leave you?" And so he died. There is a tale told of another, who had many pains in his death, and especially the great pain of a disturbed conscience. He also had his money bags brought, one by one, with his mortgages, and bonds, and deeds, and putting them near his heart, he sighed, and said, "These won't do; these won't do; these won't do; take them away! What poor things they all are when I most need comfort in my dying moments!"

How distinctly love to Christ is brought out in the story of John Lambert, fastened to the stake, and burning to death, yet clapping his hands as he was burning, and crying out, "None but Christ! None but Christ!" until his nether extremities were burned, and he fell from the chains into the fire, still exclaiming in the midst of the flames, "None but Christ! None but Christ!" How clearly the truth stands out before you when you hear such stories as these! You can realize it almost as well as if the incident happened before your eyes. How well you can see the folly of misunderstanding between Christians in Mr. Jay's story of two men who were walking from opposite directions on a foggy night! Each saw what he thought was a terrible monster moving towards him, and making his heart beat with terror; as they came nearer to each other, they found that the dreadful monsters were brothers. So, men of different denominations are often afraid of one another; but when they get close to each other, and know each other's hearts, they find out that they are brethren after all. The story of the negro and his master well illustrates the need of beginning at the beginning in heavenly things, and not meddling with the deeper points of our holy religion till we have learned its elements thoroughly. A poor negro was labouring hard

to bring his master to a knowledge of the truth, and was urging him to exercise faith in Christ, when he excused himself because he could not understand the doctrine of election. "Ah! Massa," said the negro, "don't you know what comes before de Epistle to de Romans? You must read de Book de right way; de doctrine of election is in Romans, and dere is Matthew, Mark, Luke, and John, first. You are only in Matthew yet; dat is about repentance; and when you get to John, you will read where de Lord Jesus Christ said dat God so loved de world, dat He gave His only begotten Son, dat whosoever believeth in Him should not perish, but hab everlasting life." So, brethren, you can say to your hearers, "You will do better by reading the four Gospels first than by beginning to read in Romans; first study Matthew, Mark, Luke, and John, and then you can go on to the Epistles."

But I must not keep on giving you illustrations, because so many will suggest themselves. I have given you sufficient to show that they do make our preaching vivid and life-like; therefore, the more you have of them, the better. At the same time, gentlemen, I must warn you against the danger of having too many anecdotes in any one sermon. You ought, perhaps, to have a dish of salad on the table; but if you ask your friends to dinner, and give them nothing but salad, they will not fare very well, and will not care to come to your house again.

"A Kind of Christian Freemasonry."

BY CHARLES SPURGEON.

"**J**UDGE of my surprise when I found for my breakfast a couple of eggs bearing the Text for the day." Thus writes one of the members of the "Text Union", as he tells how his youngest boy, when taking the eggs from the nest, recorded the date in this happy fashion. It was a simple act, but full of childish love, because he felt sure "Dad would like it." If, "In that day there shall be upon the bells of the horses, HOLINESS UNTO THE LORD," why should not everything bear a like impress? And, "Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God." Thus a little child brought to mind at the morning meal, and proved the truth of the Scriptures, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God," by pencilling upon an egg the words, "The God of our fathers hath glorified His Son Jesus" (April 1st). This is but one out of many incidents that have occurred, and have caused both pleasurable and profitable amusement in connection with the "Text Union."

We feel sure all our members will be encouraged to learn that the "Text Bond" is being adopted by very many, and that our numbers continue to increase, so that, up to the time of writing, we have enrolled some 2,500 members. Cannot this figure be doubled by every one inducing a friend to join? Try and do this, dear reader, and so augment the usefulness of the Union.

During the past month, we have had the pleasure of forwarding cards of membership to India, Australia, Borneo, America, Congo, Switzerland, and Canada; and as the good work becomes more widely known, we anticipate large additions from these and many other places.

Not only do we rejoice in the fact that the Union grows, but we are even more glad to know that it does good, as, by the many letters received, continued testimony is borne to the spiritual blessings and means of grace afforded by the daily Text.

It is a custom, not altogether without its abuses, to append to the advertisements of certain specifics and household necessities, a long list of testimonials, genuine or otherwise. Shall we be censured for adopting such a *modus operandi* in recommending the "Text Union" as a real boon to any family or individual who may adopt the "Text Bond"? At all events, the following are *bona-fide* commendations:—

"The Texts have been a great help to me. Every day they seem to have been just the ones I have wanted, for I could not have searched the Bible myself, and found them to have fitted in so well for my daily needs."
(A Commercial Traveller.)

"This work has proved a glorious opportunity of speaking to many about the Altogether-lovely One." (An agent of the Text Union.)

"I think it is a splendid plan. It has been a trouble to me to find that, after getting into business, I cannot remember a word of my morning's reading; now I shall be content with the Text, and do my reading in the evening."
(A Draper's Assistant.)

Here is a group of kind things said by those who have proved the value of the daily portions:—

"The idea is beautifully simple, and the more likely, therefore, to be useful."

"The suggestion is most excellent. It is one of the best things I have seen."

"Your scheme is without doubt a good one, and I wish it all success."

"I think the 'Text Bond' very nice; 365 Texts in one's heart are worth having."

"I, too, would have the Text for to-day, please, and be united by the 'Text Bond' to those who, loving the Living Lord, have found the charm and sweetness of the Written Word."

"To my mind, it is an excellent idea, a kind of Christian Freemasonry, tending to bind the scarlet thread in the window of each new day, to set our Lord's matchless love before our mind, and echo it on meeting our friends."

"May God grant to us all such power to 'inwardly digest' the tiny portions, that many may be fed and nourished thereby!"

Once again we cordially invite the readers of *The Sword and the Trowel* to join our ranks. Four halfpenny stamps will provide Card of Membership and Almanack, if forwarded to

PASTOR CHARLES SPURGEON,

"Haddon,"

Dartmouth Row,
Blackheath,

London, S.E.

A New Zealand Baptistery.

BY THOMAS SPURGEON.

I AM to give you, dear reader, some memories of Maori-land this time, instead of America.

About two minutes' walk from the humble homestead of a genuine Scot, and on his own "wee bit farm" are the purling brook, the deep clear pool, the feathery ferns, the golden sunlight, and "the waving shade", which our picture all too poorly represents.



Such charms refuse to be traced on paper. Even the sunlight cannot paint itself. If you would have some faint conception of the beauty of this spot, you must tint the scene with living green, and flood it with glittering sunshine. Behind this sequestered nook rise the bush-clad hills, all evergreen, and just in sight is the twinkling sea. If the rill would for a moment cease its gurgle, you could hear the wavelets curling on the beach. In this fragment of paradise I have many a time found sanctuary from the work and weariness of a city pastorate.

"What peaceful hours I've there enjoyed!
How sweet their memory still!"

What could be more delightful than to stroll up from the cottage of mine host, by the side of the rippling rill, till further progress is stopped by the hillside, down which the rivulet is scampering in gushing glee? This is the very place to sit and meditate. There is a seat considerably provided, and themes for thought will soon arrive. Listen to the waterfall! True, it is a small affair; but it is doing its best, and Niagara can do no more. It has a short life but a merry one. It was born just over the crest of this hill, and it loses itself in the main, not more than a mile away. But it lives to purpose. It is ornamental to begin with, but useful ere it dies. Below this placid pool it irrigates the farmer's ground, waters his flocks, and delights his ducks. It does not sing so sweetly in its lower as in its upper course, but it makes the other creatures sing.

Its music is loud enough just here. There is quite a chorus. Do you not hear the *alto*, as it leaps down the hill splashing over stones and trees; the deep *bass*, as it pours into the overflowing basin; and the even *tenor* with which it pursues its way towards the sea, ever filling but never full? Which of these sounds is sweetest, who can say? Chattering cascade, pellucid pool, running rill, has each its tone and temper; but all sing praise to God. Oh, that all our moods, from cradle to sepulchre, were just as honouring to our loving Lord!

Let us not blame the natural impetuosity of youth. As well chide the creek for rushing headlong down the hill.

"Down through the crannies of the living walls
The crystal stream descends in murmuring falls."

It will be soberer soon. See, at our feet it widens out, and deepens, too; the splash and clash of juvenility are past, and presently it will meander through the meadows, giving of its own coolness and freshness to every applicant, until 'tis lost in the all-consuming sea. So may *we* sing and serve—

"Till in the ocean of God's love
We lose ourselves in heaven above."

But we must use our eyes as well as our ears. Behold this beauteous bower! The broad, bright fern fronds sway in the fitful breeze, and dip almost to mother earth if ne'er so tiny a bird lights on them on his way to the fountain. But how the branch springs back like a botanical ballista, when, with a twit-twit-twitter, the bird has flown!

Happy thought! I'll have an "at home" this afternoon, and friends shall call, and we will drink this new-brewed Adam's ale, instead of five-o'clock tea. Hark! That is the first arrival. Six little wings rustled, and now there are half-a-dozen of the brightest of bright eyes staring at me, and three lovely fans flashing to and fro. Oh, yes! I recognize my visitors, Mrs. and the two Miss Piwaka-wakas. But I know them well enough to call them "Fan-tails." And right glad I am to see them. They are so lively; they hop about, and perch on every twig, and attitudinize on every spray, spreading their fans as coyly as any three little maids from school. And, oh, how tame they are! They are the most delightful of visitors, for they make themselves at home without ceremony or ado. What a comfort this is! I have no need to press them to take another cup of tea,—they

quaff the morning moisture which lingers in the shade. I need not exert my powers of persuasion as regards the cake,—they help themselves to flies as opportunities occur. (How I wish they would devour all the mosquitoes, for if the truth must be told, they are an intolerable nuisance when bed-time comes.)

What is that commotion? This is someone of importance, surely, though you can't always judge the worth of the visitor by the loudness of his knock, can you? Nor is that a proof of his welcomeness either. What a rap the rate-collector gives!

Oh, yes, I thought as much! It is a bigger bird this time. My friend, Mr. Tui,—commonly called the parson-bird. He is paying a visit of courtesy to the holiday-making preacher. "Birds of a feather flock together!" He is of the cloth, clothly. His plumage is of shining jet, and two tufts of white feathers on his neck serve well for "bands." Fortunately, there is no State Church in New Zealand, or this very proper parson might despise the Noncon. who by his very dress proclaims that he knows nothing of apostolic succession.

The parson-bird is a good mocker. Therein we will not imitate him. But he lives on honey, and so far sets us a grand example. See how he quaffs the nectar from the flowering shrub. So let us eat and drink of the Word, sweeter than honey and the honeycomb.

I would like to have a long chat with you, (Rev.) Mr. Tui, but you must excuse me, for my visitors are increasing. The cry is, "Still they come."

"The birds chant melody on every bush
The green leaves quiver with the cooling wind."

And who next? Really, my reception is a great success. Here is none other than Signor Korimako, the most renowned of the musicians of Maori-land. His only instrument is his throat, but it sounds like a sonorous bell, and he goes by the name of the Bell-bird. He, too, eats only honey, so no wonder he sings sweetly. I was just going to ask him to give me a specimen of his powers, when he commenced a voluntary, all the more welcome because no coaxing was required. It was scarcely a tune,—only bells, bells, bells, golden and silver bells, bells, bells. I liked this guest better than the Fantails, though they were belles, too. Good-bye, Mr. Bell (I beg pardon; after that performance, I ought to call you by your professional name, Signor Korimako); I am always "at home" to you.

Well, well, "variety is charming," and, after all, there are no friends like old friends. But who would have thought of seeing *you* here, my dear sir? I really didn't know you were in New Zealand. Mr. Humble Bee, to be sure! Why, this is quite like old times, and you look much the same, only a little more Esau-y (hairier, I mean) than you did in Old England. But your disposition is unchanged, I notice. You are as inoffensive and quiet as heretofore. I am sorry you cannot stop longer, for you are one of the good old-fashioned sort that my heart delighteth in.

Thus did my levee close, and I had learned the truth of Milton's line,—
"Solitude is sometimes best society."

Before I left my leafy audience-chamber, I gazed with growing

joy upon the ferns about me. Their nodding plumes, their new-born fronds curling like croziers, and the old ones drooping in brown decay about their stems, all had a message to my mind.

The lights and shadows had some lessons for me, too, for "there is nothing without voice." The scene had not been half so beautiful but for the passing shadows,—

"The waving groves a checker'd scene display,
And part admit and part exclude the day."

Is it not even so with our experiences? Our griefs have made our joys the brighter, and shadows have helped to prove the reality of the sunshine. Even the twin columns before the temple were decorated with "checker work" on their chapiters.

Ere I rose to go, it struck me that this silent pool would serve me as a bath-house. So I resolved that, if spared to see the morning light, I would secure an appetite for breakfast by having a dip. That resolve I kept. Would God I had been as successful with every good resolution! And who could dip in such a plunge-bath without thinking of what a splendid baptistery it would form? Thank God, this quiet retreat has been so honoured! This is its crowning glory. What better place could be for the profession of faith in Jesus in His own appointed ordinance? It is a little out of the way, truly, but there is room for more spectators round about than the picture would lead one to suppose; and in the little township near at hand a baptism would soon be talked about from end to end. Those who here "put on Christ" had little chance of being secret disciples. Such profession should be as public as possible. Why should this thing be done in a corner?

I delight in these open-air baptisms. In a land so much more like Palestine, climatically, than is England, there is every reason why the ordinance should be observed in this primitive and apostolic fashion. Oh, that the pools were oftener stirred! Birds and bees, and ferns and flowers, and sunbeams and waterfalls, all add enchantment to the place; but songs of praise from blood-washed sinners, and acts of obedience from loving souls, have brought to this cool retreat its brightest lustre, its sweetest melody, its truest fame. It is henceforth holy ground, as every place must be where God is honoured; and the Baptisteries of Pisa and Milan are not more sacred, nor yet more beautiful.

Detailed Obedience.

WHEN our Lord said to the man sick of the palsy, "Arise, and take up thy bed, and go thy way into thine house," we read that "immediately he arose, took up the bed, and went forth before them all." This detailed obedience was the best evidence that the man's sin was forgiven; and for you to do everything that Christ bids you do, in the order in which He bids you do it, because He bids you do it, to do it at once, to do it joyfully, to do it constantly, to do it prayerfully, to do it thankfully, this shall be the token that He has indeed dealt with you as a pardoning God. C. H. SPURGEON.

Unpublished Notes of C. H. Spurgeon's New Park Street Sermons.

REPORTED BY PASTOR T. W. MEDHURST, CARDIFF.

No. VI. (Preached on Thursday Evening, December 11th, 1856.)

"I love them that love Me; and those that seek Me early shall find Me."—
Proverbs viii. 17.

HERE is sweetest comfort for both saints and seekers, for those who love God, and those who are seeking after God. Solomon was truly wise when he wrote these words on God's behalf; but we must understand this text, not merely as the utterance of Solomon, but as the language of DIVINE WISDOM. These are the words spoken by Almighty God, concerning all those who "love" Him, and all those who "seek" Him.

Here is, first, *Comfort for doubting saints*; and, secondly, *Encouragement for earnest seekers*.

I. First, here is COMFORT FOR DOUBTING SAINTS: "I love them that love Me."

One of the principal things which often makes a Christian doubt is this, he is afraid that God does not love him. "Does God love me?" is the question he often asks himself. "Does God stand to me in the relationship of a Father?" "Am I a special partaker of His affections?" "Does He look upon me with eyes of love?" These are questions which often perplex the true children of God, and they tremble lest they should not be recipients of that love which God has for all His chosen people. A true believer may sometimes very properly sing that verse which many have condemned,—

"'Tis a point I long to know,
Oft it causes anxious thought,
Do I love the Lord, or no?
Am I His, or am I not?"

That question may be easily answered, your fear may be at once quashed, and you may give up all your perplexity. If you love God, you may be sure that God loves you.

There are certain times when we are apt to doubt and to call in question the love of God toward us. Sometimes, it is *when we have a vivid sight of our own unworthiness*, when we make a fresh discovery of our own depravity, when filth and corruption rise up within, and we have revealed to us how vile we are. Then, looking at our own worthless condition, we say, "Is it possible that God can love such depraved beings as we feel ourselves to be?" God is so holy, so pure, and so good, that I cannot help loving Him; but can so holy a God love me? Can a God so pure regard me with affection? How dare I expect that He will look upon me with any other than eyes of wrath, and anger, and indignation? That the good God can love sinful me, seems too great a miracle of mercy. But if thou canst say, "I love God," thine unworthiness is no argument against thee with God. Confess thine unworthiness, weep over thy vileness, be ashamed of thy guiltiness, and repent of thy sinfulness before God.

Yet, if thou canst say, after all that, "I love God," thou mayest look back into eternity, and say with the poet,—

"In the mind of God I see
Eternal thoughts of love to me."

If we love God, "we love Him because He first loved us" (1 John iv. 19).

Providential reverses and afflictions will sometimes cause us to call in question the love of God toward us. "There," says the poor Christian, "my wife has been snatched away by death, my children, too, are laid in the grave, my house has been given to the flames, my character has been blasted by the breath of calumny; yea, more, even God Himself seems to rise up against me, and to shut out my prayer, when I cry unto Him. Can I believe that God loves me? Are these His methods of dealing with His children? I see the wicked prospering, they are fat and flourishing, they are not in trouble as other men. Can it be possible that God loves me, and yet I am so tried? Yes, poor tempted, troubled one, be assured that God does love thee, that He sees thy tears, and hears thy sighs; He will not forsake thee, though He may seem to be long in coming to thy deliverance. God's tarryings are often tests for His people's faith. If thou canst truly say, "I love God," be assured that it is a fact that God loves thee. Notwithstanding all thy troubles, and all thy afflictions, He loves thee, even thee. This requires a high degree of faith; but it is a faith we all should have, if we love God.

Sometimes Satan, by *most blasphemous temptations*, tries to make us believe we are not the children of God. There are times when the old lion of the pit roars at us so terribly that we can scarcely tell our own names, and much less can we tell that we are the children of the Living God. Satan besets us with such vile insinuations and such horribly blasphemous thoughts, that we are filled with terrors. I well remember the time when I was communing with my God, and, all on a sudden, such a torrent of the most horrible and blasphemous thoughts rolled through my brain; the most awful words,—I had never heard the like, even from the most profane,—rushed to my mind, though, blessed be God, they did not pass my lips! I shall never forget how I stood, with my hand upon my mouth, lest I should give utterance to one of those terrible words. Then, in that lovely lane, I fell down on my knees, and implored God to deliver me from those vile thoughts. They were not my own, I knew full well, for I hated them with an intense hatred; I knew it was the devil who was pouring the foul stream into my soul. Satan first insinuates these abominations, and then he tells us that we cannot be the children of God, or we should not have such thoughts as these. Now, at such times, let none of us think that God does not regard the cry of His children. They are fiercely, terribly, horribly tempted; but, glory be to God, He hears their sighs, and counts their tears, and He will lift up their heads!

Though the child of God may be sorely beset with terrible temptations, yet, if he can say, amidst them all, that he loves God, he may rest assured that God loves him. "Ah!" but sayest thou, "there is

the point, I am afraid I do not love God"? Art thou thus afraid? Then let me try and test thee. Thou sayest thou hast no hope in the Lord, and no love to Him. What, my friend, wilt thou take for thy hope? "Take for my hope?" thou exclaimest, "why I would not sell it for worlds!" Dear friend, if you do not love God, do not go to His house any more, tarry at home instead. You quickly answer, "What, sir, not go to the house of God any more? I must go; I love to go.

"There my best friends, my kindred dwell,
There God my Saviour reigns."

Oh, but I thought you said you did not love God! You are a strange creature. You do not love the Lord, and yet you love to go to His house! You are a contradiction to yourself.

If you do not love God, then give up reading the Bible. "What did you say? Oh, sir, I could not give up reading my Bible; I must read it, I love to read it, it is the Word of my God!" There is another contradiction.

Well, now, here is another test. Suppose, when you are in the midst of all your sorrows, someone should come to you, and say, "Now, curse God and die," would you curse Him? I know your answer. "Oh, no, no, a thousand times no, sir; I would not curse Him for all the world! What, sir, speak ill of Him? Why, He is all goodness; I can find no fault with Him! I could not speak ill of Him, for I love Him." Ah, the truth will come out somehow; you do love the Lord after all. Poor soul, if thou hast but a spark of love to God, if it be real, genuine love, then remember that what God says is truth, and He says, "*I love them that love Me.*" Let not thy sins, or thy trials, or Satan's temptations, make thee think God does not love thee. He does and ever will love all those who love Him.

II. Secondly, here is ENCOURAGEMENT FOR EARNEST SEEKERS: "Those that seek Me early shall find Me."

To seek God is to *desire* Him. Do you really and truly desire God, not with that faint desire which will vanish as soon as you go home; but with that living desire which will never rest satisfied till it finds the Saviour? If so, thou art seeking Him in truth. If thou art saying, "My highest and best desire is to be one with Christ, to be regenerated by the Holy Spirit, to be free from sin, and to live unto God," then thou art a true seeker, and soon thou shalt be a finder. Desires are the truest seekings in the world.

But such seeking always implies *praying*. No one can be a sincere seeker who has desires, yet never puts his desires into words. Spiritual desires will be thrust out into the world as it were naked, in the form of sighs, and groans, and tears, as the poet says,—

"Pray if thou canst or canst not speak."

Spiritual desires often burst out thus, "Oh! Oh, that! Oh, that I could! Oh, that I might!" You cannot make much out of those expressions, can you? But our gracious God understands their meaning. He knows what "Oh!" means when it comes from a contrite heart. He knows what "Oh, that!" means, and "Oh, that I could!"

"O God," the poor soul would say, "Oh, that I could love Thee!" "Oh, that I could be holy!" "Oh, that I might be regenerate!" Alas! often the poor seeking soul can get no further than "Oh, that!" John Bunyan has pictured this case very well somewhat after this fashion. A man, sent on an errand by his master, is riding on a horse that will not go quickly enough, so the man is belabouring him to make him go faster, because he is anxious speedily to perform his errand; and the master, seeing that it is so, takes the will for the deed, he reckons the man's obedience by his willingness, and not according to the horse's slowness. That is just how our God does with poor sinners. He knows what they would say, and what they mean, though they cannot express their desires in words; and He takes the will for the deed. I like what a brother said, one evening in prayer, when he had stuck fast, and could go no further. "O Lord," he cried, "Thou knowest what I mean, though I cannot tell Thee, and so it does not matter, for Thou knowest!" That is just it; those sighs and broken sentences are real prayers, and God accepts them as such.

A seeking soul will search for God *in the use of the means of grace*, in His house, and in His Word. He who is earnestly seeking after his God will go anywhere to find Him; he will attend all the services of the sanctuary in order that he may find Christ; he will be like the spouse of old, not able to find rest till Jesus is found. The bride said, "By night on my bed I sought Him whom my soul loveth: I sought Him, but I found Him not. I will rise now, and go about the city in the streets, and in the broad ways I will seek Him whom my soul loveth." So with all true seekers after Jesus; they will seek for Him in His Word and in His ordinances. They know that Jesus "feedeth among the lilies," and so they search among the lilies of His Word to discover Him there, and they will use every means to find Him. I remember that my grandfather was once explaining to me the way of salvation, and he said, "You must use the means as if your salvation wholly depended upon them, and then you must go to God as though you had done nothing at all, and trust wholly and entirely in Christ Jesus for salvation." A true seeker will employ the means, but will put no dependence whatever upon them.

Earnest seeking will also take place at *the specified time*: "those that seek Me *early*."

This implies that some will seek God, but they shall not find him. Jesus said, "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able; when once the Master of the house is risen up, and hath shut to the door" (Luke xiii. 24, 25). Many persons, when they come to their death-bed, appear to seek for Jesus; but it is not the real, earnest seeking of a truly-awakened soul. Through terror they seem to seek; but the day of grace with them has passed; it is now for them too late. When once a soul is really convinced of sin by the Holy Ghost, that soul will seek God "early"; early in the use of means, and early in the diligent use of all opportunities. I take this word "early" to mean *earnestly*. The convinced soul will be in thorough earnest in seeking after God.

“Those that seek Me early” are those who seek the Lord early in life. The children’s hymn well puts it,—

“ ’Twill save us from a thousand snares,
To mind religion young.”

I have met with some elderly Christians who despise early piety. “What,” say they, “why, he is only a child!” I am thankful that there are so many grey heads among my members; but my crown and rejoicing I must say is, that there are so many boys and girls who are members of this church. Why, a child is the most likely person to find God! He has not such an accumulation of guilt to clog him as the man who has lived thirty or forty years before he began to seek after his God. The child has not learned to reason and speculate about the Word of God. The child reads the Bible, and believes it. The child reads the “faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners,” he knows that he is a sinner, and just believes that Jesus Christ died to save him. He has the simplicity of faith, and so knows that he is saved.

Earnest seeking, also, has a *glorious promise* attached to it: “those that seek Me early *shall find Me.*”

Oh, to find God! Then, thou hast found a Father! Then, thou hast found happiness on earth, and endless pleasures and fulness of delights in heaven above! Thou hast found the way to escape from hell, and to get to heaven. All thou canst even wish for, and more than that, is to be had for the seeking; but, alas! alas! such is the brutality, yea, such is the devilry of man, that he would rather be damned than be saved, unless God, by His Spirit, makes him willing in the day of His power! Blessed be His name, He has said, His people *shall* be willing in the day of His power! Our text says, “I love them that love Me; and those that seek Me early *shall find Me.*” Then, “Seek *ye* the Lord while He may be found, call *ye* upon Him while He is near” (Isaiah lv. 6), for “If *ye* seek Him, He will be found of *you*” (2 Chronicles xv. 2).

Hints and Helps from the Margin of my Bible.

BY PASTOR JOHN D. GILMORE, BRANNOXTOWN.

(Continued from page 180.)

RELIGION IN BRIEF.

Deuteronomy x. 20, 21.

1. Religion in life “Fear the Lord thy God.”
2. Religion in deed “Serve Him.”
3. Religion in heart “Cleave to Him.”
4. Religion in word “Swear by His name.”
5. Religion in emotion “He is thy praise.”
6. Religion in experience “He is thy God.”
7. Religion founded on fact “He hath done for thee great things
which thine eyes have seen.”

“Our Own Men” and their Work.

V. PASTOR W. WILLIAMS, UPTON CHAPEL, LONDON.



OUTSIDE the immediate family circle of the late beloved President of the College, few had greater cause to mourn his departure than had the brother whose portrait we here present to our readers, PASTOR WILLIAM WILLIAMS, of Upton Chapel. The great heart of our “Mr. Greatheart” lavished a wealth of love on myriads of friends; but its choicest treasures were reserved for a favoured few, one of whom certainly was the subject of our present sketch. In his Preface to Mr. Williams’ volume, *Upton Chapel Sermons*

(Passmore and Alabaster), Mr. Spurgeon wrote:—“To my great pleasure and profit, I have frequent communion with the beloved preacher, and I admire in him his genuine simplicity of character, and warmth of heart. I am drawn to him by his fervent love for the Lord Jesus, and his earnest care for the souls of men. I do not wonder that so many go to hear him; I would go myself if I could.” The man who received such a commendation as this may fairly claim a place in the *Sword and Trowel* series of papers on “Our Own Men” and their work.

The honoured name of Richard Knill is linked with the early days of Mr. Williams, as with those of Mr. Spurgeon, though in a different fashion. Mr. Williams’ mother was a member of Mr. Knill’s church at Chester, and when he sprinkled her babe, he prayed very earnestly for the child. Doubtless the godly minister’s supplication helped to nullify any evil influence there may have been in the sprinkling, and in due season his prayer was answered.

Mr. Williams’ father was associated with the Calvinistic Methodists, and on one occasion his son waited in Waverton Chapel, near Chester, while his father stayed for the communion. The minister asked the lad, who was then about sixteen years of age, but not converted, to partake of the ordinance; and the request, under such circumstances, so shocked him that it led to serious thought about his spiritual condition. One of the servants on his father’s farm was at the same time under conviction of sin, so the two went together to a prayer-meeting, and both soon yielded to the Spirit’s gracious working.

Even before his conversion, Mr. Williams had come under the spell of Mr. Spurgeon’s influence. He used to read *John Ploughman’s Talk* to the men on the farm, and was greatly interested in everything that related to the Pastor of the Metropolitan Tabernacle. One day, a lady put into his hand the sermon entitled “The Power of Christ illustrated by the Resurrection” (No. 973). This had such an effect upon him.

that he sympathized with the men of Lystra in their wonder at Paul and Barnabas; but his admiration was not as short-lived as theirs, for that memorable sermon has influenced his life ever since. Thus it came to pass that, having become a Christian, then a Sunday-school teacher, and afterwards a preacher, when his minister wanted him to enter Bala College, he said that he would rather go to Mr. Spurgeon's, especially as, in the meantime, he had seen the truth about believers' baptism. He was at first somewhat discouraged, for he received no response for six months to his applications for admission; he therefore journeyed to London, saw Mr. Spurgeon, and was accepted for entrance in August, 1872.

On the first day of the term, in addition to the more serious business that concerned the students, there were the usual out-door sports, concerning which Mr. Williams says, "We had a game of cricket. I tried to bowl Mr. Thomas Spurgeon out, but did not succeed; I hope that, in the future, no one will be more successful than I was on that occasion!"

During his College course, Mr. Williams' father died, and he went home for a time to manage the farm. Then came a temptation to leave the ministry; but this was promptly resisted, and his studies were resumed. In August, 1874, he became the first pastor of the church at Clay Cross, Derbyshire. In three years, the membership was raised from 36 to 112, some of the worst characters in the place having been converted. Then, in 1877, came the invitation from the church at Upton Chapel, at the same time as another from the North of England. Mr. Williams felt moved to accept the former, although there were many who pointed out the disadvantages of the position, and prophesied certain failure.

Sandwiched between the Metropolitan Tabernacle, and Christ Church, Westminster Bridge Road, Upton Chapel needed a man of more than average ability and grace to lift it up to anything like its former prosperity; but during the present pastorate there has been one long season of blessing. Mr. Williams has conversed with nearly 2,000 enquirers, converts, and candidates for church-fellowship; the roll of members contained 189 names when he came, at the last return it was 646. The Sabbath and week-night services and prayer-meetings are well attended, the pastor has a large number of young men and women in his Bible-class, there is a Young People's Society of Christian Endeavour, a Band of Hope, a Tract Society, visiting 1,500 families every week; there are two mission-halls, with a Sunday-school attached to each of them, and many open-air services are held to try to reach the multitudes who attend no place of worship. In 1883, and again in 1885, Mr. Williams conducted a series of special services in the Canterbury Music Hall, where large congregations assembled, and many were blessed. During the past month, he has made another effort to reach outsiders by preaching on four Lord's-day afternoons in the South London Palace, London Road. The neighbourhood was systematically visited, a band of ladies going to the public-houses; many people, who are not in the habit of frequenting any house of prayer, were induced to attend; and the Spirit of God was very manifestly and powerfully present. This work, in addition to all his

duties at Upton, and his frequent preaching engagements away from home, has been a severe strain upon the pastor's strength, although he would gladly continue the services if it were possible. Mr. Williams has many times preached, with much acceptance, at the Metropolitan Tabernacle, both during the ministry of the late beloved Pastor and since his translation to heaven.

In the happy Friday afternoons, now gone for ever, Mr. Williams was one of the most frequent visitors at the Pastors' College, and he has preserved many specimens of "The Wit and Wisdom of C. H. Spurgeon" in the lecture, with that title, which he has already given to many appreciative audiences.

We cannot better close our brief sketch than by relating, in Mr. Williams' own words, an incident in his experience which gave real pleasure to the dear President when it was told to him:—"Opposite my study-window are several gardens, affording during summertime a pleasant outlook; but, in the first of them, there *was* tied up, until recently, a large retriever dog. His incessant barking made study and thought quite out of the question. I let his owner know this in a quiet way; but still the dog was there. I wondered if I should pray about the matter: it seemed rather comical to pray about the barking of a dog; besides, I could not bring to mind a promise about such a thing which I could mention in prayer, until one day I opened Mr. Spurgeon's *Cheque Book of the Bank of Faith*, at page 157, where the text is, 'But against any of the children of Israel shall not a dog move his tongue,' the comment on which begins, 'What! Has God power over the tongues of dogs? Can He keep curs from barking? Yes, it is even so.' I was startled, for no dog ever laid hold with greater tenacity than this text did on me. There and then I knelt down, and asked that the dog might be removed. The dog has gone, and the owner, too; but mark, the arrangements to go were made by the owner just about the time that the prayer was offered! How true it is that—

"More things are wrought by prayer
Than this world dreams of!"

Baptist Martyrs and their Hymns.

BY. R. SHINDLER.

IN writing concerning "Baptist Martyrs and their Hymns," we shall be again largely indebted to Dr. Burrage's *Baptist Hymn-writers and their Hymns*.* This valuable work is the result of years of careful research and study, and is reliable, excepting in a few particulars, which will be rectified, no doubt, in future editions. Changes take place from day to day, and death, the great changer, is busy everywhere; so

* In last month's article, founded on Dr. Burrage's unique and comprehensive work, published by Messrs. Brown, Thurston, and Co., Portland, Maine, U.S.A., it ought to have been stated that the volume may be obtained of the English publishers, Messrs. E. Marlborough and Co., 51, Old Bailey, London. We are glad of the opportunity of rectifying the omission.

that, while we write of an author, he himself may be passing away from amongst us.

In the present paper, we shall deal exclusively with Continental names; for while, unhappily, we need not go out of England to find Baptist martyrs, we are not aware that Joan Boucher, of Eythorne, burnt at Smithfield, 2nd May, 1550, Richard Woodman, Edward Wightman, or any others of the English Baptists who sealed their testimony with their blood, left any hymns.

According to Eusebius of Cæsarea, translated by Dr. Cane, in his *Lives of the Fathers*, when the Council of Nice was held (A.D. 325), and three hundred and eighteen bishops and nearly two thousand other delegates, presbyters, and laymen, were convened from all parts of the world, there was a distinct and formal declaration made to the Council of the fundamental principles of the Baptist faith; namely, *first instruction into the rudiments of the faith, and then baptism into it*. From that time to the Reformation, under Luther and others, there seems to have been, commonly hidden away from public view, and taking little or no part in public affairs, a remnant of people, scattered here and there, who held tenaciously to the Evangelical faith, and maintained in their lives and characters, as well as in theory, the spirituality of Christ's Church, as redeemed from among men. The Reformation was a rallying point for many of these. At first, Luther asserted the spirituality of the Church as an organization distinct from the State; but it would seem that political combinations led him, or drove him, to depart from his early convictions. One result was terrible, protracted, and devastating wars. Another effect was, the persecution of those Protestants who chose the "more excellent way." Germany, Switzerland, Holland, and, afterwards, England, furnished victims in abundance.

As in most countries there are Protestants *and* Protestants, so, then as well as now, there were Baptists *and* Baptists. History is sadly mixed up in its records of the so-called "Ana"-Baptists; and even in *Dr. Bomberger's Condensed Translation of Herzog's Real-Encyclopædia* (1856) there are many misleading statements, though an attempt at candour is apparent here and there. The writer of the article on "Ana"-Baptists states truly enough that the people despised worldly governments, with their carnal weapons, and their spirit of war and revenge; and that they would rather suffer the loss of all things than bear arms, or serve in office. They must have been distinct, therefore, in spirit and character, though like in name, from Münzer and the insurrectionary mob who, following the fanatical ideas of their leader concerning the millennium, originated the Peasants' War, and by their fate fulfilled of the Master's word, "They that take the sword shall perish by the sword." We do not speak of such mistaken enthusiasts as martyrs; we deal only with such as were *witnesses* for the truth of Christ.

In the article in the condensed Herzog, referred to above, there is a statement which, however true it may have been of some then, as it is true of some Baptists now, was by no means generally, not to say universally, correct. "He," that is, Christ, "was a *model*, rather than a *Mediator*." This is not Baptist doctrine. Happily, in the authors whose hymns we shall quote, there is a distinct and emphatic setting forth of the Saviour's atoning sacrifice. These writers were

of Switzerland and South Germany, and Dr. Burrage has industriously collected his materials in this instance from Wackernagel's celebrated work on German Hymnology.

The first name to be noted is that of—

FELIX MANTZ.

He was a native of Zurich, and a man of scholarly attainments. He stood by the side of Zwingle, at the commencement of the Reformation. Zwingle, like Luther, at first thought that faith was necessary before baptism, but both changed their minds. "He saw," says Dr. Dorner, speaking of Zwingle, "that the setting aside of infant baptism was the same as the setting aside of the national church,—exchanging a hitherto national church for one more or less Donatist. For if infant baptism were given up because faith was not yet there, then there only remained, as the right time for it, the moment when living faith and regeneration were certain; and then baptism would become the sign of the fellowship of the regenerate,—the saints who bind themselves together as aliens out of the world."

Zwingle and Mantz parted, and the latter became the object of persecution. He was arrested and thrown into prison, and 2nd January, 1527, was thus sentenced to death:—"to be delivered to the executioner, who should bind his hands, place him in a boat, and throw him, bound, into the water, there to die."

He died heroically. When bound upon a hurdle, and about to be thrown into the stream, he sang with a loud voice, "Into Thy hands, O Lord, I commend my spirit!" He left behind him a written testimony for the encouragement of his brethren. In it he says: "My heart rejoiceth in God, who giveth me much understanding, and guideth me that I may escape eternal and endless death. Wherefore I praise Thee, O Christ, Lord of heaven, that Thou succourest me in my afflictions and sorrow!"

His views of the nature of the death of Christ are plainly stated:—

"The Lord Christ forces no man into His glory; but the willing and ready alone enter, who come thereto by true faith and baptism. When a man bringeth forth the true fruits of repentance, for him is purchased and procured, by Christ, through grace, the heaven of everlasting joy, by the shedding of His innocent blood, which He so willingly poured out. Thereby He showeth us His love, and endueth us with the might of His Spirit; and he who receiveth and exerciseth this, groweth and becometh perfect in God."

Mantz's martyr-hymn contains seventeen verses of seven lines each. It opens thus:—

"With rapture I will sing,
Grateful to God for breath,
The strong Almighty King,
Who saves my soul from death,
The death that has no end;
Thee, too, O Christ, I praise,
Who dost Thine own defend!"

Another of the martyr-band was—

MICHAEL SATTLER.

Of him little is known, excepting that, before connecting himself with

the Reformation, he was a monk; that his home was in Staufen, that he was arrested in Zurich, in 1525, and banished; afterwards arrested at Strasburg, and martyred at Ratenburg, on the Neckar, 21st May, 1527. His was a painful death. His tongue was torn out, his body lacerated with hot tongs, and then he was burnt. His character was such that the Evangelical pastors of Strasburg did not hesitate to call him a martyr of Christ. There is a hymn of thirteen four-line stanzas by him, which concludes,—

“ O Christ, help Thou Thy little flock,
Who faithful follow Thee, their Rock;
By Thine own death redeem each one,
And crown the work that Thou hast done ! ”

GEORGE WAGNER

was pastor of an “ Ana ”-Baptist church in Munich, Bavaria. He was a man of blameless character, whose life commended the gospel he delighted to preach. He was apprehended on account of four articles of faith which he taught. First, that priests cannot forgive men their sins; second, that man cannot bring God down from heaven; third, that God or Christ is not bodily in the bread that the priests place on the altar—(?) communion table—but that it is the bread of the Lord; and, fourth, that the baptism of water does not save men.”

When he would not retract these articles, he was put to the torture; the prince, however, had compassion upon him, and personally visited him, and urged him to recant, promising that, in that case, he would be his friend for life. Many others, including his wife, entreated him to renounce his opinions; but all was of no avail; he would not forsake the Lord his God. In another American work—*Baptist Martyrs*—some of these conversations are given at length. He was burnt one day in 1527. Among his last words were these:—“ Father, *my* Father, there is much in the world that is dear to me,—my wife, my children, my life; but dearer than wife, and children, and life, art Thou, *my* Father! Nothing shall separate me from Thy love. To Thee I consecrate myself wholly as I am in life and death. I am ready. I know what I am doing.” And then he turned to his executioners, and welcomed the flames, in which, as in a chariot of fire, his spirit ascended to his Saviour and God. Here is the first verse of one of his hymns:—

“ We praise our Father, God;
To Him hosannahs bring,
Who saves us by the precious blood
Of our atoning King,
The Son whom He has given
To take away our sin,
That, faithful as His children here,
We heaven at length may win.”

CARIUS BINDER

was a cabinet-maker in Coburg. By means of the influence of Hans Hut, he was baptized in Steyer. He became a preacher of the Word, and is believed to have laboured in Salzburg. It is related that he and thirty-eight others were shut up in a house, which was set

on fire, and all perished, 25th October, 1527. He is said to have been the author of a hymn beginning,—

“ With all our hearts we thank Thee,
Thou holy One and true.”

LEONHART SCHIEMER

was a prominent man among the Baptists of Upper Austria. Belonging to a good family, he was carefully educated at Vienna. He became a monk ; but after five years, he made good his escape. Meeting Hubmierz, and afterwards with Hans Hut, and Oswald Glaidt, who were holding religious services secretly in Vienna, he became a convert, and was baptized. He at once began to preach, and at Steyer had many converts. Going through Austria and Bavaria, declaring the good tidings of salvation by faith in Christ, in the Tyrol he was recognized by a Franciscan monk, betrayed, and, without delay, condemned. He suffered at Ratenburg, on 14th January, 1528, being first beheaded, and then burnt. Seventy of his followers afterwards shared the same fate, sealing their testimony with their blood. One of his hymns tells of the sufferings of the “sect everywhere denounced.”

“ Thine holy place, they have destroyed,
Thine altars overthrown ;
And reaching forth their bloody hands,
Have foully slain Thine own.

“ And we alone, Thy little flock,
The few who still remain,
Are exiles wandering through the land,
In sorrow and in pain.”

HANS SCHLAFFER.

This worthy martyr for the faith of Christ was first a Romish priest, from 1511 to 1526. Having been convinced of the errors of the Church of Rome, he withdrew, and joined the Baptists. Towards the close of 1527, he was arrested at Schwatz. He was well plied with arguments by his opponents, but he was immovable. “The Scriptures command,” said he, “that we believe and be baptized ; but there is no command that infants be baptized.” In a few weeks, he was executed by the sword, with twenty others. One of his hymns is a grand testimony to his faith in Christ as the one all-atoning sacrifice for our sins :—

“ Let not Thine anger fall on me.
O God, to Thee
My sin is fully known ;
But Jesus Christ has died,
And satisfied
The guilt that was mine own.
’Gainst Thee I strove,
But with Thy love
Thou broughtst me near,
Made grace appear,
And now Thy Son,
The Holy One,
The great and all-atoning work has done.”

JOHN LEOPOLD,

before he was a preacher, was a tutor in Augsburg, and was highly esteemed. Touched by the hand of sovereign grace, he became bold in the cause of Christ. He was condemned by the civil authority. When the time of his execution approached, he was told that he would pass by the sword from life to death. "No, gentlemen of Augsburg," he replied, "but, if God will, from death to life." The first and last verses of one of his hymns show how he met death :—

" My God, Thee will I praise
 When my last hour shall come,
 And then my voice I'll raise
 Within the heavenly home.
 O Lord, most merciful and kind,
 Now strengthen my weak faith,
 And give me peace of mind !

* * * *

" To Thee, in very deed,
 My spirit I commend ;
 Help me in all my need,
 And let me ne'er offend.
 Give to my flesh Thy strength,
 That I with Thee may stand,
 A conqueror at length ! "

HANS HUT,

during the Peasants' War, was found among the followers of Thomas Münzer ; but, afterwards, adopted the opinions of the " Ana-" Baptists, who, though they sympathized with the Peasants under their oppressions, declared against all armed resistance to civil authority, and sought to bring about a better state of things, not by revolution, but by the restoration of primitive Christianity. One day, Hut entered a house in Weier, Franken, read the Word of God, and explained its truths with such effect, that Franz Strigel, the head of the house, and eight others, received baptism. The same night Hut continued his journey ; and, as they had never seen him before, so they never saw him again. He was thrown into prison at Augsburg, but in attempting to escape lost his life, in December, 1528. His dead body was burned publicly. We quote the seventh, eighth, and ninth verses of one of his hymns :—

" And so God sent His Son, His own,
 Who hath to us the truth made known ;
 His holy way revealing,
 The Spirit to us sealing,
 And bringing heavenly healing.

" He points us to His Holy Word,
 His Testament, in which the Lord
 Appears, our nature wearing,
 His Father's glory sharing,
 No one with Him comparing.

" He man, and also very God,
 Beneath His feet grim death hath trod ;
 With truth Himself arraying,
 His mighty power displaying,
 And all our fears allaying."

We have reached the limits imposed upon ourselves, and must pass over the names and hymns of Zudwig Hetzer, George Blaunch, Martin Maler, Peter Rudemann, and also some hymns by anonymous writers.

We have said enough to show the character of the book, and the tone and spirit of the men; and though, like the Pietists of later times, they commonly dwelt more on the experimental than on the doctrinal side of the truth, it is very evident that in all essential points they were one with all who hold the true Evangelical faith.

We conclude this article with a verse from one of the anonymous hymns, so suited to the present times of inconstancy, doubt, and trial:—

“ Help us the field to hold ;
Our strength Thy Holy Word ;
And in our time of need,
Protect us by Thy sword,
That, heroes of Thine own,
We in eternity
May wear the heavenly crown ! ”

The “ First Things ” of the Bible.

DEVOTIONAL MEDITATIONS, BY WALTER J. MAYERS.

V. THE FIRST DISCIPLES OF JESUS.

“ And the two disciples heard him speak, and they followed Jesus.”—John i. 37.

IN this chapter we have an old man lingering over scenes of his youth. The very memory of John seems to be inspired, and he loves to recall the beginnings of spiritual life in himself and his friends. Of great interest to all believers is the scene recounted in verses 37 to 42. The introduction of the gospel, the beginning of the Christian Church, the calling of disciples before sects were heard of, the simple, earnest conduct of young believers, the early dawn of truth, life, and love,—all are here pictured, and will well repay our reverent thought. I would follow these incidents with earnest desire for the Spirit's aid, and prayer that my meditations upon them may be sweet.

I. HEARING OF JESUS.

They heard John, but followed Jesus. Man is the messenger, but Christ is the Master. They had heard the day before; why did they not follow then? How often did I hear before I followed! What did they hear? “ Behold the Lamb of God ! ”—sinless, suffering, atoning. This is the essence of the gospel; and when they heard it, they left John, and followed Jesus; and John was satisfied to have it so. Thus would I, my Lord, point my fellows to Thee!

II. FOLLOWING JESUS.

Jesus was then comparatively unknown. The path leading after Him was untried; yet they took it, without delaying, without debating, without knowing all the consequences. As yet, they were not fully enlightened. It is as true now as then, that, if we recognize

Jesus as the Son of God, and behold Him as the Lamb of God, we ought to be thus induced at once to follow Him. Lord, I will follow Thee, without any "but"!

III. ABIDING WITH JESUS.

These young followers needed encouragement, testing, teaching, strength; and Jesus was quick to recognize the going out of their hearts towards Himself. Note how tenderly He deals with them. He knew they wanted Him, but had they thought *what* that meant? What they needed could not well be promised on the spot, and in public. When they asked, "Where dwellest Thou?" Jesus said, "Come and see." The invitation, graciously given, is quickly accepted. "And they abode with Him that day." What a memorable day! What an important interview!!

My soul, rejoice that Jesus is accessible, that He is anxious to be fully known! Let no passing word satisfy thee; seek for the abiding with Christ. Plead earnestly, "Abide with me," until Jesus answers, "Abide in Me."

IV. FINDING OTHERS FOR JESUS.

This is ever the result of the "abiding." It is the branch bearing fruit. "He *first* findeth." John fails not to mention the honour belonging to Andrew, though he himself soon after went for James. This loving consideration is worth copying. Andrew's characteristic was bringing others to Christ; may it be mine!

Lord, let me have such experiences of Thyself as these early followers of Thine had! Be it mine to hear of Thee as the Saviour of sinners, to follow Thee as the Great Teacher, to abide in Thee as the soul's true Home, and to find others for Thee, that so I may give proof of my loyalty and love!

Mission in Antwerp during the Exhibition.

MR. HARMER, one of our College evangelists, is arranging with Pastor J. Adams, of the Mariners' Church, Antwerp, for mission services in Antwerp during the exhibition, when many English and American visitors are expected. Travellers on the Continent are often at a sad loss upon the Sabbath, and they drift into scenes and society that are hurtful to them. A number of ministers and other friends have promised to help in the services. Mr. Harmer was so much encouraged by his visit last year that he is confident that the Christians in Antwerp will do their best to make the work a success. As the mission is being arranged mainly for the benefit of English and American visitors, will those friends who can help in meeting the expenses kindly send contributions or promises to the Editor of *The Sword and the Trowel*, "Westwood," Beulah Hill, Upper Norwood; to Mr. A. A. Harmer, 2, Beulah Road, Thornton Heath; or to Pastor J. Adams, 21, Avenue de Commerce, Antwerp, and will all our readers pray for the Lord's blessing on this effort? Further particulars will be duly announced; this is only a preliminary notice to let our readers know what is being arranged.

Pastor Thomas Spurgeon and the Metropolitan Tabernacle Church.

LAST month, we reported that the Tabernacle church had invited Mr. Thomas Spurgeon to the pastorate; we are glad now to be able to give his letter and address on accepting the position offered to him. These were presented to the members at a SPECIAL CHURCH-MEETING, held in the Tabernacle, on *Monday evening, April 2*. Although notice was only given on the preceding day, there was a large attendance of members, the greater part of the area and first gallery being filled.

Mr. Thomas H. Olney, treasurer of the church, presided. After the singing of Psalm 103, Version III., the chairman read extracts from the trust-deed, showing that the election of a pastor had been conducted in accordance with the legal requirements, (1) that he should be chosen by the members present at their church-meeting, or the major part of them, assembled in the usual course, and (2) that he must be a Baptist, a Particular Baptist, and a Calvinistic Baptist. "These," said Mr. Olney, "are the three terms that are used in the trust-deed, and I am sure that all these three richly meet in the Pastor-elect." The chairman then proceeded to read the following letter, but the light on the platform not being very good, he had to ask his nephew, Mr. William Olney, to finish the reading:—

"Metropolitan Tabernacle,
"Newington, S.E.,
"March 31st, 1894.

"To the Members of the Baptized Church of Jesus Christ worshipping at
the Metropolitan Tabernacle,

"Beloved Brethren and Sisters,

"I was in due course informed of the result of your meeting of last Wednesday week. I find that you did then confer on me, by a decided majority, the highest honour that could be offered to a servant of Christ Jesus. You have, with no uncertain sound, proclaimed your desire that I shall become your permanent Pastor. I can scarcely believe that it is really so—that I, of all men, am requested to follow such men as Keach, and Gill, and Rippon, and Angus, and (more wondrous still!) to succeed my own beloved and illustrious Father. Yet, with these figures, and your Chairman's letter before me, I must believe what seems incredible.

"Since hearing of your choice, I have been wondering whether your vote is indeed the voice of God, and I have seriously and prayerfully considered the whole question in all its bearings.

"When I regard, gratefully, and with surprise, the steps which have led to this resolve of yours, and the way by which I myself have been conducted; when I find that I can conscientiously say that I have never sought the post, and that I do not even now personally desire it; when I think of the strength vouchsafed to me for the not altogether easy task of the past eight months, and of the measure of blessing graciously granted; above all, when I remember the right hand of the most High, and His exceeding great and precious promises, I feel constrained to say, 'I must not shrink from this evident duty, nor fail to enter this open door.'

"In humble and absolute dependence upon Divine aid, and counting on the earnest and affectionate co-operation of officers and members, and hoping for the prayers not of these only, but of Christians the world over, I do accept the position to which you have invited me, with its glorious privileges, its stupendous tasks, and its solemn responsibilities. It will be

my joy to serve you for Christ's sake just so long as the Lord evidently would have me do so.

"I am not forgetting that there is a number of friends who did not join in the invitation. This, of course, is greatly to be regretted. I desire to treat those whose judgment is adverse with all due respect. But I venture to hope that many of them will see their way to tarry in the old home, and to work with their former comrades and their late Pastor's son. I feel convinced that if they will sink personal opinion for the common good of our beloved Church they will yet be found amongst the happiest and most earnest supporters of the ministry. I have seen it so before, and I am trusting that such history may repeat itself. In any case, I wish these friends all good and grace.

"I do not know that there is need to lengthen out this letter. I shall have better opportunities of expressing my views of the position, and of speaking of plans for the future. My manner of life from my youth know all the members. My articles of faith, and methods of work, you are well aware of. The ever-new old Gospel is all I have to preach, and I propose to carry on the work in the same spirit which has obtained hitherto, and, as far as possible, on the same lines, and with the same helpers. Oh, that we may have somewhat of the same success!

"I cannot conclude without giving praise to God for His great goodness, nor without thanking all who have rallied round me during my probationary term.

"On those who have entertained me in their houses, may the blessing come that fell to Obed-edom!

"May all who have helped to make my burdens lighter and my loneliness less, be graciously visited from on high! May all who have lovingly aided in the task of winning souls hear, even now, their Lord's 'Well done'!

"And now, let us to work. What a deal needs to be done! How few there are to do it! What feeble folk we are in comparison with those who have gone before! But we preach Christ crucified, and that was *their* only theme. Moreover, the Lord has not taken His Holy Spirit from us, and He was *their* only trust. Has God ever called His servants to a task in which He was not willing to aid them? I have yet to hear of such a case.

"When you invited me to 'supply', I exclaimed, 'Who is sufficient for these things?' Now that we have gone a step further, let us unitedly confess that 'Our sufficiency is of God.' Realizing, as I do to the full, the importance of the post, and my own inability, I am yet compelled to conclude that—

" 'To doubt would be disloyalty,
To falter would be sin.'

"May every member know this happy combination of conscious weakness and Divine support, and God even our own God shall bless us!

"I am, yours to serve in the Gospel,

"THOMAS SPURGEON."

At the conclusion of the letter, the chairman said:—"My dear friends, I am very glad that the interregnum that has existed too long between the Pastors of this church is now to be brought to an end. During that period, the deacons have had considerable anxiety at various times; but they have always felt that they have been supported by the confidence of the church. I very much regret that I was not able to read the whole of that beautiful letter. The only thing that I wanted was more light; persons who need glasses want more light than those who have good eyesight. There are some passages in the Word of God that persons would read if they had more light, especially those about baptism. Well, now I have the pleasure of handing our dear Pastor,—for we now can call him our dear Pastor.—I

have the pleasure of handing him into the chair ; and will you allow me, at the same time, to say that I wish to hand him into the throne of your hearts ? I hope that you will prepare a very tender place for him there, that you will not forget him, and that you will especially remember him when you appear before the throne of God in prayer. He has a very arduous task, and it will be easier for him if he feels that he is supported by our sympathies and prayers. We owe it to his illustrious father, we owe it to the remembrance of the blessing that God has given to this church ; and we do earnestly long that He should continue that blessing, and that He should increase it. May the God of his father be the God of his succeeding race ! I think I cannot sit down with a more appropriate remark than that."

Pastor Thomas Spurgeon, on rising, had a most enthusiastic reception. He said :—" Dear Mr. Ex-chairman, I think the first person to be congratulated to-night is yourself. I feel sure,—though you have so gladly, and I must say so successfully, served the Lord in the exalted position to which your brethren and the church have lately called you,—it must be an immense relief to find yourself clear of the chair, and quit of the responsibilities attached thereto. I believe that, if I found no sympathizing friend besides in all the church, Mr. Thomas Olney is bound to sympathize with me, ' for he has felt the same.'

" There never was an occasion in my life, and however long God spares me, I think there never will be one, on which I would be gladder to be able to make a fit and appropriate expression of my deepest feelings than at the present moment ; and I do not think there ever has been, or ever can be, an occasion when I shall find it more difficult to express what is in my heart of hearts. I confess that I was glad of the opportunity of putting on paper some of my feelings about this matter. I do not remember writing more than two speeches in my life ; one was on the occasion of the memorable service held in the city of Auckland, New Zealand, just after we had heard of my dear father's death. I knew I could not trust myself to speak on that occasion, so I took a pen, and, as the Lord moved me, I wrote what was in my very soul, and read it, with tearful eyes, that evening ; and just as readily as I wrote those words, so readily did I find these words come to my heart, and trickle from my pen ; and if you judge them to be, as the chairman has kindly said, fit and beautiful, you must just hand on the praise to Him who told me what to say, and how to say it.

" This much I will admit, that the letter does express, though somewhat feebly, the position that I feel must be mine in view of the great task I undertake. I have here expressed my gratitude, mingled with astonishment, that you have seen fit to call me to this most honourable of all positions. Said one friend to me, before my decision was known, ' This you can say, whatever happens, that you have had conferred upon you the greatest honour that men can give to their fellow-man.' Well, I rejoiced at the sentiment ; and yet, do you know ?—with the joy there was an overpowering sense of awful responsibility if I had to accept it. Since then, I have come to that point, and have been constrained to say ' Yes,' to your invitation.

" Here I have stated plainly the steps by which I came to my resolve. I have told you of your own request being hearty and strong, though not unanimous. I have told you that I found it in my heart to say, with the utmost conscientiousness, ' that I have never sought the post, and that I do not even now personally desire it.' I do not want you to misunderstand that second clause ; I desire anything that God desires for me, at least, I wish to do so ; but, apart from His will, I confess that the flesh shrinks, and the spirit trembles ; but then, you see, I go on to say that I remember ' the strength that the Lord has vouchsafed to me for the not altogether easy task of the past eight months.' How difficult that task has been, even

the most sympathetic of you can scarcely imagine ; the Lord knows, and He has helped ; but it is a far greater token for good than perhaps some of you suppose. The same may be said of 'the measure of blessing graciously granted', for there have been hindrances to blessing without a doubt.

"Then, most of all, 'I remember the right hand of the Most High, and His exceeding great and precious promises.' I hope you noticed that, when I say that 'I do accept the position to which you have invited me,' I do it 'in humble and absolute dependence upon Divine aid,'—Who can help but He?—and counting on the earnest and affectionate co-operation of officers and members.' I may hope for that, surely ; I do not only hope for it, but believe that I shall have it. I have made mention, too, of a most important matter, that I count on the prayers of Christians the world over ; and in saying that, I am not speaking without my book, for I have distinct promises and pledges of personal and public prayer from almost every quarter of the globe, and I do know positively, that there are hundreds, I may well say thousands, who have promised themselves, and God, and me, that they will daily remember the Tabernacle church in loving supplication. Brethren, this means a great deal ; if I mistake not, it means success and blessing all along the line.

"I have made mention also in my letter of the 'friends who did not join in the invitation.' What shall I say about them more than I have written here ? I desire to treat them and their opinion, adverse though it is, with all due respect. I am hoping that, if their opinion is adverse, they themselves are not. I have only accepted one pastorate before this, and on that occasion there were only two who in a measure objected ; that is to say, they did not oppose it outright, perhaps because I was Mr. Spurgeon's son ; but let me tell you that, years before I left that place, I reckoned these two amongst my strongest, staunchest friends. So friendly were they, that I said to them one day, 'Now, why was it that you voted against me ?' You need to be on pretty friendly terms before you can ask such a question as that ; and the answer I received was one that you have heard before, 'Well, chiefly, because of your *youth and inexperience*.' I think, dear friends, that they were perfectly right. That, however, was thirteen years ago ; and I am not without reason for hoping that those who conscientiously believed that I was not the fittest man for this place,—I think I should have voted with them if I had had the chance,—will still cling to their old comrades, and loving, as they must ever do, the dear old home, that they will yet learn to love,—I hesitate to say it, lest I should be charged with speaking well of myself,—that they will yet learn to love their late dear Pastor's son. At all events, whether they see their way to tarry with us, or not, God speed them, God bless them, God make them useful wherever He may place them !

"You need not be afraid, dear friends, that I shall stop here longer than you like. We do not know anything about the future ; health, and well-being, and everything are in the Lord's hands. I only know, and of this I am sure, that He brought me hither first to supply, and then to step into this honourable position. I am sure of that ; I would not be here if I were not quite sure of it ; but for what purposes of grace, and for how long a season, who can guess ? We have our hopes, some of you have your fears ; but the Lord knows the end from the beginning, and all is well.

"I do not want to keep you or myself much longer ; but I must say this, as I said in my letter, 'My manner of life from my youth, know all the members.' 'Know all the Jews,' said Paul ; and if I may parody his expression, I may say, 'My manner of life from my youth, know all the pews, or the inmates of them.' I am no stranger to you, and my methods of work are also known to you. I have now supplied the pulpit for eight months consecutively, and before that for about four months, so that we ought to know something of one another by this time. I used to hope that

I should never be asked to preach on probation, and I never did till the beginning of this eight months, and then I had a long spell of it; and it is not the most comfortable feeling in the world, I confess. Still, if the Lord should call me to pass through such an experience again, I trust that I should be ready to respond to His call. Yet I am very glad that the probationary period is over; I feel as if I had another feather or two in my wings, or as if they were not clipped as they have been; and I trust that we may all fly more freely in the future.

"As to my doctrine,—well, surely, I have been trained in the right school. I had not for long the advantages of the College; but I had the still greater advantages of sitting at the President's feet, and drinking in, unconsciously, before I ever thought of being a preacher, the truth as he held it, the truth as it is in Jesus, as we believe it to be. Mr. Olney said quite rightly that I am a Baptist; I am, from the crown of my head to the sole of my foot,—if you are a Baptist, you must be one altogether, for you have been immersed. I own also to being a Particular Baptist,—very particular, in some things, and Particular in the theological sense, believing in Particular Redemption, though no one loves more than I do to preach of salvation as offered free and full to all. I am a Calvinistic Baptist, too; though that term is not much in fashion nowadays, I am not ashamed of it, and I trust I never shall be. The cross of Christ is the central object of all our ministry; around that we weave our garlands, and on the Saviour we place all our crowns.

"Now, to the work! As I have said in my letter, 'What a deal needs to be done! How few there are to do it!' Yet God can make the feeblest mighty, and get the greater glory to Himself on that account. True, it takes a giant to fill a giant's sphere; but David can bring a giant low. Oh, that we may trust in the arm omnipotent and the Spirit invincible; and who knows but that you and I, confessing our weakness, and sometimes hindered by our too keen sense of it, may yet become as David, and David as the angel of the Lord? I do beseech you that we may be united in faith and Christlike love, that we may love each other with a pure heart fervently, and seek Christ's honour only and alone.

"May I have a word about a young friend of mine over in New Zealand? Well, she was comparatively young when I left her, but I do not know how she may have aged during the time of absence, or perhaps it has been such a relief to her that she has renewed her youth. It is now eleven months since I had the joy of seeing my wife, of listening to the child-talk of my dear boy, and the prattle of my babe. These I left for Christ's sake and the gospel's. I am not going to sing the praises of my consort, though I think I should be justified in so doing; is it not written in the Word of God, 'her husband also, and he praiseth her'? However, you will be glad to hear, I am sure, for you have manifested great interest in all dear to me, that I have cabled for my beloved belongings. I am only sorry that I have to add that I have received a reply, telling me that both the little ones are very far from well, and it seems quite likely that the starting may be postponed. All is well, and it will be my joy to see them in God's good time; meanwhile, I commend them to His grace, and to your prayers.

"Now I have a little secret for you. I was going to keep it for that kind welcome meeting which the officers have arranged to hold on the twelfth; but I have thought since that it is too choice a morsel to fling first of all to the public. I shall give it, then, God willing; but I am going to give you a taste of it first of all. It is only a piece of paper; but it is very precious to me, for my dear father's signature is on it. The whole letter is of a most tender and loving sort, but this is how he closes it; and I beg you to bear in mind that I have had this letter in my possession all the time; but I have considered that the opportunity had not arrived to make it public. 'Get very strong,' he says; and I have obeyed him in that respect. 'Get very

strong, and when I am older and feebler,'—he wrote this in 1885, just after I had started back to my work in Auckland,—alas ! that he did not live to get much older, though he did get feebler,—

“ ‘GET VERY STRONG, AND WHEN I AM OLDER AND FEEBLER, BE READY TO TAKE MY PLACE.’ ”

So I have heard a call from around me, for your voice has sounded to my heart ; I have heard two calls, nay, they are but one, from the glory, the voice of my Father God, and the voice of my earthly father, raised to heaven. What wonder that I have said, ‘I must enter this open door’ !”

After a hearty vote of thanks to Mr. Thomas Olney, the meeting was closed with the Doxology and Benediction.

On *Thursday evening, April 12*, a public meeting was held in the Tabernacle to welcome Mr. Thomas Spurgeon as Pastor of the church.

Never since the great gatherings in celebration of Mr. Spurgeon's Jubilee, in 1884, has there been such a meeting in the Tabernacle ; and no minister has probably ever received a more enthusiastic welcome than was accorded to the new Pastor. Nearly two thousand persons were present at the tea, and the vast building was crowded in every part when Mr. Thomas Olney took the chair at seven o'clock, while great numbers of people were unable to gain admission. Prayer was presented by Pastor James Stephens, M.A., of Highgate, and addresses were delivered by the chairman, and by Pastors J. A. and Charles Spurgeon, Frank M. Smith (Peckham), and Revs. F. B. Meyer, B.A. (Christ Church), and John Bond (Wesleyan). Mr. Olney, on behalf of a few friends who wished to show their gratitude to God for the election of their dear Pastor, handed to Mr. Thomas Spurgeon a cheque for £100, *to be used entirely as he pleased*, and he at once gave it to the treasurer of the church “for those institutions that are in the most necessitous case just now.” We cannot spare space for even an outline of the Pastor's address, which was necessarily on somewhat similar lines to the one given at the church-meeting ; but we must find room for the telegram from his dear mother :—“Thy father's God be with thee and bless thee. Be of good courage, and He shall strengthen thine heart. Mother sends love and blessing, and greeting to the church.” The whole proceedings were of the most hearty and joyous character, and the meeting was appropriately closed with the Doxology and Benediction.

Mr. Spurgeon's Sermons in Letter-boxes.

THIS Ninth Annual Report of my distribution of *Extracts from the Sermons of the Rev. C. H. Spurgeon, Spurgeon's Illustrated Tracts*, and cards headed, “Jesus Saves Now—Trust Jesus,” I forward a fortnight earlier than in former years, as I am starting next Friday on a journey to the East. The number of the sermons, tracts, and cards, distributed in house letter-boxes, etc., from the 1st of last April to this 19th day of March, is 41,210 ; making a total during the last nine years of over a quarter of a million. That the precious seed thus cast into human hearts and homes will germinate, and spring forth, and bless many souls, I fully believe. It does not require much money, or talent, or influence, or physical strength, to be useful in this way ; and I often wish that every letter-box in London was thus systematically utilized. (Could not many more of our readers adopt our friend's plan?—ED.) I have no doubt that these sermons are divinely-appointed channels through which God's grace will flow into many households. They are powerful correctives to the world's putrescence ; and I shall ever feel thankful for the one I heard Mr. Spurgeon preach in the

Tabernacle, on a Thursday evening in March, 1885, which stirred me up to commence this work of sermon-distribution on the following day, and to persevere in it until now.

May I mention an incident, which illustrates how the Lord has graciously blessed the sermons of the late beloved Pastor to the conversion of individuals who never informed him of the fact? On July 6th, 1893, I was on board a steamer going to Islay, the most westerly island of the Southern Hebrides, and, as is my custom when travelling, I distributed some of the sermons to my fellow-passengers, and to the ship's crew. Among the rest, I gave one to the chief engineer of the steamer, who then made the following statement, which I noted down :—“Ten years ago, I was converted by reading one of Mr. Spurgeon's sermons. My wife was converted two years before me; but I then hated religion, and strongly opposed her attending the Sabbath and week-night services. She tried hard to persuade me to accompany her to the house of God; but her entreaties only excited my evil passions, and I angrily refused, and threatened her by saying, ‘If you go to the prayer-meeting, I will go to the public-house.’ She, however, persisted in her efforts; but on the very Sabbath before my conversion I said to her, ‘It is of no use for me to go with you to church; my day of grace is past.’ I was at that time so terrified at the remembrance of my sins that I was afraid to fall asleep at night, lest I should open my eyes in hell before morning. I despaired of my salvation, and was sure that my sins were so aggravated that God *could not* forgive me. I have been a seaman forty years; and on Monday, 15th January, 1883, I was starting on a voyage; and my wife, who has since died, put into my portmanteau six of Mr. Spurgeon's sermons, bound together, which a lady had given her as a present. That very night, I read one of the sermons; the text of it was 2 Corinthians v. 14: ‘For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead’ (No. 1,411). That sermon was the means God used for my conversion. It had such a wonderful effect upon my mind that I went on deck, and told my shipmates all about it, and the blessing I had experienced through reading it; for I was anxious that they might also experience a change of heart.”

I asked the narrator, “Did you ever inform Mr. Spurgeon of your conversion? I have heard him say, in the Tabernacle, that nothing delighted him more than to hear of conversions through his sermons.” He replied, “No; I sometimes thought of writing, but I never did.” I asked, “What has become of those six sermons? Where are they now?” He said, “I have lent them to many persons during the last ten years, and they are now lent to a friend in Glasgow.”

Our conversation ended, and I hardly expected to see my friend again on earth; but Providence ordained otherwise. On July 15th, I arrived in Port Ellen, Islay, and his vessel happened to be in the harbour. I did not notice her, but the engineer, who was on board, observed me; and, as it afterwards appeared, communicated with one of his friends on shore. The result of this was that a gentleman called upon me, and during my eight days' visit, I delivered four gospel addresses, and took part in two other religious meetings, at which, I have reason to believe, some souls were blessed.

The public burning of the late beloved Pastor's sermons by priests at Zahleh, and the curse fulminated by the bishop upon those who receive and read them, remind me of a Romish priest, in Edinburgh, to whom I gave one of the Pastor's sermons in the most courteous way possible. He received it, read some of it, and then tore it into nine pieces, and threw them away. I picked up the fragments, fitted them together, and retain them as specimens of priestly enmity to the blessed gospel of the grace of God.

Remarkable Generosity.

LAST night, I witnessed a very noteworthy instance of liberal giving. The Baptist Church at Teddington is preparing to build. Up to yesterday, the friends had some £700 given or promised. The meeting last evening was to extend amongst the church and congregation a scheme to raise £500 by promises payable within 5 years. (This time is almost nominal, as many of the amounts promised are already paid in full.) About £200 had been promised towards this scheme, and is included in the £700 mentioned above. The audience last night, though it filled the iron chapel, could not have exceeded 250, and was composed of persons of the usual social rank attending our Baptist Chapels; *but, before a quarter past nine, the whole of the remaining £300 (to finish the above-mentioned scheme) had been given or promised.* It was a remarkable and noble outburst of generous giving; and should commend the cause to all friends of Baptist Church-extension.

The enthusiasm displayed in giving was on a par with the rest of the work. The iron chapel is crowded upon Sundays, and many cannot gain admittance. The friends need their new building urgently. Will some friends, who read this intimation, send help towards the £1,000 yet needed, to the Pastor, R. J. Williamson, Beulah Villas, Queen's Road, Teddington?

Bermondsey, April 12, 1894.

W. OLNEY.

Notices of Books.

Sin and the Unfolding of Salvation, Being the Three Years' Course of Theological Lectures delivered at the Pastors' College, London. By the late Professor DAVID GRACEY, Principal of that Institution. Passmore and Alabaster. Price 7s. 6d.

THIS is a noble volume, and very heartily do we welcome it, for its own sake, and for the sake of the lamented author, the fragrance of whose life will long linger. Mr. Gracey's reputation as a theologian has travelled beyond the bounds of the Pastors' College, and it is well that, since he is no longer amongst us, this product of his consecrated intellect should be given to the Christian public, so that not only his own students may be gratified, but lovers of Evangelical truth everywhere may share the benefit. The book is indeed well worthy the attention of all who are interested in the Christian faith. The theme is a great one, and it is fitly handled. The introductory lecture, in its opening paragraphs, reveals the man, in the beautiful commingling of modesty and manliness, and the remarks which follow, on the meaning and use of the term "theology", are very valuable.

In the next lecture, on "System, Method, and Order in Theological Study", the student will find much that is exceedingly helpful and suggestive; while the third, on "The Aim and Spirit of Theological Study", ought to be carefully pondered by every minister and candidate for the ministry, indeed, by all who aspire to any Christian service. The next seven lectures deal with the grave question of Sin. By a careful examination of the Hebrew and Greek words used in Scripture to denote sin, the lecturer lays a solid basis for his weighty argument on "The Nature of Sin." Like a skilful physician, he gives a careful and complete diagnosis of the dread disease. Like a true philosopher, he makes known the character and traces out the causes of this sad mystery of our nature. Sin is viewed in its relation to law, in man, and as imputed, and we venture to affirm that no one can read these pages without getting a clearer idea of what the apostle meant by the exceeding sinfulness of sin.

The thinking displayed in these sections is of a bracing order, and will prove a true theological tonic;

while, in mastering the arguments, the reader will be greatly aided by the lucidity of the language in which they are expressed. Passing from the dark to the bright side, the remaining lectures deal with the glorious subject of salvation, and the reader is conscious that the author has a personal interest in that salvation, and a heart full of love for the Saviour of whom he so glowingly speaks. Salvation as a hope, as a doctrine, as a mystery, being suggestively treated, there follows a very important lecture on "The Scriptural Expressions relating to Salvation." After a graphic sketch of the "Unfolding of Salvation in Prophecy", there is a remarkable lecture on "The Person of the Saviour", which is worthy of the highest praise, and is of itself sufficient to make the book live. Ordinary readers, with a limited knowledge of Church History, will find much help in the next lecture, which deals with the views that have been held concerning the Person of the Saviour; and even those who are well acquainted with the subject will welcome it as a careful and correct summary of an interesting topic. "The Work of the Redeemer" is clearly expounded and ably discussed in the last four lectures; and not a little originality will be found here, as indeed throughout the book; for while Mr. Gracey takes the Calvinistic standpoint, he gives considerable attention to certain aspects of the work of Christ, which are often overlooked by Calvinists; and his suggestions on these points are well worthy of consideration.

Our limited space precludes us from saying more, but we do most cordially and unreservedly commend the volume for its clear, strong, and reverent thinking; its beautiful and inspiring language; its wide and exact scholarship; its sound Scriptural teaching; its fresh and fragrant treatment of a familiar theme; and its devout and Christly spirit. We believe this work will be a permanent contribution to theological literature, and that it will advance the cause of Evangelical truth, and strengthen the hearts of the defenders of the Faith;

and, while a perusal of it may reveal, in some measure, the secret of the author's marvellous influence over his students, it will also show how much the Pastors' College and the Christian Church in general have lost in losing Principal David Gracey.

The Introduction by Pastor Thomas Spurgeon, and the Preface by Professor McCaig, contain appropriate references to the beloved Principal, of whose genius and graciousness this book will be a timely and worthy memorial. It is pleasing to know that Mr. Gracey's sons, with Mr. McCaig's able assistance, have examined the proofs, and verified the references to other works. May their honoured father's mantle fall upon them!

How to read the Prophets. Part IV. *Ezekiel.* By Rev. BUCHANAN BLAKE, B.D. Edinburgh: T. and T. Clark.

WITH certain grave exceptions, we count this volume to be a helpful guide to the prophet of the Restoration. The analysis is clear, and on the whole reliable. The narrative of the historic setting of the prophecies is especially valuable, although just here there comes the need for caution. The conclusions of the critics are accepted as though they were proven, and such a low view of Inspiration is adopted as to make the language of the prophet poetry rather than prophecy. The author's remarks as to the rebuilding of the temple, and the settlement of the land, imply that the return under Ezra and Nehemiah is the complete and only fulfilment of prophecy. Is not a yet future return possible, when the predictions of the prophet will be fulfilled to the letter? To assign the Priestly Code (Lev. xvii.—xxvi.) to Ezekiel's time, is not only gratuitous, but leads to the confusion and alleged contradiction between it and the worship established by Zerubbabel and Joshua. In clearing away supposed difficulties, the critics really raise a host of new and greater ones. Like many other works of this school, the volume is strong on the human side of the prophet's life and work, but inadequate and misleading as to the divine side.

The Monism of Man ; or, The Unity of the Divine and Human. By ALLYN GORTON, M.D. G. P. Putnam's Sons, 24, Bedford Street Strand.

THIS singular volume consists of a series of essays contributed originally to *The National Quarterly Review*. Few stiffer treatises have ever come under our notice ; to much of its contents, Butler's *Analogy* is poetry, and Sir William Hamilton's *Metaphysics*, the utterances of a novice. We should like ungrudgingly to commend the work ; but this we can by no means do. The efforts to master its pages are like a series of mental gymnastics ; and agility of mind, when rightly used, is no small boon. There is, moreover, much in the volume relating to the physical and mental in man, and to various phenomena in the material world, which is true, and valuable as information. But there is also much in the book which is merely speculative and conjectural, and certainly much which is out of harmony with the teachings of the Word of God, and the experiences of the best and noblest among Christian men ; and as these are the standards by which *we*, at any rate, must judge the volume, we cannot but fear that *The Monism of Man* will rather foster unbelief in many things most sacred and vital, than help men to understand and believe them.

The Epistle of St. Paul to the Romans.
By HANDLEY C. G. MOULE, M.A.
Hodder and Stoughton.

THIS volume of "The Expositor's Bible" we esteem a treasure. It is the fruit of prolonged meditation, and bears on every page the marks of a scribe well instructed in the things of the kingdom of God. We have no hesitation at all in assigning to it a place in the front rank of expositions. The care taken by the author in dealing with this weighty Epistle is enormous ; mind and heart have both been enlisted in the service, and the result is an exposition, reverent in tone, sympathetic in treatment, and, best of all, fruitful in the elucidation of the mind of the Spirit.

The much-canvassed seventh chapter of the Epistle displays Mr. Moule's

spiritual acumen at its best. It is by far the most satisfactory and convincing treatment of that involved chapter we have yet seen ; and we quite regard it as the sure and adequate exegesis. The mere conflict between the two I's, —the I of the flesh, and the I of the mind, or renewed nature,—is not sufficient to ensure victory ; we need to get on the delectable mountains of the eighth chapter, and see the ground of power in Christ Himself, and by continuous acts of faith, through the sustaining energy of the law of the spirit of life in Christ Jesus, gain more and more the secret of emancipation. Mr. Moule well shows that there is *no separate Gospel of the Spirit* ; it is all the Gospel of a verified Christ in the heart. It is Jesus crucified, and risen, and the Spirit declaring Him, and through faith enabling the soul to win Him.

Another most important feature in this Commentary is that there is no attempt to tone down or explain away the *Calvinism in the text*. On the contrary, there is the firmest possible insistence on it, coupled with a tenderness of spirit which is in entire harmony with that of the inspired writer himself. 7s. 6d. would be well invested in the purchase of this valuable work.

The Epistles of St. Peter. By J. RAWSON LUMBY, D.D. Hodder and Stoughton.

SENSIBLE as we are of the general excellence of this new volume of "The Expositor's Bible", it hardly comes up to our ideal as an exposition. Peter, as the Apostle of Hope, takes emphatically the premillennial view. He is looking forth to the glory that is to be revealed in the day of Christ's appearing. The sufferings have been endured, and the glory of the Redeemer is to follow. Hope counts on that consummation. We miss the emphatic *pronouncement* that such teaching demanded.

The glory, we believe, is a manifested glory, the inauguration of the bright millennial day. We are to gird up the loins of our mind, to be sober, and to hope to the end for the grace that is to be brought unto us at

the revelation of Jesus Christ. It is, in our judgment, a distinct missing of the point to say that the grace in question "is near, and coming ever nearer; for the revelation of Jesus Christ is progressive" (p. 43). Nothing of the kind; the grace here spoken of is bound up with the revelation, and is inherent to it. Hope's view is onward to the revelation itself, a revelation which is still future; but which, when it comes, shall be immediate and universally declared.

We also note, here and there in this exposition, the distinct trace of Arminian weakness. Thus, instead of construing faith as *the manner of God's keeping power*, Dr. Lumby treats it as if it were the human part of a contract: "Yet the Divine shield around him is not made effective unless he do his part also. Through faith the shelter becomes impregnable" (p. 22). How much more blessed is the actual fact that it is through faith, preserved in us, that God shows forth His keeping power! "I have prayed for thee, that thy faith fail not."

We had hoped that "the things hard to be understood" in Peter's Epistles might have found their solution in this volume; but Dr. Lumby's attitude in respect of "the preaching to the spirits in prison" is distinctly non-committal; while what is said on 1 Peter iv. 6 seems to us inadequate.

The Four Aristocracies, and other Papers.
By C.L.M., and G.M.M. Marshall Brothers.

We hope that this small volume will run into a great number of editions. *Nothing of the kind could be more admirable.* Combined with penetrative spiritual vision of the first order, is a faculty of expression, clear as crystal, and simplicity itself. These papers are written for those who are in the condition of spiritual infancy; and anything better adapted to engage and instruct the religious tyro, we have not seen. The value of the work is, however, much greater than its ruling aim. There is a wealth of freshness of thought in it, and a timeliness to the present needs, which cannot fail to make it edifying and helpful to all. Get this book for those

who are young and inexperienced, whom you would spiritually guide aright, and retain a copy also for your own use, for these ladies (C.L.M. and G.M.M.) are born instructors.

Gethsemane: or, Leaves of Healing from the Garden of Grief. Divine Brotherhood in "the Man Christ Jesus." By NEWMAN HALL, LL.B., D.D. Edinburgh: T. and T. Clark.

It is certainly a cheering sign of the times that these two volumes have so soon reached second and third editions respectively. They are filled with living truth, and worthy to live to a green old age, like their venerated author.

Key-words of the Inner Life. By F. B. MEYER, B.A. Morgan and Scott.

A VERY helpful booklet on the Epistle to the Ephesians, which ought to make "The Inner Life" of the Christian reader both deeper and fuller in knowledge and communion.

Steps to the Blessed Life (same author and publishers), is a collection of Mr. Meyer's little books aiming at the deepening of spiritual life. Anything that can accomplish that desirable end, in a Scriptural way, is to be heartily welcomed.

Poetical Parts of the Old Testament translated into English Rhythm. By TALMID. Edinburgh: James Thin.

A COMMENDABLE and far from unsuccessful attempt to give the English reader a fair idea of the original Scriptures, in such books as Job, Canticles, Proverbs, and poems in the prose books. The work is really that of translator, interpreter, and poet combined. If the result is at all disappointing, it is probably due to the difficulty of combining the highest poetic style and expression in one language with verbal translation from another. Yet the student will be grateful for flashes of light and shades of meaning where the Revised Version simply follows the old lines.

Things pertaining to the Kingdom of God. By T. W. BRADBURY. Stock.

A DEVOUT, thoughtful, and suggestive shilling pamphlet dealing with the Apocalypse on Futurist lines.

The Christ-controlled Life. By Rev.

E. W. MOORE, M.A. Nisbet.

THIS choice little volume consists of fourteen short chapters, or sermons, which deal admirably with different phases of the Christian life. Every page is fragrant with the name of Jesus. We find both strength and beauty here. The arrangement of the thoughts and subjects is so clear, that ministers will readily gather many practical suggestions to aid in pulpit preparation; and, better still, they and other readers will come in contact with such sound and gracious Scriptural teaching as *must* tend to bring the life under Christ's control.

Trees Planted by the River. By FRANCES A. BEVAN. Nisbet.

THE structure of this book is peculiar; it is built up of mediæval history—English and Continental, of theology, and of the autobiography of saints who lived centuries ago. Yet in this versatility and variety there is a subtle charm and never-failing interest. We have been reminded by several of its chapters of Vaughan's *Hours with the Mystics*, for there is much in the experiences recorded which corresponds with those of Madame Guyon, and others, who stood between the extremes of the objective and subjective mysticism. The purpose of the book is to aid the aspirations of devout souls, and to emphasize the possibilities of blessings to all who seek to dwell in union with Christ. We can wish it only success.

Holy Men of God. By Rev. JAMES ELDER CUMMING, D.D. Hodder and Stoughton.

DR. ELDER CUMMING is one of the most gracious men prominent at the Keawick Convention; and here, in his own charmingly-simple style, he seeks to trace, in the lives of some seventeen "holy men of God", the same line of faith and holiness as is prominent there. The selection of characters is a study in itself. Beginning with Augustine in the fifth century, a leap is made over the dark ages to John Tauler in the fourteenth, and Thomas à Kempis in the fifteenth; then the royal succession proceeds without a break, including some

names familiar, and others almost unknown. There is much fine discrimination in the treatment of these lives; and though, at times, the truth grasped by particular individuals is one-sided, Dr. Cumming is ever careful to guard their statements by some sagacious comment of his own. A unity of purpose pervades the whole book; some of the least-known lives are certainly not the least valuable; and, as we read, we feel that we are in "the holy place" where God is truly known and worshipped.

The "Come Ye Apart" Birthday Book.

Selected from the Writings of J. R. MILLER, D.D. Sunday School Union.

A DAINTY little book for a birthday present (1s. 6d.). The extracts are not remarkably striking; but they are thoroughly Evangelical, and likely to be helpful to devotion and meditation. Here is a fair specimen of the contents:—"A Christian cannot be hid. If the love of Christ be in his heart, people around him will very soon know it. When a man can hide his religion, he has not much to hide."

The Transfigured Life: Some Hints for making Shining Lives (same author and publishers), is a most helpful comment on the injunction, "Be ye transformed by the renewing of your mind." In tasteful cover, gilt lettered, at 6d., it would make an acceptable gift to one whose "life" has not yet been "transfigured."

The Book of Psalms in Verse. By JAMES KEITH. John Menzies and Co., Edinburgh and Glasgow.

WE are much interested in this little book, though it again proves the impossibility of having a metrical version of the Psalms at once literal and poetic. Mr. Keith has undoubtedly some of the gifts of a poet, yet we fear his work will not be of much practical value. It is impossible to criticize such an effort; but we notice some confusion in the "shalls" and "wills"; for instance, in Psalm xv. Second Version; and how a literal version of Psalm lxxxiv. can be complete without verses 11 and 12, we do not know. Still, as we have said, the book is interesting.

The Gospel of St. Mark. By ALEXANDER MACLAREN, D.D. Hodder and Stoughton.

AS each succeeding volume of these inimitable Bible-class Expositions appears, we increasingly wish it were possible for Dr. McLaren to expound, in similar fashion, the whole of the Scriptures. His is the true higher criticism, which first seeks to learn from the Holy Spirit the inner meaning of the Word, and then sets it forth in language of wonderful chasteness and beauty, but also of equal simplicity. Bible-class teachers are deeply indebted to the Manchester prince of preachers for his luminous comments on the International Lessons, and all Bible-students who also study his expositions ought to be the better furnished unto all good works.

The Lads and Lassies of the Bible. By Rev. MORTIMER BLAKE, D.D. Edited by his daughter, Mrs. EVELYN L. MORSE, Taunton, Mass. R. D. Dickinson.

WE should think Dr. Blake was a model children's preacher. The thirteen sermons here presented are just of the simple, practical, narrative sort to suit the youthful mind, with a dash of Scotch salt which adds to their relish. Such sermons have a message for children of all ages.

The Boy and the Angel. By REV. JOHN BYLES. T. Fisher Unwin.

A SERIES of Sunday-morning Talks to the Children, containing interesting old stories, brightly told, and with good, practical lessons attached. Boys will take to the book, as probably they will come across many of the narratives in their school-work. The title of the book does not indicate the nature of its contents, and therein we think its selection unwise.

A Year with Christ. By F. HARPER, M.A. Shaw and Co.

THIS striking title does not indicate the experience of a spirit departed to the glory, but a series of sermons suited to the whole round of the ecclesiastical year. The whole are Evangelical, bright, and simple, yet with

touches of scholarship and flashes of light, which make them worth the reading for Christian sage or humble peasant. An index would have improved the book.

Our Christian Passover. By Rev. C. A. SALMOND, M.A. Edinburgh: T and T. Clark.

THIS series of sixpenny Bible-class Primers is likely to be of special service to the Scottish Churches. The one before us is just such a guide to the Lord's supper as we should like to see in the hands and hearts of all our young people. To the paragraphs on Infant Baptism, we should, of course, take exception, as built upon hypothesis and argument instead of divine command. For the rest, we have unqualified commendation for so wise and well-executed a help to the Christian life.

The Inspirations of the Christian Life. By Rev. T. F. LOCKYER, B.A. C. H. Kelly.

HERE is a book worth writing and worth reading. It begins with God; it treats of man, as sinner, saint, sufferer, worker; of the fight of faith; of the believer's victory; and it ends with the New Creation. The theology is Methodistic, but the treatment is Biblical, the spirit devout, and the whole well calculated to evoke and confirm faith. The author has done good service in his presentation of the claims and purposes of God to thoughtful minds. We can warmly commend this contribution to "the life which is life indeed."

The Prodigal Son. By G. B. WILLCOX. R. D. Dickinson.

THE author of this monograph is a Chicago Professor who has, in the course of years, gathered wealth of material, and profoundly pondered on the pearl of parables. The result is this little work, alive with thought from first to last, and rich in its suggestions, although upon a theme so often treated. The Excursus on "Christ as a Public Teacher" is worth the study of all who teach the way of life by Him who is the life.

The Christian Pictorial. Vol. II.

Alexander and Shephard.

THIS bright weekly pennyworth has made a place for itself among the ever-increasing number of religious periodicals. The second half-yearly volume abounds in articles of permanent interest, and is profusely illustrated with portraits of notabilities in various departments of the Church and the State, and engravings of current events and noteworthy places. The publication of Mr. Davies' "Talks with Men, Women, and Children" in the weekly issue adds materially to its value.

The Case for Disestablishment. Liberation Society, 2, Sergeant's Inn, Fleet Street.

EVERY Nonconformist should make himself acquainted with the contents of this capital "Handbook of Facts and Arguments in support of the claim for Religious Equality." Supporters of the State Church would also be wise if they studied what is here written; they would then be all the better prepared for the inevitable transition to a Free Church in a Free State, which we believe would benefit both the Church and the State.

The Story of the China Inland Mission.

By M. GERALDINE GUINNESS.
Vol. II. Morgan and Scott.

READERS of the first half of the wonderful *Story of the China Inland Mission* will welcome the volume which brings the narrative down to date. Miss Guinness was graciously helped to finish her heavy but happy task before returning to China for mission and medical work in the heart of Honan. We suppose that, by this time, she has become the bride of Mr. Howard Taylor, M.D., son of Mr. Hudson Taylor; and we wish all joy and much blessing to the representatives of the two missionary families who are thus united for fellowship and service for

the Lord in "the regions beyond." The present volume records the almost Pentecostal progress of the Mission during the past twenty years; but instead of sitting down at ease, the Director and his co-workers are labouring and looking for "much more than this." Like its predecessor, this book contains a large number of illustrations and maps, which help one to realize the vastness of the work yet to be accomplished. The issue of this completed *Story* ought to add many more workers to the numerous company already in the field, and it should also bring substantial help towards their support.

A Retrospect. By J. HUDSON TAYLOR, M.R.C.S., F.R.G.S. Morgan and Scott.

THE contents of this shilling booklet appeared in the first volume of Miss Guinness's *Story of the China Inland Mission*, as well as in *China's Millions*; but, in response to many requests, it has been published separately. It is well worthy of being issued thus, for it tells, in humble and reverent fashion, the tale of the Lord's personal dealing with "the Apostle of China", and of the outcome of his consecration to the Lord's service in the sadly-misnamed Celestial Empire. This little book also should largely increase the men and the means at the disposal of the China Inland Mission.

Doing and Daring. A New Zealand Story. By ELEANOR STREDDER. Nelson and Sons.

THE story recalls the terrible calamity of 1886, when, by the volcanic eruption, so much of beauty was destroyed. To one who has visited the spot, before and after the devastation, the tale cannot fail to be intensely thrilling and full of interest. The general reader will also find it fascinating to peruse the record of the deeds of daring here described.

Notes.

AMONG the many May meetings shortly to be held, we are asked to call special attention to the following gatherings at the Metropolitan Tabernacle:—

On Tuesday evening, May 1, at 7.30, there is to be a great missionary meeting, to be addressed by Dr. J. G. Paton, the chair to be taken (p.v.) by Pastor Thomas Spurgeon.

In the afternoon, at 3.30, a meeting of ministers and students will be held in the College Conference Hall.

On *Saturday evening, May 12*, and *Monday and Tuesday, May 14 and 15*, the fourth National Convention of the Young People's Society of Christian Endeavour will be held, when it is expected that many thousands of young people, and those interested in their spiritual welfare, will be present.

On *Tuesday evening, May 22*, the annual meeting of the Primitive Methodist Missionary Society will be held; chair to be taken at 6.30.

On *Monday evening, May 28*, at 7, the annual meeting of the Metropolitan Tabernacle Colportage Association is to be held. Pastor J. A. Spurgeon is to preside, and Pastor Thomas Spurgeon and several colporteurs are expected to speak. The secretary, Mr. W. Corden Jones, was about to write a "Note" for the present Magazine, when his only son was called away to his heavenly home, after a few hours' illness. We are sure that our readers will lovingly sympathize with Mr. and Mrs. Jones, who have both been greatly afflicted, and are now so sorely bereaved. Help for the Colportage work will comfort our brother in his season of sorrow.

On *Monday evening, April 2*, the annual meeting of the METROPOLITAN TABERNACLE LADIES' WORKING BENEVOLENT SOCIETY was held in the lecture-hall. Pastor Thomas Spurgeon presided, and spoke in advocacy of the work, and short addresses were also given by Deacons W. Olney, J. Hall, and J. Buswell. The Pastor also mentioned the claims of the Society, and the need of funds at the prayer-meeting in the Tabernacle, later in the evening; and at the close of the service several thankofferings were received in response to his earnest appeal. The committee would gladly welcome amongst them any ladies, either as subscribers, or workers at the sewing meetings, which are held on the Thursday after the first Lord's-day in each month. During the past year, 142 articles have been made and given away, in addition to 225 yards of material not made up; and the receipts have been about £60.

On *Tuesday evening, April 3*, the annual meeting of the METROPOLITAN TABERNACLE SUNDAY-SCHOOL was held in the lecture-hall, which was crowded to excess. Pastor Thomas Spurgeon presided. After singing, Mr. Wigney offered prayer, and the secretary (Mr. H. W. Harvey) presented the Annual Report, which showed that there are now on the books 110 teachers and officers, all of whom are church-members, in accordance with the rules of the school. The number of scholars is 1,318, of whom 396 are over 15 years of age, and 155 are members of the church, 38 having joined during the year. There are 5 Young Ladies' Bible-classes, and 5 Senior Youths' Bible-classes. During the year, £234 19s. has been

raised for home and foreign missions. The Young Christians' Association, Band of Hope, Library, International Bible Reading Association, and Working Society were all reported to be in a flourishing condition.

Addresses were delivered by the chairman (who had a very cordial welcome), by Revs. W. R. Mowll, M.A., and J. Reid Howatt, and Messrs. Thos. H. Olney (treasurer), and S. R. Pearce (superintendent). The children sang a selection of sacred pieces during the evening, under the direction of Mr. H. W. Harvey. Altogether, the meeting was a thorough success, and a great encouragement to all the workers.

COLLEGE.—Three more students have accepted pastorates:—Mr. A. B. Tettmar, at Clare, Suffolk; Mr. F. G. Wheeler, at Gresham Chapel, Brixton; and F. W. Walter, at Bildeston, Suffolk.

The following brethren have removed:—Mr. G. W. Ball, from Okehampton, to Malborough and Salcombe, Devonshire; Mr. J. W. Colley, from Kirton Lindsey, to Lower Church, Amersham; Dr. G. Duncan, from Hornsey Rise, to Gravesend; Mr. A. Hall, from St. Leonard's, to Merthyr Tydvil; Mr. W. J. Harris, from Winchester, to Eastbourne; Mr. H. Jenner, from Blockley, to Waterbeach; and Mr. W. A. Wicks, from Ross, to Christ Church, Aston Park, Birmingham.

Mr. H. Gutsche, of Leipsic, has taken the oversight of the German Baptist Church, East London, South Africa; Mr. J. Glover, of Rockhampton, has gone to Toowoomba, Queensland; Mr. F. Tuck, of Gravesend, has sailed for Canton, Bradford Co., Pa., U.S.A.; and Mr. W. E. Rice, late of Adelaide, has settled at Gloucester.

The seventh annual Conference of the Pastors' College Evangelical Association is being held just as these "Notes" are in the printers' hands. We must therefore defer till next month our report of the proceedings; but we are glad to be able to announce that the President for the ensuing year is Pastor Thomas Spurgeon, and the Vice-Presidents, Pastors Charles and J. A. Spurgeon. In the June Magazine, we hope to publish the President's sermon on Acts x. 33, and the paper by Pastor J. Askew on "Family Religion." It would greatly help both public and private worship if these important utterances could reach all ministers and members of Christian churches at home and abroad; who will enable them to do so?

COLLEGE MISSIONARY ASSOCIATION.—Mr. Patrick's latest report tells of the serious illness of his dear wife, who will probably be obliged to return to England as soon as she is able to travel. On the other hand, in the same letter he writes:—"All goes well with the work; 150 present last evening. No persecution." It would greatly cheer him if friends would more liberally help the funds of the Association.

Possibly, Dr. Churcher's visit to the homeland will bring in fresh funds, and increase the interest in the North African work in general, and specially in that portion of it which is in the hands of our two brethren.

EVANGELISTS.—The following report of *Messrs. Fullerton and Smith's* mission at New Court Chapel, Tollington Park, reached us just too late for our April number:—"After an interval of some years, our brethren paid a second visit to the friends at Tollington Park; and, so great was the impression made by their former visit, that there was an unusual degree of interest in their return manifested throughout the district. Mr. Manton Smith arrived on Saturday evening, March 3, and struck the right chord in his Service of Song. The services on the Sunday continued in the same spirit; in the evening, an overflow meeting had to be held. On Monday evening, Mr. Fullerton arrived from Leicester, and the good work went on in full swing, increasing in interest and in blessed results each evening until the second Sunday, when, in the evening, the chapel and school-room were crowded, and hundreds were sent away, unable to gain admittance. Mr. Fullerton's Bible Readings, and his powerful and searching sermons, and Mr. Manton Smith's songs and cheery gospel talk, had an undiminished charm over the multitudes that came to hear them. The only fault found was that their visit was far too short. The results, however, have been most satisfactory and encouraging. Not only were the conversions very numerous, but some of them were of the most striking kind; and not least in the valuable results of the mission is the fresh inspiration which God's people have derived from it. Unto God be the glory!"

“WILLIAM PIERCE, Pastor.”

In the early part of April, our brethren unitedly conducted a mission at Warrington; and afterwards assisted in a great evangelistic effort at Leeds, concerning which we have received the following report:—"The house-to-house visitation of Leeds, carried out in the early winter, under the guidance of the Leeds Nonconformist Ministers' Association, revealed the fact that many of the citizens were unattached to any place of worship, while many others attended but irregularly. The Association therefore resolved to hold, at once, a series of central mission services to rouse church-members to greater activity, and to win the unconverted to Christ, as a preliminary to a great mission, to be conducted early next year, in all the Nonconformist churches of the city. The central mission has just been carried out (April 9-13) with the most gratifying results. Although at comparatively short notice, the missionaries readily consented to help, and large audiences have gathered in the Albert Hall for the noon address to business people, the afternoon service for deepening of the spiritual life, and the

evangelistic service in the evening. On Monday and Tuesday, the six services were conducted by Messrs. W. Y. Fullerton and J. Manton Smith; Rev. F. B. Meyer, B.A., took the meetings on Wednesday; in the evening, Dr. Newman Hall gave an address, he also took charge of the noon and evening services on Thursday; the afternoon address being given by Mr. Manton Smith. Much of the brightness of the services has been due to the splendid solo singing of Mr. Smith. He was able to stay all through the services; and in brief words of welcome, or by his leading of the choir, helped the tired working-men and women to open their hearts to the gospel message. Many have confessed their desire to live Christian lives, and the spirituality of the churches has been greatly quickened; while the united front presented by the ministers of all denominations has been most gratifying. Thanks are due to many helpers; but chiefly to the secretary, Pastor C. B. Sawday."

Mr. Smith has booked the following engagements for 1894:—April 28 to May 7, Hastings; May 19 to 27, Stockton-on-Tees; June 9 to 18, Islington (Presbyterian Church); June 24 to July 1, Bath (with Mr. Hamilton); September 1 to 9, St. Albans; October 6 to 14, Heudon; October 20 to 28, Norwich; November 10 to 18, Llandudno; November 24 to December 2, Taunton; December 8 to 16, Isle of Wight. Other arrangements are pending, but not quite fixed. Friends requiring our brother's services for 1895 will do well to write as soon as possible to J. Manton Smith, 75, Bedford Road, Clapham, S.W.

From April 1 to 10, *Mr. Burnham* was at Little Hallingbury, Bishop's Stortford; and from April 22 to 27, at Harringay, N. From May 9 to 28, he is to be engaged at Modbury and the surrounding village stations.

Pastor A. W. Leighton Barker writes:—"I send just a line to record, with deep thankfulness, the earnest labours of our friend, Mr. Burnham, at one of the stations, —Ashton-under-Hill,—connected with the Evesham Baptist Church. The mission was all too short,—only a week; but we have reason to be thankful to God for it. Several were brought to the Lord, many more were deeply impressed by the gospel message as it was lovingly spoken or tenderly sung by our brother, and, not the least of the blessings attending his work, the people of God in that village were brought nearer to the Cross, and received new impetus in their endeavours after Christ-likeness. To the Triune God be all the praise!"

Mr. Harner was at Mansfield from March 22 to April 1, and had much joy and blessing in the mission. He had intended to remain a few days longer for special services in the villages around, but the state of his health prevented this. Since his return home, he has been obliged to rest under medical

orders; but he will, if well enough, resume his evangelistic work this month.

ORPHANAGE.—We hope next month to give full particulars of the Annual Festival on *Wednesday, June 20*; we only now remind our readers of the date, hoping that all the orphans' friends will arrange to be at this year's gathering, which will be, for many reasons, a memorable one.

The death of one of the little boys, *Ernest Wheeler*, on *April 11*, came as a shock to us all. He was a gracious child, beloved of all, and gave great promise of a bright future. His decline was rapid; but his friends have the joy of an assured conviction that he has gone to be with Jesus. A death in the Orphanage is of such rare occurrence, that the solemn impression it produces is a sacred ministry to all the inmates of the Institution.

By the home-going of *William Matthews, Esq.*, of Dumfermline, the Orphanage has lost one of its most generous supporters, while another faithful friend of the late beloved President has gone to join him in the presence of the King.

The annual meeting of the *Orphanage Sunday-school* was held on *Tuesday evening, April 3*, when the chair was occupied by *R. W. Perks, Esq., M.P.*, who was supported by the President, *Mr. Hall* (representing the trustees), *Mr. Charlesworth*, and other friends. The superintendent (*Mr. W. J. Evans*) having made a statement respecting the work of the past year, the chairman gave an admirable address on "The Pursuit and Power of Knowledge," after which the President made a presentation, on behalf of the workers, to *Mr. Evans*, in commemoration of his twenty-five years' superintendence of the School, Band of Hope, etc. The testimonial consisted of a portrait album, containing an illuminated inscription, with a number of the teachers' photographs, and also the first eleven volumes of the late beloved Pastor's sermons. The recipient having thanked all the friends for this renewed expression of their confidence and love, the prizes for general good conduct and industry in the Sunday-school, during the year, were presented by *Mr. Perks*. The books, of which there were two hundred and forty two, had been supplied by several of the leading publishers at greatly-reduced prices, and the cost was entirely contributed or collected by the teachers. Recitations were given by some of the boys, and the choir and hand-bell ringers helped to enliven the proceedings. A hearty vote of thanks was proposed and seconded by two boys, at the instance of *Mr. Charlesworth*, who announced that the chairman had placed in his hands a £5 note, to be expended for cricket and croquet for the boys and girls during the ensuing season.

The quarterly special service of the Orphanage Sunday-school was held on *Lord's-day afternoon, April 15*, in the

girls' play-hall. An earnest address was given by *Pastor W. Pettman*, of New Park Road, Brixton Hill, from *Isaiah xl. 11*: "He shall gather the lambs with His arm, and carry them in His bosom." He pointed out why the children are likened to lambs, the difference between Eastern and Western lamb life, and therefore why they needed carrying. The text pictured Christ as (1) a loving, (2) a sympathizing, and (3) a protecting Shepherd; and in return He claims our entire confidence. At the close a collection was taken for *Dr. Phillips' work* in connection with the Indian Sunday-school Mission.

Baptisms at Metropolitan Tabernacle:—*March 29th*, seventeen.

PERSONAL NOTES, by *Mrs. C. H. SPURGEON*.—"The time of the singing of birds is come," and from early morning till the sun sets their sweet notes are a constant reminder of the duty and delight of thanksgiving. Out of the joy of their hearts they trill forth their gladness for the sunshine, and the opening flowers, and the unfolding leaves; and I have heard the same tender song when the rain has fallen, and cold winds have blown, and dark clouds have swept across the sky. Many a time have the birds in the garden at "Westwood" sung a lesson in my listening ears, and rebuked my dulness or my unbelief by their gleeful carollings.

Ah! dear friends, some of us do not praise our God half enough. We "raise an Ebenezer" now and then, but we pitifully fail to obey the command, "rejoice in the Lord always." Yet, how much we have to bless Him for, and what sweet encouragement is given to our gratitude by His assurance, "Whoso offereth praise glorifieth Me." How often are we told in His Word that He takes delight in our thanksgivings and songs! The praise we render is dearer to Him than that of angels, for they cannot bless Him for redeeming love, for pardoned sin, and the blessed hope of resurrection glory.

Oh! is it not to the eternal praise of a covenant-keeping God, that poor pilgrims, wandering through a wilderness, and having to wage constant war with the world, the flesh, and the devil, should yet be enabled to sing gloriously, as they put their enemies to flight, and overcome by the blood of the Lamb? It is the *overcoming* ones who learn to praise. The fingers which can most adroitly use the sword, are the most skilful in touching the harp. Each time God gives us the victory over sin, we learn a new song with which to laud and bless His holy name.

Does it not make your heart leap to know that your Lord takes pleasure in your praise? In His ears are ever sounding the eternal symphonies of the universe,—that majestic chorus which began "when the morning stars sang together, and all the sons of God shouted for joy;" but he turns from these to thee, and with infinite tender-

ness and love, bends to listen to the grateful songs of His redeemed ones, as they bless Him for all His benefits.

The feeble notes uttered on earth by a truly thankful and sanctified heart must, I think, swell into anthems of glorious melody as they rise to the throne of God.

I am glad to be able to report some news of the sermons in the *Argentine Republic*. My correspondent tells me that he has placed copies in the hands of a great many fellow-labourers in different parts of that vast country, and that some have already gone right across into *Chili*. Ministers and workers gladly take as many as he can spare, to distribute in their stations and congregations, and by this means they obtain a wide circulation over the land. He says they are being read by all classes of men,—high, middle, and low,—in the town of Las Flores, many expressing their delight in them, and saying they have “never read such words before.”

My friend is now preparing another translation, and has, after seeking the Lord’s guidance in the matter, chosen No. 2,327, “The Whole Machinery of Salvation,” for the next distribution. Oh, that God may abundantly bless it to the people! Do, dear friends, join me in earnest prayer for this effort. There is dire need for the spread of God’s truth in that land. “Satan is not playing with us here,” writes my correspondent, “he is in dead earnest to prevent souls coming to the light of the gospel. Not only is the priest doing his very best to frighten the people from coming to the meetings, but our Sunday-school children tell me that their schoolmaster has forbidden them to come, assuring them that they commit a mortal sin in so doing.”

Against much opposition, however, the few Christians in Las Flores are slowly but surely making their way, and the power of the Holy Ghost is being manifested among them.

Not having heard from *Liefland* for so long a time, I began to fear lest a Russian fiat had gone forth against the publication of the Lettish translation of sermons. Thank God, it is not so! The Lord has rebuked my faithlessness. I find that the minister who directs the work has taken a journey into the Holy Land, and that during his absence, a good brother carries it on successfully. He tells me of another sermon printed and circulated among the people, and of the translation of *Farm Sermons* into the Lettish language. He is “a travelling missionary”, when not occupying the pulpit of a resting minister, and he has had the pleasure of distributing the Lettish sermons in many places. “We sow the good seed,” he says in his broken English, “in much houses and families.” He has seen the people weep for joy after reading “The Little Dogs” (No. 1,309), “and when they thanked very heartily,”

he writes, “my soul thanked also God for His blessing to the poor men.”

These good friends in Russia are surrounded by difficulties and fettered by restrictions. In some places they dare not preach the gospel openly; but they visit from house to house, dealing personally with the people, and circulating the sermons and tracts. Such work God is sure to bless, and you and I, dear friends, will help them all we can, both by prayer and practice. With simple pathos, the good brother thus expresses his gratitude for what has already been sent, “We thank you for your kindness that you are ready to help our Lettish people. It is our daily prayer. ‘O Lord, bless our nation!’ and in your letter I see an answer from God.”

A letter from Mrs. Stubbs, wife of the good missionary who is translating the sermons into *Hindi*, gives latest particulars of the progress of this work. After telling me of the various difficulties and hindrances which have been experienced in translation and preparation, my friend gives the welcome intelligence that, when I receive her letter, the first copy of “Number 1,500; or, Lifting up the Brazen Serpent,” in the vernacular of India’s millions, will be on its way to me. “Surely,” she says, “this service for the Lord will be made a blessing, for we are constantly praying about it; and when we see the 5,000 copies safe from the press, we shall indeed thank God and take courage.” I shall have more to tell of this effort anon; meanwhile, the distribution will be going on, and we must see to it that we are “The King’s remembrancers” in the matter, and that, by our earnest pleadings, we cause blessings to drop like dew upon the scattered seed.

I am sending off, this week, part of the money entrusted to me for the furtherance of what I hope will prove to be a great work in India.

Now that the church at the Tabernacle has elected “Son Tom” to be its pastor, and he has accepted the solemn and sacred charge, I do not think there can be one reader of this Magazine who will not wish him success, or who could refuse to join in his mother’s prayer that his father’s God will seal the compact with His blessing.

The position is high and honourable; but it brings duties and responsibilities which will tax the young pastor’s utmost powers, and exhaust his highest energies. He has undertaken a task which, but for God-given grace and strength, might overwhelm him by its magnitude, and crush him by its manifold obligations. Let us not cease to pray for him. Many eyes have been watching, with curious interest, the events of the last two years; now may those loving hearts that know how to pray, cry mightily to God to uphold, and strengthen, and encourage the chosen leader of so great a host. God is able to make all grace abound towards him.

Pastors' College, Metropolitan Tabernacle.

Statement of Receipts from March 15th to April 14th, 1894.

	£	s.	d.		£	s.	d.	
Pastor H. Rylands Brown	1	0	0	Mrs. C. J. Whittnck Rabbits	10	10	0	
Mr. E. Durrant	1	0	0	Mr. George Gibbs	1	1	0	
Pastor G. Freeman	0	10	0	Collection at Walkley Baptist Chapel,				
In fond memory of C. H. Spurgeon ...	0	2	6	per Pastor A. G. Haste	1	0	0	
Dr. E. Cronin	1	1	0	From the Church at Hanwell, per Rev.				
Mr. Brazil	2	10	0	G. R. Lowden, F.R.G.S.	1	1	0	
Mr. Martin H. Sutton	1	1	0	J. B. C.	1	0	0	
Mrs. Richard Roberts	10	0	0	Mr. W. Pitcher	1	1	0	
Mr. J. Compton Rickett	1	1	0	Mrs. Welch	0	5	0	
Collection at Victoria Place Chapel,				Mr. J. Wilson	1	17	4	
Faisley, per Pastor John Crouch ...	4	0	0	A. B., in lieu of hospitality, per Pastor				
Mr. J. Symonds Watts	1	1	0	W. J. Styles	0	10	6	
Contribution from Werter Road Bapt-				Communion collection, per Pastor				
ist Church, Putney, per Pastor S. H.				W. J. Styles	0	10	8	
Wilkinson	1	10	0	Mr. J. Lambert	1	1	0	
Interest	4	6	8	Part Collection at Dartford Chapel, per				
Mr. W. H. Tyndall	20	0	0	Pastor H. Spendelow	2	0	0	
Mr. Frederick Howard	2	2	0	Mr. Marnham	5	0	0	
Mrs. Paulconer	50	0	0	Mrs. Marnham	5	0	0	
Miss Steedman	50	0	0	Mrs. Pierce	1	0	0	
Mr. H. Aylmer	1	0	0	Mr. Masters... ..	4	0	0	
Rev. W. May	2	2	0	C. A. M.	50	0	0	
Mr. A. J. Arrowsmith	5	0	0	Mr. C. D. Hooper	1	1	0	
Mr. W. Johnson	2	0	0	Pastor C. A. Ingram	1	0	0	
Mr. J. Moser	10	10	0	Mr. J. Allen... ..	1	1	0	
Mrs. Edwards	0	10	0	Mr. F. Leete	1	1	0	
Mr. C. P. Arlow	5	5	0	Miss Miller	0	10	0	
Mr. J. S. Kinley	0	5	0	Mr. Mallett	1	0	0	
Mr. A. Blackwood	5	0	0	Mr. C. B. Vaughan	5	5	0	
Rev. J. Burnham	2	2	0	Miss Dale	0	10	0	
Mr. E. W. Jacob	0	10	0	Mr. W. Chissold	1	0	0	
Miss Heath	2	0	0	Per Mrs. C. H. Spurgeon:—				
Miss Howe	0	5	0	J. F., 1889	0	10	0	
Mr. A. G. Snellgrove	0	10	0	An old Independent	5	0	0	
Collection at Baptist Chapel, Waltham				Mrs. Lewis	1	1	0	
Abbey, per Pastor G. H. Kilby ...	1	0	0					
Mrs. Yates	0	10	6	Weekly Offerings at Met. Tab.:—				
Miss E. E. Jones	0	5	0	Mar. 18	6	18	5	
Miss Pearce	1	1	0	" 25	38	0	0	
Mr. G. E. Horn	1	1	0	April 1	22	6	0	
Mr. Thomas Gurney	0	5	0	" 8	31	12	3	
Mr. John Cave	2	0	0					
Miss Janet Wood	2	0	0					
Pastor C. D. Gooding	0	19	3					
Rev. R. J. Beechiff... ..	0	2	6					
						99	16	8
								£401 15 5

Omitted in April, Pastor E. H. Howard, £1 5s. 3d.

Pastors' College Missionary Association.

Statement of Receipts from March 15th to April 14th, 1894.

	£	s.	d.
Mr. Brazil	2	10	0
The widow's mite	0	5	0
Mr. Ellwood	3	0	0
Mrs. G. R., per Mrs. C. H. Spurgeon ...	0	10	0
	£6	5	0

Spurgeons' Orphan Home, Stockwell Orphanage.

Statement of Receipts from March 15th to April 14th, 1894.

	£	s.	d.		£	s.	d.
"Exors."	79	2	10	Miss Pinckstone	0	2	6
Mr. Edwards	0	2	6	Mr. George Tyler	0	5	0
Mrs. A. White	0	6	0	Mrs. M. Smith	1	0	0
Mrs. E. Allney	0	5	0	Collected by Pastor Charles Ingram ...	0	7	6
A poor working-man's wife ...	0	1	2	Collected by Mr. O. Friston	5	15	0

	£	s.	d.
Collected by Miss D. Sutherland	1	5	7
Mr. John Rundell	0	5	0
Moiety of collection after lantern lecture by Mr. J. Green	0	12	6
S. A. V.	2	10	0
For Jesus's sake	0	1	0
Mr. C. Ibberson	0	3	0
J. B. C.	1	0	0
Collected by Mrs. Winchoombe	0	2	0
Mrs. Worsdale	1	0	0
Mr. W. Butcher	0	3	0
Mr. J. Symonds Watts	1	1	0
E. M. C.	0	4	6
M. Willmott (orphan girl's card)	0	5	0
Mr. Earl's Bible-class	0	10	0
Mrs. E. Durrant	1	0	0
Mr. Charles Walter	10	0	0
Wycliffe Baptist Sunday-school, Reading	1	1	0
One of his children	0	19	10
Eva Saltmarsh (orphan girl's card)	1	1	0
Mr. William Henry Tyndall	20	0	0
H.	1	0	0
Mr. and Mrs. Woolidge	1	0	0
Collected by Mr. E. T. Voss	0	7	6
Mr. Levi Haigh	1	0	0
Postal orders, Huddersfield	2	0	0
E. C. B.	0	4	11
Collected by Miss J. Grigor	0	5	10
Mrs. N. Sparrow	0	10	0
Hawick East Bank U. P. Church Minister's Bible-class, per Mr. J. Renwick	1	0	0
Mrs. S. Thompson	1	0	0
Mr. E. W. Jacob	1	0	0
Mr. Robert Mitchell	0	5	0
J. S. F. W.	0	1	9
Mr. D. Herbert Lloyd	5	0	0
S. C. K. Norwich	0	5	0
In memoriam, Ethel Bertha E. U., Tunbridge Wells	1	1	0
Miss Manning	0	10	0
Miss Tunbridge	0	9	6
Mrs. J. M. Smith	4	0	0
Two friends, per Mrs. Adlem	0	3	0
Mr. John Riley	0	1	0
Collected by Miss A. Solomon	2	1	9
Edith Road Baptist Sunday-school, Nunhead, per Mr. F. A. Peskerd	1	1	0
Mr. J. G. Casswell	2	0	0
Collected by Mrs. Becliff	0	8	9
Collected by Mrs. Halsey	0	13	2
Mr. George Wood	0	2	8
Mr. Thomas Lewis	2	2	0
Mr. J. W. Moore	0	3	6
Mr. John H. Earnshaw	0	5	0
J. B.	0	5	0
Mrs. Slodden	0	2	6
Shepherd's Bush Tabernacle Sunday-school	0	12	3
Miss W. Alison and friends	0	16	9
Mrs. S. Clout	1	0	0
Mrs. Yates	0	10	6
Mrs. Ashcroft	0	10	0
Vauxhall Sunday-school, St. Helier, Jersey	0	13	6
Haddon Hall Sunday-school, Bermondsey	5	0	0
Belhaven	0	10	0
John Stefanovich Schilizzi, on behalf of himself and his brother, Paul Stefanovich Schilizzi, of Constantine, in memory of their brother, Demetrius	100	0	0
Miss Green	0	3	6
Penson's Gardens Sunday-school, Oxford	1	10	0
Mr. C. J. Boads	0	5	0
A friend	5	0	0
Some of the "Old Girls" of No. 6 House, per Mrs. Cooper	2	2	0
Miss King	0	5	0
Mr. William Very	0	5	0

	£	s.	d.
Mrs. Genders	1	5	0
Scarisbrick Street Baptist Sunday-school, Wigan	1	1	7
Mr. John Carter	0	2	6
Sandwich, per bankers	1	1	0
Mr. Thomas Gurney	0	5	0
Mr. F. G. Norris	1	0	0
Mr. Ranford	0	10	0
Mr. Huddow	0	2	6
Mr. Parker Gray	2	0	0
Mr. J. Fisher Crosthwaite	0	5	0
A friend, per Miss M. Jackson	1	1	0
Mrs. Edward Aston	1	1	0
Mr. S. H. Perriam	1	0	0
Miss Isabella Wornell	1	1	0
A friend, South Shields	0	3	0
Mr. Alexander More	0	3	6
Collected by Mrs. E. Stevens	10	0	0
Mr. John Annis	0	5	0
Mrs. John Otter	5	5	0
Mr. N. T. Southwell	0	10	6
Mr. E. Sear	0	10	0
Mr. Daniel Thomas	1	0	0
Mr. Henry Supton	1	0	0
Mr. and Mrs. Rumsey	0	10	0
Miss Louie Williams	0	10	0
Miss L. A. Scott	1	0	0
Miss Brown	0	2	6
Miss Annie Webster	0	5	0
Mr. W. H. Newman	0	5	0
Mrs. Hewkley	0	10	0
"A thankoffering from three"	0	5	0
Mrs. Lewis	0	10	0
A friend, Falmouth	0	2	0
Pastor John Onions	0	2	6
C. J.	0	5	0
Stoke Newington Presbyterian Church Sunday-school	3	10	0
Mr. C. Hunting	2	2	0
Miss L. Wilson	0	7	0
Messrs. W. C. Jarvis and Sons	1	0	0
Anonymous	5	0	0
Mr. George Wight	1	0	0
Collected by Mrs. Leaper	1	2	6
Collected by Mr. Older	1	4	0
Mr. James Wilson	0	3	0
P. and P.	0	5	0
Collected by Miss E. J. Farnier	0	10	7
Mr. J. Potts	0	2	6
Mr. William Quant	1	1	6
Mrs. Hood	0	5	0
Mr. J. Wilson	0	1	6
Emmanuel Church, Margate	2	0	0
Pastor R. Turner Sole	1	1	0
"Inasmuch"	0	5	0
W. J.	0	5	0
Executors of the late Mr. John Pugh	94	10	0
Mr. Joseph Wates	5	0	0
Mr. William John Evelyn	30	0	0
Miss Edith Allen	0	2	6
Three friends, per Miss Ada Wyatt	0	10	0
Mr. Colvin's Sabbath-class at Man-been	0	5	0
Mrs. Colvin's Sabbath-class at Man-been	0	4	0
Per Mr. W. Ogg, Gosport Tabernacle	0	12	3
Miss Ogg	0	10	0
Mrs. Bartholomew	0	10	0
Miss Scorgins	0	9	3½
Master Merton Blake	0	9	2
Mrs. Mountfield	0	7	0
Miss Bl. Hoare	0	5	0
Master Osbourn	0	4	8½
Miss Horne	0	4	0
Mrs. Main	0	4	6
Miss Morrell	0	3	5
Mr. French	0	3	1½
Miss Wyard	0	2	9
Mrs. Davis	0	2	6
Sums under 2s. 6d.	0	8	7½

	£	s.	d.
Mrs. Oldham	1	0	0
Collected by Mrs. M. Penning	0	8	0
Mrs. Robinet	0	2	0
Mr. and Mrs. Roger	1	1	0
Mr. Thomas Pattison	0	10	0
A widow's mite	0	4	0
Mr. H. Laffin	0	2	0
Mr. F. G. Barnes	0	1	6
Mr. F. W. Stevens	0	1	0
Collected by the Misses Dixon	0	7	8½
Miss E. J. Dixon's farthing fund	0	2	3½
	6	10	0
Mrs. Bissett	0	10	0
An old boy	1	0	0
Executors of the late Mr. William Hawkes (being amount of the <i>donatio mortis causa</i>)	10	0	0
Executors of the late Miss Elizabeth Hicken	100	0	0
Mr. John Moser	10	10	0
Mr. C. A. Goodbody	0	10	6
Mr. John Masters	4	0	0
A working-man, Thame	0	5	0
A. R. C.	0	10	0
E. C.	0	10	0
Mr. Henry Stear	2	2	0
Fochabers Free Church Sabbath-school children	0	7	6
Bogmoor Free Church Sabbath-school children	0	5	3
Mrs. M. A. Parson	0	10	0
Mr. William Lawrie	0	10	0
Mrs. W. McLaren	0	10	0
Mrs. Cooper	0	5	0
Miss A. Kelly	0	2	6
Collected by Miss Harper	0	12	6
Miss Rachel Daniell	0	5	0
Mr. R. Brown	0	10	0
Mr. H. Burridge	0	10	0
Mr. T. W. Denne	0	5	0
Mr. John Taylor	0	10	0
Lynton Road Sunday-school, Ber- mondsey	0	10	6
Collected by Master Alfred C. Johnson	1	0	0
Executors of the late Mr. John Simpson	45	0	0

	£	s.	d.
Mr. F. Battley	5	0	0
A working-man	0	1	3
Frances W. J. Hay	0	1	6
Miss Jarman	1	0	0
Miss E. Fyson	0	2	6
R. B. F.	0	2	6
Rev. N. Macpherson	0	6	0
Members of Mr. John Brash's Young Women's Bible-class at Lancaster	0	5	0
W. A. H.	0	2	6
Collected by Miss Fitzgerald	1	1	0
A well-wisher	0	1	0
Miss R. Shaw	1	0	0
Mr. J. Badley	0	1	0
Mr. Elam Jenkins	1	0	0
F. Mutlow	0	5	0
Harry	5	0	0
Per Mrs. C. H. Spurgeon:—			
E. D. H.	1	0	0
J. F., 1889	0	10	0
A few friends in Irvine, per Sarah Muir	1	4	0
Mr. W. Diaper	0	10	0
An old Independent	5	0	0
Miss Lamb	0	10	0
Mrs. Stephens	2	0	0
The orphan's mite	0	2	0
Mrs. Lewis	2	2	0
A tenth part from the Bush	1	10	0
B. C.	0	5	0
	14	13	0
Lady West	2	0	0
Meetings by Mr. Charlesworth and the Orphanage Choir:—			
Orpington	17	8	5
Mare Street, Hackney	4	10	11
Shooter's Hill Road Baptist Church Band of Hope	11	4	6
Highbury	16	0	0
Battersea Auxiliary Sunday School Union	2	0	0
Twickenham	4	0	0
Sale of programmes at Watford	0	11	1
Brixton Y.M.C.A.	2	2	0
	£747	5	4

Five £10 shares in the Barnet District Gas and Water Company, Executrix of the late Mrs. Hannah Norris.

List of Presents, per Mr. Charlesworth, from March 15th to April 14th, 1894.—PROVISIONS:—50 lbs. Meat, Mr. S. Rayner; a quantity of Cabbages, Mr. J. Watts; 40 Habbits, Mr. S. Barrow; 1,000 Buns, Mr. W. Medcalf; 1 New Zealand Sheep, Sir A. Seale Haslam; a quantity of Buns, Mr. Bullman; a quantity of Pork Pies, Mr. J. T. Crosher; 224 lbs. Rice, Mr. J. L. Potier; ¼ bushel Bread, Mr. E. N. Hearn; 20 lbs. Tea, Messrs. Armstrong and Co.

Boys' CLOTHING:—1 parcel Boys' Clothing, Mr. George Osborne; 12 pairs knitted Socks, Miss Morris; 4 Shirts, The Cheam Baptist Working Society; 2 Articles, The Misses L. Taylor and J. Smith; 1 Vest, Mr. D. Wilkins; 10 Articles, The Wynne Road Ladies' Working Association, per Mrs. R. S. Pearce; 9 Articles, Miss Baker.

GIRLS' CLOTHING:—38 Articles, The Ladies' Working Meeting, Metropolitan Tabernacle, per Miss Higgs; 43 Articles, The Cheam Baptist Working Society, per Mrs. E. Cox; 13 Garments, The Misses L. Taylor and J. Smith; 1 pair Boots, Mrs. A. Howard; 12 Articles, The Wynne Road Ladies' Working Association, per Mrs. R. S. Pearce; 6 Garments, Miss Wood; 5 Articles, a Gloucestershire friend; 9 Articles, Miss Baker.

GENERAL:—25 Volumes, The United Kingdom Band of Hope Union, per Mr. Charles Wakeley; 1 Toy Stable, 1 Doll's House, Miss Proudfoot.

Colportage Association.

Statement of Receipts from March 15th to April 14th, 1894.

Subscriptions and Donations for Districts:—	£	s.	d.
Brixton Congregational Church, per Rev. J. P. Gledstone	10	0	0
Tewkesbury district, per Rev. W. Davies	1	5	0
Per Rev. E. Brett, from Twynning	2	10	0
Shipley and Wolverhampton	11	5	0
Mrs. R. Clark, for Cheddar	2	0	0
Rev. J. P. Clark, for Cheddar	1	0	0

	£	s.	d.
Bromley Congregational Church ...	8	6	3
Deron Baptist Association, for Honiton ...	11	5	0
Great Totham, per Rev. H. J. Harvey ...	10	0	0
Norfolk Baptist Association ...	22	10	0
Mrs. Keevil, for Melksham ...	11	5	0
Kent and Sussex Baptist Association...	50	0	0
Mr. R. Scott, for Langham ...	20	0	0
Suffolk Congregational Union, for Barrow ...	10	0	0
Worcester Evangelistic and Colportage Association ...	40	0	0
Sandown District, per Mr. J. C. Dotesio ...	6	4	6
Thornbury, per Mrs. Taylor ...	7	10	0
Abingdon Baptist Mission ...	20	0	0
Hadleigh Congregational Church ...	10	0	0
Gildersome District ...	10	0	0
Mr. Thomas Greenwood, for Brentford ...	10	0	0
Corton, per Mr. Thomas Harris ...	11	5	0
Mr. E. J. Fitzgerald, for Ludlow ...	1	1	0
	£287	7	2

<i>Subscriptions and Donations to the General Fund:—</i>			
	£	s.	d.
Miss M. J. Hoadley ...	0	2	0
Mr. Brazil ...	2	10	0
H. H. ...	0	2	6
Mrs. Stevens ...	0	5	0

	£	s.	d.
Reader of "Sword and Trowel" and Mr. Spurgeon's Sermons ...	0	2	0
Half collection at Metropolitan Tabernacle, March 18, after sermon by Pastor Thomas Spurgeon ...	57	5	3
Bromley Congregational Church, for expenses ...	5	0	0
Miss Poate ...	1	0	0
Miss Blaney, per J. T. D. ...	1	0	0
Mrs. E. A. Sinclair ...	0	5	0
Mrs. Mills, per Mr. Beer... ..	0	2	0
A customer, per Mr. Beer ...	0	0	6
Mrs. Louisa Haward ...	0	5	0
Mr. Hopper ...	1	1	0
C. J. ...	0	5	0
Mr. William Olney, toward deficiency Friends at Willington Baptist Chapel, per Mr. C. Payne ...	0	12	0
Per Mrs. C. H. Spurgeon:—			
Mrs. Charles Walter ...	3	0	0
An old Independent ...	5	0	0
Mrs. Lewis ...	0	10	0
Miss Dale ...	8	10	0
Annual Subscription:—	0	10	0
Mr. E. W. Jacobs ...	0	10	0
	£80	8	3

Society of Evangelists.

Statement of Receipts from March 15th to April 14th, 1894.

	£	s.	d.
Mr. Brazil ...	2	10	0
Thankoffering for Mr. Harmer's services at Bishop's Stortford ...	1	10	0
A friend from Leamington ...	3	0	0
Thankoffering for Mr. Burnham's services at Little Hallingbury ...	1	1	0

	£	s.	d.
An old Independent, per Mrs. C. H. Spurgeon ...	5	0	0
	£13	1	0

G. H. Spurgeon's Memorial Fund Account.

Statement of Receipts from March 15th to April 14th, 1894.

	£	s.	d.
M. H., per Mrs. C. H. Spurgeon ...	0	2	6
Mr. Joseph Crosthwaite ...	0	5	0
D. L. ...	0	1	0
Mr. James Henry Webster ...	0	5	0
Mr. Masters... ..	1	0	0

	£	s.	d.
Mrs. Cooper ...	0	1	0
Interest ...	8	13	5
	£10	7	11

Mrs. Spurgeon gratefully acknowledges the receipt of the following amounts "For General Use in the Lord's Work":—Mr. George Berry, £2 10s.; A friend, Lundie, 10s.; Mr. Thomas Footitt, £1; A friend at Tabernacle, per Pastor Thomas Spurgeon (for translation of sermons), 10s.; E. E. McW., 2s. 6d.; Mrs. Sangster (for translation of sermons), 2s. 6d.; Mr. F. W. N. Lloyd (for translation of sermons in India), £10; L. H., 5s.; Postal order from Rhayader (for translation of sermons), 4s.

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.

JUNE, 1894.

The Conference Sermon.

PREACHED BY PASTOR THOMAS SPURGEON, TO THE MEMBERS
AND ASSOCIATES OF THE PASTORS' COLLEGE EVANGELICAL ASSOCIATION,
ON FRIDAY MORNING, APRIL 20TH, 1894.

"Now therefore are we all here present before God, to hear all things that are commanded thee of God."—Acts x. 33.



THE sooner the Church gets back to apostolic and primitive principles and practices, the better for the Church and the world, and the worse for the devil. The innovations and inventions of these enlightened centuries have poured, not light, but darkness, upon the Word of God, and have brought, not strength, but weakness, to the Church of Christ. I have but little fear, thank God, that any of you are disposed to adopt these inventions; but since we are all frail, and feeble, and fallible, it may do us all the good in the world to look once more at how they did things who had seen the Christ, and who from His lips received their great and glorious commission. Therefore did we read so long a chapter (Acts x.), that we might be reminded of what they preached, and of how they preached, and that there might be stirred within these breasts of ours a longing to go and do likewise.

In this chapter,—for the chapter is the text, rather than the half verse which I have announced,—in this chapter we have, first of all, the record of a *model congregation*. As I describe it to you, your hearts will be saying, "Oh, that I had such a people to whom I might proclaim the gospel!" Well, brethren, it may be so; for, after all, our people

are very much what we make them. Then, secondly, we have here *a model preacher*, whose gifts and graces may be ours, whose motives and methods may be copied by the humblest and the meanest amongst us. He preaches *a model sermon*, which we may make our example, the Lord instructing us; and the result, as you remember, was a model one; indeed, there was not time to finish the sermon, for it was interrupted by the descent of the Holy Ghost. Would God that all our sermons were cut short in such a fashion as that!

I. Peter had A MODEL CONGREGATION.

It was a model congregation in that it was (1) *gathered together with the best intentions*. What a deal depends upon the motives which prompt the presence of the people! They, as a rule, get what they come for; and, when we hear them saying, "There was nothing for us," we are pretty right in supposing that they did not expect much. If we are indeed God's messengers, with the Lord's message,—and we have no right in the pulpit if we are not,—there is a portion of meat in due season for all who care to gather it. "That Thou givest them they gather;" and the rule with the fowls of the air holds good also with the souls of men.

You notice that these people were not brought together out of mere routine or custom. True, it was their blessed custom to meet for prayer, and for the worship of God; but, on this occasion, their gathering was of a very special nature, an evangelistic service of a peculiarly special sort, from which those who did not love the things of God might well have absented themselves. At all events, it was not because it was the ordinary hour of prayer, and the usual day for worship, and the customary place of meeting; but they had come, on a special occasion, prompted by a special desire, to hear, indeed, a special preacher; and yet they were not brought together out of mere curiosity to hear the stranger from afar. I have great hopes that they will get a blessing, for they have come with right motives in their hearts.

Now take this model congregation individually. We do not know much of any of them except Cornelius. He was devout and just; he was generous, for he gave much alms to the people; he was prayerful, his prayers as well as his alms-giving came up as a memorial before God. Let no man say that the prayers of unconverted men are not acceptable to God; they cannot be so acceptable as those that are perfumed with Jesu's merits, and sprinkled with His blood; but the Lord is not unmindful of the heart which, in its darkness, longs for the light of life, and cries out for hope, and health, and happiness.

This man, Cornelius, knew what communion with the Unseen was; it was not to Peter only that Jehovah granted a heavenly vision. To Cornelius also there came a glimpse of the glory which is from above, and a message from his unknown Master. In consequence of this vision and message, he sent for Peter, for the angel said to him, "He shall tell thee what thou oughtest to do." In the next chapter, it is stated that the angel said, "Send men to Joppa, and call for Simon, whose surname is Peter; who shall tell thee words, whereby thou and all thy house shall be saved." Now, see what was in the heart of Cornelius as he and his kinsfolk gathered in that room; he expected

himself and all his house to be "saved." What that meant, he could not fully know; but he had already received intimations from above that some rich, gracious blessing should certainly be his, and he received it because he came enquiring and expecting at the hand of the Lord.

Peter would have been content to preach to Cornelius alone; but it was well that the congregation was larger than that, he "called together his kinsmen and near friends." This, I think, is another sign of grace working in the heart of the centurion. Alas, that there are some full-grown Christians who have not that interest in their kinsfolk and near friends that God desires, and that Cornelius manifested! His interest in others plainly proves that the hand of the Lord was upon him for good! "What will be good for me," thought he, "will be good also for my wife, and for my children; it will suit my soldiers and my servants, too; therefore, shall we all be gathered together in the presence of God, to hear from His servant all things that are commanded him of God."

I would have you, dear brethren, try to stir up your people to an intense desire for the best interests of those whom they ought to and probably do love most of all. Oh, that we could start in our churches a Society,—call it, if you like, the Andrew and Philip Society,—the members of which would pledge themselves to go out and find their brothers and other relatives, and tell them, "We have found the Christ." I am sure there is a blessing coming upon these people in the house of Cornelius, for they have been brought together by the cords of love; the bands of a man are binding them about. Enquiry and expectancy characterize the whole assembly. They have not come for "an intellectual treat"; they do not expect merely to have "a feast of reason, and a flow of soul"; but they are looking for a divine revelation, they are hoping to be led, by the hand of a God-sent man, to the—

". . . place where Jesus sheds
The oil of gladness o'er our heads,"

Now, because of such motives, these people were (2) *gathered together with the utmost punctuality and solemnity*: "Now therefore are we all here present before God, to hear all things that are commanded thee of God." If it had been in our days, Cornelius would have had to say to the preacher, "You won't mind waiting five minutes, Peter, will you? We are expecting a friend who lives—*next door*." Or else he would have had to say, "I hope you won't mind a little interruption about twenty minutes after the service has commenced, just as you have reached the most impressive part of your discourse, because there is one friend who always comes in with sounding sandals just then." No, they were all present, waiting for a blessing, ready to receive the Lord's appointed servant, whom they reckoned, not superstitiously, but with the utmost reverence, to be an ambassador from God. Happy is the preacher who has his congregation all there when he gets there; he is likely to be "all there" himself, for it is an inspiration to a man to have the people so eager and so hungry for the Truth that they are not willing to miss the opening prayer, or to lose a single line of the

very first hymn. I am sure that God is going to bless these people; if I did not know the end of the tale, I should be certain that it would be a happy one. God has begun to bless them already with that expectant spirit which makes them all punctual.

They are also as solemn as they are punctual: "all here present *before God.*" That is what we want to get our people to realize, that when they come to the place of prayer, be it cathedral, or Tabernacle, or church, or meeting-house, or barn, or cottage, or open-air, they are in the presence of God. What a help it would be to the preacher if all his hearers realized this! God is everywhere. The atheist school-master writes upon a blackboard, "*God is nowhere*"; but the believing little one, who has a godly mother, and a Christian Sabbath-school teacher, breaks up that last word into two, and reads the sentence, "*God is now here.*" That is what they said in this case; before Peter arrived, God was there, to greet them as they came, and to give them a blessed foretaste, even before His servant spoke to them, that that servant would bring a blessing to them from the King's own hand and heart. This is a plot of good soil that Peter is going to plough, and sow with seed; indeed, it seems as though the ploughing were already done. Oh, that the Spirit of God would take our congregations, be they little or large, and make them arable and workable, and then send us forth to the glad task of scattering broadcast the good seed of the kingdom in the furrows which He has first prepared, and which He is bound afterwards to water and to fructify!

So I have spoken to you, brethren, concerning the model congregation; it is the least important part of my address so far as you are concerned. We can only pray God that He will incline our people's hearts to come up to worship Him with the truest, highest purposes and motives, and so to come punctually, and with the utmost solemnity.

II. Secondly, and this is more for you and me, we have here a MODEL PREACHER.

(1) In that, first, he was *divinely appointed*. "How shall they preach except they be sent?" You are sure—are you not?—that God has commissioned you? Despite your sureness, endeavour to receive constantly fresh assurances that it is even so.

(2) Beyond being divinely appointed, Peter was *specially selected* for this work. God chose Philip for the eunuch, Paul for Lydia, and Peter for Cornelius. He fits his instruments for the special and specific work which He desires to have done. Oh, may you realize that you are where God put you, and that you are working upon people whom He intends you to shape, and form, and fashion for His glory!

(3) Beside this, Peter was *a man of prayer*. It was upon the household that he received this commission; there, upon his knees, he was appointed, shall I say, the apostle of the Gentile Pentecost, as he had previously been upon the very day of Pentecost? It is upon our knees that we must receive all our orders from above, and all our equipment for carrying out those commissions. I have sometimes learned a lesson in the tropic seas; when sailing swiftly through the calm waters, I have noticed, flying from either side of the vessel, darting from her bows, bright flashes as if of light. Flying fish they were, with the sun glinting upon their gauzy wings. They flew

farther than I supposed they could ; but if what I have read is true, they fly only just as long as their wings are wet. When the sun has dried them, they must return to what is, after all, their native element, and wet their wings once more. You can apply the parable, I am sure. Bathe in the ocean of God's love, immerse yourselves in the spirit of supplication and thanksgiving, so will you be able to fly where God would have your service ; and when you feel your wings growing dry again, return to prayer once more, and so become a veritable Peter.

(4) Remember, too, that Peter was *especially prepared for this special work*. Oh, it is a grand thing to have a vision before we pay our visit ; to look into the heavens, or to have heaven looking down at us, and speaking to us, before we look those in the face to whom we have to speak on God's behalf ! Ask the Lord for the opened eye for yourself ; then will you go forth to open the eyes of others.

(5) This also would I imitate in Peter, that he was evidently a *painstaking man* ; I mean, that he was more than willing to do anything that his Master wished him to do. It would have been easy for him to make excuses if he had wanted to do so. He might have said, "Really, this is very awkward ; I have not got my sermon yet for Sunday, I would like to see that thoroughly prepared before I start." Then, too, journeying was not of the pleasantest in those parts ; although it was not a very long distance that he had to travel, yet, if he had so desired, he might have raised many obstacles. Instead of doing so, Peter said to Cornelius, "I came as soon as I was sent for ; as soon as it was possible for me to start, I hastened to do the bidding of the Lord." Oh, may we all be thus prompt to serve our Saviour ! Do they call you out when you are very tired ? Go out, and lose your tiredness in the extra service. Do they press you to this work when you have really good reasons for doing something else for your Lord ? If He has sent them for you, it is right for you to go with them, so do not keep them waiting. Do you grow weary in the work ? I hope so ; it is worth growing weary in. Some time ago, there drifted on to one of the Icelandic shores an ancient oar, on which was inscribed this sentence, "Oft have I been weary as I toiled with thee." I wonder whether the man became so weary in rowing that he cast his oar away. That we must never do, but keep "toiling in rowing" until the Master comes.

(6) Peter, again, was *full of faith*. He was a little dubious just at first ; he could not understand what that great sheet knit at the four corners meant, and its strange contents puzzled him for a while ; but when the vision was revealed, he saw not only all its meaning, and all his duty, but he was ready to obey what the Spirit said to him, "Behold, three men seek thee. Arise therefore, and get thee down, and go with them, doubting nothing. Do not doubt your commission, do not doubt their ready acceptance of your word, above all, do not doubt your Lord."

Things have changed since then ; preachers nowadays go *doubting everything*. May the Lord give us—

". . . a strong, a lasting faith,
To credit what th' Almighty saith,"

and then to go out in His strength, with almighty power, because we believe His Word, and hold it so tenaciously!

I notice that the expression, "nothing doubting," which is used in the next chapter, may be interpreted as "making no distinction." That was the lesson Peter had learned on the housetop; all his life long he had been making distinctions between clean and unclean, but the Lord had given him special instruction on this subject when He said to him, "What God hath cleansed, that call not thou common." Here is a lesson also for us, brethren; we are not to make distinctions in our congregations. Our brother was right in what he wrote in his paper, though he caused us to smile, when he said that the Lord held in as much honour, and treated with as much consideration, a prince as a peasant. It is the other way about that we usually have it; but I believe our friend put it in the right way. We are to make no distinctions: "The rich and poor meet together: the Lord is the maker of them all."

(7) I would fain be like Peter in this respect also, he was *ably supported*. He did not go alone to the house of Cornelius; there was everything to encourage him in going, and in addition, there were no less than six brethren, "a band of men, whose hearts God had touched," who said within themselves, "We are not going to let Peter go alone on this service; if he does not need any help from us, we will at least go for the sake of company, that we may share the blessing that is to be given." So, away they went to Cæsarea, making the perfect number of seven to preach the good tidings of salvation. Perhaps they said to one another, "We ought to go to help him baptize the thousands that will be brought to Christ." I should not wonder but that some believing souls thought that another Pentecost was due, and that they would certainly be required for the ingathering of the converts. Happy is the pastor who has six brethren around him, holding up his hands, praying for a blessing upon his labours, and by their own efforts helping the man of God! God bless our deacons and elders, and our Sunday-school teachers, and make them still better supporters of the ministry of the gospel!

(8) Another thing I like about Peter is, that he was evidently *a very humble man*. You are not surprised at that when I remind you that he had been in Satan's sieve,—no, I recall those words,—it was God's sieve. Satan for a while was God's sieve-holder, but the Lord did the work when a very tornado of temptation drove away the chaff which was clinging around Peter's wheat. No wonder he was humble, for he had passed through the furnace. When Cornelius fell down at his feet, and worshipped him, Peter took him up, saying, "Stand up; I myself also am a man. Don't bow down to me; worship God." May we catch Peter's spirit in this respect! Perish for ever all that savours of priestliness, and that makes men feel that we suppose ourselves to be a notch, at least, higher than they are.

(9) Though Peter was humble, he was *very manly*. The happy man lies just there, to be humble before God, and to be manly before men. Does he not speak like a man? He is the rock-man, and there is a deal of the rock about his very words. I trust that you and I will be men in the truest sense. Have you heard of one who spoke

concerning three pastors who had been at a certain church? She said, "The first was a preacher, but no man; the second was a man, but no preacher; and the third was neither man nor preacher." We pray God that each of us may be the highest type of both, a man of God, and a God-sent man. Oh, that we may be enabled to rise to this great height!

III. And now a little about A MODEL SERMON.

Peter *preached* when he got there; he did not say to Cornelius, "I think we will have a little music, and bring the gospel in gradually that way." Well, now, I do with all my heart believe in the singing of the gospel, let there be no mistake about that; what I mean is this, Peter, having come with a special purpose, and the people being gathered there with a definite object, he went right at it, and preached. It is out of fashion nowadays to preach; you may give an address, or "a pleasant talk"; but to preach, specially in the old-fashioned way, with heads and tails to your discourse, this has grown out of date, and they are old fogies who keep on at it. It was not out of fashion in Peter's day; not that he cared for fashion, for he would have done it whether it was the custom, or not.

(1) I notice that he begins with *an appropriate preface*. "Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth Him, and worketh righteousness, is accepted with Him." Here is nothing of flattery; but, by an appropriate preface, he wins their attention, secures their interest, and, if I mistake not, gains their affection, and that is a very important matter if he would win their souls for God. With wondrous tact,—that talent of talents,—the apostle opens up his theme, and wisely leads to the essential subject of his discourse?

(2) What is *the essential subject*? We do not need to pause for a reply; it is, Jesus, "*Jesus only*." When Philip reached the eunuch, "he preached unto him Jesus." That was what Cornelius needed. If good works could save, he were saved already; but despite his devotion and his generosity, his prayerfulness and his heavenly communion, he needs Jesus; faith in Christ must crown the whole.

So Peter preaches Jesus, the person of the Lord Christ, the life of the Son of God, "who went about doing good," the death of Jesus, not as an example, but for "the remission of sins", the resurrection of Christ from the dead on the third day, the judgment that is to follow, and then the necessity of faith in this risen Christ in order to the remission of sins. It was—Christ, Christ, Christ, at the beginning, at the end, and in the very midst—Jesus only, for—

"None but Jesus
Can do helpless sinners good."

In the little room that serves me now as a study, I have affixed to the wall that portrait of our late dear President in which he is represented with one hand outstretched above the Word of God,—how he loved it!—and the other hand pointing upward, as if to heaven, or to Christ upon the cross. I have affixed, as near as I can put it to the finger of that uplifted hand, this simple text, "Jesus only," and I only wish I could find a portrait of him, in his later days, with the finger of his

other hand pointing to the self-same text, for it was "Jesus only" from the wonderful start to the still more wonderful finish. Oh, brethren, are you prepared to make Christ the Alpha and the Omega of your preaching, the one, the only theme of your whole ministry? If so, you will be charged with being crazed; but what of that? I would rather that all the world, and half the church, so-called, should dub me crazy for preaching Christ than that the meanest of Christ's disciples should have to say, after one of my discourses, "They have taken away my Lord, and I know not where they have laid Him." That is the essential subject, and I wish I had time to say more about it.

(3) Notice *the simple language* of Peter's sermon. They could not go out of that room, and say that they had been where they heard a language that they understood not. There were none of the flowers of oratory or rhetoric, no "enticing words of man's wisdom," "lest the cross of Christ should be made of none effect;" it was the simple, simple, *simplest* story, told in the style that fits it, the humble style that is born of hearty earnestness, and of longing desire for the salvation of souls. Oh, dear brethren, let us make up our minds this morning, as we have done before, that we will tell this story o'er, and o'er, and o'er again, that we will tell it in our simplest and most earnest style, until our hearers believe it, and then we will tell it them again, because, when they believe it, they will be satisfied with nought beside.

(4) There is this other point about the sermon, and this will please the people, *the remarkable brevity* of it; and I confess that the brevity of it would please the preachers of to-day, such as I have been describing, if the sermon were cut short as in this case: "While Peter yet spake these words, the Holy Ghost fell on all them which heard the word." In his own account of his sermon and his experience, which you find in the next chapter, he says, "As I began to speak, the Holy Ghost fell on them, as on us at the beginning." This spoiled his sermon; no, it did not, for his sermon was complete, though he knew it not, and it was crowned with God's richest blessing. He was only able to give the people a homiletical fragment; I do not doubt that he had prepared much more, and that he could have gone on, like Paul at Troas, preaching till midnight on such a glorious theme; but the Holy Ghost steps in, and takes the pulpit, and takes the pews as well, and makes all feel that a greater than Peter is in that room. Who would not sacrifice his peroration for such an application?

(5) What a *wonderful result* accrued! There was no sound from heaven as of a rushing mighty wind, there were no emblematic tongues of fire; but faith was wrought in every heart, and repentance with it, for the early Christians knew nothing of a dry-eyed faith. Then they began to "speak with tongues"; but they were not content with airing their newly-found powers, they praised God, and gave thanks to Him, that He had brought the light into their dark minds.

Another result of Peter's sermon was the obedience of those who heard it, they were baptized forthwith, for in apostolic times it was very, very evident that God would have those who were baptized with the Holy Ghost baptized with water, too.

Now, what is the secret of this great success and blessing? Can we learn it? Can we have it? Can we hope that, next Lord's-day, the Holy Ghost will fall upon our people, too? We must begin at the beginning if we look for this glorious ending; we must be ourselves immersed into the Holy Ghost and into fire. When I was speaking about Peter as a model preacher, I said nothing about his possession of the Holy Ghost; did you suppose that I had forgotten it? I had not, but I purposely left it till the last as it is the most important thing of all. All the other things we spake of, a little ago, were due to this fact; they were the fruits of the Spirit, but we speak now of the Spirit Himself, with whom Peter was doubtless pervaded. Oh, brethren, it is Jesus who baptizes with the Holy Ghost and with fire! Would you have that baptism? Would you have it renewed, for you are not strangers to it? What shall be done?

I have sometimes thought that we may find a helpful analogy in the ordinance of believers' baptism as we are accustomed to observe it. What say you to those who ask for baptism? Do you not receive from them, after the confession of their faith, an expression of their *desire* thus to follow Jesus? That is the beginning in both baptisms. Do you desire this baptism of the Holy Ghost, which you may communicate by-and-by, God helping you, to all your people? Well, if they desire to be baptized, you bid them *apply* formally. So, brethren, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Let us, this morning,—thank God, we have done it already!—ask definitely for the baptism of the Holy Ghost, make a definite application for it. And what follows next? On the day of baptism, you see to it that the candidates are *disrobed* of their ordinary raiment, and that they are *then clothed upon* with garments fit and meet for the ordinance. Oh, we shall have to put off a great deal before Christ can baptize us into the Holy Ghost! Those besetting sins, which cling to us so closely, must be set aside. Our hearts went with our brother, when he trembled in his prayer for consecration, wondering what it might involve; and yet I trust that we were able, then and there, to cast off the garments of the flesh, that we might receive the white robe, and be fit for this blessed immersion.

Is it not your custom,—it has been mine,—having come into the water with the candidate, to bid him *clasp his hands* upon his chest,—a reminder of the prayerfulness which should characterize his conduct always, and especially at that time? Have you not put one of your hands on his, and your other hand betwixt his shoulders, that he might feel himself held in a strong and steady grasp? Have you not said to him, "Do not attempt to baptize yourself, or to help me to baptize you. Will you just *resign yourself entirely to me*, put yourself at my disposal, and let me do it all?" I believe that is what Christ, our Baptizer into the Holy Ghost and into fire, says to us. Lord Jesus, we clasp our hands just now; put Thou one of Thine on mine! I feel the wound-print as Thou dost place it there; and the other betwixt my shoulders, that I may know that Thou dost encompass me round about, that before, and behind, and all around, Thou dost enfold me; and now, Lord, I would fain be baptized of Thee in the Holy

Ghost, and in the sacred fire! I am at Thy service, Lord; I cannot help Thee in this task except by being willing to be nothing and to do nothing in the matter! Now, Lord, the hour is come; in the name of Thy Father, in Thine own dear name, immerse me into the Holy Ghost, and as I rise again, help me to sing—

“ Buried by Christ, and raised by Him, too,
 Nothing remains for me to do,
 Simply to cease from struggling and strife,
 Simply to walk in newness of life,
 Glory be to God! ”

Dear brethren, our prayer for one another is, that we may have model congregations, be ourselves model preachers, and then preach model sermons, all in the power of the All-powerful Spirit.

“ Grace for Grace.”

“ And of His fulness have all we received, and grace for grace.”—John i. 16.

ALL fulness is in Jesus stored,
 As in a secret place;
 Open Thy treasure-house, dear Lord,
 And give us “ grace for grace ”!

In Him, sufficient good resides
 To fill the widest space;
 To those in whom His word abides
 He giveth “ grace for grace.”

With humble confidence, my soul,
 His promises embrace;
 In faith, thy burden on Him roll,
 He giveth “ grace for grace.”

Fear not that He will e'er forget,
 Or turn away His face;
 Thou hast not proved His fulness yet,
 He giveth “ grace for grace.”

New clouds each day o'erspread our skies,
 And trials come apace;
 But, ever as our needs arise,
 He giveth “ grace for grace.”

No change in circumstance, or time,
 Can e'er His love efface;
 But, with a constancy sublime,
 He giveth “ grace for grace.”

To Him, the ever-flowing spring,
 The streams of life we trace;
 And still, with love unfaltering,
 He giveth “ grace for grace.”

Mr. Spurgeon's First Outlines of Sermons.

(Continued from page 171.)

XXXI.—“IGNORANCE, ITS EVILS.”

“**T**HAT *the soul be without knowledge, it is not good.*”—PROV. xix. 2.

I. IGNORANCE OF GOD.

1. His being. Idolatry. Polytheism. Atheism. Deism.

2. His attributes.

Ignorance of God's mercy leads to despondency and despair.

Ignorance of God's justice leads to presumption.

Ignorance of God's spirituality leads to wrong modes of worship.

Ignorance of God's power leads to doubt, and groundless fear.

Ignorance of God's unchangeableness leads to slavish fear.

3. His designs.

II. IGNORANCE OF CHRIST. The evils of ignorance of His Deity, His atonement, His death, His righteousness, His love to us, the way of salvation by Himself, His intercession.

III. IGNORANCE OF THE SPIRIT.

Necessity of His instruction, support, comfort, etc.

IV. IGNORANCE OF OURSELVES—

Leads to pride, self-trusting, Phariseeism.

Brings us into sin, confusion, pain.

Ignorance of self destroys the souls of men by blinding their eyes to their own depravity.

See the necessity of diligent study of the Scriptures, earnest prayer, and the teaching of the Holy Spirit.

XXXII.—THE WRONG ROADS.

“*There is a way which seemeth right unto a man, but the end thereof are the ways of death.*”—PROVERBS xiv. 12.

Man chooses that which seems good, but he is often mistaken.

The way seems to lead to happiness, peace, and heaven; but it leads to hell. It seems right, but it leads to death, spiritual and eternal.

I. THE WAY OF VICE is called the way of pleasure, the way of sin is called harmless mirth. Many young ones are lost herein.

II. THE WAY OF COVETOUSNESS is called the way of prudence. Love of the world is called “business”, carnality “forethought”, worldly conformity “politeness”, laxity “gentility.”

III. THE WAY OF MERE PROFESSION. Hypocrites deceive themselves. Formalists shall perish. Nothing but vital Christianity will do.

IV. THE WAY OF OSTENTATION. Pride in duties. Love of men's praise. Unholy motives.

V. THE WAY OF JUSTIFICATION BY WORKS. Looks fair, but is false. “By the works of the law,” etc.

VI. THE WAY OF SALVATION BY “FAITH WITHOUT WORKS” may be mentioned here.

How is it men are deceived?

1. By their natural depravity. 2. By evil habits. 3. By custom of this world. 4. By ignorance of Scripture. 5. By the devil.

Means for choosing the right way,—

Trial by Scripture, prayer, self-examination, watchfulness, distrust of self, desire to be right, faith in Jesu's guidance.

XXXIII.—SALVATION FROM SIN.

"*Thou shalt call His name JESUS: for He shall save His people from their sins.*"—Matthew i. 21.

The two parts of this Salvation are Justification and Sanctification.

I. JUSTIFICATION, INCLUDING PARDON AND IMPUTATION OF RIGHTEOUSNESS.

1. Pardon, free, perfect, instantaneous, irreversible, bringing with it deliverance from the consequences of sin, which are—

God's just displeasure.

The curse of the law.

Incapacity for heaven.

Liability, yea, certain destination to eternal punishment.

2. Imputation of righteousness . . . causing a man to be regarded as holy, sinless, worthy of commendation and reward.

Its accompaniments are,—God's love.

Blessing of the law.

Capacity for heaven.

A right and title, yea, certain possession of heaven.

This Jesus effected. As to the first, by His sufferings and death; as to the second, by His holy obedience to the law.

II. SANCTIFICATION, INCLUDING DELIVERANCE FROM SIN, AND POSITIVE HOLINESS.

1. Victory over—(1) our natural depravity, (2) the habits of sin, (3) temptations, (4) backslidings.

2. Working in us all holy affections. (1) Holy nature. (2) Holy habits. (3) Desires for holiness. (4) Progress in divine grace.

Sanctification is unlike Justification, in that it is gradual, imperfect, progressional, never consummated but in heaven.

This is the work of Jesus,—(1) By showing us His example and commands, (2) By the Holy Spirit.

This is the beautiful salvation Jesus gives, complete deliverance from the guilt, consequences, and effects of sin.

XXXIV.—THE LAMB AND LION CONJOINED.

"*The Lion of the tribe of Juda, a Lamb as it had been slain.*"—Revelation v. 5, 6.

Jesus is compared to a LAMB, as He was a Man as well as God.

(1) Humility, (2) Gentleness, (3) Weakness, (4) Submission, (5) Sweetness to His friends, were eminently concentrated in Him.

He is a LION in His (1) Dignity, (2) Boldness, (3) Strength, (4) Invincibility.

* * * * *

He was a LAMB when first He became incarnate, when He submitted to His parents, when He took little children to Him, when He endured pain, when He suffered the despite of men, when He died, "the Just for the unjust."

* * * * *

He was a LION when He reigned in glory, when He conquered Satan in the wilderness, in His miracles, and sometimes in His reproofs, in His resisting unto blood, in His victory on the tree, and in His triumphant resurrection.

* * * * *

He is a LAMB now in His intercession, His pleading, His continual offering, and His bearing with the sons of men.

* * * * *

He is a LION in protecting His people against Satan; an invincible Lion, never suffering their destruction. At last, when every saint is saved, the mighty Lion shall show Himself to be so in the judgment and damnation of His foes, and in that grandest scene, His final triumphant entrance into heaven, "leading captivity captive."

XXXV.—THE PATH OF THE JUST.

"The path of the just is as the shining light, that shineth more and more unto the perfect day."—Proverbs iv. 18.

In the text there is plainly,—

I. THE EXCELLENCE OF CHRISTIAN CHARACTER: "shining light."

1. Beauty dwells in the character of the just.
2. Usefulness to all, in causing the well-being of the world, in preserving the earth from destruction.
3. Purity. Like as the sun is pure, so is real Christian character.
4. Sublimity. The sun dwells not on earth; he is one of the heavenly bodies.

II. THE PROGRESS OF CHRISTIAN CHARACTER: "shineth more and more."

The figures used in Scripture imply this,—such as the new birth, and growth to manhood; growth as a plant; teaching, some are more learned than others; a race.

There is,—

1. Increase of knowledge of God, His works, and dispensations; and of our self, duty, temptation, etc.
2. Increase of graces: love, patience, humility, faith.
3. Increase of purity.

This is the effect of the Spirit's working.

Depravity disturbs and obstructs the course of the light.

III. THE PERFECTION OF CHRISTIAN CHARACTER: "perfect day."

Realized only in heaven.

This is proved,—

1. By God's past acts in the saints.
2. By their election to holiness.
3. By the intercession of Jesus.
4. By the text, and other Scriptures.

XXXVI.—CERTAIN FULFILMENT OF PROMISES.

"There failed not ought of any good thing which the Lord had spoken unto the house of Israel; all came to pass."—Joshua xxi. 45.

I. THIS VERSE AFFIRMS THE FULFILMENT OF SOME OF GOD'S PROMISES.

Promises to Abraham, Isaac, and Jacob of a numerous seed, and of the land of Canaan for a possession.

Promises to them in Egypt, first to Moses, and then to Joshua. Land flowing with milk and honey. All the land. Enemies conquered. Lands allotted. Zebulun dwelt by the sea. Judah had praise. Issachar had an agricultural district. Asher dipped his foot in oil. Naphtali had the sea and the west.

II. THERE WERE PECULIAR DIFFICULTIES IN THE WAY OF THEIR FULFILMENT.

Abraham and Sarah old and childless. Isaac offered. Rebekah barren. Jacob threatened by Esau. Grievous famine. Anger of the neighbours excited. Bondage in Egypt, murder of all males. Red Sea. Want of water and bread. War with Amalek. Sin in the camp. Difficulties in conquest; Anakim (giants), walled towns, chariots of iron, vast numbers of inhabitants!

III. GOD HAS FULFILLED MANY OTHERS TO HIS ISRAEL.

No second destruction by flood. To Gideon, David, the apostles. The gift of Jesus. He promised to hear prayer, to comfort, to bless, instruct, strengthen, support, and provide for thee; and He has done it.

Believe then His promises,—

- (1) That Jesus shall be satisfied, (2) That thou shalt be heard, (3) That thou shalt persevere, (4) That thou shalt inherit glory.

XXXVII.—THE FIGHT AND THE WEAPONS.

“*For the weapons of our warfare are not carnal, but mighty through God in the pulling down of strong holds.*”—2 Corinthians x. 4.

I. THE WARFARE. Not carnal, for we are all peace-men.

There has been a spiritual warfare in all times.

Our *enemies* are—(1) The world, (2) the devil, (3) the flesh, each possessing its own fortifications.

(1) The world, entrenching itself with false systems of religion, Romanism, Puseyism, etc.

Formality, hypocrisy, profession, infidelity.

Cares of this life, love of money, discontent, covetousness, pride, pomp, false morality, trade tricks.

Sin, temptations in it, persecution, favour.

(2) The devil. Instances in *The Pilgrim's Progress*. False terrors. False hopes. Evil insinuations.

(3) The flesh. Instances in *The Pilgrim's Progress*. Pride, sloth, drowsiness, forgetfulness, carnality, presumption, “*lusts of the flesh.*”

II. THE WEAPONS: “*Not carnal, but mighty.*”

To falsehood, oppose truth; to sin, oppose righteousness; to persecution, kindness; to favour, watchfulness; to Satan's insinuations, oppose the Word of God, prayer and supplication, resisting, and looking for divine help. To self, oppose habits of devotion, holy fear, faith, love to God, activity in His service, the aid of the Holy Spirit.

Mighty are the weapons, and if we conquer not, it is our own fault.

“*By all hell's hosts withstood;
We all hell's host o'erthrow;
And conquering them, through Jesu's blood
We still to conquer go.*”

(*To be continued.*)

A Cripple's Recollection of Mr. Spurgeon.

IN November, 1881, it was my privilege to conduct a series of special services in the West Riding of Yorkshire, with many pleasing tokens of divine favour.

A poor cripple, about eighteen years of age, was among the converts of that mission. Day by day, on his crutches, he found his way to the meetings, and listened with the eagerness of one who would fain press into the kingdom of God. He proved the truth of the gracious promise, "Ye shall seek Me, and find Me, when ye shall search for Me with all your heart" (Jer. xxix. 13), and ere the mission closed he rejoiced in Christ as his own personal Saviour and Friend.

So genuine was his testimony that the kind host and hostess, who had entertained the evangelist, felt led to take a special interest in the poor lad; and in the office of this gentleman a post was found suited to his crippled condition. In her kindness, his mistress planned a pleasant surprise for him. She managed to secure the needful measurements, and through her sister (the late Mrs. Penstone, a member of the Metropolitan Tabernacle Church), she ordered for Tom a cork leg. Before its completion she was "called home"; but on her death-bed she desired her husband to see to the fulfilment of her wishes. Thus it happened that, a little later, the youth suddenly found himself the happy possessor of the long-coveted artificial limb.

Through this kindly errand for her deceased sister, Mrs. Penstone became specially interested in him; and, as he was now better able to get about, she invited him to spend a three weeks' holiday in London. An even greater treat was in store for Tom; for his kind friend arranged to take him with her to the Tabernacle to hear the beloved preacher. Ever since his conversion he had longed for this privilege, and he greatly prized the opportunity. At the close of the service, Mrs. Penstone pressed her way to the dear Pastor's room, with her young friend, saying, "I want you, Mr. Spurgeon, to shake hands with this dear lad, all the way from Yorkshire. He found Christ in Mr. Burnham's mission at Staincliffe, and now covets a handshake from the evangelist's Pastor and President."

Warmly grasping his hand, Mr. Spurgeon glanced at the artificial limb. His tender heart was touched at once; tears filled his eyes, and laying his hand on the youth's shoulder, he said "God bless thee, dear lad! *It is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire.*"

That handshake from the great preacher, the tender touch, the tearful look, and the well-chosen text, uttered with evident emotion, are a fragrant memory to that good brother to-day; and tend to emphasize the remark of a dear old saint which I have just caught while penning these lines, "Mr. Spurgeon is not dead; he can never die, he lives in ten thousand warm hearts to-day."

JOHN BURNHAM.

“Our Own Men” and their Work.

VI. PASTOR T. J. LONGHURST, CAMBRAY CHAPEL, CHELTENHAM.

SOMEONE has said that workers in general may be divided into two classes, whose appropriate symbols are the bee and the white ant, the one gathering, the other destroying. We once heard our late beloved President, who certainly was a specimen of the bee class, tell the students, at one of his delightful Friday afternoon talks, that he lately had occasion to stop awhile at the northern end of Vauxhall bridge, and being always bent on the collection of the honey of illustration, he watched the ship-breakers at work in the yard below. “These vessels had certainly,” said he, “after a more or less useful career, fallen into the hands of the Philistines, who were vigorously breaking them up.” Mr. Spurgeon likened these men to certain ministers, whom he had known, who had been chiefly noted for the number of churches they had destroyed. “If you will tell me,” said he, “where they have been, I will tell you what churches have been broken up.”

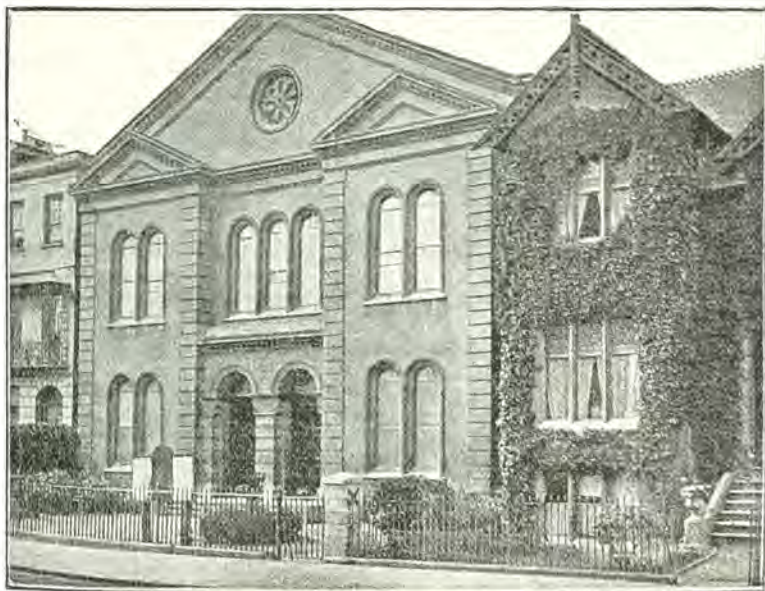
The subject of our present sketch, PASTOR T. J. LONGHURST, is not a worker of the white ant type; but a veritable specimen of the *genus* bee. Quietly, yet effectively, has he laboured at Cambray Chapel, Cheltenham, ever since he left the Pastors' College, over eleven years ago. He has had a work to do analogous to that of a person who buys a house somewhat out of repair, which the new owner essays to make comfortable, and after his own mind. This entails a thorough overhaul from drains to roof. Our friend, though young, brought to



his work just those qualifications which are bound to result in sound pastoral progress,—good common-sense, an earnest desire to be a true ambassador for Christ, and a well-merited testimony from his tutors that he was a student who would not close his books simply because his College curriculum was finished. All along, he has manifested a prayerful spirit, and a humble estimate of his own ability, which to others is most conspicuous. From the first moment of his taking the helm of the good ship “Cambray”, his eye has evidently never lost sight of the Light of life by which he has steered the vessel, and by which he has all the while aimed and still aims to bring the passengers therein into the haven of everlasting peace. It is clear to everyone who observes his work that he follows the detail of it most intently and conscientiously, and true consolidation has been the reward of his toil. Mr. Longhurst is certainly not of the type of minister who has been described as “invisible six days of the week, and incomprehensible on the seventh”; for he visits his

people to the utmost ability of so busy a pastor, and his well-instructed church shows that he is neither prosy nor unintelligible.

It would be the merest truism to say that his people respect and love him. In the daily routine of church-life, in the many opportunities for interchange of helpful Christian fellowship, this feeling, though it grows quietly, deepens apace. Even casual visitors have not only observed the outward and visible fact; but they have been able to catch a glimpse of the process by which the union, which is so apparent, and which has grown into a veritable communion, has been brought about. A visitor for a few weeks, not long since said to the writer of this sketch, "How beautifully real your church-life seems! My first acquaintance with your pastor's preaching, without coming into actual contact with him, has made me familiar with the secret of his wide usefulness, and the depth of his people's love of him." "How?" was my enquiry; and the friend rejoined, "A week or two ago, I heard him pray most earnestly that his people might be divinely instructed, and that they might be enabled, by the help of the Holy Ghost, to read the Word of God *with insight*. Yes, I thought, that prayer has been answered in anticipation; and it indicates the line of his own living, loving teaching. He always seems to me, in his pulpit ministrations, so to order himself and his matter as if *within sight* of Him whom he so faithfully serves. Only last Sunday, he told us in his sermon that insight is born of love. I thank him for that teaching, as well as for the unveiling of a true pastor's method of service."



CAMBRAY CHAPEL, CHELTENHAM, always recalls the name of JAMES SMITH, who was instrumental in erecting it, and whose good work is

worthily carried on by Mr. Longhurst. Within that building Mr. Spurgeon has preached many times. On one notable occasion, the present pastor of the Shoreditch Tabernacle Church found the Lord. The church which there finds its *locale* has ever been to the fullest extent of its power an evangelistic church, both in the doctrinal and missionary senses of the word. Its oldest mission-station, at Uckington, is really more ancient than the parent church, worship having been held in the cottage for over fifty-four years. Here, two at least of our leading London pastors, and several useful country ones, have found audiences to listen to their youthful prelections, to say nothing of the efficient body of lay preachers, by whom the pastor's efforts are so ably seconded. At another station, at Elmstone-Hardwicke, the chapel is the gift of an enthusiastic member. A third, and the most important, is at Birdlip, a sweet village placidly reclining upon a spur of the Cotswold Hills, more than a thousand feet above the sea. It is visited by large numbers of health-seekers in the summer as a sanatorium, furnishing a unique opportunity of extended usefulness, it being the *only* place of worship on the plateau. The building was a moribund chapel belonging to another section of the Baptist denomination. It has been leased, and renovated; and the good gatherings in it give promise of a very successful work. In fact, the way in which these mission-stations are crowded, often on the week-days, is most cheering.

When Mr. Longhurst entered upon his pastorate at Cambray Chapel, the membership numbered 209; now it stands at 430, on a strictly-revised roll. There have passed through the church, some to other flocks on earth, and many others to the one fold in heaven, about 450, beside many who have been baptized and joined other churches. One member is at work in India, under the Baptist Missionary Society, another is studying at the Pastors' College, and three others are quietly preparing themselves with a view to any gospel work to which the Lord of the harvest may be pleased to call them. Though Cambray is by no means a wealthy church, it has had no difficulty in paying off old debts, and contracting and repaying larger ones for needful repairs and alterations. Now, the chapel and school are in excellent condition, except that the latter is far too small for the large gathering of children in it. Finances are really no cause for anxiety, thanks to the hearty co-operation of a worthy band of experienced and godly church-officers.

On Mr. Longhurst's settlement, he found the annual contribution to foreign missions was only about £7; now it is ten times as much. Temperance work is vigorously prosecuted, as indeed is every department of Christian enterprise, for the leaders of each appear to be men of whom those out of sympathy with them would say that they had "a bee in their bonnet." Be this as it may, the bee nature evidently pervades the whole of the workers at Cambray. It is always difficult, when speaking of a number of workers, to apportion their respective merit with anything like fairness; but, perhaps, we may be allowed to give "honourable mention" to the work of the pastor's indefatigable wife. Mrs. Longhurst's class of young women numbers 150 on the roll, and has an unusually large average attendance.

Although this large class seems to be more than enough to engage the hands and heart of this energetic woman, her other works of mercy are really "too numerous to mention."

Mr. Longhurst has been President of the Gloucestershire and Hereford Baptist Association, and is almost its senior ministerial member. His friendships in the churches are numerous, hence the frequent calls upon his time and strength to render yeoman's service to the surrounding county congregations. He is evidently one of those individuals who "know how to keep their friendships in repair." In the town itself, he has won for himself a conspicuous place, equally among Churchmen and Nonconformists. At the united prayer-meetings, he has been called upon to lead out of his turn to oblige some absent clergyman; and on such occasions the question has been heard, "Who is that capital young curate?" May the blessing of the Lord continue to rest on this worthy son of the Pastors' College!

Hints and Helps from the Margin of my Bible.

BY PASTOR JOHN D. GILMORE, BRANNOXTOWN.

(Continued from page 220.)

THE SONG OF THE RANSOMED.

Isaiah xxvi. 1—10.

1. THEY SING OF SECURITY ... "A strong city," verse 1.
Compare Psalm cxxv. 1, 2; Isa. xii. 6.
2. THEY SING OF A READY WELCOME "Open ye the gates," verse 2.
Compare Psalm cxviii. 19, 20.
3. THEY SING OF RIGHTEOUSNESS "The righteous nation," etc., verse 2.
Compare Psalm cxix. 30.
4. THEY SING OF A TWO-FOLD PEACE ... "Perfect peace," or "Peace, peace," (margin) verse 3.
 1. Peace *with* God, the peace of reconciliation.—Romans v. 1.
 2. The peace *of* God, the peace which passeth understanding.—Phil. iv. 7.

The "peace" and "My peace" mentioned by the Lord Jesus in John xiv. 27.
5. THEY SING OF A SETTLED MIND ... "Whose mind is stayed,"
verse 3. Compare Psalm lvii. 7.
6. THEY SING OF UNWAVERING TRUST ... "Trusteth in Thee," verse 3.
Compare Nahum i. 7.
7. THEY SING OF THEIR ETERNAL ROCK ... "The Lord Jehovah,"
verse 4. Compare Psalm xviii. 2.
8. THEY SING OF ENEMIES CONQUERED ... "He bringeth down," etc.,
verses 5, 6. Compare James iv. 6.
9. THEY SING OF THEIR RIGHT WAY ... "The way of the just is
uprightness," etc., verse 7. Compare Psalm xxiii. 3.
10. THEY SING OF DEFINITE DESIRE ... "Thee—Thy name—Thy
memorial," verse 8. Compare 2 Thess. i. 11.

Note how the song begins with security, rises to perfect peace, ascends still higher to God Himself; and now He becomes the soul's one and only desire.

THREE-FOLD ATTITUDE OF MARY TOWARDS JESUS.

1. LAMENTING ... "Fell down at His feet."—John xi. 32.
The right place to get rid of all sorrows, cares, troubles.
2. LEARNING ... "Sat at Jesus' feet."—Luke x. 39.
The right place for instruction, direction, strength, deliverance, and transformation of character.
3. LOVING ... "Anointed the feet of Jesus."—John xii. 3.
The right way in which to express gratitude to Him for the wonders He has wrought.

AN APPEAL TO IDLE CHRISTIANS.

1. "It is high time to awake out of sleep."—Rom. xiii. 11.
2. "Arise, shine; for thy light is come."—Isa. lx. 1.
3. "Curse ye Meroz, . . . because they came not to the help of the Lord."—Judges v. 23.
4. "Go out quickly . . . and bring. . . Lord, it is done. . . Go out . . . and compel."—Luke xiv. 21—23.
5. "Be ye stedfast, unmoveable, always abounding in the work of the Lord."—1 Cor. xv. 58.
6. "Woe to them that are at ease in Zion."—Amos vi. 1.
7. "He which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."—James v. 20.

VAIN THOUGHTS.

- "How long shall thy *vain thoughts* lodge within thee?"—Jer. iv. 14.
 "The thoughts of the wicked are an abomination to the Lord."
 —Prov. xv. 26.
1. A CONCEITED THOUGHT ... "Thou *thoughtest* that I was such an one as thyself."—Psalm l. 21.
 2. A PROUD THOUGHT ... "Naaman was wroth, and said, I *thought*, he will surely come out to me, and stand and call upon the name of his God."—2 Kings v. 11.
 3. A SELF-RIGHTEOUS THOUGHT ... "I verily *thought* with myself, that I ought to do many things contrary to the name of Jesus of Nazareth."—Acts xxvi. 9.
 4. A FOOLISH THOUGHT ... "And he *thought* within himself, saying, What shall I do?" etc.—Luke xii. 17.
 5. AN UNWORTHY THOUGHT ... "Neither *thought* I myself worthy."
—Luke vii. 7.
 6. A PRESUMPTUOUS THOUGHT... "*Thinkest* thou this, O man, . . . that thou shalt escape the judgment of God?"—Rom. ii. 3.
 7. A WICKED THOUGHT ... "Thou hast *thought* that the gift of God may be purchased with money."—Acts viii. 20.
 "Repent, therefore, of this thy wickedness; and pray God, if perhaps the *thought* of thine heart may be forgiven thee."—Acts viii. 22.

TWO CHARACTERS: A CONTRAST.

1. A worldly man at his earthly best.—Luke xvi. 19.
2. A godly man at his earthly worst.—Luke xvi. 20, 21.

A Side-light on "The Art of Illustration."

IN Mr. Spurgeon's recently-published volume of *Lectures to my Students*, among the many personal reminiscences which give additional interest to the book is the following:—"I met with a High Churchman once, who told me that he had purchased *Feathers for Arrows*; 'and,' said he, 'some of the illustrations are very telling; but they have to be used with great discretion.' His words seemed to imply that my expressions were possibly a little too strong, and perhaps somewhat rough and unpolished here and there; so he said, 'They must be used with great discretion.' 'Well,' I replied, 'that is how I wrote them.' He looked at me, but he said nothing; probably it had never occurred to him that the same kind of discretion was necessary in making the illustrations as in using them."

During the past month, Mrs. Spurgeon has received a letter from one who was present on the occasion referred to, and whose testimony gives such pleasing confirmation of the facts that we feel sure our readers will be gratified by its appearance in our pages. The writer is one of "our own men", who received the volume as Mrs. Spurgeon's Conference gift. In acknowledging its receipt, he wrote:—"Looking the book through recalled many happy hours in connection with those never-to-be-forgotten and never-to-be-repeated Friday afternoons of long ago; some of the lectures I remember as vividly as though but a few hours had passed since they were delivered. I distinctly recollect the occurrence of the incident mentioned on page 88 relative to the High Church clergyman and *Feathers for Arrows*. Mr. and Mrs. ——— were giving a garden party. Mr. Spurgeon was staying in the neighbourhood, and had accepted an invitation to be present, much to the alarm of certain of the local clergy. The eventful afternoon came; I was in the highest flutter of expectant excitement to see the great man whom even then I hoped feebly to follow. The bell rang, the door was opened, and to my intense delight there stood Mr. Spurgeon, looking as only he could look, with 'Sons Charlie and Tom.' His name was announced, and almost instantly he went towards two clergymen, whose names I forget; but I remember that one of them was very tall, and thin, and pale. In his heartiest and liveliest manner, Mr. Spurgeon said to them, 'Well, are you two of our disestablished brethren from across the Channel?' to which the tall clergyman replied, 'No; I am the vicar of So-and-so, and my friend is So-and so.' 'Ah?' rejoined Mr. Spurgeon, 'waiting for the blessing to come.' It was then that the tall vicar, as though anxious to get away from an unpleasant subject, said, 'I have seen some of your books, and among them, *Feathers for Arrows*.' What afterwards transpired is told in *The Art of Illustration* in our dear President's own words; but the look of blank amazement, utter bewilderment, and speechless surprise that followed Mr. Spurgeon's rejoinder, cannot be faintly imagined even after his graphic recital of the story. I have never forgotten the listener's look; indeed, the whole scene is as fresh in my recollection as though it had happened yesterday instead of twenty-four years ago. . . . A morning or two after the garden party, Mr. Spurgeon came to ——— to breakfast. He shook hands

with me, as on the previous occasion, asking how I was, and adding, 'Are you a servant of the Lord Jesus Christ?' I replied, 'Yes, sir, and I hope some day to be a proclaimer of His Word, and to build a house for His glory.' Mr. Spurgeon said, 'That's right; meanwhile, do your duty here, and if the Lord wants you, He will call you out.'"

In due time, this prophecy was fulfilled, the Lord did call out the brother for the work of the ministry, for many years he has been "a proclaimer of His Word", and he has "built a house for His glory", as we hope to show in our article next month in the series upon "Our Own Men and their Work."

The "First Things" of the Bible.

DEVOTIONAL MEDITATIONS, BY WALTER J. MAYERS.

VI. WHAT TO SEEK FIRST.

"Seek ye first His kingdom, and His righteousness; and all these things shall be added unto you."—Matthew vi. 33. (R. V.)

THIS is one of the Great Teacher's golden sentences. It is an epitome of the Sermon on the Mount, and places before us the all-important theme of personal and spiritual religion. There is much that passes nowadays for religion, which is not even remotely connected with it. We may have religious views, frequent religious services, and support religious institutions, yet not be under the sway of true religion itself. Many people are full of admiration for Christ's teaching, who yet forbear to bow in full subjection to Christ Himself. Some *profess* allegiance to Him, but *give* it to the world and things of time. Recognizing all this, I would hearken to the voice of Divine Wisdom, and sit at the feet of the Great Master now. These memorable and searching words of His suggest that—

I. RELIGIOUS INTERESTS ARE OF ALL INTERESTS THE MOST NEGLECTED.

"Seek ye first." This is exactly what most men *do not*. Other matters come into competition with Christ and His kingdom, and too often win the day. Some such things are mentioned in verse twenty-five. Think for a moment of the *time* spent on eating, drinking, and clothing, and compare it with that devoted to religion; or of the *attention* given to them, and the *money* spent upon them. Think, too, of the *evils* too often associated with them, and engendered by them; and remember that undue attention to such things, to the neglect of God's kingdom and righteousness warrants our being classed with the heathen. "After such things do the Gentiles seek;" but we know better, and ought to do better.

II. RELIGIOUS PRIVILEGES ARE OF ALL PRIVILEGES THE MOST DISTINGUISHED.

The privileges of earthly citizenship are often coveted and valued; but God offers more than can be obtained by any earthly honours. His kingdom is divine and spiritual, its characteristic is holiness as well as happiness, it is set up in time but lasts through eternity, and it consists of loyal and loving hearts. Such privileges we are exhorted to seek,—things divine not human, holy not sinful, eternal not temporal,

humble not vain. The Word of God tells much of the divine kingdom of souls in which Christ rules, and every utterance should allure men to seek it, and the righteousness of heart and life inseparable from it.

III. RELIGIOUS CLAIMS ARE OF ALL CLAIMS SUPREME.

“Seek first.” The exhortation to seek reminds of a conscious lack, a possible recovery, a personal interest, a diligent application, and an undaunted perseverance. First in time and in importance. Early in life would the Saviour have us members of His kingdom. Its claims should come before those of kindred, home, business, and health. And is not this most reasonable? Eternity first! God first! Christ first! The soul first! “Seek ye first.”

IV. RELIGIOUS PEOPLE ARE OF ALL PEOPLE THE MOST BLESSED.

“All these things shall be added.” All right things, good things, true things, really needful and helpful things, will come to us as a matter of course if we fix our hearts on Christ our Saviour, and follow Him fully. Then shall we be the richest, happiest, freest, safest people in this world; and membership in the kingdom secures our bliss in the world to come. “Ask great things, and little things shall be added; ask heavenly things, and earthly things shall be added.”

Lord, I would be a true citizen of Thy kingdom; putting Thee before all others, seeking Thee first, serving Thee best, trusting Thee most! Help me now and always so to do!

Theydon Bois, Essex.

A STATEMENT AND AN APPEAL.

FOR some years, a good and substantial work has been carried on in the above village, and very encouraging results have attended the preaching of the Word. The hall in which the services have been held has, however, for some time been felt to be totally inadequate. Being out of repair, it is most uncomfortable; and being small, it lacks the needed accommodation. It is now found impossible to continue the services in it, and repairs and alterations will have to be commenced at once. This enlargement, by using the old materials, and by careful management, will only cost about £190, of which the friends have succeeded in collecting £90. They have now received a very liberal offer from F. L. Edwards, Esq., of Loughton, who promises that of the remainder he will give £1 for every £1 collected by them. They are, therefore, anxious to enjoy the full benefit of this generosity at as early a date as possible. The late Pastor C. H. Spurgeon, some time ago, wrote the following letter:—

“A good work has been done for the Lord Jesus in Theydon Bois, and a solid foundation has been laid. The time now draws near for building a meeting-house. A place to contain 250 persons is required, and the friends now need help from the outside. This they ought to receive speedily. I wish them the utmost success, and I pray that they may be able to build a house of prayer without going into debt.”

It is earnestly hoped that this message from him, who, being dead, yet speaketh, will elicit a ready response, so that the friends at Theydon Bois may soon rejoice in the erection, free of debt, of the building they have so long needed.

Contributions will be gratefully welcomed by F. L. Edwards, Esq. (treasurer), Holmhurst, Loughton; Pastor J. A. Spurgeon, West Croydon; or Mr. F. W. Boreham (student-pastor), Pastors' College, Newington, S.E.

Family Religion.

A PAPER READ BY PASTOR J. ASKEW, OF BURTON-ON-TRENT, AT THE SEVENTH ANNUAL CONFERENCE OF THE PASTORS' COLLEGE EVANGELICAL ASSOCIATION, APRIL 19TH, 1894.

WHEN kindly asked to write this paper, I was told that a long one was not required. In that respect, I have sought success; but in doing so, the paper must of necessity be but the outline of the subject; still, a mere sketch may do some good. One feels that the theme is so great, and so important, that should we give much time and our most earnest thought to it, it would certainly be a great blessing to the families of the Church of Jesus Christ, for there are many homes where family religion is a thing unknown. If the home-life of professing Christians were only what God desires it to be, the cause of Christ would flourish where now it is but a poor, sickly plant, yielding no healing balm for the wounds of sin, and offering no rest-giving shadow to the weary sons of earth; but give us a healthy family religion in connection with our churches, and the Church of Christ will fulfil her mission in the world, and souls will find life, health, and rest.

For the sake of order, let our subject take this simple form. First, *What is family religion?* Secondly, *How should we cultivate it?* And, thirdly, *Why should we cultivate it?*

I. WHAT ARE WE TO UNDERSTAND BY FAMILY RELIGION? It is more than family worship, daily prayer, and reading of God's Word in the home-circle, however needful and profitable these things are. I take it, it is possessing Christ, or better, being possessed by His Spirit, so as to do all things in relation to the family according to the will of God. It means, the right discharge of our duties toward each other; it means, prayerfully and lovingly to help each other to be like the Lord Jesus; it means, with tender sympathy to aid each other to attain to perfect holiness in the fear of the Lord, until heaven's sweet light shall fall daily upon each member of the home, and the music of the skies shall fill each soul with the harmonies of eternal love, thus making home-life to anticipate the life enjoyed in the Father's house of many mansions, where religion is known at its best, each soul being bound again to God by the silken cords of an infinite love. Family religion is religion in the home, the growth and development of the Christ-like spirit in the heart and life of father, mother, children, and servants.

If we would have family religion, we must begin where all true religion begins, namely, with *the new birth*, man must be born of the Spirit, he must receive the divine seed, be made partaker of newness of life, Christ must be formed in the heart the hope of glory. Until this takes place, there can only be the form of religion; but not that real godliness which is acceptable in the sight of God, who is a Spirit, and who seeks men to worship Him in spirit and in truth.

Suppose we have been quickened into newness of life by the operations of the Holy Ghost, then we should seek to establish family religion. Let us look at some of the things we may expect to find in the religious home.

We expect to see *Christ enthroned as King*, because he has been accepted as *Saviour*, and believed in as *God*. The pierced hand sways the sceptre, and all bow to the authority of Jesus.

We expect the home will be the abode of *peace*. No matter what confusion and strife there may be in the world, within the home there will rest the holy calm of heaven. When mother and father shut the door of their home in the face of the storm, its tumult dies away; they realize a world of care without, a world of strife shut out, a world of peace shut in. *It must be so*, because Christ the Prince of peace rules, and He gives His perfect peace.

There, by His presence, he makes a delightful Sabbath to reign; the home of family religion becomes a refuge in the time of storm, a resting-place for worn nerves, tired spirits, and weary hearts. There, courage renews its strength for the battle of life.

We expect also to meet there the spirit of *love*; there cannot possibly be any family religion where love is absent. God is loved supremely; the revelation of His glorious love has smitten into death our self-love, and begotten in us a love for Himself beyond the love of wealth or pleasure, position or power. In the religious home we also expect to meet with human love after the pattern of the Christ-like love. In the abode where such love reigns, each member of the family will seek the other's good; hence will be manifest the spirit of patience, forbearance, self-possession, and the constant control of the temper. To fail here, is most serious; but if there is failure, there should be confession, followed by hearty forgiveness of the wrong done, and united prayer that the gracious hand of God may give its healing touch, and so the unity of the Spirit may be kept in the bonds of love and peace.

In the religious home we expect to see the constant practice of *self-denial*. The life must not be self-centred, but Christ-centred; we must possess the spirit of Him who came not to be ministered unto, but to minister, and to give His life a ransom for many. Christ in the home, washing the disciples' feet, is our example. It would be a good thing, for the family and Church, to read very often in the home circle the grand utterances of Paul upon love contained in the thirteenth chapter of his first Letter to the Corinthians. If that matchless chapter were *lived* in our homes, how sweet and beautiful life would be, and its influence would be an unutterable blessing. Such a home would be like a spring of pure water in a desert, or like the shadow of a mighty rock in a weary land, refreshing the worn traveller. It would be Christ's most powerful witness that His religion is the one thing needful in this sin-cursed earth; it would make known the savour of the knowledge of Christ, for lack of which the world is dying.

In the religious home we expect also to find *family worship*. This service may be short; but it should never be hurried, as though we had something more important to attend to than waiting upon God. It should consist of reading the Word, prayer, and praise! How beautiful is such a family at evening, worshipping God in the beauty of holiness! We have only to recall what many of us have often seen; it is evening, the household is gathered together, on the table lies the well-worn Bible, upon its sacred page falls the light of the shaded lamp, from it a portion is read with reverent voice, and lo! God is felt to be near, the rustle of His perfumed robes is heard, He has come from the ivory palaces, He speaks, breathing His benediction, which falls like dew upon the flowers, setting free their richest fragrance. Then follows the prayer, the heart speaks to its Lord, conscious that He is present; after this, the hymn—

“Abide with me, fast falls the eventide,”

Or,

“The day Thou gavest, Lord, is ended,
The darkness falls at Thy behest;
To Thee our morning song ascended,
Thy praise shall hallow now our rest.”

Thus often has our home been indeed a very Bethel.

II. Secondly, HOW SHOULD WE CULTIVATE FAMILY RELIGION? We should cultivate it; it is at once our duty and our privilege to do so. If we are saved, we must *go home and tell* how great things the Lord has done for us; if we have received the light of life, we are expected to burn with a clear steady flame, that we may *give light to all that are in the house*.

Suppose *husband and wife* are saved, then, if they would have family

religion flourish, they *must help each other in its cultivation*, by mutual prayers, by sympathy and love. Husbands are to look after the spiritual well-being of their wives; the words of the Book are, "Husbands, love your wives, even as Christ also loved the Church, and gave Himself for it." And the wife, if she is what God intended she should be, will help her husband by her prayers, sympathy, and love. Wives have wonderful power to make or mar. Well is it for a man when he finds in his wife what Bunsen found in his partner; she caused him to feel the presence of God. He said, when bending over her dying form, and looking into her eyes, "In thy face I have often seen the vision of the Eternal." Such a wife is an unspeakable blessing, her price is above rubies; to such a woman the hero-saint owes more than many suspect. Martin Luther was girded with strength in hours of weakness by the strong faith and the wise, loving words of his wife; he felt, as he looked at her, clothed in mock mourning, that the Almighty God still lived, and that He must conquer. We know, from the lips of our sainted leader that, in the last great battle he fought for "the cause of God and Truth", words were spoken to him by his beloved wife which were a rich God-send to his weary spirit.

Parents may cultivate family religion by attending to the spiritual wants of their children. Here is our greatest work; nothing can surpass it in importance, nor can we neglect it, and not be held responsible by God. When and how shall we begin? Let the Scriptures be our guide. God spake thus of Abraham, in Genesis xviii. 19: "I know him, that he will command his children and his household after him." It is a grand thing when the father leads the way for His children, and so leads as to command his children after him that they tread in his footsteps. Solomon said, "Train up a child in the way he should go," let the parent's hand give the child his set for life, "and when he is old, he will not depart from it."

Teach them to love Christ because He loves them, and to trust in Christ because He died to save them. Seek their spiritual union with Him by faith; nothing less than spiritual life for them must satisfy us.

Teach them to know and love the Bible. Never give the children portions of Scripture to learn by way of punishment for some act of disobedience, thereby making them hate the Book they should learn to love.

Teach them to pray, help them to realize that the Father in heaven hears the prayers of children.

Take the children to the house of God, and have them sit with you; and when you feel Jesus in the midst, ask Him to bless your sons and daughters. In private, pray for them, and with them, *but never against them.*

If we would have family religion flourish, *we must keep holy the Sabbath day.* This is God's chosen portion of the week, and he who steals this day from God, robs himself of one of the greatest blessings God ever gave to man. "Remember the Sabbath day, to keep it holy," stands in God's Word with all the force it ever had. We should bring up our children to love the Lord's day; in our homes the Sabbath should be a delight. Let no one be cumbered by much serving; but let all, like Mary, be found sitting at the feet of Jesus, listening to His Word; then shall our earthly Sabbaths be a reflection of the eternal Sabbath known by those who are before the throne of God in glory.

If we would have family religion of a strong healthy growth, *there must be discipline in the home.* We must stand between our children and evil, and restrain them from their wicked ways. We must be careful not to cause them to stumble; there must be no losing one's temper, nor shouting at them, nor needless fault-finding, thereby fastening on them the very things from which we would save them. Yet the rod must be used, if necessary; but only in the spirit of love, never in a cold-hearted manner. We must suffer with our children, they must feel that it hurts us to hurt them. "Spare the rod, and spoil the child," is true; yet many a child has been

spoiled by the rod. The only thing Scriptural about the chastening the father administered was, that what his hand found to do, he did it with all his might! The rod is only safe in the hand of love; it is by the stripes the father feels that the child is benefited. Eli failed in home-discipline; and thereby brought God's terrible curse upon his household. David failed here, and his spoiled son, Adonijah, arose to push him from his throne. "The rod and reproof give wisdom: but a child left to himself bringeth his mother to shame."

We should also seek to *make the home bright and happy by consistent living*. We should let in the light and air of heaven. Some homes are so full of the dead atmosphere of selfishness, or the air is so poisoned by the breath of loveless profession, that it is impossible for family religion to flourish; but let loving hearts enthrone Jesus in the home, let those who have professed to have taken Him for their Lord and Master obey Him in loving one another, as He has loved us; and the desired result will follow, the home will be bright, happy, and peaceful, under the reign of Jesus, and the inmates will say, "O Master! Thy presence makes it always Sabbath in the house!" Our social life will then mirror heaven; the names of mother and father will be to our children the best names for God, and home the best name for heaven.

Again, *family religion must include the servants of the home*. These must not be forgotten; we must look after their spiritual needs. They should be present at our family worship, they should be allowed time to attend the house of God, and time for private devotion, their Sabbath work should be as little as possible. To call ourselves Christians, and then make them slave on the Lord's day for our enjoyment, is the best way to make them doubt the reality of religion, and so by our selfishness to block their way into the kingdom of God.

Again, *family religion should be felt as an influence for good by those who visit our home*. I do not mean that we are going to bore, by religious talk, people who come to see us. Our visitors should know that the Christ-like spirit is present as salt is known to be in food by bringing out the best flavour of everything else. Our friend may have no sympathy with our family worship; yet we must not dispense with it for fear of disturbing his peace, but pray in secret that the home service may be like the opening of the door into heaven, letting in the celestial light and the perfumed air from the presence-chamber of God. He should feel that we did not only live next door to heaven, but that we had an entrance through the middle wall of partition, that the fastenings of the door were on our side, and that these were not hard to remove. It is possible, consciously and unconsciously, so to live Christ in our homes, that men who come to see us, who are opposed to our Lord and Master, shall be obliged to feel that, if they stop under our roof, they will become Christians in spite of themselves; and that others, realizing the charm and blessedness of a God-possessed home, may say, "as for me, and my house, we will serve the Lord."

Let me just hint at the unspeakable importance of character in the culture of family religion. For the heads of the household to give power to all their teaching, there must be at the back of it all the force of a godly life. It is what we *are*, more than what we *say*, that makes for righteousness. We must charm and draw the members of the household into the kingdom of God by the beauty of a Christ-like life. Fits of bad temper, acts of selfishness, the want of mercy towards the failings of others, will be a destructive blight upon the influence of our efforts to train our family for God. There is no place on earth where the force of character tells for good more than in the home; our religious words are worse than useless if they are not supported by a godly character. To be, and not say, may do marvellous good; but to say, and not be, is likely to do immeasurable harm. It is said of McCheyne that, as he stood in the pulpit, before he opened his

mouth, people felt a power that melted their hearts, for a Christ-like character acts without the medium of speech. When we do speak, we must always *be* more than we utter; our lives for beauty of holiness must be more than anything we say; then our words will gain attention, and what we are, by consistently following Christ, will win our children, our servants, and our friends, to the obedience of faith which worketh by love.

III. Thirdly, WHY SHOULD WE CULTIVATE FAMILY RELIGION? How many reasons there are why we should carefully and earnestly cultivate family religion!

It is evidently *the purpose of God* that piety should be home-grown. The influence of a mother for good is immense; the Hebrews have a proverb which says that "Because God could not be everywhere, He made mothers." She rules the world who rocks the cradle; but we hold that the father shares the responsibility with the mother, and should not leave the training of the children alone to her, but should do his utmost in the culture of the religious life of the home. There is no place on earth where religion grows and flourishes so well as in the family; there is no place where the fruit of the Spirit should be found richer and riper than in the home, for there we can encourage each other in the divine life by mutual sympathy, mutual love, mutual faith, and united prayer; and thus God will be glorified as we fulfil His gracious purpose by the culture of piety at home.

If we neglect the culture of family religion, we may darken our soul with the pained frown of God, and our own children may grow up to curse us. If Eli's sin is ours, most likely his doom will be ours, too. If God rules not our family, Satan is sure to ruin it.

We should be diligent to maintain family religion because of *the dangers to which our children are exposed.*

There is the evil of their own fallen nature. They may have fine moral natures; but we must not rest satisfied until they are quickened into newness of life by the Holy Ghost. They are not safe against the sin within their heart until their life is hid with Christ in God.

Our children are exposed to the evil influence of bad companions; yea, there are wicked men who seem to delight in defiling young life. What shall save our children from the blight of a sinful example? Well, one way of keeping in a healthy condition plants that must be in rooms where gas is burned, is frequently to wash them well. Our children, because of their surroundings in the world, will need the twofold cleansing, that which is by the Blood of Jesus, and that which is by the Word of God.

Another reason why we should cultivate family religion arises from the danger to which we are exposed by *the poisonous books and papers that are to be found to-day influencing young life.* If we would keep the family healthy in heart and mind, we must watch what books and papers enter our homes. As we are careful what food we and our children eat, so we should be doubly careful what books and papers are read. We must guard our homes against the leprous literature of the day; and since our children must have reading, we must see that they have pure, wholesome, soul-nourishing food, that they may grow thereby, and become strong in all that makes life beautiful and worth living.

Then, again, *family religion will protect our homes against the demons of gambling and drunkenness.* These evil spirits will find the home a dull dry place, where God is daily worshipped, where the heart awakens daily under His love, and the conscience is illumined by His Spirit, where the Bible's open page shines in its splendour, and the voice of prayer and praise ascends to God. Nothing can fortify our homes against the powers of darkness like keeping the Prince of light within, and this our daily spiritual worship will surely do.

For the sake of the many blessings which result from true religion being maintained in the home, we should earnestly cultivate it. The Christian

home is one of the dearest spots on God's earth. It is Christ's sacred enclosure, and His chosen trysting-place. When He sits at our table, our dwelling is more beautiful than the palace of dreams. If only we could by some mighty power make the homes of England Christian, then human hearts would sing together the old words with deeper meaning, and richer joy,—

“Be it ever so humble,
There's no place like home.”

Family religion not only affects the homes that are to-day in existence, but the home-life of many years to come. We parents of to-day hold in our hands powers which will mould and fashion other families to the third and fourth generation. Our children are not only what we are trying to make them, but there are influences operating in them to-day which were set in motion by hands which have long since lost their life. Great and good men are the growth of many generations. Homes to-day bright with the light of love, rich in moral wealth, are what they are very largely by the doings of the forefathers. We do not believe in the transmission of spiritual life from parents to children; spiritual life is all of grace, and is in all cases the direct gift of the Christ, and is often given where there is little or no moral nature, it enters hearts where hate and selfishness have dethroned love, and there produces love and morality of the highest order. Nevertheless, it is our duty to hand down a heritage of moral wealth lest we, fathers, eating sour grapes, should set our children's teeth on edge. The homes of the future will be shaped largely by the home-life of to-day.

For the sake of the Church of Jesus Christ, we should carefully cultivate family religion. The home is said to be the citadel of the Church; and sure we are that, while Christ commands the home-life, “the cause of God and Truth” is safe. How strong is home-grown godliness! The religion of Scotland appears to have been of a healthy and robust type when the homes of that land were churches of God, and the father of the family was the minister of the home-kirk; and would not a new life pulsate through the churches of our own land if all the professing Christian families were careful to maintain Christian instruction, wise, loving discipline, and daily worship of God in each home? I have noticed, during a pastorate of twenty years in one church, that those families which have been careful to keep up home religion have been the greatest blessing to the Church of Christ; from these have come our most consistent Christians, our best workers, our ministers and our missionaries; but, where home religion has been neglected, our heart has been made sad, by seeing the children grow up indifferent to the claims of Jesus Christ, and in some cases going the downward road to swift destruction.

Yet, while it is true that the family influences the Church, it is equally true that the pulpit influences the home; and if I might, I would ask that this Conference should seek to influence the home-life of England. Might there not be a repetition of what took place in Wales, some years ago? A spark of celestial fire fell from heaven, and found a lodging-place in the heart of a Welshman. There the holy flame began to burn in ardent longings for the salvation of men. This man, into whose heart the fire had fallen, had seen in America the wonderful works of the Lord, for there thousands had been turned from being slaves of sin to be the free-men of the Lord Jesus. At home again in his native land, he sighed and prayed to see similar religious awakening among his own people. God heard his cry; another heart took fire, the heart of a brother minister; they talked and prayed, and from close communion with God they went and preached the Word. The time to favour Zion had come, fire fell from heaven upon their congregations, it spread from church to church until many of the towns of Wales felt the life-giving power of the Holy Ghost, the mountains and the valleys rang with the voice of praise, thousands were turned to the

Lord, the home-life of the people was at once changed, so much so that, in Aberystwyth, only some three houses were to be found where God was not worshipped. This story makes one's soul long to have the same blessing in the homes of England, to see Christ enthroned in each family as its Saviour and its King. It would be a happy day for the Church and the country if we could only hear the heads of each professing Christian family say, "As for me, and my house, we will serve the Lord." I suggest that our aim as a Conference should be,—

A CHURCH IN EACH FAMILY.

Report of the Pastors' College Conference.

THE seventh annual Conference of the PASTORS' COLLEGE EVANGELICAL ASSOCIATION commenced on *Monday afternoon, April 16*, with a prayer-meeting at the College. The President (Pastor J. A. Spurgeon) presided, there was about the usual number of ministers and students present, and the earnest petitions offered were an augury of coming blessing. In the course of the afternoon, the President gave a brief address upon our Lord's words, "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." More brethren from a distance arrived in time for tea, and others helped to swell the congregation that gathered in the Tabernacle, for the evening prayer-meeting under the presidency of Pastor Thomas Spurgeon. Many prayers were presented, short stirring speeches were delivered by Pastors T. L. Edwards (Stockton-on-Tees), C. Rudge (Sevenoaks), and W. G. Hailstone (Reading), and the proceedings altogether gave the impression that the Conference would be "a good time."

On *Tuesday morning, April 17*, about an hour and a half was profitably spent in praise and prayer. Many causes combined to ensure a large audience, and before the season of supplication ended all available space was occupied. During an interval between the prayers, the President read a characteristic and enthusiastic letter from our invalidated tutor, Professor Fergusson, on whose behalf special petitions were offered. After Pastor Charles Spurgeon had read Ephesians i., and prayed, his uncle gave his presidential address, founded upon the words of Moses, "I beseech Thee, show me Thy glory." It was universally felt that the speaker had been very graciously helped, and that the address would be remembered as one of the most memorable utterances that ever fell from his lips.

A brief recess followed, and then the Conference business was transacted. The items interesting to our readers were as follows:—The deaths of eight members and one associate were reported, and the President made appropriate references to each of the brethren who had been called home during the year. Three names were removed from the roll, and eighteen students were admitted as members, making a total of 747. The Conference Assurance Community balance-sheet showed £298 14s. 2d. in hand, and it was resolved that not less than £250 of the amount should be invested in Consols in the name of the Treasurer and the President. Mr. Allison was heartily thanked for his past services as Manager of the fund, and he was asked to continue in that office.

The time having arrived for the selection of the President of the Association, Pastor J. A. Spurgeon stated that he should decline to be a candidate, and advised the brethren to elect his two nephews, Pastor Thomas Spurgeon as President, and Pastor Charles Spurgeon as Vice-President, that the offices might be filled by two brothers, as in the years gone by. This counsel was at once followed, amid a scene of extraordinary enthusiasm; but the brethren would not be content without the election of Pastor J. A. Spurgeon

as a second Vice-President (or, as one of his nephews playfully put it, Advice-President). Pastor Frank H. White being too unwell to fulfil the duties of Remembrancer any longer, a very cordial vote of thanks for his many years' faithful service was passed, and later in the week Pastor J. W. Ewing, M.A., was elected as his successor. Pastors H. O. Mackey and Sydney J. Jones were re-elected Secretaries of the Association; Mr. Harrauld announced that Mrs. Spurgeon's Conference present was to be the late beloved President's volume of lectures on *The Art of Illustration*; *Monday, June 18*, was fixed for the DAY OF UNITED PRAYER by the churches connected with the Association; and the long morning sitting was brought to a close with the Benediction.

Dinner at the Tabernacle, and tea at the Orphanage, were followed by a meeting under the presidency of the new Vice-President, Pastor Charles Spurgeon, who spoke with much power upon "Our holy crusade—old weapons for new wars." The Orphanage singers and bell-ringers delighted the brethren with their sweet music, and addresses were given by Dr. Churcher (from Fez, Morocco), Pastor G. A. J. Huntley (from China), and Pastor W. E. Rice (late of Adelaide). The rich blessings of the day afforded cause for grateful thanksgiving to God.

On *Wednesday morning, April 18*, under the chairmanship of the new President, the first hour was devoted to hearty praise for the mercies of the past day, and earnest prayer for further favours. Then came Professor McCaig's chastely-written paper on "The Cross, the Inspiration for Christian Service", which we hope to print next month, that our readers may share the enjoyment and profit of those who heard it. Pastor D. Russell (Edmonton) followed with a gracious paper on "Power from on high", and the President evidently interpreted the feeling of the brethren when he suggested that the remainder of the morning should be devoted to pleading for that "power" of which our brother had spoken.

At the evening meeting for the subscribers and friends of the College, the chair was taken by R. C. Morgan, Esq., Editor of *The Christian*, who cordially commended the work, and generously contributed to its support. Pastor J. A. Spurgeon, as President of the College, gave a report of the year's work; addresses were delivered by Pastors Charles and Thomas Spurgeon, Douglas Thompson (Norbiton), T. Heywood (Grays), D. H. Moore (Barking), Dr. Churcher, and F. L. Edwards, Esq. (of Loughton); and Mr. J. Manton Smith and Mr. F. H. King sang sacred solos. At the supper in the Tabernacle lecture-hall, the amount given or promised for the College was £1,522, which was afterwards increased to about £1,600, an advance of £100 upon the previous year.

On *Thursday morning, April 19*, there was not only the usual season of devotion, but three papers were read; the first, by Pastor W. Ruthven (Norwich), on "An Effective Ministry: how best may we attain to it?" the second, by Pastor R. Ensoll (Middlesbrough), on "The Sunday-school and its relation to the Church"; and the third, by Pastor J. Askew (Burton-on-Trent), on "Family Religion." As we have secured all three for publication in our pages, we need not now refer to them at length; but we shall be glad if all our readers will aid us in securing for these weighty and timely utterances as wide a circulation as is possible. Mr. Askew's paper is issued first because of the special request of our brethren for its speedy publication; if it is prayerfully and discreetly distributed, it ought to help largely to extend that "Family Religion" for which the writer so earnestly and affectionately pleads.

The Tabernacle was crowded for the evening public meeting, at which Pastor Thomas Spurgeon presided, and spoke in advocacy of the claims of the College to the continued support of the Church of which he had been

chosen Pastor. Addresses were also delivered by Pastors J. A. and C. Spurgeon, and F. Thompson (Luton), Dr. Usher, Dr. Churcher, and Mr. Chandler (student); and Messrs. J. Manton Smith and F. H. King sang. At the ministers' and students' supper in the lecture-hall, very hearty thanks were accorded to all who had provided for the comfort of the brethren during the week, the vote being appropriately acknowledged by Deacon Pearce and Mr. Charlesworth.

On *Friday morning, April 20*, the Conference-hall was crowded to its utmost capacity by those who desired to participate in the blessings of the last day of the feast. After a season of special supplication, and the election of the Remembrancer, Mr. Mayers proposed that our very best thanks should be given to Mrs. Spurgeon, not only for the new book with which she had enriched all the brethren, but for her countless kindnesses to them. In the course of his speech, Mr. Mayers said, "There are none of us here who do not hold Mrs. Spurgeon in the very highest esteem. Our friends of the Salvation Army boast of their 'mother of the army.' I am quite sure that we may, reverently and respectfully, speak of Mrs. Spurgeon as both the mother of the College and the mother of the Conference; and we owe more to her than we can ever repay." The proposition was seconded by Pastor G. Turner (Sutton), and was, of course, enthusiastically carried.

Business being thus finished, the closing service was commenced with a hymn, then Pastor Charles Spurgeon read Acts x., Pastor J. A. Spurgeon prayed, and after another hymn had been sung, the President preached the sermon which appears in the present number of the *Magazine*. The grace given to him for this final effort was the crowning mercy of a week of divine favour, for which there is great cause for devout thankfulness to our loving Lord. The farewell communion followed, conducted by Pastor J. A. Spurgeon at the President's request. Rev. John Spurgeon and his grandson Charles prayed, and at the close of the sacred festival the whole assembly stood, with hands linked, and sang the Scotch version of Psalm cxxii., which begins—

"Pray that Jerusalem may have
Peace and felicity:
Let them that love thee and thy peace
Have still prosperity."

At the dinner in the Tabernacle lecture-hall, the President called the brethren's attention to the copies of *C. H. Spurgeon's Catechism** which a member of the church wished them to commend to their people and Sunday-school teachers. He also took that opportunity of thanking them for the loving reception they had given him all through the week, by which they had made his burden light, and his heart bright. He hoped they would not ask him to preach for them, for he must, at all events for a time, keep to his post at the Tabernacle, and the mere refusal of requests for extra services entailed heavy correspondence from which he would be glad to be relieved. The new Remembrancer reported the receipt of £264 13s. 8d. contributed or collected for the College since the last Conference, an increase of about £40 upon the previous year's amount. The usual cheers were given for the many loved ones bearing the honoured name of Spurgeon, whether present or absent, and a memorable week was fitly closed with the Doxology and Benediction. Many times during the gatherings, tender and grateful references were made to the undying loyalty of the brethren to their late beloved President, whose influence upon their hearts and lives increases rather than lessens as the years pass by, and bring nearer the time of re-union with him in the presence of the King.

* *A Catechism, with Proofs*. Compiled by C. H. Spurgeon from the Assombly's Shorter Catechism and the Baptist Catechism. Price 1d. (Passmore and Alabaster.)

Notices of Books.

Gavin Kirkham: the Open-Air Evangelist. By FRANK COCKREM, Morgan and Scott.

A LIFE worth writing by one who was worthy to write it,—Mr. Kirkham's esteemed colleague and now successor in the secretariat of the Open-Air Mission. Not only is this a faithful record of one of the best evangelists of our time, and a fitting tribute to his memory; but it is also a history of the Mission in whose formation and progress Mr. Kirkham was so deeply interested. The volume is embellished with a life-like portrait, and several illustrations, and ought to have a wide circulation.

Mr. Cockrem says of his friend:—"He saw and mourned a widespread departure from the truth, and recognized it as preparatory to the final apostasy. Not for an instant did he question the wisdom or the necessity of the great conflict into which Pastor C. H. Spurgeon threw himself, in his glorious championship of the absolute inspiration, authority, and inerrancy of the precious Word of God. Nay, rather it was the theme of his praise, his admiration, and his prayerful intercessions; and, perhaps, no man living held a higher place in his affectionate esteem than Mr. Spurgeon."

The Cup of Cold Water, and other Sermons. By Rev. J. MORLAIS JONES. Sampson Low and Co.

THE worthy Congregational minister at Lewisham deserves a prominent place among the "Preachers of the Age." This volume will still further enhance a reputation that is deservedly high; and many who read its glowing pages will seek an opportunity of hearing the eloquent preacher whose words are here given to the world. Letterpress conveys but a faint impression of the fervour with which these discourses were delivered; but the fragrance of literary fertility clings to every one of the thirteen sermons in the volume. The wealth of illustration is truly wonderful; one can scarcely turn to a single page without finding art, science, literature, history, or current events, used to good

purpose in explanation or application of the great gospel theme.

Plain Preaching for Plain People. By THOMAS CHAMPNESS. "Joyful News" Book Depot, Rochdale.

THE more of such preaching, the better. This is the way in which the "Joyful News" ought to be spread; there is no fear of "plain people" or any others going to sleep under "plain preaching" of this sort. In his Introduction, Mr. Champness says that "some of the addresses were delivered when the speaker was in a white heat." Oh, that every preacher were thus set on fire by the Holy Spirit!

Family Worship: Morning and Evening. By GEORGE S. BARRETT, D.D. Jarrold and Sons.

IF people cannot walk without crutches, they must get the best substitutes for sound legs that they can procure; and if they cannot pray in the home circle without a book, it is probably better to hobble thus to the throne of grace than to neglect the family altar altogether. Here are crutches for use morning and evening for a month; it would be some comfort if, at the end of the month, they could be thrown aside, and that the lame would take to praying as the Spirit gave them utterance; but the fear is, that once leaning on such help as this, will necessitate its continued use.

Evidently, many persons have been aided in their family devotions by Dr. Barrett's book, for a second edition has been issued. If printed prayers are lawful at all, and are to be adapted to all sorts and conditions of men, these appear to be as good as one can hope to see.

Jonah; the Truant Prophet. By F. B. MEYER, B.A. Baptist Tract and Book Society.

LESSONS from the life of Jonah adapted to the present day. We are rather surprised to read on the title-page, By F. B. Meyer, B.A., *Regent's Park Chapel.* We thought that, like Jonah, he had a new sphere of service.

Outlines of the History of Dogma. By Dr. ADOLF HARNACK; translated by EDWIN KNOX MITCHELL, M.A. Hodder and Stoughton.

THIS is an able work,—a record of Church History in its dogmatic bearings and inward life. It is very difficult, from the complexity of the subject, and the haze enveloping a large portion of the period under review, to ascertain with precision how far the author's reading is in accordance with the actual events. The value of this work lies in its manysidedness of touch, and in showing the variety of elements, some permanent, others transitory, some of varying force and truth, and others of doubtful significance, which have gathered around the Christian idea. Doubtless, if the veil could be uplifted, the battle of dogma would be fully explained; but in looking at the battle, the eye of spiritual discernment must pierce the veil. It must not be assumed that the History of Dogma is a development, for even in Paul's day the mystery of iniquity had begun to work; still less must it be imagined that the gates of hell have prevailed. The family of Christ has indeed been hard pressed, and is much tried to-day; still, the energy of life is there, and the unction of the Spirit leading into all truth. Considering the character of such a work as this, and the extreme limitations of human faculty and knowledge, we willingly concede the merit of this production. The danger in respect of dogma, so far as the professing church is concerned, arises from within even more than from without, partly from the flux of indefiniteness, partly from the actual absorption of error, and last, but not least, from the hyper-refinements of the critical and unspiritual mind.

Addresses. By PHILLIPS BROOKS. With Introduction by Rev. JULIUS H. WARD. R. D. Dickinson.

THE recently-deceased American divine, whose addresses are here presented, was one of those magnetic personalities who make a place for themselves in the world's temple. He was neither a logician nor a theologian.

His delight was to expound and illustrate man rather than Scripture. His thoughts are not always ours; but there are noble sentiments and aspirations recorded here. His introducer says, "he always respected the inborn nobility of men, and addressed himself to a sinner as if he were a child of God." This might make for popularity, but not regeneration, by which alone the sinner becomes a child of God. It is a wonder which we suppose heaven only will reveal, how God does use and bless much imperfect teaching; it is a comfort for us all that He does so. But for such defects, we should admire without reserve the breadth of view, the perfect abandon, the almost passionate personality Dr. Brooks flung into his addresses. He was more concise than Beecher, albeit both seem to have spoken after the counsel of men rather than the revelation of God, where sacred mysteries are concerned.

Perfect Freedom. Eight Addresses.

By PHILLIPS BROOKS. With Illustrations. T. Fisher Unwin.

A DAINTY volume, containing the Addresses noticed above, with two added Sermons. The Funeral Sermon on Abraham Lincoln is likely to be warmly appreciated on this side of the Atlantic as well as the other.

The People's Bible. By JOSEPH PARKER, D.D. Vol. XXII. Acts i.—xvi. Hazell, Watson, and Viney.

THIS is a thoroughly characteristic volume, with all the unique features and pronounced limits of Dr. Parker's style. Though not strictly sermons, nor even sustained expositions, yet every discourse and page bristle with spiritual suggestions and hints. We are glad to see that the foundation truths of the gospel seem to be more and more endeared to the preacher as the years go by. To Dr. Parker, the Bible is still a burning bush aflame with the presence and power of God; and not merely one of many equally-inspired and equally-errant volumes. He is never happier than when extracting the eternal truths from history; this volume has afforded him special opportunity for this exercise, and he revels in it. So will many

another preacher who reads the book ; and, for that matter, other readers who are not preachers, will have the same delight.

Be Perfect. By Rev. ANDREW MURRAY. Nisbet and Co.

"*Love made Perfect.*" By Rev. ANDREW MURRAY. Marshall Brothers.

THE many believers who have been helped by Mr. Murray's works to realize more of "the life that is life indeed" will welcome these little books. The first is a month's meditations on passages in the Old and New Testaments wherein the word "perfect" occurs; the second contains two addresses delivered at the South African Keswick in 1893. Both are in Mr. Murray's well-known searching, Scriptural style.

The Sunday-school Teacher's Bible Manual. By Rev. ROBERT HUNTER, M.A., LL.D. Cassell and Co.

THIS is the fourth work of this kind that has come for review within a comparatively short period; but its predecessors have not covered all the ground that the present volume seeks to occupy. If Sunday-school teachers are not fully equipped for their important service, it is not from lack of helps. A studious young man or woman, with only the Word of God and this Bible Manual, would possess a treasury of information upon almost every subject that would be likely to arise in any ordinary gathering of Sunday-scholars. With the many excellent maps and illustrations, and 764 pages of letterpress, the book is cheap at 7s. 6d.

A Primer of Church Fellowship. By WILLIAM PIERCE and C. SILVESTER HORNE, M.A. H. R. Allenson.

A SIXPENNY edition of the very capital manual for members of Baptist and Congregational churches that we commended on its first appearance. Of course, we do not endorse the portion referring to infant sprinkling.

The Sayings and Doings of Benjamin Bobbin and his Folks. Thomas Champness, 152 Fleet Street.

A METHODIST class-leader writes a series of letters to Mr. Champness's paper, *Joyful News*, and now publishes

three dozen of them in a half-crown book. They are very Methodistical but very good; occasionally, the writer drops into a semi-proverbial style which gives point to his remarks. "Benjamin" keeps "Bobbin" around the subject of believers' baptism, and our private opinion is that his conscience is not quite clear about the Scripturalness of infant sprinkling. We should advise him to study the New Testament on the subject, also Norcott's *Baptism Discovered*.

Lessons for those who are, and those who want to be, Christian Workers. By CHARLES H. YATMAN. Elliot Stock.

HAVING already commended this useful manual, we need only say that in its new form, and more durable cover, it is likely to be even more serviceable than before.

The Chord Found. By A. M. P. Marshall Brothers.

SIMPLE, spiritual verses, by a lowly, grace-taught singer. Many of the poems were suggested by sermons or Bible-readings at Bradford and other Conventions. The first piece, which supplies the title to the collection, is a sequel to the familiar and fascinating "Lost Chord":—

"'Seated one day at the organ,'
I played a well-known strain;
And as I pondered the meaning,
It seemed to become quite plain:
For the thought was borne upon me
And haunts my spirit still,
That the 'Grand Amen' was surely
'Amen' to God's holy will."

The Anti-Infidel Library (Edited by H. L. HASTINGS, Boston, U. S. A., and published in England by Marshall Brothers) has rendered great service to the cause of Evangelical doctrine. The famous lecture on *The Inspiration of the Bible* is now in its third million, while others in the series have had a large circulation. Among recent issues, of timely interest, are *The Higher Criticism*, and *Was Moses mistaken? Or, Creation and Evolution*. We should advise our readers to send for specimens, and to circulate in their neighbourhoods those that deal with the errors specially prevalent in their districts.

James Gilmour and his Boys. By RICHARD LOVETT, M.A. Religious Tract Society.

ONE of the great trials of foreign mission work is the long separation of parents and children; yet many have patiently carried even this cross for Christ's sake. That it is a cross, is clear from the letters here published, which possess a sad sacredness now that the hand that penned, or literally printed them, is still in death. The boys who received these precious tokens of their absent father's love were indeed privileged; and the publication of them gives more than a peep, not only into the missionary's heart, but into the strange scenes amid which he toiled and spent himself in his dear Lord's service. Mr. Lovett has done well to add this volume to the valuable Gilmour and Mongol series of books.

A Brief Memoir, with portraits, of Thomas Joseph Haddon, for many years Deacon of the Baptist Church, Clipstone, Northampton. By Pastor D. R. OWEN.

A BEAUTIFUL miniature, deserving the widest circulation. Christian men of business, and deacons of churches, should read how this man, with wide business connections, served the Lord, covenanting with God to give a tenth of his income to the cause of Christ. He was deacon for twenty-eight years, and superintendent of the Sunday-school for thirty-five. Such men are not only the strength of village Non-conformity, but of the nation also. It is a long time since we read anything so touching as the closing scenes of this godly man's life. The pastor has done his work with real artistic skill, and has produced a memoir possessing an indescribable charm. The price of the pamphlet is only 6d., postage extra. It can be obtained of J. Newcome, Post Office, Clipstone, Northampton.

Amanda Smith. An Autobiography. Abridged for English readers by Rev. CHARLES G. MOORE. Hodder and Stoughton.

A PLAIN, unvarnished tale of the Lord's dealings with a notable coloured lady who has been blessed in evangelistic labours in the four quarters of

the globe. We are delighted to read her simple story, even though we do not endorse her belief with regard to faith-healing and sanotification.

Aunt Janet's Legacy to her Nieces. By JANET BATHGATE. H. R. Allenson.

THESE "recollections of humble life in Yarrow in the beginning of the century" were only written for the edification of Mrs. Bathgate's relatives and friends; but her nieces wisely insisted upon their publication, and in the course of a year a second edition was demanded, to the great surprise and joy of the venerable writer, now in her eighty-eighth year. It will do anyone good to read this faithful record of the Lord's dealings with some of the lowly members of His believing family.

ROBERT SUMMERS, an engine-fitter at Darlington, has painted a large picture entitled, "The Doings of Drink, or Publican *versus* the People." From a self-taught working-man, it is a remarkable production, and should help many to realize the ruin that is being wrought on all hands by the distillery, the brewery, and the drink-shops of our land. The picture has been reproduced in chromo-lithography at a shilling, by Messrs. Brumby and Clarke, Hull, so that it can be displayed wherever there are men and women who may be influenced by its all too true delineations of "The Doings of Drink."

The Royal English Dictionary and Word Treasury. By THOMAS T. MAOLAGAN, M.A. Nelson and Sons.

A MARVEL of accuracy, cheapness, and usefulness. For half-a-crown, our young people have here 714 clearly-printed pages, giving the derivation, definition, and pronunciation of thousands of words in ordinary use. There is also an admirable selection of synonyms. The appendix contains a comprehensive collection of phrases from the Latin, Greek, and modern languages, and other information usually included in such a work. There is no royal road to learning; but this Royal English Dictionary will help many who are plodding along the common track.

While so many theological works come for review, *story-books* usually get left on our shelves until a convenient season, which, in some cases, as with Felix, never comes. Such literature affords the reviewer the least satisfaction, for if it is good, it is not good for much, and if it is bad, it is like Jeremiah's naughty figs, "very evil." Here, for instance, are nine books from the Wesleyan Methodist Sunday School Union, three at 1s. each, *Little Jim's Rescue*, and *Lots of Time*, by ANNIE F. PERRAM, and *Grannie's Darling*, by ALICE J. BRIGGS; three at 9d. each, *Fabian and Phil*, by ISABEL S. ROBSON, *Out of the Dark*, by E. SPRATLING, and *Ned's Victory*, by ALICE J. BRIGGS; and three at 8d. each, *In Solomon's Porch*, *The Young Conspirators*, and *Pitch and Toss*, by W. J. POSTER. These are all good, and are just what children love; but we are not so sure that they will be greatly benefited by reading them.

Blackie's School and Home Library, published at 49, Old Bailey, will be sure to meet with the approval of boys either at school or at home. In the first four volumes now issued, there ought to be sufficient stories of adventures to satisfy the most rapacious appetite, yet there are nine other books in preparation, and the publishers state that "an important feature of the series will be the careful editing of the books, to render them in all respects fit to be read by young people." They are strongly bound in cloth, 1s. 4d. each, and the titles of those already published are *Dana's Two Years before the Mast*, *Southey's Life of Nelson*, *Waterton's Wanderings*, and *Anson's Voyage Round the World*. If any father wants his sons to go to sea, let him give them this set of books. If they do not create a craving for—

"A life on the ocean wave,"
we do not know what will.

The Little Swedish Baron (Nelson and Sons), is a well-told story of the blessings resulting from religion and temperance.

The Sacrifice of Catherine Ballard, by SYDNEY WATSON (Drummond's Tract Depôt, Stirling), is an old-time

story about "the old-time religion" of which the Jubilee Singers used to sing, with something of the weirdness and woe of the cruel slavery days woven into the tale.

Fine Gold, by EMMA MARSHALL, and *Her Saddest Blessing*, by JENNIE CHAPPELL, are two more of Messrs. Partridge and Co.'s "Popular Shilling Series." Many who have read them in former issues will welcome these new editions.

When a story reaches a second edition, it must be reckoned above the average. This is certainly true of *Elma and Gordon Stuart*, by MARY ANN TOPPING (published by George Stoneman, Warwick Lane).

The Stickit Minister and Some Common Men. By S. R. CROCKETT. T. Fisher Unwin.

THERE is no need to wonder that this book has reached its fourth edition; such literary tit-bits never grow stale. In order thoroughly to enjoy Mr. Crockett's writing, one wants to hear a Scotchman read it in those rich, Doric tones that Southerners can never fully imitate, and with the pathos that the author delights to put into his stories. "The Stickit Minister" will never die so long as this book lives.

Jem's Wife. A Story of Life in London. Nelson and Sons.

AN interesting story of a young servant, who gets married to escape hard work; and finds that idle selfishness brings endless sorrow in its train; and that, "living in London" means anything but "living in luxury." We should have liked to hear more of our friends, after their fortunes were made, and their circumstances changed.

The Battle of the Rafts, and other Stories of Boyhood in Norway. By H. H. BOYESEN. Nelson and Sons.

NINE short stories full of adventure, and treating more about luck than religion; even where "confirmation" is introduced, the matter is dealt with in no serious fashion. Of the set of tales, we liked "The Nixy's Strain" the best; but none of them took our fancy much.

The Bible Treasure-seekers' Game; or, Play Concordance. C. Caswell, Birmingham.

VERY good, if used only as an aid to searching the Scriptures. We cannot think that the Word of God or the Sabbath-day should, under any circumstances, be made subservient to children's games.

"*Clear Round!*" or, *Seeds of Story from other Countries.* By E. A. GORDON. Sampson Low and Co.

A MOST interesting narrative of a journey round the world, by one who saw all that was to be seen *en route*, and recorded it for the benefit of those who have not the same opportunity of girdling the globe. The writer draws attention to the bright side of heathenism, as viewed under certain

aspects in Japan, China, India, and Egypt; and some readers may be tempted to forget its dark side, and real characteristics. It is well to see whatever good there is in things that are evil; but we must not be so sympathetic towards that which is false as to be unfaithful to that which is true. Bearing this necessary caution in mind, these "seeds of story" may be sown in the memory without any fear as to the harvest to be expected from them.

The Wonderful City. By J. S. FLETCHER. Nelson and Sons.

FULL of most unreal and too marvellous adventures. A tale of wonders which could never happen, not even if America had been the land of their supposed birth. One cannot see what good such reading can do to our boys.

Notes.

MORE ABOUT "THE DOWN-GRADE."—We have not said much lately concerning the continued decline of the nominally Christian Church both in the direction of false doctrine and also of worldliness; but we have not been unobservant of the manifest signs of the downward tendency of many professed followers of the Lord Jesus Christ. True, we have had cheering tokens that Mr. Spurgeon's noble and costly protest was not made altogether in vain; but, on the other hand, his removal from the scene of conflict has materially reduced the forces that were holding in check the advocates of error.

Among the latest and worst evidences of the extent to which avowed believers in portions of the Sacred Scriptures deny the accuracy of other parts of the equally-inspired Word of God, is the correspondence appearing in a weekly newspaper, which has long been notorious for its opposition to Evangelical truth. We dare not defile our pages by reproducing the blasphemous references to the Lord's appearance to Abraham, and His command to the patriarch to offer up his son Isaac; but we must, at least, express our sorrow and indignation that such God-dishonouring letters should be written by persons who declare that they are Sunday-school teachers, superintendents, etc. One of the writers is a minister; and, so far as the correspondence has been published, only one individual has been permitted to say a word on behalf of the old faith. If teachers do not believe the Bible to be true, of what possible value can their instruction be to the scholars entrusted to their care?

On all sides we see proofs of these secularization of the Church; indeed, in many quarters it is difficult to say which is the Church and which is the world, the two are so much alike. One of "our own men", Pastor W. T. Soper, of Stroud, after long and ineffectual protest against the "Down-grade" practices in the community under his charge, has felt compelled to come out, and seek to gather a church that will be content to do spiritual work in a spiritual way. He deserves the hearty sympathy and support of all who desire to see the Church of Christ separate from the world which lieth in wickedness. Our brother is not the only minister who has on this ground gone without the camp, bearing Christ's reproach; while many, who still remain within the churches, are sighing and crying because of the worldliness which prevails even among those who are supposed to be set apart unto Christ.

THE TEXT UNION.—Pastor Charles Spurgeon reports continued accessions of new members, the number now enrolled being about 4,000. Those who become daily familiar with the use of "the Sword of the Spirit, which is the Word of God," will be all the better fitted to "contend earnestly for the faith once for all delivered to the saints."

METROPOLITAN TABERNACLE.—Our readers will rejoice to know that the work at the Tabernacle is being well maintained, and that tokens of divine favour are con-

stantly being manifested. On the first Sabbath evening in May, 43 new members received the right hand of fellowship. The following night, at a special church-meeting, Pastor Thomas Spurgeon requested the elders to continue to serve in that capacity until October next. This they consented to do, and the church at once confirmed the arrangement.

The Secretary of the British and Foreign Sailors' Society, Rev. E. W. Matthews, writes as follows concerning the sermon preached at the Tabernacle on *Thursday evening, May 10*:—

"God can raise up, to-day, prophets, preachers, martyrs, and missionaries, equal to any of the past. This fact was brought home to our hearts last week, when Mr. Thomas Spurgeon was preaching in the Metropolitan Tabernacle on behalf of the British and Foreign Sailors' Society. He took for his theme Paul's memorable voyage and shipwreck, and the darkest hour in that long night: 'When neither sun nor stars shone upon us for many days, and no small tempest lay on us, all hope that we should be saved was now taken away.' Mr. Spurgeon preached several famous sermons to sailors, but his 'Son Tom's' sermon was worthy to go with his noble sire's; in fact, this one sermon is enough to place him in the front rank of preachers. We all thanked God that, in His sovereign grace, He had raised up one like unto his father, so like him that the great law of heredity is manifest, but made subservient to grace. The sermon will appear in *The Chart and Compass*, published at the Sailors' Institute, Mercer Street, Shadwell, E."

Y.P.S.C.E.—A series of very remarkable meetings was held at the Metropolitan Tabernacle, on *Monday and Tuesday, May 14 and 15*. The Fourth National Convention of the Young People's Society of Christian Endeavour brought together a vast company of young folk from all parts of the kingdom. From nine in the morning till half-past nine in the evening, on both days, the voice of song and prayer resounded within the sacred walls. Among the chairmen of the various meetings, were Mr. Charles Waters, the chairman of the Convention Committee, and a member of the Tabernacle Church; Alderman F. F. Belsey, J.P.; Mr. A. E. Hutton, M.P.; and Pastor Thomas Spurgeon, who had a magnificent reception from the crowded congregation. The speakers included Revs. F. B. Meyer, B.A., Stanley Rogers, J. E. Roberts, A. Rowland, LL.B., and E. G. Gange, and the Hon. John Wanamaker, late United States Postmaster-General. The Y.P.S.C.E. is making extraordinary progress in the land, the advance being at the rate of 100 new societies per week. Thirteen years ago, the Rev. F. E. Clark, D.D., of Boston, founded the movement, and to-day nearly 2,900,000 young people are united in this great organization, which has for its motto the words, "For

Christ and the Church." The evening meetings at the Tabernacle were marked by wonderful enthusiasm, and few who were present will ever forget either the gathering over which Mr. Thomas Spurgeon presided, or the solemn final consecration service conducted by the Rev. Evelyn R. Hassé.

SUREBY GARDENS MEMORIAL HALL.—On Lord's-day evening, May 20, Mr. A. V. G. Chandler preached his farewell sermon from Hebrews xiii. 8, after which a communion service was held, when Mr. F. Morgan, the superintendent, presented the preacher with Jamieson and Fausset's Commentary (six volumes) as a token of love and appreciation of his services for the past sixteen months, during which time he had been instrumental in winning many souls to the Saviour. Mr. T. G. Ackland (late superintendent) also testified to the value of Mr. Chandler's services.

COLLEGE.—Mr. G. W. Elliott has completed his course, and settled at Sergeant Street, Peterborough.

The following brethren have removed:—Mr. J. C. Carlile, from Abbey Street, Bermondsey, to Trinity Chapel, John Street, Edgware Road; Mr. F. James, from Lincoln, to Peckham Park Road; and Mr. L. S. Steedman, from Eday, Orkney Islands, to Tullymet, Pitlochry, N.B. Mr. F. Durbin, late of Colombo, is settling at Bideford; and Mr. Joseph Young, formerly of St. Helena, is taking charge of a new church at Rutherglen, N.B.

On *Tuesday, May 1*, under the auspices of the Students' Missionary Association, two addresses were delivered by the venerable Dr. J. G. Paton, who has been for so many years missionary to the natives of the New Hebrides. The afternoon meeting was composed of ministers and students, and was under the presidency of Pastor J. A. Spurgeon; at the evening gathering in the Tabernacle, the chair was occupied by Pastor Thomas Spurgeon, and the vast building was almost full. Dr. Paton, on rising to speak, had a royal reception; and his wonderful story of the triumphs of the Cross in the isles of the south, thrilled the thousands of eager listeners. The net financial proceeds of the meetings amounted to £112; but no one can tell how many missionaries will yet be found in various foreign fields in response to the fervent appeals uttered by the veteran apostle of the southern seas. In his afternoon address, Dr. Paton made touching allusions to his visits, in the earlier part of the day, to "Westwood," Norwood cemetery, and the Stockwell Orphanage.

EVANGELISTS.—From April 28 to May 7, Mr. Smith was at Hastings, conducting a mission for railway men and their friends, who nightly filled the spacious Railway Mission Hall to its utmost capacity. In this newly-erected and beautiful building.

a most useful work was commenced by two devoted ladies, the Misses Gardiner. It is now under the superintendence of Mr. and Mrs. A. D. Thorpe. Mr. Thorpe, who is the son-in-law of our esteemed friend, F. W. N. Lloyd, Esq., is also the honorary secretary of the Pleasant Sunday Afternoons held at the Congregational Church, where some six hundred men gather week by week. On each Sabbath afternoon during the mission, Mr. Smith spoke to these men, much to their delight and profit. At the Railway Mission Hall there was much blessing, and the power of God rested upon the services from the commencement to the close. Many believers in Hastings are rejoicing over the God-given blessing which followed the gracious messages delivered by our brother, and they are heartily praying that he may soon be able to pay them another visit.

Mr. Smith has since conducted a mission at Stockton-on-Tees; this month he is to be at Islington and Bath.

The following report of *Mr. Burnham's* services at Little Hallingbury, Essex, arrived too late for last month's "Notes":—"At the commencement of April, a ten days' mission was conducted by Mr. J. Burnham at the Mission Hall. For some time beforehand, much interest was felt, and many earnest prayers were offered for the success of the services. Though the results were not perhaps all that we looked for, we believe that God's Spirit was in our midst, more especially dealing with His own children, and leading them into clearer light, and fuller consecration to Him. Several of our Christian friends can joyfully testify to the deepening of their spiritual life; and this being the case, their influence must be more powerful as witnesses for Jesus on those who are still outside the kingdom. We pray that our dear friend and brother, Mr. Burnham, may be increasingly blessed in his work."

Mr. A. Christmas, the secretary of Emmanuel (Union) Church, Harringay, N., writes:—"Mr. Burnham conducted special mission services in connection with the above church from April 22 to 27. The mission was preceded by a meeting for prayer every evening during the week prior to the services. It is with devout thankfulness and rejoicing that we are able to report a season of much blessing to the church and congregation. The attendance was not all that could have been desired, the weather being very unfavourable, and entirely preventing out-door gatherings, which would otherwise have been held each evening before commencing the service in the chapel. The closing meeting, however, was well attended, and we trust with the best results. We believe that much good has been accomplished, and that many persons have received lasting blessing."

During the past month, Mr. Burnham has been at Modbury, Devonshire, a place

which always has a special charm for him, as it was there that he found the Lord twenty-five years ago.

Mr. Harmer has been necessarily resting for most of the past month, although he has conducted services at Poole, John Street Chapel, Edgware Road, and Catford. In the early part of June, he is to hold another mission at Belvedere, Kent. He asks us to mention that he is booking his autumn and winter engagements, and that he has still a few dates available for summer services. Our readers will find an important intimation concerning Mr. Burnham and Mr. Harmer in Mrs. Spurgeon's Personal Notes in the present number of the Magazine.

Pastor A. Firth writes from Mansfield:—"Mr. Harmer has been with us again, for his third visit. We wish to record, with great joy, that God has blessed his words, especially to the members of the church, while some who were on the 'border line' have come over to the Lord's side. We expect this month to have the pleasure of baptizing some of these; three of my eldest children (spiritual fruits of Mr. Harmer's work) are among those who are seeking to follow Christ. 'Bless the Lord, O my soul!'"

ORPHANAGE.—Pastor Charles Spurgeon asks us to announce that on *Wednesday, June 6*, a garden party on behalf of the Orphanage will be held in the grounds of the Bishop of Southwark, Dartmouth House, Blackheath. The bishop has kindly promised to preside, and some of the orphans will be present, to give a display of musical drill, bell-ringing, singing, etc.

Founder's Day and Annual Festival, Wednesday, June 20. The proceedings this year will be of exceptional interest, and it is hoped that all our friends will make an effort to be present. Mr. George Tinworth's beautifully-designed memorial of the beloved Founder will be unveiled, and the New Memorial Hall will be opened. This ceremony, in addition to the usual attractions, will, we are sure, be fully appreciated by the visitors. The programme is not yet complete, but the following friends are expected to take part in the proceedings:—Rev. John Spurgeon, Pastor J. A. Spurgeon, Pastors Charles and Thomas Spurgeon (who will represent their dear mother in unveiling the memorial), T. A. Denny, Esq., and Lady Hope, the Hon. John Wanamaker, S. D. Waddy, Esq., Q.C., Rev. Prebendary Barker, M.A. (chaplain to the Queen), Revs. Alexander Whyte, D.D., J. Hiles Hitchens, D.D., A. G. Brown, C. H. Kelly, H. O. Mackey, A. F. Riley, A. Wells, and J. R. Wood, Dr. Harry Guinness, and Mr. W. J. Orsman, J.P.

The Orphanage Excursion to Herne Bay is fixed for July 2, and the summer holidays are to commence on July 17. Mr. Charlesworth will be glad to receive offers from friends who can entertain those children

who have no relatives able to provide for them during the vacation.

COLPORTAGE.—The new Annual Report cannot be inserted in the Magazine until next month; but a few facts of an encouraging nature may be stated.

(1) Ninety-one districts were worked during the year, and none were discontinued, except from failure of the local guarantee.

(2) Hundreds of thousands of Bibles, Testaments, and other good books and magazines were sold to the people in our rural districts.

(3) Notwithstanding the severe depression in trade and agriculture, the value of the sales was no less than £9,581 ls. 4d.

(4) House-to-house visits were made to the number of 579,605, and gospel addresses numbered 10,285.

(5) The *current* income of the Association was about the same as in the previous year, for which the Committee are grateful to kind donors, and to God, who moved them to help.

All this is encouraging; but the fact remains that nearly £600 had to be taken from capital to meet the necessary expenses, and to maintain all the colporteurs. If six wealthy readers of *The Sword and the Trowel* would send £100 each, the present difficulty would be met; and with regular contributions of about £120 per month to the General Fund, the Association could maintain its full operations.

An old and valued contributor to the Association, who himself has paid for a colporteur for years, writes:—“*I only wish people knew the importance of the Colportage work, for I am convinced, if they did, the funds would not be so low.*” Will each reader send a contribution to help to make the Anniversary of the Association a real success? All communications should be addressed to the Secretary, W. Corden Jones, Pastors' College, Temple Street, Southwark, London, S.E.

Baptisms at Metropolitan Tabernacle:—April 26th, seventeen; May 3rd, nineteen; at Haddon Hall, May 3rd, two.

PERSONAL NOTES, BY MRS. C. H. SPURGEON.—If it were not that idolatrous practices imperil the souls of men, covering them with gross darkness, one might be inclined to smile at the utter absurdity of the beliefs cherished and relied on by reasonable creatures. Superstition is verily a degrading thing; it drags both soul and body down into the dust of death, and, with an iron chain, binds them fast as slaves of sin and Satan.

In a recent letter from *North China*, a medical missionary gives me a graphic account of some of the almost inconceivable follies and extravagant credulities connected with the one great Chinese holiday,—the New Year.

I am transcribing it for you, dear friends,

that your hearts may be filled with compassion for these poor heathen, and your hands stretched out to help them, in some way or other, as the Lord may direct you. As you read, there will be April weather on your faces, as there was on mine when the letter came, for drops of sorrowful pity for such awful ignorance quickly followed the smiles excited by the ludicrous picture portrayed by the missionary's pen.

“Just now,” he says, “we are on the eve of the Chinese New Year, and have additional opportunities of seeing how the people are held in bondage by the god of this world. Last Tuesday was the 23rd of the 12th moon, the day on which the god of the kitchen is supposed to ascend to heaven, and report on the doings of the family for the whole year. On the evening of that day, a feast is prepared for him in every household, in order to propitiate him, and in the hope of securing a good report. One of the dishes of the feast is composed of a very glutinous material, with the object of making it difficult for the god to open his mouth while delivering his statement. After the feast has been offered, the paper image of the idol is torn down from its place over the kitchen stove, and burnt; fireworks are let off, and the god is sent up with the request that he will say but few bad things against the family, and as much good as he can. On the first day of the first moon, another paper image is bought, pasted up in the place of the old one, and it remains there the whole year.

“On the night of the last day of the year, but few people in this part will go to sleep. The whole night is spent either in preparing or eating food. The belief is that, on that night, a spirit goes to every house to weigh the inmates, and it is supposed to be unlucky for anyone to be found *sleeping or under weight!* They therefore spend the night in feasting and revelry in order to keep themselves awake, and at the same time increase their ponderousness in anticipation of the spirit's favourable verdict!”

This account, my friend says, gives but a faint idea of the spiritual darkness by which he is surrounded, a darkness which may be felt, and to which is added the horror of shameless cruelty. A mother and daughter came under his care in the hospital, and in course of conversation with them, he discovered that, for no other reason than that the children had been born on unlucky days or months, the elder woman had destroyed four baby girls, and the younger one had made away with two! Verily, “the dark places of the earth are full of the habitations of cruelty!”

From *India*, there came to me, the other day, taken from a newspaper, of which I do not know the name, a paragraph to the following effect. It was entitled:—

“**HOW SOULS ARE SAVED.**—A dying publican's wife, in England, recently gave the

following encouraging testimony, as narrated by the evangelist who visited her. He says:—I was asked to go to a public-house in Nottingham, to see the landlord's wife, who was dying. I found her rejoicing in Christ as her Saviour. I asked her how she had found the Lord. 'Reading that,' she replied, handing me a torn piece of newspaper. I looked at it, and found that it was part of an American newspaper, containing an extract from one of Spurgeon's sermons, which extract had been the means of her conversion. 'Where did you get this newspaper from?' I asked. She answered, 'It was wrapped round a parcel which was sent me from Australia.' Talk about the hidden life of a good seed! Think of that—a sermon preached in London, conveyed to America, an extract reprinted in a newspaper there, that paper sent to Australia, part torn off (as we should say, accidentally), for the parcel despatched to England; and after all its wanderings conveying the message of salvation to that woman's soul! God's Word shall not return unto Him void."

And then the blessed news reaches me from the Khasi Hills at Assam, to be reproduced in *The Sword and the Trowel*, in the hope that its readers will be stirred up by the perusal to greater efforts in the distribution of the sermons, and more persevering pleading with God to make every one of them a living word to poor perishing souls!

A lady, writing from one of the home counties, tells me of some of the delightful experiences she has in offering the dear Pastor's sermons to very unlikely persons. It gladdens my heart to see that, while some of us are eagerly (and properly) interested in sending the messengers across the seas to the heathen nations, there are others who do not forget the sinners at home, but on every possible occasion are seeking to make them acquainted with the story of redeeming love, as told by Mr. Spurgeon. After alluding to the now well-known expressions, "the 'shadow' or the 'sunshine' of his name", she says, "I had a glimpse last Sunday of the *power* of it. Walking along a country road, I passed a poor, degraded, wretched-looking man, evidently a tramp, lying on the grass, reading a very dirty bit of an old newspaper. Approaching him, I said, 'I see you are reading, will you accept one of Mr. Spurgeon's sermons?' With an eagerness that surprised me, he replied, 'Ay, yes, that I will, and thank you, ma'am, them's good reading! Spurgeon, a real good man he was! Anything wot's got his name to it is sure to be all right!' And as I left him, the last word I heard was, 'I'll be sure to read it.' Afterwards, I met two young soldiers smoking, and evidently out for an afternoon's pleasure. 'Will you accept one of Mr. Spurgeon's sermons?' I said. With a very hearty 'Yes, ma'am, and thank you,' they took them, and again I was astonished

at the apparent *reverence* with which they regarded and handled them. They put them carefully in their pockets, promising to read them; and I went away with a joyful prayer in my heart that the evident charm of dear Mr. Spurgeon's name might lead them to read of and trust in that 'name which is above every name', and so find salvation to their souls."

I am heartily grateful to the many kind friends who have sent me help for the fund "For General Use in the Lord's Work." I have been able by its means to do much which, if left undone, would have caused serious sorrow in many lives, and made the loss occasioned by my dear husband's removal, well nigh unbearable to many hearts. Besides this, so much has been accomplished in the translation and distribution of the sermons, that I cannot cease to bless God for putting it into your hearts to entrust such a fund to my care.

And now I have to tell you that, in future, I shall not only need a continuance of your generous gifts, but, as I have undertaken fresh responsibilities, I shall require increased help. It comes about in this way.

For many years, *Mr. Burnham* and *Mr. Harmer* have been very greatly blessed in evangelistic missions, especially among the smaller country churches where "the work of an evangelist" is most needed. The places visited have never been able to bear the whole cost of these efforts; but, during my beloved's life-time, any lack of means was supplied, either by friends who sent donations to him for use as he pleased, or from his own ever-open purse.

The Trustees of the Pastors' College have decided that they can no longer support these two evangelists from the funds under their control, although the demand for the services of the brethren is, if possible, greater than ever. So I feel constrained to take up what only death could have caused my husband to lay down. I have no fear as to the result. God has all hearts in His hand, and He will see to it that supplies do not fail. A lady, who has for many years contributed £50 annually towards Mr. Burnham's maintenance, has promised still to send me that amount on his behalf.

Mr. Harmer is wholly dependent upon the proceeds of his evangelistic services, therefore I have guaranteed to make up any deficiency in his salary, at least for one year; and I am certain that you, my dear readers, will gladly join me in the sacred effort of carrying on a work which was so dear to its Founder's heart, and is still so productive of blessing to the dwellers in rural districts.

Both Mr. Burnham and Mr. Harmer were personally very highly esteemed by my beloved husband, and I know I shall be fulfilling his wishes in securing a continuance of their services. May the Lord bless the undertaking on its new basis, and give manifest signs of His approval and favour!

Pastors' College, Metropolitan Tabernacle.

Statement of Receipts from April 15th to May 14th, 1891.

	£	s.	d.		£	s.	d.
A friend, per Pastor R. T. Lewis ...	2	0	0	Mrs. Hester Keovil ...	10	0	0
Pastor A. Macdougall ...	0	10	0	Dr. J. A. Dunbar ...	10	10	0
Pastor T. G. Gathercole ...	0	2	6	Mr. T. H. Olney ...	50	0	0
Pastor D. Taylor ...	0	10	0	Mr. Sidney A. Read ...	3	3	0
Miss Hadland ...	0	10	0	Mr. and Mrs. J. J. Turner ...	10	0	0
Miss N. E. Hadland ...	0	10	0	Mr. and Mrs. Williamson ...	2	0	0
Pastor F. C. Carter ...	2	2	0	Misses Williamson ...	0	10	0
Mr. Henry Keen ...	3	3	0	Miss C. A. Gilbert and friend ...	5	0	0
Mr. George Lister ...	2	2	0	Miss T. Butcher ...	2	2	0
Mr. J. G. Hall ...	1	1	0	Miss L. Copelin ...	1	1	0
Pastor W. G. Hailstone ...	5	0	0	Mrs. Parford ...	1	1	0
Mr. G. Wheeler ...	2	0	0	Mr. and Mrs. H. Barrett ...	2	2	0
Friends at Stockton-on-Tees, per Pastor T. L. Edwards ...	3	0	6	Mr. and Mrs. W. H. Wilcox ...	5	5	0
Mr. John Robinson ...	1	1	0	M. J. S. ...	0	5	0
Mr. W. White ...	0	10	0	Pastor Thomas Spurgeon ...	5	5	0
Collection at Faringdon Chapel, per Pastor H. Smith ...	0	15	0	Mr. G. H. Heard ...	5	5	0
A few friends, Baptist Chapel, Guild- ford, per Pastor J. Rankine ...	1	10	6	Pastor Charles Spurgeon and friends at South Street Chapel, Greenwich ...	14	0	0
Collection at Zion Chapel, Chesham, per Pastor H. Trueman ...	1	12	7	Miss Wilcox ...	2	2	0
Pastor G. K. Smith ...	0	10	0	Mr. F. L. Edwards ...	15	0	0
A friend, per Pastor W. Seaman ...	3	0	0	Mr. J. Buswell ...	5	0	0
Collection at Boundary Road Baptist Chapel, Walthamstow, per Pastor W. Murray ...	1	11	6	Mr. and Mrs. G. S. Everett ...	10	0	0
Collection at Carlton Chapel, South- ampton, per Pastor N. T. Jones-Miller ...	3	4	6	Mrs. Mackey, sen. ...	0	10	6
Pastor H. Winsor, from Thornaby Church ...	0	10	0	Pastor H. O. Mackey ...	1	1	0
Collection at Salem Chapel, Boston, per Pastor W. Sexton ...	0	16	6	Mr. Percy R. Phillips ...	3	3	0
Contribution from Salem Chapel, Dover, per Pastor E. J. Edwards ...	3	0	0	Miss Phillips ...	2	2	0
Friends at Claremont Chapel, Bolton, per Pastor C. Cole ...	2	8	9	Mr. W. Lockhart ...	1	1	0
Pastor A. Johnson's box ...	0	4	0	Mrs. E. Collier ...	0	10	0
Pastor F. G. Kemp, Wigan ...	0	4	6	Mr. and Mrs. F. J. Collier ...	1	1	0
Week-night collection, Cavendish Chapel, Ramsgate, per Pastor T. Hancock ...	2	0	0	Mr. and Mrs. Lorimer ...	1	1	0
Pastor F. James ...	0	5	0	Mr. and Mrs. Ling ...	2	2	0
Romans xvi. 2, per Pastor F. J. Hall ...	0	10	6	Mr. and Mrs. F. G. Buckmaster ...	2	2	0
Collection at Lower Edmington Baptist Chapel, per Pastor D. Russell ...	2	2	0	Mr. George O'Neil ...	1	1	0
Contributions from New Brompton Baptist Tabernacle, per Pastor W. W. Blookidge ...	2	2	0	J. W. Russell and Sons ...	1	1	0
Offering from Queen's Road Church, Barking, per Pastor D. H. Moore ...	2	10	0	Mr. G. W. Russell ...	0	10	6
Mr. F. Adams, per Pastor L. Palmer ...	1	1	0	Mr. and Mrs. J. Barrett ...	2	2	0
Friends at Eythorne, per Pastor J. Stanley ...	2	12	11	Miss Barrett ...	0	10	6
Part collection from Bethel Chapel, Shipley, per Pastor A. Pritter ...	1	3	0	Willie Pethybridge ...	1	1	0
Pastor A. Pritter ...	0	10	0	Mr. J. T. Hart ...	1	1	0
Collection at Orpington Baptist Chapel, per Pastor W. Usher, M.D. ...	3	10	0	Mr. and Mrs. J. G. Wilkins ...	2	2	0
Pastor J. J. Kendon ...	2	2	0	Mr. and Mrs. Pitta ...	1	11	6
Pastor J. L. Bennett ...	1	0	0	Mrs. Cuthbert ...	1	1	0
Contribution from Peckham Rye Taber- nacle, per Pastor Frank M. Smith ...	5	0	0	Miss Cuthbert ...	0	10	6
Mr. H. J. Gibbs ...	0	5	0	Mr. J. B. Meredith ...	5	5	0
Councillor J. Bennett ...	1	1	0	Mrs. Higgs and family ...	50	0	0
Mr. George Newman ...	2	2	0	Mr. and Mrs. William Higgs ...	21	0	0
In loving memory of our beloved mother's entrance into glory, per A. and E. Gould ...	4	0	0	Mr. George Higgs ...	5	0	0
Mr. J. A. Tawell ...	5	0	0	Mr. W. Miller Higgs ...	2	2	0
Mr. F. W. N. Lloyd ...	10	0	0	Miss Lottie Higgs ...	2	2	0
Mr. J. W. Abraham ...	5	0	0	Mr. and Mrs. R. Miller ...	10	10	0
Miss Hadfield ...	10	0	0	Miss E. J. Emery ...	25	0	0
				Mr. and Mrs. Warren ...	5	0	0
				Mrs. Haddon and daughter ...	2	10	0
				Mrs. A. S. Tatnell ...	1	1	0
				Mr. E. Gibbons ...	2	2	0
				Mr. James Tait ...	1	1	0
				Miss Thorpe ...	1	1	0
				Mrs. Hawkey ...	3	3	0
				Mr. T. F. Brook ...	3	0	0
				Mr. J. Searle ...	0	5	0
				Mr. and Mrs. Cross ...	10	10	0
				Miss Grose ...	1	1	0
				Mr. James Grose ...	5	5	0
				Miss H. A. Grose ...	1	1	0
				Mr. and Mrs. Joseph Hill ...	15	0	0
				Mr. E. J. Hill ...	2	2	0
				Mr. Thomas Brown, Leicester ...	5	5	0
				Mr. and Mrs. R. Bomford ...	5	0	0
				Mr. William S. Oncken ...	1	1	0
				Mr. W. Vincent ...	5	0	0
				Mrs. Vincent ...	1	1	0
				Mrs. James Withers ...	2	2	0
				Mrs. Hussall ...	1	1	0

	£	s.	d.		£	s.	d.
Mr. and Mrs. J. Brown	3	3	0	Mr. M. Romang	2	2	0
Mr. C. Dew	2	2	0	Mr. M. Romang, jun.	2	2	0
Miss Darkin	1	1	0	Mrs. Raybould	5	5	0
Mr. W. Johnson	10	0	0	Mr. J. Chamberlain	1	1	0
Mrs. Tinniswood	3	3	0	Mr. Thomas W. Doggett	5	0	0
Mr. and Mrs. Catterson	2	2	0	Mr. Hammer	3	3	0
Miss Chamberlain	1	1	0	Mr. Ottaway	1	5	0
Mr. and Mrs. J. Wilson	2	2	0	Mr. T. Dabbs	1	1	0
Mr. and Mrs. G. S. Phillips	1	10	0	Mr. and Mrs. Winckworth	5	5	0
Mr. Newman	2	2	0	E. A. W.	1	1	0
Mr. and Mrs. Downing	5	5	0	Mr. and Mrs. Walter P. Reavill	5	0	0
Miss M. Wade	2	0	0	Mr. and Mrs. E. Johnson	5	0	0
Mr. James Hall	10	10	0	Mr. and Mrs. Henderson	2	0	0
Mr. and Mrs. S. R. Pearce	5	5	0	Mr. H. Corry	1	0	0
Per Pastor Thomas Spurgeon:—				Mr. G. H. Knight, per Pastor Edward			
Mr. Keevil	5	0	0	Dyer	1	1	0
Mrs. Virtue	5	0	0	Pastor Edward Dyer	1	1	0
Mr. and Mrs. Neal	3	3	0	Mr. C. Hays	1	10	0
Mrs. Oldfield	1	1	0	Mr. T. Freeman	1	1	0
	14	4	0	Mr. Evandale Charlesworth	1	1	0
Mr. and Mrs. Narraway	4	4	0	Mrs. McClelland	1	0	0
Mr. Round	1	1	0	Professor and Mrs. McCaig	5	0	0
Miss Round	0	10	6	Pastor and Mrs. J. W. Ewing	1	1	0
Miss M. Pearce	1	1	0	Miss Giles	1	0	0
Miss C. Pearce	1	1	0	Mrs. M. Davies	2	2	0
Mr. Edward Pearce	5	0	0	Miss Norris	1	1	0
Mr. E. Jeffrey	1	0	0	Mrs. Moss	2	2	0
Mr. G. M. Rabbich	1	1	0	Miss Easton	1	1	0
Mr. H. Arnold	1	11	6	Mr. E. Jones	1	0	0
Mr., Mrs., and Miss Thomas	2	12	0	Mrs. Moore	1	0	0
Mr. and Mrs. A. Clark	5	0	0	A friend	0	10	0
Mr. and Mrs. Joseph Benson	5	0	0	Mr. and Mrs. Arnold	6	0	0
"Ella," per Mr. Benson	1	1	0	Mr. James P. Coe	3	3	0
Mr. and Mrs. Rouse	5	5	0	Mr. and Mrs. B. B. Blake	1	11	6
Miss Rouse	1	1	0	Mr. and Mrs. Goddard Clarke	5	5	0
Miss A. Rouse	1	1	0	Mr. and Mrs. Alderton	5	0	0
Mr. and Mrs. W. A. Lovell	3	3	0	Mr. E. A. Glenny	2	0	0
Mr. and Mrs. Bortwell and family	6	16	6	Mr. Joseph Spurge	1	1	0
Mr. and Mrs. George Green	2	2	0	Pastor and Mrs. E. J. Edwards	2	2	0
E. M. J.	3	0	0	Mr. and Mrs. Spice	2	0	0
Mr. and Mrs. Parker	5	5	0	Mr. John Short	1	11	6
Mr. and Mrs. W. J. Graham	10	0	0	Mr. John Short, jun.	5	0	0
Mr. and Mrs. E. Morgan	5	0	0	Mr. D. Butterfield	0	10	6
Anon.	0	2	0	Miss Elsie Price	1	1	0
Miss Dransfield	1	1	0	Mr. T. S. Price	3	3	0
Miss Spliedt	2	0	0	Mr. Frederick Mullis	5	0	0
Mr. and Mrs. A. W. Lovell	1	10	0	Mrs. Bartram	3	0	0
Mrs. H. Olney	2	2	0	Mr. George Redman	3	0	0
A friend	0	10	6	Mrs. W. Olney	3	3	0
Mrs. Ellwood	10	0	0	Mr. W. Olney	3	3	0
Mr. and Mrs. Essex	3	3	0	Mr. H. K. Olney	1	1	0
Pastor and Mrs. Alfred Hall	2	2	0	Miss K. Tearner	0	10	0
Miss L. Buswell	1	1	0	Mr. F. Chalk	5	5	0
Miss Buswell	1	1	0	Mr. W. Noble	2	2	0
Miss Clarkson	1	1	0	Mr. John La Touche	5	0	0
Mr. and Mrs. Stockbridge	2	2	0	A friend	0	10	6
Rev. W. L. and Mrs. Lang	5	0	0	Mr. F. Bastable	1	1	0
Mr. William Mannington	5	0	0	Colonel Arthur	1	0	0
E. J. R. L.	10	0	0	Mr. Thomas Summers	5	5	0
Mr. and Mrs. Frisby	10	0	0	Mr. M. H. Foster	2	2	0
Mr. and Mrs. C. Parker	5	5	0	Mr. G. Apherpe	1	1	0
Mr. Joseph Hall	3	0	0	Mr. and Mrs. Wayre	5	5	0
Mr. Benjamin Hall	3	0	0	Mr. and Mrs. Ladds	2	2	0
Mr. and Mrs. Frank Thompson	5	0	0	Mrs. Buckmaster	2	2	0
Pastor and Mrs. J. A. Spurgeon	10	0	0	Miss Winter	1	1	0
Mr. G. Finch	3	0	0	Mrs. Alexander Ferguson	1	0	0
Pastor G. A. J. Huntley	1	0	0	Mr. James Clark	25	0	0
Mr. G. Huntley	1	1	0	Mr. G. Hollands	2	2	0
Mr. R. V. Barrow, M.P.	10	0	0	Mr. and Mrs. Smith	1	1	0
Miss A. Barrow	1	1	0	L. A. H.	1	1	0
Mr. R. W. Harden	5	0	0	S. H.	1	1	0
Mr. William Kent	1	1	0	Messrs. Woolland	10	10	0
Miss N. Keridge	1	1	0	W. B.	0	5	0
Miss M. Wollacott	1	1	0	Mr. and Mrs. C. B. Bond	3	3	0
Mr. and Mrs. Wollacott	10	0	0	Mr. and Mrs. Frank Fisher	5	5	0
Mr. J. T. Wadland	1	1	0	Mr. and Mrs. W. Payne	5	5	0
Mr. J. C. Wadland	2	2	0	Mr. Charles Phillips	3	3	0
Mr. Henry Hayward	3	0	0	Collection at Annual Conference Meet-			
Mr. W. T. Dives	1	1	0	ing in the Tabernacle	46	12	6
Mr. Alfred Norman	2	2	0	Mrs. Williamson	2	2	0
Mr. E. Romang	2	2	0	Mr. C. Buchel	2	2	0

	£	s.	d.
Mr. C. F. Arnold	1	1	0
Mrs. Love	2	0	0
Mr. W. Abbott	5	0	0
Mr. T. Barnes	0	10	0
Part collection at Braintree Baptist Chapel, per Pastor A. Curtis... ..	2	16	0
Per Pastor T. W. Medhurst:—			
Alderman R. Cory, J.P.	5	0	0
Mr. Samuel Grey	1	1	0
Mr. John Davies	1	1	0
Collection at Hope Chapel, Cardiff	3	9	6
Friends at New Romney Chapel, per Pastor A. W. Welch	0	10	0
Pastor's Bible-class, Bulwell, per Pastor W. Slater	1	1	0
Part collection at Stepney Chapel, King's Lynn, per Pastor T. Perry	1	15	6
Mr. F. Sexton	1	1	0
Friends at Bromley Common Baptist Chapel, per Pastor H. Rodger	4	6	6
Pastor J. A. Brown, M.R.C.S.	4	4	0
Contribution from Baptist Chapel, Dudley, per Pastor E. Milnes	2	2	0
Pastor W. Gillard	0	5	0
Collection at Portmahon Chapel, Sheffield, per Pastor H. Trotman	4	17	6
Contribution from Faversham Baptist Chapel, per Pastor F. T. White	0	10	6
Pastor G. A. Miller	0	10	0
Pastor E. Ensoll	0	10	0
Friends at Falmouth, per Pastor C. T. Johnson	2	10	0
Friends at South Leith Baptist Chapel, per Pastor D. Tait	1	1	0
Mr. Henry M. Harris	0	10	0
Pastor E. J. Farley	15	0	0
Mr. W. Smellie, jun.	2	2	0
Mr. G. Blott	5	0	0
Mr. William Edwards	25	0	0
Mrs. Elgee	0	10	6
Pastor Frank H. White	3	0	0
Mr. John Coutts	5	5	0
Mr. D. Messent	5	0	0
Mr. H. Packham	5	0	0
Mr. E. Rawlings	10	0	0
Friends at Limpsfield Chapel, per Pastor F. M. Cockerton	0	10	0
Pastor G. Davies	0	10	0
Friends at South Norwood Baptist Chapel, per Pastor J. Chadwick	1	1	0
Coate Church, Oxfordshire, per Pastor J. S. Poulton	1	5	0
Pastor R. Layzell	0	6	1
Pastor W. A. Davis	2	0	0
Friends at Southwood Lane Chapel, Highgate, per Pastor J. H. Barnard... ..	0	10	0
Friends at St. Clement's Chapel, Nor- wich, per Pastor W. Ruthven	2	0	0
Pastor J. W. Genders	0	10	0
Mr. and Mrs. Whittle	5	0	0
Mr. Johnson	1	1	0
Mrs. Upton	4	4	0
Baptist Church, Burton-on-Trent, per Pastor John Askew	1	1	0
Mr. Leaver	1	0	0
Rev. J. Duncley	0	10	0
Mr. Henry Thomas	1	1	0
Mrs. Rogers... ..	2	2	0
Pastor J. Bateman	0	2	6
Mr. and Mrs. James Stiff	10	0	0
Rev. and Mrs. W. J. Mayers	3	8	0
Collection from Octavius Street Chapel, Deptford, per Pastor D. Honour	1	1	0
Pastor G. Wainwright	1	12	0
Proceeds of lecture by T. L. Johnson, per Pastor G. Wainwright	2	0	0

	£	s.	d.
Pastor John Wilson	2	2	0
Friends at Baptist Tabernacle, South- end, per Pastor E. Dyer	1	0	0
Friends at Grays Baptist Chapel, per Pastor T. Heywood	1	1	0
Friends at Paignton Baptist Chapel, per Pastor W. F. Price	1	0	0
Pastor J. S. Hockey	0	10	0
Mr. R. C. Morgan	105	0	0
Mr. C. Branscombe	0	10	0
Mr. J. J. Cook	1	1	0
Mr. J. Toller	1	1	0
Pastor J. C. Carlile	1	1	0
Pastor E. C. Murphy	0	7	6
Mrs. Kelly	1	1	0
Miss Ware, per Pastor T. Spurgeon	0	2	6
Mr. and Mrs. Ashfield	2	2	0
Mr. Sutton	5	0	0
"A country friend," per Pastor T. Spurgeon	100	0	0
Pastor E. Last	0	5	0
A friend	5	5	0
Mr. W. H. Coe	2	0	0
Mr. and Mrs. W. Evans	25	0	0
Mrs. Lee	0	10	0
Mr. George H. Dean	12	12	0
Mansion House Mission, per Pastor G. W. Linneear	0	12	6
Mrs. Charles Burt	8	3	0
Friends at Jersey Baptist Chapel, per Pastor C. A. Fellowes	1	0	0
Mr. Masters... ..	5	5	0
Pastor A. G. Brown	5	0	0
Pastor E. R. Pullen	0	2	8
Mr. H. J. Farmer-Atkinson	1	1	0
Friends at King's Langley Baptist Chapel, per Pastor D. Macmillan	0	12	0
Pastor F. Durbin	1	0	0
Mrs. and Miss Norman	1	1	0
Rev. E. J. Beediff... ..	0	2	6
Messrs. Fisher Brothers	2	2	0
Collection at Manvers Street Baptist Chapel, Bath, per Pastor H. F. Gower	5	0	0
Pastor F. G. Smith	0	5	0
Pastor W. Stott	2	2	0
Mr. J. A. Whittard	2	2	0
Miss Whittard	1	1	0
Pastor A. W. Ward	0	10	0
Mr. W. Mills	10	0	0
Miss Halls	1	0	0
Dr. Weymouth	1	1	0
Contributions from members of the Metropolitan Tabernacle Evangelists' Training Class	2	2	0
Mr. W. Pitcher	1	1	0
Mrs. Phillips, per Pastor J. A. Spurgeon	1	11	6
Messrs. Alabaster, Passmore, and Sons	50	0	0
Mr. and Mrs. Norman	3	3	0
Mrs. Manton Smith	1	1	0
R. P.	10	0	0
Mr. Edward Falkner	1	1	0
Professor F. G. Marchant	1	1	0
Per Mrs. C. H. Spurgeon:—			
Scotland	25	0	0
Mr. Richard Booth	1	0	0
	28	0	0
Weekly Offerings at Met. Tab.:—			
April 15	36	0	7
" 22	7	9	9
" 29	83	10	0
May 6	27	4	9
" 13	82	1	5
	136	6	6
	£1,733	15	4

Pastors' College Missionary Association.

Statement of Receipts from April 15th to May 14th, 1894.

	£	s.	d.		£	s.	d.
Mr. W. Higgs, per Pastor T. Spurgeon	10	0	0	Miss Halle	0	10	0
Mrs. Lees	0	10	0	Miss W. Evans, Thankoffering, per			
Readers of "The Christian," per Messrs.				Mr. J. G. Raws, Harrogate	1	0	0
Morgan and Scott	2	0	0				
Miss Deseroix	0	5	0				
A widow's mite, per Pastor T. Spurgeon	0	5	0				
					14	10	0

Spurgeons' Orphan Home, Stockwell Orphanage.

Statement of Receipts from April 16th to May 14th, 1894.

	£	s.	d.		£	s.	d.
Mr. John Jackson	2	0	0	Mr. James Pester	0	5	0
A Folkestone working-man	1	11	6	Minster Bethel Sunday-school	0	6	6
Bodmin, Cornwall	0	5	0	Miss Carrie Clarke	0	1	0
Mr. John Brown	0	5	0	M. W. E. E.	0	2	6
Mr. J. Ward	0	10	0	Mrs. Barrett	0	2	0
Mr. George Newman	5	5	0	Executors of the late Mr. and Mrs. N. Penny	44	3	11
Postal order, Hatfield	0	5	0	Miss Elsie Grant	0	10	0
E. B.	0	5	0	Mrs. Edwards	0	5	0
Miss Hadfield	10	0	0	Mr. L. Atkinson	0	10	6
Mrs. Parkes	10	0	0	Mr. George Tolley	0	2	6
Miss Eyles	0	10	0	Mr. J. Foulkes, jun.	0	2	6
A friend	0	10	0	Miss Sladen	0	2	6
Collected by Pastor C. A. Ingham	2	0	1	God's tenth	0	5	0
Per Pastor R. B. Morrison:—				Mr. Robert Paterson	0	10	6
Mr. Knight	0	4	6	Mr. H. F. Wickham	1	1	0
Friends	1	1	6	Mr. W. Harris	0	10	0
				M. N. and M. H.	2	12	0
				Executors of the late Mrs. E. J. Babb	225	0	0
Mr. C. Ibberson	0	3	0	Mrs. Chapman	0	2	0
Miss Siasie Simpson	0	2	6	E. A. F.	0	2	6
Mr. G. H. Lawrie	0	5	0	Mr. and Mrs. Woolidge	0	10	0
Mrs. Fraser	0	5	0	A friend, Newcastleton	0	2	4
Mr. William Fyson	0	10	0	Orphanage box at the Tabernacle gates	0	19	9
Mrs. E. Walker	1	1	0	Miss Rude, per Mr. C. Stoneman	1	0	0
Mundesley Mission Sunday-schools	0	15	0	Mr. W. A. Harding	3	3	0
A thankoffering	1	0	0	Box at Orphanage gates	0	14	6
Mr. B. Dawson	0	2	0	Box in Orphanage office	0	15	1
Mrs. Bees	1	1	0	Mr. James Wilson	0	3	0
Mrs. L. Cox	0	3	0	Readers of "The Christian," per Messrs. Morgan and Scott	28	2	0
Miss S. A. Harrison	0	10	0	A retired country minister	0	5	0
Miss Jane Bowie	0	7	0	Sale of necklace	0	7	6
Mr. William Tennant	0	4	0	Mr. W. F. Lamb, per Mr. F. G. Norris	0	10	0
Mr. E. T. Learner	5	0	0	Mrs. Lees	0	10	0
Collected by Master Bennie Bomford	1	10	1	Collected by Mr. David Hawkins	1	16	1
Collected by Mr. A. G. Palmer	0	2	0	W. M. H.	0	5	0
Millport	0	2	6	Mr. W. Knight	1	10	0
Ninety	0	5	0	Mrs. K.	0	2	6
Mrs. Sluce	0	10	0	Mr. W. Butcher	0	3	0
One who loves the little ones	0	10	0	Evesham Baptist Sunday-school	0	18	0
J. S. F. W.	0	1	9	Mrs. E. J. Milligan—in memoriam	2	0	0
Mr. Thomas Lucas	1	0	0	Mr. F. Kirkpatrick	0	5	0
Mrs. Sellers	0	5	0	Mrs. S. Slodden	0	2	6
John F. H.	1	0	0	Per F. R. T.:			
Mr. T. E. Stevenson	0	5	0	Mrs. Collingwood	0	5	0
Mrs. Winsor's Bible-class	0	8	8	Mrs. Mold	0	5	0
Mrs. Humphrey	0	6	0	Mrs. Probin	0	5	0
Mr. Wadland	1	0	0	Mr. Howard Blight	0	5	0
Miss S. Hadland	0	10	0	Miss Attwood	0	5	0
Pastor T. L. Edwards	1	0	0	Miss Pittman	0	5	0
Pastor F. James	0	2	6	Mr. and Mrs. Leslie Pev-tress	1	1	0
Mrs. Elgee	0	10	6				
Messrs. G. W. Russell and Son	1	1	0				
Miss Gregg	0	1	0	Messrs. A. W. and J. H. Whiteley—A tribute to the memory of their late lamented sister, E. A. Whiteley	110	0	0
Miss C. Taylor	0	5	0	Mr. John H. Earnshaw	0	5	0
Mrs. Rogers	0	5	0				
Miss Cutlack	0	6	6				
Mr. S. Bennett	1	0	0				
Mrs. H. W. Thompson	0	1	6				
Mr. W. Kirkland	0	10	0				
Stamps, Garston	0	1	0				

	£ s. d.		£ s. d.
Box in Girls' Schoolroom at the		L. E.	10 0 0
Orphanage	1 17 9	Mr. W. Brown	0 10 0
Stamps from Garston	0 1 0	Mr. Hague	1 0 0
Mrs. Shearman	5 0 0	Mrs. R. Booth	1 0 0
Mrs. M. A. Thorndike	0 5 0		
Sandwich, per bankers	1 1 0	Per Mrs. J. A. Spurgeon:—	
R. D.	0 10 0	Mr. E. Rendel	0 5 0
Mr. I. J. Carter	1 0 0	Mr. Kennard	0 10 6
Mr. and Mrs. Pearce	0 5 0	Mr. W. Tancock	0 5 0
J. M. F., Cardiff	0 10 0	Mr. F. Dunsford	0 10 0
A friend, South Shields	0 2 6		
Mr. J. G. Godwin	0 10 0	Meetings by Mr. Charlesworth and the	
Sale of pin found in S. O. box at the		Orphanage Choir:—	
Tabernacle gates	0 2 0	Watford	34 15 5
Pastor A. W. Wood	0 10 0	St. Albans	1 1 0
Postal orders, Ambleside	2 0 0	Peckham (Messrs. Jones and	
F. G. B.	0 1 0	Higgins):—	
Mrs. Curtis	0 5 0	Proceeds of Meeting	7 7 0
E. B.	2 0 0	Mr. Higgins... ..	3 3 0
D. B. D.	10 0 0		
Mr. Viokery	1 1 0	Lingham Street, Clapham	1 2 5
Mr. George Buchanan	1 0 0	Enfield	13 14 10
Executrix of the late Mrs. Ann Cripps	9 0 0	Honor Oak	1 10 0
R. P.	20 0 0		
Per Mrs. C. H. Spurgeon:—			
Miss A. H. Rust	0 5 0		
Mr. and Mrs. Frame	1 0 0		
			£627 17 8

List of Presents, per Mr. Charlesworth, from April 16th to May 14th, 1894.—PROVISIONS:—12 Bath Chaps, 25 lbs. Lard, Mr. W. Dixon; 1 sack Flour, Mr. C. Wagstaff; 1 New Zealand Sheep, Sir A. Seale Haslam; 15 cwt. Potatoes, Mr. T. Merry; 720 Eggs, Mr. W. Paxman; 28 lbs. Baking Powder, Messrs. Freeman and Hildyard; 50 lbs. Dairy Butter, Messrs. J. Pentelow and Sons; 224 lbs. Rice, Mr. J. L. Potier; 2 cwt. Potatoes, Mr. W. Cutter.

Boys' CLOTHING:—6 Coats, 3 pairs Trousers, 4 Waistcoats, some Collars and Gloves, A friend at Norwich; 6 Bows, Miss S. Cassell; 12 Pillow Cases, 6 Aprons, 6 Vests, Miss Ball's Bible-class, Crouch Hill Baptist Sunday-school.

Girls' CLOTHING:—45 yards Dress Material, Mr. J. Bush; 24 pairs Gloves, Mrs. O. E. Selfe; 11 Articles, The Misses Wormald and Friend; 18 Articles, Mrs. Rees; 1 Jacket, A. W., Knightbridge; 13 Articles for an Orphan Girl, the Pupils of Miss Sanders' Class; 82 Garments, Miss Salter's Bible-class; 46 Articles, The Ladies' Working Meeting, Metropolitan Tabernacle, per Miss Higgs; 12 yards Dress Material, 3 yards Calico, 8 yards Trimming, 3 Shawls, Miss S. Cassell.

GENERAL:—1 box Flowers, Miss M. Jones; a complete Cricket Set, with nets, The Garnet Leather Mills Cricket Club, per Mr. W. H. Mott.

Colportage Association.

Statement of Receipts from April 15th to May 14th, 1894.

Subscriptions and Donations for Districts:—		£ s. d.	
Southern Baptist Association	50 0 0	Orpington, per Mr. Vinson	10 0 0
Cowling Hill Church	10 0 0	Chard, Western Baptist Association ..	11 5 0
Maldon District, per Pastor C. D. Gooding	5 0 0	Cardiff and Penrhybyer:—	
Sandown, Isle of Wight, per Pastor A. G. Short	1 4 0	Mr. R. Cory	11 5 0
Kettering, per Mr. William Meadows, senr.	10 0 0	Mr. J. Cory	11 5 0
Mrs. Thomas White, for Tewkesbury Rendham, per Mr. T. L. Ashford	1 5 0		
Boroughbridge, Yorkshire, Association	5 0 0	Bromsgrove, West Midland Baptist Association	11 5 0
Mr. R. W. S. Griffith, for Fritham	11 5 0	Greenwich, per Mr. R. Alsop	10 0 0
Stow and Aston District	10 0 0	Cheddar District, per Mr. C. Burcham:—	
Ludlow, per Mr. E. T. Evans, for 1893	7 15 6	Mrs. Tanner	1 1 0
South Devon Congregational Union	10 0 0	Mrs. Lawrence	1 0 0
Mr. H. O. Serpell, for Estover	10 0 0	Mr. A. Bobbet	0 10 0
Mr. J. A. Tawell, for Earl's Colne	10 0 0	Mr. Jones	0 5 0
Aylesbury, per Messrs. Taylor and Gurney	10 0 0	Mr. S. Hill	0 10 0
Stratford-on-Avon, per Mr. J. Smallwood	8 15 0	Mr. Gallop	0 10 0
Norfolk Congregational Union, for Dereham	11 5 0	A friend	1 0 0
Borstal, per Mr. W. R. Craske	11 5 0	Mr. S. B. Pumphrey	0 5 0
Ironbridge, per Mr. A. Maw	10 0 0	Mrs. Brookes	0 5 0
Bethnal Green:—		Mrs. Wilkins	0 5 0
Mr. W. R. Fox	6 5 0	Mrs. Staines	0 4 0
Mr. C. E. Fox	6 5 0	A friend	0 5 0
	12 10 0		
		Southern Association, for Bower Chalke	15 0 0
		E. S., for Repton and Swadlincote ...	20 0 0
		Miss Bilbrough, for Horsforth	11 5 0
			£332 9 6

Subscriptions and Donations to the General Fund:—

	£	s.	d.
Mrs. Wale, per Pastor Thomas Spurgeon	10	0	0
Mrs. Elgee	0	10	6
Pastor F. James	0	2	6
Mrs. Raybould	1	0	0
Mrs. E. Walker	1	1	0
Mr. R. Bullman	1	0	0
Mr. Thomas Johnston	0	7	6
Mrs. Louisa Haward	0	5	0
Readers of "The Christian," per			
Messrs. Morgan and Scott	3	0	0
Mrs. M. A. Thorndike	0	2	0
R. P.	10	0	0

	£	s.	d.
Sale of carpet	1	10	0
Mr. P. Hay, Aberdeen	0	5	0
Per Mrs. C. H. Spurgeon:—			
S. C.	0	2	6
L. E.	5	0	0
Scotland	5	0	0
			10 2 6
Half-yearly Subscription:—			
Mr. H. B. Frearson	7	10	0
			£46 16 0

Society of Evangelists.

Statement of Receipts from April 15th to May 14th, 1894.

	£	s.	d.		£	s.	d.
Thankoffering for Mr. Burnham's services at Harringay	1	18	3	Thankoffering for Mr. Harmer's services at Mansfield	2	17	3
Thankoffering for Mr. Burnham's services at Ashton-under-Hill	0	10	0				
R. P.	10	0	0				£15 5 6

C. H. Spurgeon's Memorial Fund Account.

Statement of Receipts from April 15th to May 14th, 1894.

	£	s.	d.		£	s.	d.
Interest	8	13	5	Mr. W. Hughes-Hughes, J.P.	1	0	0
Mrs. Higgs	50	0	0	Mr. E. Barrett	0	5	0
Mr. M. B. Dawson	0	5	0	Mr. T. Gurney	0	5	0
Mrs. John Nicholl	0	10	0				
Miss Grey	0	1	6				£62 0 6
Mrs. E. Kilburn and afflicted child	0	5	7				

Mrs. Spurgeon's Fund for General Use in the Lord's Work.

Statement of Receipts from April 16th to May 15th, 1894.

	£	s.	d.		£	s.	d.
Mrs. Roberts	2	2	0	Miss Brown (for Lettish sermons)	0	5	0
Miss E. Sizmur	0	10	0	Miss Halls	0	10	0
Miss E. B. Perry (for translation of sermons)	0	4	0	H. K.	10	0	0
L. V. (for translation of sermons)	0	3	0	Scotland (for evangelists)	10	0	0
Pastor T. T. Matthews	0	10	0	J. W. H. (for evangelists)	2	2	0
L. E.	10	0	0				£36 11 0
Mrs. Boulter (for Lettish sermons)	0	5	0				

Pastor Thomas Spurgeon gratefully acknowledges the receipt of £10 from Mr. Thomas Moore for the Lord's work at the Tabernacle.

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.

Contributions "For General Use in the Lord's Work," and for the support of Mr. Harmer and Mr. Burnham, should be sent to Mrs. C. H. Spurgeon, "Westwood," Beulah Hill, Upper Norwood.

ANNUAL PAPER
CONCERNING
THE LORD'S WORK

IN CONNECTION WITH
THE PASTORS' COLLEGE,
NEWINGTON, LONDON.

1893-94.



Printed for the College Trustees by
ALABASTER, PASSMORE, AND SONS, FANN STREET, E.C.

1894.

COLLEGE BUSINESS OFFICERS.

President,

J. A. SPURGEON, D.D., LL.D., White Horse Road, Croydon.

Trustees,

PASTOR CHARLES SPURGEON, "Haddon," Dartmouth Row,
Blackheath, S. E.

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, Water House, Shoreham, Kent.

Mr. JAMES E. PASSMORE, Parkfield, Queen's Road, 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.

Secretary,

E. H. BARTLETT.

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 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 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.*

The Trustees' Report.

WITH great gratitude for the multiplied mercies of another year, the Trustees of the Pastors' College present their Annual Report to their friends and supporters.

The period has been one of steady work and of quite average results. Seventy-two students were with us at the commencement, eleven have since been received, making a total of eighty-three under our care during the year; twenty-two have left the Institution, nineteen of whom are now in Pastorates, while sixty-one remain upon the College Roll. The Trustees deem it wise not to increase the number this year, but to wait till the senior men have found spheres of service before any fresh students shall be selected from the hundreds of applicants seeking admission into the College.

The statement of accounts for the year shows that our generous friends have not forgotten us, though the falling off in the general contributions causes some anxiety. The depression of trade, and the disasters which have so widely affected the class from whence the main help has usually come, will doubtless explain, to no little extent, this falling off. It would be a grief indeed to the President and Managers if it were to be interpreted as a decline of confidence or lack of interest on the part of the long-tried friends of the Pastors' College. The loss of the Founder, C. H. Spurgeon, who so eloquently advocated its claims, and so ably presided over it, is only an added appeal to all who loved him, to attempt to repair the damage his departure of necessity has created. To preserve and even to increase this noble enterprise must be the fervent prayer and earnest effort of all who revere his memory and wish to continue his work.

The need for the continuance of the College is as great as ever, and indeed, it is more pressing than ever. Principles abide, though persons pass away, and the work is more immortal than the workers. The advocates change, but the cause remains. All the reasons which prompted the establishment of the College at the first, and have urged its continuance to the present, are abiding still, and suffice to make it an imperative duty to carry it on for the truth and the Master's sake.

Where the ancient defenders of the faith have stood, the College still stands. There is happily no necessity for giving way a single inch in the defence of the groundwork of our faith, but rather in gratitude and praise for all it is, has ever been, and ever will be, we enter upon the future, full of consecration and hope as to its ultimate success.

Much prayer has been offered for guidance as to the ultimate arrangements of the permanent staff of the College, but meanwhile the work is being efficiently carried on by the present Tutors, who deserve the fullest confidence and esteem. Commending them and the young brethren in College to the sympathy and prayers of the Church of Christ,

We are, yours to serve in the Gospel,

For the Pastors' College Trustees,

JAMES A. SPURGEON, *President.*

The President's Report.

BUT little more needs to be added to the Trustees' Report, which covers the main points necessary to be laid before our generous helpers.

The health of the men has been as usual, though a few have suffered from the prevailing epidemic, and some are still upon the sick list. The moral and spiritual tone of the College is good, and the spirit of prayer is well sustained.

Since the beginning of the year our young brethren have been applied for to supply vacant churches beyond the average number, and the settlements have been all we could expect.

I have had the pleasure of helping in some of the class work which fell to the share of Professor Gracey when he was with us, though the main part of his work is well undertaken by my colleagues in the staff of Tutors.

We are endeavouring in some things to raise the standard of education in the College, and to supply the means for the matriculation of any of our men, and for their after progress in study, if it is thought wise for any of them to do so. In all else we are strictly upon the old lines, and have no wish to depart from them.

Both my dear nephews have rendered me very helpful service on the Friday afternoon, and the presence of either in his father's place is ever welcome to us all.

Mr. Goodhart, Dr. Duncan, and others have aided us also with lectures.

The Evening Classes are continued, and any young man anxious to prepare for the Master's service can obtain a superior education, and be helped to fit himself for College or any branch of Christian work. For this no charge is made, and the Tutors, who are fully qualified teachers, have done and are doing a good though unobtrusive work in preparing young men for future usefulness in all denominations. Out of these Classes we have obtained in the past some of our best students for the Pastors' College, and hundreds are doing good work in various positions of the Church of Christ in this and other lands.

This branch of our work is worthy of all encouragement, and we ask the help of all our brethren in the ministry who may have young men who wish to be taught to read the New Testament in the original, and to prepare themselves for the fuller study of the Bible, in order to teach and preach it with greater clearness and power.

The present students in the Pastors' College are, I believe, of kindred spirit and equal talents and gifts to those who have been with us in years gone by. Every man is, I trust, loyal to the doctrines and views of truth so long taught and so dearly loved by my dear brother when he presided over the College, and, therefore, for these young men I bespeak the prayers, confidence, and love of all believers who desire to see the Gospel preached in the years to come, both in the home and foreign fields of Christian service.

Yours to serve in Gospel bonds,

JAS. A. SPURGEON, *President.*

Mr. Marchant's Report.

IT hardly needs to be said that the past year has been to the Tutors a period of unusual labour and much anxiety. We feared as we "entered into the cloud" which gathered over us in the death of our dear and honoured Founder, and feared yet more as, at the end of our first year of labour without him, the cloud became suddenly thickened and enlarged by the removal of our beloved Principal. We bear grateful witness, however, that God has been better than our fears, and better than our deserts. The "voice out of the cloud" has still borne precious witness to the presence and glory of Christ, and though the eye no longer sees either Moses or Elijah, it has been enough to see "Jesus only."

The love of the students, generally, for the best and highest interests for which the College was founded, has been very gratifying, as has been their personal regard for their Tutors and for each other. The criticisms which the brethren have, twice a week, given on the sermons read, have shown that nothing is well received among them which lacks the fulness or spirit of the Gospel. The same loving fidelity to the truth has been manifested in the weekly discussions. This is as it should be. Did this love of the Gospel and of the doctrines of the grace of God cease among us, I, for one, should feel that the distinctive reason for our existence had passed away also.

Among the subjects of discussion, special interest has been manifested in that of "The Plenary and Verbal Inspiration of the Scriptures." This, while partly arising from the agitation without, and the abandonment by some of the position long dear to the Evangelical Church, has been largely owing to Mr. McCaig's excellent lectures in the Hodge Class, since published in his recent volume. Amongst our students no advocate has been found for the views of those who, with none too much modesty, have named their own work "the higher criticism."

My Wednesday-morning Theological Lectures during the year have been on the Being and Nature of God, on the usual questions of Cosmology, including the doctrine of Evolution; the subject of Anthropology is still under consideration. I may add that, although the suddenness of the call made on me has necessarily required much labour to answer it, only one lecture, excepting that on the first Wednesday in each Session, has been omitted throughout the year.

The other subjects which I have taken have been as follows:—I have read with the Senior and Middle brethren in Homiletics, criticising one plan of discourse weekly in each of the two Classes. This has been in addition to the criticism of the full sermons on Tuesday and Wednesday, in which the students have, as usual, taken part. The Sermon Class on Tuesday has generally been taken by our President, who has then criticised the discourse. His presence with us on these occasions, and his kind and discriminating censure and commendation, have been helpful to us all. In Greek Testament, I have read critically with the Seniors nearly all of the Epistle to the Ephesians, part of that to the Romans, with several chapters of John's Gospel; with the Junior Class, several chapters of the Gospel by Luke, most of

the first Epistle of John, with a portion of his Gospel. The Junior and Senior Euclid Classes have been held throughout the year. Two text books by Dr. Abbott have furnished us with subjects in the study of English during the earlier sessions, one of which has been recently taken by Dr. Usher. Since the beginning of the year I have met the younger brethren in the study of Bible Geography, and in Reed's Lectures on English Poetry, the latter being varied with occasional readings and analysis of passages from the Poet who is under consideration. The general attendance has been good, and the interest in the different subjects fairly well maintained. One of the students, Mr. J. F. Taviner, has been successful in the recent Matriculation at the London University.

Notwithstanding a few cases of sickness, the general health of the brethren has been good.

Thus do we gratefully thank God for His abiding mercy and help throughout what has been, perhaps, the saddest year of our College history. In the previous year we felt *the shock* of our double bereavement; this year we have been more than ever compelled to realize *what our loss means*. For myself, I have done my best to meet the heavy claims made upon me, conscious, I think, more fully than anyone else could be, how comparatively poor my best efforts have been to fill some part of the great gap made by Mr. Gracey's death. For my two colleagues, I say sincerely and truthfully, no two Christian gentlemen could have given more loving and ungrudging service to our Institution in its great trial, and both have served it with conspicuous ability. We are one in doctrine, and that is the doctrine of our honoured Founder and our predecessors; we are one in aim and spirit to train preachers whose great desire shall be to win souls to Christ, even at the cost of self-forgetfulness; no less are we one in our acknowledgment that God has helped us graciously and greatly in a time of sore sorrow and deep necessity.

F. G. MARCHANT.

Mr. Mr. Caig's Report.

AMONG the last words spoken to me concerning the College by our late beloved Principal Gracey, were these,—“*The work is of God, and it must go on,*” and I am sure that he would have uttered them with no less emphasis had he been aware of his own speedy departure. Yes! the whole history of our College proves that the work is of God; and all our knowledge of the Divine procedure, and our conceptions of the nature of this work and the need for it, lead us to believe that it will go on. For another year the good work has been going on, and the time has come for another tutorial report. I am glad to be able to testify that the Pastors' College is still true to its Founder's ideal. The Old Faith is still loved and taught by President and Tutors. The students are as devoted in their attachment to that Faith, as enthusiastic in their love for the Saviour, and as zealous for the salvation of souls as any preceding generation of the sons of our

Alma Mater. It has been a great pleasure to hear brethren, in leaving College for pastoral work, declare that the College training and influence had deepened and intensified their spiritual life, and their love for the doctrines of grace.

It is impossible to view the theological situation of to-day, from the orthodox Evangelical standpoint, without feeling that the need for the Pastors' College is not less, but greater than ever. Men are needed who, founding themselves upon the Scriptures of Truth, will manfully declare "the whole counsel of God." Our young men are not slave-drilled, as some seem to fancy; they do not hold the "Old Truths" because they are compelled under fear of being banned by the College authorities, but because, as free men taught to think for themselves, they see that these truths are undoubtedly taught in the Word of God, that they are in accord with the truest philosophy, and that they best meet the needs of perishing humanity.

No one can be acquainted with the inner life of the College without feeling that the devotional spirit is strong. The late beloved President always attached much importance to this fact, and indeed its importance cannot well be over-estimated.

The spirit of conscientious study has been well maintained, and a good amount of solid work has been accomplished. In the Classical Department, the attention given to their studies by all the divisions of men has been gratifying, and the progress made has been generally satisfactory.

In Greek, my Senior men, having in the early part of the year finished their reading of the *Œdipus Rex* of Sophocles, proceeded to make the acquaintance of another Greek dramatist, Euripides, whose *Hercules Furens* occupied them for a considerable time; they have now turned their attention to a prose author, and are reading Xenophon's *Hellenica*, Book III. The Latin subjects have been *The Odes* of Horace, Book III.; Ovid's *Tristia*, Book III.; and Sallust's *Catiline*.

The Intermediate men read, in Greek, part of Xenophon's *Anabasis*, and then passed on to study a selection of Lucian's *Dialogues*; their class being now combined with the Senior Class, they are at present reading the *Hellenica*. In Latin, they read part of Cæsar's *Gallic War*, Virgil's *Eclogues*, and are now with the Seniors, reading Sallust's *Catiline*. They have also been studying advanced Greek Grammar and Greek prose composition.

The Junior men, after a good deal of Grammar and Delectus work, are now reading Eutropius' *History of Rome*, in Latin, and Xenophon's *Anabasis*, in Greek.

In the Greek Synonym Class, the Senior and Middle men have gone through a considerable portion of Trench's valuable handbook.

In Hebrew, the Seniors read some of the Psalms, and the Juniors part of Genesis; but in August the two classes were united, and for a time the Book of Ruth was our study; we are now reading in Isaiah. A new Junior Class, formed in August, has made encouraging progress with the rudiments, and will presently begin to read.

The Tuesday Theological Class, comprising the whole College, has steadily pursued its way in the study of Hodge's *Outlines of Theology*, the

chief subjects engaging our attention being Inspiration, the Person of Christ, and the Atonement. On the first-named subject, I have, concurrently with the study of the text-book, given a series of lectures, which have been, I trust, of much service, and have, at the earnest request of the men, been published in book form.

I close my report by affirming my belief that, whatever other institutions may do, it is the firm determination of the Pastors' College to stand by the Old Flag held so nobly and tenaciously to the last by its beloved Founder.

ARCHIBALD McCAIG.

Dr. Asher's Report.

UNDER sad and exceptional circumstances, I was asked, twelve months since, by Dr. J. A. Spurgeon and the Trustees, to render temporary assistance in the tutorial work of the College.

Heartily do I bear testimony to the diligence and perseverance manifested, and commendable progress made by the members of the various classes entrusted to my care. These have included the usual English subjects, and the study of elementary Greek and Latin. The course for Junior students has been arranged with the view of imparting such a knowledge of the English language as will enable them not only to speak and write it correctly, but also to familiarize them with its history, position, and prospects. As text-books, we have used Dr. Abbot's *How to Write Clearly*, Professor Bain's *Rhetoric*, and Trench's *English, Past and Present*. Students of the second and third year have studied the histories of Greece and Rome, and Jevon's *Lessons in Logic* have been expounded and applied. Wayland's *Ethics* and Butler's *Analogy* have awakened marked interest, evidenced by the questions which have been asked, comments made, and the discussions which have arisen during the reading of or examination in these subjects. In Greek and Latin, the work has been confined to the grammar of the languages; in this, fair progress has been made, and the men have now commenced the use of the *Delectus*. As a special subject, it has been my privilege to deliver a course of lectures on Physiology, chiefly illustrated by the diagrams used in the former Science Classes. Theology has not come within my province, except as collateral with the study of our old and tried friend, Dr. Angus's *Bible Handbook*, which retains its honoured place among our text-books.

As a former student and a member of the Conference for more than twenty years, I may be permitted to state that, during the past year of my experience in the College, it has delighted me to observe that there exists in it, as of old, a spirit of zeal for Christ and the Gospel, fervency in prayer, and deep and manifest spirituality. Interesting also have been the occasions on which brethren on the eve of commencing a pastorate, rising to "bid farewell", have expressed in words, tone and spirit, unmistakable genuine, their affection for, and indebtedness to, the Founder, Officers, Tutors, and brethren of the College.

W. USHER.

Reports of the Evening Classes.

TUTORS.

SAMUEL JOHNSON.
W. MAJOR.

T. F. BOWERS, B.A. (LOND.).
HAYDN PINKESS.

I AM glad to be able to report that the Evening Classes have been well attended throughout the past year, and that the interest in them has in no way abated, but rather increased.

The conscientious diligence, the steady perseverance and enthusiasm which some have brought to bear upon their work, have been beyond all praise, when we remember that these studies are only commenced at the conclusion of an exhausting day's labour.

Our Discussion Class continues to be one of the most popular of our classes. A new feature has been introduced into our class-work this year, viz., the setting apart one evening in each quarter for the preaching of a sermon by one of the members, followed by criticism by the whole class. This has proved a most profitable exercise, though not always a pleasant one for the preacher. The rest of the work has been on much the same lines as in previous years.

One of our men, Mr. H. Worrall, has left us to become secretary of the North London Evangelical Preachers' Association (under the presidency of the Rev. J. R. Wood), which has established evening classes similar to our own; and in January last two others were admitted into a Scotch college for the training of ministers.

The excellent spirit of prayerfulness which prevails amongst us, and the unanimity of purpose to further the extension of the Master's kingdom, give promise of the continued success of these classes.

SAMUEL JOHNSON.

OUR work on Monday and Wednesday evenings has been much the same as in previous years, and the attention given to the subjects of study reflects great credit on the men.

On Monday evenings, we now have two separate classes in Greek and Latin.

In *Greek*, the Elementary Class has studied the *Initia Græca*, and has done some easy work in sentence translation; the Advanced Class has read the Gospel according to John, and Homer's *Iliad*, Book xviii.

In *Latin*, the Elementary Class has studied the *Principia Latina*; the Advanced Class has read from Cæsar and Virgil.

On Wednesday evenings, our work has embraced English Grammar and Literature, and Logic. In Grammar we have been mainly occupied with the Accidence, while in Literature we have studied, as far as time would permit, the most important authors in each period.

I think the men have done a very good year's work.

THOS. F. BOWERS, B.A. (LOND.)

SHORTHAND CLASS.—This class meets every Friday evening in the Desk Room of the College, from 8 to 9 o'clock, and, like the other Evening Classes, is free to all who desire to improve themselves for the Master's service.

Since the last Report, the Class has gone through Mr. Pitman's second book, *Manual of Phonography*, and afterwards had dictation practice for speed, discussions on best outlines for difficult words, phraseography, &c., closing with the summer holidays.

In September last, a fresh class for beginners commenced, with about fifty members, and it has gone through the first book, the *Teacher*. It now meets as an advanced class, studying the *Manual*, together with *Æsop's Fables* for reading and dictation practice.

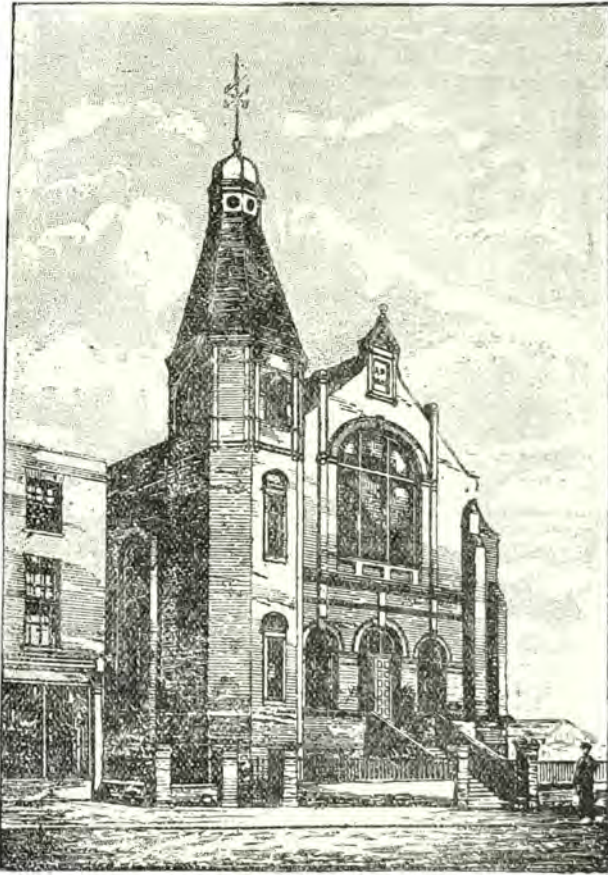
An examination was lately held, when a good percentage of members obtained Mr. Pitman's Elementary Certificate for knowledge of the *Teacher*.

Shorthand is becoming more and more used in Christian work, and everyday life, and the class is much appreciated, some members coming a long distance to attend. A happy Christian spirit always runs through it rendering the study very enjoyable.

HAYDN PINKESS.

New Churches and Chapels.

METROPOLITAN DISTRICT.



Chatsworth Road Tabernacle, Lower Clapton.

PASTOR, W. MOXHAM.

FOR some years our denomination had been represented in this locality, and several good men in succession strove to "hold the fort." The cause, however, was not directly associated with the Pastors' College until Mr. Moxham was led to take the oversight of the Church, then reduced to twenty-three members, meeting in an iron building.

Our brother, during his three years' College course, laboured here, and

must have found it a most difficult and uphill work. He left College early in 1893, and at the beginning of the present year all the difficulties had been overcome, and the work had so grown that greater accommodation both for the congregation and Sunday-school was an absolute and pressing necessity. About three hundred souls have been led to the Saviour, and during last summer five mission bands regularly occupied different stations in Clapton Park on Lord's day and week evenings, and through this agency alone many have been won from drink and the lowest forms of sin. Last year the additions to the church numbered thirty-six, twenty-two of whom were baptized by the pastor. There is a Sunday-school of about three hundred scholars.

The Church has just lately acquired the Chapel of which the engraving on the preceding page is a representation. This building is practically new, it was built in 1886 at a cost, including freehold site, of £4,400. It will seat about eight hundred, and by the addition of galleries, at least three hundred more, and there is in addition ample school and class-room accommodation underneath. For the last two or three years it has been used as a Mission Church by the Free Church of England. The building has been purchased at a considerable reduction on the original cost, and the friends must have worked hard in raising funds, since the balance still to be raised to free the place from debt is only £2,000. But this in such a locality as Lower Clapton is a serious matter, and we earnestly hope that the amount may be reduced by the generosity of friends, and that this vigorous young Church may be free to do its work without hindrance.

Our brother Moxham has a firm grasp of the whole gospel, and is a thorough believer in the doctrines of grace. He is, moreover, a soul-winner, and we are persuaded that as far as in him lies he will not shun to declare the whole counsel of God. His address is 27, Powerscroft Road, Clapton, N.E.

Baptist Tabernacle, Linton Road, Barking.

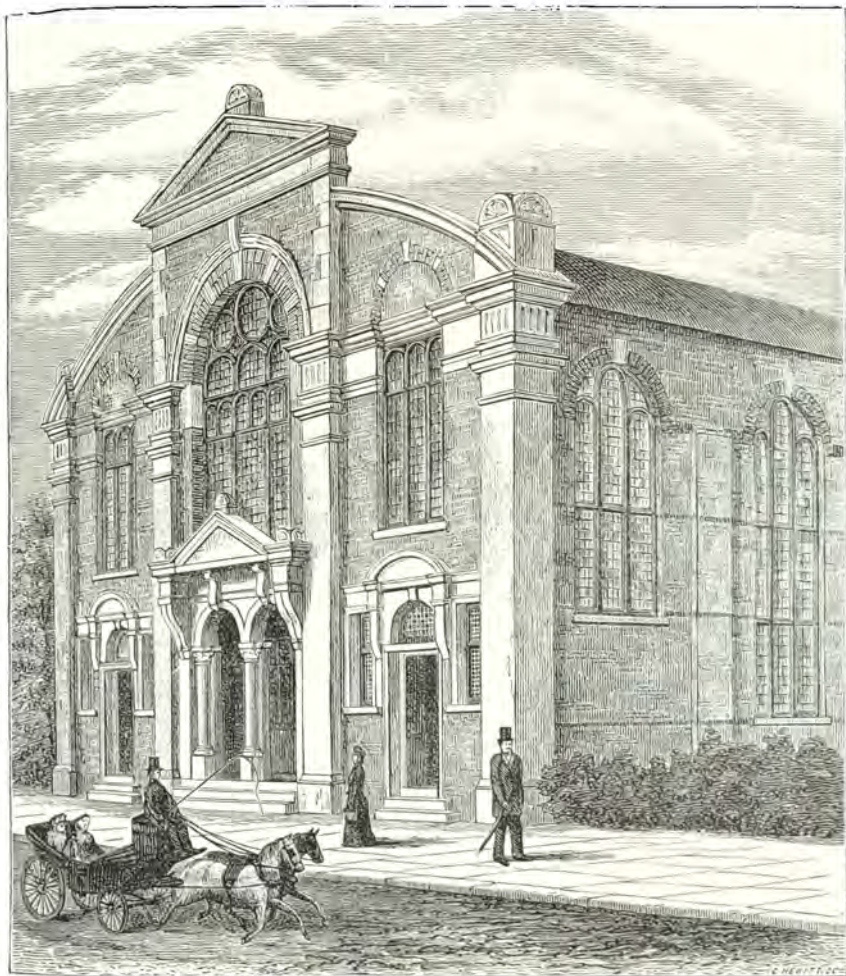
PASTOR, D. H. MOORE.

IN sending our annual Report, it is with gratitude and thanksgiving to our Heavenly Father for the great things He has wrought for us.

The Church in Queen's Road was formed in 1850, and the chapel built in 1851, to seat 100. It passed through various stages until the advent of Pastor W. Tomkins of the Pastors' College (now of Rushden), who gave such an impetus to the work that the chapel had to be enlarged, and a vestry and school-room added: a piece of ground in the Linton Road was also purchased for a new building, for £245.

Mr. Tomkins accepting a call to another pastorate, the work went back; other pastors came and went with varying success till Mr. Gillingham, a layman working in the neighbourhood, was invited to the pastorate. Unfortunately, differences of opinion arose, and he left, taking with him a number of the members to found a new Church. This no longer exists, and most of the members have returned to their first

spiritual home. My predecessor, Mr. H. Clark, soon after entering the College was invited to supply the pulpit, which he did with such acceptance that, after labouring here for about four years and a half, he greatly endeared himself to the people, and left them a united and happy company. He had also worked energetically for the building-fund, and collected more than £300.



When Mr. Clark left, I received an invitation to supply the pulpit, and entered heartily into the work, which God so blessed that many were led to the Saviour and baptized, and are now working with us. After labouring as student-pastor for fourteen months, the work had grown so much that I had to choose between leaving College or giving up the

work. The Church gave me a hearty invitation to the pastorate, which I accepted in December, 1892, and threw all my energies into the work of building up the Church and preparing to build the new chapel. We have had the joy from the very commencement of seeing enquirers almost every week. More than one hundred have joined the Church, while between eighty and ninety have been baptized.

Our old chapel became so crowded that we had to put the people in the vestry and school-room, while I stood in a corner, having one half my congregation in front and the other half behind me. While I was preaching inside the chapel, the young men and women held open-air services in different parts of the town. This has resulted in great blessing to the Church, and many a poor sinner has been led to the Saviour through these services. We were compelled to this serious work of building a large chapel to find room for the many who are desirous of hearing the dear old story of the Cross. We have an entirely working-class neighbourhood, and my former experience as a sailor, and member of the London Fire Brigade, and of the London City Mission, helps me very much to work among the people.

The new building will seat 640 people on the ground floor, but provision has been made for the gallery; the chapel will then accommodate 1,100. It has cost £2,500, £1,000 of which we have paid the builders, Messrs. Holliday and Greenwood (who have been very kind to us in the matter). The Baptist Building Fund has lent us £500, and we are now negotiating for a £900 loan on mortgage. The new building was opened on the 11th of December, 1893, and the first Sunday services were conducted by Mr. W. Olney, when some twenty-eight were led to seek the Saviour. The chapel, though large, is already comfortably filled on Sunday evening.

If some rich steward of the Lord would only help us to clear off our loan, we could enter upon the erection of vestries and class-rooms.

We give God all the praise, who has led so many to Himself, and determine as a Church to work on with and for our Divine Master, who has done so much for us.

D. H. MOORE.

Baptist Church, Southgate, B.

PASTOR, CLARENCE CHAMBERS.

SINCE October, 1892, I have taken the oversight of the Baptist Church in Southgate, which has been a child of the Tabernacle Church since its formation in 1887.

From the year 1884, Mr. Wickerson laboured indefatigably to establish this Church, and continued to act as pastor until 1892. A site had been purchased for a new chapel, and on it an iron building had been erected. To effect this, the generous-hearted and revered Pastor C. H. Spurgeon advanced the sum of £250, promising that when the friends should have raised that sum in repayment, he would give it back to them, and also the land. This was to stimulate them to strive for a more suitable and permanent place of worship.



BAPTIST CHAPEL, SOUTHGATE, N.

Since I entered on the work there has been steady progress, and owing to the inconvenience of meeting in the iron chapel, we resolved unanimously to make an earnest effort to obtain a more suitable building.

After consultation with Dr. J. A. Spurgeon and the College Trustees, we finally resolved on the purchase of the Southgate Congregational Chapel close by, which was closed and had been in the market for two or three years. The £250 referred to above, having been repaid, has been devoted by the College Trustees to the purpose of securing this freehold chapel; the further sum of £250 was added as a loan from the College Loan Building Fund, and a friend has also lent £100.

At present we are using the iron chapel, but hope to enter upon the renovated building about Easter. A new ceiling and many other alterations were inevitable. The work is proceeding, and we shall require £120 to cover the cost of the improvements, including, as a matter of course, a baptistery.

Referring to our spiritual work, God has blessed the Word to the growth and consolidation of the church, and the conversion of some who are now waiting to follow the footsteps of the Master in the waters of baptism.

The congregations are good. Every Monday evening there is a meeting of the Society of Christian Endeavour, and later a Mutual Improvement Class; on Wednesday, a prayer-meeting; Thursday, a Service of Song. We are circulating the *Baptist Visitor* and sheet almanacks, and find a new interest awakened in our work generally, which gives promise of better things in store. "The Lord hath been mindful of us, He will bless us," is our hopeful motto.

As one of the stations of the College and Tabernacle, the Church has been fostered and helped, and but for this generous aid the present forward movement of the church could not have been made. The repayment of the loan will tax the financial resources of the congregation for some time to come; but it is expected that an enlarged congregation will increase the ability of the Church, and produce an increased income. The Congregational Church has ceased to exist in Southgate, so that we are the only representatives of Congregational principles in Southgate. Many of the former members have united with us, some have been baptized and joined the church, and others are intending so to do. To God be all the glory.

CLARENCE CHAMBERS.

Baptist Church, Constance Street Hall, Silbertown, E.

STUDENT-PASTOR, T. G. POLLARD.

THE recent labour agitation among the East London dockers has brought Silvertown prominently into public notice. It is situated in the immediate vicinity of the Royal Albert Docks. The population is entirely composed of the working class. In September 1887, several members of Woolwich Baptist Church, living on this side of the river, found it difficult, on account of the distance, to attend that place of worship as often as they desired. Pastor John Wilson, their minister, suggested to Mr. Spurgeon that a place be opened, and a cause started at Silvertown. To this suggestion the late lamented President readily agreed; and a student was sent down from the Pastors' College to begin the cause. After three months' labour, it was deemed advisable to form a Church. On November 28th, 1887, twenty eight baptized believers met in St. Mark's schoolroom at a special communion service, conducted by Pastor E. H. Ellis, who formed them into a Church. Since then the membership has increased to eighty-six. Mr. Spurgeon generously paid the first year's rent of the small hall, which has now been found to be utterly unsuitable and inadequate for the purpose of worship. Not only is it *too small*, but it is in an extremely dilapidated condition. Moreover, the activity of some local volunteers overhead, on "drill" evenings, tends to disturb the "holy quiet" of the prayer-meeting; and disaster in the shape of falling plaster perpetually threatens the worshippers.

When some time ago a proposal was made to build a chapel, the late Mr. Spurgeon was consulted. He at once gave encouragement to the scheme, and wrote of the work:—"It is a most deserving cause, and ought to be helped by all members of the Christian Church. With all my heart I commend it." He also commissioned Mr. W. Higgs to select a suitable site (which has since been purchased), and he would have more largely helped the church, but for his unexpected death two years ago.

Meanwhile, the people themselves have been extremely diligent in the raising of money to meet current expenses, and augment the building fund, which now amounts to £300.

It is proposed to erect a chapel with sitting accommodation for five hundred; and for this the sum of £1,500 is required. Previous to the present pastor's settlement, four or five students had good success as workers in this vineyard, and at present there are very encouraging signs of prosperity. The field is one of great promise: already there is a crowded Sunday-school, large Bible-classes for young men and women, a flourishing Christian Band, and not a few "living" prayer-meetings. We earnestly commend this work to the sympathy of God's people, and trust that their generous help may enable this congregation soon to worship under circumstances that shall more fully encourage success in their midst.



Croham Road Union Baptist Church, South Croydon.

PASTOR, W. S. GODFREY.

THE commodious iron building, of which the above is a representation, is situated in a commanding position, close to South Croydon Station, and in an important and growing neighbourhood. It was erected in the early part of last year by Mr. Godfrey and his friends, who for twelve months had charge of the South Croydon Mission, where Pastor R. Chettleborough, another of "our men," now ministers. The cost of the building and fittings is about £700, of which some £400 have been subscribed. The site is rented, with option of purchase. The Church was formed in April, 1893, with thirty-seven members, and it now numbers sixty-one. The congregations have from the first been good, and the services are much appreciated. The Pastor, who has served the Church thus far gratuitously, would be glad of the prompt and liberal help of friends towards the liquidation of the debt remaining on the building.

New Baptist Church, Higham Hill, Walthamstow.

STUDENT-PASTOR, F. H. KING.

THE commencement of the above work took place in December, 1885, when a few Christian friends felt that there was a growing need for such a cause in the neighbourhood. After conferring with Rev. T. Breewood, then Pastor of the Boundary Road Church, a vacant house and shop was taken, and opened for public worship.

As numbers increased, the friends soon after sought affiliation with the Boundary Road Baptist Church, and from that time the work was carried on as a branch of that Church.

In June, 1887, the present building was very kindly placed at their disposal. It was formerly used as a British School, and accommodates about 250 people, having also a small schoolroom at the back. The services of Mr. Thomas Cox, Secretary of the Metropolitan Tabernacle Evangelists' Association, were secured for the first four years, but failing health compelled him to relinquish the charge. Since then, a regular supply of preachers has been sent from the College.

At midsummer, last year, the present Pastor, F. H. King, of the College, accepted the invitation to become Student-pastor, and the work has manifestly grown in our brother's hands. He has already baptized twenty persons, and formed, amongst other agencies, a Mothers' Meeting, and a Young People's Society of Christian Endeavour.

The membership having reached fifty, it was thought desirable to form a separate Church; and the event took place on February 14th, when Professor McCaig, of the College, was present, and gave a very instructive address on the principles of a Christian Church. Pastor W. Murray, of the Boundary Road Church, presided, and after the address Professor McCaig gave the right hand of fellowship to Pastor King and the fifty members constituting the new Church.

Bunyan Tabernacle, Norbiton.

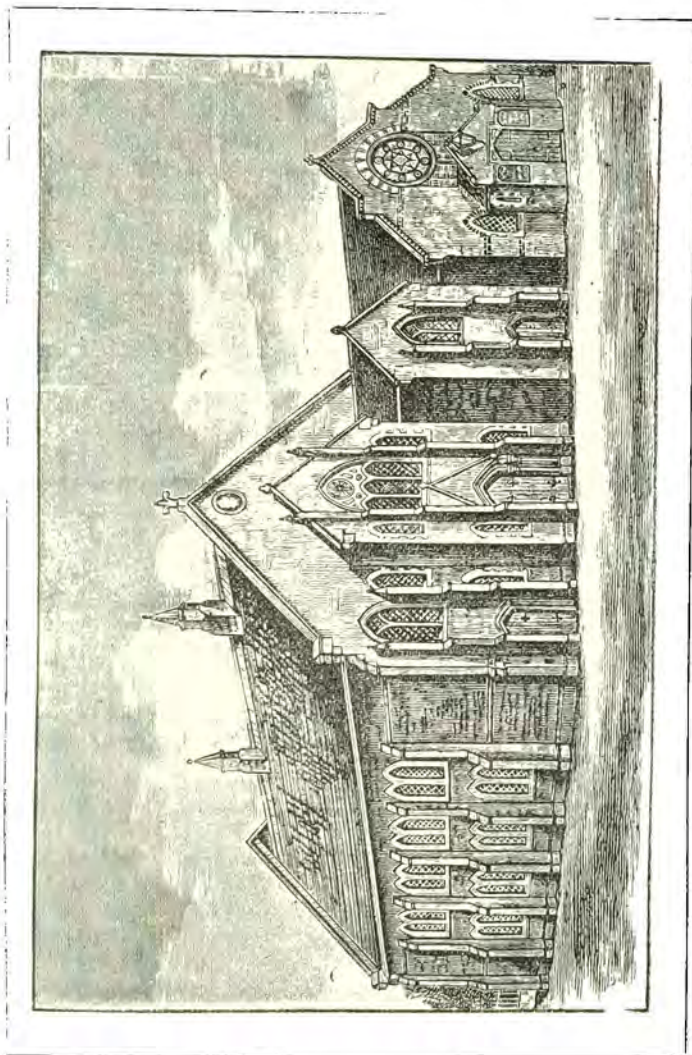
PASTOR, DOUGLAS THOMPSON.

THE work of this Church, formed in March, 1882, and of which Mr. Joseph Clark, now of Nottingham, became Pastor in January, 1885, continues to grow under the care of the Pastor, Douglas Thompson.

Mr. Clark's ministry was so powerful, and his work so eminently blessed by God, that the Church rapidly grew, and when he left for Nottingham Tabernacle, it was a source of great anxiety to the leaders as to what the future result might be, and whether a suitable successor might be found to continue the good cause. But still steadfast to the work, and unflinching in faith in the great Head of the Church, continuous and fervent prayer was rewarded by the present Pastor being chosen by God for the important position, and in February, 1893, Mr. Thompson, then still at College, was elected to the pastorate, and a continuous season of blessing has been the result.

Mr. Thompson proved to be one who stands by himself, a preacher

of no ordinary ability, his method of handling a subject is so attractive, his power to interest so strong, his ability to teach so great, that he soon gains and retains the attention and interest of his hearers. The consequence was that, though the congregation had somewhat fallen off



BUNYAN TABERNACLE, NORBITON.

in the intervening period of unsettlement, it soon again rapidly increased, and it was needful for steps to be taken to ensure greater accommodation for those who were anxious to attend his ministry.

Mr. W. Higgs, who had known the work from its commencement,

came forward with generous help, and the result has been that the new Tabernacle, with sitting accommodation for 850 persons, has been built in this important suburb of Kingston, where there is every prospect of a large and continuous work going forward under the blessing of God.

With the opening of the Tabernacle, a fresh season of this blessing seems to have commenced, the congregations have been large, and the Pastor is greatly encouraged by the devotion of the Church, and the increasing applications for baptism and membership. May God spare him long for this important work !

SILVANUS BROWN.

[The writer of the above account of the good work at Norbiton is a worthy deacon of the Church. In explanation of the somewhat composite appearance of the block of buildings, we must add that the original Chapel was the building on the right hand side of the picture ; this was then much enlarged, and, finally, the larger building on the left erected, so that now the Church possesses a very commodious and valuable property.]

THE PROVINCES.



Baptist Tabernacle, Grays, Essex.

PASTOR, THOMAS HEYWOOD.

IT is with feelings of devout thankfulness to Almighty God that I give an account of the work in Grays. Some nine years ago, a few Baptist friends, worshipping with other communions, thought it desirable to have a home of their own. Application for help was made to the late President of the Pastors' College, who very kindly consented to allow a student to take up the work. A room was taken in a house

in the London Road, and a Church composed of ten members was formed. The room soon proved too small, and it was decided to erect an iron building capable of seating 200 people. During the whole of this time the pulpit was ably supplied by brethren from the College. The first settled pastor was Mr. R. Baily, who stayed twelve months and then left to become pastor of the church in Guernsey.

The present pastor entered upon his labours in August, 1892, the membership at that time being 37. Much blessing having accompanied the preaching of the Word, and the work of the various agencies, a larger building became a pressing necessity.

The membership has increased to over 100. The Sunday-school numbers 300 scholars; the Band of Hope has an attendance of over 100; the Pastor's Bible-class has 50 members; the Mothers' Meeting has 50 names on the books. During the winter months a Reading Circle has been formed, the object being to supply the congregation with good spiritual reading. Good work is being done in the open-air. We have just commenced a work at Tilbury Docks, where there is a population of over 3,000 people, but no Nonconformist place of worship. We are looking for much blessing in that spiritually destitute neighbourhood. We need an iron building there. Will some friend help us? Hundreds of men and women in that district never attend a place of worship, who might be reached if we had a suitable building in which to hold our services.

Our new Tabernacle, built of brick and stone, is capable of seating nearly 600 people. The building was opened on February 21st of the present year, and on the following Sunday, 17 persons followed the Lord in baptism. The cost of the building is about £1,600, the land being held on a long lease. The College authorities very kindly sent us a donation of £20. Help from outside friends is greatly desired, that we may clear off the debt of £900, and proceed to the erection of larger schoolrooms, which are much needed.

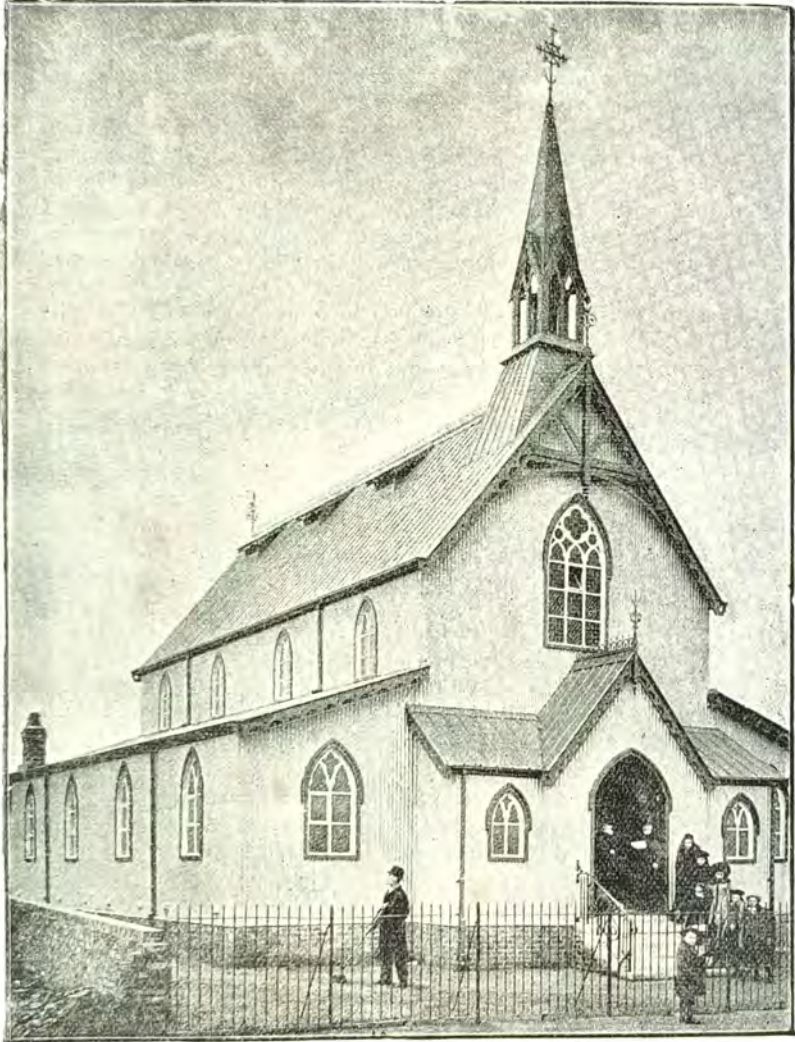
With greater accommodation we are looking for greater blessing. The Lord is at work in our midst, and conversions are continually taking place. We are much encouraged to go forward.

THOMAS HEYWOOD.

New Baptist Chapel, New Brighton, Cheshire.

THE work in this place was commenced by the founder of the "Pioneer Mission," Pastor E. A. Carter, in 1889, with the approval and generous help of the late C. H. Spurgeon. Pastor E. Morley was invited at once to take the oversight of the work. The hall first engaged was used for twelve months, but was found most unsuitable. Just at this time, and while the friends were somewhat perplexed as to the best course to take, a lady, who had known Mr. Morley during his residence in Halstead, Essex, died, and most unexpectedly left a legacy of £200, less legacy duty, for Mr. Morley's work in New Brighton. This made the way clear for the purchase of freehold land, and most providentially a site was offered at a very low price, in a

most eligible position. A small iron building was then quickly put up, and in April, 1891, this was opened; and services have been held ever since, the congregations steadily increasing up to the capacity of the small building. A Sunday-school was also commenced, and there are now over seventy scholars.



BAPTIST CHAPEL, NEW BRIGHTON.

As the outside help had to be withdrawn, the friends felt that they could not possibly make the cause self-supporting unless they had a larger and better building.

It was therefore determined, in May last, to erect a larger and much better iron building, suitable for the neighbourhood, and the result is the present chapel, of which a view is given. The whole premises include chapel seating 364, three good vestries, available for class-rooms, and uniting the chapel with school-rooms and infants' class-room. The total cost, including land, will be about £1,400, towards which nearly £900 have been given and collected. The chapel was opened by Professor Marshall, of Manchester College, on February 11th. The congregations have increased, and a meeting is announced for arrangements in connection with forming a Church of baptized believers. Mr. Morley has the joy of knowing that God has blessed his ministry to the salvation of souls, and that many Christians, loving the old Evangelical doctrines, have been helped in their Christian life.

The neighbourhood is one saturated with Ritualistic and Rationalistic teaching, and is rapidly increasing; more than two hundred houses have been erected in less than two years, within half a mile of the Chapel. There is no Baptist Church nearer than Egremont.

Mr. Morley would be devoutly grateful to any of the Lord's stewards who could render him any help in the way of reducing the debt, which, though comparatively small, is a great burden to a few people who have also current expenses to meet.

The Baptist Church, Douglas, Isle of Man.

PASTOR, F. T. B. WESTLAKE.

THE Isle of Man is the summer resort of nearly 300,000 visitors from different parts of the kingdom. Douglas alone has a population of about 20,000, doubled in summer, and in the height of the season—August—trebled. Yet, while all the principal religious denominations were well represented there, Baptists had not even a single room as a meeting-place, until Mr. Carter, the energetic Director of the "Pioneer Mission," was led to select Douglas as a suitable sphere for pioneer work.

In August, 1890, Mr. Carter hired the Gymnasium for the purposes of the Mission, and asked Mr. F. T. B. Westlake to leave the work at Radcliffe, and settle at Douglas to endeavour to gather a Church. The work was undertaken by Mr. Westlake in November, 1890, and has continued to be successful ever since. After labouring for two years in hired halls, the friends decided to have a building of their own. A site has been secured for £1,100, and on it has been erected a school-chapel costing £350. About £1,000 is needed to pay off debt on land and chapel. Last November there was formed the first Baptist Church in Manxland, and to Mr. Westlake has fallen the honour of being the organiser of the first Baptist Church, of building the first Baptist chapel, and of being the first and only Baptist Pastor on the Isle of Man; he pleads earnestly for pecuniary help towards the heavy debt, as he is isolated, and the work is arduous.



St. Paul's Church, Skegness.

PASTOR, GEORGE GOODCHILD.

I AM glad to have the privilege of sending a report of this new work for God in Skegness. In April of last year, Alderman Richard Cory, J.P., of Cardiff, bought the above property upon the understanding that I should come and take up the work. The property had been in the possession of the Free Church of England, and Mr. Cory secured it for the purpose of carrying on a vigorous Mission work on Baptist or New Testament lines. The Roman Catholics tried to secure the building, but Mr. Cory out-bid them in order to keep the work on purely Evangelical lines. We opened for downright enthusiastic work on May 11th, our dear brother Sawday preaching the first sermon. From that day up till now the Lord has given us a continual run of glad success. During the season, from June to September, people visit this place in crowds, and hence we went in for a thorough Open-air Campaign. We held seven open-air meetings a week. At these, earnest Christians of all denominations and from all parts of the country greatly helped us. It was the first time Skegness sands had been so vigorously assailed for Christ and His kingdom, and the immediate results astonished the workers. Not one of the many visitors, but one of the residents of Skegness, was

our first convert. We specially rejoiced in this, for we took it as God's sign of approval on the work to be done for the town itself. Many letters have flowed in to us from visitors, telling of glad conversions and holy stimulus of grace received. One over-anxious friend has been kind enough to publish the news in a neighbouring town that I was killing myself by all this enthusiasm; but, praise the Lord, "Whether we be beside ourselves, it is to God: for the love of Christ constraineth us." Besides the outdoor work, we had seven other meetings a week in the Church; and when I tell you it seats five hundred people, and at times we had it packed to the doors, you may somewhat see the power the Lord gave in and for the work. These meetings have had blessed results. When the terrible disaster happened here in July last, and nearly thirty lives were lost by the capsizing of a "pleasure boat," the only three lives saved were rescued by a local boatman, and we rejoice much in the fact that his wife has been converted by coming into one of our services. Three others out of one family have also come boldly out for Christ; while a large number who were backsliders, spiritually dead and indifferent, have been aroused and restored, and are rallying round us. Last September, dear Mrs. Spurgeon sent us a large number of the late dear President's sermons, and we appointed a band of whole-hearted workers, to go every week from house to house over the whole town with them. The sermons are received and read with avidity, and we wait the golden harvest of blessing of which, sooner or later, we are sure to hear. Financially, too, God blesses us. Since opening the doors, in May last, no subsidy of any kind has been sent or asked, and the Lord has filled our coffers. The Holy Ghost is among us, and our needs are supplied. We intend to form a church, if the Lord will, in May next, when we hope to have our Brother Cuff with us to form us into a church. Looking both backwards and forwards, we can truly sing—

"We'll thank Him for all that is past,
And trust Him for all that's to come."

GEORGE GOODCHILD.

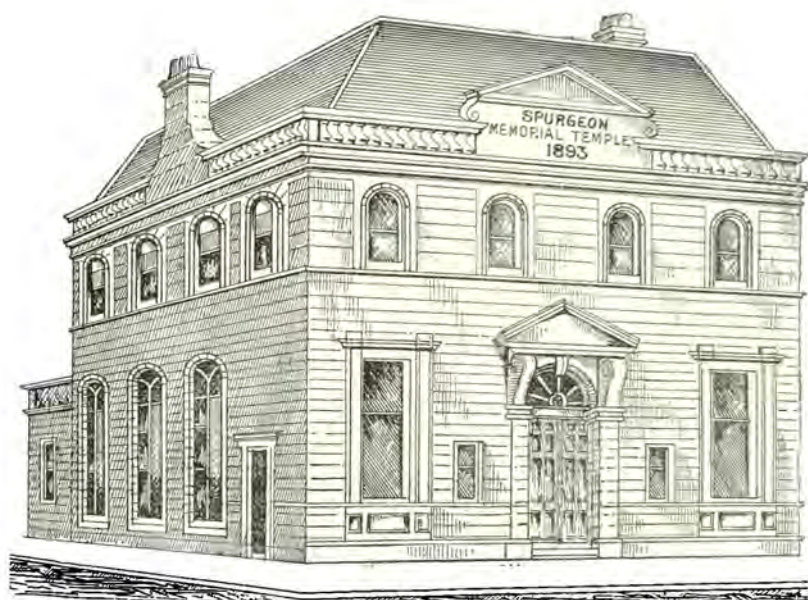
Immanuel Baptist Church, Southsea.

PASTOR, JOHN KEMP.

THIS Church was formed in 1892, while the congregation was worshipping in Victoria Hall. The members had formerly belonged to the Church worshipping in Kent Street Chapel, Portsea, which was destroyed by a calamitous fire in 1891. As a large number of the members lived at a distance, in newer parts of the borough, a friendly arrangement was made to form two bodies. Pastor John Kemp and a portion of the members worshipped for a time in the Victoria Hall, where what was really a new Church was formed. At this period of its history, the Church meeting in Ebenezer Chapel had become reduced so low as to contemplate

closing the chapel. They, however, approached the Pastor and Church at Victoria Hall with a view to the union of the two Churches. This was happily effected, and the chapel having been thoroughly renovated, the united Churches took possession in June, 1892, as the Immanuel Baptist Church. The united Churches then numbered about 170 members, but so large a measure of prosperity has been enjoyed, that the Church now numbers 239, and the chapel is much too small for the congregation. The room afforded in the Sunday-school buildings is also altogether inadequate. A new chapel is becoming an absolute necessity if this promising work is not to be cramped and arrested. During the past year twenty believers have been received by baptism, and the clear increase to the membership is thirty-five, for which the name of the Lord be praised !

SCOTLAND.



Spurgeon Memorial Temple, South Leith.

PASTOR, D. TAIT.

“TO God be praise that the above Temple is built! It is the first, we trust, of many yet to be erected in Scotland. What would we not do for love of that honoured servant of Christ, whose name it is designed to keep in remembrance; for he was more to us than all other men, as a teacher in the things of the kingdom of God.

“Before stating the origin of this new cause in the town of Leith, we give, in a few sentences, a description of the building.

“It is of classic design, built of free and white stone. The large doorway, in the centre of the Hope Street elevation, gives access to a spacious vestibule, off which are two doors that lead into the Temple. On the one side of the vestibule is the pastor's vestry, and on the other, a staircase leading down to a large kitchen, and the heating chamber.

“The Temple itself is seated for upwards of five hundred persons. The baptistery (of ancient design) is built into the platform, on either side of which there are rooms suitably furnished for baptismal occasions. In the same block of buildings there is a commodious and most convenient manse for the minister.

“Our motto in the responsible undertaking has been, ‘Have faith in

God ;' and in building the ' House for God,' we have gone on the lines of simplicity, solidity, and economy.

"The total cost will only be £2,500, of which the one half is already paid to the contractors ; and (D.V.) we shall collect the other by the 19th of June, the anniversary of Mr. Spurgeon's birth, when we hope to open the Temple. We cordially invite the stewards of Jehovah's bounty to join us in this effort to promote our Redeemer's Kingdom."

Our dear friend, Pastor Tait, sent a long account of the building, and of everything about the good work except the part *he* had taken in it ; but in justice to him we must add our testimony. It is to our brother's consecrated zeal the Baptist Church at South Leith owes, under God, its existence. He entered the Pastors' College in 1886, and very soon his consuming passion for soul-winning, coupled with a child-like faith in God, made him a special favourite with the late beloved President, the tutors, and his fellow-students. During the greater part of his College course, he spent much time at Woolwich among the soldiers, seeking to enlist them for his King, and his work was owned and blessed of God.

In 1888, Mr. Tait went to Millom, in Cumberland, where he conducted a three months' mission, and received, and accepted, a call to the pastorate of the Baptist Church, and remained there for three years, when his labours so told upon his health that he was obliged to relinquish his pastorate. While in Leith, whither he had gone for rest, he received a call from the Church at Largo ; but he felt constrained to stay in Leith, where he was convinced there was work for him to do. He therefore hired a hall, which soon proved too small for the congregations, and a larger one was rented ; there many have been converted to God. There were soon applicants for baptism, and as there was no baptistery available other than the Firth of Forth, there, in the presence of large crowds, the earlier baptisms took place. In 1891, five persons, including the pastor, were formally united in Church fellowship. Since that time there have been large additions to the membership, which now numbers one hundred and eighty.

Thus wrote the late honoured President : " This beloved brother goes forth in simple faith. The Lord has blessed him to many souls. Let him be speeded on his way by any who love the Lord's faithful servants."

Baptist Church, Springburn, Glasgow.

PASTOR, JOHN HORNE.

IN forwarding an account of our work here, we cannot do better than select quotations from the reports of the Evangelistic Committee of the Baptist Union of Scotland, under whose auspices we began work in Springburn, in April, 1892. At the time of our coming, there were eleven Baptists in the district to welcome us. Our first meeting consisted of fourteen persons. "The mission, which was started about two months before the close of last year (1891), in Station Hall, Springburn, was continued by occasional speakers until the end of March of this year. The Rev. John Horne, of Ayr, was then appointed agent of the

committee to labour at Springburn, and he began his work on the first Sunday of April. On May 23rd, a Church was formed of fourteen brethren in fellowship with city Churches, ten other baptized believers in fellowship with other Churches were admitted, and more applications were intimated. We regard the progress made under the able ministry of Mr. Horne, as eminently successful. The Church has already awakened a wide-spread interest in the community, and the outlook is in every way encouraging." Our numerical increase last year was thirty-four, of whom twenty were baptized; our membership is now slightly over eighty. We have also a Church—an iron one—of our own, and the money needed for it has been raised, with the exception of about £30, which will soon be cleared off. When arranged to suit our convenience, the building will give us sittings for 400 or 450 people. It will also give us a baptistery, which we at present lack. We have a Publication Society, which issues 5,000 leaflets—*The Candle*—monthly, throughout our district. All our services are fully attended. Our Sabbath School, which, at the beginning numbered seventeen scholars, has now one hundred and seventy scholars, and fourteen teachers. The members are very hearty and united, and the outlook is most hopeful.

This is the second Church we have been instrumental in raising; the former being in Ayr, whither we were sent by Mr. Spurgeon. When we left Ayr, the Church had a membership of 130.

JOHN HORNE.

SOUTH AFRICA.

Baptist Chapel, Cradock, Cape Colony.

OUR beloved President, Dr. J. A. Spurgeon, sent me out to Cape Colony last September, as a man was wanted here "to visit the Churches in the interests of the Missionary Society and of the Union," but, "must be willing to settle in a Pastorate," if the necessity should arise.

I arrived in Cape Town on 27th September, where I remained three Sundays, preaching in Cape Town, Wynberg, and Mowbray. Brother E. Baker had then just left Wynberg for Cape Town, and Brother J. Russell had just left Cradock for Wynberg. Cradock being vacant, I was sent to preach for four Sundays; but when I had been here two, the church gave me a hearty invitation, which, after careful and prayerful consideration, I accepted. In so doing, I fulfilled the wish of the Baptist Union here, and another student was sent for to itinerate.

The Church in Cradock was formed in 1883, by the late Rev. Charles Denyer, the membership then numbering eleven, including the Pastor and his wife. Brother J. Russell came out from the College two years ago to take up the pastorate, and laboured with much acceptance and blessing up till September last, when he left for Wynberg.

Until recently the Church worshipped in an iron building, which

was very uncomfortable. During last year, very earnest efforts were put forth by Mr. Russell and the Church to raise funds for the erection of a new building. Their efforts were crowned with success, and the new building was nearing completion when I entered upon the pastorate in November last. On December 3rd, the chapel was opened for public worship by J. S. Wilcox, Esq., Mayor of Grahams town, the congregation quite filling the building. I was installed December 10th, when our brother G. W. Cross, secretary of the Baptist Union, preached morning and evening. At the close of evening service, I baptized seven candidates. The building was crowded in



BAPTIST CHAPEL, CRADOCK.

every part. We are sorry to say that the new chapel has placed a burden of debt upon our shoulders of £700. If some of the wealthy stewards of the Lord's money who read this report will kindly help to remove this debt, it would bring much joy and sunshine to the pastor's work, be a great stimulus to the Church, and a real service for the Master. The property is worth £1,470.

The Church in this town is composed of English, Irish, and Scotch residents, who love the Lord Jesus Christ in sincerity and truth. The gospel-killer called "modern thought" is quite unknown among us. The soul-saving, God-honouring doctrines of free grace, which were so warmly loved and so earnestly taught us by our dear departed President

and Principal, C. H. Spurgeon and David Gracey, are the doctrines which are preached here, and the only ones that our people wish to hear. These doctrines God has richly blessed in Cradock, and will, we feel sure, more abundantly bless in the future.

How we, who labour in South Africa, wish we could drop in to the coming Conference of the Pastors' College, and get a share of the stimulus and blessing which God always gives to the brethren assembled ! But as we cannot do so, we shall remember our dear President and brethren at the throne of grace, and trust that they may not forget us in our isolation.

JAMES MAGINNES.

In this connection a few sentences from a letter just received from Pastor H. J. Batts, of King William's Town, will be of interest. It will show our friends the large share the College takes in the "forward movement" of our denomination in South Africa. Pastor Batts is the financial secretary of the S. A. Baptist Union, and his letter was not intended for publication.

"We have a standing arrangement with the College, or, say, with the President, as we had with the beloved C. H. S., that if we pay *half passage* of the brethren to this country, the other half is paid for us there. We owe now for two men (I rather think it is three). Our brother, Pastor G. W. Cross, the secretary, will remit the amount owing as soon as possible. I am very pleased to tell you that the brethren are doing excellent work ; indeed, every man we have *sent for* has turned out well. The trouble out here arises from men who say they have a mission to South Africa, and are sure the Lord has sent them. In nine cases out of ten they bring nothing but trouble. We have now *ten* 'Pastors' College men' out here, and I am by no means the principal man among them, as your letter suggests. The leading man, far and away, is G. W. Cross, of Grahamstown, who is a credit not to the College merely, but to the whole denomination. I think we have had a good year, upon the whole, all through. In my little Church, which only seats 300 people, we have now a membership of about 200. The people are loyal and generous, and our denomination has increased largely in this country. When I came out we had only five English pastors, now we have eighteen, and four German and two Dutch.

"H. J. BATT'S."

NORTH AFRICA.

Pastors' College Missionary Association.

TANGIER.

LOOKING back upon the past year's work, our first thought is of PERSECUTION. Our converts have been bullied by authorities and priests, three have been imprisoned, and twenty-one, including children, have been expelled from Tangier. My fellow-workers amongst the Spaniards have been insulted and ill-treated by the friars, and these black-robed gentlemen have on two occasions in the past year interfered with our burial services. They have also succeeded in getting us

turned out from our Mission premises twice in the twelve months. But our trials have been used to show us again and again that our God is not the God of the hills only, but also of the valleys. So by His grace we are also able to write of success. Our meetings are larger and more numerous than ever before. The average attendances for the last three months at our (1) Sunday evening services have been about 113; (2) Monday prayer-meetings, 74; (3) Wednesday services, 96. During the year, we have baptized six, and we believe that many have been led to a saving knowledge of Jesus Christ. We greatly rejoice in giving the memorials of our Saviour's death to a small band of these Spanish disciples.

Early in the year we opened a second out-station. On the last day of the year we received notice to leave the Mission Cottage. We were, however, able to buy four cottages and about ninety-five square metres of land. By joining two of the cottages, we obtained a useful mission hall, where very encouraging meetings are being held.

We continue to carry on our small day-school, two Sunday-schools, two Mothers' Meetings, and morning prayers.

During the year we have been cheered by liberal gifts of money for our work, but OUR GREATEST DISCOURAGEMENT has been the small amount given to the Pastors' College Missionary Association for our support.

N. HARDINGHAM PATRICK.

*The Marshan, Tangier,
February 17th, 1894.*

AUSTRALIA.

City Tabernacle, Brisbane, Queensland.

IN response to circular, I forward herewith statistics for the year 1893.

It is most difficult to convey a correct impression of the conditions under which we have laboured. The disastrous floods in Queensland are matter of history, and for six months I took a leading part on the Relief Committees. The commercial panic caused twelve out of fifteen banks here to close and to re-construct, retaining current accounts for some months, and fixed deposits for years to come. The depression in business has caused many to leave the district, some of whom have gone back to Old England. Through it all God has been very gracious to us, and the work has gone forward amid all these hindrances. It is gratifying to know that congregations have been held together, societies have been kept at work, young men have been drawn together for study and Christian intercourse, missions in India have been contributed to, and souls have been saved. I have no gift in way of writing up my own work, or might give you a long account of arduous and trying work during the most disastrous year in Queensland's history, and over a field of service extending for one thousand miles, and of personal loss, and trial, and sorrow, such as only the grace of God can sustain us under.

I rejoice greatly to hear good words as to Tabernacle services and

College progress ; also to know that you, dear President, are spared to resume the duties of your pastorate, and the heavy but honourable tasks which have fallen upon you consequent upon the death of our revered and beloved leader, your sainted brother. May grace abound to you all.

Sincerely yours,

W. WHALE.

New Baptist Church in Albion, Queensland.

I CAME to Albion in October, 1890, as Assistant Pastor to Rev. J. Kingsford of "Jireh" Church, Brisbane, of which Albion was then a preaching-station. The invitation was with a view to Albion becoming a separate Church, though meanwhile I was to render some assistance in town. Albion is a suburb some three-and-a-half miles from the Brisbane General Post Office.

After this arrangement had been in force two years, it was thought the time had arrived for separation, and this was duly carried out on November 9th last, by the venerable Pastor of the town Church. Perhaps I had better summarize the work during the two years and four months up to date.

Since coming here, a small and fluctuating congregation has given place to a steady and increasing one, that at the Sunday evening service well filling the building. A baptistery has been built, and fourteen persons immersed therein, while other candidates are now before the Church. On November 9th, thirty friends were formed into a separate Church by dismissal from "Jireh" for that purpose. Others have since been added.

The Sunday-school has more than doubled, and to accommodate the increased number, an Infant-Schoolroom has been erected and opened with a debt of less than £10 upon it.

Financially, we have much to be thankful for, especially in a time of such extreme commercial depression. During the last fifteen months a sum of £32 was raised towards liquidating the debt of £300 upon the building.

I have the honour to be Secretary of the Baptist Association of Queensland, and publisher of the *Queensland Baptist*.

WILLIAM HIGLETT.

Baptist Church, St. Kilda, Victoria.

WHEN I settled in my present pastorate ten months ago, the work was at a very low ebb indeed; the attendance at the Lord's-day gatherings, as well as the prayer-meetings, was of the most discouraging character, and I fear I must add, the spiritual life of the Church was much the same. We are a long way from full tide even now; but certainly the tide has turned, and is setting in. The spiritual life of the

Church is more full and deep, her aims are higher, and her hopes brighter. Sinners have been converted, saints edified, and God glorified. The spirit of prayer has grown, and is growing beautifully, and many are seeking a fuller sanctification of heart and life. Blessing has been given in some measure, but fuller blessing is coming. We had a clear increase last year of twenty-one members. Our cottage prayer-meeting, and our Saturday night prayer-meeting, as well as our "Endeavour," and our Wednesday night meeting, are full of promise. We are putting Malachi iii. 10 to the test. God will not, cannot fail us.

My health, praise be to God, is fairly good now. After I returned from my period of rest in Tasmania, I took influenza, which pulled me down considerably, but the Lord has graciously restored me again. "Day by day" the promise stands for me, and the Promiser is behind the promise, in the promise, and oftentimes before the promise.

With hearty love to our beloved President, and all our College men,

R. WILLIAMSON.

Blackheath, New South Wales.

HAVING very recently resigned the pastorate of my former Church at Grafton, in this colony, I cannot well send a formal report of my work there; but a few items about my past and present spheres may possibly be of interest.

I was at Grafton, on the Clarence River, for nearly three years, and by the blessing of a faithful God was enabled to resuscitate the Baptist Church there. During my stay, two Sunday-schools were formed, a new Mission started, and a very vigorous Young People's Society brought into being. There were about twenty known conversions, most of the persons converted being subsequently baptized. A debt of over £300 was all but extinguished. I left the district owing to the trying nature of the climate, which was telling seriously on my own and my wife's health.

The Baptist Union here offered me, about two months ago, my present sphere, which is on the Blue Mountains, and about sixty miles out of Sydney—a holiday resort and veritable sanatorium. I am the first Pastor of the cause here, which is really a pioneering cause, and not yet a properly-constituted Church. It is the "Blackheath Baptist Mission," and a very live work indeed. We have a very pretty building, seating about 150 persons. It is out of debt, and quite a favourite place of worship with the Sydney visitors, who "swarm" up here in the summer months. My instructions from the Baptist Union are to extend the work in several directions. I have already opened a new preaching-station four miles further along the railway line, and hope soon to establish others. We are 3,400 feet above the sea-level, and amidst most sublime scenery.

With very hearty fraternal greetings to the President and brethren,

WILLIAM PAGE.

INDIA.

Mission Work in Patna.

MY DEAR PRESIDENT,

NEXT month will complete my thirteenth year in India, and through the blessing of God my health is fairly good.

I am stationed in the city of Patna, one of the largest and most important commercial cities of India. It has a population, according to last census, of 228,832 souls.

To distribute the Bread of Life to that large population, there are only three European Missionaries, six native Evangelists, and a few Zenana Ladies. What can we do among so many? "The harvest truly is plenteous, but the labourers are few: pray ye, therefore, the Lord of the harvest, that He will send forth labourers into His harvest." We trust the Baptist Missionary Society will be able to strengthen our staff by next Autumn.

During the year, with the exception of spending a few weeks in the district visiting the villages, we preach twice daily in the city, five days in the week. On Sundays, we have three services in the vernacular, two Sunday-schools and a prayer-meeting. This will give you a little idea of what a Missionary's work is in India.

The gospel of Jesus Christ is making itself felt in all parts of the city, and throughout the entire district. Wherever we go, large numbers of all classes of Hindus and Mohammedans gather round us to hear the Word of the Living God. After listening to the gospel, many of our hearers ask for copies of the Scriptures in the vernaculars which they carry to their homes. The Scriptures have been pretty well circulated in the district as well as in the city itself, and we have reason to believe they are read by those who purchased them.

About three weeks ago, in the village of Fatwah, a man tried to interrupt the preacher, but was silenced by a money-lender who told him, that "These people preach the Word of God only, and all that they say is true." I learned afterwards that this money-lender has a copy of the New Testament in Hindi, and that he is in the habit of reading it.

We believe there are many secret disciples of the Lord Jesus in and round about the city of Patna, who have received the Word of God and are resting upon the Lord Jesus for salvation, but have not the courage to leave their families and castes. We may not have the pleasure of writing their names in our Church books, but is it not possible that their names are written down in the Lamb's Book of Life in heaven? We are certain that we shall meet with many in heaven who were led into the fold of Christ through our instrumentality. And does not this thought take away the bitterness of the want of apparent success in mission work? I think it does, and it ought also to increase our efforts in preaching Christ and Him crucified to the Heathen and Mohammedans.

I hope the approaching Conference will be one of the best and most useful to our brethren. Wishing you every success in your work, and with kindest regards,

Yours sincerely,

W. S. MITCHELL.

Sultangunge, Patna, January 31st, 1894.

Bombay (English) Baptist Church.

DEAR PRESIDENT,

As requested, I send the statistics of the above Church for the past year, and a few particulars, which I trust may be of interest to friends of the College.

The past year has been one of steady work not unmixed with trials. We have been greatly tried, as most of these Anglo-Indian Churches are, by the removal this year of a more than usually large number of families, who have either returned home to England or have been transferred to other stations, and we do not find in this district other Europeans filling their places. We have had the sorrow also of losing our dear brother, Mr. E. Hingley, the founder of this Church, and its main supporter ever since. His loss is naturally felt in every direction.

As will be seen by the Report, we have been obliged to send one of our native members to the Leper Hospital at Matunga, where he may live for a short time.

Although our membership is small (fifty-two only), we rejoice to record the interesting fact that, during the year, we have been enabled to send forth from our membership *four brethren* distinctly into the great harvest field of India.

Our brother, Mr. J. R. Hewison, and his estimable wife, have taken charge of the English Baptist Church at Allahabad, and to God is manifestly owing the step to which they and we felt unmistakably led.

Our brethren, Mr. R. Scott and Mr. H. Brown, have both been led to engage in Mission Work, and have been accepted by the American Baptist Missionary Society for work among the Telegus.

Our sister, Miss A. Dunn, M.D., after having obtained the medal at the expiration of her medical course, went over to Edinburgh during the early part of the year, and was shortly afterwards successful in passing the Brussels M.D. She has now been appointed Lady Superintendent and Surgeon of the Native Women's Hospital at Baroda in the Gaekwar's State. Being a most earnest Christian, we rejoice to think that one of our members should thus be in a place where her influence is as great and greater than that of an ordinary missionary.

As a Church, we are therefore pleased to think that from our small company members have gone forth into various parts of India, and are definitely engaged in spreading the gospel of Christ.

Our *native* School has been maintained throughout the year with a regular attendance of about thirty boys; but beyond that we have done but little in other directions, except a regular service every Lord's-day

and outdoor preaching by our catechist. Both time and finance forbid that one pastor can do both English and native work combined; in fact, our financial condition will probably lead to the cessation of all definite native work. Having no help whatever from home, we find the diminution in finance, owing to the removal of families from the vicinity, will oblige us to curtail all expenses.

We have had to spend about £100 during the year upon repairs to the property, owing to damage done by the monsoon, the raising of which amount was most creditable to our poor congregation.

It is our desire this year to do something towards the building of vestries. Though the Church has been built some twenty-five years, there has never yet been a vestry added to it, and now that we have friends who come forward for baptism, the need for such a requisite is keenly felt, and we fear that the absence of it has to a great extent brought the ordinance into ridicule, our friends having to dress, etc., behind small cloth screens placed inside the chapel. Are there friends at home who would help us? Being the only English Baptist Church on this side of India, our isolated position and small finance render us unable to do anything beyond meeting the ordinary expenses of the Church.

The above, I think, accurately describes our position during the past year. Bombay is a very hard field for Baptists, and our financial position is somewhat critical.

I rejoice to note the good news concerning the affairs at the Tabernacle, and it must be a joy to all to note the continued favour of our loving Lord towards the ministry of Mr. Thomas Spurgeon.

With Christian greeting and fraternal regards,

H. E. BARRELL.

Bellasis Road, Bombay, January 20th, 1894.

C H I N A .

New Baptist Churches and New Chapel,

CH'ENG-KU-HSIEN, SHENSI PROVINCE.

DEAR PRESIDENT,

We send our hearty greetings to you, as well as to the Tutors and brethren assembled in Conference. "Grace be unto you and peace from God our Father and from the Lord Jesus Christ."

You may perhaps be interested to have a brief review of our work for God in this distant field.

I. CHURCH WORK. In this you will notice an advance, as we report two Churches instead of one. Early in the year, we built a chapel at T'sao-pa-ts'en, twelve li distant from the city, two-thirds of the whole cost and much of the labour being contributed by native Christians. For two years we have held services on alternate Sundays

in the house of a Christian named Ch'en, and the Lord has graciously blessed the effort from the beginning. Mr. Ch'en (now Elder Ch'en), is a splendid type of native Christian, and the site upon which our little chapel stands is his free gift. This branch Church numbers twenty-eight, most of whom were transferred from the city Church. It has one Elder and three Deacons. Work in the city Church has progressed slowly, and though we have been much cast down by the coldness and sins of some of the members, we have on the whole much cause for encouragement. Services have been held every Sunday morning and afternoon, also on the evenings of Wednesdays and Fridays. Our class for preachers on Monday nights has fallen through lately for the plausible reason that most of its members are away preaching. Included in the figures of the city Church are those of Ting-kia-miao, another village ten li away, where services have been held on alternate Sundays for nearly two years, but recently we have been turned out of our meeting-place, and our country friends have had rather a long walk to the city every Sunday. We have at last, however, succeeded in acquiring for fifteen years an acre of ground, upon part of which we hope to build a chapel in the spring. During the year, we have had the sorrow of suspending two of our members, and erasing the name of another; but this sorrow has been more than counterbalanced by receiving nineteen into Church-fellowship—seventeen by baptism, one by letter and one by restoration. Our total increase for the year is therefore sixteen, and our present membership eighty-nine. Our last baptism of twelve took place in the river in the presence of about five hundred spectators, some of whom stood around us knee-deep in the water; on the same date we ordained three Elders and four Deacons.

II. EVANGELIZATION. During the year, every market in this great district, with very few exceptions, has been visited, and some of them several times. Generally, one of us has been accompanied by a native, but sometimes natives have gone forth alone, preaching and bookselling. Towards the middle of the year we succeeded in renting suitable premises in a large city, Si-hsiang, two days' journey from here, where an Evangelist and his wife, supported by the native Church, are in charge. The work is very promising, and we hope to baptize the first-fruits next year, which will form another branch Church. Only fifty li from this place is a large market, Sang-üen-p'u, where also we have a few candidates for baptism, and we have to praise God for giving us a good leader in that district in Mr. Ts'u. He was formerly a fortune-teller, but has now burned all his false books, and made a clean sweep of idolatry: he is becoming deeply taught of the Holy Spirit. In addition to the Evangelist supported by the Church, we have another named Liu, supported from Mission funds. He has no settled district, but itinerates. We have held usual preaching services Sunday nights and every morning; the former have been well attended, but the latter have shown a great falling off in numbers.

III. COLPORTAGE. Early in the year we engaged an earnest fellow for this work, with the arrangement that he gets the sale of his books to cover all his expenses. Just now he, with three other voluntary helpers, have taken a long journey to Hsing-ngan district; he receives no wages,

only travelling expenses, which are met by the sale of books. At this moment, besides those of us working in the city, there are three foreigners (including two ladies) and ten natives (eight male and two female) working in out-districts. This will not always be so, yet we are glad to see this sign of life in the native Christians in desiring the salvation of their fellows.

IV. MEDICAL WORK. There has been a great falling off in this department during the year, owing to evil reports which have been spread about us before and since the riot. The smaller attendance, however, has enabled us to spend more time on the spiritual side of this work, and we have to rejoice that at least two of those who joined the Church during the year were first brought to us through our medical work.

V. STUDY. Much of our time has even yet to be given up to the study of this cumbersome language, and we are glad to have been able to make satisfactory progress in the course of study prescribed by the China Inland Mission.

The time has nearly come for us to give up this hopeful work, for a time, at any rate. G. A. H. goes home (D.V.) in the spring to continue his medical studies, and in the autumn of same year A. H. H., with wife and family, hope to return to England for much-needed furlough.

Yours in Christian bonds,

ALBERT H. HUNTLEY
 GEORGE A. J. HUNTLEY } *Pastors.*

December, 1893.

Pastors' College Society of Evangelists.

Messrs. FULLERTON and SMITH, our long-trying and eminently successful Evangelists, are so well known that their names have become almost household words. After working together in unbroken harmony for fifteen years, these beloved brethren are approaching the end of their apostolic companionship, Mr. Fullerton having felt led of God to accept the earnest call of the Church at Melbourne Hall, Leicester, to the pastoral office. The College Trustees found it far from easy to acquiesce in our brother's decision, knowing by many infallible proofs his pre-eminent gifts as an Evangelist. They, in common with all the people of God who know Mr Fullerton, desire and pray that, both as Pastor and Evangelist, he may be abundantly blessed of God.

Our two brethren report that the past year has been one of the most successful years they have ever experienced. The Lord seems to have given them a full cup for the final year of their united efforts. Since last Conference, they have visited Manchester, where a glorious work was done for Christ; following on to Stroud, the corn seemed ripe for the sickle. At Bristol, a happy and prosperous month was spent, working

with the Churches and the Y.M.C.A. Then taking a leap northwards, Bridlington was visited by them, and a happy mission was worked in connection with the Baptist cause there. At Farsley, Yorkshire, truly a wonderfully gracious work was done, crowds filling the spacious building at every service. At Morley, the town was moved from centre to circumference, all Churches uniting in the efforts. At Newport, Monmouthshire, the tide of blessing was very marked indeed. At Brockley, the Lord was again with them. At Dover, the spacious Town Hall was literally besieged, and the blessing great. At Kendal, the same success followed their labours. At Watford, the spacious Baptist Chapel was nightly a scene of crowds and blessing. At Lowestoft, the blessing over-leaped all bounds. Churchmen and Dissenters sank all differences of opinion, and worked only for one cause—the glory of God and the good of men. Mr. Manton Smith conducted a service in one of the churches crowded to overflowing, the Public Hall, Skating Rink, and Baptist chapel were all open at the same time, and filled with people, the meetings being conducted by the Evangelists and their friends, and the blessing was almost unparalleled in the experience of the Evangelists. At Swansea, our dear friend, the Rev. Jas. Owen, says the blessing surpassed all his past experience. At Loughton, Essex, the same results have been realized. At this period, Mr. Fullerton took charge of his Church at Leicester, where he feels the Lord has called him to labour as a Pastor.

Mr. Manton Smith is keeping on with the work without an associate, and has conducted a few most successful missions. He has visited Fenny Stratford and Cambridge, and in March a wonderful work was done at Tollington Park, where Mr. Fullerton joined him for most of the time. As we go to press, Mr. Manton Smith has commenced a mission at Warrington, where Mr. Fullerton hopes to join him.

MR. BURNHAM sends the following particulars of his evangelistic work :—

“The past year has been one of unmingled joy in service for the Master ; and, excepting a few days of Influenza in December, during which Mr. Jarry, of the Pastors' College, supplied for me, I have never enjoyed better health in the work through all these sixteen years.

“In almost every place visited we have been cheered with ‘signs following’ the Word, both in conversions and in the deepening of the spiritual life of believers ; whilst in some places the interest has been such as to prolong the mission a second, and even third, week beyond the Evangelist's visit, with the help of neighbouring ministers and acceptable local ‘supplies.’

“With gratitude we again record the fact that it has pleased the Master to use His servant in many of the houses where he has been entertained. This is a constant source of joy to us.

“In several cases we have been greatly cheered by meeting with the fruit of former missions, ‘after many days,’ of which this is a fair specimen : ‘Ten years ago you were the means of leading me to Christ, and to-day I am minister of the above-named (a West-End Congregational) Church.’ To God alone be all the praise !

'Since last Conference, I have held missions at Blagdon, Dundry, Winford, Littleton, Ridgehill, Northwick, Chew Magna, Caddington (second visit), Blakeney, Stratford-on-Avon, Sellindge (third visit), Welton, Car Green, West Hooe (second visit), Yatton Keynell, Staincliffe (second visit), Ashton, and Hallingbury. This, in addition to casual Sunday engagements, such as Sunday-School Anniversary Services, etc., I venture to hope entitles me to a summer holiday, to which I look forward, after four more engagements carrying me to the opening of June.

"JOHN BURNHAM."

MR. A. A. HARMER writes:—"I have to record a busy time. During the year I have visited more Churches than in any previous season. The office of the Evangelist is necessary, and to-day there is a smaller number of Evangelists in the field, and a greater demand for the few that remain, than we have known for years past. The Churches are alive to the work, as the various reports in *The Sword and the Trowel* will show. The season has been one of rich harvest. The work on the Continent is not the least important; there is much to be done in this direction. It was indeed a time of rejoicing at Antwerp; and a second visit to Rotterdam was not without its good results.

"Invitations for work still come to hand, and the Churches of our denomination are now seeing that the work of the Evangelist is according to the Word of God, and receive him in that spirit.

"During the season I have visited the following places: Barking, Addlestone, Evesham, Chelsea (tent services for Mr. H. Veitch), where we had the help of Mr. Charlesworth and the Stockwell Orphanage choir; Rotterdam (for the British and Foreign Sailors' Society); Wickhambrook, Cambridgeshire; Worcester, Emsworth, Mansfield, Woodhouse, Kirkby-in-Ashfield, Stourport, Droitwich, Church, near Accrington; March, Antwerp (Mariners' Church); Chelsea, Paignton and Brixham, South Devon; Cornwall Road, Brixton; Gresham Chapel, Brixton; South Croydon (Miss Watney's Hall); Poole, Bromley Common, Church, near Accrington (second visit); Padiham, Bishop's Stortford, and Mansfield, for the third time.

"A. A. HARMER."

MR. J. S. HARRISON has preached at the following places during the year 1893; in some of them many times, in others only once: Chomley Hall, Highgate; Auckland Hall, Norwood; Mr. Hodder's Hall, Bromley; Mr. Charrington's Great Assembly Hall, Mile End; Miss Watney's Hall, Croydon; Miss Bell's Hall, Tooting; the Baptist Chapel, South Street, Greenwich; Harlesden, N.W.; Borough Road, S.E.; Vernon Chapel, King's Cross; Cheam, Surrey; Buckhurst Hill Independent Chapel; and Buckland Newton, Dorsetshire.

J. S. HARRISON.

The Work of the Pioneer Mission.

WE are thankful to God that this work, so greatly encouraged and assisted by our late beloved President, continues to carry out the purpose for which it was started, namely, the planting and formation of Churches in populous localities, and helping almost extinct Churches by supporting for a time earnest preachers and pastors. To make an attractive report of this work would be an impossibility, for in those cases where the "Director" and his helpers have succeeded in inaugurating an earnest work, as soon as a Church is formed, and is able to "run alone," its connection with the Mission ceases; though its interest in its foster-parent should not cease. The Churches at New Brighton, Douglas (Isle of Man), Farnworth, and Skegness are cases in point.

The following are the places helped by the Mission, or supplied with pastoral oversight by its means.

SHARON HALL, *Liverpool*.—Here the work has greatly prospered, and the Church gathered by Pastors Goodchild and Whittle, and formed in May last, has continued to grow and receive much spiritual blessing under the ministry of Pastor Hodgson.

KIBWORTH, *Leicestershire*.—The Hall here is largely attended, and souls are being saved.

SHERBORNE, *Dorsetshire*.—This very weak cause has received much blessing, and a large number have been converted during a mission conducted by Pastor Goodchild, who has given up the secretarial duties in the Mission in order to take up the new work at Skegness, of which an account appears on a previous page of this Report.

At WITHINGTON and CHRISTCHURCH the Churches are extending their borders; and so the pioneers go on their way. As the older places become self-supporting and manage without our aid, we are able to direct our efforts to the "regions beyond." But for our financial deficit, we could do more work for the Master. May He incline many of His servants to help this truly Gospel work.

Meanwhile, we ask the prayers of our fellow-servants in the work of the Lord.

E. A. CARTER,
Founder and Hon. Director.

[Contributions for the "Pioneer Mission" may be addressed to the Pastors' College for Mr. E. A. Carter.]

SUMMARY.

DURING the past thirty-eight years, nine hundred and nine 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 (ninety-six) are fallen asleep." Making all deductions, there are now in the work of the Lord, in some department or other of useful service, about seven hundred and thirty brethren. Of these, six hundred and fifty-one 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	...	...	909
„ now in our ranks as Pastors, Missionaries, and Evangelists	...	...	651
„ without Pastorates, but regularly engaged in the work of the Lord	...	...	30
„ not now engaged in the work, but useful in secular callings	...	...	28
„ Educated for other Denominations	...	...	2
„ Dead—(Pastors, 87; Students, 9)	...	...	96
„ Permanently Invalided	...	...	15
„ Names removed from the College List for various reasons	...	...	87

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 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 January 1st to December 31st, 1893.

RECEIPTS.			PAYMENTS.		
	£	s. d.		£	s. d.
To Donations (including special amount for Messrs. Wigstone and Blamire) ...	125	13 3	By Salaries of Mr. Patrick and Dr. Churcher, and special contributions for Messrs. Wigstone and Blamire ...	405	16 10
„ Balance in hand, January 1st, 1893	588	0 0	„ Balance in hand, December 31st, 1893	307	16 5
	<u>£713</u>	<u>13 3</u>		<u>£713</u>	<u>13 3</u>

PASTORS' COLLEGE.

Account for the Year 1893.

	RECEIPTS.		£	s.	d.		PAYMENTS.		£	s.	d.
To Weekly Offerings	1,590	5	4	By Salaries and Lecturers' Fees	...	1,949	7	0	
„ Donations	2,332	5	5	„ Board, Lodging, and Medical Fees	...	3,080	14	0	
„ Legacies	1,326	18	2	„ Clothing ...	...	38	6	8	
„ C. H. Spurgeon Memorial Fund	876	14	1	„ Lighting, Cleaning, &c.	...	75	9	4	
„ Collections by Students	241	17	10	„ Books, Printing, Office Expenses and Stamps	...	356	14	6	
„ Interest	58	19	9	„ Book-grants to Students	...	120	13	4	
						„ Preaching Stations, Home Missions and New Chapels	...	691	12	0	
						„ Annual Conference and Supper—Hire, Labour, and Decorations	...	504	14	3	
						„ Furniture and Fittings	...	30	2	7	
„ Balance in hand, January 1st, 1893			6,427	0	7	„ Balance in hand, December 31st, 1893		6,847	13	8	
			1,628	9	0			1,202	15	11	
			£8,050	9	7			£8,050	9	7	

Audited and approved, January 23rd, 1894.

J. A. SPURGEON, *Treasurer.*
E. H. BARTLETT, *Secretary.*

JAMES HALL,
FRANK THOMPSON, } *Auditors.*

PASTORS' COLLEGE SOCIETY OF EVANGELISTS.

Account for the Year 1893.

RECEIPTS.	£	s.	d.		£	s.	d.
To Donations and Special Grant ..	676	6	6	By Balance Deficit, January 1st, 1893 ...			95 13 4
.. Contributions from Churches visited	417	4	5	.. Salaries of 4 Evangelists, and help to others			1,046 10 2
.. C. H. Spurgeon Memorial Fund	246	1	6	.. Travelling Expenses, &c. ...			105 12 0
.. Legacy	25	0	0				<hr/> 1247 15 6
				Balance in hand, December 31st, 1893 ...			146 16 11
							<hr/> <hr/> £1,394 12 5
	<hr/> <hr/> £1,394	12	5				

J. A. SPURGEON, Treasurer.
E. H. BARTLETT, Secretary.

Audited and approved, January 23rd, 1894. { **JAMES HALL,**
 { **FRANK THOMPSON,** } *Auditors.*

LOAN BUILDING AND RESERVE FUND.

Account for the Year 1893.

RECEIPTS.	£	s.	d.		£	s.	d.
To Balance in hand, January 1st, 1893	...	770	9 4	By Loans to Churches:—			£ s. d.
.. Repayments of Loans	...	1,959	0 0	Sussex Street, Brighton	...	...	100 0 0
				Norbiton	...	...	500 0 0
				Richmond Street Mission	...	...	300 0 0
				Upper Parkstone, Bournemouth	...	...	200 0 0
							<hr/> 1,100 0 0
				Balance in hand, December 31st, 1893			729 9 4
							<hr/> <hr/> £1,829 9 4
	<hr/> <hr/> £1,829	9	4				

Loans outstanding, December 31st 1893 align="right">4,388 15 0
 Cash Balance in hand align="right">729 9 4
 Total of Fund align="right">

£5,118 4 4

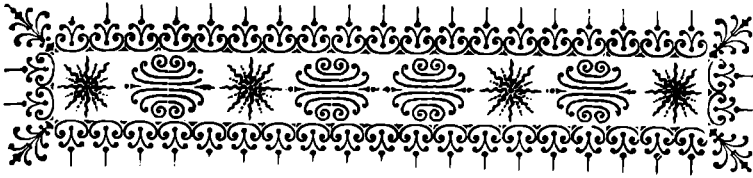
Audited and approved, January 23rd, 1894. { **JAMES HALL,**
 { **FRANK THOMPSON,** } *Auditors.*

STATISTICS.

Return for the year.	Number of Pastors making returns.	INCREASE.					DECREASE.					CLEAR INCREASE.	Total Number of Members in Church Fellowship.
		By Baptism.	By Profession of Faith.	By Letters from other Churches	By Restoration.	Total Increase.	By Death.	By Dismission to other Churches.	By Exclusion.	By Erasure for Non-Attendance.	Total Decrease.		
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	413*	4,493	1,255	2,647	168	8,563	735	1,998	127	1,729	4,589	3,974	65,540
1893	388	4,300	846	2,281	212	7,669	737	1,848	114	1,722	4,421	3,218	63,921
TOTAL . . .		108,660	20,393	47,176	4,968	181,197	15,076	37,962	4,612	35,115	92,765	88,432	

388 Churches furnish returns for 1893; of these, 258 show an average increase of 14 members per church; 90 an average decrease of 6 members per church; 40 show the same numbers as in previous return; thus giving an average INCREASE OF 8 MEMBERS PER CHURCH.

* The discrepancy between the figures for 1892 in this year's Report and that of 1893, is due to the addition of 25 returns, received too late for insertion last year.



THE

Sword and the Trowel.

JULY, 1894.

“A Land of Oil Olive.”

AN ADDRESS DELIVERED AND REVISED AT MENTONE, BY C. H. SPURGEON.

“A land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of oil olive, and honey.”—Deuteronomy viii. 8.



O the grateful mind, it is very pleasant to observe what a variety of fruits God has prepared for the delectation of man. He has not only commanded the earth to bring forth wheat and barley that men may eat bread without scarceness, but also fruits sweet and pleasant to the appetite, and other products which serve for divers uses according to man's multiplied necessities. God's thoughts towards us are full of liberality; He not only supplies His creatures with necessaries, but he gives them luxuries in abundance. He indulges their sense of beauty, and their longing for variety; and does not bind them down to workhouse fare, or Spartan diet. How thoughtful has God been that His creatures may be rendered happy! He is “the happy God” Himself, and He delights to rule a happy empire.

The wisdom and power of God are also admirably illustrated by the production of such a variety of fruits from the same soil, by the same sun and showers. It must always remain one of the marvels of nature that from one common plot of ground should spring such different fruits as the fig, the olive, and the pomegranate; and that such a profusion of flowers of varied hues and forms and properties should be produced out of the same garden. What a marvel, too, that so vast

a variety of blossoms should all combine for the creation of honey by the agency of such tiny creatures as bees, who in the East produce it in such abundance that the land literally flows with it! We need not lift our eyes to heaven to discover proofs of the goodness and greatness of God in the sun, moon, and stars; but we may even see them at our own table, when we sit down to partake of the fruits of the earth. If in revelation there are great marvels which exercise our faith, there are certainly equal wonders in nature which we see with our eyes. We believe the witness of our senses, but the witness of God is greater: will we reject it because of the difficulties caused by the limitation of our powers? Nay, rather, as we do not permit the mysteries of nature to prevent our partaking of its blessings, so we will not be hindered by the mysteries of grace from accepting its diviner benefits. When the infidel shall have explained how the same country yields from a like soil such a variety of distinct substances as corn, fruit, oil, and honey, he may then refuse to believe in the miracles of Scripture, and in the wonders wrought by the Holy Spirit; but not till then.

Canaan appears to have been a country rich beneath its surface with various minerals, and equally wealthy above ground in all kinds of precious fruits. It was a symbol of that happy condition into which the Lord brings His believing people, a type indeed of our Lord Jesus Christ, in whom we dwell, and in whom we discover all manner of goodness. "We which have believed do enter into rest," and that rest is found in Christ. Better than Canaan is the inheritance of the faithful. In our Lord we find food more nourishing than bread; He is as sweet to us as the fig, and as refreshing as the pomegranate; we find in Him our anointing, for He is the true olive; and He is as delicious as the virgin honey. "The name of Jesus," says Bernard, "is not only light, but food; it is likewise oil; without it, all the food of the soul is dry; it is salt, unseasoned by which whatever is presented to us is insipid; it is honey in the mouth, melody in the ear, joy in the heart, and medicine in the soul, and there are no charms in any discourse in which His name is not heard."

We need not go abroad to find dainties, for sitting at home we discover everything in the Lord Jesus. The Israelites were so richly supplied that they were able to export oil to Egypt where none was produced, and even to supply Tyre and Sidon, which "country was nourished by the king's country;" so, believers send forth great stores of rich things to all the nations of the earth, but they need not borrow from any one of them. Neither the philosophy of Greece, nor the power of Rome, nor the magnificence of India, is a subject of envy to us who possess the all-sufficiency of the spiritual Canaan, for Christ is all to us. The Israelites had all the common blessings of life, and in addition the supreme benediction of heaven; and in Christ Jesus we have things present and things to come, and we are complete in Him.

All the various orders and grades of Christians may find in their Lord all that they desire. While they are yet children, He feeds them with butter and honey; and when they become men fit for contests and labours, He refreshes them and strengthens them as with

the anointing of oil. The subject is a very tempting one to linger upon; we will only say that, the more by experience we know of Christ Jesus, the more shall we be filled with grateful wonder at the boundless variety and infinite all-sufficiency of blessedness which is stored up in Him. “It pleased the Father that in Him should all fulness dwell,” “and of His fulness have all we received, and grace for grace.”

“All things are ours; the gift of God,
The purchase of a Saviour’s blood;
While the good Spirit shows us how
To use and to improve them too.”

While we admire the many blessings which our heavenly Canaan yields us, we must not forget that in any one of the many mercies there will be found a multitude of mercies compacted and condensed. There are many good things in any one good thing which is bestowed upon us by the covenant of grace; each of them is what George Herbert calls—

“A box where sweets compacted lie.”

We take the “oil olive” as an apt illustration of this; for it was useful in so many ways. It was *eaten* by the people in their repasts, and the olives of Judæa were highly esteemed as the most delicate of their kind. It was used by the natives in the same manner as our own countrymen use butter and other animal fats. Bread and oil were regarded as quite sufficient for an ordinary meal; and those of us who have learned to enjoy it can speak highly in its praise. Thus is Christ Jesus the rich food of the soul.

“E’en as with marrow, and with fat,
My soul shall fillèd be;
Then shall my mouth, with joyful lips,
Sing praises unto Thee.”

The Orientals also used olive oil for *anointing*, to relieve weariness, and to give increased strength. In the wrestlings and journeyings of our daily conflict and pilgrimage, we find the most delightful refreshment in communion with Christ. He prevents our being weary of life, and worn down with its sorrows; and in fellowship with Him our youth is renewed, and our strength is increased. The Easterns used oil, when saturated with sweet perfumes, to add the pleasure of fragrance to their feasts. Olive oil having a peculiar power of preserving odours, it was the vehicle in which they were ordinarily contained; and when poured upon the heads of the guests, the whole room was filled with the aroma. Verily, the name of Jesus is like ointment poured forth, therefore do the virgins love Him. The most exquisite delight of the senses is but a poor figure of the rapturous joys of believers when Jesus manifests Himself to them as He does not unto the world. One drop of His love is enough, not only to perfume all the earth, but even heaven itself.

Olive oil was, moreover, used as *medicine*. It was thought to possess a suppling and healing virtue, and the opinion is justified by the apostolic prescription, “Is any sick among you?” says James,

"let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord." The good Samaritan poured oil and wine into the wounds of the man who had been almost killed by the robbers on the road to Jericho. Probably there is far more medical virtue about oil than is believed in by the bulk of modern physicians, although they also speak of it in its outward use as an emollient vehicle for liniments and other external applications, and of its service in burns and scalds to protect the injured surface from the action of the air. It is also employed as an antidote in cases of poisoning. It acts by enveloping the virus, and sheathing the living surface, thus mechanically obstructing absorption.

Externally applied, it is sometimes useful in preventing, or at least relieving, the ill effects produced by the stings of insects. Dr. F. J. Farre says that "the obstruction which it causes to the absorption of poison is often very serviceable, and is sometimes sufficient to prevent any bad effects from following. I have often applied oil to the recent sting of a wasp or bee even after the pain has extended from the wounded finger to the entire arm, and have always found the pain cease after a few minutes. It has sometimes returned for a day or two, immediately after washing the hands, until oil was again applied to the wound." We might readily enlarge this testimony; but it will suffice to spiritualize it by the remark that Jesus Christ is a "cure-all." When we are anointed by His grace, evils are prevented, wounds are healed, and the sting of sin is removed. In all times of soul-sorrow, we may fly to Him, and find immediate relief. It has been asserted that oil, when freely used internally and externally, is a preservative against the plague. Mr. Jackson relates that the coolies who are employed in the oil-stores at Tunis smear themselves all over with oil, and are seldom afflicted with the plague when it rages in that city. Experiments were made at Morocco, in the year 1819, which proved the efficacy of oil as a plague preventive when taken internally. Assuredly, the deadly plague of reigning sin cannot come near the man who receives the grace of our Lord Jesus Christ in its fullness.

Once again, olive oil was continually used by the peasantry of Palestine for *lighting* their houses. When we read in the Scriptures of candles and candlesticks, we must not imagine that the people used animal fat as we do; but they burnt olive oil. Need we say that our glorious Lord is our light? "In Him was life; and the life was the light of men." He said of Himself, "I am the Light of the world." Blessed and happy are they who find all the light for their minds and hearts in Him!

Thus have we, in a very cursory manner, shown how varied are the blessings contained in one blessing of our gracious God. Be it ours, by a happy experimental acquaintance with divine truth, to be continually making new discoveries of how the all-sufficiency of Christ may be turned to account in all the phases of our trials, weaknesses, sins, and necessities! We know but in part as yet, but every day should add to our knowledge; meanwhile, we are lost in admiration of the marvellous preciousness of the Lord Jesus to them that believe in Him.

Hints and Helps from the Margin of my Bible.

BY PASTOR JOHN D. GILMORE, BRANNOXTOWN.

(Continued from page 272.)

CHRIST, A SAVIOUR FOR ALL CLASSES.

- | | | |
|------------------------|--|------------------|
| 1. THE ASTRONOMER ... | Christ, the Bright and Morning Star... .. | Rev. xxii. 16. |
| 2. THE BAKER | Christ, the True Bread | John vi. 35. |
| 3. THE BOTANIST | Christ, the Plant of Renown | Ezek. xxxiv. 29. |
| 4. THE BUILDER | Christ, the Foundation | Isa. xxviii. 16. |
| " " | Christ, the Chief Cornerstone | 1 Peter ii. 6. |
| 5. THE CARPENTER ... | Christ, a Nail fastened in a sure place ... | Isa. xxii. 23. |
| 6. THE ENGINEER | Christ, a Polished Shaft | Isa. xlix. 2. |
| 7. THE FARMER ... | Christ, a Corn of Wheat | John xii. 24. |
| 8. THE FLORIST ... | Christ, the Rose and the Lily | Cant. ii. 1. |
| 9. THE GEOLOGIST ... | Christ, the Rock of Ages | 1 Cor. x. 4. |
| 10. THE HERBALIST ... | Christ, a Cluster of Camphire | Cant. i. 14. |
| " " | Christ, the Root of Jesse | Isa. xi. 10. |
| 11. THE HORTICULTURIST | Christ, the True Vine | John xv. 1. |
| 12. THE LAWYER | Christ, the Testator or Covenantor | Heb. ix. 16, 17. |
| 13. THE MERCHANT | Christ, the Pearl of great price | Matt. xiii. 46. |
| 14. THE PHYSICIAN ... | Christ the Balm of Gilead | Jer. viii. 22. |
| 15. THE SAILOR | Christ, a Refuge from the storm | Isa. xxv. 4. |
| 16. THE SHEPHERD | Christ, the Lamb ... | John i. 29. |
| 17. THE SOLDIER ... | Christ, Mighty in battle | Psa. xxiv. 8. |
| 18. THE ZOOLOGIST | Christ, the Lion of the tribe of Juda | Rev. v. 5. |

NO DIFFERENCE.

Romans iii. 22.

- | | |
|---|----------------|
| 1. No difference as to man's state by nature ... | Rom. iii. 23. |
| 2. No difference in the fact that there must be a change of nature | John iii. 3—7. |
| 3. No difference as to God's plan of salvation ... | Acts iv. 12. |
| 4. No difference as to God's readiness to receive... .. | Rom. x. 12. |
| 5. No difference as to man's responsibility | John iii. 36. |

Memories of America.

BY THOMAS SPURGEON.

VI. PULLMAN CITY.

THE service was over. But the organ was still playing the people out (a curious idea that!), and the electric lights were still gleaming like stars in the very ornate fretted roof of the Baptist Church. It is the custom in America to crowd around the preacher after the benediction, "to take him by the hand." Right loyally and royally was it observed in this instance. Hundreds of my hearers pressed about me. Each had something kind to say anent my own future. Singularly gifted are our cousins in expressing congratulations or giving thanks. A large variety of particularly pleasing phrases leap to their lips, and they are as delighted to give utterance to them as the visitor and stranger must be to receive them. I believe that they do not reserve these amenities (I call them so because they immediately follow the Amen) for strangers, but that their own pastors are thus accosted and saluted. So should it be. I pity the man who has to pop into the pulpit by a little back door, and out again by the same opening, without exchanging a word, save during the service, with any of his flock. I pity the flock, too!

Among the crowd that waited to greet me that evening, at the end of a long *queue*, was a man with a specially pleased and pleasing countenance. I wondered at his patience, and might have commended him for it, had I not noticed, from the card he handed me, that his name was Job. That explained it. Without disparaging the greeting and the gripping of those who went before, I really think his was the heartiest shake of all. Perhaps it was only imagination. My hand might have been a little tender by then. Another glance at the piece of pasteboard showed me that my new-found friend combined in his own proper person the prophetic and the patriarchal times, for his Christian name was Samuel. Samuel Job! I concluded that, if there's anything in a name, I had come across a treasure. Nor was I disappointed. Mr. Job soon told me that he revered my father more than he could express, that he was personally acquainted with my brother, and that he was most anxious to show me over Pullman City, where he resided.

Now it so happened, that that was the very place I had a great desire to visit, so the kind invitation was forthwith accepted, and the date arranged. A day or two later, with two companions, I was speeding towards the modern land of Uz to see friend Job. Fortunately, he did not need comforting, or he might have found us as useless as were Eliphaz, and Bildad, and Zophar to his illustrious namesake.

The run by train was seventeen miles, and there, on the station platform, (no, I'm wrong; the stations in America are depôts, and they have no platforms,) was our host. He had no sooner conducted us to his charming dwelling-house than we discovered that we were in

a hot-bed of Spurgeonism. Portraits of the great preacher were on the walls and in the albums, his books were about the table and on the shelves, pictures of the Tabernacle and its institutions were much in evidence, and nothing that has ever been issued from No. 4, Paternoster Buildings, could have been vainly searched for. All that was directly or remotely connected with Newington Butts was dear to this good man. He was thoroughly well versed in all the projects of the past, and was not a little interested in its prospects for the future.

And wherefore this enthusiasm? There was some deep reason for it, surely. Ask the dwellers in the backwoods and the bush why they love the name of Spurgeon, ask grey-haired saints in humble cottages, ask the God-fearing sons of the sea, and they will all reply, "His sermons have fed our souls, his example has led us heavenward, his words have fired us with zeal and love."

This is why Samuel Job loves C. H. Spurgeon. He could not tell us what benefit had reached his heart and home through the influence of a man whom (if I mistake not) he had never seen. He could not cease to mourn his loss. Well may the fir tree howl when the cedar falls.

Our refreshing meal having been duly discussed, we sallied forth to view the city of Pullman, and the great works in which our prophet patriarch holds some high office. I believe he is both an ironmaster and a postmaster.

Had I not been somewhat posted previously as to the nature of the place, I must have been utterly amazed to find so picturesque a city. All preconceived notions of a great, ugly, dirty, manufacturing town would have fallen utterly to the ground. Instead of smoky and smut-laden air, we rejoiced in an atmosphere as clear as crystal.

In lieu of narrow dirty streets were spacious boulevards, wide avenues, tasteful gardens, and splashing fountains.

Substantial and pretty homes took the place of squalid dwellings and wretched tenements. Nor were there long rows of glaring shops to mar the elegance of the streets, for all the merchandising of the place is concentrated under the glass roof of a beautiful arcade building, and in a handsome market-house which ornaments a square. "Imagine," says the writer of *The Story of Pullman*, "a perfectly-equipped town of 12,000 inhabitants, built out from one central thought to a beautiful and harmonious whole. A town that is bordered by bright beds of flowers, and green velvety stretches of lawn: that is shaded with trees and dotted with parks and pretty water vistas, and glimpses here and there of artistic sweeps of landscape gardening; a town where the homes, even to the most modest, are bright and wholesome, and filled with pure air and light: a town, in a word, where all that is ugly, and discordant, and demoralizing is eliminated, and all that inspires to self-respect, to thrift, and to cleanliness of person and of thought is generously provided. Imagine all this, and try to picture the empty, sodden morass out of which this beautiful vision was reared, and you will then have some idea of the splendid work, in its physical aspects at least, which the far-reaching plan of Mr. Pullman has wrought." This witness is true.

By no means easy is it to credit that the site of all this beauty and business was, a few short years ago, a dreary waste. The oozy swamp has had to give place to eight miles of paved streets, skirted by the pleasing homes of more than 6,000 skilled operatives.

And there are greater wonders in store. Lake Calumet, on whose shores the city stands, is being deepened, and in a few years' time large steamers will be moored to busy wharves, and Chicago and Pullman will have met together. It is not so clear that they will have kissed each other, for there is such a thing as commercial rivalry even in the United States.

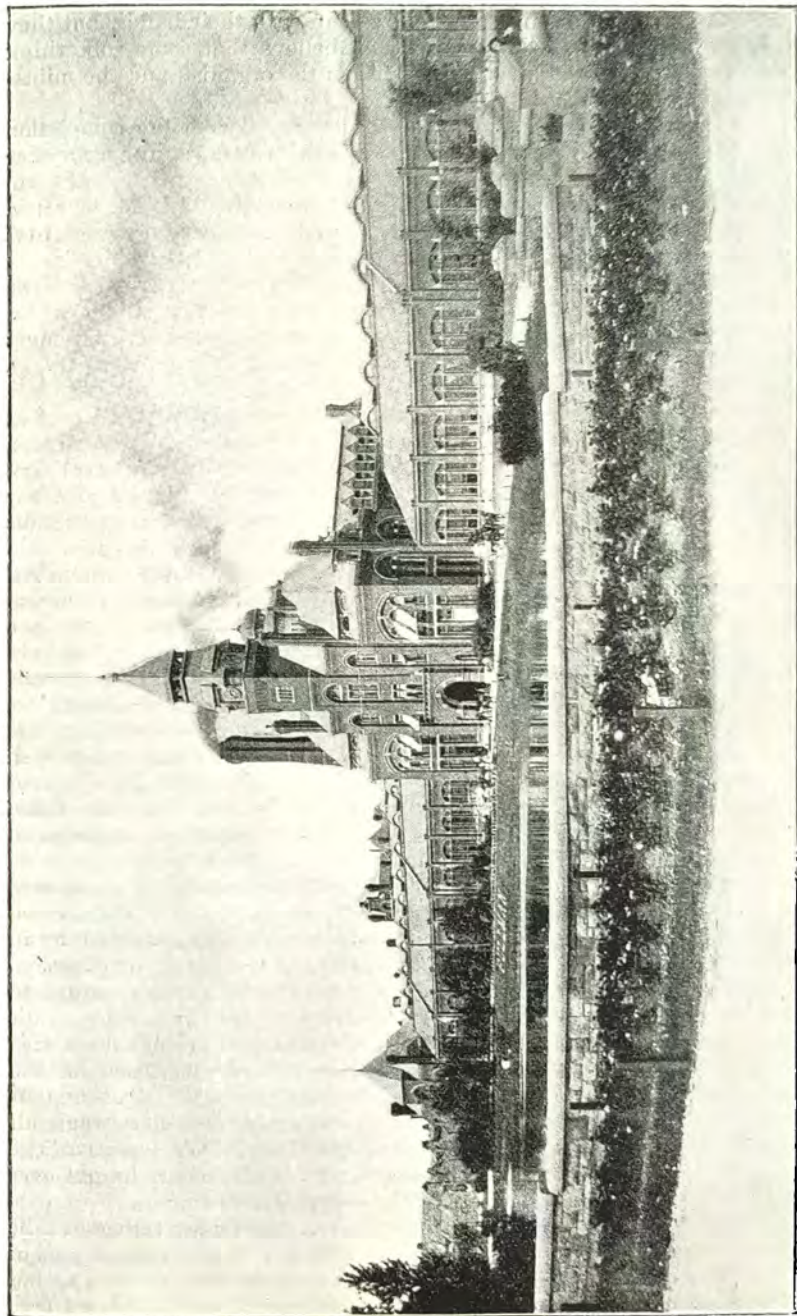
What striking examples new countries afford of marvellous growths and lightning transformations! In a few years the modest village has grown "out of all knowledge", and the town has become a full-fledged city with Mayor and Corporation and all the rest of it! There is only one realm in which changes are more surprising and sudden,—that is the realm of grace. The quickening Spirit can, in the twinkling of an eye, cause the wilderness to blossom as the rose, and the waste place to become a fenced city. How readily He can revive lukewarm hearts and frozen churches, and make them the scenes of holy activity and life and love! Great Spirit, continue thy glorious work of reclamation, till every morass is a Moriah, and all the prairies are a Paradise!

Nowhere have I seen so happy a combination of the ornamental and the useful as at Pullman. The main Administration Building, and all the workshops, are so constructed that they are not blots upon the landscape, nor eyesores to the most æsthetic observer. The very engine-house and water tower are imposing and sightly edifices, while the architecture of the Hotel, and Arcade, and School, and Church are worthy of any city. It is little wonder that this order of things has an influence upon the inhabitants. They, too, are ornamental as well as useful. That they are able-bodied and skilful, their work proves positively; that they are hale and happy, I can vouch for, since I saw them at their toil, and watched them issue through the great gates *en route* to their mid-day meal.

Nearly half of them own their homes, and they have the air of men who have special advantages, and appreciate them. Would to God that this obtained everywhere! We do not believe that sanitary reform, and education, and recreation, can satisfy man's deepest longings, or save his sinful soul; but we know that they may prove a means to that consummation so devoutly to be wished.

Very interesting did the tour of inspection prove. We were surprised to note the wonderful variety of work accomplished on the premises. Everything required in the construction and fitting of palace, drawing-room, sleeping, and dining cars, was being prepared. There were workers in iron at their flaming forges and sounding anvils. Yonder were carpenters making the woodwork of freight-cars by the mile, by the aid of the very latest machinery.

In another shop were upholsterers making chairs and settees, which even in their unfinished state looked very inviting. Yonder was a carpenter fashioning some fantastic patterned woodwork,—and so on, and so on. Behind and beyond all this were the designers and architects from whose brains these plans and projects sprang. True,



MAIN ADMINISTRATION BUILDING, JULIAN CITY.

they wrought with their heads rather than with their hands, but they were toilers none the less. Verily, I believe that some folk think that the organ-blower works harder than the organist, and the minister's-man than the minister!

How many handicrafts must co-operate in order to the completion of a Pullman-car, I cannot say; but it is evident that quite a number of distinct trades must agree to fit their differing work together to frame the homogeneous whole. Is it not so, or should it not be so, in the Church of God? To every man his work. Let him attend to *it* without envying the task of his neighbour, and without objecting to have another's speciality spliced on to his own.

We have need of each other, even as hand and foot, and eye and ear, are mutually dependent; while from our one great Head must issue all plans and purposes, all directions and injunctions. Oh, to take all our orders from headquarters!

My lady readers may indulge a smile (I hope they will) if I confess that I was greatly interested in the laundry department. If it pleased *me*, what charms it would have had for *them*! Thirty-three million, three hundred and eighty-three thousand, one hundred and sixty (33,383,160) pieces is a fairly big wash even for a twelvemonth; yet this amount is dealt with at the Pullman laundries. Who could help being interested in soap and blue by the ton, and in towels and tablecloths by the acre? Who could refrain from bending eagerly to inspect a darning-machine which, with utmost ease, made the "things" less holey and more whole? It was an inspiring sight—washers, and wringers, and mangles, and ironers, "all at it, and always at it," as Wesley said the people of the Lord should be. Would to God there was as much precision, and punctuality, and perseverance in the worship and service of God as was manifest in Pullman's great wash-house!

Another item elicited my heartiest admiration, viz., the Allen Paper Wheel Works. Though I had read about them, it surprised me to see the huge pile of paste-boards subjected to so great a pressure that the height of the column was soon reduced from feet to inches. I wondered to see that the knives which trimmed them to the exact thickness had all their work to do, and soon became blunted by it. The paper seemed as solid as stone, such is the result of cohesion. Perhaps even paper men would prove of use if they were only squeezed together. To prove how solid the paper becomes under hydraulic pressure of many tons, I may say that the manager presented me with a small block of the material, which proves very serviceable as a *paper-weight*!

Oh, that the love of Christ may so constrain us that we shall all become one in heart in the service of the King! We have so little weight and influence mainly because we are as so many loose leaves and stray sheets. Oh, that *something*—perhaps the pressure of persecution is needed—may serve to unite us! If under the hydraulic press, paper becomes as wood or stone, surely beneath the forces of the Divine Spirit, Feeble-minds may be made into Faithfuls, and Ready-to-halts into Greathearts.

Into more detail of what we saw at Pullman, I must not go; for I

may not be writing to Jobs, though I have written of one. Suffice it to say that the afternoon, all too short though it was, afforded us a grand opportunity for increasing our store of information, and our stock of illustrations.

If there is even chance that these may be of service to some of the King's servants, I rejoice that I have written them down.

"I'm on the Up line, now!"

BY J. BURNHAM.

IN the course of my sixteen years' itinerancy through the United Kingdom, I have been repeatedly cheered by the look of grateful recognition and the kindly greeting of many "sons in the faith" in the railway service. Indeed, I scarcely ever take a journey of any length now, but, *en route*, a station-master, guard, or porter grips my hand, and utters a hearty "God bless you!"

Two of these Christian men on the line may be found at a quiet little station on the border of Wales. They were brought to Christ in the same mission, some ten years since. The nights were dark, and the floods out, so that we hardly expected many people at the meetings; and were agreeably surprised when we found the chapel packed by eager listeners, many of whom had come miles through the damp and dark country lanes. Such eagerness for the Word is always sure to be rewarded, according to the Saviour's promise, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." The spirit of hearing and of earnest enquiry brought many into the schoolroom for counsel and prayer daily.

On the first evening of the meetings, the station-master was present, much to the astonishment of all who knew him. He seldom darkened the doors of God's house, and was credited with being more inclined to scepticism than religion; but, being a passionate lover of music, and hearing there would be solo-singing, he was tempted to come. We noticed his rivetted attention during the service, and hence were more than a little disappointed, as the days wore on, to see no more of him. At the afternoon service of the second Sunday of the mission he was once more present, but looking pale and haggard.

As much blessing had been vouchsafed on the work, it was proposed that we should close on the Monday with a "Praise and Testimony Meeting." After two or three letters had been read, and some converts had spoken, the station-master rose, and tremblingly bore his testimony of having found Christ. Scarcely could the people believe it, not having seen him at the services during the week. He noticed their look of incredulity, and said, "I will tell you how it came about. God sent me the first evening to hear the message of mercy, and then laid me aside that I might quietly think about it, and not drown conviction as I had done before. On my return from the service, I was taken ill. Prostrate all the past week, I could never tell you all I suffered; the pain of body was bad, but my soul-anguish was almost unbearable. In dreadful distress I tossed day and night, and cried to

God for mercy. At length, on the very verge of despair, there rang through my brain, in the quiet of the night, the chorus of one of the hymns sung at the first service,—

" ' He that believeth on the Son, saith He,
Hath everlasting life.'

I cast myself, with all my sins, upon the Saviour, and He spoke peace to my heart."

Next morning, I reached the station in good time for my return. The ticket-box was not open, so that my presence was not noticed by the station-master; but I heard him happily humming to himself in his office.

As the little window opened, an old lady stepped up for a ticket, and I overheard the following dialogue:—

"I am glad to see you are able to come to work again, Mr. Smith; how are you?"

"First-rate, friend! I don't know that I ever felt better, and I am *certain* I never felt happier in my life."

"I am right pleased to hear it."

"Yes; I have had a very skilful doctor to deal with me this time."

"Why, what do you mean, Mr. Smith? I didn't know we had any very clever doctors nearer than Hereford."

"Oh, yes, we have! I have had the Great Physician to deal with me, this time; doesn't He wound? and doesn't He heal? He has taken me in hand, and healed and pardoned me; and now, 'I feel like singing all the time.'"

At this point I came forward for my ticket, and he looked a little disconcerted to find that I had been an unseen listener. On the platform, I met a porter who had found Christ during the services, and as he warmly grasped my hand, he said, "What do you think of the governor?" I replied, "I am glad and grateful to hear his honest testimony." The porter added, "That is the way he has been talking to everybody since he came on duty this morning."

In my overflowing joy, I hurried into the carriage, and forgot my rug. As the train moved out of the station, I pointed the porter to it, and told him my destination. Next day, it reached me safely some hundred miles distant. It had come through several hands; at least five guards (besides porters) had handled the roll, ere passing it on to the driver of the Cirencester and Fairford coach; and each must have seen the clear testimony on the back of the label. In hurriedly despatching the rug, the station-master, bubbling over with his new-found joy, could not resist the temptation to scribble over the back of the address, "Dear Mr. Burnham,—How glad I am that now I can sing the chorus of that hymn in your book,—

" ' Tell it with joy! Tell it with joy!
Oh, the sweet rapture of pardon!'

"I'm on the *Up* line now, thank God!

"Gratefully yours,

"W. SMITH."

Unpublished Notes of C. J. Spurgeon's New Park Street Sermons.

REPORTED BY PASTOR T. W. MEDHURST, CARDIFF.

No. VII. Address delivered on Monday Evening, May 11th, 1857.

"Therefore whosoever heareth these sayings of Mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock : and the rain descended, and the floods came, and the winds blew, and beat upon that house ; and it fell not : for it was founded upon a rock. And every one that heareth these sayings of Mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand : and the rain descended, and the floods came, and the winds blew, and beat upon that house ; and it fell : and great was the fall of it."—Matthew vii. 24—27.

CHRIST gives us here two parables ; the first concerning "a wise man, which built his house upon a rock," the second, concerning "a foolish man, which built his house upon the sand." The same storm came upon both houses ; one house stood fast, because "it was founded upon a rock," while the other house, whose foundations were on the sand, fell. The wise man represents the saint, and the foolish man represents the sinner.

I. We learn from these two parables that, IN GOD'S PROVIDENCE, THE SAME TRIALS BEFALL THE SAINT AND THE SINNER.

If a man be troubled, that alone is no proof that he is a Christian. A saint or a sinner cannot be known by his outward circumstances. In one instance, the saint may be poor and the sinner may be rich ; in another, the saint may be rich, and the sinner may be poor. The same trials in providence happen to both ; but the one wadeth through much tribulation to the kingdom of heaven, while the other wadeth through much tribulation to the kingdom of hell.

We notice here that *the trials were the same*. The same rain descended, the same floods came, and the same winds blew and beat upon both houses. The reason why the wise man's house fell not was because it was built upon a rock.

The trials of a believer are many. "The rain descended," not merely a shower, but shower after shower descended. "The floods came," not one flood, but floods, flood upon flood. "The winds blew," winds of trouble, not one trouble alone, but many troubles. One would have thought that the rains alone were enough ; but no, the rains are succeeded by floods, and by winds, too. The Christian will never be free from trouble till he sets his foot upon Canaan's land.

Note, too, that *the troubles came from different sources*. There was the rain from above, the floods from beneath, and the winds from we know not where. The Christian's trials and troubles are various. There are trials from above ; the hiding of his Father's face. Clouds come between himself and his Saviour ; he loses the sweet sense of communion. He has floods from beneath, temptations and trials from hell, and from the world. The winds, too, blow upon him, troubles from he knows not where ; something weighs down his spirits, he can hardly tell what it is, a depression of mind he cannot account for, presses him to the very dust.

Note, again, *there were troubles for every part of the house*. Rain for

the roof, floods for the foundation, and winds for the walls. So the believer must expect troubles from all quarters. He will have troubles in his head; Satan will seek to lead him astray in his thoughts, and will tempt him to forget God. He will have troubles from his own heart; sin and corruption will arise, and sorely distress him. Believers must expect trouble. The rain will descend, the floods will come, the winds will blow; but if our foundation is on the Rock, Christ Jesus, we shall not be swept away.

II. Secondly, notice THE SECURITY OF THE BELIEVER, AND THE CAUSE OF HIS SECURITY.

All these troubles came upon that house, yet "it fell not: for *it was founded upon a rock.*" I dare say it trembled beneath the violence of the storm, and probably the poor inhabitant trembled, too. Possibly he may have said to himself, when the rain was pouring down, "The roof must fall in, surely the next flood will destroy my house." Ah, this is just the case with us! We think we shall surely fall, we are afraid the storm will overwhelm us; but we do not fall, the believer is always secure, he is as safe in the storm as in the calm.

"Oh!" says one, "I am afraid my faith will fail." Well, beloved, *it* may fail; but your security does not depend upon your faith, though your comfort may. Christ does not say that the house fell not, because it had strong pillars in it, or because of the thickness of the walls; but it fell not because it was built upon a rock. Now, your faith is not the house; it may be a pillar in it, and though that may fail, you will not be destroyed. "If we believe not, yet He abideth faithful."

"But I am afraid I shall lose the perceptible feeling of Christ's love toward me." Well, we may lose this, too; but when faith is weak, and I have lost the sensible enjoyment of Christ's love, can I even then say,—"Nothing in my hand I bring, simply to Thy Cross I cling"? Can I sing of Jesu's blood and righteousness alone, without anything of my own? Can I feel that Christ is my only hope? When my eye of faith is dim, can I cast myself on Jesus, sink or swim? Then, beloved, if you can do that, you are on the Rock, and you are safe. Though the pillar of your faith may fail, your house cannot fall; for you are secure in Christ Jesus your Lord. He is your Rock, and He is your Refuge, too.

Note yet once more, we are only told that the house fell not; we are not told that the house received no damage from the storm. Possibly, the dweller in the house had been tricking out his windows a bit, and had put some decorative work there, and some fine ornamentation on the roof, too. Well, these may have been washed away by the violence of the storm. Just so is it often with the Christian. He is not really damaged by trouble; but he may lose many of his comforts and enjoyments. The rain descends upon our comforts, and dissolves them; poor sugary things they are, they soon melt.

But though the ornamental part may have been carried away, the house stood firm. I dare say, when the storm was over, the poor man came out to see what loss he had sustained; and when he looked around, and saw one house here in ruins, and another yonder razed to the ground, he lifted up his hands in astonishment, and exclaimed, "What a firm rock this must be on which my house is built! What

a solid rock it must be to endure such a storm!" God delights to make His children wonder sometimes. If you have been a believer long, you have no doubt often been made to marvel. Can you not look back with astonishment, and wonder how it was that you escaped out of the mouth of the dragon? Do you not often lift up your hands in amazement and gratitude? Can you not even now sing the high praises of your great Deliverer? Will you not unceasingly sing of Christ Jesus, who is your Rock, and your Fortress, and your High Tower? The house "fell not: for it was founded upon a rock." This is the reason of your security, believer; for you are on the Rock of Ages, Christ Jesus the Lord.

"When storms of wrath around prevail,
Whirlwind and thunder, fire and hail,
'Tis here our trembling souls shall hide,
And here securely they abide.

"We own the work of sovereign love;
Nor death nor hell our hopes shall move,
Which fix'd on this Foundation stand,
Laid by God's own almighty hand."

The "First Things" of the Bible.

DEVOTIONAL MEDITATIONS, BY WALTER J. MAYERS.

VII. THE FIRST WORD FROM THE CROSS.

"Then said Jesus, Father, forgive them; for they know not what they do."—Luke xxiii. 34.

HOW truly noble Jesus here appears! How truly divine! When *men* are dying, they often pray for personal forgiveness; but the *Son of man* has no need of this, and is absorbed in prayer for others,—even His murderers. I would examine this sublime yet simple prayer, with great reverence. The place is holy ground indeed. Here would I school my soul as I partake of the spirit of this wondrous supplication, and learn how to suffer, pray, forgive, and die. Listening to this first utterance on the Cross, we are reminded of—

I. MAN'S GREAT SIN.

At the Cross, *all sin seems focussed*. Those who gathered there were typical sinners,—the soldiers, acting under others; the populace, wrongly influenced; the ruling class, using their power against Christ; the priests, the very ringleaders in this great wrong. All were sinning against God, by *trying to get rid of Christ*. In this, they acted hastily, with prejudice and passion, unjustly, harshly; and these are the usual characteristics of all sin. Their ignorance was no excuse. It made the sin worse, for they were blinded by pride and self-will. "We must account at the day of judgment," says Matthew Henry, "not only for the knowledge we had and used not, but for the knowledge we might have had, and would not." What need, then, had they for forgiveness! A need unseen, unfelt, and as yet unknown; but none the less real. Their need *then* is akin to ours *now*,

to mine *at this moment* if I still reject the Saviour. Lord, save me from this sin of sins!

II. GOD'S GREAT PREROGATIVE.

He only can forgive against whom the sin is committed. What erroneous ideas are often entertained concerning God's attitude with respect to sinners! Yet the Scriptures assure us that He is *faithful* to forgive (1 John i. 9), *just* to forgive (1 John i. 9), *ready* to forgive (Psalm lxxxvi. 5), and even *eager* to forgive (Isa. i. 18; lv. 7). Christ's prayer stamps all this on our hearts, for He would not have prayed for an impossibility. One thing is certain about God, He is not vindictive, harsh, or hard to move; on the contrary, He is good, gracious, and generous, even to the guilty.

The prerogative of forgiveness is not often exercised by an earthly monarch, but God has made provision whereby He can exercise it constantly and safely. Sometimes, on the accession of a king, forgiveness is granted to a certain number of prisoners. It was from His cross-throne that the dying yet living lips of Jesus emphasized in His prayer-proclamation the royal prerogative of forgiveness. God's forgiveness is complete, yet conditional, and it is followed by momentous consequences. In the silence of this moment, I would ask my own heart the solemn question, "Hast thou sought and obtained God's forgiveness?"

III. CHRIST'S GREAT INTERCESSION.

In this prayer, Christ appears as the Great High Priest. He presents Himself before God, not without blood, on our behalf. How little did those around the Cross know of the communications going on between earth and heaven!

To what a height this prayer rises! How far above mortal thought and habit! How sublime in its tenderness and self-abnegation! How God-like! "Was ever love like this?"

To what a depth it descends! Even to murderers. What depths of condescension, patience, submission, gentleness, and pity are in this prayer! We must feel them to fathom them. This intercession dives beneath all sin, its arms are underneath all sinners.

To what a length it reaches! It was not exhausted over those who took part in the crucifixion. It comes down all the ages. At the Cross, it was dropped like a stone in the ocean, but its ripples of love widen till they touch every shore. And it is "as mighty at its farthest point as at its centre."

To what a breadth it extends! Forgiveness is the essence of all true blessing. He who has this, has peace with God, rest in Christ, comfort in the Holy Ghost. Forgiveness is the breath of life, the seal of love, the secret of service, the spring of devotion, the antidote of fear, the sunlight of the heart, the flower that wafts its fragrance along the valley of the shadow of death, and the passport to the home of the many resting-places above.

The thought of being the subject of the prayers of loved ones has often arrested the careless, reclaimed the erring, and comforted the desponding. My Lord, I would remember Thy pleading on the Cross, nor dare resist its potent instructions, and tender ministry of grace to my soul! My sins nailed Thee to the Cross; but Thy supplication and sacrifice spare me the cross, and assure me of the glory. Hallelujah!

“Our Own Men” and their Work.

VII. PASTOR H. SAMUEL SMITH, AND THE SPURGEON MEMORIAL CHAPEL, FENNY STRATFORD.

ACCORDING to the promise given in the June number of this Magazine, page 274, the preacher of the Word, and builder of a house for God's glory there referred to, is now introduced to the reader. In the sketches of “Our Own Men” it is intended to record the self-denying and ill-requited work of the many, as well as that of the widely-known and honoured few. It is well that, in great denominational gatherings and conferences, sympathy should be expressed and earnest prayer offered for “our dear brethren in obscure villages”, and “our discouraged brethren”, expressions that are familiar in our ears as household words; but it will be better if our religious serials will place on the same page, as doth the Holy Spirit, with the “not many mighty,” and the “not many noble,” the “things that are not,” but which “things” “God hath chosen.”

From the congregations of these unknown brethren, from their churches, Bible-classes, and Sunday-schools, comes a very large percentage of the candidates for fellowship with the churches in all the great industrial centres. As with one voice, our village pastors tell us that their “hopeful young people” and their few new converts are mainly instructed and nurtured for the increase and strengthening of the city and town churches. These spiritual husbandmen prepare the ground, and sow the seed; it is but right that they should have a name and a place among those who gather the golden grain. It was a saying of dear “John Ploughman”, “Praise me, but give me some pudding.” The subject of the present sketch might say, “Pray for me, and praise God for me; but help me to pay for the ‘house built for His glory’, and in loving, lasting memory of C. H. Spurgeon.” Of several such memorials, the one erected at Fenny Stratford, by PASTOR H. SAMUEL SMITH and his friends, has the honour of being the first.

First, then, about the pastor. Tall and athletic, with a face beaming with happiness, his very appearance commends his profession, and is an illustration of the truth that “Wisdom's ways are ways of pleasantness.” Whether as a child his face always wore a smile, may be doubted. His father was for over half a century pastor of a group of village churches in Berkshire; a Nonconformist of the old-fashioned type of Independents, “passing rich with forty pounds a year,” and a manse, which manse was in the village of Marcham.

His son says, “My father was pre-eminently a man of prayer; his



only wealth, a large family and a few books. He was kind to his children; but withal, so strict in his rule as often to be severe." In this respect he was a great contrast to his gentle godly wife, of whose "angel face" and "sweet voice" her son speaks with the eloquence of reverent love.

This godly couple had ten children, of whom the subject of our sketch was the ninth. The mother, who had received a good education, was the teacher of her own children, and as time wore on, of other children in the village, whose payments for instruction were a welcome addition to the good man's small income, which eventually rose to the magnificent sum of £60! Henry and two elder brothers had the privilege of being sent, for a time, to a good school at a distance from home. Our friend began life as a clerk at Abingdon, afterwards removing to Bristol. No sooner was he away from the godly influences which had kept him outwardly religious than he was tempted to spend the hours of the Sabbath anywhere but in the house of the Lord. Before he could finish his first Sabbath's exploration of the city and its suburbs, the Lord of the Sabbath had something to say to him thereupon. By His Spirit, He quickened the memory of the prodigal, who at eventide heard a voice, as he thought from without, reminding him of Sir Matthew Hale's well-known words:—

" A Sabbath well spent brings a week of content,
And health for the toils of to-morrow ;
But a Sabbath profaned, whatever is gained,
Is a certain forerunner of sorrow."

The snare was broken; and, deeply affected, the young man turned in to the first place of worship he saw, a Wesleyan chapel. The preacher's words, as he pronounced the text (Proverbs xxix. 1), seemed specially directed to the new-comer as a continuation of the warning he had just before received, "and never from that day," he says, "have I profaned the Sabbath, or neglected the services of the sanctuary." Attendance at Primitive Methodist services resulted in deepened conviction of sin, and "six weeks of terror." In the providence of God he left Bristol, and while on a visit to Ealing, he attended a prayer-meeting held in the house of a friend, and there found pardon, and peace in believing.

The small space allotted for this article precludes the possibility of particularizing our brother's work for God on the Lord's-days, and during his spare time in the week, among the Primitive Methodists, to whose Christian love and zeal he owed so much. In the meantime, having been taught the way of God more perfectly, he was immersed by the late Dr. Jabez Burns, and joined the church under his pastoral care. In 1873, the late beloved President received Mr. Smith as a student. While in College, he regularly ministered to the congregation meeting at Hemingford Hall, Barnsbury, with many tokens of the divine blessing. After leaving College, he became pastor of the church at Hillmorton, near Rugby, and subsequently he took charge of a church at Finsbury Park. Three years later, namely, in 1880, Mr. Smith received a unanimous invitation from the church at Fenny Stratford to be their pastor.

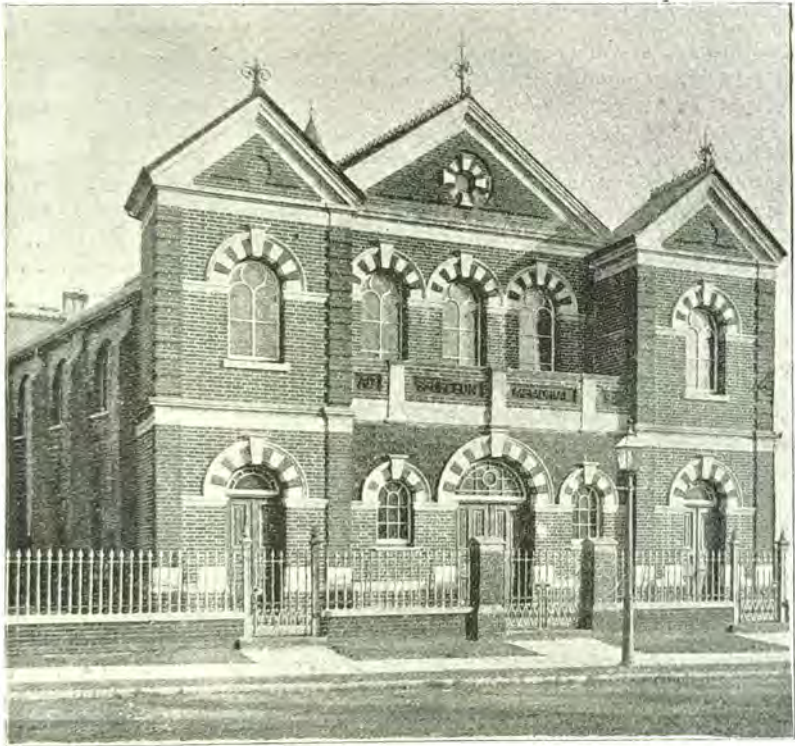
“Fenny”, as it is locally called, is a market-town near Bletchley Junction, on the London and North Western line; more correctly, Bletchley station is in the parish of Fenny Stratford, which is largely dependent for its prosperity upon the railway works at the Junction, where many of its inhabitants are employed. The Baptist Church dates its origin as far back as 1805, in which year a small and severely-plain meeting-house was erected. From time to time this was enlarged until there was accommodation for 500 hearers. No architect or even clerk of the works was employed at any time; and “what was a plain building, grew to be ugly; and what was safe for 150, grew to be unsafe for 500.” We are now quoting from a letter written by our esteemed brother, George Walker, pastor of the church at Maidstone, who was for eleven years pastor of the Fenny Church. He further says, “One of the first questions which arose after my settlement, in 1863, was, ‘Can we build a new chapel?’ The young people said ‘Yes’; the old people ‘thought about it’, but abstained from saying anything. . . . Meeting after meeting was held, and all that was done was to re-pew and re-floor the chapel, leaving the shell and the galleries as they were; a standing illustration of the folly of adding things that are new to things that are old. Before I left, in 1875, a competent surveyor declared the building to be absolutely unsafe. . . . I think, on looking back, perhaps I was a coward in these matters, and ought to have done something; but I could never face the subject of a new chapel with any degree of confidence. I am glad to be able to testify that Mr. Smith has proved himself to be a man of grit, and go, and holy determination. He has done what everybody for the last 50 years has said ought to be done, but what nobody would undertake to do. He has, with the help of a few good men, into whom he managed to infuse his own spirit, erected one of the most commodious, convenient, and substantial chapels in the country. He has, judging from what I have seen when I have gone down to take services there, sustained a good congregation; and, if the building could only be freed from the incubus of a debt, our brother would, I believe, do a splendid work in the town.”

An elder of the Tabernacle church, who knows the town, the people, and the pastor well, and has conducted evangelistic services in what he styles “the tumble-down, fusty-smelling old meeting-house” and in the SPURGEON MEMORIAL CHAPEL, says of Pastor Smith, “His preaching is earnest, sound, and true; he is an excellent pastor, who is more often found at the house of sickness and mourning than at the house of mirth. Some years ago, when fever was raging at Fenny, he was *the* God’s-man who, regardless of self, went in and out amongst the suffering people day and night, and was a great blessing to the people.”

It would be easy to demonstrate that Mr. Smith and his friends were compelled to erect this chapel and schools. No money has been wasted upon ornamentation, and yet the structure has a very pleasing appearance. There is sitting accommodation for 650 persons, with school and class-room accommodation for 350. Unhappily, there is a very heavy debt—£1,050—although members of the church and congre-

gation and various classes have given most self-denyingly. Our fear is that, unless substantial help is promptly afforded, the pastor will have a recurrence of the "short commons" of his boyhood's days; for the people cannot pay current expenses and support their minister, while trying to provide the interest and repayment of loans. At the present time, they have

a generous promise of £100, on condition that they raise £200 by August; or of £200 if they can raise £500. The larger sum is probably beyond their reach at present; but we hope the smaller amount may be forthcoming within the allotted period.



May the Lord incline those of His stewards who read these lines, and have the means, to render prompt aid to cheer the heart of this worthy country pastor, and to free from debt the Fenny Stratford Spurgeon Memorial Chapel! It is not right that any building erected in memory of our late beloved Editor should have even the shadow of debt resting upon it.

All contributions should be addressed to Pastor H. S. Smith, The Manse, Fenny Stratford.

Is the Church Worse than the World?

YES; if such a case as we are about to describe is a representative one, undoubtedly that style of church is worse than the world. Worldly men of honour and principle, even without the higher motives which Christianity implants, would never be guilty of such conduct as is sometimes seen in men who bear the Christian name, and hold office in a professedly Christian community.

In our last month's "Notes" we wrote that "in many quarters it is difficult to say which is the church and which is the world, the two are so much alike;" but, this month, we almost feel inclined to apologize to the better part of the world for having dragged it down to the level of some portions of the nominal church as it exists to-day amongst Baptists. We have lately seen some startling statements concerning the condition of other denominations in this respect; but just now we have enough to do to set our own house in order. In the "Notes" referred to, we made mention of ministers who are "sighing and crying because of the worldliness which prevails even among those who are supposed to be set apart unto Christ;" but we little imagined that, before the Magazine could reach most of our readers, we should receive a letter containing a remarkable illustration and confirmation of the truth of our utterance. The writer is one of our Pastors' College brethren, and his communication has burnt its way into our heart with such vehemence that we dare not refrain from uplifting the curtain that has so long concealed from view the sorrows he has suffered in silence. In publishing the following extracts, with our correspondent's permission, we feel that the old black-letter type of our Puritan forefathers would not be black enough to set forth the evils here depicted; letters of fire would be needed to brand such infamy as it really deserves. This is what our brother writes:—

"Since I have been here, I have had to battle with difficulties which have almost driven me to despair. I did not know the wretched state of the church when I received the invitation to settle as pastor. I do not think there could be a church in a more deplorable state. . . . The spiritual life of many of the members of the church and congregation is in a very low condition, and the worldly element is rampant. The school has been largely devoted to amusement; they have character-dress plays of a very low order (which they call dialogues), and sometimes, I am afraid, they have been of a very questionable character. On one occasion (so I was told by a member of the church), it was proposed to have foot-lights to the platform, and skirt-dancing!

"Before I came, the deacons were evidently in doubt as to what my attitude would be with regard to these things, so they deceived me, and led me to believe that they were in favour of my coming. They have since told me that they were all opposed to giving me the invitation, but they allowed me to come because most of the members wanted me; and they did this (so two of the deacons told me) to save themselves from getting into disfavour with the people. No sooner did they find that I took a determined stand against the worldly and

ungodly conduct in the church, than they openly insulted me and opposed me in every way.

“The church-meetings have been more like public-house brawls than assemblies of Christians. Only recently, at one such gathering, the conduct was disgraceful. The meeting closed in confusion, and angry altercations ensued. It was my painful lot to see one of the church-officers shaking his clenched fist at a member, and to hear him shouting, ‘It is a lie.’ It was with some difficulty that I got him away, and took him into the street.

“The insult and cruelty to which I have been subjected is more than I can now relate. At last, the deacons divided the church, and influenced many of the congregation to leave. Several of those who left were the chief supporters of the place financially; but they were not church-members. Some of those remaining are withholding subscriptions, and openly avowing that they mean to starve me out, and others state that they only contribute one halfpenny a week. The church expenses have been run up as much as possible, on purpose (so I think) to leave me as little as they can. *Last quarter, I received far less than half the amount that was promised to me when I came. . . .*

“I preach three times a week, and give a prayer-meeting address, and have also two country stations under my charge. I have had no holiday since I came here, and have no prospect of any. I was unable to attend the Conference. I must not say more; but I have felt sometimes nearly heart-broken, and my health is giving way. If it would be in accordance with God’s will to remove me from this place, how thankful I should be! Yet amid all my perplexities I have had the joy and peace of my Lord’s presence. He has permitted me to endure heavy trials; but He has sustained me. He is more precious to me to-day than ever; and if it be that I am still to tarry here a while longer, I will endeavour cheerfully to obey the voice divine, and seek that grace which will enable me to ‘endure hardness as a good soldier of Jesus Christ.’”

Some who read this truly shocking letter will think that the writer is describing a very exceptional state of affairs; but we are sorry to say that we have abundant evidence that such a condition of things is by no means unusual. There are certain parts of the country where the evil is more rife than in other places; but all quarters of the land are more or less affected in a similar way. If a complete issue of *The Sword and the Trowel* could be devoted to this one matter, there would be no difficulty in filling all the space with narratives after the fashion of the one here published.

This, then, is the malady; what is the remedy? First of all, every lawful effort must be made to win the evil-doers to a better mind, and to persuade the church to cast out the old leaven of worldliness and wickedness. Such attempts having failed, the faithful followers of the Lord Jesus Christ must, at all hazards, obey the apostolic injunction: “Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agree-

ment hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be My people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty." In many cases, this will mean the separation of the minister from the church-members who once declared their belief that he was the "man sent from God" to be Christ's ambassador to them. At his recognition service, they sang,—

"Come as a shepherd; guard and keep
This fold from hell, and earth, and sin:
Nourish the lambs, and feed the sheep,
The wounded heal, the lost bring in.

"Come as a teacher sent from God,
Charged His whole counsel to declare:
Lift o'er our ranks the prophet's rod,
While we uphold thy hands with prayer."

But now, through preaching the truth, and practising what he preaches, he has become their enemy, and they will rejoice more at his going than they did at his coming. Yet where is he to go? It is not every town that has an empty Unitarian chapel ready for the faithful minister of the gospel to begin a new work, as our Brother Soper has done at Stroud. Often, the only course open to a true servant of the Lord Jesus is to shake from his feet the dust of the place where his Master's message has been rejected, and depart to another city, or town, or village.

It has occurred to us that *The Sword and the Trowel* may be the medium of helping such brethren as the one whose letter we have published, and other ministers who are in similar difficulties. Notwithstanding the ever-increasing worldliness of the nominally Christian church, we feel persuaded that there are many assemblies of godly men and women who are anxiously looking for a pastor of the good old-fashioned sort, who will preach "the truth, the whole truth, and nothing but the truth," and who will do his utmost to oppose both the false doctrine and the foolish doings of modern "Down-grade" worldly-churchiness. If we can be the means of introducing such churches and such ministers to each other, we shall not have told in vain the sad story that this month disfigures our pages. We know many "good ministers of Jesus Christ" who have either resigned their pastorates because they could no longer endure the evils against which they had in vain protested, or who are only remaining in their present spheres until the Lord delivers them from what they feel to be little better than a living death.

All communications upon the subject of this article may be addressed to the Editor, "Westwood," Beulah Hill, Upper Norwood, London.

The Cross, the Inspiration for Christian Service.

A PAPER READ BY PROFESSOR A. M'CAIG, B.A., LL.B., AT THE SEVENTH ANNUAL CONFERENCE OF THE PASTORS' COLLEGE EVANGELICAL ASSOCIATION, APRIL 18TH, 1894.

DEAR PRESIDENT AND BRETHREN,—We meet here to-day as servants of the Lord Christ. We are anxious to serve Him in the best possible way. We are hoping that our gatherings this week will conduce to our better service. I trust, then, that I have not done amiss in choosing as the subject of my paper—

THE CROSS, THE INSPIRATION FOR CHRISTIAN SERVICE.

The Cross may be looked at from many standpoints, and contemplated in many different aspects, each important in itself; but I wish, to-day, to think specially of its influence upon our hearts as we engage in the Lord's work.

Of course, in a meeting like this, it is hardly necessary to say that by "the cross" we mean not the material cross, nor the material symbol of that cross so prized by many, but the great truth, or circle of truths represented by the Cross,—Atonement, Substitution, Redemption, Divine Self-Sacrifice, etc. The one word summing up and signifying all is convenient, and so we hesitate not to employ it as did the apostle when he said, "God forbid that I should glory save in the Cross of our Lord Jesus Christ." As Christian men engaged in the service of the Lord we need constant inspiration, and for that inspiration we turn not to Parnassus, but to Calvary; not to the Castalian spring, but to the wells of salvation; not to the choir of Apollo, but to the Cross of Christ.

I. THE CROSS IS OUR INSPIRATION BECAUSE IT GIVES THE BEST EXAMPLE OF SERVICE.

There be those who tell us that the whole virtue of the Cross lies in the example it affords. We have not so learned Christ. We believe that no example is powerful enough to lift men out of the slough of sin, and set them free from its condemnation and thralldom. The Cross as an example, were it *only an example*, would but serve to mock the misery of men. The Cross, for us, tells of a veritable expiatory sacrifice, upon which rest all our hopes of salvation. Yes, spite of the sneers of a spurious culture at the "blood theology", we scruple not to speak of *sacrifice*; and that, not as a mere figure of speech, but as a stern yet glorious reality; not simply *self-sacrifice* in the ethical sense, but a *propitiatory sacrifice* for sin. The Sacrifice of the Cross, we believe, renders *satisfaction* to Divine Righteousness. We believe that Christ, in giving Himself as a Sacrifice, and making Satisfaction, does so as the *Substitute* of His people; and as the result there is Salvation to all who believe. Salvation received, *service* must follow; we are saved to serve. The chief idea, then, suggested to our minds by the Cross is actual *Salvation*, accomplished through the absolute *Satisfaction* rendered in the accepted *Sacrifice* of our adorable *Substitute*.

But while this is so, the sacred writers, assuredly, give considerable

prominence to the idea of Christ's example for the Christian. Coming to the Cross, we find salvation; touched by the hand of the Crucified, we gladly enter upon His service, and then it is that we appreciate the value of His example. The influence of example upon character and life is confessedly great. Many have been stirred to noble deeds by the example of others. So Plutarch tells how the renown of Miltiades, after the battle of Marathon, so wrought upon the imagination of young Themistocles, that he told his friends that "the trophies of Miltiades would not suffer him to sleep," and thus the inspiration of Marathon led to the still more glorious victory of Salamis. So, too, it is said, Thucydides, as a boy, hearing Herodotus read his history at the Olympic games, was affected to tears, and determined also to be a historian, and, under the inspiration of that example, produced his masterpiece, a work which led Macaulay to say, "He is the great historian. The others, one may hope to match; him, never." But it is needless, as it would be easy, to multiply instances of the power of example. All history teems with them, and someone has well said that "history is God teaching by example." The example of Christ towers infinitely above all others, and the inspiration derived therefrom ought to be proportionately purer and greater. What absolute surrender to the divine will! What entire devotion to His life-purpose! What complete self-abnegation! These and other qualities mark His whole life, but reach their climax at the Cross. A great painter has represented the shadow of the Cross as falling upon Christ in the Galilean workshop. The conception is not only artistically beautiful, but, in the spirit of it, Scripturally accurate. The shadow of the Cross fell upon the Son of God ere He left the eternal glory, for He was "the Lamb slain from the foundation of the world." The shadow of the Cross was on His manger-cradle, and His infant days. The shadow of the Cross was ever upon the earthly pathway of the Man of sorrows. I think one of the most wonderful statements of the gospel record is this: "He stedfastly set His face to go to Jerusalem." Nothing could turn Him aside. Gethsemane with its agonies, Gabbatha with its shame, Golgotha with its woe unutterable, are all clearly before His mental vision; yet resolutely, fearlessly, gladly, yea, eagerly, onward He goes, because in so doing He is fulfilling the avowal of His heart of love, "Lo, I come to do Thy will."

Surely, then, as we take our stand at the Cross, this peerless example of perfect service should inspire us. Under such inspiration, must we not abandon all self-seeking, surrender the will entirely to God, and, in spite of all opposition, press on? Luther had well conned the lesson of the Cross when he entered Worms, and bore his testimony in spite of men and devils. Splendid examples of Christian service have been given by many of Christ's followers; and in this place we cannot help thinking of those noble men who have gone from our midst, whose presence did so much to brighten our gatherings, and whose lives of consecrated service have left an indelible impress on our hearts; but they derived their inspiration from Him, and while we may be stimulated by them, we must press beyond them to the source whence their virtue came. You remember the classic story of Alexander, when sorely fatigued by a long and oppressive march, he refused the

water brought him, lest if he alone should drink, his men, for whom no supply could be provided, might be dispirited. Then his cavalry cried out, "Let us march! We are neither weary nor thirsty, nor shall we even think ourselves mortal while under the conduct of such a king." With how much more reason may we, witnessing the sufferings and devotion of the Son of God, be inspired to cry, "Let us march, let us work! Nothing shall dispirit or daunt us under such a King." Forward, then, ye servants of the Crucified, ye red-cross knights!

"And wheresoe'er, in earth's wide field,
Ye lift for Him the red-cross shield,
Be this your song, your joy and pride—
'Our Champion went before and died.'"

II. THE CROSS IS OUR INSPIRATION BECAUSE IT FURNISHES THE BEST MOTIVE FOR SERVICE.

We see there the exhibition of unparalleled love for us, and that love becomes in our hearts the great motive for service. We feel that we must serve Him, who loved us, and gave Himself for us. "The love of Christ constraineth us,"—lays hold of us, and presses us on. Under the grip of that mighty love, we must go whithersoever it wills. Many are the motives that inspire men in the various pursuits of life; desire for wealth, for fame, for power, for pleasure, even for revenge. But of all motives for service of any kind, love is the noblest and most inspiring. Love lightens labour; love oils all the wheels of life; love fills the heart with music. Under the influence of love, the years of a Jacob's service for his Rachel flit fleetly by, and are as days. Love leads a Moabitess to say to a Jewess, "Whither thou goest, I will go." Love leads a Jonathan to brave a father's displeasure and a possible death on behalf of his shepherd friend. The grandest deeds the world has ever witnessed have been done under the inspiration of love.

"Oh, how skilful grows the hand,
That obeyeth love's command,
'Tis the heart and not the brain,
That to the highest doth attain;
And he who followeth love's behest,
Far excelleth all the rest!"

Pre-eminently must that be true of the love of Calvary, of which the bard of night beautifully says, "O how Omnipotence is lost in love, Thou great Philanthropist!" 'Tis the love that passeth knowledge of which alone the words are fully true—

"But how should earthly measure mete
The heavenly unmeasured or unlimited love?
 Sooner earth
Might go round heaven, and the straight girth of time
Inwathe the fulness of eternity,
Than language grasp the infinite of love."

In the presence of such love, the coldest heart may well begin to burn, and the most slothful soul resolve to serve. Dear brethren, if we have been flagging in our service for this dear Master, if difficulties

have discouraged or opposition unnerved us, if doubts have perplexed us, or hope deferred made the heart sick, let us come near the Cross! Let us come afresh under the influence of that mighty love which first begot in us the desire to serve, and its inspiration shall not fail. We are so apt to be too much taken up with ourselves; to be engrossed with our desires, our plans, our methods, our difficulties, our failures, our successes; we think more of the *service* and its attendant circumstances, than of the *Master* and His infinitude of love. We need more of the experience depicted by the poet when he sings,—

“Love took up the harp of Life, and smote on all the chords with might;
Smote the chord of Self, that, trembling, passed in music out of sight.”

Oh, that the love of Christ may so smite our hearts that all selfish feelings in our Christian service may pass in music out of sight; that so we may lose ourselves in love, and be able to say, “In that I live, I love; because I love, I live;” and to our Lord shall say, “Be Thou the King, and we will work Thy will who love Thee!”

III. THE CROSS IS OUR INSPIRATION BECAUSE IT SUPPLIES THE BEST POWER FOR SERVICE.

Not only are we stimulated by the example and influenced by the love of the Crucified, but at the Cross a real power comes into our heart. In one sense, of course, we might say it is the manifested love filling our heart that becomes the power, but it is more than that. That love makes atonement; that atonement removes our sin; sin removed, the Spirit of Christ comes into our heart; the Spirit in us is the living power for all Christian work; but it is through the finished work of the Cross that we gain the Spirit. The Cross is the power of God. The power of the Cross first changes the sinner into a saint, and at the Cross the saint is filled with power to serve. Life comes through the death of the Crucified; “life more abundantly” flows from the same source. Contact with Christ is power; contact with Christ becomes possible at the Cross. The Cross is the great magnet, and as pieces of iron in contact with a magnet become themselves magnetic, and have power to attract other pieces, so, drawn to the Cross, we, by union with the Crucified, gain power to draw other souls. Or, to vary the illustration, you know that, if a needle be suspended, at a proper angle in the line of the earth’s magnetic meridian, that needle will become a true magnet. The meridian of spiritual magnetism runs through the Cross; and if we come within its blessed range, we shall be charged with heavenly power. The Cross, the emblem of weakness and the badge of shame, has become the place of power, and a pillar of glory. It has become a throne, from which the Crucified sways the sceptre of omnipotence. Tennyson makes King Arthur say,—

“Woe is me! Authority forgets a dying king,
Laid widow’d of the power in his eye that bow’d the will.”

But ’tis not so with our King. His authority was never so supreme as in death. He is never more regal than on the Cross. No other power can so bow the will. “I, if I be lifted up from the earth, will draw all unto Me.” We want to have a fresh influx of that power

into our hearts to-day. "Tis more life and fuller that we want," and for it we must get near the Cross. The fabled giant obtained fresh strength every time he touched his mother earth; we gain fresh power when we touch the Crucified. Oh, that we may get within touching distance of Christ to-day; yea, and be kept "in touch" with Him continually! I know not how far medical authority would confirm the popular belief in the efficacy of one's native air; but I know that, for the Christian to breathe the atmosphere of Calvary, where his new life was born, is most beneficial. "They that wait upon the Lord shall renew their strength," and the best place for so waiting is,—

"At the Cross, at the Cross, where I first saw the light,
And the burden of my heart rolled away."

IV. THE CROSS IS OUR INSPIRATION BECAUSE IT AFFORDS THE BEST INSTRUMENT FOR SERVICE.

A man's power for effective work depends largely upon the instruments he uses. One of the earliest developments of civilization is in the direction of improving the tools for labour. The marvellous machinery of our great factories, which is among the triumphs of this scientific age, is the guarantee for further improvement. The terrible efficiency of our modern weapons of war is a doleful prophecy of the red ruin that will attend any future conflict. In proportion to the adaptation of the instrument will be the confidence of the user. "The truths a man carries about with him are his tools," says "the Autocrat of the Breakfast-table." Certainly, truth is the great tool which the Christian minister must use; and the Cross, being the best expression of all divine truths, becomes the grandest possible instrument for service. We say of it, as David said of another famous weapon, "There is none like it." The Sword of the Spirit is the Word of God. The greatest Word of God is "the Word of the Cross."*

Viewed externally, the Cross may seem a poor enough instrument, and but little adapted to the great ends in view; but in the service of God, the divine power can utilize, and make grandly effective, instruments which human reason would reject; and we have many Scriptural illustrations of the fact that, when God is about to use a man, it matters little what he has "in his hand"—a rod in the hand of a Moses, the jawbone of an ass with a Samson, an ox-goad with a Shamgar, and a sling and stone with a David. So, the Cross was "foolishness" in the eyes of human wisdom. A crucified Christ was the last theme that human nature would dream of prizing. As Morley Punshon says, "Never did the earnest student of philosophy, as he came away from some Socratic prelection, utter his affirmation, 'I am determined to know nothing among men save Socrates and him poisoned;' never did enraptured youth listen to the persuasive eloquence of Cicero, and utter his affirmation, 'I am determined to know nothing among men save Cicero and him proscribed.'" But Paul takes the very vilest brand of shame, and binds it about his brow as a diadem of glory, 'I determined not to know anything

* As dear Mr. Gracey says, in his newly-published volume, "when the meaning of the gospel was expounded to the nations, its centre was found to be in the Cross."

among you save Jesus Christ, and Him crucified.'” Yes, for Paul knew the virtue of the Cross; he saw it to be the power of God, and the wisdom (might we not say the *philosophy*) of God. In it, he found what the philosopher in vain desired, a fulcrum and a lever sufficient to “turn the world upside down.” Paul seems ever to have derived fresh inspiration from a contemplation of his wondrous theme, and so may we.

“Thou my all!

My theme! my inspiration! and my crown!

My boast through time! bliss through eternity,
Eternity too short to speak Thy praise.

On such a theme 'tis impious to be calm,
Passion is reason, transport temper here.”

At the Cross, we see the most resplendent revelation of divine righteousness, the most endearing display of divine love; the most marvellous unfolding of the manifold wisdom of God, while at the same time we see the most amazing outburst of Satanic hate, and the most convincing exhibition of human sin. The history of human guilt culminates in the Cross. The purposes of divine love are made intelligible at the Cross. The rays of glory emanating from the Christ are focussed at the Cross. The finger of prophecy points to the Cross. The mysteries of prophecy are unravelled at the Cross. The hieroglyphics of the types find their key at the Cross. The majesty of the law is vindicated at the Cross. The streams of civilization rise at the Cross. All history turns upon the Cross, and is divided into two great hemispheres by the wondrous Life that closed on the Cross. The great problem of human redemption is solved at the Cross. The serpent's head is bruised at the Cross. The door of heaven is opened at the Cross. All the great events of the gospel record yield in importance to the Cross. The Incarnation was preparatory to the Cross. The Transfiguration foreshadowed the Cross. The Resurrection was the complement of the Cross. Pentecost was the fruit of the Cross. Bethlehem and Nazareth, Galilee and Jerusalem, Tabor and Olivet, gleam in the light of the Cross. All the great doctrines of grace revolve around the Cross. Our new life, with its peace that passeth understanding, and its joy unspeakable, is born at the Cross. The world is stripped of its charms at the Cross. Earthly glory pales before the Cross. Sin dies at the Cross. All the departments of human life are dominated by the Cross. The bitters of life are sweetened by the Cross. The shadows of death are dispelled by the Cross. The darkness of eternity is irradiated by the Cross. The heaven of the redeemed is built upon the Cross. “*Hallelujah for the Cross!*”

Surely, then, in such a theme there is glorious inspiration. The dictum of the Greek poet, “Where great is the theme, 'tis easy to excel,” is most applicable to this theme, which so grandly surpasses all others. Preachers of the Cross can never grow weary of their theme. No weapon forged in the furnace of philosophical cogitation, and beaten on the anvil of rationalistic criticism, can take the place of this

divine weapon. This is the true Excalibur, the Sword of the Lord. We are thankful for men of transcendent abilities who are preaching the Cross, but we can rejoice in the fact that great oratorical powers, splendid intellectual endowments, extensive educational acquirements, are not essential for Christian service. A man with very mean abilities may, under the inspiration of this surpassing theme, do wonders in the service of the Lord.

Brethren, *the need for the story of the Cross* has not diminished; therefore must we preach it. No other message can even pretend to meet the deepest needs of men. Science has no balm for a wounded conscience. Philosophy cannot minister to a mind diseased. Culture cannot remove the load of sin. The Christ of the Cross alone can save.

The offence of the Cross has not ceased. Yet must we bravely preach it. No opposition must daunt us; no allurements turn us aside. To most ministers, in these days, comes the temptation to keep the Cross in the background; to cover it with the flowers of rhetoric; to weave around it a web of philosophical speculation; to exalt Bethlehem at the expense of Calvary; to admire the holy life of the Son of man, and ignore the atoning death of the Son of God; to enforce the ethical teaching of the Sermon on the Mount, rather than interpret the language of the Cross. To such temptation we must not yield. Remember the parable contained in the old legend of Martin of Tours, who, when the evil one appeared in glittering garb of glory, and sought to be acknowledged as the Christ, refused him homage, and put the fiend to flight by declaring that he would accept no one as the Christ who could not exhibit *the wounds of the Cross*, the prints of the nails. Let us show the people our crucified Saviour, and may those who hear us never have to ask, "Where are the prints of the nails?"

The glory of the Cross has not waned; therefore, with exultant hearts, let us preach it. History teems with the triumphs of the Cross. Its glory has been the fairest light that ever shone on land or sea, and countless thousands in its light have found redemption. You know how Sir Walter Scott has immortalized the old Scottish custom of rousing the clans to battle by the blood-stained fiery cross. As, under his poetic spell, we behold that cross borne adown the hillside, across the heather, through the glens, and see how eagerly the clansmen greet the signal, and hasten to the muster-place, we think how the Cross of Christ has been borne by His heralds from shore to shore, by land and sea, and how, during the past ages, wherever it has appeared, sinners have started up from their slothfulness, their selfishness, and their sinfulness, and have crowded round the Crucified. And the same effects are being witnessed to-day, for—

"It is the old Cross still,
Hallelujah!"

And we believe its glory will never wane.

"It shall never suffer loss."

Preach the Cross, we must. Of old, Horace wrote, "Whether a

quiet old age awaits me, or death flits round with dusky wings; rich or poor; at Rome, or if fate so wills, an exile; whatever be the complexion of my life, *write, I will.*” Do you not each say, “Whether my course be long or short, whether my salary be large or small, whether I have a town pastorate or a country charge, whatever be the complexion of my life, *preach, I will; preach, I must,* yea, ‘Woe is unto me if I preach not the gospel’”? and the gospel is not preached unless the Cross be uplifted; and the Cross cannot be truly preached unless we are in fellowship with the Crucified. Let us recall those memorable words of our late beloved President, penned at the beginning of his last year on earth, “To the Lord God, the God of Israel, I consecrate myself anew; for the covenant of grace, for the revelation of infallible truth in the Bible, for the atonement by blood, and the immutable love of the ever-blessed Three-in-One, I am a witness; and more and more would I abide faithful to the gospel of the grace of God;” and faithful unto death was he. In the same spirit, let every son of the Pastors’ College echo his noble resolve. May we all catch the divine afflatus to-day, and go forth more than ever determined to preach the Cross,—the Cross in all its fathomless meaning, the Cross in all its manifold suggestiveness, the Cross in all its far-reaching influences, the Cross in all its saving, sanctifying, and ennobling power!

O Thou Christ, the Crucified;
 Keep Thy servants near Thy side!
 Counting all our gain but loss,
 Let us glory in Thy Cross!
 By that Cross our hearts inspire,
 Touch our lips with living fire;
 Dumb for ever let us be
 Rather than not speak of Thee!

“As a Dream when One Awaketh.”

“As a dream when one awaketh,” when Thou comest, Lord of all,
 Swift and sharp will be the smiting, blank the terror that will fall
 On the hearts that, long and stoutly, steeled themselves against the words
 Of the Saviour, once despised, now King of kings, and Lord of lords.

“As a dream when one awaketh,” shall the wiles of sinful men
 Lose their old deceitful glamour; and in retribution then,
 Shall their plots be all discovered, and their own feet be ensnared,
 In the very traps and pitfalls they for others had prepared.

“As a dream when one awaketh,” shall the saints with joy arise,
 Welcoming the bright appearing of their Saviour in the skies,
 Leaving in the grave behind them all the weakness and the fear,
 That so long and oft oppressed them, while they watched and waited here.

“As a dream when one awaketh,” shall the past be backward rolled,
 And the future, bright and glorious, to our wondering view unfold
 Scene on scene of fadeless splendour, each succeeding one more bright,
 And above them all, the Saviour, seated on His throne of light.

Sidcup.

E. A. TYDEMAN.

Waterbeach Baptist Chapel.

WATERBEACH has the honour of being the first church over which C. H. SPURGEON presided as Pastor; and from the day he commenced his ministry there, until his promotion to glory, the place and people were very dear to his heart. Shortly after his settlement in London, when speaking of the pleasure it gave him to greet one of his old friends, he said that he was glad to see even a dog that came from Waterbeach.

The church and congregation, with Pastor Harry Jenner, feel that the great love manifested towards them by this "prince of preachers" is a powerful stimulus to their efforts to carry out a thorough renovation of their chapel, which is in a very dilapidated condition; and they propose, as a perpetuation of his name to future generations, that the words

"C. H. SPURGEON'S CHAPEL, WATERBEACH,"

should be placed on the front of the building. Their chief aim in this work is for the glory of God and the ingathering of souls, yet at the same time they feel it an honour and a pleasure to make it also a memorial worthy of their love to him whose memory they so gratefully revere.

The alterations are estimated to cost £450, and it is hoped that this sum will soon be forthcoming. The Committee feel confident that, notwithstanding the present agricultural depression, they will be able to raise about £150 amongst themselves; and for the rest they earnestly appeal to all who have at heart the interests of the one Lord and Master.

Mrs. Spurgeon has written the following letter to the pastor:—

"Dear Mr. Jenner,—Such an appeal goes straight to my heart, and I gladly send you £10, wishing it were ten times more! The place where my beloved first laboured must ever have tender and sacred memories for me; and were it not that my resources are very heavily taxed by the needs of poor pastors, and the many similar claims of our brethren in all parts of the land, I would do more for 'C. H. SPURGEON'S CHAPEL AT WATERBEACH.'

"With kindest wishes, sincerely yours,

"(Mrs. C. H.) S. SPURGEON."

Pastor Thomas Spurgeon writes as follows:—

"Metropolitan Tabernacle, Newington Butts.

"Right glad am I to emphasize the above appeal. Had my beloved father been spared till now, he would doubtless have espoused this cause with his whole-hearted enthusiasm and liberality, and the work would soon have been done.

"I trust that for his sake there will be a liberal response to this call for aid from the place where he commenced his honoured course.

"It will give me much joy to receive and forward donations for this most worthy enterprise."

Contributions will also be thankfully received by Mr. James Toller, Winfold Farm; and Pastor H. Jenner, St. Andrew's Hill, Waterbeach, Cambs.

The Divine Bed-Maker.

WHEN a good man is ill at his ease, God promiseth to make all his bed in his sickness,—pillow, bolster, head, feet, sides,—all his bed. Surely God who made him knows so well his measure and temper as to make his bed to please him. Herein His art is excellent, not fitting the bed to the person, but the person to the bed, infusing patience into him.—*Thomas Fuller.*

Some Queensland Institutions.

BY PASTOR WILLIAM HIGLETT, ALBION, BRISBANE.

I. MYORA.

MORETON BAY, into which the Brisbane and three or four smaller rivers flow, is formed by two long, narrow islands, running north and south, and named respectively Moreton and Stradbroke. They are separated from each other by a narrow channel, known as the South Passage, the main entrance to the Bay being at the northern end of Moreton Island. These two islands are unsuitable for settlement, being composed almost entirely of sand, but well timbered nevertheless. Between the ridges of hills, which rise at Cape Moreton to a height of four hundred feet, there are extensive fresh-water swamps. Together, the islands stretch a distance of sixty miles; and Moreton Bay is, of course, about that length, with a breadth varying from a mile or so on the south, to over twenty miles towards the north. Inside the Bay are several smaller islands, as Goat Island, Peel Island, which is the site of the Quarantine Station; St. Helena, which is the penal settlement; Mud Island, and Bribie Island, which lies partly within but extends far beyond the north of the Bay. The pilot station is, of course, near the main entrance; but, apart from a few summer residences, and a few fishermen's houses, the residents of Stradbroke Island are almost limited to those of the two institutions I wish to describe. These are MYORA, an aboriginal mission-station, and DUNWICH, the benevolent asylum, which is the nearest approach we have in Queensland to the English workhouse.

Until recently, the religious wants of the old people at Dunwich had been sadly neglected; occasional visits from a Roman Catholic priest or an Anglican clergyman being the only care bestowed upon them. Then the Nonconformist Churches woke up, formed the "Dunwich and St. Helena Mission", and appointed Pastor J. Macpherson as its missionary. This enterprise provoked the zeal of others, and the inmates cannot now say, "no man cares for our souls." Mr. Macpherson is a Baptist, and was my predecessor at my former pastorate, Toowoomba; he is especially adapted for personal visitation, and at the time of appointment to his present position, was engaged in city mission work in Brisbane.

I had never visited Stradbroke Island, and having been compelled to cut short a holiday to the Downs, I arranged, as a sort of compensation, to exchange places for one Sunday with Mr. Macpherson. Having duly obtained the necessary pass from the visiting justice, I boarded the government steamer *Otter*, at half-past seven on a wet, raw morning. The passengers were very few; but included Mr. W. Tyson, secretary of the Myora Mission, Canon Stone-Wigg, and an officer connected with the prison-gate department of the Salvation Army. There were a number of sheep destined for St. Helena; not for any offence which they had committed, but practically under sentence of death nevertheless. These, of necessity, occupied the main deck; and under its awning were far better sheltered from the rain than the two-legged sheep above. Passing down the river, we stopped at Queensport, to take in fresh beef for Dunwich, where the consumption is eight hundred-weight daily. About nine miles further down, we stopped at Lytton, a military fort guarding the entrance to the river. Here a suffering lad was brought on board to be attended to by Dr. Wray, who was with us on his weekly round of inspection. In the teeth of a strong wind, driving rain, and dashing spray, we proceeded across the Bay to St. Helena. We had no prisoners on board; but the stores and sheep were landed, as well as the visiting justice, the doctor, and the Salvation Army

officer, the three forming the happy trio of law, physic, and divinity. We waited until the two former returned, and then headed for Dunwich. The weather was even worse than before, and the poor shivering passengers were indeed objects of pity. However, as all good things on earth come to an end, so do all evils, and at three in the afternoon we landed on Stradbroke Island. Leaving Canon Stone-Wigg, who was paying his monthly visit to Dunwich, I proceeded at once to

MYORA.

This is an aboriginal word signifying "our camp." There are other aboriginal mission-stations in Queensland, but in some respects this one is unique. I mention the others lest readers should imagine that nothing else is being attempted for the welfare of the Queensland blacks. The Myora Mission is of recent date. When first started, it was located on Bribie Island; but the superstitious prejudice of the blacks against Bribie, and the difficulty of communication with Brisbane, led to its removal to the present site, some two and a half miles north of Dunwich. The mission aims especially at reaching the children, and as education is undertaken by the State, the mission has obtained a considerable subsidy from the Government. It has also been gazetted an "Industrial" School, to prevent the abduction of children once under its control, and to enable the Government to send thither any aboriginal or half-caste children who, by vagrancy or otherwise, have qualified for a term in an Industrial School. The result is that the school-house, dormitory, dining-room, and superintendent's house, have been erected by the State, by which also the schoolmaster is appointed and paid; and the matron and superintendent receive a small yearly sum which ranks them as State officials. Yet the rest of the support is voluntary, and the management is in the hands of the subscribers, so that readers will agree with my remark that it holds a unique position. Whether it will succeed, remains to be seen. Attempts to combine Church and State are usually about as successful as attempts to mix oil and water.

Myora is pleasantly situated, on rising ground, about twenty or thirty feet above sea level, facing the Bay, and having a ridge of hills over one hundred feet high for a background. On either side of the mission premises are several humpys and a few gunyahs forming the aboriginal camp. I was very hospitably entertained by the superintendent, and discovered presently that the matron was a former attendant at our Albion Church, so it was not difficult to make myself at home. After tea, I was requested to conduct the usual service or family worship in the schoolroom. The children sang well and heartily some of Sankey's hymns, accompanied by a small harmonium played by the schoolmaster. I had a short talk with the children, and found them attentive and intelligent, though the girls especially seemed shy before a stranger. With another hymn, and a sort of sermonette to the adults, a pleasant hour was passed before bed-time. Before school in the morning, there is also a short time devoted to prayer, and during my stay I officiated regularly as chaplain.

The next day was finer, but still showery. I made the acquaintance of the aboriginals in camp, and had a general look round. Towards evening, Mr. Tyson and I, together with the superintendent's two boys and three aboriginal lads, went to a fresh-water lagoon, some two miles inland, where we all had an enjoyable swim. Some of the lads had been with me in the sea before breakfast. The following day was fine, and I obtained a holiday for two lads, one a half-caste with an Irish name, the other having a Kanaka father and an aboriginal mother. These accompanied me on a trip to the main beach. It was a long and tiring walk, climbing up hills, and wading through swamps; and it was two o'clock before we came in sight of the rolling breakers of the Pacific Ocean. A good rest, a bathe, a little fishing for whiting, and then we turned homewards. By the time we

reached Amity Point, we felt that it was long since we finished our provisions; and when a gentleman who was camping out furnished us with "damper" without butter, and tea without milk, we enjoyed it as much as a royal banquet. It was now half-past six p.m. We could not venture to cross the swamps in the darkness, so our only course was to follow the beach for the remaining seven miles. There were several creeks to cross even then, but we had sufficient light for the deepest, and then, as the tide was not fully out, we walked for miles in the darkness, ankle-deep, and sometimes knee-deep in the water. However, at nine p.m., we reached home, satisfied with having been to the main beach, and certainly satisfied with the walk home, we did not yearn to have it lengthened.

Next day I inspected the school, and was well pleased with the attainments of the children. After dinner, I had to start for Dunwich, carrying away pleasant memories of the Myora Mission, and leaving behind, as I trust, both with the officials and children, some influence for good and for God. It is a pitiful thing that, at that time, there were no full-blooded aboriginal children at Myora. True, the number was temporarily small, for reasons which I need not give here; but oh, how sad to think that, with our boasted civilization and superiority, most of those children had white fathers! Who can wonder that missions make slow progress under such circumstances? Still, the work of caring for the children must be done, and perhaps all the more so because of the sad fact I have mentioned. If neglected, the boys would grow up to vice and crime, and the girls to immorality and shame.

Notices of Books.

Christ, the Burden-Bearer. A Sermon upon a Hymn, Delivered to Children, by C. H. SPURGEON. Passmore and Alabaster. Price one penny.

IN February, 1871, Mr. Spurgeon preached to a congregation of children gathered in the Tabernacle on a Lord's-day afternoon. He took for his text Dr. Bonar's well-known hymn beginning—

"I lay my sins on Jesus."

The sermon is now published, in book-form, similar to the one issued last year under the title, "God, the Children's Teacher." Both of these discourses are most suitable for distribution among children and young people; and the publishers will supply them at reduced prices for quantities.

Report of Christian Endeavour Convention, 1894. Sunday School Union.

THIS Report will be of interest, not only to the thousands who were present at the Y. P. S. C. E. Con-

vention at the Tabernacle at Whitsuntide, but also to many who were not able to take part in those enthusiastic gatherings. With twenty-five portraits of prominent workers, and one hundred and twenty pages of letterpress, Endeavourers will not think eightpence too much to pay for this admirable record of a very remarkable series of meetings.

Home Words. The Day of Days. Hand and Heart. "Home Words" Office, 7, Paternoster Square.

THREE more sixpenny Midsummer Volumes from Mr. Bullock's busy pen and press. His magazines never come too often. We can even endure the churchiness in them, for it never degenerates into churlishness.

Topics in the Tropics, or Short Studies in the Life of Christ. By Rev. L. CROOKALL. Elliot Stock.

A VOLUME born in Berbice, and appealing to the friends of two worlds. It is marked by freshness, force, and beauty, and combines tropic sunshine with Scottish grit.

In the Beginning. By WILLIAM KELLY. Alfred Holness.

AN exposition of the Introductory section of Genesis (chap. i.—ii. 3), showing the *accordance* (not the *reconciliation*, for none is needed) between Genesis and geology, in terms which ought to satisfy alike the devout Christian and the true scientist. We are verily persuaded that much of the prevalent looseness of thought as to the Inspiration of Scripture, especially among young men, would be cured by a frank, exact study of this sublime Revelation. The author, in common with Birks, Pember, and other Bible students, first deals with the actual text, then shows that verse 1 records the original creation; verse 2, after all the ages discovered by geology, chronicles the effect of the catastrophe by which the earth became waste and desolate; and verses 3—31 note the six days' preparation to fit the earth for man. In chapter ii. 1—3, we have the Sabbath, not marking passive inactivity on God's part, but His rest from the work of creating and making. How much more perfectly this view accords with all the facts of science, without wresting Scripture, than the theory that the six days are geological epochs, or as Mr. Gladstone holds, that they are "literary chapters," our readers will see on reference to this valuable book, which is worth gold instead of only the eighteenpence that Mr. Holness charges for it.

The Drama of the Apocalypse. By EN DANSK. T. Fisher Unwin.

YET another attempt to unveil the mysteries which John saw, which should be hereafter. Using chiefly the psychological method, the writer regards these visions as the outcome of John's genius and religious enthusiasm, apologizes for his "vindictive spirit", and finds the key to the whole in a sort of parallel between Hebrew history and the seven Acts he thinks described. Much ingenuity, Rabbinical lore, and cabalistic mysticism are shown in working out the theory; but, for our part, we think we understand the original Scripture better than this writer's exposition. Where

the Holy Spirit is ignored, men do but darken counsel by words without knowledge.

Foreign Missions after a Century. By Rev. J. S. DENNIS, D.D. New York: Fleming H. Revell and Co.

HERE are six lectures to the students of Princeton Theological Seminary, giving a complete view, well up to date, of the whole foreign mission field. The work might well serve as a missionary cyclopædia, with its admirable statistics and statement of principles. It abounds in noble passages, and throbs throughout with Christian enthusiasm. The author expects the world's regeneration by missionary agency, a view we do not share; but, apart from this, the volume is an exceedingly helpful contribution to the cause of foreign missions.

Consoling Thoughts. By M. AUGUSTA BREWSTER. Nisbet and Co.

A TASTEFUL book of holy thoughts designed to comfort the suffering and the sick. On one page are suitable texts carefully culled, while opposite are devout counsels which, received in faith, will soon become "consoling thoughts."

The Building of Character. By J. R. MILLER, D.D. Sunday School Union.

THESE familiar talks on Christian living are golden counsels for life's conduct. They lucidly point out the path of peace, and gently lead the soul along the way of holiness. This is just the book to help young Christian as he journeys to the Celestial City.

The Dew of thy Youth (same author and publishers), is a sixpenny booklet which may safely be placed in any youthful hand. It is issued in similarly tasteful style to *The Transfigured Life*.

For Letters. Drummond's Tract Depot, Stirling.

TWELVE gospel booklets for enclosure in letters; they all contain words of life, therefore send them in all directions by every post.

Present Day Tracts. Volume XII. Religious Tract Society.

It is refreshing to find this old Society standing bravely to its guns, in no wise sharing the panic which has demoralized so many. For half-a-crown, it gives us here the last six issues of this unique series in a compact well-bound volume, such as the busy pastor may put into the hands of his young men, either to arm against or save from scepticism. "Testimonies of great men to the Bible and Christianity" are wisely chosen, well set, and all verified by Dr. Murdoch. Dr. Angus treats of "Theology an Inductive and a Progressive Science", not as a Dr. Probable, but as one taught of God. "The 'Psalms of David' and Modern Criticism" we heard and admired at the Baptist Board, and are thankful to Dr. Green for this valued tract, No. LXXI. Any brethren unsettled as to the Psalter would do well to secure it. The rest are worthy compeers of those already named; and the whole make a presentment of Christianity which should satisfy the devout student, and vindicate the faith against its latest assailants.

Present Day Primers. I. Early Church History. By J. VERNON BARTLET, M.A. *II. The Printed English Bible, 1525—1885.* By Rev. R. LOVETT, M.A. Religious Tract Society.

THE first two of a series of shilling hand-books which should be of great service for senior classes. The former takes us up to the time of Augustine, and covers the ground well. The latter supplies information which every student will value, noting Wycliffe's Bible, not then printed, and describing the long succession from Tindale's to the Revised Version in clear and interesting fashion. Useful, helpful, and in the main trustworthy.

The Sabbath. By PROFESSOR SALMOND, D.D. Edinburgh: T. and T. Clark.

ONE of the sixpenny Bible Class Primers of which our late beloved Editor wrote, "With such helps as these, to be an inefficient teacher is to be blameworthy." The present is a

much-needed, timely, and invaluable contribution. It might be stronger in dealing with the transition from the Jewish Sabbath to our Lord's-day, which we take it was made by our Lord's sanction and purpose, and the authority of the Holy Ghost in the Apostolic Church.

The Money of the Bible. By GEORGE C. WILLIAMSON, D. Lit., etc. Religious Tract Society.

THIS useful handbook is Number 20 in the series "By-Paths of Bible Knowledge." Its preparation must have involved vast research and careful study; and all Bible students are under obligation to the learned author for the pains he has taken in making them familiar with the money of the Bible. Here one can read about the widow's two mites, the stater that Peter found in the fish's mouth, the thirty pieces of silver for which Judas betrayed the Saviour, and the various coins in use in both Old and New Testament times. The volume is illustrated by numerous woodcuts and facsimile representations, and is well worth the half-crown charged for it.

"The Pledges of His Love." By Rev. H. C. G. MOULE, B.D. Seeley & Co.

A CHOICE little devotional book upon the Lord's supper. It is an earnest effort to glorify Christ through the right observance of the second of the two Christian ordinances. The writer leads his readers into deep waters of truth, even "waters to swim in." Read this book before coming to the Lord's table; you will find it gracious and helpful.

Why I was Baptized. By Rev. J. MOUNTAIN. Partridge and Co.

A TWOPENNY booklet that ought to be of great service to any who desire to know the will of the Lord concerning the ordinance of believers' baptism. Mr. Mountain clearly traces the steps by which he, a minister of the Countess of Huntingdon's Connexion, was led to abandon infant sprinkling as being unwarranted by the Word of God, and afterwards "as a disciple of Christ, to obey His command, and be really baptized."

The Exhaustive Concordance of the Bible, showing every word of the text of the common English Version, together with a Comparative Concordance of the Authorized and Revised Versions, also Brief Dictionaries of the Hebrew and Greek Words of the Original, with References to the English Words. By JAMES STRONG, LL.D. Hodder and Stoughton.

WE are not surprised when we are told that this Concordance "is the result of more than thirty years of careful study and minute labour, independently pursued by the author, with more than a hundred assistants at various times and in several branches." It is rightly named exhaustive, for it traces "every word of the text of the common English Version of the Canonical Books, and every occurrence of each word in regular order." There is just a question whether there was any necessity for such completeness, for the very little words occupy a very large number of pages in this royal quarto volume. Still, we have such reverence for every word of God, even the inspired "jots and tittles", that we are glad such a colossal task as that of tracing each one of them has been attempted, and successfully accomplished. We have tested the references in many places, and found them all correct, so that we believe the work is, as it claims, "complete and accurate." Its arrangement also appears to be "simple", although it will take time for one familiar with Cruden's invaluable Concordance to become accustomed to the method here adopted.

The Comparative Concordance of the Authorized and Revised Versions, including the American variations, and the Dictionaries of Hebrew and Greek words, increase the value of Dr. Strong's work, which is very cheap at the subscription price of a guinea. After September 30, however, it will be offered to the general public at thirty-five shillings, so that deacons or church-members wishing to make their minister a most acceptable and useful present, had better secure copies at once.

The Life of Thomas Jones, a Prisoner on Norfolk Island. By A PRISON CHAPLAIN. Alfred Holness.

THE sad story of a career of crime culminating at the gallows, yet lit up by the Christian's hope. The Rev. Foster Rogers so commends the office that he holds, that we wish there were many such chaplains. We should like to see this eighteenpenny book sown broadcast in our prisons, and wherever the young are growing up in crime.

The Story of Garfield, Farm-boy, Soldier, and President. By WILLIAM G. RUTHERFORD. Sunday School Union.

JAMES GARFIELD is worthy of a place in the "Splendid Lives Series." His remarkable career, "from log cabin to White House," is simply sketched in this shilling book, almost too simply, in fact. We wonder that the author has said so little about the religious life of his hero, for it was this that fitted him for the various positions he successively and successfully filled.

The Pilgrim's Progress. By JOHN BUNYAN. Partridge and Co.

JOHN BUNYAN did not dream that such a choice edition of his *Pilgrim's Progress* as this is would ever be issued at two shillings. Four hundred and fifteen pages of good clear type, forty-seven illustrations engraved by Dalziel Brothers, an admirable introduction by Dr. Landels, and the whole strongly and appropriately bound,—what more could one wish to have for the money?

The Potter: his Labour and its Lessons. By WALTER E. WILLY. Alfred Holness.

AN unpretentious pamphlet, containing a most instructive sketch of the potter's art from the earliest ages down to the present time, and also giving the spiritual lessons to be learned from the labour both of the man at the wheel and the Divine Potter. There are ten illustrations by the author, but in delivering his lecture on the subject he introduces many more. The pamphlet is published at twopence.

The Golden Secret in Christian Work.

By J. OSWALD JACKSON. Religious Tract Society.

A GOLDEN theme got up in a golden cover, making an almost matchless gift-book for the modest sum of eightpence. The author looks for the world's restoration by the "law of

increase", individual effort, the plan of "one-bring-one." We expect that glorious consummation by the Advent of the Great King. Apart from this, the book is altogether after our heart, and will, we trust, stimulate a multitude of workers to holier and intenser zeal in service for Christ.

Notes.

METROPOLITAN TABERNACLE.—On *Lord's-day morning, June 3*, a large number of the delegates to the Y. M. C. A. Jubilee Conference attended the special service at the Tabernacle, accompanied by their President, Sir George Williams, whom we heartily congratulate upon the honours which the Queen and the Corporation of the City have conferred upon him. Pastor Thomas Spurgeon preached a most appropriate sermon from Joshua xx. 7—9, suggested by a remark of the late good Earl of Shaftesbury that the Y. M. C. A. and its various branches were like the ancient cities of refuge. No doubt many of our readers have seen the discourse in the current weekly issue of our excellent contemporary, *Word and Work*.

At the close of the evening service, at the great gathering around the communion-table, the Pastor gave the right hand of fellowship to thirty-seven new members of the church. We are deeply grateful that the work of conversion is constantly going on, especially among the young, many of whom are coming out to declare themselves on the Lord's side.

Just as the present Magazine reaches our readers, Mrs. Thomas Spurgeon and the two children will, all being well, have reached their new home in the old country. Many prayers have ascended on their behalf, as well as for the beloved husband and father from whom they have been so long separated, and a very hearty welcome will be given to them by the church and congregation at the Tabernacle.

METROPOLITAN TABERNACLE EVANGELISTS' ASSOCIATION.—The honorary secretary, Mr. Thomas Cox, writes as follows from 64, Kennington Oval, S.E.:—"Dear Mr. Editor,—I am under the impression that, in the membership of the Tabernacle church, there must be many brethren who have had experience as local preachers; but, in so large a church, it is difficult to know and meet with them. I should be glad to secure for this Association the services of any brethren who are experienced and reliable preachers.

"If it is possible for this intimation to appear in *The Sword and the Trowel*, it would probably lead to some friends communicating with me. My enquiry is for earnest, godly men of some ability, toge-

ther with experience in conducting services in chapels and mission-halls."

VINCENT STREET RAGGED-SCHOOL AND VINEGAR GROUND MISSION.—We have received the first Annual Report of this good work for the Master since its re-arrangement a little more than a year ago, the Report being the thirty-third issued since the commencement of the effort. We are glad to see that the various departments of the School and Mission are in active operation, although more teachers are needed for the afternoon. If any Christian friends in the neighbourhood of Vincent Street, Old Street, E.C., are at liberty, their services will be gratefully accepted by the superintendent, Mr. Stocks, of whom a copy of the Report can be obtained on application at Lombard House, Lombard Street, E.C.

COLLEGE.—Mr. D. B. Griggs has completed his course, and settled at Eastleigh, Hampshire; and Mr. W. L. Tweedie has accepted an invitation to the pastorate of the Baptist church at Cork.

The following brethren have removed:—Mr. C. S. Hull, from Brighton, to Tilehouse Street, Hitchin; Mr. R. T. Lewis, from Shipston-on-Stour, to Kissingbury, Northamptonshire; Mr. T. Philpot, from Histon, to Ilfracombe; and Mr. W. W. Robinson, from Astwood Bank, to Hemel Hempstead. Mr. W. H. Doggett, late of Bloemfontein, South Africa, has settled at Abingdon; and Mr. E. H. Ellis, formerly of Melbourne, has gone to North Adelaide, South Australia.

Mr. R. H. C. Graham sailed on June 5, to return to his mission work on the Congo. He had taken part in the communion-service at the Tabernacle on the previous Lord's-day evening, when his dear wife, who is remaining in England, was received as a member of the church. On the Monday night, in company with his College and Congo companion, Mr. H. R. Phillips, he joined the large company of friends who had gathered at the Tabernacle for the usual prayer-meeting.

Monday, June 18, was the day set apart for special prayer by all the churches connected with the Pastors' College Evangelical Association. The President, Pastor Thomas Spurgeon, issued a post-card re-

minding the brethren of the arrangement made at the Conference, and of the suggestion that the subject of "Family Religion" should be particularly remembered in our supplications.

At the Tabernacle, meetings were held at ten a.m., and three p.m., at which some of the London ministers and students and other friends were present, and at the evening gathering there was a most cheering attendance, and a gracious spirit of intercession prevailed. In addition to the special theme for prayer, the Pastor called attention to the distribution of his dear father's sermons, and brief addresses relating to the extension of that work were given by Mr. Taverner, of Brighton (the secretary of the Spurgeon Memorial Sermon Society), and Mr. Harrald.

Our "Notes" are made up too soon for us to receive reports of many of the meetings held on the 18th ult.; but we know that in various places the concert of prayer was the means of much blessing. At South Street Chapel, Greenwich, Pastor Charles Spurgeon presided at a numerous and happy gathering, and an address was delivered by Pastor A. A. Saville.

From June 21 to August 6, the students will be away for their summer vacation.

PASTORS' COLLEGE MISSIONARY ASSOCIATION.—On account of the serious illness of his wife, Mr. Patrick has come to England for a while. As he and Dr. Churcher are both at home, it will be a good opportunity for them to give an account of the work in North Africa, and thus secure additional interest for the Mission which was so peculiarly dear to our late beloved Editor. Letters may be addressed to either of the brethren at the Tabernacle.

EVANGELISTS.—Pastor T. L. Edwards wrote from Stockton-on-Tees, on May 29:—"On Sunday evening last, *Mr. Manton Smith* concluded his eight days' mission here. It has been a season of refreshing to us: both believers and unbelievers have been blessed. Our brother is possessed of remarkable powers as an evangelist. His sweet songs and graphic stories illustrate the gospel themes he expounds with wonderful attractiveness. The meetings grew in power each day, and on Sunday evening many had to be turned from our doors. We are deeply grateful for our brother's services."

Mr. Smith's next mission was at Islington Presbyterian Church, Colebrooke Row, from which the following pleasing report, written by Pastor Henry Norwell, has reached us:—"It may interest the readers of *The Sword and the Trowel* to know that Mr. J. Manton Smith has, during the past ten days, been conducting a mission in our church, with very blessed results. Some have decided for Christ, and my heart rejoices especially that the blessing has entered into my own household. Many more

have been aroused, and during the next few weeks we anticipate a time of reaping. Mr. Smith's visit has matured much grain, besides what has been already gathered, and the Lord is saying to us, 'Put ye in the sickle, and reap, for the harvest is ripe.' I cannot tell you how much the hearts of God's people have been cheered. The congregational spiritual temperature has been perceptibly raised. Our hearts have burned within us; and we are full of thanksgiving.

"Mr. Smith had to overcome a great deal of prejudice in coming to work amongst us. One good old man, who did not know that the cornet was to be used, and who was busily finding the place in his hymn-book, started in alarm when the first blast from the pulpit smote upon his ear. 'My man,' he ejaculated, 'gin ye did that at Kilmarnock, the people wad rise an' rin.' But he remained, with very evident enjoyment. Mr. Smith 'blew the trumpet' in our Zion to some purpose.

"We also thoroughly enjoyed Mr. Smith's singing, through which he so powerfully preaches the gospel. The feeling in every Christian heart was that of thankfulness to God for having constrained so gifted a man to lay at the feet of his Saviour the talents which would have brought him a fortune in the world's market. The example of such consecration will not be lost upon our many young men.

"Mr. Smith's Song Services, his addresses to the children, his pithy talk with 'Men only', and his thrilling narration of his 'Life Story', were all elements in his mission of the highest interest. It will be long ere his visit is forgotten in our congregation, and many will bless him through eternity. Personally, I rejoice in his friendship; and I thought it the least I could do to let you know how much his visit has done for us."

Mr. J. S. Harrison reports as follows:—"Last month (May), I preached two Sundays at John Street Chapel, Edgware Road; and one Sunday at St. Giles' Christian Mission. I also preached the Sunday-school sermons at Westbourne Grove Chapel. During June, I have been at the Great Assembly Hall and St. Giles' Christian Mission, and also preached Sunday-school sermons at Blackburn."

Pastor E. Spanton writes:—"Mr. Burnham's visit to Modbury was looked forward to with special pleasure because of his early association with the place. Here, twenty-five years ago, his soul first found the light, and he was baptized, and received into the fellowship of the church. This fact was announced by our brother in a special letter of testimony and appeal, which was distributed to every house in the neighbourhood.

"The services at St. Ann's Chapel, Lupridge, and Modbury, were well attended, many of the people coming two and three

miles on foot to hear the Word. A very gracious influence pervaded the whole of the mission, and it will long be remembered as a season of great blessing, and of spiritual quickening and refreshing. Some who do not often frequent the house of God came, and listened attentively to the faithful preaching and sweet singing of the gospel. Our brother evidently knows the nearest way to the Cross of Christ, and so states the truth that there can be no mistake about what it is.

"As Mr. Burnham was summoned on a jury, Mr. James Dunn, of Lewisham, conducted the last Sabbath's services, and Pastor W. T. Adey, of Kingsbridge, took the closing meeting. After the service, he desired to meet in the vestry those who had been blessed by the mission. Six came forward to say that they had found Jesus. The great day alone will reveal the full result of such faithful service. To God we give praise and glory for our brother's visit, and we trust that he may long be spared to continue his much-loved work."

During the early part of the past month, Mr. Harmer conducted a successful mission at Belvedere, Kent; the latter half of June he spent at Antwerp, holding services in the Mariners' Church, for the men of the sea, and also for the benefit of the large number of English-speaking visitors who have been attracted to the Exhibition. In our next number we hope to give details of these missions, and also portraits of Messrs. Burnham and Harmer, with some account of their lives and labours in the Master's service. From the present time, they come under the new arrangements mentioned in Mrs. Spurgeon's "Personal Notes" in our last issue; but they will still be called, as in the past, C. H. SPURGEON'S EVANGELISTS.

On the last two Sabbaths in July, and the first two in August, Mr. Harmer is to be at Miss Watney's Hall, South Croydon; and in September, he is to conduct a mission in connection with Pastor George Wilson's work at Roker, Sunderland.

ORPHANAGE.—The excursion to Horne Bay is to take place on *Wednesday, July 4*, not July 2, as stated in last month's Magazine. All particulars can be obtained at the Orphanage or the Tabernacle.

Orphanage Sunday-school.—On *Tuesday evening, May 29*, Mr. J. J. Turner, dressed in Chinese costume, gave a most interesting lecture to the children on "The Manners and Customs of the Chinese," including Chinese hand-shaking, the way they eat their food, and carry their money, a missionary's visiting-card, and his method of obtaining an entrance into the house of a Chinaman. He told how an orphan child was picked up in the street by a missionary, and what a blessing she became to others; also how the god of rain was placed in the street, so that the heat of the sun might induce him to send rain on the earth. Al-

though scorched and blistered by the sun, no rain came. The magistrate, fearing the people would charge him with insincerity, caused himself to be chained to the idol, but soon fainted, and was carried home apparently dead; he revived, and told the people to send to a certain village, to find a devout man, and put him to death on a mountain that he named, then the rain would come. The man was found, taken to the spot, tied to a stake, a light put to the faggots, and in an instant down came the rain, put out the fire, and saved the man's life! Mr. Turner, when it was told to him, said, "I can tell you a better story than that," and related how the Lord Jesus was taken to Mount Calvary, where He bore the punishment and died for the sins of all who trust Him. The singing of the hymn, "Jesus loves me," by Mr. Turner, in the Chinese language, brought to a close a meeting that will not soon be forgotten.

On *Wednesday, June 6*, the garden party in aid of the funds of the Orphanage was held, as arranged, in the grounds of Dartmouth House, Blackheath, by kind permission of the Bishop of Southwark. Everything possible was done by Pastor Charles Spurgeon to secure the success of the gathering; he could not, however, ensure fine weather, and the heavy rain that fell during the afternoon and evening not only prevented many from attending, but also necessitated a considerable shortening of the very interesting programme that had been prepared. The bishop presided at the meeting, and spoke with great heartiness in support of the Institution, and addresses were also delivered by Pastors J. A., C., and T. Spurgeon, and Mr. Charlesworth. Our cash-lists show the financial proceeds of the effort up to the 14th ult. Hearty thanks were accorded to the bishop for his cordial response to the request of his neighbour, Pastor Charles Spurgeon, for the loan of his grounds, and for his personal presence and sympathy with the Orphanage.

Like the garden party, the *Annual Festival, on Wednesday, June 20*, was sadly marred by the rain, which fell heavily just as our friends would have been preparing to start, and continued during the greater part of the afternoon. The attendance was consequently less by several hundreds than it would otherwise have been; but it was generally admitted that the gathering was larger than could have been expected under the circumstances. The opening of the C. H. Spurgeon Memorial Hall, and the unveiling of the Memorial to Mr. Spurgeon by his two sons on behalf of their dear mother, added greatly to the ordinary attractions of the Festival, and helped to increase the number of visitors to the Orphanage grounds. The rain made it necessary to deviate somewhat from the published programme, but the two great meetings were held, as arranged, that of the afternoon in the Memorial Hall, and the evening one in the open-air. The list of

speakers was long and representative; and although a few of those announced were unable to be present, most of the following ministers and friends took part in the proceedings of the day:—The late beloved President's father, brother, and two sons, Prebendary Barker, Dr. Stalker (Glasgow), Dr. Hiles Hitchens, Dr. Harry Guinness, Revs. A. G. Brown, David Davies, C. H. Kelly, H. O. Mackey, A. F. Riley, A. Wells, and J. R. Wood, Sir George Williams, T. A. Denny, Esq., and Lady Hope. The Hon. John Wansmaker (U.S.A.), S. D. Waddy, Esq., Q.C., M.P., and Mr. W. J. Orsman, J.P. The Trustees are very grateful that the day's receipts were equal to the average amount of the past few years, with the exception of 1892.

C. H. SPURGEON MEMORIAL FUND.—We are asked to announce that the total amount received to the present time is just over £11,000, and that at least £1,000 more is required to finish paying for the Memorial Hall. Contributions should be addressed to the Treasurers, C. H. Spurgeon Memorial Fund, Metropolitan Tabernacle, London.

COLPORTAGE.—*May 27 and 28* were spent by the committee and the colporteurs in conference, prayer, and worship. Our readers will see, by the new Report issued with the present Magazine, that Pastor Thomas Spurgeon is now the President of the Association. Accordingly, on the Monday afternoon, he met the men, and gave them a very cheering and helpful address. At the evening meeting in the Tabernacle, the Vice-President (Pastor J. A. Spurgeon), occupied the chair, and he and the new President commended the Society to the continued sympathy of all the friends of the late beloved Pastor. Several of the colporteurs gave interesting accounts of their work. The secretary writes:—"The annual meeting was, I think, one of the most successful and enthusiastic ever held."

The new Report shows that there was a deficiency of £585 4s. 7d. last year; and it was felt by some of the committee that the new President should not be asked to take up the work with this burden resting upon it. Carrying out the suggestion in our last number, Mr. William Higgs gave £100 to start a subscription to cover the deficit, and up to the date of closing the list for the present Magazine, £448 13s. had been contributed, leaving only £140 to be raised to complete the required sum. Among our many thousands of readers, are there not five who will send £10 each, 10 who can spare £5 each, and 40 who will give £1 each to this most useful agency? All communications should be directed to W. Corden Jones, Pastors' College, Temple Street, Southwark, London.

Baptisms at Metropolitan Tabernacle.—*May 31st*, twenty-three; at Haddon Hall, *May 21st*, one.

PERSONAL NOTES BY MRS. C. H. SPURGEON.—It is a source of much satisfaction to me that the readers of *The Sword and the Trowel* so thoroughly appreciate the efforts made to keep the dear old Magazine up to its past standard of interest and integrity. Letter after letter of warm approval reaches me, from those to whom it is at once a storehouse of blessed memories, a rallying-point for faith's most loyal forces, and, in some strange, sweet way, a heart-link between the loved one in heaven and the loving ones on earth. In it, *his* writings still charm us,—bright gleams of *his* wit and wisdom sparkle among the paragraphs,—*his* ways and methods are carefully followed,—*he* is still the chief contributor,—and the *sunshine* of his name lingers lovingly on every page.

But above and beyond all this, the same jealousy for God's honour, faithfulness to His truth, and fearless denunciation of false doctrine and error, must be maintained by the hands into which dear Mr. Spurgeon committed the "sword" and the "trowel", when he laid them aside for the crown and the glory. *He* never let the sword rust in its scabbard, or the trowel lie idle on the mortar-board; and his splendid courage in wielding both the weapon of war and the implement of toil is an unfailing incentive to those who follow him in the "combat with sin, and labour for the Lord."

These few words introduce a very earnest request that my dear friends will give solemn and prayerful consideration to the Editor's article on the "Down-grade" question in this month's issue. "Facts are stubborn things," and those recorded on the previous pages could be corroborated many times over, merely from my own knowledge and correspondence.

It is meet that some voice should "cry out and shout" against the iniquity practised in so-called Christian communities, as well as against the pernicious doctrine preached by those who profess to be ministers of Christ and His Word. The one thing brings on the other. Heresy in the pulpit leads, sooner or later, to ungodliness in the pew. If the pastor makes light of sin, he will not be able to count many saints in his congregation. The "Down-grade" evil, which my husband so bravely and boldly denounced, and which, in a sense, broke his heart, is at the bottom of it all. Doctrinal error almost invariably culminates in an unholly and graceless life.

Where the pastors have left the old paths, and removed the old landmarks, there, dancing, comic singing, low entertainments, and frivolities of every kind are admitted into the churches, and indulged in by the members, of whom the apostle Paul has truly said, "For the time will come when they will not endure sound doctrine." Worse than even this, the Bible itself is despised, the sacred verities of our faith are ridiculed and scoffed at, and disloyalty to Christ is openly indulged in and defended.

My soul trembles for such perverters, when I think of the awful doom only partially revealed by Paul's unanswered and unanswerable question, "He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith He was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?"

On the other hand, if a church, already tainted and disfigured with this spiritual leprosy, should unwittingly call a faithful man of God to minister to it, no sooner do deacons and members find out his allegiance to the "old-fashioned gospel" than there are no bounds to their injustice and cruelty. They will insult, reproach, persecute, and defy him; and if these indignities will not compass their purpose, they will *starve him out*, so that they may be rid of his "holy conversation and godliness"!

Oh, how my heart aches for the many pastors, known to me, who are at this moment enduring a great fight of afflictions, for the sole reason that they are "determined not to know anything among men, save Jesus Christ, and Him crucified"!

This sorrowful "cry" from the pages of the Magazine will probably be disregarded and derided by those whose actions have wrung it from our hearts; but the Lord will hearken and hear it, and it will be one of the swift witnesses against them, "in that day."

Ever may *The Sword and the Trowel* bear unwavering testimony to the whole truth of God, and hold fast to purity of doctrine and holiness of life! Ever may the grand example of its beloved and glorified Editor strengthen our hearts to dare and bear reproach and contempt, if need be, for Christ's sake and the gospel's! "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. . . . *He that biddeth him God speed, is partaker of his evil deeds.*"

Pastor H. Wood, of Deloraine, Tasmania, writes:—"Dear Mrs. Spurgeon,—I must tell you what a blessing the beloved President's sermons are being made to many souls. This summer, I had my fortnight's holiday by the sea-side, with several other ministers and a city missionary. Among other books, I took a volume of our glorified leader's sermons. It was the one which he gave me with his own hand, for what he was pleased to call 'valuable service' rendered at the Conference of 1882.

"It was suggested that we should read a sermon aloud every day, and we did so in turn. Never shall we forget the seasons of spiritual power we then enjoyed. We seldom got through a sermon without being melted into tears, and driven to our knees in earnest prayer. They were times of heart-searching, and humbling before God, and times

also of fresh anointing with power. The reading of three of the sermons made a most wonderful and remarkable impression. These were, 'The Pentecostal Wind and Fire' (No. 1,619), 'The Heroic in Christianity' (No. 1,584), and 'Truthfulness' (No. 1,585). Those present wondered what it must have been like to have heard the living voice! A Presbyterian minister, who was with us, has, since his return home, read one of the dear President's sermons every morning before breakfast, and intends to procure everything of his that is published. His writings are *so full of Christ*, and therefore they are so precious."

This is a delightful testimony; but I often marvel that the glorious example set by dear Mr. Spurgeon in his ministry is not more earnestly and eagerly followed by other preachers. Why do they not make their sermons as "full of Christ" as he did? Why do they seek to know anything else among their people, save "the glorious gospel of the blessed God"? Many of them see plainly enough that the success of God's dear servant was mainly due to the grace which enabled him to proclaim boldly and fearlessly the old doctrines of the Word of God. Why then do they preach another gospel (which is not another), and make shipwreck of their own faith, as well as that of the deluded ones who listen to them?

No words of mine can add to the pathos of the following letter, which came to me last month, enclosed in the case of a very beautiful violin.

Never before did I covet the skill to use such an instrument; but, as it lies mutely by my side, a great longing possesses me to draw from its strings some of the tender cadences with which it made such melody for its gifted "mistress", and the first psalm it should sound forth would be, "Praise God from whom all blessings flow!"

I am acquiring the habit of telling my dear readers, in these "Personal Notes", something of my daily life and its incidents, and for two reasons I share with them the pleasure of reading the violin's letter. The first of these is that they may rejoice with me, when they know what pure joys, from the hand of my God, are often mixed with the heart-pain which can know no cure on this side of heaven; and the second reason is that I think the letter has a special message to any of the Lord's own, who are tempted to devote musical or other talents to the service of self and the world, instead of consecrating them entirely to the glory of God.

All we are, and all we have, our finest gifts, and fairest graces, must be returned to Him who first gave them; and then, "When He has put His hands upon them and blessed them, we may receive them back; no longer stolen joys, but hallowed loans, and mercies bright with a Redeemer's benison."

But the violin shall now speak for itself:—

“To dear Mrs. C. H. Spurgeon I offer greeting. I know I am only a violin; but violins have feelings when they are understood, so I must introduce myself, that you and I may not long remain strangers to each other. ‘Where do I come from?’ I will give you a little bit of my history, and perhaps you can guess; but if not, what matters it? I am here, and feel inclined to stay, for you are no stranger to me, though I am to you.

“I have forgotten my very early experiences; but I will begin from a morning when I was many years younger than I am now. After much jolting, which I did not like, my case was opened, a flood of light rushed in, and two ladies bent over me. One said, ‘At last I have my wish,’ and from the enthusiastic way in which she took me up I judged, and rightly, that she was to become my mistress. She fingered me right lovingly, and soon we became very close friends. I answered my mistress in all her moods; where she went, I went, we were inseparable companions. The second lady, of whom I have spoken, was very dear to my mistress; her hands wandered skilfully over another instrument, and often for hours we made music together. Sometimes, the lady in question would say to my mistress, ‘Put down that old fiddle, sweetheart, and sing to me.’ Then she still played on, while my mistress hugged me under her arm, and sang. Such were the happy times we spent together.

“But a change came: my mistress took me to get what she called ‘finishing lessons’ from a clever professor, who complimented her and me, too, telling her that he was quite certain some of her ancestors had been professionals, or she would not possess such an ear and touch. She laughed, but worked harder than ever. He took extraordinary pains with her, I remember; and his violin and I enjoyed ourselves heartily. One day, things came to a climax; the professor was most anxious for my mistress to train for ‘a public life’, telling her that she would make her own fortune, and his, too. She said she had not sufficient nerve; but he assured her that she would soon get over any shyness she might feel. But there was something

else to be got over first, I found; the gentle lady at home was horrified at the idea of a public life for her friend, and yet I know for certain that my mistress thought we might help her more, and get more money for her. But the sweet soul said, ‘What shall it profit a man if he gain the whole world, and lose his own soul?’ She ever has something out of the grand old Book to fit every case that arises; but my mistress had no need to choose, for, before the final answer was to have been given, she had no choice left.

“One day, the cheek that pressed me was very hot, and the head very painful; and she said to her gentle companion, who was practising with her, ‘I can hold up no longer, dearest; I feel too ill for anything.’ So I was put snugly to bed, little thinking it was the last time I should be heard by my mistress; but so it was.

“Then followed a long dark time in which I was never even looked at. But one day I again heard the voice I knew so well; but alas, how changed! Where was the music in it? I heard her say to someone, ‘Now we are alone, Doctor, please answer me these questions faithfully; when shall I be strong again? when will my voice return? when will this wearisome pain cease?’ Presently, a low voice said, ‘Do you really wish to know? Then the answer is the same to each question, *never again in this world*. You must never try to sing any more, or even play on your beloved violin.’

* * * * *

“I have been oiled and rubbed to keep me in good order; but it is many years since I have made any melody for anyone. Now I am sent to you to begin a new life. My mistress said you were to keep me, or give me away, or sell me, as it pleased you. She also bade me tell you that I came with her whole-hearted love, and that I am part of the result of your gardening in a very weedy patch of ground owned by her, and she hopes you will not be discouraged in your work, though in that soul-garden there are still more weeds than flowers.

“So now, dear lady, thou knowest all I can tell thee, except that I am, from this time forth,

“Thine own
“VIOLIN.”

Pastors' College, Metropolitan Tabernacle.

Statement of Receipts from May 15th to June 14th, 1894.

	£	s.	d.
Pastor and Mrs. C. L. Gordon ...	0	5	0
Miss Dixon, per J. T. D. ...	0	10	0
Pastor G. T. Ennals ...	0	5	0
M. H. E. S. ...	0	10	6
Mrs. Johnstone, per Rev. W. Tulloch	1	0	0
Mosley of collection from George Street Baptist Chapel, Isle of Wight, per Pastor E. B. Pearson ...	1	10	0
Contribution from Zion Baptist Chapel, Bacup, per Pastor S. J. Baker ...	3	10	0

	£	s.	d.
Pastor G. D. Cox, New Zealand ...	0	2	6
Pastor W. Usher, M.D. ...	1	1	0
Mr. H. J. Gibbs ...	0	10	0
F. C. W., per Pastor T. Spurgeon ...	0	2	6
Pastor H. E. Barrell, Bombay ...	2	0	0
Mr. George T. Congreve ...	25	0	0
Mrs. Jerman, per Pastor W. Murray ...	2	0	0
Mr. W. Pitcher ...	1	1	0
Mr. J. G. Priestley ...	5	0	0
Mrs. Websdale, per J. T. D. ...	2	0	0

	£	s.	d.		£	s.	d.
Rev. J. Angus, D.D.	3	3	0	Weekly Offerings at Met. Tab. :—			
Mr. E. T. Ridgway	1	1	0	May 20	29	6	10
Pastor J. G. Gibson	1	0	0	" 27	25	7	9
Rev. R. J. Beechiff (monthly)	0	2	6	June 3	25	12	0
A friend, No. 13, per Pastor T. Spurgeon	0	2	6	" 10	7	0	6
Mrs. Duncan Sharpe	0	5	0				
Mr. G. Jenkins	2	0	0				87 7 1
Collection at Christ Church, Aston, Birmingham, per Pastor W. A. Wicks	4	0	9				£145 9 4

Pastors' College Missionary Association.

Statement of Receipts from May 15th to June 14th, 1894.

	£	s.	d.		£	s.	d.
Mrs. Clark	0	2	6	Collection at Lordship Lane Baptist Chapel, per Dr. Churcher	1	1	0
F. C. W., per Pastor T. Spurgeon	0	2	6	S. Thorne, per Mrs. C. H. Spurgeon	0	2	6
H. M. S., widow's mite, per Pastor T. Spurgeon... ..	0	5	0				£2 0 6
Mrs. Devenish	0	5	0				
Miss Lowick... ..	0	2	0				

Spurgeons' Orphan Home, Stockwell Orphanage.

Statement of Receipts from May 15th to June 14th, 1894.

	£	s.	d.		£	s.	d.
Mr. James Smith	0	2	6	Stamps, Garston	0	1	6
Mr. Hartley Windle	0	10	0	Mrs. Johnstone, per Rev. Wm. Tulloch Collected by Mr. Martin, at Corfu, Greece	0	3	6
The Old Baptist Chapel Sunday-school, Guildford, per Mr. P. Pickett:—				Mr. W. Newton	0	5	0
Girls' Box	0	15	7	Mrs. C. Watts	2	4	0
Boys' Box	0	15	10	Miss Isabella Anderson	0	7	6
Infants' Box	0	2	0	Miss M. E. Jenkins	0	2	6
Young Women's Bible-class	0	2	11	Collected by Miss Isabella Mackintosh	4	16	0
Young Men's Bible-class... ..	0	5	5	Mrs. Denman	0	2	0
Mr. P. Pickett's box	1	5	6	P. W. H.	0	1	0
Mr. G. B. Pickett's box	0	9	9	Mrs. Knott	1	0	0
	3	17	0	Mr. W. Crawford	0	10	0
Mr. George Gibbs	1	1	0	Mrs. Barry	1	1	0
Mr. John Lewis	0	2	6	Postal order, Aberdeen	0	2	6
Mr. D. Land	0	5	0	A friend, Maida Vale	0	5	0
Weekly pennies from Maggie and Jack, Glasgow	0	8	8	Miss A. Tutecher	0	10	0
Miss L. M. Walker	1	0	0	Mrs. James Higham	5	0	0
Mrs. W. Balls	0	5	0	M. A. L.	1	0	0
Twickenham Baptist Sunday-school ...	0	11	0	Straw Plaiters, Ivinghoe, Aston	0	2	2
Scholars of Bethany House School, Goudhurst, per Messrs. Kendon, Son, and Benians	4	11	6	Miss Bertha Sheldrick	0	10	0
Collected by Mr. M. H. Webb	0	10	6	Collected by Miss M. Warren	0	12	6
Collected by Mr. A. Begbie	0	3	11	Mr. James Wilson... ..	0	3	0
Rev. W. Priest Peck	1	1	0	Norwegian friends visiting the Or- phanage	1	7	0
Messrs. W. C. Jarvis and Sons... ..	1	0	0	Mrs. M. Smith	1	0	0
Mrs. Pickering	0	5	0	Collected by Mrs. R. C. Allen	0	7	0
The Lord's tenth	0	10	0	Box at Tabernacle gates and Office box Wellash	1	7	6
Mr. John Green	10	0	0	Mrs. J. E. Maunder, per Pastor J. A. Spurgeon	4	0	0
Mrs. Collins... ..	0	10	0	M. H. B. S.	1	0	0
G. W.	0	7	6	A. B. C.	0	5	0
Mr. T. W. Beveridge	1	0	0	A friend, South Shields	0	2	6
Eythorne, Ashley, and Woollage Green Sunday-schools, per Mr. G. Ayers ...	4	10	0	B. G., Norwich	1	0	0
Mr. Robert Brown... ..	0	10	0	Mr. H. J. Yeldham	1	1	0
Per F. R. T. :—				Mr. Harry Foster	0	3	0
A. A. T.	1	0	0	S. O. O. G.	0	2	6
Mr. T. R. Johnson... ..	0	5	0	Y. V. C.	1	0	0
	1	5	0	A. H., Edinburgh	0	1	0
E. S. M.	0	5	0	Collected by Mr. J. Whittaker... ..	0	10	0
Young Men's Bible-class, Midway Place, Deptford, per Mr. W. J. Reed	0	10	0	Mr. Thomas Fish	0	2	6
Mr. C. Ibberson	0	3	0	Mrs. H. Windmill... ..	0	1	0
Captain Lindsay, per Mr. Coombes ...	0	6	0	Messrs. Alexander and Wood	2	0	0
Per V. J. C. :—				Baptist Sunday-school, Berkhamsted... ..	0	13	7
Tato	0	5	0	Mr. M. Scragg	1	0	0
Scraps... ..	0	5	0	Stamps, Garston	0	1	6
	0	10	0	Mr. W. T. Davis	1	1	0
Mr. Joseph Wheatcroft	100	0	0	Mrs. Webb	1	10	0
				Collected by Mrs. Lane	0	2	6

	£	s.	d.
F. G. B.	0	1	6
Mr. John Cory	50	0	0
Mr. T. M. Whittaker	3	3	0
Mrs. E. Williams	0	10	0
Mrs. H. Rennard	1	0	0
Teachers and scholars of the Harlesden Baptist Sunday-school, per Mr. J. Balls	1	1	0
An old boy	0	2	6
Mr. and Mrs. Haynes	0	10	0
Collected by Pastor J. H. Barnard	0	5	0
Mr. C. E. Tidswell... ..	0	6	0
Mr. J. Pillman	1	1	0
Mrs. M. Turnbull	1	0	0
A poor old body, per Pastor T. W. Lister S. H.	5	0	0
Collected by Mrs. Hinton	1	5	10
Mr. C. Hooper	0	3	0
Mrs. Chesworth	0	5	0
Mr. S. H. Baker	1	0	0
Mr. George Sinclair	0	10	0
Mr. J. G. Priestley	10	0	0
The Misses Gould	3	0	0
Mr. John H. Earnshaw	0	6	0
Mr. Robert Parsons	0	10	6
Miss M. J. Warren	0	10	0
Miss Grange, per J. T. D.	0	10	0
Mrs. Websdale, per J. T. D.	1	0	0
A	0	5	0
Mr. H. B. Ferne	1	1	0
Mrs. E. Porter's Five per Cent. for 1893	1	14	0
Per Pastor Charles Spurgeon:—Garden Party at Dartmouth House, Black- heath (by kind permission of the Bishop of Southwark):—			
The Misses F. and R.			
Bonsfield	30	0	0
Mr. J. Newman	1	0	0
Mrs. Weldon	3	3	0
Mrs. P. Stuart	1	0	0
Mrs. Carter	2	0	0
Mrs. Glasier	1	1	0
The Misses Weir	2	2	0
Mr. J. H. Wright	5	0	0
Mr. W. Maybrook	1	0	0
Mr. Lindley and Mr. Willcox	3	3	0
Mr. W. B. Fisher	2	2	0
Mr. F. W. Warmington	2	2	0
Mr. C. T. Barton	0	10	6
Mr. S. Beaumont	0	10	0
Mr. Hester	2	2	0
Mr. Beaumont	0	5	0
Miss Smallridge	0	10	0
Mrs. Duffill	0	2	6
South Street Baptist Chapel Sunday-school, Greenwich... ..	2	2	0
Mr. J. C. Heard	1	11	6
Collection	7	6	3
	68	12	9
A friend, per Mr. W. Roff	0	5	0
E. W.	0	5	0
Per Mrs. James Withers:—			
Mr. M. H. Sutton	1	1	0
Mr. James Withers	1	1	0
Mr. Alfred Sutton	1	0	0
Mr. E. Harvey	0	10	6
Mr. Alfred Palmer	0	10	0
Mr. Herbert Sutton	0	10	0
Mrs. C. Simonds	0	10	0
Mrs. Lansley	0	5	0
Mr. W. Cawslade	0	5	0
Mrs. Collier... ..	0	5	0
Mrs. Parfitt... ..	0	2	6
Mrs. J. Davis	0	2	6
Mrs. W. Ravenscroft	0	2	6
Mr. Brigham	0	2	6
Mrs. W. Shepherd... ..	0	2	6
	6	10	0

	£	s.	d.
Mr. and Mrs. Hewat	2	0	0
In remembrance of Mr. Spurgeon's birthday	0	5	0
Mr. Walter Oakley	0	2	6
Collected by Miss Fountain	1	2	1
Mr. and Mrs. Woolidge	0	10	0
Collected by Mr. J. Skinner	0	2	0
Miss Gregg	0	1	6
Mrs. C. Edmonds	0	4	6
Mrs. James East	0	10	0
Mr. G. Cole	0	10	0
Llandrindod friends, per Miss J. Harding	0	10	0
Miss M. Fraser	0	7	6
Mrs. Warriner	0	5	0
Mrs. E. Grounds	0	1	0
Mrs. Williamson	1	1	0
Mr. Alfred Jones	2	0	0
Collected by Miss C. Smee	0	10	0
Collected by Mrs. Biggs	0	6	10
Mrs. E. Dobson	5	5	0
Mr. J. W. Green	1	0	0
Mrs. Duncan Sharpe	0	10	0
Per Mrs. J. A. Spurgeon:—			
Mr. G. Jenkins	8	0	0
Master George E. Jenkins	0	10	0
Lizzie and Sarah	0	5	0
	8	15	0
Young Men's Bible-class at Morice Square Sunday-school, Devonport	0	10	0
Mr. E. Funnell	0	3	6
Miss M. Everett	0	10	0
Dr. Alfred Fennings	45	0	0
C. M. W.	0	5	0
Miss E. Clover	0	5	0
Collected by Miss E. G. Comber	0	5	0
Collected by Miss Edith Allen	0	4	6
Mrs. E. Hoag	1	1	0
Mrs. A. Johnson	0	2	6
In loving memory of Mr. Spurgeon	0	5	0
Postal orders, Colchester	0	5	6
Collected by Master Gordon Roberts... ..	0	5	3
Mr. and Mrs. C. Scruby	1	0	0
Mr. W. A. Weightman	2	2	0
Mr. W. Graham	1	0	0
Mr. and Mrs. T. A. Kelly	1	1	0
Mr. Alfred Pearson	1	1	0
Miss Janet Wood	1	2	0
Miss Bowen and friend	0	5	0
Miss Adcock	0	10	0
Miss Jane Stewart... ..	0	10	0
Mrs. Biddall	0	10	0
Collected at the Sunday tea-table by			
Mrs. Spencer	0	8	0
Miss E. Keylock	0	2	6
Mr. E. Squires	1	0	0
Mr. Frederick Dillistone	1	0	0
Mrs. Calder	21	0	0
Mrs. G. Belough	0	1	0
Romany Road Band of Hope, Norwood, per Mr. C. Clover	0	9	0
Mrs. George... ..	5	0	0
Mr. Fringle	1	0	0
Mr. C. W. Roberts	5	5	0
Collected by Mr. W. R. Garrett	0	5	0
Collected by Mr. H. G. Easter	0	6	4
Collected by Miss Spall (No. 12 Boys, Stockwell Orphanage)	0	5	8
Mr. G. F. White	5	0	0
Mr. William Cooke	0	1	0
Per Mrs. C. H. Spurgeon:—			
Mrs. Long	1	1	0
A reader of the Almanack, Edinburgh	1	0	0
In loving remembrance of an only sister	2	0	0
Mr. John F. Boyle... ..	1	0	5
Miss M. Blyth	1	0	0
	6	1	5
Mrs. George Hearson	1	1	0
Sandwich, per Bankers	1	1	0

	£ s. d.		£ s. d.
Meetings by Mr. Charlesworth, and the Orphanage Choir:—		Belmont Hall, Clapham ...	... 2 7 9
Barking	5 0 0	Richmond ... ..	... 2 6 2
Chelsea	3 0 1		£190 6 6
Brockley	4 10 0		

Tenth instalment from the C. H. Spurgeon Memorial Fund, on account of Memorial Hall, £547 17s. 8d.

List of Presents, per Mr. Charlesworth, from May 15th to June 14th, 1894.—PROVISIONS: 1 New Zealand Sheep, Sir A. Seale Haslam; 9½ quarters Bread, Mr. Roberts; 24 quarters Bread, Mr. J. Law; 27 lbs. Butter, Messrs. Pentelow and Sons.

GIRLS' CLOTHING:—190 Articles, The Reading Young Ladies' Working Meeting, per Mrs. James Withers; 45 Pinafores (being one for each girl in No. 1 House), Miss Helen Stewart, Oban; 198 Pinafores, Friends at West Crovdon Baptist Chapel, per Mrs. J. A. Spurgeon; 74 Articles, The Young People's Working Party, Summer Hill Baptist Sunday-school, per Miss E. Williams; 31 Articles, The Ladies' Working Meeting, Metropolitan Tabernacle, per Miss Higgs; 2 dozen Hats, 7 dozen pairs Kid Gloves, 14 Jackets, Messrs. R. V. Bray and Sons; 1 parcel Worn Clothing, Mrs. Walker; 25 Straw Hats, Mrs. P. Coombs; 10 Articles, Mrs. Hinton; 3 Articles, Miss Descroix; 4 Articles, Miss M. B. Cowper.

BOYS' CLOTHING:—10 Articles, The Reading Young Ladies' Working Meeting, per Mrs. James Withers; 46 Garments, The Young People's Working Party, Summer Hill Baptist Sunday-school, per Miss E. Williams; 5 pairs Socks, Miss E. Hogg; box of Old Clothes, Mrs. Johnson.

GENERAL:—1 case Sunlight Soap, The Misses Hogg; 2 Puzzles, Mrs. Elkins; 12 Fancy Articles for Sale-room, Mrs. Hitchman; 24 pieces Silver-plated Glass, Mr. James Clark; one large hamper Cut Flowers, Mr. C. Wickerson; a quantity back numbers of the "Graphic," Mr. B. E. Nightingale; 1 pair Cuffs, a few pieces Beaded Wool, and some Knitted Lace, L. R.; 5 Articles for Sale-room, Mr. H. G. Easter.

Colportage Association.

Statement of Receipts from May 15th to June 14th, 1894.

Subscriptions and Donations for Districts:—		£ s. d.
Mr. C. H. Clewes, for Halesowen ...	6 5 6	
Tewkesbury, per Mrs. Robinson ...	5 0 0	
Metropolitan Tabernacle Sunday-school, for Valworth ...	10 0 0	
Minchinhampton, per Messrs. P. C. Evans and Sons ...	10 0 0	
Friend, N. Z., for Ilkeston ...	45 0 0	
Mr. R. Beck, for Southampton ...	11 5 0	
Wilts. and E. Somerset Baptist Association ...	36 5 0	
Mr. Thomas R. —, for Sellindge ...	10 0 0	
Dorking, per Mr. A. Chabot ...	15 0 0	
Catford and Forest Hill, per Mr. J. G. Priestley ...	5 0 0	
Hereford District, per Pastor J. Meredith ...	11 5 0	
Friends at Maldon, per A. G. Ladd ...	7 10 0	
	£172 10 6	
Subscriptions and Donations to the General Fund:—		£ s. d.
Queenboro' Bethel Chapel, per Mr. E. Brown ...	0 8 6	
M. B. H. S. ...	10 6 0	
Mrs. Louisa Haward ...	0 5 0	
Mr. Devenish ...	0 6 0	
Anonymous ...	0 10 0	
Miss Smallridge ...	0 10 0	
C. T., stamps ...	0 1 0	
C. M. F. ...	0 10 0	
Orphanage Ladies' Working Society ...	0 5 0	
Miss Partington ...	0 4 0	
Messrs. W. H. and F. Shadwick ...	0 10 0	
"Thankoffering" ...	1 0 0	
Mrs. Vezey, per J. T. D. ...	0 5 0	
Mrs. A. Walker ...	0 5 0	
Mrs. E. L. Rawlins ...	1 0 0	
Mrs. H. Windmill ...	0 10 0	
F. C. W. ...	0 2 6	
"Brum" ...	1 0 0	
Mrs. Webb, per Mr. B. Dexter ...	0 10 0	
Mrs. Websdale, per J. T. D. ...	1 0 0	
Miss Alexander ...	0 3 0	
Stockwell Orphanage Boys' Young Christians' Band ...	0 5 8	
Mrs. W. Olney ...	1 1 0	
Two friends, per Pastor Thomas Spurgeon ...	0 10 0	
A., per E. H. B. ...	0 3 0	
M., per E. H. B. ...	0 3 0	
Anon. ...	0 5 0	
Mr. H. J. Parker ...	0 5 0	
Mr. Priestley ...	0 12 0	
Annual Subscriptions:—		£ s. d.
Mr. Thomas H. Olney ...	10 0 0	
Mrs. Elwood ...	1 0 0	
Special Collection for the Extinction of Debt:—		£ s. d.
Mr. W. Higgs ...	100 0 0	
Mr. Josh. Hill ...	5 0 0	
Mrs. Upton ...	5 5 0	
Mr. James Clarke ...	5 5 0	
Mr. F. Fisher ...	3 3 0	
Mr. J. Keevil ...	5 0 0	
The Misses Higgs ...	7 0 0	
A friend ...	1 1 0	
Mr. Newman ...	1 1 0	
Mr. Cooper ...	1 1 0	
Pastor Thomas Spurgeon ...	50 0 0	
Mr. Thomas H. Olney ...	50 0 0	
Mr. and Mrs. Wm. Evans ...	5 0 0	
Collection at Annual Meeting ...	34 2 0	
Mr. J. J. Cook ...	2 0 0	
Mr. Parker ...	5 0 0	
Mr. W. B. Horner ...	10 0 0	
Mr. Broomfield ...	5 0 0	
Mr. A. Pearce ...	1 1 0	
Mrs. Raybould ...	1 0 0	
Pastor E. J. Farley ...	2 2 0	
C. H. S. S. ...	10 0 0	
Miss Emery ...	5 0 0	
Mr. C. Goddard Clarke ...	1 1 0	
Pastor J. A. Spurgeon, D.D. ...	5 0 0	
Messrs. Pocock Brothers ...	3 3 0	
Mr. Everett ...	5 0 0	
Mr. Thomas ...	1 1 0	
Mr. Whittle ...	5 0 0	
Mr. Morgan ...	5 0 0	
Mr. Keen ...	0 10 0	
Mr. Rogers ...	2 2 0	

	£	s.	d.
Mrs. H. Keevil	5	0	0
Mr. Chamberlain	1	1	0
Mr. William Payne	1	1	0
Mr. Alderton	1	1	0
Mr. Spelwell	2	2	0
Mr. Frank Thompson	2	0	0
Mr. Green	0	5	0
A poor woman, per Pastor Thomas Spurgeon	1	0	0
Mr. Greenop	5	5	0
Mr. Reed	5	0	0
Mrs. Higgs	10	0	0
Mr. William Olney	1	1	0
Mr. Dew	0	10	6
Mr. Nash	2	2	0
Mr. James Grose	2	2	0
Mr. C. Liberty	2	2	0
A friend, per Mr. C. Liberty	1	1	0
Miss Butcher	0	10	6
Mr. Stockbridge	1	1	0

	£	s.	d.
Per Mrs. C. H. Spurgeon :-			
Mrs. Dundas	2	10	0
Mr. F. W. N. Lloyd	15	0	0
Mr. James Young, per Mr. J. J. Cook	5	0	0
W. R. C., per Rev. J. T. Cole	25	0	0
Mr. J. G. Priestley	5	0	0
Pastor Thomas Spurgeon	5	0	0
Mr. Thomas Moore, per Pastor Thomas Spurgeon	5	0	0
	448	13	0
	£472	13	2

The Committee tender their hearty thanks to all kind donors to the Fund for the extinction of the debt of £585, toward which £448 13s. has been generously contributed. See "Notes."

Society of Evangelists.

Statement of Receipts from May 15th to June 14th, 1894.

	£	s.	d.		£	s.	d.
Thankoffering for Mr. Smith's services at Hastings Railway Mission	3	8	6	Mr. T. H. Olney	10	0	0
F. C. W., per Pastor T. Spurgeon	0	2	6				
Mr. W. Higgs	5	0	0		£18	11	0

C. H. Spurgeon's Memorial Fund Account.

Statement of Receipts from May 15th to June 14th, 1894.

	£	s.	d.		£	s.	d.
Mrs. H. Holloway	0	5	0	Mrs. Hearson	1	1	0
Miss Mackenzie	0	10	0				
Mrs. A. Payne	0	2	6		£1	18	6

Mrs. Spurgeon's Fund for General Use in the Lord's Work.

Statement of Receipts from May 16th to June 14th, 1894.

	£	s.	d.		£	s.	d.
Mr. W. Higgs (for evangelists)	20	0	0	Mrs. Flood (for evangelists)	0	10	0
A friend (for evangelists)	1	1	0	"Rosemount" (for evangelists)	5	0	0
A. Z. (for translation of sermons)	1	0	0	Mrs. Dundas (for evangelists)	2	10	0
Mr. Fred. Jones (for translation of sermons)	0	10	0	Miss F. Gutteridge (for evangelists)	0	10	0
A friend, Wilts.	0	5	0				
Mr. Giles Shaw (for evangelists)	5	5	0		£36	11	0

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.

Contributions "For General Use in the Lord's Work," and for the support of Mr. Harmer and Mr. Burnham, should be sent to Mrs. C. H. Spurgeon, "Westwood," Beulah Hill, Upper Norwood.

THE
TWENTY-SEVENTH ANNUAL REPORT
OF THE
Metropolitan Tabernacle
COLPORTAGE ASSOCIATION,
1893.

Founder.

THE LATE PASTOR C. H. SPURGEON.

President.

PASTOR THOMAS SPURGEON.

Vice-President.

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.

„ A. 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 £45 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 Addresses
		£	s.	d.				£	s.	d.		
1866	2	} 927	18	1	114,913	1879	84	7,661	16	0	797,353	8,244
1867	6		10	6	1	1880	79	7,577	7	10	0	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	10,828	10	10	695,764	10,936
						1893	91	9,581	1	4	579,605	10,285

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-SEVENTH ANNUAL REPORT, 1893.

HE work accomplished during the year, whilst somewhat curtailed in extent, has been of a very valuable and encouraging nature.

Though the committee have had unusual difficulties (in common with nearly all philanthropic societies), they desire gratefully to record the goodness of God, which has enabled them to continue the operations of the Association with so many proofs of His gracious approval.

The number of districts worked by Colporteurs was 91, and in no case has a district been vacated except when local friends found it impossible to guarantee the minimum amount of subscription necessary.

A very large quantity of copies of the Word of God was distributed, both in the form of books and various Scripture texts. The sale of penny stories, rich with the Gospel message, has been continued with many beneficial results, besides an immense variety of magazines and good interesting books.

The total value of sales was £9.581 1s. 4d., being less by £1,041 17s. 2d., than the previous year, but yet showing a grand total of not less than 1,068,604 various publications. When nearly every week youths appear in our police-courts, admittedly as a consequence of reading trashy literature, this feature of the Association should commend it to the sympathy and support of all lovers of pure literature and good morals.

But it should ever be remembered that the aim of the Society is also distinctly Evangelistic, and its efforts are put forth among all denominations to spread the Gospel of Jesus Christ, both by the contents of the pack and the living voice.

Five hundred and seventy nine thousand six hundred and five visits have been made from house to house with numerous good results. The open knapsack interests the dear children, and entices many parents to spare a few coppers for a magazine or pretty text-card. The Colporteur, meanwhile, seeks the opportunity to turn the attention to eternal realities, and is frequently at the bedside of the afflicted and dying.

Many instances have also occurred of a word spoken casually by the wayside arousing attention and leading to Christ.

In addition to these more personal appeals, 10,285 public gospel services have been conducted by the Colporteurs. That their "labour has not been in vain in the Lord" is evident, and numerous instances of blessing are reported; some of which are printed in extracts from Colporteurs' letters which follow.

The financial position of the Association has been one of considerable anxiety to the committee, and this has been increased by a further deficit last year of £585 4s. 7d. This, however, has not arisen from any diminution of the current income for the year, but because it was not increased sufficiently to maintain the whole of the Colporteurs who had been supported for several years past by the generous legacy of the late Edward Boustead, Esq. The committee shrank from discontinuing a single Colporteur who had been employed during the presidency of the late revered founder, C. H. Spurgeon, and hoped that sufficient funds would have been subscribed to justify their action. Such, however, has not been the case, and as the total excess of expenditure over income during the last two years has been £1,253 14s. 2d., the working of the Association has been seriously hampered, and cannot possibly be maintained on the present scale, without immediate and substantial aid. £500 is needed at once, and at least £100 per month regularly in free contributions.

The committee desire very heartily to thank all friends who have so generously aided them in the past, and earnestly appeal to all who value this real Home Mission Work, to forward speedy help. Small sums will be gratefully accepted, while the larger gifts of wealthy friends would just now enable the Association to continue its noble work with new vigour.

If *each* reader of the following facts would forward a contribution, no difficulty would be experienced in continuing, or even extending the work.

Extracts from Letters, and Colporteurs' Journals.



From Mr. ANDREWS, of Sellindge.

A Good Year's Work.

"Miles travelled, 2,505; visits to families, 10,926; new subscribers to periodicals, 137; services conducted, 76; Bibles sold, 73; Testaments sold, 47; books under sixpence, 3,601; books, sixpence and upwards, 1,047; magazines, 9,093; books in packets, 347; cards, 3,494; almanacks, 484; Scripture texts for walls, 1,165; books for binding, 80; tracts given away, 411; total amount of sales, £209 13s."

"The Traveller's Guide."

"The book that was sent me, viz., 'The Traveller's Guide' (2s. for 8d.), of course is very cheap, and therefore is selling well. When I first showed the

specimen copy, in four days I took nearly forty orders for it; some have told me they believed it to be a book that would be the means of much good. One lady, who bought two copies, liked it so much that she ordered six more."

C. H. Spurgeon's Sermons.

"I generally sell the twelve Sermons by C. H. S., and many bear testimony to the blessing received through reading them. Several have told me they have very much enjoyed reading the 'Pansy Series,' 4d., which are calculated to do much good. I have sold a great many of the mementoes of Mr. Spurgeon; you would find them in many of the homes where I visit, and he though dead yet speaketh, and gone, but not forgotten, nor ever will be."

Good Books and Public Worship.

"One little book was given to a little girl at Sunday-school. She took it home, and her father read it, and it made such impressions that he was induced to go to chapel, who, before, scarcely ever went to a place of worship."

"The King's Messenger."

"Another book, 'Little Hazel, the King's Messenger,' was given to a minister's daughter; it made such deep impressions on her mind that she said she would like to be the King's Messenger. These impressions were deepened by a sermon she heard her father preach, and now she has given her heart to the Saviour, and has been baptized, and joined the church."

From Mr. ALLEN, of Swadlincote.

Backslider Restored.

"On the 28th of January I went to preach at Linton, and the presence of the Master was with us, the second person that prayed in the prayer meeting was a backslider; at the close of the meeting he told me the Spirit of God strove so mightily with him while I was preaching, that he felt he must turn again to the Lord.

"On the 11th February, when preaching at Gresley, two young women came out at the close of the service, asking for an interest in the prayers of the church, as they wished to give themselves unto God and His service.

"On Saturday night last, a deaf woman that has often been to the stall, but whom I have never seen at home (that may be because she could not hear when I have knocked at her door), came to me. I have frequently given her tracts and specimen copies, feeling so sorry she could not hear. She wanted to order 'Consecration,' one penny monthly; taking my pocket book out of my hand, she wrote, 'My name is ———. I am deaf, but I enjoy the books very much.'"

From Mr. BOTWRIGHT, of Leamington.

Open Doors.

"Our work here is valued very much, and almost the whole district is open to receive me, which they do, very kindly indeed. The penny books—Horner's, Shaw's, etc.—are very useful. I do pray that those who write them may do so with a direct view of winning precious Souls, then I will gladly be legs for them. The people meet with scraps of song and portions of truth which they do not expect. A young woman bought some, was taken ill and died: but she kept singing, 'For me He shed His Precious Blood,' etc. Some few years ago calling at a house, saw the man and his wife, they had just lost a dear child, spoke a word to them, they are now useful members of a Christian Church, and they look back upon the loss of the child and the word spoken as the means of their conversion. Sick visiting is also very useful. A woman here has passed away, a great sufferer sweetly trusting in Jesus, and the whole family and surroundings have been led to consider their souls' eternal welfare. I more than ever believe that *Colportage work is the most useful and expansive work*, and I feel myself engaged, after making all allowance, in the Agency of reaching the people and helping others to do the same."

A Year of Work.

“Miles travelled on my bicycle, 2,897; hours occupied, 2,086; visits, 6,019; services conducted, 96; Bible and Testaments, 196; books, various, 4,994; magazines, 6,764; texts, 1,104; tracts given away about 2,070; sales, £146 0s. 10d. The Lord is blessing us all along the line and precious souls have been saved, and the longer we labour the more we strive to be entirely a servant of the Master, quite forgetting anything of names or creeds, but more and more letting out the old, old story of Jesus and His love.”

From Mr. BROOKER, of Cowfold.

Conversion of a Whole Family.

“The Lord is still showing some signs of His presence with me here in my work. Although sales are not all that I would wish, my visitation work has been blessed to many. Very often I hear people expressing their gratitude to God for sending me here. One poor woman for many years was a confirmed drunkard. She has thrown things over me when I called, such as water and beer slops, and once threatened to break a glass bottle over my head if I continued to call. I continued my visits, and indirectly was used as a means of blessing to her. She is now a whole-hearted Christian, her husband and two daughters being converted through her conversion. Now, when I call I always have to read a portion of Scripture and pray with her, and she buys a few little books, such as her means allow.

“Often am I told that I am the only one that ever speaks of the never-failing love of Jesus. The people seem thoroughly to enjoy my visits, and would buy more, I have no doubt, if it were not for the scanty wages they receive and other hindrances that come upon poor people.”

From Mr. JARVIS SMITH, of Isle of Sheppey.

“I have had many tokens of God’s blessing upon my work during the past quarter. Sinners have been saved under the preaching of God’s word. Many visits have been made to the sick and aged. To these I have been able to speak a word of comfort and help. I have had much to do to keep up the sale of books, as several of the villages in my district have become nearly depopulated on account of the scarcity of employment and low wages. Notwithstanding this my work was never better appreciated than now; the people will always try and spare a little for a book, as they say they like to encourage the work.

“One family which came to live in my district had been accustomed to reading vicious novels for years, now always buy my books, and are taking a monthly magazine, which they say is very much better. I believe God’s blessing is resting upon my work throughout the district.”

From Mr. A. R. RICHARDS, of Neatishead.

Visitation Valued and Useful.

“In visiting in and around the village of I——, as I often do, one finds much encouragement in the cordial welcome given by the people. Of the time I write, I spoke to a woman on my rounds in this village (whom I had seen before), concerning the interests of her soul. She suffers much from dropsy, and cannot get out much to a place of worship; knowing this, I urged upon her the necessity of being prepared to meet her God. As I spoke to her from St. John’s Gospel, especially on John iii. 16, the poor woman began to shed tears—tears of penitence I trust, for I have reason to believe, as I pointed to her to Christ, that her desire is now to serve and follow Him.

“I am glad also to report a blessing on a visit of mine to a dying woman in the village of N——; so soon as she learned I was come to speak to her she was glad indeed, and I was gladdened as I left to find that God had blessed the message to her soul, for she said,—‘God has sent you here, sir; God has sent you here, sir; may God bless you for coming;’ and then she seemed to rest more patiently in her Lord and Saviour Jesus Christ, with whom she will soon be.”

From Mr. R. MOODY, of Pewsey Vale.

"A Child of Jesus" Useful.

"A Mrs. ——— described as best she could the great blessing she had received through reading 'A Child of Jesus' she bought some time ago. She has bought several copies since to give to her children."

"The Gospel Watchman" a Blessing.

"A Miss ———, to whom I sent some numbers of 'The Gospel Watchman,' has been very much blessed through reading the same. She says the reading of them has done her a great deal of good. There were, she said, several things about the way of salvation explained, which had before troubled her much."

"Looking at Feelings Instead of Christ."

"A Mrs. ——— was very ill; got her husband to come to ——— to tell me she wished to see me. I went and found her in distress about spiritual matters. She was looking at her feelings instead of Christ. I set Christ and His finished work before her for every trusting soul; she was enabled to see it. She said, 'I see it now. I can trust Jesus now. I thank you for coming over to see me; you have been the means of a great blessing to me; you have enabled me to see my error in looking at my feelings instead of Christ.'"

From Mr. MOREY, of Sittingbourne.

The Book Mission Successful.

"Although not able to send a very glowing report of great things done, yet am thankful to state that the good hand of the Lord is seen, and blessing has followed work done. The book 'Strangely Led' has been used in bringing three to join the Church at the Tabernacle here; it was purchased from me about six months ago."

The Colporteur Visiting the Workhouse.

"I have also had several instances where Mr. Spurgeon's Sermons have been a means of comfort and blessing to aged Christians. The word spoken and sung at Milton Union has also been blessed; the poor old people generally say, 'God bless you, do come again as soon as you can.' At Bayford Road Mission two scholars have recently professed to have found the Saviour."

From Mr. LEAL, of Honiton.

A Good Start.

"I began work as a Colporteur Evangelist in this district on November 5, 1893. I started my preaching on the Sunday, and you will be pleased to learn that one soul was saved that very Sunday. My 'pack' seemed to arouse a good deal of curiosity in the town and villages, but it does not arouse their money out of their pockets for the books, unfortunately. I have to kill two birds with one stone—do my visitation and sell my books at the same time. The books are a good introduction to all classes. My sales are not large; the taste for good reading has to be cultivated, and in some cases created."

A Fruitful Visit.

"On November 11, I had 'another' of the happiest days of my life. I was book-selling, and came to a very lonely farmhouse. I knocked at the door, and the farmer appeared; he recognized me as the 'Parson,' and I recognized him as one of my audience of the previous Sunday. He seemed very pleased to see me, and, as it was nearly dinner-time, he 'hoped I wouldn't feel insulted' if he asked me to share the 'bacon and greens' they were going to have for dinner. After dinner I got to business, and asked him if he was a Christian? Did he know whether he had everlasting life, or not? And he said he had not got it. So I knew God had been leading him, because he said, 'No,' as if he would very much like it to be

'Yes.' The Holy Ghost had been striving with him for a long time, until he was 'not far from the kingdom.' God was pleased to use me as the instrument of His grace, and by faith in the infallible Word, he passed from *outside to inside*, from *death to life*. After he was gone to work again, I saw our conversation had aroused the interest of the wife, and also the servant, so I had a talk to them of Jesus and His love, and by God's great love and boundless grace, they, too, decided for Christ; and I see them as often as I can, and they are being 'kept by the power of God, through faith in Christ Jesus.' At A——, a Mrs. E—— has found Christ through the Word of God that testifies of Him through faith in His Name."

From Mr. KNEE, of Penrhykyber.

"Am sorry to report a falling off in the sales for the last year. But this is to be accounted for by the bad trade, the coal strike, and the falling off in the sales of the penny books, every bookseller keeping them now where only novelettes used to be displayed in their windows, and now seldom seen. Not one kept them when I came to the district, so good has been accomplished *in educating them to better things*; and they sell a large quantity, getting them early, and displaying them. The total amount of sales is £179 10s. 6d. As to results: One young man, who used to be very wicked, drinking, card-playing, etc., has become a new creature in Christ Jesus, and I have sold him 'Foxe's Book of Martyrs,' 'Billy Bray,' and other good books, besides a lot of penny books. He is very anxious for his mother, father and sisters to be born again, and they have become interested in the books, purchasing 'Susan Grey' and 'The Basket of Flowers.' Another man, while I was preaching the Word, decided to yield to Christ, and is now an earnest worker in the Sunday-school and chapel. Many also have been brought under the influence of the Word; others have been cheered and helped by personal visitation, one woman telling my wife *I was the only one who had offered prayer with her, and for her, when sick in her own house.*"

From Mr. R. HALL, of Ilkeston.

Conversion through reading "Morning by Morning."

"I have been comforted to know that my labours have not been in vain. I sold to a working-man, at W——, Mr. Spurgeon's 'Morning by Morning': he has found Jesus Christ, by reading it, to be his Saviour; he told me how thankful he was to have such a book in his possession, and that he would not part with it for all the world. Have sold him, since, 'Evening by Evening,' and 'Words of Wisdom for Daily Life.' Have called many a time, but to no purpose until March, 1893. He belongs to the Church of England. By reading this book it has led him to become a believer in the Lord Jesus Christ. I have sold several more this last few weeks. I must add that I have been able to sell a good few of 'Travellers' Guides' also this quarter, nearly all the folks that have bought them are delighted with them, they have blessed me and thanked me for taking them to their homes; one old lady told me she would not part with her book on any account, it did her so much good; and many others have commended it very much.

"I find plenty of work to do teaching and speaking for the Master and visiting the afflicted, and am often blessed in my labours by giving counsel and advice to the afflicted and bereaved. I am welcomed to most of the homes in my district, but many of them are very poor on account of bad trade; money is very scarce with the working-classes, and those are my best customers."

From M. A. GOULD, of Canterbury.

Need for Colporteurs.

"I have just made a start on my new district—Canterbury. I have scarcely any report as yet, but as far as I can judge, there is plenty of need for Colportage, the people seem to be very dark spiritually. One young man says he does not want the Bible as he never reads it, he believes in the church. I have already found out that the people do not read much in the villages. I have been very hard at work since I have been here with very little result, and shall need the prayers of all."

From Mr. GARRETT, of Axbridge.

Good Sales.

"Sales for last year, 91; Bibles, 33; New Testaments, 1,606; books under sixpence, 939; from sixpence each, 13,268; magazines, 2,304; Scripture and Christmas cards, 272; large texts, 76; small books, 527; almanacks, 1,513; tracts given away and 42 preaching services or addresses. Total amount of publications sold during the year, 19,116, realizing £257 16s. Average sale per month something over £21. Total of sales since district was opened, brought down to end of December, 1893 £5,694 15s. 9d.

From Mr. JOHN FORD, of Gildersome.

Shadow and Sunshine.

"Trade of all kinds has been very bad in my district during the last nine months. I am situated in the centre of a mining population, and so you will understand that the recent miners' strike has affected my sales considerably; but I sincerely hope that better days are coming soon.

"I am glad to be able to report of spiritual prosperity. During the last three weeks I have had news of ten becoming Christians through my conversation and preaching. I praise God for light in the darkness."

From Mr. CHANT, of Forest Hill.

God's Word Blessed to Conversion.

"There is one striking case of conversion in my district in which it has pleased the Lord to partly use me in leading this soul in the light and liberty of the gospel of Jesus Christ. The case is a remarkable one, inasmuch that four different servants were used of God to bring the same Scripture before this man who was once dead in trespasses and sin, but now is rejoicing in the knowledge of sins forgiven. The Scripture used by each is to be found in Daniel v. 27—"Thou art weighed in the balances, and art found wanting," twice through the word preached, and thrice read. The call I made proved to be of God's leading. The case is too long to report in full. I have seen this brother since his illness, and I rejoice to say I believe him to be sincerely trusting in the Lord Jesus. He is still very ill, but living on the Word of God."

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.

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 1893:—

BOOKS.

	VARIOUS TOTALS.		* INCLUSIVE TOTALS.
Bibles... ..	7,402	Books under 6d.	232,636
Testaments (various)	4,529	Books over 6d.	60,606
Mr. Spurgeon's Book Almanack	1,430	„ in Packets	35,785
„ John Ploughman's do.	5,967	Scripture Texts... ..	78,443
„ Books (various)	2,335	Cards in Packets	166,103
Almanacks (various)	4,906		
Penny Illustrated Books... ..	173,867		
		TOTAL BOOKS AND PACKETS	329,027
		„ SCRIPTURE TEXTS AND CARDS	244,546

PERIODICALS.

Adviser	3,037	National Temperance Mirror... ..	2,421
Appeal	1,901	Notes on Scripture Lessons	3,477
Band of Hope Review	10,435	Our Little Dots	9,970
Band of Hope Treasury	2,479	Our Own Gazette	5,228
Child's Own Magazine	4,799	Prize	9,432
Gospel Trumpet	4,680	Sunshine	9,006
Herald of Mercy	3,626	Silver Link	3,653
Baptist Messenger	3,397	Good Tidings	9,658
British Workman	8,320	Chatterbox	5,401
British Workwoman	4,724	Our Darlings	2,316
Child's Companion	9,280	Sword and Trowel	11,370
Children's Friend	9,678	Young England	3,902
Cottage and Artisan	9,274	Boy's Own Paper	5,862
Family Friend	14,759	Girl's Own Paper	11,280
Friendly Visitor	4,669	Quiver	15,812
Home Words	5,828	Sunday at Home	6,029
Infants' Magazine	4,332	Cassell's Family Magazine	4,678
Mothers' Companion	14,060	Miscellaneous Magazines... ..	61,742
Mothers' Friend	2,397	Spurgeon's Weekly Sermons	14,455
Mothers' Treasury	3,797		
		TOTAL PERIODICALS	321,164
		„ PENNY STORIES	173,867

These figures give some idea of the sales made by 91 Colporteurs. In addition to this, they distributed gratuitously upwards of 900,000 Tracts, made about 579,605 visits, and conducted 10,285 services.

Value of Sales from the commencement of the Association:—

£174,193 15s. 8d.

LIST OF COLPORTEURS, WITH DISTRICTS

OCCUPIED DURING 1893.

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.
Riddings and Il- keston ...	Derbyshire... ..	Robert Hall ...	1872	Mr. Perriam.
Cheddar ...	Somersetshire ...	E. Garrett ...	1873	Rev. J. B. Field.
Dorking ...	Surrey... ..	S. Townsend ...	1873	Mr. A. Chabot.
Maldon ...	Essex ...	J. Keddie ...	1873	Friends at Maldon.
Cardiff ...	Glamorganshire...	Geo. Harris ...	1873	Messrs. J. and R. Cory.
Minchinhampton .	Gloucestershire ...	W. Ford ...	1874	Rev. W. G. Smith.
Kempsey ...	Worcestershire ...	Chas. Dixey ...	1874	} Local Committee.
Alcester ...	Warwickshire ...	C. Skinner ...	1874	
Evesham ...	Worcestershire ...	T. Boulton ...	1874	
Droitwich ...	Do. ...	F. Singleton ...	1874	
Downton ...	Wiltshire ...	C. Mizen ...	1874	
Brentford ...	Middlesex ...	H. Mears ...	1874	Southern Baptist Association.
Wellow ...	Hampshire ...	W. Hodge ...	1874	T. Greenwood, Esq.
Stow and Aston ...	Gloucestershire ...	C. Bartlett ...	1875	Southern Baptist Association.
*Castleton ...	Glamorganshire...	Geo. Fear ...	1876	Mr. J. B. Ransford.
Wolverhampton ...	Staffordshire ...	A. Frost ...	1876	John Cory, Esq.
Ironbridge ...	Shropshire ...	J. Gilpin ...	1876	Mrs. Thomas Bantock.
Pewsey Vale ...	Wiltshire ...	R. Moody ...	1876	A. Maw, Esq.
Wincanton ...	Somersetshire ...	S. Shaw ...	1876	Dr. Anstie and Local Committee.
Fritham ...	Hampshire ...	R. Bellamy...	1876	Mr. W. Hannam.
Lymington ...	Do. ...	G. Botwright ...	1876	R. W. Grifflth, Esq.
*Ludlow ...	Shropshire ...	S. Cornock ...	1876	Rev. J. Collins.
Hadleigh ...	Suffolk ...	E. Paine ...	1876	James Evans, Esq.
*Halesowen and Harborne ...	Warwickshire ...	A. Gould ...	1877	R. H. Cook, Esq., Congregational Church.
Poole ...	Dorset ...	W. Lloyd ...	1877	Local Committee.
*High Wycombe ...	Bucks ...	D. Witton ...	1877	Southern Association.
Newton Abbot ...	Devon ...	H. Turner ...	1877	Rev. G. Wearham.
				J. Baker, Esq.

DISTRICT.	COUNTY.	COLPORTEUR.	OPENED.	HONOBARY LOCAL SUPERINTENDENT OR GUARANTOR.
Bower Chalk ...	Salisbury	W. Hardiman ...	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.
Swadlincote	Derbyshire... ..	J. P. Allen	1880	Anonymous.
Orpington	Kent	T. Bignell	1880	W. Vinson, Esq.
Swaffham	Cambridgeshire...	F. Collier	1880	Cambridge Association.
Repton	Staffordshire ...	C. Payne	1880	E. S., Anonymous.
Sandown	Isle of Wight ...	W. Salter	1881	Mr. Dotesio.
Sellingde	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.
Neatishead	Norfolk	A. R. Richards ...	1883	Norfolk Association.
Great Totham	Essex	T. Bendall	1883	Rev. H. J. Harvey.
Penrhikyber	Aberdare	J. W. Knee	1883	Messrs. J. and R. Cory.
Wendover and Aylesbury ... }	Bucks	J. Smith	1883	J. E. Taylor, Esq.
*Meyseyhampton...	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	H. Hewett	1885	T. Dence, Esq.
*Thurlow	Suffolk	E. Dukessell ...	1886	Rev. G. Cakebread.
Greenwich	Kent	W. Beer	1886	Rev. O. Spurgeon.
Estover	Devon	H. Cope	1887	H. Serpell, Esq.
Langham	Essex	F. Hyatt	1887	E. 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	B. R. Slater	1889	Rev. E. J. Edwards } Kent and Sussex Association.
Cowfold	Sussex... ..	W. Brooker... ..	1889	Rev. J. S. Geale }
*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	C. J. Leal	1890	Rev. W. Higgins.
Horsforth	Yorkshire	J. H. Phillips	1890	Miss Bilborough.
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. C. 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. Lansdell	1892	Rev. J. P. Gledstone.
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	
Honiton	Devon... ..	C. J. Leal	1893	
Wallingford	Berkshire	G. J. Barber	1893	Rev. A. Stock, B.A. W. Davies, Esq., Toronto.

No. of Districts occupied during 1893 :—91.

* Districts marked with an asterisk have been discontinued from lack of Local Subscribers.

SUBSCRIPTIONS AND DONATIONS

Received from 1st January to 31st December, 1893.

(Previously acknowledged in *The Sword and the Trowel*.)

FOR DISTRICTS.		£	s.	d.
Aylesbury, per Mr. J. E. Taylor and Mr. Thos. Gurney	...	30	0	0
Abercarn, per Mr. D. W. James	...	20	0	0
Brentford, per Mr. Thos. Greenwood	...	40	0	0
Bower Chalk, Local	...	18	10	0
" " per Mr. Thos. R.	...	19	0	0
Bethnal Green, Mr. C. E. Fox	20	0	0	0
" " Mr. W. R. Fox	20	0	0	0
Borstal, per Mr. W. R. Craske	...	40	0	0
Baptist Home Mission, Abingdon	...	55	16	8
Carton, per Mr. Thos. Harris	...	40	0	0
Camb. Association, per Mr. R. J. Moffat	...	40	0	0
Castleton, Cardiff and Penrhikyber, per Mr. John Cory	...	85	0	0
Cardiff & Penrhikyber, per Mr. R. Cory	...	42	10	0
Cardf and Forest Hill, per Mr. J. G. Priestley	...	20	0	0
Cowling Hill Baptist Church	...	40	0	0
Dorking, per Mr. A. Chabot	...	30	0	0
Estover, per Mr. H. O. Serpell	...	40	0	0
Eastchurch, per L. H.	...	45	0	0
Earl's Colne, per Mr. J. A. Tawell	...	30	0	0
Frietham, per Mr. R. W. S. Griffith	...	41	5	0
Fairford, per Captain Milbourne	...	26	5	0
Greenwich, per Pastor C. Spurgeon	...	30	0	0
Guildersome, per Rev. J. Haslam	...	40	0	0
Home Counties Baptist Association	...	93	6	8
Hadleigh Congregational Church	...	40	0	0
Harborne and Halesowen	...	25	0	0
Hockliffe and Eggington	...	15	0	0
Horsforth, per Miss Bilbrough	...	32	10	0
" In Memoriam " for a District	...	30	0	0
Ikeston and Hiddings, Anonymous, 1892 and 1893	...	80	0	0
Ironbridge, per Mr. A. Maw	...	30	0	0
Kent and Sussex Baptist Association	...	120	0	0
Kettering, per Mr. Thos. Meadows, senr.	...	40	0	0
Langham, per Mr. Robert Scott	...	30	0	0
Ludlow (for 1892) per Mr. Evans	...	30	0	0
Ludlow, per Mr. Fitzgerald	1	1	0	0
Ludlow per " A Friend "	0	10	0	0
Maldon, Friends at	...	31	11	0
Minchinhampton, per Messrs. P. C. Evans & Sons	...	40	0	0
Melksham, per Mrs. H. Keevil	...	41	5	0
Metropolitan Tabernacle Sunday school for Newington and Walworth	...	40	0	0
Norfolk Baptist Association	...	80	0	0
Newton Abbot, Devon Congregational Union	...	30	0	0
Newbury, per Mr. A. Jackson	...	10	0	0
Norfolk Congregational Union for E. Dereham	...	33	15	0
Orpington, per Mr. W. Vinson	...	25	0	0
Repton and Swadlincote, per E. B.	...	80	0	0
Rendham, per Mr. J. L. Ashford	...	30	0	0
Rainhill, per Miss Evans	...	36	0	0
" " Rev. Somerwell	...	6	13	4
Suffolk Congregational Union	...	63	6	8
Southern Baptist Association	...	200	0	0
Southampton, per Mr. R. Beck	...	42	10	0
Stow & Aston, Oxfordshire Association	...	40	0	0
Sclindge, per Mr. Thos. R.	...	40	0	0
Stratford-on-Avon, per Mr. J. Smallwood	27	10	0	0
" " Mr. Thos. R.	...	6	0	0
Sandown (I.W.) per Mr. Dotesio	21	12	0	0

FOR DISTRICTS—continued.		£	s.	d.
Somers Town, per Miss Griffith	...	40	0	0
Shipley and Wolverhampton, per Mr. Thos. Bantock	...	42	10	0
Streatham Hill Congregational Church, per Rev. J. P. Gledstone	...	30	0	0
Tewkesbury:—				
Mrs. White	...	5	0	0
Mrs. Robinson	...	20	0	0
Rev. E. Brett	...	5	10	0
Rev. E. Davies	...	0	15	0
Thornbury, collected by Mrs. Taylor	...	31	5	0
Totham, Great, per Rev. H. J. Harvey	...	22	10	0
Wilts and E. Somerset Baptist Association	...	35	0	0
Wycombe, High, per Rev. G. Wearham, for 1892	...	132	10	0
Worcester Evangelistic and Colportage Association	...	40	0	0
West Wickham, per Bromley Congregational Church	...	192	10	0
Western Baptist Association	...	46	13	4
Wallingford, per Mr. Wm. Davies, Toronto	...	60	0	0
Yorkshire Baptist Association	...	45	0	0
Yarmouth, Great, Town Mission, per Mr. S. W. Page	...	60	0	0
		30	0	0
Difference between arrears and advances at the beginning and of the year	...	£3,111	4	8
		66	10	10

See General Account ... £3,177 15 6

GENERAL FUND.

	£	s.	d.
Annual Meeting Collection	24	5	0
Atkins, Mrs.	1	0	0
Allison, Mr. C. F.	3	0	0
Atkinson, Mr. H. J.	2	0	0
Allen, Mr., per	0	14	0
B. E. H.	5	0	0
Bank Note	5	0	0
Beer, Mr., Collected	1	12	0
Barrow, per Mr. Webb	0	18	0
Billing, Mr. J.	1	0	0
Buswell, Mr. J.	2	0	0
Bryant, Mrs.	0	10	0
Bertram, Mrs.	0	10	6
Birmingham	1	0	0
Bunker, per Mr.	1	1c	0
Beare, Mr. and Mrs.	10	10	0
Bulley, per Mr. J. T. D.	1	0	0
Collection, per Mr. C. Payne	0	12	0
C. A. M.	5	0	0
Casson, Mr. W.	0	10	0
C. H. S. S.	50	0	0
Clifton Congregational Chapel	0	10	6
" Christian," The, Readers of, per Messrs. Morgan & Scott	16	0	0
Collection, A	0	10	0
Collection, Half-way House	0	8	0
Cockrell, Mr.	0	10	0
Cory, Mr. J. J. P.	10	0	0
Cookhill Collection	0	18	6
Christ's sake, for	1	0	0
Cook, Mr. J. J.	1	0	0
Communion Service, received at	5	0	0

GENERAL FUND—continued.

	£	s.	d.
Clapton, Mr. W. C.	0	1	0
Dale, Miss	0	10	0
Devenesh, Mr. C.	0	5	0
Dixon, Miss J. M.	1	0	0
Duckers, Mr. John, Executors of the late	25	0	0
Dagleish, Miss	2	10	0
Elgee, Mrs.	2	2	0
E. J.	10	0	0
E. K. G.	20	0	0
E. A. O.	0	10	0
E. S. D.	0	10	6
Everett, Mr. G.	5	0	0
Fort, Mr. J.	1	0	0
Farley, E. J., Pastor	2	2	0
Friend, A.	3	0	0
Founder, a Lover of the late Beloved Field, Mr. J. H.	1	0	0
Graham, Mr. G.	2	2	0
Gardner, Mrs.	0	10	0
Hall, Mr. James	2	2	0
Heelas, Mr. D., per Mrs. J. Withers	10	0	0
Hiley, Mr. Francis	1	0	0
Hornor, Mr. W. B., Junr.	5	0	0
Harker, Mr. E.	5	0	0
Hiley, Mr. Wm.	1	10	0
H. M.	10	0	0
Higgs, Mr. W.	5	0	0
Hill, Mr. J.	5	0	0
Ha—, Mrs.	10	10	6
H. B. S.	0	10	0
Hopper, Mr.	1	1	0
Independent, an Old Juniper, Mr. R. K.	5	0	0
Jacob, Mr. E. W.	2	0	0
Keovil, Mrs. H.	0	10	0
Kirtley, Miss E. A.	5	0	0
Littlebrook, Mrs.	1	0	0
Lewis, Mr. C.	1	0	0
Lloyd, Mr. W., Collected Middlebrook, Mrs.	0	6	0
Minster, Bethel Chapel	1	4	0
Mr. R.	1	0	0
Moir, Mr. Wm.	2	0	0
Mead, Mr. J.	2	0	0
Memorial Fund, C. H. Spurgeon	2	2	0
Moody, per Mr. R., Thankoffering	200	0	0
M. H. B. S.	0	13	0
Mizen, per Mr.	0	10	0
Met. Tab., part collection	0	12	0
Menzies, Mr. Stephen	58	1	0
Memory, In Loving	2	2	0
Marshall, Mr. J.	50	0	0
Mizen, per Miss	1	0	0
Met. Tab., Friday Prayer Meeting	0	5	6
Marcham, Service Song	10	6	6
Matthews, Mr. C.	0	9	0
Ness, Mrs.	3	0	0
N. B.	3	0	0
N. W.	5	0	0
Overbury, Friends at Overseal Baptist Chapel, per Mr. Allen	0	10	0
O. B., per Pastor J. A. Spurgeon	0	17	0
Olney, Mr. T. H.	10	0	0
Payne, Mr. C., Collected	5	0	0
Priestley, Mr. J. G.	0	12	0
Price, Mr. C. H.	3	0	0
Pitt, Mr. A.	1	0	0
Pearce, Mr. S. R.	1	1	0
Passmore & Alabaster, Messrs.	5	0	0
Queenboro', Collection at	10	0	0
Queenboro', Collection at	0	9	0

GENERAL FUND—continued.

	£	s.	d.
Raybould, Mrs.	4	10	0
R. J.	10	0	0
Rogers, Mr. M.	1	1	0
R. P.	15	0	0
R., Mr. Thos.	5	0	0
Reid, per Rev. H.	0	7	6
Rawlings, Mr. E.	5	0	0
Smith, Mr. and Mrs.	0	10	0
Shaw, Mr. Giles	3	3	0
Smallridge, Miss	0	10	0
Slatter, per Mr.	0	4	6
Spliedt, Miss	1	0	0
Thirlstane	200	0	0
Thomas, Mrs. H.	1	0	0
Trotman, Mr. F.	0	10	0
Tribute, A. C. H. S.	3	0	0
Thorn, Mr. R.	0	10	0
Trotman, Miss E. M.	0	8	0
Townsend, Mrs. M.	2	2	0
Thompson, Mr. F.	2	2	0
Thomas, Mrs.	2	0	0
Wilkinson, Mr.	2	10	0
Widow, An Aged	1	0	0
Woodham, Walter, Friends	0	11	2
Webb, Mrs.	0	10	0
Websdale, Mrs., per J. T. D.	1	0	0
Walker, Mrs.	1	0	0
Windmill, Mr. H.	0	10	0
Williamson, Mrs.	1	0	0
Wilcox, Mr. W. H.	1	1	0
Woollard, Mr. A.	10	0	0
Williams, Mr. and Mrs.	1	10	0
Wadland, Mr.	0	10	0
York, Miss E.	0	10	0
Yorkshireman	0	10	0
Sums 5s. and under	7	9	6

ANNUAL SUBSCRIPTIONS.

	£	s.	d.
Brown, Mr. and Mrs. J.	1	1	0
Brayne, Mr.	0	10	6
Cassell & Co., Messrs.	2	2	0
Calder, Mrs.	5	0	0
Everett, Mr. G.	1	1	0
Frierson, Mr. H. B.	7	10	0
Fishwick, Mr. F.	3	3	0
Harden, Mr.	0	10	6
Hellier, Mrs.	0	10	6
Izard, Mr. Wm.	1	1	0
Kent, Mr. Wm.	1	1	0
Liberty, Mr. C.	1	1	0
Lloyd, Mr. F. W. N.	10	0	0
MacGregor, Mr. W. G.	1	1	0
Norris, Miss	0	10	6
Olney, Mr. T. H.	10	0	0
Penston, Miss	0	10	6
Powell, The late Mr. J.	1	1	0
Pearce, Mr. S. R.	1	1	0
Palmer, Mr. G.	20	0	0
Payne, Mr. William	1	1	0
Rodgers, Mr. J. J.	1	1	0
Rabbits, Mr. C. J.	5	5	0
Stevens, Mrs.	0	5	0
Spice, Mr. and Mrs.	1	0	0
Spies, Mr. Josiah	0	10	0
Thompson, Mr. F., 1892 and 1893	2	2	0
Wayre, William, Mr.	1	1	0
Woollard, Mr. A.	1	1	0

TOTAL £1,055 2 8

METROPOLITAN TABERNACLE COLPORTAGE ASSOCIATION.

Dr.	General Account, December 31st, 1893.								Cr.		
To Colporteurs—											
Wages	£	s.	d.	£	s.	d.		
Expenses	5,431	15	11					
New Packs	513	17	6					
				26	13	6					
				5,972			6	11			
„ Depôt and General Expenses—											
Salaries—Secretary and Assistants	588	0	0					
Printing, Stationery, and Annual Report	40	16	9					
Postages and Telegrams	30	17	6					
Advertising and Travelling	30	3	8					
Sundries, Cleaning, &c.	7	6	5					
Annual Meeting	2	10	0					
				699			14	4			
				£6,672			1	3			
By Profit on Sales								
„ Subscriptions and Donations—											
For Districts	3,177	15	6					
For General Purposes	1,055	2	8					
				4,232			18	2			
„ Balance, Deficiency				585	4	7		
							£6,672			1	3

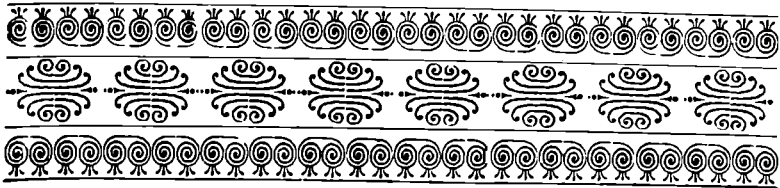
Balance Sheet, December 31st, 1893.

To Creditors—										
District Subscriptions (in advance) ...	...	...	...	£	s.	d.	£	s.	d.	
Publishers, Printers, &c. ... ..	...	...	...	1,863	4	11				
				1,950			6	7		
Capital Account—										
Balance, December 31st, 1892 ... ..	...	...	...	2,209	10	9				
Balance, Deficiency, December 31st, 1893	...	...	...	585	4	7				
				1,624			6	2		
Balance, Loss on Sale of Victoria 4 %	...	...	...	104	2	3				
Stock, December 31st, 1893 ... ..	...	...	...	1,520			3	11		
				£3,470			10	6		
By Stock—										
At Depôt ... ..	...	...	...	1,093	5	0				
With Colporteurs ... ..	...	...	...	1,253	11	10				
				2,346			16	10		
„ Debtors—										
Colporteurs' Balances (in transit)	...	...	...	652	8	11				
Book Agents' „	...	...	...	22	11	7				
District Subscriptions (due) „	...	...	...	207	3	6				
				882			4	0		
„ Cash—										
At Bankers ... ..	...	...	...	211	9	8				
With Secretary ... ..	...	...	...	30	0	0				
				241			9	8		
				£3,470			10	6		

W. CORDEN JONES, Secretary.
May, 1894.

Examined with vouchers and found correct,
May 8th, 1894.

W. W. BAYNES,
W. PAYNE, } Honorary
Auditors.



THE

Sword and the Trowel.

AUGUST, 1894.

A Life-belt for Daily Use.

A PRAYER-MEETING ADDRESS AT THE METROPOLITAN TABERNACLE,
BY C. H. SPURGEON.

SOMEbody wrote in the newspaper, immediately after one of our great passenger steamers had gone down, that it was a very advisable thing that everybody who went on board a ship should wear a life-belt. He suggested that we should have the apparatus affixed to us so that, just as we felt the ship sinking, all we should have to do would be to float away from the vessel until we were picked up. It did seem to me to be about the last thing that mortal man would ever attempt to do; but the proposal was a very natural one, and in a spiritual sense, and for the highest purposes, it may suggest an equipment which would be exceedingly wise.

If we always went about with life-belts around us, we should look very awkward, and they would be often in our way in following the ordinary business of life if we walked or rode on dry land prepared for swimming or floating; but suppose there could be a life-belt invented, which would make our ordinary garments more comfortable, which would be of use to us while on the land as well as in the water, which would give ease to us while we were sitting in the pew, and which would positively put strength into us while walking as well as help us to float instead of sinking, which would be useful to the housewife in the kitchen, to the merchant at his desk, to the ploughman in the field, and to the workman in the shop,—suppose there were such a life-belt as that, every one of us would want to have it on, and would never want to put it off.

Now it so happens that, if we would be prepared to die, that preparation will not in the least degree interfere with the duties of this life; but our best preparation for the life that now is will be that which prepares us for the life that is to come. If we were to be immortal on earth, and never see death, the very best thing that we could do in order to live a happy, useful, successful life would be, first of all, to be reconciled to God, and to receive from Him a new heart, and a right spirit, by which we should be enabled to live in a way which would be acceptable with Him. Now, dear friends, you know how needful it is to be prepared to die; but ought it not to commend that solemn consideration to your soul that the very thing which fits us to die is that without which we are not fit to live? "Are you prepared to die?" is thought to be a very solemn enquiry, and so it is; but, "Are you prepared to live?" is quite as solemn a question, if a man would weigh it by the light of eternity. If my believing in Jesus unto eternal salvation would make me miserable in this life, it would be worth while believing and being miserable through this little mortal span in order to inherit eternal life, would it not? When we once pass into the eternal state, how the ages of time will dwindle into nothing! But, beloved, believing in Jesus will not make you miserable, it is the path of happiness and bliss. To believe in Christ is to be unloaded of a terrible burden, and to have your heart filled with a sweet serenity. So there is a double advantage in believing; the result would be worth the having if it brought us a lifetime of misery, but it will not have that effect, for it will bring us present as well as perpetual joy. As we often sing,—

"'Tis religion that can give
Sweetest pleasures while we live;
'Tis religion must supply
Solid comfort when we die.

"After death its joys will be
Lasting as eternity:
Be the living God my Friend,
Then my bliss shall never end."

Suppose that, from this time forth, if you became a Christian, you had to be always poor, always sick, always baffled, always afflicted, it would be worth all that, it would be worth while suffering anything of which a human being is capable, to be eternally saved, and to have the joy of dwelling at the right hand of God for ever; but if you believe in Jesus Christ, it will not necessarily deprive you of anything that is really worth having, indeed, there are many who have proved that, although the great gain of godliness is in the world to come, yet even here it has brought them untold blessedness. I remember the story of an old man and his wife, who were once called upon for a subscription to the Bible Society, or some other good work. The old lady said they had lost so much by their religion that they had no money to spare. The old gentleman said, "Yes, we *have* lost a great deal. I used to have a suit of clothes all ragged and greasy and filthy, and I never could get another suit because I was a drunkard, and you know, Mary, that by my religion I lost my old ragged clothes. I used to be out till late at night, and then came home drunk, and very often

through fighting I brought with me a pair of black eyes ; I lost all that by my religion. I also had a nose that began to show the effect of drinking ; and I lost that fine rosy tint, you know, Mary. That is only a small part of what we have lost by religion ; and I think we can well afford to give a good subscription." Lost by religion ! Why, where would some of you have been but for the grace of God ? Where does a course of drunkenness and vice lead men ? Where does even morality lead many ? They have the chilly moonlight of self-satisfaction ; but in the hour of trouble they have not the warm sunshine of the Lord's love and grace to cheer them. Yes, although our brightest joys are yet to be revealed, God has been pleased to attach many temporal blessings to the yielding up of ourselves by faith in His dear Son. Who, then, would not be a Christian ?

"There are drawbacks," says one. "If we are Christians, we shall get ridiculed and laughed at." I think I have had a tolerable share of that sort of thing ; but it has not hurt me, I have not had a bone in my body broken through it, and I have not been robbed of an hour's sleep by it. Dr. Watts said—

"Let dogs delight to bark and bite,"

and I think we have come to that pass, and can say the same with regard to ridicule for Christ's sake ; that is a very small matter.

"Oh ! but it is at home that we are so cruelly persecuted," says somebody. Yes, I know that is a very severe trial, and yet it produces most blessed results. If your persecution were to cease, it might be the worst thing that could happen to you. I knew right well a young man, in a good station in life, a believer, apparently a very earnest believer, and the most indefatigable worker I ever met. He was constantly opposed at home on account of his religion, yet he never yielded an inch, but kept on earnestly working for Christ. The opposition is all gone, and he has a house of his own ; but I do not see any earnestness in him now, it disappeared as soon as the persecution ceased. Some of us are very much like those gas bags that we have when we are exhibiting dissolving views ; we put heavy weights on them to press out the gas so that we may have a more brilliant light. I do believe that most of our troubles at home and abroad are just like the weights on the oxygen bags. I am not disposed to wish that every young Christian should have a smooth path, for I notice that the bravest believers are often those who have had the severest struggles to maintain their integrity. "It is good for a man that he bear the yoke in his youth." If you have too much fine weather, you will be like some gardeners' plants that grow too fast ; they never get much heart, they had too much sun at the first, they would have been all the better for a little early nipping. You know that celery is not really good till it has had a sharp frost on it, and there are some Christians who seem all the better for a little persecution or trial ; it seems to pinch them back, and at the same time it sends a sweetness into the very heart of their religion. If you ask me, "Do you like to hear of our being opposed ?" I answer,—"No, I do not ; but I would not take this burden off you if I could, for it is best that you should have at least a little of it to bear."

To be truly saved, to be a Christian, to be on Christ's side, to know that you have an everlasting Saviour, is worth a great many fools' laughs, is it not? You can bear to let all the asses bray at once, and yet not be troubled if you know that you have Christ, and eternal life in Him. My dear young friends, I do pray that you may be led to weigh and estimate these things, and that you may be drawn by the Divine Spirit to say, "Jesus shall be mine, I will trust myself to Him whatever the consequences may be." You will never come to Christ unless you feel your need of Him, unless you are convinced that you are really sinners, and confess it in penitence before God; but if the Lord has made you realize your true condition, come and welcome to the Saviour who died for the guilty; stand not back through shame or fear, the great gates of divine mercy are set wide open that all sinners who believe in Jesus may come through them, and enter the kingdom of heaven, "for God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

Then, dear friends, having trusted Christ for yourselves, remember that all whom you meet with need to hear about the Saviour who has delivered you. I have known some good earnest Christian people who have hardly known when to stop talking about religion, and some of them have at times spoken very indiscreetly. Well, well, I had rather hear of a hundred such indiscretions than that you should be indifferent to the welfare of the souls around you. Never you mind about being called "imprudent" now and then; there is nobody worth a button with the shank off who has not been imprudent sometimes, there is no one who has ever done anything for Christ who has not been lacking in discretion in the judgments of other people. *They* have been so prudent that they never spoke to anybody about Christ, they have been so prudent that they never lived as Christians should live, they have been so prudent with their saving faith that they have saved all their money, and not given any to the cause of Christ; they have been so prudent that, when they came to die, they had seriously to raise the question whether they were Christians at all, and they have been so prudent that, when they were dead, their friends did not know what to say of them, but they hoped that the Lord would see some sign of grace in them, although nobody had ever seen it while they were alive. For my own part, I do not wish to be the chip in the porridge; and I hope you will be something that has a flavour in it, and show it by speaking to others of what you yourselves have experienced. There are some things that have flavour in them, but it is never known until they are boiled or bruised; and there are some Christians whose excellence is not revealed till they are persecuted. Therefore do not shrink from the fiery trial that may await you, but look up to your Lord for grace sufficient in the trying hour, and go joyfully forward singing,—

"If on my face for Thy dear name,
Shame and reproaches be,
All hail reproach, and welcome shame,
If Thou remember me."

A Soul Saved by the "Text Bond."

BY CHARLES SPURGEON.

FROM the very start of the "Text Union" we have felt that it has met with the approval of our Lord and Master, for the testimony of Christians adopting the "Bond" has clearly shown what a spiritual boon the daily texts have been to their souls. Such a result we fully expected, but we did not anticipate that which God has been pleased to give as a seal to this simple ministry of His Word. We record, with intense joy, the fact that the "Text Bond" has been the means of bringing a soul to the saving knowledge of our Lord Jesus Christ. The golden key of grace that was used to unlock the heart of a careless and gay young man was the portion for March 15th, "HE CARETH FOR YOU," the Spirit of God fitting every word into the wards in such a way that the door opened, and the Saviour entered. Since then this friend has made a public profession of his faith in Christ by immersion, and he is now a consecrated member of the church at C——.

We have been asked whether unconverted persons should join the "Text Union." Let the blessing that has been given in this instance supply the answer. There is great hope, if we can get the unsaved to read the Word of God, that the Holy Spirit may apply it to their hearts with saving power, and the "Text Bond" will form a splendid introduction to personal dealing with the ungodly. An avenue to usefulness, which we had not before seen in connection with our "Text Union", is now opened up, and we are desirous that many more should become members, not only for their own spiritual good, but that they may also be made soul-winners.

WHY SHOULD WE NOT DOUBLE OUR MEMBERSHIP AT ONCE?

It goes to be done most easily, by every one of the 5,000 securing another to join our ranks, and thus, like a rolling snow-ball, we may gather and grow as we go. Every day brings fresh accessions to our lists; and, at the same time, good news of the blessing the daily texts are to the hearts of the members. Then why should not more share the benefit of this united enjoyment of God's Truth?

We have received most encouraging reports of the extension of our "Text Union" from all parts of the United Kingdom, while the mail brings us letters of enquiry and commendation from Australia, India, and America. One of the young men missionaries belonging to Miss Annie Taylor's Tibetan Band thus writes from Darjeeling, on the receipt of cards and Almanacks:—"They have caused quite a stir in our ranks, for both those who have joined, and those who have not, are very sharp on me in the morning to know the text; indeed, only a few mornings ago, one of them awakened me in the early hours with the request, 'Text for to-day, please,' so that really now I am obliged to read the portions *over-night*, to be prepared for all comers. We not only learn the text, but also read the chapter which contains the verse."

Under the title, "A Novel Idea," a very kindly article appears in one of the New York Christian weeklies, and we have despatched

several hundreds of application forms to a friend in New South Wales, who wishes to plant the Union there.

In case anyone who reads this notice is a stranger to our scheme, we would like to say that the "Text Union" represents some 5,000 members, who commit to memory the daily text which is found in *Spurgeon's Illustrated Almanack*, and that they agree to pass it on to any friends or fellow-members whenever they meet, by either repeating the portion or by asking for the "Text for to-day, please." Any persons wishing to join have only to send name and address, with twopence in postage stamps, to Pastor Charles Spurgeon, "Haddon," Dartmouth Row, Blackheath, and he will enrol them as members, and send a duly registered card of membership and Almanack in return. We should be glad if *all readers of The Sword and the Trowel* would adopt the "Text Bond", that, being thus armed with the Word of God, they might be the better fitted either for battling or building for the Lord. Will you join, dear friend?

The Prayer of the Penitent.

DEAR Lord, dost Thou again draw near,
 Making my heart within me burn?
 Are these Thy gracious words I hear?
 "Return, baeksliding child, return."

And dost Thou love me, gracious Lord;
 A fallen creature, stained with sin?
 Dost Thou pursue me with Thy Word,
 And stoop my worthless heart to win?

And can it be that I shall stand
 Upon Thy holy hill with Thee?
 The lowest place at Thy right hand,
 Is honour far too high for me.

Canst Thou forgive me who, so long,
 Hardened my heart against Thy Word?
 And, in rebellion waxing strong,
 Refused to own Thee as my Lord?

Such grace, dear Saviour, breaks my heart,
 And makes my eyes with tears o'erflow;
 That I could act so base a part,
 That I could ever use Thee so.

Oh, once again restore to me,
 The gladness of those former days,
 When Thou wert all in all to me,
 And my full heart was tuned to praise!

My gracious Lord, I pray Thee cast
 Around my heart love's golden chain;
 And draw me close, and bind me fast,
 So that I leave Thee not again!

C. H. Spurgeon's Memorial.

IT cannot be gainsaid that the chief attraction of this year's Founder's Day at the Stockwell Orphanage was the opening of the Memorial Hall, and the unveiling of the Monument.

Equally certain is it that the crowds of sympathisers and rain-defiers were delighted with the elegant and spacious edifice, and with the terra-cotta statue and its surroundings, which ornament the western end of the hall. Accounts of the proceedings have informed those who could not be there of how happily and successfully the fête passed off, and some meagre descriptions of the Monument have appeared. Perhaps, however, some of the readers of *The Sword and the Trowel* will care to wade through a lengthier reference to the work of art, the accompanying photo-engraving assisting them to a not inadequate appreciation of its detail.

Who will say that it is not a fit and proper thing to erect a Memorial to C. H. Spurgeon?

Granted that his best monuments are the works he has published, the charities he has founded, and the example he has left, there was, till June 20th last, the felt want of some one object specially erected by loving friends as a testimony of their affection, and as a striking and lasting emblem of the good man and his great work. The hall and the statuary have met this want. Each is useful; both are ornamental. The one could not be complete without the other. To expend thousands of pounds in marble or bronze might have met the views of some extravagant admirers, but those who have been associated with the great preacher in his life-work have not so learned their leader. They concluded rightly that the Memorial should not be unduly elaborate and costly. So, for some £5,000 they have secured a noble hall which the Institution sorely needed, and a group in a well-nigh imperishable material which powerfully and pathetically illustrates the noble deeds of the noble dead.

Mr. George Tinworth, under whose hand the clay has been taught to speak, is to be congratulated on the success of his design. His was a task of greatest difficulty, but he has produced a work which certainly will not detract from his well-earned reputation. The very architecture is in accord with the spirit of the man whose name is engraved upon it. The massive base, the solid pedestal, and the high plinth well represent the strength and solidity of a man who

" Stood foursquare
To all the winds that blew,"

while the forms and figures, the panels and pilasters, that grace the group, speak of the life and love, the wisdom and the wit, the generosity and geniality of him whose presence always brought brightest sunshine.

How few men have lived in whom such happy combinations appeared!

The sculptor has done well to make the *preacher* prominent, for whatever else C. H. Spurgeon was, he was a preacher first and most. He believed in preaching, and in the gospel he proclaimed. How he did preach! His unstudied eloquence, his stern denunciations, his loving

invitations, his homely illustrations, his tender persuasions, can never be forgotten. We have heard him call himself "a plain, blunt man, who only speaks right on;" but no one knew better than himself that this "right on" speaking reaches furthest, resounds longest, and accomplishes most. Oh, that there were more of it!

Some exception has been taken to the attitude depicted in the statue. True, it was the right hand that was oftenest lifted heavenward, as in the early portraits, but many a time the left was raised while the other grasped the chair, and perhaps turned it to and fro in the *abandon* of discourse.

This somewhat singular habit with the chair gave rise naturally enough to the conceit of the caricaturist, who makes the much-twisted article of furniture exclaim, "Sunday is not much of a day of rest for me!"

Ah, if that chair could really speak, methinks, so far from complaining, it would rejoice that it had been honoured to bear the weight of his arm, and alas! sometimes to support his aching knee.

Mark the books beneath the chair, and the *Interpreter* on the preacher's left. He spake in print as well as from the pulpit. A large library has issued from his pen, and thus he speaketh still.

Note that the right foot projects beyond the pedestal. Besides thus breaking the hard straight line, the artist has given a happy hint of the eagerness of the servant of the Lord: he will be as near the people as he can be, and his own standing and security are forgotten when he speaks for God.

His own name is fitly beneath his feet, for what cared he for fame or fortune?

What think you of the inscription?

THIS HALL AND MONUMENT
ERECTED IN LOVING MEMORY OF
CHARLES HADDON SPURGEON.

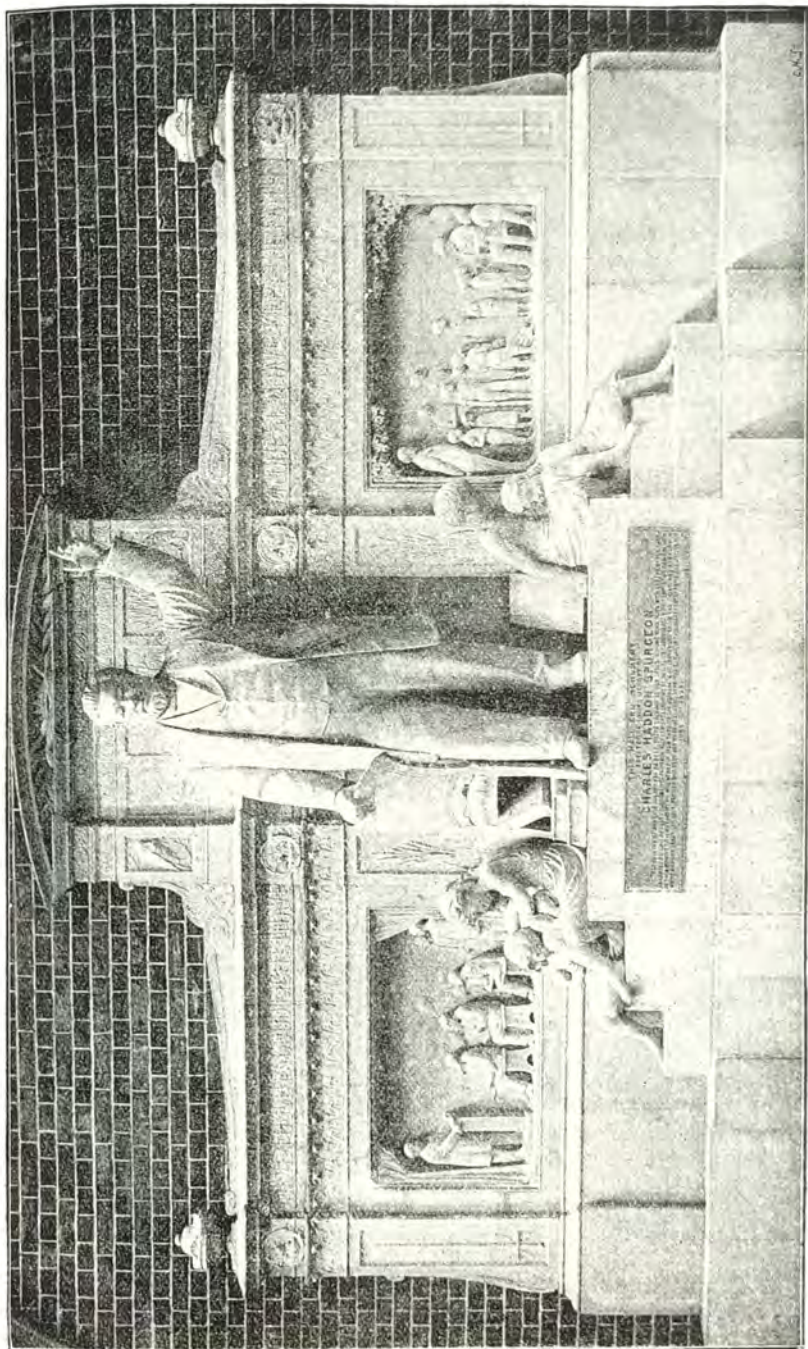
"The objects of our care are not far to seek. There they are at our gates—widows worn down with labour, often pale, emaciated, delicate, and even consumptive; children half famished, growing up neglected, surrounded with temptation! Can you look at them without pity? We cannot. We will work for them, through our Orphanage, as long as our brain can think, and our pen can write, and our heart can love. Neither sickness nor weariness shall tempt us to flag in this sacred enterprise."—*C. H. Spurgeon*, 1879.

June 19th, 1894.

Is it not just what it should be? Could better words than his own be inscribed upon the brass? And did he not fulfil his promise to the letter, and to the last? To each of these queries the writer's answer is an unhesitating and triumphant "Yes." Thank God for all!

And what about the figure itself? Is it satisfactory? The "Yes" in this case is not so quick in coming, nor so victorious when it has arrived.

But a host of hindrances to complete success must be taken into account. Pity the poor artist who has to portray the modern coat and vest and inexpressibles! I can only say, "Poor Mr. Tinworth, you are to be both commiserated and congratulated."



C. H. SPURGEON'S MEMORIAL AT THE STOCKWELL ORPHANAGE.

It must be admitted that the expression of the countenance leaves much to be desired. But who can wonder? Was a life-like bust or an entirely satisfactory portrait produced before January 31, 1892? And if there was something about his face which could not be modelled by the tool or painted by the sun while he lived, it is no marvel that death has increased the difficulty. But the visage is kindly, and thoughtful, and animated, and will serve as a by no means unpleasing reminder of the Prince of Preachers.

The two groups of little ones occupying the extreme ends of the pedestal and the semicircular steps in the angles, are more in the artist's line, and therefore more to our mind. Well may the children venture to the great man's feet. His gentleness has made him great. He is not likely to spurn them. These bairns are orphaned, but he will befriend them, and touch the hearts of others to help to clothe, and feed, and educate them. Even if that babe upon his right should cry while he is preaching, he will not frown, but turn the wail to good account, or pray that the infant may yet proclaim the gospel. Have we not heard him do so? and have we not rejoiced with him when the prayer was literally fulfilled?

Mr. Tinworth has well done to incorporate a substantial reference to the Pastors' College. It was the preacher's right-hand work, and is rightly placed. The scene is the Lecture Room, and the time a Friday afternoon. We are privileged to peep in to this private meeting. See, the curtains are drawn aside for once!

The teacher often sat and talked to his pupils, as did a still greater, though for another reason. Here he stands, but leans heavily upon the desk.

Three rows of forms hold eager listeners. The end one on No. 3 seat cranes his neck to see between the heads of those who sit in front, while some at the rear would rather stand the lecture through than miss a sentence.

This is a true representation. It is said of Christ's hearers that they hung upon Him listening (R.V.), and only a week or so ago a German pastor told us at the prayer-meeting that, being favoured with entrance to Mr. Spurgeon's class, he noted the intense interest, and was himself impressed for the rest of his days. Who knows but what the subject on the occasion here represented is the one that struck our friend so forcibly, viz., "The blind eye, and the deaf ear"? If so, there is little wonder that the men have neither!

On the wall hangs the appropriate text (and Mr. Tinworth is always remarkably apt in this direction), "And the things which thou hast heard of Me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also."

The panel on our right speaks sweetly of the Pastor's philanthropy. The children do not fear him. Yet they would not dream of taking liberties with him. He sits in the grounds of the Orphanage, and holds a levee of lads and lasses. You may be sure there is a sweet word for each, else the boy who holds the bat would scarcely tarry from his cricket. The female figures tell of the homeliness of the Institution, and the tall usher betokens the necessary discipline. The overshadowing trees in either corner say what the head-master

said the other evening:—"The Orphanage is the garden of the Tabernacle." The inscription in this case is:—"Leave thy fatherless children, I will preserve them alive."

On either side of these high relief panels are four pilasters decorated with appropriate emblems. Two of them bear a *sword* and a *trowel*.

These refer not only to the battling and building in which the great Baptist took so prominent a part, but also to the Magazine which he edited for seven-and-twenty years. That this double reminder is not out of place, will be seen by the following quotation from the Preface of one of the yearly volumes. Says the dear Editor:—"Never let it be forgotten that, in the mysterious arrangement of Providence, *The Sword and the Trowel* led to the founding of *The Stockwell Orphanage*. This is no mean result if it were all; for in that happy home we hope to house a portion of England's orphanhood for many a year to come, receiving the fatherless by an easier door than that which only opens to clamorous competition, and laborious canvassing."

On the other pilasters are ears of corn, testifying to a feeding and fruitful ministry. Some few of them are bowing as if they were fully ripe, and so point to the gathering into the garner of those whose work is done.

Above these panels are four smaller ones bearing a pretty story of bird-life. In No. 1, the mother sits patiently upon the nest. In Nos. 2 and 3, the parents are feeding the callow young. In No. 4, a sparrow-hawk ruthlessly slays the parents. Herein is a touch of nature which needs no comment.

The frieze between the pilasters bears the text: "I have fought a good fight, I have finished my course, I have kept the faith."

If we regret that the Monument bears no direct reference to C. H. S. as John Ploughman (perhaps his whip would hardly have been a fitting emblem), we rejoice that the architecture includes something more than a hint at agriculture. Already we have named the wheat and the nests. There are, moreover, four panels behind the shoulders of the central figure which depict the parable of the sower, and on either side of these are solemn-looking ravens which, having received their meat from God, stand as the crests of the Orphanage. Over all is a graceful pediment on which are the crown of life and the palms of victory which the Lord hath promised to all them that love Him. These *he* now wears and waves to whose honour and memory this monument has been reared!

The material employed in the Memorial is at least suggestive. Terracotta is really clay made precious by the pressure brought to bear upon it and the skill employed in modelling it, and rendered firm by the fire in which it is baked.

So, God's dear servant rejoiced to own that by the grace of God he was what he was. God's hand made the clay so valuable. The Spirit's power imparted his grace and charm, and the furnace of suffering fitted him for his honourable post.

He was entirely at God's disposal, and therefore could be used to wonderful effect. Is this quite impossible to us? Would He not ennoble and exalt us beyond all thought of ours if we were as the clay

is to the potter? Then we might have such a tale to tell as is suggested by words which Mr. Tinworth himself has put into the mouth of the terra-cotta which he so deftly handled:—"After a succession of vicissitudes, I became what the potter calls blue clay, my place of residence being Poole, in Dorsetshire. But I was rudely wrested from my home, and after voyaging by ship and barge I came at length to Doulton's Pottery in Lambeth. There I stood a while, apparently unheeded; but, by-and-by, I was subjected to a severe beating and breaking, and then was mingled with a rough and gritty substance to which I did not take at all kindly. I thought it was humiliating for blue clay from Dorsetshire to have to associate with ground-up pottery, —*drain pipes*, for aught I knew! But I was informed that it would help to keep me straight when I was in the furnace (oh dear!), and make me firmer for the rest of my days! After this I got such a squeezing as I shall never forget. How they banged and buffeted me! I wished the moulds anywhere, or myself nowhere, and I got very small comfort from the oft-repeated assurance that it was 'all for my good.' I must confess I did not at all like the processes to which I was subjected. Even Mr. Tinworth, who was said to be my very best friend, handled me, I thought, quite roughly, and scraped away at me sometimes most unmercifully. But the worst was yet to come. They took me at last to a kiln, and lit the fires. The heat grew greater by slow degrees. Oh, it was horrible! But this also was for my good. They assured me I might be blown to pieces if I was heated too suddenly. I suppose it really was the best thing for me. Anyhow, I know that in due time the fire was quenched, and I began to cool down a bit. Certainly I felt quite different after the operation. The fire had taken all the *blue* out of me, and I thought the people were much more tender with me than they were before I went into the furnace. (Perhaps they thought I was still hot!) Presently they took me for a drive—through Vauxhall, under a long dark railway arch, (what a noise the trains made!) down the South Lambeth Road, and into the gates of the Stockwell Orphanage. When I saw the grounds and the hall, I said to myself: 'Oh, how I wish I was going to stay *here*!' And sure enough my desire was granted. I was carefully built up against the wall, and after a while thousands of people came to see me, and they said: 'Isn't it beautiful?' and 'What a lovely thing!' and many other pretty speeches. If they meant *me*, I can only say that Mr. Tinworth and the furnace ought to have all the credit."

What say you, dear reader, is it not worth while being fashioned and fired, if a holy and honourable place is found at last? And whose should the glory be?

T. S.

Mr. Spurgeon's First Outlines of Sermons.

(Continued from page 266.)

XXXVIII.—THE FIGHT.

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds."—2 Corinthians x. 4.

In war, men use castles for defence, and sword and spear for offence;

so do our enemies, and we also have "weapons not carnal, but mighty through God to the pulling down of strong holds."

I. OUR ENEMIES, AND THEIR DEFENCES AND WEAPONS.

The allied armies of the world, the flesh, and the devil, with whom we will never sign a truce or treaty.

1. The world's castles are false religions, formalism, self-righteousness. It has troops of cares under Captain Careworn. Showy soldiers march under the command of Captain Pride. Captain Pleasure leads a host of sins. There are also Captain Custom, Captain Blood, with his band of cruel persecutors, and Captain Deceit, with his following of flatterers. Captain Conformity heads an ambuscade.

2. The devil needs no castle against us. He attacks us with black terrors, delusive hopes, filthy insinuations.

3. Self dwells in natural depravity, sloth, forgetfulness; and fights us with pride, carnality, presumption, or the dagger of lust.

II. OUR ARMY, AND OUR WEAPONS.

To the world's castle of false religion, we oppose the ram of Truth.

To sin, the gun of righteousness and holy conduct, the scaling-ladder of zeal, and the siege of perseverance.

To persecution, the hot coals of love and kindness.

To Satan, prayer, resistance, watchfulness, courage.

To self, energy, faith, activity for God, watchfulness, habits of devotion, meditation.

The Spirit our Strength.

Jesus Christ our Captain.

XXXIX.—THE SON'S LOVE TO US COMPARED WITH GOD'S LOVE TO HIM.

"As the Father hath loved Me, so have I loved you: continue ye in My love."—John xv. 9.

Neither reason, nor the law of God, has sufficient power over men to make them love God and hate sin; but this the gospel of Christ does by declaring the love of Jesus to us, and applying it to our hearts by the power of the Holy Spirit.

I. THE COMPARISON HERE INSTITUTED.

Christ's love to us is said to be like His Father's love to Him.

There is not equality, but there is resemblance. The love of the Father to Christ was—

1. Without beginning,—eternal love, as Matthew iii. 17, John i. 18, Isaiah xlii. 1, and John xvii. 24, declare.

Even so, the love of Christ to His people was without beginning, as election, the eternal council, and everlasting covenant prove.

2. Without measure. It was Paternal love to His only Son, His dutiful Son. There was oneness between them, the Father loved Christ even as He loved Himself; this He showed by the great honour given and promised to Him.

Even so, Christ's love to His people has no bounds, as His acts of kindness prove; it surpasses the knowledge of men and angels.

3. Without variation. The Father loved Christ in trial, pain, and death.

Even so, Christ's love knows no change. Chastisements and troubles only prove His love, for what son is there who is unchastised?

4. Without end. The Father will never cease to love His Son.

Even so, Jesus loves His people with an everlasting love.

II. THE DUTY RESULTING FROM THIS TRUTH: "Continue ye in My love."

1. To love Christ, is our duty from the fact of our creation, much more from our new-creation. Let Him be precious, and other things despised.

2. To continue in love to Him, let us avoid declensions, either open or secret. Let us not be faint, but fervent in our love.

3. To abound in acts of love. In secret and in public.

Was His love so unmerited, unbounded, invariable, and lasting; and shall ours be weak and transient? Let us live alone for Him.

XI.—PHARISEES AND SADDUCEES REPROVED.

"But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance."—Matthew iii. 7, 8.

I. THE OCCASION OF JOHN THE BAPTIST'S REPROOF.

After prophets had ceased, the Jews became divided into sects, Pharisees, Sadducees, Essenes, etc. John the Baptist, a man of singular power, draws crowds around him; he baptizes in the River Jordan, the Pharisees and Sadducees come to his baptism, he refuses to immerse them, and thus addresses them before all the people.

II. THE CHARACTERS REPROVED BY JOHN.

"Pharisees." Fond of ceremonies, punctilious in small matters, proud, ostentatious, self-righteous, yet secret sinners, corrupt in heart, plunderers.

"Sadducees." Infidels, denying the resurrection, spirit, reward, or punishment. Corrupt in life. False in doctrine.

Search for such characters here.

III. THE NAME HE GAVE THEM: "Broods of vipers." Deceitful, crafty, hypocritical, detestable, abhorred by God and Christian men, seed of the devil, serpent-like, worthy of death.

IV. HIS EXHORTATION TO THEM: "Bring forth fruits meet for repentance."

Sadducees: amend your errors and your life.

Pharisees: turn from your own righteousness, and see to the purity of your heart.

This disappointed them, hurt their pride, and excited their enmity. Even the publican was a more hopeful hearer than the Pharisee.

XII.—CHRISTIAN JOY.

"Rejoice in the Lord alway: and again I say, Rejoice."—Philippians iv. 4.

All men seek joy: the Christian is here told to take his fill of it, and constantly to rejoice. Notice,—

I. THE SUBJECT OF THIS JOY: "Rejoice in the Lord."

1. The Lord in all His attributes:—

- (1) Power—all exercised on our behalf.
 - (2) Wisdom and knowledge. He knows Satan, our evils, our wants, etc.
 - (3) Mercy. The captive in the dungeon loves the sound of mercy.
 - (4) Love. With all its qualities and degrees.
 - (5) Righteousness. A source of joy to all believers.
- Omnipresence. Eternity. Immutability.

2. The Lord in all his acts.

Creation. Election. Redemption. Conversion. Adoption, putting Himself into relationship with us.

This is a holy joy, of which none can have too much.

II. THE TIME FOR ITS EXERCISE: "always."

In prosperity, we should not rejoice in self, but in the Lord.

In adversity, we must still rejoice, for God changes not.

III. SOME REASONS FOR THE APOSTLE'S ADVICE.

1. This is the most excellent way of rejoicing.
2. This pleases God, the Giver of all our mercies.
3. This exercises faith and love.
4. This eases the roughness of the way.
5. This recommends religion to others, and is most consonant with its doctrines and purposes.

XLII.—GOD'S ESTIMATION OF MEN.

"The LORD doth put a difference between the Egyptians and Israel."—Exodus xi. 7.

There have ever been two different parties in this world from the time of Adam, as history proves. Cain and Seth. Noah and Ham. Abraham and the Sodomites. Egyptians and Jews. Some on the Lord's side in the desert. In the time of Saul, godly Samuel. Elijah's complaint. Daniel and the three youths in captivity. Jesus and His apostles in the world. Martyrs in all time. Now.

God regards these two sorts of persons in different lights, and He will eternally do so.

I. IT IS REASONABLE THAT HE SHOULD DO SO.

They are radically different,—the scoffer and the man of prayer, the lover of self, the proud, the presumptuous, despisers, sinners, differ from God-fearing, truth-loving, holy, honest men.

II. HIS ORDINANCES SHOW IT.

Baptism and the Lord's supper are for believers only.

III. HIS PAST ACTIONS PROVE IT.

Showing Himself to His saints in adoption, justification, etc.

IV. HIS PREPARATIONS FOR ETERNITY PROVE IT.

Heaven and hell are prepared for the righteous and the wicked.

V. HIS SOLEMN OATH, HIS PROMISES, AND HIS THREATENINGS, ALL PROCLAIM IT.

Exhortation to deep searching of heart as to whether we belong to the true spiritual Israel.

(To be continued.)

“ Our Own Men ” and their Work.

VIII. C. H. SPURGEON'S EVANGELISTS—JOHN BURNHAM AND
A. A. HARMER.

TWENTY-ONE years ago, the late beloved Editor of *The Sword and the Trowel* wrote and published in his Magazine two remarkable articles entitled ACTA, NON VERBA—“Deeds, not Words.” They are well worth reading to-day; and friends who refer to the volume for



J. BURNHAM.

1873 will be struck with the appropriateness to the present time of Mr. Spurgeon's stirring appeal to the Christians, and especially to the Baptists, of that period. In the second article, he said:—

“It is a singular fact that our churches have suffered the chief agency for carrying the gospel into new regions to fall into almost total disuse. The settled ministry among us, especially when it brings out and wisely directs the gifts of the Church, is eminently adapted for conservative purposes, for edifying the saints, training young converts, and cultivating the soil which has been already fenced in by

religious agencies; but only to a very small degree is the ministry aggressive, or can it be so. If it does its home work well, it has enough to do; and its further efforts will never be very extensive as a rule. To carry the gospel into the regions beyond, and form new churches,—whose business is this? Among the heathen, we have our missionaries; but what agency are we employing in our own country? In a small way, in connection with regular organizations, the work is attempted, and irregular agencies perform it on a larger scale; but for all that, most of the Christian churches, as such, are negligent in



A. A. HARMER.

the service, and have no specific agents set apart to attend to it as a matter of church work. To extend the Redeemer's kingdom, and win the world for Jesus, is the great purpose for which the Church exists; and yet, to a very large extent, she leaves this, her supreme vocation, to hap-hazard.

"Our Lord, when He would arouse Palestine, sent forth seventy evangelists. Not one of these was bidden to settle in any place, or to become a pastor; but to go and preach the gospel from town to town. They were itinerant gospellers. After Pentecost, the disciples

being scattered abroad, went everywhere preaching the Word, they broke up new ground, and made the truth known among those who had never heard it before: so far they did the work of evangelists, and the kingdom of Christ came with power. The apostles and others travelled into regions where the name of Jesus had not been known, and everywhere told forth the glad tidings of salvation: whatever else they were, they certainly fulfilled to the full the office of evangelists. We have a few who exercise that office now, but they are rather tolerated than appointed; and certainly their work is not regarded as a part, and a necessary part, of our ecclesiastical action. It would be easy to prove that, in all times of her spiritual health and growth, the Church has owed much to her holy pioneers who have led the way to sacred conquests.

"Our belief is that, Scripturally, there should be at least as much work done evangelistically as pastorally. Now, we provide for pastors, and rightly so; but few, if any, churches provide for evangelists. We have the right men, but no organization for their support. We serve out the rations (often scanty enough) to the militia who defend the country; but for our brave Uhlans, who are in the van of our conquering hosts, we make little or no provision. Some few churches have their evangelistic missionaries; but, alas, how few!

"Now, work like this, it seems to us, should be carried on widely, and be made the *spécialité* of the churches. Not alone should colporteurs and young students be employed in it, but some of our very best men should be set apart to it. Think of an apostolic man in the neglected county of Surrey; or, better still, in those parts of the crowded regions of Lancashire and Yorkshire where our community is scarcely represented,—what might he not achieve, with God's blessing? Let him be a man fit to lead others, a genial spirit who will co-operate with those who are already on or near the spot, a man full of faith and mighty in the Scriptures; and, by the power of the Holy Ghost, his work would soon prove the sacred value of his office. One or two wealthy men may, perhaps, be led to find the silver and the gold for such a man's support, and we believe they will never spend money in a manner more profitable for the cause of God and truth: but the churches also, as such, should undertake the work, which beyond all others is their own.

"WE MUST GROW. WE MUST make the pure gospel to be known in every corner of the land. Public meetings, in which we glory in our principles, are well enough if they do not lead to glorying in the flesh; but we must put forth vehement efforts to spread those principles. He knows not the truth who does not desire others to know it. The religion which is not worth propagating is not worth believing. Prayer to God for the advance of the Redeemer's kingdom is most commendable, but the prayer which does not lead to effort is hypocrisy. Effort, then, there must be; let it be wise, let it follow the New Testament model, let it be most hearty and sustained. With all our heart we beg the churches to consider the question which we have now raised. *Ought we not to pray for evangelists, and prepare to support them when the Lord sends them, even as at this time we support the pastors of the churches?*"

Mr. Spurgeon was not a man of “words” only, but of “deeds” also; so that, as soon as the way was made clear, he sent forth our brother William Higgins (now pastor of the church at Haddenham, Isle of Ely), as the pioneer evangelist of the Pastors’ College. In due season, Messrs. A. J. Clarke and J. Manton Smith were set apart for this special service, after the fashion of the first evangelists sent out by our Saviour, “two by two.” Want of space prevents even a summary of the glorious work for the Lord accomplished by the

PASTORS’ COLLEGE SOCIETY OF EVANGELISTS;

but the monthly “Notes” and articles in many volumes of *The Sword and the Trowel* have recorded the almost apostolic and Pentecostal blessings that have accompanied and followed the earnest labours of the brethren already mentioned, and their colleagues and successors, Messrs. W. Y. Fullerton, J. T. Mateer, F. Russell, J. Burnham, A. A. Harmer, E. A. Carter, J. S. Harrison, and J. Chamberlain.

At the “home-going” of the late beloved President, only four of these evangelists were dependent upon the funds of the Society, which was itself largely maintained by thankofferings from the places visited, and contributions from friends of evangelistic work in various parts. Mr. Fullerton’s pastoral settlement at Leicester further reduced the staff; and readers of Mrs. Spurgeon’s “Personal Notes” in the June number of the Magazine, are aware that two of the three brethren left are no longer supported by the College Trustees. These are MESSRS. BURNHAM AND HARMER, whose portraits appear on pages 428 and 429. Concerning them, Mrs. Spurgeon wrote:—
 “The demand for the services of the brethren is, if possible, greater than ever; so I feel constrained to take up what only death could have caused my husband to lay down. I have no fear as to the result. God has all hearts in His hand, and He will see to it that supplies do not fail. A lady who has for many years contributed £50 annually towards Mr. Burnham’s maintenance, has promised still to send me that amount on his behalf. Mr. Harmer is wholly dependent upon the proceeds of his evangelistic services, therefore I have guaranteed to make up any deficiency in his salary, at least for one year; and I am certain that you, my dear readers, will gladly join me in the sacred effort of carrying on a work which was so dear to its Founder’s heart, and is still so productive of blessing to the dwellers in rural districts. Both Mr. Burnham and Mr. Harmer were personally very highly esteemed by my beloved husband, and I know I shall be fulfilling his wishes in securing a continuance of their services. May the Lord bless the undertaking on its new basis, and give manifest signs of His approval and favour!”

Accordingly, from this time, all thankofferings and donations towards the support of these brethren should be sent to Mrs. C. H. Spurgeon, “Westwood,” Beulah Hill, Upper Norwood; and they will still be known, as in the past, as

C. H. SPURGEON’S EVANGELISTS.

Applications for the evangelists’ services should be addressed to Mr. Burnham, “Fern Bank,” Brentford, Middlesex, or to Mr. Harmer,

2, Beulah Road, Thornton Heath, Surrey. They have already booked many engagements for the forthcoming season, so that churches or ministers desiring missions should apply early to prevent disappointment. Full reports of the brethren's labours will continue to appear month by month in the "Notes" of *The Sword and the Trowel*.

Doubtless, many of our readers have been present at missions conducted by these faithful servants of our Lord Jesus Christ, or they have become familiar with their work through our monthly reports of their services, and occasional articles from their pens which have been published in the Magazine. We thought, however, that the new arrangements afforded a good opportunity for including evangelists as well as pastors in the sketches of "Our Own Men and their Work"; and we have, therefore, appended brief notices concerning Mr. Burnham and Mr. Harmer.

JOHN BURNHAM was born at Cranbrook, Kent, on January 26, 1849; but, before he was a year old, his father removed to Marden in the same county. At an early age, he evinced the love for music which has clung to him all his life. When he was only eight, he entered a church choir; and at twelve, he undertook to occupy the organist's place during the official's summer holiday. He had never had the privilege of receiving lessons in music; but he had taught himself with the aid of a neighbour's old piano. Evidently, his task was performed satisfactorily; for, a year later, he was appointed organist, and he filled the office for four years. At the age of seventeen, he left home, hoping to turn his musical ability to good account, yet never dreaming how the Lord intended his talents to be used and blessed. While living at Godstone, he obtained a situation as organist at Blindley Heath; and, later, he answered an advertisement relating to a similar position in a certain Priory (or Anglican Monastery), where they had services every three hours, from six a.m. to nine p.m., besides "Litany" on Wednesdays and Fridays at eleven o'clock, and special saint's-day services, certain hours for silence, days for fasting, etc., etc. A little of this kind of thing soon satisfied Mr. Burnham. Notwithstanding the fact that at that time he was destitute of grace, yet he felt ashamed of the hollowness of the whole business.

After his freedom from the Priory, he found himself in the surpliced choir of St. Mary-the-Less, Lambeth, at the time Mr. (now Canon) Gregory was vicar, and Mr. Gladstone's son (now Vicar of Hawarden) was curate. Residing in the Borough, Mr. Burnham had to pass the Metropolitan Tabernacle every Sabbath; and being by this time a thorough Churchman, he felt horrified to see the crowds pressing into the Tabernacle, and wondered that the place did not fall on the "heretics" and crush them. In the midsummer of 1869, he went to a situation at Modbury, Devonshire, and to his disgust he found himself in the employ of a pronounced Dissenter, a deacon of the Baptist Church. Through the week he paraded the fact that he was a Churchman, so he felt considerable annoyance when, on the Lord's-day morning, his employer's wife invited him to accompany them to a chapel.

"No," said Burnham, "I am a Churchman."

“In this matter,” the lady replied, “we wish to place no restrictions upon our young people; you can please yourself.”

“Yes,” he answered, before she could finish, “I think I will.”

“But,” she continued, “we should have been better pleased if there had been no exception; all the rest attend the chapel, and there is plenty of room.”

“Very well, I’ll go, and see how I like it,” he replied; and that was the end of his Churchism. Keen eyes had watched him, and at dinner time the governor’s wife asked how he liked the service. Pride hindered him from saying much, but he liked it well enough to go in the evening without further invitation. A week or two later, the minister (Pastor A. English, now of Shefford) preached on the words, “What shall it profit a man, if he shall gain the whole world, and lose his own soul?” The Spirit of God applied the message with power to the young man’s heart; he was brought to see the light, and was baptized on profession of his faith in Christ, October 3, 1869.

In January, 1871, Mr. Burnham came to a house of business in Finsbury. While residing there, he joined Spencer Place Baptist Church (Pastor Philip Gast’s), and commenced open-air preaching. In January, 1873, he entered the Pastors’ College, and in November, 1874, became pastor at Fivehead, in Somersetshire. At the end of three years, Mr. Burnham’s health became feeble, and he felt compelled to resign his charge. For a while, he was engaged in evangelistic work, and in 1878, Mr. Spurgeon invited him to join the Pastors’ College Society of Evangelists.

Since that time he has continued to preach and sing the gospel, and in almost every place to which he has gone the Lord has graciously blessed his ministry. His annual visits to the hop-gardens in Kent have been greatly owned of God to the conversion of those who had fallen far in sin and misery, while his Services of Song, music for Sunday-school anniversaries, and “Fern Bank” Letter Leaflets, show that his poetic and musical talents are still consecrated to the Master’s use.

AUGUSTUS A. HARMER is almost the same age as Mr. Burnham, having been born in Lambeth, April 16, 1849. In his boyhood, his parents lived near the gates of the Surrey Gardens; so the little lad used sometimes to go with his brothers to hear the wonderful young preacher who was then attracting crowds of people to the services in the great Music Hall. “That is where I became a Spurgeonite,” said our brother, recently, “although, at that time, I never imagined that I should be brought into such personal contact as I have since enjoyed with our late beloved President.” Mr. Harmer spent part of his youthful days at the Wesleyan Training College, Westminster, and he speaks gratefully of the gracious and godly influence exerted there by Mr. Bell. His business career commenced in a Government Clothing Factory; but he was afterwards apprenticed to an engraver in gold and silver. Although the Lord has since called him to the higher work of writing the divine law upon the fleshy tablets of human hearts, his hand has not lost its skill, and he can use the graver’s tools as deftly as ever. A fellow-apprentice was the first to speak to him

upon religious subjects; the conversation led to serious thought and prayer, and ultimately to repentance towards God, and faith in our Lord Jesus Christ.

Joining Eccleston Congregational Church (now under the pastoral care of Dr. Hiles Hitchens), Mr. Harmer became a teacher in the Sunday-school, and a district visitor for the Sunday School Union. This gave him frequent opportunities of addressing the scholars, and helped to prepare him for his life's work. After a time spent in business at Brighton, he returned to London, joined Victoria Baptist Church, Wandsworth, and with the commendation of the pastor (E. Henderson), and Drs. Hitchens and Culross, in 1877 he became a student in the Pastors' College.

During a considerable portion of his College course he had charge of the work at Chatham Road Chapel, Wandsworth Common, which had been commenced by Charles and Thomas Spurgeon. In 1881, he left for Dolton, North Devon, and there spent several happy years in village pastoral service, and in evangelizing over a wide area. He was the better able to perform the latter part of his labour when, through the kindness of Mrs. Spurgeon and other friends, he became the owner of a gospel pony and trap, both well adapted to the rough and hilly roads of the region. His evident call to "the work of an evangelist" was so manifestly proved that, in 1885, Mr. Spurgeon invited him to join the brethren already employed in that form of Christian enterprise, and during the past nine years he has journeyed up and down the land, speaking and singing for Jesus, winning many souls for the Saviour, stirring up the churches to more earnest work for Christ, and cheering many a pastor who needed just such a helper in his service for the Master. Mr. Harmer has also had experience in tent-work in Ireland, and on several occasions he has conducted missions at Antwerp and Rotterdam, for the benefit of sailors, English residents, and visitors. When he began his evangelistic labour in London, Mr. Spurgeon gave him the following cordial letter of introduction:—

"September 26, 1885.

"Mr. Harmer has this day commenced work as one of my evangelists, and I very heartily commend him to the confidence of all the brethren among whom he may labour. I look forward to great results from his earnest addresses. He has long been occupied with similar service, and is by no means a new man. He will need the earnest prayers and loving sympathies of all saints, as he has mine.

"C. H. SPURGEON."

Had the beloved President been spared till now, he would have written with equal emphasis concerning Mr. Harmer's growing usefulness and acceptance, for he had deep personal regard for him, and a high appreciation of his qualifications for the work. Many a Monday evening at the Tabernacle, as well as at the greater Conference gatherings, the recital of our brother's varied experiences brought both smiles and tears to the face of the dear Pastor, so that it is peculiarly appropriate that Mr. Harmer should still remain one of

The "First Things" of the Bible.

DEVOTIONAL MEDITATIONS, BY WALTER J. MAYERS.

VIII. THE FIRST GREAT QUESTIONS OF THE OLD AND NEW TESTAMENTS.

"Where art thou?" Genesis iii. 9. "Where is He?" Matthew ii. 2.

THE Bible has a fascinating power all its own. It loves to draw us out, to allure us, to awaken our thought, to lead us to "search and see." Hence the value of many of the questions found in its pages. These two, "Where art thou?" and "Where is He?" meet us at the very openings of the two parts of the Bible. They form, (1) *God's great question concerning man*, and (2) *man's great question concerning Christ*. They reveal to us the characteristics of the Old and New Testaments, and suggest the dawn of new eras into the world, the first of Sin, the second of Salvation.

These enquiries should give rise to important and prayerful study. They go to the root of the greatest things in the world, and touch the inner springs of man's true position and God's wondrous love. Let me reverently, yet without fear, take my stand, first in the Garden of Paradise, then in the City of Jerusalem, and as I hear these questions propounded, let me thoughtfully ask: *What are they to me?*

I. GOD'S GREAT QUESTION CONCERNING MAN: "Where art thou?"

This was the first of three momentous queries put by God to Adam and his wife (Gen. iii. 9, 11, 13). It came from "the voice of the Lord God", who was doubtless wont to grant a visible manifestation to our first parents. It was startling, solemn, searching, and oh, how revealing!

It came *from the gracious God to the guilty sinner*, whose conscience it designed to awaken and impress. How quickly the divine admonition follows the disobedience! How condescending of God to address the guilty one at this crisis, and thus early to reveal foreshadowings of that grace which is ever speaking in loving tenderness to sinners!

It came *from the seeking God to the hiding sinner*. It was the Shepherd coming after the wandering sheep. Adam and Eve had not been accustomed to hide away from their Heavenly Friend. They usually ran out to meet Him, and bent in lowly worship at His approach. Now they try to conceal themselves from His gaze and His rebuke, as if this were possible.

It came *from the faithful God to the fearing sinner*. "I was afraid." How closely allied are sin and fear! Sin makes us fearful even of God. Salvation is constantly whispering to us, "Fear not." Adam afraid of God? Then, *he* must have altered in his attitude towards the Lord, for God had not changed. The changeless God speaks in love to the now poor changeful man.

It came *from the revealing God to the dying man*. Yes, Adam was indeed such, and God would show him his real state. He was now separated from God in spiritual death, his sin involved the separation of soul and body at natural death; and, if unforgiven, both soul and

body must be separated from God and heaven in eternal death. How gently God presses this home, yet how fully!

"*Where art thou?*" The question is a personal one. It comes at this moment to me and to you. In relation to *sin*,—do we acknowledge and confess it? In relation to *God*,—are we hiding from Him? In relation to *others*,—are we making excuses, and shielding ourselves by mention of their sins? In relation to *salvation*,—are we interested in it, exercised by the thought of it, and with all our heart seeking it? What is our true position? Lord, *ask me* as to mine, that I may find it out this moment, rejoice in it if it is the right one, and abandon it, if wrong!

II. MAN'S GREAT QUESTION CONCERNING CHRIST: "Where is He?"

What a simple enquiry, and yet how important in its issues! It was put by the wise men from the East, and wise indeed are all those who enquire for Christ, God's only Son, the world's only Saviour.

Christ Himself is the true object of the sinner's search. Not mere peace, nor pleasant feelings, nor abstract truth, nor even the church or creed; but Christ,—the glorious Person, the atoning Lamb, the forgiving Lord, the adorable Master. "Where is He?"

These men had little to guide them, yet they sought earnestly. They did not even know the Saviour's name, they were acquainted with but fragments of revelation, and were strangely led by a star in the heavens. Yet they put to shame many who have fuller and clearer light, for they took a long and perilous journey to come at the object of their desire and love, they made good use of such light as they possessed, and they did not scruple to enquire of those whom they thought likely to aid them in their search.

One motive of these men is to be greatly commended. They sought Jesus to worship Him, to give to Him of their treasures, and thus to prove the sincerity of their hearts. If we seek Jesus, it must not be merely "to get saved", but to offer Him our love, our lives, the best of our service, the choicest of our treasures.

This search for Christ did not give universal approval. It aroused the worst spirit in Herod, who sought to cover his vexation by hypocrisy; and still, there is nothing Satan and the world hate so much as souls that are earnestly seeking Christ, and enquiring, "Where is He?"

If we give a truthful answer to the question, "Where art thou?" we shall be sure to ask, "Where is He?"

"None but Jesus
Can do helpless sinners good."

And where is He, for me, now? Jesus, my Lord and Saviour, is just where God has appointed Him to be, where angels announced Him to be, and where I, a guilty soul, may have access to Him, and come and trust Him as my Saviour and Prince. He is not far from any one of us, but nearer than we think, nearest of all to the most needy. "Thou art near, O Lord." I would abandon all beside to come to Thee, I would rest and abide where Thou art, and know no separation from Thee in time or eternity.

What is True Nonconformity?

BY PASTOR ISAAC NEAR, DESBOROUGH.

THE article in the July number of *The Sword and the Trowel*, entitled, "Is the Church Worse than the World?" raised in my mind such questions as these:—Do such professors as those referred to know what real Christianity is? Have they any true conception of the nature of the Church of Christ, and the divine purpose of its existence in the world? It is to be feared that there are many members of our Free Churches who pride themselves upon their Nonconformity because, forsooth, they dissent from the Church of England as by law established. If they abuse the bishops and clergy, and clamour for disestablishment and disendowment, they consider themselves to be the most earnest of Nonconformists; but it is quite possible for them to do all this and yet not to be Bible Christians, or thorough-going Nonconformists after the Scriptural pattern.

Our Lord calls for world-renunciation on the part of His people. He has placed an eternal barrier between the principles of good and evil that are operating in the world, and between those who are under the power of these principles. There is that which purifies and that which pollutes; there is the Divine and there is also the Satanic; and the two must be kept distinct. In commanding tones, God calls to His people, "Come out from among them, and be ye separate, and touch not the unclean thing." Again, he says, through the apostle Paul, "Be not conformed to this world: but be ye transformed, by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." These are the Nonconformists in whom the Lord delights, and to such as these He promises to be a Father indeed.

Such Nonconformity as this is much more than a political or even an ecclesiastical idea; it is far more than dissent from any religious organization. Springing out of heart-renewal, it affects the whole of the spiritual life and growth. It should lead to dissent from all error, and from unscriptural and unspiritual systems and methods. Bible-Nonconformity means dissent from evil in every form, from the world's maxims, and practices, and pleasures. It places the soul in an attitude of antagonism to everything that is opposed to goodness, and prejudicial to piety. It discourages everything that would brush the bloom from virtue, or deaden the soul's sensitiveness, or paralyze the conscience, or harden the heart.

Such thorough-going Nonconformity as this existed before the passing of the Act of Uniformity, even as Protestantism flourished before the Diet of Spire. It dates back to Bible times; not only to the days of the apostles, but also right away to the Old Testament prophets, priests, and patriarchs. Whenever the Spirit of God fully possesses the soul, it is constrained to world-renunciation. Nonconformity is "other-worldly." Let men sneer as they may at that term, there can be no true Christianity apart from heavenly-mindedness. "In the world" yet "not of the world" are our Lord's own words concerning Himself and His disciples. Coming daily into contact

with men, yet living separate from sinners, the believer's conversation is in heaven. Such a revolution is wrought by divine grace that the whole life is sent on to another track. The beggarly elements of the world, with its vanities and frivolities, become distasteful; there is such an affinity between the soul and God, that heaven alone can meet and satisfy its vast desires. They who are dead to sin cannot live any longer therein. Our baptism sets this forth; does it not signify death and resurrection? We are buried with Christ in baptism. Only the dead are to be buried; and we profess to be dead to sin, and to the world of evil, the old life is done with, we are new creatures in Christ Jesus. As we come up out of the watery grave, we profess to have risen with Christ, to walk in newness of life with Him. No wonder that the apostle Paul should write, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead."

Would that all who call themselves by the name of Christ better understood the spiritual nature of Christianity and of Nonconformity! No doubt the worldliness of the church is one of the chief causes of its weakness. Christ and Belial cannot be linked arm in arm, and walk together. There can be no communion between light and darkness, no fellowship between righteousness and unrighteousness. "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!" Those who attempt to obliterate the distinction which God has made to exist in the very nature of things, do so at the peril of their souls. It is vain to imagine that the pleasures of the world and the privileges and blessings of the gospel can be enjoyed at the same time. Of old, those who chose Barabbas rejected Christ; but now, some seem to think that both Christ and Belial can be chosen, and that both God and mammon can be served. As the Saxon king put the idols of his fathers at one end of the church, and the crucifix at the other, so many want to be on good terms both with Christ and with the world that hates Him; but it cannot be. Oh, that the Master would come with the fan or the scourge, and cleanse His Church of all error and worldliness, that His people might all become out-and-out Nonconformists, in heart and in life, morally and spiritually, as well as professionally and ecclesiastically! Was it not for this that the Lord set His love upon us? Is not this to be the outcome of the grand scheme of redemption? Verily it must be so: "For whom He did foreknow, He also did predestinate to be conformed to the image of His Son." Our conformity to Christ will determine our attitude to the world, and make us Nonconformists indeed. The Lord grant us more of His Spirit! "If any man have not the Spirit of Christ, he is none of His," even though he be a Free Churchman and a Baptist. The command is very explicit, "Love not the world, neither the things that are in the world," and the inspired words that follow that injunction have as much force to-day as when John wrote them: "If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world."

The World in the Church.

MORE MINISTERIAL TESTIMONIES.

AN American Baptist contemporary recently reported the services held in connection with "the shortest pastorate on record." On a certain Lord's-day morning, a minister preached for the first time as pastor of the church which had elected him; but, finding that he had been deceived as to the true position of affairs, in the evening he delivered his farewell discourse, and on the following morning left the city. "Ah!" exclaimed one who heard the story, "that minister was not a married man with a family, or he would not have been able to leave so easily." Doubtless, many of our brethren remain at their posts even when their trials are almost beyond endurance because they dare not thrust their loved ones out into the pitiless world, or trust them to the tender mercies of the scarcely more pitiful church, which appears to regard a man out of a pastorate as a suspicious character at the very least. There are, of course, wolves in sheep's clothing in all ministerial flocks, and everybody is to be congratulated when they are outside the fold. We are referring, however, to men who are among the excellent of the earth, good soldiers of Jesus Christ, who are seeking in life and service faithfully to follow their Divine Captain and Leader.

The article in last month's Magazine, entitled, "Is the Church Worse than the World?" and Mrs. Spurgeon's "Personal Note" upon the same subject, have startled and amazed some good people who never imagined that such a state of affairs could be possible in avowedly Christian communities; but those who are more intimately acquainted with the actual condition of things in many places could relate similar experiences, not only equalling the one reported in our last number, but even surpassing in sadness that painful record. For instance, one esteemed correspondent, after describing our article as, in his opinion, by far the most important that has appeared since our late beloved Editor's promotion to glory, writes:—"You say there would be no difficulty in filling a whole issue of your paper with narratives similar to the one you recount. I can assure you, if you knew some cases known to me, you would find it very difficult, *for they would not be fit for publication*; but it would serve no good purpose,—they are too well known, and too sorely grieved over."

Truly, there *are* details that we cannot publish; but we think it may be worth while to give further specimens of the evil we deplore, that our readers may first realize something of its magnitude, and then help in its removal. This month, we print extracts from three letters written by ministers educated in the Pastors' College, who, so far as we believe, have had no communication upon the subject with one another, or with the writer of the letter which appeared in the *July Sword and Trowel*. They are all labouring in England, but at long distances apart, so that their testimony covers a wide area, and is not restricted to any portion of the kingdom. One of the three brethren, who has done noble work for our Lord, and for our denomination, writes:—

" My heart ached for that poor fellow whose pathetic letter you published last month. I felt most keenly for him, because I have had a very similar experience, and know other ministers who mourn a like state of things in their churches, yet are powerless to remedy it.

" I received a unanimous call to an apparently large church, and to what ought to have been an influential sphere of service ; but found, when I had settled, that the place was worm-eaten with strife, worldliness, and kindred evils. The large church-membership was a delusion ; three-fourths of those supposed to be in fellowship seldom if ever came to the communion ; many had not been in the place for years ; some had long been members of other churches, though their names were retained on the books ; others were dead, while many were living in shameful and open sin. Yet the church was reported to be hundreds strong.

" Under the elastic name of 'social meetings, open to friends,' the choir had been accustomed to hold high carnival ; dancing, and singing comic songs and popular choruses, till far into the morning, in some instances in fancy dress. Concerts would be held, with young men disguised as 'niggers', and ex-music-hall 'artists' to give what they called 'the latest of the day.' I could tell even a darker story, but must forbear.

" An attempt at reform was met by the most cruel opposition. They resolved to get rid of me ; the income of the place was brought down, and my salary was held back when the lack of it would be most keenly felt. Broken-hearted, I pleaded for a change of conduct ; but this only seemed to make matters worse, and from some of the officers and members open insult was the response to my appeal.

" I have personally known one case where the Sunday-school floor was bees-waxed for dancing, the dark chapel being used for a retiring-room ; and another place, where young women were urged to kiss the new minister (one of our own brethren, just settling in his first pastorate), at his recognition service, the leading deacon offering sixpence each to any who would do so ! Spiritual work is, of course, out of the question in such places ; and, as for conversions, they are not expected. Nothing but bringing the light of truth to bear upon these so-called churches will drive away the darkness (see Ephesians v. 11—16). If this cancer, which is eating out the life of so many of our churches, is not cut out with a firm and fearless hand, death to them must be the result. Even now they are a stench in the towns where they exist, and a by-word in the mouth of worldlings. The writer of the poem entitled, 'The Church and the World,' exactly describes the condition of many of our worldly churches to-day :—

" Then the Church sat down at her ease, and said,
 " I am rich and in goods increased ;
 I have need of nothing, and nought to do
 But to laugh, and dance, and feast."
 And the sly World heard her, and laughed in his sleeve,
 And mockingly said aside,
 " The Church is fallen, the beautiful Church,
 And her shame is her boast and pride."

" As for us, we must meet this sinful way of trying to keep the young people attached to our places of worship by a still more plain and earnest preaching of the gospel, insisting with deepest emphasis upon the absolute necessity for repentance of all evil, and faith in our Lord Jesus Christ, as indispensable prerequisites to conversion and church-membership."

The minister, whose letter we published last month, mentioned that he had received far less than half the amount promised to him when he became pastor. Our next extract will show that his experience in that respect is not unique. The opposition to this

brother arises from his faithful proclamation of the truth as it is in Jesus instead of the "Down-grade" doctrines of men. His salary was small enough at the highest, but efforts are being made to reduce it below "the living wage" of a London dock-labourer. This is what he writes:—

"I regret to say that our finance committee, after giving me notice that in the future my salary is to be £40 per year instead of £52, also tell me that, although they owe me £18, they are not responsible, 'because it has not come in.' I am therefore to have about £7 endowment money, and any seat-rents that may not be required to pay chapel expenses. I cannot convince them that, as business men, it is their duty to keep their agreement; so I must leave the matter, and get what I can."

It is a mercy that this brother has a wife who is like-minded with himself, and that they have no children, so that with such help as can be afforded to them they are able to exist, and to continue to serve the Lord. Such cases as this and the one recorded last month show how greatly we, as Baptists, need a Sustentation Fund after the pattern of the one that is so great a boon to our Presbyterian friends. We are called "Independents" in our church polity; but many of our most godly ministers are, humanly speaking, helplessly dependent upon a few individuals who have more gold than grace; and when the pastor preaches the old faith, and the rich deacon has imbibed the modern heresies, or the church-members are lovers of pleasure rather than lovers of God, the servant of Christ will have a hard time of it. All possible sympathy, succour, and support should be given to the faithful followers of the Lord Jesus who are persecuted for righteousness' sake; but it is not always so done unto them.

If it had not been for previous painful experience, we might have expected that our protests would have received greater attention. Some who are well known as being out and out for the truth wrote at once to acknowledge the timeliness of our utterances, as one of them expressed it, "with sadness that they should be needed, but with pleasure that, being needed, they were made." A few of the religious papers reproduced portions of our article and Mrs. Spurgeon's "Note", with sympathetic comments; but others have maintained what will be variously described as "discreet" or "guilty" silence, according to the predilection of the speaker. If the point in question had been a bishop's prohibition of the carving of the coveted title "Reverend" on a gravestone, every Nonconformist paper would have had its indignant protest against the episcopal tyranny and bigotry; but as it was *only* a matter affecting the comfort, happiness, health, honour, usefulness, and even the existence of poor Baptist pastors, and their wives and children, it was not deemed worthy of notice!

Well, well, history often repeats itself. There have been many occasions when a mistaken prudence has suggested silence, but faithfulness to conscience and to God has forced the protester to speak. When William Knibb came home from Jamaica in 1832, he was exhorted not to say anything against slavery; but first to the committee of the Baptist Missionary Society, and then at the annual

public meeting, he made these noble declarations, which are now preserved among the choicest of our denominational treasures:—
 “ Myself, my wife, and my children, are entirely dependent upon the Baptist Mission; we have landed without a shilling, and may at once be reduced to penury. But, if it be necessary, I will take them by the hand, and walk barefoot throughout the kingdom but what I will make known to the Christians of England what their brethren in Jamaica are suffering. . . . If I fail of arousing your sympathies, I will retire from this meeting, and call upon Him who has made of one blood all nations that dwell upon the face of the earth; and if I die without beholding the emancipation of my brethren and sisters in Christ, then, if prayer is permitted in heaven, I will fall at the feet of the Eternal, crying, ‘ Lord, open the eyes of Christians in England to see the evil of slavery, and to banish it from the earth!’ ”

Knibb pleaded for the enslaved members of Christian churches in Jamaica; we appeal on behalf of the persecuted ministers of nominally Christian churches in England. His plea was not in vain; shall ours be fruitless? We trust not; we have many indications of the growing desire of those who are truly one in Christ to draw more closely together, and a way may yet be devised by which this will be accomplished, and a real “ union of hearts ” be formed, so that the strong may help the weak, and all may mutually encourage one another during these evil days in which our lot is cast.

In the meantime, it will afford some relief to turn to the third letter, which comes from one of the elder brethren of the Pastors’ College, for while its contents will confirm the testimony of others concerning worldliness in the church, it will also show how one godly, prudent, patient pastor has attempted to cope with the evil, and has, at least to a considerable extent, succeeded. He says:—

“ IS THE CHURCH WORSE THAN THE WORLD ? ”

“ Dear Mr. Editor,—Your article on the above subject must have been startling and saddening to some of your readers. The evil to which you refer is a deeply-rooted one. Many of our churches are riddled through and through with the passion for amusement.

“ In a few sentences, let me hint at what I found here *after* accepting the pastorate, and how I have dealt with the evil. The usual public meetings, after school and church gatherings, were dispensed with, and in their place entertainments were given, often of a most silly and objectionable character, consisting of songs, character-dressing, black faces, and various games, including kiss-in-the-ring,—all this in connection with the Church of God! The deacons’ meetings were held by turn at their homes; pipes were brought out, and on some occasions intoxicants for those who desired them, and the meetings were prolonged till nearly midnight. Added to all this was a round of parties, at which smoking and dancing were the chief features. The church-meetings were, to say the least, free from order, the authority of the chair was disregarded, and member talked at member without rising or addressing the pastor; in fact, some would be whispering and laughing, while others were talking at each other.

“ All this to me was heart-breaking; what was I to do? Should I resign, and give up the whole thing as hopeless? Should I draw the sword, and declare a war of extermination against the whole state of affairs? This, in the absence of friends to stand by me, would simply have resulted in scattering the people, and ruining my usefulness, for *all the churches in the*

neighbourhood—Methodist, Congregational, and Episcopalian—allowed the same things in the matter of entertainments.

“What was to be done? Well, first of all, I would kindly and yet firmly insist upon having the church-meetings conducted in an orderly and business-like way. No person should be allowed to talk at another, or speak except to a resolution, and then only through the chairman, the result being that we have not had a single unpleasant church-meeting for years. Some of the people were more or less hurt, but friendly visits and prayer in their homes have done much to conciliate and retain them. The round of parties has ceased, and almost the entire nature of the diaconate has been gradually changed with but little friction, and the deacons’ meetings are now held in a central place, without the smoking, etc., and are always opened and closed with prayer, and seldom continued after ten o’clock. To accomplish these reforms, much grace, wisdom, tact, and patience have been needed; but God has been our Helper.

“‘But what about the amusements?’ you perhaps enquire. Well, I felt that, if I tried to pull this temple of iniquity down, there was the certainty that I should, Samson-like, perish beneath the ruins, while many of the priests and worshippers would escape. I therefore abandoned the method of open attack, and resolved by all lawful strategy to carry on the conflict. There is no need that we should let the devil know all our plans. By persistent, prayerful effort, I succeeded in getting bright, useful meetings after our anniversary teas, beginning with prayer, and following with lively, profitable speeches, interspersed with solo singing such as our beloved President so much delighted in. I arranged to give short, instructive addresses on various subjects to the young people. Then a weekly meeting of a homely and cheerful character was instituted for young men and maidens. This has now developed into a branch of the Y. P. S. C. E. It is well attended, and is the best of all our meetings; and from it many have joined the church.

“This has been the work of years; but it is a work which, through the divine blessing, has paid; for it has largely counteracted the craving for entertainments, and yet we have a much greater number of young people than we ever had before. I do not say that the love for amusements is altogether dead. No, there is still with us a ‘mixed multitude’ who lust for these things, and who, perhaps, would be glad if the old Puritan pastor were gone; but many love him, work with him, and pray for him, because they believe that a holy church is one of the great needs of this poor, sinning, suffering age.”

With an earnest request to our readers to give special consideration to the article in the present Magazine, entitled, “What is True Nonconformity?” we again commit this subject to the care of the Lord, for whose glory we have called attention to it, asking all who sympathize with us to unite in prayer that good may yet come out of the terrible evil which we all so deeply deplore. It will be necessary for friends to read last month’s *Sword and Trowel* if they would fully understand the purport of our protest.

An Unholy Church!

AN unholy church! It is useless to the world, and of no esteem among men. It is an abomination, hell’s laughter, heaven’s abhorrence. The worst evils which have ever come upon the world have been brought upon her by an unholy church.—*C. H. Spurgeon, in “Evening by Evening,” June 26.*

“It Fits me to a T!”

BY JOHN BURNHAM.

SEVENTEEN years have passed since my pen first pleaded in these pages on behalf of our interesting Mission among the poor hop-pickers. During these years, death has wrought sad havoc in our little band of workers. First, he who wrote that sweet Scotch hymn, No. 235 in Mr. Sankey's book, has entered “The palace o' the King.” Next, a beloved brother, who once quietly suspended his address as a brass band (engaged by the neighbouring publican in opposition to us) played, “Hail, smiling morn!” and then announced this title as his text, and thus by guile stopped the band, and rivetted the attention of the players, has himself hailed the morn of that day which knows no night. Another earnest worker, whose fervent address upon the text, “Except a man be born again, he cannot see the kingdom of God,” was specially used by the Master in blessing to a young man, has both seen and entered the heavenly kingdom. The messenger has reached home, but the man blessed by his message remains till this day to show his practical sympathy in the work of the Mission to which he owes so much.

If our band of faithful workers has been thinned by death, much more has our list of supporters suffered from the same cause. Indeed, scarcely a year passes but we have three or four of our letters of appeal returned through the post marked, “Deceased.”

Amid the many changes, the *need* of the work remains as great and real as ever; and therefore we must renew our pleading, as the season is again upon us. We have given ample proof in these pages in former years that the good hand of God is with us; and never a year passes but instances of His blessing are vouchsafed to us in this Mission of mercy.

A man, whom we will call Bill, had received spiritual good through services that had been held in his camp; and he was eager to accompany our missionaries, and render all the help he could in singing (he was blessed with a good voice), tract-distributing, and preserving general order. This he did at considerable sacrifice; for he was a pole-puller, and, as such, part of his work was to strip the poles, and stack them in heaps, after the pickers had left work. Most of the pole-pullers would tarry late at this task; but Bill found that, if he did so, it would deprive him of the evening service; he therefore frequently left the gardens with the pickers, so as to “brush up”, and be at the camp service; and he would rise between three and four the next morning, and hasten to the garden, in order to do his work before the pickers arrived.

On one such occasion, finding the tent's tenant gone to the neighbouring brook for an early bath, somebody (presumably a “hopper”) hopped in, and stole Bill's vest. When he mentioned the loss to his wife, she abused him for (what she termed) his folly in neglecting his work over-night in order to go to a service. Quietly he bore her banter, and simply replied, “The dear Lord knows all about it, and He knows my size, and can find me another vest if I need it.”

Now it happened that one of our missionaries, knowing nothing of Bill's loss, had occasion to go to “headquarters”; and, whilst there, was looking over the stock of clothing that kind friends had sent us, and noticed a decent coat and trousers, and a new vest; and, on returning to his apartments, he remarked to his companion that Bill's coat and trousers were very “seedy”, and he thought it would be charity well-bestowed to give him those that he had picked out, *and the vest to complete the suit.*

As the missionary came to Bill's bin, he noticed that the man had no vest on, and then he heard of his loss. At once our brother said, “I have this very day put one aside for you to fetch this evening.”

Bill turned excitedly to his wife, exclaiming, "Didn't I tell you the Lord would find me another?"

"But," she asked, "suppose it is not your size?"

"Oh, but it *will* be," he confidently replied; "for the Lord sent it, and *He knows my fit.*"

In the evening, the man and his wife came to the missionary for the vest; and when Bill saw the suit awaiting him, he turned triumphantly to his wife, and said, "There, what do you think of *that*? I lost my *vest*, and the Lord has sent me a *suit!*" Then, slipping into the vest, he clapped his hands, and exclaimed, "*It fits me to a T!*"

This may seem a little matter, and, in the judgment of some, hardly worth noting, but we name it in proof that *God is working with us*; and if *He* is thus manifestly with us, may we not with confidence appeal to *His stewards* for their practical support?

Funds are urgently needed to enable us to place our missionaries in the field as soon as the hop-picking begins. Will not you, courteous reader, share with us the interesting work of carrying the gospel to these thousands from slum-dom who migrate to the hop-country for September? Do not refuse because unable to send a large contribution; the smallest gift will be thankfully received, and duly acknowledged, by the Editor of *The Sword and the Trowel*, "Westwood," Beulah Hill, Upper Norwood; Pastor J. J. Kendon, Goudhurst, Kent; or J. Burnham, "Fern Bank," Brentford.

Parcels of books, tracts, clothing, etc., should be sent, *carriage paid*, per S. E. R., to Mr. Kendon, Marden Station.

Notices of Books.

The Second Coming of Christ. Twelve Sermons. *Vital Questions.* Twelve Sermons. By C. H. SPURGEON. Passmore and Alabaster. Limp cloth, 1s. each, post free, 1s. 2d.

Two new issues in the Twelve Sermons Series, and both of them likely to be exceedingly useful. In the first set, the important subject of the Second Advent is calmly and carefully considered from many stand-points, while the *Vital Questions* answered in the other series include the momentous enquiries, "God or Self—Which?" "Am I Clear of His Blood?" "Are you Prepared to Die?" "How can I obtain Faith?" "On whose Side are you?"

These shilling volumes are admirably adapted for widespread circulation. In addition to the two mentioned above, the following have been published:—"Sermons on the Passion and Death of Christ," "Sermons on the Resurrection," "Christmas Sermons," "New Year's Sermons," "Soul-winning Sermons," "Striking Sermons," and "Sermons on Various Subjects, with Portrait and Views."

The Bible: Is it the Word of God, or of Man? By H. D. BROWN. Alfred Holness.

MR. BROWN has chosen the form of dialogue in which to traverse and confute the unsettling criticism of the times. Young John Plainman, who suffers from the prevailing epidemic of doubt, is encouraged by his orthodox parent to ventilate his difficulties, and is rewarded for his pains by answers which fully re-establish his wavering faith. As every young John Plainman has not such a father, we would advise the less fortunate of the race to make a study of this dialogue. The probability is that the measles of doubt would come beautifully out, and pass harmlessly away. For John Plainman, Senior, though he holds old-fashioned views, is a character well up-to-date; and, entrenched in "the impregnable rock of Holy Scripture" himself, is well able in the interests of all plain persons, to do battle for the truth, and to confirm faltering minds in the authenticity and infallibility of the Sacred Records.

Exodus: an Autobiography of Moses.
By J. M. DENNISTON, M.A. Morgan
and Scott.

IT is with peculiar pleasure and gratification we call attention to this extremely able and timely work, which is a masterly and crushing reply to the destructive criticism of the times. No minister, or student of the Inspired Word, if at all concerned as to the nature and issue of the struggle which would tear the Body of Revelation limb from limb, should be without a copy of this admirable work. The introduction to the main portion of this book is in itself a most important treatise. A more effective rejoinder to the so-called critical theory could not be desired. The names "Elohim" and "Jehovah" are fundamental to the critical theory; yet no attempt is made by that theory to show the connection between the names and the styles. "Nothing is made less of, in short, than that on which by all right everything should depend; for the names are treated rather as dead posts, of a certain colour, for living figures to move around, than as parents of living children, all to dwell harmoniously together."

Mr. Denniston next deals with the documentary view of the materials as finally shaped by J. (B.C. 800) and P. (B.C. 600), and shows how, if there were such documents, they necessarily anticipated these writers, since the style in either case is bound up with the substance of the narrative, and cannot be a question of form. In such a case, the function of J. and P. would be shadowy; and, therefore, there is no call for their invention by hypothesis. On the other hand, to refer everything prior to J. and P. to tradition, is to reduce, among other things, the personality of Moses to a nullity, and to suppose that, after being bidden to write in a book the word against Amalek, and "the statutes and judgments of the Covenant", he was too cold and heartless to do the work, but left to tradition to bear forward on its tongue all that Jehovah had spoken to him,—an hypothesis so improbable that it is

hard to conceive how any sane man can credit it.

We have only dealt with the first chapter of this sterling book, "The Jehovah-Elohim theory: is it a practical possibility?" but sufficient has been said by way of sampling this invaluable contribution to modern theological literature.

The Structure of the First and Second Epistles of Paul the Apostle to the Thessalonians.

Christ's Prophetic Teaching in relation to the Divine Order of His Words and Works. By Rev. E. W. BULLINGER, D.D. Published by the Author, 7, St. Paul's Churchyard.

THE structure of the Epistles named calls for no especial remark. In addition, however, to the discussion of the structure, Dr. Bullinger has a note or two on "The Hinderer" and matters cognate, which we doubt not will make students of every prophetic school rub their eyes with astonishment. According to him, "the man of sin" (2 Thessalonians ii. 3) and "the lawless one" (verse 8) are separate and distinct, answering to the two beasts of Revelation xiii., and must not be confounded; while we are also bidden to believe that he who hinders or restrains is Satan himself,—an opinion, we should think, never announced before, and, as it seems to us, manifestly erroneous.

We take still graver exception to some of the points of the prophetic teaching as elucidated by this writer. We are gravely assured that "the kingdom of heaven" concerns only Jewish affairs; that "the new birth is Kingdom truth rather than Church truth, and belongs to 'earthly things';" and that "the interpretation of the Sermon on the Mount, as relating to Christians in the present dispensation, has been a prolific source of error of all kinds." Further, that Christ's words, "Upon this rock will I build My Church," relate rather to the congregation of believing Israelites referred to in Psalm xxii. 22, than to the Body of Christ. So the parable of the widow and the unjust judge is made over to the Jewish nation. In like manner, "the kingdom of heaven" is distinguished from "the

kingdom of God", the former being entirely Jewish and "distinct from the Church of God", the latter including the former and also "the Church and all the spiritual seed of Abraham who were partakers of 'the heavenly calling', in fact, all believers, whether members of 'the Body of Christ' or not." The pamphlet is written in a somewhat oracular tone, and will tend to make the confusion of our day more confounded than ever.

A Devotional Companion to the Pulpit.
Elliot Stock.

A GUIDE to ministers in their honourable and responsible office, written evidently by one of themselves who is too modest to allow his personality or name to appear. This work of slender bulk is a repertory of spiritual counsel. The marks of mature sense and grace are in evidence on every page. Both the matter and the tone of this work disarm criticism. The author, whoever he may be, is, we infer, Spirit-taught, conspicuously in earnest, and keenly alive to the difficulties and requirements of the true preacher. We unhesitatingly bespeak for this book the heartiest welcome. The ministers who get it, if they are themselves of the right sort, will set a high value on their *Devotional Companion*.

The Holy Spirit and Christian Privilege.

By THOMAS G. SELBY. C. H. Kelly.

THIS volume belongs to the "Life Indeed" series, and amply repays perusal. We may say of this *well* that it is deep; and a greater encomium could not easily be pronounced. The subject of the Holy Spirit is one not easy to elucidate. It is difficult to define the distinctiveness of the gospel age in this respect, and to show by means of clearly-cut thought wherein the New Covenant is so much in excess of the Old. Many undertake this work with a light heart, and settle the point in terms which are often ambiguous; or, if they prove anything, prove either too much or too little. A more satisfactory exposition of this distinction could hardly be desired than the one given in these pages. This work is excellent in form, and still more excellent in substance. Having read the work throughout, we

can confidently commend it as profound, clear, chaste in tone, and copiously enriched with illustration.

Echoes from the Choir of Norwich Cathedral, being the Sermons preached when it was Re-opened after Reparation. Jarrold and Sons.

THESE sermons, preached by the Archbishop of Canterbury, Archdeacon Sinclair, and other leading dignitaries of the Established Church, are undoubtedly able, and in addition to the spiritual feeling with which they are suffused, have much historic interest and value. The texts are for the most part such as bring into vivid relief the greatness and providential care of God, and have a subduing and inspiring influence on the devout mind. The worship with which we are most familiar has had little to do with cathedrals, either before renovation or after; but we are free to admit that in these sermons there is more to agree with, and less to dissent from, than we expected. We like particularly the note of reverence toward God, and the unstinted confession of sin and failure. There is not one poor sermon in these *Echoes*; the one by Archdeacon Sinclair is admirable, while Bishop Ryle excels the other preachers in the proclamation of Evangelical truth.

Verses for my Friends. By WILLIAM KITCHING. Edward Hicks, jun.

THESE verses consist largely in the versification of sacred history, and matters affecting the Christian life. While these effusions are, in general, the suggestions of a devout mind, we can hardly call them poetry.

Lyra Sacra. By MARY E. KENDREW. Elliot Stock.

THE music of this lyre is finely touched. The lines have a delicate sensibility, and thrill at times with a real poetic tremor.

Treasures of the Deep, and other Poems.
By ROBINSON ELLIOTT. Elliot Stock.

MOSTLY fugitive pieces, with a few of a more ambitious order. They show some poetic talent; but there is a general lack of robustness.

Witnesses for Christ, and Memorials of Church Life from the Fourth to the Thirteenth Century. By EDWARD BACKHOUSE and CHARLES TYLOR. Simpkin, Marshall, and Co.

THIS valuable work, as originally issued in two volumes, having met with a favourable reception, a new and cheaper edition has been published, so as to place it within the reach of a wider circle of readers. All who can, should at once obtain it. Of the previous edition, Mr. Spurgeon wrote, "We owe a debt of gratitude to the compilers of these volumes which it will be difficult fully to acknowledge. Their main purpose is to show how, from one age to another, the Lord left not Himself without witnesses, but visited chosen men with the enlightenment of His Holy Spirit, and qualified them to testify of Christ." Many of the illustrations, which added to the value of the first volumes, are also found in the present one.

The Sure Foundation, and other Sermons. By Rev. JOHN ALCORN. Edited, with Memoir, by JOHN CLIFFORD, D.D. Veale, Chifferiel, & Co.

THIS memorial volume is a tender and befitting tribute to the memory of one who had a marked personality and a gracious spirit. The sermons are solid and direct, and have some measure of cumulative force. Decision, and, so far as it went, logical decision, was evidently a marked feature of the man and the preacher. Valuable, however, as this trait is, it is necessarily conditioned by the degree of insight informing it; on one or two points, we think the decision would have been less had the insight been more.

The Successful Soul-Winner: Incidents in the Life of the Rev. Edward Armstrong Telfer, Wesleyan Minister. A Memorial and a Tribute, by HIS WIDOW. Elliot Stock.

IT seems a thousand pities that the career of such a man should have been blighted in the end by an evil voice, and what appears to have been tardy justice. Like "The Prince of Preachers", Mr. Telfer had never been to College; but what a fruitful life

has been his! A man of large humanity, of marked courage, faithful in rebuke, and tender in appeal, Mr. Telfer has nobly served his generation; and both at home and in the colonies has been the means of leading thousands to Christ. This memorial is a perfect feast of incident; and shows what one man set on fire with love to souls can do in reviving the Church of Christ, and rescuing perishing sinners. We like the character portrayed in these pages; bright, genial, resolute, affectionate, with a keen eye to everything of human interest, and a heart aflame with devotion to our blessed Lord. May the divine Comforter Himself console the widow as only He can, and may the great Head of the Church raise up many men of kindred spirit and devotion equal to that of the minister whose life-work is so well worthy of being kept in memory!

South America: The Neglected Continent. By E. C. MILLARD and LUCY E. GUINNESS. Marlborough and Co.

PART I. of this shilling or half-crown booklet gives an account of the South American mission tour of Mr. Grubb and his party, and is really a continuation of the previous volumes, *What God hath wrought*, and *The Same Lord*. By itself, it would have been interesting and instructive; but additional weight is given to it in Part II., where Miss Guinness supplies a most striking historical sketch and summary of missionary enterprise in the fourteen South American States. One cannot read this story without being appalled by the vastness of the work yet to be accomplished on "The Neglected Continent," as it is most rightly termed. It is estimated that only four millions out of the thirty-seven millions of people have at present been reached by the gospel; yet there is abundant evidence that, in many places, the fields are white unto the harvest. This thrilling appeal ought to be the means of sending out a large reinforcement to the little band of workers who are bravely toiling amid tremendous difficulties. God grant that it may be so!

Little Folks Midsummer Volume. Cassell and Co.

HAPPY will be the children who receive this "best gift-book of the season." For town or country or seaside, the "little folks" will find in their namesake a store of amusement and interest which they will scarcely exhaust during their summer holidays. There is a special provision for Sunday afternoons, which will be useful if the youthful readers will leave for the week-days the other pages of this most fascinating magazine. 432 pages of letterpress, with pictures on nearly every page, are cheap at 3s. 6d.

Messrs. Blackie and Son, 49, Old Bailey, send us four more volumes of their "School and Home Library" (1s. 4d. each), viz., *Lamb's Tales from Shakespeare, The Autobiography of Benjamin Franklin, Marryat's Children of the New Forest, and Miss Mitford's Selected Stories from Our Village.* The titles of the books show that they are not so "briny" as the previous quartette, and perhaps for that reason they may be the more useful. Certainly, the boys and girls who get the works in this library cannot complain of want of variety, for there is sufficient choice to suit all tastes.

From the *Sunday School Union* come Nos. 5 and 6 of the "Girls' Pocket Library", viz., *Under Gray Walls*, by SARAH DOUDNEY, and *The Ferryman's Family*, by EMMA LESLIE, and similar numbers of the "Boys' Pocket Library",—*Laurence Bronson's Victory* and *Christy's Grandson*, both by the Author of *Nettie's Mission*. At fourpence each, well illustrated, and in attractive covers, these are just the books to please our girls and boys who are released from school for the long vacation after their summer term of hard study; only let them regard such literature merely as mental pastry, of which they may partake in due proportion with more satisfying food for the mind.

In the "Blue Cover Library" is issued, from the same office, *Steadfast*, by ROSE TERRY COOKE (1s.), of which we can only write, as we said of its previous publication in a more expensive form, "the contents of this volume

are as strange as its dedication." The authoress says, "I offer this book to my fairy godmother." What a pity that individual (if in existence) did not take it, and keep it!

The Wreckers of Sable Island. By J. MACDONALD OXLEY. Nelson.

A STORY concerning the son of the surgeon-in-chief of the Duke of Kent's regiment, at the end of the last century. Put this book into the hands of a boy of the present generation, and he will read it to the end, and probably turn to it again and again, all the while longing that he may have such adventures as young Eric experienced, perilous and trying as many of them were.

Philip and Gerald; or, Left to Themselves. By EDWARD IRENÆUS STEVENSON. Hodder and Stoughton.

PHILIP and Gerald certainly had to endure a trying "ordeal", to adopt the title on the cover of this handsome volume; but they passed through it unscathed. With a boat-race, a dynamite explosion at sea, a terrific storm, and the arrest and suicide of a notorious forger and attempted kidnapper, there is quite enough excitement to satisfy the most inveterate story-reader.

Driven into the Ranks. £100 Prize Temperance Tale. By Rev. RABSON VENNEL. Sunday School Union.

A YOUNG minister, who had withstood the arguments and appeals of his abstaining fellow-students, was, through practical acquaintance with the evils of drink, not only "driven into the ranks" of the teetotalers, but he became a valiant leader of the water-drinking "Coldstream Guards." We do not wonder that the tale gained a £100 prize; it ought also to win many to the side of Temperance.

Sons of the Croft. By P. HAY HUNTER. Oliphant and Co.

THIS is called a "pocket novel"; but it is really a thrilling Temperance tale. Perhaps the shape and description of the book will secure readers for it from the class that is most in need of the warnings it conveys. If it is a novel, the story it tells is, alas! by no means novel.

From Malachi to Matthew: Outlines of the History of Judæa, from 440 to 4 B.C. By R. WADDY MOSS, Tutor in Classics, Didsbury College. C. H. Kelly.

A VALUABLE handbook, on an import-

ant period, serving as a bridge thrown across the chasm of history in the inspired records. We heartily commend this able historical work, which is written with much scholarly acumen in a clear and effective style.

Notes.

SPRINKLING THE ROYAL BABY.—The prominent notice given to the statement that a special supply of water was brought from the River Jordan for use in the sprinkling of the baby who may one day be King of England, reminds us of an interesting incident in the life of Mr. Spurgeon, which, we believe, has not been previously published. The dear Pastor had been invited to meet a few friends at the house of a well-known Wesleyan, and during the evening he unintentionally overheard the conversation between two of the lady guests. One of them enquired most sympathetically about the welfare of a certain "little stranger" who had recently been "christened", and her companion answered:—"Oh, have you heard what a mistake was made at the christening? Mr. ——— had the forethought to bring home from Palestine a bottle full of water from the River Jordan in anticipation of the ceremony, but the servant brought in another bottle, filled with Dead Sea water, and the blunder was not discovered until it was too late to rectify it; was it not a pity?" "Yes," replied Mr. Spurgeon, "it was a pity, for the child might grow up a Sodomite!" "Oh! Mr. Spurgeon," exclaimed both ladies, "we did not notice that you were so near. Now you will go and tell this story as an illustration of the evils of infant sprinkling!" He *did* tell the story, with great glee, many a time; and it is worth repeating now that the highest officials in Church and State have drawn such widespread attention to what is, after all, man's perversion of God's ordinance.

The Queen has no more loyal subjects than those who are called Baptists, and they are as ready as any to congratulate her Majesty that she is able to look upon the heir to her throne in the direct line of succession even to the third generation; but the much-maligned "Nonconformist conscience" will not allow them to speak of the little Prince Edward as having been "baptized." *Scriptural baptism requires faith on the part of the person observing the ordinance* (See Mark xvi. 16, Acts viii. 12, 37; xvi. 33, 34; xviii. 8), and the Word of God gives no warrant for the substitution of the promise made by sponsors on behalf of a helpless infant. *Valid baptism also requires the immersion of the believer in water*, as John immersed our Lord (Matthew iii. 13—17), and as Philip immersed

the Ethiopian eunuch (Acts viii. 38). If any of those who took part in the unscriptural ceremony at White Lodge, or any who read this "Note" desire to know the mind of Christ concerning this matter, we recommend them carefully and prayerfully to study all the references to baptism given in the New Testament; and they may also be greatly aided in their search for truth by the twopenny booklet reprinted by Mr. Spurgeon, *Baptism Discovered Plainly and Faithfully, according to the Word of God, by John Norcott.* (Passmore and Alabaster.)

We rejoice in every effort for the extension of the circulation of MR. SPURGEON'S SERMONS, and are glad therefore to call our readers' attention to the following announcement:—"Notice to village pastors of all denominations.—Free grants of Pastor C. H. Spurgeon's sermons will be given (on application) to the pastors of poorer churches, to be used as loan tracts, and exchanged week by week. Applicants will please state the number of families in the district to be supplied, and the number of visitors willing to engage in this service. All applications to be made to Pastor J. M. Steven, Arnsby Villa, Romford, Essex. Donations in furtherance of this work are earnestly asked for, and may be sent to Frank Bevan, Esq., 54, Lombard Street, London, E.C.; Mr. F. L. Edwards, of Edwards, Dunlop, and Co., 36, Carter Lane, London, E.C.; or to Pastor J. M. Steven, Romford."

MR. TAVERNER, of Brighton, the secretary of the SPURGEON MEMORIAL SERMON SOCIETY, has also prepared a plan for the extension to other districts of the system of distribution which has been worked so successfully in Brighton, and of which we published an account in our April issue. We hope to give further particulars in an early number of the Magazine.

RICHMOND STREET MISSION, WALWORTH.—A meeting of the friends and workers connected with this thriving Mission was held at the Metropolitan Tabernacle on Monday evening, June 25. Pastor Thomas Spurgeon presided, and, in commending the work to the sympathy and support of the Christian public, remarked that it was one of the offshoots of the Tabernacle

Church, and was doing one of the noblest works possible in a densely-populated and poor district. He hoped that the Mission would receive the subscriptions, the supplications, and the sympathy of all who could assist in any way, and he testified to the personal pleasure he had received at several of the meetings he had attended. Mr. C. G. Barr, the general secretary, gave a short *résumé* of the many works carried on, and appealed for increased support, mentioning, as an evidence of the earnestness of the workers, that over £1,300 had been raised in about one year towards the £2,500 required for the enlargement of the schools. The plans are now prepared, and an effort is being made to commence the new building at once. The treasurer is F. A. Bevan, Esq., and the honorary secretary of the building fund is Mr. T. W. How, 42, Saltoun Road, Brixton, S.W., who will gratefully acknowledge any contributions that may be sent to him. This work deserves all the help that can be given to it by any of our readers.

METROPOLITAN TABERNACLE GOSPEL TEMPERANCE MISSION.—On *Wednesday evening, July 11*, the annual meeting was held in the Tabernacle, the chair being occupied by Pastor Thomas Spurgeon, who, since his election to the pastorate, has become President of the Society. The meeting was commenced with the singing of "All hail the power of Jesus' name," and prayer by Mr. Harrald, after which the secretary, Mr. S. C. Bowker, read the report for the year ending 28th February, the anniversary having been postponed because of the special gatherings of the church earlier in the year. Forty-four meetings were held in the 12 months, and 169 pledges taken, making a total of 22,978 since the Society was formed. The name "Gospel Temperance Mission" has been adopted in order to emphasize the nature of the work, and the committee will be very grateful for the attendance of members of the church and congregation, and other friends also, at the weekly meetings held in the lecture-hall on Wednesday evenings. In the absence of the treasurer, Mr. Stubbs, the balance-sheet was read by Mr. C. W. E. Bowker. The year was commenced with £16 12s. 6d. in hand, the expenditure amounted to £64 8s. 2d., and at the end of February only 1s. 9d. remained on the credit side of the account. The chairman, in his address, sought to give additional force to the secretary's appeal to the friends at the Tabernacle to prosecute the Gospel Temperance work with greater earnestness and vigour. He said:—"Occupying as we do, by God's grace, the foremost place in British Nonconformity, we ought to be first and foremost in every branch of Christian service; and I, for one, cannot hope to be content until I find the church, as a body, enlisted in this holy war, and fighting against the gigantic drink evil with something amount-

ing to enthusiasm: I do not mind much if people call it fanaticism."

Mr. Mayers sang with great power and sweetness two sacred solos, and also spoke upon the "A B C of the Temperance work", and Rev. A. W. Jephson (Vicar of St. John's, Walworth,) delivered an address upon the best means of promoting the Temperance cause which we have so much at heart. The rest of the evening was occupied by Pastor Charles Spurgeon's popular lecture, entitled "Nails," in which he shows from the Scriptures, and from church and daily life, how many lessons may be learned from nails, just as his dear father illustrated the truth by his "Sermons in Candles" and "Sermons in Stones." Time only permitted the delivery of about half the lecture, and those who heard that part will be glad to have the opportunity of listening to the remainder. Pastor Thomas Spurgeon at the close expressed heartiest thanks to all who had spoken during the evening, adding, "especially to the chief speaker, my dear brother."

On *Friday afternoon and evening, July 13*, a large number of the members of the Tabernacle church and congregation, with a few outside friends, gathered at the Stockwell Orphanage, to meet Pastor and Mrs. Thomas Spurgeon and their little son. The heavy rain prevented many from attending, but the Memorial Hall was quite filled by the time arranged for the evening meeting. A tiny girl presented a beautiful bouquet of flowers to Mrs. Thomas Spurgeon in the name of the Orphanage children, Mr. Manton Smith sang, "God bless our Pastor!" and Mr. Thomas Olney, on behalf of some 500 subscribers, and in a most genial and appropriate speech, asked the Pastor's acceptance of a cheque for £350. Mr. W. Payne, for himself and his dear wife, presented portraits of Mrs. Spurgeon and her twin sons while they were but boys. In accepting it, Mr. Thomas Spurgeon expressed his gratitude for the donors' kindness, and said that the picture would be a much-prized heirloom in his family. Acknowledging, next, "the gracious and generous gift" of £350, the Pastor said that he was not going to give that amount to the Tabernacle institutions as he gave the £100 presented to him at the previous "welcome" meeting, as it was evidently the wish of the friends that he should use it in meeting the necessary expenses connected with house-furnishing, etc., etc. The kind thoughtfulness of the donors would, however, enable him to help the various works as he could not otherwise have done. With all his heart, he thanked every contributor to the fund, referred to the joy which he and his loved ones experienced in being once more all together at home, asked for the sympathy of the friends for his dear wife in her separation from her New Zealand relatives, and spoke of the part that they each had to fill in order to make the

work happy and prosperous. Altogether, notwithstanding the rain, the gathering was of a most enjoyable character, and augured well for the future of the great church at the Metropolitan Tabernacle.

On *Monday, July 23*, as we go to press, the annual meeting of the METROPOLITAN TABERNACLE POOR MINISTERS' CLOTHING SOCIETY is being held, so we must defer our report of the proceedings until next month. Pastor Thomas Spurgeon has issued an earnest appeal for contributions in money and material to be brought in at the meeting, but friends who cannot be present may be able to send, as the Pastor says, "goods and garments suitable for ministers and their families. I am informed that bed and table-linen will also be very acceptable, and that scarcely anything that is in good condition will come amiss." With the ever-increasing poverty of so many good ministers of Jesus Christ, this and kindred Societies for their relief need to be supported more liberally than ever. Parcels should be addressed to the secretary, Poor Ministers' Clothing Society, Metropolitan Tabernacle, Newington, London; donations should be sent to the treasurer, Mrs. Goddard Clarke, "Ingleside," Elm Grove, Peckham, S.E.

COLLEGE.—The following students have accepted pastorates:—Mr. J. J. Bristow, at East Finchley, N.; and Mr. J. T. Castle, at St. Peter's, Ramsgate.

Mr. H. H. Pullen is leaving Crouch Hill in September, and going to join Mr. Edward Clarke in the direction and work of the Spezzia Mission for Italy and the Levant. We wish him much blessing in that important sphere of service. The last Report shows that the Mission has more than 25 stations and sub-stations, 182 communicants, eight Bible day-schools with more than 700 scholars, 15 Sunday-schools with 285 scholars, 33 native assistants, including school teachers, and 58 catechumens.

We most heartily congratulate our beloved brother, Archibald G. Brown, on the completion of his fiftieth year. It is not surprising that his dear people at the East London Tabernacle desired to make his birthday the occasion for special public thanksgiving to God for all His goodness to the shepherd and his flock during their 28 years' happy union. An immeasurable blessing is described in Mr. Brown's brief summary of this pastoral period:—"During these 28 years, God has never allowed the blessing to depart, and nearly 6,000 persons have been received into church-fellowship. At present, there are 2,300 members. It is God's own doing, and a witness to the power of His own inspired Word." Long may our dear friend be spared to bear aloft the blood-stained banner of the Cross!

COLLEGE MISSIONARY ASSOCIATION.—We

hope our brethren will give earnest attention to the circular letter with reference to Mr. Patrick and Dr. Churcher. While the missionaries are in England, they will be glad to be labouring for North Africa by preaching, lecturing, or speaking wherever they have the opportunity. Letters may be addressed to them at the Tabernacle.

PASTORS' COLLEGE EVANGELIST.—Mr. G. E. Thomas sends us the following report of *Mr. J. Manton Smith's* mission at the Countess of Huntingdon's Chapel, Bath:—"At the invitation of Pastor E. L. Hamilton, Mr. Smith came to us for our Sunday-school anniversary, on June 24, and the following Sabbath, holding services on the week-nights as well. We have much cause for thankfulness for his visit. His genial way of preaching the gospel was most attractive to the large audiences that came to the services night by night; and, best of all, the power of the Holy Ghost was manifest in those who, through the Word preached, were convicted of sin, and received Christ as their Saviour. To God be all the praise! Our prayer is that God's rich blessing may attend our brother in all his evangelistic work."

Since returning from Bath, Mr. Smith has conducted a mission at West Retford; and on July 29, he was to occupy his dear friend Fullerton's pulpit at Melbourne Hall, Leicester. August is to be devoted to rest; and for the remainder of the year Mr. Smith's engagements are as follows:—Sept. 1–9, St. Albans; 22–30, Farsley, Yorkshire; Oct. 6–14, Hendon; 20–29, Norwich (with Mr. Fullerton); Nov. 10–18, Llandudno; Nov. 24–Dec. 2, Taunton; and Dec. 8–16, Isle of Wight.

C. H. SPURGEON'S EVANGELISTS.—There is little to add to the article which appears on a previous page. The new arrangement for Messrs. Burnham and Harmer came into operation just as the evangelists were entitled to their summer holiday after a long season's work, so *Mr. Burnham* has been, in company with another of our brethren, for a voyage to Spain and Algeria, hoping thereby to lay in a store of strength for future service.

Pastor A. C. Chambers writes concerning *Mr. Harmer's* services at Belvedere, Kent:—"From June 2 to 11, meetings were held each night, and though, owing to the light summer evenings, the attendance was not large, yet there was quiet and steady blessing all through the mission. We earnestly pray that the Lord's favour may rest upon all our brother's future labours."

From June 14 to 24, Mr. Harmer conducted a mission at the Mariners' Church, Antwerp. The Sunday services were well attended; but it was difficult to get the visitors during the week-nights, as they appeared to prefer the Exhibition to evangelistic meetings. Many ships were visited, and tracts and books were given away to the

men on board, and a number of sailors came up to the services. "That day" alone will reveal how much blessing followed the Word preached and sung. Mr. Harmer desires heartily to thank the following donors of gifts specially for the work at Antwerp:—

A friend £1
Two friends £4

July is not a favourable month for missions, so Mr. Harmer has simply taken services on three Sabbaths at Praed Street Chapel, Paddington, and on two Sabbaths, with week-night meetings, at Miss Watney's Hall, South Croydon. He is to be at the same place this month, also at Nottingham, and at Auckland Hall, West Norwood; and from September 2 to 16, he is to conduct a mission at Monkwearmouth.

ORPHANAGE.—On *Lord's-day, July 1*, the quarterly special service in connection with the Stockwell Orphanage Sunday-school was held in the girls' play-hall, when a most interesting and instructive address was given by Mr. Edward Hughes, of the Children's Special Service Mission. Taking a *bunch of five keys* as his text, he proceeded to show how different gates must be unlocked to gain admittance to heaven. The first key was, *Repentance*; the second, *Faith*; the third, *Obedience*; the fourth, *Self-denial*; and the fifth, *Holiness*. The *Ring* which bound them together was typical of the *Love of God*, which has no beginning or ending. Each point was illustrated with some telling incident in the speaker's experience, and the whole address was listened to with rapt attention. At the close, a collection was taken towards the Ragged School Union fund for providing holiday homes for poor children.

COLPORTEAGE.—The secretary writes:—"Cheering reports have been received from the colporteurs, who returned from the Annual Conference to their districts greatly refreshed and encouraged to continue their important work. The genial and stimulating address of the new President (Pastor Thomas Spurgeon) is alluded to as having been very helpful.

"The local superintendents testify to the good work which the colporteurs are doing in spite of the hindrances to their efforts from depression in trade and other causes. Notwithstanding all discouragements, no less than £686 worth of good literature was distributed last month; thousands of homes in widely-scattered villages were visited, and the Word of Life was preached to many thousands of hearers.

"The difficulty, experienced in some districts, of obtaining funds to continue the guaranteed subscription has led to notice having been received that several workers will have to be given up. This is a matter of regret, as the committee have no reserve funds to support colporteurs where the full amount guaranteed cannot

be paid. Two new districts are, however, added to the list, with promised subscriptions of £45 per annum; and it is hoped that other applications will be received.

"The President and committee very heartily thank all friends who have so generously contributed towards the deficiency of last year, and trust that the balance of £105 required will be sent in this month. Best thanks are also tendered to those friends who so kindly entertained the colporteurs while in London for their Conference.

"The committee ask the prayers and support of the readers of *The Sword and the Trowel* as they make a fresh start in the work under the leadership of Pastor Thomas Spurgeon. They are more than ever convinced of the importance and value of the agency, both in its moral and evangelizing aspects, and they are determined, by divine help, to press forward the interests of the Association with increased vigour. God has richly blessed their labour of love in the past, and they look forward with hope to the future.

"All communications should be addressed to W. Corden Jones, Pastors' College, Temple Street, Southwark, London, S.E."

Baptisms at Metropolitan Tabernacle:—June 21st, thirteen; June 28th, twelve; at Haddon Hall, June 21st, five.

PERSONAL NOTES, BY MRS. C. H. SPURGEON.—Copies of the dear Pastor's sermon (No. 1500) in *Hindi* have arrived, with the cheering intelligence that they are being widely distributed among the natives. I think it will please my friends to see a *literal* translation of the title-page; so here it is,—

Fifteenth Hundred;

or,

Brass of, the Snake's-*uplifting*;

namely,

A religious discourse

which

England's Minister of the Gospel,

C. H. Spurgeon, Mr.

spoken has,

and

Patna's missionary, John Stubbs, Mr.,
Hindi into, translated has.

Benares Medical Hall's Printing House
printed has been.

in Year 1894 of the Jesus, Era.

Mr. Stubbs is full of joyful expectancy that the Lord will indeed bless this new effort to reach India's lowest classes. I told him that I had laid the first copy of "No. 1500" on my beloved's own chair, and there besought from the God whom he loved and served a token of approval on the work. He says in reply:—"I like much that act of worship in putting the Hindi sermon on the dear President's chair before the Lord. I shall always remember it when looking up for the blessing which has been prayed down upon the distribution."

The dear missionary has been giving a copy of the sermon as "bakhshish" to every purchaser of a Hindi Gospel, after his daily preachings in the *bazar*. As only those buy books who can read them, he thus makes sure that the message falls into the hands of those who can profit by it. A copy has also been received by a man who spends his time principally in gathering together masses of the people who are unable to read, and declaiming before them the Hindi classics. He promised to read to them this sermon, and so the good seed is being sown beside all waters. One English pastor has sent for 500 for free distribution; and when the matter becomes more generally known, we believe there will be so great a demand for them, that a second edition will be called for.

Mrs. Stubbs has also very much encouragement in disposing of the sermons in English, which she took out with her. They are received with delight by so many, that we cannot but feel that the Lord is opening hitherto closed hearts to accept the joyful tidings of a full and free salvation. Mrs. Stubbs says:—"We sent some sermons to the Bengali doctor I have told you about, who said, 'In some books there is a little good, and a little not so good, but these are *all good*.' Mr. Stubbs met him in Patna, the other day, and he exclaimed: 'Do please send me some more of those sermons; I have read all you sent, and then given them all away to Hindu gentlemen.' This doctor has a large practice, so the sermons have been given to those whom we never could have hoped to reach." Is not the hand of God visible here, dear readers, and will you not gladly take part in thus spreading the glad tidings to all nations?

The conversation at the mid-day meal, recently, turned upon the dread subject of Satan's rule and reign in the world. Someone remarked on the significance of the title given to him in the Epistle to the Ephesians, "the prince of the power of the air," and said that if Christians could only know the awful strength and might of their arch-enemy they would be more vigilant, more constant in prayer, more unceasingly intent on abiding in Christ. We spoke softly and with bated breath, as soldiers in ambush might who feared to be overheard; and each one had some terrible experience to relate of the craftiness and malice of "the accuser of the brethren."

The impression made was a solemn one, and did not lightly pass away. The next morning, the texts in *Daily Light* led to meditation on the self-same subject. (Read Eph. vi. 11, 12. 1 John iii. 8. Heb. ii. 14. Rev. xii. 9, 10.) These are but a few instances in which God's Word recognises the power and malignity of the devil; but they are sufficient to prove the necessity of stern watchfulness against so powerful and insidious a foe. If we are not ignorant of his devices, it behoves us to be prepared against his attacks.

Feeling somewhat downcast at the prospect of the ceaseless war which must be waged, and the constant precautions which must be taken against the enemy,—knowing, moreover, by sad experience, that the same dread power had a too-willing ally *within* me, and so could the more easily tempt and deceive my soul,—with a cry to God for help, I turned to my morning portion in Mr. Murray's *Abide in Christ*, and found awaiting me the following quotation from Dr. Saphir:—"Although we trust in the power of the death of Jesus to cancel the guilt of sin, we do not exercise a reliant and appropriating faith in the omnipotence of the *living* Saviour to deliver us from the bondage of sin and *the power of Satan in our daily life*. We forget that Christ worketh in us mightily, and that, one with Him, we possess strength sufficient to overcome every temptation."

Here was just the word of gracious strengthening which I needed, and truly my heart did bless God for it! Yes, Satan is strong; but my Lord Jesus is stronger than he. The devil may hate me with all the vehemence of his malicious nature; but "love is strong as malice," and the love of God in Christ is my everlasting safeguard.

How blessed it was to roll this burden upon the Lord, and feel even this care lifted from my heart by faith in the faithfulness of Him who careth for me! "In the shadow of His hand hath He hid me." I am securely kept. All the rage of hell cannot reach me there. The united forces of evil are unequal to the task of destroying one of the weakest of the Lord's own sheep. "No one is able to snatch them out of the Father's hand?" (R.V.) Blissful confidence! It sends me on my way singing Toplady's fearless song,—

"Yes, I to the end shall endure,
As sure as the earnest is given;
More happy, but not more secure,
The glorified spirits in heaven."

I have so much to tell you this month, that I must try to condense my information, or I shall trespass beyond the bounds of a page, or a page and a half, which is the space allotted to my "Personal Notes." What if the Editor should take me to task for talking too much to you? (The Editor is constantly assured by the readers of the Magazine that no part of its contents is more highly prized than Mrs. Spurgeon's "Personal Notes", so that he is never likely to think that she says too much.—Ed.)

Mr. William Carey, Baptist missionary, and grandson of "the great Carey", came to see me the other day. He brought with him a large quantity of beautiful photographs, taken by himself; and these he described and dilated on with such graphic enthusiasm that, at the end of about a

couple of hours thus spent, I could have declared, against the evidence of fact, and of my senses, that I had been in India, and *seen*, literally, the sights which had been but pictured before my eyes. It was a delightful experience, and one not easily forgotten. He, too, is a great lover of the sermons. I have mentioned before, in these Notes, that he sends them regularly (or rather, his dear wife does this) to native gentlemen in India *by post*, and he had many cheering things to tell me concerning them. He brought me a parcel of letters from those who had been thus favoured; and one could not but hope, from the testimony they bore to the power of the truths therein taught, that, at least, some of them were "not far from the kingdom of God."

Then, I have lately received a letter from Mr. Carey's co-worker in India, Mr. Robert Spurgeon, and you must learn from his own pen what great things the Lord has put into his heart to do with the sermons, and how thereby the dearest wish of my life is being fulfilled and gratified. He writes:—"I have a very special matter on which to ask your sympathy and prayers, and your practical help as well. I have resolved to publish twelve of our dear President's sermons in *Bengali*. There are *forty-one millions* of people who speak this language, and I believe that multitudes will be blessed by reading the sermons in their own tongue.

That the translation may be as perfect as possible, I have asked seven fully-capable native brethren to take up the work. They are all busy men, so it may be some months before the translations are ready; but they will be well done, and I shall myself test each one, and perhaps write a short introduction. The brethren are all very glad to be asked to do this service, and one of them wrote to me, saying, 'I shall try my best to make the translation idiomatic and forcible; but it is not an easy thing to reproduce, in another language, the thoughts of the greatest preacher of the age; and I feel very diffident when I remember who he was, and who I am. But God will help me to do this for the glory of His kingdom. Kindly pray much for us. I shall begin the work when I have read, and thought, and prayed over the sermon, taking paragraph by paragraph.'

"This quotation," says Mr. Robert Spurgeon, "will indicate what kind of men these are to whom I have committed the work, for the others are similar in spirit."

Is it not delightful that the Lord thus opens up fresh channels for the streams of His grace to flow forth to the people who as yet know Him not? I thank Him with a full heart for letting me have something to do with this blessed service, even though it be only to pray and wait for *money*, without which such service cannot be completed.

Pastors' College, Metropolitan Tabernacle.

Statement of Receipts from June 15th to July 14th, 1894.

	£	s.	d.
Mr. J. Pewtress	2	2	0
Rev. J. P. Wigstone, per J. T. D. ...	5	11	0
Pastor W. H. Doggett	1	1	0
Collection and contributions from Baptist Church, Elgin, per Pastor R. E. Glendening	3	10	0
Mrs. J. Welch	0	5	0
Mr. H. Kelsey	2	2	0
Miss Fanny Taylor	2	0	0
Rev. R. J. Beechley	0	2	6
Mr. W. Crush	2	12	6
Mrs. Colman	5	5	0
Mr. W. Morgan	5	0	0
Mrs. Yates	0	10	6
Mrs. H. Wells	1	0	0
Mr. W. Pitcher	1	1	0
Half collection from Broadmead Chapel, Bristol, per Pastor D. J. Hiley ...	7	2	3
Mrs. Roxburgh	0	5	0

	£	s.	d.
Mr. and Miss Lord	0	5	0
A friend from Scotland	0	10	0
Mr. Herbert Godwin	2	0	0
Mr. A. H. West	0	10	0
Dr. Oswald	1	1	0
Mr. J. Wilson	1	16	2
Per Mrs. C. H. Spurgeon:—			
Miss E. A. Tunbridge	6	10	0
Miss B. Hoering	0	10	0
Weekly Offerings at Met. Tab.:—			
June 17	32	1	6
" 24	32	0	0
July 1	28	13	9
" 8	23	3	6
	115	18	9
	£162	10	8

Pastors' College Missionary Association.

Statement of Receipts from June 15th to July 14th, 1894.

	£	s.	d.
Mrs. R. Brazil	2	10	0
A widow's mite, per Pastor T. Spurgeon	0	5	0
Pastor T. Spurgeon, per Mr. T. H. Olney	15	0	0
Miss Borton, per Mr. Patrick	0	12	0
Miss White, per Mr. Patrick	1	0	0

	£	s.	d.
Proceeds of collection in Shettleston, Glasgow, per Dr. Churcher	4	0	0
	£23	7	0

Spurgeons' Orphan Home, Stockwell Orphanage.

Statement of Receipts from June 15th to July 14th, 1894.

		£	s.	d.			£	s.	d.
Mr. John Riley	...	0	1	0	Mrs. E. Boase	...	0	2	6
Mr. Henry Keen	...	1	0	0	Collected by Mr. T. Vincent	...	0	6	0
Miss Heynes	...	0	4	6	A. M. W.	...	1	0	0
Mr. D. Thomas	...	1	0	0	Mr. and Mrs. W. R. Fox (for the support of an orphan for one year)	...	20	0	0
Mrs. E. Stevens	...	1	0	0	Mr. and Mrs. W. R. Fox, Silver Wedding Thankoffering	...	50	0	0
Mr. W. Butcher	...	0	3	0	Mr. A. Tessier	...	0	10	0
Mr. C. F. Aldis	...	1	1	0	Collected by Mrs. J. L. Blake	...	1	4	0
Collected by Mr. W. Brazier	...	0	3	0	Mrs. E. Gallop	...	1	0	0
Mr. James Fear	...	0	10	0	Collected by Mrs. G. Rees	...	0	14	10
Mr. B. Phillips	...	1	1	0	Mr. E. Stockwell	...	0	5	0
Mrs. H. Keevil	...	10	0	0	Miss Emily G. Kemp	...	10	0	0
Twenty years a vegetarian	...	1	0	0	Mrs. Barker, per Miss Maxwell	...	0	10	6
Mr. J. Fisher Crosthwaite	...	0	2	6	R. B.	...	2	2	0
Collected by Miss Barker	...	0	5	0	Mr. Edward Mounsey	...	5	0	0
Mrs. G. Groves	...	0	2	0	Mr. and Mrs. Lutley	...	0	13	0
Mr. Henry Proctor	...	1	0	0	Mr. W. Butler	...	0	2	6
Per Miss Ware:—	...	0	2	0	Mrs. Butler	...	0	2	6
Miss Browning	...	0	1	0	Mr. W. Butler, jun.	...	0	2	6
A friend, R. S.	...	0	1	0	Mrs. E. Evans	...	1	1	0
Miss Ware	...	0	2	6	Collected by Mrs. H. Burton	...	0	12	0
					Collected by Miss I. England	...	0	7	0
					Collected by Miss F. E. Greenop	...	1	0	0
Mr. M. McEwing	...	0	5	6	B. R. A., a thankoffering	...	1	0	0
Miss S. A. Dransfield	...	1	1	0	Miss A. Kelly	...	0	2	0
Mr. H.	...	0	5	0	Miss E. L. Tarver	...	0	2	6
Miss F. Ingle	...	0	2	6	Mr. J. Sayers	...	0	10	0
Mr. I. J. Brown	...	0	2	6	Collected by Master Johnnie Burt	...	0	15	0
An old Park Street member	...	0	2	6	Cretingham Rookery children's box	...	0	4	0
Mrs. Harris	...	5	0	0	Collected by Mr. A. Webb	...	0	1	10
Mrs. Smith	...	1	0	0	Mrs. George Chapman	...	0	2	6
Mr. J. Cooper	...	1	1	0	Mr. G. Van Abbott	...	1	1	0
Mrs. S. Dales	...	1	0	0	In loving memory of Frankie Joscelyne	...	1	0	0
Mrs. Walker	...	0	2	0	Mr. James Emery	...	0	1	0
Miss Brown	...	0	2	6	Mr. and Mrs. Baker	...	0	10	0
Mr. B. Carey	...	1	0	0	In memoriam of a beloved mother, born June 19	...	0	5	0
Mr. W. Jeffery	...	0	5	0	Mr. Egerton Burnett	...	2	2	0
Miss Sladen	...	0	2	6	Miss Anne Baker	...	0	7	0
Collected by Miss F. Good	...	0	11	3	Miss Evelyn Davies	...	0	15	0
Collected by Miss S. Farrow	...	0	16	3	Mrs. Frank Dodwell	...	0	5	0
Mr. T. Farrow	...	1	5	0	Mrs. E. D. Le Feuvre	...	0	10	0
Mr. E. Mackay	...	0	10	0	Mrs. R. Williams	...	0	5	0
Mr. W. Milne	...	0	10	6	Miss Annie Adams's Wednesday evening Bible-class	...	0	3	0
Mrs. A. L. Davies	...	0	5	0	Friends at Baptist Chapel, Wishaw, per Pastor George Whittet	...	2	1	6
Postal order, Portsmouth	...	0	2	6	Collected by Mr. James Friend	...	0	3	0
Mrs. Oldfield	...	1	1	0	Collected by Mr. J. G. Wragg	...	0	10	0
Mr. George Tingey	...	20	0	0	Mr. David Boyd	...	1	0	0
Mrs. Crampin	...	1	1	0	Agincourt	...	0	2	6
Miss A. Milner	...	0	5	0	Mrs. J. Harris	...	0	2	6
Mr. Frederick Mullis	...	1	1	0	Mrs. I. Cowell	...	1	0	0
Miss E. M. Lloyd Roberts	...	0	10	0	Mr. G. M. Rabbich	...	0	5	0
Mr. T. Tronsson, jun.	...	1	0	0	Mr. George Woods	...	0	2	6
Mr. G. W. Skeats	...	1	1	0	Rev. George P. Gould, M.A.	...	1	1	0
Mr. James Simpson	...	0	6	0	Miss Lank	...	0	3	0
Mrs. L. Marshall	...	0	1	0	Mrs. R. Fakeley and family	...	0	9	0
Mr. A. J. Robbins	...	5	0	0	Mr. G. Webb	...	0	4	0
Messrs. E. and S. Wooden	...	1	0	0	W. S. Glasgow	...	0	10	0
Mrs. E. A. Sale	...	0	5	0	Collected by Miss A. Berry	...	0	7	6
Postal orders, Wolverhampton	...	0	5	0	A. W.	...	0	5	0
Collected by Mrs. Pavey	...	0	8	0	Mr. Thomas Paak	...	0	5	0
Collected by Master Charles Spurgeon	...				Collected by Miss H. Tysall	...	0	4	10
Appleby	...	0	7	6	Mr. Thomas H. Howell	...	2	2	0
Per Mrs. Tiddy:—	...				Collected by Miss Tudor	...	1	0	0
Mrs. E. P. Williams	...	1	1	0	Mr. Thomas Bowler	...	0	5	0
Postal order, East Dulwich	...	1	1	0	Mr. Henry Shipton	...	1	0	0
					Collected by Mrs. McSkimming	...	0	14	6
Collected by Mrs. Tiddy	...	2	2	0	Rev. R. Tutin Thomas	...	0	2	6
Collected by Mrs. M. Penning	...	0	7	6	Mrs. Pickard	...	0	5	0
Collected by Miss Wain	...	8	2	0	Mrs. H. Tyson	...	1	0	0
Miss S. A. Harris	...	0	0	6					
Mr. D. Goodall	...	0	5	0					
Mr. Samuel Priddy	...	0	10	0					
Mr. G. Thorpe	...	0	10	0					
Mr. B. Bull	...	0	10	0					

	£	s.	d.
Miss Jaok ...	0	10	0
Miss Jack (New Home account) ...	0	10	0
Mrs. P. A. Bonetto ...	1	1	0
Miss Terrey... ..	0	7	0
Collected by Miss E. L. Cobby ...	1	10	0
Mr. J. Badley	0	2	0
Collected by Master Percy S. Wigney	1	5	0
Collected by Mrs. Fenney	0	7	6
Miss West	0	5	0
Collected by Miss Eppe	0	8	0
Postal order, Long Melford	0	2	6
Mrs. James Hunt	0	2	6
Mr. J. Foulke, jun.	0	2	6
Mr. P. Cockerill	0	10	6
Mr. E. Reynolds	0	2	6
Mrs. Weller	0	1	0
Miss F. A. Pickworth	1	1	0
Collected by Miss Nellie Ramsden	0	4	0
Collected by Miss Cowburne	1	1	0
Mr. James Harman	0	10	0
Mr. Hartswell	0	5	0
Collected by Miss E. Lock	0	9	0
K. A. L.	0	5	0
Miss C. M. Stevenson	0	10	0
Collected by Miss Nellie Nixon ...	0	10	0
Collected by Miss A. Duggan	0	7	0
Mrs. M. Dupont	0	10	0
Collected by Miss C. M. Bidewell ...	0	13	0
Collected by Mrs. E. Champ	0	5	0
Mr. T. Greening	1	6	0
Collected by Mr. W. Norster	0	2	0
Mr. W. N. Finlayson	0	11	0
Collected by Mr. G. B. Vanheson ...	1	0	0
Mr. J. M. Rattray	0	3	6
Mrs. R. Lane	2	0	0
Collected by Masters Harry, Charlie, and Hubert Curtis	1	0	0
Mr. F. Holmes	0	2	6
Mr. Edwin Davis	1	0	0
Mr. John H. Russell	0	5	0
Collected by Miss Rosa Thomas ...	0	4	0
Miss Yockney	0	2	6
Collected by Miss Clayton	4	5	6
Collected by Miss L. Staveley —			
Mr. A. W. Staveley	0	10	0
Mr. J. Edginton	0	10	0
Mr. F. Gardiner	0	10	0
Mr. John Cockett	0	10	0
Mr. A. Southwell	0	5	0
Miss Staveley	0	5	0
Mr. J. F. Tyars	0	5	0
Pastor J. W. Campbell	0	2	6
Mrs. Gardiner	0	2	6
Miss Gardiner	0	2	6
Mrs. Boulton	0	2	6
Miss Bellars	0	2	6
Mrs. Hewitt... ..	0	2	0
Mrs. G. Dawbarn	0	2	6
Mr. Matt. Le Pla	0	5	0
L. and A. D. S.	0	3	0
Mr. C. Chester	4	0	0
Mrs. M. A. Pilgrim	1	1	0
Mr. C. Lamb	0	10	0
A friend	0	5	0
Misses Nellie and Ruby Burbidge	0	1	0
Mr. J. Best	0	15	0
Mr. W. Smith	1	0	0
Rev. James Johnman	0	10	0
One of Christ's little ones	0	2	0
Mr. J. W. Barnaby	0	1	0
Mr. W. Bentley	0	5	0
Mrs. J. Williams	0	1	6
Mr. James Campbell	0	0	6
Mr. D. Rees	2	0	0
Miss L. D. Rees	0	5	0
Collected by Mr. E. Broughton ...	0	3	4
Collected by Miss F. Jeffery	0	11	2
Miss L. Seary	0	6	6
Rev. John Dunlop	0	0	6
Mr. J. West... ..	0	5	0
Mr. J. West... ..	1	1	0
Mr. J. West... ..	2	2	0

	£	s.	d.
Collected by Miss D. Martin	0	1	10
Collected by Mrs. E. Thiel	0	4	0
Collected by Mrs. Wilmot	2	7	3
Collected by Miss Wilmot	0	6	7
Mr. George Palmer	70	0	0
Collected by Mrs. Jones	0	4	7
Collected by Miss Bates	0	5	0
Collected by Mrs. Clubb	2	8	4
Collected by Miss D. Sutherland ...	0	17	3
Collected by Miss E. M. Elford ...	0	16	0
Collected by Miss J. Pearce	0	10	0
Collected by Miss F. Briggs	0	4	0
Collected by Mrs. Morris	0	9	0
Collected by Mrs. Gallyon	1	17	0
Collected by Master H. Powell... ..	0	4	0
Collected by Miss K. Butler	0	3	0
Collected by Miss E. Gray	0	2	8
Mr. J. H. Padgett	0	10	6
Messrs. Bakewell Brothers	0	2	6
Mr. A. More	0	2	6
Miss Ethel M. Scott	0	2	6
For Jesus' lambs	0	3	6
Mr. W. T. Lewis	2	0	0
Mrs. Ridley	0	10	0
Mr. C. Smithers, per Mr. F. Cockrell...	1	1	0
Mrs. G. Colyer	0	10	0
Mrs. Fankhurst	0	10	0
Collected by Mr. George Tolley ...	0	10	0
Mr. Samuel Cone	1	0	0
Mr. W. Barclay	0	2	6
Miss Barker... ..	1	2	0
Mr. J. Adkin	1	1	0
Postal order, Weybridge... ..	0	2	0
Collected by Mrs. Goddard	0	3	6
Collected by Miss K. R. Smith	0	3	0
Collected by Mrs. Weeks... ..	0	6	0
Mr. W. Baldoek	2	2	0
Collected by Miss M. Fox	0	9	6
Mr. Henry Snow	0	7	6
Mr. J. Day	0	6	0
Mrs. Barrett	0	2	6
Collected by Mrs. R. Laker	0	5	0
Collected by Mrs. Hillier... ..	0	0	6
Mr. Collins	0	10	0
Collected by Miss Nellie Tingley ...	1	2	7
Mrs. Robert Bousfield	15	0	0
Collected by Miss H. E. Chapman ...	0	16	6
Collected by Miss C. Willis	0	2	0
Mr. Henry Smith	10	10	0
Collected by Pastor J. Smith	0	3	0
Mr. James Ligertwood	0	5	0
A friend	1	0	0
Mr. John Taylor	0	10	0
Collected by Miss Blayney	2	0	0
Miss M. Austin	0	2	0
Mr. A. H. Lockwood	0	10	0
Collected by Mr. A. H. Lockwood ...	0	3	3
Collected by Miss Bodie	0	3	8
Mrs. Lees	0	2	0
Mrs. Roleston	1	1	0
Collected by Master G. Glazebrook ...	0	3	6
Collected by Mrs. G. Wilmot	1	0	6
Mr. James Jackson	1	1	0
Mr. C. Ibberson	0	3	0
Collected by Miss and Master Forsdike	0	6	0
Mr. and Mrs. Lewis	1	0	0
Executor of the late Mr. John Mac- Donald	1	0	0
The late Mr. John Briers	1	1	0
Mrs. M. Jones	0	4	0
Collected by Miss B. Harding	0	3	0
Mr. Boyles	0	5	0
Mr. W. Macarty	0	10	0
Mr. William Ings	5	0	0
Mr. William Ings, jun.	1	0	0
Mr. A. J.	0	5	0
Mr. J. Miller	0	2	6
Mr. W. Lawrie	0	10	0
Pastor Alfred and Mrs. Hall	0	5	0
Mr. Waters	0	2	6
Mr. W. Wood	0	5	0

	£	s.	d.		£	s.	d.
Mr. R. Dawson	0	10	0	Stamps, Romford	0	1	0
Collected by Mrs. Perry	0	7	6	R. G.	1	0	0
Mrs. Munro	0	10	0	An aged and infirm widow	0	2	6
Mr. W. Price	0	2	6	Mrs. W. W. Baynes, per Mrs. J. A.			
Mr. J. Wood	0	10	0	Spurgeon	0	5	0
Mrs. A. Morris	0	2	0	Mrs. N. Hall	2	0	0
Collected by Mrs. Pegg	0	7	6	Rev. T. W. Lister	0	10	0
Alfred and Emily Sones	0	2	0	A poor old body	0	2	6
Men's Bible-class brotherhood, Maze				Mrs. M. A. Eaton	0	6	0
Pond Chapel, Old Kent Road, per				P. and P.	0	5	0
Mr. W. T. Stevens	0	7	6	Collected by Mrs. S. E. Mayne	0	10	0
Mrs. Timms	0	10	0	Amy Carr	0	1	3
Collected by Miss Borley	0	15	2	A friend, A. B.	5	0	0
Bessel's Green Baptist Sunday-school	2	0	0	Collected by Pastor W. Burnett	0	10	6
A friend	0	2	0	Collected by Mrs. W. Burnett	0	17	6
Mrs. N. Sparrow	0	10	0	Half-year's Interest on £5,000 De-			
Mrs. J. Barnes	0	10	0	benture Bonds, Cory Brothers and			
Mrs. Owen	0	2	6	Co., Limited	121	1	10
Mr. C. W. Bull	1	0	0	Mrs. C. J. Whittuck Rabbits	10	10	0
Mr. C. Rye	0	2	0	Mrs. Wilshire	0	2	6
Collected by Mr. H. Purcell	0	7	9	Royal Engineers' Charitable Fund, per			
Mr. George D. Forbes	0	5	0	Mr. T. W. Pearson	10	0	0
Miss Martineau	2	2	0	A friend at Highgate, per Pastor J. H.			
Mr. John Newcombe	0	5	0	Barnard	0	2	6
Mr. James Payne	5	0	0	Mr. R. Casburn	0	10	0
Mr. E. Pumming	0	2	0	F. G. B.	0	1	6
The Misses Horton	2	0	0	Mrs. S. J. Johnson	0	5	0
Mr. J. C. Butterworth	1	0	0	Miss Martha A. Hardy	0	2	0
Two sisters of a late orphan	2	0	0	Mr. and Mrs. Rumsey	0	10	0
H. M. F.	0	3	0	Collected by Mrs. Walker	5	16	10
A few friends, Muthill	0	5	0	Collected by Mrs. Robertson	0	14	7
Mr. S. H. Perriam	0	10	0	Pastor George Sparks	0	5	0
Pastor E. J. Farley	5	0	0	F. T. A.	0	5	0
Executors of the late Mrs. Georgina				Miss E. J. Handcock	0	5	0
Wells	180	0	0	Mr. John Carter	0	2	6
Mr. Joseph Everett	2	0	0	Mr. Anton Bradford	0	2	6
Collected by Master W. F. Allen	0	3	0	Mr. G. J. Allen	4	4	0
Mrs. S. Watson	0	3	0	Thankoffering from Great Ellingham	0	5	0
Mr. Thomas Field	0	5	0	H. C. V. C.	0	5	0
E. Grinter	0	2	6	A friend kept from the Festival by the			
Mr. Henry R. Kelsey	5	5	0	rain	0	2	6
Mr. T. L. Hankin	1	1	0	Rev. W. May, per Messrs. Passmore			
Collected by Miss Allen (S. O. No. 4)	0	14	0	and Alabaster	1	14	0
Collected by Pastor Charles Ingrem	0	11	9	Mrs. Yates	0	10	6
Mrs. Burgess's Bible-class at the				Teachers and scholars of West Brompton			
Orphanage	1	1	0	Railway Mission Sunday-school	1	1	0
Mrs. W. Hicks	1	1	0	Collected by the Misses C. D. and			
Miss M. A. Lewis	0	5	0	E. M. Griffiths	1	3	2
Miss Marion Wickham	0	7	0	Bertie and Norman Wells	1	0	0
Mrs. Worker	0	2	6	M. E. F.	0	2	0
Townsend Street Sunday-school, Old				Miss Emslie, per Miss Berry	1	1	0
Kent Road	3	14	0	Collected by Mrs. Bowles	0	7	8
Mr. John Woodward	2	2	0	Miss J. Allen	0	2	6
Mr. James Smart	0	10	6	Mr. J. B. Ingle, per Mrs. J. A. Spur-			
Mr. H. J. Veitch	5	5	0	geon	3	3	0
Mr. R. E. Whitehead	0	2	6	Moorhouse Mission Flower Service,			
Mr. W. Tieman	0	2	6	Brasted Branch	0	6	3
Blackthorn Street Chapel Sunday-				Mr. W. Webber, per Pastor C. Spur-			
school, Bow Common	1	1	0	geon	0	10	6
Mr. A. Greenland and family, part				Mrs. J. G. Blake	0	10	0
family Sunday breakfast-table col-				Miss Lighthound	0	2	6
lection	2	0	0	Miss B. D. Lewis	1	0	0
Mrs. Williamson	1	0	0	Mr. John Short, jun.	2	0	0
W. J. S.	1	0	0	Per Miss K. E. Buswell.—			
Collected by Mrs. Turney	0	8	0	Mr. E. Pocock	1	1	0
Mrs. A. Broom	0	5	0	Mr. James Henderson	1	0	0
Miss Mathew	1	0	0	Mr. Thomas Micklem	1	0	0
Collected by Miss Sillitoe	0	4	0	Mr. R. Mockridge	0	10	6
Mrs. Porter (spots on table-cloth)	0	10	0				
Mr. Thomas Steer	1	0	0	Mr. Samuel Buick	0	7	0
Mr. Septimus Holtum	1	12	0	Mrs. Cooper	0	5	0
Mr. J. H. Earnshaw	0	6	0	Mrs. Naomi Mizen	0	2	6
Mr. George Saunders, M.D., C.B.	1	0	0	Mrs. Hay	0	2	0
Mr. William Phillips	1	1	0	Frances Hay	0	1	0
A friend, Hamilton	0	2	0	M. W.	0	1	0
Contents of collecting-box in Memorial				A. H. W.	0	10	0
Hall	1	18	8	Collected by Mr. Older	0	15	6
M. W. and E. E.	0	5	0	Readers of "The Christian Herald,"			
Collected by Miss F. E. Withey	0	7	0	per Mr. A. McLatchie	4	9	6
Postal order, Manchester	0	10	0	St. John's Green Sunday-school, Col-			
Mr. J. Wilson	0	10	0	chester	0	10	0

	£	s.	d.
Collected by Miss Crumpton :—			
Mr. J. Jones	2	0	0
Miss Bellver	2	0	0
Mrs. Drew	1	1	0
A. S. and M. C.	0	10	0
	5	11	0
Per Mr. G. H. Melton :—			
Pastor A. C. Batts	0	5	0
Mr. G. W. Melton	0	2	6
Mr. G. H. Melton	0	2	6
Miss A. M. Melton	0	2	6
Mrs. Seare	0	5	6
Mr. Fillenham	0	4	6
Mr. Murfin	0	1	0
Miss Mulley	0	1	0
Mr. Cowell	0	0	6
	1	5	0
Mr. T. W. Partridge	1	0	0
Collected by Master A. and Miss M. Vander			
Onslow Sunday-school, Brompton	0	18	0
Collected by Mr. C. Tavener	0	10	0
Sandwich, per Bankers	1	1	0
A friend, per V. J. C.	0	3	6
Executors of the late Mrs. Margaret Macgregor			
A. B.	13	7	11
A. C. R.	10	0	0
Mary	0	5	0
Mr. Richard Giles' Sunday dinner-table box	0	18	0
Collected by Mr. S. C. White	1	0	0
Collected by Mr. E. J. Culyer	0	15	0
Collected by Mr. J. Manley	0	5	7
Mrs. Colman	5	5	0
Mr. John Ford	0	3	0
Anon.	0	1	0
Miss L. Perratt	0	10	0
Mrs. Foster	1	0	0
A friend from Scotland	0	10	0
A friend	0	5	0
Per Mrs. C. H. Spurgeon :—			
Mrs. Fairey	1	0	0
Miss Westrope	0	10	0
Pastor D. Tait's Bible-class,			
South Leith	0	5	0
Miss E. A. Tunbridge	0	10	0
Miss S. Tunbridge	0	10	0
Madame Van Gogh	1	0	0
Mr. F. W. N. Lloyd	20	0	0
Bute	1	0	0
Mrs. Bell	3	0	0
A. F.	0	5	0
Mrs. Ironside	1	0	0
Proceeds of a children's sale of work at Strathpeffer, Scotland			
	10	18	0
Postal order, Clapham			
Common postmark	0	10	0
Mr. Herbert Dickins	0	3	6
	40	6	6
<i>Meetings by Mr. Charlesworth and the Orphanage Choir :—</i>			
Working Men's Mission, New Cut	1	15	0
Maze Pond Chapel, Old Kent Road	2	0	0
Orpington	5	8	2
Bloomsbury Hall, Soho	8	18	0
Tate Institute, Silvertown	2	12	0
Chatsworth Road Baptist Chapel, Clapton	2	2	0
Fulham	1	0	0
Young Men's Bible-class, at Bromley, per Mr. Alexander	17	13	9
<i>Received at Annual Festival, June 20th.</i>			
<i>Collecting Boxes :—</i>			
Apted, Mr.	0	8	8
Appleton, Miss	0	9	0
Atkinson, Miss E.	0	3	1
Anthony, Mrs.	0	6	1
Abrahams, Miss S.	0	12	8
Abrahams, Miss E.	0	7	3

	£	s.	d.
Abrahams, Master S.	0	5	0
Abrahams, Master M.	0	7	0
Allen, Miss N.	0	1	3
Bruin, Miss E.	0	11	0
Boot, Miss N.	1	2	0
Bachelor, Miss R.	0	10	10
Branscombe, Master R.	0	4	8
Bartlett, Miss N.	0	9	4
Brazier, Mrs.	2	19	3
Black, Mrs.	0	4	0
Barnden, Mrs.	0	14	7
Benson, Mrs.	0	2	3
Bedwin, Mrs. M.	3	15	4
Bell, Master E.	0	7	0
Bellingham, Miss	0	1	6
Boyce, Miss G.	0	7	8
Boswell, Mrs.	0	7	0
Bullman, Mr. A.	0	9	3
Butler, Mrs.	0	14	0
Burgess, Misses A. and E.	0	7	4
Bucknoll, Miss	0	8	0
Buswell, Miss	2	16	5
Ball, Miss E.	0	5	2
Barnard, Miss	0	14	11
Barnard, Mrs.	0	12	1
Banks, Miss E.	0	8	7
Barrow, Mrs.	0	10	5
Betteley, Master	0	4	0
Beaven, Mrs. A.	0	7	0
Bellefontain, Master W.	0	2	1
Bellefontain, Miss V.	0	3	0
Burleigh, Etta	0	6	0
Bartlett, Mrs. (Mothers' Meeting)	0	13	8
Betts, Master W.	0	1	0
Best, Mrs.	0	9	4
Bennett, Mrs. R.	0	8	4
Benson, Mr. G.	0	15	4
Brewer, Misses A. and L.	0	11	10
Bliss, Miss	0	1	10
Brice, Miss C.	0	4	7
Bligh, Mr. F. G.	0	11	8
Briarly, Miss A.	0	1	4
Bown, Miss	1	5	2
Bown, Master C.	1	8	0
Broomfield, Master R.	0	2	6
Broomfield, Master R.	5	8	9
Box, Mr. Harold	0	3	0
Bowerman, Miss A.	0	11	3
Bond, Miss E. M.	0	13	4
Burbridge, Miss Q.	0	5	0
Bush, Master A.	0	3	3
Burn, Mr.	0	4	0
Butcher, Miss	0	8	0
Buckingham, Miss	0	1	9
Butler, Miss E.	0	3	8
Chamberlain, Miss G.	1	11	0
Chamberlain, Miss	3	0	0
Clarke, Miss G.	1	6	6
Child, Mrs.	0	4	11
Crowe, Miss L.	0	6	0
Cloake, Mrs.	0	3	10
Clowe, Miss E.	1	1	10
Cowell, Miss F.	0	9	3
Collier, Mrs.	0	3	6
Conquest, the late Mrs.	0	7	3
Charles, Master F.	0	7	8
Charles, Miss Lily	0	4	1
Chandler, Miss	0	5	0
Cobley, Miss	0	9	6
Case, Master H.	0	2	2
Carter, Master G.	0	1	6
Claridge, Miss	0	3	9
Crane, Mrs.	0	10	0
Chapman, Mrs.	0	10	10
Chapman, Miss	0	3	11
Crawford, Mrs.	0	14	0
Clarke, Miss	0	15	1
Cowles, Miss A.	0	7	2
Cooke, Mrs.	1	19	0
Cook, Miss	0	9	2

	£	s.	d.		£	s.	d.
Court, Master F. ...	0	2	6	Haws, Mr. J. ...	0	2	1
Cromwell, Miss ...	0	3	9	Hawgood, Mrs. ...	0	12	3
Cornish, Mrs. ...	0	4	2	Higgs, Miss ...	6	5	3
Coppin, Mrs. ...	0	3	5	Henderson, Mrs. ...	0	1	3
Conway, Master G. ...	0	1	11	Herbert, Miss ...	0	6	6
Curtis, Miss... ..	0	2	10	Hearn, Master G. ...	0	4	2
Cuilura, Miss ...	0	1	11	Hoyles, Mrs. ...	0	14	6
Davies, Mr. H. ...	0	10	0	Huitt, Master W. ...	0	6	4
Dennish, Master A. ...	0	6	11	Huitt, Miss E. ...	0	5	0
Dolling, Master A. ...	0	12	3	Huitt, Miss L. ...	0	4	10
Dobson, Mr. James ...	0	11	3	Hammond, Mrs. ...	0	16	5
Durvin, Mrs. ...	0	12	6	Harbert, Miss ...	1	1	0
Dykes, Mrs. W. ...	0	13	0	Harvie, Miss G. ...	0	12	3
Dry, Mrs. ...	0	3	1	Hayter, Miss ...	0	5	7
Davies, Mrs... ..	0	7	8	Hall, Miss ...	0	2	0
Davis, Mrs. ...	0	7	11	Hagger, Miss E. ...	0	14	3
Davis, Miss D. ...	0	4	0	Hedsdon, Miss ...	0	3	5
Davis, Miss L. ...	0	5	10	Hewitt, Miss L. ...	0	2	4
Davey, Miss... ..	0	6	1	Holland, Master G. ...	0	3	4
Dale, Mrs. ...	0	8	0	Horwood, Mr. ...	0	6	9
Debenham, Mrs. ...	0	0	11	Hudson, Miss ...	2	6	3
Dice, Effie and Sidney ...	3	10	0	Hutchinson, Miss ...	0	7	0
Dobson, Miss M. ...	0	4	10	Hutchinson, Miss ...	0	5	6
Downing, Master W. ...	0	7	5	Hutchinson, Master J. ...	0	4	2
De Witte, Mrs. ...	0	2	4	Hunt, Miss ...	0	7	6
Per Mr. Everett, Robert				Henderson, Mr. ...	0	4	3
Street Sunday-school ...	0	15	2	Ince, Miss ...	0	9	0
Ewen, Mrs. ...	0	0	10	Isaac, Miss E. ...	0	1	5
Edgerton, Master C. S. ...	0	5	0	Johnson, Mr. E. F. ...	0	2	9
Ellis, Mrs. ...	0	10	1	Johnson, Miss ...	0	11	10
Ely, Mrs. ...	0	11	3	Jones, Miss E. E. ...	2	14	7
Elisbury, Master S. ...	0	2	8	Johnson, Master E. ...	0	2	2
Evans, Master John ...	0	1	1	Johnson, Mrs. ...	0	4	10
Evans, Mr. D. J. ...	0	5	9	Johnston, Miss N. ...	0	3	2
Eastcott, Miss J. ...	0	1	2	Jones, Miss L. ...	0	2	0
Eastcott, Miss E. ...	0	0	6	Jones, Mr. ...	0	4	3
Eyres, Miss ...	0	6	4	Jenkins, Mr. W. ...	0	18	6
Eyles, Master C. ...	0	2	1	Jordan, Mr. F. ...	0	1	4
Fisher, Mr. H. ...	0	17	2	Jarris, Miss ...	0	6	1
Firth, Miss E. ...	0	5	3	Jeckell, Miss ...	0	5	0
Frisby, Master J. ...	0	15	3	Kington, Mrs. ...	0	4	0
Forsdyke, Mrs. ...	0	8	10	Kirby, Miss ...	0	3	2
Fowler, Mrs. ...	0	14	0	Keys, Mrs. ...	0	5	3
Fowler, Miss B. ...	0	3	1	Keys, Master F. ...	0	1	2
Fowler, Miss E. ...	0	2	9	Kelting, Master G. ...	0	1	0
Ford, Miss G. ...	0	6	8	Kelting, Master O. ...	0	2	6
Fountain, Master F. H. ...	0	12	3	Kerridge, Miss E. ...	0	10	3
Finch, Miss ...	0	4	1	Kerridge, Miss G. ...	0	9	6
Fremlin, Miss B. ...	1	1	2	Kerridge, Miss M. ...	0	10	8
Firmes, Miss ...	0	2	10	Kitson, Miss ...	0	6	0
Fuller, Miss E. ...	0	3	10	Knowlman, Mrs. ...	0	4	1
Fletcher, Miss G. ...	0	3	11	Kirby, Mrs. ...	0	5	3
Fellowes, Mrs. ...	1	5	6	Le Seigneur, Mrs. ...	0	19	10
Fathers, Mrs. ...	0	3	7	Lowe, Mrs. ...	0	3	2
Fairman, Mrs. ...	0	15	0	Lowe, Master F. ...	0	1	7
Girling, Mrs. ...	0	6	11	Lewis, Master E. ...	0	6	7
Graves, Miss ...	0	3	9	Langford, Master B. ...	0	3	7
Goshin, Miss A. E. ...	0	8	2	Luxford, Miss ...	0	3	7
Godfrey, Miss A. ...	0	7	6	Lott, Miss ...	0	18	2
Gubbins, Mr. S. J. ...	1	10	5	Lewindon, Miss ...	0	12	6
Grimes, Mrs. ...	0	10	1	Larkman, Miss ...	0	7	2
Giles, Master H. ...	0	4	7	Law, Miss ...	0	6	4
Glead, Mr. J. ...	0	1	11	Lanchester, Miss ...	0	0	8
Glead, Miss Irene ...	0	3	3	Lewis, Miss ...	0	2	10
Griffith, Miss D. ...	0	2	2	Lansdale, Miss ...	0	4	3
Graves, Miss ...	0	1	5	Lansdale, Master A. ...	0	4	6
Green, Miss J. ...	0	16	6	Lewis, Master H. ...	0	2	9
Green, Miss ...	0	8	5	Lake, Master H. ...	0	1	9
Grant, Miss ...	1	1	7	Lovell, Master F. ...	0	1	10
Goshin, Master P. H. ...	0	5	1	Lowe, Mrs. ...	0	5	1
Gooding, Mrs. ...	0	4	0	Lord, Mr. H. R. ...	0	3	9
Hill, Master G. ...	0	2	9	Marshall, Miss (young women			
Harrald, Miss ...	2	19	3	employed at Messrs. Free-			
Harrald, Miss F. M. ...	2	9	4	man and Hildyard's) ...	1	1	2
Harrald, Master E. ...	0	13	2	Mills, Mr. W. ...	1	3	0
Harmer, Miss ...	0	8	8	Mills, Mr. W. ...	0	13	11
Harris, Mrs. ...	0	9	1	Mills, Mr. W. ...	0	9	1
Harris, Miss... ..	0	13	0	Moore, Miss E. ...	0	4	3
Harré, Mrs. ...	0	1	4	Morris, Mr. T. ...	0	1	5
Hayward, Miss E. ...	0	9	4	May, Miss ...	0	7	1
Haynes, Mr. J. ...	0	7	9	Miller, Mrs... ..	0	9	8

	£	s.	d.
Mandrell, Mrs.	1	3	6
Middleton, Mrs.	0	3	8
Marriott, Master W.	0	2	2
Morris, Master B.	0	6	4
Meredith, Master C.	0	1	4
Marriott, Master R.	0	3	8
Mitchell, Miss A.	0	3	3
Morgan, Miss	0	2	1
Mead, Mrs.	0	6	10
McCombie, Mrs.	0	10	0
Mason, A.	0	2	0
Noble, Mrs.	0	6	0
Norman, Mrs.	0	3	9
Newman, Miss W.	0	12	6
New, Master C.	0	13	2
Nears, Mrs.	0	4	5
Newton, Master G.	0	1	3
Newson, Master S.	0	3	4
Oxenford, Mrs.	0	14	1
Oxenford, Miss E.	0	3	5
Orton, Miss	0	14	8
Orsman, Miss A.	0	17	0
Plowman, Mr.	0	10	6
Parker, Mrs.	2	16	5
Pebble, Mrs.	1	6	6
Pritchard, Mrs.	0	6	7
Podmore, Mrs.	0	6	6
Pullum, Master A.	0	12	0
Payn, Master	0	5	8
Platt, Miss	0	4	10
Pankhurst, Miss G.	0	10	6
Page, Miss May	0	8	11
Pearce, Misses C. and P.	1	0	8
Pearce, Misses J. and L.	0	18	0
Pawsey, Misses A. and E.	0	8	7
Perry, Miss M.	0	1	5
Pears, Miss L.	0	1	10
Peters, Miss F. W.	0	4	7
Pavey, Miss	1	0	11
Parker, Miss	0	1	6
Patrick, Miss	0	1	10
Polly, Miss	0	3	9
Palmer, Miss E.	0	10	6
Palmer, Mrs.	0	14	0
Perkins, Masters W. and L.	0	2	5
Parker, Masters E. and P.	0	5	10
Parker, Master William	0	2	8
Fike, Mr. G. Holden	0	5	0
Penfold, Mr.	0	2	8
Rogers, Mrs.	0	9	11
Robin, Mrs.	1	3	2
Richardson, Mrs.	0	12	9
Robson, Masters	0	4	8
Reddish, Master	0	1	4
Rann, Master	0	1	2
Ranson, Master H. G.	0	2	0
Richardson, Master A.	0	4	11
Riddington, Miss	1	4	0
Rice, Master T.	0	0	10
Rolls, Master W.	0	1	5
Reading, Mr. W. H.	0	7	0
Rayner, Mr. F.	0	5	6
Roper, Mrs.	0	4	4
Russell, Mrs.	0	3	5
Roberts, Mrs.	0	6	1
Robins, Mrs.	0	11	6
Rutter, Mrs.	0	7	7
Rowney, Miss	0	2	3
Ranson, Miss	0	6	0
Reynolds, Miss A.	0	5	6
Round, Miss E.	0	10	7
Roff, Miss M. M.	0	6	4
Ryder, Mrs.	0	6	9
Rugg, Mrs.	1	2	3
Rankine, Mrs.	0	7	0
Sladc, Miss	0	12	9
Speh, Miss	2	18	6
Swain, Miss	1	9	7
Sochon, Miss	0	2	10
Strochan, Miss K.	0	4	4
Stockbridge, Miss G.	1	2	9

	£	s.	d.
Smith, Miss K.	0	2	10
Sivers, Miss K.	0	7	8
Sheard, Misses L. and M.	0	9	10
Stapleton, Mrs.	0	4	10
Snapc, Mrs.	0	12	4
Sidery, Mrs.	0	13	2
Swan, Mrs.	0	4	2
Spiller, Mrs.	1	4	2
Spall, Mrs.	1	4	4
Shepperd, Master	1	11	2
Soanes, Master Charles	0	4	5
Shelton, Master A.	0	5	5
Shelton, Miss	0	4	5
Selth, Miss	0	6	9
Smith, Mr. A. (Cranford Baptist Chapel Sunday-school)	1	5	8
Seaton, Miss	0	8	8
Shoults, Miss	0	3	0
Skinner, Miss	1	6	3
Spencer, Miss	0	9	0
Syrett, Miss	0	2	4
Swift, Miss M.	0	4	5
Schneider, Miss B.	0	8	3
Smece, Miss E.	0	6	8
Smith, Miss L.	0	2	1
Smith, Misses D. and V.	0	1	4
Soar, Mr. W.	1	12	11
Shenton, Mrs.	0	4	6
Stone, C.	0	6	0
Thomas, Mrs.	0	4	7
Taylor, Miss	0	9	0
Taylor, Miss	0	10	0
Trevillian, Miss	0	2	7
Tompkins, Misses A. and E.	0	3	7
Turner, Miss	0	5	9
Turner, Master A.	0	1	2
Turner, Master Albert	0	1	2
Thompson, Master S.	0	1	6
Taplin, Master F. G.	0	6	0
Todd, Master J. R.	0	6	8
Trowell, Mrs.	0	17	8
Tucker, Mrs.	0	4	8
Townrow, Mrs.	0	2	1
Vincent, Mrs. W.	0	17	2
Weight, Mr.	0	7	7
Webster, Mr. W.	0	10	3
Waite, Mrs.	0	4	10
Watkins, Mrs.	0	11	8
Wilkins, Mrs.	0	6	10
Wadell, Mrs.	0	9	9
Waterman, Miss	1	16	10
Wilkins, Miss	0	4	0
Woods, Miss	0	9	6
Walker, Miss A.	0	19	0
Weekes, Miss F.	0	4	3
Weekes, Miss J.	0	4	11
Weekes, Miss	0	6	0
Wadland, Miss L.	0	9	11
Wingate, Miss N.	0	0	10
Wagstaff, Miss E.	0	4	9
Wilshere, Miss E.	0	0	6
Wilt, Miss A.	0	7	7
Womersley, Miss	0	4	11
Windsor, Miss	0	3	1
Winters, Mrs.	0	4	7
White, Miss	0	3	4
Wright, Miss	0	2	5
Wright, Mrs.	1	2	5
White, Mrs.	0	14	0
Wallace, Mrs.	0	15	10
Wilkinson, Mrs.	0	5	9
Wilson, Master W.	0	2	7
Wicks, Master W.	0	1	7
Warman, Master J.	0	0	8
Watte, A. and E.	0	2	5
Winchcombe, Mrs.	0	2	10
Wayre, Messrs. and Son (Office box)	0	9	4
Young, Mrs. T. A.	0	6	0

	£	s.	d.	£	s.	d.
Young, Mrs.	0	3	0			
Young, Mrs.	0	4	6			
Youngs, Mrs. R. H.	0	2	6			
Youngs, Mr. R.	0	0	6			
No name	0	3	3			
				199	11	10
<i>Collecting Books:—</i>						
Allum, Mrs.	1	10	0			
Alderton, Miss	0	10	6			
Beaven, Mrs. W.	0	4	0			
Broughton, Mrs.	0	12	0			
Brown, Miss J. H.	1	6	9			
Barnes, Mr. T.	1	0	0			
Barrett, Mr. H.	2	2	6			
Charles, Miss F. B.	0	10	6			
Coleman, Mrs.	0	7	6			
Cockshaw, Miss	1	3	0			
Cockshaw, Miss J.	1	5	6			
Dee, Mrs.	0	19	2			
Ewen, Mrs.	1	0	0			
Evans, Mr. W. J.	2	18	8			
Everitt, Miss A.	2	6	7			
Gentry, Mrs.	1	4	6			
Gødbold, Mrs.	1	10	0			
Goslin, Mrs.	0	5	0			
Hicks, Mrs.	0	4	8			
Hughes, Miss S.	1	2	0			
Hoskins, Mrs.	0	5	6			
Jackson, Miss	0	12	6			
Jephs, Miss	1	4	0			
Knight, Miss J. E.	0	5	0			
Leaper, Mrs.	0	18	0			
Luckhurst, Mrs. E.	0	10	0			
Mott, Mrs.	1	12	0			
Mann, Miss J. H.	3	12	0			
Miller, Miss	0	12	0			
McDonald, Mrs.	1	5	0			
Oxford, Miss E.	1	5	0			
Speller, Mr.	0	10	0			
Smith, Mr. H.	1	2	6			
Sannders, Mr. E. W.	2	10	0			
Smith, Mr. A.	0	2	11			
Willoughby, Mr. G.	0	3	0			
Wilson, Miss	0	15	0			
Walker, Miss	2	13	0			
Per Mr. S. Church:—						
Wesleyan Adult Bible-class	0	11	4			
Gostey Hill Primitive						
Methodist	0	6	3½			
Baptist Chapel Bible-class	0	4	3½			
Collected by Mr. S. Church	0	18	1			
Per Miss K. Buswell:—						
Messrs. D. Bumsted & Co.	1	1	0			
Mr. A. Lyon	0	10	0			
Mr. J. Bloufeld	0	10	0			
Mr. Underwood	0	10	0			
Mrs. White	0	10	0			
Mrs. Peel	0	5	0			
Mr. Prebble	0	5	0			
				47	11	3
<i>Donations:—</i>						
A friend	0	10	0			
A friend	1	0	0			
Abraham, Mr. J. A.	1	1	0			
Ashman, Mrs. A. A.	0	2	6			
Angell, Mrs.	0	3	6			
A friend	0	1	0			
A friend, per S. V. Benson	0	10	0			
A. N.	1	0	0			
Burdon, Miss	0	5	0			
Bayley, Mrs. and Miss	3	0	0			
Batty, Mrs.	0	5	0			
Wantsick, Mr.	0	5	0			
Butler, Mrs. M.	0	2	6			
Huckmaster, Mrs.	1	1	0			
Boot, Mr. and Mrs. E. S.	1	1	0			
Brown, Master Howard	0	7	6			
Bowtell, Mr. E. O.	1	0	0			
Buck, Miss E.	0	13	6			
Chipperfield, Miss E.	0	6	0			
Congreve, Miss M. A.	0	6	0			
Chapman, Mrs.	1	0	0			
Crane, Mrs.	0	4	0			
Colley, Mr. A.	0	3	6			
Causton, Miss E.	1	10	0			
Chisholm, Mr. W.	0	18	0			
Cullingham, Mr. and Mrs.	1	0	0			
Dyer, Mr. and Mrs. J.	5	0	0			
Davies, Mrs. per Mrs. Mott	5	0	0			
Drayson, Mrs.	0	10	0			
Descroix, Miss	0	10	0			
Dunn, Mrs. J. T.	0	14	0			
Dovey, Mrs.	0	15	0			
Downing, Mr. W. C.	2	0	0			
Denny, Mr. T. A.	21	0	0			
Elwood, Mrs.	5	0	0			
E. A.	0	12	6			
Fuller, Mr. R. (Men's Bible-						
class, South Street Baptist						
Chapel, Greenwich)	3	4	3			
Farmer, Miss	0	3	6			
"Fines"	0	2	6			
Fuller, Miss	0	5	0			
Fern, Mr. C.	1	13	0			
Freeman, Mrs.	0	10	0			
Grose, Mrs. J. W.	1	1	0			
H. A. F. (a thankoffering)	2	0	0			
Howe, Mrs., per Mrs. Mott	0	10	0			
Hoare, Mr. W.	0	10	6			
Hoddy, Mr. E. (part of Ernie,						
Clarrie, and Wallie's Sun-						
day dinner collection)	1	10	0			
Hewson, Rev. J. M.	0	10	0			
Jago, Mrs.	0	18	0			
Jones, Miss M.	0	3	0			
Johnson, Mrs.	0	12	0			
Jacob, Miss L.	1	0	0			
Knight, Mr.	0	10	0			
Kewer, E.	0	2	6			
Lawson, Mr.	0	12	6			
L. C.	1	1	0			
Miller, Mr., per Mrs. Mott	1	0	0			
Miller, Mr. C.	1	0	0			
Mills, Mr. Walter	5	5	0			
Marchlain, Mr. Henry	0	10	0			
Norris, Miss	0	5	0			
Newman, Mrs.	0	5	0			
Olney, Mr. T. H.	20	0	0			
Olney, Mr. W.	2	2	0			
Oliver, G. W.	0	5	0			
Pearce, Mr. Edward	3	3	0			
Patten, Mrs.	0	5	0			
Porter, Mrs. C. J.	0	5	0			
Park Chapel, Brentford,						
Mothers' Mission, per						
Mrs. Wenham	0	6	9			
Pogson, Mrs.	1	0	0			
Payne, Mrs. William	1	1	0			
Raybould, Mrs.	1	1	0			
Roberts, Mrs.	0	4	0			
Rogers, Mrs.	2	0	0			
Stewart, Mrs.	3	0	0			
Scholars of the Limes						
Academy	0	7	6			
Spelman, Mrs.	1	1	0			
Spliedt, Miss	2	0	0			
Smith, Mr. George	0	10	0			
Sawyer, Mr.	1	0	0			
Shadrick, Mr. W.	2	2	0			
Tinworth, Mrs. G.	0	5	0			
Tyson, Mrs.	0	10	0			
Turley, Mr.	1	10	0			
Woodcock, Mrs.	2	0	0			
Wood, Rev. J. R.	0	10	0			
Wiseman, Miss H.	0	6	0			
W. S., Greenwich	0	2	6			
Wayre, Mr.	3	3	0			
Y. F. S. C. E. Convention	10	10	0			
Y. F. S. C. E., Stratford Grove	0	5	0			
Per F. R. T.:—						
Mr. Joseph Benson	0	10	0			
Mrs. Joseph Benson	0	10	0			

	£	s.	d.		£	s.	d.
Miss Grace Benson ...	0	10	0	Collection at evening meeting ...	25	5	3
Mr. Cecil Benson ...	0	10	0	Ladies' stall (needlework and sale-room goods, etc.) ...	49	0	8
Mr. and Mrs. Jonas Smith	0	10	0	Pascall's confectionery ...	7	9	6
F. R. T. ...	2	10	0	Messrs. Bourne, Johnson, and Latimer (perfumery, etc.) ...	7	7	0
Per Mrs. J. A. Spurgeon :-				Bookstall (profit on sales, per Messrs. Passmore and Alabaster) ...	3	10	4
Mrs. Meredith ...	0	10	0	Mr. Keys (books, etc.) ...	2	6	9
Mr. Essex ...	1	1	0				
Per Pastor Thos. Spurgeon :-							
Mrs. Donaldson ...	1	0	0				
Anonymous ...	0	5	0				
Photo. ...	0	2	6				
					£1,449	8	6
	152	13	6				

Received from the O. H. Spurgeon Memorial Fund (11th instalment), £500, on account of Memorial Hall.

List of Presents, per Mr. Charlesworth, from June 15th to July 14th, 1894.—PROVISIONS: 3 boxes Sweets, Miss S. Hughes; 5 cwt. Ice, Messrs. Carlo Gatti and Stevenson, Limited; 70 Pork Pies, Mr. J. T. Crusher; 1 hamper Gooseberries, Mrs. Mitchell; 1 sack Flour, Mr. John Attlee; 1 New Zealand Sheep, Sir A. Seale Haslam; 20 lbs Tea, Messrs. Armstrong and Co.; 33 quarterns Bread, Mr. J. Law; 40 quarterns Bread, Mr. J. Plant; 17 Imperial gallons Milk, Mrs. Harris; 1 dozen Eggs, Anon.; 1 lb. Tea, Mrs. R. Allen.

GIRLS' CLOTHING:—3½ yards Dress Material, Mr. J. McDonald; 132 Articles, Mrs. James East; 27 yards Flannelette, Miss Lovell; 26½ yards Dress Material, 23 yards Print, 9½ yards Flannelette, Mrs. Wainwright, jun.; 5 Garments, Miss J. Green; 9 Garments, The Baptist Chapel Sewing-class, Newbridge, Monmouth, per Mrs. Phillips; 26 Articles, Miss Taylor's Bible-class; 15 yards Dress Material, 9 Garments, Mrs. Brownson; 70 Articles, Fleet Baptist Working Society, per Mrs. M. Aylett; 43 Articles, The Ladies' Working Meeting at the Metropolitan Tabernacle, per Miss Higgs; 23 Articles, The Cheam Baptist Working Society, per Mrs. E. Cox; 17 Articles, Miss Marsh; a parcel Worn Clothing, Miss S. Hughes; 2 Mackintoshes, Mrs. R. Allen.

BOYS' CLOTHING:—3 Suits, 4 Coats, 1 Overcoat, 1 pair Trousers, Mr. J. McDonald; 44 Articles, Mrs. James East; 15 pairs Socks, Miss Lovell; 6 Night Shirts, S. H. L.; 212 Bows, Mrs. S. E. Knight; 18 Shirts, Messrs. Young and Rochester; 9 pairs Braces, 5 pairs Gloves, Miss O. E. Selfe.

GENERAL:—25 Articles for Sale, Miss Lovell; a quantity of Firewood, Mr. J. Cooper; 13 Terra Cotta Vases, Sir Henry Doulton; 1 load Firewood, Mr. Boxall; 1 set of Diagrams on "Alcohol and Hard Work", Stockwell Orphanage Sunday-school Teachers; 2 Dolls for Sale, Mrs. Mitchell; 6 Pin cushions, Mrs. Bennett; 100 copies of "The Baptist", Mr. Elliot Stock; 2 Quilts, Miss Marsh; a quantity of cut Flowers, Mr. W. Fox; 1 cwt. Blacking, Messrs. Carr and Son; 240 Cardboard Boxes, Mr. Mansell; a quantity of cut Flowers, The Moorhouse Mission Flower Service, Brasted Branch; 100 Silver-plated Mustard Spoons, 6 Gravy Spoons, Mr. George Wheeler.

Colportage Association.

Statement of Receipts from June 15th to July 14th, 1894.

Subscriptions and Donations for Districts:—	£	s.	d.	Fairford, per Captain Milbourne ...	£	s.	d.
Mr. R. Scott, for Langham ...	10	0	0		4	7	6
Cambs. Association, for Swaffham ...	12	10	0				
Mr. H. O. Serpell, for Estover ...	10	0	0		£277	13	6
Aylesbury, per Messrs. Taylor and Gurney ...	10	0	0				
Great Totham, per Rev. H. J. Harvey	10	0	0	Subscriptions and Donations to the General Fund:—			
High Wycombe, per Mr. T. Wheeler ...	15	0	0	Miss Ellison ...	0	2	0
Axbridge, per Mrs. Hemmens:—				Mrs. Watson ...	1	0	0
Cheddar ...	2	0	6	Miss Husk ...	0	2	6
Draycott ...	0	7	0	Mr. C. E. Wood ...	1	0	0
Rookbridge ...	0	8	6	Mr. R. Brazil ...	2	10	0
				Mr. Worth ...	1	1	0
Shipley and Wolverhampton ...	2	16	0	Mr. F. W. Masters ...	5	5	0
Bethnal Green:—	11	5	0	Mr. H. J. Reynolds ...	0	5	0
Mr. W. R. Fox ...	6	5	0	Mrs. L. Howard ...	0	5	0
Mr. C. E. Fox ...	6	5	0	Mrs. Bulley ...	0	10	0
				Mr. E. Hancock, per Pastor Thomas Spurgeon ...	0	5	0
Norfolk Baptist Association ...	12	10	0	Annual Subscriptions:—			
Suffolk Congregational Union, for	22	10	0	Miss Norris ...	0	10	6
Barrow ...	10	0	0	Mr. C. Liberty ...	1	1	0
Hadleigh Congregational Church	10	0	0	Special Collection for the Extinction of Debt:—			
Melksham, per Mrs. Taylor ...	7	10	0	Mr. J. Stiff ...	3	3	0
Worcester, per Mrs. H. Keevil ...	11	5	0	Mr. W. Mills ...	5	5	0
Worcester Baptist Association ...	40	0	0	Messrs. Passmore & Alabaster	20	0	0
Miss Hardiman, for Bower Chalk	0	10	0	Mr. Harden ...	3	3	0
Devon Baptist Association, for Honiton	1	5	0	Miss A. Olney ...	1	1	0
Stratford-on-Avon, per Mr. J. Smallwood ...	11	5	0	Mr. Dipple ...	1	1	0
	8	15	0				
Kent and Sussex Baptist Association ...	40	0	0		33	13	0
Corton, per Mr. Thomas Harris ...	11	5	0		£47	10	0
Catford and Forest Hill ...	5	0	0				

Society of Evangelists.

Statement of Receipts from June 15th to July 14th, 1894.

	£ s. d.		£ s. d.
Thankoffering for Mr. Smith's services at Islington Presbyterian Church ...	10 0 0	Thankoffering for Mr. Harmer's services at Belvedere ...	8 3 0
Thankoffering for Mr. Burnham's services at Modbury ...	1 0 0		
Pastor T. Spurgeon, per Mr. T. H. Olney	15 0 0		£29 3 0

C. H. Spurgeon's Memorial Fund Account.

Statement of Receipts from June 15th to July 14th, 1894.

	£ s. d.		£ s. d.
Mrs. Upton ...	1 0 0	Mr. C. B. Bond ...	1 0 0
Mrs. J. Olney ...	1 0 0	Mrs. Leaper ...	0 2 0
Mrs. Cooper ...	0 2 0	Mrs. Upton ...	5 5 0
Mrs. Redman ...	0 2 6	Mr. T. P. Catterson ...	1 1 0
Mr. H. T. Olney ...	5 0 0	Mrs. John Olney ...	4 0 0
Mr. John Coutts ...	5 0 0	Mrs. H. J. Phillips ...	1 1 0
Mrs. Hawkey ...	1 1 0	Mr. D. McColl ...	0 2 6
Mrs. Cowell ...	0 10 6	G. K. ...	10 10 0
Mrs. Downing ...	0 2 0	Miss Lizzie Gould ...	0 10 0
Mrs. Goosey ...	0 10 0	Miss Heath ...	2 0 0
Mr. S. White ...	0 2 6	G. W. ...	0 7 0
Miss Sladen ...	0 2 6	Interest on deposit ...	7 8 0
Mr. T. Hibbert ...	2 14 6	Ignotus ...	4 0 0
Mr. A. Helwig ...	0 10 0		
Miss Rose Carter ...	0 10 0		
Mr. J. Benson ...	5 0 0		£60 14 0

Mrs. Spurgeon's Fund for General Use in the Lord's Work.

Statement of Receipts from June 15th to July 14th, 1894.

	£ s. d.		£ s. d.
Mrs. Fairey (for evangelists) ...	1 0 0	"One who loves the sweet words in Personal Notes" (for Hindi sermons and evangelists) ...	1 0 0
Mrs. Davis (for translation of sermons) ...	0 5 0	Mrs. Robert Wilson (for evangelists) ...	2 0 0
Mr. and Mrs. Cowen ...	1 0 0	Alpha No. 4 (for evangelists) ...	8 3 0
Rev. W. J. Mayers (for evangelists) ...	1 1 0	A poor widow ...	0 5 0
Mr. and Mrs. A. P. Beare (for evangelists) ...	5 5 0	Mrs. Bowden ...	0 10 0
M. S. (for translation of sermons) ...	0 3 0		
Thankoffering, per A. A. H. (for evangelists) ...	3 0 0		
Madame de Mirimonde (10 francs) ...	0 7 11		£19 2 5
S. C. (for evangelists) ...	0 2 6		

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.

Contributions "For General Use in the Lord's Work," and for the support of Mr. Harmer and Mr. Burnham,—C. H. Spurgeon's Evangelists,—should be sent to Mrs. C. H. Spurgeon, "Westwood," Beulah Hill, Upper Norwood.

ANNUAL REPORT
OF THE
STOCKWELL ORPHANAGE,
Founded by C. H. SPURGEON.
1867.

Trustees and Committee of Management :

Pastor J. A. SPURGEON, D.D., *President and Treasurer.*

Pastor CHARLES SPURGEON.
JOSEPH PASSMORE.
THOMAS H. OLNEY.
CHARLES F. ALLISON.
JAMES STIFF.
WILLIAM HIGGS.

Pastor THOMAS SPURGEON.
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 Shoat and Naval Surgeon :

A. H. TUBBY, Esq., M.S., M.B. Lon., F.R.C.S., &c.

Dentist : W. O. HINCHLIFF, Esq.

Medical Officers :

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.

1894.

THE
SPURGEON ORPHAN HOMES.

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 !

INSTRUCTION TO APPLICANTS:

Applications for admission should be addressed in writing to the Secretary, and full particulars given, stating present income, and the names and ages of the children. As the number of candidates is largely in excess of the accommodation, the Trustees may not be able to issue a form ; if a form be granted, it must not be regarded as a guarantee that the application will succeed.

Friends who are only acquainted with the case in which they are specially interested must not be surprised at its rejection at any stage of the enquiry if it prove to be less necessitous than others. The Trustees maintain the strictest impartiality while considering the claims of the various applicants, and the greatest need will always have the loudest voice with them.

All letters on this business should be addressed to the Secretary, Stockwell Orphanage, Clapham Road, London, S.W.

ANNUAL REPORT.

1893-4.

IN closing another chapter in the history of the Institution, the record of memory and the vision of hope are the theme and the inspiration of a psalm of thanksgiving. We must witness to the goodness and the faithfulness of God who, during another eventful year, has been pleased to honour faith, to answer prayer, and to set the seal of His blessing to our work of caring for the Orphans within our gates.

Although the year has been one of trial and loss to many of our friends, the President and Managers are thankful to be able to report that the sacrifices of thanksgiving, which have been offered unto the Lord in the cause of the fatherless, have enabled them to maintain the Institution in full efficiency. To God be all the glory!

We are happy to be able to repeat the testimony of the beloved Founder:—

“All these years we have had no unpaid bills, and the word ‘debt’ has never been mentioned among us. Years ago we used to run low at times, but the Lord always appeared for us in the needy moment. For a long time he has not allowed our faith to be overstrained; but has commanded the ravens, or the widow woman, or the rich man, to feed us. Will he not continue to do so?”

“Sometimes I see the stream running very low, and I watch with hopeful curiosity to see how the flood will rise. Oh, what joy have I had when faith has found her lap filled! How truly does God hear prayer! Our daily experience is proof positive. Reader, how would you like to have more than 550 to feed without regular funds? Judge, then, how faith is honoured, and God’s faithfulness proved, at the Stockwell Orphanage.”

The suggestion of our good friend, Mr. Alderman Belsey, of the Sunday School Union, has been adopted. The last Sunday in January, the day of the President’s departure, was observed as the Spurgeon Orphanage Sunday in many schools throughout the country, and it is our very earnest desire that the custom will become general. Booklets were distributed, and addresses given on the work of the Institution. The Collections sent in from the teachers, scholars and friends this year, amounted to £243 Gs. 3d., for which we desire to thank all our esteemed contributors.

On the nomination of the President, and by the unanimous vote of the Trustees, Pastor Thomas Spurgeon, on his arrival in this country, was invited to a seat on the Board of Management—an arrangement which has proved of great advantage to the Institution—pending his acceptance of a permanent trusteeship.

The Annual Festival was celebrated on the 21st of June, the following taking part in the proceedings :—

Afternoon Chairman.

HORACE B. MARSHALL, JUNR., ESQ., M.A.

Evening Chairman.

ALDERMAN JOHN CORY, ESQ., J.P.

Speakers for the day.

PRESIDENT, Rev. J. A. SPURGEON, D.D.

The Ven. ARCHDEACON GIBBS.

Rev. C. SPURGEON.

Rev. J. MONRO-GIBSON, D.D.

Rev. J. REID HOWATT.

Rev. R. MORTON.

Rev. F. B. MEYER, B.A.

Rev. THOMAS EVANS.

Rev. A. T. PIERSON, D.D.

Rev. G. P. GOULD, M.A.

Rev. W. Y. FULLERTON.

Rev. W. STEVENSON.

Rev. W. CUFF.

Dr. BARNARDO.

We are always gladdened by the presence of our friends in large numbers at the Festival, but as personal appeals for donations have not entered into the programme for the day, we have seemed to sanction the inference of some that their special help is not required.

With all kindred Institutions, the Anniversary is regarded as the fitting occasion for generous contributions, as well as for the expression of congratulations: why should this not be the case with our own beloved Orphanage? The work must never be allowed to flag for the lack of funds; but it is only by the constant help of all our friends that we are able to meet its ever-pressing claims. If it is borne in mind that we need upwards of Ten Thousand Pounds a year in voluntary offerings for the maintenance of the work, there will be no necessity for us so to plead that the gifts of our friends will be robbed of the charm of willingness. "The Lord loveth a cheerful giver," and graciously ordains that "Blessed is he that considereth the poor!"

The ceremony of laying the foundation-stones of the C. H. Spurgeon Memorial Hall was one of the most interesting features in the day's proceedings. The first stone was laid by the Rev. John Spurgeon; the second by Pastor Charles Spurgeon, in behalf of his dear mother; the third by Mr. T. H. Olney; the fourth by Dr. Pierson; and the fifth by the President, Dr. J. A. Spurgeon, and his son. A special interest attached to the stone laid by Mr. Olney, as it was the stone laid by his honoured father in the original Dining Hall, part of which has been displaced by the new building.

Visitors to the Orphanage, who are always sure of a hearty welcome, cannot fail to be pleased with the Memorial, designed and executed by Mr. George Tinworth, which will prove an enduring monument of the beloved founder of the Institution. The Hall, which is greatly needed when the children meet or dine together, will be of great service for public meetings, and for the permanent display of the Reformation Pictures collected by Mr. Spurgeon.

Bearing the motto, "To unite those who love with those who need," it has been decided to issue to our subscribers a quarterly magazine, entitled "WITHIN OUR GATES." The prefatory article by the President will be read with interest—

"Our aim, in the issue of a Quarterly Journal, is to keep our friends fully informed of the progress of the work 'Within Our Gates,' and to maintain the bond between 'those who love with those who need.'

"Never was the world of orphanage so vast as now—never was the need which orphanhood implies so pressing! With an experience of more than 25 years, we are profoundly convinced that there is no more Christ-like work than to care for those whose hapless orphanhood is their only plea for pity and for help. In caring for their temporal wants, the hearts of widows and orphans are touched by a higher love than ours; and while we seek to fit the children for 'the life that now is,' it is our joy to know that many are wooed and won to a nobler service. This is the object to which all our efforts are directed, and in the attainment of which we hope to find a 'crown of joy and rejoicing.'

"In our ministry of mercy the Managers know nothing of rival creeds or opposing sects: in the truest sense, the work is Christian—a term which defines at once its narrowness and its breadth. With that catholicity of heart which characterized the beloved Founder and first President, plans and principles were framed and adopted which united in a holy bond of loving service believers of every name. His unique personal influence and his world-wide fame kept the Institution in touch with every section of the Church of Christ. The charm of his personality cast a spell upon all who came in contact with him; and generous hearts responded to his own, in kindred gifts and deeds of charity. Will not those who revere his memory feel that our claim is strengthened for the sympathy, prayers, and generous gifts which are needed for the maintenance of the work we shared with him so long?"

"As unto the Lord,' was always the major motive which impelled our friends to deeds of generosity—and this remains! 'For His Sake' the Orphanage was reared, and 'the love of Christ' abides as the constraining power for its support. Though there are but two now remaining, who were associated with my dear brother in the first Board of Management, the successors of those that have fallen are assured with us that, in answer to the prayer of faith, the means will be forthcoming to perpetuate the work, with the same efficiency as in the years that are gone. It would be criminal to despair; cowardly to despond; and disloyal even to doubt!

"THE SPURGEON ORPHANAGE QUARTERLY will set forth the claims of this 'work of faith and labour of love;' at the same time it will prove, we hope, a Magazine of general interest to our numerous friends and fellow-helpers everywhere."

Copies of this magazine will be posted to any friends whose sympathy with our work is assured, if their names and addresses are sent to the Secretary.

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"; No. 2, "Apt to Teach," for Sunday School Teachers; No. 3, "Little Dicky"; No. 4, "To those who are happily married, or hope to be"; No. 5, "Sunshine in the Heart"; No. 6, "Gone Home"; No. 7, "Home in Sunshine and Shadow"; No. 8, "Mr. Spurgeon's Orphanage; its Character and Claims"; No. 9, "John Maynard"; No. 10, "A Real Bit of Sunshine"; No. 11, "S. O."; No. 12, "Take my Hand!"; No. 13, "Notes on Votes"; No. 14, "My Alma Mater"; No. 15, "A Happy Scene in a Storm"; No. 16, "Grannie"; No. 17, "After Many Days"; No. 18, "Mr. Spurgeon's last New Year's Cards"; No. 19, "In Memoriam"; No. 20, "Out of the Valley of the Shadow"; No. 21, "Mr. Spurgeon's Beautiful Memorial." Specimens may be had on application to the Secretary. Quantities for distribution will be supplied at 2s. per 100. Friends can render an important service by enclosing them in letters. Be sure and get some!

SEVENTEEN HUNDRED AND FORTY-TWO ORPHANS

Have been received into the Institution to the end of March, 1894.

PARENTAGE OF THE CHILDREN:—

Mechanics	403	Soldiers	9
Manufacturers and Tradesmen ..	264	Journalists	8
Labourers, Porters, and Carmen	241	Solicitors	7
Shopkeepers and Salesmen	225	Surgeons and Dentists	7
Warehousemen and Clerks	189	Architects and Surveyors	4
Mariners and Watermen	60	Cooks	3
Ministers and Missionaries	50	Royal Engineers	2
Farmers and Florists	47	Firemen	2
Cab Proprietors and Coachmen ..	40	Butlers	2
Railway Employés	38	Auctioneers	2
Commercial Travellers	37	Photographer	1
Policemen & Custom House Officers	22	Bandsman	1
Schoolmasters and Teachers	22	Gas Inspector	1
Accountants	17	Gentleman	1
Commission Agents	14	Vaccination Officer	1
Post Office Employés	12		
TOTAL	1,742		

RELIGIOUS PROFESSION OF PARENTS:—

Church of England	669	Presbyterian	29	Bible Christian	3
Baptist	465	Brethren	12	Society of Friends	3
Congregational	185	Roman Catholic	3	Salvation Army	2
Wesleyan	148	Moravian	2	Not specified	221
TOTAL	1,742				

NOTE.—These Tables show the Catholicity of the Institution.

PLACES FROM WHICH CHILDREN HAVE BEEN RECEIVED:—

Balham	9	Haverstock Hill	4	Poplar	7
Barnsbury	2	Highbury	5	Rotherhithe	13
Battersea	30	Holborn	10	Shadwell	2
Bayswater	8	Holloway	22	Shepherd's Bush	1
Bernoldsey	97	Homerton	4	Shoreditch	5
Bethnal Green	7	Hornsey	7	Soho	6
Blackheath	1	Horselydown	6	Southwark	36
Bloomsbury	2	Hoxton	14	Spitalfields	1
Borough	11	Islington	37	Stepney	6
Bow	19	Kennington	15	Strand	2
Brixton	40	Kensington	8	Stratford	8
Bromley	4	Kentish Town	9	Streatham	4
Brondesbury	2	Kilburn	12	Stockwell	8
Camberwell	56	Kingsland	3	Stoke Newington	9
Camden Town	9	Lambeth	68	St. John's Wood	1
Chelsea	8	Lewisham	7	St. Luke's	2
Clapham	18	Limehouse	6	St. Pancras	6
Clapton	10	Marylebone	21	Sydenham	2
Clerkenwell	16	Mill End	9	Tottenham	9
Dalston	3	Newington	18	Vauxhall	7
Deptford	8	New Cross	15	Walworth	60
Dulwich	10	Norwood	15	Wandsworth	24
Finsbury	5	Notting Hill	13	Westminster	12
Forest Gate	2	Nunhead	3	Whitechapel	3
Fulham	5	Old Ford	1	Willerden	1
Hackney	21	Paddington	8	Wood Green	4
Haggerston	1	Peckham	56		
Hammersmith	6	Pentonville	4		
Hampstead	5	Pimlico	7		
Hatcham	1	Plaistow	1		
				LONDON... TOTAL	1,063

<i>Bedfordshire</i> , Bedford	6	<i>Essex</i> , Chelmsford	2	<i>Hampshire</i> ,	
" Leighton Buzzard	1	" Chingford	1	" Waterlooville	1
" Luton	2	" Coggeshall	1	" West Cowes, I.W.	2
<i>Berks.</i> , Ardington Wick	1	" Colchester	3	" Winchester	1
" Childrey	1	" Dunmow	1	<i>Herefordshire</i> ,	
" Faringdon	1	" East Ham	1	" Ledbury	1
" Maidenhead	2	" Epping	1	" Michaelchurch	1
" Newbury	5	" Grays	1	<i>Hertfordshire</i> ,	
" Reading	31	" Great Braxted	1	" Berkhamstead	1
" Slough	1	" Halstead	1	" Boxmoor	1
" Uffington	1	" Harlow	1	" Dunstable	1
" Wantage	2	" Hatfield Heath	1	" Hertford	1
" Wargrave	1	" Ilford	2	" Hitchin	1
" Windsor	1	" Leyton	4	" Hoddesdon	1
" Wokingham	1	" Leytonstone	7	" Redbourne	1
<i>Buckinghamshire</i> ,		" Little Ilford	1	" St. Albans	1
" Chesham	1	" Loughton	1	" Ware	1
" High Wycombe	1	" Maldon	9	<i>Huntingdonshire</i> ,	
" Princes Risboro'	1	" North Woolwich	2	" Fenstanton	1
" Winslow	2	" Paglesham	1	" St. Neot's	1
<i>Cambridgeshire</i> ,		" Plastow	1	<i>Kent</i> , Ashford	4
" Cambridge	5	" Rayleigh	1	" Belvedere	2
" Cottenham	1	" Romford	4	" Bexley	3
" Histon	2	" Southend	3	" Blackheath	2
" Landbeach	1	" Stanstead	1	" Boughton	1
" Linton	1	" Upminster	1	" Bromley	3
" Newmarket	1	" Wakes-Colne	1	" Cranbury	1
" Soham	1	" Walthamstow	11	" Charlton	3
" Waterbeach	1	" Wanstead	1	" Chatham	5
" Wisbech	2	" West Ham	2	" Cranbrook	1
<i>Cheshire</i> , Birkenhead	1	" Witham	2	" Crayford	1
" Chester	1	" Woodford	3	" Deal	2
" Hyde	1	<i>Gloucestershire</i> , Bristol	7	" Dover	3
<i>Cornwall</i> , Falmouth	3	" Cheltenham	3	" Eastchurch	1
" Penzance	3	" Cirencester	2	" Eltham	1
" Porthleven	1	" Fairford	2	" Eynsford	2
" Truro	2	" Gloucester	2	" Eythorne	1
<i>Derbyshire</i> , Belper	1	" Nailsworth	1	" Folkestone	4
" Derby	5	" Painswick	1	" Goudhurst	1
" Matlock Bath	1	" Stroud	2	" Gravesend	4
<i>Devonshire</i> , Appledore	1	" Tewkesbury	1	" Greenwich	13
" Axminster	1	" Weirstone	1	" Maidstone	4
" Bideford	1	" Wotton	1	" Margate	7
" Brixham	2	<i>Hampshire</i> ,		" New Brompton	6
" Dartmouth	1	" Bournemouth	3	" Northfleet	2
" Devonport	3	" Christchurch	1	" Orpington	3
" Exeter	2	" Fremantle	1	" Plumstead	6
" Plymouth	1	" Farnborough	1	" Ramsgate	2
" Stoke	1	" Gosport	1	" Rochester	1
" Torquay	4	" Hayling Island	1	" Sittingbourne	4
<i>Dorsetshire</i> , Poole	2	" Headbourne	-	" Swanscombe	1
" Lyme Regis	1	" Worthy	1	" Tonbridge	1
" Portland	2	" Landport	2	" Tunbridge Wells	3
" Swanage	1	" Lymington	1	" West Wickham	1
" Weymouth	2	" Newbridge, I.W.	1	" Whitstable	1
<i>Durham</i> , Darlington	1	" Newport, I.W.	1	" Woolwich	5
" Durham	1	" Pokesdown	1	" Wrotham	1
" Middlesbrough	1	" Portsmouth	5	<i>Lancashire</i> , Ashton	
" Stockton	4	" Portsea	1	" under-Lyne	2
" Wolsingham	1	" Ryde, I.W.	1	" Blackpool	1
<i>Essex</i> , Barking	1	" Romsey	1	" Bolton	1
" Boxed	1	" Sandown, I.W.	3	" Liverpool	8
" Braintree	1	" Southampton	8	" Manchester	4
" Brentwood	1	" Southsea	5	" Morecambe	1
" Burnham	1	" Totton	1	" Rochdale	1

<i>Leicestershire,</i>		<i>Nottinghamshire,</i>		<i>Surrey,</i>	
„ Leicester ...	1	„ Retford ...	1	„ Red Hill ...	1
„ Loughborough ...	1	„ Sutton ...	1	„ Reigate ...	1
„ Lutterworth ...	1	„ Worksop ...	1	„ Richmond ...	1
<i>Lincolnshire, Alford ...</i>		<i>Oxfordshire, Banbury ...</i>		„ Surbiton ...	1
„ Boston ...	2	„ Chipping Norton ...	3	„ Sutton ...	5
„ Grimsby ...	5	„ Kidlington ...	1	„ Tooting ...	3
„ Lincoln ...	1	„ New Headington ...	1	„ Wimbledon ...	2
„ Stamford ...	1	„ Oxford ...	4	„ Woking ...	2
<i>Middlesex, Acton ...</i>		„ Thames ...	1	<i>Sussex, Brighton ...</i>	
„ Barnet ...	1	„ Witney ...	1	„ Chichester ...	10
„ Brentford ...	2	<i>Rutlandshire,</i>		„ Faygate ...	4
„ Chiswick ...	1	„ Uppingham ...	1	„ Hailsham ...	1
„ Ealing ...	1	<i>Salop, Aston-on-Clun ...</i>		„ Hastings ...	4
„ Edmonton ...	3	„ West Felton ...	1	„ Lewes ...	1
„ Finchley ...	1	<i>Somersetshire, Bath ...</i>		„ Newhaven ...	1
„ Fulham ...	2	„ Curry Mallet ...	1	„ Portslade ...	1
„ Hampton-Wick ...	1	„ Taunton ...	3	„ St. Leonard's ...	2
„ Harlington ...	1	„ Weston ...	1	„ Seaford ...	1
„ Harrow ...	2	„ Yeovil ...	1	„ Worthing ...	1
„ Hendon ...	1	<i>Staffordshire, Bilston ...</i>		<i>Warwickshire,</i>	
„ Hounslow ...	2	„ Stourbridge ...	1	„ Birmingham ...	4
„ Isleworth ...	3	„ West Bromwich ...	1	„ Coventry ...	1
„ Old Hampton ...	1	„ Wolverhampton ...	1	„ Leamington ...	1
„ Southall ...	1	<i>Suffolk, Aldborough ...</i>		„ Oxhill ...	1
„ Walsham Green ...	3	„ Bury St. Edmunds ...	2	„ Quinton ...	1
„ Whetstone ...	1	„ Clare ...	1	<i>Wiltshire,</i>	
<i>Monmouthshire,</i>		„ Fressingfield ...	1	„ Calne ...	1
„ Abergavenny ...	1	„ Halesworth ...	1	„ Chippenham ...	1
„ Blaenavon ...	1	„ Ipswich ...	7	„ Codicote ...	1
„ Maindee ...	1	„ Southwold ...	1	„ Downton ...	1
„ Newport ...	5	„ Stansted ...	1	„ Pinton Stoke ...	1
<i>Norfolk, Dereham ...</i>		„ Stowmarket ...	4	„ Salisbury ...	2
„ Holt ...	1	„ Woodbridge ...	1	„ Summerford ...	1
„ Lynn ...	3	<i>Surrey, Adlestone ...</i>		„ Magna ...	1
„ Norwich ...	1	„ Barnes ...	2	„ Swadlincoate ...	1
„ Yarmouth ...	1	„ Betchingley ...	1	„ Swindon ...	1
<i>Northamptonshire,</i>		„ Buckland ...	1	„ Warminster ...	1
„ Brackley ...	1	„ Catford ...	1	„ Westbury ...	1
„ Kettering ...	1	„ Croydon ...	19	„ Leigh ...	1
„ Northampton ...	1	„ East Moulsey ...	1	„ Wroughton ...	1
„ Oundle ...	3	„ Godalming ...	2	<i>Worcestershire,</i>	
„ Peterborough ...	1	„ Godstone ...	1	„ Cradley ...	1
„ Rushden ...	1	„ Guildford ...	1	„ Evesham ...	1
„ Thrapstone ...	1	„ Horley ...	1	„ Hampton ...	1
„ Walgrave ...	1	„ Kingston ...	3	<i>Yorkshire, Bedale ...</i>	
<i>Northumberland,</i>		„ Leatherhead ...	1	„ Burley ...	1
„ Newcastle ...	1	„ Norbiton ...	1	„ Leeds ...	2
<i>Nottinghamshire,</i>		„ Penge ...	2		
„ Nottingham ...	1	„ Putney ...	1	COUNTRY...TOTAL	642

<i>Wales, Aberystwith ...</i>		<i>Wales, Dowlais ...</i>		<i>Wales, Narberth ...</i>	
„ Brecon ...	1	„ Haverfordwest ...	3	„ Rhyll ...	1
„ Bridgend ...	2	„ Hay ...	1	„ Swansea ...	3
„ Builth ...	1	„ Holyhead ...	1		
„ Cardiff ...	11	„ Llanbister ...	1	WALES ... TOTAL	33
„ Carnarvon ...	1	„ Llandudno ...	1		
„ Cilgerran ...	2	„ Llanely ...	1		

Scotland, Dunfermline ... 1 | *Scotland, Larbert ...* 1 | *Ireland ...* 2

ADMISSIONS FOR THE YEAR ENDING MARCH, 1894.

FROM LONDON DISTRICTS:—

Battersea 2	Highbury 1	Stratford 1
Bethnal Green ... 1	Holloway 2	Streatham 1
Blackheath 1	Kennington 1	St. Pancras 1
Camberwell 5	Kilburn 1	Vauxhall 1
Clapham 1	Lewisham 1	Walworth 2
Dulwich 2	New Cross 2	Wandsworth 2
Finsbury 1	Norwood 1	
Forest Gate 1	Paddington 1	TOTAL 35
Fulham 1	Peckham 1	
Hackney 1	Soho 1	

FROM COUNTRY TOWNS AND VILLAGES:—

Acton... .. 1	Gravesend 1	Southsea 1
Axminster 1	Leighton Buzzard ... 1	Sittingbourne 1
Bedford 1	Landport 1	Sutton 1
Bristol 1	Liverpool 2	St. Leonard's 1
Boxmoor 1	Lynn 1	Tunbridge Wells 1
Croydon 1	Newport, Mon. 2	Walthamstow 1
Dartmouth 1	Portslade 1	Wanstead 1
Exeter 1	Reading 2	Whitstable 1
Evesham 1	Rushden 1	Woking 1
Faringdon 1	Southend 2	
Fairford 1	Stanstead 1	TOTAL 35

FROM WALES:—Cardiff, 2; Narberth, 1. Total, 3.

TOTAL FOR THE YEAR, 74.

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.

SUMMARY OF ADMISSIONS.

London 1,063	Wales 33	Ireland 2
Country 642	Scotland 2	
TOTAL 1,742.		

The following letters express the gratitude of widows whose children have left the Orphanage during the year: they are samples of many more received by the President and Managers:—

“I have not sufficient eloquence to express my thanks as I would wish to all those who have contributed to my son's comfort during his stay in the school; but be assured, if it ever lies in my power to help the Institution in any way, I shall not forget it, and only be too glad to do so. Again thanking all those who are in connection with it for the care bestowed upon my son,

“Believe me, yours respectfully,
“E. A. R.”

"Will you kindly accept my very sincere thanks, and also convey to all my deep-felt gratitude for all the benefits my child has received, not forgetting her Governess and Matron? May I ever have a grateful heart to my heavenly Father for having provided so bountifully for her! I trust she and myself will always have a warm heart for the Orphanage, and never forget to do, as far as the Lord may enable us. I will endeavour to remind my child not to forget her training, and the dear President's love for the Orphanage. Trusting Edith will give every satisfaction where she is going,

"I remain, dear sir,

"Yours most gratefully,
"J. D."

"Will you kindly thank the Committee in behalf of my daughter and myself? I feel my words are too poor to express the gratitude of my heart. You have all been very good to my little girl. Only eternity will reveal the blessing you have bestowed upon a poor widow in helping me in my great trouble and sorrow.

"God bless you all, and may you be spared for many years to continue your labour of love.

"Yours gratefully,
"S. S."

MEDICAL REPORT.

To the President and Committee.

Gentlemen,—

I have the honour to submit my Annual Report; and I am thankful to be able to state that the general health of the Institution was never in a more satisfactory condition. During the year there have been four cases of the milder type of Scarlet Fever, one of Diphtheria, and three of Chicken-pox, in addition to the minor ailments incidental to a large institution.

The support that I have habitually received from the Committee and the Officers has strengthened my hands, for which I desire to tender my thanks.

I consider that this Institution takes high rank as a model, in its sanitary, educational, and home-like arrangements for the children.

Your obedient servant,

WILLIAM SOPER.

SUNDAY SCHOOL REPORT.

The loving co-operation of a band of nearly 40 voluntary Teachers is of great service to the Institution. In following the International Series of Lessons, arranged by the Sunday School Union, the systematic study of the Bible is secured. The annual Sunday-school meeting was held on 7th February, when an address was given by Pastor Thomas Spurgeon.

SCRIPTURE EXAMINATION, MARCH 9, 1894.

Brixton Auxiliary Sunday School Union.

Subject: "Abraham, the Friend of God."

RESULTS.

Prizes, with First-class Certificates	...	...	...	11
First-class Certificates	..	...	...	57
Second-class	„	...	...	130

 Total ... 198

Percentage passed—Girls, 80 ; Boys, 96.

R. W. Perks, Esq., M.P., presided at the annual distribution of Sunday-school rewards, when a Testimonial was presented to Mr. W. J. Evans, who has been Superintendent of the Sunday-school for 25 years.

YOUNG CHRISTIANS' BAND.

Number of Members—Boys, 68 ; Girls, 43. Total, 111.

INTERNATIONAL BIBLE READING ASSOCIATION.

Number of Members—Boys, 216 ; Girls, 350. Total, 566.

BAND OF HOPE.

Number of Members, enrolled with the sanction of their friends, 315.

One of our boys took a prize in the Recitation Contest, arranged by the South-west London Band of Hope Union.

SPECIAL SERVICES, &c.

Mr. Goodman, of the Children's Special Service Mission, conducted a Series of Services, in January, with gratifying results. Addresses were given during the year to the Schools by the following:—Rev. F. A. C. Lillingstone, M.A., of St. James's, Clapham; Rev. W. R. Mowll, M.A., of Christ Church, North Brixton; Rev. Eric Farrar, B.A., of Westminster; Rev. W. Holman Bentley, from the Congo; Rev. E. Henderson, of Victoria Chapel, Wandsworth Road; Dr. Phillips, of India; and Mr. William Olney.

SUNDAY-SCHOOL AND BAND OF HOPE COLLECTIONS.

	£	s.	d.
Baptist Missionary Society...	13	16	6
Rev. W. Holman Bentley, for Congo (Wathen Schools)	1	16	4
Dr. Phillips (Indian S. S. Mission)	3	6	8
Continental S. S. Mission	1	8	0
Dr. Churcher (North African Mission)	1	13	1
Temperance Hospital and Band of Hope Work...	20	0	0
	£42	0	7

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 £985 8s. 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 £245 17s. 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 £1,231 5s. 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?

The Young Ladies' Working Association at the Tabernacle and elsewhere, 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, yielded £100 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.

Mr. Charlesworth, with a Choir of Boys, has visited many places during the year. 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 £248 3s. 5d. has resulted from the services of the Choir.

"Pure religion and undefiled" finds its illustration in care for the "widow and the fatherless," and we are thankful when the help comes to the special objects of our charge.

Subscriptions will be gratefully received and acknowledged by the President and Treasurer, Pastor Jas. A. Spurgeon, D.D. Address—The Secretary, The Stockwell Orphanage, Clapham Road, London, S.W.

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 spirit as is possible in a public Institution. The boys take their meals in one common hall according to families; the girls 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 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 in houses of Business, in the Civil Service, or as domestics in Christian families.

We are concerned that the children should become disciples of Christ, and leave us healthy, intelligent, and gracious members of society, hence the moral and religious training of the children is a matter of primary concern. The earnest efforts of the matrons and teachers are supplemented by the labours of a godly 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.

The Sunday-school Teachers' Prayer Meetings are held twice a month, and a Prayer Meeting for the Matrons, conducted by Mrs. James Stiff, is held monthly. We very earnestly invite our subscribers to join with us in prayer for the continued blessing of God upon our work amongst the Orphans.

Christians of all denominations, by their hearty love and practical aid, 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.

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 **Bequests of Money or Property.** The new Statute of Mortmain, bearing date August 5th, 1891, has made it legal to devise real property in aid of Charitable Institutions.

(3.) By **becoming Collectors.** Collecting-boxes and Books may be obtained on application to the Secretary; also special Boxes to be fixed on walls.

(4.) 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.

(5.) 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!

(6.) By **Gifts of Useful Articles.** 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.

(7.) 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. Our mercies are doubly sweet when they are shared with those who would otherwise feel the bitterness of want.

“ *With such sacrifices God is well pleased.*”

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 do good and to communicate, forget not.”

TO INTENDING BENEFACTORS.

By an Act of Parliament, bearing date August 5th, 1891, land and houses may now be left for charitable uses.

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 it 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.

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 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.*

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.*

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.*

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.*

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.*

Now that it has become legal to devise real property in aid of Charitable Institutions, the hope is cherished that our friends, in the disposition of their estates, will not overlook the Orphanage, which remains as a memorial of its Founder and first President, C. H. SPURGEON.

“WHOSE FAITH FOLLOW.”

Stockwell Orphanage.

GENERAL ACCOUNT FOR THE YEAR ENDED MARCH 31st, 1894.

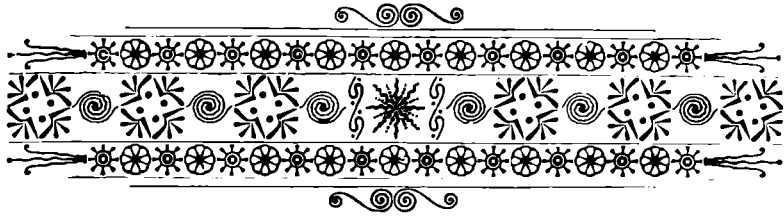
	£	s.	d.		£	s.	d.
To Maintenance and Education :—				By Donations and Subscriptions :—			
Salaries and Wages	2,055	3	11	General	5,820	18	2
Provisions	4,408	0	8	Boxes and Books	1,231	5	7
Clothing	1,730	11	5	Services of Song (less expenses)	248	3	5
Laundry	518	19	7				
Fuel, Gas, and Water	999	6	2				
Books and School Requisites	233	0	0	„ Legacies	7,300	7	2
Medical, Hospital, and Convalescent Expenses	221	19	10	„ Balance of Dividends and Rents (less Repairs, Rates, and Taxes, &c.)	2,711	10	1
Excursions and Travelling	67	19	6				
Situations, Part Outfits, Gratuities, &c.	47	4	0				
Gardening and Sundries	83	0	5				
	10,365	10	1				
„ Printing, Publications, Advertisements, Office Expenses, Collecting Boxes, &c.	829	1	0				
Repairs and Alterations	762	10	6				
„ Furniture, Fittings, Bedding, &c.	523	8	10				
Poor and General Rates	193	15	0				
	12,674	5	5				
„ Memorial Hall—Builders and Architect (on Account)	3,360	0	0	„ Donations from the C. H. Spurgeon Memorial Fund	3,112	2	4
	16,034	5	5				
„ Balance at Credit, March 31st, 1894	322	5	9	„ Balance at Credit, March 31st, 1893	16,049	2	8
	16,356	11	2		307	8	6
					16,356	11	2

JAMES A. SPURGEON, }
Treasurer, } Trustees.
WILLIAM HIGGS, }
JAMES E. PASSMORE, }

FREDERICK G. LADDS, *Secretary.*

W. W. BAYNES,
Pickhurst Wood, Bromley, Kent. }
F. WHITTLE, } *Auditors.*
42, Gauden Road, Clapham.

Audited and found correct, this 14th day of June, 1894.



THE

Sword and the Trowel.

SEPTEMBER, 1894.

The First Baptist Minister.

A COLLEGE ADDRESS, BY C. H. SPURGEON.

DEAR BRETHREN, in trying to stir up your hearts to preach the gospel of Christ, I thought I could not do better than to give you a sort of sermonic-lecture upon some of the great preachers of the New Testament, beginning with JOHN THE BAPTIST. Our text for this afternoon will be found in John's Gospel, fifth chapter, thirty-fifth verse:—"HE WAS A BURNING AND A SHINING LIGHT: AND YE WERE WILLING FOR A SEASON TO REJOICE IN HIS LIGHT."

It may serve as a preface to this discourse if we notice that we have a brief yet instructive account of John the Baptist in the sixth verse of the first chapter of this Gospel. I trust that these words would be a true description of each one of you: "*There was a man sent from God.*" Can this be said of each of us? "*There was a man sent from God.*" What right have we to profess to be the ministers of Christ if we have never been sent? Our Lord Jesus Christ Himself was "*the Messiah*"—"the sent One"; and if we are not sent of God, if we have never said to the Lord, "*Here am I, send me,*" and have never received the consecrating touch of the live coal from off the altar, the sooner we are out of the ministry the better. We must all be missionaries, or persons sent; and if we are not so sent, we are not going upon God's errand, but only upon our own.

In order to be men sent from God, as John the Baptist was, it is quite certain that we must have been, first of all, *brought to God*. No man can be sent forth from God unless first he has been *with God*. We are not so while in our unrenewed nature, for we are far from God by wicked works; we must therefore be sure of our own conversion, that we have been brought out of darkness into God's marvellous light, that we, who were as sheep going astray, have returned unto the Shepherd and Bishop of our souls. It is clear that we can never be sent from God unless we have been brought to God, and it is equally involved that we must have dwelt with God. Our Lord Jesus Christ Himself could not have said that He came forth from the Father if He had not been with the Father; and if we want to prove that we are men sent from God, we must really come from communion with God, from sitting at the feet of Jesus to learn His message, and from drinking in of the Spirit of Christ wherewith we may preach that message with power. I want you, brethren, to desire no higher title than this—"a man sent from God." By-and-by, you will be spoken of as "a man sent down from Spurgeon's College"; well, I hope that will be no disgrace to you; but, unless you are "a man sent from God," you will be no credit to us.

A man who is sent from God will prove it by having *God with him*. You remember how our Lord Jesus Christ said, "He that sent Me is with Me: the Father hath not left Me alone;" and it will be the same with you if you are "a man sent from God." You shall hear the sound of your Master's feet behind you if your Master has sent you. Just as Christ sent His seventy disciples before His face into every city and place whither He Himself would come, so, if He really sends us, He will shortly follow us; nay more, He will go with us if we are sent of God. This, therefore, should be our prayer, "If Thy presence go not with us, carry us not up hence."

Here, then, is a true description of John the Baptist,—"a man sent of God,"—conscious of that mission, girt with the power of that mission, resolved to fulfil that mission even to the last jot and tittle. You see in him a noble specimen of the man upon whom the hand of God is still resting, and in whose heart burns a devout enthusiasm to fulfil the commission which he has received from on high.

In our text we have our Saviour's further description of this man sent from God; and, in considering it, we shall note concerning John, firstly, *his character*: "he was a burning and a shining light;" secondly, it will be well to notice *his treatment*, as some of you will receive the same: "and ye were willing for a season to rejoice in his light;" and thirdly, *the praise he received from his Master*: "he was a burning and a shining light."

I. HIS CHARACTER.

John's character was indicated by his Master's words: "he was a burning and a shining light." Notice, first, that *he was a light*. Read it thus, please, "he was a lamp;" for that is Calvin's rendering, and that of De Wette, and many other learned scholars. Christ was *the Light*; John "was not that Light, but was sent to bear witness of that Light." He was not a light as we speak of light in its essence; but in the same sense as we call a candle or the gas, light, so was he a

light. John was not the Light of the world, but he was a light-bearer, a lamp, a torch.

“He was a burning and a shining lamp,” from which it is evidently implied that *he had been lighted*, and that he still had light. He was not, so to speak, like the sun, which gives light to all things, though even there the figure is not exactly correct, for the sun itself was kindled from the Supreme Light which existed long before; but, speaking after the manner of men, Christ was the great and glorious Sun, but John was like a mere candle, and gave no light till the Celestial Spirit had illuminated him. It is, dear brethren, a most solemnly important thing that, if we profess to be men sent from God, we must have received a divine light. If we have not received that, all the light we have obtained from books, or from our instructors, or from our own imagination, will be of no service; the only light that can avail for God’s work is the light divine. It is an awful thing for a man to say that he is moved by the Holy Spirit to take upon him the office and work of the ministry, and to declare that, neither directly nor indirectly, has he given a halfpenny for a living, when all the while he knows that it was bought at a public sale. May we never fall into such terrible sin as that! May we truly feel that the Spirit of God has illuminated us, or we should not dare to undertake this sacred work! It was so with John the Baptist; he had been lighted from above, his was divinely-derived light.

We shall not all have the same measure of light, or the same amount of ability and diffusive power. “There is one glory of the sun, and another glory of the moon, and another glory of the stars.” In the great Reformation, they were not all Luthers; in the Methodistic day, they were not all Wesleys or Whitefields; and we ought not to expect to-day that all candles shall have the same number of wicks, or that all lights should be exactly alike. There is one glory of the gas, another glory of the rock-oil, and another glory of the electric light. There are all sorts of lights; and you and I must not resolve that we will not shine because we are not great magnesium lights, but only little candles. Only, brethren, you must give more light than your predecessors gave. A minister must always have more light than his hearers. The lesser lights were sufficient for the night of the nation’s ignorance; but now that School Boards are educating the children, we must have the greater lights to rule the day, and unless you really become sun-burners, you will be certain to be despised by the people. I reckon that ministers ought to be ahead of their people in all respects, as far as it is possible; but especially in respect to that great Light which we are to diffuse, we ought to have the greatest powers of illumination, because we have received so much of the light divine.

John witnessed against the darkness, even as his Lord did. In a measure, it might be said of him as of Jesus, “the light shineth in darkness; and the darkness comprehended it not.” A light is a protest against darkness. Darkness was upon the face of the deep, yet the Lord never scolded the darkness; He said, “Let there be light,” and there was light. There is great darkness in the spiritual world, and we shall probably find that our best plan is not directly and impatiently to rebuke the darkness; yet is the darkness to be

rebuked at fitting seasons. How bravely John did it! "Repent ye; for the kingdom of heaven is at hand." "And now also the axe is laid upon the root of the trees." How sternly he denounced the Pharisees and Sadducees! "O generation of vipers, who hath warned you to flee from the wrath to come?" John had a strong witnessing faculty as a light against the gross darkness of the times in which he lived.

Light, however, is mainly intended to reveal the body which we wish to see; and that John did. "He was not that Light, but was sent to bear witness of that Light." His constant preaching was that he was not the Christ, but that he was sent to bear witness to Him; therefore, he pointed to Him, and cried, "Behold the Lamb of God." In this way we also ought to be lights; and, like John, plainly point men to the Lamb of God, the Sin-bearer, the Sin-remover, who taketh away the sin of the world. All our life long, may we be able to say, as we can, I trust, say even now,—

"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."

I have little enough of light, therefore would I focus it upon the Lamb of God. Little enough shall I be able to reveal to men, for my knowledge is limited; but I can say, with Paul, "I determined not to know any thing among you, save Jesus Christ, and Him crucified." John was a light, then, and he did reveal that which he was sent to reveal, which was that men were to be saved by the sacrifice of the Lamb of God.

But the text also tells us that *he was a burning light*, by which is meant that he was a real light, not a sham one. John was not a painted light, a mere reflector, like that which we put in a dark room; which gives no light; in fact, it repudiates it for itself, and throws it upon other objects. You are not to be like those reflectors which reject the light, you must absorb it into your own substance, and then you must make it to shine out of yourself to others. John was a real torch, flaming and burning. It is an awful thing if a man's ministry is not a reality, when you can truly say, "That fellow took up the business of preaching simply and only because he thought it would pay better than any other; he rather liked to wear an all-round collar, and to be admired by the young ladies, and to see himself in a pulpit; but he would quite as gladly have been an auctioneer, and he may go into that line yet." No, no, brethren, let us be real in our ministry. A man sent from God, not who merely says he is, but who really is so, and who comes because he cannot help himself, the divine impulse is so strong upon him, he is a real minister, and all he does is very real.

I suppose, however, the chief allusion is to John's energy: "he was a burning light." John was like Elijah, whom the Rabbis called "the candle of God." Elijah burned like a torch, brightly blazing, but soon quenched, his ministry was short. So was that of John; he was not long before the public, his was not the lengthened ministry

to which some aspire; but his was an earnest, blazing, burning ministry, which all might well desire, for he soon accomplished the work which God gave him to do when He sent him into the world. I wish we had more ministers like John the Baptist. Weight is important, but pace somehow is more important. If you could have a very large cannon ball, and hurl it through this room at the rate of ten miles an hour, some of us would be where the late Czar of Russia has not gone; but if we happen not to be great cannon balls, if we are only like little bullets about the size of a boy's marbles, yet if one of those bullets passed through this room at the pace it would go when fired out of a Minie rifle, it would be very awkward for any man whom it struck. If you are but small shot, take care to go at such a pace that you make up in speed what you lack in size, make up by the momentum for the force that you might otherwise lack. After all, I do think that man usually succeeds best who throws most energy into what he has to do. I have seen people ready to go to sleep, and I have been very sleepy myself when listening to some sermons, but as soon as ever the preacher woke himself up, his hearers also became wide awake. There was no sleepiness about John the Baptist. When he stood preaching in the wilderness, there was nothing dull or heavy, cold or lethargic about either the man or his message; he was just a burning firebrand in the midst of the people. Like him, we must have these three letters, N R G; it is not exactly the pronunciation of the word here, though it would be quite correct if we crossed the Tweed, or the Irish Sea. Energy is what is wanted in the ministry, plenty of it, the more the better, energy! *energy!* ENERGY!

In John the Baptist's ministry there was real zeal; he was a *burning* as well as a shining light. Some men's ministries shine, but so does the moon, and they are just as cold as moonlight. You can see everything by their light, and the shadows are quite dense through their brightness, you are often astonished at the clearness of their views; yes, they *shine*, but God's true servants *burn*. Our God is a consuming fire; and His ministers should burn with holy zeal against sin. John was not one of those who wear soft raiment, who dwell in kings' palaces, and speak of the royal mistress as "Her Highness"; he had other titles than that for Herodias, he burned with indignation against sin, and rebuked the tyrant Herod to his face. He also burned just as fiercely against error, even that which some do not care to touch. "Think not," said he, "to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham." There is nothing wrong in sin or in error but what John smites it. They say to us, "Why cannot you leave other people alone, and mind your own business?" It is our business to interfere with everybody and everything that is opposed to Christ. We came into the world on purpose to do so. If we do not, what is the ministry for? You may say to the shepherd, "Leave the wolves alone," but he would answer, "If I do leave them alone, I cease to be the shepherd;" and if we do not meddle with the sins of the times, and the errors of the times, we cease to be the ministers of God, and we are unfaithful to our vocation. John was not afraid to rebuke even the greatest sinners; he burned with

indignation against them, and, of course, they did not like it, and they will not like it if we do as he did.

He was full of zeal also in that sweeter way by which he could show his love for his Master. How happily he cries again and again, "Behold the Lamb of God, which taketh away the sin of the world," speaking with his finger as well as with his voice! How graciously he speaks of his Lord when he says, "He must increase, but I must decrease," and bids those who have followed him as his disciples look to Jesus, and follow Him! How he delights to be able to say, "I am but the Bridegroom's best man, and I rejoice greatly because of the Bridegroom's joy"! He had a great zeal for his Master, of whom he humbly said, but none too humbly, "There cometh One mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose."

Great, too, was John's zeal for the souls of men. You can see him in the wilderness, and in prison, ever thoughtful of others, and labouring for their good; it is for them that he bears all that he is called to endure. It must be a horrible state of mind for any minister to get into, when he does not care for the people committed to his charge. Even Xerxes, who was one of those men of war whose bowels seem to be made of stone, and who drove myriads into the battle-field without a regret, yet even he, when he saw his armies pass before him, wept when he thought that, out of all those thousands, so few would be alive in a short time.

Our outlook goes much further than that of Xerxes, for we look into eternity, and when we reflect how many may lose their souls as well as their lives, and find immortality in death, we may well weep and sigh as they pass before us. We shall never be burning lights for God unless our heart itself burns with an inward anguish for the woes of men, and our inmost spirit is wrung with a pain unspeakable on account of those who are hurrying on towards the wrath to come. With Dr. Doddridge, let each one cry,—

" My God, I feel the mournful scene;
My bowels yearn o'er dying men;
And fain my pity would reclaim,
And snatch the firebrands from the flame."

I think I have said almost enough to you about John being a burning light; but I must just add that burning seems to imply self-consumption, as a candle burns itself away as it gives light. John's was a life of self-sacrifice, and his martyr-death worthily crowned his noble life. His raiment was not soft, it was made of camel's hair, and he had a leathern girdle about his loins; his diet was not rich and rare, he never quarrelled with his food, for "his meat was locusts and wild honey." I remember how Dr. James Hamilton, using the words of a grumbler, says, "Only that cold mutton! Only this cold water! Two covers on the table; under one of them only manna, under the other only water from the rock!" That is the style of many men, alas! even of some ministers, forsooth, for even they must have the very best food and raiment. I read of a priest who, when he was cooking a chicken for his dinner, burnt his fingers, and then

said, "Ah! how much we ministers do have to suffer in the cause of God!" No such calamity as that ever occurred to John the Baptist. "His meat was locusts and wild honey," and his death fittingly crowned his life. He was imprisoned because of his faithfulness in rebuking Herod, his spirit had been revived by the return of the messengers whom he had sent to the Master, and he was perhaps meditating upon all the glory of the kingdom which he had been permitted to usher in,—the brightness of that Sun before whom he as the morning star rightly faded away,—when the executioner entered his cell in a hurry. No notice was given to the prisoner, he had short



DEATH OF JOHN THE BAPTIST.

shrift. As soon as the daughter of Herodias asked for the head of John the Baptist, we read, "Immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison, and brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother." Thus the "man sent from God, whose name was John," went back to God, and proved the fulness of "the favour, or gift, or grace of God," for such was the meaning of his name, and such had he been all his life long.

(To be continued.)

God's Word *versus* Dancing.

CAREFUL observers must have noticed the increasing prevalence of *dancing* in connection with our places of worship. It is always a matter of surprise to us that Baptists should have any inclination towards such a practice when we remember that the first Baptist preacher lost his head through the dancing of the daughter of Herodias. Others, we fear, have lost not only their heads and their hearts, but their souls, too, through the associations of the ball-room and the dancing-saloon. From a recent issue of the *Western Recorder*, Louisville, Kentucky, we have extracted part of an article by "Senex", which shows that Baptists across the Atlantic are troubled in the same way as we are, and also gives the Scriptural argument against dancing in a manner that ought to be helpful to any who desire to know the teaching of the Word of God upon this matter. After dealing with the question of church-discipline for dancing members, the writer concludes:—

"The pastor asks for the Scripture against dancing. As it is, the Scriptures can be given. But we must guard against thinking that strict obedience to Scripture requires us to consider nothing sinful which is not forbidden expressly by name. The Bible is written for all time. It does not use the names for sins which are used by each successive generation. The devil and men's sinful natures seem to have exhausted their ingenuity in devising sins before and since the flood. But the names and disguises which can be given are infinite. For example, lotteries are not forbidden under that specific name, but stealing, robbery, defrauding, deception, etc., etc., are all forbidden; and these commands cover the ground.

"The fifth chapter of Galatians contains a direct command against dancing. So does 1 Peter iv. 3. The Greek word translated 'revellings' is '*komos*', and it means, according to Liddell and Scott, the standard Greek dictionary, 'A jovial festivity with music and dancing.' It will be a good idea for the pastor to look up this Greek word in other places in the New Testament, and observe the Holy Spirit's abhorrence of dancing. The apostle adds, 'and such like.' This is a proof of what I was saying above. The Scriptures do not give the specific names used by each generation for the same old sins. But 'such like' are forbidden.

"Notice, too, his strong words, 'Of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.' Read this whole chapter in Galatians, and notice the terrible list of sins in which dancing appears.

"I know that efforts are made to explain away this command against revellings. It is said that drunkenness was common in these festivities, with dancing and music, that the dancing was indecent (so is the modern waltz), that the '*komoi*' were also festivities in honour of the heathen gods. But this effort to explain away the command is a palpable failure. All '*komoi*' were not in honour of the gods; drunkenness was not a necessary concomitant. Besides, in this list, drunkenness and idolatry are mentioned as distinct sins. Had these been the two evils of the revellings, there would have been no need to forbid the revellings distinctively after the previous prohibitions.

"There is no better Scripture for testing the genuineness of our conversion than Galatians v. 16—26. The contrast between the regenerate and the unregenerate is clearly put, and the deep gulf between walking in the Spirit and walking in the flesh, is plainly pointed out. If any Christian, young or old, does not love the peace and the holiness of Zion more than his own pleasure, let him tremble for fear he is self-deceived."

“ Our Own Men ” and their Work.

IX. PASTOR E. W. BERRY, OF REDDITCH, WORCESTERSHIRE.

THE fame of “ Our Own Men ” as chapel-builders is in all the churches; and justly so, the fact being that, of the scores of Baptist chapels that have been erected in England during the last half-century, the great majority owe their origin to the earnest and vigorous labours of Pastors’ College men. When the late dear President commenced the work of training men for the ministry, he inaugurated the greatest Forward Movement the denomination has ever known, for the founding of the College, in 1856, practically commenced a new chapel-building era. For very many of the earlier years of its history, nearly every man who was educated in the College went forth to break up uncultivated ground, and to establish a new church. In this work, these pioneers were greatly helped and encouraged by the generosity and sympathy of their beloved leader, “ Mr. Greatheart ”; for the gathering together of a church and the building of a house wherein the congregation could worship, was a work in which Mr. Spurgeon especially rejoiced. In these later years, our men still delight in thus seeking to serve the Master and His cause, as the latest “ Annual Paper ” issued in connection with the College work abundantly shows.

This month, we present our readers with the portrait of PASTOR E. W. BERRY who, at Redditch,—the town of needle fame,—is making strenuous efforts to provide new and more commodious buildings for his overflowing congregation and ever-increasing church. A most eligible site has been purchased, near the centre of the town, for which, including the cost of erecting a boundary wall, and legal expenses, the sum of £847 has been paid. The buildings to be erected are estimated to cost between two and three thousand pounds, the chapel being designed to seat about five hundred persons.



In illustration of what we have said concerning the deep interest which the late beloved President took in all such schemes, here is a quotation from a letter he wrote only a few months before he entered glory:—“ It seems to me that the prosperity of the church at Redditch warrants a movement in the direction of a larger place for worship. It must be quite safe to purchase an eligible site, and then proceed step by step in accumulating funds. When God is evidently giving His blessing, it is our duty to enlarge the place of our tent.”

Upon this good and sound advice Mr. Berry and his people are acting. They have obtained the site, and paid for it; and now they

are busy accumulating funds for the next step in advance. Already they have upwards of £100 in hand towards the cost of the edifice; but they need considerably more than £2,000, and to obtain this sum they are now earnestly striving. Those only who have been engaged in such labours know how wearing and wearying they are. Generally, a long interval has to elapse between the purchase of the site and the beginning of building operations; unless, of course, the pastor and church-members are willing to involve themselves in the meshes of a big debt, in which case they may begin at any time. But this is a course our friends at Redditch are unwilling to adopt. They are proceeding step by step in the work of accumulating the necessary funds; and, though the amount to be raised is large, they hopefully anticipate being able shortly to commence the actual work of building. We trust that our readers will have a share in this good work as they have had in similar enterprises in various parts of the country; *The Sword and the Trowel* must continue to help in "building" as well as in "battling for the Lord."

Our brother Berry, who stands at the head of this good work, and is so ably leading his people in their noble labours, was born at Eathorpe, near Rugby, in 1858. Early in his life, his parents removed into the neighbouring county of Staffordshire, where, in the old-fashioned town of Tamworth, the years of his youth and young manhood were passed. It was here, too, at the age of fifteen, that the great change of heart took place, which, all unconsciously to him, turned the stream of his life into channels which eventually brought him to the doors of the Pastors' College, and afterwards into the Christian ministry.

After his conversion, he took an active interest in Sunday-school work, attaching himself as a teacher to the school connected with the Tamworth Baptist Tabernacle. Here he laboured until a business appointment took him, in 1877, to Leamington. Attracted to Clarendon Union Church by the ministry of the Rev. Henry Wright, now of Clifton, he soon found a spiritual home in the midst of new and strange surroundings, and only a short time elapsed after his arrival in Leamington before he confessed his Lord by yielding obedience to the divine command to be baptized upon profession of his faith in the Lord Jesus Christ.

Mr. Berry advanced another step nearer the Baptist ministry into which God was ultimately to bring him, when he joined, as he soon did, the Clarendon Y.M.C.A., for it was as an active member of this Association, and a frequent speaker at its meetings, that his love for Christian work deepened, and his speaking powers developed.

During Mr. Wright's ministry at Clarendon, a preaching station was established at the small village of Ryton, some three or four miles out of Leamington; and it was in connection with this work that Mr. Berry delivered his first gospel address. The circumstances under which that maiden effort at preaching was made are interesting, as they closely resemble Mr. Spurgeon's experience on a similar occasion. Going to Ryton, with a friend whom he expected to take the service, he was suddenly informed that he would have to deliver the address. In vain he protested, pointing out that his friend was "planned" for the duty, and that he had never conducted a gospel service in his life;

his friend quietly insisted that he must preach. He did so, although not without many misgivings; and the result of this first engagement was that, very quickly, he became a recognized village preacher whose services were in much request.

When, in 1879, the Rev. James Butlin, M.A., became pastor of the church, in succession to Mr. Wright, he continued to Mr. Berry that kind help and encouragement which had ever been extended to the young preacher by his former pastor; and it was through the efforts put forth on his behalf by Mr. Butlin, that in August, 1883, he became familiar with the class-rooms of the Pastors' College.

The two years and a half that were spent within those walls were happy, laborious years, during which Mr. Berry was being fully equipped for the work of the ministry. It was in the last month of 1885 that he first became acquainted with Redditch, being sent there by Mr. Spurgeon, who said to him, "Go down, and see how you like the place, and if you don't like it, come back again." The result of the visit was a unanimous invitation to undertake the pastorate, which, after seeking divine guidance, and the dear President's approval, was accepted, Mr. Berry commencing his ministry there in February, 1886.

Concerning the work the Lord has given him to do in that busy manufacturing town, it is not necessary to add much to what has been already written. He has toiled hard and faithfully, and has not been without his reward. During his pastorate of eight years, 153 new members have been received into the fellowship of the church, to 119 of whom Mr. Berry has had the joy of administering the ordinance of believers' baptism.

The Redditch pastor is deservedly esteemed by the churches in the Worcestershire Association, both for his own sake and his works' sake, the proof of this being his election, last year, to the presidential chair, in which position he has manifested those qualities of gentle patience and quiet power which are pre-eminently befitting in a man appointed to lead others.

Unpublished Notes of C. H. Spurgeon's New Park Street Sermons.

REPORTED BY PASTOR T. W. MEDHURST, CARDIFF.

No. VIII. Delivered on Thursday Evening, May 14th, 1857.

"Christ died for the ungodly."—Romans v. 6.

CONSCIENCE in every man must tell him that God is just, and, as a necessary consequence, that God must punish sin. Then comes the question,—How can God be just, and yet the Justifier of the ungodly? The answer is,—There is redemption in Christ Jesus. God is "just, and the Justifier of him which believeth in Jesus." Believers are "now justified by His blood." In Jesus, God's justice is vindicated to the very utmost, and yet His mercy shines forth in all its glory. The religion which denies the doctrine of the atonement is not of God, and never can succeed. It may hold together the few, who affect to be intellectual, because they are ignorant. The doctrine

of the substitutionary sacrifice of our Lord Jesus Christ is the fundamental principle of the Christian religion. This is the only doctrine that teaches how justice can have its full dominion, and yet mercy exercise its sway. Here we have a full-orbed mercy and a full-orbed justice; and neither of them eclipses or casts a shadow over the other. All God's attributes are at one at Calvary. We must stem the torrent of error by preaching "Jesus Christ and Him crucified." As we clearly proclaim the gospel, "as the truth is in Jesus," we shall undermine every citadel of error and falsehood; and we must often preach the great central truths of the gospel, such as this, "In due time Christ died for the ungodly." "While we were yet sinners, Christ died for us." "For Christ also hath once suffered for sins, the Just for the unjust, that He might bring us to God."

I. Consider, first, THE PERSON OF THE SUBSTITUTE: "*Christ* died for the ungodly."

He was *Man*, and yet He was *God*. He who suffered in the room, place, and stead of the ungodly, was *Man*. He partook of the weaknesses of humanity. He was the perfect *Man*; the only *Man* in whom there never dwelt sin. Christ never fell in Adam. He was "the Seed of the woman"—"made of a woman." His life was blameless. From His eye there never flashed the fire of unhallowed anger. On His lip there never rested the word of deceit. His soul never knew an imagination of evil. The prince of this world had nothing in Him. He knew no sin, He did not sin, He could not sin. He was pure, perfect, spotless, holy, acceptable unto God. His sufferings must have power to bless others, for they were not necessary for Himself. There was no reason in Himself why He should ever know pain, heave a sigh, or experience a sorrow. All His sufferings had reference to His people. His object in dying was to secure their salvation.

Christ was very *Man*, He was also very *God*. The humanity of Christ did not lower His divinity; the divinity was undiluted and infinite. Christ was "very God of very God"; He possessed all the attributes of the Eternal One. He who hung upon the cross was the great Creator who made all worlds. We know nothing of a human atonement apart from a Divine Sufferer. None but the shoulders of God could sustain the stupendous burden of the mountains of our guilt, and bear it all away. We must have a Divine Sacrifice. It is our joy to know that we have it in the person of our Lord Jesus Christ, who "died for the ungodly." The bleeding body of Jesus was in alliance with the unsuffering Deity. The wounds of Jesus, His streaming, spear-rent side, were taken into union with the nature of the Ever-living and Eternal God. What an infinite merit the Godhead must have imparted to the sufferings of the Manhood of Christ! It is not possible that your sins or mine can ever have exceeded the merit of the blood of Christ. Who can limit the efficacy of His precious blood?

II. Secondly, think of THE SUFFERINGS OF THE SUBSTITUTE: "*Christ* died for the ungodly."

These sufferings were endured on behalf of all who believe. They had two creditors,—God and man. The great Creditor, God, and the lesser creditor, man, have received payment in full for all their debts.

Christ perfectly loved both God and man. When "Christ died for the ungodly," He endured the wrath of God against sin. In His sufferings on the cross, He looked up towards heaven for relief; but heaven was dark, and the sun was eclipsed. He looked down for sympathy; but He had to give it, not to receive it. A sorrowful mother needed His care; she could not afford Him a word of consolation.

Within the great Substitute's soul there was an agony such as we can never know. Above, there were the swelling waves of Almighty wrath covering His soul. Listen to that dreadful, soul-piercing cry, "My God, my God, why hast Thou forsaken Me?" It seems to be the gathering up of all His griefs into one expression. Like some vast lake, which receives the torrents of a thousand mountain streams, and holds all within its banks, so does that sentence seem to grasp all Christ's woes, and express them all, "*Why hast THOU forsaken ME?*"

At length, He bowed His head, and gave up His spirit. He had suffered all that we ought to have suffered; He had given to God a full recompense for all our sins; He had presented on our behalf a complete atonement,—

"And, to the utmost farthing paid
· Whate'er His people owed."

We were ungodly. "Christ died *for the ungodly.*" What joy it is to think that we have such a perfect atonement to rest upon! If there were one sin Christ did not carry on the tree, or one evil thought of one of His people that He did not bear, we could not be saved. But Christ has borne the whole. He has obeyed, and rendered satisfaction for the jots and the tittles, as well as the great and weighty things, of the whole law of God. He has gone to "the end of the law for righteousness"—not merely half way,—but all the way: not near to its boundary, but even to its very end, for "every one that believeth." He not merely sipped the cup of wrath, and drank a portion of its bitter draught; but He drained it to the very dregs; and, ere He died, He turned the cup bottom upwards; and, when He saw there was not a single black drop trembling on its brim, He exclaimed, "*It is finished.*" He had drunk the whole. Glory in this, ye living people of the living Christ! "Christ died for the ungodly," even for you. He has offered for you a complete sacrifice, acceptable unto His Father.

III. Now, note THE ACCEPTANCE OF THE SUBSTITUTE'S SACRIFICE. To all who believe in the name of the Only-begotten Son of God, the Lord has given a full discharge for all their sins. If we believe in Jesus Christ, there is a certainty afforded that God is well content with what Christ has offered, has done, has suffered. That receipt was given when Christ who "died for the ungodly," rose again from the dead for their justification.

Christ paid the full redemption price, the ransom was presented before the Father's judgment throne, the Eternal Father looked at the price, His dear Son's precious blood, and He was well content. The atonement was fully accepted.

"If Jesus ne'er had paid the debt,
He ne'er had been at freedom set."

But, seeing He was set at liberty, and rose again from the dead, that is God's proof that Christ has done all that was necessary to be done. Thou blessed Lamb of God! I see Thee rising from Thy tomb, in splendour ineffable, dazzling the eyes of the guards, and making them flee away in terror! And when I see Thee risen from the dead, I see myself accepted, and all Thy redeemed people fully delivered, and permitted to go free, never to be arrested for their sins, and never to be banished for their iniquities.

Now, poor trembling seeker, what sayest thou? Thou hast been saying, "I cannot rest on Christ." Soul, hear me! God is satisfied with Christ; art thou dissatisfied? God thought Him enough; dost thou think Him too little? Did the Lord, the King, against whom thou hast offended, accept the sacrifice of Jesus, and dost thou unbelievably and distrustfully say, "He is not enough for me"? Cast away such guilty, Christ-dishonouring fears, I beseech thee. Oh, may the blessed Comforter enable thee now to say,—

" Just as I am—without one plea
But that Thy blood was shed for me,
And that Thou bidd'st me come to Thee,
O Lamb of God, I come!" .

Is it possible that you can have a view of Jesus Christ dying on the cross "for the ungodly," and yet your heart will not believe? Can it be that you see Him nailed to the tree, and yet your heart wants something else to rest upon beside that cross? Surely it is because you do not know Jesus Christ, that you cannot trust Him. Oh, may the Holy Spirit now show you Christ, and so reveal Him unto you, that you may at once cry out, "My Jesus, my Christ, my Lord and Master, forgive my doubts; my faith now casts itself on Thee once for all,—sink or swim, Thou art now my only hope, all my stay, and wholly my confidence."

Sinner, thou must be saved by faith in Christ, and by faith alone. Salvation consists in simply casting thyself down on Christ. "*Christ died for the ungodly.*" Do not rely upon anything thou canst do, or thou canst think, or thou canst say, or thou canst know; rest alone on Christ, and thou art safe. Rest anywhere else, and thou art lost. Be thou who thou mayest, and what thou mayest, though thou wert the worst sinner out of hell, yet if thou art brought to trust in the Christ who "died for the ungodly," thou art safe from that very hour, and thou art safe eternally. But, be thou warned, be thy feelings the best, thy sentiments the most orthodox, thy experience the most savoury, thy deeds the most moral, out of Christ, thou art out of grace, and thou shalt be shut out of heaven to all eternity.

Dost thou say, "My sins are many"? The atonement of Christ is wondrous. Dost thou cry, "My heart is hard"? Jesus can soften the hardest heart. Dost thou say, "Alas! I am so unworthy"? Christ died for the unworthy. Dost thou say, "I am so vile"? Jesus Christ came to save the vilest. Down with thee, sinner; down, down with thyself, and up with Christ.

Now, turn thine eye towards Christ Jesus. Look to HIM. HE suffers, HE bleeds, HE dies, HE is buried, HE rises again, HE ascends

on high. TRUST HIM, and thou art safe. Give up all other trusts, and rely on Him, and thou shalt pass "from death unto life." This is the sure sign, the certain evidence of the Spirit's indwelling, of the Father's election, of the Son's redemption, when the heart is brought simply and solely to rest and trust in the Christ, "who died for the ungodly."

" So great, so vast a sacrifice
 May well my hope revive :
 If God's own Son thus bleeds and dies,
 The sinner sure may live."

Two West-African Strongholds.

THE first is Sierra Leone, the second Morocco ; the one a stronghold of Christianity, the other of Mohammedanism ; both brought to our notice by the books mentioned below.*

From the level coast-line of West Africa, there rises a splendidly-wooded mountainous peninsula, twenty-six miles long, and twelve broad, with a natural harbour, deep enough and large enough to float the greatest navy of the world. That is Sierra Leone,—“the white man's grave, but the black man's resurrection.”

When, on 22nd June, 1772, at the instance of Mr. Granville Sharp, it was legally decided that “as soon as any slave sets his foot on English ground, he becomes free,” many negroes, acquired by their masters in the Indies, and still considered as slaves in London, were thrown as outcasts upon the community. To meet their need, a number of philanthropic gentlemen, under the chairmanship of Mr. Henry Thornton, formed the Sierra Leone Company, secured by treaty with the native chiefs the tropical peninsula already described, and shipped four hundred freed slaves to form a colony there. More than a thousand others, for similar reasons, were brought by Lieutenant Clarkson from Nova Scotia, while over a hundred white persons were sent from England to care for the colonists. In after years, Sierra Leone became the centre to which all Africans rescued from slave ships on the West Coast were taken ; and, in spite of many difficulties of climate, administration, and material, the colony, now a British coaling-station, has to-day a population of 74,000, half of whom are professing Christians, and, as Bishop Ingham says, “Sure we are that any attempt at evangelization in Western Africa that neglects to make use of this excellent basis, or that ignores the possibilities of Sierra Leone, will miss its mark.”

Governor Clarkson, who practically established the settlement, was a remarkable man, equally capable of navigating a ship, managing men, or conducting the worship of the church. We have here published, for the first time, extracts from his journal, full of pictorial descriptions of the establishment of Free Town, which enable us to

* *Sierra Leone, after a hundred years.* By the RIGHT REV. E. G. INGHAM, D.D., Bishop of Sierra Leone. Seeley and Co.

Pioneering in Morocco. By DR. ROBERT KERR. H. R. Allenson.

see how gigantic a task it was, in those days of slow communication and of comparative inexperience, to carry through such an enterprise to a successful issue.

When, on December 16th, 1792, he preached his farewell sermon to the people, who for several reasons were rather discontented, he says of his plain speaking:—"Many of them felt stung by the truth, and there were several who could not stand it, and went away." One of these afterwards wrote a letter which, as a curiosity, may be transcribed:—

"HONNEREBEL SIR,—I reprov'd of your sermon very much. I am very much oblig to your honer for your good advice this day of our Lord, and I hope it will pleas the God of heaven to bliss you safe over the see to your home, and I hope it will pleas God to bring you here agin to rule over ous all. Sir, I hope Mr. Clarkson won't frown on all for this bad behavyer this day of leaving the church, as for my part I love the, and fear the, and am sorry to part from the. I hope from the bottom of my heart that God will blis you for ever, for your goodness to ous all. I remain, your humble servant.

"ELY ACKIM."

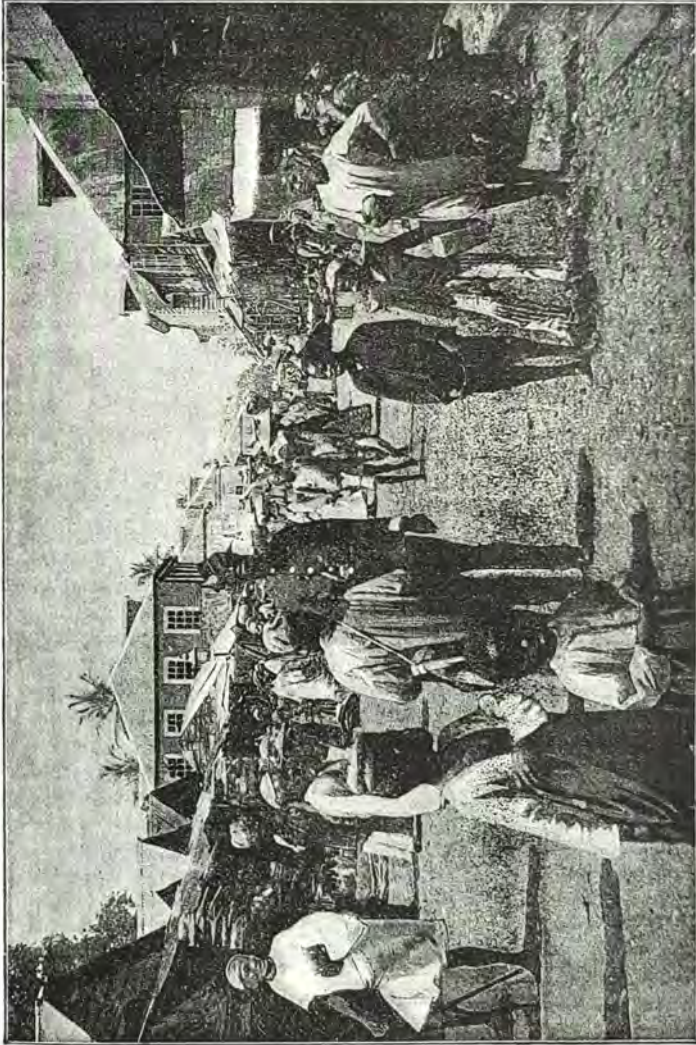
The good Governor left never to return, and he says:—"The expressions of gratitude, affection, and respect, uttered by the whole colony, were more than I could bear; and when many of the poor widows expressed the gratification they had felt in being allowed to add their little mite to my sea stock, by giving me an egg each, I could not refrain from tears."

A hundred years ago, the colony was transferred to the British Government, and missionary work was begun by the Methodists, who have been signally successful in their efforts, and by the Church Missionary Society, of whose operations this book is, in some sort, a centenary memorial. The writer of this article some years ago journeyed for a month with a former Bishop of Sierra Leone, and had the privilege of hearing much of the good work carried on by this admirable mission. Bishop Ingham now pleads for the introduction of "the gospel of the carpenter's shop", and urges the need of technical as well as of religious training.

Over one hundred Church Missionary Society missionaries have died in Sierra Leone; but so greatly have the circumstances improved, and so thoroughly have the conditions of health been mastered, that the future is anticipated most hopefully. Indeed, our author humorously hints that "voyages for health's sake" may be undertaken to Sierra Leone in the near future. It has been popularly said, in the past, that "the climate is carried about in a black bottle," and though not true of the missionaries, it cannot be denied that excessive drinking has slain many Europeans along the coast.

Concerning the street-scene, of which we are enabled, by the courtesy of the publishers, to present a picture from the book, the following description will convey a good impression:—"We crush against people with every sort of article carried on their heads, from a prayer-book to a huge case. We see every sort of architecture, from

the thatched cabin to the big stone warehouse or private mansion. We stumble over ginger put on the sides of the streets to dry, or a few mangoes, bananas, and pine-apples, behind which some vendor is squatting. Nothing strikes us so much as the constant collisions along these streets. No one seems to walk circumspectly, and certainly

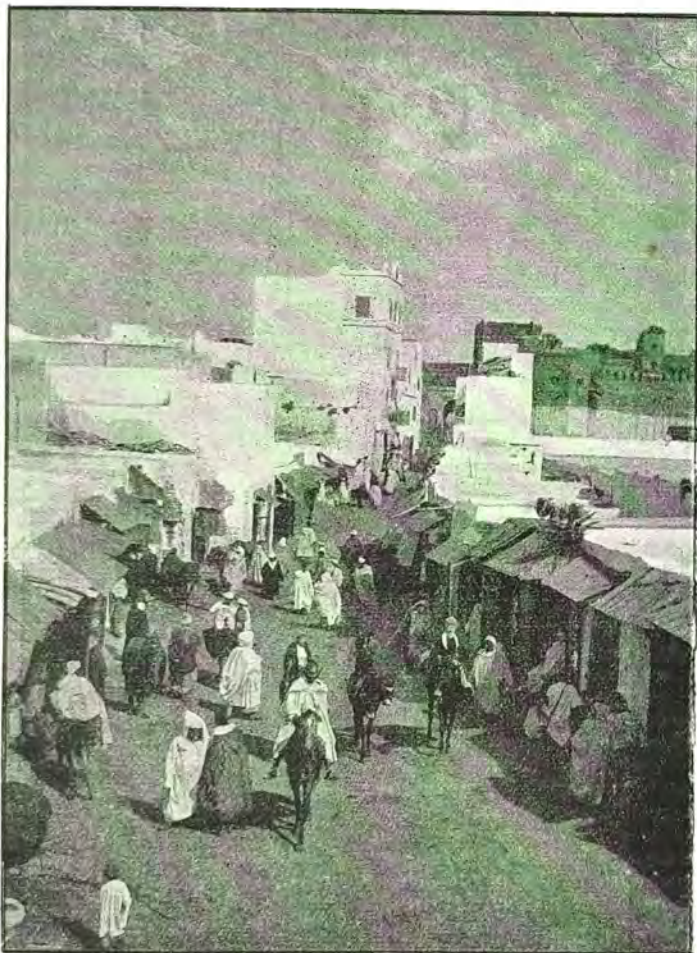


KISS STREET, FREE TOWN, SIERRA LEONE.

no one willingly moves for another. A bicycle and a pony trap, in the late afternoon, will succeed in maintaining a fair pace without accidents, but not without much shouting and sounding of bells. It is very amusing to us when we have occasion to stop in the street,

either to speak to a person, or adjust something that has got wrong, to see passers-by immediately stop and gather round. They diligently observe all we say or do, and when we move on, so do they."

The second street-picture brings us to Morocco, lying further north on the same coast, with Dr. Robert Kerr as a most fascinating guide. For seven years he has worked there, as a medical missionary in con-



EUROPEAN STREET, RABAT, MOROCCO.

nection with the English Presbyterian Church, and now is desirous of establishing an independent effort to be known as "*The Central Morocco Mission*," with its headquarters in Mequinez, where there has never yet been any direct mission work attempted, although its walls were built by Christian slaves in the olden days. Rabat, where is the street

represented in our picture, which is borrowed from this interesting book, will also be in the sphere of the new effort.

As Morocco is to England the nearest country where Christ is unknown, it has special claims upon our sympathy; and truly there is need of the knowledge of the gospel there. In one place, Dr. Kerr treated a sick man, and gave him a Gospel. In a little while, he came back, asking if he should tie the Gospel over the place where he had the pain, as they do with their charms. Little wonder that it is the author's earnest desire, when he remembers the superstition of the people, to take to them the light of life. As we have "our Bibles bound in morocco, we pray," he says, "that Morocco may be bound with the Word of God."

Appreciative reference is made to the work of Dr. Churcher in Fez, and to other missionaries; and, did space permit, many choice extracts might be given. Those interested in the country had better get the book. Gratefully remembering all that God has done, we pray that soon He may arise in power, and save both Jews and Mohammedans in that sin-cursed land.

W. Y. FULLERTON.

The "First Things" of the Bible.

DEVOTIONAL MEDITATIONS, BY WALTER J. MAYERS.

IX. THE FIRST TO MEET THE KING.

"For thy servant doth know that I have sinned: therefore, behold, I am come the first this day of all the house of Joseph to go down to meet my lord the king."—2 Sam. xix. 20.

THIS was not the first meeting between Shimei and David. A little while before they had met under other circumstances. (See chapter xvi.) Then, David was a fugitive, broken-hearted, disappointed, betrayed and grievously afflicted; and Shimei was insolent, disloyal, hard of heart and foul of tongue. Now, David is returning to his city, his people, and his throne. His rule is re-established, and he comes again to Jerusalem, escorted with joy and gladness by the men of Judah; and with them comes Shimei, prostrate and penitent, a suppliant for mercy, and pleading for pardon. What a wondrous change! Changed in feeling, in attitude, and in language, is Shimei as he hastens to meet the king on his crossing the River Jordan.

I think I see here a picture of other changes which have, or ought to have, taken place in a higher sphere, and towards a greater than David. The incidents of the Old Testament are often striking illustrations of truths taught in the New, and the changed relation of Shimei towards David mirrors very clearly the altered attitude of many a sinner towards Christ when, by divine grace, and the operation of the Holy Spirit, he goes down to meet the Lord his King. As I read the story, several points impress and instruct me.

I. A CONFESSION OPENLY MADE. "Thy servant doth know that I have sinned."

It was a confession made (1) *at the right place*, the King's feet; not at Abishai's, but David's; (2) *in the right way*, without denial, palliation, or excuse; (3) *on the right ground*, knowledge, not feeling: "thy servant doth know."

As a sinner, I have the privilege of falling at the feet, the pierced feet, of Jesus. It is a lowly place, but not too lowly for me. Here I am in good company (Matt. xv. 30; Luke viii. 41; x. 39); and may expect great blessing.

"I have sinned." It was true of Shimei, it is true of us all; but how few like to use the "I" in this way! We have sinned against the King, His dignity, His authority, and in the time of His adversity. We have sinned deliberately, basely, openly. Too true, alas, too true of all; but can I fit the "I" into its place, and use Shimei's words as my own? It were best so.

"Thy servant doth know." Yes, and from experience, from conscience, and from God's Holy Word, I, too, may know this awful fact (Rom. iii. 23; 1 John i. 8). Let me be very careful how I say the words, "I have sinned." Not as did Pharaoh, from a hard heart (Exodus x. 16); nor like Balaam, hypocritically (Num. xxii. 34); nor like Saul, without thoroughness (1 Sam. xv. 24); but as did David, conscious of the divine presence (Psa. li. 4), and the prodigal, with true desire for amendment (Luke xv. 21).

II. A COURSE WISELY DETERMINED: "I am come the first this day . . . to meet my lord the king."

He came because he knew the king was coming, and because he knew he had sinned. So may, and so ought we to come to Jesus. He declares, "I am come" (John x. 10); "The Son of man is come" (Luke xix. 10). His coming is the warrant for our approach to Him. Our sinfulness should drive us towards Him as the pain of the wounded stag urges it to the waterbrooks.

What a blessedly vivid picture of salvation! Meeting the King! Not banished by Him, nor absent from Him, nor turning away from Him; not merely hearing of or thinking about Him, but meeting Him face to face. Our King permits such a meeting, invites to it, delights in it, and has made ample provision for it. A cloud of Scripture passages witnesses to these truths. Have I met the King?

Shimei came *that day*. There was no time to be lost; David might pass by Bahurim, and Shimei's opportunity would be gone. "Jesus of Nazareth passeth by." "Choose ye this day." "Now is the day of salvation." Shimei was *first*. He waited not for others of his house; but pressed on to be first at the ferry-boat which brought the king over Jordan. It is the coming *first* that presents difficulty to many; first of the family, the place of business, the friendly circle, the Sunday-school class. But first is the place of honour, the place to be coveted. Make way, make way, let me be the first to meet the King, for aforesaid I was first and foremost in despising and grieving Him!

III. A NEED GRACIOUSLY MET.

Shimei needed pardon, sought it at the king's feet, and received it

with the king's assurance. Abishai opposed, and Solomon ultimately reversed David's decision (1 Kings ii. 46); and so the colours of the human picture fade, and fail to present a true idea of the divine forgiveness. "Thou shalt not die," said David to Shimei, but his tone altered in his charge to Solomon his son (1 Kings ii. 9). "Whosoever believeth on Me shall not perish, but have everlasting life," says Jesus to the penitent, seeking soul; and there is no reversal of this decision.

To go down to meet the King, is the sinner's first duty, and the saint's first privilege. Be it mine to meet the King as the *first act* of every day, and the *first aim* of my whole life; and having met Him in grace, I shall also meet Him in the glory. "Behold He cometh!" Lord, grant that, if I am among those who are "alive and remain" at Thy coming, I may be one of the first to go out and meet Thee at that season of Thy return and triumph!

"When the mighty, mighty, mighty tramp sounds, 'Come, come away;'
Oh, may I be ready to hail that great day!"

Jesus and Blind Bartimeus.

"He calleth thee."—Mark x. 49.

WEARY wailer by the road,
Longing for the light of God,
Lifting dim and sightless eyes,
To the unresponsive skies,
Hear the word that sets thee free,
Rise and come, "He calleth thee."

He, who by His mighty word,
Ancient chaos strangely stirred,
And from out the gloom of night,
Called the all-embracing light,
Life of all who live is He,
Rise and come, "He calleth thee."

Let not fear thine heart oppress,
He is full of truth and grace;
He has heard thy plaintive cry,
Bids His followers bring thee nigh,
His own word thy warrant be,
Rise and come, "He calleth thee."

Linger not, the moments fly,
Jesus now is passing by;
Crowds are pressing in His train,
None have sought His help in vain;
Rich in power and grace is He,
Rise and come, "He calleth thee."

The Sunday-school and its Relation to the Church.

A PAPER READ BY PASTOR R. ENSOLL, OF MIDDLESBROUGH, AT THE SEVENTH ANNUAL CONFERENCE OF THE PASTORS' COLLEGE EVANGELICAL ASSOCIATION, APRIL 19TH, 1894.

NOT long ago, a Christian gentleman was walking down the main street of a provincial town, when the young people were dispersing from several Sunday-schools in the locality. The stream of bright young life could not but arrest attention; and the gentleman, turning to his friend, exclaimed, "What a grand sight this road presents on a Sunday afternoon when the schools are loosed!" Truly, to think of those children being brought every Sabbath under Christian influence, was something to make one glad, and to inspire hope for the future of the town. From this centre, whence we take our outlook this morning, a grander sight is in view. Our survey comprehends, not only the children of one group of schools, but the multitude of young folk who attend the thousands of schools that adorn our country.

It is one of the pleasing features of this age, that moral reformers of all schools and Christian workers of all creeds have learnt to reckon the children. Never before was there so much kindly and generous interest taken in the little ones; never before was it more clearly manifest that work among the young is of the kind that pays. The man, therefore, who would in the least disparage Sunday-school work would thereby proclaim himself to be a long way behind the times. The other day, a visitor called at a house, and a small member of the household happened to be near the door when it was opened. Leaving the servant to attend to the formalities of the occasion, the child ran to the room where her parents were sitting, with the announcement, "Oh, papa, there's a gentleman who wants to see you!" adding, to the amusement of all present, "But he's only a little-un." The gentleman in question happened to be a person of some importance, and duly aware of it; but it was a child-like view of the situation, and was so artlessly expressed as to forbid any feeling of resentment. It is quite another matter, and a blunder much less to be excused, when Christian men or Christian societies, responsible for the work of God in the world, speak lightly of, or set a low estimate upon the little ones within their reach. "But, beloved, we are persuaded better things of you." Most of you have too many children of your own to be in danger of slighting any who belong to that class. This morning, at any rate, we will make it clear that the question of dealing with the young is to us one of tenderest interest and most vital importance.

Now, our eyes being sufficiently open to see it, there is before us the vision of more than six million little people,—the children of the Sunday-schools in this dear old country of ours. It is a sight to make one think. Even from a patriotic standpoint, how significant is the fact that these six millions of boys and girls, with all the solid qualities of the English race, are brought together to read the Word of God, and to learn its application to every aspect of every-day life!

If it be true that the voice of England is second to none in the councils of the nations, that the moral influence of Englishmen and women affects for good or ill the peoples with whom they are in touch, and that there is no quarter of the globe where that influence is not directly or indirectly felt, then one may indulge in happier dreams of the future of the world, as one pictures these children of Britannia sitting in the school of Jesus of Nazareth.

If there they will but learn that "God made of one every nation of men for to dwell on all the face of the earth, having determined their appointed seasons, and the bounds of their habitation; that they should seek God;" that "The rich and the poor meet together: the Lord is the Maker of them all;" that "Righteousness exalteth a nation: but sin is a reproach to any people;" and carry those lessons with them into the England that is to be; if they can be taught the ethics of the Sermon on the Mount, and the philanthropy of the Good Samaritan, with the lessons of the lowly heart, of the worth of gentle goodness, of the nobility of honest toil, of the supreme blessedness of generosity, and the exquisite delight of doing good; if they can but take in the thought, for application when it may be needed, that the Bible is the divinely-given rule for the conduct of individuals, of society, and of nations; then there will be better days, not only for this favoured little island, but for the whole world. These and a thousand other useful hints found here, and there, and everywhere, in "The Grand Old Book", impressed upon the minds of those six million coming citizens, surely cannot fail to effect some improvement in the state of humanity, and we are all patriotic enough to say with all our hearts "Amen" to that. Hence we claim that we are justified in teaching the children to sing,—

"Sabbath Schools are England's glory."

But it is from the Christian point of view that we must chiefly regard this vast gathering of children. What hopes concerning the kingdom of God arise in our hearts as we think of the possibilities implied in the presence of these young people in the school of our Lord? Here are six millions of little beings, with immortal souls, abounding in vitality, full of earnest questioning, willing to be brought face to face with Jesus, ready to hear His words, asking to be taught of His love and grace. It is a sight to make angels glad. Surely we may cherish great expectations for the church of the next generation. It is no little matter to have thus gained the ear of the children. Let us take all the encouragement we can out of what we see at this point, for perhaps other feelings will, unbidden, arise in our hearts as we pursue our enquiry a little further. Just now we will unite with the most sanguine in the admission that, if it were only that these youthful, sensitive beings, just at that period of their development when character is most influenced by its surroundings, have been so brought into contact with Jesus, that henceforth their lives will be sweeter, their conception of duty truer, and their morality in general purer, something has been gained. We will comfort ourselves with the reflection that there is much really Christian work done in the Sunday-school, which does not find any record in church-rolls, or in annual

returns to Associations. Yet, as the servants of Jesus Christ, set apart for the building up of His kingdom in the earth, we cannot rest content with seeing the children thus massed together, and knowing that, whilst some passing benefits may be carried forward by them into their life on earth, they do not yield their hearts to the Saviour, and therefore do not become citizens in His kingdom. Only when the children have been brought in simple faith to trust Jesus, and have united their hands with His people for fellowship and service, can we say that we have attained the object of our endeavour. Less than that will leave us with a sense of disappointment.

How often we have lingered before the exquisite picture of our Lord blessing the children! Perhaps there is not one of us but would wish that ours had been there; and that, not because we think only that for the moment those little ones looked into His face, and felt their hearts beat with strangely-sweet emotion as the touch of His gentle hand was upon them, or that there may have been in the life that followed some happy remembrance of that experience, and as the fruit of it, some inspiration to goodness; but because we would fain believe that, where the Saviour bestowed, so tenderly, the embrace of His love, he also extended the effectual call of His grace; and would hope that not one of those little ones has been lost; so that there mingled ever after with the recollections of that happy moment, the sweeter experience of living fellowship with the risen Lord. But what if any of those little ones fell short of that greater blessing? What if, in after years, when they had grown to maturity, one of them had been met by an apostle, and found to be without a saving knowledge of Christ? It would not have much lessened the sorrow of the apostle to recall the fact that the impenitent one had once been in the Saviour's arms, had heard the words of an infinitely tender love, and had felt the touch of an unspeakably precious blessing; nor would it have satisfied that servant of the Lord, had he been assured that the memory of that moment had awakened many a happy thought, and stirred many a gracious impulse in the life that had followed. We imagine that the aged disciple would still have grieved that one, who had been so near to the Master's heart, should have failed to have received His grace. We could almost picture him pleading with the wanderer, by the memory of that sweet moment, to turn to the Saviour.

This morning, while we will not shut our eyes to all the good that is flowing into the world from our Sunday-schools, we have other thoughts, more serious, which we cannot lightly dismiss. In view of the immortal natures of these young people, their need of personal salvation, the eternity of bliss or of woe to which they are hastening, we cannot but be troubled in heart when our efforts fall short of leading them to a saving knowledge of our Lord. Our aim is ever, "Christ for the children, and the children for Christ." Nothing less than that will bring Sunday-school work up to the level of the divine commission, once and for all time given to the Church; and, further, we submit that it is when this supreme object is most faithfully kept in view, and most surely attained, that all the secondary blessings to the individual, and to society, are most really and permanently secured. Our Sunday-schools will thus best bring about the renewing

of society by seeking the regeneration of the souls of which it is to be composed; and most surely transform the world by transferring those who are to have so great a part in the world's affairs from "the power of darkness" "into the kingdom of the Son of God's love."

All this is so evident to us all, that one would not venture to say it, but for the consideration that it is in the light of the issues involved therein that the question of the relation of the Sunday-school to the Church appears in its most solemn and important aspect. If the Sunday-school be only an institution, like many others excellent in their way, for the moral improvement of humanity, for the education of young people in right principles and proper habits of life, and for the making of good citizens, then it may very well stand as an independent organization, managed apart from the Church, though receiving its approval, patronage, and support; but if the object of the Sunday-school be to lead the children to Jesus, and to train them for His service in connection with His Church, that is so identical with the object for which the Church has received her commission, that it appears to us, not only most becoming, but most desirable, that it should be conducted as a department of the Church's own work. No other enterprise should be more precious to her heart, or more present in her thoughts; no institution should be more generously provided for, or more devotedly served; no field of service should be more carefully watched, or more zealously guarded.

Can any of us pretend to be satisfied with the general tone of life, and the average character of work to be met with in the Sunday-schools of our land? Can we rest content with the number of accessions to the Church which are brought directly from the Sunday-school? To take a liberal estimate, it appears that, of every hundred children who pass through the school, we only receive five or six into fellowship, and the majority of these are from Christian homes, where, in most cases, surely, something is being done to lead them to the Saviour; besides which, they have, from early days, heard the gospel in the house of God. God forbid that we should disparage the good that is being done, or that we should assume the roll of censors among the servants of the Lord! We know that there are many godly and zealous men and women engaged in this work, and we are thankful to recognize in them our best helpers in building up the Church of Christ. We believe that they are as deeply concerned as we are that so few of the young are won for the Master, and are as anxious as we can be that larger numbers should be added to the Church; but the facts are before us, and we are bound to consider them. If the present rate of accessions from the school to the Church be all that is possible, there remains no more to be said; but if our present gains represent the minimum rather than the maximum of what is possible, it becomes us to ask why it is so, and whether this condition of things can be altered? If anything is lacking that ought to be forthcoming, we should be prepared to supply it, if we can. If anything is wrong, it is to the interest of all concerned that it should be remedied. We cannot afford to shut our eyes to the failure of any of our methods, even though it may be only partial and temporary.

Usually, this is regarded as a question for teachers, and so it is.

They, at least, have not failed to give it earnest consideration. In Sunday School Union Conferences, the facts have been carefully weighed. Wistful glances have been cast after the great crowd of lapsed scholars, and it has been agreed that something ought to be done. *Then something has been done.* With an industry and a zeal that would be most commendable were they only rightly directed, the schools have instituted entertainments and concerts, reading-rooms and literary societies, cricket clubs and football clubs, dramatic performances and dancing. Each new device has been brought in with the shout of "Eureka." And yet the young people are drifting away, perhaps faster than ever. Was it to be expected, that expedients such as those would retain them?

The question of retaining the scholars always seems to my mind part of a larger question, viz., that of securing their conversion and addition to the Church, or at least their interest in religion and the house of God; but in this direction something more becoming and praiseworthy has been attempted with no little success. In the "Young People's Society of Christian Endeavour" many have discovered the one thing needful. It aims at the conversion of the young, and their training for Christian service. It is a valuable auxiliary to the school, and a helpful attendant on the Church. It is, in fact, the missing link between the school and the Church, a half-way house on the pilgrimage of conversion. As the school at present is conducted, and as it stands related to the Church, we could not do other than welcome such a Society, and in some form or other make good use of it.

For, alas! too often in the school the gospel net is so very open that the fish may easily pass through it; and if they are to be caught, we must have some other net with a much smaller mesh. This Society is the very thing. But why not mend the net in the school? Is not that the place where the children's conversion and their training for Christian service should be pre-eminently sought? Should not the school itself be the "Young People's Society of Christian Endeavour"? One cannot but feel that the need for this Society is in itself an evidence that the Sunday-school somehow fails to realize its supreme mission. It may be making many lives sweeter and better, it may be making the world brighter and more fit to live in; but, apparently, it is not to any considerable extent securing the children for Christ; and this is not because these children are not accessible, for many whom it fails to lead to Jesus are brought to Him by the "Christian Endeavour Society." Would it not be better, then, to bring up the school to the level of that Society, and let its motto, "For Christ and His Church," be inscribed over every class? There let the need of personal salvation be brought home to the scholars' hearts, there let them be enlisted in the Master's service. Then indeed will they be retained in the school, and trained for the Church.

But this is also a question for the Church. The suggestion that this Society is a half-way house between the school and the Church, at once conveys to our mind the thought of the gap there is between those two institutions. If they are always to remain separate, and there is to be a half-way house at all, I do not know that anything better can be

placed there than this popular and useful Society; but why is any half-way house needed? How does it come about that there is room for it between the school and the Church? Does not the secret of weakness and failure lie in that unnecessary and inexcusable gap, always meaning distance, frequently independence, and sometimes even estrangement? Recalling the commission given to the Church, and reviewing in the light of it the history of the Sunday-school movement, we confess, with no little shame and sorrow, that in allowing this glorious work to be originated and carried on as a separate institution, the Church has neglected an important part of her calling. Had she realized the scope of the Master's injunction, had she considered the splendid opportunity presented to her in the gathering together of these children for religious instruction, she would never have allowed the undertaking to pass into other hands than her own. But it is never too late to mend. If, therefore, to-day, we see that great advantages would be gained for school and Church by bringing them together, why not do it? There is nothing new in this proposal. Indeed, you would not expect anything new on a subject which has been so often discussed. There may, however, be some force in the repetition of an idea. We are told by experts that it is the twentieth time a man sees an advertisement that he is induced to buy the article. Perhaps, when the churches have been told often enough that the schools, being their nurseries, should be under their own special care, that the whole membership should be interested in what is being done there, and have some share in the doing of it, something will be done in the direction of more intimate association. It is not enough that there be some accidental connection such as the fact that the pastor is the president, or a deacon the superintendent; the connection should be real, living, and essential.

This question is of much more urgency than many are inclined to think. Is it not high time that something were done to make the school in very deed and to better purpose the nursery of the Church? If we would provide for the various classes spiritually-minded men and women, who will seek first and foremost the conversion of the children, and next their consecration to the service of the Lord Jesus; if we would secure genuine Bible teaching for those youthful minds, so that, when they have passed through the school, they shall know something of what Christianity really is; if we would protect the children from the errors that are in the air, and sometimes get into the lessons of careless teachers; if we would surround all that young life with an atmosphere charged with holy influences that will tend to the culture of genuine piety; we must bring to bear upon the Sunday-school the collective wisdom, experience, discernment, consecration, and godliness of the whole Church.

As the matter stands at present, the teachers may be earnest soul-winners, or utterly indifferent to the children's salvation; they may be conscientious Bible students, diligently setting before their classes the teaching of the Word of God, or they may read pretty stories, and fill up the allotted time with gossip; they may be sound in the faith, declaring the whole counsel of God, or they may be tainted with serious errors, ventilating their notions in the classes, and filling the

minds of the children with the questionings of modern criticism; while the Church, as such, neither appears to know nor to care. She accepts no responsibility, takes no direct share of the management, and manifests very little interest. But it is time she looked into that nursery of hers a little more closely, and had a great deal more to do with its proceedings. Of late we have been much disturbed and alarmed by the spread of false doctrines. Our men of might and valour have boldly championed the cause of truth, and many a knight-errant (and erring) of heterodoxy has been slain. We have all, in our smaller way, had the courage of our convictions, and in our little pulpits have waged warfare against the common enemy. Indeed, we have acquitted ourselves most bravely, holding aloft the time-honoured standard in the midst of our regiments of the faithful, and summoning them to battle for God and His truth; and we will do it again, as often as that truth is assailed. Yet to our sorrow the errors have continued to spread. Somehow, we find them secreting themselves around us, and springing out upon us with wonderful vigour from quarters where we least expected to find them. We are startled when the foe is discovered lurking in our pews, and among the benches of the school. Yet need we wonder when we have been so indifferent as to the teaching of the Sunday-school? The churches are very particular that the preacher should be sound in the faith, and rightly so; but they make no enquiry concerning the soundness of those who will be instilling ideas into the minds of the young for years before they come under the direct influence of the pulpit. If, in some of our places of worship, the Revised Version were read in the place of the Authorised, there would be, to say the least, unpleasant consequences; but if, on the same Sunday, in the school, all the miracles in the life of Christ were explained away, the incident would probably pass without notice. To what purpose is our diligent guarding of the pulpit and the pew, when the Sunday-school is left so exposed?

Nor is this all. We are occasionally filled with grief because those who have professed to love the Saviour have manifested a love for the drama and the ball; and when we enquire into the facts of the case, we find that, too often, *the taste for these things was acquired in the Sunday-school*. Who is to blame? The Church cannot wash her hands, and say those things are not in her department, and therefore she must not be held responsible for them. She is responsible, and ought to know it. Oh, when will the Church of Christ take this work of her Lord's to her heart, and make it her care? When will she so estimate the greatness and the glory of it as to consecrate the best of her sons and daughters to this work of saving the young? When will she set them apart with prayerful and loving solicitude as she does her ministers and missionaries? When will she learn to watch over this nursery of hers as a mother watches over her young, attending it with her warmest sympathy and most earnest prayers? Then will she stand in her right relation to this sacred charge; and when at the last she stands before her Lord, she will have many of the little ones to present unto Him with the joyous greeting, "Behold I, and the children whom God hath given me." I need not say that, for such an undertaking, the Church must rise to a higher level of

Christian experience and attainment; she must draw nearer to her Master, and partake more of His spirit; she must renew her consecration to His service, and cultivate afresh her God-given graces; she must empty herself of vanity and pride, of ambition and worldly desire, and wait to be endued with power from on high. Nor need I add, what we all know so well, and feel so deeply, viz., that in all these things *we ourselves must lead the way.*

Hints and Helps from the Margin of my Bible.

BY PASTOR JOHN D. GILMORE, BRANNOXTOWN.

(Continued from page 353.)

THE CHRISTIAN'S UNRIVALLED BLESSEDNESS.

Psalm lxxv. 4.

I. THE CHRISTIAN'S DISTINCTION: "Blessed is the man whom Thou choosest, and causest to approach unto Thee."

Can there be grander distinction or richer privilege than this?

1. He is chosen of God. Every blessing which the child of God enjoys is the result of divine favour, the fruit of His electing love.

(1) This choice is all of grace.—Romans xi. 5, 6.

(2) This choice is in and through Christ.—Ephesians i. 4.

(3) This choice is through the medium and exercise of faith.—Ephesians ii. 8.

Faith is a receiver.—John i. 12.

Faith gives all the glory to God.—Ephesians ii. 9, 10.

Faith links a man with God.—Galatians iii. 26.

Faith touches the springs of action.—Gal. v. 6; 1 Thess. i. 3.

2. He is caused to approach unto God.

(1) Made nigh by the blood of Christ.—Ephesians ii. 13.

(2) Drawn by the Holy Spirit.—John vi. 37; xii. 32.

(3) Has free access to God.—Hebrews iv. 16; x. 19—22.

II. THE CHRISTIAN'S DWELLING-PLACE: "That he may dwell in Thy courts."

1. He longs intensely to be there.—Psalm lxxxiv. 2.

2. He is rejoiced by an invitation to go there.—Psalm cxxii. 1.

3. He finds all his happiness there.—Psalm lxxxiv. 4.

4. He prefers that to other places of enjoyment.—Psalm lxxxiv. 10.

III. THE CHRISTIAN'S SATISFACTION: "We shall be satisfied with the goodness of Thy house."

1. Because of its fitness.—Zechariah ix. 17.

2. Because of its fulness.—Psalm xxxi. 19.

3. Because of its freeness.—Isaiah lv. 1; Rev. xxii. 17.

IV. THE CHRISTIAN'S BLESSEDNESS: "Blessed is the man," etc.

1. He is inclined to keep God's commandments.—1 Kings viii. 58.

2. He is increased more and more.—Psalm cxv. 14.

3. He is instructed in all things.—Philippians iv. 12.

4. He is indwelt by the Holy Spirit.—John xiv. 17.

5. He has an inheritance among the sanctified.—Acts xx. 32.

Worldliness (and Worse) in our Churches.

ADDITIONAL evidence continues to come from various parts of the country, proving the wide-spread worldliness that is utterly destroying the spirituality and usefulness of many of our churches. First, we give a few extracts from letters lately received in confirmation of the articles published in this Magazine during the last two months.

One of our Pastors' College brethren, who has been more than twenty years in the ministry, writes:—

“Thank God, *The Sword and the Trowel* still testifies against ‘Down-grade’ teaching. Propagators of error will not be silent in pulpit or press; but they would fain silence the Lord's advocates. . . . The case of the brother, whose letter you have made public, is not rare in the ministry, as some may imagine. Many pastors could tell as pitiful a story, but they suffer in silence.”

A Baptist minister, in quite a different district says:—

“You speak none too strongly on the subject of ‘comic-singing, dancing, low entertainments and frivolities,’ which are admitted into the churches. When I first read the Rev. Archibald Brown's ‘Devil's Mission of Amusement,’ I thought he was speaking far too strongly on this subject; but since I have been up here, my opinion has entirely changed. It is sadly too true, and the struggle against it is almost overpowering. While crowds attend an entertainment, only the twos and threes gather together to pray. May the note of warning you have sent out be blessed to the checking of this evil, which is sapping the spiritual vitality of the churches!”

Another of “our own men” who, like the one above-quoted, has been more than twenty years in the ministry, writes:—

“Will you allow me to add my testimony to that of your former correspondents concerning ‘The World in the Church’? Some time ago, I had occasion to preach on the Lord's-day in a neighbouring town in the North of England. I walked over from my home in the morning, and, arriving early, went into the vestry, where, some time after, I was joined by one of the deacons. After the usual greeting, he said, ‘I am afraid that our congregation will be small this morning, for we were here so late last night.’ ‘Had you a service here?’ I asked; and he replied, ‘Well, not exactly a service; but the members of our Young Men's Bible-class have organized a nigger troupe, and last night they held their first public entertainment, and it was really a first-rate affair. The schoolroom was crowded, and we did not get away till past eleven o'clock, so that we can hardly expect much of a muster this morning.’ ‘And do the members of the church approve of such goings on?’ I enquired. ‘Well, some of them are dead against it, but only a few; others of us would rather not have such entertainments, but, you see, we have got a large Bible-class, and we wish to retain our young men, so we let them do pretty much what they like so long as they don't go *too far*.’ Can you wonder that I went into the pulpit that morning with a heavy heart, or that my sermon on ‘The Ministry of the Holy Ghost’ (prepared, of course, without any knowledge of the circumstances) seemed ‘very personal’ to some of the hearers?”

“In the afternoon, when visiting the Sunday-school, I was asked to go into the Bible-class, and found more than seventy young men in a nicely-furnished class-room. The programme for the quarter was handed to me;

and I saw that purely Biblical subjects were quite in the minority, the prominent topics being Biogenesis, Evolution, Socialism, etc. The subject for that afternoon was 'The Inspiration of the Scriptures', on which a paper was read by a young man, who dealt with the theme in a way that would have suited the most 'advanced thinkers' of the modern 'liberal' school, the 'fossil theory' of 'Plenary Inspiration' being singled out for special derision. At the close of the discussion, I was invited to speak. This gave me the opportunity of avowing my belief in the despised doctrine, and of stating briefly my reasons for holding it; and although a good many present were evidently not in sympathy with my convictions, yet not a few lingered at the close to thank me for my defence of the old-fashioned doctrine.

"In the same neighbourhood, it is no uncommon thing to dispense with the evening service on the Lord's-day, and have 'a musical service' in its stead, the names of the principal performers being announced on the bills as for an ordinary concert; *sometimes* professionals are engaged, and advertised as 'Miss S—, or Mr. T—, of the —Winter Gardens,' etc., etc. At the Primitive Methodist Chapel, recently, the musical service was 'so successful' that, for several succeeding Sabbath evenings, it was repeated, to the displacement of the ordinary service, quite contrary to the *method* of the *Primitive Church* as far as one can gather from the Acts of the Apostles.

"Did time and space permit, other and even *more God-dishonouring practices* than these could be mentioned. When will the godly in our churches and Associations take the matter up, and deal with it in the spirit of the New Testament? Meanwhile, we must use the psalmist's utterance, and cry, 'It is time for Thee, Lord, to work; for they have made void Thy law.'"

Another Pastors' College brother writes to Mrs. Spurgeon:—

"Thank you for extract from *Sword and Trowel*. I am so glad that, under the present Editor, it is proving that Mr. Valiant-for-Truth is determined that the enemy shall have a hard time of it. God bless him in his noble protest!

"The testimony borne is indeed necessary. Let me relate one instance of the worldliness of the church in this county. On Whit-Sunday, religious services were held in a large marquee; on the following day, sports were provided in the shape of cricket matches, etc. A tea followed, after which an entertainment was given by a troupe of darkies, who sang the most popular music-hall and street songs of the day. Supper was provided, and dancing indulged in until two o'clock in the morning!

"All this was done, we are told, to counteract the evil influence of the public-house, for it was arranged in connection with the village club, held at the chapel."

Such things as these are bad enough, but there is, to our mind, something far worse in the next letter we have to print; and we think that many of our readers will agree with us that at least some professing Christians have fallen very low indeed when *their minister is assailed by them for preaching the great central truth of the gospel, the precious doctrine of the substitution of our Lord and Saviour Jesus Christ*. Our brother is one of "our own men", who has faithfully declared "all the counsel of God" during his eleven years' ministerial life. We will let him tell his story in his own words:—

"I read that article in the *Sword and Trowel* upon the 'Down-grade' treatment of a pastor. I have been able to enter into it a little by bitter

experience this year. I have been here now over six years, during which a steady work has been done, an average of about twenty being added to the church annually. My preaching has not suited a certain section of the church and congregation with what are called 'broad' views, and leanings towards theatre-going, balls, etc. I have seen a member of the church leave the chapel because I have mentioned the substitution of Christ,—a doctrine he was 'not going to have pushed down his throat,' to use his own coarse phrase. . . . I am having to bear much abuse, and the unkindness of men who seem to take a delight in saying hard and cruel things. I have had sleepless nights, and much heartache; but I do not swerve from my determination to preach the truth as it is in Jesus. The trouble has, I trust, driven me nearer to that sweet Consoler who does not desert us in the hour of need."

Then follows the usual story of a diminishing income, the Pastor's brave wife dispensing with the help of a servant, and in consequence suffering severely from the extra strain. Such an experience, of course, greatly unsettles a man's mind, unfits him for his ministry, and makes him think that, perhaps, his "nest" is being stirred up in order to drive him out of it. We trust that, where the church as a whole is sound in the faith, and desirous of doing the Lord's work in the Lord's way, our brethren will "hold the fort" for God, and either win over those who are of a contrary mind, or throw upon them the responsibility of rejecting the loving proclamation of the whole truth as it is revealed in the Scriptures. We are glad to see indications that, in various places, truth is conquering error, and spirituality is casting out worldliness. Such an end to the present conflict is not at all impossible, nor improbable, especially when we remember that the Lord of hosts is with those who are fighting His battles. Even while writing, a letter comes from another of "our own men", who is able to say:—"I am happy in having a church where *now* the 'mission of amusement' is an impossibility. May we keep spiritual!" "Amen!" say we, right heartily.

A writer in one of our denominational papers suggests that the publication of such facts as our correspondents have revealed may deter young men from entering the ranks of our ministry. Our object is to let the students in our Colleges and other brethren who are contemplating a ministerial life know what many of those who have gone before them have had to endure, that they may learn what they also may expect in their turn. The spirit of true heroism is by no means dead; and when the worst has been told, plenty of brave fellows will come forward, and notwithstanding the greatness of the task, will cry, "In the strength of God, we will accomplish it, or perish in the attempt."

We can scarcely imagine how so many godly ministers, *with wives and families*, manage even to exist on £40, £50, or £60 a year, as numbers of them do, with the occasional help that generous friends can afford them; but the severest pinch comes when a man, relying upon the prompt payment of his stipulated salary, marries, and so involves himself in increased responsibilities, only to find that, in the hour of direst need, he has been relying upon promises that are utterly worthless. If a minister, after accepting the invitation of a church that offers him the magnificent stipend of £150 a year, finds

himself paid at the rate of £66 per annum, there need be little wonder that he considers himself hardly treated. It may be that even his brethren in the ministry will not concern themselves about him; what then?

After all, his appeal and ours also will reach the ears of our Lord, who Himself said, "Shall not God avenge His own elect, which cry day and night unto Him, though He bear long with them? I tell you that He will avenge them speedily. *Nevertheless when the Son of man cometh, shall He find faith on the earth?*" No, the growing worldliness and the increasing faithlessness of the professing Church are terrible but true tokens that the coming of the Lord draweth nigh. Perhaps this is the practical lesson that we are to learn from the present distress, so that, while we encourage and help our persecuted brethren to stand fast in the evil day, we bid them and ourselves also watch for the glorious appearing of Him who will right all wrongs, and vindicate His faithful followers before the assembled universe.

This thought naturally leads us to the last extract for which we can spare space this month. We ask our readers' special attention to it, as it is written by one who has exceptional opportunities of knowing the actual condition not only of our own denomination, but of many others also. Our correspondent writes:—

"The 'new theology' is working sad havoc among our churches in England. Wherever it has been introduced, there follows, as a sequence, an almost entire obliteration of the line of division between the church and the world. There is no more 'coming out' and being 'separate', but everywhere one sees an unholy fraternization and familiarity, which we know must grieve the Holy Spirit of God, and delight the enemy of souls. The torrent of worldliness increases in volume and impetuosity. Daring things are done in the churches which, in years gone by, would have been counted as blasphemous as they really are. The Word of God and the necessity of holiness are treated as 'old wives' fables'; 'the devil's mission of amusement' is the reigning power in numbers of our lapsed churches, and this means spiritual *death* to all who give themselves up to its seductions. Oh, that the light of eternity might flash for a moment into the eyes of these blind people! Never did Satan do a smarter stroke of business for his kingdom than when he persuaded the Church of God to form an alliance with the world. The outcome of it will be pain and peril to all, and perdition to many.

"A grievous cry goes up to God from our hearts, that He Himself will appear for us in this extremity, and come and save us, either by a marvellous outpouring of His Spirit, or by the realization of our 'blessed hope' in His own personal coming on the earth. 'Come, Lord Jesus, come quickly!'"

Some Queensland Institutions.

BY PASTOR WILLIAM HIGLETT, ALBION, BRISBANE.

II. DUNWICH.

QUEENSLAND has now a population of 432,000, and among them is a number of paupers and insane persons. For the latter, there are three asylums, and four reception-houses. Paupers can obtain temporary relief through local police magistrates, or benevolent societies subsidized by the government. When permanently incapable of obtaining a livelihood, they can be sent by order of a magistrate to DUNWICH.

I mentioned, in my last paper, that Dunwich is located on Stradbroke Island, the journey to which is made weekly by government steamer. The distance from Brisbane, down the river, and across the Bay, is between thirty and forty miles, and the voyage occupies about four hours, plus the time of stoppages. The jetty at Dunwich is almost opposite the Quarantine Station on Peel Island. Upon landing, the road winds to the south up a slope which rises to a height of thirty feet. Between the road and the sea is a garden, in which many varieties of flowers, vegetables, fruit, and other trees are growing in luxuriance. At the top of the garden, sheltered by a large Moreton Bay fig, is the residence of the medical superintendent, Dr. Patrick Smith. Stretching inland along the ridge, in two rows, are some twenty wooden buildings, forming the men's quarters. Across a grass paddock, a few hundred yards to the north, are the women's quarters, and the houses of the storekeeper, matron, and cook. Altogether, Dunwich comprises over thirty buildings, and contains a population of about eight hundred, of whom nearly seven hundred are men, and over one hundred women. As may be supposed, the inmates are not all helpless, and the minor offices, as wardsmen, assistants, gardeners, kitchen assistants, etc., are filled by inmates who receive a small monthly allowance for their services. This enables them to obtain little luxuries, and sometimes, alas! to gamble, or pay a visit to town for a drunken spree. Every blessing may be abused, and the fact of this payment is not an unmixed good. Some of the inmates will not do a stroke of work, nor even weed the flower-beds before their wards, unless they are paid for it. There is an abundant supply of good fresh water, pumped by a steam-engine from a stream about a mile distant to a reservoir on the hills. To the south of the buildings is a fine sandy beach, furnishing a splendid bathing-place when the tide is high. As sharks are numerous, no one ventures any considerable distance for a swim. I need not describe the kitchen; but the cook was an old friend from Toowoomba, and a good and true Presbyterian. As to diet, English readers will not consider we starve our paupers when I mention that the daily allowance of meat is one pound to each person. It must be borne in mind, however, that in Brisbane the retail price is 2d. per lb., or 2½d. to 3d. for the best joints, and of course a large contract like 8 cwt. daily would be taken at a much cheaper rate.

Upon arriving from Myora, I became the guest of Dr. Smith, whose hospitality was kind and hearty. On Saturday morning, I awoke before the bugler sounded the reveille at 6 a.m., but waited for the tide until 7 o'clock before going for my morning swim. After breakfast, I saw that notices of my proposed meetings were duly placed on the notice-board. Dr. Smith then courteously furnished me with a list of such of the inmates as were seriously ill, and I visited them in their respective wards. Mr. Macpherson, whose place I was taking, is accustomed to spend the whole day in visiting; but as I was taking a holiday change, I did no more than above mentioned. In the afternoon, I went fishing from the jetty, and caught more than enough.

bream for breakfast. It will readily be understood that the inmates are glad of almost any meeting to pass away the evening, so at 7 p.m. we had a large muster in the men's mess-room for the practice of Sunday's hymns, there being a good organ and an efficient organist. Afterwards, by request, I gave a reading, selecting one of Rev. P. B. Power's pleasant and useful domestic tracts which I had with me. Then I sang to them. Although fond of singing, I am neither a J. Manton Smith nor a John Burnham, nevertheless, I believe the effort was appreciated, and the words,—

“ I sat alone with life's memories,
In sight of the crystal sea,”

may have touched a responsive chord in some heart present. On Sunday, the Roman Catholic inmates have a service among themselves at 9.30 a.m. In the absence of any minister, a Church of England service is afterwards conducted for the Protestants by Dr. Smith, or Mr. James Hill, the store-keeper. Apart from Mr. Macpherson, it is unusual for a minister to be present on Sunday, and in consequence the attendances at our meetings were unusually large. At 10.30, we had a good gathering, and I spoke upon the rending of the veil of the temple. At 2.30, I went to the women's quarters. Owing to inadequate accommodation, there are now several beds in the mess-room, and services there are consequently restricted to women. A blind girl played the harmonium, the matron both here and at the other services gave good help in the singing, and I repeated the Saviour's invitation in John vii. 37—39. About forty women attended, and making allowance for the sick, the irreligious, and the Roman Catholics, this number must be regarded as large. In Queensland, the Roman Catholics number about one-fourth of the population, but supply over thirty-six per cent. of the insanity, and over forty per cent. of the crime. I have not the figures for pauperism, but presume the Roman Catholic inmates of Dunwich are correspondingly out of proportion. At 7 p.m., over 200 assembled in the men's mess-room, including a fair number from the women's quarters, most of the officials and their families, and Messrs. Tyson and Farmer with my two aboriginal lads from Myora. It was cheering to learn that they had not forgotten the lessons I tried to teach them, and were willing to walk two and a half miles each way to hear me preach. Outside the building, there were many more of the inmates, seated on the benches, and listening to the service. It was a solemn time as, taking the Revised Version of Hebrews ii. 1, I spoke upon “ Drifting.” Afterwards, I went to the organ, and sang, “ So near to the Kingdom,” and then the old favourite hymn, “ Sun of my soul,” closed an impressive service, and a busy day.

On Monday, I thought to obtain some bait before breakfast, as the tide was low; one of the best sorts of bait, being the soldier crab. These crabs march along the sands by thousands, in closely-formed ranks, their blue and white bodies having a very pretty effect, and irresistibly suggesting their name. They keep, too, in companies of similar age and size. Here you may see a battalion of several hundreds scarcely as large as marbles, and yonder a regiment with bodies the size of walnuts. When approached, they bury themselves in the wet sand, where they also remain during high tide, and throughout the night. This last fact caused my journey to be in vain. They were not astir before the tide rose; so that, however true it may be that the early bird catches the worm, it does not follow that the early riser catches the crab. After breakfast, I went over the library. This is in a small detached building, and contains over two thousand volumes, so it must be confessed that the inmates of Dunwich have many privileges. The librarian is one of the inmates, and has his bed in the building, so that he may be said to live by his work, although failure to live by his work brought him to Dunwich. After dinner, I secured a good supply of bait, and from the jetty caught about a score of bream and a few little schnapper. At night, we held another meeting. I had been requested by many to give

a reading, and some of course wanted a comic reading, after the fashion of some visitors to the place. For this I was neither prepared nor inclined, but consented to the calling of a meeting at 7 p.m. There was again a large gathering. We sang solos and choruses from Sankey, and I read "The Oiled Feather," and also gave a recitation. At intervals, a few informal remarks, to enforce the lessons of the previous day's sermons, caused an hour to pass quickly and pleasantly. On breaking up, many expressed the hope that I would speedily visit them again, which, if my own work will permit, I shall be very glad to do.

Tuesday was the day for the steamer; and I thought to take home a few fish, but the tide was not favourable, and I caught so few that I gave them away. Whether we angle for fish or for men, experience shows that results are not in our own power. The return journey in the *Otter* was as pleasant as the voyage down, the week before, had been uncomfortable. The passengers were numerous and happy, the captain courteous and agreeable, and by 8 p.m. we reached the Queen's Wharf, and half an hour later saw me at home, and my holiday exchange was at an end.

Notices of Books.

Southwark. The Two Wesleys. Lectures by C. H. SPURGEON. Passmore and Alabaster. In stiff covers, price 6d. each.

THOUGH a whole generation has passed away since these Lectures were delivered, they are as full of interest to-day as they were then. Mr. Spurgeon took great pains in gathering the material that is here published, and it would have been a thousand pities for it to have been lost. All dwellers in South London should be familiar with the history of Southwark, and many beside Wesleyans will be interested in reading Mr. Spurgeon's summary of the life and work of John and Charles Wesley.

Sierra Leone, after a Hundred Years. By the RIGHT REV. E. G. INGHAM, D.D., Bishop of Sierra Leone. Seeley and Co.

THIS volume takes its place at once as a missionary classic, and no student of missions can afford to be without it. Though written from the Bishop's own standpoint, the efforts of the Methodists in the colony are not forgotten. We are glad to be able to devote a page or two to this book in the present number of the Magazine.

Pioneering in Morocco. By DR. ROBERT KERR. H. R. Allenson.

AN admirable record of work accomplished for Christ; simple and gracious in its narration, picturesque and realistic in its description. We have made further reference to it on another page.

The Great Closed Land. By ANNIE W. MARSTON. Partridge and Co.

THE fascination which Thibet exercises on most minds will ensure for this little book a hearty welcome. With considerable skill, the habits and customs of the strange race, which inhabits its mountain homes, are here described. The country seems almost destined to be the battle-ground of Theosophy and Christianity; and though we do not suppose they will discover the mythical Mahatmas, we hope that the Government interdict, placed on Miss Taylor's missionary band, may soon be removed, and that they may enter this hitherto closed land, in the name of Jesus, before which gates of brass must burst, and iron fetters yield.

DR. T. HARWOOD PATTISON, Professor of Homiletics and Pastoral Theology in Rochester Theological Seminary, New York, has just issued a timely and very useful work, namely, *The History of the English Bible*. It is published simultaneously in London and Philadelphia. The English publishers are *The Baptist Tract and Book Society*. This Society, after an existence of more than half a century, is renewing its youth, and making a new departure, intending to occupy a broader field, while not departing from its old lines as to strong attachment to "the faith once for all delivered to the saints."

Dr. Pattison will be remembered by some as a student at Regent's Park College, under Dr. Angus, and as, for a time, pastor of an influential church at Rochdale; but he has been for many years in America. His work will be a great help to ministers, Sunday-school teachers, and others whose means and time are limited. It is brimful of fact, incident, and suggestion. The book is much appreciated in America, the first edition having been sold out in ten days; and a third edition is now issued.

The chapters on "The Bible in English Literature" and "The Bible in the Nation" are replete with valuable information, and the other chapters are hardly less so in their respective spheres. The style is manly, simple, and telling, with a strong spice of wit and humour here and there. Though published by a Baptist Society, the volume is in no sense denominational; it is a book for all, of whatever name or opinion.

The People's Bible. By JOSEPH PARKER, D.D. Vol. XXIII. Hazell, Watson, and Viney.

ANOTHER volume of Dr. Parker's literary *magnum opus*. Much of this particular volume has already appeared under the title of *Apostolic Life*, but it was well worth reproducing with variations and additions. We have here all the piercing exposition of the Scripture, and original application of it to the manifold needs of modern life, which we associate with the author, and which make his words so

suggestive to other teachers and preachers. With unfeigned gladness we mark an intensified love for the gospel and the cross of Jesus as Dr. Parker's experience deepens and grows. His latest fruit is the mellowest and sweetest.

The Acts of the Apostles. By ALEXANDER MACLAREN, D.D. Hodder and Stoughton.

THE high level of Dr. Maclaren's previous Bible-class Expositions is maintained in this sixth volume of the series; indeed, in some respects, it excels its predecessors. The great Manchester preacher is so directly in the spiritual apostolic succession, that the stirring scenes depicted in the Acts of the Apostles furnish him with congenial themes for the display of his consecrated powers of mind and heart. We should have liked to have seen the flash of his piercing eye, and the expression on his countenance, when he wrote:—"One would like deferentially to ask the possibly very ignorant question, Why it should be taken for granted that, if Josephus and the New Testament contradict each other, it must always be the New Testament that is wrong?"

Many others beside Bible-class teachers and scholars will gladly welcome these Expositions.

The Biblical Illustrator. LEVITICUS and NUMBERS. By Rev. JOSEPH S. EXELL, M.A. Nisbet and Co.

THE fourth volume of the Old Testament series of this colossal undertaking appears to be as carefully compiled as the former issues, and will therefore be proportionately useful to purchasers with limited libraries. There is certainly variety in the authors from whose works Mr. Exell has made his selections, and C. H. Spurgeon's sermons still furnish quite a fair share of the extracts.

The Practical Value of Religious Belief. By HENRY SMITH. Elliot Stock.

A LETTER to an Agnostic, setting forth the evident connection between faith and virtue. A booklet likely to be of much use

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

A MOTLEY collection of sermons by preachers of different denominations and various schools of thought. Many of the discourses are valuable, but we could scarcely recommend the volume as a whole for "Sunday reading for Christian families," as the sub-title describes its contents; for Evangelical sentiments do not by any means predominate. Still, for those who know how to separate the chaff from the wheat, there is a great store of sermon material here. Among the preachers whose utterances are reported, we notice the Archbishops of Canterbury and York, the Bishops of London, Durham, Ripon, Peterborough, Derry, and Lahore, several archdeacons, canons, and deans, Drs. Clifford, Cuyler, Marcus Dods, Glover, Horton, Landels, Charles Leach, Maclaren, J. G. Paton, and Stalker; while C. H. Spurgeon, John McNeill, and John Robertson are also included.

The Religion of the Son of Man. By Rev. E. J. GOUGH, M.A. Sampson Low and Co.

AMONG the "Preachers of the Age" there must be many more worthy of a prominent place than this Dundee High Church clergyman, yet doubtless his volume will have its readers and admirers. There is nothing sufficiently striking about these discourses to give them a position alongside some of the masterpieces of pulpit eloquence in the earlier issues of the series; but they will help to show that, in the ministerial as in the celestial firmament, "one star differeth from another star in glory."

Sunday Afternoons with Working Men. By CHARLES LEACH, D.D.
R. D. Dickinson.

FROM such topics as "Socialism," "Land and Labour," "The Poor Man's Politics," to "How can I be Saved?" this vigorous Congregational pastor here addresses the sons of toil in their own plain Saxon tongue, with strong common-sense, with Christian sympathy, and with wise counsel. No wonder "the com-

mon people" hear him gladly. Whether, however, some of these themes are best treated on the Lord's-day is another matter. Dr. Leach thinks they are; we are convinced otherwise, and believe "social redemption" is a dream only to be realized after spiritual regeneration.

Five Minute Object Sermons to Children. By Rev. SYLVANUS HALL, D.D. Funk and Wagnalls.

A SERIES of short discourses, preached before the main sermons on Sunday mornings, for the special purpose of reaching the city of Child-soul through Eye-gate and Ear-gate. Objects of various kinds are shown, and then made the subject of brief addresses, which are child-like, but by no means childish. This volume will furnish those who have to address Sunday-school children with very acceptable material, and the attention of the young listeners will be gained by the exhibition of such objects as Dr. Hall displayed to his congregation of juveniles.

Bible Talks and Bible Readings. By ALFRED LAMBERT. Ipswich: S. Warren.

WITH the living voice to make them vigorous, and the personality of the leader to render them telling, these seventeen Scripture Sketches are calculated to be both interesting and instructive; and, with the accompanying power of the Holy Spirit, they will be edifying to all who study them.

Girding on the Armour. Letters to a Young Local Preacher. By Rev. DINSDALE T. YOUNG. "Joyful News" Book Depot, Rochdale.

A VERY helpful and healthy manual for young preachers. These fourteen letters are full of pious and practical hints, and must prove inspiring to any who are desirous of becoming "able ministers of the New Covenant." The chapter on "Some Good Guides," contains a high eulogy of "*Lectures to my Students*, by the ever-to-be-loved and honoured Mr. Spurgeon." We heartily commend this little volume, so full of trite and true sayings concerning the ministry of the Word.

Homely Counsels for Village Preachers, and Sermon Building Illustrated. By Rev. JOSEPH BUSH. "Joyful News" Book Depot, Rochdale.

A LITTLE work intended for the rural gospeller. It is written in a plain and homely style, suitable for "the working farmer, the thrifty cottager, the miner, and the allotment labourer," who have joined the ranks of local preachers. The "counsels" are wise, witty, and weighty; while the examples of "Sermon Building" are Scriptural, sensible, and suggestive. For a shilling, there is a bushel full of sound advice.

"For His Name's Sake." A Plea for Reverence. Nisbet and Co.

It is an open secret that this appeal for greater reverence in the use of the Divine Name is from the practised pen of Dr. R. Anderson. It is throughout striking, clear, and Scriptural, noting the inconsistency which writes about *Saint Paul*, and passes on to "Jesus Christ." We trust the book may be used in giving honour to the Name which is above every name.

The Evening Psalms: Meditations for Every Day in the Year. By the Author of "The Daily Round." Whittaker and Sons.

THESE meditations are written too much in one strain to suit our taste. It is a sort of monotone style, without elevation or descent. We want more variety of movement, and also less twilight. We infer that the writer is Anglican, with a tinge of the mediæval spirit. Moonbeams are better than the darkness, but we prefer the sun's rays. This book is specially suitable to the lovers of the "dim religious light."

The Pilgrim's Progress. By JOHN BUNYAN. Sunday School Union.

THE two parts of Bunyan's immortal allegory, plentifully illustrated, and strongly bound, for a shilling. We cannot say that we admire the frontispiece, or some of the other illustrations; yet they may just suit the taste of other readers. Anyway, the book is cheap at the price.

Illustrations from the Sermons of Alexander MacLaren, D.D. Edited and selected by JAMES HENRY MARTYN. Alexander and Shephard.

THE compiler truly says of Dr. MacLaren's sermons, "Every sentence is a gem which can be severed from the context without losing any of its brilliancy." Here, some hundreds of the gems are gathered together, ready to be reset by other preachers and speakers, and to be used to illuminate their discourses and addresses. Topical and textual indexes add to the value of the volume, which ought to have a large sale.

Henry Allon, D.D., Pastor and Teacher. By Rev. W. HARDY HARWOOD. Cassell and Co.

A SUCCINCT story of the life and labours of one who rightly held a foremost position in the ranks of Congregationalism. The brief biography of Dr. Allon here given, with the sermons and addresses selected as specimens of a ministry of nearly half a century, affords the reader an insight to the character and work of a devout and cultured preacher. While there is a portion of his teaching which we could not endorse, the impression left by the perusal of his successor's tribute of respect is, that the life was true, and the heart sincere.

The Bells of Is: or, Voices of Human Need and Sorrow. By REV. F. B. MEYER, B.A. Morgan and Scott.

UNDER this somewhat singular title, borrowed from an old Brittany legend, Mr. Meyer gives us an interesting chapter of autobiography, and a capitally-written account of his philanthropic work in Leicester, with various portraits, and pictures of Melbourne Hall and other places, making a very sightly and readable volume.

"Daily Mercies." By E. H. CAMERON. Marshall Brothers.

A SERIES of daily readings, in a neat little book that can be carried in the pocket. It contains many living seed-thoughts, which will grow and bear fruit.

Above the Clouds in Summer and Winter. By A LYME GARDENER.
Lyme Regis: F. Dunster.

THIS Lyme gardener is also a rhyme cultivator, like our friend Gwyer, the Penge poet, of whom Mr. Spurgeon used to say that his potatoes were better than his poetry. We have not seen any of the products of the Lyme Regis garden; but if they are as good as the meditations and sonnets in "this russet booklet", as the author aptly calls it, then the people in the Lyme region are well provided with flowers and fruits. The first and last verses of "The Lyme Gardener's Song," will give an idea what his style is like:—

"In rigours of Winter, in revels of Spring,
In Summer's luxuriant might—
In Autumn, the harvest of everything,
The Garden is my delight.

"Yet while, in the Garden is my delight,
Sweet solace of many a care,
The unparagon'd one of my Lord's in sight,
And the Rose of Sharon's there."

To many of our readers, the most notable poem in the book will be the one dated February, 1892, and headed CHARLES HADDON SPURGEON,—A MESSAGE, as though the glorified preacher was addressing a company of "Down-graders." Here is the first stanza:—

"Weep not o'er me, but o'er yourselves go weep
With plenteous cause for sorrow; go,
and pray,
In that ye grieved me with affliction deep
When from your steadfastness ye fell away."

For two shillings, any purchaser can get *Above the Clouds in Summer and Winter*.

Jezabel: A Dramatic Poem. By H. H. ORPEN-PALMER, B.D. Elliot Stock.

THIS little pamphlet is far above the average of religious poetic effusions. The author has chosen one of the most stirring episodes of Jewish history for his theme, and has treated it with great skill. There is lyric power, keen analysis of mind and motive, and the ability to make the scenes and characters live before your eyes. Yet,

so small a demand is there for this kind of literature, that we shall be agreeably surprised if it sells to any extent. Never was the muse less generous to her devotees than to-day.

The Golden Chain of Praise. Hymns by THOMAS HORNBLLOWER GILL.
Hodder and Stoughton.

MR. GILL is no novice in sacred song; for fifty years he has been singing to us songs of Zion, and now, on his seventy-fifth birthday, he sends out a new and enlarged edition of his *Golden Chain*. John of Antioch was called Chrysostom because of his golden-mouthed eloquence, and we may truthfully borrow the epithet for the author of these 250 pieces. Many of them have already attained a place in the praise of the Church, and others have but to be known to win wide acceptance. Mr. Gill is a Puritan poet; not from him do we get the sickly sweetness of some of our modern productions: here is depth with crystal clearness, experience with gracious expression, and doctrine with charming melody; albeit sometimes in a minor key. Like all true poets, Mr. Gill sounds the deeps, and scales the heights, while he mingles hope and fear. Hence he writes:—

"Behold Thy trembler! at Thy feet
O suffer me to stay!
Let not Thy lowly intimate
Become Thy castaway!"

Tolstoi's Boyhood. Written by himself.
Elliot Stock.

AN excellent shillingsworth as far as quantity goes; but not of much practical value. The ideas are those of the talented but eccentric Tolstoi of to-day, wrapped round the boyish form of Tolstoi of years ago. The average British boy will not be so carried away with them that he will forget his own sports; yet much can be learned from the early years and training of this truly remarkable man.

Russia would do well to cease her cruel persecutions of the Stundists and Jews, and listen to Tolstoi's voice crying in the wilderness, even if his message is not as distinct as that of John the Baptist.

"*Wanted.*" By PANSY (ISABELLA M. ALDEN). C. H. Kelly.

PANSY'S writings have an indescribable charm about them, and fascinate us as no other fiction has power to do. Years ago, we thought we had lost our heart entirely to the *Four Girls at Chautauqua*; but, since then, Pansy's genius has created so many charming rivals to these heroines, that we have become bewildered in our affections, and really do not know which we love best.

All Pansy's stories are written *with a purpose*, and the one now before us, which she has entitled, "*Wanted*," is no exception to this rule. Delicately, but with deep determination, she lays bare a terrible secret of modern society, exposing to full view the fatal habit of drug or opium drinking, an evil which has brought a fearful curse upon many fair women, and wrecked their once happy homes. It is a dark picture which Pansy paints; but, athwart its gloominess, she has thrown the lovely light of a young girl's unselfish and devoted Christian character, and under this blessed influence we see the shadows slowly disperse, and the glory of eternal day break on a soul once darkened and deadened by indulgence in sin.

Many readers of Pansy's books will be pleased to learn that Messrs. Partridge and Co. have published three more of them in paper covers, at fourpence each. These are—*Wise to Win*, *Cunning Workmen*, and *Christie's Christmas*.

Birdie's Benefits; or, "*A Little Child shall Lead Them.*" By ETHEL RUTH BODDY. Partridge and Co.

ALL readers of Miss Boddy's story of *Two Girls* should secure this sequel, that they may learn the later history of Mog Brown and her wee "*Birdie.*" It is one of the sweetest stories of child influence that we have read for many a day.

Mopsie. The Story of a London Waif. By DOROTHY WALROND. Nelsons.

THE hardships of a little London waif are here told in a very humorous and pathetic way. *Mopsie* is certainly

an original character. Leaders of Mothers' Meetings should get this book; it will be richly enjoyed.

Cecil Wilford. A Soldier's Son. By EDITH M. EDWARDS. C. H. Kelly.

A SAD story of how a noble man was caused to suffer in solitude through the wrong-doing of his own brother. His little son inherited, not only the fortune that ought to have been his father's, but the honoured name of one who was not actually a soldier, except in the service of the King of Kings. The story is well written, and it was worth writing.

The Gilead Guards: A Story of War Times in a New England Town. By MRS. O. W. SCOTT. C. H. Kelly.

LIKE the tale just noticed, the principal interest in this story centres around one who bravely bears the consequences of his brother's evil deeds. The story reveals much of the religious sentiment that exerted so powerful an influence in the great Civil War in America, and also gives a good idea of the effects of the struggle upon the inhabitants of a quiet New England village. Of course, love as well as war figures in the book.

Our Blue Jackets. Miss Weston's Life and Work among our Sailors. By SOPHIA G. WINTZ. Hodder and Stoughton.

ANYONE who is not acquainted with the story of Miss Weston's labours for the temporal and spiritual welfare of the men and boys in the Royal Navy should at once procure this revised and enlarged edition of *Our Blue Jackets*. It is a wonderful record, and is worth writing and reading over and over again. So much depends upon those who man the navy of our beloved island home that the whole country is interested in such service as Miss Weston and her helpers have rendered to our sailors for so many years. We hope the issue of this volume will bring substantial support to the many religious and philanthropic works that have their headquarters at the Royal Sailors' Rest, Devonport.

Notes.

WE mentioned, last month, that the annual meeting of the METROPOLITAN TABERNACLE POOR MINISTERS' CLOTHING SOCIETY was held on *Monday, July 23*, just as we were going to press. Pastor Thomas Spurgeon presided, and there was an unusually large attendance of subscribers and friends. Mrs. Thomas Spurgeon, the new President of the Society, and the ladies of the committee, were very busy arranging the 600 articles that had been brought or sent in answer to the Pastor's appeal. Mr. Harrald read extracts from the Report, and also spoke of the increasing need of the Society's work, first, because of the continued poverty of so many of the ministers, and next because of their painful experiences as related recently in *The Sword and the Trowel*. From the Report it appeared that 39 parcels, of the value of £236, had been sent out during the year, which closed with a balance of £11 ls. 9½d. due to the Treasurer. Pastor Thomas Spurgeon, in the course of his address, heartily thanked the ladies for their services during another year, and sought to enlist additional helpers and givers; nor did he ask in vain, for many new subscribers and workers came forward to join those who had been formerly connected with the work, and, in addition, more than sufficient special donations were given to clear off the deficiency in the funds. Addresses were also given by Pastor J. M. Hewson and Mr. W. Olney.

At the prayer-meeting in the Tabernacle, further reference to the Society's work was made by the Pastor, who suggested that other churches, which could not carry on similar service to so large an extent, might at least send some articles which the ladies would judiciously distribute among their many applicants. Mr. Harrald gave a *résumé* of the Report, Mr. Chamberlain appropriately sang, "Only remembered by what I have done," and Mr. William Olney and several other brethren specially prayed for poor ministers and their wives and families.

Parcels for the Society should be directed to Mrs. Duncan S. Miller, Metropolitan Tabernacle, Newington Butts; donations should be sent to Mrs. Clarke, "Ingleside," Elm Grove, Peckham, S.E.

On *Monday evening, July 30*, in introducing Mr. Harmer to speak to the friends at the Tabernacle prayer-meeting, Pastor Thomas Spurgeon referred to the article in the August *Sword and Trowel* on C. H. SPURGEON'S EVANGELISTS, and said that the new arrangements would make their brethren none the less, but rather all the more, Tabernacle Evangelists, and he hoped the church and congregation would contribute generously towards their support. Mr. Harmer gave an account of some of his recent missions, including the one at

Antwerp, and related an interesting instance of the baptism of a household brought to the Saviour during a series of services in the South of England. Pastor A. G. Edgerton, at the same meeting, gave a cheering report of the work under his care at Chiswick.

On *Monday evening, August 6*, there was the usual large Bank-holiday attendance at the Tabernacle prayer-meeting. Among the items of general interest were the following:—Mr. Patrick, from Tangier, spoke of the work in North Africa; Mr. Scrivener, from the Congo, gave particulars concerning the mission in that region; and the Pastor announced that on *Thursday evening, October 11*, a meeting will (D.V.) be held in the Tabernacle in aid of the Pastors' College Missionary Association. It is hoped that Dr. Churcher and Mr. Patrick will both be present, and that there will be a substantial addition to the funds of the Association.

COLLEGE.—Mr. C. T. Allen, who has retained his pastorate at Hook Norton during his College course, has now taken charge of the church at the Old Meeting, Cottenham, Cambridgeshire; and Mr. S. J. Thorpe has become pastor at Teigumouth and Shaldon, Devonshire.

Mr. A. A. Saville is removing from South Shields to Mint Lane, Lincoln; and Mr. R. McCullough has gone from Hobart, Tasmania, to Parkside, Adelaide, South Australia.

Mr. F. A. Jefferd, who returned from the Congo, invalided, has gone to Madeira, to work among the Portuguese. Mr. G. J. Dann has sailed again for India.

On *Friday, August 10*, the tutors and students met at West Croydon by invitation of Pastor and Mrs. J. A. Spurgeon. Some of the College Trustees, and a few neighbouring ministers, and other friends, were also present, making in all a company of about seventy persons. The meals were served in the schoolroom of the chapel, while the adjoining grounds of Mr. Bishop, and those of the President, were placed at the disposal of the visitors. Four new students were introduced,—two being from Paris, supported by French friends,—making a total of between fifty and sixty now in the institution. During the day, addresses were delivered by the President, and his father, and nephew Charles (Pastor Thomas Spurgeon was unable to be present), Professor Marchant, Mr. T. H. Olney, and Pastors H. J. Batts (King William's Town), J. C. Foster (Forest Hill), N. H. Patrick (Tangier), and G. Turner (Sutton). Heavy thunderstorms marred the outdoor proceedings, but everything possible was done to make the visit enjoyable, and the kindness was thoroughly appreciated by all who were present.

In memoriam.—Two more of our brethren have been "called home." In June, *Pastor W. H. Childs*, of La Crosse, Wisconsin, wrote to Mrs. Spurgeon a most touching letter in which he said:—"I cannot think of our glorified beloved President without the most powerful emotions. Oh, how we loved him! He stood in our affection next to his Master." On July 23, while in search of rest, he was suddenly summoned to enter into the eternal rest above. The brother minister, who sends the news, writes:—"A few days before he died, and while sitting at the table, he remarked to us that, when he entered heaven, the first one he would look for would be the Lord Jesus, and the next one, Mr. Spurgeon. Little did we think, when he uttered these words, that he was within so short a time of realizing the thoughts he uttered in blessed simple faith."

Pastor W. Skelly, of Raunds, Northamptonshire, has long been greatly afflicted. In the early part of this year, he had to resign his pastorate through ill-health, and now he, too, has gone where "the inhabitant shall not say, 'I am sick.'"

To all who are left to mourn the loss of their loved ones, we tender our heartfelt sympathy, praying that they may be divinely sustained and provided for in their time of bereavement and sorrow.

PASTORS' COLLEGE EVANGELIST.—The following report of *Mr. Manton Smith's* mission at West Retford comes to us from *Pastor S. Skingle*:—

"The special services commenced on July 14th, and ended on the 22nd. Although the chapel is out of the town, and the season of the year unfavourable for large meetings, the congregations increased in numbers and the services deepened in interest night after night, until the second Sabbath evening, when the building was quite crowded. *Mr. Smith's* life story, his cornet playing, and his sweet singing greatly delighted the people, and we trust the new gospel hymns he taught them will long live in their hearts, and bear rich fruit in their lives. Several adults professed to have found the Saviour during the mission."

This month, *Mr. Smith* goes to *St. Albans*, and *Farsley*, Yorkshire.

C. H. SPURGEON'S EVANGELISTS.—*Mr. Burnham* sends us an interesting record of some of the results of a mission held by him thirteen years ago. A Congregational minister recently called upon him to arrange for a series of special services, and it then transpired that he was led to Christ at the mission referred to. At the same time, one who is now a Baptist minister found the Saviour; and two others were blessed, whose experiences were so remarkable that *Mr. Burnham* described them for our readers, and entitled the sketches, "Saved in Pit Bottom," and "A Cripple's Recollection of C. H. Spurgeon." Eternity alone

will reveal how many others were saved then, or have been converted during our brother's sixteen years' labours as one of the Pastors' College Evangelists.

During the past month, *Mr. Burnham* has taken services at the People's Mission Hall, and the Congregational and Baptist chapels, Brentford, and at Chiswick Mission Hall. He hopes to spend September, as usual, among the hop-pickers, in Kent.

Large numbers have attended *Mr. Harmer's* services at Miss Watney's Hall, South Croydon, and much power has accompanied the Word proclaimed. Our brother has also been to Nottingham Tabernacle, and to Auckland Hall, West Norwood. This month, he begins his autumn campaign with a mission at Enon Chapel, Monkwearmouth, from September 1 to 16, following at Southwell, September 22 to October 1; Newark, October 6 to 16; Great Yarmouth, October 20 to November 1; and Kirkby East and Kirkby-in-Ashfield, November 10 to 26.

Mrs. Spurgeon is very grateful for the generous contributions already received for the support of the brethren whose work was described last month, and she will be thankful to any other readers who will help her to carry on this important part of her beloved husband's work.

COLPORTAGE.—The value of this work and the need for it are well expressed in a letter received from a gentleman in a district to which a colporteur has just been appointed, —Stoke, Devonport. He writes:—"The work of one of your agents may be of immense value. Although it is true that there are, in the locality, plenty of shops where newspapers and periodicals are sold; yet the bulk of what is sold is pernicious and trashy, of the 'penny-dreadful' class. The colporteur could introduce a wholesome literature into the homes of the poor, with the best results."

The colporteur sent will preach once each Lord's-day in a chapel in the centre of his district, and he will visit the surrounding homes regularly for the sale of Bibles and good literature during the week. Thus the pulpit, the press, and personal Christian visitation will be combined to extend the Redeemer's kingdom. This is what the Association is doing all over the land, and is anxious to extend, if the Lord's stewards will only remember its needs, and supply the required funds. About seventy districts are still occupied. The special effort to pay off the deficiency of last year is not yet complete, and it is earnestly hoped and asked that many new friends will contribute regular annual subscriptions or donations, so that the committee may be enabled to avoid further reduction in the number of colporteurs employed.

All communications to be sent to *W. Corden Jones*, Pastors' College, Temple Street, Southwark, S.E.

Baptisms at Metropolitan Tabernacle.—August 2nd, fourteen: at Haddon Hall, July 22nd, three.

PERSONAL NOTES, BY MRS. C. H. SPURGEON.—Have you noticed, dear readers of "Personal Notes", that I do not often mention to you that service which is the chief joy and solace of my life,—I mean, the work of the Book and Pastors' Aid Fund? I try to interest you in the many other things which the Lord has given me to see to:—the translation of the beloved Pastor's sermons into many languages,—the success of the Almanack and its Text Union,—the support of Evangelists,—the monthly confidential talks with you,—and the sustentation of the fund "For General Use in the Work of the Lord," through which so much loving help is granted to all sorts of exceeding need, and my dear husband's benefactions are constantly carried on. But the centre of all this circumference, the "hub" of my little wheel of service, the BOOK FUND, my own special labour and life-work for the last eighteen years, is not brought prominently before you in these pages, because its beautiful story of God's faithfulness and love is told annually in the "Report" which bears its name. But I am going to make an exception to the rule in this number of the Magazine.

I want you to know that the Lord is still approving the service by making it a constant blessing to His servants, and that the fruits of its gracious ministry are as real and abundant as ever. Only those who have suffered as "bookless ministers" can understand the rapturous delight with which a parcel of precious volumes is received by them; or how rich a poor pastor feels when the helps to the study of God's Word, which he has coveted so long and so earnestly, at length lie ready to his hand. The books are rejoiced over as "great spoil", knees are bent in thankfulness, tears sometimes drop on the bindings, and many a grateful song of praise goes up to God that He, in His mercy, has enabled me to provide for them in just the way their deep necessity required.

My joy, too, is very great as I see that the Lord uses me to cheer and help His ministers; and I remember how my heart thrilled when one of them said,—“Dear Mrs. Spurgeon,—You will never know, till you get home, how much joy and hope you have brought into the lives of others.”

Last year, the Book Fund gave dear Mr. Spurgeon's last work, *The Commentary on Matthew*, to every pastor who had passed through the College, and who remained a member of the Pastors' College Evangelical Association; and this year its gift was the newly-published volume on "The Art of Illustration." I am going to let you read an extract from a letter of acknowledgment written by a pastor in Australia. It is by no means a solitary specimen of loving

loyalty and remembrance, but is one of many, similarly tender and sympathetic. If you could read them all, you would perhaps wonder at the wealth of affection still lavished on "the President's" wife for his sweet sake.

Alas! that I can do so little for those who were so near to his heart, and for whom he did so much! Their deep and sore sense of loss intensifies my regard for them, and creates a companionship of sorrow which will only end with death.

This is the letter:—

"My dear Mrs. Spurgeon,—You are constantly putting me under fresh obligations to you for your great kindness. The Sermons, *The Sword and the Trowel*, the Report of the Book Fund,—in the mosaic of which, by the way, I detect a chip from this quarry,—have all reached me regularly, and brought me great joy; and you sent me *The Commentary on Matthew* last year. Now there has come another book from the lips of our dear glorified President; and after reading the first three Lectures, I have been stirred up to put an anecdotal window or two in my sermons, with great advantage to my people, especially the young and poor. I am afraid I had a secret objection to such a course, and also perhaps a sense of difficulty in finding what I judged to be fitting illustrations; but now a patient, quiet guest gives me just the help I need, and I hope to persevere,—or shall I say, be preserved? I thank you very heartily for your thoughtful love and kindness. I can truly say, no day passes but you are in my thoughts. We have reminders of the dear President and yourself everywhere about us, and the honoured name of Spurgeon is 'a household word.' My boy Basil is 'hurrying up' to read, that he may be able for himself to enjoy the story of 'The Essex Lad' which his grandfather sent him when it was published.

"There are times when some slight reproach is cast upon 'Spurgeon's men', but reproach for his dear sake, in our Master's cause, is only matter for rejoicing. By the grace of God, we will not allow the College flag to trail in the dust; but, by a life of devotion to Jesus, we will seek still to hold it aloft.

"What beautiful texts you have given us this year in the Almanack! That for to-day lies open before me, 'In the shadow of Thy wings will I make my refuge.' What comfort the shadow gives, and what a refuge is thus provided!

"You will be glad to hear two things. 1st, I lent the Conference Sermon, 'Honey in the Mouth' (No. 2,213), to the Episcopalian minister here, and it was so blessed to him that he asked me whether I could get him twenty of them, for the ministers of his Archdeaconry. I wrote, and received two dozen copies, one of which was made a great blessing to our Victorian Presbyterian Evangelist.

"2nd, I have long desired fruit, other

than comfort, in the distribution of our dear President's Sermons; and, last Saturday, a direct case of conversion became known to me. I have for some time visited a poor woman greatly afflicted, whose husband is a pronounced sceptic, and on Saturday, the 2nd inst., she was specially low and in great pain. I told her of another sufferer, who was able in her weakness to say,—

“Blessed assurance, Jesus is mine,
Oh, what a foretaste of glory divine!”

“She answered, with tear-dimmed eye, ‘I wish I could say that.’ I preached unto her Jesus, and left her a message to read. On Saturday, the 9th, I again found her in darkness, sorrow, and pain; and, on leaving, gave her Sermon No. 2,354, ‘Scarlet Sinners Pardoned and Purified.’ I saw her the next week, and said, ‘How is it now?’ Her lips quivered, but her eyes brightened as she replied, ‘*All is at rest.*’ Oh, what joy it was to hear this testimony! May its echo be a joy to you, as it has already been to the Saviour, and perhaps to the dear preacher himself! We wonder whether it will ever be our happiness to see you, and the dear ones of our hearth and home, we hope so; but, if not, all is well. We shall meet in the blessed land above.

“Yours very gratefully,
“ONE OF ‘OUR OWN MEN.’”

The reference in above letter to the text for my beloved's birthday,—June 19,—struck an answering chord in my heart. Turning over the papers in my portfolio, I found the following fragment, which I had written on that date:—

To-day's text is a very precious one to me, for though my dear one enjoys the full blaze of the light of God's countenance, while I am only “in the shadow of His wings,” yet how blessed is it to rejoice in such a refuge,—

“Till the storm of life be past.”

It is very tender of the Lord to use the

homely illustration of “wings” and “feathers” so frequently in His Word, for the comfort of His people. The most simple, as well as the most sorrowful, can understand the beauty of it. Many a time have I profitably watched the feathered folk of the farmyard, and been taught by them that, in every time of trouble, be it little or great, the safest place in all the world is, “under the wings.” How well the wee chickens know this! When the least thing alarms them, or the drops of rain come pattering down, they fly quickly to their mother's wings for shelter and safety, and you can see nothing of them but a collection of legs, *tiptoeing* in their eagerness to press very close to the warm breast which “covers them! *Sometimes*, I have dared to claim even such an experience! Not content with the blessed fact that I was hidden “beneath His wings,” my faith *nestled up*, as it were, to the loving heart that brooded over me, and found such a glow of everlasting love there, that all outside ills and evils were as if they were not. Oh, that such times were less rare!

But if any timid, afflicted souls read these few lines, let me whisper to them to run at once to their God, when “troubles assail, and dangers affright.” We are so safe when “covered with His feathers,” so cared for, and comforted, and welcomed, so defended from everything that could harm us.

In one place the text reads, “*Hide me beneath the shadow of Thy wings.*” The hen effectually *conceals* her brood from any passing enemy, and God is an impenetrable hiding-place for His people. Surely this is the meaning of the psalmist when he says, “I will trust in the *covert* of Thy wings” (Psa. lxi. 4).

Is it not a sad wonder that, sometimes, we wilfully stay out in the rain and the storm, facing unknown dangers, when all the while so gracious a shelter is provided and accessible?

Pastors' College, Metropolitan Tabernacle.

Statement of Receipts from July 15th to August 14th, 1894.

	£	s.	d.
Mr. H. M. Watts	0	10	0
Miss Spliedt	0	10	0
Mrs. Elgee	0	10	6
Mrs. R. Wilkinson	2	0	0
Half collection at Lynton Baptist Chapel, per Pastor John Collins	?	8	0
In memoriam, J. G.	1	0	0
Pastor G. W. Linnecar	0	12	0
Rev. R. J. Beechiff... ..	0	2	6
Mr. W. Pitcher	1	1	0
Legacy, Estate of the late Mr. John Burton	44	5	0
Mr. Joseph Russell	1	0	0
Miss Jephth	1	1	0

	£	s.	d.
Collection at Baptist Chapel, Marlow Road, Maidenhead, per Pastor H. J. Preece	1	5	0
Mrs. Edwards, per Mrs. C. H. Spurgeon	2	0	0
Weekly Offerings at Met. Tab. :—			
July 15	27	14	6
“ 22	6	13	5
“ 29	26	9	6
Aug. 5	67	3	6*
	128	0	11
	£128	5	11

* Inclusive of £42 10s. enclosed in envelope, and placed in box, from “Presbyterian.”

Pastors' College Missionary Association.

Statement of Receipts from July 15th to August 14th, 1894.

£ s. d.		£ s. d.	
Mr. Murfin, per Mr. Patrick	0 12 6	Metropolitan Tabernacle Sunday-school, per Mr. T. H. Olney	5 0 0
The Masters Mills, per Mr. Patrick ...	0 9 0	A friend, N. Z.	10 0 0
Mrs. Burton, per Mr. Patrick	0 8 9	Mr. Joseph Russell	1 0 0
Mr. Patrick, from preaching engagements	3 5 0	"A widow's mite," per Pastor T. Spurgeon... ..	0 5 0
Thankoffering for Dr. Churcher's visit to Hornton Street Baptist Chapel, Kensington, per Pastor S. J. Jones... ..	0 18 0	Mrs. Devenish	0 5 0
Mrs. Keevil, per Pastor T. Spurgeon... ..	2 10 0		
Contribution from Abber Road Baptist Chapel, St. John's Wood	1 15 0		
			<u>£26 8 3</u>

Spurgeons' Orphan Home, Stockwell Orphanage.

Statement of Receipts from July 16th to August 14th, 1894.

£ s. d.		£ s. d.	
Mr. J. B. Crabb	5 5 0	The trustees of the late Mr. John Bennett	10 0 0
A poor Baptist	0 5 0	Mrs. Greenwood	0 5 0
Mr. J. Wilson	0 10 6	Collected by Mrs. Rhodes	1 6 2
Mr. H. Ladin	0 2 0	Miss Barrett	0 6 0
Miss S. Pilcher	0 2 0	E. G., Northampton	0 10 0
Con	0 5 0	Mr. G. P. Millar	0 5 0
Pastor J. Alexander Brown, M.R.C.S... ..	2 2 0	A reader of "The Christian World"	0 10 0
Collected by Miss E. Wykes	0 10 0	Mr. W. H. Clark	1 10 0
Collected by Misses L. and J. Cairns	0 17 0	Miss L. M. Batts	0 6 6
Mr. F. Hallett	0 5 0	Collected by Miss Newbold	0 9 0
Mr. J. Clark	1 0 0	Mrs. Harris	0 5 0
Miss J. Ferguson	0 3 0	Miss Maxwell	1 1 0
God's tenth	0 10 0	Collected by Rev. T. R. H. Sturges	0 5 0
Mr. Harvey	2 0 0	Collected by Mrs. Stopford	3 0 0
Box in No. 1 Girls' House (Stockwell Orphanage)	0 10 1	Mr. S. H. Perriam	0 10 0
Mrs. Curtis	0 5 0	Mrs. Renshaw	1 0 0
Miss G. Webster	1 0 0	Misses C. and J. Noble	6 0 0
Mr. John Damells... ..	0 5 0	Miss C. Harris	3 0 0
Miss E. Waterhouse	5 0 0	Collected by the late Miss Lizzie Adams	0 2 6
M. A. W. B.	0 10 0	Miss Munro	0 2 6
Colonel J. T. Morton	0 10 0	Collected by Mrs. Layton	0 7 6
Collected by Mrs. S. Potter	0 5 0	Collected by Miss Ward... ..	0 7 1
Mrs. S. Slodden	0 2 6	Millport	0 2 0
Collected by Mrs. Honour	1 10 0	Mr. J. Alexander	0 2 0
A friend, Newcastle-on-Tyne	0 5 0	Twenty years a Vegetarian	1 0 0
Mrs. Moore	1 0 0	Mr. and Mrs. Baker	1 0 0
Willie, Edie, and Millie Carter	1 0 0	A friend from Bury St. Edmund's	2 0 0
Executors of the late Mr. James Campbell	42 10 9	Mr. R. Morgan	0 12 0
Executors of the late Mr. J. H. Tarrant	10 0 0	Collected by Mrs. R. C. Allen	0 6 0
Mr. George Baker	0 11 1	In memoriam of Miss S. T. Mundy	1 0 0
Miss Nesbitt	0 10 0	Mrs. S. Pollett	0 10 0
A widow	0 2 0	Miss Petter	5 0 0
A Commercial Traveller... ..	25 0 0	Mr. J. Wilson	0 5 0
Mr. S. Scowen	0 5 0	Joseph Street Sunday-school, Woolwich	1 17 6
A friend, per Pastor N. Dobson	1 0 0	Colonel A. Woodhouse	10 0 0
Mr. W. H. Snow	0 5 0	Mr. S. H. Dauncey	3 3 0
Mr. E. Rawlings	10 10 0	Mrs. M. J. Warren	0 10 0
Mr. H. Dodwell	0 10 0	One who loves the orphans	0 10 0
Mr. J. A. Samuel	0 10 0	Mrs. Bradley	1 0 0
Miss J. Bird	1 0 0	F. G. B.	0 1 6
Miss E. J. Thompson	0 5 0	Per Mrs. J. A. Spurgeon:—	
Mr. C. Ibberson	0 3 0	Mr. John Pelton, J.P.	2 10 0
Collected by Pastor G. Hunt Rumsey	0 8 6	Mrs. Elgee	0 10 6
Collected by Mrs. Straw	0 10 0	Mr. Read	0 10 0
Mr. R. Baxter Booth	1 1 0	Mrs. Read	0 5 0
Stamps from Oldham	0 1 0	J. T. D.	0 2 6
Mr. J. Smiths	1 0 0	A friend	0 1 0
Baptist Church, Lynton	2 8 0		
Miss M. A. Nunn	1 0 0		
			<u>3 19 0</u>

	£	s.	d.		£	s.	d.
Mrs. C. Walter	10	0	0	Orphanage box at Tabernacle gates ...	1	14	0
Mr. G. Smith	0	5	0	Box at Stockwell Orphanage ...	2	0	0
Mr. J. H. Earnshaw	0	8	0	H. W.	5	0	0
E. R. N.	0	2	6	Mr. Ranford	0	10	0
Mr. D. Land	0	5	0	Postal order, Oldham	0	1	0
Miss L. B. Coote	1	0	0	Miss Cunningham	0	10	0
Mr. H. G. Willink... ..	0	16	0	Sandwich, per Bankers	1	1	0
Executors of the late Mrs. Ann Ormsby, second amount, being balance of account	6	11	0	Midway Place Sunday-school	1	0	0
Mrs. Anderson	0	5	0	Per Mrs. C. H. Spurgeon:—			
A thankoffering, Wood Green	0	10	0	Mr. H. Emery	0	10	0
Mrs. M. D. MacLeay	1	0	0	Mr. and Mrs. Hills... ..	1	0	0
Mr. Joseph Russell	5	0	0	The Dowager Lady Abercromby	1	1	0
Somebody's Insurance	0	5	7	Mrs. Edwards	2	0	0
Mrs. M. Hayward... ..	0	10	0	Mrs. John Pearson	2	2	0
A retired country minister	0	5	0	Mrs. Robertson	1	0	0
Mr. James F. Milne	0	7	6				7 13 0
Mr. W. Butcher	0	3	0	Meeting by Mr. Charlesworth and the Orphanage Choir:—			
Miss E. Kewer	0	5	0	Baptist Total Abstinence Association	4	4	0
"Inasmuch"	0	5	0				£273 4 11
Executors of the late Mr. Thomas Kitwood	20	0	0				
Proceeds of Concert at Hawick, per Pastor W. Seaman	11	12	10				

List of Presents, per Mr. Charlesworth, from July 16th to August 14th, 1894.—PROVISIONS: A quantity of Cabbages, Mr. J. Watts; 1 box Black Currants, Mrs. M. E. Garrod; 1 New Zealand Sheep, Sir A. Seale Haslam; 7 lbs. Tea, Mr. C. Deayton; a hamper of Peas, Dr. H. Harris.

Boys' CLOTHING:—1 Suit, A well-wisher; 1 Suit, Mr. John Lewis.

GIRLS' CLOTHING:—4 Articles, Miss Helensburgh.

GENERAL:—1 load of Firewood, Mr. G. Boxall.

Colportage Association.

Statement of Receipts from July 15th to August 14th, 1894.

Subscriptions and Donations for Districts:—	£	s.	d.
Mr. Thomas Greenwood, for Brentford Cowling Hill, Yorkshire Baptist Association	10	0	0
Maldon, per Rev. C. Gooding	2	10	0
Gildersome, per Rev. J. Haslam	10	0	0
Norfolk Congregational Union, for East Dereham	11	5	0
Orpington, per Mr. Vinson	10	0	0
Ironbridge, per Mr. A. Maw	10	0	0
For Cardiff and Penrhikyber:—			
Mr. R. Cory, J.P.	11	5	0
Mr. J. Cory, J.P.	11	5	0
	22	10	0
Wilts and East Somerset Association	22	10	0
Oxfordshire Association, for Stow and Aston	10	0	0
Kettering, per Mr. W. Meadows, sen. Tewkesbury District:—	10	0	0
Mrs. White	1	5	0
Mrs. Robinson	5	0	0
	6	5	0
Greenwich, per Pastor C. Spurgeon	10	0	0
Miss Bilbrough, for Horsforth	11	5	0
Metropolitan Tabernacle Sunday-school	10	0	0
Mr. R. W. S. Griffith, for Pritham	11	5	0
Minchinhampton, per Messrs. P. C. Evans and Sons	10	0	0
Cambridge Baptist Association, for Swaffham Prior	12	10	0
Home Counties Baptist Association	12	10	0
	£212	10	0

Subscriptions and Donations to the General Fund:—	£	s.	d.
Mrs. Elgee	0	10	6
Mr. H. M. Watts	0	5	0
Half Way Mission, Sheppey	0	5	0
"Well-wisher," Worthing post-mark	0	5	0
Mrs. H. Keevil, per Pastor Thomas Spurgeon	5	0	0
Customer, per Mr. Beer	0	1	6
Mrs. Louisa Howard	0	5	0
A friend, New Zealand	10	0	0
An afflicted missionary in India	1	0	0
Mr. Joseph Russell	1	0	0

Annual Subscriptions:—	£	s.	d.
Mr. W. G. McGregor	1	1	0
Mr. G. F. Satchell	2	0	0
Messrs. S. W. Partridge and Co., 1893 and 1894	4	4	0
Mr. and Mrs. Spice	1	0	0
Mr. W. Izard	1	1	0
Mr. Harden	0	10	6
Messrs. Cassell and Co. (Limited)	2	2	0
Mr. E. Brayne	0	10	6
Mr. W. Wayne	1	1	0
Mr. John J. Rodgers	1	1	0
Mr. and Mrs. I. Brown	1	1	0
Mr. William Payne	1	1	0

Towards Deficiency, 1893:—	£	s.	d.
Miss Daniel	0	10	0
	£55	15	0

Society of Evangelists.

Statement of Receipts from July 15th to August 14th, 1894.

	£	s.	d.		£	s.	d.
Thankoffering for Mr. Burnham's services at Modbury	0	10	0	Mr. Joseph Russell	2	0	0
Thankoffering for Mr. J. M. Smith's services at Retford	1	1	0		2	2	0
Mrs. Keevil, per Pastor T. Spurgeon	2	10	0		16	1	0
					16	1	0

C. H. Spurgeon's Memorial Fund Account.

Statement of Receipts from July 15th to August 14th, 1894.

	£	s.	d.
Willie, Edie, and Millie Carter	0	10	0
Dr. MacGill	2	2	0
Collected by the Misses Crompton	2	10	0
			5 2 0

Mrs. Spurgeon's Fund for General Use in the Lord's Work.

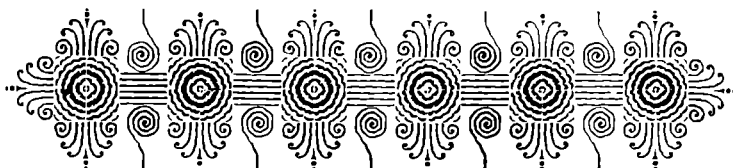
Statement of Receipts from July 15th to August 14th, 1894.

	£	s.	d.		£	s.	d.
Thankoffering, per A. A. H. (for evangelists)	1	10	0	A. A.	0	7	6
H. O. N.	0	2	0	Mrs. Edwards (for evangelists)	1	0	0
Mr. W. Perry	0	12	0	Mrs. Simpson	2	0	0
Mrs. Allen	0	5	0	Mr. Charles Comber (for evangelists)	1	0	0
Mr. and Mrs. Hills	1	10	0	Mr. T. W. Goodall (for translation of sermons)	0	3	4
Lisle	0	11	6	A friend, Bristol (for evangelists)	1	0	0
Mr. J. Passmore (for evangelists)	10	0	0	A. Dale (for evangelists)	0	5	0
Mr. F. W. N. Lloyd	5	5	0	36 1 4			
Mr. F. W. N. Lloyd (for evangelists)	5	5	0				
Miss Bailey (for evangelists)	0	5	0				
"Ebenezer"	5	0	0				

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, Campbelton, 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.

Contributions "For General Use in the Lord's Work," and for the support of Mr. Harmer and Mr. Burnham,—C. H. Spurgeon's Evangelists,—should be sent to Mrs. C. H. Spurgeon, "Westwood," Beulah Hill, Upper Norwood.



THE

Sword and the Trowel.

OCTOBER, 1894.

The First Baptist Minister.

A COLLEGE ADDRESS, BY C. H. SPURGEON.

(Concluded from page 487.)

BUT John was a *shining light* as well as a burning light. I have known some men who have been very full of zeal, but there has been no shining in their ministry. I have heard that it was a lucifer match that kindled their light; it was so in the case of the man who had a fierce temper, for that is the lucifer match which has made some into burning lights. Such fire as that is as hateful to God as the strange fire that Nadab and Abihu offered. The zeal that is wanted for the Lord's service is that which is accompanied with knowledge, and consecrated by love. "He was a burning and a shining light." John shone so brightly because of the fulness of his testimony. He kept back nothing that he knew concerning Christ. He had not much to say; but, little as it was, he said it all. One thing I warn you against, brethren, that is, trying to save up some of your light. It is no good attempting to do so, for light is an article that will not keep, it must burn on and burn out. I have sometimes told you that I compare myself, not to one of our vast vats, the reservoirs of learning that you will find in some Colleges,—not marked XX, but D.D.,—enormous vats they are; I should like to speak of them with all the reverence they deserve, but it seems to me that the tap was fixed up at the top of the vat, and very little runs out. Now I am a very small kilderkin, but I take

care to empty myself right out every time I preach ; if there are only eighteen gallons in the cask, the people get it all ; but some of these thousand-gallon vats only pour out about half a pint, and keep the rest themselves. I think that you and I had better tell the people all that we know ; we must not keep our knowledge to ourselves, else it will be like the manna which was kept beyond the appointed day, it will stink, and breed worms. Get more manna fresh continually, and use it all up, let none of it be kept until the morning.

John was not a light shut up in a dark lantern ; he was a *shining* light, and one reason for his shining was that his speech was so plain. Everybody who heard him could understand him. He was a sort of John Bright or William Cobbett among preachers. There was not about him even the mystery which you sometimes notice in his namesake, the beloved apostle John ; it is all downright hard hitting and straight firing with John the Baptist. The words that came from his lips were very plain and simple. Brethren, do be shining lights in this sense. Cut out all those long words that you have put into your sermons ; do not carry a silver pencil-case, to note every word of fifteen syllables that you meet with, in order that you may roll it out to the people next Sunday. Give them as many words of one syllable as ever you can ; make your preaching as plain as a pike-staff, and let nobody have to say of you, "What a fine preacher he is !" for "a fine preacher" will go to hell if he does not mind. It is one of the greatest of all sins to be "a fine preacher." Look at the Church as John saw her in the Revelation. She was clothed with the sun, the moon was under her feet, and upon her head was a crown of twelve stars. The Church of Rome makes the woman very fine, but she cannot compare in glory with the woman in heaven, so they put on her all kinds of nick-nacks and ornaments, and thus produce the harlot of Babylon, "arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication." Do not so with a sermon, I beseech you ; but clothe it with the sun, and put the stars about its head, deck it with celestial ornaments ; and as for the moon, put that beneath its feet. Never expect to be a burning and a shining light by hanging the gaudy trinkets of oratory about your sermons, for John the Baptist shone by the brilliance of his plain speech, and of him his Lord said, "Among them that are born of women there hath not risen a greater than John the Baptist."

Still more, John was "a shining light" in his holy life. All men knew that John was a prophet, not only because he was such a powerful preacher, but because of his consecrated life. There was something even about his asceticism, his total abstinence, his evident self-denial, that made him all the better preacher. May God make us holy men ! Men cannot make head or tail of some of us ; but if ever this question is asked, "the ministry of Thomas So-and-so, was it from heaven or of men ?" oh, that the devil and all his emissaries may be forced to be silent because they dare not say it is not from heaven, even if they will not admit that it is ! The baptism of John vindicated itself ; so may the life of each one of us be the justification of all our preaching ! There is a story told of Origen that, in great stress of

trial, he denied the faith. Afterwards, going to Jerusalem, he was asked to preach. He was very much averse to doing so, but was at last persuaded to attempt it. He took the Bible that was in the pulpit, and you may imagine what was his dread when he opened it, and his eye caught these words, "Unto the wicked God saith, What hast thou to do to declare My statutes, or that thou shouldest take My covenant into thy mouth?" He sat down before the crowded audience that had gathered to hear the celebrated preacher, read the text, and said his tears must be his only discourse; and unless you and I live godly lives, we shall have to be silent in God's house. Until repentance has been shown, and God's infinite love sets us on our feet again, we must be quiet. The better thing, however, will be not to sin, nor turn aside from God, so that we may be able to say with Paul, when writing to the Thessalonians, "Ye are witnesses, and God also, how holily and justly and unblameably we behaved ourselves among you that believe."

Further, John was "a shining light" from the fact that he had a striking style and manner. There was a diffusiveness about him, he scattered what light he had. All men heard of John; even Herod heard of John the Baptist, and for a very good reason. I do not believe he ever put an advertisement in the weekly or daily papers stating that "the Rev. John Baptist had become the Pastor of the Church in the Wilderness, that on a certain day there would be 'a locust and honey meeting', and he would preach a special sermon, and at the close of the service, the ordinance of believers' baptism would be observed." No, no, John's preaching was his only advertisement; he stepped forth into the wilderness, and began to preach; there was a voice crying, and men could not help hearing it.

Brethren, we must do something striking, but the most striking thing nowadays is to preach the gospel. It will not do for us to preach the gospel inside a missionary box, for unless all the people were to gather round the little slit in the top, they would never know anything about it. Well, brethren, you smile, but you know what I mean; there are some ministers who are quite content if about a dozen people come to hear them; let it not be so with any of you. If you are sent of God to a town, or a village, make a stir somehow or other. Let it not be done with any idea of self-glorification; but say to yourself, "People who do not hear the gospel are not likely to believe the gospel. If I preach to empty pews, I shall save nothing, not even myself. I shall be the loser by it, and not the Saviour; but if I get the pews full, 'faith cometh by hearing, and hearing by the Word of God,' and by that means I may hope to help to get heaven full." One Catholic priest said to another that "virginity peopled heaven." "Ah!" replied the other, "but it would not people earth." If the earth was never peopled, I do not see how heaven would be. We may say that modest, genteel, lady-like preaching gathers together the *elite* and the eclectic; but I do not know where they are going to pick out these *elite* and eclectic people about whom we hear so much unless they have some ordinary sinners from whom they may select them. So, brethren, preach in a simple, earnest, striking manner, as John did, and like him you will be a burning and a shining light.

Put together all that I have said, and I think you will have a true description of the character of John the Baptist, of whom his Master said, "he was a burning and a shining light."

II. Secondly and briefly, let us consider HIS TREATMENT: "ye were willing for a season to rejoice in his light." I call your special attention to this point, because this will be the kind of treatment that some of you will receive.

There were some who had a *temporary delight* in John the Baptist's ministry. Calvin translates the whole verse, "He was a burning and shining lamp, and for a time you were willing to amuse yourselves in his light," and then he goes on to explain his translation, "as if," saith he, "the head of a family were to light a lamp for his servants by night, that they might perform the duties which he had enjoined on them, but they, instead of doing so, employed it for debauchery and every kind of licentiousness." Well, now, there are many churches that do just this with their minister; they have a very beautiful, bright lamp, and they amuse themselves in his light. Oh, how they praise the preacher! The ladies especially cry, "What a dear young man he is!" "Well," says one, "I cannot help admiring his charming looks;" and another praises the musical tones of his voice, and the sweet key in which it is pitched. They are full of admiration of the new lamp. Brethren, if this is happening to you, do not be so very proud, because all of us have in our measure passed through the same process; many men, as good as you, and better, and *worse*, have received just the same sort of treatment as you are experiencing from your hearers. They are willing for a season to amuse themselves in your light. But remember that we were never sent to amuse people, we were sent to enlighten them, and to be the means of burning sin out of them; but they are willing for a season to amuse themselves in our light! There is many and many a ministry of which it can be said, "it is gold in the morning, silver in the afternoon, and lead at night." There is a grand welcome meeting, an enthusiastic recognition service, the newspapers announce that "the Rev. So-and-so commences his work under the most happy auspices," everybody rejoices, and the whole town rings with the praises of the brilliant young minister. Whether it is that the promising young man has not many sermons, and so is soon spun out, or whether he came into the world to be "sent of God" to speak with power only two or three times, or whether it is that he gets very lazy, and does not work, or whether it is the fault of the people, I am sure it is still true that "they are willing for a season to amuse themselves in his light." The Greek is *ἀγαλλιαθῆναι*, that is, they danced gaily, up and down, backwards and forwards, across the room, with hands joined, all praising this splendid young man. Well, brethren, that is the way that they often go on, as they did with John the Baptist: "they were willing for a season to dance," and frolic, and play at games, like boys at a bonfire, "in his light."

The quieter people do not make so much fuss, in fact, they do not approve of it; they are the sort who never gush, and never go into ecstasies, but still they are willing for a season to rejoice in his light, such as it is. They do not think it is as good as they might have had

from another College; but still, the minister is a useful young man, and may be made into something in course of time, especially if they are all of them properly unkind and cruel to him! It is an *intellectual pleasure* which these people feel. "Ye were willing for a season to rejoice in his light," not in his burning, mark you; and they did not rejoice in *the* Light; no, they did not care much about that, they rejoiced in John's light, his little penny candle, his small illumination, they rejoiced in that which appertained to the man, not in the message which the man brought. Oh, how many of our hearers think more of us than they do of our Master! They go out saying to one another, "Was not that a splendid climax?"—a peroration, I think they call it. If it had been because of the Light that John's hearers, or ours, rejoiced, it would have been a different matter.

There is an old story about Hercules trying to drag Cerberus, the three-headed dog, out of the pit. He seized him by his huge dog-collar, and for a time the cur came out with him; but when they reached the gates, the dog pulled so hard, and the ground was so slippery, that Hercules had to let go, or the dog would very soon have dragged him down with him. Men of the world are very like that dog. If it is God's light that you want them to see, you may pull them till you get them nearly up, but if the light once begins to shine on them, they will roar at you, they will bite and bark, and you will need all the strength you have to keep from being dragged down to them. Still, if you will proclaim the truth very cleverly, if you will preach the gospel very nattily and prettily, it may be even good strong Calvinistic theology, you will find that, as it was with John, so it will be with you, the people will be willing for a season to rejoice in your light so far as to have an intellectual pleasure in it.

But afterwards, what then? Why, then, they are willing, after that season is over, to put the light out. There will be *the ultimate rejection* of the light, as there was in John's case. Herod was the extinguisher, and most effectually was John the Baptist's light quenched. The king said that, with an oath, he had promised the daughter of Herodias that he would give her whatsoever she should ask of him, even unto the half of his kingdom, and he was obliged to kill John for his oath's sake. There is one of the old Fathers who says, "Herod was a liar even in making that excuse, for he had promised to give her anything to the half of his kingdom, and John's head was worth more than the whole of his kingdom;" so he might have replied to her shameful request, "I said that to the half of my kingdom I would give you what you asked, but I cannot give you the head of John the Baptist, for that is worth more than the whole of my kingdom." As was said of Chrysostom at Constantinople, "much better that the sun should cease to shine, than that Chrysostom should cease to preach," so much better would it have been that the kingdom of Herod should all have been destroyed, than that the head of John the Baptist should have been cut off.

Expect, brethren, that in all probability people will treat you as they treated John. They may take away your character, they

may take away your reputation, and it may be necessary for you to remove to some other place, and let your light shine there. If so, do not be so "stoppish" as not to move, and do not go running home to tell the President, as if such a thing had never happened to anybody else. If they rejoice in your light during a long season, be glad; but if it is a short season, do not be too much cast down, but pray God to trim your light so that others may be able to rejoice in it for a season elsewhere.

III. But now, lastly, what was John's reward? John's reward, dear brethren, was, so far as my text is concerned, HIS MASTER'S PRAISE, for it is the Lord Jesus who says of him, "he was a burning and a shining light."

If we can have our Master say of us what He was able to say of John the Baptist, it will be all that we can want. Oh, for that approving word from our dear Lord's lips, "Well done, good and faithful servant!" I earnestly beseech you, brethren, to expect no other reward, because, although there may seem to be other rewards, there are none of them that are satisfactory or satisfying to a man of God. You may think it is a great thing to gather around you a large church, and to be a person of influence; but I can assure you, from my own experience, that there is nothing really satisfying in it all, for as in "making many books there is no end; and much study is a weariness to the flesh," so, it is just in proportion as you succeed that you will be weary, that you will be worried, that you will be worn, and that you will scarcely know what repose of mind means. If your own comfort were to be sought, you might be content to abide in some humble sphere of service, for as far as success is concerned, there is nothing in it worth toiling for. But it is worth while aiming at pleasing Christ. If you do not live for that, if you are seeking to make your preaching pleasing to your people, you will get broken-hearted one of these days. I like to feel, "I do not preach to please my people, I do not preach to please myself; but I do preach to please the Lord Jesus Christ." A toad under a harrow is better off than a minister who preaches to please men, one spike or another is always running into him. He feels that he has as many masters as there are people, and he gets to dread even the silly remark of a servant girl. He has five hundred masters if he has that number of hearers in his congregation, and every Tom, Jack, and Harry can kick him as much as he likes. Let not one of you be such a cur as that; but live for something nobler and better, and seek to please Christ, even as John the Baptist did.

Now, in summing up, I want you to notice that there are four testimonials to John's ministry, which I hope we may all have when our work comes to an end. The first is in John v. 33: "*He bare witness unto the truth.*" That would make a capital epitaph for any one of us. If that be the truth, it will be a fine memorial of any man's ministry. Take care that you know the truth, and the whole truth, bear witness to the truth, and nothing but the truth, so shall you have won an encomium from your Lord like that which he gave to John: "*He bare witness unto the truth.*"

Another passage concerning John the Baptist is in John x. 41: "*John did no miracle; but all things that John spake of this Man were true.*" I should like each of you to have that for your epitaph; it is perhaps preferable even to the other. The first part is true of us all, "John did no miracle." John did not crowd the place, John did not build a new chapel, John did not have half-a-dozen plated teaspoons and an inkstand presented to him, "John did no miracle: but all things that John spake of this Man were true." He spake about Christ, and what he said was the truth; he was no great wonder-worker; he was a faithful preacher, and souls were saved and fed by his preaching. People might have said, if he had lived nowadays, "he will never set the Thames on fire." "John did no miracle: but—" oh, what a blessed "but"!—"all things that John spake of this Man were true." May that be truly said of each one of us!

Another high encomium, and one of a different character, because it comes from the other side of the house, is recorded in Mark vi. 20: "*Herod feared John.*" John did not fear Herod, but "Herod feared John." John had nothing to lose, but "Herod feared John," for John came to him, and said, "it is not lawful for thee to have thy present wife." There were some preachers who came to Herod, and he paid them well for their very excellent discourses; but "Herod feared John." Herod told other preachers to mind what they said, and especially never to say anything against the Herodian government, or else he would let them know who was master; but he never said anything like that to John, for "Herod feared John." It is a grand thing when it can be said of a minister that men fear him, and that they do not dare to act in his presence as they do when he is not near them, for they are afraid of his righteous rebukes. The devil himself is afraid of some ministers; I know he is by the nasty tricks he plays upon them; he is a devil of a devil, there is none like him in devilry, he will go any length in evil; but I hope it will be true that even Satan will tremble when he sees us on our knees, or when we enter the pulpit.

There is one more testimony concerning John the Baptist; it is in Acts xiii. 25: "*John fulfilled his course.*" There we read Paul's testimony concerning him, "John fulfilled his course." His father, Zacharias, you know, was a priest, and was fulfilling his course when the promise of John's birth was conveyed to him. John was a priest, too, and he fulfilled his course. That would be a noble epitaph for any one of us. He was not the greatest man who ever lived, the least in the kingdom of heaven is greater than he; but "John fulfilled his course." Some men's lives are broken columns, snapped off before their work was half done; others are like Penelope with her web, undoing in the dark night of forgetfulness and sin what they had woven in the light of day; but "John fulfilled his course," what he began to build, that he finished.

I think any of these four, or all four together, might serve for mottoes for a man of God, that he might be able to set before him as his ideals of what his ministry ought to be. May you all be such men, for Christ's sake! Amen.

India Slowly Opening to the Gospel.

BY PASTOR G. H. HOOK, LALL BAZAR CHAPEL, CALCUTTA.

INDIA is a land over which the tide of Christian life is rising slowly. We hear the moaning of the surge and surf over the shingle and sand, and know that the tide is turning now. The people of this land *must* yield, they *will* submit to Christ in due season, as the sand is conquered by the incoming flood, when the waters roll roaring upon the shore in the might of old ocean's power.

The poverty of the people makes life real to them, and this is what we want in those who receive the gospel. Life is not to them a season of ease and indolence, but of toil and travail. They have no time to cavil over the message, and doubt the revelation. "If God hath said it, it is so," they say, and they believe what they say. They have no time to flirt with truth, but must grasp what is given to them, for the night cometh on apace. There is a vast difference between a man who is splashing in the water for pleasure, and one who is splashing because he is drowning. To the souls that struggle with conviction and desire here, it is like the efforts of a man who is drowning, for they lose all or gain all when *caste* is broken, and they are left drifting alone, to do the best they can, and we who live among them, and see their struggles, know the great issues that hang thereon.

Said a bright-faced young student to me, one day, "You do not know the struggle we have with conviction and desire. Truth beckons us up and over the mountain path; but there are ravines of gloom, and crags and precipices of broken caste, and excommunication, and bitter, bitter trial; so we shrink back, and fear to go, though we know it is right." What could I say to such pleadings but, "The heart knoweth its own bitterness," and pray to the King that He would do for that young soul what He did for Paul, and then every barrier would break, and every fear flee away, like the mist of the morning, when the sun arises in his might? The people are so held together by their caste, and customs, and poverty, that they fear to move, unless they all move bodily; but the movement is beginning. It is with them as with the temple that has stood on the river bank, and whose foundations have for years been undermined. One day, there will come a higher flood than usual, and then it will fall bodily into the river. So will it be with the people's caste and custom; and the fact of their having held together so long, and so tenaciously, will be a great factor in the triumph of Christianity when the great change comes.

The people also bring their religion into everything they do, as we Christians do not; so that, if they become followers of Jesus, and serve him as zealously as they do their idols, they will make very earnest Christians. If they are Hindoos, they must bathe in the sacred river at daybreak, and offer prayers and gifts to the idol and the priests; and from the river to their house they will walk, with abstracted look, repeating prayers all the way, and carrying the water

of the river, and flowers which have been consecrated by the priests, for the household gods. Then, when the shop is opened, it must be swept, and sprinkled with the holy water, prayers being muttered while it is being done. In their shops they have pictures of their gods, and texts of their sacred scriptures, and their religion permeates their business and daily life. If these men were converted, what zeal would be seen in their lives, if they served Christ as earnestly as they serve their idols!

If they are Mohammedans, you will see them kneel down suddenly in the streets, with their faces toward their holy city, and begin to pray. This is done many times in the day. You will hear the call to prayer ringing out in the stillness of the early morning, before the day dawns; and through the day, and at evening, too, the shrill and loud voice of the *moulvie* calls the followers of the prophet of Islam to prayer. No Christian man is ever seen treating his religion in this way; we seem to keep it for the Sabbath and the sanctuary, and forget it in business and pleasure. Said an old Hindoo to me, one day, "Why do the English gentlemen I meet never speak to me of your Bible, and of the life that cometh after this? I never hear of this from any but the missionaries. Do they not read their Sacred Books?" I replied, "I fear, Babu, that Englishmen think it out of place to talk of religion and the Bible in business." "But," asked he, "Why out of place? If men follow the rules of the Bible in their business, why may they not talk of the Book from which they get their good advice? For," said he, "I find that Englishmen are honest in business, and do not take advantage of one's ignorance to enrich themselves, and yet I never heard of the Bible from them, nor of Christ, nor of heaven, nor of hell, nor of any religion at all."

Then, too, the people of India keep their feasts and holy days in all sincerity. When there is a Hindoo holy day, the streets are crowded with thousands of people going to wash their sins away in the sacred river, and they all take offerings to the priests and the gods. Business is suspended, and every man, woman, and child of the Hindoo household, will go to the river and the temple on that day. When the Mohammedans hold their Mohurrum festival every year, for days all business is suspended, and nights are spent in the open-air, singing and reciting the praises of Hossain and Hassain, and they will beat their breasts, until the blood comes, in the sorrow they express at the death of these two heroes; and on their days of public prayer, the streets are blocked for hours by the kneeling crowds of people thronging to the place of prayer. Would any Christian feel the death of Christ as they do the death of their martyrs, or observe the Sabbath as they observe their days of prayer? They believe in their religion, and follow it more closely than Christians do the true faith.

A Babu once said to me, "I believe all my sacred books tell me, because they are the words of God, who made me, and is greater than I am. I believe in the transmigration of souls, and I shall be something else in the next birth. I may be a monkey; I think I shall be, because of my sins." "Well, Babu," I replied, "if that should be so

with you, surely the words of our Bible would be true then." He asked, "What words are they?" I answered, "'The last state of that man is worse than the first,' and so it would be if you were to become a monkey after death." But all he said was, "It is as God wills!" Now, if they could transfer the same faith to the Word of God, what sincere believers, and what zealous advocates for the truth, they would make!

The natives of India, also, are not ashamed of their religion. No one is ashamed to pray in the streets, to wear the sacred thread, or the marks the priests paint on their faces, or to measure their whole length on the ground, from their home to the river, after recovery from some sickness, or in fulfilment of some religious vow. No native would think of laughing at them when praying, or creeping on their hands and knees to the river bank. There was a Hindoo saint, who was considered a holy man. He came with ashes on his head and body, and his face made hideous with paint and colour. He wore over his shoulders a tiger's skin, and dried snakes were twisted about his body. His hair was long and matted, and twisted up with shells and charms. His face and body were grey with dust and ashes, which gave to him an unearthly look. He carried in his hand a trident, and had a huge shell, from which he blew, and sent forth a most doleful noise. This man was not in the least ashamed of his religion, or of his appearance; he thought it to be an honour to appear as he did; and the people respected him, and did not laugh at him, and all the wealth I could have given him would not have made him forsake what he believed to be true worship.

There was, too, a Burmese priest, who came, with shaven crown, and long yellow silken robes, proud of his position and appearance. He could not speak a word of English or Hindustani; so another man explained that he was the priest at Mandalay, and that he had fled from that city when it was taken by the English. He had charge of the white elephant; and when it died, then he knew that the reign of Theebaw was over, and so had made his escape. I gave him a book in Burmese, and he stood transfixed with joy, as the book revealed to him the kingdom of God, in his own tongue, which I could not do.

Thus the day of God is dawning for this land, by the living voice, and the written Word; and it *will* come. The day does not come with a leap, like the hart upon the mountains; but there is first a twilight, a time when it is neither day nor night. So is it with the coming of Christ here. It is a mystery that sometimes seems very near, and then again very far. Sometimes, the people appear so eager to hear, their faces are a study, their costumes a marvel of colour, and their earnestness a joy to one's heart. But, like the lights of the northern sky, that come and go no one knows where, so is it with their coming and going. They cannot, often, come again for fear of persecution; and who knows but that the words of God they have heard, and read, may be as an oasis in the desert of their life, an opening of the door into the kingdom of heaven, through which they see what shall be theirs by-and-by in God's good time? May that happy period speedily arrive!

Hints and Helps from the Margin of my Bible.

BY PASTOR JOHN D. GILMORE, BRANNOXTOWN.

(Continued from page 509.)

“EPHPHATHA.”—Mark vii. 34.

- | | | | |
|------|------------------------------------|---|------------------------------|
| I. | THE HEART OPENED | 1. To receive Christ ... | Acts xvi. 14;
John i. 12. |
| | | 2. For communion with
Christ | Rev. iii. 20. |
| II. | THE EYES OPENED ... | 1. To read the Word ... | Psa. cxix. 18. |
| | | 2. To discern Christ ... | Luke xxiv. 31. |
| III. | THE MOUTH OPENED | 1. Fed with the finest of
the wheat | [10—16.
Psalm lxxxix. |
| | | 2. Ability to speak for
Christ | Eph. vi. 19. |
| IV. | THE UNDERSTANDING
OPENED | 1. To understand the
Scriptures | Luke xxiv. 45. |
| | | 2. That we may know... | 1 John v. 20. |
| V. | THE LIPS OPENED ... | 1. To praise the Lord... | Psalm li. 15. |
| | | 2. To speak excellent
and right things ... | Prov. viii. 6. |
| VI. | THE EARS OPENED ... | 1. To attend to discipline | Job xxxvi. 10,
11. |
| | | 2. To receive the Word | Rom. x. 17. |
| VII. | THE SCRIPTURES
OPENED... .. | 1. Understanding what
is written | Luke xxiv. 32. |
| | | 2. Prepared for service | Acts xviii. 24
—28. |

THE EYE, AN AVENUE FOR SIN TO ENTER THE SOUL.

- | | | |
|-------|-------------|--|
| I. | EVE | 1. Saw. 2. Desired. 3. Took.—Gen. iii. 6. |
| II. | SONS OF GOD | 1. Saw. 2. Chose. 3. Took.—Gen. vi. 2. |
| III. | LOT | 1. Beheld. 2. Chose. 3. Dwelled.—Genesis
xiii. 10, 11, 12. |
| IV. | ACHAN ... | 1. Saw. 2. Coveted. 3. Took.—Joshua vii. 21. |
| V. | DAVID ... | 1. Saw a woman. 2. Enquired after her.
3. Sent and took her.—2 Sam. xi. 2, 3, 4. |
| VI. | JUDAH ... | 1. Saw the Assyrians. 2. Doted on them. 3.
Sent messages to them.—Ezek. xxiii. 16. |
| VII. | PETER ... | 1. Saw the wind boisterous. 2. Was afraid.
3. Began to sink.—Matthew xiv. 30. |
| VIII. | HUSBANDMEN | 1. Saw the Son. 2. Said, “Let us kill Him.”
3. Caught Him, cast Him out, and slew Him.
—Matthew xxi. 38, 39. |

TRUE SERVICE.

- | | | |
|---------------------------|---|-----------------|
| 1. IS FREE SERVICE .. | "Thou hast loosed my bonds"... .. | Psalm cxvi. 16. |
| 2. IS LOVING SERVICE ... | "The love of Christ constraineth us"... | 2 Cor. v. 14. |
| 3. IS FILIAL SERVICE ... | "Son, go work to day" | Matt. xxi. 28. |
| 4. IS EARNEST SERVICE ... | "Do it with thymight" | Eccl. ix. 10. |
| 5. IS PERSONAL SERVICE... | "God, whose I am, and whom I serve" ... | Acts xxvii. 23. |
| 6. IS JOYFUL SERVICE | "Serve the Lord with gladness" | Psalm c. 2. |
| 7. IS REASONABLE SERVICE | "Which is your reasonable service"... | Rom. xii. 1. |

The "First Things" of the Bible.

DEVOTIONAL MEDITATIONS, BY WALTER J. MAYERS.

X. THE FIRST RESURRECTION.

"Blessed and holy is he that hath part in the first resurrection."—Rev. xx. 6.

THE resurrection of Christ is the corner-stone of Christianity, the basis of Christian doctrine, the foundation of Christian faith, and the warrant of Christian hope. It was foretold by prophets, foreshadowed by types, affirmed by angels, and preached by apostles. It is the Father's seal to the Son's work, and the root of all spiritual blessing.

There is intimate connection between the resurrection of Christ and that of the saints. His is the pledge of theirs; theirs is the consequence of His (1 Cor. xv. 22; 1 Thess. iv. 14). If we are in Christ, we are *fully redeemed*; and as the grave could not hold the redeeming Christ, neither shall it retain His redeemed people. With Paul, we may triumphantly exclaim, "O death, where is thy victory? O death, where is thy sting?" (1 Cor. xv. 55. R.V.) The resurrection of the saints stands in the foremost rank of the grand events of the last times, and its distinguishing mark is that it is the *first* resurrection, implying another different from it in many respects, and separated from it by the millennial reign: "The rest of the dead lived not until the thousand years should be finished" (Rev. xx. 5. R.V.).

With this teaching, many Scriptures agree. In the great resurrection chapter (1 Cor. xv.), the order is clearly indicated: "Christ the first-fruits" (of resurrection), "afterward they that are Christ's" (and only they) "at His coming" (1 Cor. xv. 23). In John v. 29 (R.V.), "the resurrection of life" is distinguished from "the resurrection of judgment." In 1 Thess. iv. 16, Paul clearly speaks of a resurrection in which only those who are "in Christ" will have part. In Luke xx. 35 (R.V.), it is only those who are "accounted worthy to attain to that age" who share in the "resurrection *from* the dead."

This very expression, "from (out of, or among) the dead" (Phil. iii. 11. R.V.), implies a distinguishing and peculiar event, and it is this to which Paul desired to attain. The "first resurrection" is called the "better resurrection" (Heb. xi. 35), and "the resurrection of the just" (Acts xxiv. 15).

This theme is one which ought to be congenial to the Christian; but its study must be approached with reverence, with firm conviction, and with high hopes. We have much around us to remind us of death, therefore we need to turn the more frequently to the subject of resurrection. There is a "power" in the resurrection both of Christ and His saints which I, as a believer, should ever desire to know. Lord, teach me what that power is, and quicken my desire to know it; let the desire be a ruling one in my mind and heart, let it be ever present, and in Thine own time and way graciously gratify it to the full!

I. THE FIRST RESURRECTION MUST BE PLACED, AS AN ARTICLE OF FAITH, IN THE FIRST RANK.

It is easy to suggest doubts and difficulties; but the glorious statement that "He that raised up Christ from the dead, shall also quicken your mortal bodies" (Rom. viii. 11), silences all doubts, and solves all difficulties. When God is brought into account, resurrection makes no greater demand on faith than creation. "He is able," and that is enough for me. I will not, as a believer, be drawn aside by foolish and vain questions which cannot profit, nor will I, when God has spoken, boast of keeping an open mind; but, remembering that my life is "hid with Christ in God," and that His manifestation involves that of the feeblest of His children, I will exultingly exclaim, without fear or misgiving, "I believe in the resurrection from the dead."

II. THE FIRST RESURRECTION IS CONNECTED WITH EVENTS WHICH ARE WORTHY TO ENGAGE OUR FIRST ATTENTION.

It does not stand alone; but is "accompanied by certain circumstances of joy and triumph, in earth and heaven, which throw an added halo of blessing around that hour of life." The first resurrection will take place at the Lord's coming in glory. Then will be the time of Anti-christ's destruction, Satan's binding, Israel's conversion, and creation's deliverance. Read Isa. xxv. with 1 Cor. xv., and Zech. xiv. with Dan. vii.; and it will be seen that God has linked together these events of glory for Himself, dignity for His people, and shame for His foes. I would be guided in my expectations by the wondrous light of Revelation, and not dare to substitute any self-chosen objects for the blessed hopes appointed for me by Him who bids me wait for the manifestation of the sons of God, and "for the adoption, to wit, the redemption of our body" (Rom. viii. 23).

III. THE FIRST RESURRECTION AFFORDS TO ALL BELIEVERS AN ABUNDANCE OF HEART-COMFORT OF THE FIRST IMPORTANCE.

Our Lord will "reign gloriously" then, we shall be revealed as like Him then, those in Christ we have "loved and lost awhile," shall be fully restored to us, body and soul, then. Life would be robbed of its sweetest comfort and hope, and death would be shrouded in the darkest gloom, if we gave up this source of peace and consolation. As the glorious day breaks forth after darksome night, as the plant

grows from the unpromising seed, as the gay butterfly emerges from the ugly chrysalis, as bright spring succeeds brown winter, so shall resurrection glory, beauty, and blessedness follow the toil, sorrow, and sin of this mortal state. What comfort this brings! Now, I need not fear to die. Now, I know I shall not labour in vain. Now, I can smile at every earthly loss and cross. Now, I know "my dead" are only "fallen on sleep." Now, I know that "in my flesh I shall see God." "Blessed and holy is he that hath part in the first resurrection." Lord, help me to "read my title clear," and to see that, in having part in Christ and His sufferings, I share also in His glory, that knowing Him as having died and risen for me, I may now patiently await His coming, and with joy—

" Anticipate the hour

When, at the archangel's voice, the slumbering dust
Shall wake; nor earth nor sea withhold her dead;
When, starting at the crash of bursting tombs,
Of mausoleums rent, and monuments
Heaved from their base, the Tyrant of the grave
Propp'd on his broken sceptre, while the crown
Falls from his head, beholds his prison house
Emptied of its inhabitants; beholds
Mortal in immortality absorbed,
Corruption in incorruption lost."

" Our Own Men " and their Work.

X. PASTOR H. A. PHILLIPS, AND THE BAPTIST TABERNACLE,
SOUTHPORT.

THOSE who have had the privilege of knowing this beautiful, balmy Lancashire watering-place, for the past five-and-twenty years, must have seen most of the real makers of Southport; and, if in sympathy with the principles which guided them, will not be disposed to question the thought which has again and again occurred to the writer of this sketch, viz., that there is a strong resemblance between these municipal fathers and the founders of the original New England Commonwealth. In addition to the strong Anglo-Saxon common-sense and directness of means to accomplish the desired result, they both brought from the earlier scenes of their life matured experiences. These they put into practice in the best interest of those who should afterwards inherit the fruits of their labours. Money-making was evidently not with them what, alas! it has become with too many who benefit by their efforts. They were impelled by strong religious convictions, and were loyal to the legitimate obligations which followed. They were a liberal, true, and earnest band, and the effect of their wholesome initiative still lingers in the administration of the affairs of the town.

Bearing these facts in mind, we are not surprised to find in Southport so large a number of places of worship, representing all denominations. The good fellowship which reigns among them is pleasant to see. Evidently, their proximity to each other does not necessarily, as

is often assumed, result in rivalry of a reprehensible sort. In one small district, practically one street, called in “the common tongue” “Holy Land”, are located the Episcopalian, Congregational, Methodist Free Church, and Wesleyan Methodist places of worship, without a house between, and hard by are the Swedenborgians, Friends, Unitarians, and Welsh Presbyterians; nor are we disappointed in our search for good works and “fruits meet for repentance” in the shape of philanthropic institutions, for these abound on every hand; indeed, from a moral and spiritual point of view, the town stands high.

If there were any Baptists among these pioneers, they failed to show their colours, or else they were content “to bide their time.” They seem to have drawn their inspiration for this waiting theory from the cuckoo, for they tarried until others had provided for them a resting-place. In fact, the town had so far developed, and the ingathered worshippers in the other denominations had so increased that they were obliged to move to larger buildings, before we hear anything of the Baptists’ work at all. At last, they budded forth from a vacated Methodist Chapel. Here, these modest people were contented to “rest and be thankful” for what, in our church life, is a long term of years, the Congregationalists’ centres in the meanwhile increasing to five, and the Methodists’ to eight.

A period was put to this second “wait” when a few bolder spirits thought the time had come for, not only an advance of Baptist interests, but for the gathering together of those who desired more emphatic Scriptural teaching than what passes for gospel in so many of our Free Churches. These thoughts took shape under the leadership of Mr. Morgan J. Houston, a student of Glasgow University, who was staying in the town for the benefit of his health, and found himself in full sympathy with the aims of the promoters of this forward movement. So soon as this little intrepid band had gathered strength, and had cemented their unity by being formed into a church of thirty-five members by Dr. Parker, of Manchester, they felt that they had passed their tutelage, and the necessary “upper room” experience; so the Town Hall was taken, and a good foundation was being laid for a distinct advance, when it pleased the Lord of the harvest to take to Himself the young leader. The work, so auspiciously begun, was continued by a series of good supplies, mostly from the Pastors’ College. Notably among these was Pastor W. L. Mackenzie, now of Blackheath, whom the church had a mind to call to the pastorate, but the friends at St. Peter’s anticipated them.

At this juncture,—December, 1889,—Mr. Phillips, who was Mr. Mackenzie’s intimate College friend, was called to the charge, having been selected by our late beloved President, and sent down with the general instruction, “to see what he could do.” Great crowds soon gathered, listening to his homely but forcible exposition of the gospel. His “*Veni, Vidi, Vici*,” as its results appear to-day, will, from what we know of him, be modified by the humble and reverent utterance, “*Non nobis, Domine.*”

Very much as a thrifty emigrant and his family, with a few pounds in hand, embark, with hearts bounding with courage and good hope,

to found a new and permanent home abroad, did this congregation, now greatly swollen in numbers, set itself to the great undertaking of building a settled place for prayer. The site chosen was a most advantageous one, at the head of one of the main avenues of traffic out of the town, in the midst of a large population, with half-a-dozen streets converging on the spot. They laid a good foundation for their enterprise, by holding their prayer-meetings on the cleared site until the builders occupied it. They did not do as so many churches are content to do, put up a temporary structure, but set themselves at once to erect, not only the permanent church edifice, but the school buildings and adjuncts, each complete with its proper furniture.

A full-page engraving of these admirable chapel and school buildings appeared in *The Sword and the Trowel* for May, 1891. We therefore only give now a reduced block to remind our readers of the appearance of the Baptist Tabernacle, Scarisbrick New Road, Southport.



The opening services took place in February, 1892, some of the most conspicuous preachers in the denomination occupying the pulpit on succeeding Sabbaths. The crowded congregations which gathered at the first continue to manifest the same interest to-day, and often hundreds are turned away for want of space to accommodate them. The whole of the machinery of the church is in full work, the number of members has increased to three hundred and fifty, and evidently they are a people who have "a mind to work." In no department do they seem to be wanting, and they have attacked their debt with the full determination to annihilate it in the shortest possible time. The original cost of the buildings was £6,000, and now, after but two years, only £2,000 remains to be raised. While this rapid debt-extinction has been going on, the current church expenses have been fully and cheerfully met. Although the congregation is by no means a wealthy one, their loyalty to the cause, in which their heart has been enlisted, has led them to give in the weekly offerings upon an average £14 per week. Such earnest men and women, striving so heartily to help themselves, surely deserve well of wealthier friends of the "One Lord, one faith, and one baptism," outside their own ranks.

PASTOR H. A. PHILLIPS, the leader of all this good work, is a credit to his *Alma Mater*, the Pastors' College. Indeed, he is in a very special sense one of "Our Own Men." Though of Celtic extraction, and to some extent to be reckoned to the credit of the Welsh Principality, yet he has passed through the Metropolitan Tabernacle Sunday-school in the capacity of scholar and teacher; he was baptized and received into church-fellowship at the Tabernacle, he became a member of the Evangelists' Association,



and, as we have stated, passed with honour through the Pastors' College. We wonder not at his preaching ability, that being the birthright of the Celt, when illuminated by divine grace; but his self-abnegation and devoted pursuance of everything which will further the work of the Lord, are both noteworthy and praiseworthy. We are sure that, in his devotion to what he conceives to be the one end of his being, the spiritual welfare of his church and congregation, to the exclusion of all extraneous objects, which to-day so clog the wheels of the gospel chariot, lies the secret of his people's earnest and hearty love for him.

As a scholar, Mr. Phillips does not "put all his goods in the shop-window"; but he seeks to lay out to the best interest of the crowds who wait upon his ministry the stores of knowledge he has gathered from every available source. Conspicuous among his methods are his common-sense, his indefatigable labour, and intense sympathy with the sufferer, either from sin's wounds or those of mortal flesh. He evidently very carefully prepares his sermons, but the style is certainly not stiff and pedantic in consequence, as is often the case when much attention is given to elaboration. He is, on the contrary, pleasingly easy and often colloquial in his delivery, while it is always forceful.

Certainly, as he often phrases it, if "life is a privilege," he fails not to recognize also its obligations to the full. He finds in his active life his highest joy, as he is equally at home in the pulpit, instructing and leading the devotions of his large congregation, in the many gatherings for the spiritual edification of Christian people which he finds time to conduct, or on the sands presenting the gospel to the pleasure-seekers. Of course, we know the divine power which enables him to enter into successful competition with the strong counter attractions of nigger minstrels, shooting galleries, switch-backs, etc., in the midst of which he uplifts the banner of the Cross, determined to obtain a hearing for his Master's message.

Long may our brother be spared, in good health, to fill such an important sphere as Southport supplies, whether we consider the permanent residents, or the numerous visitors who are attracted to the town.

Mr. Spurgeon's First Outlines of Sermons.

(Continued from page 427.)

XLIII.—KING OF RIGHTEOUSNESS AND PEACE.

“**T**O whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace.”—Hebrews vii. 2.

There are various opinions as to Melchizedek, some suppose him to have been Christ incarnate, chiefly on the ground of his superiority to Abraham, and being “without father, without mother,” etc. Most, however, agree that he was king of the city called Salem, and that his superiority arose out of his priestly office. The sense of the third verse is that, as he had no predecessor and no successor in the priesthood, he is thus a type of our great High Priest. His name and office are here referred typically to Christ.

I. AS TO HIS NATURE.

Jesus is righteous and peaceful. We are apt to conceive of Him as all love, and the Father as all justice; but both the Father and the Son have every divine attribute in infinite perfection.

II. IN THE PLAN OF SALVATION.

Jesus had due regard to justice as well as to peace. The wisdom of the plan of redemption is its provision both for the justice of God and the happiness of man.

III. IN THE EXECUTION OF THE PLAN.

Jesus satisfied law both by His life and by His sufferings. He remitted not one farthing of the debt, but paid it all, and He also obtained peace for His people by reconciling them to God.

IV. IN HIS APPLICATION OF SALVATION.

He pardons, justifies, and purifies before He proclaims peace. Purity, piety, and peace all belong to the saved soul.

V. IN HIS GENERAL DEALING WITH THE WORLD.

To the world, He will display His justice; but to His saints, His justice will ensure heaven's profound peace for ever and ever.

XLIV.—JESUS THE SHOWER FROM HEAVEN.

“*He shall come down like rain upon the mown grass: as showers that water the earth.*”—Psalm lxxii. 6.

This Psalm was written, like some others, as prophetic of the Messiah. The figure refers, perhaps, to the heavy dews of the East as well as to the showers of rain.

I. JESUS IS LIKE RAIN IN HIS GRACIOUS OPERATIONS.

1. Pure. As the rain is pure, so the grace of Jesus is pure and holy, unadulterated, purifying.

2. Life-giving. The parched and arid plains put on life at the coming of the rain, so does the soul when revived by the coming of Christ Jesus.

3. Restoring. Rain makes the drooping plants revive, and put on living freshness. So Jesus refreshes the weary soul.

4. Rain is necessary both to existence and beauty; so is Jesus necessary to the soul.

II. JESUS IS LIKE RAIN IN THE MANNER OF THE DESCENT OF HIS GRACE.

1. It comes from heaven ; so must true grace.
2. It comes sovereignly, at God's appointment ; and grace is not under man's governance, but God's.
3. It enters and penetrates the soil ; so grace dwells in the heart of a believer.
4. It sometimes comes gently, imperceptibly ; so does grace.
5. It falls not everywhere. Grace is revealed in the Bible, and in the sanctuary ; and it comes in answer to prayer. We should keep ourselves where this rain falls.

XLV.—ELIJAH'S FAITH AND PRAYER.

"And Elijah said to his servant, Go up now, look toward the sea. And he went up, and looked, and said, There is nothing. And he said, Go again seven times."—1 Kings xviii. 43.

The land of Israel was in drought at Elijah's own request ; he has now been in prayer for rain. His faith is strong that the answer will come, and he sends his servant to look, even seven times, while he himself wrestles with God ; at length the answer comes. This teaches us—

I. THE POWER OF PRAYER.

It was for a temporal mercy, yet for the glory of God ; it was one man who prayed, and a whole nation that was blessed.

We have friends to pray for ; some special mercy to seek ; some distress to be removed. Let us remember this,—God has often heard prayer, and still hears it.

II. THE BLESSING OF IMPORTUNITY : "Go again seven times."

There may have been some fault in our asking, or the time is not suitable, or God is trying our faith. If it be a proper object for which we are praying, let us persevere, for—

(1) The thing is worth it. (2) Christ loves importunity. (3) The answer is certain.

III. THE NEED FOR EXERCISING FAITH.

Elijah believed the rain was coming even when there was only a cloud as large as a man's hand.

No prayer can be acceptable without faith in God, faith in Jesus, our great High Priest, and faith in the promises of the Scriptures. The prayer of faith glorifies God.

IV.—THE EXPECTATION OF AN ANSWER TO OUR PRAYERS.

We pray, and then we have done ; we ought to be expecting the answer to our prayers, and looking for it.

XLVI.—THE AUTHORS OF DAMNATION AND SALVATION.

"O Israel, thou hast destroyed thyself ; but in Me is thine help."—Hosea xiii. 9.

The subject may easily be divided into—

I. THE SINNER'S DESTRUCTION.

1. Sinners are destroyed now. Man is not what he was. His passions are evil, his heart is depraved, his judgment is perverted, his whole nature is sinful.

2. Sinners destroy themselves. God does not do it. Satan cannot. Man acts freely when he sins. The provisions of salvation cut off all reply.

3. Sinners shall themselves suffer. Friends, country, and the world suffer by sin; but man himself suffers most. He shall bear his own sin.

II. THE SINNER'S SALVATION.

1. There is hope even for souls thus destroyed; but—

2. This is in God alone. Not in our own righteousness, not in our own strength. It is all of God,—

(1) In planning salvation;

(2) In providing salvation. Jesus did it all; no help was needed by Jesus in securing our salvation.

(3) In the application of salvation. The Gospel provision will be of no avail unless applied by the Holy Spirit. The will of man is averse to good; none but a divine power can renew the heart.

3. This teaches the duty of submission to God's terms. Penitence shows us our dependence on God alone.

XLVII.—REGENERATION, ITS CAUSES AND EFFECTS.

“Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time.”—1 Peter i. 3—5.

The ungodly may be patient, but seldom joyful in affliction. Their happiness depends on outward circumstances, but the regenerate have always reason to rejoice. Those to whom the apostle wrote were scattered by persecution, yet he begins his Epistle, not in terms of pity, but with the language of praise and thanksgiving.

I. THE CAUSES OF REGENERATION.

1. The efficient cause: “God.” It can be no one else. He was, by covenant, the God of Abraham; but He is the God and Father of our Lord Jesus Christ, and He is our Father by our creation and regeneration.

2. The final cause: our eternal happiness. A lively hope now, not a carnal hope; and an inheritance hereafter, not corruptible, like earthly treasure, which moth and rust can corrupt; not defiled, like the Canaan of old; not fading by use, age, or enjoyment, like the pleasures of sense.

3. The instrumental cause: “Jesus Christ.” By His resurrection, by His death as certified to be accepted by His resurrection.

4. The moving cause: “His abundant mercy.” Mercy, not merit; the conversion of a soul is a marvellous miracle of God's abundant mercy to undeserving sinners.

II. THE SECURITY OF THE REGENERATE.

Some of God's people doubt whether the Lord will give them the inheritance. Others fear they shall fall short through sin. But—

1. The inheritance is “reserved in heaven” for them. Earthly

estates or even crowns can boast no absolute security; but this inheritance is out of all danger.

2. The inheritors are “kept”—“garrisoned”—surrounded by a fort, when they commit themselves to God by faith in Jesus Christ.

Inference 1. How happy are God’s people, even here! Their renewed lives, their prospects, their security, must ever be a source of happiness under all distresses.

Inference 2. How happy the regenerate will be! The very “hope” of it fills them with joy; how much more will the full fruition be!

This is only for those who are “born again.”

XLVIII.—THE FATHER AND THE CHILDREN.

“I will be his Father, and he shall be My son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men.”—2 Samuel vii. 14.

God’s promise to David will apply to every believing soul.

I. WHAT IS MEANT BY THE PROMISE, “I WILL BE HIS FATHER”?

1. Love of the highest order, eternal, irreversible.
2. Provision for every present and future want. Cleansing, clothing, healing, food, drink, attendance.
3. Protection from their numerous enemies. This God’s children always need, because they are children.
4. Instruction. We are all by nature ignorant; our Father will teach us by His Holy Spirit.
5. Correction. Sin needs to be whipped out of us. God’s people shall have correction according to His wisdom.
6. An inheritance is provided.

II. WHAT IS MEANT BY THE DECLARATION, “HE SHALL BE MY SON”? There are certain tempers which are necessary marks of sonship, as,—

1. Love. This is absolutely necessary, all other marks of sonship are in vain without it.
2. Obedience. A holy life cannot be dispensed with. God will constrain His children to obey Him.
3. Trust. Faith in His promises of protection.
4. Teachableness. Sitting at His feet to learn of Him.
5. Submission to His correction. Sons have to endure chastisement.
6. Preparation for glory, the business of our lives.

(To be continued.)

“Hallelujah!”

A PARAPHRASE OF PSALM CXLVIII.

PRAISE ye the Lord!
 Ye heavens, show forth His glory;
 Ye heights, repeat the story;
 Ye angels, that adore Him,
 Ye hosts, that stand before Him,
 Praise ye the Lord!

Peeps from an Invalid's Window.

THE only view of the world I get is from my window. I can from it see over a by-road in a country village, with the tops of the trees and houses beyond. I know, by recollections of the past, what the village is like, and can identify the street from the roofs. Now my world is small, I find how much more of pleasure can be extracted from familiar things than I formerly saw in them. There is something fresh in an object on which we have looked a hundred times, if we only have eyes wherewith to see it.

Opposite to my window is a row of almshouses, which form a right-angle with another row coming down a more important road than mine. The little low-pitched houses facing me have their fronts to the stern north, while round the corner they turn south-west. The other two sides of the square are flanked with walls and gardens. When the sun shines in the morning, what a cosy place the common yard of the almshouses must be! But this does not keep the old people, who face me and the north, from coming to their front-doors to gossip almost by the hour, and to cast lingering looks, streaked with an amusingly critical curiosity, on passers-by. Folk must see the world at whatever cost. I love the sun; though I suppose those who work in kitchens do not, for they tell me its glare puts out the fire. But be sure of this, the waning fires of life are fed by sunshine. If I had always to live in a north room, I think I should soon die. I do not know what I should do without my sunny window. One wonders at people building houses with so few and such cramped invitations to the daylight to enter. To coax the sun in, is one of the things for which they should always plan. But then, I am an English invalid, with an aching back, and have artificially to create a climate; for, belonging to the majority, that is, being of limited means, I have found that a sunshiny room saves the coal bill. Besides, the sun quickens the imagination, and takes one back to other days. Some of the old people opposite, I am told, for I cannot see them, set their chairs out in their little square, and bask at their back doors in the sun. What a warm spot it must be on a lovely summer's day!

I wish I could look in on these pensioners, for I know every one of them by sight. There is the old man with a wonderfully crooked stick, by which he supports a lame leg. His body goes over a bit on the side that he leans; the whole man has followed the bend of his weakness. When I feel very curious, I wonder whether his body has lent itself to the curve of his stick, or whether his stick has bent to the curve of his body. Some people have a crook in their moral nature; all their life leans that way, and their religion gets twisted out of the straight. But I should like to see my old man at his back door in the sun. Sitting on a chair in the warmth, with his lame leg stretched in as easy a position as possible, and his crooked stick between his knees, I have little doubt that the drawn look upon his face passes off as he dozes back to the days of his youth, when he was as strong and supple-limbed as the best of his fellows, and could pitch the sheaves to the top of the loaded waggon in harvest time, or drive a straight furrow across the fields.

Then there is that dear old grandame, who comes to the front gate sometimes, with a white cap on, set very high, and a faded but clean shawl, pinned so neatly over a blue print dress, and such a nice white apron tied round her. If I am having one of my bad days, it is a help to me to see her come to the door, she looks so neat and clean, and her face has such a healthy appearance. Trim, spick-and-span old ladies who have time to cultivate the virtue of neatness, have a most soothing effect on the disordered rest of us. I should like to just peep at her sitting in the little square, with her spectacles across a big-print Bible, and her handkerchief over her dear old head, with the sun beginning to cast afternoon shadows, and the blue summer sky arching over the roofs on the high ground of the village, and dropping in yellow light behind the elms of the big house. If we could step lightly through the low-arched doorway, we should, no doubt, notice a tiny kettle singing on the hob; and if we could see, and not be seen, we might watch the old lady bring her Bible and spectacles indoors after her nap, put the Bible on the top of the low sideboard, and her glasses on the shelf, then open her little cupboard, spread her white cloth, take out her blue-patterned cup and saucer and her teapot, and in a few minutes the delicious fragrance of afternoon tea would steal over the room, while, as the good old woman enjoys it, the sun would light up her text on the wall,—“Himself hath said, I will in no wise fail thee, neither will I in any wise forsake thee.”

There is now, clad in deep mourning, a recently-bereaved widow at one of the almshouses. Not long ago, a humble procession left the row for the “God’s acre” on the higher ground. One of the old men had come in for a fortune, and had travelled on a little while first to the mansion that goes with the estate. He did not want his old clothes. A good man, whom I remember, when dying, said, “Get out my best suit, I am going to a reception.” Thank God, we are provided with a court costume for the presence of the King!

“Jesus, Thy blood and righteousness
My beauty are, my glorious dress.”

From my window I could see the funeral of the old pensioner turn the corner of the more important road, and thus pass out of sight. Things only have to turn the corner for me to lose sight of them. I suppose I am not alone in that experience. Since then, I have seen the widow flit to and fro in her deep mourning, with a little band of white under a closely-fitting bonnet. They were a worthy couple. When I could get to meeting, years back, I have many a time heard the old man pray. His was a savoury prayer. He was one of the “true worshippers.” With great reverence, he would yet talk to the Lord as if He were the benevolent squire of the village, who knew all about Higgins’ horse, the weather, the lack of work, and the influenza. He would go quaintly over all sorts and conditions of men in the little place, not forgetting the poor drunkard who lived in a broken-down row of huts in a back lane. When the old saint was ill, our High Church rector went to see him. The old man’s son was in the room. The son is a mixture,—a Primitive Methodist, grown up into a full-blown Salvationist. The clergyman suggested that he should administer

"the Holy Eucharist." "Me and father don't believe in forms and ceremonies," answered the son. "Well, my man," said our rector, "this is not the time and place to contend over our differences. We all need to be forgiven, so you can have no objection to my praying with you." It thus came to pass that the old dying Puritan, his Primitive-Methodist-Salvationist son, and our High Church rector all prayed together as men who hoped for the mercy of God through Jesus Christ our Lord. The clergyman himself told me of the incident, and since then I have thought that he only wants an Aquila to expound unto him "the way of God more perfectly." And when I now look over at the little house where the widow waits for the King's messenger, I feel that it has become a holy place, and that it has offered its small contribution to the solution of that great question, "The Reunion of Christendom."

Things that do not interest the great world a scrap, set me thinking, and do me the precious service of taking my mind off my weakness. When the days are sunny and warm, I have my window open, and then I can see where the lane dips down to the green fields, and is lost as it winds away between the tall hedges. A few hundred yards, and the familiar path has a future all to itself: so has every life. Yesterday and to-morrow are both mysteries. The only part of life that is usable is that in front of our own door-step. I love a morning when the sky is a deep blue, and I can get a glimpse where the royal mantle touches the green fields: then my eye works round, taking in the red bricks and chimneys standing out so clearly, the turrets of the chapel, here and there a stately tree, more houses and newer, and over all, more trees, in front of which I know are the better houses and the church, forming the village high street, which is part of the main road to London.

But most of my enjoyment lies in the tops of things. I start at the top to think my way down into the street. Such a process has its advantages. For instance, there is no jostling. I can rest on the roof, take my bird's-eye view of the whole place, and then leisurely descend in thought till I reach the road near the little post-office. Our post-office is a sort of human providence. Have you run out of stationery as well as stamps; or are you hard up as to what to say in your letter? All this can be remedied, for our postmaster is stationer and newsagent in one. Or, worse still, has your only pen at home become a hopeless splutterer? Then the man for the moment is our postmaster; he can supply you with a pen anxious to take its first situation, and become junior clerk to your thoughts. I can, from my window, also picture the butcher's shop on the shady side of the way. How clean the slab; how fresh the meat on a Tuesday morning; and how rosy, and shiny, and well-greased the curly, bare-headed butcher, "all in Neptune's azure garb." His cart, driven by the butcher's boy, makes the sharpest possible curve round our corner of a morning. Why are butchers' boys so reckless? That is a question with which I mean to puzzle the first philosopher who calls upon me. I have gone over the answers he is likely to give, and I have objections to them all. However, a querulous invalid must not set a bad example, —say, to the theologians.

My window on a wet day is not without interest. The rain-drops slant on to the pane, then two or three of them run together from different angles, and have a little race to the sash, all getting in first. I remember, many years ago, hearing the late Dr. Arnot, who wrote a charming book on the Proverbs, speak at Exeter Hall. He said he should be glad to see the churches coming together "like drops of water on a cabbage leaf on a dewy morning." The aptness of the simile was not taken up readily. Poor William Braden, who was then minister at the Weigh House, was the first to glow with special pleasure. He leaned forward, lifted his dark eyes on Dr. Arnot, and began to clap. Then the applause rippled along the platform, rushed down to the front seats of the crowd, rattled out into the middle, and roared all over the place. When I notice the rain-drops going into partnership on my window-pane, I always think of that incident.

Sometimes, in bad weather, I relieve the tedium of the long hours by gazing listlessly out at the fowls which try to keep dry under the eaves of a low shed. How shorn of his pride chanticleer looks on a rainy day! His sickles droop, he shakes his ruff, hunches his back, stands on one leg, and with a half-closed eye surveys the wet ground. But in all this he only resembles other cocks-of-the-walk of a larger growth. The school-boy, home for the holidays, with his nose hard against the dry side of a wet window-pane at 11 a.m. on a match day, is his partner in the sulks; and the poor author, who thinks the world ought to have taken his book with "many thanks" instead of according it a February reception, is just about as miserable as my friend Tom under the eaves. But let the sky clear, and the orange-fringed clouds scud along, rear-guard of the storm, then the barn-door king struts out, shakes his tail into something like shape, stands on the first heap of dirt, and crows, descends with a dignified gait into the road, calls his consorts, and says, "Come, and let us feed on the worms that will be out for an airing!" And in these proceedings he has a good many first cousins.

When the rain ceases, and the sun shines again, I ponder on the number of increased reflections of the light. The dark roofs and pools, which only mirrored the heavy clouds, are now the looking-glasses of the sun, while from each thorn of the swelling spring hedge-grow I know there hangs a flashing diamond. Then do I find myself crooning,—

"In darkest shades if He appear,
My dawning is begun;
He is my soul's sweet morning star,
And He my rising sun.

"The opening heavens around me shine
With beams of sacred bliss;
While Jesus shows His heart is mine,
And whispers, *I am His!*"

It is getting toward evening outside my window. The tear-drops of the storm still lie on the face of the leaves; but over, beyond the almshouses, "the sky, like the kingdom of heaven, is open." In the north-east, the clouds are piled up like some fantastic mountain chain, but they are clouds that are gone, and storms that are spent. In the

west, where the wind comes from over the sea, there are no clouds. At eventide there is light; and, as I watch the glory, it almost looks as if heaven must lie somewhere over there, and that I could sail into the sunset,—

“To the islands of the Blessed,
To the kingdom of Ponemah,
To the land of the Hereafter.”

H. T. S.

The Church and the World.—A Despised Testimony.

“Thou shalt speak My words unto them, whether they will hear, or whether they will forbear.”—Ezekiel ii. 7.

THE “conspiracy of silence” concerning worldliness in the church still remains the policy of those who are looked upon as leaders among us. Yet these same individuals are not indifferent with regard to other matters of public interest. They can protest loudly enough, and rightly, too, against the brutal lynchings in America. They can make their voices heard, and very properly so, against the union of Church and State, the attempted proselytism in connection with our Board Schools, the iniquitous opium traffic, and a thousand other evils that, more or less indirectly, hinder the progress of the gospel; but they are silent as the grave with respect to the cancer that is destroying the vital force of many professed churches of Christ, and is fast bringing about such a state as prevailed in the church in Sardis, to which the Lord said, “Thou hast a name that thou livest, and art dead.” Thank God, he that hath the seven Spirits of God can add to-day, “Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with Me in white: for they are worthy.” Oh, that the Lord would greatly multiply the numbers of the faithful few! His word still abides, “he that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before My Father, and before His angels.”

If those who are supposed to be leaders are silent, others, who are regarded as followers, have spoken, and still speak. It is true that many who are the greatest sufferers from worldliness in the church dare not tell what they have had to endure. The days of martyrdom are not over yet; and many a persecuted servant of the Lord Jesus will receive the ruby crown from the righteous Judge, although he did not go to glory through the fires of Smithfield, or was not lacerated and slain by wild beasts in the amphitheatre. Imagine, gentle reader, if you can, what must be behind the veil of which the corner is thus lifted by a man of God, who fears to write more fully of what he has witnessed and suffered:—

“I have read, with sorrowful interest, the articles in *The Sword and the Trowel*, re ‘The World in the Church,’ and have more than once thought of sending you a brief account of my own bitter experiences at this place; but knowing that a few of my people take your Magazine, and the particulars of my own troubles being so peculiar and striking that the merest

sketch of them would be at once recognized, and my case probably made worse, I have been obliged to refrain from writing. God has helped me through so far, although it has been nearly five years of continuous worry and anxiety; dealing with a quarrelsome, jealous, and treacherous people. It has only been by a silent tongue, a watchful spirit, and God-given wisdom, that I have avoided disaster. *I have reaped a fearful harvest of what other hands have sown*; but I have faith to believe that grace and patience will win the day. I love the gospel, and preach it with all my soul, and many have been converted; but, considering our spiritual condition, this is a marvel to me. . . . I have no wish to parade my sorrows, but your 'Notes' have cheered me; and I might add that the knowledge of other brethren suffering has helped me to bear my burden."

The sentence we have italicized,—"*I have reaped a fearful harvest of what other hands have sown*,"—gives additional force to the questions of "an old deacon," who lays the axe at the very root of the deadly upas tree as he writes:—

"IS THE CHURCH WORSE THAN THE WORLD?"

"Dear Editor,

"Is there not a cause? Do those who have entered the church after the washing of regeneration, and the renewing of the Holy Ghost, seek the pleasures of the world, or the like? Have not many been admitted to ordinances and membership on the slightest evidence of repentance and faith (from undue haste, or that the church might appear prosperous), who have been a snare to those who so admitted them, a legacy of toils and tears to ministers who have succeeded, and a dead weight to the churches, which only God can remove? To admit the unconverted to membership, makes bitter work in the church.

"I remain, beloved Editor,

"AN OLD DEACON."

This is the key of the whole position. A child of God is one who obeys the command, "Love not the world, neither the things that are in the world, . . . the lust of the flesh, and the lust of the eyes, and the pride of life." But—

"The child of nature, finely dressed,"

inside the church, or outside, loves the world, and the things of the world, and so proves that "the love of the Father is not in him." We rightly protest against the declaration that a christened child is made "a member of Christ, a child of God, and an inheritor of the kingdom of heaven," but we must see to it, so far as it lies in our power, that none are admitted into church-fellowship but those who give the plainest possible proofs that they are really born again. However much care is taken, there will be deceivers and those who are self-deceived, mingling with the true followers of the Lord, as there were in the apostolic age; but we must, with the utmost vigilance, guard the doors of the visible church against their entrance; otherwise, we shall be partakers in their sins. Better would it be for many doubtful candidates to be refused admission, or the decision as to their cases to be postponed until the right course is clear, than that one goat should be numbered amongst the sheep of the Good Shepherd; for if—

"One sickly sheep infects the flock,
And poisons all the rest,"

how much more evil will be the influence of one that is not a sheep at all!

It is getting to be very common, even among Nonconformists, to call the building in which the congregation meets, "the church," although the name properly belongs to the assembly of believers, "called out" from the world; but, if the present Down-gradeism in doctrine and practice continues, it will be just as correct to give the name of "church" to the gathered stones and bricks as to call by that sacred title a company of men and women who are still "dead in trespasses and sins." It surely cannot be right to associate that most honourable phrase—"the Church of Christ"—with such proceedings as one of our correspondents describes:—

"Baptisms are almost as rare here as swallows in winter. Why? Listen! At a chapel where half of the members are Baptists, the deacon told me that the young people look upon the ordinance of believers' baptism as 'a disgusting affair.'

"At the same place, a popular service for the people was held at the close of the Sunday evening worship, when subjects of a most sensational kind were dealt with. This effort, however, soon burnt itself out, like a fire of thorns. Then, the afternoon prayer-meeting, which had been carried on for a generation or more, was broken up, to the sorrow of the good old people who sustained it; and an entertainment of readings, etc., such as is usually given on week-evenings, was substituted for it; but this, too, soon came to an end. Dancing in the schoolroom was commenced in connection with the Mutual Improvement Class, and 'living chess' was played at a bazaar."

The minister who sends us this communication, also writes:—

"How often modern-thought teaching and worldliness go together! The pastor of one of the churches that announced 'pleasant services for the people' told me that he believed in a *negative* gospel, that the Fall was a fable, that the Pentateuch was not written by Moses, that Job was a fictitious character, that neither Satan nor the Holy Spirit was a person, that man was not naturally depraved, that the new birth was not necessary, and that punishment was not eternal!"

The wide-spread character of the evil is evident from the following letter, written by a Baptist minister in Canada:—

"I have been wonderfully struck with the contents of the last two numbers of *The Sword and the Trowel* on 'The World in the Church.' Those articles describe matters just as they are here;—anything to get a crowd. Last night, in this town, there was what is called 'a social'—for the glory of God, of course! The town band was engaged to play dance music, there was a Spanish skirt dance by six young ladies, also step dances, etc., etc. . . . To set your face, like a flint, against this sort of thing, and to preach a pure New Testament gospel, means a thin congregation and much abuse; but the people must have the gospel, no matter how much abuse we get."

How far are ministers responsible for the worldliness in our churches? The answer to that question depends entirely upon the position they have assumed with regard to the evil we deplore. The letters we have published show how deeply some of our brethren mourn over the sad state of Zion, and how earnestly they are praying and labouring for her uplifting; and doubtless they represent a large number of under-shepherds who are like-minded with themselves. Some are in the privileged position of one brother who writes to us; and

we quite agree with what he says about the brighter side of this question:—

“It is indeed a great grief to all lovers of the churches of our Lord Jesus Christ to read the painful revelations of *The Sword and the Trowel*. ‘Rivers of waters run down mine eyes because they keep not His law.’

“But the other side,—the testimony of the happy pastors of faithful churches,—must not be forgotten. There is much, very much, to praise God for even now! Take this church as one of many: founded, some twenty-two years ago, by godly men, with the direct sympathy and help of Mr. Spurgeon, she has enjoyed the faithful ministry of men from the College, and has not had even the desire to hold any meeting or gathering, in connection with any of her various instrumentalities, that would be unworthy of the purpose for which she exists. She glories in Christ; delights in her prayer-meetings; and seeks earnestly to save sinners. As her pastor for six years, and her friend and member for nearly ten, I gladly testify to her zeal; she is not strong, but she is doing all she can; she is not ‘popular’, but she is true. And she is but one of many; and, compared with many, but poor and weak.

“God be praised! We will believe and rejoice in the seven thousand! Yes, and in the God who ‘reserves’ them!”

We were struck with the contrast between two recent utterances of one who was conversing with us upon this matter of worldliness in the church. Said he, on the first occasion:—“The ministers are not to blame; they cannot help themselves, poor fellows; and they are powerless to put down the evil.” The following day, reverting to the same topic, he said:—“It is the ministers’ own fault; if they had stood firm, and resisted the evil at the first, it might have been kept out of our churches.” Contradictory as the two statements may appear, they are probably both true to a considerable extent. We cannot help thinking that many have, quite unconsciously and unintentionally, helped to bring about the present terrible state of affairs.

The entrance of worldly maxims and practices into the Church of Christ is like the beginning of strife, or the letting out of water; it is easy to start, but difficult to stop. In the early days of the worship at Jerusalem, it seemed a harmless and kind proceeding for some one to provide, in the precincts of the Temple, a supply of half shekels of the sanctuary, and the birds and beasts which were required for the offerings and sacrifices of the law; but we know how the business developed until it became an abomination that had to be swept away most unceremoniously by our Lord: “Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves, and said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.” When the first humble “sale of work” was arranged by godly women, who thought they could give their services to the cause of God when they could not spare money, they little imagined they were preparing the way for the “Fancy Fair Religion”—the rummage and jumble sales, and the fashionable bazaars of the present day, in which worldliness runs riot, and even raffling, contrary to the law of the land, is practised under the patronage of the head of the church as by law established (“for the glory of God, of course!” as our Canadian correspondent remarked).

There is just the same tendency to deterioration inherent in church socials, entertainments, services of song, pleasant Sunday afternoons, and other forms of nineteenth century religious dissipation : *at first*, there may be nothing in them to which the most precise Puritan could object ; but, *at last*, they prove to be most cunningly-contrived snares of Satan for the ruin of souls. The only safe advice concerning every method of "going down to Egypt for help" in the work or worship of the Lord is,—Stop before you start ; have nothing to do with it. "If ye be dead with Christ, . . . touch not, taste not, handle not," anything but that which He has enjoined, or which He would approve ; in a word, do only what Jesus would do if He were in your place. If this simple rule were followed by all professed disciples of our Lord Jesus Christ, we should soon see the end of worldliness in the church.

Hindrances to Church-Fellowship : who are Responsible ?

BY PASTOR T. W. MEDHURST, CARDIFF.

OCCASIONALLY, we hear the complaint, "*I have been a member of the church for a long time, yet no one speaks to me ; the members seem stiff and formal ; the atmosphere of the congregation appears to lack warmth.*" There should be no just cause for such a complaint as this ; yet we fear in some cases it is true. The fault is, however, generally speaking, a mutual one. The member who is not spoken to is usually the one who is himself distant and repellant. "A man that hath friends must shew himself friendly" (Prov. xviii. 24). We sometimes fancy others are unfriendly to us when we simply see in them a reflection of our own unfriendliness. If we love, we shall be loved ; if we are bright, our brightness will react in our intercourse with our fellows. This is the prevailing law ; when love and friendship are received, love and friendship are reciprocated. We know some who have friends, and yet they repulse them because they will not show themselves friendly ; they talk of the absence of love in others, yet they never manifest love themselves. Their friends grow fewer, because they so often repel them by their own coldness and stand-off-ishness. "Friendships must be cherished by mutual intercourse and kindnesses, without which their beginnings are soon dissolved." *Seneca* wisely says, "IF YOU WISH TO BE LOVED, LOVE." "He who is friendly will have friends. There is no feeling which more exacts reciprocity than love." (*Fausset.*) Would we contract and cultivate friendship, "would we have friends, and keep them, we must not only not affront them, or quarrel with them, but we must love them, and make it appear that we do so by all expressions that are endearing, by being free with them, pleasing to them, visiting them, and bidding them welcome, and especially by doing all the good offices we can, and serving them in everything that lies in our power ; that is showing ourselves friendly." (*Matthew Henry.*) "Love begets love ; and love requires love as its recompense. If a man do not maintain a friendly carriage, he cannot expect to retain his friends. Friendship is a good plant ; but it requires cultivation to make it grow." (*Adam Clarke.*)

The Church of Jesus Christ should be as a closely-united family. They who enter into its membership should enter into a fellowship. If we are in church-membership, and have not made friends, there is reason for disappointment and serious self-examination. Most probably, self-scrutiny will reveal to us that the blame of isolation rests with ourselves.

Many persons never appear at their place of worship except for one service on the Lord's day. They do not come to the prayer-meetings; they are seldom seen at the week-night services. When they do put in an appearance, they generally come late, and leave as quickly as possible after the benediction is pronounced. Yet these are often the very people who complain of the coldness of their fellow-worshippers, and of their isolation from church-fellowship. These are the persons who have and who sedulously cultivate the faculty for detecting grievances. They seem, indeed, never to be happy unless they are making other people unhappy by their fault-finding. They appear to value their church-membership chiefly as it gives them an opportunity for complaining of being neglected. They find constant delight in worrying their minister by lamenting the coldness of their fellow-Christians, and pointing out their failings; yet to their own faults they are strangely oblivious. Happy are the ministers who have wisdom to measure such grumblers according to their merit.

A mutual obligation is the primary condition of Christian fellowship. It cannot exist where reciprocity is absent. *Church-members*, if they would realize all that is meant by church-fellowship, *must feel their own responsibility toward every other member*. Nothing that concerns the general welfare can be a matter of indifference to them. They will come to all the services, when possible for them to do so, both on Sundays and week-days. They will be eager to take their share in each department of Christian work. The success of the church will be to them a personal delight, the want of success will be to them a personal sorrow. As the weeks and months and years roll by, they will feel themselves bound by closer ties to the sacred fellowship of their own church, and will feel no inclination to wander elsewhere, no matter how seemingly great the attraction. They have made for themselves a true spiritual home in the church of which they are members, and to them its fellowship is the sweetest and dearest beneath the skies.

Some church-members do not enjoy fellowship, because they allow themselves to be engrossed with business. They have no time for week-night services. They need so much rest on Sunday to recruit themselves for the next week's labour, as to unfit them for any Christian work. Is it a matter for surprise that such members find themselves separated from church-communion? Without giving there can be no receiving.

There are some people who choose to be shy, stiff, proud, and solitary. A certain proportion of such persons is to be found in every church. They are like icebergs, chilly themselves, and freezing the atmosphere that environs them. They repel kindness; they lift astonished eyebrows if their fellow-members offer to shake hands with them; they even turn their face from minister or deacon standing in the aisle to greet each in turn. If they, perchance, engage in any work, they seem only to be happy in fomenting disagreements among their fellow-workers; they expect constant praise for their own efforts; and, if it be not lavishly accorded them, they are bitterly offended. Over all they do, if these fault-finders do anything, there falls dismally *the shadow of their own self-consciousness*.

These are the church-members who make weak churches; their own pride makes them sensitive, their own sense of self-importance causes them to think they are neglected. *They never visit their fellow-members*, yet complain that no one visits them. They are themselves cold and distant, yet imagine that no one cares for them. Until such members show themselves friendly, they must expect to be strangers to true church-fellowship. "We cannot tell how many blessings may have been just breaking upon us, ready to give a happy turn to our lives, but we ourselves have stopped the kindly hand that would have turned the stream upon us. It is impossible we can know how often we have intercepted blessings." (*Mozley*.)

The promotion of a genuine hearty church-fellowship must be *the work of all the members*. Each one is responsible to all the others for his and her part in the sacred work. The pastor may encourage and set an example

of brotherliness, but he cannot be expected to perform an impossibility. The member who feels himself to be the most obscure is as responsible as the deacons in this sphere of service. Each member may be a uniting bond in the church.

Thank God, in all our churches, we have some members whose very presence is *sunshine*, whose whole manner is *cordial*, whose shake of the hand is *winning*; such members *never complain of the coldness of the church*, because all stiffness and reserve instantly melt away in their cheerful presence. They may have little strength or talent for active labour; but they are the workers in the church whose service can least be spared. They cheer the pastor's heart, and gladden all with whom they come in contact. Let no church-members lose sight of their individual responsibility to create and preserve a genial church-fellowship; no one can afford to neglect a single opportunity of doing so. Every isolated member is a source of weakness. If the lonely do not find fellowship in the church, they will find it nowhere else.

Let each church-member do his or her share in entertaining strangers. Let no visitor have to complain of a grudging or half-hearted welcome, so far as you are concerned. Do you, my solitary brother, seek out the shy new member, take him by the hand, and introduce him to the life and work of the church, and by so doing you will warm your own heart, and help to cheer the hearts of your fellow-members. Realize your own individual responsibility to show personal attention to all with whom you come into fellowship, then you will cease to feel that you yourself are neglected. In all our churches, the interdependence of Christians needs to be carried into practice, and to be more fully realized. To be absent from the fellowship of the church with which we are in membership, should be reckoned a real loss; and to leave the church of our choice should seem as strange as to break away from our own family circle.

Let us, as members of Christian churches, be loyal to our Lord and Saviour Jesus Christ, loyal to His truth and to His ordinances, and loyal to each other for our Master's sake. "We who have died to sin, how can we any longer live in sin? or have you forgotten that all of us, when we were baptized into fellowship with Christ Jesus, were baptized into fellowship with His death? With Him therefore we were buried by the baptism wherein we shared His death, when we sank beneath the waters; that even as Christ was raised up from the dead by the glory of the Father, so we also might walk in newness of life" (Romans vi. 2—4) (*Conybeare and Howson's Life and Epistles of St. Paul*). "Beloved, let us love one another: for love is of God; and every one that loveth is begotten of God, and knoweth God. He that loveth not knoweth not God; for GOD IS LOVE" (1 John iv. 7, 8).

" I love Thy Church, O God !
Her walls before Thee stand,
Dear as the apple of Thine eye,
And graven on Thy hand.

" For her my tears shall fall,
For her my prayers ascend ;
To her my toils and cares be given,
Till toils and cares shall end.

" Beyond my highest joy
I prize her heavenly ways,
Her sweet communion, solemn vows,
Her hymns of love and praise."

“Grit.”

BY PASTOR JAMES BRIGGS, LONGTON.

THE beloved C. H. Spurgeon held that every minister of the gospel ought to have “grace, gumption, and grit.” Certainly, the minister of Christ needs all these qualities in a special degree. He is placed in the forefront of the fight against evil, and has to encounter greater dangers than most men, and therefore needs to be endowed with extra gifts. Yet all men would be better if they had the virtues just mentioned. They are good for the deacon and the private member as well as for the pastor. They are wanted in the mine and the quarry, the factory and the foundry, the office and the shop, the home and the hotel, as well as in the study and the sanctuary. Those who have to fight the battle of life, against tremendous odds it may be, need the help of these three virtues—“grace, gumption, and grit.” Each one is a gem of great price.

Take “grit.” We shall not get beyond that, I fear, in this paper. What is “grit”? It is the quality which gives strength and consistency to the character. “Grit” is principle imparted to the character in such a way as to give it substance and hardness. You cannot define it exactly, but you know the thing when you see it. You say of a man of sturdy principle, “That man has some ‘grit’ in him.” Grit gives the power of resistance. It is the hard sandstone in a man’s being that helps him to grind the grist that comes into the mill of life. Without it, a man is ‘soft’; with it, he is rock-like. Without it, a man is a moral jelly-fish; with it, he can boast of a backbone. Yes, where there is “grit”, there is sure to be some moral backbone.

It would take a real poet to sing the praises of “grit.” The one who composes the best poem on this subject ought to be appointed to the vacant post of Poet Laureate. The theme at least would be worthy. Grit is not soon baffled by difficulties; it can climb steep hills; it can walk through dark valleys; it is not afraid of ghosts. Grit teaches a man to stick to a hard task till it is accomplished; to bear manfully the disappointments of life; and to nobly shoulder its heavy burdens. It makes a man true to God and his own conscience. It helps him to stand up again when he has received a knock-down blow from adversity.

Paul was a man of “grit.” Listen! “We are troubled on every side, yet not distressed; we are perplexed, but not in despair.” “We faint not.” So was Peter, the man of rock. He spoke up for the right, saying, “We cannot but speak the things which we have seen and heard.” Men of “grit” are needed now, for the fight is still raging. We have still to face the blandishments of vice, the allurements of the world, and the temptations of the flesh. On one side we meet the ills of life, and on the other its joys, and both are dangerous unless we are men of “grit.”

These are testing times. Our Nonconformity must have a strong fibre in it, or it will succumb to the subtle and enervating influences of the age in which we live. We must be true to principle, we must abide by New Testament teaching, and determine not to be drawn away from these by prestige, wealth, or numbers. The rich Nonconformist, with “grit” in him, will not desert the humble meeting-house for the spired church; he will not follow fashion, but truth. The poor Nonconformist will be equally sturdy. “Grit” cannot be overawed by lofty patronage, nor bought by soup and blankets, nor frightened by threatening, nor won by flattery.

With all thy getting, get “grit.” It will stand thee in good stead. When the cross is heavy, when “offences” come, when the way is rough and thorny, when troubles assail and quarrels rage, “grit” will strengthen thee in the inner man. It will help thee to “play the man,” and will ever fill thee with hope and courage.

Notices of Books.

C. H. Spurgeon's Fac-Simile Pulpit Notes, with the Sermons Preached from them in the Metropolitan Tabernacle. Passmore and Alabaster. Price 2s. 6d.

THIS is the volume to which widespread attention has been called by notices in the religious and secular newspapers, and many of our readers will joyfully welcome its publication. A few friends or acquaintances of Mr. Spurgeon possess notes used by him in the pulpit; but the many who will purchase the *fac-similes* here issued will have an exact reproduction of his outlines, even to the violet ink in which they were usually written in later years. The publication of the pulpit notes, with the sermons preached from them, will not only furnish interesting mementoes of the beloved preacher, but they will also afford information as to his usual method of sermon construction.

Printed on stout paper, and strongly bound in the new art linen boards, with two portraits of Mr. Spurgeon, and a view of the interior of the Tabernacle, this half-crown volume should have a large sale; and we trust that its contents will be greatly blessed to tens of thousands of readers.

Sermons on our Lord's Parables. By C. H. SPURGEON. Passmore and Alabaster. Price, seven shillings.

A BOOK that should be of great service to clergymen, ministers, Bible-class leaders, and Sunday-school teachers. All Mr. Spurgeon's published sermons on any of our Lord's parables are here gathered together, arranged according to the Gospels in which the parables are recorded, and strongly bound in cloth. The volume would make a most welcome present to any of the Christian workers above-mentioned; and containing, as it does, sixty-five discourses, it is well worth the sum charged for it.

Walks in Palestine. By HENRY A. HARPER. Religious Tract Society.

THIS new and cheaper issue of a book which has already passed through

two expensive editions, is itself a work of art, whether we consider the photogravures of Mr. Cecil Shadbolt's exquisite views, or the author's picturesque narrative, or the general artistic production of the volume. For the many who cannot personally visit "those holy fields" where Jesus walked a while, the next best thing is to learn all that can be taught us by those who have been there; and in our imaginary "walks in Palestine" we could not wish for a more interesting guide and companion than Mr. Harper, even though he convinces us that the Latin Garden of Gethsemane is not the place where Jesus, the true Olive, was bruised and crushed in awful agony. Published at half-a-guinea, this work will make a choice birthday or Christmas present to an appreciative friend.

Pictures from Bohemia, Drawn with Pen and Pencil. By JAMES BAKER, F.R.G.S. Religious Tract Society.

AN ever-welcome harbinger of the book season is the Tract Society's "Pen and Pencil" volume for the library or dining-room table. The handsome work just issued is well worthy of a place with its many beautiful predecessors; and relating, as it does, to a country and people not as well known as others, it has some advantages over former issues in the same series. The land of John Huss deserves the attention it has received from Mr. Baker, and his artist colleagues, whose 108 illustrations are a fitting accompaniment for the author's pen-picture of "one of the foremost industrial people of Europe." This charming volume ought to have a large sale.

Stories of Medical Mission Work in St. Giles. By GEORGE SAUNDERS, M.D., C.B. Partridge and Co.

TRUE stories, from real life, proving that the gospel of Christ is still "the power of God unto salvation to every one that believeth." An interesting record of the usefulness of the London Medical Mission.

The Keswick Week, 1894. Edited by Rev. EVAN H. HOPKINS. Keswick House, Paternoster Row.

SEVERAL excellent brethren have told us that they went to the Keswick Convention with at least some measure of prejudice against the teaching they expected to hear there; but they came away greatly refreshed and stimulated by the evident power of the Holy Spirit pervading the assembly. Those who were unable to be present, as well as those who had that privilege, can here obtain for a shilling an ample and illustrated report of the proceedings of what is, to many, a specially holy and memorable week.

From Calvary to Pentecost. By F. B. MEYER, B.A. *I Follow after*. By H. W. WEBB-PEPLOE, M.A. Marshall Brothers.

HERE are vols. I. and II. of the "Keswick Library", containing addresses by their respective authors, setting forth, with much power, wealth of illustration, and felicity of expression, what is usually known as "Keswick teaching." The former is an analysis of circumstances and spiritual experiences, starting from Calvary, and culminating in Pentecost. The latter, with a master-hand, shows true disciples how to follow Him they love, and brightly indicates the fulness of salvation.

Hidden, yet Possessed. By Rev. EVAN H. HOPKINS. Marshall Brothers.

THIS third shilling booklet of the "Keswick Library" contains seventeen brief addresses, well adapted to woo the weak believer to possess the spiritual treasures hidden for him in Christ. It rightly throws the accent on God's provision for His people rather than on our attainment. A healthy, helpful volume.

Some Secrets of Christian Living. By F. B. MEYER, B.A. Partridge.

A GRACIOUS book, fragrant with the Holy Spirit's breath. To some souls it will supply a mine of spiritual wealth, and all for a single shilling! Among the tests by which to know

our part in the Pentecostal gift, the first given is, "A consciousness of the presence of Christ. Mr. Spurgeon said once that he never passed a single quarter of an hour in his waking moments without a distinct consciousness of the presence of the Lord" (p. 36). May this messenger be used to make that blessed presence near and vivid to many souls!

Eve—Noah—Abraham: a Study in Genesis. By A LAYMAN. Cassell.

A SERIES of brief essays on characters and themes of primal days, just suited, by its soundness and simplicity, for busy Christian workers who seek such guidance, and have not time for larger books. The fruit of love from a believing heart.

Truth: Daily Precepts for a Year. By TRUE COXETER. G. Stoneman.

A CAPITAL selection of texts of Scripture with illustrative extracts from a wide range of authors, ancient and modern. The style of the work may be judged by the following specimens of the dozen quotations from Mr. Spurgeon's writings:—"Teach us to number our days."—"Live as if each day were thy first day and thy last day." "Thou shalt do that which is right and good in the sight of the Lord."—"Dare to do right, and walk in the light."—"Speak ye every man the truth."—"Let thy words be true, few, and due."

The Life of a Christian Soldier in a Barrack Room. By J. GELSON GREGSON. Marshall Brothers.

PRIVATE Robert Jones, of Her Majesty's 65th Regiment, has found a sympathetic biographer in our good brother, Mr. Gregson, who is a true soldiers' friend. The story, first of the sin, next of the salvation, and then of the service for Christ of this Welsh linesman, is simply but earnestly told in a way that ought to make the sixpenny booklet of much use to other men in the Queen's army at home or abroad.

We wish much blessing to Mr. Gregson in going forth again to the land where he so long and so earnestly laboured for his Lord.

Among the Tibetans. By ISABELLA L. BISHOP, F.R.G.S. Religious Tract Society.

EVERYTHING about the far-away strange folk that we hope will, sooner or later, be won for Christ, is interesting; and Mrs. Bishop's graphic descriptions of the places and people she saw give us a true idea both of the land and of its inhabitants. The intrepid traveller has certainly a good right to the letters F.R.G.S., and those who read this latest product of her ready pen will feel, long before they reach the last page of the book, that they also have been "among the Tibetans." The literary excursion will cost them only half-a-crown; the actual journey must have entailed a considerably larger expenditure.

Corea of To-day. Nelson and Sons.

WAR is a great instructor, and Corea will become better known through the struggle now proceeding between China and Japan. Those who have not the time or opportunity to consult larger works upon the subject, will find much useful information about "the hermit nation" in this sixpenny book of 128 pages, illustrated in Messrs. Nelsons' usual admirable style. There really seems to be no reason why Corea should remain "the poorest member of the family of nations" if she would throw off her jealousy of those who would help her to develop the natural resources of the country. Perhaps the missionaries, who are labouring without government sanction, but with some measure of toleration, may be used to the enlightenment and salvation of the people who, at present, seem likely to be crushed between the rival powers that are struggling for supremacy in the far East.

The English Revolution of the Twentieth Century. A Prospective History. With an Introduction, and Edited by HENRY LAZARUS. T. Fisher Unwin.

A LARGE, closely-printed volume of 450 pages of strong Socialism, written after the plan of *Looking Backward*, but in high-flown affectation of Carlylese language, which at first amuses, but at last bores. That there are many social, religious, and political

abuses needing correction, we all admit; but this modern and garrulous Don Quixote will not prove the heaven-sent deliverer, we feel sure. He evaporates in talk, and perhaps that way lies safety. We fear that few will care to buy this book, or spare the time to read it. Reviewers ought to be thankful if their digestion comes out uninjured by it.

The Meeting-Place of Geology and History. By Sir J. W. DAWSON, LL.D., F.R.S. Religious Tract Society.

ALL branches of the Church of Christ are under great obligation to the Tract Society for its continued supply of high-class literature bearing on Christian Life, and Truth, and History. This volume is an illustration. One who ranks among the greatest of geologists, and who is also a devout Christian, presents us with such facts as are known bearing on the interval between the later part of the geological record and the appearance of man upon the globe. Although we do not follow Sir William in his view of creation, his discussion of the various geological questions is at once lucid, cogent, and more than interesting. A book to be read, and read again.

Present Day Primers. Religious Tract Society.

No. 3. *How to Study the English Bible.* By CANON GIRDLESTONE.

AN admirable handbook for teachers and scholars alike.

No. 4. *A Brief Introduction to New Testament Greek.* By Rev. S. G. GREEN, D.D.

AN introduction to Dr. Green's well-known useful handbook, which should make the study of Greek easy and delightful to every Christian youth with a shilling to spare, and an occasional half-hour at his disposal.

No. 5. *A Primer of Assyriology.* By A. H. SAYOE, LL.D.

THE Oxford professor summarizes the new light from ancient monuments with the skill of a specialist, and gives us a book of great value. The conclusions, like most of the findings of the present-day critics, need to be taken, however, with the proverbial grain of salt.

Landmarks of Church History. By HENRY COWAN, D.D. A. and C. Black.

ANOTHER of the Church of Scotland sixpenny Guild Text-books, indicating masterly treatment and wise choice of material from Apostolic to Reformation days. It is noteworthy that the Professor of Church History in Aberdeen University should write (p. 19): "Baptism was usually administered, during this period [155 A.D.], by triple immersion, affusion however being permissible. Catechetical instruction, and fasting by celebrant and catechumen, preceded the rite. Infant baptism is first mentioned about 180 A.D.; but Origen, writing early in the third century, declares that the practice came down from apostolic times. Adult baptism, however, even of those whose parents were Christians, continued to be frequent down to the fourth century." We thankfully accept the candid admission, which virtually proves the Baptist position. Throughout, the book abounds in noble passages, and evinces a sincere attempt to mete out justice and kindness to all. The closing estimate of Christendom at Calvin's death throws, we think, a too ample charity over Papal Rome; but, otherwise, is the worthy climax of a great work in a small compass.

Parables of the Cross. By I. LILLAS TROTTER. Marshall Brothers.

THE truths of Redemption are set forth here with taste and skill by varied lessons from the world of plants. Nothing is strained or forced; but buds and blossoms, leaves and trees, are made to yield their lessons of death and life, of surrender and service. The illustrations and binding all combine to make a choice booklet for an acceptable present.

Popery: A gigantic swindle of the Devil; designed by him to enslave mankind, and to destroy souls. By ROBERT BROWN. William Wileman.

THIS title will be sufficient to frighten professors who wear the Christian regiments, but lack the soldier's heart. The author presents such

evidence, however, cites such facts, puts history into the witness-box, and quotes from Rome's own advocates so aptly, as to fully prove his thesis. If they would but read and ponder the contents, we should like a copy of this work sent to all milk-and-water Protestants, who either coquet with or speak with bated breath of the harlot of Babylon. The quotations alone are worth the shilling which the book costs.

A Reply to Dr. Bullinger's So-called "Witness of the Stars." By ROBERT BROWN. William Wileman.

THIS is not so much a reply or a criticism, as a wholesale condemnation of a work which we still think well worthy of careful study, even though we may not agree with all the author's conclusions. Mr. Brown's sledge-hammer method of demolishing Dr. Bullinger's book is probably one of the best advertisements it has yet had.

Ringing Bells. By REESE ROCKWELL. C. H. Kelly.

A VERY interesting story that can safely be put into the hands of young people. The hero is of the right sort. May the book help to make such in every-day life!

The Sanitary Code of the Pentateuch. By Rev. C. G. K. GILLESPIE, A.K.C., A.C.P. Religious Tract Society.

THE author has well brought together the regulations of the Mosaic code and the latest sanitary science, showing that the wisdom of the divine principles laid down for Israel, three thousand years ago, is confirmed and vindicated by the science of to-day.

Heredity and Personal Responsibility. By Rev. M. KAUFMANN, M.A. Religious Tract Society.

ANOTHER of the Present Day Tracts, dealing effectively with the doctrine of heredity in its relation to the Christian sense of duty. The Agnostics are shown to be the true pessimists, while faith is still the victory that overcometh the world, whether of heredity or training.

The London and Universal Bank, 449, Strand, issues a special edition of *Everybody's Pocket Cyclopaedia* to any applicant who sends 4½d. in stamps. Schoolboys and girls would find a mine of useful instruction, and some amusement, too, in this little volume. It appears to be an advertisement; but it is really a wonderful collection of information on almost every subject that can be mentioned, and in most instances it seems to be thoroughly reliable. The compiler is, however, at fault when he adopts Mr. Edward Clodd's theory of the origin of man in place of the Scriptural declaration, "God created man in His own image."

Many a little boy who is not a royal male will be delighted to possess *The Royal Mail Picture Book*, published at a shilling by the Sunday School Union, and his sisters will be equally pleased with both pictures and poetry about the work of the G. P. O. We are sorry to see that the book has had to be "printed in Holland."

Messrs. Partridge and Co. have issued four new sixpenny coloured picture books which will make many youthful eyes sparkle with joy. They are entitled, *Book of Toys for Girls and Boys*, *Our Pets Animal A B C*, *Our Holiday A B C*, and *Bible Pictures for Little Folk*. Alas! they also bear the disfiguring words, "printed in Holland." When will our English artizans cease from the folly of driving to the Continent work that ought to furnish employment for our own countrymen at home?

From the same publishers we have received six new fourpenny stories,—*Robert's Trust*, *Sunnyside Cottage*, *The Crab's Umbrella*, *The Little Woodman*, *Those Barrington Boys*, and *Two Lilies*. With a coloured frontispiece and other illustrations, and written by well-known children's friends, they will be welcome presents for the tinies.

Messrs. Blackie and Son, 50, Old Bailey, have now issued twelve volumes in their "School and Home Library" series. The last four published are—*Scott's Talisman*, *The Basket of Flowers*,

Murryal's Masterman Ready, and *Louisa M. Alcott's Little Women*, making, with the previous eight, a great variety for the youthful readers for whom they are prepared.

Her Heart's Desire. By JEANIE FERRY. Wesleyan Methodist Sunday School Union.

A SIMPLE story of how truth and honesty prevailed over deceit and wickedness.

The Lifting of the Shadow. By K. M. EADY. Sunday School Union.

WELL written, well bound, well printed, and well illustrated. It ought to be well read.

Notes for Boys (and their Fathers) on Morals, Mind, and Manners. By AN OLD BOY. Elliot Stock.

ON the whole, a reliable little treatise to be put into the hand of a boy, but there are serious defects in the counsel that "an old boy" gives to his son. At all events, we should urge our boys not to learn dancing, billiards, or card-playing, and on no account to go to the theatre, even to see Shakespeare's plays; and we should never think of saying that "he who is choosing a religion for himself will act wisely if he select a confession whose doctrines are not out of harmony, or are capable of such development as will bring them into harmony with the diapason of modern thought." We wonder that "an old boy" did not know better than to write that "Bunyan, Bright, Spurgeon, and some other masters of forcible English, have either been ignorant or of despised the classics."

Texts, Topics, and Truths for Band of Hope Workers. Compiled by JAMES MITCHELL. John Anderson, Castle Hill, Edinburgh.

FOR twopence, Temperance teachers can here obtain an admirable assortment of short sayings of notable men upon the doings of drink. Alphabetically arranged under thirty heads, they ought to be of great service to busy Band of Hope workers. C. H. Spurgeon is one of the many authors quoted by the compiler.

Notes.

WE are asked to call special attention to the public meeting to be held at the Tabernacle on *Thursday evening, October 11*, on behalf of the PASTORS' COLLEGE MISSIONARY ASSOCIATION. Pastor Thomas Spurgeon will (D.V.) preside, Dr. Churcher and Mr. Patrick will give an account of mission work in Morocco, and Pastors A. G. Brown and W. Y. Fullerton have also promised to take part in the meeting. With such an array of speakers, a large audience may be confidently anticipated, resulting in increased contributions for the Association. Up to the present time, our missionary brethren have been almost entirely supported by the fund left by Mr. Spurgeon for that purpose; it is necessary now that others should furnish the means for carrying on the effort in which he was so deeply interested, and which, as the nearest foreign mission-field, has special claims upon Christians in England.

At the communion service on *Lord's-day evening, September 2*, Pastor Thomas Spurgeon gave the right hand of fellowship to twenty-six new members. On the following morning, with his wife and children, he left London for the holiday which he had fully earned by 13 months' continuous labour. The Pastor appears to have greatly benefited by the change and rest, and he hopes to return for another good spell of work commencing with the first Sabbath in October.

During his absence, the Tabernacle pulpit has been supplied by Pastors A. G. Brown, David Davies, W. Y. Fullerton, W. J. Mayers, C. and J. A. Spurgeon, and W. Williams. In his prayer, on *Lord's-day morning, September 16*, Mr. Mayers made an appropriate allusion to the sudden death of *Elder Hale* on the previous Thursday; he was called home almost directly from service for the Master, for on the Wednesday night he was at the Tabernacle, seeing candidates for church-fellowship.

The secretary of the POOR MINISTERS' CLOTHING SOCIETY desires us to acknowledge, with thanks, the receipt of a parcel from E. M., Tunbridge Wells.

A weekly newspaper has been publishing lists of THE BEST HUNDRED RELIGIOUS BOOKS. Several of those mentioned by various correspondents appear to us far more suitable for a catalogue of the hundred *worst* books; but we have wondered that such writers, in such a paper, should not have included even one of Mr. Spurgeon's works among the volumes commended to ministers and students. The sermons of other preachers, and the commentaries of other expositors, have an important place assigned to them; but no mention is made of *The Treasury of David* or the *Metropolitan Tabernacle Pulpit*.

While thinking over this extraordinary omission, a friend called our attention to the following extract from *The Homiletic Review* for July, which is, doubtless, only one of many similar instances that might be quoted:—

"A PREACHER HELPED BY C. H. SPURGEON.

"It was Sunday morning, and I was to preach on Christ's message to the Church at Sardis. It lacked nearly an hour of the time for service. I had prayed, somewhat formally, I confess, and had gone through my sermon once more; but I lacked something, I wanted a spiritual impulse and inspiration. I keep my study-table Bible indexed, so that I can tell, when I look at a text, whether there is a sermon or exposition on that passage in any of my books. I turned to my Bible, I saw that Spurgeon had a sermon—two of them, in fact,—on the words, 'I have somewhat against thee, because thou hast left thy first love.' I read one, 'Declension from First Love' (No. 217), and it gave me just the spiritual uplifting that I needed. I fell on my knees, and confessed that my prayer that morning had been very formal. I went to my pulpit much better prepared to preach, spiritually, than I would have been if I had not read that sermon. It gave me no new idea for my own sermon, though it was on the same subject in part; but it gave me an uplift of soul, a tenderness of heart, a spiritual inspiration.

"R. T. CROSS."

"York, Nebraska, U.S.A."

We have followed, with much interest, the correspondence in *Word and Work* concerning "The Baptist Union and its members." The letters that have been published, and the significant silence of all officials, only confirm our belief that the day of grace for the Union ended when it shielded and sheltered the enemies of the cross of Christ, and censured the faithful servant of the Lord who dared to declare his Master's message to this faithless age. It should never be forgotten that the compromising resolution passed at the City Temple made the vote of censure on Mr. Spurgeon the act of the whole Baptist Union, and all who remain in the Union will be responsible for that condemnation until it is publicly rescinded and expunged.

The position of those who are derided as "the faithful few" is so well stated by Pastor G. D. Hooper, of Luton, that we gladly reprint the letter he wrote to *Word and Work*, in order that our readers may have a clear conception of the points in dispute:—

"In response to your request for my views on this question, 'Let every man be fully persuaded in his own mind.' For

myself, I have no doubt as to the Scriptural course for loyal servants of the Lord Jesus.

When, some years ago, the church of which I was pastor at Hendon, and, last year, that to which I am privileged to minister here, each unanimously withdrew from the Union, it was because we placed loyalty to Christ before adhesion to the Union.

"The case is too long fully to enter into here. Briefly, it appears that all who subscribe and hold believers' baptism are on an equal footing in the Union; but, alas, their teachings on fundamentals differ very widely! Some are as loyal to the truth as heart could wish. With all such we rejoice to have fellowship. Others hold and teach such views on the inspiration and authority of Scripture, the Atonement, the everlasting punishment of the wicked, etc., as to make their gospel quite another (Gal. i. 6—10). We may love the men, recognize their gifts, and own their sincerity; but God's Word forbids our fellowship in teaching or in witness with all such (Rom. xvi. 17, 18; 1 Tim. vi. 3—5; 2 Tim. iv. 2—4; 2 John 10, 11, etc.).

"Now, both these classes belong, with equal right, to the Baptist Union, and its countenance is given to both error and truth. When the beloved C. H. Spurgeon lifted up his voice against the 'Down-grade', what was the action of the Baptist Union Council? It ignored the departure from the faith, and censured the man who stood for Christ and His truth! *That vote, still unrescinded, is an undying blot on the escutcheon of the Union.*

"At a public meeting, in the Union's name, at Sheffield, Calvinism was denounced, Plenary Inspiration derided, and salvation after death left an open question. What sympathy can a faithful pastor have with this?"

"When I remember the exchange of pulpits with a Unitarian, and the *fiasco* it led to, or the visits from opponents of Christianity to instruct Baptist Bible-classes, one asks in wonder, are these descendants of the Puritans?"

"A theatrical company is now visiting our town, and a printed letter from a popular Baptist minister is being sent from house to house, urging our people to see the play. When scenes from dramas are acted in connection with some other Baptist places, I am thankful to be outside a Union which includes all this.

"Spiritual affinities, after all, determine Christian fellowship. With all who love our Lord, and uphold His Word in its integrity, we would continue in the apostles' doctrine and fellowship. Others must go the way which they think right; but it is not our way. We will love them, and serve them if and when we can; but unite with them in error, or in pulling down the wall of separation between the Church and the world, God helping us, never!

"I know how easy it is to be misunderstood in taking such an attitude. God

knows how humbly and with what grief all this is written. When honoured brethren such as A. G. Brown, Hugh D. Brown, Jas. Stephens, and others bear their witness, I am glad to follow in their wake."

COLLEGE.—Mr. Watkin Jones has completed his course, and settled at Aberavon, South Wales.

The following brethren have removed:—Mr. F. J. Flatt, from Dunstable, to Boxmoor; Mr. J. J. Knight, from Cardiff, to Ross, Herefordshire; Mr. J. Young, from Waterfoot, to Rugby; and Mr. J. A. Soper, from Petersham, New South Wales, to Ballarat, Victoria.

In our July number, in an article upon the work of Pastor H. S. Smith, of Fenny Stratford, we mentioned that a generous friend had promised £100 towards the chapel debt on condition that £200 was raised by August; the time has now been extended to Christmas. Mr. Smith asks us to say that he has a nice set of hand-painted slides illustrating the life and work of our late beloved President, which he will be happy to lend at a charge of 3s. per night, in addition to carriage to and fro.

In Memoriam.—Just as we were writing last month's "Note" about the home-going of Brethren Childs and Skelly, another member of our College brotherhood, *Pastor J. B. Warren*, was passing away. He was one of the seniors amongst us, being nearly the same age as Mr. Spurgeon, and he was specially noted for his firm grasp of the doctrines of grace. He could scarcely tolerate anything approaching Arminianism, and his sympathies were with the close rather than open communion churches. At the end of last year, Mr. Warren resigned the pastorate at Irthlingborough, through ill-health; but he attended the chapel only eight days before he was called away to the upper sanctuary. We shall miss him from our annual Conference gatherings, and we sympathize with the widow and five sons and daughters who are left to mourn his loss, but to rejoice that he is now "for ever with the Lord."

PASTORS' COLLEGE EVANGELIST.—Pastor W. H. Taylor, of St. Alban's, writes:—"The visit of our friend, *Mr. Manton Smith*, has been to my church and congregation a benediction and an inspiration. There has been a marked quickening of spiritual life, and an awakening amongst us of a determination to become a greater power for good to the city and neighbourhood. Night after night, from the first gathering of the mission down to the last service, there has been increasing interest in the services. If only in the results experienced by pastor and church-members, the labours of our friend have been well rewarded; but, beyond this, his ministry has been honoured of God to the salvation of the unconverted, and the bringing to decision of hesitating and

wavering ones. Just before the commencement of the mission, I had been addressing a mass meeting of strikers on the subject of their trade dispute. It afforded me a good opportunity of inviting them to the mission, and I was glad to see a number of the men at the evangelistic meetings. May they be blessed spiritually as well as with better wages and with more equitable conditions of life!

"Mr. Manton Smith is eminently fitted for work among such folk; indeed, his addresses are just what are needed by the masses to-day. They are 'easily understood of the people.' By reason of the plenty of their illustrations, they are intensely interesting to all-comers, old and young; and, saturated as they are with Evangelical truth, they are a power for blessing the lives of men and women wherever they are uttered. I pray that *God speed* may make his future work a still grander success than his past has been."

Mr. Smith has since been at Farsley, Yorkshire. From October 1 to 3, he is to be at Shipley; from October 6 to 14, at Hendon; and from October 20 to 28, at Norwich, where he will have the help of his former colleague, Mr. Fullerton.

C. H. SPURGEON'S EVANGELISTS.—According to his custom for many years, Mr. Burnham has spent the month of September among the hop-pickers in Kent. It was estimated that some 20,000 persons were employed within the area occupied by Mr. Kendon's mission, so that the 17 brethren engaged amongst them had abundant work in visiting the pickers at their bins or in their camps, and holding open-air services in the evenings. At the free tea, on Sept. 16, between 500 and 600 "hoppers" had the double feast of food for the soul and the body, too.

From Oct. 7 to 15 Mr. Burnham is to pay his third evangelistic visit to Peterchurch; and from Oct. 17 to 29, he is to conduct a mission at Lancaster Road Congregational Church, Bayswater. He asks us to say that he is fully engaged until Christmas, and has booked some dates in 1895, so that brethren desiring his services during the coming winter should apply to him soon.

From Sept. 1 to 17, Mr. Harmer was at Euton Chapel, Monkwearmouth. At the close of the first week's services, Pastor George Wilson wrote:—"You will be pleased to know that Mr. Harmer is well, and doing well. During the past week, we have had about twenty-three in the vestry as enquirers. Yesterday was a crowning day. The morning congregation was a grand one. In the afternoon, Mr. Harmer had a meeting for *men only*, when the lower part of the chapel was nearly filled with as fine a body of men as one has ever seen. He spoke to them upon 'The bird that comes home to roost.' This meeting will not soon be forgotten. Last evening, the

place was nearly full, and at the after-meeting some more came out for the Lord. I am very thankful for the visit of our good brother, and so are the members of this church." The latter part of the mission was even more blessed than the beginning, and there was great rejoicing at the thanksgiving meeting with which the services were brought to a close.

From Sept. 22 to Oct. 1, Mr. Harmer is engaged at Southwell, Nottinghamshire; from Oct. 6 to 16, at Newark, in the same county; and from Oct. 20 to Nov. 1, at Great Yarmouth. November is to be spent by our brother at Mount Pleasant Chapel, Burnley; and December, at Old Basford, Nottinghamshire.

Our readers will notice that, commencing with this month, contributions for C. H. SPURGEON'S EVANGELISTS are published in a separate list instead of being included with other amounts received by Mrs. Spurgeon "For General Use in the Lord's Work." Friends will thus be able to see at a glance how the fund is progressing, and to aid it according to their ability.

ORPHANAGE.—On the return of the children from their holidays, it was found that one of them had been staying in a house in which there had been scarlet-fever. Within four days, it was discovered that she had imported the germs of the disease, and up to the time of writing this note (Sept. 11), no fewer than ten children have had to be removed to the hospital. It is a great mercy that they are all doing well; and that we have been preserved from the ravages of a serious epidemic. Will the reader remember the Orphanage in prayer?

On Sept. 17, the head-master wrote:—"We have no fresh cases of fever, so we quite hope the plague is stayed."

For many years, Science Classes have been held for the boys, and they have passed well in the examinations conducted by the Science and Art Departments. The Technical Education Board under the London County Council has recognized the work of the Classes, and a grant in aid has been made, which will be of great service to the Institution.

The next *Collectors' meeting* is fixed for *Tuesday, October 30*, when T. D. Galpin, Esq., has kindly promised to preside. It is hoped that all who have collecting-boxes and books will endeavour to be present; and that the number of helpers will be increased by others who are willing to engage in this needful and useful service. Write to the secretary for a box or book, and a supply of the Stockwell Orphanage Tracts for distribution.

During October, Mr. Charlesworth hopes to travel northward with the choir, to hold meetings in aid of the Orphanage funds. The following towns are included in the tour:—Grimsby, Cleethorpes, Darlington, Sunderland, Middlesbrough, Stockton-on-Tees, Middleton-in-Teesdale, Scarborough,

Driffield, Hull, Boston, and Peterborough. Mr. Charlesworth will be glad to hear from friends who can arrange for a meeting in town or country.

Orphanage Sunday-school. We deeply regret to record the death of Mr. Alfred J. Wingate, who fell asleep in Jesus, August 6, after a lingering illness of over twelve months. He had been a faithful and earnest teacher in the Orphanage Sunday-school for the last 18 years. At the funeral, in Norwood cemetery, officers, teachers, and friends of the school followed. Our brother was 45 years of age; he leaves a widow and many friends to mourn his loss.

COLPORTAGE.—In consequence of several district guarantees having been withdrawn, the number of colporteurs has been somewhat reduced since the commencement of the year; but, as far as possible, the men have been placed in other districts. The general depression has seriously hampered the work on account of the difficulty of obtaining even the subscriptions guaranteed, and, as the cash-list in the Magazine for this month shows, scarcely any contributions have been received for the General Fund since the previous list. If the readers of *The Sword and the Trowel* only realized more vividly the actual work being done, and the blessed effects constantly following, the much-needed help would be sent in promptly. Will not friends cheer the President, Pastor Thomas Spurgeon, by sending at once large or small sums to enable him to maintain the work efficiently?

About £100 is still needed to clear off last year's deficiency. If this sum is given speedily, it will compensate for recent slackness in the flow of funds, and encourage the workers. The terrible evils resulting from the sale of demoralizing literature on an immense scale are chronicled repeatedly in the daily newspapers. Pernicious periodicals are constantly found on boy burglars and other youthful criminals, and their downfall can be traced to their reading of such trash. Religious fiction, too, is on the increase, the teaching of which in many cases attacks the very fundamentals of our faith, and leads to much unsettlement among our youth. The need, therefore, is greater than ever for Christian men to push the sale of the Word of God, and other good books and periodicals, and, at the same time, to seek the salvation of the people among whom they labour. The colporteurs regularly visit hundreds of villages every month, many of them being centres of Ritualistic teaching and influence, where the only counteractive to priestly power is the work of the humble colporteur.

A few facts relating to the blessing attending the work may enlist the aid of some friends, and revive the sympathy of others. A gentleman wrote:—"It might be a little encouragement to some weary colporteur if I mention that I have especial reason to thank God that a colporteur sold

my dear wife, many years ago, at ———, a copy of *The Saint and his Saviour*." (This book was one of the earliest publications of the late revered President, C. H. Spurgeon.) The letter continues:—"Faithful Words, under God's searching power, effectually convinced me of my real position as without genuine repentance; but the terrible stripping led me to seek and find, after a long weary search, Him who is exalted to give repentance to Israel, and then I could enter into the delights of 'Joy at conversion,' and 'Complete in Christ.'"

A colporteur reports much blessing on the visitation of the afflicted:—"A man, named ———, of ———, died six months ago. I saw the widow this month, and she told me how my visits were blessed. 'Ah, sir,' she said, 'it was that verse you repeated to him which did it,—

"Just as I am, without one plea,' etc.

"He never forgot it, and died feeling himself a great sinner, but resting on the truth of those words,—

"O Lamb of God, I come.'"

Another colporteur writes that several persons have come forward and professed Christ, "through the visits made, and reading the books sold."

These extracts are from a pile of letters containing similar testimony to the power of the Holy Spirit making the work of the colporteurs effectual for the salvation of precious souls both by the spoken word and the printed page.

All communications will receive prompt attention if addressed to the secretary, W. Corden Jones, Colportage Association, Pastors' College, Temple Street, Southwark, S.E.

Baptisms at Metropolitan Tabernacle:—August, 23rd, four; August 30th, twelve; at Haddon Hall, August 26th, four.

PERSONAL NOTES BY MRS. C. H. SPURGEON.—So many appeals on behalf of *Bazaars* are constantly being received by me, that I desire to say, very tenderly and kindly, but most decidedly, that to all such requests I am *obliged* to give a denial. I have seen so much of the evil they bring in their train,—the heart-burnings and jealousies they create, the worldliness of spirit they foster, and the love of dress which they promote,—that on these counts alone I must judge them to be not "as becometh the gospel of Christ", and *therefore* not to be permitted or indulged in by the true Christian. Bazaars are, essentially, of the world, worldly; they suit its tastes, its habits, its weaknesses, and its vanity, and fit in admirably with the present terrible mania for betting and gambling. Let the world have its own pleasures, and make merry after its own fashion; we would not grudge it its paltry joys; but for us, who profess to be Christ's disciples, to imitate

and follow such vain frivolities, is to walk unworthy of our high calling. From a still higher standpoint, I think Bazaars should be avoided and condemned. They are subversive of faith in God, and a miserable substitute for the calm trust and joyful confidence which His children should show in their Father's care and love.

"But they bring in a lot of money," say some; "we could not keep our churches going if we had not an annual sale to help to defray our expenses." Is it really so, dear friends? Does the Lord do so little for you that you are compelled to seek help in this way? Your God owns all the silver and gold in the world; and are you positively obliged to have recourse to the degrading customs of "Vanity Fair" because He refuses to give you enough money to carry on His own work? *You know* it is not so! *You know* you are not straitened in Him, but in yourselves!

Suppose now that a church has to meet some emergency,—building, repairing, enlarging, anything you like to name which is necessary to carry on the worship of God efficiently,—do you mean to tell me that if, instead of saying, "We must have a Bazaar," and spending no end of time in talking, drinking tea, fancy work, and gossiping, the church-members would hold prayer-meetings, twos, and threes, and dozens together, simply, earnestly, believingly, and perseveringly asking the Lord to supply their need for His own house,—He would not do it? Do it? Oh, if you would but try Him, dear Christians! He would so delight in your faith, and honour it, that you would have no question as to whether *this way* were well-pleasing in His sight!

But then I would have you remember that "faith without works is dead." We must give as well as ask. Ah! I fear me that, in the selfish meanness of professing Christians may be found one of the secret props which have so long supported the modern Bazaar. If all would give as God has prospered them, there would be never a lack in the carrying on of His work. See how He Himself puts it in Malachi iii. 10:—"Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now HEREBWITH, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Where are the churches that will accept this glorious challenge?

A Scotch minister recently made the following announcement:—"You are aware that there is a considerable amount of debt hanging over this congregation. Now, we have tried several ways to obtain the necessary funds, but without success; and as we have exhausted every honest means of raising the money, there is nothing left but to have a bazaar."

This sounds very startling, does it not? But the Northern pastor only puts into plain,

forcible language, a truth which always lies concealed and covered beneath the doubtful dealings of these modern "Vanity Fair" market-places.

"The Bishop of Sydney,"—I quote from *The Christian* of August 24, 1894.—"has well said, to a representative of *The Religious Review*, that one hindrance of ministerial efficiency is the admission of worldly methods into church procedure. He warns against encouraging the spirit of gambling, and the excessive pleasure-seeking which characterize the ordinary secular view of life under the guise of asking for charitable aid. He thinks that we need to keep in check the tendency to substitute for direct giving, and real self-denial in working for God, those indirect and attractive methods of appealing for aid which, 'although the use of them may be, to a certain extent, a legitimate and necessary adaptation to human nature, are too apt to degenerate into an expensive-advertisement kind of charity, where there is much cry and little wool.' Ought we not, however, instead of always adapting ourselves to human nature, to try and adapt human nature to the methods of Christ, which always work the best, and produce the most? None get so much money, or get it so easily, as those who imitate Him, and trust in God."

There is just one redeeming word which must be said on behalf of a few godly persons, who, having absolutely no money to give to God's cause, are willing to devote time and skill to the fashioning of useful garments which other people may purchase. But in all such cases, sales could be made privately with the best results, for where real concern for the cause and glory of God exists, the interchange of labour for money could be conducted "as becometh saints."

There are still left, in this land of ours, men who believe in God, and trust Him even for their daily bread, true pastors, who love and tend the flock of God, for His dear sake who died to save them, men who are blessedly free from 'Down-grade' tendencies, and know nothing of the awful curse of the canker of worldliness which is fast eating away the spiritual life of so many churches. Yes, as truly as the Lord once reserved to Himself the seven thousand who had not bowed the knee to Baal, so now He has His chosen and faithful servants, who are prepared to suffer, or even to die, for His sake, and the gospel's. These are not hid in a cave, as in the olden time; but many of them are poor and unknown to the world, serving the Great Master in out-of-the-way places, preaching a pure gospel, and letting the radiance of a holy life shine out into the surrounding darkness. I hear of them sometimes, and rejoice that, in their poverty, they are making many rich. One such wrote to me the other week, and

if I tell you one or two things about him, I think you will join me in magnifying the grace of God in His servant.

He is the pastor of a church,—where, is of no great consequence to my readers. His people are *very* poor, but they are rich in love, and he has cast in his lot with them, content to be as poor as they. They share their food with their pastor, and he ministers unto them the Bread of life. Hardly any money ever comes into his hands, but he and his good wife devote themselves, heart and soul, to the spiritual needs of the people, and leave their Heavenly Father to care for

the supply of temporal necessities. Feeling sure that God has called them to labour thus, they are happy in their work, and though their faith is sometimes tried, this does but drive them closer to their God, and keep them in entire dependence on Him, and their testimony is that *He has never failed them*, and they know He never will!

God bless them! They belong to the faithful ones who can look up with joy, and say, "Yes, Lord," to the Saviour's solemn question, "When the Son of man cometh, shall He find faith on the earth?"

Pastors' College, Metropolitan Tabernacle.

Statement of Receipts from August 15th to September 14th, 1894.

	£	s.	d.		£	s.	d.
Mrs. A. Bidewell	1	0	0	Collected from the Tabernacle Alms-	5	5	0
Mr. J. R. Bayley	1	0	0	houses Sunday-school			
Mr. E. Harker	0	10	0	Weekly Offerings at Met. Tab.:—			
Mrs. Keevil	10	0	0	Aug. 12	30	0	0
Rev. R. J. Beeclyff	0	2	6	„ 19	4	18	9
Mr. and Mrs. Sutcliffe	1	0	0	„ 26	28	14	6
Mr. W. Pijcher	1	1	0	Sept. 2	27	16	0
A sermon-leader, Duns.	0	10	0	„ 9	33	10	0
Per Mrs. C. H. Spurgeon:—							
N. B.	25	0	0				124 19 3
Mr. A. Stewart	0	2	6				£170 13 3
A friend	0	8	0				
			25 5 6				

Pastors' College Missionary Association.

Statement of Receipts from August 15th to September 14th, 1894.

	£	s.	d.		£	s.	d.
Mr. E. Harker	0	10	0	Talbot Tabernacle, part			
A friend, per Pastor T. Spurgeon	0	10	0	weekly offering	4	0	0
Mr. Fordham	0	5	0	A friend, Talbot Tabernacle	2	0	0
Per Mr. N. H. Patrick:—							26 11 6
Contribution from Wadham Street Baptist Church, Weston-super-Mare	8	0	0	Mr. R. Wilson			5 0 0
A friend, Weston-super-Mare	0	10	0	Mr. W. Sloan			1 0 0
Rev. J. Urquhart	1	1	0	Contribution from Queen's Road Baptist Chapel, Barking, per Pastor D. H. Moore			1 10 0
Mr. Poole	1	0	0	"Emily"			1 0 0
Two helpers	0	5	0	The widow's mite			0 5 0
Miss Fender	0	5	0	Miss Smallbridge			1 0 0
A friend	0	1	0	Mr. J. W. Harrald			1 0 0
Mr. N. H. Patrick, preaching engagements	2	15	0	Mr. A. Stewart			0 2 0
Lincoln P. S. A.	4	12	0				£38 13 6
Newark Baptist Chapel	2	2	6				

Spurgeons' Orphan Home, Stockwell Orphanage.

Statement of Receipts from August 15th to September 14th, 1894.

	£	s.	d.		£	s.	d.
Mr. and Mrs. Woolidge	0	10	0	Collected by Mrs. Leigh	4	3	0
Mrs. M. Smith	1	0	0	Collected by Mrs. Jones	0	0	9
Mr. Alexander Milne	2	0	0	Mrs. Williamson	0	10	0
Miss Smith	0	5	0	Mr. John Annis	0	5	0

	£	s.	d.
E. S. M.	0	10	0
H. C. V.	0	5	0
Mr. C. F. Pfeil	1	0	0
Mrs. J. W. Evered	0	10	0
Mrs. E. Parsons	0	10	0
Messrs. W. C. Jarvis and Sons ...	1	0	0
Executors of the late Mr. Jonathan Kipling	20	0	0
Mr. C. Ibberson	0	3	0
Mr. James Robertson	0	5	0
Collected by Mrs. Urquhart	0	8	3
J. M. F.	0	12	6
Mr. L. Sealy	0	5	0
Mr. Farley	2	2	0
Collected by Mr. Farley, jun.	4	0	0
Miss Amor	0	5	0
J. W.	0	1	0
Mrs. Whatley	0	5	0
Mr. and Mrs. Hart	0	15	0
J. B. C.	1	0	0
Collected by Miss G. Shaw	1	10	0
Mrs. J. Banbury and friends	1	0	0
A thankoffering	0	5	0
A sailor	0	5	0
Postal order, N. Shields	0	2	6
Miss S. Gregory	0	10	0
Mr. Thomas Penny	2	2	0
Miss Steadman	0	3	6
Mr. W. A. Nathan	0	10	0
Mr. E. J. Reed	2	2	0
M. D.	1	0	0
Mrs. Slodden	0	2	6
S. R.	0	2	0
Mr. J. Foulkes, jun.	0	2	6
A friend, per Mr. W. Gould	0	10	0
F. G. B.	0	1	6
Collected by Mrs. Hawthorne	1	0	0
Mr. J. Badley	0	1	0
A reader of the "Christian Herald" ...	0	5	0
Mrs. H. W. Thompson	0	4	0
Mr. Joseph Bettinson	5	0	0
Mrs. Gilbert	0	10	0
A vegetarian for twenty years	0	10	0
Coal porters at Messrs. E. Edgley and Co.'s wharf	0	15	0
O. P. O.	1	0	0
Mrs. E. Smith	1	0	0
Mr. James Wilson	0	15	0
Collected by Miss Collis	0	6	6
Collection at Kirkcaldy Church, per Pastor W. Stevenson	3	0	0
Mr. James Bain	0	10	0
Mr. John G. Jones	5	0	0
Luasmuch	0	10	0
Per Mrs. J. A. Spurgeon:—			
Mr. William Appleton	10	0	0
Mr. William Guerrier	2	2	0
From Clifton	0	14	0
Messrs. Phillips	0	5	0
Meta	0	2	6
Mr. Daniels	0	1	0
	13	4	6
Mr. F. Bastow	0	2	6
Harry ...	5	0	0
Sandwich, per bankers	1	1	0

	£	s.	d.
Mr. A. Humphries	0	9	9
Orphan Boys' collecting cards, per list	65	7	5
Orphan Girls' collecting cards, per list	48	18	11
Collected by Mrs. Shurmer	0	3	6
Mr. B. Bull ...	0	10	0
Master Charles Freegard	0	2	6
A friend, Newcastle	0	2	6
Mr. and Mrs. Sutcliffe	1	0	0
Mr. William Mings	1	0	0
The late Miss Rosa Hobbs, per Pastor John Collins	0	7	6
Mr. George Tanner	0	10	6
A friend	3	0	0
Mrs. Pedley, per Pastor W. Y. Fullerton	0	1	0
Alford Baptist Sunday-school, per Pastor F. Joseph	0	10	0
Pastor George Cobb	0	10	0
Mr. John Riley	0	1	0
Miss S. Chidlaw	0	10	0
Special collection at Tredegarville Baptist Sunday-school flower service ...	1	15	6
Mr. R. Jones	1	1	0
Mrs. Fyfe	1	0	0
J. M. Stromness	0	2	6
Mr. C. Hooper	0	2	6
Box at Tabernacle gates... ..	0	5	0
Mr. J. Herragan	1	0	0
Miss Arnold, per Pastor T. Spurgeon ..	0	10	6
Collected by Mr. D. Hawkins	1	10	9
Box at Orphanage gates and office ...	0	18	6
Wellington Street Baptist Sunday-school, Luton	1	1	0
Miss Carveye	0	5	0
Mrs. W. Curtis	1	0	0
R. B. F.	0	2	6
Mr. S. D. Lamb	0	10	0
R. W.	2	0	0
Per Mrs. James Withers:—			
Mr. J. H. Fuller	2	2	0
Mrs. Collier	0	5	0
Mrs. Deane	0	2	6
Mrs. J. Davis	0	2	6
Mr. Cox	0	2	6
	2	14	6
Mrs. Bucknell	0	5	0
Mr. Simeon W. White	0	2	0
Miss Keay	0	5	0
A friend	2	0	0
One who loves God's children	0	1	6
Mrs. Jeffrey's workpeople	0	10	0
Per Mrs. C. H. Spurgeon:—			
Mr. E. S. Brown	2	10	0
A friend	20	0	0
Mr. A. W. Auden	0	5	0
Mrs. Romanis	0	5	0
Mrs. Ewart	1	1	0
	24	1	0
Mr. John Wisdom	0	5	0
Meeting by Mr. Charlesworth, and the Orphanage Choir			
Balance of proceeds of meeting at Barking in May last	0	3	0
	£262	5	7

Orphan Boys' Collecting Cards:—Abbitt, H., 1s 7d; Allnatt, W. H., 8s; Bowles, S., 1s 1d; Browne, C., 6s 6d; Burrough, D., 7s 6d; Battershall, W., 4s 6d; Baker, F., 10s; Beeson, E., 16s 7d; Busby, A., 16s; Bourne, E. O., 12s 3d; Bryett, C., £1 1s; Boggis, A. H., 7s 6d; Burstow, A. W., 5s; Eradstreet, H., 8s 3d; Baldwin, F. R., 9s 6d; Burling, L., £1 1s; Burton, A. J., 9s 6d; Bustin, E., 4s; Beard, B., 2s 4d; Cole, J. L., £1 12s; Cowley, C., 11s 3d; Carman, A. E., £1 1s; Claridge, G., 2s 6d; Clow, R., 14s 6d; Clark, S. G., 1s 4d; Coppin, G., 8s 3d; Cross, W. D., 10s 3d; Crudge, E. B., 2s; Collingwood, F., 10s; Cook, L. J., 4s; Carter, P., 17s 8d; Challis, H., 8s; Darling, G., £1 1s; Davies, J., 9s; Davies, A., 17s 6d; Day, H., 7s 7d; Darling, A. E., 9s 2d; Dixon, A., 9s 6d; Everitt, E., 14s; Edwards, J. A., 7s 6d; Edmonds, J., 1s 2d; Fothergill, H., 1s; Fowler, A. H., 5s; Flogdell, J., 2s; Fyfield, F., 6s 4d; Field, R. E., £1 1s; Fryer, F., 6s; Farrow, H., £1 3s 10d; Forsyth, G., £1 1s; Gardner, D., 10s; Hurt, S., 2s; Hookley, F., 2s 7d; Henderson, P., 10s; Horn, P. W., 2s; Hadlow, E. J., 13s; Hale, W., 4s 1d; Heath, W., 2s 6d; Hopwood, D., £2; Isaac, J. S., 3s; Johns, J., £1 1s; Johnston, C., £1 1s; Jeacock, A., 5s 6d; Kingslott, A., £1 1s; Keates, H., 2s 6d; Knights, W. J., 7s 3d; King, F., 10s 6d; Legge, W., 15s 6d; Lissett, A., £1 9s 4d; Langridge, J., 12s; Leigh, C. & A., 8s 4d; Leach, E., 4s 6d; Lucy, F., 4s; Levi, E. V.,

12s; Llewellyn, H., 9s; Lee, L., 16s; Long, H., 5s; Mitchell, A., £1 1s; Moore, H., 1s 7d; Mann, E. G., 3s 6d; Mankelov, P., 12s; Mathias, R., 4s; Mansell, E., 10s; Morgan, R., 12s 7d; Michael, E., 4s 7d; Morley, C., 13s 6d; Mimpres, E. C., £1 1s; Pavay, P., £1 1s; Phelps, W., £1 1s; Pullen, M., 4s; Page, J., £1 1s; Rogers, W., 2s 6d; Ryland, A. C., 7s; Romang, A., 1s 7d; Robbins, A. O., 8s; Redmill, G., 2s 7d; Rosser, C., 1s 11d; Rickwood, S., 4s 6d; Stark, C., 1s 2d; Smith, W. A., £1 1s; Seward, P., £2; Shinn, A., 13s; St. Legier, J. de, 10d; Strike, A., 3s 2d; Shaw, W., 1s 6d; Steere, F., 7s 1d; Stratford, T., £1 1s; Shorten, R. B., 3s 8d; Soles, J., 4s; Tanner, J., 6s 8d; Tier, C., 6s; Terry, G. F., 5s; Toone, W., £1 1s; Taylor, W. A., £1 1s 6d; Tyvers, P., 12s 6d; Tuffs, F., 6s; Thomas, J., £1 2s 6d; Varney, A., 18s 6d; Watson, J., £1 6s; Woods, C., 4s; Warburton, C. H., 2s 3d; Witney, T. C., 5s; Wright, C. E., 4s; Ward, P. W., £1 1s 9d; Wincott, J., 2s 9d; Whiting, A. R., 1s; Wright, H., 3s; Wilson, G., 3s 2d; Wilkins, J. J., 5s; Warren, H., 3s 6d; Wharmington, S., 4s; Yerbury, H. A., 6s 7d.—Total £65 7s 6d.

Orphan Girls' Collecting Cards.—Arnold, S., 4s; Attfield, B., £1 1s; Ashbourne, E., 11s 6d; Ashton, K., 5s; Brown, L., 5s; Brown, R., 3s 2d; Barton, E., 6s; Beddoe, M., 4s 6d; Ball, M., 1s; Band, C., 5s; Briggs, M., 6s; Bishop, A., 10s; Bateman, M., 3s 2d; Bulow, E., 4d; Butcher, L., 4s 7d; Barnes, A., 4s; Brinsdon, A., 10s 6d; Bliss, F., 6s; Court, A., 2s 3d; Church, E., 4s; Cracknell, H., 10s 3d; Cecil, L., 15s 6d; Coombs, I., 4s; Cullen, A., 6s; Coppin, M., 6s; Choat, R., 4s 6d; Coppendale, E., 1s 6d; Court, A., 15s; Collins, L., 9s 8d; Crawford, P., £1 1s; Coplestone, G., 2s 1d; Court, B., £1 1s; Dolling, M., 1s 6d; Day, N., 1s 6d; Dry, A., 3s 6d; Davidson, A., 2s 6d; Dunlop, E., 5s 3d; Day, M., 6s 5d; Dunslow, R., 3s 1d; Dear, A., 2s 6d; Dew, E., 3s; Everard, E., 5s; Elliott, A., 13s; Ellis, E., 1s; Ellis, E., 6d; Flexman, W., 15s 6d; Field, M., 3d; Grimes, E., 4s 2d; Grove, C., 5s 8d; Gurteen, E., 6s; Goodwin, B., 9s; Guttridge, F., 3s; Green, K., 9s; Gibson, M., 1s; Grover, R., 6d; Garden, W., 2s; Horwood, S., 2s; Henderson, M., £1 19s; Hull, A. M., 2s; Hodson, F., 4s 7d; Hannaford, M., 8s 7d; Hazelton, D., £1 1s; Hicks, S., 4s 6d; Hoffman, M. and C. Marks, 9s 10d; Heath, K., 2s 6d; Hillyer, A., 2s 2d; Hodson, F., 1s 6d; Hyland, E., 2s 8d; Holland, A., 3s 6d; Heath, E., 9s 2d; Hicks, M., 9s; Harmer, E., 5s 6d; Harris, D., 3s 5d; Hollingworth, M., 8s 9d; Hall, G., 6s 6d; Hall, K., 3s 9d; Jackson, A., 3s 7d; Jacques, K., 2s; James, F., £2 2s; Knotts, A., 14s 2d; King, E., 10s; Kimber, R., 1s 2d; Lee, G., 11s; Langdon, E., 7s 3d; Last, E., 6s 6d; Lamb, M., 7s; Lewis, P., 10s; Larkin, F., £1 1s; Lamb, R., 2s 11d; Lawrence, C., 4s 4d; Mayell, B., 5s 7d; Moorcroft, R., 4s; Myhill, C., 2s 6d; Mason, M., £1 1s; Muge, B., 12s 6d; Millett, M., 10s; Mitchell, E., 6s 4d; Martin, N., 3s 9d; Marjoram, E., 3s; Maynard, M., 10s 6d; Meader, R., 10s; Matthews, G., 2s 6d; Norris, F., £1 1s; Nutt, M., 6s 6d; Norvell, E., 4s 6d; Orbell, M., 1s; Peck, E., 10s 7d; Parr, M., 8d; Papworth, E., 15s; Pickering, B., 6s; Palmer, B., 7s 6d; Plumridge, F., 3s; Robinson, E., £1 1s; Rosser, L., £1 1s 6d; Read, M., 5d; Senyard, E., 10s 8d; Smith, A., 6s 6d; Shaw, H., 2s 6d; Suffolk, M., 3s; Smart, E., 8s 9d; Selby, E., 3s; Sidders, L., 2s; Sands, M., 2s 6d; Tutt, M., 2s; Turtell, J., 2s; Taylor, D., 5s 1d; Turney, L., 2s 6d; Turner, L., 5s 6d; Thiel, D., 1s 6d; Task, R., 8s 1d; Villars, C., 2s 4d; Weeks, M., 2s; Wicks, R., 10s 7d; Willshire, F., 5s; Warrington, E., £1 1s; Williams, L., £1 1s; Worsley, F., 1s 10d; Ward, E., 6d; Wallis, E., 8s 1d; Williams, L., 1s 6d.—Total, £48 18s 11d.

List of Presents, per Mr. Charlesworth, from August 15th to September 14th, 1894.—PROVISIONS:—2 Cases Imperial Plums, Mr. Frederick Fisher; a quantity bread, Mr. Schmidt; 224 lbs. Rice, Mr. J. L. Potter; 1 New Zealand Sheep, Sir A. Neale Haslam; 32 gallons Milk, Mr. Richard Higgs; 25 lbs. Baking Powder, Messrs. Freeman and Hildyard; 1 dozen Milk Cheeses, Messrs. Hopkins and Russell; 26 lbs. Butter, Messrs. Pentelow and Sons; 20 lbs. Tea, Messrs. Armstrong and Co.; a quantity Pears, Miss C. Spillett; 1 hamper of Plums, Mrs. Dougharty; a quantity of Fruit, Vegetables, etc., proceeds of harvest thanksgiving services at Zion Baptist Sunday-school, Luton branch.

BOYS' CLOTHING:—2 Flannel Shirts, Miss M. E. Couth; 2 Eton Jackets, 2 Waistcoats, Mrs. Wicks. GIRLS' CLOTHING:—10 Pinafiores, 2 Articles, Miss Kent Smith; 71 Articles, The Ladies' Working Meeting, Metropolitan Tabernacle, per Miss Higgs; 8 garments, "A. C.," per Mrs. J. A. Spurgeon; 2 pairs Shoes, 1 Cloak, "Anon"; 10 Woollen Wraps, "Anon"; 197 Articles (Girls' and Boys'), The Reading Young Ladies' Working Party, per Mrs. James Withers.

Colportage Association.

Statement of Receipts from August 15th to September 13th, 1894.

Subscriptions and Donations for Districts:—		£ s. d.
Mr. J. A. Tawell, for Earls Colne ...	10 0 0	
E. S., for Repton and Swadincote ...	20 0 0	
Western Baptist Association, for Chard ...	11 5 0	
Bethnal Green:—		
Mr. C. E. Fox ...	6 5 0	
Mr. W. R. Fox ...	6 5 0	
	12 10 0	
Southern Baptist Association ...	60 0 0	
Boroughbridge district ...	13 6 8	
Bromsgrove, West Midland Association ...	11 5 0	
Aylesbury, per Messrs. Taylor and Gurney ...	10 0 0	
Mr. Robert Scott, for Langham ...	10 0 0	
Mr. C. Masters, for Cheddard ...	1 0 0	
Hereford, per Rev. J. Meredith ...	11 5 0	
Friends at Maldon, per Mr. A. G. Sadd ...	7 10 0	
Kent and Sussex Baptist Association ...	5 0 0	
Shipley and Wolverhampton ...	11 5 0	
Orpington, per Mr. W. Vinson ...	10 0 0	
	£204 6 8	
Subscriptions and Donations to the General Fund:—		£ s. d.
A friend, per Pastor Thomas Spurgeon ...	0 10 0	
Miss Descroix ...	0 5 0	
"Emily" ...	1 0 0	
Mrs. Louisa Havard ...	0 5 0	
Stamps, per T. S. ...	0 4 0	
Annual Subscriptions:—		
Mrs. Hellier ...	0 10 6	

	£	s.	d.		£	s.	d.
Mr. G. Everett	1	1	0	Mr. Wm. Hiley	21	0	6
<i>For Reduction of Debt:—</i>							
Mr. Thomas S. Penny	1	1	0				
Mr. John Marnham, J.P.	2	2	0		£27	18	11

Pastors' College Evangelist.

Statement of Receipts from August 15th to September 14th, 1894.

	£	s.	d.
Mr. J. R. Bayley	1	0	0
Mr. J. Herragan	1	0	0
Thankoffering for Mr. J. M. Smith's services at Stockton-on-Tees...	4	3	0
	£6	3	0

Mrs. Spurgeon's Fund for General Use in the Lord's Work.

Statement of Receipts from August 15th to September 13th, 1894.

	£	s.	d.		£	s.	d.
J. and M. Christie... ..	0	4	6	Mrs. Knott (for translation of sermons)	0	5	0
M. K. (for translation of sermons)	0	5	0	Mrs. Hooper	0	3	0
H. A. M.	0	2	0	Mrs. Calder	5	0	0
Mrs. Walsham (for Hindi sermons)	0	10	0	Mrs. Calder (for translation of ser- mons)	10	0	0
Postal order from Weaverham	0	10	0				
G. E., a sermon and <i>Sword and Trowel</i> reader	0	10	0		£17	17	0
Miss L. Hamblen	0	5	0				
A. W. (for translation of sermons)	0	2	6				

G. H. Spurgeon's Evangelists.

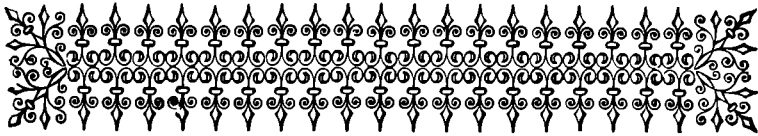
Statement of Receipts from August 15th to September 13th, 1894.

	£	s.	d.		£	s.	d.
Mr. J. Bettinson	1	10	0	<i>For Hop-pickers' Mission:—</i>			
Mrs. Walsham	0	5	0	Mr. J. Bettinson	1	10	0
M. A. Pilgrim	0	2	6	E. Dale	0	5	0
Practical praise	0	5	0	Mrs. E. A. Sinclair	0	5	0
Thankoffering per A. A. H.	5	0	0	F. E. Smith	0	3	0
A reader of <i>The Sword and the Trowel</i>	1	0	0	Mrs. P. S. W.	0	2	6
Mr. A. Stewart	0	2	0	Mrs. Hooper	0	10	0
An old Park Street scholar	0	5	0				
"Less than the least"	0	5	0		2	15	6
Mrs. Davis	1	0	0		£12	10	0

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, Campbelton, 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 Pastors' College Evangelist, 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.

Contributions "For General Use in the Lord's Work," and for the support of Mr. Harmer and Mr. Burnham,—C. H. Spurgeon's Evangelists,—should be sent to Mrs. C. H. Spurgeon, "Westwood," Beulah Hill, Upper Norwood.



THE

Sword and the Trowel.

NOVEMBER, 1894.

“Honey out of the Rock.”

A PRAYER-MEETING ADDRESS, BY C. H. SPURGEON,
AT NEW PARK STREET CHAPEL, ON MONDAY EVENING, JUNE 8TH, 1857,
REPORTED BY PASTOR T. W. MEDHURST, CARDIFF.

“He should have fed them also with the finest of the wheat : and with honey out of the rock should I have satisfied thee.”—Psalm lxxxi. 16.

IF you have not read what Thomas Wilcocks wrote, on *A Choice Drop of Honey from the Rock Christ*, I recommend you to get it, and read it prayerfully, and it will do you good. Let me give you a taste, to set you longing for more. Our old author well says :—“ A Christian never lacks comfort but by breaking the order and method of the gospel, looking on his own attainments, and looking off Christ’s perfect righteousness, which is, to choose rather to live by candle-light than by the light of the sun. The honey that you suck from your own righteousness will turn into perfect gall ; and the light that you take from that to walk in, will turn into black night upon the soul. Satan is tempting thee to plod about thy own grace, to get comfort from that ; then the Father comes, and points thee to Christ’s grace, as rich, glorious, infinitely pleasing to Him, and biddeth thee study Christ’s righteousness ; and His biddings are enablings ; that is a blessed motion, a sweet whispering, checking thy unbelief. Follow the least hint closely with much prayer ; prize it as an invaluable jewel, it is an earnest of more to come.”

So, dear friend, keep thine eye steadily fixed upon the Lord Jesus Christ, and thou shalt be "fed with the finest of the wheat." As thou lookest unto Jesus only, thou shalt be "satisfied with honey out of the rock." The sweetness of true religion is found in the Rock Christ Jesus; not in thy mere performance of certain duties, or in thine own poor promises of amendment. The sweetness is in the Rock, the Rock of Ages cleft for thee.

Some of the "honey out of the Rock" is a *sweet sense of our security in Christ*. The believer can confidently exclaim, "Let what will happen to me, I know that I am secure in Jesus. He is my Rock. Let me bury my only friend, let me see the last stick of my earthly possessions burned, yet I have a living, loving Saviour; I have an inheritance in reversion, a crown laid up in heaven, a kingdom entailed, which cannot be taken away from me."

"I have a heritage of joy
That yet I must not see:
The hand that bled to make it mine,
Is keeping it for me.

"And a 'new song' is in my mouth,
To long-loved music set;
Glory to Thee for all the grace
I have not tasted yet."

"I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." I shall one day be like Jesus, for I shall see Him as He is; and even now I know that I am a son of God. It is a sweet drop of "honey out of the Rock" to have a personal sense of our own individual security in Christ Jesus the Lord.

Another drop of "honey out of the Rock" is *to know my perfection in Christ*. The child of God, though vile and black in himself, can look to Jesus, and see himself arrayed in the spotless robe of his Saviour's righteousness, and then he can exclaim, "In His righteousness I am perfect, I am complete in Him." Truly does Kent sing,—

"In thy Surety thou art free,
His dear hands were pierced for thee;
With His spotless vesture on,
Holy as the Holy One.

"Saints dejected, cease to mourn,
Faith shall soon to vision turn;
Ye the kingdom shall obtain
And with Christ exalted reign."

Ah, beloved, we only need to get the taste of unbelief out of our mouths, to enable us to enjoy the sweetness of these precious truths!

Once again, *the saint's acceptance in Jesus* is a sweet drop of "honey out of the Rock." To know myself "accepted in the Beloved," is one of the choicest things that I can learn this side of heaven. Yet another drop of "honey out of the Rock" is, *the fulness which the believer has from Jesus*: "And of His fulness have all we received, and grace for grace." You cannot know the luscious sweetness of this drop of "honey out of the Rock" until you have learned that, in yourself, you are a poor sinner and nothing at all, and have taken Jesus Christ as your all in all.

"Oh!" says one, "I do not have much honey out of the Rock; I wish I could taste of this sweetness." You may do so, you shall do so, if you will only live near the Rock Christ Jesus. We must not expect the honey to come leaping out of the Rock ever so far, because we are living at a distance from the Rock. If you want "honey out of the Rock," you must live close to the Rock. If you are satisfied with the mere outside of religion, you must be content without much honey. The sweetness of religion is in the marrow; and you cannot get at that if you dwell on the outside. If you do not get "honey out of the Rock", it may be because you do not live high enough. You must have higher and more exalted thoughts concerning Jesus. Low thoughts of Christ Jesus yield us no honey; but high thoughts of Jesus bring the honey down to us. Love Jesus, admire Jesus, extol Jesus, and you will find Him to be a precious Saviour.

Child of God, if you want "honey out of the Rock", view Jesus in the garden, sweating "as it were great drops of blood falling down to the ground" (Luke xxii. 44). He is sweating drops of honey for you. View His thorn-crowned head, and you will see every thorn sparkling and opening a fissure to let out the honey for you. Think much of Jesus, live close to Him; then will you get "honey out of the Rock." Do not have *the devil's christ*; he is a dwarf. THE CHRISTIAN'S CHRIST plants His foot where man lives, but His head is in the land where angels dwell. The devil would make you imagine that Christ is a weak, powerless being; do not believe any of his lies. Think highly of Christ, think lofty thoughts of Jesus. I defy you to think too much of Him. You may soar upward with an eagle's wing, but you will not reach those locks that are "bushy and black as a raven" (Solomon's Song v. 11). You may expand your faith as far as you please, but you shall never know the full extent of His grace. With the spouse you may say, "My Beloved is white and ruddy, the chiefest among ten thousand . . . His mouth is most sweet; yea, He is altogether lovely."

How did the honey get out of the Rock? The Rock of Ages was cleft for me. Ah, beloved, neither you nor I would ever have had "honey out of the Rock" if Jesus had not died! The Rock of Ages was riven for sinners! It was when Christ's side was pierced that the honey flowed from His heart. The wounds of Jesus stream forth with precious sweets for His beloved ones. Again I say, live near to Jesus, and with "honey out of the Rock" He will satisfy you.

"Thou shalt taste the stream that flows
From thine eternal Rock."

The Pastors' College in 1865 and 1868.

ALMOST simultaneously, from the North of Devon and from the United States, two of the elder brethren of the Pastors' College sent us interesting reminiscences of their student days. Many memories will be awakened by them in the hearts of "Our Own Men" of that period, and since; and the publication of them will help outsiders to get a glimpse of "Mr. Spurgeon's First Institution" as it was in the height of its prosperity.

The first communication is a copy of a letter written by the beloved President to his students in 1865, on a Monday afternoon when he was unable to be present with them as usual. He wrote as follows:—

"Nightingale Lane,
"Clapham,
"September 11th, 1865.

"Beloved Brethren,

"I am called away from you this afternoon; and I should much regret this if it were not that it has come into my heart to suggest to you to spend our usual time in prayer, instead of in teaching and learning. My heart is often heavy with trials, arising out of the College work, which is so dear to me, that I am perhaps unduly anxious over it. I am bowed to the very dust when I fear that any brother is erring in doctrine, lacking in grace, or loose in behaviour. I have as little to lament as it is possible there should be where we are all such imperfect creatures.

"But, my brethren, I would fain have you all the best men living; and when you are not, I am distressed exceedingly. Just now, one brother, by his general self-indulgent habits, has lost the respect of his people, and must move. I do not want to inflict a curse on another congregation, and I do not want to cast him off. Between these two courses I am perplexed. Pray for me, for him, for all the brethren, and for yourselves.

"In your society I always feel so much at home, that I must appear to you to be all happiness and mirth. Alas! it is not so; I am happy in the Lord, and blest in Him; but I am often a poor cast-down mortal, groaning under the burden of excessive labour, and sad at heart because of the follies of those whom I hoped to have seen serving the Lord, with zeal and success. Do give me your warmest consideration in your supplications. Believe me when I assure you that you are, for Christ's sake, very dear to me. Do not be led away from the faith which you all professed when you entered the College. Cling to the two great collateral truths of divine sovereignty and human responsibility. Live near to God, and love the souls of men. I make some sacrifices for your sake; but I count them gain, and my work for you is a delight. But do plead for more grace to rest on us all, and upon those settled in the ministry. Levity of conduct in my brethren brings heaviness of heart to me; and, what is inconsistent pleasure to them, is terrible agony to me. Oh, how can the ministers of God be smoking and drinking when souls are dying, and talking

lightness and wantonness when sinners are perishing? It must not be so among us. May the Lord prevent it! Seeking ever your soul's best interest, and desiring your fervent prayers,

"I am, dearly-beloved brethren,

"Your affectionate brother,

"C. H. SPURGEON."

Pastor C. L. Gordon, of Hatherleigh, took a copy of the letter at the time, and in sending it he writes:—

"After it had been read to us, the prayer-meeting was held, and a most solemn and subduing one it was, under the inspiring influence of this tender yet probing word, which led us to great searchings of heart, for it caused us to humble ourselves in the very dust before God as we realized more vividly the greatness of the work upon which we had entered. The appeal contained in the letter has not been forgotten. Then, I was a young man, and had only lately entered the College; but the spirit breathing in those sentences lives still, though the hand that wrote the words lies cold and hidden in the grave. 'Twas God's glory he sought, and the Saviour's worth he extolled, and hence no wonder that his was so mighty a pen. Because to him the Lord was supreme, everything he touched was made, in some way or other, to show forth His praise, and lead others to yield themselves more entirely to His service. As I write, memories of bygone days troop before me, and I seem to see and hear one whose word for the Master was ever an inspiration and a blessing."

It was certainly remarkable that such a notable epistle as the foregoing should have reached us almost at the same time as the following article by Pastor W. D. McKinney, of Ansonia, Connecticut, U.S.A.:—

FRIDAY AFTERNOON IN COLLEGE (1867—1869).

All through the week, there was, usually, plenty of hard work for the students. English Literature and Mental Philosophy were taught by the laborious Fergusson. Those who were in his classes had to work, or woe be to them! Gracey, mildly yet firmly, led his men through Greek, Latin, and Elisha Cole's *Divine Sovereignty*, till their brows throbbed, and their backs ached. He smiled on the industrious, and quietly marked the laggards. Then Mr. Rogers, in the general class-room, conducted us to the fountain-head of Theology. The march was over the old highway of logical and Scriptural reasoning; but, often, "the old man eloquent" would cheer our drooping spirits by rare bursts of matchless oratory. The Vice-President drilled us in *Charnock on the Attributes*, and then made us grub Hebrew roots till we were as weary as the Israelites in the brickfields of Egypt.

Friday afternoon came at last. The old, familiar clock pointed to three; the door opened on the stroke of the hour, the beloved President appeared, and walked up to the desk, while hands clapped, feet stamped, and voices cheered, till he had to hold up his hand, and say, "Now, gentlemen, do you not think that is enough? The floor is weak, the ceiling is not very high, and, I am sure, you need all the strength you have for your labours."

In those days, the President was in his prime. His step was firm, his eyes bright, his hair raven-black, his voice full of music, pathos, and merriment. Before him were gathered a hundred men from all parts of the United Kingdom, and not a few from beyond the seas. They were brought together by the magic of his name, and the attraction of his personal influence. His fame had gone out into all lands. His sermons were published in almost all languages. Many sitting before him were his own sons in the faith. Among his students he was at his ease, as a father in the midst of his own family. The brethren loved him, and he loved them.

Soon, the floods of his pent-up wisdom poured forth; the flashes of his inimitable wit lit up every face, and his pathos brought tears to all eyes. It was an epoch in student-life to hear him deliver his *Lectures to my Students*. What wise discourse he gave us on the subject of preaching! How gently he corrected faults, and encouraged genuine diffidence! What withering sarcasm for all fops and pretenders! Then came those wonderful imitations of the dear brethren's peculiar mannerisms,—one with the hot dumpling in his mouth, trying to speak; another, sweeping his hand up and down from nose to knee; a third, with his hands under his coat-tails, making the figure of a water-wagtail. Then the one with his thumbs in the armholes of his waistcoat, showing the "penguin" style of oratory. By this means, he held the mirror before us so that we could see our faults, yet all the while we were almost convulsed with laughter. He administered the medicine in effervescent draughts.

After this, came the wise advice, so kind, so grave, so gracious, so fatherly; then the prayer that lifted us to the grave-seat, where we caught glimpses of glory, and talked face to face with the Master Himself. Afterwards, the giving-out of the appointments for the next Lord's-day took place. The dear President read from the letters in his hand, while we listened in expectation. "Here is one from an important church in a large city. They want a brother who must be eloquent, learned, polite, and very pious. Gentlemen, you are all endowed with these qualifications, how can I make a selection? Here, *Small*, you can go, for you are about the smallest of the lot, and we must keep our large men for the little places; they will be sure to fill them.

"Another brother is wanted for Ireland. There they have killed one already, and made two invalids. Here, *Smith*, you look tough; start off for the bogs, 'Come back with your shield, or on it.'

"An extra good brother is called for from Scotland. He must be sound in the faith, and able to live on a pound a week. My thin brother *Snooks*, will you try 'the land o' cakes and heather'? Yes, I knew you needed less than any man in the College; you lived on eighteenpence one week, before you entered. If you get any thinner, come back at once for some English beef and plum-pudding.

"Gentlemen, here is another letter from the ancient church of Puddleton. It has had sixteen men in weekly (*weakly*) succession. Remember that it is a '*hyper*' church, and wants at least sixteen ounces to the pound. Who will volunteer? *Black* is the man. Go, my brother, but be wise as a serpent, and harmless as a dove. In the

meantime, hold on with both your hands ; when they fail, catch hold with your teeth ; if they give out, hang on by your eyebrows."

After the letters were disposed of, and the class dismissed for tea, then came the men who wanted advice. Some were in trouble, others in joy ; and the President listened patiently to all their tales ; anon he would laugh, and then he would weep. At last he is through, "weary in the work, but not weary of it." His cheery voice gradually dies away as he ascends the stairs to his "Sanctum." We did not grieve as we parted from him, for we knew that, God willing, on the next Friday afternoon, we should once more see his bright, genial face and hear his wit and wisdom again.

The present students listen in vain for the tones of that wonderful voice in the class-room : they hear only its echoes. He has gone up into "the unseen holy", where he awaits his sons in the faith.

W. D. MCKINNEY.

Have You Joined the Text Union ?

BY CHARLES SPURGEON.

"IT is a good thing to learn passages of Scripture by heart, even as classical scholars treasure up the words of their favourite authors. It is a good thing to have texts of Scripture used from day to day to sweeten the breath, and then laid by in the heart to perfume the character." These sentences fell from the lips of my beloved father long before the Text Union was ever thought of, but they seem to me to have a direct bearing on that newly-formed Society ; indeed, I can almost hear his familiar voice repeating the words I have quoted, and adding to them some such exhortation as this, "Go ahead, my dear son ; and God bless the Text Union !"

Well, with God's blessing, that is just what I mean to do, "Go ahead ;" and I want *all* the readers of *The Sword and the Trowel* to aid in making the Text Union a far greater success during the coming year, first by joining it themselves, and then by inducing all their friends to do the same. The Almanack (*Spurgeon's Penny Illustrated Almanack*) for 1895 will be published shortly, and I am anxious that all members of the Text Union should continue to use it to furnish them with the daily Text Bond. I have received such abundant proof that this simple plan of adopting a short passage of Scripture as a daily portion is of real spiritual blessing, that my desire is to see this "Bond" much more widely recognized.

To all the present members of the Text Union, I offer a copy of the Almanack for 1895, GRATIS, upon condition that each one forwards to me the names and addresses of TWO NEW MEMBERS, with four penny stamps. Also, to such as are possessors of the Almanack, and yet are not members of the Text Union, I offer a *card of membership*, FREE, provided that each one also secures TWO NEW MEMBERS, and sends me their names and addresses with fourpence in stamps.

Whereunto this Union may grow, who can tell, if all interested in the spread of God's truth, and the diffusion of His Word, seek to enlist fresh members ? The Lord has manifestly set His seal upon the Text

Union, for not only have many saints been comforted, but sinners have been saved by the daily portions. Already, the Union has taken root in America, Australia, New Zealand, India, Africa, and the Continent of Europe, as well as in all quarters of the United Kingdom; and if funds enable us to make it more extensively known, it will become a power for good all over the world.

If any friend feels disposed to help me in bearing the financial burden of the work, I shall be very grateful, as the initiatory expenses have been necessarily heavy. All sums received will be acknowledged in future numbers of this Magazine.

Once again I ask,—

“HAVE YOU JOINED THE TEXT UNION?”

If not, dear reader, make a start at once, in readiness for the New Year, and fall into rank with the 5,500 members already enrolled, by sending two penny stamps for Almanack and Card of membership to

Pastor C. SPURGEON,
“Haddon,”

Dartmouth Row,
Blackheath,
London, S.E.

N.B. The Almanack for 1895 contains several bright articles by my dear mother and other writers, and includes quite a number of gems by my late beloved father. All the texts for the Daily Portion have again been selected by my dear mother, who writes concerning the Text Union in words of loving and hearty approval.

Worldliness in the Church.* — An Important Witness.

BY DR. GEORGE S. BARRETT.

THERE is such a thing as worldliness of spirit and of tone among the members of the Church, and this is the last form of the Secularisation of the Church to which I shall allude.

Every age has its own dangers, its own temptations; and if in the past history of the Church it was in peril from an unhealthy and unwise retreat from the world, I am not sure that our special danger is not in the opposite direction, and that the Church of Christ does not now need specially to guard itself against a too near approach to the world. Whatever be the true reason for the altered relation of the Church to the world, of the fact itself,—and I think it is seen in all churches,—there can be little doubt. It may have its good side.

On the other hand, this nearer approach of the Church to the world may be of serious peril to the Church itself, may enfeeble and deaden its life, and lead to the gradual secularisation of its spirit and tone. Sometimes you may see the worldliness of the Church in the tolerance of an unspiritual and unevangelical ministry, whose sermons leave out

* Being part of an Address upon “The Secularisation of the Church” delivered at Liverpool, on Tuesday, October 9th, 1894, from the Chair of the Congregational Union of England and Wales.

every distinctive note of the gospel, and the prayers are spoken to man, and not to God; sometimes you may see it in the poverty and deadness of the prayer-meeting, or in its abandonment altogether; sometimes it is seen in the unworthy expedients resorted to in order to raise money, or in the amusements the Church tacitly sanctions; sometimes you may see it in what St. Paul calls the "carnal" spirit, when church-meetings degenerate into scenes of dispute and faction, and the most charitable find it difficult, if not impossible, to recognize in these angry and heated assemblies any likeness to those sweet and edifying meetings of the people of God, where even the whisper of the Spirit was heard; sometimes you may feel it in a general coldness of the spiritual atmosphere, that strikes a stranger when he enters the Church as if he were entering a tomb; but in whatsoever form this interior secularisation of the Church may reveal itself, I believe, if you trace its hidden roots far enough, you would always, or nearly always, find the secularisation of the Church was the result of the prior secularisation of the Christian home.

I am not sure that the parent is not even more responsible than the minister for the spiritual tone of the Church. I am not sure that the Christian homes of England have not lost something from the slow and silent decay of the serious and beautiful Puritan tradition of the family life. With all their narrowness, those Puritans saved England from ruin. They were the source and strength of its most enduring greatness, of its deepest spiritual life: and, to-day, all that is best and purest in our national life, our national seriousness, our national righteousness, our Protestant faith, and above all, our English homes,—fairest and sweetest of all the homes of the world,—we owe to the influence of Puritanism in England, and to the Puritan interpretation of the command, "Love not the world, neither the things which are in the world."

The Puritan tradition, however, as I have said, is dying, if not dead. Christian parents no longer forbid their children to read novels, or to learn dancing; some of them accompany their sons and daughters to the theatre and the concert; in many Christian homes billiards and cards are allowed, and both in occupation and amusement the line that once divided the world from the Church is tending to disappear. With much of this larger and richer life, we cannot but sympathise; but, at the same time, this freer use of the world may be a source of peril. Worldliness is not a less deadly foe to the spiritual life to-day because the world has become civilized, and is polite to Christianity. Christ may be still betrayed by a kiss.

And remember this, my brethren, if our churches once lose their spiritual life, they will lose the one thing that gives them their charm for the devout heart. We have no gorgeous ritual, no majestic cathedrals, none of the glory and greatness of art, none of the pomp and splendour of the imagination in our churches and our worship; but we have had, and we may still have, something that is greater than all these things—the glory of the very Life of God shining in our midst. If that is gone, everything is gone; and the Church is no longer a church, it is a churchyard, the abode of the dead, and not the home of life.

Hints and Helps from the Margin of my Bible.

BY PASTOR JOHN D. GILMORE, BRANNOXTOWN.

(Continued from page 540.)

PEACE, PERFECT PEACE.

I. THE GROUND OF PEACE IS THE BLOOD OF JESUS.—Col. i. 20; Eph. ii. 16, 17; Heb. ix. 22.

II. THE WAY OF PEACE IS BY FAITH IN THE SON OF GOD.—Rom. v. 1; Acts xiii. 39.

III. THE SECRET OF ABIDING PEACE IS HABITUAL PRAYER.—Phil. iv. 6, 7.

IV. THE GIVER OF PEACE IS THE LORD JESUS CHRIST.—Eph. ii. 14.
 He is called the Prince of Peace.—Isa. ix. 6.
 He came to bring peace.—Luke ii. 14.
 He lived to give peace.—John xiv. 27.
 He died to make peace.—Col. i. 20.
 He rose again, having procured peace.—Luke xxiv. 36.

V. THIS PEACE IS OF IMMEASURABLE VALUE.

It is perfect.—Isa. xxvi. 3.

It is deep.—Isa. xxxii. 17.

It is abiding.—Isa. liv. 10.

It is as a river.—Isa. xlvi. 18.

It is great.—Isa. liv. 13.

It is secure.—Job xxxiv. 29.

It is abundant.—Psa. lxxii. 7.

It passes all understanding.—Phil. iv. 7.

It will rule.—Col. iii. 15.

VI. THERE ARE THREE STAGES OF PEACE.

1. Enjoying peace with God, through faith in Christ.—Rom. v. 1.

2. Possessing the peace of God, by prayerfulness in everything.—Phil. iv. 7.

3. Dwelling with the God of peace, by obedience to His Word.—Phil. iv. 8, 9; 2 Cor. xiii. 11.

FOUR SOLID FACTS.—John iii. 35, 36.

I. THE PECULIAR LOVE OF THE FATHER TO CHRIST: "The Father loveth the Son."

II. THE POWER WITH WHICH CHRIST IS INVESTED: "And hath given all things into His hand."

III. THE PRESENT POSSESSION OF THE BELIEVER: "He that believeth on the Son hath everlasting life."

IV. THE PERMANENT PORTION OF THE DISOBEDIENT: "He that believeth not the Son shall not see life; but the wrath of God abideth on him."

COUNSELS FOR YOUNG MEN.

Joshua xxii. 5; xxiv. 14, 15.

1. Take diligent heed to do the commandment and the law.
2. Take diligent heed to love the Lord your God.
3. Take diligent heed to walk in all His ways.

4. Take diligent heed to keep His commandments.
 5. Take diligent heed to cleave unto Him.
 6. Take diligent heed to serve Him with all your heart and soul.
 7. Take diligent heed to fear the Lord, and serve Him in sincerity and truth.
- “AND, if it seem evil unto you to serve the Lord, choose you this day whom ye will serve.”

“Every Day will I Bless Thee.”

MY God, my King,
 To Thee I lift my heart,
 My tribute bring,
 Of praise, ungraced by any art
 Save that which love supplies,
 The love that swells the breast,
 And dims the eyes,
 With tears of thankfulness;
 That cannot find its rest
 Till, in simplicity,
 It makes its home with Thee,
 Whose love alone can bless;
 My King, my God.

My God, my King,
 How beautiful Thou art!
 Can anything
 So touch and hold my fickle heart
 As that transcendent sight
 Once seen on Calvary,
 Where dark, and bright,
 The marks of heavenly grace,
 And earthly cruelty,—
 In lines indelible,
 The work of heaven and hell,—
 Adorn and mar Thy face,
 My King, my God?

My God, my King,
 Thee would I always praise.
 Teach me to sing,
 Not only in the summer days,
 When gladness fills the heart;
 But when the clouds hang low,
 And joys depart;
 Then, in a minor key,
 Each note a wail of woe,
 My song, though born of pain,
 Will not be sung in vain,
 But win a smile from Thee,
 My King, my God.

“I never can Believe in Total Depravity.”

BY R. SHINDLER.

DR. S—— had a young woman in his congregation to whom he had sometimes spoken on the subject of religion, but she usually appeared very indifferent. She had always been polite to him ; but it was evident to him that she did not like him. He was afraid that her dislike to *him* might prejudice her mind against the gospel he preached. He knew that she had inclinations towards another denomination than his own, a people whose sentiments, he considered, in many things unscriptural and injurious. Many of her relatives and friends were members of his church ; she had been religiously educated, and was a regular attendant at public worship ; and he justly inferred that she was not without considerable intellectual knowledge on religious subjects. She was, nevertheless, a gay young person, fond of amusements and thoughtless society, and altogether such a one as would be very reluctant to give personal attention to the concerns of her soul, lest it should interfere with her pleasures. She had, too, a good deal of independence of spirit, and resented all attempts on the part of her friends to induce her to seek salvation. Dr. S—— was interested in her behalf, and resolved to seek another interview with her in private, and called on her for that purpose.

As soon as she met him in the parlour, he told her for what purpose he had called, and asked if she were willing to converse with him on the subject of religion.

“Yes,” she said, “I am willing to talk with you ; but I don’t think as you do about religion.”

“I do not ask you to think as I do,” said he. “I may be wrong ; but the Word of God is right. I have not come here to intrude my opinions upon you, but to induce you to act agreeably to your own.”

“Yes,” she said, with a significant toss of her head ; “you all *say* so, but if people venture to differ from you, then they are ‘*heretics*’ and ‘*reprobates*.’”

“I beg pardon, Miss ——, I really do not think you can say that of *me*.”

“Well—I mean—mother, and the rest of them ; and I suppose you are just like them. If I *do* differ from you, I think I might be left alone, and left to my own way.”

“Most certainly,” said Dr. S——, “if your own way is right.”

“Well,” said she, “I am a Unitarian.”*

“I did not know that you were anything.”

“I mean that I think more like the Unitarians than like you.”

“I doubt it,” said Dr. S—— ; “but never mind what *I* think. *I* am no rule for *you*. I do not ask you to think as *I* do. Let all that go. You may call me fool, or bigot, or ——”

* The followers of Socinus, who denied original sin, the need of conversion, the Deity and atoning death of the Lord Jesus, and the personality of the Holy Spirit, have chosen to call themselves “Unitarians”, as if they alone believed in the unity of the Godhead. Their sentiments in relation to the person and work of Christ are more in accordance with Mohammedanism than Christianity.

"You are no *fool*," said the young woman; "but I think you are a *bigot*."

"Very well," said he; "I am happy to find you so frank; and you —"

"Oh!" said she, blushing; "I did not mean to say that; indeed, I did not. That is too impudent."

"Not a bit," said the Doctor, "it is just right."

"Well, it is true that I *think* so; but it was not polite to *say* it."

"I thank you for saying it. But no matter what *I* am. I wish to ask you about yourself first; and then you may say anything to me that you please to say. Do you believe the Bible?"

"Yes, to be sure I do!" said she, tartly.

"Well, then, are you aiming to live according to it? For example, are you daily praying to God to pardon and save you?"

"No," she replied, with an accent that must be pronounced impudent.

"Does not the Bible command you to pray? to 'seek the Lord while He may be found, and call upon Him while He is near'?"

"Yes, I know that; but I don't believe in total depravity."

"I do not ask you to believe in it. But I suppose you believe you are a *sinner*?"

"Why, y-e-s," with evident impatience and reluctance.

"And need God's forgiveness?"

"Yes."

"Are you seeking for it?"

"No."

"Ought you not to be seeking for it?"

"Yes, I suppose so."

"Well, then, will you begin, without any more delay, and act as you know you ought in order to be saved?"

"You and I don't agree," was her reply.

"No matter for that. But we agree in one thing: I think exactly as you do—that you ought to seek the Lord. But you don't agree with *yourself*. Your course disagrees with your own conscience. You are not against *me*, but against your own reason and good sense, against your known duty, while you lead a prayerless life. I am surprised that a girl of your good sense should do so. You are just yielding to the desires of a wicked and deceitful heart. I do not ask you to think as I think, or to feel as I feel; I only ask you to *act* according to the Bible and your own good sense; is there anything unreasonable, or unkind, any bigotry in asking this?"

"Oh, no, sir! But I am sorry I called you a bigot."

"I am glad of it. I respect you for it. You spoke as you felt. But let it pass. I wish you to attend to religion according to God's Word in your own way. I did not come here to abuse you, or domineer over you, but to reason with you. And now suffer me to ask you, if you think it right and safe to neglect salvation, as you are doing? I know you will answer me frankly."

"No, I do not think it is," said Miss —.

"Have you thought so long?"

"Yes; to tell you the truth, I *have*, a good while"

"Indeed! And why do you still neglect this matter?"

"I *don't know!* But they keep talking to me—a kind of *scolding*, I call it; and they talk in such a way that I am provoked, and my mind turns against religion. If they would talk with me as you do, and reason with me, and not be *dinging* at me, and treating me as if I were a *fool*, I should not feel so."

"They may be unwise, perhaps," said Dr. S—, "but they mean well; and you ought to remember that religion is not to be blamed for their folly. And now, my dear girl, let me ask you seriously—will you attend to the matter of your salvation as soon as you can, according to the Word of God, and with prayer, and endeavour to be saved? Will you do it, without further delay? If you are not disposed to do so; if you think it best, and right, and reasonable to neglect it; if you do not wish me to say anything more to you about it; then say so, and I will urge you no more. I shall be sorry, but I will be still. I am not going to annoy you, or treat you impolitely. What do you say? Shall I leave you, and say no more?"

"I don't wish you to leave me."

"Well, do you *wish* to seek the Lord?"

"I wish to be saved," said she. "But I never can believe in total depravity. The doctrine disgusts me. It sounds so much like *cant*. I *never will* believe it; I abhor it, and I *won't* believe it."

"Perhaps not," said Dr. S—. "I do not ask you to believe it. But I ask you to repent of sin *now*; to seek the Lord in this your day of grace, and get ready for death and heaven. I ask you to love the world supremely no longer; to deny yourself and follow Christ, as you know you ought to do. When you sincerely try to do these things, you will begin to find out something about your heart that you do not know now."

"But I don't like *doctrines*: I want a practical religion."

"That practical religion is the very thing I am urging upon you; the practice of prayer, the practice of repentance, the practice of self-denial, the practice of loving and serving God in faith. I care no more about doctrines, for their own sake, than you do. I only want *truth*; that which shall guide you rightly and safely; and I want you to follow it."

"Well," said Miss —, "if I attempt to be religious, I shall be a Unitarian."

"Be a Unitarian, then, if the Bible and the Holy Spirit will make you one. Study your Bible. Aim to get at the truth. Pray God to direct you. Never rest until you are right, until you know that God is your Friend, and that you are His. I beseech you to do this, because I want you to be right and happy. And now, my dear girl, tell me, will you try to do it?"

"Yes, sir, *I will.*"

"I thank you for that promise. And I do trust God will bless you."

In a few days, Miss — sent to Dr. S—. He found her very sad. She said she was in great trouble. She had not found it so easy a thing to be a Christian as she expected. Her heart rebelled and recoiled, and she did not know what was the matter. Her mind would

wander. The world would intrude. Instead of “getting nearer to religion, she was getting farther off every day.” She wanted to know if other people felt so, when they tried to be Christians.

Dr. S—— said but little ; only directed her to the promises of God to such as seek Him with all their heart. She desired him to pray with her, which he did : and as he arose to depart, she affectionately entreated him not to forget her.

About ten days after, she sent for him again. She told him, with tears in her eyes, that she never dreamed she was so wicked. She said that the more she tried to love God, and give up sin, the more her own heart opposed her. Her sins not only appeared greater, but it seemed to her that sinning was as natural to her as breathing. “*What shall I do ?*” she enquired. “I have no peace, day nor night ! My resolutions are as weak as water.”

Dr. S—— repeated several texts to her, such as, “In Me is thine help.” “Let the wicked forsake his way, and the unrighteous man his thoughts,” etc. ; especially dwelling on God’s readiness to pardon and have mercy on those that return to Him.

Dr. S—— saw her several times. She said her troubles increased upon her, and temptations came up every day, so that it seemed to her *there never was such a wicked heart as hers.*

Her relatives and friends were injudicious. They would keep talking to her, and their talk rather hindered than helped her. This is not at all an unusual failing with some over-zealous people, whose experience and knowledge of divine things are shallow, and who have never had the conflicts of some more vigorous natures. As the gifts of the Spirit are various, so the operations and manifestations of His grace vary in persons of different temperament and mental constitution. No one can make, and no one can be, a rule for another ; and if God has set up no standard, and laid down no rule, it must be very foolish and presumptuous for man to do so. In order to salvation, everyone must “Repent, and believe the gospel” ; but there are about as many ways by which awakened sinners reach that point as there are names and faces in the human family.

But notwithstanding these interruptions, Miss —— continued her prayerful attempts after the knowledge of salvation ; and in a few weeks she found peace and joy in believing in Christ. Her note was then entirely changed. She told Dr. S—— she *knew* her entire depravity. “But,” said she, “I never should have believed it, if I had not found it out by my own experience. It was just as you told me. When I really tried to be a Christian, such as is described in the Bible, I found my heart was all sin and enmity against God ; and I am sure I never should have turned to Christ, if God had not shown me His mercy. It was all of grace.

“*Now I believe in total depravity,*” she added ; “but I learnt it alone. You did not convince me of it.”

“I never tried,” said the Doctor.

“No, I know you did not ; and it was well for me that you let it alone. If you had tried to prove it, or had gone into a dispute about Unitarianism, I believe I should not have been led to the Saviour.”

There is something in the above narrative which proves alike the

truth and the power of God by which the enmity, the pride, and the rebellion of the human heart are overcome and brought down, and the Lord alone is exalted as loving, and gracious, and "mighty to save." The sound judgment, tact, and wise methods of Dr. S——, are well worthy of imitation.

We will only add that Miss —— afterwards made a public profession of her faith, and lived long to honour it.

The Other Side.

IT has long been the writer's conviction, that exposition by emphasis is of supreme value to the earnest Bible student; the following illustration has recently come under his notice. It is not a made-up story; it was told him by the little child's father, who vouched for its accuracy in every particular.

Grandma was reading to her grandson, barely seven years of age, the story of the Saviour crossing the Galilean Sea with His disciples. In reply to her question, "Why ought the disciples not to have been afraid?" the little fellow did not give exactly the answer expected; his reply was worthy of a Scotch Professor:—"Because Jesus said, let us go over unto the other side!"

The implied argument is, that if Jesus said "let us go over unto the other side," he guaranteed a safe passage, and there was no ground for fear on the part of the disciples.

With this side of trouble we are, perhaps, too familiar; but it has another side. We are apt to forget this very simple fact, and then to sadden our hearts with gloomy forebodings until our doubtings become despairings. Well may Jesus rebuke our fears, for they dishonour Him. Well may we chide our folly, for "fear hath torment."

Whatever be the trouble at this moment which saddens and perplexes us, it has another side; and faith should even now anticipate the note of triumph we shall surely raise when we have passed over. Our sky may be dark with trouble, but it is lit up with radiant stars of promise; then, why do we fear? Has He not said, "Surely I will be with thee"? If we sing,—

"With Christ in the vessel, I smile at the storm,"

let us translate the poetry of our Sunday hymn into the sober prose of daily experience!

Then, as to the other side of life—how full of mystery! No wonder that—

"Timorous mortals start and shrink
To cross the narrow sea;"

but if Jesus has passed over, and has promised to come for us, there is no justification for fear. "Where I am, there shall ye be also," is a promise which lights up "the valley of the shadow of death," as it is a sufficient guarantee of our safe arrival on "the other side."

V. J. CHARLESWORTH.

“ Our Own Men ” and their Work.

XI. PASTOR SAMUEL CRABB, ROTHESAY, N.B.

ANY of our readers who have spent their summer holidays at Rothesay will probably recognize at once the portrait of the highly-esteemed minister of Ardbeg Baptist Chapel, our brother, PASTOR SAMUEL CRABB. Like the great prophet Samuel, he had godly parents, and possibly his mother gave her first-born that sacred Old Testament name for the same reason that Hannah called her babe Samuel, because he was “asked of God.”



Mr. Crabb is among the elder brethren of the Pastors' College, having been born on March 10, 1841, at a farmhouse on Thornwood Common, near Epping, Essex, his parents being then members of the Baptist Church, Potter Street, near Harlow, of which Mr. John Gipps was the pastor. As it was not possible to obtain the information we desired to convey to our readers from anyone but our brother himself, we asked him for particulars of his early days, conversion, call to the ministry, entrance into College, pastoral settlement, etc. His reply to our enquiries is written in such an interesting style, and withal in such a spirit of humility and gratitude, that we feel that we cannot do better than let him tell the story in his own words, especially as the narrative is calculated to be useful to others who may be called to pass through similar experiences in preparation for future Christian service. Mr. Crabb writes:—

“Being for some years the only child, I had the special care of a pious mother, whose instructions and influence upon my early childhood are still most vividly and gratefully remembered. From my earliest years, I was regularly taken to the house of God, and although the place of meeting was more than two miles distant, I was rarely absent from a single service. Among my first recollections, is that of being taken and handed over by my mother to the care of Mr. William Wilson, the superintendent of the Sabbath-school, and the only Sabbath-school teacher I ever had, whose geniality of manner, interest in his scholars, and earnest instructions, won my heart, and made the Sabbath a pleasure. Being so much under religious instruction in those early days, I was often impressed with the need of salvation; but for many years these impressions were very intermittent till, on one occasion, hearing the superintendent speak of the conversion of a well-known scholar, they were revived and so deepened as to become permanent. The sight of this young Christian from Sunday to Sunday

made my lost condition the more keenly felt; I was miserable indeed; and feeling unable to open my mind to any earthly friend, my only relief was in getting alone, often in the middle of the common, and pouring out my heart before God. I was long without gospel peace, and groping for the light, when our minister, being led to speak to me, his kindly manner induced me to open my mind to him more freely than I had ever done to anyone, and, after many interviews, I gradually saw Jesus as delivered for our offences, and raised again for our justification, and obtained peace in believing. I was then baptized, in the chapel at Potter Street, by Mr. Gipps, on a Sunday evening near the end of September, 1860.

"After this event, it was the endeavour of Mr. Wilson and Mr. Gipps to get me engaged in some form of Christian work. This was difficult, from a natural timidity which has always made me shrink from publicity. Step by step, however, they drew me on, first to give out a hymn and offer prayer in the school, then to give a short address, to take a week-evening service occasionally, to preach to the small Sunday-evening gathering once a month till, at the end of two years after my baptism, I was preaching every Sunday evening. The attendance at these services increasing, and some tokens of blessing appearing, I was urged by my pastor to think of devoting myself to the work of the ministry. On feeling it my duty to do this, after much anxious thought and prayer, at the urgent request of Mr. Gipps, and with the consent of my parents, I went to stay in the house of my pastor, to have more leisure for study and Christian work, on the understanding that, should I have reason within the next six months to reconsider my decision to enter the ministry, I should return to my former occupation. At the close of that period, my decision in favour of the Christian ministry was confirmed, and arrangements were made for me to go to College.

"Having heard Mr. Spurgeon, and having been greatly helped and become deeply attached to him through reading his sermons, it was my desire to enter the Pastors' College. Mr. Gipps applied to the dear President for my admission, and, after a season of waiting, I was accepted, and entered the institution in April, 1863. In January, 1865, I was sent to Aberchirder, in Banffshire, Scotland, to supply for a vacant church for three months; and at the end of two months, with Mr. Spurgeon's approval, I accepted the unanimous call to the pastorate. I laboured there with great happiness and considerable success till 1869, when my health becoming impaired I was advised by a medical friend, whom I consulted, to seek a change to a warmer climate. The church in Rothesay being vacant, some friends there, who had heard of me, but were in ignorance of my circumstances, invited me to preach, and the result of my visit was a call to undertake the pastorate of the church. After due consideration and consultation, I accepted the call, and was inducted in September, 1869. During the twenty-five years of my labour here, I have received many tokens of the divine favour and blessing, though it becomes me to speak with humility and reserve of the work the Lord has enabled me to do. The church has passed through many changes, and remains small from the peculiar character of the community. We depend

greatly upon the countenance and help of summer visitors of all denominations, among whom I have had many acknowledgments of blessing received through the ministry of the Word in our place of worship.

“Distance and other circumstances have prevented me from being so often at the Annual Conferences as I should like to have been; but I have always loved and endeavoured to preach the truths as held and so nobly advocated by our dear departed President. At the formation of the Pastors’ College Evangelical Association, I was happy to feel myself able to attach my name, without any reservation to the first document embodying the new basis of union. I have had, perhaps, less personal intercourse with dear Mr. Spurgeon than almost any man connected with the College; but I have loved him, and benefited by his teaching and gracious influence as much as anyone. No living man has been to me what he was, and his memory will ever be lovingly and gratefully cherished. When he visited Rothesay, in 1878, I was one of the occupants of the conveyance in which he had such a narrow escape, by the horse running off on a steep part of the road near the town, when out for a drive on the Saturday evening, an event graphically described by our Brother Short in *The Sword and the Trowel* for September, 1892. On the following Lord’s-day morning, Mr. Spurgeon worshipped with us in our little chapel, and his cheering words to me after my sermon on John xiv. 19 were full of encouragement and kindness, and greatly strengthened me for future labour. The service which he conducted, the same evening, in the open-air, will never be forgotten by the many thousands who gathered from all quarters to hear him. Many have been the references to the sermon he preached, but the prayer he then offered was more memorable still; and it was answered by great blessing granted to many souls. Such a service was never held on the island before, nor has there been one like it since.

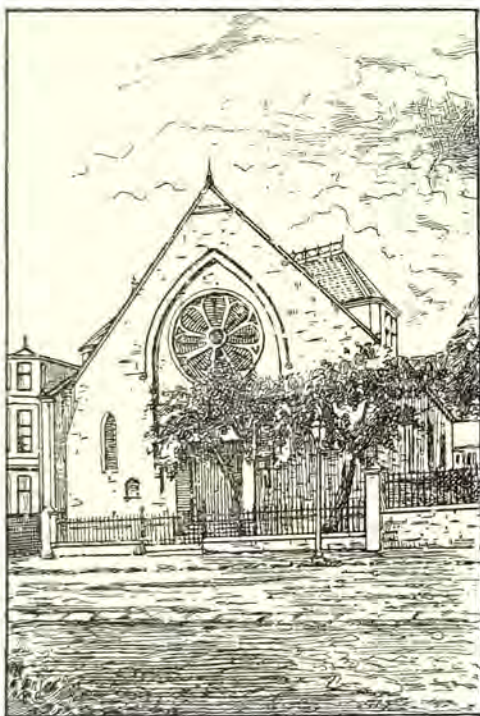
“The last communication I received from the dear President was a post-card from Mentone, about two months before his translation, acknowledging the receipt of a message of sympathy, couched in the most affectionate terms, and evidently meant as a farewell message.”

In these days of frequent ministerial changes, it is a cause for mutual thanksgiving when pastor and people, at the close of a happy union of a quarter of a century, are as much attached to each other as Mr. Crabb and his flock are. We are very glad to comply with the request of our brother’s deacons to insert the following circular, in the hope that friends who have had the privilege of worshipping at Rothesay chapel will help to increase the Testimonial Fund:—

“At a conference of the members of Ardbeg Baptist Church, held on the 5th Sept., it was unanimously agreed to recognize the semi-jubilee (which is now completed) of their Pastor, the Rev. Samuel Crabb, by presenting him with a token of their appreciation of his faithful service, and testimonial to his personal worth, which has won for him very great esteem during the period of twenty-five years. It is believed that a number of friends would be glad to contribute to this Testimonial, and the opportunity is cordially offered them. Contributions to be sent (before the end of November) to Mr. Thomas

Fyfe, 15, Argyle Place, or Mr. Charles Muir, Seabank, Argyle Street, Rothesay, N.B."

ARDBEG BAPTIST CHAPEL, in which Mr. Crabb has ministered since 1869, was enlarged and renovated about ten years ago, at a cost of £800, the whole of which, with the generous assistance of visitors, has been defrayed. One who had long been a faithful friend of dear Mr. Spurgeon, and is equally devoted to Mr. Crabb, writes:—"He is an acceptable preacher, as well as sound in doctrine. The late godly Mr. Fawcett, who once visited Rothesay, and preached in the summer, said to me:—"It will not be known till the day of judgment what are



the results of the gospel faithfully proclaimed in that place of worship, so many of the visitors coming in to hear.' . . . I heard Mr. Spurgeon preach that wonderful sermon, in the open-air, on the woman bowed down with infirmity, when such a multitude turned out to hear the dear preacher's message. In the forenoon of that Sabbath, he went to Ardbeg Chapel, and sat behind; he afterwards expressed the great pleasure he had experienced in listening to such clear views of the Atonement as Mr. Crabb brought forth from Hebrews ix. 12."

We congratulate our brother upon the completion of his quarter of a century's ministry in Rothesay, and wish to him and his flock continued and increased prosperity and blessing.

The "First Things" of the Bible.

DEVOTIONAL MEDITATIONS, BY WALTER J. MAYERS.

XI. THE FIRST TEMPTATION.

"Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?"—Genesis iii. 1.

THE story of a fall of man is among the earliest traditions of all nations. We rightly gather from this that there must have been a common foundation for the story, and there can be no doubt that we have this in the Bible record. Let us accept this account as true, and remember that there is a bright side even to the Fall, for it was a permitted event by which God's grace and glory are made to shine the brighter.

One proof of the reality of the Fall is the fact of the constant repetition of its events through all ages down to our own day. If we deny the original Fall through Satan's subtle temptation, we must also deny much present-day experience. This early page of divine revelation should be thoughtfully studied. It is not free from difficulties, but it is certainly full of solemn teachings, and is well calculated to prompt most fruitful reflections. I would set down a few which have been helpful to my own life, and hand them on with hope and prayer that others may profit by them.

I. THE CIRCUMSTANCES AND SURROUNDINGS OF THE FIRST TEMPTATION ARE FULL OF WARNING.

The favoured lot of our first parents did not exempt them from the tempter's wiles. They dwelt in a lovely garden, surrounded by many proofs of God's affection and wisdom, and favoured with His very presence; yet here the evil one intruded, and carried on his insidious art. Who, then, will he free from temptation? Let us not think that any circumstances or surroundings will be considered sacred by the tempter. We may dwell in the garden of a happy home, an honoured position, a gracious life; but the tempter will intrude even there. If he came to Eve, to Job, to Paul, to our Saviour, *we* shall not be left alone. This thought should make us ever watchful, and keep us on our guard.

II. THE FORM ASSUMED IN THE FIRST TEMPTATION IS FULL OF SUGGESTION.

To select the subtle serpent, showed Satan's own subtlety. He must choose some form, and this was the most likely to serve his purpose. Beautiful, graceful in form and movement, fascinating, slow and noiseless in its approach, finding its way everywhere, and with nothing terrible about it to suggest destructive power—such was the serpent. Such is nearly every temptation, and in this age it has been brought to a fine art. The devil's questionings, and denyings, and leadings of the soul astray, are found to-day allied to beautiful pictures, sweet strains of music, fascinating literature, commanding intellect, thrilling pleasures, and rare delights. The first putting forth of Satanic power against man answered so well that in its main

features it has remained unaltered. Beware of the serpent-like temptations of to-day.

III. THE METHOD OF ATTACK IN THE FIRST TEMPTATION IS FULL OF SIGNIFICANCE.

The devil's great aim was to introduce the root-sin of unbelief, and his chief point of attack was the threatening of God. "Yea, hath God said?" (verse 1) was doubtless the sequel of other evil suggestions, which culminated in the great denial of God's solemn affirmation, "Thou shalt surely die" (chapter ii. 17; iii. 4). The poison soon began to work. The woman added to and took from God's simple prohibition and threat (compare chapter ii. 16 with iii. 1, and ii. 17 with iii. 3); and then Satan saw his advantage, and easily carried the day. If once we can be induced to doubt God's Word, we are weakened against temptation. God's prohibition was a test of obedience. Awakened curiosity should have been subdued by simple confidence then as now. "Thou shalt not surely die," said the evil one. So, still, the threatening of the loving Father is called in question, weakened of its force, and ultimately denied. But God was true. Adam and Eve died spiritually in being *separated* in heart from God, they died naturally when soul and body were *separated*, and they would have died eternally, being for ever separated from heavenly bliss, but for the intervention of the Divine Sacrifice, the promised Saviour. It is unsafe to tamper even with the jots and titles of God's truth. Lord, save me from this guilty folly!

IV. THE FATAL PROGRESS OF THE FIRST TEMPTATION IS FULL OF INSTRUCTION.

It has often been noted, and yet is worthy of constant repetition. Listening (verse 1), looking, desiring, taking, eating, giving (verse 6), hiding (verse 8), excusing (verse 10), defending (verse 12). Instead of replying to Satan, Eve should have resisted him (James iv. 7; 1 Pet. v. 9). Lord, keep me from the first step in this downward path, and help me to withstand the adversary, even as Thou didst, with the Sword of the Spirit! (Matt. iv. 4, 7, 10.)

V. THE LESSONS OF THE FIRST TEMPTATION ARE FULL OF INSPIRATION.

This scene, while it fills us with shame, need not produce despair. From the garden of the Fall let us turn with hope to the garden of the Resurrection. From the temptation which overthrew, let us turn with gratitude to the temptation which was overthrown. From the serpent with its suggestions of base wiles and cunning arts, let us turn with faith to the serpent "lifted up", with its grander suggestions of Christ and salvation (John iii. 14). From the Word of God called in question, let us turn with delight to the Word of God honoured and made victorious (Matt. iv.). From the lie of Satan, "Ye shall not surely die," let us turn with loving confidence to the truth of God, "He that believeth on the Son hath everlasting life" (John iii. 36). So shall we gather honey out of the eater, and sweetness shall come forth from the strong. My Lord and Master, be ever near me! May the possibility of temptation keep me by Thy side, may the subtlety of the tempter leave me to distrust my own wisdom, and may the certainty of victory, which faith warrants, teach me ever to exult in my defending and delivering Saviour!

A Crimean Veteran.

I KNOW a little low cottage, hard by a country green,—a cottage with an old latched door and a high window, in which the panes are many, for they are all small. I can see, in that window, a few begonias, drawn up by the sun, a row of baby aloes close to the glass, several fuchsias and scarlet geraniums, all showing signs of tender treatment. There is no dust, and there are no dead leaves; yet the plants have been allowed to straggle up the panes, and form a natural blind to temper the heat of the sun, and to screen the inmates from the gaze of the passer-by. At the side of the little house is a garden, with a bordering of flowers and herbs; just an old-fashioned cottage garden with ideas and flowers from sunny Devon, brought so far to flourish as best they may in the harsher midland air. The dear old saint, who tends the pretty things as though they were her children, will point you to the tree-fuchsia she brought from Barnstaple, when she and “Wilkie” (for so she calls her hero) left the West, years ago. Then, with her big sun-hat on, turned down all the way round, and an old-fashioned plaid shawl of many years’ wear over her shoulders, she will take you the length of the path, pinch the rue as she passes, to draw your attention to the old English medicine-herb, and finish up by picking a few sprigs of lavender for you to take home with you. The side garden and the flowers in the window are the old lady’s peculiar realm. She will tell you, with modest pleasure, that she sells her baby aloes, and cuttings from her other plants, in order that she may make her missionary box the heavier, for, having been a soldier’s wife for well nigh sixty years, and having heard his yarns many a hundred times, her world is larger than the village green, hard by which she dwells. Her care for foreign missions shows itself in the ingenious ways she will take to make her own contribution larger. Bringing her box, on one occasion, she said:—“It is much heavier this year.” We asked, Why? The old lady briskly replied, “The bread sank, and I put the difference in.” A good many of us have yet to learn to *put the difference* to God’s cause.

My old friend is a rare soul, full of quaint thanksgiving, holding your hand in both of hers, while she pours out from her very soul the 103rd Psalm. Grateful as she is for a visit, you yet feel that it is you who have come to learn, for this ancient Israelite is well read in the oracles of God. Cramped with rheumatism, and well stricken in years, she retains the simplicity of a child, and the gladness of a girl. Except for the lines of pain upon her still striking face, and her inability to step where she would wish, one would hardly think that she had been a soldier’s wife for years, when her husband sailed with the Guards to the Crimea, over forty years ago. She still retains a certain old-world costume, and her speech flavours of the West, but though courteous, one might better say courtly, she is quick and decisive. Her brown eyes glow with fire which seems to leap up from strange depths, as she descants upon her favourite theme, the mercy of the Great Father in preserving her and “Wilkie” to one another for so many years, and in giving them the shelter of their little cottage,

where they hope to wait till He sends the ministering spirits, not far apart, for each of them.

Standing with you at the cottage door, she will turn your eyes to another plot of garden opposite, and say, with a note of admiration which you can see has punctuated the sentence through many years, "Here comes Wilkie!" And, sure enough, down the path approaches as fine an old "Valiant-for-Truth" as you might wish to see. Firm, erect, dignified, ay, noble, the old soldier greets you. It is evening; he is in his best suit, and has donned his medals. He mostly honours the close of day by wearing conspicuously on his breast the memorials of victory. When anniversaries of the great battles come round, he dresses early, and is on parade all day. On Sundays, too, unless damp is likely to dim the brightly-kept medals, the grand old veteran stands at "Attention!" in the church porch, and thus bravely arrayed, shows strangers to their seats. When the service is over, you may see him standing on the path exchanging Lord's-day greetings with two or three other army and navy men, or saying something savoury in broad Devon about the sermon. Then is the time when young men, new to the locality, are initiated into his friendship, and among other privileges they are allowed reverently to lift the four-barred medal, and read the talismanic words, "ALMA, BALACLAVA, INKERMANN, SEBASTOPOL." The other medal is the Turkish clasp and badge.

Not long ago, we dropped in upon the old soldier and his wife, as they sat in the twilight of the September evening. It was the eve of the anniversary of the Alma. "To-morrow will be one of our great days," said Wilkie. "They will deck the colours with laurel, and at night the officers will keep up the memory of the battle by a dinner!" I could not help thinking that it would be well for our churches if there were a better keeping of some other anniversaries. Are there not times when the soldiers of the cross might weave the laurel, days which, like Tabor heights, stand prominently upon the plain of time? As the ark rested on the mountains of Ararat, so might the Church rest on "crowning mercies" which rise above the obliterating flood.

Take the history of the Puritans. How much do Nonconformists make of the landing of William of Orange at Torbay, in 1688? The 5th of November is mostly associated with Gunpowder Plot, and is the grand occasion on which the junior males of the family frighten their maiden aunts by exploding squibs and crackers in their immediate vicinity. But who associates the 5th of November with the landing at Torbay? And yet that event may be regarded as one of the most critical of any recorded in English history. When, on the 5th of November, 1688, the flag of William was unfurled, it became to the long-persecuted Puritan forefathers of the Free Churches an ensign of hope. They had had a "Declaration of Indulgence" from James; they were to have a "Bill of Rights" from William. But who keeps up the memory of this great Act of Liberation?

Then, too, go back a century, and think of the struggle of 1588. A few years ago, there was some little stir over the ter-centenary of the defeat of the Spanish Armada. It was on the 20th of July, 1588, that the Spanish fleet was first sighted off

Plymouth. Why not keep the date a little oftener than once in 300 years? How many of the young people in our Protestant churches have a notion of the importance of the defeat of that vast host, and of the providential deliverance of the realm of England from Philip of Spain and the dread Inquisition of the Romish Church? Elizabeth's medal, struck to commemorate the victory, bore the inscription, "*Flavit Jehovah, et dissipati sunt*" ("Jehovah blew, and they were scattered"). The medal is a curiosity, and the event ancient history. But should this be altogether so? The descendants of the Puritans might keep alive more of the spirit of the fathers if they paid a little more respect and honour to the events in which they bore a part, or which worked for the triumph of their cause.

Our anniversaries are mostly local, and often very petty in their aims, the principal thing thought of being the replenishment of a poverty-stricken exchequer. There is very little effort made, in these days, to keep up an *esprit de corps* by means of our traditions. The Guards maintain the memory of Alma and Inkermann, the men of the Light Brigade never forget the memorable charge at Balaclava; and my old Crimean sergeant, though retired from the service, joins in the celebration, and holds the day as sacred. Let those who to-day are in battle array for God and truth make a note of these facts.

And further, my old friend never forgets that he was once in full uniform, and that he helped to defend the sand-bag battery on that terrible Sunday morning, of the fifth of November, on the slopes of Inkermann. He is still a soldier every inch of him. Though old, and cramped with rheumatism, caught in the winter of '54, if he be before you in the street, and you cry, "Halt!" "Wilkie" will suddenly stop, pull himself up, bring one hand over the other, and stand at "Attention!" He belongs to the army still. He is not like some who join the ranks of Christ's soldiers, but do not stop long enough to learn their drill; or, like others, who, when they are laid aside from active service, soon cease to take any interest at all in the fight. It is not everyone who enlists under the banner of the cross who can always sing,—

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

"Wilkie" has a splendid way of keeping his battle days. The Guards may trim the colours; but he is out of that ceremony. If there were a veterans' dinner, he might be there; but such feasts do not come every year to the rank and file. But, on the last occasion of the Alma anniversary, the old pensioner walked with stately step into the prayer-meeting. Being called upon to pray, he poured out his thanksgivings, in rich Devonian, for the deliverance of forty years before, humbly acknowledging the mercy of God who had spared him "to enlist under the colours of the cross. Some had shed their blood for their country, but there was One who had died a shameful death to redeem our guilty souls from hell, and who had promised to give us the victory over all our enemies. When we had finished our service below, might we have the joy of seeing, face to face, Him who died for us!"

So the old man commemorated the battle of the Alma. Going out of the meeting, a meek little retired tradesman said to the veteran, "Ah! I remember that day well!" The old man turned upon him with a grim smile, and said, "But you were not where I was; I was *there!*"

The Crimean cottage, with its window full of flowers, is a holy place to visit at the close of day. The quaint old partner of the sergeant's joys and sorrows will bring out the old Book, and show you the portions of the Word which have been her meat and drink since last you saw her. Then, kneeling with them, as the rising autumn wind shakes the casement, and tells of the nearing winter, you commend them to the unchanging God; and, as you close, you will hear, first the wife, and then the husband, add a tremulous appendix of their own to your prayer, that neither of them may have to wait long for the other. So we leave them; the old soldier at "Attention!" and the dear old lady still trimming her window-plants, or, with her brown hat on, turned down all the way round, slowly pacing along her little garden, amid her rue and lavender.

H. T. S.

Queensland Marriage Laws and Customs.

BY PASTOR WILLIAM HIGLETT, ALBION, BRISBANE.

MY last contributions dealt with "Some Queensland Institutions." One of our most popular institutions is marriage; and though we have not a monopoly of it in Queensland, our laws and customs in connection therewith differ so much from those which prevail in England that some particulars may be of interest to readers of *The Sword and the Trowel*.

Dealing first with our laws, it must be borne in mind that we have no State Church, and hence one great English grievance does not oppress us. Episcopalians, Roman Catholics, Baptists, and any denomination having recognized ministers, all stand upon the same footing. It is not a question of buildings either, as in England, but of men. Our law provides that "ministers of religion, ordinarily officiating as such," may, without any cost to themselves, be registered to celebrate marriages. Formal application must be made to the Registrar-General; and if the minister belongs to a denomination having a recognized head, or associated in any Union, the recommendation of such head or Union is sought. For instance, if a Baptist minister should apply, the Registrar-General would require the application to be endorsed by the Baptist Association of Queensland. If the church is not affiliated, and the Association consequently has no jurisdiction, the application is treated on its own merits; but the Registrar-General would refuse to register the minister of an associated church without the recommendation of the Association. The minister's name having been duly registered, and advertised in *The Government Gazette*, he is in future, for this purpose, a State official, with privileges, duties, and responsibilities, defined by Act of Parliament. All necessary papers are furnished to him free of charge.

Coming next to the parties to a marriage, it may first be remarked that no term of residence, nor previous notice is required. Such would be seriously inconvenient in the frequent cases of one party coming from the old country to be married to someone already here. There is nothing to prevent marriage immediately on arrival, provided it is between 8 a.m. and 8 p.m., which hours are an advance upon even the reformed English law. In illustration of this point, we had a serious scandal not long since. A betrothed lady, on her way out to be married, allowed her affections to be

stolen by the captain of the ship, and the two were married at a port of call on the way down the coast. When the expectant bridegroom met the vessel on arrival, his feelings may be better imagined than described. It did not lead to a breach of promise case; but the shipowners regarded the captain's conduct as a breach of trust respecting a passenger committed to his care, and he was promptly dismissed from their service.

Although it is unusual, I have myself married couples who came to my house without any previous notice, and were joined straightway. The usual mode of procedure is as follows. On applying to the minister, the intending bridegroom is furnished with a paper, asking particulars of names, ages, etc., etc. This he duly returns, signed by himself in the presence of a witness; and a false entry on the statement would constitute ground for an action for perjury. On presenting themselves to be married, both parties are required to sign a declaration to the effect that there is no lawful impediment to the marriage. This must be signed under oath, or upon solemn affirmation if there are scruples against taking oaths. Perhaps the most important item in this declaration relates to age. Minors must have the written consent of parent or guardian; or, should there be neither in the colony, then the consent of a justice of the peace specially appointed for the purpose. Any minister marrying a minor without proper consent is liable to a fine of £500, and imprisonment for five years. False declaration of age by minors renders them liable to prosecution for perjury.

Having made the required declaration, the marriage can be carried out according to any religious ceremony that is desired. No special form of words is demanded. At the close of the service, the papers are signed by the bride and bridegroom, by two witnesses, and by the officiating minister. One copy of the certificate must be handed immediately to the parties married, the other must be sent to the District Registrar within a month. The minister's record is in a book supplied for the purpose.

District Registrars are also authorized to celebrate marriages in their office, with open doors, for such as object to a religious ceremony. The fee to a District Registrar is fixed at one pound; but no restriction is placed upon ministers in this respect. In the principal towns, the usual fee is two pounds, but it may be more, or less, according to the means and liberality (or meanness) of the parties. In the remote bush districts, custom usually makes it five pounds, so that marriage-fees are often a considerable source of income to a minister. Marriage with a deceased wife's sister is legal; but the Episcopalian churches do not allow their ministers to celebrate such marriages, and the parties then resort to other ministers. I have known a Presbyterian minister also refuse; but whether this was a personal objection, or a church regulation, I cannot say.

In writing about our customs, I would premise that my experience is limited to a pastorate on the Darling Downs, and my present sphere at Albion. In regard to the place of marriage, I find that, in the Brisbane District, the choice is about equally divided between the bride's residence, the minister's house, and the church. In the country, fully half the marriages take place at the bride's residence, one third at the minister's house, and only about fifteen per cent. in the church. For the hour of marriage, it can hardly be said that there is any general rule. I have performed the ceremony at all times from 9.15 a.m. to 7.30 p.m. Those who arrange for a mid-day "breakfast" usually have the ceremony at eleven or twelve. Those who have an afternoon repast, fix it for three or four o'clock. Such as wish no public display or feasting, arrange it about seven o'clock. These are frequently persons who have not even taken a holiday for the occasion; but, in a rather unique sense, observe the rule, "Business first, and pleasure afterwards." Very few weddings take place on Sundays.

In the metropolis, the customs accessory to the service do not greatly differ from those in the old country; so I will endeavour to describe a typical

bush-wedding in the house of a selector, *i.e.*, a farmer on a "selection." The house is, of course, a wood structure, built on stumps, to guard against white ants. The walls are of unpainted weatherboards, and the roof of shingles. The kitchen fireplace is the only one in the house, and is simply a large recess paved with rough stone slabs, and tapering above into a square wooden chimney. Over the burning logs the large iron kettle is suspended by a chain and pothook. The cooking range is a "camp oven" or shallow iron pot, standing on the ashes, and the lid covered with a layer of glowing embers. Carpets are unknown, and rugs are of dressed wallaby skins, or, softer still, native bear and opossum. The front verandah is screened off for the occasion; not that there are inquisitive neighbours, but because it must serve for a dining-room, and some protection from the sun is desirable. Failing adequate accommodation on the verandah, a bush house is easily constructed with a few forked saplings, some horizontal poles, and a roof of green branches. The guests, both ladies and gentlemen, arrive chiefly on horseback, and the home paddock soon has a motley mob of horses. The minister arrives early, turns out his horse, and then, if the papers are not already prepared, sits down and writes them out, and gets the declaration signed beforehand. When all is ready, as many guests as possible crowd into the front room, and the bride emerges from the bedroom (which opens directly on to it), clad in white attire, and her veil adorned with orange-blossoms picked from the trees outside. The bridesmaids, groomsmen, and parents take up such positions as space will permit, and the ceremony proceeds. Only a short interval follows before the breakfast. This is a very substantial affair, cold, of course, for all are too busy that morning to cook. Joints of meat are there, but roast poultry is in the ascendant. Blancmange, pastry, and fruit follow, and then the inevitable wedding-cake. The universal beverage is tea. Later in the day, the whisky bottle may be in evidence; but at all meals the true Australian beverage is tea. The minister usually proposes the health of the bride and bridegroom; but it is not necessarily "drunk"; or, if so, it is in tea or lemonade. With a few other healths and speeches, the afternoon is well advanced before the meal concludes. The young men and maidens indulge in familiar games, the elders smoke and talk, or look at the stock and crops; the minister presently saddles up, and starts for home; but the company stays on. About sunset, tea is served, and afterwards dancing begins, to the accompaniment of an accordion, or more rarely of a violin. This dancing is a mad passion in the bush; it is the only evening recreation for which many have any inclination, and perhaps in the bush it is seen in its least harmful form. This passion is by no means confined to the bush. Alas! that we should read of a suburban rector organizing dances in aid of church funds.

But to return to our wedding. The dancing continues till late, some keep it up till morning; and as, after tea, the whisky circulates freely, the end of that scene is often worse than the beginning. The married couple sometimes go off for a honeymoon; but frequently only adjourn, on horseback, to their future residence, a "selection" not far off. Such is a bush wedding. There are, of course, many Christian homes, and weddings conducted on Temperance lines, and even without dancing; but I have tried to picture a typical case among our class of selectors. On the stations in the far West, customs differ as much as selectors differ from townfolk. But my paper is getting too lengthy. It is rather secular for a religious Magazine; but while English laws need reform, it may be of interest to know what regulations are in force in Queensland. I think it will be conceded that, from a Nonconformist standpoint, we are much in advance of the mother country. The portrayal of our customs may also help readers of *The Sword and the Trowel* to better understand the conditions under which colonial ministers live and labour for God.

Pastors' College Missionary Association.

ON *Thursday evening, October 11*, a large audience gathered at the Metropolitan Tabernacle, under the presidency of PASTOR THOMAS SPURGEON, to meet our missionary brethren labouring in North Africa,—Dr. Churcher and Mr. Patrick,—and to hear addresses from them, and from Pastors Archibald G. Brown and W. Y. Fullerton. After the singing of two missionary hymns, and the offering of prayer by Mr. Harrald, the chairman said:—

My dear friends and fellow-workers in the vineyard,—We have long been looking forward to this hour. It has been in the hearts of some of us, for a good while, to have such a meeting as this, but we have been “let” hitherto, and only at this time have we been able to arrange for what we trust will prove a new beginning of our College Missionary Association.

I am not sure, but I have half a suspicion that it is almost necessary that some of you should be informed concerning this Society, as to its origin, about its progress, certainly concerning its present condition, and if a few words are said in hopeful anticipation of the future, they will not, I think, be altogether amiss.

You hardly need to be told that it was the late dear Pastor who founded this Society; did not *he* found everything that belongs to this Tabernacle, and its kindred institutions? It was on his heart to provide some means for sending brethren from the College to certain parts of the heathen world to preach the unsearchable riches of Christ. He says, in one of the Annual Reports of the Pastors' College, “When the Lord puts it into the heart of men in the College to go to some foreign land, and no Society is prepared to help, we have often longed for the means of aiding them to go forth, and freely preach the Word where the Lord seems to direct them.”

Now, that was the beloved Pastor's object in founding the Society; his heart's desire was that there should never be a young man in the College declaring his willingness to go out into the foreign field, who should be prevented from so doing because there was no fund to send him out, and no Society to take him by the hand. “Therefore,” said my dear father, “we will have a Society of our own; and with God's blessing and smile upon it, we will send them forth, not one or two only, but as many more as God enables us.” Further on, he says, “We could not do this work without means; and, after some little waiting, we are now able to commence operations.” Then there follows a list of contributions during the previous year; for he had been building this boat in the dockyard, and was now prepared to send it forth upon its mission of mercy, having nearly £400 gathered as a nucleus for its funds.

That is how our College Missionary Association began, and I venture to say that, had he been spared to us, and to the church, and to the world, it would have grown to far larger proportions by this time. It began with one of our brethren; shortly after, another was added; and I find, on looking through the several Reports, that it was the dear Founder's intention that this work should grow exceedingly, and his prayer was, that the Society should not be merely a stripling, or a sapling, or a seedling, but being this to start with, that it should develop into a full-grown man, or into a glorious widespread tree. He writes:—“Our College Missionary Association has its first missionary in Morocco in connection with the North Africa Mission. Our hope is that this sapling may grow into a great tree.” It *did* grow, for shortly after this another name was added; and we read:—“We have now two missionaries to support, instead of one, as last July we undertook the maintenance of Dr. Churcher as well as of Mr. Patrick. As soon as we see the right man for the work, we shall send out another brother, and more as our funds permit.” This is holy audacity,

if you will; would God that it characterized all of us as well as the honoured Founder of this Association!

So far from ever supposing that this Society would begin to die down, and dwindle away, it was his firm belief that it would grow into an exceedingly great and useful organization; and some of us are not without hope even now that it may yet do so. Unhappily, however, it has not gone forward with such leaps and bounds as he wished, nor is it making the steady progress for which we long and hope. I find that, of the £500 odd, that remained in the treasury when our captain was exalted, the far larger portion has already been expended, and we have in hand now a very small balance indeed. The donation list from January to December, 1893, was a very evident drop from that of the previous year; I am glad to say that this matter has looked up a little lately, owing doubtless to the presence of our two dear brethren amongst us; but there is immediate necessity that this good work should be taken up much more heartily, and, I think, much more systematically. God has honoured us by giving us a spoke in the missionary wheel, affording us the opportunity of serving Him by sending out those who do the difficult part of the work, for, though the Lord has said to all of us who are His disciples, "Go ye into all the world, and preach the gospel to every creature," we cannot all go, but we can support those who do go with our prayers, and our gifts, and our interest.

I am hoping that, from this time forth, we shall see this glorious enterprise budding, flourishing, and bearing much more fruit. Unless we do take it up far more heartily, it cannot continue; and we cannot endure the thought that anything that bears *his* imprint should be suffered to decay; certainly, it must never die. I hope that, to-night, our missionary brethren and the other speakers will plead with you on this behalf; yet I am persuaded that you need, not so much to be pled with, as to have the case plainly put before you, and I believe that the Tabernacle people and other friends will rise to the occasion, and that we shall find the list of donations acknowledged in every month's *Sword and Trowel* much larger than heretofore, and that a livelier interest all round will be taken in the College Missionary Association.

The Lord has been gracious to us in giving us two of the most earnest and devoted workers that are in any Mission. You know them, you have learned to love them, you have no hesitation in trusting them; and if they are here in Old England, instead of yonder in Morocco, it is that they may stir up a greater interest in their work, and go back refreshed for future service. They will soon be returning, and I want them to be assured that the Tabernacle people and other friends are determined that the North Africa Mission shall be supported with utmost generosity and interest, and that there shall be no lack of funds whatever. And this can be done, mind you, without treading on the heels, or on the corns, of any other Society. There is room for more workers in every field; and surely, though you give to some other of these foreign enterprises, you may have at least a little left for this good work.

We are going to ask your offerings to-night,—you expected that, you would feel it an insult if we did not; and, lest you should feel it so, we have not only provided that you may place in the boxes any superfluous cash which you may happen to have upon you, but we have also prepared slips on which you may write the amounts that you can promise to give hereafter, as God has prospered you. May the Lord give us a good meeting together, a time of real revival of the missionary spirit in our own hearts, and of fresh encouragement for these earnest workers! I am glad to say that the funds are already beginning to come in with something like spirit. I have in my hand a cheque for £3 from a friend in Bristol, another in Peckham sends a guinea, and there are other kind gifts and promises, the heralds of a host that is to follow.

At a later period of the meeting, the Pastor mentioned that *Collecting-boxes* for the College Missionary Association had been prepared. Friends willing to make use of them may obtain them on application to the secretary, Metropolitan Tabernacle, Newington, London, S.E.

PASTOR W. Y. FULLERTON commenced his address by congratulating the chairman on his position as Pastor of the Tabernacle Church, and expressing the earnest hope that he might be spared for many years to occupy that important post. In his usual terse epigrammatic style, Mr. Fullerton referred to the object of the meeting in such sentences as these:— "I never speak of *foreign* mission work; to the Church of Christ no missionary work is foreign." "All missionary work appeals to the heart of a true Christian." "I don't think the Church of Christ has begun to do missionary work in real earnest yet; we have only been playing at it." "Two hundred times as many people as there are in London have never heard of Christ." Speaking specially of the work in North Africa, Mr. Fullerton said that (1) the memory of the past should make us resolve not only to maintain the two brethren already employed in the service, but to increase the number tenfold, (2) for the sake of the Church itself it should be done, (3) for the sake of our own spiritual welfare we must do it, and (4) for Christ's sake it ought to be done. Mr. Fullerton gave a number of statistical calculations to show how readily even a few people could maintain a missionary in China; eight persons giving half-a-crown or twenty giving a shilling a week would be sufficient; while three hundred contributors of a halfpenny per day would be more than enough to pay for the support of one of our brethren in Morocco. *How many of our readers will send for collecting-boxes, and put a halfpenny per day in them?*

DR. T. G. CHURCHER was the next speaker, and he gave a most interesting report of the different kinds of service for the Saviour that he had sought to do during his nine years' residence in Morocco, first in Tangier, and afterwards in Fez. He claimed that, in medical mission work, he was literally following the example of the Lord Jesus, who both healed the sick, and preached the gospel to them; and he spoke of the urgent need of a hospital in Fez, similar to the one in Tangier, where in one year there were 265 in-patients and 5,500 visits. Referring to the work among God's ancient people, he said that the fifty-third of Isaiah was never read in the synagogue, and consequently the missionaries read that chapter to the Jews whenever they had the opportunity. Dr. Churcher very gratefully thanked the Pastor and the Tabernacle friends for their renewed interest in the College Missionary Association, adding that there were so many anxieties connected with the service itself that the missionaries were glad not to be in suspense about the funds for their support.

PASTOR A. G. BROWN, after expressing his great joy at being called upon to speak by Mr. Thomas Spurgeon as Pastor of the Tabernacle Church, said that he would first make a few observations about foreign mission work as a whole, and then he would refer particularly to the special service in connection with which they had met. (1) His first remark was, that *the very dispensation in which we are now living is an immense incentive to missionary enterprise.* The characteristic of the age, which began at Pentecost, and will culminate at the coming of the Lord Jesus Christ, is the fulness of the Holy Spirit's power, calling out and enduing for service the workers irrespective of sex, of age, and of social position. Like the apostle Paul, they must be chosen of God, they must know His will, they must have heard the voice of the Lord Jesus, and they must be witnesses for Him wherever He pleases to send them, even if, like Paul, they have to go "far hence" instead of abiding where they are well known. (2) *We are engaged in this work simply and solely because it is Christ's command.* We believe that the most enlightened men, who are not regenerated by the Holy Spirit, need to have the same gospel as the Mohammedans in Morocco and the

worst East-enders of London. We do not believe in "comparative religions"; to us, a "Parliament of Religions" is an atrocity. Like Paul, each missionary needs to be "a servant of Jesus Christ, . . . separated unto the gospel of God." (3) *This work is to be undertaken in a spirit of supreme devotion to the Lord Jesus Christ, and of absolute faith in God as to its results.*

Coming to the special object of the meeting, Mr. Brown said that he had adopted an unusual course, for he had written out the appeal he desired to make concerning the College Missionary Association. He then read the following weighty words with an impressiveness which must have reminded many of his hearers of his loving and appropriate tribute to the beloved Pastor on that never-to-be-forgotten day of the funeral at Norwood Cemetery:—

O members of this mighty Church, your responsibility is on a par with your privilege, your duty commensurate with your honour. You are, instrumentally, the product of the greatest soul-winner this age has ever seen. For more than a generation, you have enjoyed the peerless ministry of God's princely preacher. A passionate yearning for souls has had for forty years a veritable incarnation in your midst. You have been in contact with a spirit that blazed with zeal for God as now it dwells in the blaze of the glory of the Lord. No low or painfully-limited ideal of Christian consecration has been set before you; but high, unquestioning, nothing-fearing, heroic self-surrender. The flame of burnt-offering that burst forth from the altar at Park Street only shot up higher and higher still its tongue of fire, until, with a final leap, it ascended to its original. What a holy heirloom is such a memory! How it beckons us on this evening! Can you be recreant to the tradition of the past? The very supposition is an agony. Dear to his heart were these outposts held for Christ in Northern Africa. Shall they be abandoned? Often, when sojourning at Mentone, did those soft loving eyes gaze across the blue Mediterranean, and that loyal heart rejoiced to think that the Tabernacle Church had its banners flying there for his dear Lord. Shall they be furled? I think I hear the answer come in tones of thunder from this host of his spiritual sons and daughters, "Never! NEVER!! NEVER!!!" God grant that it may be so! Amen.

After such an appeal, it was most seemly to make the collection, and then MR. N. H. PATRICK spoke. He graphically described the great blessing which attended his work among the Spaniards when he last returned to Tangier, and the persecution of the converts which followed. Through the opposition of the priests, they had to leave the hall in which they were worshipping; yet this trial was overruled by the Lord for good, for the missionary was able, not only to secure other premises, but in response to his appeal for £65, as he had to pay rent in advance, generous friends gave £365, so that once again God fulfilled the prophecy of the psalmist, "Surely the wrath of man shall praise Thee." Mr. Patrick related several touching instances of the faithfulness and steadfastness of the converts, and of the Lord's providential care of the work; and concluded his address, as others of the speakers had done, by an earnest appeal, not merely for funds to continue and increase the Mission in North Africa, but for many more workers,—both brethren and sisters,—fully consecrated and filled with the Holy Spirit, and able to make known to the people the glorious gospel of the blessed God.

The collection realized £52 6s. 3d., in addition to promises amounting to about £20, and a good number of friends took collecting-boxes. Altogether, the Pastors' College Missionary Association has had a most encouraging public recognition which augurs most hopefully for the future of its operations. We trust that many of our readers will help to keep the funds in a healthy condition, and continue to pray for the Lord's blessing to rest upon the missionaries and those amongst whom they labour.

“Grace.”

BY PASTOR JAMES BRIGGS, LONGTON.

“GRACE, gunption, and grit.” Now the greatest of these is grace. Grit, as we have seen, is good; but grace is better. Grit is a valuable natural quality, grace is an invaluable supernatural gift. One is human, the other is divine. Even with grit, many a Christian man would “faint, be weary, and utterly fall” beneath the burdens of life, were it not that grace enables him to “mount up with wings as eagles, to run and not be weary, to walk and not faint.”

Think of the graciousness and the beauty to be seen in grace. It is one of heaven’s choicest blessings. In it we see God stooping down to fill our poor human hearts with His strength. By grace He uplifts and upholds men. Holy desires, dispositions, and affections, are begotten in us by the effectual working of His power. We are made partakers of the divine nature. Grace establishes the heart, fortifies the will, and garrisons the soul with the troops of God. Grace is the divine fulness abiding to answer our needs, the divine wealth abounding to enrich our poverty, the divine holiness acting to purify our sinful souls.

Well might Mr. Spurgeon put “grace” first in the triplet before us. A minister of the gospel without grace, is a sad spectacle. He may have “gunption and grit” and many other good qualities, but without grace he is nothing. No man is equal to the strain of the ministry, no man can perform aright its sacred duties, without this gracious help from above. A sweet voice, a persuasive style, and the gift of oratory, apart from grace, will but make a man as “sounding brass or a tinkling cymbal.” A graceless ministry is sure to be a barren one. There may be the lightning-flash of genius, and the thunder-roll of eloquence; but there will not be the “showers of blessing” from above. Grace is the one thing needful in the Christian minister. Splendid natural abilities and acquired talents may be placed upon the altar of service; but there will be no ascending smoke, and no sweet-smelling savour, unless the heavenly fire of grace from above consumes the sacrifice.

But we go further. No man can live a Christian life apart from grace. Rich and poor, high and low, talented and simple, official and private Christians, all need this divine help in order to “live soberly, righteously, and godly, in this present world.” We are beset with snares and temptations on every hand. Satan would fain have us that he may show that we are chaff, and not wheat. In varying forms of temptations,—coarse or subtle, rough or smooth, open or secret,—he seeks to capture our souls. Our own hearts are deceitful, and our stock of strength is small. Often, we are like a weary dove with tired wings battling its way onward against the beating storm. We are exposed to outward attacks, and crippled by inward weakness. The “powers of darkness” arrayed against us are mighty, and we are poor and needy. Can we wonder if sometimes the heart fails?

Courage, brother, do not falter. The gospel brings a message of hope and confidence. History may show that sin has abounded from the beginning; and science may speak with bated breath of “the law of heredity”; and philosophy may dilate on the power of habit over the will; but *they* cannot set men free. The grace of God can and does deliver men. “By the grace of God I am what I am,” each ransomed soul can say with Paul. That same grace can help us in our every time of need. Nought but the grace of God “can foil the tempter’s power.” “God is able to make all grace abound toward you.” Lo, a voice from heaven, sweet and clear, declares to us in the hour of our felt weakness, “My grace is sufficient for thee.” Therefore, “Let us have grace, whereby we may serve God acceptably with reverence and godly fear.”

Notices of Books.

Any Book reviewed or advertised in this Magazine will be forwarded by Messrs. Passmore and Alabaster on receipt of Postal Order for the published price.

Spurgeon's Illustrated Almanack for 1895. Passmore and Alabaster.

Price one penny.

SHORTLY after the publication of the present Magazine, the new Book Almanack will be ready. Mrs. Spurgeon has again selected the texts for meditation for every day in the year, and in addition to an illustrated article upon "An Indian Table Cover" she has written a Prefatory Letter, in which she makes special reference to the Text Union, to which her son Charles has called attention in our present number. Our late beloved Editor is still one of our chief contributors; "Westwood" fernery and garden furnish two new photographs, with material for descriptive articles on "The Hoya; or, Honey-plant," and "Out of the World"; "An angel in the house" appears under a new aspect; there is a most instructive "Parable from Real Life"; and the Indian missionary, who bears the honoured name of William Carey, has kindly given us a photograph of Garo women and children, with an interesting description of work among these aboriginal Indians of the Assam valley. We trust that, with the expected large increase in the membership of the Text Union, the Almanack will have an even greater circulation than in previous years.

John Ploughman's Sheet Almanack for 1895. Passmore and Alabaster.

Price one penny.

SIMULTANEOUSLY with the Book Almanack, the ever-beloved "John Ploughman's" broadsheet will be issued. It is rightly called by his name still, for most of the proverbs, maxims, and mottoes for 1895 are the product of his prolific brain and untiring pen, while the four corners of the sheet are filled with new illustrations of *Mr. Spurgeon's London homes*, and the great central picture gives a most striking view of his *Monument at Norwood Cemetery*, clearly showing the new medallion, and the inscriptions on the front and sides of the tomb. Pastor Thomas Spurgeon has kindly supplied a touching reminis-

cence of his visit to the spot where his dear father's body rests till the Lord's glorious appearing. So many friends have asked for photographs of the monument, that we anticipate a large sale for the Almanack on which it is so clearly represented.

"*Till He Come.*" Communion Meditations and Addresses. By C. H. SPURGEON. Passmore & Alabaster. Price 3s. 6d.

It had long been Mr. Spurgeon's intention to publish a selection from the many hundreds of Communion Addresses that he must have delivered during his forty years' ministry; and the present volume, therefore, comes to his friends as another of the precious literary legacies bequeathed by him to his brethren and sisters in Christ who have yet to tarry a while here below. These twenty-one Meditations and Addresses, delivered in the Tabernacle and at Mentone, or written in the quiet of his study, reveal, as clearly as any of his works, Mr. Spurgeon's intense spirituality and unswerving loyalty to his Lord; and they ought to be the means of leading many to a fuller consecration to Christ; and to a higher appreciation of that ordinance which our Saviour wishes His disciples to observe "Till He Come." We believe that this book will be in great demand for Christmas, New Year, and birthday presents.

Rare Jewels from Spurgeon (Second Series). *The Search after Happiness. Christ is All. The Talking Book. Looking unto Jesus. The Great Shield of Faith. Pictures of Life, and Birthday Reflections.* Passmore and Alabaster.

SIX more gold-corded Booklets, produced in similarly tasteful style to the eight issued last year, price 6d. each, or in illuminated envelope, 2s. 6d. the set. Any of the first series can also still be obtained. At the cost of a good Christmas or New Year's card, one of these Booklets would make a present of permanent value, while a set of them would be like a cabinet of jewels.

The Essex Lad who became England's Greatest Preacher. By J. MANTON SMITH. Passmore and Alabaster.

OUR publishers have issued a new edition of Mr. Smith's popular "Life of Charles Haddon Spurgeon for Young People" in cloth, with illuminated cover, at 1s. 6d. It can also still be procured in paper covers at 1s., or cloth, gilt edges, at 2s. For children, it is the best work of the kind yet issued; although, good as it is, it is not free from mistakes.

An Introduction to the Study of the Acts of the Apostles. By J. M. STIFLER, D.D. Passmore and Alabaster. Price 3s. 6d.

"TAKING the book of Acts as it exists, this work attempts to trace out the course of thought, and to account logically for all that Luke has written." Thus the author explains his object; and he has pursued it in a reverent, patient, and careful manner, as one who desires to teach others as he has been himself taught of God. The volume will repay a diligent student's earnest attention, even if he cannot endorse all that Dr. Stiffer writes. We do not agree with his assertion that "when Jesus Christ ascended to heaven, He left no church behind," and we do not believe that "Matthias was Scripturally chosen" to fill the place of Judas; in due time Paul was divinely called to the vacant apostolate.

The Coat of Many Colours; and other Bible Teachings and Parables for the Young. By Rev. J. W. W. MOERAN, M.A., Vicar of Spring Grove, Middlesex. Partridge & Co.

IT was our happy privilege to meet Mr. Moeran on many occasions when he called at "Westwood" to see our late beloved Editor. We then found how hearty was his attachment to Evangelical truth, and how thoroughly he sympathized with Mr. Spurgeon in his great fight for the faith. He was at that time the Senior Curate of St. Paul's Church, Upper Norwood, where, amongst his other duties, he conducted a monthly service for children. This volume contains fifteen of the sermons delivered on such occasions, and we should think that Mr. Moeran's

old friends at St. Paul's will see that all their young people are supplied with these memorials of those bright Sabbath afternoons. The discourses are simple, yet manly, plentifully and appropriately supplied with illustrations, and, above all, full of the clearest gospel teaching one would wish for any audience. If any clergyman or minister wants to know how to interest and instruct boys and girls in the faith once for all delivered to the saints, let him follow the example set in this eighteenpenny volume.

Myrtle Street Pulpit. Sermons and Critical Notes. Vol. II. By Rev. JOHN THOMAS, M.A. H. R. Allenson, 30, Paternoster Row.

THIS Thomas is not troubled with any of the doubts of his apostolic namesake. He believes, and therefore he speaks. His sermons display wide reading, strenuous and independent thinking, and a style partly original and partly partaking of the philosophy of the schools. We do not endorse all the views expressed, and we dissent altogether from the preacher's interpretation of the Revelation; but we warmly welcome his fidelity on such themes as the Deity, Incarnation, and substitutionary sacrifice of our Lord, and the final doom of the impenitent. While repudiating "the verbal theory of inspiration in its crudest form" (implying, we suppose, the mechanical instead of the personal use of the writers by the Holy Spirit), Mr. Thomas avows his confidence in "the other, and the truer, form of verbal inspiration." The volume is quite unconventional, replete with striking and suggestive sentences, in touch with present-day life, and roots the ethical in the doctrinal side of Christianity. Its strength is intellectual rather than devotional, yet the devout will profit by it.

A Christmas Tale. By ELLEN E. GILLET. Elliot Stock.

THE loving sons of a godly mother have here collected her poetic breathings, and they are worth preserving. The tasteful volume, with its gracious verse and lofty Christian spirit, is the best memorial of a gentle, gifted character.

Mr. Walter G. Wheeler, 51, Paternoster Row, sends us specimens of his *New Booklets*, which are characterized by his usual taste both in selection of gracious texts and poems, and the floral designs by which they are made attractive. Ranging in price from one penny to sixpence each, there is sufficient variety to meet the wants of several classes of purchasers. Mr. Wheeler should certainly be consulted before our friends buy their Christmas and New Year booklets.

The Religious Tract Society has issued a large supply of *Christmas and New Year cards*, varying in price from sixpence to six shillings per dozen, and *all good*. The Scripture passages have been wisely selected; the verses by Miss Havergal, Charlotte Murray, Christina Rossetti, Lily Watson, and Adelaide A. Proctor, add to the charm of the cards; and the artistic designs and embellishments strike us as being particularly elegant and choice. Be sure, dear reader, to include a considerable number of the R. T. S. cards when you are preparing for your Christmas and New Year distributions.

After our reviews were in type, we received from Mr. Ernest Nister, 28, Paternoster Row, a large and well-assorted parcel of *Christmas and New Year Cards, Calendars, etc.* Many of the cards have blank centres, so that they may be used for Church or School mottoes; friends should send for catalogue and samples (one penny each). The tiny *Calendars* for the pocket are gems of art; the twopenny *Sheets of Sunday-school Reward Tickets* are marvels of cheapness; and *The World Stamp Album* is just the thing for the youthful philatelist.

The early *Annuals* are already appearing. Among the first and the best are *The Boy's Own Annual* and *The Girl's Own Annual* (56, Paternoster Row). These handsome and beautifully-illustrated volumes are well worthy to take their place by the side of their numerous predecessors. What more can be done to interest and

instruct our young people of both sexes, we cannot imagine; yet the editors promise all manner of good things for the year now beginning.

The Sunday School Union follows close behind with its three volumes, *Young England*, *The Silver Link*, and *The Child's Own Magazine*. The frontispiece to *Young England*, "The Cry that Saved Rome," is really quite a work of art, and each of the *Magazines* is plentifully illustrated, and full of the stories in which children delight. *The Silver Link*, the organ of the International Bible-reading Association, is the most spiritual of the three, but all of them contain something that is likely to be useful to their young readers. *The Child's Own Magazine*, though it has reached its sixty-first volume, as its Editor says, "gets younger, and fresher, and brighter every year."

From Messrs. Partridge and Co. come the seven old friends that are increasingly welcome as the years roll by,—*The Infants' Magazine*, *The Children's Friend*, *The Friendly Visitor*, *The Family Friend*, *The Mothers' Companion*, *The Band of Hope Review*, and *The British Workman*. The many men, women, and children for whom they are severally intended are certainly catered for in most sumptuous fashion; indeed, but for the words "Printed in Holland" on some of the covers and frontispieces, the whole seven volumes are all that one could wish them to be.

The same publishers send us two shilling picture story-books, *Mirth and Joy*, and *Brightness and Beauty*, which will be the source of great delight to the privileged possessors, notwithstanding the three ugly words above-mentioned.

From the Religious Tract Society come the new volumes of *Friendly Greetings*, *The Cottager and Artizan*, *Light in the Home* (and *Tract Magazine*), *The Child's Companion*, and *Our Little Dots*. All are admirably adapted for the different classes of

persons for whom they are intended ; the teaching is simple and clear, and the illustrations are many of them works of art. We are glad that only one of the covers had to be "printed in Holland," and even that was "designed in England." It is a real beauty, anyhow ; and fitly adorns *The Cottager and Artizan*.

The People's Almanack for 1895 (from the same publishers) is a wonderful pennyworth of useful information. Four sixpenny *Scripture Toy Books*, with stories from the lives of the Lord Jesus, Joseph, and David, and some of our Saviour's Parables, will be sure to please and profit the little ones ; while *The Good Shepherd, the Life of the Saviour for Children*, will remind them of Him who is the children's Saviour. Ninety-six pages of large type, a great number of illustrations, and a brilliantly illuminated cover, make up a cheap shilling book.

Home Words for Heart and Hearth (7, Paternoster Square) is bright with pictures, stories, and gospel instruction conveyed in the homely, hearty way with which Mr. Bullock and his co-workers are happily familiar.

The Quiver (Cassell and Co.) each year appears to be as full as possible of all manner of good things, and yet every succeeding volume marks a distinct advance upon the preceding issues. The one before us is a veritable storehouse of stories, records of Christian and philanthropic work, and direct gospel teaching, beside a miscellaneous collection of subjects of general interest gathered under the title of "Short Arrows." A sermon by Pastor Thomas Spurgeon is published in this volume.

It is only necessary to say that *Little Folk's Christmas volume* (Cassell and Co.), is on sale, and it is better than ever, if that is possible, and many loving fathers and mothers will put it down on the list of presents that they must buy for their "little folks."

In the same list must be entered *The Children's Treasury*, published by Messrs. Nelson and Sons.

Messrs. Nelson and Sons combine instruction with amusement in their *Favourite Book of Beasts, Birds, and Fishes*, containing several hundreds of illustrations of the various creatures briefly described in the letterpress. A great store of simple natural history in a small compass.

Among the new-comers in the Magazine field, a prominent position must be assigned to *The Zenana* ; or, *Woman's Work in India* (Partridge and Co.), which has now completed its first volume. As the organ of The Zenana Bible and Medical Mission, it records the work attempted and the progress made in one of the most important departments of missionary service. If the women in the Zenanas are won for Christ, a mighty force will henceforth be transferred from the kingdom of darkness to the kingdom of God's dear Son.

Messrs. Bemrose and Sons send us their *Daily Calendar for 1895*, also *Proverbial Calendar*, and *Shakespearean Daily Calendar*, similar to those that we have had in constant use during the past year. The figures are plain enough to be seen across a large room, and the mottoes are, as a rule, exceedingly well selected.

Civil Government and the Drink Trade.

By DAVID LEWIS, J.P., Edinburgh.
National Temperance Publication
Depôt, 33, Paternoster Row.

A POWERFUL pamphlet urging Temperance reformers to unite in demanding the total prohibition of the liquor traffic. Bailie Lewis advocates the cutting down of the upas tree, although he admits that this is "a policy which, in this dispensation of compromise and expediency, is distasteful to and unpopular with many. It is, however, a policy both logical and Scriptural. The drink traffic is either right or it is wrong ; safe or dangerous. If it be right, then everyone ought to be as free to prosecute it as they are to trade in milk, or bread, or other articles of food. If it be wrong, then it ought to be prohibited, as is the case with diseased meat or unwholesome fruit."

Why do you not Believe? By Rev.

ANDREW MURRAY. Nisbet and Co.

MR. MURRAY has long been well known as a teacher of Christians, leading them up to the heights of true Christian experience; but in this shilling booklet he appears as the guide of those who are seeking the Lord. In his usual style of meditations for a month, he supplies Scriptural teaching concerning faith, from thirty-one different standpoints, in a manner that ought to be most helpful to enquirers. The little book has been of great service in South Africa and Holland; we trust it will be equally blessed in this new translation.

Are Foreign Missions doing any good?

Elliot Stock.

THIS little treatise, which is in its thirtieth thousand, answers its title question with a very emphatic and positive "Yes," and supports that reply by a most remarkable array of evidence, first concerning the social results of foreign missions, and then with regard to the results of a directly spiritual character. This work is by the author of *Foreign Missions and Home Calls*, of which we are twice asked to "See the advertisement at the end of this book," but our copy has no such advertisement.

The New Acts of the Apostles; or, The Marvels of Modern Missions. By ARTHUR T. PIERSON. Nisbet.

IN these "Duff Lectures" we see Dr. Pierson at his best; he has so long made the subject of foreign missions his *spécialité* that he probably has at his command a greater store of information upon this theme than is possessed by any other living man. A large portion of this information, condensed and classified, is now available for all who purchase the volume before us, or have it presented to them. Such a work as this ought greatly to help on the evangelization of the whole world, which is the standing commission of our Lord to His disciples in every age.

It is a pity that the volume was not printed on better paper, and more care ought to have been given to reading the proofs. For instance, from 1292 to 1792 is said to be *seven*

centuries (p. 65), Mary is called the Virgin of *Bethlehem* (p. 133), and such words as Scriptures, Biblical, Christians, and Gentiles, are often commenced with small letters. These, however, are but small blemishes; yet the book would have been better without them. The chromo-lithographic map, showing the prevailing religions of the world, is a valuable addition to the Lectures.

Psalms-Mosaics. By Rev. A. SAUNDERS DYER, M.A., F.S.A. Elliot Stock.

THIS portly volume is offered, as a Collection of Notes, to serve for a Biographical and Historical Commentary on the Psalms, the Notes being largely from Catholic sources. A commendable industry marks its pages. The Pseudo-Psalm (the 151st in the Septuagint version) is given in English; and suitable quotations helpfully mark the origin and scope of each Psalm. Some of the gems and most of the titles are taken from *The Treasury of David*, once with approval, but oftener with evident distaste. The reason is palpable. Mr. Dyer has read into these Songs of the sanctuary his own High-Churchism. He thus finds "priests" for this Dispensation; treats the Lord's table as an Altar; calls the Virgin Mary the Mother of God (!), and chides Mr. Spurgeon for his "vindictive words" against Popery (page 321). Quoting the latter's comment on Psalm lxxix. 31, wherein the hollowness of Ritualism is shown in contrast to the thankful heart, our author owns this as partly true, but adds Dr. Neale's view, that here is "the 'Most Holy Eucharist' dearer to God than all sacrifice besides . . .

"Therefore we, before It bending,
This great Sacrament adore."

(Page 305.)

The closing rubric of the Anglican Communion Service calls this, "Idolatry, to be abhorred of all faithful Christians." As the author is "Chaplain, H.M. Indian Service," it appears that, while we send out missionaries to turn the Hindoos from their idols, the author is seeking to turn our soldiers to idols! We are glad to find so much devotion in the book, and only wish it were free from priestcraft.

Story-books come pouring in in such numbers at this time of the year that any lengthy notice of them would take up all the space that we are able to devote to our review department. To attempt to read them all, would mean an increase of work for which we are not prepared, and an attack of literary dyspepsia for which we have no desire. So we must give our readers such information as we can, and leave them to make their own selection.

Messrs. Partridge and Co. send us a dozen brightly-bound books that will make many youthful eyes sparkle, and keep juvenile readers out of mischief while devouring the feast provided for them. First come three eighteenpenny volumes, *Violet Maitland*, by LAURA M. LANE; *Prue's Father*, by ETHEL F. HEDDLE; and *Raymond and Bertha*, by L. PHILLIPS: next, four at a shilling, *Little Bunch's Charge*, by NELLIE CORNWALL; *Twice Saved*, by E. M. WATERWORTH; *Old Goggles*, and *The Children of Cherryholme*, by M. S. HAYCRAFT: then, three at ninepence, *Foolish Chrissy*, by META; *Master Lionel*, by E. M. WATERWORTH; and *Giddie Garland*, by JENNIE CHAPPELL: and lastly, two at sixpence, *Only Milly*, by MARY E. ROPES; and *Shad's Christmas Gift*, by JENNIE CHAPPELL. Several of the writers are so well known, and so trustworthy, that their books may be safely placed in the children's hands.

The Religious Tract Society is issuing a new series of shilling story-books, including reprints of the most popular stories in the old series. The six just published are—*Prisoners of Hope*, by D. ALCOCK; *Effie's Temptation*, by MISS WHYMPER; *Donald and his Friends*, by SARAH GIBSON; *Christie's Old Organ*, by MRS. O. F. WALTON; *Sunshine at Last*, by MRS. H. KEARY; and *Tom Larkins*, by C. A. BURNABY. The mere mention of one or two of these books will call up a host of pleasant recollections, and ensure a hearty welcome for themselves and their companions also.

Messrs. Nelson and Sons, in the production of their story-books,—the tasteful bindings, artistic illustrations, and general get-up of the volumes,—excel all other publishers known to

us. Their new works are no exception to this long-proved rule. In addition to all these attractions, *Shut In*, by E. EVERETT-GREEN, is one of the only kind of stories that we really recommend children to read, that is, tales of the brave days of old, in which the heroes of former times are made to live again under the skillful manipulation of the ready writer's pen. With the siege of Antwerp, in 1585, as the subject of the story, and Evelyn Everett-Green as the narrator, we have a volume that will be sure of a leading position among the Christmas presents of 1894.

The Secret Chamber at Chad is another historical tale by the same gifted authoress, and relates to the days of Henry VII. This, also, is a story that will benefit the boys or girls who are privileged to possess the charming volume in which the tale is so fascinatingly told.

The Young Woodsman; or, Life in the Forests of Canada, by J. MACDONALD OXLEY, will be just the book for the boys if wintry weather makes them almost fancy themselves away in the region of ice and snow beyond the broad Ottawa river.

Mark Marksen's Secret, by JESSIE ARMSTRONG, is a pretty German story, which ends up in the orthodox fashion, with the celebration of one wedding, and the anticipation of another.

Messrs. Blackie and Son are rapidly furnishing their "School and Home Library." The thirteenth and fourteenth volumes in it are *Cooper's Deerslayer*, and *Parry's Third Voyage*; the former recounting exciting adventures among Red Indians, and the latter describing Sir W. E. Parry's thrilling Arctic experiences.

They might be. By Rev. HUBERT BROOK, M.A. Marshall Brothers. THIS fourth of the shilling booklets of "the Keswick Library" is by one who has long purchased to himself a good degree as a helpful teacher in the Christian Church. Here he gives us a choice exposition of Jeremiah xiii. 11. His treatment is sober and Scriptural, and free from the extravagances which mar much of the teaching on Holiness.

The Christian Pictorial. Vol. III.
Alexander and Shephard.

THIS capital religious illustrated weekly has quite made a place for itself, notwithstanding the host of competitors by which it is surrounded. Mr. David Davies' "Talks with Men, Women, and Children," add greatly to the value of the weekly issue and

of this third half-yearly volume. The illustrations are of a very superior order, and greatly help to familiarize the reader with the features of the most notable Christian workers of the day; while the letterpress furnishes a permanent record of the principal religious and philanthropic movements of our times.

Notes.

THE Baptist Union has held another autumnal session, and "Down-graders" and "other graders" have mingled without distinction on the platforms and among the audiences. We have looked in vain in the reports of the proceedings for anything like official reference to the important subject that has occupied our pages for months past, and this continued "conspiracy of silence" is all the more noteworthy from the fact that the chairman of the Congregational Union has spoken, without hesitation or reserve, upon the theme of "Worldliness in the Church." His evidence is so important that we have reprinted it in the present Magazine in the hope that some, who will not regard our protest, will feel the weight of Dr. Barrett's words, and give heed to his solemn warning.

Both at Newcastle and at Liverpool kindly and appreciative mention of Mr. Spurgeon was made; but, apparently, no man in the whole Baptist Union has been brave enough to give notice of a resolution rescinding the *vote of censure* on the Lord's faithful servant, and humbly acknowledging the wrong done to him, and still more to his Master, on that "Black Monday" in 1888! Sometimes we think that the highest honour that can be conferred, posthumously, upon our beloved "Mr. Great-heart", is to leave that shameful "censure" uncanceled, to show how closely he was in fellowship with his dear Lord, who was unjustly condemned, first by the council, and afterwards by the general assembly.

We have received from Mr. Bickel, Ham-burg, a copy of the German translation of *The Gospel of the Kingdom*, Mr. Spurgeon's Commentary on the Gospel according to Matthew. In its Teutonic dress, it has a most pleasing appearance; we devoutly pray that it may be made a great blessing in the land from which so much of the modern heresy has been blown across to our shores. Have all our *English* readers studied and prayed over this last precious product of the sanctified heart and brain and pen of the beloved Expositor? If not, we would urge them to do so. The short sections into which each chapter is divided make it specially suitable as an aid to family worship or private devotion; and any

Christian who does not yet possess it would, we feel sure, greatly prize such a present. The book is issued in various bindings at 6s., 10s., and 15s.

Just as we are going to press, we learn that PASTOR CHARLES SPURGEON has felt compelled, through continued ill-health, to tender his resignation to the church at South Street, Greenwich, where he has had great blessing upon his ministry during the past fifteen years. In response to earnest requests from South Africa, he has made arrangements for sailing to the Cape on December 1, and he hopes that a sojourn there will not only be the means of re-establishing his health, but that he will be used of God in evangelistic labours in that important part of the colonies. Next month, we shall (d.v.) publish a new portrait of "Son Charlie", with further particulars as to his probable movements. He has made arrangements for all correspondence with reference to the Text Union to be promptly attended to during his absence if it is addressed to him at "Haddon," Dartmouth Row, Blackheath, London, S.E.

PASTOR THOMAS SPURGEON, on returning from his holiday, had a very hearty welcome at the Tabernacle special prayer-meeting on *Friday evening, October 5*, and again at the crowded services on the following Sabbath. There were twenty-six new members to receive the right hand of fellowship at the Lord's-table. Since the Pastor's resumption of work, he has had almost continuous labour, for, in addition to the usual meetings, so many of the smaller institutions have been holding their anniversaries, and his presence has been required at all of them. On *Tuesday, October 16*, he preached at the re-opening of Waterbeach Chapel, to the great joy of the many friends there who can never forget the hallowed associations of his dear father's first pastorate.

IN MEMORIAM.—One by one, Mr. Spurgeon's friends are rejoicing him in the homeland. On Oct. 1, our venerable and faithful brother, *Pastor E. J. Farley*, of Leyton, passed away suddenly and peacefully at Bournemouth. He was one of the thirty

ministers who signed the declaration of faith published in 1891; he had long been pastor of the Baptist Church, James Street, City Road; and was a generous helper of many poor ministers, and also of the institutions connected with the Tabernacle. The girls at the Stockwell Orphanage will always have cause gratefully to remember him as the donor of the beautiful drinking-fountain here depicted.



With his daughter, Mr. Farley enjoyed much delightful intercourse with Mr. Spurgeon at Mentone several years ago; and at almost all special gatherings connected with the late dear Pastor, he made a point of being present if possible. We met him at the private view of Mr. Tinworth's terra-cotta memorial at the Orphanage, and little thought that he would so soon see the dear President he loved so well.

Mr. Samuel Peach, of Nottingham, was on his way to a Bedfordshire village to preach, when he was taken ill, and in a few days went to his heavenly home. He, too, will be greatly missed. So will our friend, Professor Cheshire, for some years the scientific lecturer at the Pastors' College, a great master of the art of bee-keeping, and one who could speak with authority upon the physiological aspects of the Temperance question.

To all the bereaved relatives of our promoted brethren we tender the assurance of our sincere sympathy, and pray that they may be comforted by the gracious ministry of Him who is the Comforter.

On Sept. 23 and 24, the fifteenth anniversary of the SURREY SQUARE MISSION, OLD KENT ROAD, was celebrated. The Report, presented by the superintendent, Mr. C. A. Pavey, stated that, during the year, nine friends had joined the Tabernacle church, and three of the members had gone to the church above; 40 open-air services had been held; there were 418 scholars and 30 teachers in the Sunday-school, and 323 members in the Band of Hope; 39 tract-distributors had paid 60,000 visits to 1,200 families; the Evangelists' Association had conducted 154 services; and there were

other branches of Christian and philanthropic work in active operation. Mr. W. Romang, the treasurer, reported £80 total receipts, with a balance of £118. in hand. The anniversary was one of the most successful yet held, and the whole work appears to be in a flourishing condition.

On Tuesday evening, October 9, the annual meeting of the METROPOLITAN TABERNACLE EVANGELISTS' ASSOCIATION was held in the lecture-hall, under the presidency of Pastor Thomas Spurgeon. There was a large and enthusiastic gathering of friends, and the whole proceedings were most encouraging. Addresses were delivered by the chairman, by Mr. S. T. Lancaster (of the East London Tabernacle), and by the following members of the Association, — Messrs. Gregory, Coverly, F. E. Elvin, and Branscombe. The collection, with donations, was the largest on record; but further contributions will be gratefully received, to meet the annual expenditure of about £150. Mr. Spurgeon always considered that this Association did more for the evangelization of London and the surrounding districts, and at a smaller cost, than any other Society.

There are 69 names on the roll of membership, with 10 mission stations, at which 1,333 services have been held since the last anniversary. In addition, at other missions, not entirely under the control of the Association, preachers have been sent to conduct 426 services, while occasional supplies have been available on 426 occasions, making a grand total of 2,685 meetings during the year. Who can tell how much blessing will result from the earnest, self-denying labours represented by these figures? The honorary secretary is Mr. Thomas Cox, to whom all communications should be addressed at 64, Keenington Oval, London, S.E.

On Monday evening, October 15, the annual meeting of the METROPOLITAN TABERNACLE MATERNAL SOCIETY was held in the lecture-hall. Pastor Thomas Spurgeon presided, and addresses were given by Deacons Pearce and Thompson, and Elder Beecliff. The Report referred to the retirement of Mrs. C. H. Spurgeon as President of the Society in favour of Mrs. Thomas Spurgeon, mentioned that 137 poor mothers had been helped during the year, and invited fresh subscribers or workers to attend the monthly meetings, held in the ladies' room, on the second Tuesday after each first Sabbath. The total receipts have been £61; the treasurer is Mrs. James Hall, and the collector, Miss Frisby, 34, St. James's Road, Brixton.

METROPOLITAN TABERNACLE SUNDAY-SCHOOL YOUNG CHRISTIANS' ASSOCIATION.— We are glad to call special attention to the following announcement:—

Arrangements are being made for a *great missionary demonstration of young people*, at

the Tabernacle, on *Wednesday evening, 21st November*, at seven o'clock. Sir George Williams has kindly promised to preside, and he will (D.V.) be supported by Pastor Thomas Spurgeon. Addresses are expected from Dr. Harry Guinness, and Mr. F. Marcus Wood, of the China Inland Mission; and a dissolving-view lecture, entitled, "The Bible: its victories in the New Hebrides," will be delivered by Mr. A. K. Langridge, hon. secretary of Dr. Paton's New Hebrides Mission. Will our friends kindly help us by making the gathering widely known amongst young people, and also by earnest prayer that the outcome of the demonstration may be, through the blessing of the Holy Spirit, the implanting in many hearts a deep desire for the evangelization of the world in this generation, and the consecration of many young lives to this work? Friends wishing to occupy reserved seats can be supplied with tickets at 6d. each, and for the convenience of those coming from business, tea will be prepared in the lecture-hall, from 5.30 p.m.; tickets 6d. each, which may be obtained either at the Tabernacle office, or by letter addressed to the Secretary, Missionary Demonstration, Metropolitan Tabernacle, S.E.

COLLEGE.—Mr. T. S. Burros has accepted the pastorate at Sussex Street Chapel, Brighton. Mr. D. Chinnery, formerly of Clowes Street, Manchester, has settled at Melloune, Derbyshire; and Mr. J. S. Poulton has removed from Coate, Oxfordshire, to Child's Hill, London, N.W.

C. H. SPURGEON'S EVANGELISTS.—From October 8 to 15, *Mr. Burnham* was at Peterchurch, Hereford, where the Word was with power in awakening sinners to seek the Saviour. From October 16 to 29, our brother conducted a mission at Lancaster Road Congregational Church, Bayswater, of which we hope to give a report next month. Encouraging news concerning the work at the Hop-pickers' Mission continues to come to hand.

Mr. Burnham is to be at Caton, Lancashire, from November 4 to 14, and he asks us to say that, as his next engagement has fallen through, on account of unforeseen circumstances, he would be glad to hear, *at once*, if any Baptist or Congregational Church in Lancashire desires his services while he is in the neighbourhood. Applications should be addressed to him at "Fernbank," Brentford, Middlesex.

Three grateful letters for *Mr. Harmer's* services at different places have come to hand since our last "Notes" were printed.

Pastor George Wilson, in addition to his personal thankfulness, forwards the following resolution passed at the monthly church-meeting:—"The church worshipping at *Abon* Chapel, Monkwearmouth, while praising God for blessing upon the mission conducted by Mr. Harmer, desires to ex-

press its gratitude to Mrs. Spurgeon as the one through whom we were favoured with the evangelist's visit. We pray that the consciousness of blessing poured thus upon churches visited may sustain Mrs. Spurgeon in her work of faith."

Pastor J. H. Plumbridge writes:—"In forwarding our thankoffering from Southwell, for the Evangelistic Fund, we very heartily testify to the blessing received in connection with Mr. Harmer's visit. We thank God for him, and for the success attending his labours. This place is hard and slow to move; but the strong arm of Jehovah has been made bare, and a very gracious time experienced. More than twenty hopeful cases are on our list, and we believe many more have been awakened to a sense of sin, whose decision for Christ cannot be long delayed.

"Our great regret was that Mr. Harmer's visit could not be prolonged, as he seemed to leave us just as the town was beginning to wake up. Now he is known, and so much appreciated, we trust that, after a season of working, sowing, and praying, he may be able to return to Southwell again, and sower and reaper rejoice together in the joy of harvest.

"Some time ago, a few agreed to pray according to Matthew xviii. 19, and answers to those petitions have been granted during the mission. We are trying to encourage this work where it can be taken up in the right spirit. The cards are signed by the two Christians agreeing to pray, and a copy kept as a daily reminder of the pledge."

Mr. Thomas Footitt, Collingham, Newark, says:—"Mr. Harmer came from Southwell, and spent with us, at Collingham Baptist Chapel, the two days he should have taken in rest after his most successful engagement at Southwell, and before starting on his ten days' mission at Newark. He was well received here by an appreciative and attentive audience. One of his addresses, 'Give me thy hand,' will not soon be forgotten. May God speed his future service, and preserve him in health and strength to work successfully in his Master's cause!"

Mr. Harmer has since conducted missions at Newark and Great Yarmouth, and this month he is to be at Mount Pleasant Chapel, Burnley.

COLPORTAGE.—A valued helper, in sending a donation last month, wrote:—"After reading, in *The Sword and the Trowel* for July and August, of the good work done by the colporteurs in their several places, I am persuaded to forward you the enclosed dividend warrant towards carrying on this noble work, and my prayer is that it may never be curtailed for want of sufficient funds to maintain it."

Another contributor writes:—"Having seen your appeal to the readers of *The*

Sword and the Trowel, some two years since, on behalf of the Colportage Society, for each reader to send a shilling, I intended at the time doing my part, and have been intending ever since; but until now it ended there. For the future, I hope to be practical. Enclosed is postal order toward last year's debt, and you may kindly put me down as an annual subscriber for the same amount. I pray that God may open the hearts of many readers of *The Sword and the Trowel* to send on the shilling, with the addition of four more towards the debt."

Another Christian friend wrote:—"I enclose a small donation for the Colportage Association. My means are limited, yet I feel the great importance of the work when Romanism and Infidelity are spreading with such rapidity."

Another correspondent, "a villager," writes:—"Please accept stamps in aid of the Colportage Association. It is a good thing among the villages, and ought not to want helpers."

Thus friends appeal to other readers to consider and support the work, while themselves sending help.

The foregoing extracts may be profitably condensed for the benefit of the Association thus:—

1st. *Pray much* for the Colportage Association. It is a good and noble work.

2nd. *Do not postpone* sending your help, or you may forget your good intentions.

3rd. Become a *regular subscriber*, if possible, because the outgoings are constant, and there are no endowments.

4th. Send *some offering*, though small, if the Lord has not entrusted you with large means. Ten thousand shillings would produce £500.

Last year's debt is not yet fully cleared, and prompt aid is needed to close the present year without a deficiency.

The President and Committee hesitate to think that friends of gospel truth and good literature will allow the Colportage Association to languish for want of necessary help, but prayerfully look to the Lord and His stewards to supply all that is required. No paid collector is employed, and all contributions go towards the colporteurs' wages and expenses, and are recorded in *The Sword and the Trowel*.

All communications and remittances addressed to the secretary, W. Corden Jones, Colportage Association Pastors' College, Temple Street, Southwark, will receive prompt acknowledgment and attention.

Baptisms at Metropolitan Tabernacle:—September 20th, ten; September 27th, six; at Haddon Hall, September 30th, six.

PERSONAL NOTES by MRS. C. H. SPURGEON.—Last month, as my dear friends will remember, I was led to protest against Bazaars and similar worldly means of obtaining money for the Lord's cause, and I earnestly recommended the "more excellent way" of

waiting upon God in prayer, when funds were needed to carry on His work. Very quickly the Lord sent a testing time, and gave me the opportunity to "practise what I preached," by permitting a trial of faith in connection with my own special work,—the Book Fund. The Magazine, with the "Personal Note" on Bazaars, had not long been published when my quarterly invoice for books came in, and, to my dismay, I found there was not enough money in the bank to pay it!

Now, thought I, I am in much the same position as some of those dear people with whom I pleaded so recently, and the Lord is just trying me to see whether I possess the faith which I counselled them to exercise! So I betook myself to prayer, laid my needs before God, pleaded my entire dependence on Him, reminded Him of His many precious promises, paid the lacking money for the bill as a thankoffering for all His past mercy and faithfulness, and then waited for His answer to my supplication.

This was on October 3rd, and in the evening of that day I noted down the facts, and wrote the following words to you, my dear sympathizing readers:—

"I am anxious to tell you at once, of the dealings of God with me, that you may rejoice and take courage when he delivers me from the present 'dark place.' I have put the matter wholly into His hands, earnestly asking him to provide the necessary means to carry on my work; and, in sure confidence in His power alone, I am now expectantly waiting for the fulfilment of my heart's desires. I ask those who believe in the power of prayer, to *pray with me* for the outpouring of the riches which are His. He has said, 'I will fill their treasures,' and I believe His Word. He sees my empty coffers, and I look to Him to make them overflow once more. Before the time comes for the November Magazine to go to press, I believe I shall have a joyful postscript to add to these words."

This was my "confession of faith" in my God, dear friends; and how long do you think it was before He sent an answer to my believing petitions? *The next morning*, I received £57 10s., not from old friends, who are in the habit of sending to me, and who know of my constant necessities, but from new ones,—strangers,—whose hearts the Lord had evidently touched, and inclined to give me help just at the very time of need. Moreover, the kind donor of £50 generously hinted at "more to follow," and thus made my debt of gratitude the greater. Oh, what a glorious God is ours! "My heart trusted in Him, and I am helped; therefore my heart greatly rejoiceth; and with my song will I praise Him." This we literally did; for I called several of the inmates of the house together, and in my beloved's sacred study we sang, with joyful lips, "Praise God from whom all blessings flow."

Full often, in the many Reports I have written of my work, have I made my "boast in the Lord" that from Him alone is derived the sustenance of the Book Fund. I ask of God only, and I glory in the privileged position of being wholly dependent on His bounty for the carrying on of the service in His name. I cherish an absolute certainty that He will not forsake the work of His own hands. He may *try* me, but He will not *fail* me; and though He *does* increase my needs, He will not forget to supply them also. "Cast thyself on Him," said dear Mr. Spurgeon, in the Evening Portion to-night, "and perseveringly depend, even when thou canst not rejoicingly hope."

Very earnestly do I pray that some who read these lines will make a like trial of the love and faithfulness of the Heavenly Father. Want of money for His service will then become a means of grace; and to go begging to God, will not only bring glory to Him, but plenteous gifts to the suppliants.

I have received several letters from friends, cordially approving of my "Protest against Bazaars," but counselling me to give publicity to the fact that my opinions have undergone a change since the days,—now more than thirty years ago, when Fancy Fairs were held, first in the Surrey Music Hall, and subsequently in the Tabernacle schoolrooms. It seems to me superfluous to make such a statement. My "protest" proves unmistakably that, if I ever did believe in Bazaars, I have most certainly changed my views; and I cannot think this is matter for wonder, or even comment, since the change is so manifestly from what was evil to that which is good.

It is just because I saw so much in bygone times of the peril and mischief inseparably connected with these worldly affairs that I now endeavour, with all earnestness, to warn others of the danger that lurks within them.

Let me assure those friends who look with surprise on my present attitude towards Bazaars, that for many years I have been convinced of their harmfulness, and have resolutely declined to take any part in upholding or aiding them.

I would also remind those who refer to the days that are past that, after the last large sale held in the lecture-hall (at which I was *not* present), my beloved husband determined never to permit another to desecrate the place,—a resolution which has been faithfully adhered to, up to the present time. He, too, *then* came to the conclusion that such proceedings were not according to the mind and will of God.

Surely, it is permitted to Christians to turn away from what they have found to be God-dishonouring, and even to seek to influence others to do likewise, without calling in question their sincerity or consistency.

If any friends would like to possess or distribute the article on "Bazaars," they can have it from me, in leaflet form, at 1s. per hundred, or fifty for 6d. Address, Mrs. C. H. Spurgeon, "Westwood," Beulah Hill, Upper Norwood, S.E.

In a recent letter, a pastor, now in the United States, says:—"I am reading the sermons with very great interest, and am especially delighted with the expositions. It always seemed to me that the running comments on the Scripture reading were 'beaten gold.' But they were not better than the prayer, or the reading of the hymns, or the sermon; for everything that the beloved President did was of *the best*. How much I loved him! and how much I now revere his memory! His face upon my study wall is a continual means of grace to me. I think of him by day, and dream of him by night. Three times last week I was listening to his dear voice in my sleep."

It is surely not an extraordinary thing that the Pastors' College men should dream of their departed leader. He was, and is, so dearly loved by most of them, and the memory of his words and ways is still so fondly cherished, that it would be more strange if, in the visions of the night, his dear image were not sometimes reflected in the mirror of their slumbering senses.

It was a curious coincidence that, from another quarter of the world, there followed, also from one of "our own men", a letter in which this touching paragraph occurs:—

"A few Sundays back, I had experienced a day of much liberty and power in preaching. After the services, I returned home full of 'the joy of the Lord.' I was so happy that, for some time, I could not sleep. At last I slumbered, and dreamed that I was at the gate of heaven, and who should be there to meet and welcome me but the dear President? He looked radiant, just as I have seen him look on some Fridays at the College. He said, 'Well! W—, you have got home at last. I am glad you have stuck to the old gospel!' And then, with a bright smile, he was beginning to talk of the work at the Tabernacle, when he suddenly broke off, saying, 'Come with me, I am to present you to the Saviour,'—and I awoke."

This dear brother is in very delicate health, and as—

"Dreams full oft are found,
Of real events the forms and shadows,"

it made a deep impression on him, and for many days he thought it was the Master's way of preparing him for the call to "come up higher." As yet, however, he is still in the flesh, and serving the Lord below; but one can imagine how such a glimpse of joy must set the soul longing for freedom from earthly fetters, that it might stretch its wings, and fly away to everlasting rest.

Pastors' College, Metropolitan Tabernacle.

Statement of Receipts from September 15th to October 14th, 1894.

£ s. d.		£ s. d.	
"In memory of a good daughter" ...	0 10 0	Donation from Bunyan Chapel, Nor-	
Mr. T. H. Woodeson ...	1 1 0	biton, per Pastor D. Thompson ...	2 0 0
Mrs. Raybould ...	2 0 0	Mrs. M. P. Townsend, per Mrs. C. H.	
Bromley Road Baptist Church Sunday-		Spurgeon ...	2 2 0
school, Lee ...	0 11 0	Weekly Offerings at Met. Tab.:-	
Legacy of the late Elizabeth Rolfe, per		Sept. 16 ...	27 1 0
E. H. Bartlett ...	20 0 0	" 23 ...	28 4 6
C. G. B., per Pastor J. A. Spurgeon ...	0 10 0	" 30 ...	6 13 0
Mr. John Hosie ...	1 0 0	Oct. 7 ...	23 10 4
Mrs. Yates ...	0 10 6	" 14 ...	25 1 0
Rev. R. J. Beechiff... ..	0 2 6		
Mr. W. Pitcher ...	1 1 0		110 9 10
Mr. J. Wilson ...	2 0 9		
Mrs. W. R. Cole ...	1 1 0		£145 4 7
Mrs. Welch ...	0 5 0		

Collections from Sunday Afternoon Gospel Service at Metropolitan Tabernacle, from September 3rd, 1893, to August 12th, 1894, per Mrs. Allison, £17 7s. 2d.

Pastors' College Missionary Association.

Statement of Receipts from September 15th to October 14th, 1894.

£ s. d.		£ s. d.	
Mr. Horace Govan... ..	1 0 0	Mrs. Oldfield ...	1 1 0
Collection at North Hall Mission, per		In memoriam, "Alice Churcher" ...	1 1 0
Dr. Churcher ...	0 7 6	Mr. J. Hill (annual subscription) ...	2 0 0
From readers of "The Christian," per		Mr. J. Hill ...	3 0 0
Messrs. Morgan and Scott ...	2 0 0	Mr. A. Pitts... ..	1 1 0
"Jesus only" ...	0 10 0	Mr. Green ...	0 2 0
Thankoffering for Dr. Churcher's visit		Mrs. Shadrick ...	1 1 0
to Wishaw, N.B. ...	1 10 0	Miss Todd and friend ...	0 2 0
A friend ...	5 0 0	Collection at Special Meeting in Taber-	
Collection after meeting at Queen		nacle, October 11 ...	52 6 3
Street Baptist Chapel, Erith, per Mr.			
N. H. Patrick ...	1 0 0		£75 1 9
Mr. and Mrs. Brazil ...	5 0 0		

Spurgeons' Orphan Home, Stockwell Orphanage.

Statement of Receipts from September 15th to October 15th, 1894.

£ s. d.		£ s. d.	
Mr. F. J. Burgoyne ...	1 1 0	Miss Keys ...	0 5 0
Gratitude ...	0 10 0	Mr. C. Ibberson ...	0 3 0
M. R. ...	1 0 0	A thankoffering from an old boy on	
Mr. Thomas W. Benson... ..	0 5 0	his wedding-day... ..	0 10 0
Mr. Geo. Cox ...	1 1 0	Mr. Thos. Webb ...	1 1 0
Mr. Ernest C. Murphy ...	0 10 0	Anon., Kingston Blount... ..	0 5 0
Mr. and Mrs. J. Pearce ...	0 8 0	Mrs. R. J. Thorne... ..	1 0 0
Mr. Stephen Gammon ...	1 0 0	In memory of a good daughter... ..	0 10 0
Mrs. McCallan ...	0 5 0	A. S. ...	0 5 0
Mother's birthday gift ...	0 2 6	Mrs. E. Wells ...	0 5 0
M. A. G. ...	0 10 0	Mr. David Cavie ...	1 1 0
Mr. John Taylor ...	1 0 0	Executors of the late Mrs. Elizabeth	
Yate ...	0 2 6	Rolfe ...	20 0 0
In memoriam, Sept. 20, 1793	0 2 6	Mr. John Onions ...	0 2 0
A mother, Glasgow ...	0 2 0	Collected by Mrs. M. Beales ...	1 0 0
Two sisters ...	0 4 0	Mr. W. Davies ...	0 2 0
Mr. Wm. Sutherland ...	1 0 0	Mr. J. McDonald ...	0 4 0
Mr. J. H. Earnshaw ...	0 1 0	Mrs. Sellers... ..	0 5 0
Miss S. E. Knight... ..	0 2 6	Collected by Mr. Robert Brazier	0 2 0
Collected by Miss E. J. Pickard	2 1 6	Rev. S. R. Young ...	0 5 0
Mrs. Watts ...	1 0 0	Mr. A. Hurley ...	0 3 0
Mr. T. H. Woodeson ...	1 1 0	Mrs. E. Y. Wilkinson ...	2 0 0
O. P. O. ...	1 0 0	Mr. Geo. Fryer ...	0 12 6
Collected by Mrs. Wheeler	2 0 0	Madame Bodder ...	0 5 0
Mr. F. G. Barnes ...	0 1 6	Mr. L. K. Stace ...	0 10 0
Ruardean Sunday-school ...	0 6 0	Mr. R. Brown ...	0 10 0
Inasmuch, Sunderland ...	0 10 0	Mrs. R. Williams ...	0 10 0
Mrs. S. A. Webb ...	1 0 0	Mrs. P. A. Bonetto ...	1 1 0

	£	s.	d.
Collected by Miss Phillips	0	7	0
J. F. M.	0	5	0
Miss J. Jordan	1	0	0
Mrs. Renfree	0	2	6
Mr. David MacBrayne	0	10	0
Mr. C. L. Kaufmann	5	5	0
Mr. W. Graham	1	0	0
Miss S. A. Dransfield	1	1	0
Miss Brown	0	2	6
Collected by Mrs. S. T. Barrah	0	13	0
Mrs. N. Sparrow	0	10	0
Mr. L. Horner	1	0	0
Collected by Mrs. Hooker	0	10	0
A friend, per Pastor J. A. Spurgeon	0	10	0
R. Doughty	0	5	0
Mrs. Mary Drummond Grant	1	0	0
Mr. L. Sealy	0	4	6
Collected by Mr. W. J. Lewis	1	10	0
Mr. John Hosie	0	10	0
Collected by Ernest	0	5	0
Miss Pinckstone	0	1	0
Mrs. A. Shearman	0	5	0
Mr. Henry Vaughan	20	0	0
Mrs. Moss	0	10	0
Mr. Samuel Priddy	0	10	0
Mr. W. Miles	0	5	0
Miss Gregg	0	1	6
Mr. G. F. Pringle	0	5	0
Mrs. Chesworth	0	5	0
Mr. J. B. Dixon	0	2	6
Miss E. S. Davis	1	1	0
Mr. Henry Proctor	1	0	0
Mr. Thos. Cottam, J.P.	1	0	0
Mr. W. Park	1	1	0
Miss Sissie Simpson	0	5	0
Mrs. Faulconer, per Pastor J. A. Spurgeon	100	0	0
Miss E. M. Smith	0	10	0
A friend	5	0	0
Mrs. E. Hood	0	5	0
Mr. Samuel Popplestone	2	0	0
Mr. S. H. Dauncey	2	2	0
Mr. J. Millard	0	5	0
Mrs. S. A. Jefferis	1	0	0
Mr. E. Reynolds	0	2	6
Mr. J. Wilson	0	10	0
Mrs. Herbert	0	10	0
Mrs. Sedgwick	10	10	0
Mrs. H. Newman	0	6	0
Mrs. E. Sear	0	10	0
Mr. Joseph Billing	5	0	0
Miss Cousin	1	0	0
Collected by Miss Mead	5	10	0
Mr. J. Clark	1	0	0
Miss C. Sladen	0	5	0
Mrs. Street	0	2	0
Mr. E. A. Picher	5	0	0
Mr. G. E. Horn	1	1	0
Mrs. G. Wyatt	0	10	0
Mrs. Chillingworth	0	7	6
W. and M. A. B.	0	7	0
Mrs. Yates	0	10	6
Collected by Miss Annie Twells	0	4	0
Mr. S. H. Ferriam	0	10	0
Mrs. Jane Melville	0	10	0
Mrs. Bassham	0	5	0
Miss L. E. Whitfield	5	0	0
The produce of a pear tree planted by the late Charles Adlem	0	10	0
Mr. A. Hutton	0	10	0
Mrs. Hester Keevil	10	0	0
Mr. James J. Davies	0	5	0
Mr. and Mrs. Nichols	1	0	0
Collected by Mr. J. Whittaker	0	10	0
Miss Payze	0	2	6
Mrs. Hay	0	2	0
Frances Minnie	0	1	0
Collected by Miss Roe	4	0	0
Proceeds of harvest thanksgiving at Palmer's Green Mission	0	11	0
Collected by Mr. Samuel Spurgeon	1	10	0

	£	s.	d.
Messrs. de Rothschild, per Miss New-			
man	2	2	0
Mrs. T. Watson	0	5	0
Mrs. M. Cowan	0	5	0
Per Mrs. E. H. Collier :-			
Mrs. Collier	2	2	6
Mr. Skidmore	0	2	6
Mr. Reeds	0	2	6
Miss Haig	0	2	0
Mr. S. Skidmore	0	3	0
Mr. John Bance	1	0	0
Mrs. A. Drummond	0	5	0
Mr. Matthew Howie	5	0	0
Mr. Alfred J. Burt	0	5	0
Mrs. B. Williams	0	2	6
A friend, Newcastle	0	2	6
Mr. J. W. Green	1	0	0
Proceeds of harvest thanksgiving ser-			
vices at Corton Baptist Chapel	1	0	0
Collected by Miss Wood	0	17	0
Mr. Harold G. Abbott	0	2	0
Miss M. Hall	3	3	0
Collected by Mr. Jas. Smith	1	0	0
Miss Muil	1	0	0
Mr. T. Eatock	0	1	0
Mrs. Louisa Snell	0	10	0
Mrs. James Hunt	0	5	0
Mrs. Curtis	0	5	0
Collected by Mrs. Vinson at Mothers' Meeting, Baptist Chapel, Orpington	0	6	6
Mr. John Lamont	5	0	0
Mrs. Whitfield	0	5	0
Mr. W. Butcher	0	3	0
Mrs. Latta	1	0	0
Mrs. McKenzie	0	10	0
A friend	0	10	0
Miss S. Green	0	4	0
First Ordinance offering, Slough Baptist Chapel	0	10	6
Mrs. Semark	0	10	0
Collected by Miss G. Shaw	1	0	0
Mr. Thos. P. Alder	1	1	0
Mrs. Boulton	0	2	6
Mr. John Carter	0	2	6
Mr. R. Fell	1	0	0
Collected by Miss E. Cubitt	0	18	0
Mr. Henry Coudrey	0	2	6
Harvest thanksgiving collection at Congregational Chapel, Stowupland	1	5	0
P. and P.	0	5	0
Mr. J. Wilson	0	10	6
Mrs. Tilson	10	0	0
Collected by Mrs. Lang :-			
Mr. A. Beckingsale	0	5	0
Mr. F. Beckingsale	0	5	0
Miss Wyatt	0	2	6
Mr. Thos. Chamberlain	0	10	0
Collected by Mr. Henry Shipton	2	0	0
Mr. Radford	0	10	0
Readers of "The Christian," per Messrs. Morgan and Scott	2	10	0
Box at Tabernacle gates	1	7	8
Mr. John Grant	0	10	0
P. Aschurch	0	2	6
Mr. Richard Pope Froste	5	0	0
Sunday-scholars and friends at Birch Meadow, Brossley	0	17	0
Collected by Miss Rose Patten	0	7	0
Harvest thanksgiving offering at Craven Arms Baptist Chapel, Salop	1	1	0
Mr. Alfred Piggott	0	10	0
Mr. John Riley	0	1	0
Mrs. Lees	0	1	0
M. S.	0	2	0
B. T. J.	2	0	0
Mr. Geo. Wood	0	2	6
Mrs. W. R. Cole	1	1	0
Mrs. Chapman	0	10	0
Miss Kelly	0	2	0

	£	s.	d.		£	s.	d.
Miss M. E. Hadland	0	10	0	S. Gubbins	0	5	0
Mrs. E. Gregory	0	5	0	S. A. Wells	0	3	3
Mr. James Emery	0	1	6	G. Rouse	0	8	6
Mr. J. Wickham	0	5	0				1 3 9
D. S.	0	0	6	<i>Meetings by Mr. Charlesworth and the</i>			
Per Mrs. C. H. Spurgeon:—				<i>Orphanage Choir:—</i>			
Mr. C. Muir	0	10	0	Haddon Hall, Bermondsey			3 3 0
Mrs. M. F. Townsend	2	2	0	Rye Lane, Peckham			7 6 2
Maria	0	3	0	Barking:—			
The Misses Heap	2	0	0	Proceeds of meeting	10	5	3
				Sale of programmes	1	4	9
Sandwich, per Bankers	4	15	0	Mrs. M. Randall	0	10	0
Mr. Henry Hutchinson (£5, less 3s. 7d.	1	1	0				12 0 0
Bankers' charges)	4	16	5	Guildford, per Pastor J. Rankine ...			3 10 0
A well-wisher	2	0	0				£371 6 0
Orphan girl's card, J. Halls	0	3	0				
Orphan boys' cards—							
B. Rodwell	0	7	0				

List of Presents, per Mr. Charlesworth, from September 15th to October 15th, 1894.—PROVISIONS:—
A quantity of Peas, Mr. David A. Salamon; a quantity of Peas, Mrs. Griffin; a quantity of Vegetables, Messrs. C. and A. Parker; a few pieces of Bacon, Mr. J. Watts; 224 lbs. Rice, Mr. J. L. Potter; a quantity of Peas, Mr. Samuel Barrow; a quantity of Peas, Mrs. Faulconer and Miss Steadman; 1 New Zealand Sheep, Sir A. Seale Haslam; 1 Hamper of Blackberries, The Children at Falcon House School, Kelvedon, per The Misses Wiseman; a quantity of Peas, Mrs. J. E. Passmore; 1 box of Vegetables and 1 bunch of Flowers, Mrs. Joyner; 1 Sheep, Mr. W. J. Graham; a quantity of Bread, Mr. J. Law. Proceeds of Harvest Thanksgiving Services:—A quantity of Fruit, Vegetables, etc., Borstal Institute, per Mr. W. R. Craske; a quantity of Fruit, Vegetables, etc., Devizes, per Rev. Henry Oakley; a quantity of Fruit, Vegetables, etc., Congregational Chapel, Stowupland, per Mr. Thos. E. Carter; a quantity of Fruit, Vegetables, etc., Chittern Baptist Chapel, per Mr. F. Maidment; a quantity of Fruit, Vegetables, etc., Wylie Congregational Chapel, per Mr. H. J. Sutton.

BOYS' CLOTHING:—2 Flannel Shirts, A friend at Poole; 8 dozen Caps, Mr. Rugg; 6 Shirts, The Reading Young Ladies' Working Party, per Mrs. James Withers; 21 Caps, Anon.; 5 Garments, The Cheam Baptist Working Society, per Mrs. E. Cox; 1 pair Socks, Mrs. H. Keevil; a parcel worn Clothing, Mrs. Spooner; 6 Shirts, from a friend, Red Hill; 20 pairs Socks, Mrs. W., East Grinstead.

GIRLS' CLOTHING:—1 pair Boots, 1 pair Slippers, Mr. Jno. Hillier; 4-dozen Articles (for No. 5 Girls), from a friend; 24 Garments, The Reading Young Ladies' Working Party, per Mrs. James Withers; 35 Garments, The Cheam Baptist Working Society, per Mrs. E. Cox; 19 Garments, Mrs. H. Keevil; 34 yards Dress Material, Mrs. Howard; 22 Garments, The Ladies' Working Meeting, Metropolitan Tabernacle, per Miss Higgs; 5 Garments, Miss Bowman.

GENERAL:—1 load of Firewood, Mr. Frederick Fisher; 24 Tables for the New Hall, Mr. William Higgs.

Colportage Association.

Statement of Receipts from September 14th to October 13th, 1894.

Subscriptions and Donations for Districts:—

	£	s.	d.		£	s.	d.
Great Totham, per Rev. H. J. Harvey	10	0	0	Mr. G. Bass	0	7	3
Sellindge, per Mr. Thos. R. ———	10	0	0	Mrs. Rout	1	0	0
Gildersome, per Rev. J. Haslam	10	0	0	Miss E. Jarrett	0	10	0
Abercarn, per Mr. D. W. James	10	0	0	Mr. Joseph Billing	1	0	0
Mr. R. Beck, for Southampton	11	5	0	Southwell friend, per Pastor J. H.			
Estover, per Mr. H. O. Serpell	10	0	0	Plumbridge	0	10	0
Kent and Sussex Baptist Association	50	0	0	Mr. D. J. Watkins	0	2	6
Devon Baptist Association	22	10	0	Miss Alexander	0	2	6
Catford and Forest Hill, per Mr. J. G.				Readers of "The Christian," per			
Priestley	5	0	0	Messrs. Morgan and Scott	6	5	0
Hadleigh Congregational Church	10	0	0	Reader of <i>The Sword and the Trowel</i>			
Thornbury, per Mrs. Taylor	7	10	0	(Eastbourne post-mark)	0	2	6
Mr. R. W. S. Griffith, for Fritham	11	5	0	Villager, Worthing post-mark ...	0	2	0
Harrow, Suffolk, Congregational Union	10	0	0	Per Mrs. C. H. Spurgeon:—			
Mrs. Keevil, for Melksham	11	5	0	"In loving memory"	50	0	0
Stow and Aston, per Mr. J. Reynolds	10	0	0	"Inasmuch"	0	5	0
Stratford-on-Avon	8	15	0	<i>Annual Subscription:—</i>			
Mr. Thos. Greenwood, for Brentford...	10	0	0	Mr. C. J. Whitnuck Rabbits	5	5	0
Dorking, per Mr. Alfd. Chabot	15	0	0	<i>For Reduction of Debt:—</i>			
				Mr. J. Wheeler Bennett	5	5	0
	£232	10	0	Readers of "The Christian," per Messrs. Morgan			
				and Scott	3	0	0
				Mr. Wm. Gale	0	5	0
				Mr. J. P. Smith, per secretary	2	0	0
							10 10 0
							£87 7 8

Subscriptions and Donations to the General Fund:—

	£	s.	d.
Mrs. Raybould	1	0	0
Legacy of the late Elizabeth Rolfe, per			
E. H. Bartlett	5	0	0
Miss Emery	3	0	6
Mrs. Louisa Haward	0	5	0

Pastors' College Evangelist.

Statement of Receipts from September 15th to October 14th, 1894.

	£	s.	d.
Thankoffering for Messrs. Fullerton and Smith's services at Warrington	10	0	0
	£10	0	0

C. H. Spurgeon's Evangelists.

Statement of Receipts from September 14th to October 13th, 1894.

	£	s.	d.		£	s.	d.
Mrs. Keevil	5	0	0	Thankoffering for Mr. Harmer's ser- vices at Collingham	1	0	0
Thankoffering for Mr. Harmer's ser- vices at Enon Chapel, Monkwear- mouth	4	0	0	A reader of C. H. Spurgeon's sermons and <i>The Sword and the Trowel</i> ...	1	0	0
A mite	0	2	6	"A little cluster of first-fruits" ...	5	0	0
Mrs. M. P. Townsend	2	2	0	For Mr. Burnham.—			
W. V., of Brighton	10	0	0	"In loving memory"	50	0	0
Mrs. B. W. Black	2	0	0	Thankoffering from the Hop-pickers' Mission	4	0	0
"Nameless"	0	10	0				
Thankoffering for Mr. Harmer's ser- vices at Southwell	2	0	0				
A. W.	0	2	6				
					£86	17	0

C. H. Spurgeon's Memorial Fund Account.

Statement of Receipts from September 15th to October 14th, 1894.

	£	s.	d.		£	s.	d.
Mrs. J. Young	0	10	0	Deposit interest	4	3	10
Mrs. Faulconer, per Pastor J. A. Spurgeon	100	0	0		£204	13	10
Miss Steedman, per Pastor J. A. Spurgeon	100	0	0				

Mrs. Spurgeon's Fund for General Use in the Lord's Work.

Statement of Receipts from September 14th to October 13th, 1894.

	£	s.	d.		£	s.	d.
Mrs. Buxton	0	2	6	"Nameless"	0	10	0
W. and A. Anderson	0	10	0	A. W. (for translation of sermons) ...	0	2	6
Miss Tunbridge	0	10	0	"Inasmuch"	0	5	0
A friend, Tain, per Pastor J. A. Spurgeon	0	10	0		£19	10	0
A. Z. (for translation of sermons) ...	1	0	0				
W. V., of Brighton	10	0	0				

In addition to the £20 acknowledged in the two lists above, Mrs. Spurgeon has most gratefully received £20 for Book Fund, and £10 for Pastors' Aid Fund, "from W. V., of Brighton, in memory of his late dear wife, who was much attached to the beloved Pastor C. H. Spurgeon, and also took a deep interest in the work of Mrs. Spurgeon."

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 Pastors' College Evangelist, 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.

Contributions "For General Use in the Lord's Work," and for the support of Mr. Harmer and Mr. Burnham,—C. H. Spurgeon's Evangelists,—should be sent to Mrs. C. H. Spurgeon, "Westwood," Beulah Hill, Upper Norwood.



THE

Sword and the Trowel.

DECEMBER, 1894.

Obstacles to Soul-Winning.

A COLLEGE ADDRESS, BY C. H. SPURGEON.



HAVE spoken to you, brethren, at different times, about soul-winning, that most royal employment. May you all become, in this sense, mighty hunters before the Lord, and bring many sinners to the Saviour! I want, at this time, to say a few words upon the obstacles that lie in our path as we seek to win souls for Christ. They are very many, and I cannot attempt to make a complete catalogue of them; but the first, and one of the most difficult is, doubtless, *the indifference and lethargy of sinners*. All men are not alike indifferent; in fact, there are some persons who seem to have a sort of religious instinct, which influences them for good long before they have any real love to spiritual things. But there are districts, especially rural districts, where indifference prevails; and the same state of things exists in various parts of London. It is not infidelity; the people do not care enough about religion even to oppose it. They are not concerned as to what you preach, or where you preach, for they have no interest whatever in the matter. They have no thought of God; they care nothing about Him, or His service, they only use His name in profanity. I have often noticed that any place where there is little business doing is bad for religious effort. Among the negroes of Jamaica, whenever they had not much work, there was little prosperity in the churches. I could indicate districts, not far from here, where business is slack; and there you will find that there is very little good being done. All

along the valley of the Thames, there are places where a man might preach his heart out, and kill himself; but there is little or nothing of good being accomplished in those regions, just as there is no active business life there.

Now, whenever you meet with indifference, as you may do, my dear brother, in the place where you go to preach,—indifference affecting your own people, and even your own deacons seeming to be tinged with it,—what are you to do? Well, your only hope of overcoming it is, to be doubly in earnest yourself. Keep your own zeal all alive, let it be even vehement, burning, blazing, all-consuming. Stir the people up somehow; and if all your earnestness seems to be in vain, still blaze and burn; and if that has no effect upon your hearers, go elsewhere as the Lord may direct you. This indifference or lethargy, that possesses the minds of some men, is very likely to have an evil influence upon our preaching; but we must strive and struggle against it, and try to wake both ourselves and our hearers up. I would far rather have a man an earnest, intense opposer of the gospel than have him careless and indifferent. If you see a bird on the wing, you may shoot him; but you cannot hit him while he is down in the cover, and you cannot do much with a man if he will not speak about religion, or will not come to hear what you have to say concerning the things of God. You might as well have him a downright infidel, like a very leviathan covered with scales of blasphemy, rather than a mere earth-worm wriggling away out of reach.

Another very great obstacle to soul-winning is *unbelief*. You know that it is written of the Lord Jesus when in "His own country" that "He did not many mighty works there because of their unbelief." This evil exists in all unregenerate hearts, but in some men it takes a very pronounced form. They do think about religion, but they do not believe in the truth of God which we preach to them. Their opinion is to them more weighty, more worthy of belief, than God's inspired declarations; they will not accept anything that is revealed in the Scriptures. These people are very hard to influence; but I would warn you not to fight them with their own weapons. I do not believe that infidels ever are won by argument; or, if so, it very seldom happens. The argument that convinces men of the reality of religion, is that which they gather from the holiness and earnestness of those who profess to be Christ's followers. As a rule, they barricade their minds against the assaults of reason; and if we give our pulpits over to arguing with them, we shall often be doing more harm than good. In all probability, only a very small portion of our audience will understand what we are talking about; and while we are trying to do them good, most likely we shall be teaching infidelity to others who do not know anything about such things, and the first knowledge they ever have of certain heresies will have come to them from our lips. Possibly our refutation of the error may not have been perfect, and many a young mind may have been tintured with unbelief through listening to our attempted exposure of it. I believe that you will rout unbelief by your faith rather than by your reason; by your belief, and your acting up to your conviction of the truth, you will do more good than by any argument, however strong it may be. There is a

friend who sits to hear me generally every Sabbath. "What do you think?" he said to me, one day, "you are my only link with better things; but you are an awful man in my estimation, for you have not the slightest sympathy with me." I replied, "No, I have not; or, rather, I have not the least sympathy with your unbelief." "That makes me cling to you, for I fear that I shall always remain as I am; but when I see your calm faith, and perceive how God blesses you in exercising it, and know what you accomplish through the power of that faith, I say to myself, 'Jack, you are a fool.'" I said to him, "You are quite right in that verdict; and the sooner you come to my way of thinking, the better, for nobody can be a bigger fool than the man who does not believe in God." One of these days I expect to see him converted; there is a continual battle between us, but I never answer one of his arguments. I said to him once, "If you believe that I am a liar, you are free to think so if you like; but I testify what I do know, and state what I have seen, and tasted, and handled, and felt, and you ought to believe my testimony, for I have no possible object to serve in deceiving you." That man would have beaten me long ago if I had fired at him with the paper pellets of reason. So, I advise you to fight unbelief with belief, falsehood with the truth, and never to cut and pare down the gospel to try to make it fit in with the follies and fancies of men.

A third obstacle in the way of winning souls is that fatal *delay* which men so often make. I do not know whether this evil is not on the whole more widespread and mischievous than the indifference and lethargy and unbelief of which I have spoken. Many a man says to us what Felix said to Paul, "Go thy way for this time; when I have a convenient season, I will call for thee." Such an individual gets into the border country, he seems to be within a few steps of Emmanuel's land, and yet he parries our home-thrusts, and puts us off by saying, "Yes, I will think the matter over, it shall not be long before I decide." There is nothing like pressing men for a speedy decision, and getting them to settle at once this all-important question. Never mind if men find fault with your teaching; it is always right to preach what God says, and His word is, "Now is the accepted time; behold, now is the day of salvation."

This leads me to mention another obstacle to soul-winning, which is the same thing in another form, viz., *carnal security*. Many men fancy that they are quite safe; they have not really tested the foundation on which they are building, to see that it is sound and firm, but they suppose that all is well. If they are not good Christians, they can at least say that they are rather better than some who are Christians, or who call themselves by that name; and if there is anything lacking in them, they can at any time put on the finishing touch, and make themselves fit for God's presence. Thus they have no fear; or, if they do fear at all, they do not live in constant dread of that eternal destruction from the presence of the Lord, and from the glory of His power, which will certainly be their portion unless they repent, and believe in the Lord Jesus Christ. Against these people we ought to thunder day and night. Let us plainly proclaim to them that the unbelieving sinner is "condemned already", and that he is certain to

perish everlastingly if he does not trust in Christ. We ought so to preach as to make every sinner tremble in his seat; and if he will not come to the Saviour, he ought at least to have a hard time of it while he stops away from Him. I am afraid that we sometimes preach smooth things, too soothing and agreeable, and that we do not set before men their real danger as we should. If we shun in this respect to declare all the counsel of God, part at least of the responsibility of their ruin will lie at our door.

Another obstacle to soul-winning is *despair*. The pendulum swings first one way and then the other; and the man who yesterday had no fear, to-day has no hope. There are thousands who have heard the gospel, and yet live in a kind of despair of its power being ever exerted upon them. Perhaps they have been brought up among people who taught them that the work of salvation was something of God altogether apart from the sinner; and so they say that, if they are to be saved, they will be saved. You know that this teaching contains a great truth, and yet, if it is left by itself, without qualification, it is a horrible falsehood. It is fatalism, not predestination, that makes men talk as if there is nothing whatever for them to do, or that there is nothing they can do. There is no likelihood of anyone being saved while he gives you this as his only hope, "If salvation is for me, it will come if it is to come." You may meet with people who talk thus; and when you have said all you can, they will remain as if they were cased in steel, with no sense of responsibility because there is no hope awakened in their spirit. Oh, if they would but hope that they might receive mercy by asking for it, and so be led to cast their guilty souls on Christ, what a blessing it would be! Let us preach full and free salvation to all who trust in Jesus, so that we may, if possible, reach these people. If the carnally secure should be tempted to presume, some who are quietly despairing may pluck up heart, and hope, and may venture to come to Christ.

No doubt, a great obstacle to soul-winning is *the love of sin*. "Sin lieth at the door." There are many men who never get saved because of some secret lust; it may be that they are living in fornication. I remember well the case of a man, of whom I thought that he would certainly come to Christ. He was fully aware of the power of the gospel, and seemed to be impressed under the preaching of the Word; but I found out that he had become entangled with a woman who was not his wife, and that he was still living in sin while professing to be seeking the Saviour. When I heard that, I could easily understand how it was that he could not obtain peace; whatever tenderness of heart he may have felt, there was this woman always holding him in the bondage of sin. There are some men who are guilty of dishonest transactions in business; you will not see them saved all the while they continue to act so. If they will not give up that trickery, they cannot be saved. There are others who are drinking to excess. People who drink, you know, are often very easily affected under our preaching; they have a watery eye, their drinking has made them soft-headed, and there is a maudlin kind of sensitiveness in them; but as long as a man clings to "the cup of devils", he will not be likely to come to Christ. With others it is some secret sin, or some hidden

lust that is the great difficulty. One says that he cannot help flying into a passion, another declares that he cannot give up getting drunk, while another laments that he cannot find peace, whereas the root of the mischief is that there is a harlot who stands in his way. In all these cases, we have only to keep on preaching the truth, and God will help us to aim the arrow at the joint in the sinner's harness.

Another obstacle is put in our way by *men's self-righteousness*. They have not committed any of these sins I have mentioned, they have kept all the commandments from their youth up; what lack they yet? There is no room for Christ in a full heart; and when a man is clothed from head to foot with his own righteousness, he has no need of the righteousness of Christ; at least, he is not conscious of his need, and if the gospel does not convince him of it, Moses must come with the law, and show him what his true state is. That is the real difficulty in many, many cases; the man does not come to Christ because he is not conscious that he is lost, he does not ask to be lifted up because he does not know that he is a fallen creature, he does not feel that he has any need of divine mercy or forgiveness, and therefore he does not seek it.

Once more, there are some with whom all we say has no effect because of their *utter worldliness*. This worldliness takes two shapes; in the poor, it is the result of grinding poverty. When a man has scarcely enough bread to eat, and hardly knows how to get clothes to put on, when at home he hears the cries of his little children, and looks into the face of his over-worked wife, we must preach very wonderfully if we are to secure his attention, and make him think about the world to come. "What shall we eat? What shall we drink? and wherewithal shall we be clothed?" are questions that press very heavily upon the poor. To a hungry man, Christ is very lovely when He has a loaf of bread in His hand. Our Lord so appeared when He was breaking the bread and fish for the multitude, for even He did not disdain to feed the hungry; and when we can relieve the wants of the destitute, we may be doing a necessary thing to them, and placing them where they may be capable of listening with profit to the gospel of Christ. The other kind of worldliness comes of having too much of this world, or at least of making too much of this world. The gentleman must be fashionable, his daughters must be dressed in the best style, his sons must learn to dance, and so on. This sort of worldliness has been the great curse of our Nonconformist churches.

Then there is another kind of man who is from morning to night grinding away at the shop; his one business seems to be to put up the shutters, and take them down again; he will rise early, and sit up late, and eat the bread of carefulness, so as to make money. What can we do for these covetous persons? How can we ever hope to touch the hearts of these men whose one aim is to be rich, the people who scrape up the halfpennies and farthings? Economy is good, but there is an economy that becomes parsimony, and that parsimony becomes the habit of these miserly folk. Some will even go to chapel because it is the proper and respectable thing, and they hope to gain customers by going. Judas remained unconverted even in the company of the Lord Jesus Christ, and we have some people still among us in whose ears the

thirty pieces of silver chink so loudly that the sound of the gospel cannot be heard by them.

I may mention one more obstacle to soul-winning, that is, the obstacle there is with some men through *their habits, and resorts, and company*. How can we expect a working-man to go home, and sit all the evening in the one room that he has to live in, and sleep in? Perhaps there are two or three children crying, and linen drying, and all sorts of things to produce discomfort. The man comes in, and his wife is scolding, his children are crying, and the linen is drying; what would you do if you were in his place? Suppose you were not Christian men, would you not go somewhere or other? You cannot walk the streets, and you know that there is a cosy room at the public-house, with its flashing gaslight, or there is the gin-palace at the corner, where everything is bright and cheerful, and where there are plenty of jolly companions. Well, now, you cannot hope to be the means of saving men while they go to such places, and while they meet with the company that is found there. All the good that they received from the hymns they heard on the Sabbath is driven away as they listen to the comic songs in the drink-shop, and all remembrance of the services of the sanctuary is obliterated by the very questionable tales that are told in the bar-parlour. Hence the great mercy of having a place where working-men can come and sit in safety, or of having a Blue Ribbon meeting, a gathering where it may not be all singing, nor all preaching, nor all praying, but where there is something of all these things. Here the man is enabled to get out of the former habits which seemed to hold him fast, and by-and-by he does not go to the public-house at all, but he has two rooms, or perhaps a little cottage, so that his wife can dry the linen in the backyard, and now he finds that the baby does not cry so much as he used to do, probably because his mother has more to give him; and everything gets better and brighter now that the man has forsaken his former resorts. I think a Christian minister is quite justified in using all right and lawful means to wean the people from their evil associations, and it may be well sometimes to do that which seems to be extraordinary if thereby we can by any means win men to the Lord Jesus Christ. That must be our one aim in all that we do; and whatever obstacles may be in our pathway, we must seek the aid of the Holy Spirit that they may be removed, and that thus souls may be saved, and God may be glorified.

The "First Things" of the Bible.

DEVOTIONAL MEDITATIONS, BY WALTER J. MAYERS.

XII.—THE FIRST EVANGEL.

"And the angel said unto them, Be not afraid; for behold, I bring you good tidings of great joy which shall be to all the people: for there is born to you this day in the city of David a Saviour, which is Christ the Lord."—Luke ii. 10, 11. (R.V.)

SOME of the most valuable paintings are miniatures, and some of the most remarkable events of the Bible are recorded in a few words. Before us is an instance, for here we have briefly but grandly

told, the story of *The First Evangel*. The scene was at Bethlehem; the shepherds were with their flocks on the open downs. Suddenly, a strangely glorious sight met their eyes, and a grandly solemn sound fell on their ears. The vision and the anthem were but of a few moments' duration, but in passing they were not forgotten. The notes of that first gospel song are vibrating now; would that all ears were charmed with the joyful melody! The wondrous story will not be lost upon us, if we observe:—

I. THE GREATEST OF ALL EVENTS REVEALED TO THE LOWLY. This is ever God's way. He is no respecter of persons. High birth and name are no grounds of claim in the court of heaven.

Possibly, these shepherds were devout Jews. They waited, like Simeon and Anna, for the consolation of Israel, and waited not in vain. They were at their lawful calling: God loves to send His message to such toilers, not to idle fanatics. It was midnight: heaven's songs often come to waiting hearts in the night season. No names are given, but what matters it? Unknown to man, they were well known to God. How blessed the thought that, when God was sending His salvation to the world at large, He did not pass by these waiting, lowly souls!

II. THE GREATEST OF ALL CONDESCENSIONS ASSOCIATED WITH GLORY.

"The Word" is "made flesh", and the announcement comes by God's angel with the outshining of His own glory. The Shekinah is vouchsafed in connection with the lowly birth of the Son of God.

"Archangels leave their high abode
To learn new mysteries here, and tell
The love of our descending God,
The glories of Immanuel."

This marks the event as of divine importance. Heaven's glory rests where the earthly eye sees but shame.

III. THE GREATEST OF ALL ANNOUNCEMENTS RECEIVED WITH FEAR.

"They were sore afraid." Why? Did they misunderstand, or were they superstitious? If so, let us not chide them, for we, too, have had slavish fears in connection with divine things. A reverent awe is becoming in all to whom God speaks; but the heavenly message is intended to do away with all sinful fear, perfect love casts it out.

IV. THE GREATEST OF ALL REVELATIONS MADE WITH GLADNESS.

The birth of a Saviour,—what an event for the poor, sin-cursed world! "Christ the Lord"—the Saviour needed, and waited for, has now appeared. This is good tidings of great joy, and it is for all people. No wonder the heavenly host took up the strain, and praised God. Blessed Evangel, heaven chanted thee first, but earth echoes and re-echoes thee now! Lord, I too would swell the song! Oh, tune my heart and lips, that I may fitly tell out the glad tidings, and declare the Saviour's love!

Mr. Spurgeon's Monument, Norwood Cemetery.

VISITING my late dear father's grave, a while ago, I found upon it, all a-soak with rain, a paper containing some lines in the German tongue, of which a friend has given me a free translation. This rendering I have tried to reproduce in verse, abiding as much as possible by the original sentiments of the unknown and alien admirer, who left so sweet a tribute on the tomb of his or her departed friend and hero, who is thus addressed :—

“The monument is reared high on the graveyard's highest hill ;
Its sombre stone a shelter for the solemn olive shrine :
Herein thy corse awaits thy Lord's advent, for come He will,
Or soon, or late, from heaven descending in His power divine.

“Then shall the marble columns fall, the firm-grained granite rend,
The gloomy vault shall radiant be with resurrection light ;
Then shall thy body, welcoming its ransomed soul, ascend,
Itself refined, its weakness past, all beautiful, all bright !

“Ah ! then the scoffers' tongues will silent be before the Lord,
No *unjust censures from the brethren* shall again be thine ;
But thine own God for faithfulness will grant the high reward,
A radiant crown of life for ever on thy brow to shine !”

THOMAS SPURGEON.

Many friends, who have been unable to visit *Norwood Cemetery*, have expressed their earnest desire to see a picture of *Mr. Spurgeon's Monument*, marking the “long home” in which the precious body waits for the glorious appearing of the Lord from heaven. Our illustration shows, not only the massive material of which the tomb is constructed, with the new portrait medallion of the beloved preacher ; but we trust that the front and side inscriptions will also be plainly legible. The first is “JOHN PLOUGHMAN'S” own epitaph, as published by him, years ago, in his *Talk* ; the other is the verse he always wrote in friends' albums, when they asked for his autograph and a quotation :—

“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 ;”

with the following verse, which reminds us of his present joyous employment :—

“Then in a nobler, sweeter song,
I'll sing Thy power to save,
When this poor lisping, stammering tongue
Lies silent in the grave.”

Thus, even from the tomb, he continues to preach the gospel he loved to proclaim while here,—the gospel of salvation by faith in the precious blood of Jesus, the gospel that tells of “redeeming love” and Jesu's “power to save.” Oh, that those who refused his message from the pulpit might accept it from the grave and from the glory !



MR. SPURGEON'S MONUMENT, NORWOOD CEMETERY.

Pastor Charles Spurgeon.

(See *Frontispiece.*)

THE approaching departure of PASTOR CHARLES SPURGEON from his native land, for a season, suggests the desirability of issuing a new portrait of this dear son of our late beloved Editor, and at the same time of asking the special prayers of our readers on his behalf. In order that friends may pray practically and intelligently, it is needful that they should have more information than they have been able to gather from the announcements in the daily or weekly papers.

The resignation of the pastorate of South Street Baptist Church, Greenwich, has come to many as a surprise; but those who have known the uncertain state of Mr. Charles Spurgeon's health have been at least partially prepared for such a decision. The terrible influenza, from which, in common with so many other people, he suffered nearly three years ago, left ill effects from which he has never fully recovered; and his recent breakdown warned him that he must not attempt to remain in England through the approaching winter. The deputation from the South African Baptist Union urgently pleaded the advantages which might accrue from a sojourn in that sunnier region, and also explained the great need of the service they believed Mr. Spurgeon could render to the colonial churches; and, after due consultation and prayer, the only course possible seemed to be the severance of the happy union which has existed for fifteen years and a half. The Pastor felt that it would not be fair to retain his office while leaving the church for an indefinite period; and that, on the other hand, if the tour was to be of permanent benefit to him, he must during his absence be relieved from the responsibility of the work at home.

It is a great responsibility to leave such a work; yet, under all the circumstances, it appears to be inevitable. The record of labour and blessing is one for which any minister might be devoutly thankful. On May 25th, 1879, Mr. Charles Spurgeon preached at Greenwich for the first time, at the anniversary of the Sunday-school, there being then 380 scholars, while now there are 1,300. This number includes the Pastor's Men's Bible-class, which began seven years ago with thirty members, and now has 370 names on the roll, with an average attendance of 225 every Lord's-day afternoon. All who have visited this great class have been greatly impressed with the remarkable tact of the President in conducting it, and the immense power for good that must result from such spiritual and enthusiastic gatherings. Members of the class have helped in the open-air services held each Lord's-day afternoon and evening from Easter Sunday until the last Sabbath in October. Before the Pastor took charge of the Bible-class, he often preached in the open-air three times on the Sabbath, in addition to his two services in the chapel. In connection with the class is a Gospel Mission Band, comprising some forty members, who conduct evangelistic services in all the mission halls to which they have access.

In July, 1879, the church was formed with a membership of sixty. There are now on the roll 640 names; and during the past fifteen

years nearly 1,500 persons have passed through the church. Five of the members have been trained in the Pastors' College, and are now settled in the Christian ministry, two brethren have gone to Borneo as agents for the British and Foreign Bible Society, another is in Miss Annie Taylor's band of missionaries waiting to enter Tibet as soon as the door is opened, one sister is at work for Christ on the Congo, another is toiling for the Master in China, and a third is preparing for service in connection with the China Inland Mission.

While sending her messengers abroad, the church has also been busy at home. In East Greenwich, a mission was commenced in a very humble way, and in due time the work grew until a school-chapel, to hold 250 persons, was erected, and paid for, at a cost of £1,200. In this building, a church of some sixty or seventy members now meets under the pastoral care of Mr. Wells. For eight years, the church at South Street has supported a colporteur, Mr. Beer, whose sales average £20 per month, and whose earnest service for the Master is highly appreciated. In connection with the Christmas Dinner Fund, about £130 is annually distributed to poor families who, otherwise, might miss the enjoyments of the festive season. There is a flourishing Band of Hope, a Christian Band, with senior and junior divisions, and all the usual agencies of an active Christian church, and no debt on any portion of the work. Everything will be left in excellent order, and the very prosperity of the whole makes the trial of leaving it all the greater.

The demands upon our space permit only the foregoing brief outline of Mr. Charles Spurgeon's Greenwich work; but we ought to add that his services have also been in frequent demand all over the United Kingdom; and many country churches and pastors have been cheered by his willing and efficient help. During the past year, in which he has been the Moderator of the Home Counties' Baptist Association, he has raised a considerable amount, both for the poor pastors and for their churches, by systematic visitation; if health and strength had permitted, he would have preached in every town and village where the associated churches are located. For several years, Mr. Charles Spurgeon has been one of the Trustees of the Stockwell Orphanage, and he has cheerfully performed the duties pertaining to that office. More recently, he was elected a Trustee of the Pastors' College; and on many Friday afternoons he has delivered lectures to the students in the hall that will ever be fragrant with memories of the late beloved President. His approaching journey is by no means his first foreign trip; for, in September, 1882, he visited America, to attend the Convention of the Chicago Evangelistic Association; in 1889, he "called to see" his brother in New Zealand, returning *via* the United States; and, in 1892, he visited Australia.

As to the future, the monthly letters to *The Sword and the Trowel* from Mr. Charles Spurgeon will, we trust, keep our readers fully informed as to his movements, and, we hope, they will also chronicle his complete restoration to health, and continued success in the Saviour's service. He will (D.V.) sail from England on December 1, by the ss. *Dunottar Castle*; shortly after landing at the Cape, he will proceed to King William's Town, British Kaffraria; and, after a

needful period of rest, he will endeavour to visit the churches already established, and the districts where no Baptist cause at present exists, and render all possible help to the South African Mission. Two years ago, Mr. Batts and other brethren were anxious to obtain Mr. Charles Spurgeon's co-operation for extensive evangelistic work; and they are looking for most encouraging results from his contemplated tour. We feel sure that all believing friends will earnestly pray that this may be the case, and that the Lord may be glorified by His dear servant's faithful proclamation of the gospel. While remembering at the throne of grace the absent husband and father, our readers will not forget to plead also for his dear wife and children. All correspondence in connection with the Text Union will, for the present, be answered by Mrs. Charles Spurgeon, "Haddon," Dartmouth Row, Blackheath, London, S.E.

Hints and Helps from the Margin of my Bible.

BY PASTOR JOHN D. GILMORE, BRANNOXTOWN.

(Concluded from page 587.)

A GOOD OVERCOAT.

"Above all . . . put on charity."—Colossians iii. 14.

I. LOOK AT THE STYLE.

1. It is old-fashioned. "No new commandment."—Lev. xix. 18; 1 John ii. 7.
2. It is also the latest novelty. "A new commandment."—John xiii. 34.
3. It is a perfect fit. "The bond of perfectness."—Col. iii. 14.

II. EXAMINE ITS QUALITY.

1. It was woven in heaven.—John iii. 16; Jer. xxxi. 3.
2. It is of the finest texture.—Matt. xv. 32; Psa. lxxxvi. 15.
3. It is of the strongest fibre.—1 Cor. xiii. 4; Cant. viii. 6, 7.

III. MARK ITS DURABILITY.

1. It is suitable for all seasons.—Prov. xvii. 17.
2. It never wears out.—1 Cor. xiii. 8.
3. It is better the longer it is worn.—Eph. i. 4; 1 John ii. 5.

"LET THINE EYES LOOK RIGHT ON."

Proverbs iv. 25.

1. Look on to a wonderful Person.—Heb. xii. 2.
2. Look on to a prepared place.—John xiv. 2, 3.
3. Look on to a blessed hope.—Titus ii. 13, 14.
4. Look on to a remarkable day.—2 Pet. iii. 12.
5. Look on to a glorious change.—Phil. iii. 20, 21.
6. Look on to a heavenly rest.—Heb. iv. 9.
7. Look on to a rich reward.—2 Tim. iv. 8; Phil. iii. 13, 14.

LABAN'S CHARACTER.

1. When he saw the ear-ring and bracelets.—Gen. xxiv. 30.
2. He said, Come in, thou blessed of the Lord.—Gen. xxiv. 31.

“Our Own Men” and their Work.

XII. PASTOR JOHN WILSON, WOOLWICH.

OF the men who have been trained in the Pastors' College, “Caledonia, stern and wild,” has furnished a fair proportion; and perhaps no one of them has reflected more honour upon his native land than the subject of the present sketch, PASTOR JOHN WILSON, of Woolwich.

It was on May 25th, 1854, that John Wilson first saw the light in the small farmstead of Whiteburn, near the quaint village of Craichie, some three and a half miles from Forfar, and at no great distance from the now-celebrated “Thrums.” Scotland



owes much to her parish schools of former days; and it was at the parish school of Craichie that young Wilson acquired the rudiments of learning. That he acquitted himself well, may be gathered from the fact that, in the last year of his school-life, the first prize of the school was awarded to him. School-days and Northern life almost simultaneously came to an end when, in 1868, his father, giving up his small farm, removed his household to the “auld grey toon” of Dunfermline; a town famous, not only for its damask and other manufactures, but also for its historical associations, having once been the seat of the Scottish kings, its old Abbey churchyard containing the dust of Malcolm Canmore's good Queen Margaret, and of the famous Robert Bruce.

A few years later, the youth was led, in the providence of God, to Alloa, a town about thirteen miles west from Dunfermline, beautifully situated on the banks of the Forth under the shadow of the Ochil hills. The rural quiet of the rugged North and the quicker movement of urban life in the South had both left their impress upon him; but the special influences which resulted in his conversion to God were brought to bear upon him in Alloa. One David Brown, an earnest Christian man, interested himself in the lad, and introduced him to the Y.M.C.A., whose president, a worthy man named Landells, who is still actively engaged in the Lord's work, exerted a great influence upon him. What most of all impressed him was the fact that so many of the leading men of the town were earnest workers in the cause of Christ, pre-eminent among them being the late philanthropic David Paton, whose name, especially in evangelistic circles in Scotland, has long been a household word; and to whose munificence the Alloa Y.M.C.A. is indebted for the handsome and commodious buildings in which its meetings are held. The desire to be a Christian, like these men, took possession of young Wilson's heart; and eventually, one evening, after several hours' study of the Word of God, in company with his

Christ-loving friend, Mr. Brown, he was enabled to see the light, and to surrender to the Saviour. In these early days of his Christian life, he received much help from the Y.M.C.A., and also from the Rev. G. Elder, M.A., of whose church he became a member, and who, by a singular coincidence, as minister of Greenwich, Presbyterian Church, has for years been one of his most sympathetic ministerial neighbours.

Very soon, the young convert began to work for the Lord, and manifested a decided gift of public speech. Ere long, he left his secular calling, and became an agent of the Scottish Colportage Society, being the youngest who had ever been appointed to that service. He was located in the interesting and picturesque old town of Kincardine-on-Forth, lying about midway between Alloa and Dunfermline; and here he did excellent work. He was in constant request for meetings throughout the neighbourhood, and in the town itself he carried on a very successful evangelistic campaign. In fact, during his sojourn here, there was a gracious and widespread revival, which resulted in the conversion of numbers, and the quickening of many of God's people. His memory is still very fragrant in that region; only last year, passing that way, he made a short call upon one of his old friends; it was soon noised abroad that he was in the place, and on coming out of the house he found quite a crowd of old converts and helpers gathered round him to grasp his hand, and wish him "God-speed."

Meanwhile, the Lord was preparing him for greater things. He was still a Presbyterian and a Pædo-baptist, and was indeed known as rather hostile to Baptist views; but, while always advocating with great zeal the claims of infant sprinkling, he had occasional misgivings as to the correctness of his arguments, and eventually he was led to reconsider his position, and to abandon the faith of his fathers for the primitive and apostolic doctrine of believers' baptism. The change was brought about on this wise. It "chanced" that, one day, on his rounds, he picked up the local paper in a friend's house, and read an account of the trial at Dunfermline, of half-a-dozen young men for the "offence" of street-preaching. In connection therewith, a letter appeared reflecting upon these preachers in a very unjust and vindictive way. Mr. Wilson's sympathies were aroused, and with that chivalrous feeling which has always distinguished him, he there and then penned a vigorous letter in defence of the accused, signing himself a "Friend of Truth." This letter caused great rejoicing in the hearts of the open-air preachers, who were not a little anxious to discover who this kindred spirit, hailing from Kincardine-on-Forth, might be. One of the young men shortly afterwards was announced to take part in a service in the village of Oakley, about six miles from Kincardine. Mr. Wilson, visiting in the neighbourhood, saw the bills, recognized the name as belonging to one of the open-air preachers, went to the meeting, and introduced himself to the stranger as the "Friend of Truth." The young man expected soon to be visiting Alloa, and a cordial invitation was given to call at Kincardine, and subsequently a meeting took place between them, which the two are never likely to forget. Their hearts were drawn together in a wondrous way, and a friendship was formed which has deepened with the passing years. After a long and interesting conversation, Mr.

Wilson raised the question of baptism, and wanted to know what his friend thought about it. What was his surprise to be told that, only a few weeks before, this young man had himself been immersed!

Hitherto, Mr. Wilson had been somewhat unfortunate in his contact with Baptists, having generally met them controversially, and had been repelled rather than attracted; but now, finding that one with whom he felt so thoroughly in sympathy in all matters pertaining to Christian work was a Baptist, he felt there might be something in their belief worthy of his attention. The simple recital of his friend's experience impressed him greatly, and he asked his visitor if he could send him any helpful book on the subject. His friend gladly promised to do so, at the same time showing him a pamphlet on the subject which he happened to have with him; but as this was a very learned production, dealing chiefly with the linguistic and historical arguments, he did not propose to leave it, thinking it too technical and abstruse for a beginner. But this enquiring young Pædo-baptist thought it would be the very thing for him, perhaps being all the more anxious to look into it when he saw, from the title-page, that it was written by a gentleman who was the “Author of the Lord's prayer in *Fifty Languages*.” The profound impression made upon his mind by the thought of those “fifty languages” has not quite faded away to this day! The book itself proved to be the very help he needed, and a perusal of *Theodosia Ernest*, sent by his friend, completed the work, and not long afterwards he was baptized, in Dunfermline, by the late Pastor Charles Hill, a worthy *alumnus* of the Pastors' College. It may be interesting to state that the young man with whom Mr. Wilson was thus brought into contact, is known to many of our readers as Professor M'Caig, one of the present tutors of the Pastors' College.

For some time, Mr. Wilson's thoughts had been turning towards the ministry; and Mr. Paton, of Alloa, feeling deeply interested in the young man, offered to send him to Edinburgh University, and bear all the expenses of his education for the Presbyterian ministry. His change of views on baptism prevented him from accepting this generous offer, and he now felt impelled to apply to the beloved C. H. Spurgeon for admission into his College. Like many another candidate for entrance into that institution, his patience was sorely tried; but, with characteristic energy, after writing many letters, he made a journey to London with the express purpose of seeing the President, his friend, Mr. M'Caig, accompanying him. On arriving at Nightingale Lane, on Friday afternoon, August 28th, 1874, they were informed that Mr. Spurgeon had gone to the College; they immediately made their way thither, and found that the opening services in connection with the College new buildings were being held. They were privileged to accompany the students as, from room to room, they were led by the beloved President, who “consecrated” the building in his own genial, gracious, and inimitable way. A never-to-be-forgotten meeting in the Conference Hall followed; and at the close, the silvery tones, which so many have learned to love, sounded out, “There is a young brother from Scotland who wishes to see me; will he come to the platform at once?” Then first did

Mr. Wilson feel the cordial grasp of the great man's hand; and, like many another one, was bound to him for life. Mr. Spurgeon said something to this effect:—"You're the young man from Scotland who has been pestering me with letters these months back; well, you know, I thought you were doing so well there that I didn't want to move you; but if you still feel that you must enter the College, come in at the beginning of October."

The intervening time passed quickly in bidding "Good-bye" to his large circle of acquaintances, and preparing for his new course of life. An enthusiastic farewell meeting was held at Kincardine, at which the friends presented him with a gold watch; and, amid general regret, but attended with all good wishes, on the 5th of October, 1874, he once again set out for London, and for what, to him, was the centre of the world, the Metropolitan Tabernacle and the Pastors' College. Singularly enough, it was so ordered that Mr. M'Caig was again his travelling companion, being then on his way to take the oversight of a village Baptist church in Huntingdonshire.

Mr. Wilson's College course was a very happy one, and highly creditable to him; he won the love of all his fellow-students, and was greatly esteemed by all his tutors. A large amount of preaching was done by him while in College. For more than a year, he had charge of the work at Chiswick, where much blessing was enjoyed; some of the most efficient helpers in that church to-day are the fruits of his ministry. He was also instrumental in forming a Baptist church at Launceston, Cornwall, which still flourishes; but his real life-work commenced when, in August, 1877, he settled at Charles Street Chapel, Woolwich. The cause was young, the chapel old and small, and in various respects the sphere was not an attractive one; but there was a teeming population around in need of the gospel, and with his usual enthusiasm Mr. Wilson threw himself into the work. Soon a revival commenced, the membership grew from ninety to 200, and ere long the chapel was uncomfortably crowded. At this juncture, through the medium of the London Baptist Association, the neighbouring chapel at Parson's Hill was transferred to Mr. Wilson's people. With the chapel, a debt of nearly £1,000 was taken over, and this was soon increased by the cost of adding galleries, which the growth of the congregation made necessary; but the people worked bravely, and not only extinguished the debt, but, at a cost of £600, built a mission-chapel at Beckton, where a very encouraging work is being carried on. Another mission has been conducted for years in Joseph Street, in a chapel purchased by Mr. Spurgeon; while, with the help of a student of the College, a new church has been formed at Silvertown, which has so prospered that the memorial stones of a new chapel have just been laid, and there is every prospect of a great work being accomplished in that crowded district.

Our limited space will not allow us to give any detailed account of Mr. Wilson's Woolwich work; suffice it to say that, from the first it has been, in every respect, a grand success. The success has brought special burdens with it, the most pressing of which is the absolute need for a new and much larger place of worship. The present chapel seats 650, and has for years been utterly inadequate, the members

alone being numerous enough to fill it twice over, for the latest returns show a membership of 1,216. For three and a-half years, the Drill Hall has been hired for Sunday afternoons and evenings, at an expense of over £700; the attendance throughout has averaged 1,600 at each service. The people have long felt that they must “arise and build”; great difficulty has been experienced in finding a site, but now a very suitable spot has been secured near the Royal Arsenal Gates, and it is proposed to build a Tabernacle to seat 2,000, with schools for 1,200, at a cost, including site, of about £11,000. Towards that amount they have in cash and promises £2,200; and, as they are but a working-class congregation, an earnest appeal is now made to the Lord’s stewards for help in carrying through this important undertaking; that appeal may well arrest the attention and secure the sympathy of many of our readers. Mr. Wilson has, as far as Woolwich is concerned, solved the problem of “how to reach the masses,” and it is an imperative necessity to find accommodation for the thousands who are anxious to hear the Word from his lips.

The Woolwich pastor is a busy man; besides his pastoral work, he has been a great power for good throughout the whole district, he has done good service on the Board of Guardians, and, since 1891, has been a useful and zealous member of the London School Board. By the time this Magazine reaches our readers, we trust that he will have been re-elected, for, great as are the demands upon his time, he feels that, in view of the present religious crisis in educational matters, he must again stand as a candidate. *The Daily News*, of October 30, says:—“Mr. Wilson is undoubtedly stronger with the Woolwich people than ever he was, and with everybody connected with the schools he is exceedingly popular.”

Mr. Wilson is a man of splendid physique, superabounding energy, and is all aglow with enthusiasm for Christ and souls. The dominant note of his ministry has been the evangelistic one, and he has been much in request for special services among the churches; at the same time, there is a strong element of teaching in his ministry, and he is peculiarly qualified for dealing with young men, and helping them to solve their difficulties. He has always been an omnivorous reader; but, while keeping himself fully acquainted with modern speculations, he has never swerved from the path of the old gospel, and throughout the “Down-grade” controversy, stood nobly by the late honoured President. He has also frequently preached with much acceptance in the Metropolitan Tabernacle. We believe that the Lord will use him to accomplish yet more glorious things in Woolwich. The present undertaking is a great one, but the need is great, the faith of Mr. Wilson and his people is great, and in reliance upon the great Head of the Church they take this forward step. Many holy enterprises have been commended to the readers of *The Sword and the Trowel*, but none more worthy of help than that which is so gallantly led by Pastor John Wilson, to whom, at Montague House, Charlton, S.E., we trust that many friends will speedily send generous contributions for the new Woolwich Tabernacle Building Fund.

“Gumption.”

BY PASTOR JAMES BRIGGS, LONGTON.

SOME dictionaries contain the word “gumption”, and some do not. The latter are no better than they ought to be, and it is fortunate for them that they have no bodies to be whipped. Why do they reject this homely word? Do they consider it vulgar slang, and not classical enough for their select pages? Had it been a soft purring Frenchified word, or a fine sounding Latinised one, they would have admitted it. Gumption, however, is only a good old Anglo-Saxon word, crammed full of meaning. It comes from two words, signifying “a dial” and “understanding”; and so comes to mean, understanding the time, “a quick perception of the right thing to do,” “clear practical common-sense.” A word with these meanings is not to be despised.

A sensible girl once wrote the following answer to a question in physiology, “the head is on the top of the body, and sometimes contains the brains, and sometimes *not*.” That is a distinction with a difference, and applies in this matter also. Society can be divided into those who have, and those who have not gumption. The “haves” are the wise men and masters of the communities in which they live; the “have nots” are, as Carlyle would say, “mostly fools.”

“Gumption” is always useful. It sees and knows, it can weigh and compare, value and distinguish. A man with “gumption” is not frightened at every barking cur. He does not take every boaster at his own valuation. He can distinguish between the roar of a lion and the bray of an ass. Such a man always remembers that he must catch his bird before he can put salt on its tail. He likes to count his chickens *after* they are hatched. “Gumption” teaches a man to adapt means to the end he has in view. It knows when to coax and when to coerce. It has one method for the stubborn man who is so asinine that he thinks it a sin to yield, and another for the sensible brother who can appreciate reason. It is a valuable quality in an emergency. Mordecai had this gift when he took the needed steps to save the Jews by Esther’s intercession. He was up and doing, when others sat down in dull despair. “Gumption” does the right thing at the right time. Many a man of sense has no “sensibility”, that knack of knowing what is fit and proper under the circumstances. Many of our worst blunders and mistakes have been simply words or deeds out of their proper place.

The late beloved C. H. Spurgeon, with his shrewd common-sense, saw how necessary it was for the minister of Christ to have “gumption” as well as “grace” and “grit.” It is needed in preaching, for sound judgment and good sense are necessary in dealing with the words of the inspired writers, so that their true meaning may be apprehended, and rightly applied to the needs of the people. How can the servant of God be as “wise as serpents” if he is devoid of “gumption”? The wisdom from above is needed to teach a man when to speak and when to be silent, when to have a blind eye and a deaf ear, and when to see and to listen. One rash word may fire the dry grass of strife, and wrap the whole Church in flames. Ministers must know black from white, and must also be able to appreciate the gradations that go to make the difference between the “mint, anise, and cummin” of conduct, and the weightier matters of the law. “Gumption” will keep them from the Pharisaical folly of straining at a gnat whilst they are swallowing a camel. Surely the saintly Baxter was right when he wrote, “Holiness is not blind.” Believers are “children of the light.” Illumination is the first part of sanctification. To sum up, we need “grace” to purify our hearts, and elevate our aims and purposes in life; we need “gumption” that we may walk circumspectly, not as fools, but as wise men; and we need “grit” that we may press onward, bearing the cross until the crown be won.

Notices of Books.

Any Book reviewed or advertised in this Magazine will be forwarded by Messrs. Passmore and Alabaster on receipt of Postal Order for the published price.

The Sword and the Trowel. Volume XXX. Passmore and Alabaster. Price five shillings.

SOON after the present number of the Magazine is in our readers' hands, the bound volume for 1894 will be ready. For thirty years, *The Sword and the Trowel* has been "a record of combat with sin and of labour for the Lord"; and many of its articles have a permanent value in addition to the interest created on their first appearance. Together with the sermons, they embalm many precious memories of the beloved Editor who is now with the Lord; and no one who wishes to know what C. H. Spurgeon wrote and said, or what others still say of him and his work, can obtain the information so well as in the pages of his own Magazine. Friends who wish to have their monthly numbers bound, can obtain cloth covers, gilt lettered, at 1s. 4d. each, either from the publishers, or through any bookseller.

Morning and Evening. Daily Readings. By C. H. SPURGEON. Passmore and Alabaster. Price 3s. 6d., 5s., or 7s. 6d.

BEFORE our friends complete their lists of Christmas, New Year, or birthday gifts, we recommend them to enquire for the new edition, in one volume, of Mr. Spurgeon's choice Daily Readings, *Morning by Morning*, and *Evening by Evening*. Printed on India paper, in small but clear type, the book can be easily carried in the pocket. It is hardly necessary to commend these devotional portions to our readers, for surely most of them must be among the givers or receivers of the two hundred thousand copies of the large-type volumes that have already been sold. If they are not, we advise them to get either the old or the new edition at once, so as to begin the readings with January 1st. After using the books, in family worship, or for private devotion,

between twenty and thirty years, the meditations have for us a perennial freshness, for the Spirit of Life breathes through them every one. In either edition, *Morning and Evening* can be obtained in various bindings to suit different classes of purchasers.

The Anticipations of Christ. Address to the Home Counties Baptist Association. By CHARLES SPURGEON, Moderator. Berryman and Sons, Blackheath Road, S.E.

MANY of our readers will be glad to be able to preserve this admirable address, delivered at Norbiton, at the conclusion of Pastor Charles Spurgeon's year of office as Moderator of the Association to which he has rendered such signal service during his occupancy of that honourable position.

Just as we were going to press, we received a large assortment of *Christmas and New Year Cards, Calendars, etc.*, from Messrs. C. W. Faulkner and Co., 41, Jewin Street, E.C. This firm is noted for its artistic and tasteful work, and the present issues are no exception to the rule. A few of the cards would not be quite to our readers' taste; but we are glad to notice an increasing number containing sacred poetry and religious mottoes. Many of the Calendars can be used for advertising purposes, blank spaces being left for names, addresses, etc. They are real gems of art: the *Engagements Calendar* is both novel and useful; and the *Shakesperian Calendar*, useful though not novel. The two pictures of pussies, puggies, birdie, and mousie, will charm the children whose nursery wall may be adorned with them; they are one shilling each, and at the same price is sold "A New and Most Interesting Indoor Game" — *Malletino*, which ought to help to while away the winter evenings.

Last month, we said that *story-books* were "pouring in" upon us; we hardly know how to characterize the deluge that shortly afterwards followed. There ought to be plenty of employment for authors, printers, and publishers, judging by the rate at which the volumes are issued from the press; and this must be a reading age, even if the books that are read are not all that we could desire. If children and young people must have tales and stories, it is well that there are able writers who, while supplying the literature desired, weave in so much of pure gospel and healthful teaching as many of them do.

On this occasion, the Religious Tract Society leads the way both in the quantity and quality of its books for the youth of both sexes. *Little Miss Muffet*, by ROSA NOUCHETTE CAREY; *Tom, Dick, and Harry*, and *A Dog with a Bad Name*, by TALBOT BAINES REED, are three capital tales that we read in serial form, and can therefore heartily recommend. *The Master of the Shell* is another of Mr. Reed's splendid school stories. Any boy who has read *The Fifth Form at St. Dominic's* or *The Cock House at Fellgarth* will want to see all that is inside this "shell." J. MACDONALD OXLEY'S *Archie McKenzie, the Young Nor'-Wester*, will be a treat to the lads who love to read of the stirring deeds in the far North-West, and what lad, worth his salt, is not interested in such narratives? Mr. Reed's three books are 5s. each; the other two, 3s. 6d. each.

We always give special praise to a well-told "historical tale", and therefore cordially commend *Margaret Somerset*, by LOUISA C. SILKE (2s. 6d.), an English story of the time of Charles II. *True as Steel*, by REV. T. S. MILLINGTON, M.A. (2s. 6d.), is almost the same as a record of facts, for the chief incidents came to the writer's knowledge during his travels in Greece forty-five years ago, and he has skilfully woven them into a fascinating story. The same adjective applies to Mr. Millington's 3s. 6d. volume, *Through Fire and Through Water*, a story of peril and adventure in the early part of this century.

Anyone who wants plenty for money

should spend half-a-crown upon *Eighteen Stories for Girls*, by that number of English women-writers "who are reckoned among the foremost of the craft."

The Adventures of Hans Müller by ALICE LANG, is a German story of the days of Luther; and *Menzikoff* tells the origin of a family well known in Russian history. These are 2s. each, and there are half-a-dozen more brightly-bound and well-illustrated volumes at the same price, *Josh Jobson*, by FLORENCE E. BURCH; *A Common-place Woman*, by R. FRASER ROBERTSON; *Norman's Inheritance*, by EDITH C. KENYON and REV. R. G. SOANS, B.A.; *The Old House by the Water*, by BESSIE MARCHANT; *Jim and Napoleon*, by LYDIA PHILLIPS; and *Two Bright Shillings*, by EVELYN EVERETT-GREEN.

Two more of the "new shilling story-books" are issued, *Harry's Trip to India*, by REV. W. J. WILKINS; and *A Strange Christmas Angel*, by REV. WALTER SENIOR, M.A., and there are two other tales at the same price:—*Eric's Good News*, and *Benedicta's Stranger*.

To the R.T.S. Library, 6d. each, the five following little books have been added:—*Self-Improvement*, *Emily Ellett's Journal*, *The Story of Charles Ogilvie*, *Life's Battle Lost and Won*, and *Luther Anecdotes*, making number thirty-five in this useful series.

Next to the Religious Tract Society, and a good second in the race, comes the Sunday School Union. The excellent printing, pretty binding, good illustrations, and general attractiveness of the volumes issued from 57, Ludgate Hill, will find for them a ready sale, while the contents of the books will afford interest and instruction during many a long evening.

Under the War Clouds, by E. F. POLLARD, is a tale of the last Franco-German war; would that it might be the last struggle between those two nations! *The Little Bag of Gold*, by F. BAYFORD HARRISON, is about a little bag of counters which looked like gold, and brought to the finder almost as much trouble as if they had been the coins which he supposed. These two gilt-edged books are 3s. 6d.

each, and at the same price is published EVELYN EVERETT-GREEN'S lively story of the harum-scarum girl who furnishes the title of the volume, *A Difficult Daughter*.

For half-a-crown, one can purchase C. J. CUTCLIFFE HYNÉ'S tale of the Pennsylvanian oil-fields *The Wild-Catter*. It appears that a wild-catter is not what one might have imagined from the name, but "a prospector who goes to a new region, and sinks a well on the off-chance of striking oil." The author of this stirring story has "struck ile."

Stepping Heavenward, by E. PRENTISS (2s.), is a book of another class, forming part of the "Endeavour Library." We hope that all the young Endeavourers will be constantly "stepping heavenward." HAROLD AVERY has written a capital batch of stories, which he has appropriately dedicated to his schoolmaster, as the first one gives the title to the book, *The School's Honour*. (2s.)

Next follow two volumes at 1s. 6d., *Vassia; or, a Russian boy's eventful journey*, by MARY E. ROPES; and *Hope's Legacy*, by MRS. HENRY CLARKE, M.A.: and the list closes with two at a shilling, *Allan Haywood* and *Frank Austin's Diamond*, both by the author of *Nettie's Mission*, a book doubtless remembered by our younger friends.

Better than all the stories is the new volume in the shilling "Splendid Lives" Series, *Sir Henry Layard: his Adventures and Discoveries*, by ALFRED E. LOMAX. Such a book upon such a life is worthy of everybody's attention.

In addition to the large number of Messrs. Partridge and Co.'s publications mentioned in our last number, we have received three more volumes of their charming "Home Library" Series, 2s. each, *Louie's Married Life*, by SARAH DOUDNEY; *Madeline; or, the Tale of a Haunted House*, by JENNIE CHAPPELL; and *Naomi; or, the Last Days of Jerusalem*, by MRS. WEBB.

From the same publishers, come the three recent issues of Popular Biographies, 1s. 6d. each, *Reginald Heber, Bishop of Calcutta*, by A. MONTEFIORE, F.R.G.S.; *Among the Maories; or, Daybreak in New Zealand*, by JESSE PAGE; and *Through Prison*

Bars, the Lives and Labours of John Howard and Elizabeth Fry, by W. H. RENDER. If our young people could only be induced to read such books as these in place of works of fiction, it would be a great gain; if they will not do that, we must sandwich the more nourishing mental food with that which may be more to their taste, but is not so good for them.

Messrs. Partridge and Co. are also issuing a new set of books called "The World's Wonders Series" (1s. 6d. each), beginning with *Engineers and their Triumphs*, by F. R. HOLMES; *Electricians and their Marvels*, by W. JERROLD; and *Musicians and their Compositions*, by J. R. GRIFFITHS. Well written, clearly printed, fully illustrated, and appropriately bound, they ought to be in great demand for the edification of boys and girls, and their seniors also.

Messrs. Blackie and Son are fulfilling their promise to issue, "in rapid succession," the works to be included in their "School and Home Library." Already, they have published seventeen volumes, the last three being *Dickens' Old Curiosity Shop* (2 vols.), and *Plutarch's Lives of Greek Heroes*. These two titles indicate something of the variety that characterizes the whole series.

Leena's Tales for Children. By Mrs. QUINCEY LANE. Simpkin, Marshall, and Co.

CHARMING parables for boys and girls, letting them into many of the mysteries of nature by telling them tales of fairyland. Many a boy would like to learn his lessons, with Crede, by falling asleep over his Latin primer, and going on "A Trip through Wonderland."

Missionary Veterans in South Africa. By Rev. J. MARRAT. C. H. Kelly.

THE Wesleyan Methodist Book Room does good service in issuing such books as this. How the pioneers in missionary work endured hardness, subdued kingdoms, and stopped the mouths of lions, is told with skilful pen. A capital book for the Sunday-school library.

Two of the most welcome *Annuals* that come to us are *The Leisure Hour* and *The Sunday at Home* (Religious Tract Society). Containing over eight hundred pages each of bright, healthful, varied reading matter, with hundreds of illustrations of a most tasteful kind, and brilliantly bound, they will adorn the drawing-room or library table, and furnish mental food for old and young during many a "leisure hour" or "Sunday at home." The programmes for the new volumes just commencing show that the managers intend the magazines still to retain the leading positions they have so long occupied.

Our Own Gazette (Partridge and Co.) has quite made a place for itself as the organ of the Y. W. C. A. A magazine that has attained a circulation of eighty thousand per month has proved the need of its existence, and the sterling value of its contents. This paper may not suit "the new woman" of fiction or fashion; but it will both please and profit the new woman in Christ Jesus. Mrs. Menzies is to be heartily congratulated upon the success of *Our Own Gazette*.

The Herald of Mercy (Morgan and Scott) continues to be true to its name, and proclaims the gospel message in plain and simple language that all can understand.

The Day of Days ("Home Words" Publishing Office) is one of Mr. Bullock's admirable magazines, and has attractions for many beside the Church people for whose benefit it is specially intended.

A similar commendation may be given to *Hand and Heart*, a family, social, and temperance magazine, issued from the same office.

Early Days (2, Castle Street, City Road) is issued by our Wesleyan Methodist friends, but is suited to children of all denominations, or of no denomination at all. It will help to brighten their "early days."

The Golden Text Calendar for 1895 (A. Holness) plainly shows the date,

day by day, throughout the year; and also keeps the Word of God prominently before the reader's eye. The same publisher sends us *Faithful Words Almanack*, *Day by Day Almanack*, and *Search and See Almanack*, which are all good, as usual.

Bemrose's Monthly Diary (23, Old Bailey) furnishes a dozen useful enclosures for the pocket-book of anyone who needs to make a good many daily entries in a comparatively small space.

The Expository Times. Vol. V. Edited by Rev. JAMES HASTINGS, M.A. Edinburgh: T. and T. Clark.

THIS popular preacher's magazine maintains a high standard of literary interest, and is a sort of *omnium gatherum*, in which the wheat of truth and the chaff of error are somewhat mixed. It leans to the English and moderate school of the so-called Higher Criticism, but seems to share the general unsettlement produced by such criticism. The discriminating reader will find valuable matter and much help in the volume; the weak may be confused or carried away by the fallacies of certain writers; the strong will be warned, and learn to stand all the more steadfastly. Its resistance to both Unitarianism and Drummondism is firm, but kindly.

The Missionary Birthday Book. Religious Tract Society.

A CAPITAL idea, admirably carried out. Anyone who possesses this neatly-bound, gilt-edged birthday book will have quite a store of interesting information concerning missionaries and missions, and the collection will become increasingly valuable as living workers for God in various lands put their autographs in the spaces allotted to them.

Shakespeare's Daughter: A Homily on her Epitaph (H. R. Allenson) is No. 1 of "The Torbay Series of Gospel Booklets," threepence each. Evangelical doctrine is clearly taught; but it would be well, in future issues, if the writing could be somewhat less involved than in this instance.

Bible Hymnal. Compiled by W. L. HOLLAND, M.A. Edinburgh: R. W. Hunter.

THIS is no common-place collection of hymns. It is marked by wise and discriminating choice, by refined and reverent taste, and, above all, by spiritual Evangelical sentiment. One feature deserves both notice and imitation, the use of hymns by authors themselves in harmony with Scripture. "To my mind," says Mr. Holland, "it is most unwise to familiarize a congregation, through hymns, with the names and works of writers who have inculcated false doctrine, however free from blots some few of their hymns may be." And he gives good reasons, too, for this belief. Altogether, it is an admirable compilation. The fewness of the hymns (there are 356), and the price, will, we fear, stand in the way of so large an adoption as the book deserves. It is greatly enriched by the Preface and brief biographies of the authors of the hymns.

The Union Mission Hymnal. Edited by F. C. SPURR. Marlborough and Co.

THE Council of the Baptist Union has prepared and published this collection of 209 hymns for use at evangelistic and other services. Many of them will be strange to Baptist gatherings, especially such as the Llanthony Monastery Hymns, of which Mr. Spurr appears to be particularly fond. Not the least in merit are those by the Editor himself. The second verse of hymn 168 is given in its unrevised form:—

"His body broken in our stead,
Is here, in this memorial bread."

Mr. Rawson changed the word *here* to *shown*, thus avoiding the Romish error of our Lord's bodily presence in the communion elements. The tunes are of a varied, and, in some cases, valuable kind, and the book is well got up at the price. (1s. 6d.)

Strange, but True. Experiences of William Sampson. C. H. Kelly.

THE well-known Cornish evangelist here narrates some of the wonders wrought in Methodism by the gospel's power. The striking style and graphic

narratives may point a moral for many a mission-hall preacher. Heartily do we rejoice at such triumphs of faith.

Foundation Truths of the Gospel. By JOHN RITCHIE. Kilmarnock: "The Young Watchman" Office.

TWELVE Bible Readings admirably fitted to follow evangelistic services. Many pastors have wished for a suitable work to put into young converts' hands. This is just the book. Or, if the special meetings are followed by Bible Readings to build up babes in faith, here are the subjects ready to hand, clear as crystal, and true to the Scriptures.

When the Sun Riseth. By HARRIET E. COLVILLE. Nisbet and Co.

A BOOK dedicated to seeking souls, but well suited to all stages of spiritual experience. Wise Christian counsel and exposition are given, while a choice collection of appropriate texts appears upon the alternate pages. Thus, together, we have milk for babes, and strong meat for maturer spirits. A wise and gracious book, likely to be the means of much blessing.

Victory through the Name. By Rev. C. A. FOX, B.A. Marshall Brothers.

THE fifth volume of "The Keswick Library" is a choice exposition of the fulness of Jehovah's Name, and a right worthy compeer of its admirable predecessors.

The Gospel according to Satan. By HEYWOOD SMITH, M.A., M.D. Marshall Brothers.

A FAITHFUL Christian here bears striking witness to the personality and power of Satan, and fearlessly exposes his various perversions of the true gospel. Thus, there are chapters on Doubts, Procrastination, Universalism, Annihilation, Atheism, and Science; and finally, the real gospel is shown to involve the deity of our Lord, His substitution for, and identification with, the believer, and His resurrection. The author speaks with no bated breath, but states the case calmly and conclusively.

Elizabeth Jane Whately. A memoir, by her sister (HENRIETTA WALE). Seeley and Co.

THIS fragrant record of the gifted daughter of a great archbishop deserves warm welcome by the Church at large. Falling asleep in 1893, when she had just passed her three-score years and ten, during a great part of which she was afflicted, her seemingly uneventful life was full of splendid service as, like her Lord, she went about doing good. This book discloses a rich legacy of love in her work in Christian literature, her aid to Christian missions, especially in Europe and Egypt, and her bright, unselfish Christian life. May such an apostolic succession long continue!

A Forgotten Great Englishman; or, The Life and Work of Peter Payne, the Wycliffite. By JAMES BAKER. Religious Tract Society.

THE author of *Pictures from Bohemia*, in gathering material for that valuable volume, made a great discovery when he lighted on traces of Peter Payne, "the English link that connects Wycliffe with Luther." With painstaking perseverance, Mr. Baker followed the track that, during four centuries and a half, had become well-nigh obliterated; and his diligent researches have enabled him, in the work before us, to render due honour to one who deserves a foremost place in the ranks of the early Reformers. Peter Payne was indeed a great Englishman; but henceforth he will not be forgotten. No student of history and no lover of Evangelical doctrine ought to be ignorant of the life and work of this valiant Wycliffite leader now that an authentic record of them can be procured.

A few Neglected Pages of British Church History. By a Lay Member of the Church of England. "Home Words" Office.

CAPITAL! But if the author is right in supposing that Joseph of Arimathea was the first Apostle of the Britons, and that his companions were Lazarus, Simon Zelotes, and Aristobulus, this twopenny pamphlet

proves more than the writer intended. All these disciples of Christ were, doubtless, Baptists, so that our forefathers received their instruction in the gospel from the immediate followers of our Lord and His apostles.

The Daisies of Nazareth. By HUGH MACMILLAN, D.D., LL.D., F.R.S.E. Religious Tract Society.

THE announcement of a new book by Dr. Macmillan will at once conjure up visions of the two worlds of nature and grace, in which he has so long proved himself a trustworthy guide. Nor will these be merely dreams; for the reality lies before us in a substantial and comely volume of addresses to children, not only upon the title-subject, "The Daisies of Nazareth," but also upon such topics as "The small rain upon the tender herb," "The stork and the swallow," "The conies," "The white stone," "The flower of the nettle," "Apples of gold in pictures of silver," etc., etc.

Anyone who knows Dr. Macmillan's writings can guess the character of the literary feast here provided for the young folk, and those who are unacquainted with the learned author's *Bible Teachings in Nature*, and other works, are almost to be congratulated upon the treat still in store for them. All teachers of children should study this book for their own mental furnishing, and then pass on its lessons to their youthful charge. It is published at 3s. 6d.

A Plea for Text Missions. By F. W. CORY. Partridge and Co.

THE more prominently texts of Scripture can be displayed, the better; for it is the entrance of God's Word that giveth light. This booklet records many instances of blessing resulting from the printing of passages from the Bible on hoardings, in omnibuses, tram-cars, etc., furnishes particulars of the cost of the work, and pleads for a much more extensive and systematic development of it. Part IV. of the book comprises 784 passages from the Old and New Testaments, which have been selected as specially suitable for this method of making known the Word of the Lord.

The Family Prayer Book. Edited by
CANON GARBETT and Rev. SAMUEL
MARTIN. Cassell and Co.

FOR those who are obliged to use crutches in family prayer, "this new edition of a work of tried value," as the Dean of Canterbury writes in the Introduction, will prove of great service. More than two hundred of the bishops and clergy, and ministers of various denominations, are mentioned in the list of the original contributors, so that the work is truly "Catholic" in the proper meaning of that much misused term; yet, if the heads of households can profitably lead their families to the throne of grace without using such helps as these, so much the better.

Secrets of a Beautiful Life. By
J. R. MILLER, D.D. Hodder and
Stoughton.

A CHOICE book, graceful in style, gracious in substance, charmingly simple, intensely spiritual, richly suggestive, abounding with striking illustrations and gems of song. It is suitable for readers of every age and condition; but it is a perfect quarry for ministers and leaders of young people's meetings; it deserves the widest circulation. If these "secrets" are worked into the "life", it will be sublime as well as "beautiful."

Christ's Musts, and other Sermons.
By ALEXANDER MACLAREN, D.D.
Alexander and Shephard.

WE can only express our devout thankfulness that the leading living preacher of the gospel continues to declare the truth of God with unflinching power, unflinching courage, and unflinching faith. There are gems of rare lustre in this latest-filled cabinet of Scripture treasures. No list of the "hundred best religious books" can be considered complete unless it includes at least one volume of Dr. Maclaren's sermons, and one or more of Mr. Spurgeon's.

Wine Bad and Good. By Rev. D. V.
LUCAS, M.A., D.D. C. H. Kelly.

A SIXPENNY pamphlet, which may be of service to those who are seeking information as to the different wines mentioned in Scripture, and who have not access to larger works upon the subject.

Thoughts for the Quiet Hour. By
J. R. MACDUFF, D.D. Hodder and
Stoughton.

THE name of Dr. Macduff, on the title-page, is recommendation enough for the book. It is, however, a pleasure to testify that here is a store of choice jewellery, bright with many gems of thought.

Notes.

WITH each copy of the January issue of *The Sword and the Trowel* will be presented a large new portrait of PASTOR THOMAS SPURGEON, similar to the likenesses of his dear father given at the beginning of the last two years, and suitable for framing. The Magazine and portrait can be obtained through any bookseller for 3d., or they will be sent to any address, for 5d., by Messrs. Passmore and Alabaster. As it is anticipated that there will be a largely-increased demand for this number, orders for it should be given at once.

OUR PROGRAMME FOR 1895.—The ever-beloved C. H. SPURGEON will continue to speak to us, month by month, through the gracious messages delivered or written by him in his early days and later ministry, and never yet published. Mrs. Spurgeon hopes still to communicate with our readers by her Personal Notes, which we know that many prize as highly as any portion

of the Magazine. Pastor Charles Spurgeon has kindly promised to send us a monthly illustrated letter concerning his tour in South Africa; all being well, his first epistle, posted at Madeira, will appear in our January number. Pastor Thomas Spurgeon will also write articles for us as often as his many arduous duties will permit. The series of illustrated sketches of "Our Own Men and their Work" will be continued, as those already published have been greatly appreciated. In order to make the papers thoroughly representative of the whole band of brethren who have gone forth from the Pastors' College, we are arranging for the inclusion of some who are labouring abroad as well as those who are serving the Master at home. The papers by H. T. S., entitled, "Peeps from an Invalid's Window," and "A Crimean Veteran," in our October and November numbers, have awakened such widespread interest that we have arranged for an article from the same

facile pen for each month of the coming year. Pastor E. A. Tydeman will still supply us with his tuneful, spiritual poems; Mr. Kilburn, of St. Petersburg, a great lover of our late Editor, and an indefatigable circulator of his sermons, will send us, monthly, a packet of "Seed-thoughts" suggested by those precious discourses; and, lastly, we ask our readers to furnish us with brief records of personal proofs that the Lord does hear and answer prayer. The names of the writers need not be printed unless they desire it.

With such a programme, in addition to our monthly Notices of Books, Notes concerning the Metropolitan Tabernacle and its many institutions, and other matters of public interest, and the acknowledgment of contributions for the various funds, we think that we may not only confidently expect the Magazine to secure the approval of our thousands of old friends, but that we may also, without hesitation, ask them to assist us in increasing its circulation. Messrs. Passmore and Alabaster will send specimen numbers, advertisements, etc., on application.

The article in our last number, entitled, "I never can Believe in Total Depravity," ought to have been acknowledged as copied from the American edition of Dr. Spencer's *Pastor's Sketches*, which have been republished in this country by Messrs. Hamilton, Adams and Co. Mr. Shindler's name as the author of the sketch was not inserted by himself, but was added in mistake by the Editor.

We are glad to know that Mrs. Spurgeon's "Protest against Bazaars" has met with widespread approval. Two editions of the reprints in leaflet form have already been exhausted, and a third edition is now ready. Copies can be obtained of Mrs. Spurgeon, "Westwood," Beulah Hill, Upper Norwood, London, price 1s. per 100, or 50 for 6d., post free.

The secretary of the SPURGEON MEMORIAL SERMON SOCIETY will be glad to receive from our readers any spare copies of Pastor C. H. Spurgeon's sermons for house-to-house distribution. Parcels should be directed to Mr. W. Taverner, 19, Clyde Road, Brighton, Sussex. We rejoice to know that the circulation of the sermons through this Society is being continually increased and greatly blessed.

On *Wednesday evening, October 31*, at a special church-meeting, held at the Tabernacle, under the presidency of Pastor Thomas Spurgeon, the elders were elected for the ensuing twelve months. Of the former officers, twenty-one were re-elected, and the following brethren were chosen to make up the required number:—Messrs. E. Bell, A. J. Parker, and C. Wagstaff, and Professor A. M'Caig, B.A., LL.B. The

Pastor officially announced the result at the great communion service, on *Lord's-day evening, November 4*, when there were thirty-four new members to be received into the church.

On *Tuesday evening, November 6*, the annual meeting of the METROPOLITAN TABERNACLE LOAN TRACT SOCIETY was held in the lecture-hall. Pastor Thomas Spurgeon presided, and a large company of friends attended to show their sympathy with the work of distributing the late beloved Pastor's sermons as loan tracts in more than a hundred districts around the Tabernacle. After the opening hymn, prayer was presented by Mr. J. H. Wicks (Thornton Heath), and the Report was read by the secretary, Mr. Millican, who appealed for sixteen distributors to take the place of those who had moved away, or were unable to continue the service. He also mentioned various proofs of the interest taken in the sermons by the people to whom they have been lent, and gave an account of the fund for the relief of the poor and sick folk found by the visitors. Mr. Harrald, the treasurer, reported an expenditure of £17 4s., and a balance of £4 3s. 9d. in hand; and also gave the statistics of the Mothers' Meeting, and Maternal Society connected with the work. In each case there was a balance in hand, and the Lord's blessing was gratefully acknowledged. Mr. Harrald said that the late dear Pastor's sermons ought to be extensively circulated from that centre, first, because they were among the strongest links between him and the church to which he so long ministered; and, next, because, in so many places at home and abroad, others were doing all that they could to increase the number of readers of the sermons. Interesting addresses were also delivered by the chairman, and by Pastor R. A. Elvey (Arthur Street Chapel, Walworth), and Mrs. Capel, manager of the Mothers' Meeting.

On *Thursday evening, November 8*, the annual meeting of Mr. F. H. FORD'S BIBLE-CLASS was held at the Pastors' College. Deacon Thomas H. Olney presided. From the Report, presented by Mr. A. J. Ball, it appeared that seven of the members had joined the church during the past year, six had left to become teachers, and about twelve were engaged on Sunday evenings in the neighbouring schools and mission-halls; the class had raised £11 3s. for the missionary cause, and the attendance had ranged from 30 to 38. Addresses were given by Messrs. S. R. Pearce, C. Wagstaff, S. Wigney, and Mr. A. J. Mabey, vice-president of the class. A testimonial was presented to the organist, Mr. Ernest Tarrant. Mr. Ford, in proposing a vote of thanks to the chairman, bore testimony to Mr. Olney's invaluable services to the Tabernacle church during the vicissitudes of the past two years.

On *Tuesday evening, November 13*, the annual meeting of ELDER J. T. DUNN'S BIBLE-CLASS was held. After tea, at which over 450 were present, Pastor Thomas Spurgeon took the chair. The secretary, Mr. C. G. Hudson, read the Report, which stated that, during the year, two conversions had taken place in the class, and several members had joined the church. The average attendance was 68, and the total number on the books 128. Since the last anniversary, the class has undertaken much new work; a mission in Upper Kennington Lane is conducted by Messrs. Ebbelwhite and Beckley; another mission has just been started at Boddy's Bridge, Blackfriars, led by Mr. Parford, and a 'Stop-gap mission' is at work, with Mr. Rattenbury leading.

The treasurer reported that the amount collected for missionary purposes during the year was £33; £20 of which was handed to the chairman for Mr. Wigstone, in Spain, the balance being reserved for the home mission work carried on by the class; a cheque for £23 for the Pastors' College was also presented. Rev. W. R. Mowll, M.A., deeply impressed on his hearers the necessity for exact Bible study, and urged them to value the Word more. To make his advice the more forcible, he put it into the form of an acrostic, upon the Wisdom, Omnipotence, Revelation, and Decision of the Word; and concluded with an earnest appeal to the members to abstain from strong drink, more especially on account of its hindrance to the progress of the Word.

The chairman commenced his speech by alluding to a remark of the previous speaker, as to the ignorance of the Bible which exists even among professing Christians, and caused considerable amusement by relating an incident in his own experience when he was conducting a Bible-class many years ago. The subject for study was, the Lord's Prayer; and it was suggested that, instead of the words, "Our Father, *which* art in heaven," it would be more in accordance with modern English to render the sentence, "Our Father, *who* art in heaven," when an old lady, in the corner of the room, piped out in a shrill voice, "Oh, but there were *witches* in those days, you know!" The Pastor said that it was good to instruct believers in the Word, but he rejoiced still more in the fact that saving work was done in the class; that the members were not only students of the Word, but were sent out upon the Master's service. Why! the influence of the class extended even to Spain.

It was a mistake to suppose that, because we were godly, we must say good-bye to all joy; notso. The Lord is the happy God, and those who believe in Him should be happy, too. The day had, he hoped, gone by when one's piety was measured by the length of one's face. There ought to be something about us to show that our religion agreed with us; though our forms might not be bulky, we should have fatness of soul. The joy of conversion should not be a thing of

the past; our experience should not be on the "Down-grade" any more than our doctrine.

One great attraction of the meeting was the presence of Prince Ademuyiwa from West Africa, with his two daughters. He said that he had read much of the late Mr. Spurgeon; he had not had the pleasure of knowing him, but he was glad to meet his son, and to know that he was labouring in his dear father's place. The church at the Tabernacle had been wise in inviting him to occupy that important post. Although he lived five thousand miles away, he loved the late Pastor, and greatly revered his memory, and he rejoiced that his son was walking in his father's footsteps.

The Prince said that he did not know of the Bible until the year 1868, when he became acquainted with it through the teaching of the missionaries; and those noble men had pointed him to Christ. His people believed in a resurrection, in good and bad places for departed spirits, but they had no knowledge of a Saviour till they were brought to know Him through the holy Book, which he begged every one present to love more and more. What made the chairman say, "I am glad to introduce *my brother*"? It was all through the teachings of the Bible. Many could not find on the map that far-away place where he was converted; but the Bible found him out, and pointed him to the way of life.

In closing, the Prince referred, in very plain terms, to the havoc wrought by strong drink among the native races of Africa. The spirits sent out were of so vile a character that painters mixed their colours with them instead of using turpentine. The native name for them was, "white man's curse." He urged his hearers to become total abstainers, and to do their utmost to abate the evils wrought by strong drink.

COLLEGE.—The following students have settled since our last notice:—Mr. J. E. Barnes, at Hounslow; Mr. W. K. Bryce, at Chatteris; and Mr. T. G. Pollard, at Silver-town, E.

Mr. G. H. Carr, late of Barking Road Tabernacle, has accepted the pastorate at Bromley, Kent; and Mr. F. A. Jackson has removed from Syston, to the Thomas Cooper Memorial Chapel, Lincoln.

In memoriam.—Mr. W. Holyoak, the students' secretary, writes as follows concerning the student who has recently been called to his heavenly home:—"Mr. Henry Bartlett entered College rather more than two years since. After some time, through failing health, he was forced to relinquish his studies. He returned for a short while; but, his condition again appearing serious, he went to Ramsgate; where the consumption from which he was suffering proved fatal on Lord's-day, October 4. Four days later, he was buried at Margate Cemetery; the service being conducted by Pastor R. Turner Sole. Prayer was offered by Pastor

W. Wall, of Ramsgate, and by Pastor J. T. Castle, of St. Peter's. The latter attended on behalf of the College, and as their representative placed a wreath upon the coffin. Mr. Bartlett was formerly a member of Salem Baptist Church, St. Peter's, whence he was transferred to the Tabernacle. Both tutors and students entertain feelings of deep regret at losing a brother beloved, and they sincerely sympathize with those who have been bereaved, while they bow to the decree of Him who always knows and does what is best."

COLLEGE MISSIONARY ASSOCIATION.—Mr. and Mrs. Patrick have returned to Tangier, and have now, we trust, resumed the service which they were obliged to leave for a while through Mrs. Patrick's ill-health. They and Dr. Churcher will be greatly cheered by a liberal response to the appeals published in last month's Magazine.

PASTORS' COLLEGE EVANGELISTS.—Rev. J. H. Shakespeare, M.A., writes as follows concerning the mission at Norwich conducted from October 20 to 28, by *Messrs. Fullerton and Smith*, at the invitation of the local Baptist Union:—"The mission included meetings for children, afternoon 'Hours with the Bible,' a meeting for men only, and week-evening evangelistic services. Mr. Smith accompanied the singing on his silver cornet, sang solos, and interspersed the hymns with a few earnest words and stories from his own experience. The addresses were given by Mr. Fullerton, and made a very deep impression, not only in arousing the unsaved, but also in the quickening of believers. We cannot speak too highly of their power, suggestiveness, and exquisite simplicity. On the last day of the mission, the evangelists preached in the various Baptist chapels of the city, Mr. Fullerton preaching in the morning at St. Mary's (Rev. J. H. Shakespeare) to a very large congregation. The closing service was in the St. Andrew's Hall, which was densely crowded with an audience of more than 2,000 people. A considerable number of enquirers found Christ during the mission; they are being cared for by the Christian workers in the various churches."

C. H. SPURGEON'S EVANGELISTS.—*Mr. Burnham's* services at Lancaster Road Congregational Church, Notting Hill, were specially interesting as Pastor W. P. Devine had himself been blessed at one of the evangelist's missions some years since. He writes:—"On Monday last, Mr. Burnham completed a fortnight's mission at the above place, commencing the series by a service of song, and terminating it by a public thanksgiving tea-meeting, the latter event being a fitting climax to a successful mission. On the platform, the Baptists, Presbyterians, Anglicans, Wesleyans, and Congregationalists were represented. Many testimonies, of a very representative character, were

borne at the closing meeting, they being the foretaste, we hope, of greater blessings yet to come."

Pastor J. Beard sends us a long and cheering report of Mr. Burnham's third visit to Peterchurch, Hereford; but we can only spare space for the following extract:—

"Mr. Burnham's terse and incisive method of appeal to the unsaved is most searching, and his arguments and illustrations most convincing. We shall not soon forget the last service, as, with almost impassioned earnestness, he said, 'I am persuaded that with some present we have come to the parting of the ways,' and then pressed for immediate, personal decision for Christ. Such a consciousness of the divine presence and power I have seldom felt. The results of these services cannot be tabulated, and not till the great day of account will the solemn and momentous issues be known. We thank God for our brother's faithful services, and for his loyalty to the truths of the gospel of Christ. His ministry is not tainted with the 'gospel of doubt'; but from a full heart, and a clear mind, and in language understood by the people he preaches Christ, and often testifies of what he has himself tasted, and handled, and felt, of the Word of life."

Our brother has since been at Caton, Lancashire; from December 2 to 10, he is to conduct a mission at Clifton Hall, Chiswick; and from December 30 to January 10, he is to be at Slough.

Several pleasing reports of *Mr. Harmer's* mission in Newark and the neighbourhood have come to hand; one of them says:—"The evangelist's visit was much appreciated, and the means of blessing to many. We have reason to believe that several have been brought to decide for Christ, through his instrumentality."

Pastor T. B. Curry, of Great Yarmouth, writing to Mrs. Spurgeon, says:—

"In sending you the enclosed thank-offering for Mr. Harmer's services, I desire to testify to the blessing we have received through our brother's visit. His powerful addresses and clear presentation of the gospel were much appreciated, and many will have cause to remember his earnest appeals. The meetings grew in interest and numbers from the beginning, and we were all sorry when the closing day of the mission came, as we seemed then to be at the height of the good work. The meeting for 'Men only' was a grand time, and will not soon be forgotten by any who were present. I feel sure that the faithful word then spoken must have made a lasting impression for good on many minds. We have to rejoice that several were brought to Christ during the services, and many others have had their hearts touched, who, we hope, will soon take the decisive step."

It will be noticed that the minister and his people regretted that the evangelist had to leave just as the good work was at its

height. This is such a frequent experience that we would earnestly suggest to those who are arranging for a mission that they should make it as long as they possibly can, a month rather than a fortnight. This arrangement has been carried out by Mr. Harmer, for he has spent most of November at Mount Pleasant Chapel, Burnley, and the whole of December is to be devoted to Old Basford, Nottinghamshire.

ORPHANAGE.—It is with devout thankfulness to God we are able to report that there has been no spread of the fever outbreak, and that none of the cases proved fatal. The institution has ever been spared the ravages of an epidemic, a fact for which we cannot be too grateful.

The choir visit to the North of England proved very successful. The party travelled about 800 miles, and 29 meetings and services were held, attended by an aggregate of no fewer than 17,000 persons. To all the kind friends, who rendered loving and willing help, the President and Managers present their hearty thanks.

The following tour is now being arranged:—November 27, Guildford; 28, Gosport; 29, Ryde; 30, Soldiers' Institute, Portsmouth; December 1—3, Cowes; 4, Portsmouth; 5, Southsea; 6, Romsey; 7, Salisbury; 8—10, Bournemouth; 11, Southampton. Will friends in the neighbourhood of these places kindly aid in ensuring the success of the gatherings?

The quarterly special service of the Orphanage Sunday-school was held in the New Memorial Hall, on October 21, the day of prayer appointed by the Sunday School Union, and an interesting and impressive address was given by Rev. Walter Horne, M.A., of St. Philip's, Kennington Road, taking for his text Matt. xviii. 3, the subject being "*Conversion*." The true meaning of conversion was clearly explained, and the preacher illustrated his subject by drawing several lessons from a piece of coal. A collection was taken at the close towards the Continental Sunday School Mission.

On October 25, the choir took part in the young people's meeting in celebration of the President's semi-jubilee at Croydon. Their services were much appreciated, and the collection for the Orphanage amounted to £16.

On October 30, the quarterly meeting of collectors was held under the presidency of Thos. D. Galpin, Esq. The initials of Mrs. Hillyard, C. H. Spurgeon, and Mr. Galpin are inscribed upon one of the foundation stones as those of the first three donors to the building fund for the Girls' Orphanage. An illuminated copy of the inscription was presented to Mr. Galpin.

Although the evening was very unfavourable, there was a good attendance, and the amount realized for the Orphanage exceeded that of the corresponding meeting last year. The President and Managers will be glad to

issue collecting cards or boxes to friends who can help the Orphanage in this way.

Christmas at the Orphanage.—For many years, the beloved Founder was wont to plead for the orphans in view of the Christmas festivities, to which appeals our friends responded by loving and generous gifts. Christmas in the Orphanage has always been a red-letter day to the children, and they are wondering what the Christmas of 1894 will bring to them. They are full of hope, however, and we feel sure they will not be disappointed. Our mercies will be all the sweeter to us if we share them with those for whom nothing is provided if our help should fail. "No lack in the larder," has been the watchword for Christmas these many years; and already the tramp of the postman, and the rumble of the wheels of carriers' carts, are the musical echoes of coming events. Contributions should be sent to the treasurer, care of the secretary; and gifts in kind should be addressed to the head-master, Stockwell Orphanage, Clapham Road, London, S.W.

[In addition to special donations for the Christmas Festivities Fund, friends in past years have always sent numerous and generous contributions for the general work of the institution. We trust that in this respect also, Christmas, 1894, will resemble former festive seasons.—*Ed.*]

COLPORTAGE.—There is room for only a short notice this month; but the following letter, from one of the colporteurs, is encouraging to the new President, Pastor Thomas Spurgeon, and will, we hope, lead friends to send him the needed funds for carrying on the work:—

"I have not heard of any conversions just lately; but the aged have been encouraged, and the sick visited. Enquiring if the minister has been, sometimes the answer is, 'Yes, but he never talks like you do, nor says anything about our souls.' I went, on May 15, to —, and called to see an aged couple. I took with me *Word and Work* for that week, and read to them our beloved President's sermon on 'Springtime.' It would have cheered his heart, as it did mine, to hear now and again the old people's hearty 'Amen,' and 'Bless the Lord!' as they drank in his words, so appropriate both to old and young. Thus his message reached two lonely souls, and cheered them by the way. After I had finished, the old man said, 'I have not heard anything so good as that for a very long time.' 'Nor I either,' added his venerable partner."

All communications will be promptly acknowledged by the secretary, W. Cordeu Jones, Pastors' College, Temple Street, Southwark, S.E.

Baptisms at Metropolitan Tabernacle:—October 25th, seven; November 1st, nineteen; at Haddon Hall, October 22nd, four.

PERSONAL NOTES, BY MRS. C. H. SPURGEON.—God's winds and waves have

safely carried our good ship, *The Sword and the Trowel*, across the ocean of 1894. It has been a prosperous voyage, and the old flag has never been lowered an inch to any passing enemy. Our sailing orders have been obeyed, we have steered a straight course, our cargo has been "the finest of the wheat," "the chief things of the ancient mountains, and the precious things of the lasting hills," and the commerce we have carried on between earth and heaven has enriched many a heart and home. The dear hand, which held the helm so steadfastly for seven-and-twenty years, has now higher service to perform; but the ship sails on, as seaworthy as ever; and whether her course be through rippling, sun-kissed wavelets, or against contrary winds, and under lowering skies, God guides and governs her, and blesses the goodly merchandise which she carries. "Thou blessed, O Lord, and it shall be blessed for ever."

"Who edits *The Sword and the Trowel* now?" has been a question burning on many lips lately. "Who has managed the gallant vessel since her well-loved captain went ashore at the port of heaven?" "Who still steers the bark which has weathered so many storms, and seen such varied service?" I will tell you the secret. *We do*. The first mate, and the other surviving officer of the ship, are still a-board, with the old crew of stalwart men, reinforced by a few new "hands" equally true to our great Owner, and loyal to our late beloved commander.

We hold closely to the chart by which he steered; we watch longingly, as he did, for the mysterious, blessed visits of the Great Pilot: we keep our lights burning, for the comfort and guidance of distressed mariners; and, though our vessel is engaged, under a heavenly charter, in peaceful traffic, we carry a few guns of good calibre, and have them ever in fighting order, feeling bound sometimes to fire a warning shot across the bows of any pirate ship sailing under false colours, or flying the flag of the prince of darkness.

Now, will you not give three hearty cheers for *The Sword and the Trowel*? A full and true record of all details of this present voyage will be found in the ship's log for 1894; and before we set sail for the untried waters of 1895, we ask your prayers that the Lord of sea and land will again grant His special commission to our vessel and its officers, to do blessed service next year for Him and His dear people.

"Three hearty cheers for *The Sword and the Trowel*" mean, to my heart, a great shout of praise to the dear Lord who has so signally blessed us, and given tokens of His approval to all that has been attempted in His name.

This month's Magazine is crowded with contents, so I must try to tell you as concisely as I can of the help your co-operation

has been to me during the year, and the debt of love I owe, first to my God, and then to you, for such assistance and favour. The aid rendered to so many of our beloved Mr. Spurgeon's beneficent plans, by the money you have generously entrusted to my care, is a constant cause of rejoicing and thanksgiving.

First in order comes the fund "FOR GENERAL USE IN THE WORK OF THE LORD." This has five principal channels in which its bounty flows:—(1.) It helps poor ministers (quite apart from my own "Pastors' Aid Fund") in those special cases where my husband would instantly have lent a helping hand. (2.) It makes grants to missionaries, either for their personal needs, or in connection with their trying work; here, again, following in the footsteps of the dear Pastor, and keeping up his gracious service. (3.) It helps in chapel debts and difficulties, lightening the burden of many a weary minister, and sending him on his way rejoicing. (4.) It aids many other needy ones, who have no claim on existing funds, and know not where to turn for help. And, lastly, it carries on that glorious work of sermon translation and distribution in which we are all so deeply interested. It is truly of "general use", you see, and I have abundant reason to be grateful to God for inclining your hearts, dear readers of the Magazine, to provide me with the means of continuing our loved Pastor's beautiful deeds of generosity and kindness.

Then there is my new responsibility, "C. H. SPURGEON'S *Evangelists' Fund*," which was forced upon me both by love and duty, and, as I sincerely believe, by the will of God. You have so nobly come to my aid in this matter that, since I took it over, I have not had cause for a moment's misgiving or fear. I bless God that He put it into my heart to dare to undertake it. He has already given signs and tokens of blessing, and is sure to carry it through. Only this week I have received most cheering letters from friends in a place where Mr. Harmer has lately been conducting a mission, telling me of their joy over the conversion of many souls, and the quickening of spiritual life in those already saved. You cannot tell, dear friends, how great a blessing God means to give to this work, which you and I have taken in hand for His sake, and from love to the dear one who is with Him. Do not forget to pray with me that these good men may never be without souls for their hire, and seals to their ministry, for this is the joy and crown of their work.

THE SERMON TRANSLATION FUND would need a whole page to itself if I told you all there is to tell concerning it. But I must content myself with giving you an account of the lovingkindness of the Lord in regard to the *Lettsish translations*, and pass quickly

over the other items. Some months ago, the thing which I feared came upon me. The permission to print the sermons in the Letts' language was withdrawn. Friends in Liefeland felt this to be a great trial of faith, and I was at first much distressed. We agreed to pray, fervently and frequently, that the Lord would take the matter into His own hands, and make the authorities willing to allow the sermons to be published and circulated. So we cried to our God, and—need I say that the Lord heard and answered us? A week or so since, I received the following intimation on a post-card from Riga:—"The Lord has answered prayer! I can tell you the happy news that we have received permission to print two more of Mr. Spurgeon's blessed sermons, so I have sent them to press, and have translated a new one!"

Oh! how can we ever dare to doubt our dear Lord's willingness to hear and help us? How, rather, ought we always to exult in the assurance of His power to defend, and to plead our cause! "Our God, whom we serve, is able to deliver us," said the three companions of Daniel; and their language of faith should be ours also in every time of need and trial. The censorship of the press in Russia is despotic and arbitrary; again and again has my friend, Mr. Kilburn, warned me that, at any moment, the tolerance allowed to dear Mr. Spurgeon's sermons might cease, and their distribution be stopped. Now this *has* happened; but for how short a time! The Lord rules, and *over-rules*, and in this case it looks as if for a little moment He permitted His servants to be defeated, that He might the more gloriously "show Himself strong in the behalf of them whose heart is perfect toward Him." I am sure you will

praise the Lord with me for this unmistakable interposition of His hand of power.

In the *Argentine Republic*, a further issue of a thousand sermons, in the Spanish *ptois* spoken there, is reported, and my correspondent says:—"I have very few of the former sermons left; they have been scattered far and wide, and have been greatly appreciated by Christian workers, as well as by the people in general. The good seed, thus sown, must bear fruit in days to come."

At *Zahleh, in Syria*, where the priests cursed and burned the Arabic sermons, the distribution still goes on, and I have again offered special help for a gift of them at Christmas. Mr. H— writes:—"We have been putting out the two sermons, 'Salvation by Works, a Criminal Doctrine' (No. 1,534), and 'Faith' (No. 107), from time to time, and at Christmas we plan to give out, in one day, 500 of the Christmas sermons, and we want you and your friends to pray for a blessing upon them. We are sure the truth is working like leaven among these old lumps, even though we are not permitted to count great results outside of our educational work."

Do not forget this request, dear friends: the matter is abundantly worthy of your most earnest petitions.

No news from India lately. There was an edition of 5,000 sermons in Hindi, and these take long to circulate carefully, and the Bengali translation is not yet accomplished. I hope to give fuller information further on, for I believe God has a great work for His dear servant's words to do in India.

Now, unwillingly, but with much Christian love, I bid you farewell for this year.

GOD BLESS YOU ALL!

Pastors' College, Metropolitan Tabernacle.

Statement of Receipts from October 15th to November 14th, 1894.

		£ s. d.			£ s. d.
Pastor W. L. Llewellyn ... ..	...	0 10 0	Mr. Bigwood ... ..	...	1 0 0
Mrs. C. Robertson ... ..	...	1 5 0	Mr. John Cameron, per Mrs. C. H.	...	5 0 0
Mrs. Elgee ... ..	...	0 10 6	Spurgeon ... ..	...	23 0 0
Donation from West Croydon Baptist	...	10 0 0	Contribution from Mr. J. T. Duan's	...	5 15 9
Church, per Mr. S. A. Read ... ..	...	0 10 0	Men's Bible-class ... ..	...	28 0 9
Mr. F. W. Kay ... ..	...	0 10 0	Weekly Offerings at Met. Tab.—	...	23 16 0
Mansion House Mission, per Mr. G. W.	...	0 12 6	Oct. 21 ... ..	...	30 17 10
Linnecar ... ..	...	23 0 0	" 28 ... ..	...
O.B., per Pastor J. A. Spurgeon ... ..	...	0 2 6	Nov. 4 ... ..	...
Rev. R. J. Beechiff... ..	...	1 1 0	" 11 ... ..	...
Mr. W. Pitcher ... ..	...	3 0 0			SS 10 4
Collection at Drummond Road Baptist	...	3 0 0			£160 1 10
Chapel, Bermondsey, per Pastor H.	...				
A. Burleigh ... ..	...			

Pastors' College Missionary Association.

Statement of Receipts from October 15th to November 14th, 1894.

		£ s. d.			£ s. d.
Collection at Lordship Lane Baptist	...	2 2 0	Metropolitan Tabernacle Sunday-school,	...	5 0 0
Chapel, per Dr. T. G. Churcher ... ..	...		per Mr. T. H. Olney ... ..	...

	£	s.	d.		£	s.	d.
Proceeds of Dr. Churcher's visit to Bromley Baptist Chapel, per Pastor J. W. Davies	2	12	0	Mrs. Bulley ...			0 10 0
Contribution from Queen's Road Baptist Church, Wimbledon	1	5	0	Contribution from Mr. J. T. Dunn's Men's Bible-class to the Spanish Mission	20	0	0
Mrs. Devenish	0	5	0	Per Mrs. C. H. Spurgeon:—			
Mr. F. Fisher, per Pastor T. Spurgeon	2	2	0	Miss Chambers	0	4	0
Mr. and Miss Wood	3	0	0	N.B.	5	0	0
H. M. S., Widow's Mite	0	5	0	Mr. John Cameron	5	0	0
M. H.	1	0	0	Anonymous	10	0	0
Mrs. Rainbow	1	0	0	"Go ye"	1	0	0
Mr. W. Mills	5	0	0				21 4 0
Beulah Baptist Church, Thornton Heath, per Miss Fenner	5	0	0				£70 5 0

Spurgeons' Orphan Home, Stockwell Orphanage.

Statement of Receipts from October 16th to November 14th, 1894.

	£	s.	d.		£	s.	d.
Mrs. G. Howes	0	10	0	X. S.	10	0	0
Collected by Mrs. Watson	0	6	6	Lucy Page (Orphan girl's card)	1	1	0
Mrs. E. Gulliver	0	5	0	Mrs. Rosevear and sister	0	4	0
Mrs. Cooper	0	5	0	Collected by Miss M. H. Sharp	3	15	6
E. M.	0	5	0	Collected by Miss E. Lachner	0	5	0
Mrs. Stodden	0	2	6	Anonymous	1	0	0
Teddington Baptist Chapel, per Mr. E. Rose	0	14	0	Collected by Mr. T. E. Inwood	0	7	6
Mr. Robt. Dawson	0	5	0	Mrs. C. Robertson	1	5	0
Mr. Hartwell	0	2	6	Mr. J. C. Wadland	1	0	0
Mrs. M. E. Bedwell	0	2	0	A. S.	0	5	0
Proceeds of a sale of work by Willie and Gertie Honour	2	2	6	Mrs. Guthrie	1	0	0
Mrs. E. Hart	0	5	0	One who has been poor	5	0	0
A reader of the sermons	0	7	0	Husband and wife	0	5	0
Harvest thanksgiving at Theydon Bois, per Miss Thompson	1	1	0	Miss A. Chivers	0	5	0
Mrs. Clews	1	0	0	Collected by Mr. Whitehorn	0	14	9
Mr. John Ramsay	0	12	6	G. E., a sermon-reader	0	10	0
Mr. Cumming	0	2	6	Collected by Mr. Geo. Tolley	1	2	6
Mr. W. S. Hardy	1	0	0	In loving memory of the dead	0	10	0
Collected by Eva Saltmarsh	0	5	0	Collected by the late Mrs. P. Wooltorton	1	5	6
Mr. John Green	0	2	6	Collected by Mrs. R. C. Allen	0	5	0
Miss Lightbound	0	2	0	Collected by Mrs. G. Rees	1	1	0
Collected by Mrs. Nelson	2	17	0	Per Mrs. J. A. Spurgeon:—			
Mrs. Warriner	0	1	0	O. B.	50	0	0
Mr. E. Corbett Byrne	6	6	0	Mr. H. B. Forne	1	1	0
Collected by Mr. H. Watson	0	4	0	Mrs. Elgee	0	10	6
Mrs. Dexter	0	10	0	Alderman A. T. Layton	1	1	0
Stamps from Burnley	0	2	0	Mr. F. T. Edridge	1	1	0
Miss M. H. Donaldson	0	5	0				53 13 6
Mrs. Boase	0	2	6	Mr. and Mrs. Woolidge	0	10	0
Mrs. H. Windmill	0	10	0	B. G., Norwich	1	0	0
Collected by Mrs. Penning	0	5	0	Collected by Miss S. Hughes	0	15	0
Mr. J. Batten	0	10	0	Mr. C. H. Hooper	0	5	0
Mr. Robert Fergus	5	0	0	Mr. Neil McVicar	2	0	0
Collected by Miss Little	0	4	9	Collected by Miss Emily Gray	0	8	6
Mr. Jonathan Cutler	1	1	0	Collected by Miss Ena Stevens	0	7	7
Mr. C. Galbraith	1	0	0	Mr. Chas. Barker	1	0	0
Mr. Wm. Henry Clark	1	10	0	Kentish Town Congregational Chapel			
Miss Hine	1	0	0	Sunday-school	1	2	0
Collected by Mrs. Ballantyne	0	2	1	Mrs. Struthers	1	0	0
Collected by Mr. Chiswell	0	0	8	Collected by Mrs. Franks	0	5	0
A friend, Scarborough	0	10	0	Collected by Mrs. Tucker	0	5	0
Mrs. Stiff	2	0	0	Mr. F. W. Kay	0	10	0
Collected by Mrs. Ford	1	0	0	Miss E. Macneill	0	10	0
J. B. C.	0	1	0	Collected by Miss E. G. Comber	0	5	0
C. S.	0	2	6	Collected by Mrs. L. Pilgrim	0	1	6
Mrs. Munton	0	1	6	Collected by Mrs. Parker	0	2	6
Mr. F. G. Barnes	0	10	0	Collected by Mrs. Mumford	0	2	6
Mr. Wm. Alexander	0	5	0	Young Women's Class of the Christian Band, Victoria Baptist Chapel, Deal, per Miss F. Pledge	1	16	8
Mr. and Mrs. Bradshaw	0	10	0	Collected by Miss F. Jeffery	0	7	0
Collected by Mrs. G. Sharp	1	0	0	Collected by Mr. G. B. Vanheson	1	0	0
Mr. John McIlroy	0	2	6	Collected by Miss M. Humphreys	0	3	0
Miss Clout	0	2	6	Collected by Miss Harrett	0	5	0
Mrs. Alexander	0	1	6	Collected by Miss C. M. Bidewell	0	10	6
E. H.	0	1	6	Miss Helen Jack	1	0	0
Mrs. Blyth	0	5	0	Collected by Mrs. Holder	1	14	0
				For the orphans, Perth	5	0	0

	£	s.	d.		£	s.	d.
Collected by Mr. S. Church	0	17	3	Mr. J. H. Earnshaw	0	4	0
Collected by Mrs. Cawley	0	12	0	Collected by Miss A. Orsman	0	14	6
Collected by Mrs. A. Knights	0	7	6	Mrs. A. Whyte	3	9	6
Collected by Miss FitzGerald	0	10	0	Mr. R. M. George	0	5	0
Collected by Miss Spencer	0	8	0	Collected by Mr. G. Willoughby	0	3	0
A friend at Trinity Baptist Chapel,				Collected by Miss Crumpton	1	0	0
per Pastor G. K. Smith	0	5	0	Collected by Mr. A. W. Jones	0	5	0
Collected by Mrs. Hoskins	0	5	0	Collected by Miss D. Sutherland	1	7	1
Collected by Miss Luxford	0	5	0	Mr. C. J. Roads	0	5	0
Collected by Miss A. Wilmot	1	15	0	In loving memory	1	0	0
Collected by Miss F. Briggs	0	5	6	Mrs. Cattell	2	10	0
Miss Ethel M. Scott	0	2	6	Mr. David Poord	5	0	0
Collected by Miss E. Wilkins	1	3	6	Mr. Chas. Poopin	0	5	0
Collected by Miss Jackson	1	0	0	Mr. and Mrs. G. F. Dean	2	2	0
Miss Bartlett	0	10	0	Mrs. A. Stocks	0	15	0
Collected by Mrs. Perry	0	10	7	Mr. Fredk. Howard	2	2	0
Collected by Mr. W. Sherlock	1	18	2	Mr. Thos. Vickery	1	1	0
Mrs. Robt. Davies	2	0	0	Miss Jones	0	2	6
Collected by Miss D. L. Martin	0	2	8	Mr. G. Mills, C.E.	0	10	0
Collected by Miss Ethel Clow	1	2	9	Collected by Mrs. Podmore	0	5	0
M. P.	0	2	6	Miss Watts	2	2	0
Postal order, Nottingham	0	1	0	Collected by Miss E. Bodys	0	4	7
Mr. Jas. M. Ratray	0	6	0	Collected by Miss Skingle	0	5	6
Collected by Mr. G. Spooner	0	10	0	Mrs. Gardiner	2	2	0
Mr. Ligertwood	0	6	0	Postal order, Hatton Garden	0	5	0
Collected by Mrs. Harris	0	5	0	Mrs. Howard	50	0	0
M.	0	2	0	J. C., Dublin	0	10	0
Collected by Mr. T. J. Newman	0	12	0	"One of His stewards"	3	4	0
Collected by Mr. F. E. Searle	2	0	0	Collected by Mr. A. Comber	0	7	0
Collected by Miss M. C. Hull	0	7	6	Collected by Miss Hennings	0	1	3
Collected by Mrs. Weeks	0	5	0	Collected by Miss Kaines	0	6	0
Collected by Mr. Jas. Friend	0	7	0	Friends, per Miss Harper	0	13	0
Collected by Miss H. Wood	0	10	0	A friend, Newcastle	0	2	6
Collected by Miss L. Wicks	0	3	6	Mrs. C. Heasman	0	10	0
Collected by Mrs. Stevenson	0	10	6	Battersea Park Tabernacle Sunday-			
Collected by Mrs. S. A. Cox	0	14	0	school	0	11	8
Collected by Miss M. Saunders	0	12	0	Mrs. Oldham	1	0	0
Collected by Mr. J. Walton	0	10	0	Mr. A. Humphries	1	9	3
A penitent child	0	1	0	Orphanage box at Tabernacle gates	0	15	7
Collected by Miss Daisy Bond	0	16	1	Mrs. Raybould	1	1	0
Collected by Mr. A. Colley	0	3	6	Tredegarville Baptist Chapel Band of			
Collected by Miss Carter	0	14	0	Hope	0	14	6
Collected by Miss Kate Sivers	0	10	3	Mr. W. N. Finlayson	0	10	6
Collected by Mrs. H. Burton	0	13	0	Mrs. M. Hall	0	2	6
Collected by Mrs. H. Wood	0	7	6	Mr. J. Taylor	0	10	0
Collected by Mrs. W. Vincent	1	1	0	Mr. A. Cumstey	1	0	0
Collected by Mrs. Sidery	1	0	0	Mr. C. Rye	0	2	0
L. C.	0	5	0	Collected by Mrs. Graham and Miss			
Collected by Mr. Alfred Minter	1	12	6	Potter:—			
Mr. W. H. Ginnell	10	0	0	Mr. Graham	0	10	0
Mr. J. G. Taylor	5	0	0	Mr. Potter	0	10	0
Bank of Ireland note	1	0	0	Mrs. Potter	0	10	0
Collected by Miss A. Wolfenden	0	6	0	Mr. C. Chislett	0	1	0
Collected by Mrs. Hillier	0	3	0	Mrs. Church	0	1	0
George R.	0	2	0	Mr. W. Watson	0	2	0
Collected by Miss E. Cobley	0	7	2	Mrs. Watson	0	4	0
Collected by Miss S. K. Goddard	0	3	0	Mrs. Rawlings	0	2	6
Collected by Mrs. Grant	0	17	6	Mr. W. Grant	0	3	0
S. O. Office box	0	8	6	Collected by Mr. P. Grant:—			
Collected by Mrs. Davis	0	11	1	Mr. P. Grant	0	5	0
Collected by Miss Eva Andrews	0	3	7	Mrs. Grant	0	5	0
Mrs. Nunn	2	2	0	P. S., jun.	0	0	6
Collected by Mr. Older	1	4	0				
Mrs. H. M. Grange	0	10	0	The Guardians of Hemel Hempstead			
Mr. W. W. Gooderham	0	5	0	Union (per Watson)	5	0	0
Mr. S. H. Baker	1	0	0	Collected by Mrs. G. Wilmot	0	8	0
Mr. Mark Walker	1	0	0	Mrs. Rainbow	1	0	0
Mrs. Duckenfield	0	10	0	A lady from Stanley, near Derby	0	10	0
Mr. W. E. Stone	0	10	0	Collected by Mrs. McDonald	0	15	6
Mrs. Best, per Mr. G. O. Heard	0	5	0	Mr. J. Riley	0	1	0
Mr. James Tutt	1	0	0	Mr. D. Land	0	5	0
Miss Noble	3	0	0	Collected by Miss. E. M. Broughton	0	13	6
Executors of the late Mrs. Henrietta				Mr. P. Lamont	0	10	0
Dawson	20	0	0	Mr. Bibby	0	4	0
Miss Agnes Collins	0	5	0	A crofter's mite	0	2	6
A thankoffering for great mercies				Sandwich, per Bankers	1	1	0
received	1	0	0	Per Miss. C. H. Spurgeon:—			
Mr. W. Kirkland	0	10	0	Mr. John Cameron	5	0	0
Mrs. E. Cartwright	0	10	0	Anonymous	5	0	0
Mr. J. Wilson	0	10	0	Mrs. Baines	1	0	0
Mr. Ed. Chitty	2	2	0				

	£	s.	d.
Collected by Masters Arthur and Jack			
Hoyles	0	5	7
" Our Harry's savings "	1	6	5
<i>Meetings by Mr. Charlesworth and the</i>			
<i>Orphanage Choir:—</i>			
Sunderland:—			
Proceeds of meeting	15	19	8
Mr. W. A. Weightman	5	0	0
		20	19
Grimsby and Cleethorpes	36	0	0
Middlesbrough	15	6	4
Darlington	6	2	1
Middleton-in-Teesdale	10	0	0
Boston	8	17	3
Stockton-on-Tees	21	0	10
Scarborough	10	0	0
Driffield	16	10	0
Hull	29	8	11
Peterborough	20	0	0
West Croydon Baptist Chapel	16	2	0
Sale of programmes at Belle Isle			
Mission	0	16	6
Honor Oak Literary Society	2	17	6
<i>Received at Collectors' Meeting, October 30th:—</i>			
£ s. d.			

<i>Boxes:—</i>			
Allen, Miss	2	5	1
Appleton, Miss	0	13	4
Betteley, Miss N.	0	2	0
Ball, Miss	0	4	1
Burton, Mrs. W.	2	1	7
Broomfield, Master R.	2	7	1
Boyce, Miss G.	0	5	6
Butler, Mrs.	0	17	2
Bullman, Mrs.	0	11	5
Beale, Miss	1	0	4
Bailey, Miss	0	9	11
Broomfield, Master J.	0	2	2
Burn, Mr.	0	3	0
Brice, Master H.	0	4	9
Bliss, Miss	0	3	1
Bettley, Master H.	0	1	8
Church, Master C.	0	1	11
Clinch, Miss	0	4	3
Clay, Mrs.	0	4	2
Curtis, Miss	0	1	11
Clow, Mrs.	0	9	10
Cook, Miss	0	7	6
Conway, Master G.	0	1	6
Cowles, Miss A.	0	5	0
Cranford Baptist Sunday-			
school, per Mr. A. Smith	1	5	6
Dobson, Mr. J.	0	8	0
Dicker, Miss	0	8	1
Doyle, Miss	0	3	3
Dykes, Mrs. W.	0	13	6
Dowdell, Master F.	0	2	5
Daniels, Master J.	0	0	4
Emmans, Miss	0	5	8
Elisbury, Master S.	0	1	8
Eastcott, Miss E.	0	1	1
Eyles, Master C.	0	1	7
Evans, Master J.	0	1	11
Fromow, Mrs.	0	12	5
Frisby, Master J.	1	0	8
Fountain, Master F. H.	0	7	2
Field, Mrs. E.	0	4	8
Farmer, Miss	0	2	8
Freitage, Master F.	0	5	3
Field, Mrs. S.	0	3	6
Fuller, Miss E.	0	2	3
Fletcher, Miss G.	0	3	4
Field, Miss	0	1	10
Godfrey, Miss A.	0	4	6
Godbold, Miss	0	15	0
Grimes, Mrs.	0	8	7
Good, Miss, S.O. No. 2			
Girls	0	15	11
Goss, Master W.	0	3	0
Hayward, Miss E.	0	11	9
Hertzell, Mrs.	0	6	10

	£	s.	d.
Haws, Mr. G.			
Hill, Master G.	0	1	4
Hewitt, Miss	0	1	8
Hillier, Mrs.	1	8	7
Harvie, Miss G.	0	10	6
Hodsdon, Miss	0	4	1
Isaac, Miss E.	0	1	7
Jones, Miss M.	0	4	3
Johnston, Miss N.	0	13	4
Kington, Mrs.	0	6	2
Kelting, Master C.	0	3	0
Kelting, Miss R.	0	4	3
Lee, Mrs.	0	12	2
Lake, Master H.	0	3	10
Low, Mrs.	0	3	3
Lovell, Master F.	0	2	1
Lowe, Mrs.	0	2	3
Luscombe, Miss P.	0	2	11
Lowe, Master F.	0	2	5
Madell, Miss	0	11	8
Mallis, Mrs.	0	5	4
Middleton, Mrs.	0	5	10
Moore, Miss E.	0	4	9
Messent, Misses E. A. & E.	0	7	11
Marriott, Mrs.	0	2	9
May, Master E.	0	4	4
Morgan, Miss J.	0	4	2
Messent, Miss	0	2	1
Mellor, Mrs.	0	5	3
McGregor, Mrs. B. C.	0	2	9
Mackey, Mrs.	0	14	0
Milliwood, Mrs. E.	0	3	6
Mothers' Meeting box at			
the Tabernacle	0	8	0
Norman, Mrs.	0	7	4
Newson, Master H.	0	0	5
Payn, Mrs.	0	7	0
Parker, Master W.	0	2	7
Palmer, Miss E.	0	10	8
Priddy, Mrs.	0	10	1
Pankhurst, Mrs.	0	10	0
Pegg, Mrs.	0	5	2
Price, Miss	0	2	6
Porter, Mrs. C. J.	0	5	0
Roberts, Master A.	0	3	7
Roper, Mrs.	0	6	4
Rider, Master	0	3	11
Ran, Master F.	0	2	4
Rolls, Master W. F.	0	1	3
Robins, Mrs. S.	0	6	5
Richardson, Mrs. E.	0	7	7
Russell, Mrs.	0	2	4
Ramsden, Miss N.	0	3	10
Smith, Mrs. M.	0	4	3
Starkey, Mrs.	0	2	9
Simmons, Mrs.	0	1	6
Saban, Miss M.	0	0	11
Smith, Miss N.	0	4	5
Seaton, Miss	0	12	6
Taylor, Miss S. J.	0	14	8
Taylor, Miss E.	0	0	8
Turner, Master A.	0	1	4
Turner, Master Albert	0	2	3
Thornton, Master A.	0	3	0
Tromwell, Miss	0	4	0
Vears, Mrs.	0	15	10
Wilkins, Miss	0	6	2
Watson, Mrs.	0	3	5
Watling, Mrs.	2	7	10
Williamson, Miss	0	0	9
White, Miss	0	0	9
Wicks, Master W.	0	1	2
Windsor, Miss	0	2	9
Watts, Miss E. & Master A.	0	2	1
Whittington, Master S.	0	7	2
Young, Mrs. R. H.	0	1	7

<i>Collecting Books:—</i>			
Alderton, Miss	0	10	0
Barrett, Mr. H.	2	3	6
Brown, Miss J. H.	0	12	0

	£ s. d.	£ s. d.		£ s. d.	£ s. d.
Charles, Miss B.	0 6 8		<i>Donations:—</i>		
Coleman, Mrs.	0 12 0		A Dorsetshire friend, per		
Charlesworth, Mrs.			Mrs. Broomfield... ..	1 0 0	
Messrs. Poock Bros. 2 2 0			Everett, Mrs.	0 10 0	
Mr. W. W. Thompson 1 1 0			Fromow, Miss	0 10 0	
Mrs. John Olney 1 1 0			Galpin, Mr. T. D.... ..	25 0 0	
	4 4 0		Galpin, Mr. W. D.... ..	1 0 0	
Dickson, Miss A.	0 15 8		Hall, Mr. J.	5 0 0	
Everitt, Miss A.	2 11 9		Olney, Mr. T. H.	5 0 0	
Good, Miss A.	0 3 9		Sadler, Mrs.	0 5 0	
Jephs, Miss	1 0 0		Spurgeon, Pastor J. A.	1 0 0	
Luckhurst, Mrs.	0 7 6		Tea tickets sold	0 15 0	
Lawson, Mr.	0 10 0				40 0 0
Miller, Miss H.	0 7 0				£665 3 6
Saunders, Mr. E. W.	3 10 0				
		17 13 8			

List of Presents, per Mr. Charlesworth, from October 16th to November 14th, 1894.—PROVISIONS:—21 lbs. butter, Mr. J. Pentelow; a quantity of Fruit, Vegetables, Bread, etc., proceeds of Harvest Thanksgiving Services at Brabourne, per Mr. G. H. Hill; 20 bushels Apples. Messrs. E. and S. Fowler; 98 lbs. Jam, Mr. Beckley; a quantity of Pears, Mrs. R. V. Barrow; 1 New Zealand Sheep, Sir A. Seale Haslam; 28 lbs. Baking Powder, Messrs. Freeman and Hillyard; 10 cwt. Jam, Mr. G. H. Dean; 12 Stilton Cheeses, Mr. J. T. Crosher; 224 lbs. Rice, Mr. J. L. Potier; 30 Bullocks' Hearts, 40 lbs. Suet, Mr. Stephen West; 1 sack Flour, Mr. Charles Wagstaff; 25 lbs. Beef, Mr. Thos. Bound; 5½ quarters Bread, Mr. Whitehorne; 1 barrel Apples, Mr. John Cooper.

Boys' CLOTHING:—14 Articles, Mr. J. Brown; 6 pairs Stockings, Mrs. Warriner; 6 Knicker Suits, 7 Cloth Caps, 6 Belts, 2 doz. Bows, Mr. A. Pitts; 3 Coats, Mr. D. E. Chate; 6 Articles, Miss Harper.

GIRLS' CLOTHING:—6 Garments, Mrs. Cooper; 7 Garments, Mrs. Warriner; 22 Articles (sale room), Mrs. Lott; 3 Articles, Miss Turner; 17 Articles, Miss Woolby; 8 Dresses, Mrs. Day and Miss Perratt; 5 Articles (sale room), Mrs. Starkey; 13 Garments, Miss Torr; ¼ doz. pairs Gloves, Mr. A. Pitts; 70 Articles, The Ladies' Working Meeting, Metropolitan Tabernacle, per Miss Higgs; 9 Articles, 2 yards Flannel, 1 Frock, Miss Milner; 4 Articles, Mrs. R. Oakley; 36 Articles, Mrs. Watling; 49 Articles, 12 yards Flannel, Miss Harper; 29 Articles (Boys' and Girls'), The Reading Young Ladies' Working Party, per Mrs. James Withers; 17 Articles, E. J. E.

GENERAL:—1 large Palm, Mr. John Cooper; 16 sets of the Game called "Missionary Loto," Mr. A. H. Baynes; 7 Scrap Books, 1 Doll, Miss Harper; 7 tons House Coal, Mr. R. K. Juniper.

Colportage Association.

Statement of Receipts from October 14th to November 13th, 1894.

Subscriptions and Donations for Districts:—

	£ s. d.
Tewkesbury, for Twynning, per Pastor E. Brett	1 5 0
Corton, per Mr. Thos. Harris	11 5 0
Home Counties Baptist Association	19 0 8
Metropolitan Tabernacle Sunday-school, for Walworth	10 0 0
Bower Chalk, per Miss Burton... ..	0 10 0
Cowling, Yorkshire Association	10 0 0
Norfolk Congregational Union, for E. Dereham	11 5 0
Maldon, per Pastor C. Gooding	3 15 0
Miss Billbrough, for Horsforth	11 5 0
Mr. A. Maw, for Ironbridge	10 0 0
Camb. Baptist Association	12 10 0
Greenwich, per Pastor C. Spurgeon	10 0 0
Wilts and E. Somerset Association	11 5 0
Cardiff and Penrhykyber:—	
Mr. R. Cory, J.P.	11 5 0
Mr. J. Cory, J.P.	11 5 0
	22 10 0
Worcester Colportage Association	35 0 0
Kettering, per Mr. Wm. Meadows, sen.	10 0 0
Mrs. White, for Tewkesbury	1 5 0
Mrs. Robinson, "	5 0 0
Bethnal Green District:—	
Mr. C. E. Fox	6 5 0
Mr. W. R. Fox	6 5 0
	12 10 0
	£208 5 8

Subscriptions and Donations to the General Fund:—

	£ s. d.
Mr. T. Herregan	0 5 0

	£ s. d.
"Sermon-reader," Blackburn	0 3 6
"Sermon-reader," per Mrs. J. Green	0 3 6
Mrs. Elgee	0 10 6
Rev. J. T. Kiltbura	0 10 6
Mrs. Williamson	0 10 0
Mrs. Louisa Haward	1 5 0
A friend, per Mr. Powell	0 2 0
Mr. F. Fisher, per Pastor T. Spurgeon	2 2 0
Mr. L. Sealy	0 10 0
Mr. Geo. Smith	0 5 0
Mrs. R. Wilkinson	1 0 0
E. H., Birmingham	1 0 0
Mr. A. Pitts	1 0 0
O. B., per Pastor J. A. Spurgeon	10 0 0
Mrs. Gardiner	2 2 0
Mrs. Rainbow	1 0 0
Miss Hegarty	0 5 0
Anonymous, per Mrs. C. H. Spurgeon	10 0 0

Annual Subscriptions:—

Mrs. Calder	5 0 0
Mr. Wm. Olney	1 1 0
Pastor J. A. Spurgeon	0 10 0
Mr. J. J. Cook	1 1 0
Mr. F. W. N. Lloyd, per Mrs. C. H. Spurgeon	10 0 0
Towards Deficiency, 1893:—	
Mr. Wm. Davies, Toronto	5 0 0
Mr. and Miss Wood, per Pastor Thos. Spurgeon	2 0 0
Mrs. Bulley	0 10 0
	7 0 0

£57 6 0

£78 5s. 2d. is still needed to clear the debt of 1893.

Pastors' College Evangelist.

Statement of Receipts from October 15th to November 14th, 1894.

	£	s.	d.		£	s.	d.
Thankoffering for Mr. J. M. Smith's services at Shipley	1	10	0	Mrs. Rainbow	0	10	0
Thankoffering for Mr. J. M. Smith's services at Farsley	17	0	0		£29	0	0
O.B., per Pastor J. A. Spurgeon	10	0	0				

C. H. Spurgeon's Evangelists.

Statement of Receipts from October 14th to November 13th, 1894.

	£	s.	d.		£	s.	d.
Thankoffering for Mr. Harmer's services at Newark	2	0	0	M. R.	0	10	0
A friend, Collingham (ear-rings)	0	6	0	Mrs. G.	7	0	0
Mrs. Walker	2	0	0	Thankoffering for Mr. Burnham's services at Lancaster Road Congregational Church, Bayswater	5	0	0
Collection at Newark P. S. A. meeting, after address by Mr. Harmer	1	0	0	Thankoffering for Mr. Burnham's services at Caton, Lancashire	3	0	0
Mr. W. H. Clark	0	5	0		£44	1	0
Mr. F. W. N. Lloyd	10	0	0				
Thankoffering for Mr. Harmer's services at Great Yarmouth	3	0	0				
Anonymous	10	0	0				

Mrs. Spurgeon's Fund for General Use in the Lord's Work.

Statement of Receipts from October 14th to November 13th, 1894.

	£	s.	d.		£	s.	d.
Mrs. Jefferson	1	0	0	W. B., Wilts.	0	5	0
A. Stevenson (a thankoffering for blessing received through reading Mr. Spurgeon's works)	0	10	0	M. R.	0	10	0
G. E., a sermon-reader	0	10	0	Frau C. von Lingen, per J. D. Kilburn (for translation of sermons)	5	5	0
Anonymous	10	0	0		£19	0	0
Mr. C. H. Price	1	0	0				

Pastor Charles Spurgeon gratefully acknowledges the receipt of the following contributions, from Nov. 3rd to Nov. 13th, towards the expenses of the Text Union:—Miss Evans, 5s; Mrs. Baldwin, 1s; Miss Howard, 1s; Mrs. Billimore, 10s; Miss Everest, 2s 6d; Mrs. Cartwright, 2s; Miss J. Death, 1s; Miss S. Wood, 3s 6d; Mr. Scruby, 1s; Mrs. Mead, 1s; Mrs. Barrett, 2s 6d; Miss McDonald, 2s; Miss S. G. Davison, 1s; Miss Todd, 2s 6d; Mr. Mundy, 2s; Mrs. Mundy, 1s; Miss Fitzgerald, 1s; Mrs. Bell, 10s; Mrs. Burden, 6d; Miss Gover, 6d; Miss Francis, 1s; Miss Mayo, 2s 6d; Miss Burden, 1s; Miss Becker, 2s; Miss Mansfield, 6d; Miss Caley, 2s; Miss Richardson, 6d; E. H. T., 5s; Mrs. Rumsey, 5s; Miss Bennett, 1s 6d; Miss Elliott, 5s; Miss Skillen, 5s; Miss Sarah Hughes, 2s 6d; Pastor J. S., 4d; Miss F. Barnett, 6d; Miss Baker, 1s; Mrs. H. Barclay, 1s 6d; Miss Harding, 1s; Miss Burman, 1s; Mr. Catlow, 6d; Miss E. H. Smith, 1s 6d; Miss Chinchon, 2s; Mr. A. Turner, 6d; Mr. Wm. Palmer, 6d; Mr. J. Driver, 1s 2d; Miss Clatworthy, 6d; Mrs. Fiddlynt, 1s; Mrs. Bass, 1s; Mrs. Hider, 2s; Miss E. Hider, 1s; Miss Crystall, 6d; Miss Fryer, 6d; Mrs. Bowes, 2s; Miss Burgess, 2s; Miss Carter, 1s; Mr. J. Berry, 6d; Miss Gorham, 2s; Mrs. F. G. Buckmaster, 2s 6d; Miss Taff, 1s; Miss Nicholas, 2s 6d; Mrs. Pullum, 5s.—Total £6 1s. Also 5 francs from Madame de Mirimonde, France.

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 Pastors' College Evangelist, 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.

Contributions "For General Use in the Lord's Work," and for the support of Mr. Harmer and Mr. Burnham,—C. H. Spurgeon's Evangelists,—should be sent to Mrs. C. H. Spurgeon, "Westwood," Beulah Hill, Upper Norwood.